Vita Sancte Wenefrede
(Robert of Shrewsbury, Laud Misc. 114 version)
edited by David Callander

Introduction

Winefride is presented as a nun and martyr who lived in seventh-century north Wales, and more specifically, and significantly, north-east Wales. After being decapitated by Caradog, a spring burst forth at Holywell where Winefride’s head had fallen, before Winefride was miraculously brought back to life by Beuno. Winefride went into holy orders and died at Gwytherin (having first passed through Bodfari and Henllan in Robert of Shrewsbury’s Life). There is very little evidence of her veneration before the twelfth century. The reliquary known as Arch Gwenfrewy is of contested dating, with scholars arguing for dates between the eighth and twelfth centuries (WSE 106–22). There are few churches dedicated to Winefride (LBS iii, 193–4), and she only occurs in later genealogical material (EWGT 70). In the twelfth century, we find references to Holywell, the site of Winefride’s well (Tait 1920–3: i, 41), and two Lives of Winefride are composed, one anonymous and one (edited here) by Robert, Prior of Shrewsbury Abbey. Winefride’s relics were translated from Gwytherin to Shrewsbury in either 1137 or 1138. Neither of the Latin Lives was particularly widely copied, and we would have to wait until the later fourteenth century before Winefride gained her greatest significance, in both Wales and England. Her well became one of the most significant pilgrimage sites in Wales, a role which it has never since lost (Williams 1976: 354–5). Winefride occurs in a variety of medieval Welsh and English texts from the late fourteenth century onwards, including prose translations of Robert’s Life and poems in honour of her and her well, surveyed in WSE 222–349. Her popularity was strengthened
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by the elevation in 1398 and again in 1415 of her festival (along with those of Chad and David) to be celebrated in the Canterbury province (WSE 226–38).

Robert’s Life of Winefride can be dated and localized with a far greater degree of certainty than most other Lives of the Welsh saints. Robert was prior of Shrewsbury, later becoming abbot from c. 1148 until his death in 1168 (Knowles, Brooke, and London 2001: 71). It was there that he wrote the Life and Translation, presenting himself as a major figure in the latter. The journey into Wales to gain Winefride’s relics begins in the second regnal year of King Stephen, likely around 22 December 1136 to 21 December 1137, and thus the Translation appears to have taken place in either 1137 or 1138. The Life is sent to Prior Warin of Worcester, who was succeeded by Ralph of Bath in 1142 (Knowles, Brooke, and London 2001: 83). Thus we can be practically certain that Robert composed the Life and Translation at Shrewsbury between 1137 and 1142. Most of the events and figures mentioned in the Translation are known from other sources to have existed, such as Godfrey the deceased former abbot of Shrewsbury, or Herbert the abbot of Shrewsbury when the Translation was instigated. Some figures are a little more ambiguous, not to say dubious. In particular, the Welsh leader to whom Robert is directed by the Bishop of Bangor could have been either Gruffudd ap Cynan (died 1137), or his son Owain Gwynedd, who succeeded him. Caxton claims that Winefride’s Translation is commemorated on 19 September, but he does not specify in which year it took place any more than Robert (Horstmann 1880: 304). The lack of clarity over the exact date of the various stages of the Translation can thus lead to a degree of ambiguity, although it is still much more precisely dateable than many other saints’ Lives, including the anonymous Life of Winefride.

Despite the similarity in many of the events they depict, Robert’s Life and the anonymous Life are generally seen as independent of one another. There is no clear evidence that the author of either Life consulted the other, and it is in any case uncertain which Life is earlier. The strong connections between the Lives, in addition to what might be expected from shared oral traditions about the saint, have been convincingly argued to derive in part from their use of a Latin Life of Beuno (Winward 1999). Beuno’s Life now survives only in a short Middle Welsh version (BBeuno), the earliest manuscript of which is dated 1346, which is thought to be based upon a lost Latin version (VSB xix; Sims-Williams 2018: 17–32). The lost Latin Life may have been composed between c. 1100 and c.1135, although the terminus a quo is quite uncertain (Sims-Williams 2018: 19). The connections between the Lives, both verbal and otherwise, are very
significant, and more numerous than noted by Winward, but they are also focused on particular sections, including Winefride’s encounter with Caradog and her decapitation, and his liquefaction by Beuno (Robert’s Life §3–4; Anonymous Life §8–13), as also the description of Winefride’s well (Robert’s Life §5; Anonymous Life §14) and Winefride sending Beuno a cloak every year (Robert’s Life §11; Anonymous Life §15–16). All of these events but the last is paralleled in BBeuno §11–13, and the last also involves Beuno and probably formed part of the Latin Life. Thus it seems highly likely that both Lives drew independently upon this Latin Life of Beuno, and that this accounts for some of their similarities. It has been argued that the Life of Beuno could equally have drawn upon a Life of Winefride (Gray 2017: 101), although this seems far less likely given the prominence of Beuno in both the Lives of Winefride and the fact that Winefride is limited to one episode in BBeuno (§11–13). Sims-Williams 2018: 24–31 argues on the basis of agreements between BBeuno and Robert’s Life against the anonymous Life that Robert’s Life itself informed BBeuno when the Life of Beuno was adapted into Welsh. This is plausible, although the anonymous Life has a style very distinct from Robert’s in its concision and brevity, and it is not impossible that the differences derive from intentional changes made by the author of the anonymous Life.

Robert’s Life was extremely important for Winefride’s later cult, forming the basis of the translations into both Middle Welsh and Middle English, as well as a number of later Latin and vernacular texts which drew upon it. Surprisingly, it only survives in three medieval Latin witnesses, only one of which (Laud) is likely to represent something close to what Robert wrote. Oxford, Bodleian Library, Laud Misc. 114, the basis of the text edited here, contains Robert’s lengthy Life of Winefride, and is the only Latin manuscript to contain the preface addressed to Warin and the Translation. The manuscript is dated to the late twelfth century and is associated with Pershore Abbey in Worcestershire (WSE 380–3; Coxe 1973: no. 114). Some of the English and Welsh translations of Robert’s Life, although always shorter than Laud, contain material which Laud is lacking but appears to derive from Robert’s Life or later additions to a Latin version of it (WSE 314–16). Cambridge, Trinity College O.4.42 (early thirteenth century, from Abbey Dore in Herefordshire) is the second most important witness to Robert’s text, and contains a number of readings superior to those of Laud (James 1900–4: iii, 289–31). It contains most of Robert’s Life up to and including chapter 18 of the Laud manuscript but omitting a great deal, and then cuts off abruptly with a brief reference to Winefride’s death, thus leaving out the Translation entirely. Despite this, the Trinity version is obviously complete as it stands and
has been deliberately condensed rather than being based on a damaged exemplar. The only remaining significant witness to Robert’s Life is the extensive legendary in British Library, Lansdowne 436 (c. 1300). The manuscript’s provenance is uncertain but it likely belonged to Romsey Abbey, Hampshire, from the fifteenth century onwards (Wright 2012; Gregory 2016: 18–20). The Lansdowne version is a composite Life based on the anonymous Life and Robert’s Life, as well as making its own changes, and is greatly reduced in length. The Laud, Trinity, and Lansdowne Lives are all edited separately here, so that readers can gain a fairer idea of how each one functions, rather than consigning any of them entirely to the textual notes. None of these three manuscript versions draws on that of another extant manuscript, and thus they are all valuable as independent witnesses to Robert’s texts and as crafted works in themselves.

The copy of Robert’s Life of Winefrid in Brussels, Bibliothèque Royale, MS 8067–74, dated to 1631, is not collated in the edition. This is because it appears to be a copy of the text in the Laud manuscript. There are few variants between Laud and Brussels, and they can almost all be explained as instances of miscopying or minor correction. The variants are in fact fewer than those noted by the Bollandists, as many of the Bollandist variants stem from their own misreadings of either manuscript, or are marginally corrected in the Brussels manuscript, where it is quite clear that the scribe was correcting his own errors against his exemplar. Such misreadings as occur in Brussels are often found in places where the Laud manuscript could be expected to be misread, as in instances of abbreviation and line and page boundaries. An example of this is the misreading found on fol. 154r, where Laud’s ‘ing(c)rescens’ is copied as ‘ingrauescens’ in Brussels. This error is caused by visual confusion with ‘grai’, which is found immediately above ‘ing(c)rescens’ in Laud. This suggests it was the extant Laud text which was being copied, rather than another manuscript, where it is unlikely that ‘grai’ and ‘ing(c)rescens’ would have lined up in this way. In addition, the Brussels manuscript follows Laud exactly in where it divides the text using large initials. Most significantly, Brussels includes all the later marginalia added to Laud which is still legible, including the very late addition on the right margin of fol. 140r. ‘Claruit sub Rege Stephano’ with Robert’s name underlined in the main text. ‘Claruit hic Robertus sub Rege Stephano’ is found in exactly the same place in Brussels, on the right margin at the start of the prologue. Although the Brussels text will therefore not be incorporated here, it is still of interest in itself. The colophon names ‘Gulielmus farrarus præsbyter Notarius
Apastolicus’, also found in a colophon at the end of a seventeenth-century copy of Rhygyfarch’s Life of David in Yale, Beinecke Library, Osborn fb229, a manuscript which also contains Welsh saints’ Lives and an English translation of Robert’s Life of Winefride. William Farrar worked for the college at Douai and appears to have taken a particular interest in Welsh saints, although neither the Brussels Winefride nor the Yale manuscript is demonstrably in his own hand. Scribal knowledge of Welsh is in any case indicated by the fact that the Welsh spelling ‘ffynhon’ is added twice in the margin for Robert’s ‘fennan’ at fol. vi. Possibly a different hand adds on fol. xi that Robert’s Witheriacus is ‘Britannice Gwytherin’.

Various significant locations feature in Robert’s Life and Translation. Robert’s monastery of Shrewsbury dominates the Translation. Winefride first shows her favour to a monk of Shrewsbury who has fallen ill (§30), and Abbot Herbert of Shrewsbury sends Prior Robert and another monk to Wales in order to gain Winefride’s relics (§31). The final chapter of the Life (§37) is devoted to the lavish conclusion to her Translation into Shrewsbury Abbey. The abbey, dedicated to SS Peter and Paul, had been founded c. 1083–7 and had no relics from a founder saint, which explains its eagerness to gain those of Winefride (Baker 2002: 17). Relics of various other Welsh saints, including Eleri and Beuno, were translated to Shrewsbury in the following centuries (WSE 83, 227). Robert presents the monks of Shrewsbury as having been assisted in their endeavours by the monks of Chester (§30–1). Chester Abbey had a number of properties in Wales, including Holywell, control of which fluctuated between Chester and the closer Basingwerk Abbey (founded 1131): Tait 1920–3: i, 41; Winward 1999: 98–9. It is through the monks of Chester that those of Shrewsbury first come into contact with Winefride in the Life (§30), and it is likely that this was also the case in reality, given the closer connection of Chester to her primary cult site. In Robert’s Life, Winefride moves across North Wales from Holywell, to Bodfari, to Henllan, and finally to Gwytherin, as opposed to simply from Holywell to Gwytherin in the anonymous Life. This may be so done in order to claim all these properties for Shrewsbury (or perhaps their allies in Chester), as Winefride now had a connection to all of them, and Shrewsbury had claimed Winefride. Robert also places far more emphasis on Gwytherin (the place from which he took the saint’s body) than is found in the anonymous Life. This may be so done in order to claim all these properties for Shrewsbury (or perhaps their allies in Chester), as Winefride now had a connection to all of them, and Shrewsbury had claimed Winefride. Robert also places far more emphasis on Gwytherin (the place from which he took the saint’s body) than is found in the anonymous Life. James Gregory argues that this is part of a wider difference between the two Lives: ‘the anonymous Life records the specifically Holywell tradition of Gwenfrewy’s legend while Robert’s *Vita et translatio* represents aspects of what can be called the Gwytherin tradition’ (WSE 11). Finally it is worth noting the importance of Worcester Cathedral. Not only is the Life sent to Warin, Prior of
Worcester, but the earliest manuscript (Laud) is associated with Pershore Abbey, less than ten miles from Worcester. The texts compiled in British Library, Cotton Claudius A V, fols. 135–99, which contains the anonymous Life of Winefride, may also have been put together at Worcester, although the manuscript was not copied there (VSB xvii; Winterbottom and Thomson 2002: 3). Like Shrewsbury and Chester, Worcester was in close proximity to Wales and, being dedicated to the virgin Mary, it had further reason for taking an interest in this Welsh virgin and martyr.

The name Winefride itself has been a matter of some discussion, with her Welsh name being Gwenfrewy (later also Gwen(f)rewi). In both Lives, she is called Wenefreda, although Robert notes that her original name was Brewa, to which Wen (white) was added on account of the colour of her scar (§5). Winward has convincingly demonstrated that the name Wenefreda derives from Welsh Gwenfrewy, comparing the name Collfrewy to indicate that Gwenfrewy was a legitimate Welsh name (Winward 1999: 100–3). On the movement from frewy to Freda, of which Robert himself was aware, Winward compares the Cornish saint Minver, whose name is latinized from Menfre to Men(e)freda (Winward 1999: 102). The various English forms of Winefrides’s name can be explained as anglicizations of Wenefreda (or possibly of Gwenfrewy directly), under the influence of pre-existing English names like Winifred.

A number of significant dates are associated with Winefride, and these vary greatly in her Lives and other sources. In the anonymous Life, she is buried on 24 June (§20), but in Robert’s Life she dies on 2 November (§22). Robert’s dating proved more influential, although the festival moves from 2 November to 3 November in later sources (WSE 156, 309–14). Caxton states that Winefride’s Translation to Shrewsbury is celebrated on 19 September (Horstmann 1880: 304). Winefride sends a cloak to Beuno ever year on the first of May in Robert’s Life (§11), but does so on the eve of John the Baptist (23 June) in the anonymous Life (§16).
Summary

Winefride is presented as a nun and martyr who lived in seventh-century North Wales. She was brought back to life by St Beuno after having been killed by Caradog for attempting to escape from him. A spring arose where she first died and Winefride spent the rest of her life as a nun at Holywell and Gwytherin. There is little evidence for Winefride’s veneration before the twelfth century. The text edited below was written between 1138 and 1142 by Prior Robert of Shrewsbury. The text consists of a prologue and the Life of Winefride (§1–28) together with an account of her translation to Shrewsbury (§29–37). The text is edited from Laud Misc. 114 (Laud), with select variant readings from Trinity O.4.42 (Trin), Lansdowne 436 (Lans), and John of Tynemouth’s recension (JoT), all of which are edited separately. The corrector of Laud appears to have had access to the exemplar, but also seems to have made changes at his own will, sometimes changing the reading away from that supported in other manuscripts. As such, any change by the corrector is noted, and these changes are in some instances accepted into the main text and in others not, depending on the credibility of the reading and the evidence of other manuscripts. The chapter divisions below follow those of the Laud manuscript, which agree to a very significant extent with those of the Trinity manuscript. This differs from the system of chapters used in the Bollandist edition, although they do note the Laud chapter division as well, and the paragraphing within chapters normally follows that of the Bollandists.
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Text

Incipit prologus in uita sancte Uuenefrede uirginis et martiri.

§Prologus

Domino et patri Guarino reuerendo priori Wigornië, Rœbertus suus filius, uita peccator, cenobii Salopesberiensis prior, inoffenso pede uiam mandatorum Dei incedere. Quem diuinorum beneficiorum aliquam constat particulam cognouisse, affectu religionis ceteris debit caritatiue impertiri, quod sibi gratis diuinitus collatum est. Hoc enim eorum qui in Christo unum sunt deuotio sibi proprium uendicauit, in una scilicet fideiagnitione pariter communicare, quod aliquid diuinitus illapsum susceperit. Dei quippe consilia desiderantibus reuelare uirtutis est. Nolentibus uero et repugnantibus passim ingerere constanti et fortitudinis esse perhibetur. Alioquin si quod de communi omnium quibusdam tributum est uoluerit quis in sui ipsius iure attrahere, malens illud sub modo occultare, quam aliorum utilitati sumministrare. Celitus enim delatum beneficium omnibus uolentibus, si tamen promeruerint, debitum estimatur et ad uniuersorum salutem prospectat. Eapropter, o reuerende pater, bonorum, quæ penes nos de supernis nuper emicuerunt, cognitionem tibi non invidi, rogantibus amicis quatinus tibi potius infusam nobis gratiam intimarem, tum quia tu in huiusmodi officiis summe studiosus, perpetuam tibi famam adquisieris, tum quia multa prece inde tibi dari postulaueris, destinatumque nimia, ut fertur, exultatione susceperis. Et quoniam, ut ait uiris sapiens, omnis affectio iuste et legitime tarditatis impatiens est, non ignoro te anhelo spiritu suspirare, donec ineffectum aliquid cognoueris eorum quibus suppleri deuotio tua prestolatur. Exinde tibi nuperrime digestam beate uirginis Wenefrede uitam direxi, quam partim per scedulas in ecclesiis patrię in qua deguisse dinoiscitur collegi, partim quorundam sacerdotum relationibus addidici, quos et antiquitas ueneranda commendabant et quorum uestis fidei adhibere ipse religionis habitus compellebat. Cuius edende causam primo Dei timor dedit, ne commissi michi talenti in terram respositi et non ad usuram commendati reus inuenirer. Secundario, uirginis amor, quo, de claratis ipsius meritis, honor ei debitus a fidelibus impenderetur. Tercio, favor fratrum, pro quorum deuotione arctius michi colliganda, hunc tantum patienter sustinui laborem. Ceterum quod de itinere illius ad Romam penitus silui. Consultus egi, sicut et non nulla

1 delatum delatum Laud.
2 exultatione exultationem Laud.
plurimorum ore\(^3\) trita funditus omisi, quia nec ea in libris inueni, nec qui illa allegatione sua predicabant estimatione hominum digni erant, quorum sermonibus fidem adhiberem. Suffecit uero michi quod et tibi suffecturum non ignoro, ut, omni ambiguo remoto, conversationis illius series simplici sermone texeretur. Vltro tamen quedam intermisi\(^4\) ueridicorum assertione contestata, ne nimius in uerbis inuenirer et superfluitate aliqua redarguerer, sciens hec ad sacratissime huius uirginis uitam dinoascendam succedere posse, simulque credens eius opitulatione tueque precis astipulatione me a Deo mercedem laboris mei adepturum.

§1

In occidua Maioris Brittannie regione est quedam prouinta Walia uocitata, ex una parte finibus regni Anglie, ex altera oceano mari collimitata. Hec olim a sanctis multorum et diuersorum meritorum est inhabitata, et usque ad hunc diem innumeris eorum prerogatiuis multipliciter decorata. Ex quorum numero quidam sanctus admodum insignis enituit, Bevnovs nomine, uir summus et in omni illa sanctorum multitudine precipus. Is itaque cum paternum prius contempsisset solum, et, mundi gloriam calcans, pernitiosas illius illecebras abdicasset, pauper effugiens, monachus effectus est, in breui perfectum in Christo agens uirum. Denique cum in diuersis locis ecclesias fabricasset, fratresque in illis Deo seruituro s constituisse, ipse diuino admonitus oraculo alias discessit, prouisam sibi a Deo quesiturus mansionem. Ducente uero illum spiritu sancto, gressumque eius ad multorum utilitatem dirigente, peruenit ad predium cuiusdam magni et potentissimi uiri nomine Thevith. Qui filius unius summi atque excellentissimi senatoris, et a rege secundi, Eliuth nomine, nichil sue progeniei incongruum, aut quod tantum genus dedeceret, admittere dignabatur, set nobilitatem generis honestis moribus exequens, in omni elegantia conspicuus apparebat.

Ad hunc ergo cum uir uenerabilis Beunous uenisset, benigne satis ac reuerenter ab eo susceps est. Qui diu non differens quod animo uoluebat evoluere, et aduentus sui causam manifestare, uiro secretius aduocato, ‘Domine’, inquit, ‘ad te sum celesti subnixus instinctu destinatus. Cum enim diuersis in locis hactenus habitauerim, et mansiones proposito meo conuenientes et uoluntati concordes sufficienter inuererim, nusquam tamen requiescere potuit spiritus meus, latenter me admonente spiritu Dei alium inuisere locum. Proinde, relictis illis quę michi

\(^3\) ore added in the margin by the main scribe (?) Laud.

\(^4\) intermisi intermissi Laud.
plurimum complacebant habitaculis, ad te nunc ueni, ignorans ad quid presaga futurorum diuina dispositio huc me direxerit. Non enim fortuitu aut sine certi causa misteriis stimauerim accidisse, cum sine hesitatione crediderim cuncta solius Dei nutu agi, et hominis propositum Dei semper dispositione actitari. Si igitur meis adquieueris desideriis, tue sollicitudinis intererit adventum meum proprie salutis operarium efficere, et meis petitionibus patienser intendere, mentisque intellectum eis efficaciter impendere. Oro itaque\(^5\) quatinus de possessione a progenitoribus tuis iure hereditario tibi diriuata partem Deo et michi concedas, ut ibi ecclesiam fabricem, in illa Deo seruiturus, et pro tua salute deinceps omni die postulaturus.'

Ille autem qui iam toto conceperat animo illius obtemperare uoluntati, quoniam eum uirum dignum laude et in reuerentia habendum iudicabat, huiusmodi illi uerbis respondit. 'Iustum quidem est de his quę a Deo collata nobis sunt illi partem tribuere, et pro suis ei beneficiis gratias pro modulo nostro acceptabiles rependere. Vnde te michi gratiosum effici, qui hoc a me petis quod ego dare plurimum gaudeo, et quod michi in bonum cedere non ignoro. Accedens ergo, quod postulas suscipito, hanc scilicet uillam liberam et quietam atque de omnibus quę ad me siue solutam, ex hac deinceps die solius Dei seruitiis mancipatam. Et quoniam unica est michi filia, in qua pene totius gaudii mei summa atque spes posteritatis consistit, illam etiam tibi committens, deprecor quatinus pro ea dominum interpelles, ut ad suam ipsius uoluntatem et meum honorem disponat illius conversationem, atque gaudium meum prouehat de illa.' Hec dicens, predium illud beato uiro tradidit, in quo ecclesiam fabricaret et habitacula seruis Dei inibi mansuris construeret. Ipse uero omnia sua ad alium illum transponens locum, ex aduerso suum fixit tabernaculum, unde sancti uiri habitacula omni hora diei intueri posset. Ita uir sanctus animum illius in breui optinuerat, ut si a confabulatione eius aliquando necessario diuelleretur, iocundum sibi et gratum uideretur illuc oculorum suorum aspectum dirigere, quo mentis affectu intendebat, atque locum, quem omni deuotione spirituali incolebat, corporalis etiam visionis presentia frequentare.

§2

Cum uero construende basilice sanctus intenderet, ipse nonnumquam manus apponebat, semper quidem sufficienter sumptus administrans, et tam labore suo quam industria opus accelerans.

\(^5\) itaque que deleted by corrector Laud; itaque Trin.

\(^6\) pertinent added by corrector Laud; pertinent Trin.
Interdum etiam cum uir beatus diuina celebraret misteria, ipse presens aderat cum uxore sua et filia Wenefreda nomine. Si autem quando sanctus uir populo precepta Dei reuelabat, prefatam uirginem ad pedes uiri Dei ponebat, admonens omnia sollerter aduertere et patulo suscipere corde, que ab illo dicebantur. Quod futurorum prescius Deus incassum fieri non permittebat. Nam uirgo, futura Dei templum, ardenti percipiebat desiderio, quæ auribus hauriebat, et tenaci memoria recondebat, in proximo operibus exhibitura, quod tunc in animo concerebat. Multociens quoque, petita et habita a parentibus licentia, ad uirum Dei ueniebat, sitibundo ebitens pectore, quæ ab ipsius mellifluo proferebantur ore. Et licet a parentibus suis tennrime diligeretur, et spes proelis suæ augmentande, atque successio posteritatis in illa sola penderet, gratum tamen habebat quod sanctum uirum quotidiam uirginem frequentare gaudebat, illius sermonibus doceri eam cupientes omnum insecutum concubitum abdicare, et se legittimis intactam nuptiis conseruare. Illa autem interius inspirante Dei clementia, cotidie crescebat in melius et proficiebat in sapientia, mente sua spiritu sancto ardenter debriata. Iam omnem uirum penitus abdicare disponebat, atque solius Dei complexibus inhiare cogitabat, sed hoc parentibus suis innotescere formidabat. Illos offendere non sibi idoneum fore credebat, Deo uero funditus coniungi salutiferum esse sciebat. Parentum volunatem in hoc concordem et conuenientem non ignorabat, ut, uirum legittime tradita, propagationem sobolis sue sustentaret, uerum se ipsam uirginem castam exhibere Christo sine ambiguitate multo melius fore credebat.

In hoc igitur certamine spirituali, uirginis animus non modico distrahebatur anfractus, hinc parentum timore a proposito suo illam revocante, illinc Dei amore ad perfiendum quod animo conceperat festinanter illam impellente. A magistro suo edocta fuerat uerbis domini fidem abhibere precipientis patri et matri renuntiare, Christumque sequi, sed etas imbecillis et immatura impedimento erat. Statuit tamen et firmiter in animo posuit ad ultimum illud facienda, si aliter sui propositi compus esse non possent. Veruntamen per beatum uirum prius dignum duxit parentes suos conuenire, et illos cooperante Dei gratia sibi consencientes efficere. Uenien ergo ad eum, solito orationi uacantem repperit, audacterque coram illo prorumpens, secreti sui um conscium fecit. ‘Semina’, inquit, ‘uerbi diuini a tuo michi profusa ore ad quantum in me prouentum excreuerint manifestum tibi fieri uolo. Omnem seculi luxum amodo abdicare delegi, et

7 Wenefreda WENEFREDE changed by later hand Laud; Wenfreda Trin.
8 conceperat Laud.
9 consencientes Laud.
uirginitatem meam ad honorem sponsi celestis integram et incontaminatam conseruare disposui, et hoc, o pater sanctissime, tua suffragatione ab utroque parente impetrare michi deposesu.

Hec audiens sanctus, pietate motus, gaudensque quod semen divinum iam in illa pullularet, dixit se parentes eius sollicite conuenturum, atque hoc quod petebat pro posse suo acturum. Quod facillimum factu et leue ad impetrandum erat, tum quia parentes urginis illius patrocinio se funditus subsiderant, qui ad intercedendum introducebatur, tum quia divini nectaris plenitudo illorum etiam animos imbuerat, qua uniuersos homines presertimque mentem filiæ suæ debriari preoptabant. Proinde, cum a uiro Dei filie desiderium cognouissent, suffusi lacrimis Deum benedixerunt, ac quod postulabatur benigne concesserunt, diuinum ei imprecantes adiutorium. Deposito igitur onere, quo non mediocriter grauabantur, rerum suarum opulentiam multipharie diuiserunt, pauperibus, uiduis, et orphanis subsidia administrantes, atque Dei seruo operiosius intendentes. Et quoniam uidebant filiam suam non nisi filio Dei nubtum dari volentem, omnia quæ congregantes custodiebant illi tribuenda si homini terreno nuberet, in divinis officiis expendebant. Ipsi quoque curis eatenus se plurimum opprimentibus expediti, preceptis Dei funditus se mancipabant, uiam iusticie inflexibiliter incidentes.

Puella uero adapta optabile desiderium suum, nimio afficiebatur gaudio, gestiensque in spiritu sancto, pedibus beati uiri interdum uotiuam assidebat, sitibundo hauriens pectore que de gloria sponsi sui de fluerebant ore. Concessaque sibi licentia propria uti potestate, dilatato corde currebat uiam mandatorum Dei, semper in anteriora se extendens, et penitus posteriora intermittens. Pro ipsius amore cui se deuouerat, nichil in se terrenum admittebat, uni soli cum propheta inhians, inhabitare scilicet in domo domini omnis diebus uite sue. Iam non prestolabatur parentum ad ecclesiam aduentum, sed ipsa festinato itinere nonnumquam illuc pergens, diuinis intererat misteriis. Frequenter autem noctibus in ecclesia excubabant. Interdum etiam importunam se sancto ingerens, sollicitabat cum sermonem facere atque de sponsi sui moribus et uita tractare. Tota quippe illius desiderio inardescens, tunc aliquantulum gaudii habebat, cum de amici sui excellentia, decore, et potentia loqui audiebat. Atque huissusmodi eius refectio omnem terrenarum rerum iocunditatem excellebat, et in illius corde spiritualis iocuntitatis indeficiens delectamentum retimebat. Et licet etate tenera esset, perfecta tamen moribus et corde cana erat, animum totius cupiditatis contemptorem habens. Immo quicquid consummate uirtutis uirum habere decet, penes illam satis habunde inueniabatur, et totum in illa

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10 omnem with omnem added possibly by main scribe Laud; omnem Trin.
divina plenitudo gratiae sufficienter infuderat. In exterioribus quoque non modicum divinitus acceperat gratiam. Nam et erat uultu pulcherrima et uerbo affabiliis, atque toto corpore decenter composita. Vnde callidi insidiatoris\textsuperscript{11} astutiae non usquequaque effugere preualuit. Ex hoc enim exorta materia, cum inimico generis humani certamen inire compulsa est. Cum enim in exercitiis, quae ad salutem pertinent, studiosissime ineuigilaret, cernens diabolus multa sui iuris per eam detrimenta fieri atque in illa patria uirtutem suam eneruari posse, totus contra eam insurgere et uires suas exercere cepit. Nec destitit, donec se illum uicisse et sibi ulterius non nocituram putauit. Quod huiusmodi exordium habuit.

§3

Postquam beatus Beunous ecclesiæ suæ fabricam cooperante Deo consummasset et eam Deo consecrasset, finitimi frequenter ad eam ueniebant, sed omni fere die prefate uirginis parentes ad audienda quae Dei erant ibi conueniebant. Contigit autem quadam die dominica pergentibus omnibus ad ecclesiam, predictos simul uirginis parentes illuc ire, quatinus predicationi sancti uiri et celebrationi misse interessent. Virgo uero illorum filia aliquod forte perpessa incommodum, necessario domi est sola remanere coacta. Et ecce quidam iuuenis Chrodocus\textsuperscript{12} nomine filius Alani\textsuperscript{13} regis domum intrans, uirginem solam offendit iuxta focum sedentem. Quæ cognito regis filio concita surrexit, quid sibi placeret humiliter inuestigans. Illo uero interrogante quo pater illius discessisset et dicente se plurimum illius colloquio indigere, puella respondit. ‘Pater’, inquit, ‘meus ad ecclesiam iuit, divinis misteriis interesse uolens. Atque ideo si tibi necessarius est, paululum te operiri oportet in proximo affuturum.’ Hec dicens simplici animo, nichil quidem doli uel astutie seu alicuius machinamenti suspicabatur. Re autem uera incentiuia libidinis illum adduxerant et mentem illius titillabant. Ad quam explendam totus effrenis et preceptus uolitabat. Cum enim dixisset puella oportere illum patrem suum expectare, respondit iuuenis, ‘Patienter’, inquit, ‘aduentum illius expectabo, si tu, interim in amicitiam meam ueniens, uoluntati meæ assensum prebueris. Regis me filium esse non ignoras, diuitiis et honoribus multis refertum, te etiam affluenter locupletaturum, si mee petitioni assentire uolueris.’ Illa autem sentiens eum de concubitu sermonem inseruisse, paululum demissa uultum, ruboreque suffusa, simulauit quidem

\textsuperscript{11} insidiatoris changed from insidiatores by corrector or main scribe Laud; insidiatoris Trin.

\textsuperscript{12} Chrodocus changed from chrodocus by another hand Laud; chrodocus Trin.

\textsuperscript{13} Alani Possibly changed to Alau Laud; alani Trin; Alani JoT.
primo grauiiter se ferre, quod eam incomptam et inornatam inuenisset. Deinde\textsuperscript{14} dixit ei, ‘Cum tu, regio ortus genere, post modicum Deo annuente rex sis futurus, felicitate seculari me opulenter replendam esse non dubito, tuo matrimonio copulatam. Veruntamen paulisper patere, donec pater meus adueniat, et ego interim thalamum meum intrabo, cito ad te reeditura.’ Profecto hec dicens, solumnmodo ad horam auelli ab eo querebat. Uidebat enim miserrimum hominem infelici libidine accensum illius amore letali torqueri, et uelut amentem fieri. Sciebat quoque quod parentum absentia infestus hostis insanior redderetur, ideoque ab ipsius manibus abstrae adpresens qualibet occasione cogitabat. Concessit tandem ut cameram suam ingrederetur, sperans illam cum decentiori ornatu atque acceptabili compositam sine dilatione ad se reedituram. Tunc illa surgens thalamum est ingressa, nichilque differens ex altera parte per ostium camere egreditur, et uersus ecclesiam prepeti cursu iter arripuit. Ibi enim et si non timore Dei, multitudine tamen hominum protegi ac defendi putabat.

Quæ fuga mox iuueni infausto innotuit. Qui statim furibundus effectus uehementique iracundia repletus quod diffugium faceret ne ei commiseretur, arrepto gladio uelociter celerem eam insequi cepit.

Et quoniam aliquantulum spatii domum paternam ab ecclesia dirimebat, facilis conamine assecutus est illam. Quam prius toruo uultu intuens, his uerbis eam affatus est. ‘Olim te amavi, et meis amplexibus coniungere desideraui. Nunc ad te uenientem refugis, et te petentem contemptis? Iam pro certo scias, quod aut michi ipresentiaram utrionea commisceris, aut, sine mora gladio isto capite abciso\textsuperscript{15} uitam finies.’ Virgine itaque ad ecclesiam\textsuperscript{16} lumina uertente, atque sollicite inspiciente si aliquis inde exiret qui sibi adiutorium ferret, nemo prorsus egressus est. Tunc ad iuuenem conversa, ‘Regis’, inquit, ‘eterni et omnium hominum iudiciis filio in matrimonio copulata, nullum alium\textsuperscript{17} excipere possum, et ne te diutius protractam, nullum preter illum dum uixero admissura sum. Etenim sine illius contumelia hoc fieri non posset. Ideoque exime gladium, exere uires, qualibet feritate accinctus ut placet utere. Certus que esto quia nec teriores tui nec blanditie, nec promissiones siue mine, ab illius dilectionis dulcedine me diuellere poterunt, cuius amplexibus iam astricta sum et deuetio copulata.’ Incestus autem iuuenis audientis se contempti, sueque libidinis impatiens, simulque credens illam minui non posse, nec se quietem habere dum uirgo uiueret, euaginato gladio capud illius amputauit. Statimque ut capud uirginis ad terram

\textsuperscript{14} inuenisset. Deinde added by later hand Laud; inuenisset. Deinde Trin.

\textsuperscript{15} capite abciso rewritten by main hand in darker ink Laud; capite absciso Trin.

\textsuperscript{16} ecclesiam ecclesiam Laud; ecclesie Trin.

\textsuperscript{17} alium added possibly by main hand Laud; alium Trin.
corruit, in eodem loco fons lucidissimus ubertim erumpens emanauit, qui usque hodie fluere non desistit, multis infirmantibus beate uirginis meritis sanitatem prestans. Et quoniam iuxta ostium ecclesiae uirginem apprehendens ei capud abscederat, statim capud in ecclesia corruit, corpore retrorsum extra ecclesiam remanente. Ad pedem enim cliui cuiusdam ecclesia sita erat, atque in descensu illius montis capud uirginis resectum facile ruendo in ecclesia elapsum est. Truncum uero corpus quo prius ceciderat locum optinebat. Inter uero pedes stantium in ecclesia et diuinis misterii intendentium corruens capud, uniuersos admiratione permaxima commouit. Omnisque nimio terrore percusis, atque dirum nefas grauiterque ulciscendum patratum fuisse dicentibus, auctoremque illius detestantibus, parentes puelle tumultu aliorum commoti, accesserunt rem certius cognituri. Filiamque suam exanimem cernentes, hinc capud absisum, illinc corpus truncum aspicientes, ad terram lacrimosi corruerunt, tristiciaque et anxietate soluti, flebilem uocem emittentes, clamosis planctibus dolorem suum prodiderunt.

§4
Cum igitur magnus in ecclesia tumultus oriretur, omnibus quidem uirginis interitum lamentantibus, multis tamen nimium\(^{18}\) miserantibus acerbitatem doloris quę parentes illius inuaserat, iur sanctus strepitum audeo, et seditio suspicato, ad cenum peruenit astantium. Cernensque uirginem, quam Deo consecraturus erat, tam crudeliter peremptam, miserabiliter condoluit. Peremptor uero illius adhuc iuxta exanime corpus tumidus foris assistens, gladium suum cruore uirginis madidum cunctis aspicientibus per herbam detergebat. Nam quia filius regis erat, impune tantum se perpetrasse flagitium putabat. Sanctus uero grauiter ferens superbiam eius et obstinationem cordis illius, et quia pro sceleris sui perpetratione iactanter gloriaretur, accessit ad eum, in manibus suis uirginis capud tenens. Respiciensque in faciem iuuenis, his cepit illum uerbis affari. ‘O sceleste,’ inquit, ‘qui iuuenis decoris in dolore et regię dignitatis progeniem homicidali maculasti crimine, cur te tantum admisisse scelus non penitet? Pacem conturbasti, et ecclesiam tuo sacrilegio fedasti, Deumque nefarius irritasti. Nec doles? Nunc autem quoniam ecclesie non perpercisti, nec diei dominicę reuerentiam exhibuisti, Deum meum deprecor, quatinus quę tu indigne commisisti, in presenti digna recompensatione recipias.’ His dictis, iuuenis ilico ad terram corruens expiravit. Mirumque dictu, in conspectu omnium astantium corpus defuncti liquefactum disparuit, multis

\(^{18}\) *nimium* added by corrector Laud; *nimium* Trin.
asseuerantibus tellure dehiscente absortum fuisse, et cum spiritu suo in baratro demersum. Vniuersi uero hoc uidentes pro insueti nouitate prodigii ineffabili pauore percelluntur. Dehinc sanctus capud uirginis, quod inter manus assumpserat, sepius deosculans, turbatus est spiritu et flere compulsus. Postea uero ordine suo illud componens, adegit reliquam corporis, palliumque suum super illud sternens, in naribus illius insufflauit. Deinde parentibus nullam consolationem admittisse, sed continuis lamentis filie sue necem plangentibus, precepit luctum intermittere et tandem a dolore cessare.19 Ipse autem ad altare missam celebraturus accessit. Qua peracta, omnibus ad eum intendentibus,20 et spem ad Deum erigentibus, ipse ad corpus exanimatum peruenit. Dehinc luculento ad populum sermone usus est, inter cetera dicens beatam uirginem uotum Deo fecisse, sed morte interceptam non congruum tempus exsoluendi habuisse, et ideo debere eos deus oratos humi procumbentes pro resurrectione illius Deum interpellare, scientes se multas inposterum per eam commoditates adepturos. Quod illi satis accurate fecerunt, et inmaturam puelle mortem et miseram parentum calamitatem miserati.

§5

Postquam igitur diu oratum est, uir beatus a terra surgens, et manus ad celum tendens, ‘Domine’, inquit, ‘Ihesu Christe, pro cuius amore hec urio terrena respuit et celestia concupiuit, nos te deotis invocantes animis misericors exaudi, et usicra pietatis tue super nos effunde, uotorum nostrorum effectorem inpresenti21 te esse concedens. Et quamquam uirginem hanc pro tuo amore passam non ignoremus in celestis gaudii sinibus reposam, nostro ulterior non indigere contubernio, tu tamen, clementissime pater, filiis tuis te humiliter deprecatibus benignum te et exaudibilem prestans, supplicationibus eorum assensum prebe. Precipe22 itaque ut, puelle huius anima corporis inducta, regimen te et dominationem tam animarum quam corporum habere demonstrat, quatinus tuæ gratia misericordie rediuiua nomen tuum magnificet, et post longa uite spatia multiplicato bone conversationis fenore, ad te redeat, sponsum suum unicum, uidelicet Dei patris filium, cum quo et cum spiritu sancto uiuis et gloriaris, Deus per infinita secula seculorum.’

19 cessarc changed from cessae by corrector Laud; cessare Trin.
20 intendentibus corrected from intendenteibus possibly by main scribe Laud; intendentibus Trin.
21 inprecenti imprecept changed possibly by main scribe Laud; in presenti Trin.
22 Precipe Precipac Laud; precipe Trin.

Locus uero ubi sanguis illius effusus est, primitus Siccauallis dicebatur. Postquam autem capud virginis abscisum terram tetigit et, ut prefati sumus, fons ibi aquę salientis emanauit, qui etiam manet usque in hodiernum diem, sanans omnes languores tam in hominibus quam in pecoribus, locus isdem de nomine puelle uocabulum sortitus est. Nam illorum lingua Fennan\textsuperscript{24} Wenefreda, nostra uero Fons Wenefreda nominatus est. Fennan\textsuperscript{25} enim latino sermone fontem sonat. Et quoniam de corpore in descensu deuexi montis iacente multus fuerat effusus sanguis, lapides aspergine ipsius infecti, tam in fontis scaturigine quam in riuo illius, seu in amborum margine, passim iacebant. Et quod dictu uel auditu mirabile est, lapides illi conpersi sanguine adhuc pristinam conspersionem retinent, ut patet usque hodie scire uolenter. Nam sunt quasi congelato cruore perfusi, nec situ temporis, nec assidua preterfluentis aquę eluuione detersi. Mussicula uero quę cisdem lapidibus adheret, quasi thus redolet. Famosum satis et patriam illam incolentibus notissimum est fontem illum adhuc pristino inueniri, et lapides, ut prediximus, cruentatos in illo inueniri, merita urginis patenter ostendentes et spem omnibus portententes,\textsuperscript{26} eandem urginem se inuocantibus opitulari posse. Homines uero ipsius prouintie

\textsuperscript{23} ipsi added possibly by main scribe Laud; ipsi Trin.
\textsuperscript{24} fennan fenna\textsuperscript{o} Trin.
\textsuperscript{25} Fennan Fenna\textsuperscript{o} Trin.
\textsuperscript{26} portententes portentibus Laud; portententes Trin.
qui nondum Deum cognouerant, nec illius iusticiam intellexerant, uidentes uirginis
resuscitationem, et de fontis emanatione petrarumque conspersione tam apertum et euidens
miraculum factum fuisse, ad pedes beati uiri Beunoii prouolui, Dei misteris se imbui petierunt.
Quos ille benigna deuotione suscypiens, sacri baptismatis unda purificauit, et diuinorum
preceptorum sermonibus instructos in Dei servitio confirmavit. Qualiter uero beata uirgo
Wenefreda post resuscitacionem suam uixerit, uel quem uite modum habuerit, siue consummato
presentis seculi cursu ad quem finem peruererit, nunc27 succincte dicere curabimus.

§6

Cum igitur, ut prelocuti sumus, a mortuis surrexisset, tota die sancti uiri pedibus adherens, illius
sermonibus sedula deuotione intendebat, de omnibus quæ ad Deum pertinent plenius instrui
uolens. Quo facto, atque ecclesiastice discipline dogmate assecuto, illa magistri sui pedibus
aduoluta, uelari se obnixe postulauit. ‘Cum enim’, inquit, ‘a parentibus meis hoc michi concessum
sit, et meum noueris animum, omnem seculi luxum calcantem, solius Dei amoris et cognitioni
inhiare, nulla debet esse dilatio ad consequenda desiderii mei sacramenta. Nullatenus uero a te
abstrahi aut a pedibus tuis diuelli potero, priusquam tua benedictione regularis discipline misterii
initiata, habitu etiam exteriore sortis Dei me fore monstrauero. Noli, ergo, pater sancte, meum
diu diifferre desiderium, sed persuasionibus meis adquiescens, me uoti mei compotem protinus
efficere.’ Tunc uir beatus, uocatis parentibus eius, uirginis animum et uotum manifestauit,
et prerogatam ei diuinam gratiam dixit, atque ipsius uoluntati se satisfacere uelle intimauit. Illis uero
benigne consentientibus, filieque sue deuotionem iocundo affectu complectentibus,
uir sanctus coram multis illam sacro uelamine indutam consecravit, atque regularis propositi disciplinis
sufficienter confirmavit. Que statim post completum desiderii sui uotum, totius uirtutis artem
agrediens, et regularis discipline studiis deuotissime inherens, in breui totius ordinis peritiam et
observantie perfectionem adepta est. Dehinc cotidie magis ac magis proficiens, beatum uirum pro
nimia caritate sua admodum letificabat.

Qui uocatis parentibus illius28 huiusmodi oratione usus est. ‘Uos me’, inquit, ‘prius hic suscepiistis,
et meis postulationibus uos paratos atque promptos exhibuiistis. Demum quoque locum istum
Dei servitio instituendum concessistis, et uos illud29 idem efficaciter completere studuiistis. Nunc

27 nunc added probably by main scribe Laud; nunc Trin.
28 illius suis, probably changed by main scribe Laud; ipsius Trin; illius Lans.
29 illud changed from illum by corrector; illud Trin; illud Lans.
uero quoniam diuina inter uos exubauerunt beneficia, lumen celeste uobis et filiæ uestræ infusum diligenter attendite, gratiamque, qua respersi estis, sollicité considerantes, preostensam uobis salutis uiam uigilanter incedere curate. Et quoniam mei presentia ad presens carituri estis, quia alias me uocat Deus, exemplis et admonitionibus filiæ uestræ sollerter intendite, certissime scientes illam non solum uobis, uerum etiam omni populo exemplum salutis futuram.' Ad uirginem uero conversus, 'Te', inquit, 'mei laboribus et exercitiis succedere precipit Deus, et ista incolere habitacula, uiamque uite a me tibi prelibatam sine intermissione incedere, aliisque incedendam ostendere. Te enim singularis meriti palmam coram se ferre delegit, tuique martirii exemplo atque bone uite uiconsatione, multos in hoc seculo ad suum amorem informandos instituit. Tuum igitur erit exhinc locum istum incolere, atque uirgines in Dei famulicio uicturas et hic tecum mansuras congregare, ununque pro certo scias, te in hoc loco finem uite non habituram. Cum enim in iugi corporis abstinentia et spiritus afflictione Deo sereiens, septem hic annos peregeris, alium te inuisere locum diuinitus admonitam oportebit, Deo te dirigente et per te multorum cordium tenebras illuminante. Hoc etiam retine, quod celebris erit in hoc mundo memoria tua, et quanti apud Deum fueris meriti, multi per te incommodorum suorum remedia adepti contestabuntur.'

§7

Cumque beata uirgo super discessu et absentia doctoris sui plurimum contristata fleret, beatus Beunous arrepta manu eius dextera, duxit illam ad fontem, quem de loco, ubi capud ipsius abscisum ceciderat, emanasse superius designauimus. Statuensque illam super lapidem unum, qui tunc ibi forte repertus est et usque hodie in riuo fontis manet et lapis sancti Beunoi ab incolis appellatur, his illam uerbis denuo allocutus est. 'Vides', inquit, 'adhuc hic uestigia tue passionis? Ecce lapides isti tuo conspersi sanguine te pro Deo martirium passam fuisses demonstrant, atque ad tui ipsius honorem perpetuum, aliorumque multorum monimentum, conspersionem, qua de tuo cruore madefacti sunt, quasi recentem seruant. Nunc igitur diligenti et tenaci memoria mea uerba reconde ad multorum noticiam reverenti relatione peruentura, atque per futuras temporum successiones non nullis plurimum profutura. Tria tibi donatiua a Deo erogata esse

30 uobis added by corrector Laud; uobis Trin.
31 loco changed from seculo by corrector Laud; loco Trin.
32 qua quam Laud; qua Trin.
33 per futuras peruenturas with addition of uel perfuturas by the corrector Laud; per futuras Trin.
cognoscce, què et laudis tue titulum solenniter celebrabunt, et in posterorum mentibus deuotionis tue amorem digna ueneratione cumulabunt. Primum quidem est quod lapides, isti cruoris tui aspergine madidi, nulla poterunt per secula ablutione detergi, nec assiduo istius aquæ impetu ablui, sed ad tue passionis ostensionem semper cruentati apparebunt, Deo ad sue\textsuperscript{34} gloriam maiestatis atque ad tue triumphum castitatis tale miraculum faciense. Secundum uero est quod quicumque aliqua infortunia passus te requisierit, et per te a sua inualitudine seu oppressione se liberari petierit, prima siue secunda aut certa tercia uice uoluntatis sue compos effectus, quod postulauerat se impetrasse gaudebit. Si autem contigerit petentem te trine uicis petitione quod optauerat non consecutum fuisset, certissime sciat se presentis uite luce in proximo caritatum, atque ideo occulto Dei iudicio precis sue fructu in presenti frustratum fuisset. Proficere sibi tamen ad animÆ sue medelam te inuocasse constanter intelligat, atque per te aliquid sibi maius diuinitatis prestari, quam\textsuperscript{35} si quod petebat exterius consequeretur. Tercium autem donatiuum huiusmodi est. Cum ad presens a te discesseru, super litus maris locum ad manendum conveniendum largiri michi dignabitur Deus. Et licet a te magno intervallo discretus fuero, tuis tamen muneribus me omni anno inuisiendum\textsuperscript{36} precepti altissimus. Cum ergo quod michi dirigere uolueris in manibus paratum habueris, ad presentem fontem cum munere tuo festinabis, et quicquid illud fuerit, Deo prius commissum in fonte confidenter depones. Videbis statim depositum tuum a fonte per rium ui diuina deduci, et impetu decurrentis aquæ insubstans decurrentem magnum fluuium illesum trahe. Moxque maris elemento Dei uoluntati atque ministeri prebente, quod tu in fonte deposueris ad mei hospicioli ianuam deferetur, per sinuosa undarum uolumina, per tumescentes et undisonas\textsuperscript{37} maris procellas, usque ad meum contubernium inuiolate delatum. Hoc quoque, omnibus annis dum michi uita comes fuerit, Deo precipiente contingere oportebit. Eruntque hec tria a Deo tibi concessa dona, prerogatiue diuinitus tibi collate designatiua, et dum mundus iste durauerit, ad tue celebritatem memore et laudis gloriam, multorum narratione magnificata.’ His dictis, ad ecclesiam eam reduxit, iterum huiusmodi uerbis illam alloquens. ‘Ecce templum istud et habitacula circumstantia, partim meo labore, partim parentum tuorum sumptibus edificata, tibi relinquo, quatinus me hinc abeunte, tu, congregatis ad seruitium Dei.

\textsuperscript{34} sue added by corrector Laud; sue Trin.
\textsuperscript{35} quam changed from quoniam by corrector Laud; quam Trin; quam Lans.
\textsuperscript{36} inuisiendum added by corrector Laud; inuisiendum Trin.
\textsuperscript{37} undisonas changed from undinosas by corrector Laud; undisonas Trin.
tecum mansuris uirginibus plurimis, hic in tuo proposito Deo seruias, bonam uite\textsuperscript{38} conversantium et exempla uiuendi a me tibi insinuata nullatenus intermittens. Sciasque quod in loco isto ad multorum utilitatem magna fiet uirtutis diuine ostensio, atque per hic manentium exempla ad Dei cognitionem ascendent plurimi, omnia mundi emolumenta postpositi, ut Christum lucisfacient. Sanitates quoque multiformes et animarum et corporum diversa infirmitate languentibus hic passim distribuentur. Omnis etiam etas uel sexus aliquid remedi se in hoc loco\textsuperscript{39} contigisse gaudebit. Sed nec bruta animalia istius loci beneficiis immunia fore denuntio, Deo sua clementi potestia hoc habitaculum protegent, et ad tui celebritatem honoris tanta in illo prodigia faciente. Tu uero sic te Deo placabilem exhibe, et talem te in omnibus effice, quatinus in te nomen sanctum eis gloriosum existat, et te aspitientibus forma salutis efficaris. Ego autem hinc nunc abeo, Deo alias pro modulo meo famulaturus, tuique deuotionem dum uixero intra cordis mei penetralia cum dulci memoria habiturus.

§8

Hec dicens, assumpto solummodo baculo suo abire cepit, omnem domus sue suppellectilem et quicquid ibidem manenti per fidelium manus Deus dederat, totum beate uirgini eiusque consortibus derelinquens. Sicque cunctis Deo commendatis, atque ualedicto uniuersis, discgettit, uno solo cleric comite\textsuperscript{40} contentus. Semperque ad beatam Wenefredam lumina retorquebat, propter corporalem eius absentiam multis lacrimis madidas genas habens. Illa uero super uerbis illius discessione impatienter se agens, miseram lacrimis et tristicia faciem gerebat, se relictam et inconsultam dicens, et omnibus maliuolorum incursionibus patere, pastoris presentia et diligentia desolatam. Cumque temptassent plurimi consolatoriis illam uerbis delinire, ipsa aliquantisper ab ecclesia dulcem patrem suum abeuntem deducens, donec cum eo erat nullam prorsus consolationem admittebat. Comitum uero nullus in uia cum illa ibat qui a lacrimis abstiner posset, tam acerbo dolore eam torqueri uidens. Sanctus uero non diutius ferens illius lacrimas, quamuis et ipse non mediocris pietate moueretur, finem tamen tantis planctibus ponere uolens, citato gressu ab ea diuulsus est, porrecta manu prius et benedictione data. Sollicitis tamen aspectibus uirgo eum prosequens, cum iam ulterior non appareret cum comitibus suis domum

\textsuperscript{38} uite tibi Laud; uite Trin.
\textsuperscript{39} loco added possibly by main scribe Laud; loco Trin.
\textsuperscript{40} comite added by corrector Laud; comite Trin.
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reversa est. Nequaquam tamen dissimulare poterat acerbitatem tristicie, que illum pro digressione
doctoris sui inuaserat, quamdiu recens illius memoria erat.

Elapso autem aliquanto tempore, rediens ad se beata uirgo, et ad memoriam reducens
cuersionis sue modum, passionisque titulum, atque beati doctoris sui Beunoi sermones seu
uaticinia, uirilem constantiam aggrediens, omnem merorem funditus deposuit. Statimque
sponsum suum Christum, cui se caste uivendo deuoverat, toto mentis affectu amplectens, illi
inhiare, illum sapere, ad eum suspire desiderio cepit. Deinde nobilium filias secum
congregans, docebat eas castitatem amare atque, spreit omnibus mundi blandimentis illecebris,
leui iugo Christi colla summitere, et per regularis propositi normam se Dei seruitio mancipare.
Nunnelle autem uidentes conversationis illius seueritatem, et modestam uite grauitatem, gratia
sunt diuina compuncte, atque arripientes monastici ordinis regulam, sacro indumento se uelari
petierunt. Quibus beata Wenefreda boni pastoris uires et officia exercens, nunc eas ab insidiis
fraulenti predonis evangelicis uerbis et sanctorum patrum sententiis munitas esse docebat,
nunc luculento sermonis sui affamine diuinum in earum pectoribus amorem infundebat. Assiduis
autem admonitionibus non desistebat illas instruere, regule institutionibus sollerter intendere,
propositique sui meminisse, atque in his officiosas existere. Ipsa uero sine intermissione cada
faciebat quæ subiectis suis facienda edocebat. Nam omni die ieiuniis et orationibus atque uigiliis
studiose intendebat et qualiter sibi subdite urgines uiuere debebat, ipsa operans preostendebat,
facta forma gregis sibi commissi, ad exemplum beneuendi. In breui autem tempore ad omnium
uirtutum arcem perueniens, patenter insiuuabat Christum, Dei uirtutem, et Dei sapientiam cordis
sui amplitudinem obtinere. Hoc autem innumere uirtutes et crebra miracula hinc aperte
manifestabant, illinc documenta salutis ubertim ex ore illius demanantia illud liquido
demonstrabant. Exinde plurimum creuit urginum conuentus, illius boni odoris fragantia eas ad
Dei cognitionem attrahente, et in illarum cordibus diuinitatis amorem infundente. Gaudebatque
nimium sancta illa congregatio talem sibi preesse matronam, in qua uisibiliter aspiciabat omnia
uirtutis exercitia abundare et celestem cognoscebat gratiam uerius radiare.

41 merorem changed by corrector Laud; merorem Trin.
42 subdite changed from sudite, possibly by main scribe Laud.
§9
Cum igitur in omnibus cęlestis uite studiis sedula insisteret, finitimi circa illius amorem ceperunt
deuoti existere, longe positi autem pro ipsius bona fama admodum iocundabantur, dicentes nimia
Dei clementia perfusos esse quibus ipsa aut conversacione aut familiaritate propius adherebat. Et
multe uirtutum exhibitiones in miraculis per eam fiebant. Illud plane et ferocium hominum corda
magis illius deuotioni subdebat, et fidelium mentes reuerentiam sibi exhibere compellebat, et
pariter omnium fauorem sibi concilians attraherat. Iam omnibus fere iocundum erat in illius
uiucinitate manere, quibusdam totius bona delectamentum salutisque uiam per eam plurimum
affectantibus, quibusdas uero, propter commoda sibi exterius in miraculis illata, uim in ea cęlestis
gratię esse perpendentibus. Omnibus itaque cum multa ueneratione et reuerentia claritatem
diuinam, que per eam late in prouintia renitebat, suscipientibus, subdite sibi uirgines, quibus illud
clarius elucebat, magis inde proficiebant. Uidentes quippe illam cotidianis gemitibus ad Deum
suspirare, et diuina ad eam frequentere oracula fieri, maiorem ad Deum deuotionem assumebant,
et semper meliores efficiebant. Beata uero Wenefreda cum huiusmodi bonis operibus
perseueranter instaret, et per eam circumquaque cęleste lumen radiaret, sepissime uerborum et
preceptorum magistri sui memoriam ad mentem reducens, in proximo instare perpendit diem
discisionis illius, in qua scilicet ab ea ipse discesserat, et munus sibi mitti preceperat. Quod
autem illa sollicita sedulitate in memoriam retinente, tam sui ipsius quam uirginum suarum labore
casulam unam competentem textura composuit, uiro Dei transmittendam.

§10
Illucescente itaque die quo xenium illud mitti debebat, qui est kalendas Mai, uenit beata uirgo
cum pluribus alius ad fontem, in quo precepto uiri Dei munus suum depositura erat. Acceptamque
casulam albo prius mantili inuoluit, sicque in medio fontis eam depositit, se dicens fontis
ministerio hanc beato uiro Beunoo dirigere. Et ecce mirabile dictu et nisi fidei homini minime
credibile, panniculus ille, quo casula inuoluebatur, nullam lesionem ab aquą patiebatur, nec uel
minimam aquę infusionem sentiebat, sed omnino siccus cum casula permanens, impetu
decurrentis aquę per riuum est deductus, atque in magno flumine transuectus. Totaque illa die
cum sequenti43 nocte illud uirginis munus per marinos fluctus deductum, mane ad litus illud
depulsum est, super quod uir sanctus habitacula sua composuerat. Cum autem beatus Beunous,
mane ab ecclesia digressus, super oram maris staret, et qualiter prius exundate aquę in se redirent quadamque ui occulta ad se fluctus suos attraherent admirando intueretur, forte pannum inuolutum in littore eminus conspicatu. Accedensque propius, quid illud esset certius scire conatur. Admotaque manu ab arena maris illud eleuans, pannumque inuolutum euoluens, casulam inuenit, nichil penitus lesionis habentem. Pannus quoque, qui illam exterius obuoluerat, ita siccus apparebat, ac si aquam non attigisset. Cogitante autem illo solleitius, et causam huius inuentionis discernere conante, simulque admirante quod intra bibule arenę aquosa spatia aliquid non madidum inueniri potuerit, latenter subiit in mentem eius Deo dilecte uirginis Wenefrede memoria. Habitaque secum deliberatione qualiter ei preceperit omni anno munus sibi parare, paratumque in fonte suo, qui in rium fluit, deponere, cognouit tandem, spiritu sancto sibi reuelante, a beata uirgine illud transmissum, a beata uirgine per equoreas sinus illese sibi delatum. Deoque inde suppliciter gratias agens, munus illud beneigne susceput in ecclesia reposuit, tam sui ipsius quam aliorum servorum Dei usibus deinceps exhibendum. Gaudebatque quam maxime, quod uerorum suorum beata uirgo memor extiterat, et quod tam preclara fama illius fuit, quod ab illa omnis fere prouincia illuminata erat. Orabat autem dominum incrementa uirtutum in illa augeri, et quicquid in oculis eius placitum erat in ea multipliciter inueniri, aliorumque conscientias per illam celęstę deuotione accendi.


44 sibi parare exparare with sibi added by corrector Laud; sibi parare Trin.
45 extiterat extiterat changed to exstiterit by corrector Laud; exstiterat Trin.
§11

Singulis uero annis in die kalendarum Mai munus transmittebat magistro suo dum uiuebat, modo quo superius designauimus. Et licet magnum spaceyium illos abinuiorem dirimebat, quinquaginta enim miliaria aut eo amplius inter illos distantiam faciebant, unius tamen noctis spacio per sinuosa maris uolumina deportatum ad ianuam monasterii sui mane in arena littoris inueniebatur. Ex hoc autem beato uiro additum cognomen est, quod apud Walie homines hodieque memoriale habetur. Nam Beunous Casulsech, id est, Beunous Casulasicca uocatur, eo quod per aquas ab aquis iliesa ad eum sicca casula deferretur. Accidit autem dum virgo hunc mittendii modum singulis annis obseruaret, ut beatus Beunous, longo confectus senio, uirtutibus plenus et operibus preclarus, caducem et erumpnis obsitum relinquens seculum, ad celeste migraret gaudium. De cuius uita obitu, et quę iuuenis\(^\text{46}\) egerit, uel quę post mortem mirabilia fecerit, habentur adhuc in reuerenti memoria monimenta, illius uite modum et mores designantia. Hoc quoque precipuum et memoriale de eo predicatur, quod multo plura miracula mortuus faciet quam uiuens.

Cuius discessus cum sancte uirgini innotuit, multis illum lacrimes et orationibus prosecuta est, atque prefatum munus ulteriori transmitte destitit. Tunc autem primum omni humana consolatione se destitutam dicens, pedere cepit locum in quo morabatur. Paululumque procedente tempore cum pars maxima consortum suarum uirginum de hoc seculo migrasset, odio habere locum illum cepit, in quo eatenus conuersata erat. Memorque uerborum preceptoris sui, quibus illam post septem annos alium debere inuisere et incolere locum designauerat, in ultimi expletione anni cepit fastidire locum et omnia prorsus edificiorum genera intermittere. Et quoniam facies eius alias intendens\(^\text{47}\) erat, requiem non habebat spiritus eius, dum ibi degebat. Nec tamen donec consummati essent prefati septem anni habitacionem illam dimittere aut uspiam abire facultatem habere potuit. Cum autem omnes euoluti essent, tum illa sui ipsius compos effecta, toto conamine ad Deum mentem erigens, deprecabatur ut eam\(^\text{48}\) talem locum destinaret, ubi et sibi placere et aliis proficere posset, locumque illum, in quo prius conversationem habuerat, sua benedictione

\(^{46}\) iuuenis changed from iuuenis by corrector Laud.

\(^{47}\) intendens intendentis Laud; intendens Trin.

\(^{48}\) ad added by corrector Laud; ad Trin.
perfundere dignaretur, ut qui illuc orationis gratia aut alicius remediī consequendi causā adueniret, invocato nomine ipsius atque patrocinantibus illis qui ibidem actus suos et mores pro illius amore correxerint, quod postularet consequeretur. Quam petitionem ad Dei aures peruenisse testantur innumere gentes in eodem loco a diuersorum morborum inualitudinibus liberate. Quod postea patentibus demonstrabitur exemplis, cum prius narrationem historie texuerimus.

§12

Cum igitur beata uirgo Wenefreda sollicite orationi instaret, Dei clementiam sibi affuturam et producem itineris sui eam fore depostulans, nocte quadam uigilii et obsecrationibus intendentī, diuinum ei huiusmodi oraculum insonuit. ‘Assumpta tecum una tantummodo uirgine comite, uade ad beatum Deiferum, qui moratur in loco qui Botauarrus appellatur, illoque consulto quid deinceps factura eris uel quo abitura cognosces.’ Erat quippe uir ille magnus cor am domino, in omnibus mandatis et iustificationibus eius sine querela incedens. De quo refertur quod cum uirtutum gratia copiosius exuberaret, fontem de terra erumpere fecerit, eoque extensa manu benedicto, Deum exorasse quatinus eger in illo se merserit, sanitate potitus ad sua reuertatur. Quod ita factum esse plerique ibidem sanitatem adepti contestati sunt. Cum uero plurima miracula per illum celebri sermone gesta referantur, unum tamen post obitum eius patratum specialius inserere placuit, super altare illam posuerunt. Qua quoniam accense non erant, nec ignem quo eas accenderent ad manum habeabant, sanctum Dei humiliter deprecati sunt, quatinus aut eam lumine diuinitus emisso accenderet, aut inaccensas equa acciperet deuotione ac si illuminate sibi darentur. Sanctus uero illorum precibus se presentem adesse ostendens, ipsis coram positis luce

49 dignaretur changed by corrector Laud; dignaretur Trin; dignaretur Lans.
50 aut alicius remediī consequendi causā added by corrector Laud; aut alicius remediī consequendi causa Trin; aut alicius remediī consequendi causa.
51 consulto changed from consxxx by corrector Laud; consulto Trin.
52 erumpere changed to erupere Laud; erumpere Trin.
53 accenderent accenderant Laud.
subita candelas eorum accendit. Unde et maior illis ad sanctum Deiferum deuotio excreuit, et spes eis suborta est recuperandi quod iniuste amiserant.\textsuperscript{54} Nec fefellit eos sua opinio. Nam prefati fures per omnem uagantes circumciacentem prouinciam, cum circa medium noctem se longius effugisse putassent, sollertius scire volentes locum ad quem peruenissent, tandem ad sepe, qua prefatum cimiterium ambiebatur, se uenisse compererunt. Nimioque affecti dolore, seque non impune, si capi possent, illud latrocinium fecisse scientes, iterum flexis habenis diffugium querere temptauerunt. Set nec tunc imbecillis erat uirtus diuina in illis manum potentie sue ostendere. Nam cum aliquantisper se elongatos putassent, erumpente diei crepusculo, ad predictum locum reduces fieri compulsi sunt, atque infra eisdem cimiterii ambitum equis desilire, illorumque habenas in manibus suis tenere. Qui autem equos perdiderant, nondum ab eodem loco elongati fuerant, sed interim in ecclesia morati per sanctum domini aliquod solatium in proximo sibi fieri confidebant. Mane ergo illucescente de ecclesia exeuntas, uiderunt equos suos in atrio stare, et qui illos adduxerant eodem in manibus tenere. Vnde Deum benedicentes, et sancto Deifer gratias agentes, caballos suos susceperunt, fures impunitos abire permittentes. Ex his itaque digestis, quanti meriti fuerit uir sanctus, ad quem beata Wenefreda diuino oraculo pergere iussa est, facile conici potest.

§13

igitur sanctissima uirgo committens Deo locum suum et omnes cum quibus habitauerat, una sola uirgine comite contenta, ut in oraculo audierat, peregrinationem suam aggressa est. Ueniensque ad sanctum Deiferum, quem octo fere miliaris a loco de quo ipsa egressa est distare constabat, benigno fauore ab eo suscepta est. Cumque\textsuperscript{55} prius orationi diuius incubuissent, consederunt pariter, uirgine causam aduentus sui illi penitus exponente. Cui uir sanctus in hunc modum respondit. ‘Ego’, inquit, ‘huius diuini consilii adhuc prorsus ignarus existo, sed parumper, hic nobiscum hac nocte degens. Forsitan dignabitur dominus aliquid nobis reuelare, quod sibi sit placitum et tui propositi compendium.’ Quod ipsa libenter annuit, procul dubio sciens ex responso cælesti ad se facto insinuatum sibi fuisse, apud eundem sanctum se doceri quid acturi essent. Sancto igitur tota illa nocte, ut solitus erat, orationem facientem, uox de celis insonuit, dicens, ‘Dic karissime filie meç uirgini Wenefrede quatinus ad uicum eat, qui uocatur Henthlantus, ibi desiderii sui uotis ex aliqua parte potitura. Ibi enim uirum uenerabilem Saturnum nomine

\textsuperscript{54} amiserant changed from admiserant by corrector Laud.
\textsuperscript{55} Cumque que added by corrector Laud; Cumque Trin.
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inuentura est, per quem plenius audiet quid deinceps actura uel in quo loco omni uite sue tempore sit habitatura.\textsuperscript{56} Mane itaque uriginem ad se conuocans sanctus Deiferus, nichil prorsus reticuit de omnibus qua diuinitus edoctus fuerat. Viamque illi ostendens qua ad predictum sanctum pergere debebat, gaudenter eam incedere admonuit, dicens sibi de celestibus insinuatum esse quod apud eundem sanctum patenter sit auditura quid sibi conueniat, omnemque penitus suæ necessitatis seriem.

\textsuperscript{56} \textit{habitatura} habitura Laud; habi\textsuperscript{t}ura Trin.

\textsuperscript{57} \textit{te} added by corrector Laud; te Trin.

\textsuperscript{58} \textit{aduixeris} adduxeris Laud; aduixeris Trin.

§14

Beata uero Wenefreda plurimum gauisa quod amota omni dubitacione ad aliquam certitudinem per beatum Deiferum sit perducta, et quia Deum curam sui habere cognouerit, sanctissimo uiro ualedicens, assumpta comite sua ad beatum Saturnum iter arripuit. Ad quem cum peruenisset, benignissime ab eo suspepta est. Ille siquidem totius propositi eius et itineris prius conscius effectus responso sibi de supernis super hac re facto, beatam uriginem omni deuationis affectu suscepit. Dehinc admonens quatinus illa nocte secum maneret, crastina die omnibus quibus indigebat plenius instruenda, consensit. Atque ad orationem primitus ducta, cum eo resedit, dicens se iussu Dei ad illum uenisse, ut ipsius doctrina uotui sui compos efficeretur. Tota itaque nocte ibidem permanens, mane facto huiusmodi a beato Saturno uerba audiuit. ‘Est locus quidam Witheriacus nuncupatus, multorum sanctorum pigneribus refertus, et pro illorum ueneranda conversacione a Deo electus, atque ab omni populo in nimia reverentia habitus. Hunc locum te\textsuperscript{57} inuisere precipit Deus, atque dum aduixeris\textsuperscript{58} tua presentia inhabitare, tuisque exemplis aliorum animos informare. Ibi est quidam multarum uirtutum abbas nomine Elerius, quem iugis gemitus et oratio perseverans ita ab omnibus secularibus curis liberum et defecatum reddiderunt, ut iam nil terrenum sapiat, nichil prorsus mundane delectionis affectet, totus celestibus intentus. Ad hunc te destinare diuino sum precepto admonitus, tibique insuper intimare, quod ibi inuentura sis quicquid anime celestia desideranti in presenti uita sufficere debet. Nam ibi sunt Deo dicate uirgines, ab ipsis infantie rudimentis in professione uite sanctimonialis celibatum observantes, et diligenti deuotione proposito suo intendentes, tuis admonitionibus et exemplis Dei nutu aliquatenus meliores efficiende. Licet enim in famulicio Christi perwigili observantia se
custodiant, tuo tamen aduentu et deutoiores reddentur et maior eas diuinitatis splendor illustrabat.’

§15

Illa audita conversacione virginitum, ad laudem earum plurimum alludens, iam dudum se eodem desiderio astringi profitetur, atque cum eis titulum virginitatis libentissime uelle amplecti. Ducem autem uie postulat sibi quantotius prouideri. Sanctus uero Saturnus diaconum suum beate urginin committens, et beato Elerio per eum illam\(^{59}\) destinans, deducere eam et ipse aliquantulum cepit. Cumque inter loquendum multa illi de loci ipsius quem adibat amenitate retulisset, tandem discedere ab ea uolens, benedictionem postulat impertitur. Deinde multa ei a Deo bona tribui deposcens, ad propria sanctus regressus est, et illa quo tendebat appropiauit. Cuius aduentum uir sanctus per spiritum sanctum prenoscens, citus in occurem silius professor est. Et quemadmodum deebat fidelissimam Dei cultricem, illam suscepit, diacono, qui cum ea uenerat, omnia referente quæ suo doctori diuinitus fuerant intimata, et qualiter Dei admonitione ad illum sit destinata locum. Sanctus uero prius illam rite salutatam, atque debita ueneratione honoratam, ecclesiam orandi gratia introduxit. Completaque oratione, sanctus in amplexus urginin incumbit, et ut constantis sit animi exhortatur. Postmodum ad secretam collationem eam uocans, quid mente conceperit et quid agere deliberauerit percunctatur. ‘Quamuis\(^{60}\) enim,’ inquit, ‘omnem uiuę tuę modum, uel qualiter sis diuinis initiata misteriis, uel quomodo proprii capitis abscisione passionis titulum sis adepta, quæ, ue, sint insignia martirii tui et cruoris effusi, paruitati meę a supernis sit manifestatum, quæ, ue, sint insignia martirii tui et cruoris effusi, paruitati meę a supernis sit manifestatum, quæ causa tamen tanti itineris laborem assumere te compulerit tuo cupio ore doceri.’ Cui sic uirgo respondit, ‘Qui illa que modo intimasti tibi reuelare dignatus est, non funditus te ignarum reliquit, ut arbitror, de his que mente reuoluo, uel quare ad ipsum perueni locum. Nam ut potuit tibi que circa me fuerunt preterita reuelare, potuit etiam plane et michi eventura pariter manifestare. Ideoque suscepe me tibi diuinitus destinatam, meamque amodo conversacionem ita dispone, sicut tibi est celesti preostensum oraculo.’ Tunc uir sanctus nocte illa que imminebat huius consili\(^{61}\) diffinitionem differe decreuit, illamque hoc patienter ferre satis humiliter exorauit.

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59 \textit{eum illam} \textit{xxxxxx} changed by corrector Laud; \textit{eum ... illam} Trin.

60 \textit{Quamuis} Quam with uis added by corrector Laud; \textit{Quamuis} Trin.

61 \textit{consili} csili Laud; \textit{consili} Trin.
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Sancto itaque Elerio per totam noctem orationibus incumbente, et beata Wenefreda pariter peruigili continuatione precibus intendente, huius negotii certitudo sancto confessori paululum circa crepusculum diei quiescenti manifestata est. Plurimumque gratulabundus effectus, ad urginem mane venit, rursusque in illius ruens amplexus, gaudere eam atque securitatem ex inde habere monuit. Postea vero manum ipsius arripiens, ad urginum conuentum, qui in eodem loco, ut prediximus, celebris erat, eam introduxit, his sermonibus ad illas concionatus. ‘Animis estet attentive, karissime filie. Est enim opereprecium ubis insinuare, quanto splendore uos illustrare dignata est misericorditer divina clementia. Ecce hanc deuotam sibi urginem ad commanendum ubis et conuiuendum destinauit, quatinus, inspecta uita eius, exemplis illius in Dei famulatu deuotiores efficiam, et ipsi pro melioratione uestra in cellis detur retributio. Hec est illa urigo Wenefreda cuius ad aures uestras iam olim preclara conuolauit fama, quę ne castitatis seu detrimentum patetetur, persecutorum infestationes simul et blandentium lenocinia contempsit, atque ad ultimum pro uriginitate sue custodia, absclensione capitis mori libenter elegit. Hec est, inquam, illa, cuius triumphi insignia late per ecclesiam emicant, et cuius titulis omnis ista provincia magno se donari bono gloriatu. Hec sola et martirii et egregie confessionis palmam a Deo se adepturam fore non ignorat. Ad uos ergo uenit uobiscum mansura atque obitus sui diem expectatura, quę iam meritis suis celos petii, et cuius inter beatos martires locus retributionis conseruat. Uos itaque pro ipsius aduentu admodum gaudentes estote, et celestem thesaurum inter uos habitantem deuotius amplectimini, sollicite operibus illius intendentes, atque ipsam toto conamine imitantes. Etenim ad hoc illam hac destinuit altissimus, quatinus et uos illam inspicientes, merita uestra cum ipsius meritis in celesti reponatis, et locus hic, dum mundus iste durauerit, propert cam celebri fama respergatur.’

§16

Post hec uerba ad unam conuersus dominam, quę et mater sui ipsius erat et aliis sanctimonialibus prelata, ‘Tibi’, inquit, ‘o karissima mater, curam istius Deo dilecte uirginis specialius committo. Tu igitur eius uestigiis inhere, tu opera imitare, tu curam omnium quę ad eam pertinet uel quicquid sibi placere cognoueris instanti sollertia exequere. Notumque sit tibi et ceteris in nostra nunc presentia considerentibus, hanc beatam uriginem diuino oraculo ad hunc locum esse

\[uita\] uia with t added by corrector Laud; uita Trin.

\[lenocinia\] lenexxx changed by corrector Laud.

\[sibi\] added by corrector Laud; ei Trin.
transmissam. Ex quo maiorem deuotionem circa illam habere debetis et quante cura sit locus iste ante Deum non ignorare.’ His dictis sanctus confessor discessit, et beata Wenefreda cum ancillis Dei deinceps conversa Militia remansit. Et tunc quidem totius religionis arcem arripere festinabat, atque in omnium uirtutum culmine constans persistebat, ac si catenus huiusmodi sanctitatis funditus aliena extitisset. Et quoniam beato uiro referente prima conversionis sue auspicia sanctis uirginibus reuelata fuerant, ita ardenti deuotione omnem salutis uiam aggressa est, uelud si tunc primitus converti ad Deum cepisset. Eratque in illa iugis abstinentia, custosque sue bonitatis et sanctimonie perseverans oratio, et humilis conversatio. In ipsa exemplum patientie et obedientia cetere uirginum accipiebant, emamque in omnibus quae ad salutem pertinebant preuiam sibi efficiebant. Omnia quae honestis erant, quae uirtutis, in illa affluenter inueniebant, ideoque non modicam illi reverentiam exhibebant. Illa uero que prelata eis erat, mater scilicet sancti confessoris Elerii, Theonia nomine, eam solenni affectu suscipiebat, et suo obsequio confouebat, atque ad illius reverentiam non minimam operam impendebat.

§17

Sanctus vero Elerius, qui seorsum cum fratribus suis et condiscipulis domino in simplicitate cordis et nimia spiritus afflictione serviebat, nonnumquam ad illam veniebat, et eam aliis imitantam proponebat. Frequentius autem de secretis celestibus interdum vero de misteriis ecclesiasticis cum illa agens, inueniebat eam de his quae ad Deum pertinent uberiorius redundare, atque de necessariis exterioribus solerti astutia pollere. Sicque ad suos reuertebatur, admirans in illa et exterioris scientie affluentiam et interius divinae gratie plenitudinem. Nec hoc diu finitimos latere potuit. Vnde locus ille in breui magnam celebritatem aedeps est, et in ingenti reverentia est habitus. Accurrebant enim undique catervatim fideles populi, cernere cupientes uirginem pro

65 lacrimas lacrimis Laud.
66 ubertim faciebat faciebat ubertim, order swapped by a second hand Laud.
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Christi amore prius capite truncatam, sed cuiusdam sancti beneficio rediuiuam effectam, magnifice predicantes locum quem incolebat summa esse reuerentia dignum. Quibusdam uero sufficiebat sola illius uisio et allocutio. Nonnulli autem importunius se ingerentes, locum sectionis in collo urginis ostendi sibi humiliter petebant. Quorum petitionibus reluctari timebat, ne et illorum deuotio inde minueretur et sibi illud ad superbiam deputaretur. Qui uidentes in collo eius pellem sectionis locum obtegentem, niueo colore albescentem, a lacrimis abstinere non poterant. Deumque in suis magnalibus beneficialentes, et nimia pleni admiratione, ad propria redibant.

§18

Quadam uero die beatus Elerius claustra sanctimonialium est ingressus, sanctam urginem Wenefredam uisitaturus, et cum illa quę Dei erant tractaturus. Loquentibus autem eis ad inuicem diutius, fortuitu sermo incidit de memoria mortis. Tunc sanctus, nacta occasione proferendi quod frequentius animo reuelerat, ‘Gaudeo’, inquit, ‘quod Deus ad hunc te destinauerit locum, corpus meum sepulture tradituram meique memoriam post obitum meum habituram. Hoc enim a Deo michi concedi sepius deprecatus sum, ut uidelicet aliquem ex suis famulis siue ancillis huc destinaret, qui et me sepeliret, et post me hunc incolens locum, celebrem illum faceret.’ Cui sic beata uirgo respondit. ‘Non equidem ita futurum est, nec sic est preordinatum a Deo. Te enim oportet, me superstite et coastante, dominam meam matrem tuam prius humi tradere, atque demum post aliquantorum curricula annorum corpus meum sepelire. Dehinc tu plenus dierum in pace uitam consummabis, atque ad patres tuos translatus in celesti regno inuenies quę ibi conseruanda reposueris.’ His sanctus confessor auditis, discessit. In proximo autem patuit illam ueram protonisse prophetiam. Nam post aliquantulum temporis beata Theonia, graui infirmitate correpta, aculeis mortis ad presens superuenture cepit urgeri. Cumque filie eius, urgines scilicet quę sub illius disciplina erant, cognouissent uelocem eius abscessum, nimio fletu et dolore tabescere ceperunt. Vehementer enim lamentabantur quia amittebant matrem quę cas aluerat, et in Dei seruitute educauerat, et diuina misteria edocuerat. Quas illa uerbis consolatoriis confortans, ibi debere dicebat huiusmodi lugubres voces emitti, ubi meliori deterior succedit, et ubi iura diuina per malos successores decidunt. Vbi uero bono melior succedit, et illa quę Dei sunt in melius semper prouehuntur, ibi non luctus et desolationes admittende sunt, sed potius hilari corde cum gaudio spirituali meliorationem a supernis emissam suscipere hominis est bonam mentis habitudinem possidentis. ‘Et uos’, inquit, ‘ideo meum discessum patiener tolerare debetis,

67 magnalibus magnaliis Laud.
quoniam hanc beatissimam uirginem Wenefredam uobiscum habiture estis, in qua omnia quæ ad doctrinam uel ad exemplum salutis pertinent sufficienter inuenire potestis. Illam oculis interioribus intuemini, et mentis affectu imitamini, ad illam quasi ad singulare sidus gressus uestros dirigite, et omnium agendorum uestrorum curas illi imponite,\textsuperscript{68} scientes procul dubio Deum uobis ad omnia coadiuotorem existere, si istius uirginis consiliis consentientes adquieueritis.’ Post hæc uerba a filio suo,\textsuperscript{69} sancto uidelictet confessore Elerio, uiuificam dominici corporis et sanguinis communionem accepit, atque statim de hoc seculo migrans, in manus sanctorum angelorum spiritum reddidit. Qua decenter composita et, ut talem tantamque debeat matronam, cum nimio planctu et fletu cunctorum sepulta, uir sanctus beate Wenefrede ceterarum uirginum custodiam et curam commisit. Cuius imperio quamuis illa plurimum resistere laboraret, tamen uerens iudicium Dei subire si ulterior reniti temptasset, tandem consensit, suoque oneri aliorum curam adiecit. Iam uero enarrari non potest quanta obstinatione totius abstinentiae austeritatem arripuerit, quas cruces uel quanta supplicia corpori suo indixerit, quante parcitatis seu seueritatis sibi ipsi exerit. Verum ut absolute cuncta definire poterit, nichil prorsus intactum dimittebat, quod ad propriam salutem uel aliorum exemplum et utilitatem pertinebat. In his igitur modis constituta, ab uniueris simplici diligebatur affectu, et tam extranei quam domestici honorem ei exhibebant, et eam reuerenter uenerabant.

§19

Beatus uero Elerius et ceteri qui in Waliam morabantur summi uiri uidentes in uirgine tantam perfectionem, multum ei deferebant, atque reuerebantur eam. Optimates quique et nobiles patrie cam dulci deuozione amplectebantur, et, uidentes benignam illius conuersationem, nimis edificabantur. Multi quoque minoris dignitatis uiri ad illam uenientes, et modestiam habitudinis attendentes, magnamque ex sermonibus eius edificationem accipientes, promtiores ad Dei seruitium deinceps reddebatur. Sed et latrunculi et aliene possessionis invasores, inspecta uultus illius habitudine atque auditis sermonibus eius, corde conpuncti sunt, et quidam illorum exinde mitiores effecti, nonnulli uero omnino latrocinia intermittentes, converti sunt ad dominum, publicam de commissis suis penitentiam agentes. Et ut definite cuncta complectat, nulla etas, nullusque sexus, nullius etiam negotiationis homo infra illam patriam relictus uidebatur, qui de beneficiis huius uirginis aliquod emolumentum non haberet. Gratulabatur inde ineffabiliter

\textsuperscript{68} imponite changed from impendite by corrector Laud.

\textsuperscript{69} suo changed from sua by corrector Laud.
amicus Dei sanctus Elerius, predicationemque populo de ea nonnumquam faciebat, dicens inter cetera quod Deus ad illuminationem fidelis populi illam eidem patrie destinauerit, et quia inhabitaret illam uirtus diuinitatis. Quod multi satis compertum habebant. Nam uirtutes innumere et sanitates egrotis per eam largite diuinitatis uirtutem illam obtinere plurimum contestabantur. Quicumque enim eger ad illum ueniiebat, sospitate recepta, incolumnis discedebat. Qui tristis adueniebat, gaudens redibat. Qui aliqua oppressus cordis molestia, uel alia exterius accidente causa grauatus, accurrebat, statim liberatus a curis se prementibus atque sue uoluntatis compos effectus, ad sua hilaris reuertebatur. Nulli quidem nocebat, sed uniuersis communitet et singulis particulariter in aliquo proficiebat. Quicumque enim per ambitum illius predii habitantes\textsuperscript{70} corporum aut animarum suarum infortuniis urgebantur, per illam celerius cupita remedia consequcantur. Se ipsam ab omnibus implicamentis mundialibus ita alienam custodiebat, ut immundam se putaret si uel paruissimum quid de omnibus que ad huius seculi pertinebant\textsuperscript{71} luxum, in usus sui ipsius uel in necessitatibus suorum admitteret. Frugalitate quoque in omnium admiratione utebatur.\textsuperscript{72} Ad custodiam uirginum sibi subiectarum sedula persistebat. Ad cauendum etiam callidi hostis astutias, cautas eas et sufficiente doctas faciebat. Ipsa vero et sermonibus suis et orationibus continuis ab inimico generis humani et peruasore dominici iuris illas defendebat, indefesse admonendo quatinus in omnibus actionibus suis circumspecte essent atque proprie salutis curam continuam haberen.

§20

Contigit ergo inter hęc postquam Deo dilecta uirgo Wenefreda deuoto famulatu acceptam superno regi uitam duxisset, ecce dominus Ihesus ancillam suam de laboriosa huius uite seruuitute ad perpetue beatitudinis requiem assumere uolens, quadam nocte in oratorio orationibus uacanti\textsuperscript{73} diem obitus sui proxime instare innotuit. Quę ut se uocatam sensit confestim gratia Dei se uisitatam cognouit, ouantique spiritu ad perhennis regni gaudia se preparare cepit. Tunc noctibus continuis in ecclesia orans pernoctabat, diebus uero in omni uirtute toto conamine persistebat, nichil pro uiribus infectum relinquens de omnibus quę facienda didicerat. Virginibus autem secum manentibus abscessum suum cito instare denuntiauit. Quo audito ancille Dei nimio

\textsuperscript{70} predii habitantes changed by corrector Laud.
\textsuperscript{71} pertinebant pertinebat Laud.
\textsuperscript{72} utebatur utebantur changed by corrector Laud.
\textsuperscript{73} uocanti uocanti changed by scribe Laud.
ceperunt merore affici et inconsolabili dolore torqueri. Quas beata uirgo suis consolationibus refouere temptans, dicebat illas pro sua corporali discissione non debere contristari, quoniam de corruptione ad incorruptionem, de miseriis ad gaudia transmigratam, debere eas potius plurimum gratulari et secum concaudere, quia ad talem dominum pergebat apud quem pro illis intercedere, et eis quam maxime patrociniar poterat. Exhortabatur etiam eas ut a fraudulenter surripientis inimici calliditate cauerent, astutias uersu tie illius multiformes esse docens, suis presertim exemplis inniterentur, et tales se ipsas exhiberent, ut ipsas suffragii adiuuari mererentur. Vt autem ad beati Elerii cognitionem rumor iste perlatus est, ipse presertim super abscessu dilecte sibi uirginis nimiis gemitibus angebatur. Sciens quippe illum peculiaris gratie dote diuinitus donatam, dum ipse in corpore peregrinaretur secum manere nimia deuotione optabat. Nunc autem quamuis illa de calamitate et erumpinis ad sine fine mansurum transiret gaudium, se in perturbationibus mundialibus relictis, solatia peregrinationis suę se amittere eger fierabat. Illius tamen aspectibus et collocutionibus quasi ingerendo sepius inserens, boni pastoris uices et mores gerebat, illius in omnibus curam habendo, et que sibi profutura sciebat operiosius subministrando.

§21

Interea cepit beata uirgo graui uiscerum dolore urgeri. Cumque languor uehemens esset et cotidie increscens, cognouit se obitus sui incitamentis coartari. Tunc totis uribus ad Deum intendens, ut sui misereretur exorabat, et ut anime sue pius presul et custos existeret, ne pessimi predonis preda fieret. Deinde uocato ad se sancto confessore Elerio, muniuit se dominici corporis et sanguinis uiatico. Cernens uero socias suas uirgines pro sua egritudine nimiis gemitibus tabefieri, uerbis consolatoriis eas adhortata est, dicens, 'Nolite, filie, nolite pro meo discessu nimia tristicia affici, quoniam relicta presenti miseria ad summum et incommutabile bonum Dei misericordia peruentura sum. Nunc gaudeo quod sponsum terrenum respui, quod omnia mundi delectamenta solius Dei amore succensa calcaui, uel quod nichil in hoc mundo proprium habere disponui. Ad illum itaque me nunc perrecturam scitote, quem rebus omnibus preposui, et in cuius comparatione omnia mundalia ut stercus arbitrata sum. Illius inquam uisione me persecula fruituram cognoscite, pro cuius amore me ipsam detrimentum feci et omnia carnis oblectamenta

74 ingerendo inge with rendo added by corrector Laud.
75 increscens changed from ingrescens by corrector Laud.
76 delectamenta changed by corrector Laud.
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contempsi. Vos itaque talem ac tantum dominum diligenti deuotione amplætimmæ, propositis
uobis et preostenis salutis exemplis tota intentione innitimæ, celestique sponso, cui fidem et
castimoniam seruare pepigistis, pactum uestrum custodire conamini. Ipsius enim solius auxilio
hunc diem spe secura expectare potestis, atque inimicorum uestrorum insidias deuitate, pæcumque
perpetuam habere. Leue quippe et momentaneum existimæ, quicquid oculis uestræ carnalibus
se inuerit. Non enim debetis rebus intendere quæ hodie sunt et cras euanescunt, nec ab illis
incommutabilibus bonis animum sertæque quæ nunquam deficiunt, in quibus pax et securitas et
gaudium est sempiternum.’ Post hec uerba, ad orationem consueræ, a manibus domini spiritum
suum suscipi deposcebat.

§22

Igitur in die kalendarum Nouembris acrius cepit corporis sui dissolutione fatigari. Set nec tunc
inter dolores a salutari predicacione quieuit. Nam omnibus, qui ad illum ueniebant, terminum
uitæ sue sollicitæ obseruare admonendo precipiebat, ostendens quantam leticiam habituri sunt,
qui purgatis animis et a mundi spurcitia defecatis de hoc seculo migrauerint. Cumque nimia
egritudinis molestia corpus illius attenuaretur, et iam in proximo obitum suum imminere
cerneret, aduocatum ad se beatum Elerium rogauit quatinus corpus suum iuxta corpus beate
Theonie matris suæ sepulture tradieretur. Quod cum sanctus uir benignissime concederet, orationi
iterum intendens, eadem die, id est quarto nonas Nouembris, spiritum suum in manus creatoris
commendauit, célestibus choris sociandum. Quod uidentes qui aderant, grauissimis lamentis pro
ipsius sunt discensione dissolvti. Quid ibi gemituum, quid effusum est lacrimarum?
Nullus a planctu immunis erat. Omnis sexus et etas ad lamentum profusus se uertebat. Et eo quisque sibi
magis consulere et proficere credebat, quo maiorem dolorem pro illius absentia assumebat.
Cumque omnibus communiter intolerabilis luctus esset, uirginæ presertim, quæ cum illa uixerant,
ingens affectæ mesticia. Ipse enim dominam et salutis ductricem se amississe plangebant.

Omnibus itaque diuerso genere abscessum illius lamentantibus, accurrens beatus Elerius, uerbis
consolatoris silentium illis imposuit. De hinc commendans animam eius Deo, sollicitæ procurare
cepit omnia que ad exequis beate uirginis pertinere uidebantur. Deinde corpus sepeieriorm
more compositum in ecclesiam deportari precepit. Peractis uero omnibus que ad funus siue ad
sepulturam pertinebant, in loco quo ipsa petierat, cum maximo omnium planctu et gemitu corpus
humi est traditum. In eodem quoque cimiterio multi quidem et magnorum meritorum uiri
requiescunt, sed et preclariores et maioris\textsuperscript{77} fame feruntur sanctissimi confessores Chebius et Senanus,\textsuperscript{78} quorum prior ad capud illius tumulus est, alter uero in eodem ordine quo ipsa iacet requiescit. Qui utrique\textsuperscript{79} magnarum uirtutum uiri fuisse apud indigenas memorantur, eundemque locum ob sanctorum adisse frequentiam, quos ad exemplum uite presentis agonem illuc conuenisse audierant. Extant adhuc in eadem prouincia nonnulle in illorum memoria basilice, in quibus quantorum ante Deum sint meritorum per crebra mortalibus miracula liquido manifestatur. Ad leuam illius beata Theonia de qua supra retulimus sepulta quiescit. Ceterum aliorum sanctorum nomina uel numerum ibidem quiescentium solius Dei cognitio retinet. Tanta enim sanctorum congerie isdem locus uenerabilis habetur, ut nullus mortalis\textsuperscript{80} omnino omnium eorum nomina scire, uel etiam numerum congestorum comprehendere potuerit. Cum quibus omnibus eundem exornat locum beata uirgo Wenefreda, uirtutibus clara et miraculis innumeris choruschans. Post mortem uero eius multi illuc aduientes, et per ipsius suffragia petentes a Deo infirmitatum suarum medelam, uotiosa sunt adepti remedia. Locus autem ille in magna celebritate deinceps est habitus, atque cum magna reuerentia et ueneratione a multis orationis causa expetitus. Post aliquantorum uero\textsuperscript{81} curricula annorum, beatus Elerius, summe sanctitatis et nimie perfectionis uir, uita discedens, plenus omni honestate et religione migrauit ad dominum. Qui in basilica sui nominis sepultus, usque ad hunc diem multis miraculis choruschare non destitit. Qui etiam eidem loco plurimum reuerentie et dignitatis conferens, miraculis plurimis clarescit.

§23

Locus uero, in quo prima c\emph{onuersationis beate uirginis auspicia claruerunt}, nimia fidelium frequentatione uenerabilis habetur. Nam multociens ibidem obtentu beata uirginis preclara fiunt miracula, per qu\textsuperscript{e} et beatam Wenefredam suis incommoditatis opitularis posse aduientes intelligunt, et eo deuotius illuc cateruatim undique turba fidelis populi accurrit, precibus illius corporum et animarum suarum remedia se adipisci sperans. Augetur autem in dies aduennentium deuotio, uidentium rapidissimum fontem qui de loco erupit, in quo prius capud uirginis ad terram

\textsuperscript{77} maioris maiiores Laud.
\textsuperscript{78} Senanus Seuanus Laud; Sanan BGwenfrewy(P27ii); Sevan BGwenfrewy(Llst34); Senanum JoT.
\textsuperscript{79} utrique ut'que added by corrector Laud.
\textsuperscript{80} mortalis added by corrector Laud.
\textsuperscript{81} uero added by corrector Laud.
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corruit, atque perspicientium lapides qui in fundo fluminis iacent, in quibus conservato adhuc sanguine uirginis martirium rubuisse perspicuum est. Ad quod uidendum cum multi pronis animis circumfluant, intuentes cruorem lapidibus inherentem super decurrentis aquę eluuione non posse abstergi, admirantur rei nouitatem, et uirginis prerogatiuam magnificantes, ad propria reuertuntur. Multi quoque debiles illuc adueniunt, et sani facti ad sua redeunt.

§24

Quidam vir faber in illa patria degens filiam habebat a natiuitate sua cecam. Qui audiens plures per beate Wenefrede merita sanitate donatos, filiam suam cotidie petentem se perduci ad fontem sancte uirginis cum nimia deuotione perduxit. Quę sero ibi adducta, de fonte suum capud primum lauit, et sic demum ad ecclesiam est perducta, tota nocte ibidem insompnis oratura. Quod dum fieret, facto mane rogauit quatinus paululum quiescere permitteretur. Quo sibi concesso, atque loco ad pausandum sibi parato, diutius obdormiuit. Dehinc expurgiscens bene se uidere testata est. Intuens autem illam pater ipsius, atque ita ut asserebat comperiens, omnibus insinuauit quę circa filiam suam propter merita sancte Wenefrede operatus fuerat Deus. Atque ad predicanda uirginis preconia uniuersos qui aderant suis sermonibus incitans, cum filia sua ad propria est regressus. Ex hoc miraculo multi in deuotione beate uirginis accensi, omnibus audientibus predicabant magnalia uirtutum illius. Quidam uero per huiusmodi miracula opera, quę per illum flebant, flagitanti amore ei inherentes, ad ipsam quasi ad singulare refugium accedebant, atque post paululum uotis suis potiti, ad sua remeabant. Quod patenter ex subiecto demonstrabitur82 exemplo.

§25

Ex euentu accidit quodam tempore non modica in illis partibus perturbatio. Cumque illius prouintie nobiliores et potentiores uicinis amicis suis internuntius direxissent, quatinus sollicitam ad rebus custodiam adhiberent, et sibi ipsi cautissime precauerent, nuntius illorum a latronibus circumuentus ad ecclesiam beate uirginis Wenefrede uelociter confugium fecit. Insequentibus autem semper illum euestigio inimicis suis, ipse atrium ecclesiæ cum equo quem equitabat ingressus, ad hostium ecclesiæ equo desiliuit, et frenum ad seram hostii ligans firmavit. Demum quoque nimium appropiantes sibi hostes declinare ulens, ad altare uelociter cucurrit. Latronum uero unus ceteris proteruior, qui nec Deum nec sanctos eius reuerebatur, audaci

82 demonstrabitur demonstrabitur Laud.

83 ligatum changed by corrector Laud.
Aliud quoque non minus mirabile per beatam Wenefredam patratum est miraculum. Quodam tempore fures in territorio prefate ecclesie uaccam inuenientes, nullam reuerentiam beate uirgini exhibentes, secum illam furto deduxerunt. Ueruntamen metuientes ne uicini populi illos insequenterur, et per uestigia uacce quam ducabant recto itinere ad se perducerentur, diuerterunt ad uiam duram et saxosam, in qua nec sui ipsorum nec animalis uestigia cognosci posse putabant. Verum non est consilium, non est prudentia, neque uirtus contra dominum. Ut enim uiam petrosam ingressi sunt, in qua magis se occultare putabant, ibi prius illorum nequitia detegit. Statim enim pedes suos uacca usque ad genua humi infigebat, et tam in saxis quam in dura et arida uia uestigia animalis patenter apparebant. Et quo se occultius incedere putabant, eo fuge illorum maior cognitio fiebat, Deo merita uirginis per incessus ipsorum declarante. Illi quippe quo longius incedebant, eo sibi ipsis tucius fore credebant, et securius possidere quod abstulerant confidebant, sed contrario illis contingebat. Nam ex quo illi quibus uacca furata fuerat animal suum sibi ablatum furto fuisse, statim cum nimia hominum caterua fures insequi ceperunt. Videntesque uestigia animalis inpressa lapidibus et aride terre certiores effecti, sollicite pedum impressionem legebant. Inuocantes beate uirginis auxilium, per cuius merita tam uiscentes miraculum in petris et in dura humo conspiciebant, currebant uiam uacce uestigiis sibi preostensam. Latrones uero clamorem insequentium se audientes, timentesque se capi ab illis, cum animali quod ducabant extra uiam abierunt. Sed nec sic occultari poterant. Nam quocumque persequentes incedebant, semper impressiones pedum animalis in silicibus et in arido solo patenter inueniebant. Confirmatique animis, et confortati miraculo sibi premonstrato, confiderunt sequente. Et semper quo longius incedebant, eo manifestius animalis uestigia, cognoscentes se nequaquam euadere posse, nisi dimissa uacca diffugium quererent. Reliquerunt illam in nemore, et ipsi uelocissime fugientes se occultuerunt. Qui uero insequebantur eos, uaccam solam inuenientes, fugatis eis qui illam ducabant, quod suum erat recerperunt, et retrorsum abire ceperunt. Inquirentes autem sollicite utrum animal suum eis saepe inlapidibus et in terra rediendo retrorsum, sicut fecerat cum abduceretur, minime inuenerunt. Tunc quidem cognoverunt quod beata uirgo illorum causa miraculum illud operata.

84 nequitia added by corrector Laud.
85 in added by corrector Laud.
86 inueniebant changed from inieniebant by corrector Laud.
87 cognouerunt changed from cognoverunt by corrector Laud.
fuerat, ut uidelicet persigna animalis agnoscerent\textsuperscript{88} quo incedere deberent et quod sibi iniusta rapina ablatum fuerat\textsuperscript{89} celerius consequerentur. Redeuntes uero uaccam domino suo restituerunt, et miraculum quod factum erat publice predicauerunt. Multi quoque abierunt uisuri quæ de uestigiis dicebantur, et inuenientes uera fore que predicabantur, et ipsi pariter cadem predicare non cessabant. Ex hoc perterriti sunt plurimum omnes qui aliorum rebus inhiabant et dolum in corde suo machinabantur, presertimque horribiliter admoniti, ne\textsuperscript{90} infra territorium quod ad ecclesiam beate uirginis pertinebat aliquid diriperent, aut aliquatenus latrocinarentur. Latrones autem uerentes iram uirginis, et ne Deus propter illius contemptum grauiter indignatus illorum presumptuosam audaciam ulcisceretur, et sic pene\textsuperscript{91} darentur, ad basilicam sancte uirginis summissis animis uenerunt, ueniam postulantes. Vbi publica allegatione se deliquisse confluentes, magnifice uirginis merita predicauerunt, atque omnes, qui eos audierunt, ab huiusmodi illicitas presumptione dehortantes, ad propria regressi sunt.

§27

Item de fonte, quem prelibauimus ubi capud uirginis abscisum ad terram corruit erupisse, ueridicorum assertionibus miranda recitantur. Cum pueri tenelli aliquo sui corporis incommodo laborantes egrotant, proiectos in ipsius scaturigine fontis et pernicitate fluminis delatos, matres illorum hilaros eos et sospitati restitutos repente suscipiunt. Uulgare est atque famosissimum apud omnes fere\textsuperscript{92} Walie habitatores, quod si quis febricitans aut aliquo membro patiens se illa aqua perfudit, uel lapides, quos cruore ipsius perfusos per riuum inueniri predocuimus, patienti membro adhibuerit, prius potata aqua ex lapidum ablutione, confestim sanitati redonabitur. Nonnulli etiam quatinus illuc lotum eant diuinitus admonentur. Frequentius autem ipsa cadem uirgine noctu per uisionem exhortante, multi illuc adueniunt, atque inde reuertentes uotis suis potiuntur.

\textsuperscript{88} agnoscerent changed from aonoscerent by corrector Laud.
\textsuperscript{89} fuerat changed by corrector Laud.
\textsuperscript{90} ne changed by corrector Laud.
\textsuperscript{91} pene penas Laud.
\textsuperscript{92} fere added by corrector Laud.
§28

In descensu eiusdem riuip eroputimum habetur molendinum, ad beate virginiis Wenefrede ius pertinens, quod nulla unquam imbrum siue nisius habundantia perefluentia, aut aliqua uurentis gelu siue estiuuicicitatis molestia perstringente molere desistit. Quod semel latrones ingressi ferramenta illa seu instrumenta, quibus id genus utitur, secum extulerunt, alio illa transponentes molendino. Verum donec ea i bi fuerunt, nec rota circuiire, nec officia libi illis alquibus propectus evenire potuit. Cusodes autem officii uidentes questum suum quaqua die minorari propter ea que allata fuerant, non ulterius passi minorationem suam, forsas eiecerunt ea qu¢ a fubribus acceperant, statimeque rota molendini urterendi licentiam accet, atque cetera officiaialia instrumenta pristinum sunt consecuta morem. Que eiecta latrones iterum aliis transposuerunt locis, quibus cadem per omnia contigerunt. Tandemque comperientes ista diuina dispensatione actitari, uidelicet quod nullius loci possent commodo uel utilitati inseruire, penitentia ducti ad proprium illa detulerunt locum, per suufragia beate urginis ueniam postulantes. In quo facto sancte Wenefreda merita apud omnes illam patriam inhabitantes et laudes ipsius in excelsis efferunt, et bestiam malignantium retundunt insaniam, dum sibi quique in malum cedere non ignorant, si quando in sanctorum possessionibus letali cupiditate illecti grassantur.

Ex huiusmodi occasionibus locus ille maximam celebritatem adeptus est, in quo primitus beata uirgo Wenefreda conversata est, adeoque preualuit in eo beati Beunoii uaticinium, ut per beatam uirginem, cuius in illo prima conversatio fuit, publice Dei predicentur magnalia, atque multi infirmitatibus suis desiderata consequuntur ibidem remedia. Et sicut illa a Deo locum illum primiti irrigendu et c¢lesti uisitatione perlustrari postulauiit, ita patentibus signis postea declaratum est adeo illum super hoc exauditam fuissse. In exhibitione enim miraculorum et mirandorum qu¢ ibidem fiunt operum, approbatione prefectum sanctum uera preconatum fuissse liquido patet, cuius presagio fuit locum illum c¢lesti gratia perlustrandum, Deumque ibi per merita eiusdem urginisin multorum salutem operaturum. Hoc quoque hodieque testantur fidelium turme, illuc ceteruatim confluentes, et propert qu¢ uenerint adeppte, cum gaudio ad propria reuertentes. Multoque uberius ibidem super infirmanates diuine fiunt miseratones, quam in loco in quo sanctissimi corporis eius gleba tumula fuitt. Quod ideo reor factum esse, quod illum locum semper specialius peculiarem habuerit, in quo conversionis sue primordia micuerunt et ipsa diuinis misteriis est initiata, et in

93  perefluentia effluente with per added by corrector Laud.
94  sieue ıcıe changed by corrector Laud.
quo signa martirii illius per omne tempus recentia perseverant. Veruntamen utrobique mirabiliter
diuina uirtus operatur, et per ipsius suffragia innumerā fiunt magnalia egrisque cupita prestantur
remedia. Cecis enim per illam uisus restauratur, et surdis auditus donatur, omnes fere aduenientes
uotis suis se potitos per eam gloriantur,\textsuperscript{95} ad laudem domini nostri Ihesu Christi, qui cum patre
et spiritu sancto uiuit et regnat, Deus per omnia secula seculorum, amen.

§29

Igitur postquam beata Wenefreda innumeris effulgens uirtutibus cęlestia migrauit ad regna,
multis interlabentibus annis, regnante Willielmo rege, qui primus de Normannis regnauit in
Anglia, Rogerus comes, uir illustris et in omni morum et religionis honestate conspicuus, in urbe
Salopesberie cenobium edificare cepit. Ad hoc perficiendum cum diligenti cura intendens,
sumptibus suis illud adaxuit, dehinc abbatem posuit, fratresque ibidem Deo seruituros constituit.
Processu uero temporis, locus ille Deo miserante excrescens, multis ad uiam salutis profuit,
cunctisque patriam illam incolentibus diuini odoris fragrantiam prebuit. Cumque fratres illi
uirtutibus pollerent, quę uirtutis erant sollerti instantia inuestigare ceperunt. Sepiusque conquesti
adnuicem quod reliquiis sanctorum nimium indigerent,
ad id perquirendum summopere animos appulerunt.\textsuperscript{96} Et quoniam in Walia quę uicina erat eis multorum corpora sanctorum retine
audierant, quia eadem prouincia ante multis\textsuperscript{97} inhabitata sit sanctis, quorum merita diuersis in
locis predicabantur, qualiter aliquem illorum habere possent omnimodis perscrutari studuerunt.
Scientes quippe illius patrociniis se plurimum apud Deum muniri possent, cuius honorem cotidiana
deuotione excolerent in terris, qui sic eis patrocinaretur diligenter procurare conati sunt. Verum
cum plures preclarissimi et excellentissimi confessores ibidem haberentur, cui potissimum
intenderent, uel quem specialiter\textsuperscript{98} desiderarent, hesitare ceperunt.

§30

Accidit interea quod quidam ex fratribus graui oppressus infirmitate, ceteros fratres, uehementer
sibi compatientes, nimio dolore conturbaret. Qui, plurimum pro eo solliciti, supplicibus animis
Deum pro eius incolumitate deprecioi sunt, uicinarum ecclesiarum monachis ut idem facerent
humiliter demandantes. Ut uero tanta fratris iiullus molestia Cestrensis ecclesię monachis innotuit,

\textsuperscript{95} gloriantur gloriatur Laud.

\textsuperscript{96} appulerunt appulerunt (perhaps for compulerunt); changed to appulerunt by corrector Laud.

\textsuperscript{97} multis nullis added in the margin by corrector Laud.

\textsuperscript{98} specialiter speciali; ter added by corrector Laud.
et ipsi, equę consternati animis, Deum pro ipsius sospitate rogaturi in ecclesia processerunt. Quibus ante sanctum altare prostratis septemque psalmos humilí deuotione decantantibus, unus eorum, Radulfus nomine, qui suprioratus officio fungebatur, uir admodum simplicis animi, obdormiuit. Uisumque est ei uirginem speciosissimam sibi astare, placidoque uultu in hec uerba prorumpere, ‘Quid est’, inquit, ‘pro quo prostrati oratis?’ Monachus respondit, ‘Frater quidam ex nostris familiaribus grauisima informitate cruciatur, pro cuius incolumitate oraturi, nos et preces nostras suppliciter Deo posternimus.’ Ad hec iterum illa, ‘Et ego noui quod frater ille mentis alienationem patitur, sed si eius sanitatem ueraciter obtatis, unus ex uobis eat ad fontem sancte Wenefrede, et in ecclesia quę ibi est in illius memoria missam celebret, statimque liberabitur frater egrotus.’ Hec dicens, disparuit. Monacus uero ad se reversus et quę uiderat uel audierat mente pertractans, noluit quidem tunc uisionem illam ceteris denuntiare, timens a sociis suis ludibrio haberi et fantasie deputari quę uiderat. Sicque transactis ferme quadraginta diebus, eger semper grauius patiens, lectulo decumbebat. Delatus item rumor Cestrie de molestissima incommoditate, qua prefatus frater urgebatur, atque loquendi de illo ceteris fratribus occasionem dedit. Cumque multis sermonibus egrotum plangerent, condolentes ei, ille qui uisionem uiderat sumpta audatia retulit eam ex ordine, cunctis benignissime amicis ipsius uerbis fidem accommodantibus. Qui iam olim uirginis merita preclara fore audientes, et multa per eam miracula fieri cognoscentes, facile animos ad credendum quę dicebantur appulerunt, atque uisioni fidem dederunt. Nam ad cuius fontem ire et in cuius huncante ibi missam cantare monebantur, illam procerto sanctam Wenefredam uocari sciebant. Quam etiam prefato fratri apparuisse aiebant. Itaque consulentibus eis, mittuntur duo monachi ad fontem beate Wenefrede, in ecclesia illius, que ibi iusta fontem esse, missam celebraturi, et pro egroto oraturi. Factum est eadem hora, qua missa ibidem decantata est, infirmus frater apud Salopesberiam de inualitudine sua conualuit, consortesque suos pro sua sospitate exhilarauit. Post aliquantulum uero temporis, isdem frater qui infirmus fuerat ad eundem locum perductus est, Deo et sancte uirginis gratias pro sanitate sibi indulta persoluturus. Cumque in ecclesia prius orasset et postea de fonte bibisset, et inde lotus fuisset, omnimodis sospes effectus ad monasterium est reuersus. Exinde beate uirginis

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99 decantantibus added by a later hand Laud.
100 rumor romorem; changed to rumor by corrector, who also added ad monacos Laud.
101 Corrector adds illius Laud.
102 Corrector adds plurimum Laud.
103 exhilarauit exhilaravit; ra added by corrector Laud.
memoria in fratrum cordibus deuotius inoleuit, ita ut se felices estimarent, si uel modicam
particulum de eius sanctissimo corpore consequi possent. Et licet id arduum et difficile et uires
suas excedere putarent, temptandum\textsuperscript{104} tamen prorsus statuerunt. Scientesque nichil volun
tati Dei resistere posse, Deum sibi propitium fieri, et coadiutorem auffuturum exorauerunt, cuius nutu
quelibet impossibilia uel difficilia, leuiter sibi ad manum prouenire posse non dubitarent.

§31

Eodem tempore rex Henricus, uir summus et amicus pacis, arcem regni gubernabat, cuius
auctoritate pax et securitas totam insulam obtinebant, eoque magis, omnibus quocumque
incedere uellent, pacifice licebat. Vnde prefati fratres frequenter nuntios in Waliam
transmittentes, ubinam excellenter sancti requiescerent, uel potius ubi prefate uirginis tumulus
esset, sollicite quesiuerunt. Inuenitoque loco quo\textsuperscript{105} sancte uirginis Wenefredę ossa quiesceba
nt, nimio sunt gaudio exhilarati. Deinde Bangornense pontifice, cuius illa prouincia diocesis erat, sibi
consentiente et adiutorium pollicente, principes et nobiles patrie consentaneos sibi et fauentes
effecerunt. Res cotidie gradatim procedens, celerem efficatiam portendere uidebatur, atque
fratrum animos in spe sui desiderii extollebat. Sed mors predicti regis Henrici repente
interueniens, nimia calamitate omnem oppressit Brittanniam, et negotium istud intermittere ad
tempus coegit. Secundo uero imperii regis Stephani anno, sedatis perturbationibus pristinaque
reddita tranquillitate, prefati cenobii abbas, Herebertus nomine, consilio fratrum priorem suum
vocabulo Robertum in Waliam destinauit, adiuncto sibi socio quodam monacho Ricardo
uocitato. Isdem autem prior in huius rei procuratione ceteris sollicitior existens,
transmissis frequenter legatis suis et litteris perpatriam, hoc in responso acceperat,
ut si ipse ueniret, uoti sui compos effectus, cum gaudio reuerteretur. Veniens itaque presulem Bangornensis ecclesie prius
aditi, et ab eo ad principem illius terre transmissus, satis benigne ab eo est susceptus. Cui cum
seriem itineris sui et audentus causam exposuisse, ille huismodi uerba ei respondit, ‘Non
equidem estimaerim te\textsuperscript{106} sociosque tuos tantum laborem sine Dei nutu et beate uirginis
uoluntate assumpsiisse. Forte enim uidens debitam sibi reuerentiam a suis non inferri, alias
asportari desiderat, ut ab alienis honorem accipiatur, quem sibi sui impendere aut contempnunt aut
negligunt. Proinde cedo libens et beneplacito suo assentire me fateor, ne resistens indignationem

\textsuperscript{104} temptandum; corrector changes to temptandum Laud.

\textsuperscript{105} quo altered from que Laud.

\textsuperscript{106} te — Laud.
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eius in ultione pati compellar.\textsuperscript{107} Et licet omnibus inmundiciis inquinatus, omnium hominum infimus uel deterior, tamen audacter ad tumulum eius prorumperem, et sancta\textsuperscript{108} ossa tangens uobis ea traderem, nisi pro communi utilisate patrie alias intendere me oporteret. Ipsam hoc uelle et labores uestri et uisiones uobis ostense manifestent. Euntes igitur mee auctoritatis licentia confirmati, locum in quo beata uirgo requiescit festinanter adite inuenturi, ut reor, aliquos qui uestrę dispositioni rebelles existent. Sed confidite, quia illius obtentus eos uobis pacificabit, cuius affectus uos tantum laborem arripere incitauit. Veruntamen ego ad illos homines in quorum patrimonio predicte uirginis corpus requiescit nuntium destinabo, qui et eis uoluntatem meam insinuabit et illos aliquanto pacificiores uobis efficiet.’ His dictis eos in pace dimisit.

Itaque profecti ab eo, recto tramite tetenderunt ad locum in quo sanctissimum corpus uenerabilis Wenefrede repositum erat. Erantque simul septem, prefatus uidelicet prior et cum eo uiri uenerabiles: prior Censtrensis, quidamque sacerdos, multarum uirtutum uir, eadem gente progenitus, fraterque quem\textsuperscript{109} de monasterio secum prior adduxerat, tresque uiri alii. Cumque simpliciter in itinere gradientes de eodem negotio loquerentur, obuium habuerunt hominem unum illius patrie non ignobilem, quis esset prior Salopesberiensis\textsuperscript{110} interrogantem. Cui sibi ostensu hec uerba intulit, ‘Legationem uirorum, qui illud predium inhabitant in quo sancte Wenefrede uirginis ossa continentur, quod Witheriacus nuncupatur, tibi dicturus adueni. Noueris graui eos indignatione aduersum te commoueri, quod sanctorum corpora penes se reposita, quibus ipsi et omnia sua sunt commissa, asportare conaris. Sciasque pro certo, quia nec principis timor, nec dominorum suorum comminatio, neque alicuius pecunie cupiditas, eos tibi in hac re consentientes efficient.’ His dictis, discessit. Prior uero consortesque sui propter hec uerba plurimum contristati, quid facerent, quo se uerterent, funditus ignorabant. Ad Deum tamen conuersi, ab illo spiritum consilii sibi emitti\textsuperscript{111} summissis animis postulauerunt. Et qui solo imperii sui uerbo uentorum et maris tempestates sedauerat, ut has\textsuperscript{112} inimicitias pacificaret, et istorum hominum animos sibi confederaret,\textsuperscript{113} humili mente deprecati sunt. Deinde confidentia

\textsuperscript{107} compellar changed from compellor by corrector Laud.
\textsuperscript{108} sancta sancta eius Laud.
\textsuperscript{109} fraterque quem fraterque quem Laud.
\textsuperscript{110} salosberie Salopesberiensis added by a later hand in bottom margin Laud.
\textsuperscript{111} emitti changed from committi by corrector Laud.
\textsuperscript{112} has added by corrector Laud.
\textsuperscript{113} confederaret changed from confideraret by corrector Laud.
sancti spiritus animati, ceptum iter tenuerunt. Cumque fere ad locum peruenissent in quo beate
virginis ossa continebantur, prior deliberato cum fratribus consilio, duos ex sociis, priorem
uidelicet Cestrie et prefatum presbiterum, per patriam illam bene notos premitisit, sollicite omnia,
quæ necessaria eis erant, prouisuros.

Ipse autem retento suo sodali in quodam rure eadem nocte remanens, propter legationem quam
audierat nimiis curis affligebatur. Et ecce decantatis laudibus matutinis, quædam grauis et honesta
persona mulieris effigiem gerens, cuidam suo seruienti apparuit, hec uerba dicens, 'Surge
quamtotius et dic domino tuo, ut, deposita mesticia et curis, quibus nimium opprimitur, spem
suum ad Deum erigat, scies sese cum magno gaudio hinc discessurum. Illa enim, pro cuius amore
et honore ad istam est prouinciam destinatus, et illius uoluntatem expediet, atque sui desiderii
prorsus eum efficiat. Nam in proximo adepturus est unde et gaudens domum rehibit
et socios suos suo aduentu letificabit.'

§32

Alia quoque uisione ipsa nocte eidem priori huiusmodi accidit. Quidam magne religionis abbas qui
eiusdem Salosberiensis\textsuperscript{115} cenobii pater fuerat, sed confectus senio et multis uirtutibus plenus ab
hac uita discesserat, Godefridus nomine, ei apparens, a curis quibus ange
batur compescuit illum,\textsuperscript{116} dicens, 'Noli pusillanimis esse sed confide, quia bene uincemus inimicos nostros, et
obsistentes nobis Dei adiutorio superabimus. Sciasque nos in proximo consecuturos quod summa
deuotione desideramus.' Post hec uerba ab oculis eius euanuit. Ex his itaque uisionibus oberta
est aliquantula securitas in mentibus eorum, et reddita est spes obtinendi quod petebant. Ista
igitur summo mane inter eos referri inceperant,\textsuperscript{117} et mentibus audientium aliquantulum
iocunditatem indulserant, cum repente quidam de hesternis nuntii adueniens securitatem
augmentauit, admonens quatinus illum ocius sequerentur, Deo annuente quod uotiue
desiderabant inuentur atque abituri. Qui statim ascensis equis illuc adueniens, peractis prius
orationibus sacerdotem loci illius secretius solum convocauerunt, ut eis in adiutorium esse
obnixius obsecrantes.

\textsuperscript{114} compotem compotes Laud.
\textsuperscript{115} salosberiensis changed from salosberienc by later hand Laud.
\textsuperscript{116} illum added by corrector Laud.
\textsuperscript{117} inceperant changed from ceperant by corrector Laud.

118 inpresentiarum inpresenti; changed by corrector Laud.
119 fuerit; er deleted Laud.
apPLICATE. NAMQUE EGO MEO STUDIO ATQUE INDUSTRIA PLACITUM UESTRUM EXEQVAR, ET ISTORUM ANIMOS, AD QUORUM IUS HEC UILLA PERTINET, UESTRE UOULTATI SUBDERE OPERAM DABO. ET QUONIAM UESTRIS OCUISIS SORS OBТULIT ILLOS, DICITE QUÆ UULTIS, QUIA SUNT AUDIRE PARATI.’

§34

TUNC PRIOR, EODEM PREBITERO MEDIANTE SEU INTERPRETE, CATUUM HOMINUM QUÆ ASTABAT ALLOTATUS, CAUSAM ITINERIS SUI EIS EXPOSITUM, ET UT EI ASSUMSUM PREBERENT BLANDIS SERMONIBUS ADMONUIT. NICHIQUE DE UISIONIBUS NEC DE ALIIS REBUS QUÆ ACCIDERANT EIS RETICENS, ET QUIA EISDEM UIRGINIS ADMONITIO E INTEGERMULSU TANTUM ASUMPET LABOREM PUBLICE CONTEXTANS, PENE EOS AD SATISFACIENDUM SIBI FLEXT.

UERUM QUIDAM HOMO, UIR BELIAL, SUBITO EMERGENS, CUNCTAM CONTIONEM TURBAUIT, NON ESE IUSTUM DICENS, UT SANCTA A SUO NATALE SOLO EUELLANTUR ET AD PATRIAM NICHIL AD EOS PERTINEMENT FERENTUR. ADICEBAT ETIAM CLAMITANS QUASI FURIIS AGERETUR, SE ILLUD NULLATENUS PATI POSSE. QUIDAM UERO TURMENTUM ILLIUS COMPRIMENTIS, CETEROS CONSULTUM IRE ROGAUERUNT, ATQUE EX OMNINUM DECRETO UERBIS ILLATIS CONVENIENTER RESPONDERE. QUIBUS HOC CONSENTIENTIBUS ET AD CONSILIUM ABENUNTIBUS, PRIOR MENTEM PREFATI HOMINIS IN MALICIAM OBSTINATAM UIDENS, ET QUOD IPSE SOLUS OBSTACULUM EIS ESSET, CONSILIO FRATRUM INTERNUNTIUM AD ILLUM MISIT, DATAQUE PECUNIA ARCTIUS EUM SIBI CONFEDERAVIT, ET AD SOCIOS SUOS REMISIT.

CETERI UERO QUI HOC SIMPLICITER SOLO AMORE DEI CONCEDEBANT, UIDENTES ILLUM SUBITO FUNDITUS EMMOLLITUM, PLURIMUM ADMIRATI UI DIUINA ILLUD ACTITARI120 ESTIMABANT, EQUE MAGIS ACCENDEBANTUR ROGATA PERFICERE. POST MULTORUM IGITUR UERBORUM AMBAGES, POST INNUMERA INTERCIDENTIUM121 CAUSARUM DISCRIMINA, OMNES IN UNO CONCORDANTES, QUOD ROGATI FUIRANT BENEIGNE CONCESSERUNT. PRIOR AUTEM CONSORTESQUE SUI DEO ET SIBI GRATIAS EXHIBENTES, LOCUM SIBI OSTENDI PETIERUNT.

PORRO LOCUS, IN QUO TANTUS THESAURUS RETINEBATUR, CIMITERIUM EST AB ALIO CIMITERIO, UBI NUNC MORENTIUM CORPORA CONDIUUNTUR, DISCRETUM, PLURIMORUM ALIORUM SANCTORUM CORPORIBUS REFERTUM, QUOD ACTENUS IN TANTA AB INCOLIS REUERENTIA EST HABITUM, UT NULLUS TANTE TEMERITATIS ESSE AUEDAT, QUI ILLUD NISI GRATIA ORATIONIS INTRARE PRESUMAT. IN CUIUS MEDIO, ID EST, AD CAPUD SANCTE WENEFREDI, LINEA STAT ECCLESIOLA MAGNIS POPULORUM FREQUATIONIBUS HONORATA. AD QUAM FACILIS PATET ACCESSUS OMNIBUS IPIDEM ORARE VOLIENTIBUS, MULTI LANGUIDI, MULTI DIUERSORUM MORBORUM Molestiis OPPRESSI, ILLAM AD POSTULANDAM SIBI REMEDIA INTRANT, NEC DII DILATA DOLENT QUÆ POSTULANT. Nam

120 actitari changed from axtari by corrector in Laud.
121 intercedentium changed from intercedentium by corrector Laud.

§35


122 abstrahere absthere Laud.
123 misereretur misere, changed by corrector (or main scribe?) Laud.
astabant, Deum glorificauerunt, et in beate uirginis ueneratione deuotiores extiterunt. Quercus adhuc stat ibi, quasi sit percussa recenter, que recitata manent, uera fuisse docens. Ex huius miraculi eventu et aliorum plurimorum, quæ ibi claruisse noscuntur, locus ille preclarus habetur, atque ingenti apud incolas deuotione celebratur.

§36

Ad hunc ergo locum prefati fratres cum perducerentur pro quo uenerant habituri, atque desiderio suo potituri, prefatus prior sodales suos instinctu, ut reor, sancti spiritus preueniens, solus nemine ducente uel preostendente recto tramite ad tumbam sancte Wenefrede peruenit. Et qui nunquam eatenus ibi fuerat, nec prius locum tumuli aliquo designante cognoverat, solus Deo preduce atrium illud ingressus, ad sancte uirginis sepulchrum nil deuians uenit. Stansque ad capud beate uirginis et socios expectans, quasi diuino quodam oraculo interius est admonitus, illud esse sepulchrum beate uirginis quod desiderabat. Venientes uero qui locum designaturi erant, eundem ei ostenderunt quem ipse preelegerat, et cui assistebat. Tunc remotis laicis, et tam monachis quam clericis qui ibidem aderant psalmos decantantibus, duo ex fratribus, prior uidelicet Cestrie et frater quem de monasterio cum priore uenisse superius designauimus, cum fossoribus et ligonibus terram fodere ceperunt. Aliquantulum spaci interuenerat, cum iam, exacto nimio sudore, pene laboribus fessi, ad optatum perueniunt thesaurum. Quo inuentu, deuotis animis Deo gratias reddiderunt, atque extracta de puluere ossa, ut tunc temporis commodum illiserat, in mantilibus deceter ligata composuerunt. Sicque ualedicentes in illo predio commanentibus, cum inmenso gaudio remeare ceperunt.

Ibant igitur alacribus animis iter suum incendentes, uarioque uiam leuabant. Vnum autem inter mutua uerba frequentius inserebant, quod multis et magnis diuiciis preferrent, si quod ab eis portabatur cuius meriti esset agnoscerent. Nec diu distulit Deus et in hoc illorum satisfacere voluntati. Nam aduesperacente die, a quodam fidelis hospitio sunt suscepti. Discumbentibus uero illis, egrotus quidam in secretiori parte domus planctus terribiles et

124 eventu et et Laud.
125 potituri potitituri Laud.
126 uirginis changed from uirginis et socios by corrector, who adds ibique habere Laud.
127 desiderabat desiderabat Laud.
128 uarioque uarioque; a added by corrector Laud.
VITAE SANCTORUM CAMBRIAE

miserandas\textsuperscript{129} uoces emittere cepit. Interrogante uero priore illius doloris que causa fuisse, responsum est ei, languidum nимia corporis inualitudine ibi retineri, magnaque se a Deo mercedem\textsuperscript{130} habiturum, si aliquid ei conferret, unde ad sanitatem perduci posset. Tunc prior allatam aquam benedixit. Ac deinde de puluere inuenio in capite beate virginis modicum in illa mittens, infirmo dari precepit. Qui sine dilatione parlo locum sibi ad pausandum petens, statim obdormiuit. Post paululum uero surgens, sanum se et incolumen inuenit, Deo et sancte virgini gratias exsoluens. Et hoc miraculo fide confirmata, legati letiores effecti sunt, et in virginis ueneratione deuoiores. Multis quoque aliis signis innotui in uiua, diuinum esse munus quod ferebant.

§37

Septimo itaque die ad urbem Salospesberie de qua emissi fuerant uenientes, legatos ad monasterium destinauerunt, se propter quae ierant habere denuntiaturas. Congregatio uero tota his auditis plurimum est gauisa, consuluitque ut in ecclesia sancti Egidii, quaqu in urbis exitu sita est, sanctissime reliquie deponerentur, incongruum fore dicens, tantum thesaurum in monasterio recipi, nisi cum auctoritate et benedictione episcopi, atque magno totius provincie populi occursu. Placuit hic sermo uniuersis, prioremque iterum ad\textsuperscript{131} episcopum destinauerunt, illius auctoritate confirmandum quod de pignore celitus sibi concessi facturi erant. Interim fratres a conuentu deputati sunt, qui officia noctis et diei coram beate virginis corpore deuoiores animis celebrarent. Quibus ad ea quae Dei erant sollicite intendebantibus, et cotidie excubias diligenti deuotione obseruanibus, adueniebant per circuitum fideles populi, precibus et meritis sanctae virginis se committentes. Eratque in eadem uilla iuuenis quidam, nimia corporis atritus molestia, nulliusque membrorum suorum ualitudine potitus. Inclinatus enim capite fere ad terram, nullatenus capud erigere ualebat, sed amissis totius substantie sue officialibus instrumentis, spem sanitatis funditus amiserat. Hic audito rumore de aduentu beate virginis, equum sibi quamtotius parati precepit. Quo ascenso, amicorumque suorum manibus ex utraque parte retentus, ad prefatam ecclesiam in qua reliquie sanctae continebantur est perductus. Ibidemque in oratione pernoctans, circa finem noctis acerbissimo est compagum suarum dolore uexatus. Mane autem paulisper requiescens, post modicum, clarescente iam die, incipiente sacerdote officium misse, conualescere cepit. Desperatis

\textsuperscript{129}miserandas miserandes Laud.
\textsuperscript{130}mercedem mercede Laud.
\textsuperscript{131}ad et; changed by corrector Laud.
omnibus qui aderant, pristine sospitati est restitutus. Relictoque post euangelium lecto, in quo
tota nocte laborans iacuerat, ad altare festinus processit, Deo et presbitero oblationem suam
porrecturus. Dehinc Deo et beate uirgini grate pro sanitate suscepta deuotissime reddens, ad
parentum domum suis pedibus remeuit, qui aliorum manibus inde abductus fuerat.

Hoc miraculum congregationis animos admodum letificauit, et, in breui per prouintiam
diuiugatum, audientium mentes ad metum et reuerentiam plurimum excitauit. Crescebatque
cotidianis successibus in maius nomen illius et memoria, uniuersis pene questionem facientibus,
quando eius translatio fieri deberet. Prior itaque de pontifice rediens, auctoritate ipsius fultus,
omnibus, qui in uirginis ueneratione deuoti erant, benedictionem Dei et suam detulit. Dies igitur
est denominata, et per uicinarum parrochiarum conuentica denunziata, ad quam conuenire
omnes admoniti sunt, qui uenerande translationi interesse uoluissent. Statutaque itaque die,
procedentibus fratribus obuiam cum crucibus et candelis et numerosa populi multitudine allatum
est sacratissimum corpus beate uirginis Wenefrede, uniuersis genua flectentibus, pluribusque pre
nimio gaudio a fletu se non continentibus. Fratres uero qui pro sancto pignore suscipiendo exierant,
diuina super eos patenter micare comperebant beneficia, per beate uirginis Wenefredę
patrocinia. Imber enim circumsiacentes campos ubertim infusus irradibat, fratresque qui cum
preciosioribus ornamentis ecclesie obuiam exierant, non modicum timere compellebant, ne
ex occasione imminentis pluuie aliquid honoris beatissime uirginis detrheretur, et quod summa
deuotione solenniter celebrandum inceperant, non usquequaque perfectum intermittere
cogerentur. Horum uotiua ad Deum perlata desideria, obtentu sancte Wenefrede, uoluntate sua
potiri meruerunt, Deo sua clementia perlucidum ibidem faciendo miraculum. In omni enim illa
processione egredientium de monasterio et in sanctarum susceptione reliquiarum, uideres aquas
nubium prope terram ui diuina suspensas, interdumque singulas guttas ad terram emittentes,
se quodammodo ad cadendum paratas designantes, sed celesti uirtute retentas. Contemplabuntur illud uniuersi qui aderant, pluribus plurimum pertimescentibus, ne grauis

132 oblacionem changed from ablationem by later hand Laud.
133 translatio translati; changed by corrector Laud.
134 suscipientiro suscipienta Laud.
135 preciosioribus changed from precioribus by corrector Laud.
136 ecclesie obuiam added by corrector Laud.
137 ui in Laud.
138 uirtute uirtutes Laud.
inundatio irrueret et eos perturbationis diffugere compelleret, plurimis uero diuina potentia aquas ne deciderent coercitas comperientibus, et inde uirginis merita amplius uenerantibus. Igitur post sanctorum susceptionem reliquiarum, cum fratres ad monasterium regredi cepissent, placuit omnibus ut prefatus prior, qui easdem detulerat, multitudinem alloqueretur, atque omnes instrueret quantarum uirtutum uel quorum meritorum esset uirgo, cuius ibidem translatio fiebat. Cumque hoc diutius fecisset, nubibus per uicinum aerem uolitantibus, et casum suum minitantibus, atque circumfluam patriam infusione sua irrorantibus, susceptum est a fratribus sanctissime uirginis corpus cum decenti reuerentia, resonantibus insullime Dei laudibus, atque ad monasterium est delatum, et super altare quod constructum est in honore sanctorum apostolorum Petri et Pauli ueneranter collocatum. Vbi ad ostendandam beate uirginis prerogatiuam, egrotis sanitates tribuuntur, et fiunt innumere uirtutes ad gloriam et laudem Dei, honor, decus, imperium, per eterna secula seculorum. Amen.
Here begins the prologue to the Life of St Winefride, virgin and martyr.

§Prologus

To the lord and father Warin,¹ reverend prior of Worcester,² his son Robert,³ a sinner in life, prior of the monastery of Shrewsbury,⁴ may you walk the path of God’s commandments with unobstructed foot. He who is known to have become acquainted with a certain small part of divine gifts should bestow that which was granted to him freely by God to others, in a spirit of friendship with religious devotion. For the devotion of those who are one in Christ has claimed this property for itself, namely to have in common that which anyone should receive from God in one recognition of the faith. For it is virtuous to reveal God’s advice to those who long for it. But it is held to be firm and courageous to convey God’s advice to those who do not want it and

¹ Warin was prior (second in importance to the abbot (in this case, also the bishop)) of Worcester Cathedral from c. 1124–c. 1142 (Knowles, Brooke and London 2001: 83).
² Worcester Cathedral, dedicated to St Mary, was built in the second half of the tenth century, and was the second cathedral to be built in Worcester, with an earlier foundation having been dedicated to St Peter (Engel 2007: 22). It continued to be dominated by English monks until the early twelfth-century, but these were largely replaced by Normans by the second quarter of the twelfth century (Engel 2007: 22). On the history of Worcester Cathedral up to and including this period, see Engel 2007: 17–24 and 55–82; Baker, Romain and Guy 2007: 3–36.
³ Robert was prior of Shrewsbury Abbey before becoming abbot in around 1148, a position he held until his death in 1168 (Knowles, Brooke and London 2001: 71).
⁴ Shrewsbury Abbey, dedicated to SS Peter and Paul, was founded c. 1083–7 by Roger de Montgomery, 1st Earl of Shrewsbury (cf. §29). On the abbey’s early history see Gaydon 1973: 30–7.
who resist it everywhere. Otherwise, if someone would want to take unto his own authority that which was offered to certain people for the common use of all, preferring to hide that under a bushel\(^5\) than to provide it for the benefit of others, justly will he be proven to be vexed by the blemish of ill will. For the gift brought down from heaven is judged to be due to all those who want it, if they should have earned it, that is, and it looks out for the salvation of everyone. For that reason, oh reverend father, I have not begrudged you the knowledge of good things, which have recently shone forth from above towards us, since friends have entreated for this, that I would make known to you the grace which has poured down upon us, first because you, extremely attentive in duties of this kind, have acquired perpetual fame for yourself, and secondly because with much prayer you have asked for something to be given to you as a result of that, and you have received that which was sent with, it is said, great joy. And since, as a wise man said, every desire is impatient of just and legitimate delay,\(^6\) I am not unaware that you long with panting breath while you know that any of those things with which your devotion expects to be supplied is not put into effect. For that reason I very recently dispatched an account of the life of the blessed virgin Winefride, which partly I composed by means of documents in the churches of the land in which she is known to have lived, and partly I learned from the accounts of certain priests, whom both venerable age commended and whose religious life itself compelled them to apply good faith to their words. Firstly, fear of God gave me cause to compose that, in case I should be found guilty of having laid aside the Talent entrusted to me in the earth and not having deposited it to gain interest. Secondarily, the love of the virgin, so that thereby, regarding her illustrious merits, the honour due to her should be granted by the faithful. Thirdly, the goodwill of brothers, because of whose devotion, which is to be bound together very closely to me, I patiently endured so great a labour. For the rest, however, I have entirely omitted mention of her journey to Rome.\(^7\) I acted advisedly, just as I also completely omitted several well-worn things from the mouths of very many people, because I have not found them in books, and those who made those things

\(^5\) Cf. Matthew 5.15; Mark 4.21; Luke 11.33.
\(^6\) The unnamed wise man here is Roman senator and orator Quintus Aurelius Symmachus (died 402), this quotation deriving from a letter of his to Magnillus, consular of Liguria. Robert’s quotation differs little from the wording of the statement in Symmachus’ letter: *est uera adfectio omnis inpatiens etiam iustae ac legitimae tarditatis* ‘truly every desire is impatient even of a just and legitimate delay’ (Callu 1972–2002: ii, 173). Symmachus was a pagan, but his work continued to be copied and quoted in the medieval period, especially through florilegia (Callu 1972–2002: i, 29–57).
\(^7\) This journey to Rome is described in the anonymous Life of Winefride (§18).
known by their assertion did not deserve to be judged as men whose words I would believe. However, that has sufficed for me which I know will also be sufficient for you, that, every doubt having been removed, the account of her life should be composed in simple language. All the same, I have omitted on my own initiative certain things maintained by the assertion of honest men, in case I should be found to be superfluous in words and should be rebuked for some excess, knowing these things can suffice to distinguish the life of this most holy virgin, and at the same time believing with her help and your affirmation of prayer that I will attain a reward from God for my labour.

§1

In the western region of Great Britain, there is a certain province called Wales, adjoined on one side by the borders of the kingdom of England, on the other by the ocean of the sea. This was once inhabited by saints of many and diverse merits, and to this day is abundantly honoured by their innumerable privileges. From their number a certain very distinguished saint shone forth, Beuno by name, a splendid man and foremost in all that multitude of saints. And so when he had first refused his father’s land, and, trampling on the world’s glory, had renounced its deadly enticements, fleeing this as a pauper, he became a monk, in a short time performing the life of a perfect man in Christ. Then, when he had built churches in various places, and had established brothers in them to serve God, he himself, urged by a divine message, departed elsewhere to seek the dwelling place provided to him by God. In truth, with the holy spirit guiding him, and directing his progress for the benefit of many, he came to the estate of a certain great and very powerful man called Tyfid. He, the son of one splendid and most excellent senator, and second

8 Robert deploys the standard Anglo-Norman terminology of his time throughout by naming Wales only as Walia, and using Britannia to refer to Britain as a whole. Britannia (Minor) could also be used to refer to Brittany, and in Latin texts from Wales Britannia often refers to Wales, as in the anonymous Life of Winefride (Pryce 2001).

9 Beuno is a major saint of north Wales, who is the subject of his own Welsh Life (BBeuno), composed originally in Latin, and also occurs in the other Lives of Winefride, Welsh poetry, and genealogies, being presented as Winefride’s uncle in Aebau’r Saint (EWGT 70). His main church was at Clynnog Fawr, Gwynedd.

10 Winefride’s father’s name appears in various forms in her Latin and Welsh Lives (Laud: Thevith; Claud: Teuyth; Lans: Teuith; Trin: Teuith; P27ii: Tyvid; L134: Tybyt) and as Temit in BBeuno. These forms are likely to derive from an original Temit, Modern Welsh Tyfïd, which occurs elsewhere as a personal name in medieval texts from Wales (WCD 627). In a late offshoot of Bonedd y Saint known as Aebau’r Saint (§ 27, EWGT 70), Tyfïd is said to have married Beuno’s sister, Gwenlo.
from the king, called Eiludd,\textsuperscript{11} would not deign to allow anything unbecoming of his lineage or which would disgrace so great a family, but, persisting in the honourable nature of his family with respectable practices, he showed himself to be conspicuous in every elegant thing.

And so when the venerable man Beuno had come to him, Beuno was received from him in a kindly enough manner and honourably. Not delaying for long making known that which he was considering in his spirit, and revealing the cause of his arrival, having called the man into a more private place, he said, ‘Lord, I was sent to you supported by divine instigation. For though I have lived up to now in various places, and found dwellings fitting for my way of life and conforming adequately to my will, yet my spirit could never rest, with the spirit of God secretly urging me to visit another place. For that reason, having left those habitations which used to please me greatly, I have now come to you, unaware to what end divine arrangement, knowing of future things, should have directed me here. For I would not suppose this to have happened by chance or without the cause of a certain mystery, since I would have believed without hesitation that all these things are done by the power of God alone, and that a man’s plan is always carried out in accordance with God’s arrangement. And so, if you agree to my desires, it will be of concern to you to make my arrival a producer of your own salvation, and to listen patiently to my requests, and to devote your understanding intensely to those intentions. And so I ask that you should grant a share of the property derived from your ancestors by hereditary law to God and me, so that I might build a church there, to serve God in it, and to ask for your salvation every day thereafter.’

Indeed, Tyfild, who had now in his whole mind entertained submitting to his will, for he judged him to be a man worthy of praise and being held in reverence, responded to him with these words. ‘It is certainly just to grant a share to him of those things which have been granted to us by God, and to render appropriate thanks to him for his gifts as best we can. For which reason you make yourself pleasing to me, you who seek from me that which I greatly rejoice to give, and which I am not unaware falls to my benefit. And so, agreeing, may you take what you ask for, namely this estate, free and quit and released from all things which pertain to me or to my

\textsuperscript{11} Tyfild’s father is only named in certain versions of Winefrith’s Life, as well as BBeuno (Laud: Eliuth; Claud: Eylud; Lansdowne: Eylut; BBeuno: Eliud). The name is omitted from the Trinity version of Robert of Shrewsbury’s Life, and was probably also omitted in the source used for the Welsh translations, as it is absent there. Here in Robert’s Life, Eiludd’s high status is emphasized, being second-in-rank to the king.
successors, from this day forward granted for service of God alone. And since I have only one daughter, in whom almost all of my whole joy and hope for descendants consists, committing her to you as well, I pray that you appeal to the lord for her, so that he should incline her will according to his own and her way of life to my honour, and that he bring my joy forth from her.’ Saying these things, he gave that estate to the blessed man, in which he should build a church and should construct habitations for God’s servants to dwell in that place. Now, carrying himself and all his possessions to that other place, he erected his dwelling on the opposite side, from which he might gaze upon the holy man’s habitations every hour of the day. The holy man had so gained the heart of that man in a short time, that, if he should sometimes of necessity be separated from his conversation, it would seem pleasing and agreeable to him to direct his eyes’ gaze to that place, to which he would apply himself with devotion of mind, and likewise to regularly visit in the presence of his corporal vision that place which he inhabited with every spiritual devotion.

§2

Now when the saint was directing his efforts to construct a church, Tyfid himself sometimes took action, always, in fact, making resources available sufficiently, and speeding the work through both his effort and diligence. Meanwhile as well, when the blessed man was celebrating the divine mysteries, Tyfid himself was present with his wife and daughter called Winefride. Moreover, whenever the holy man would reveal God’s teachings to the people, he would place the aforementioned virgin at the feet of the man of God, urging her to notice diligently and to receive with open heart all those things which were being said by him. God, foreknowing of future things, would not allow that to be done to no purpose. For the virgin, who would be God’s temple, received with ardent desire those things which she drew in through her ears, and stored them in retentive memory, to display very soon in deeds that which she was then assembling in her mind. Many times as well, permission having been sought and received from her parents, she came to the man of God, absorbing in her thirsty chest the things which were produced from his mouth sweet as honey. And although she was loved most tenderly by her parents, and the hope to increase their family line and the succession of descendants depended solely upon her, yet they were pleased that she rejoiced in visiting the holy man often, desiring her to be instructed by his words to renounce all unchaste sexual activity, and to keep herself untouched for lawful marriage. Now she, breathing in God’s mercy inside, grew better every day and advanced in wisdom, her
mind ardently steeped in the holy spirit. Now she decided to renounce every man completely, and intended to desire the embraces of God alone, but she was afraid that this would become known to her parents. She believed it would not be suitable for her to displease them, but she knew it would bring health to the soul to be completely joined to God. She was not unaware of her parents’ agreed and consistent desire in this, that, having been given lawfully to a man, she would sustain the reproduction of their offspring, but she believed without doubt it would be much better to present herself as a chaste virgin to Christ.

And so in this spiritual struggle, the virgin’s mind was pulled apart with no small twisting, fear of her parents having called her back this way from her plan, love of God driving her on there quickly to complete that which she had conceived in her mind. She had been taught by her teacher to put faith in the Lord’s words which instruct to renounce father and mother, and to follow Christ, but her weak and unripe age was an obstruction. Yet she stood firm and put it resolutely in her mind to do that last thing, if her purpose could not otherwise be achieved. Nevertheless, she first considered it appropriate to meet with her parents through the blessed man, and to make them agree, with the grace of God supporting her. And so, coming to him, she found him devoting himself to his usual prayer, and bravely rushing in front of him, she made him privy to her secret. ‘I want it to be made clear to you’, she said, ‘to how great a yield the seeds of the divine word poured forth from your mouth to me have grown in me. I have chosen to renounce every worldly indulgence from now on, and I have decided to keep my virginity unimpaired and undefiled for the honour of the heavenly bridegroom, and, oh most holy father, I need to obtain this for myself from both of my parents with your support.’

Hearing these things, the saint, moved by piety, and rejoicing that the divine seed was now sprouting inside her, said he would meet her parents with care, and do what she asked as best he could. That was most easy to do and not difficult to obtain, both because the virgin’s parents had completely submitted to the patronage of that man, who was brought in to intercede, and because an abundance of divine nectar had likewise filled their hearts, in which they desired everyone and especially the mind of their daughter to be steeped. For that reason, when they had learned their daughter’s desire from the man of God, covered with tears they blessed God, and kindly granted that for which they were asked, praying for divine help for her. And so, after the burden, by which they were weighed down to no small degree, had been taken away, they divided the riches

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of their possessions in many ways, supplying assistance to paupers, widows, and orphans, and paying attention more diligently to the servant of God. And since they saw their daughter did not want to be given in marriage but to the son of God, they spent on service of God all those things which, gathering together, they were keeping to give to her if she married an earthly man. They also, set free from cares which had troubled them up to that point, devoted themselves entirely to God's teachings, walking the path of justice without diverting.

Now the girl, having obtained her desired wishes, was affected by great joy, and, exulting in the holy spirit, she would sometimes sit dedicated at the feet of the holy man, drinking in her thirsty chest those things regarding the glory of her bridegroom which would flow from his mouth. And, permission having been given to her to use her own power, with an enlarged heart she ran the path of God's commandments, always stretching towards the things in front of her, and leaving behind completely the things behind her. For love of that one to whom she had devoted herself, she would not allow anything earthly within her, desiring with the prophet one thing alone, namely to dwell in the house of the lord for all the days of her life. Now she would not wait for her parents' arrival at the church, but, often making her way there herself with swift course, she attended the divine mysteries. Moreover, she frequently kept vigil at night in the church. Sometimes as well, imposing herself importunately on the saint, she would pester him to make a speech and discuss the conduct and life of her bridegroom. For, burning completely with desire for him, she would then have a little joy, when she heard tell of her friend's excellence, beauty, and power. Refreshment of this kind surpassed every joy from worldly things, and she never failed to keep the delight of spiritual joy in her heart. And although she was of a tender age, yet she had been brought to maturity in conduct and in heart, having a mind which despised all sexual desire. Moreover, whatever of consummate virtue is fitting for a man to have, it was found in her possession plentifully enough, and an abundance of divine grace had poured down on her fully and sufficiently. In outward things she had also received no little grace from God.

13 semper in anteriora se extendens, et penitus posteriora intermittens (always stretching towards the things in front of her, and leaving behind completely the things behind her). Cf. Philippians 3.13 (Vulgate) (quaes quidem retro sunt obliviscens ad ea vero quae sunt in priora extendens me). Versions of the Old Latin bible contain greatly varied readings, some of them including the words anteriora and posteriora: VLD (ad Philippenses 3.13).

14 inhabitare scilicet in domo domini omnibus diebus uite sue (namely to dwell in the house of the lord for all the days of her life) Cf. Psalms 26.4 (Vulgate; modern 27.4) (unam petii a Domino banc requiram ut inhabitem in domo Domini omnes dies vitae meae).
For she was both most beautiful in countenance and courteous in speech, and fittingly built in her whole body. On account of which she did not succeed in escaping the tricks of the crafty ambusher in every way. For, a case having arisen from this, she was forced to enter battle with the enemy of the human race. For when she was most diligently being watchful in the exertions which pertain to salvation, the devil, considering that many detriments to his rule were being done through her and that his strength could be weakened in that land, began completely to rise up against her and to use his powers. He did not stop until he thought that he had beaten her and that she would not do harm to him any more. This began in this way.

§3

After the blessed Beuno had completed construction of his church, with God helping, and had consecrated it to God, those living nearby would come to it frequently, but almost every day the parents of the aforementioned virgin would come together there to hear those things which pertained to God. But it so happened on a certain Sunday, after everyone had made their way to the church, that the aforementioned parents of the virgin went there together, so that they should be present at the holy man’s teaching and celebration of the mass. But their virgin daughter, by chance having endured some inconvenience, was forced of necessity to remain home alone. And behold, a certain youth called Caradog, son of King Alan, coming into the house, found the virgin alone sitting by the hearth. She, having acknowledged the king’s son, got up very quickly, humbly enquiring what would please him. But after he had asked where her father had departed and said that he greatly needed to speak with him, the girl responded. ‘My father’, she said, ‘has gone to church, wanting to be present for the divine mysteries. And for that reason, if it is necessary for you, you need to wait for a little while for he who will very soon be here.’ Saying these things with simple heart, she did not suspect any trickery or craft at all, or any artifice. But in reality the temptations of lust had brought him there and were stimulating his mind. To satisfy this, he was rushing around completely unrestrained and in haste. For when the

15 Caradog ap Álæg occurs in BBeuno and the Lives of Winefrid, as well as a number of later sources associated with these (WCD 101). Robert of Shrewsbury’s form Chrodocus/Chrodocus is clearly based on a French-influenced latinization of the spoken form. Álæg originally appears to have had a disyllabic ending, but the Alani form here in all manuscripts of Robert of Shrewsbury’s Life appears to be based on a misreading of <u> as <n> (which is possibly corrected in Laud), and possibly of a final <ç> as <i>: cf. the form Alæc in the anonymous Life. Álæg is mentioned in a poem by Prydydd y Moch (GLIL.1 238) and possibly lent his name to what is now Penarlæg (Hawarden) in Flintshire (Williams 1945: 23).
girl had said that he needed to wait for her father, the youth responded, ‘Patiently’, he said, ‘I will await his arrival, if you, coming into my friendship in the meantime, give assent to my desire. You are not unaware that I am the king’s son, abundant in riches and many honours, and that I will also enrich you copiously, if you want to agree to my request.’ But, perceiving that he had resorted to talking about sex, having cast down her face a little, and covered with blushing, she actually pretended at first that she bore herself sadly because he had found her dishevelled and plain. Next she said to him, ‘Since you, having arisen from royal stock, after a while are going to be king with God’s assent, I do not doubt that I will be filled lavishly with earthly joy, bound in marriage with you. But even so, endure for a short while, until my father should arrive, and I in the meantime will go into my private quarters, soon to return to you.’ Having finished saying these things, she sought only to be pulled away from him right at that moment. For she saw that the most wretched man, having been set aflame by his unhappy lust, was tormented fatally by his desire, and had become like a madman. She also knew that her parents’ absence rendered the harmful enemy even more frenzied, and for that reason she gave thought to being instantly pulled away from his hands at any opportunity. Finally he allowed that she could enter her room, hoping that she would return to him without delay with more seemly attire and more acceptably made up. Then she, getting up, entered her private quarters, and without delaying at all went out from the other side through the door of the room, and with swift running started on the way to the church. For there, even if not by fear of God, yet she thought she would be protected and defended by the crowd of people.

This fleeing soon became known to the accursed youth. He immediately, having become furious and filled with violent anger that she was making an escape so as not to have sex with him, having drawn his sword, he began to chase her quickly. And since some expanse divided her father’s house from the church, he caught up with her with little effort. At first looking upon her with a savage face, he addressed her with these words. ‘Once I loved you, and wanted to join you to my embraces. Now you flee from the one coming to you, and despise the man who seeks you? Now may you know for certain, that either you at this very moment will lie with me willingly, or, after I have cut off your head with this sword, without delay you will end your life.’ And so, the girl turning her eyes towards the church, and looking anxiously if anyone should come out from there who might give her help, no-one came out at all. Then, having turned back to the youth, she said, ‘Being joined in marriage to the son of the eternal king and judge of all people, I cannot take any other, and, in case I should delay you longer, while I live I will not accept
anyone other than him. And indeed this cannot be done without affronting him. And for that reason draw your sword, exert your powers, having been prepared, make use of whatever fierceness pleases you. And be certain that neither your terrors nor flattery, neither promises nor threats, will be able to separate me from the sweetness of his love, in whose embraces I am now bound, and joined in devotion.’ But the profane youth, hearing himself being refused, and unable to bear his lust, and at the same time believing that she could not be diminished, nor that he could have peace while the virgin lived, having unsheathed his sword he cut off her head. And as soon as the virgin’s head fell down to the ground, in that place a most radiant spring flowed out, bursting forth abundantly, which has not ceased flowing to this day, providing health through the blessed virgin’s merits to many sick people. And since it was by the door to the church that he, seizing the virgin, had cut off her head, the head at once fell down in the church, the body remaining back outside the church. For that church was situated at the foot of a hill, and the virgin’s severed head on the slope of that hill easily slipped into the church in falling. But the maimed body occupied the place on which it had first fallen. But, the head falling down among the feet of those standing in the church and listening to the divine mysteries, it stirred up everyone with very great wonder. And, everyone having been struck by great terror, and having said it was a dreadful offence that had been perpetrated and that retribution should be inflicted heavily for it, and cursing the author of the deed, the girl’s parents, stirred up by the tumult of others, came near to know the fact more certainly. And, perceiving that their daughter was dead, seeing her severed head here, the mutilated body there, they fell down to the ground crying, and, undone by sadness and worry, giving out a doleful sound, they showed their pain with loud laments.

§4

And so, when great turmoil sprang forth in the church, with everyone indeed having lamented the virgin’s death, and yet many greatly bewailing the harshness of the pain which had seized her parents, the holy man, hearing the uproar, and having suspected violence, came to the company of those standing near. And perceiving that the virgin whom he was going to consecrate to God had been so cruelly killed, he felt compassion pitiably. But her killer, still standing by the dead body outside, swollen by pride, was wiping his sword, drenched in the blood of the virgin, on the grass, with everyone looking on. For because he was the son of a king, he thought that he could commit such a shameful act with impunity. And what’s more, even in the admission of such a crime he affirmed that he did not fear God at all. But the saint, bearing that man’s arrogance and
obstinacy heavily in his heart, and that he was boastfully exulting in the perpetration of his wicked deed, went up to him, holding the head of the virgin in his hands. And, fixing his gaze on the youth’s face, he began to address him with these words. ‘Oh wicked man,’ he said, ‘who has blemished the nature of handsome youth and offspring of royal dignity with a homicidal crime, why does it not cause you regret to have admitted such a wicked deed? You have disturbed the peace, and defiled the church with your sacrilege, and you, offending moral law, have provoked God. Do you not feel sorrow? But now, since you did not spare the church, nor show reverence for Sunday, I pray to my God, that those things which you unworthily perpetrated, you may receive in return by due recompense.’ These things being said, the youth, falling to the ground there and then, breathed his last. And, amazing to say, in the sight of everyone standing nearby, the body of the dead man vanished, having melted, with many affirming that it had been engulfed by the gaping ground and sunk with his spirit in the pit of darkness. But everyone seeing this is struck by unspeakable fear on account of the novel happening of the unusual wonder.

Thereafter, the saint, frequently kissing the head of the virgin, which he had taken in his hands, was disturbed in spirit and forced to weep. But afterwards, putting it together in its order, bound it to the rest of the body, and, spreading out his cloak over it, breathed into her nostrils. The parents in turn having allowed for no consolation but having bewailed the death of their daughter with continual laments, he instructed them to leave their grief for a while and finally to desist from sorrow. But he went to the altar to celebrate mass. Having done this, with everyone listening to him and lifting up hope towards God, he himself came to the lifeless body. Thereafter he carried out a splendid speech to the people, saying among other things that the blessed virgin had made a solemn promise to God, but, having been obstructed by death, she had not had fitting time to discharge it, and for that reason it was owed that they, bowing down on the ground more devoutly, appeal to God for her resurrection, knowing that they would attain many advantages through her in the future. They did that carefully enough, having shown compassion for both the girl’s untimely death and her parents’ wretched misfortune.

§5

And so, after prayers were said for a long time, the blessed man, rising from the ground, and extending his hands towards the sky, said ‘Lord Jesus Christ, for whose love this virgin rejected earthly things and desired celestial ones, listen, compassionate, to us calling upon you with devout minds, and pour out the innermost parts of your goodness upon us, conceding that you are the
author of our desires at this time. And although we are not unaware that this virgin, having
suffered because of your love, has been placed in the folds of celestial joy, no longer to stand in
need of our society, yet you, most merciful father, providing yourself kind and ready to hear to
your children who are humbly praying to you, grant assent to their requests. Therefore give the
command so that, after this girl’s soul has been brought into her body, she should show you to
have control and lordship of both souls and bodies, that, revived by grace of your mercy, she may
extol your name, and after the long periods of a life, the profit of a good way of living having
been multiplied, she may return to you, her only bridegroom, namely the son of God the father,
with whom and with the holy spirit you live and are glorified, God for ever and ever.’

And when everyone had responded ‘Amen’, the girl rose up as if from sleep, and wiping her face
and cleansing it of dust and sweat, she filled those present with wonder and joy. Furthermore,
where her head had previously been cut off around the neck and afterwards by divine power fit
together and reunited, a certain most slender whiteness surrounded the neck in the manner of a
thread, and overlaid the place of the cutting. To demonstrate the severing of her head thereafter
and to display the miracle, and as long as the virgin dwelt in her body, it always remained in the
same fashion. People of that province say that she was called Winefride on account of that, when
previously, as they assert, she was called Brewa.¹⁶ For what they call Wen in their language,¹⁷
they call in Latin candidus (white). And so, on account of the whiteness encircling her neck, she
was said to have her name from that, a particle having been added, which is Wen, and, the two
letters of her earlier name having changed on account of sounding better, to have the composite
name, which is called Wenefreda. It is also said that, after she went from this world, there was
no-one at all to whom she appeared openly who did not see her neck encircled by that white
sign. By this evidence she also makes known that the mark of her suffering very much pleased
her, which she openly shows as often as she reveals herself to be seen by anyone.

¹⁶ Robert was clearly familiar with Winefride’s Welsh name Gwenfreuy, from which the name Wenefreda in both her
Latin Lives likely derives: Winward 1999: 100–3. The name Brewa by itself is not otherwise attested and is
unexplained. Winward speculates the name may be connected with briu, but there is no evidence for this, and the
forms we have surviving do not support such an interpretation: Winward 1999: 101.

¹⁷ (G)wen is the feminine form of the Welsh word for white, and this is how Robert interprets the first part of
Winefride’s Welsh name Gwenfreuy.
Now the place where her blood was spilled was called Dry Valley to begin with. But after the virgin’s severed head touched the ground and, as we mentioned earlier, a spring of gushing water flowed out there, which still remains up to this very day, healing all illnesses both in people and in animals, that place acquired a designation from the girl’s name. For it was called in their language Winefrid’s Fennan, but in ours Fons Wenefrede (Winefride’s Well). For fennan denotes fons (well) in Latin speech. And since much blood had been spilled from the body lying on the descent of the sloping hill, stones, stained by its sprinkling, were lying here and there in the bubbling of the spring and in its stream, and on the edge of both. And, what is remarkable to say or hear, those stones besprinkled with blood still retain their earlier sprinkling, as is visible to this day to those who want to know. For they are, as it were, suffused with congealed blood, and not wiped clean by the decay of time, nor by the constant inundation of water flowing by. Now the moss which clings to those stones smells like frankincense. It is famous enough and very well known to those who inhabit that land that that well still continues in its original manner, and that bloody stones, as we said above, are found in it, clearly showing the merits of the virgin, and indicating hope for everyone, that that virgin can help those who call upon her. Indeed, the people of that province who had not yet known God, nor understood his justice, seeing the virgin’s restoration, and that such a clear and evident miracle had been performed in the flowing of the spring and the sprinkling of the stones, having prostrated themselves at the feet of the blessed man Beuno, sought to be steeped in God’s mysteries. He, receiving them with kind devotion, purified them with the stream of holy baptism, and, after they had been instructed by discussions of divine teachings, he confirmed them in service of God. But now we will take care to say succinctly how the blessed virgin Winefride lived after her restoration, and what

18 In both Lives of Winefride, the valley was originally called Dry Valley, but here the Latin name Siccauallis is used, whereas in the anonymous Life it is called by the Welsh name Sechnant (Modern Welsh Sychnant), also meaning dry valley or dry stream. Sychnant is a common place-name in Wales (ArchifMR s.v. sychnant), and the story may partly derive from the ironic contrast between this place-name and the powerful well.

19 Fennan in Laud is clearly a form of Welsh fffynnnon (spring, well), commonly spelled Finnaun in Old Welsh. While the form here could be of oral derivation, it might also derive from miscopying a written Fennaun, a possible Old Welsh form of the noun. In this regard, it is interesting that Trin reads Fennaun, with the <o> added above the line. Although the <a> is not deleted, this could indicate that Robert’s form was Fennaun, more clearly indicating this was from an oral source. However, given the <a> is not deleted, this added <o> could also be an error for a <u>, which would suggest that the written Fennaun was Robert’s form copied from a Latin source. Yet it seems most likely that Robert wrote Fenn or Fennon, and that this could represent an oral form or a miscopying of a written form.

20 Cf. the description of the decapitation of the virgin Dunod in VS Dauid §18.
manner of life she had, and, having exhausted the course of the present world, what end she came to.

§6

And so when, as we mentioned previously, she had risen from the dead, staying by the holy man’s feet all day, she listened to his words with diligent devotion, wanting to be instructed more fully about everything which pertains to God. After this had been done and after the doctrine of ecclesiastical instruction had been fulfilled, she, having prostrated herself before the feet of her teacher, eagerly asked to be veiled as a nun. ‘For since’, she said, ‘this has been granted to me by my parents, and you know that my heart, despising every worldly luxury, desires the love and knowledge of God alone, there should be no delay in following the oaths of my desire. Indeed, I will not be able to be dragged away from you or torn away from your feet, before, having been initiated in the mysteries of monastic regulation with your blessing, I should have demonstrated that I will belong to God in visible dress as well. Do not, therefore, holy father, delay my desire for long, but, acquiescing to my exhortations, give me my wish at once.’ Then the blessed man, having called her parents, showed them the virgin’s purpose and wishes, and said that divine grace had been bestowed upon her, and made known that he wanted to fulfil her desire. After they had truly given their consent in a kindly manner, and had welcomed their daughter’s devotion with joyous affection, the holy man consecrated her in the presence of many, dressed with the sacred veil, and confirmed her properly in the disciplines of monastic purpose. She, immediately after her will had been accomplished, undertaking the art of complete virtue, and adhering most devoutly to the studies of monastic regulation, in short attained knowledge of the whole order and complete excellence in the practice. Thereafter, achieving more and more every day, she greatly gladdened the blessed man because of her great love.

He, having called her parents, performed this speech. ‘You’, he said, ‘previously received me here, and showed yourselves to be prepared and readily inclined to my requests. Finally you granted this place to be established for service of God, and you strove intensely to complete that. But now, since divine gifts have abounded among you, observe diligently the light poured in from heaven to you and your daughter, and, considering with care the grace with which you have been sprinkled, take care vigilantly to walk the path of salvation revealed to you in advance. And since you are now to be deprived of my presence, for God calls me elsewhere, pay attention diligently to the examples and admonitions of your daughter, knowing most certainly she will be an example
of salvation not only to you but also to all people.’ Now having turned to the virgin, he said, ‘God has instructed you to become successor to my labours and my exertions, and to dwell in these habitations, and without interruption to walk the path of life mentioned before by me to you, and to show others the way to go. For he has elected you to hold the highest place of particular merit in his presence, and by the example of your martyrdom and good way of life, he has established many in this world to be instructed in his love. Therefore, this place will be yours to inhabit hereafter, and to gather virgins to gain victory in God’s service and to remain here with you, and may you know one thing for certain, that you will not end your life in this place. For when, serving God in continual abstinence of the body and affliction of the spirit, you will have completed seven years here, it will be necessary for you, urged by God, to find another place, with God directing you and through you lighting up the darkness of many hearts. Likewise remember this, that your memory will be celebrated in this world, and many will bear witness, having gained remedies for their troubles through you, of what great merit you were with God.’

§7

And when the blessed virgin, greatly saddened by the departure and absence of her instructor, was crying, the blessed Beuno, having laid hold of her right hand, led her to the spring, which we have indicated above had flowed out from the place where her severed head had fallen. And standing her upon a stone, which was then found there by chance and which remains in the stream of the spring to this day and is called St Beuno’s stone by the inhabitants,21 he addressed her anew with these words. ‘Do you still see’, he said, ‘the vestiges of your suffering here? Look at these stones besprinkled with your blood, which show that you suffered martyrdom for God, and for your own perpetual honour, as an instruction to many others, they maintain the sprinkling, by which they were made wet from your blood, as if it were recent. Now, therefore, store in diligent and retentive memory my words, which will come to the notice of many in reverend telling, and through future courses of time will be very useful to some in the future. Know that three gifts have been bestowed on you by God, which will both solemnly commemorate the distinction of your renown, and will heap up love of your devotion with due reverence in the minds of future generations. The first is that those stones, wetted by the sprinkling of your blood, through the ages will not be able to be wiped clean by washing, nor

21 This stone also features in the anonymous Life (§16), where it fulfils the same function although it is not named as St Beuno’s stone (lapis sancti Beunoi).
cleansed by the persistent rush of that water, but will always appear bloodied to show your suffering, God making such a miracle for the glory of his majesty and for the triumph of your chastity. Now the second is that whoever, having suffered from misfortune, will have sought you, and through you tried to be freed from his illness or oppression, having obtained his desire at the first or second or certainly the third time, he will rejoice that he has obtained that for which he had asked. But if it should happen that the petitioner has not obtained what he had desired in request three times, let him know most certainly that he is about to lose the light of this present life very soon, and for that reason by the hidden judgement of God he was deprived of the proceeds of his request at present. Yet let him understand that it aids the cure of his soul to have called upon you constantly, and something greater is provided from heaven through you to him, than if he attained that which he was seeking externally. Now the third gift is of this kind. When I will now have departed from you, God will deign to give me place above the shore of the sea fitting to dwell in. And although I should be separated from you by a large distance, yet the highest one has ordered that every year I should be visited by your gifts. Therefore, when you will have prepared in your hands that which you want to send to me, you will hurry to the spring here with your gift, and whatever it should be, having first entrusted it to God, you will place it confidently in the spring. You will see at once that the gift you set down will be carried away from the spring down the stream by divine power, and by the rush of running water conveyed undamaged into a great flowing river. And soon, with the element of the sea submitting to the will of God and offering support, that which you will have placed in the spring will be carried to the gate of my modest lodgings, conveyed to me without damage through undulating rolls of waves, through swelling and crashing storms of the sea. It will also be proper for this to happen, with God’s instruction, in all the years when life is a companion to me. And these three gifts were granted to you from God, indicative of the privilege conferred on you from heaven, and while this world lasts, for the celebration of your memory and glory of your esteem, honoured by the story of many people.’ Having said these things, he took her back to the church, addressing her again with words of this kind. ‘Behold, I leave this church and surrounding habitations, built partly by my labour, partly by the expenditures of your parents, that you, with me going away from here, may serve God here in your purpose, having gathered many virgins to stay with you for the service of God, not at all ceasing the good way of life and examples of living instilled by me in you. And may you know that in this place a great show of divine power will be performed to the benefit of many, and through the examples of those dwelling here many will ascend to
recognition of God, to set aside every worldly profit that they may gain Christ. Here in every part many kinds of cures will be distributed to those suffering from various illnesses of both spirit and body. Every age or sex will also rejoice that they have attained something of a remedy in this place. But I prophesy that not even brute beasts will be exempt from the benefits of that place, with God protecting this habitation with his merciful power, working such wonders in it to celebrate your honour. But thus show yourself pleasing to God, and make yourself such in everything, that his glorious holy name may be present in you, and you be made the model of salvation for those looking upon you. But I now go away from here, to be a servant to God elsewhere as I can, and, while I live, to hold your devotion among the innermost parts of my heart with sweet memory.’

§8

Saying these things, having taken just his staff, he began to go away, leaving everything to the blessed virgin and her companions, all the trappings of his house, and whatever God had given to him through the hands of the faithful when he was dwelling there. And thus, after everyone had been commended to God, and after he had said farewell to them all, he departed, content with just one cleric as a companion. And he always directed his eyes back towards the blessed Winefride, having cheeks wet with many tears on account of her corporal absence. But she, behaving impatiently at his words and departure, bore a face miserable with tears and sadness, saying that she was abandoned and not provided for, and open to every attack from those of ill will, being deprived of the shepherd’s presence and care. And though many people had tried to soothe her with consolatory words, she, for some time leading her sweet departing father out from the church, did not allow any consolation at all while she was with him. Truly, none of her companions who would go with her on the path could abstain from tears, seeing she was being wracked by such bitter pain. But the saint, not bearing her tears longer, although even he was moved by no little compassion, yet wanting to put an end to such laments, with quick walking he was separated from her, first having extended his hand and given a blessing. The virgin, however, following him with anxious glances, when he now was no longer visible she returned home with her companions. Yet in no way was she able to disguise the harshness of the sadness, which had assailed her because of her instructor’s departure, as long as the memory of it was recent.
But after some time had gone by, the blessed virgin, coming to her senses, and calling to mind the manner of her life, and the distinction of her suffering, and the speeches or prophecies of her blessed instructor Beuno, she, undertaking male constancy, lay down all mourning completely. And at once embracing her bridegroom Christ, to whom she had devoted herself in chaste living, with all the affection of her mind, she began to covet him, to savour him, to sigh for him with ardent desire. Thereafter, gathering the daughters of nobles together with her, she would teach them to love chastity and, having rejected all worldly flatteries and enticements, to submit their necks to the gentle yoke of Christ, and through the rule of monastic purpose to devote themselves to service of God. Moreover, some, seeing the sternness of that way of living, and the disciplined heaviness of life, were inspired by divine grace, and, taking hold of the rule of the monastic order, sought to be covered by the holy veil. Blessed Winefrid, practising the powers and services of the good shepherd for them, sometimes taught them to be fortified against the traps of the deceitful robber with the gospel words and the doctrines of the holy fathers, at other times she poured divine love into their chests with the splendid address of her speech. But she did not cease from instructing them with persistent warnings to pay attention diligently to the practices of the rule, and to bear in mind her own conduct, and to be dutiful in these things. Truly she without pause did those things which she taught her wards to do. For every day she attentively applied herself to fasts and prayers and vigils and, herself doing this, showed beforehand how the virgins placed under her protection should live, having been made a model for the flock committed to her, as an example of living well. But in a short time, reaching the stronghold of all virtues, she clearly taught that Christ, the virtue of God, and the wisdom of God possessed the extent of her heart. Now innumerable virtues and frequent miracles showed this clearly on one side, teachings of salvation passed down from her mouth in abundance evidently demonstrated it on the other. Thereafter the convent of virgins became very distinguished, the sweet smell of her good fragrance drawing them towards recognition of God, and pouring love of the divinity into their hearts. And that holy community would rejoice greatly to have such a mistress controlling it, in whom it saw every labour of virtue abound manifestly and knew celestial grace to radiate plentifully.

22 Christum, Dei uirtutem, et Dei sapientiam (Christ, the virtue of God, and the wisdom of God). Cf. 1 Corinthians 1.24 (Vulgate) (ipsis autem vocatis Iudaeis atque Graecis Christum Dei virtutem et Dei sapientiam).
§9

And so when the diligent virgin pressed on in every pursuit of the heavenly life, those living nearby began to be devout in love for her, but even those living far away were very pleased by her good fame, saying that those to whom she stuck more closely in living or in friendship were suffused with God’s great mercy. And many manifestations of powers in miracles came about through her. It clearly subdued the hearts of even fierce people to greater devotion for her and compelled the minds of the faithful to display reverence to her, and likewise, reconciling, she drew the goodwill of everyone towards herself. Now it was pleasant for almost everyone to stay in her vicinity, some greatly desiring the delight of every good thing and the way of salvation through her, but others truly thinking that the power of divine grace was in her, on account of the advantages conveyed to them externally in miracles. And so, after everyone had received with great veneration and reverence the divine brilliance which gave light through her over a wide range in the province, the virgins subordinated to her, to whom it would shine more brightly, achieved more on account of that. For, seeing how she expressed longing for God with daily sighs, and that divine speeches would frequently be addressed to her, they took up greater devotion towards God, and they were made ever better. Now when the blessed Winefride was striving steadfastly with good works of this kind, and celestial light was radiating all around through her, very frequently calling to mind the memory of her teacher’s words and instructions, she considered that the day of his departure was soon at hand, on which he had of course departed from her, and had instructed that a gift be sent to him. But she, keeping this in mind with concerned assiduity, produced with suitable weaving by her own work and that of her virgins one chasuble to be given to the man of God.

§10

And so, when the day was dawning on which that gift was supposed to be sent, which is the first of May, the blessed virgin came with many others to the spring, in which she was about to deposit her gift in accordance with the man of God’s instruction. And, having received the chasuble, she first wrapped it up in a white cloth, and thus set it down in the middle of the spring, saying that she was sending this to the holy man Beuno with the help of the spring. And behold, miraculous to say and not at all credible to anyone other than a faithful person, that cloth, in which the chasuble was wrapped, suffered no damage from the water, nor did it feel even the slightest inflow of water, but, remaining dry in every way with the chasuble, it was brought along the stream by
the rush of running water, and carried in a great river. And after that virgin’s gift had been carried through the sea waves all that day and the following night, in the morning it was driven to that shore, above which the holy man had constructed his habitations. Now when blessed Beuno, having departed from the church early on, was standing above the sea shore, and was observing with wonder how the waters first having risen would return into themselves and by some hidden power would draw their waves towards themselves, by chance he sees from afar the wrapped cloth on the shore. And coming closer, he tries to ascertain more certainly what it should be. And, lifting it up from the sand of the sea with his hand, and unwrapping the wrapped cloth, he found the chasuble, having no damage at all. Likewise the cloth, which had covered it on the outside, thus appeared dry, as if it had not touched water. Now thinking more diligently about that, and trying to discern the cause of this discovery, and at the same time marveling that something could be found unsoaked among the watery expanse of thirsty sand, the memory of the virgin Winefrid, loved by God, secretly entered his mind. And, having considered himself how he ordered her to prepare a gift for him every year, and after it had been prepared to place it in her spring, which flows into the stream, he finally recognized, with the holy spirit revealing it to him, that it had been sent by the holy virgin, conveyed to him from the holy virgin unharmed through the watery folds. And humbly thanking God on account of that, having received that gift in a kindly manner, he put it away in the church, to display it thereafter for the benefits of himself and other servants of God. And he rejoiced greatly that the blessed virgin had been mindful of his words, and that her renown was so outstanding that almost all the province had been enlightened by her. Now he would pray to the lord for the increases of virtues to be enhanced in her, and for whatever was pleasing in his view to be found abundantly in her, and for the consciences of others to be incited with celestial devotion through her.

Truly from the consequence of that it was clear enough that God had received his prayers, and had offered the ready ears of his mercy to him. And indeed the pursuit of celestial exertion had improved to such an extent in the virgin that the whole of complete excellence was found in her, and she appeared as the special radiance of the whole province, in her model of living and example of doing well, to those both present and absent. She also had a miraculous and divine ability to urge what she wanted. For whenever she received the talent of the divine word, entrusted to her for distribution to others, such an ability in speech and disciplined severity in her ways of thinking had come to her, that she cajoled almost everyone by her speech, and subdued them into devotion to God. For that reason almost all the inhabitants of that land, regulated by numerous
admonitions, abstained from all things which could hinder their salvation, and with ardent
fervour directed their minds towards those things which they knew to be works of faith, and
which they saw that the blessed virgin or her companions strove for. Truly she showed herself to
be concerned about all those things which the blessed man Beuno had said to her or instructed
to her, not at all ceasing all those things commanded to her.

§11

Truly every year on the first of May she would send the gift to her teacher, while he lived, in the
way we specified above. And although a great distance divided them from each other, for fifty
miles or more formed the distance between them, yet having been carried in the space of one
night through the undulating rolls of the sea, it would be found in the morning on the sand of
the shore at his monastery’s gate. Now on account of this a nickname was given to the holy man,
which is held to be worthy of remembrance today as well among the people of Wales. For he is
called Beuno Gasulsych,23 that is, Beuno Dry-chasuble, because the dry chasuble would be
conveyed to him through waters undamaged by waters. But it happened that while the virgin was
observing this way of sending it every year, that blessed Beuno, exhausted by long old age, full of
virtues and outstanding in deeds, leaving the transitory world beset by hardships, passed to the
celestial joy. Regarding his life or death, and what he did when he was young, or what miracles
he performed after his death, memorials are still held in reverend memory, describing the manner
and customs of his life. This excellent and remarkable thing is also made known about him, that
he should perform many more miracles dead than when alive.

When his death became known to the holy virgin, she honoured him with many tears and prayers,
and did not send the aforementioned gift any more. But then in the first place saying she was
deprived of all human consolation, she began to grow tired of the place in which she was living.
And after time had gone on a little, when the largest part of her virgin companions had passed
from this world, she started to hate the place in which she had lived to that point. And, mindful
of the words of her instructor, with which he had specified that she should visit and inhabit
another place after seven years, at the end of the final year she started to feel disdain for the place

23 This epithet also occurs elsewhere, as in the Llyfr Gwyn Rhydderch version of Bonedd y Saint (EWGT 59). Robert
of Shrewsbury provides the Welsh form Casulsech, as well as the Latin translation casula sicca, whereas the anonymous
Life only gives the Latin Casulam Sicca. It is possible that Robert came across the epithet Casulsech in a written
Latin source from Wales, as it is a possible spelling according to Welsh orthography of the time.
and neglect all kinds of buildings completely. And since her form was directing its efforts elsewhere, her spirit did not have rest, while she lived there. Yet not until the aforementioned seven years had been finished could she leave that habitation or have the ability to go off anywhere. But when they had all rolled by, then, after she had been made able in herself, with a full effort directing her mind upwards to God, she prayed that he should send her to such a place, where she could both please herself and help others, and he would deem fit to suffuse with his blessing that place, in which she had first had her habitation, so that anyone who should arrive there for the sake of prayer, or in order to attain some cure, should gain that for which he asks, after her name has been invoked and with the support of those who in that place have amended their acts and customs out of love for her. The innumerable people who have been freed from sicknesses of various diseases in that place testify that this request reached God’s ears. This will be demonstrated afterwards with clear examples, when we have first constructed the narrative of the story.

§12

And so, when the blessed virgin Winefride was devoting herself to concerned prayer, requiring that God’s mercy would be with her and would be the guide on her journey, when she was paying attention to vigils and prayers on a certain night, a divine speech resounded loudly before her in this way. ‘Having taken just one virgin with you as a companion, go to the blessed Dier,24 who dwells in a place which is called Bodfari,25 and, having sought advice from him, you will know what you are to do thereafter or where you are to go.’ For that man was great in the sight of the lord, walking in all his commandments and justifications without complaint.26 It is said of him

24 This saint’s name occurs in various forms, such as Dibeyuyr or Dier, and something like the form Dyeuer printed by Bartrum likely led to the latinized version of the name Deiferus. Robert may have come across this in a written source or latinized a Welsh form he had heard or seen. The form Dier is used here as that is consistently used in the medieval Welsh translation of Robert’s Life. Little is known of this saint other than the details given by Robert, although the saint was connected with a well with healing properties (Ffynnon Ddier) in Bodfari, and the church of Bodfari was earlier dedicated to him before being dedicated to St Stephen (LBS ii, 340–2). His name occurs in Bonedd y Saint (EWGT 61), where he is also connected with Bodfari and presented as the grandson of Amlawdd Wledig.

25 Bodfari is a rural community now in Denbighshire, but formerly within Flintshire and Tegeingl.

26 Erat quippe uir ille magnus coram domino, in omnibus mandatis et iustificationibus eius sine querela incessens. (For that man was great in the sight of the lord, walking in all his commandments and justifications without
that since he flowed copiously with the grace of virtues, he made a spring burst forth from the earth, and, after he had blessed it, having reached out his hand, that he prayed to God that whichever sick person should plunge themselves into it should return to their own having acquired good health. Most of those who gained good health there maintain that it happened in this way. But though many miracles are said to have been carried out through him in well-known report, yet it has been pleasing to include one, carried out after his death, more particularly, so that, having looked at it more attentively, it should easily be discerned of what merit he was. Certain thieves, going out to loot, found two horses in the cemetery of blessed Dier. Leading these out with them, they expected that they were about to have them free. But the masters of those horses, coming to the cemetery in which they had left them and not finding them there, knew that they had been taken away by theft. And having returned to the lodgings, they made candles, and, having entered the church of the most holy confessor, they placed them upon the altar. Because they were not lit and they did not have fire to hand by which they might light them, they humbly prayed God's saint, that he should either kindle them with light sent from God, or that he should accept them unlit with equal devotion as if they should be given to him lit. Truly the saint, showing himself to be present and ready for their prayers, lit their candles placed before them with sudden light. On account of that and more than these things, devotion to St Dier grew, and hope arose for them of recovering what they had unjustly lost. Their belief did not deceive them. For the aforementioned thieves, roaming through all the surrounding province, when at around midnight they thought they had fled quite far, wanting to know more precisely the place they had reached, at last they discovered that that they had come to a hedge by which the aforementioned cemetery was surrounded. And, assailed by great sorrow, and knowing that they would not have committed that theft with impunity, if they could be caught, having turned the reins again they tried to find escape. But divine virtue was not weak then to show the hand of its power in them. For when they thought they had gone further away for some time, the dawn of the day bursting into view, they were compelled to return to the aforementioned place, and to jump down from the horses within the compass of that cemetery, and to hold their reins in their hands. Now those who had lost the horses had not yet gone far from that place, but, having waited in the church in the meantime, they believed that some solace

complaint. Cf. Luke 1.6 (Vulgate) (erant autem iusti ambo ante Deum incendentes in omnibus mandatis et iustificationibus Domini sine querella).
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would soon be made for them through the lord’s saint. And so, early in the day when it was becoming light, going out from the church, they saw their horses standing in the churchyard, and those who had taken them holding them in their hands. Blessing God and giving thanks to St Dier on account of that, they received their horses, allowing the thieves to go away unpunished. And so from these things which have been expounded it can easily be conjectured of what merit the holy man was to whom blessed Winefrid was ordered to go by a divine speech.

§13

And so the most holy virgin entrusting her place to God and everyone with whom she had lived, satisfied with only one virgin as company, as she had heard in the speech, embarked on her journey. And coming to saint Dier, whom it was established was at a distance of almost eight miles from the place which she left, she was received by him with kindly goodwill. And when they had first applied themselves vigorously to prayer for a long time, they sat down together, the virgin revealing the cause of her arrival to him completely. The holy man responded to her in this way. ‘I’, he said, ‘have been completely ignorant of this divine counsel until now, but wait for a short while, dwelling here with us this night. Perhaps the lord will deign to reveal something to us which would be pleasing to himself and to the profit of your plan.’ She allowed that gladly, knowing without doubt, from the heavenly answer made for her, that it had been made known to her that in the company of that saint she was to be taught what they were to do. And so a voice from the heavens resounded to the saint, making prayers all that night as he had been used to, saying, ‘Say to my dearest daughter the virgin Winefrid that she should go to a settlement which is called Henllan,27 to obtain there in some part the wishes of her desire. For there she will find a venerable man called Sadwrn,28 through whom she will hear more fully what she will do from now on or in which place she will live for all the time of her life.’ And so, early in the day, St Dier, calling the virgin to himself, stayed silent about nothing at all of all the things which he had been taught from heaven. And showing her the path on which she should make her way to the aforementioned saint, he joyfully urged her to proceed on it, saying that it was made known

27 Henllan is a rural community in Denbighshire, which formed an extensive medieval parish (LBS iv, 128). The spelling used here (Laud: Henthlanctus; Trin: Henthlandus) is Robert’s representation of an oral form with <thl> approximating /ɬ/ and –lant/–land being a common Anglo-Norman adaptation of -(l)lan.

28 Sadwrn of Henllan is known largely only through Robert’s Life. Near the church of Henllan, which is dedicated to Sadwrn, is a crossroads known as Bwlch Sadwrn (Sadwrn’s Pass): PW 103; LBS iv, 128. Another saint also bore the name Sadwrn (WCD 572–3).
to him by heavenly beings that she would clearly hear with that saint what would be fitting for her and the whole course of her necessity entirely.

§14

Truly, blessed Winefride, having taken great joy that she was led to some certainty through the blessed Dier, with all doubt removed, and because she knew that God had care of her, saying farewell to the most holy man, having taken her companion she started a journey to blessed Sadwrn. When she had reached him, she was received by him in a most kindly manner. For indeed having previously been made privy to her whole intention and journey by an answer made for him from above concerning this matter, he received the blessed virgin with every affection of devotion. After that, urging that she should stay the night with him to be instructed the next day with everything which she required, she agreed. And having been brought to prayer first, she sat down with him, saying that she had come to him by God’s command, so that by his teaching she would be fulfilled of her desire. And so, staying in that place all night, at dawn she heard words like this from blessed Sadwrn. ‘There is a certain place called Gwytherin,29 filled with the relics of many saints, chosen by God for their venerable way of life, and held in great reverence by all the people. God instructs you to visit this place and to inhabit it with your presence while you live, and to instruct the minds of others with your examples. There there is a certain abbot of many virtues called Eleri,30 whom continual sighing and persistent prayer have thus rendered free and purified from all worldly cares, so that now he savours no earthly thing, does not desire at all worldly delight, entirely focused on heavenly things. I have been urged by divine instruction to send you to him, and to make known to you as well, that you will find there whatever should in this present life suffice a soul desiring celestial things. For there there are virgins consecrated to God, observing celibacy in the avowal of religious life from the very beginnings of infancy, and taking heed of your intent with diligent devotion, to be made somewhat better through your

29 Gwytherin is a small community in modern-day Conwy (part of medieval Gwynedd) where Winefride was buried until her translation to Shrewsbury in 1137/8. Robert’s latinization of this place-name as Witheriacus (the form in both Trin and Laud) appears to be his own, and is not found in sources independent of him. The form in the anonymous Life appears to have been something like Guytherin, miscopied as Gurtherin in Claud. Lansdowne gives both variants: Wytern siue Wyteriacus.

30 The main source for St Eleri is Robert’s Life of Winefride, but he also occurs in genealogies, where he is likewise the son of Tenoi and associated with Gwytherin (EWGT 57). The church at Gwytherin is dedicated to him (PW 103).
admonitions and examples by God’s will. For although they keep themselves in the service of Christ with ever-vigilant attentiveness, yet by your arrival they will both be made more devout and a greater brilliance of divinity will enlighten them.’

§15

After hearing of the virgins’ manner of living, alluding most of all to praise of them, she declares that she was constrained from that desire for some time now, and wanted to embrace the distinction of virginity with them most gladly. But she asks to be provided with a guide for the path as soon as possible. Now St Sadwrn, entrusting his deacon to the holy virgin, and sending her to blessed Eleri through him, began to lead her himself as well for a short while. And when in discussion he had told many things to her of the loveliness of that place to which she was going, at last, wanting to depart from her, having been asked for a blessing, he gives it. Thereafter, requesting that many good things would be bestowed on her from God, the saint returned to his own, and she drew near to where she was heading. The holy man, knowing in advance of her coming through the holy spirit, set out quickly to meet her. And he received her as befit God’s most faithful worshipper, the deacon who had come with her telling everything which had been divinely made known to his instructor, and how she was sent to that place by God’s urging. Now the saint, having first greeted her properly, and honoured her with due reverence, brought her in to the church to pray. And when the prayer had been completed, the saint leans on the virgin’s embraces, and encourages her to be of constant mind. Afterwards, calling her to private discussion, he inquires what she conceived in her mind and what she considered doing. ‘For although’, he said, ‘the whole manner of your life has been revealed to my humble self from above (how you were initiated in divine mysteries, in which way you gained the mark of suffering with the severing of your own head, what, alas, are the signs of your martyrdom and of blood shed), yet I desire to be informed from your mouth what cause has driven you to take up the exertion of such a journey.’ The virgin responded to him thus, ‘He, who has deigned to reveal to you those things which you have now communicated, has not left you utterly ignorant, as I think, of those things which I turn over in my mind, or why I came to this place. For as he could reveal to you those past things which concerned me, he could likewise also show clearly those which will happen to me as well. And therefore accept me, sent to you from God, and so arrange my way of living from now on, just as was revealed to you beforehand by a heavenly message.’ Then the holy
man, on account of the imminent night, decided to put off a decision regarding this advice, and requested her humbly enough to bear this patiently.

And so, after St Eleri had lain down in prayers for the whole night, and the blessed Winefride likewise with ever wakeful persistence having directed her efforts towards prayers, certainty in this matter was made clear to the holy confessor somewhat near dawn. And, having been made most joyful, he came to the virgin early in the day, and once again rushing into her embraces, he advised her to rejoice and have assurance from that. But afterwards, laying hold of her hand, he brought her into the convent of virgins, which was renowned in that place, as we previously said, having preached to them with these words. 'Be more persistent in your hearts, dearest daughters. For it is necessary to tell you with what brilliance divine clemency has mercifully deigned to enlighten you. Behold he has sent this virgin devoted to him to dwell and live together with you so that, having observed her life, you will be made more devout in God's service by her examples, and so that a reward should be given to her in heaven because of your improvement. This is that virgin Winefride whose outstanding fame has for a long time now hastened to your ears, who, in case she should suffer the loss of her chastity, disdained the vexations of persecutors as well as the allures of flatterers, and, for the preservation of her virginity to the end, she chose willingly to die by the severing of her head. This is her, I say, whose signs of triumph spring forth widely through the church, and on account of her distinctions all that province exults that it is endowed with a great good. She is not unaware that she alone will gain the victory of both martyrdom and outstanding confession of faith from God. Therefore she has come to you to dwell with you and await the day of her death, who all this time sought to obtain the heavens through her merits, and whose place of reward is conserved among the blessed martyrs. And so be very joyful because of her arrival, and very devoutly embrace the heavenly treasure dwelling among you, paying attention to her works with care, and copying her with complete effort. For the highest one sent her here for this, that, with you also observing her, you should give in exchange your merits with her merits in heaven, and that this place, while this world survives, should be sprinkled with celebrated renown because of her.'

§16

After these words, having turned to one lady, who was also his own mother and placed in charge of the other nuns, 'To you', he said, 'oh dearest mother, I entrust the care of this virgin loved by God most especially. Therefore, cling to her footsteps, copy her works, with constant diligence
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carry out the management of all things which pertain to her or whatever you know pleases her. And may it be known to you and others now sitting in our presence, that this blessed virgin was sent to this place by a divine pronouncement. On account of which you should have greater devotion towards her and not be unaware of how great concern this place is in the presence of God.’ Having said these things, the holy confessor departed, and blessed Winefride remained to live with the nuns thereafter. And indeed at that time she would hurry to seize the citadel of all devotion, and remained constant at the summit of all virtues, as if she had hitherto been completely detached from this sort of holiness. And since the first beginnings of her way of life had been revealed to the holy virgins by the blessed man’s telling, with such ardent devotion she embarked on every route of salvation, as if she had then for the first time begun to be turned towards God. In her was continual abstinence, and a guardian of her goodness and sanctity, persistent prayer, and a humble way of living. In her the other virgins received a model of patience and obedience, and made her their leader in all things which pertained to salvation. They found copiously in her all things which were of moral integrity, which were of virtue, and for that reason they showed no small reverence to her. Now she who was placed in charge of them, namely the mother of the holy confessor Eleri, Tenoi by name,\textsuperscript{31} loved her with solemn affection, and managed the care of both herself and the other virgins entrusted to her according to her counsels. She also venerated the ever-wakeful determination in her, and admired her continual abstinence, and cherished the steadfastness of every virtue in her with sweet joy. Frequently as well, discussing with her the longings for the heavenly kingdom, she would make tears flow out from her eyes copiously, and she herself would equally shed tears. For that mistress was of great authority and of outstanding devotion, and focused with care on all works of charity and mercy. And although she loved all the virgins with incalculable devotion, yet she would receive St Winefride with joyful affection, and cherished her with her service, and put in no little effort in venerating her.

\textsuperscript{31} Tenoi, mother of Eleri, is also the mother of four other saints according to Bonedd y Saint (EWGT 57), with Robert’s Life of Winefride again being the main narrative source describing her. Tenoi was also saint of the extinct church of Llandenoi in Pembrokeshire (PW 27). Robert gives the latinized form Theonia, which probably represents a Norman spelling of <th> for <t>. The spelling Theon, found in the medieval Welsh translation of Robert’s Life, is likely a cambricization of Robert’s Latin form, rather than representing a native Welsh form.
Now St Eleri, who separately served the lord with his brothers and fellow pupils in simplicity of heart and great affliction of the spirit, would often come to her, and would put her forward as one to be imitated by others. But frequently treating of celestial secrets with her, sometimes of ecclesiastical mysteries, he found that she very copiously abounded in those things which pertain to God, and that she excelled in necessary worldly tasks with diligent wariness. And thus he would return to his own, marvelling at both the abundance of worldly knowledge in her, and the fullness of divine grace on the inside. This could not escape the knowledge of those nearby for long. On account of that, that place soon gained great renown, and was held in huge reverence. For the faithful people would run towards it in crowds from all directions, wanting to behold the virgin first decapitated for love of Christ, but restored to life by the grace of that holy one, lavishly declaring that that place which she inhabited was worthy of the highest reverence. Truly just seeing and conversing with her alone sufficed for some. But quite a few, presenting themselves less decorously, humbly requested for the place of severance in the virgin’s neck to be shown to them. She was afraid of resisting their request, both in case their devotion might be diminished on account of that and in case it might be considered pride on her part. They, seeing the place of severance in her neck covering the skin, gleaming with a snowy colour, were unable to hold back tears. And blessing God in his great deeds, and full of great wonder, they would return to their own.

But one day the blessed Eleri entered the nuns’ cloisters to visit the holy virgin Winefride, and to discuss things pertaining to God with her. But when they had spoken to each other for a long time, by chance they fell into conversation about the remembrance of death. Then the saint, having found an opportunity to bring forward what he had very frequently turned over in his mind, said ‘I rejoice that God has sent you to this place, to commit my body to the grave and to hold my memory after my death. For I frequently prayed for this to be granted to me by God, that namely he should send someone from his servants or handmaidens, who would both bury me and after me, inhabiting this place, make it renowned.’ The blessed virgin responded to him thus. ‘It is certainly not going to be like that, nor is it thus ordained by God. For it is right that you, while I continue to live and remain by your side, first commit my mistress your mother to the earth, and finally after the course of a few years place my body in a tomb. Thereafter you, full
of days, will finish your life in peace, and, conveyed to your fathers, you will find in the heavenly kingdom those things you placed to be guarded there.' Having heard these things, the holy confessor departed. But soon it was evident that she had uttered a true prophecy. For after a little time the blessed Tenoi, assailed by a grave illness, began to be impelled by the stings of death now about to come upon her. And when her daughters, namely virgins who were under her tuition, had become aware of her rapid departure, they began to waste away with excessive weeping and pain. For they lamented intensely because they were sending away the mother who had nourished them, and had brought them up in God’s service, and had taught the divine mysteries. She, reassuring them with comforting words, said that such mournful sounds should be uttered where worse followed better, and where divine ordinances fall into ruin through bad successors. But where better follows good, and those things which pertain to God are always advanced for the better, in that case lamentations and distress are not to be admitted, but rather people possessing a good state of mind should receive with happy heart and spiritual joy the improvement sent from above. ‘And you’, she said, ‘for that reason should patiently endure my departure, for you are going to have this most blessed virgin Winefride with you, in whom you can sufficiently find all things which pertain to doctrine or to the model of salvation. Look upon her with your inner eyes, and imitate her with your affection of mind, direct your steps to her as if to a single star, and place the charge of all the things you should do with her, knowing without doubt that God will be an assistant to you in all things, if you, consenting, agree to this virgin’s counsels.’ After these words, she received from her son, namely the holy confessor Eleri, the life-giving communion of the lord’s body and blood, and, at once passing from this world, she gave her spirit into the hands of holy angels. When she was arranged in a seemly manner and, as was fitting for so great a mistress, buried with great lamentation and weeping from everyone, the holy man entrusted the custody and care of the other virgins to the blessed Winefride. Although she strove greatly to resist his command, yet fearing undergoing God’s judgment if she had tried to struggle further, at last she agreed, and added to her burden the care of others. But now it cannot be fully described with what persistence she seized upon the rigour of complete abstinence, which torments or how great punishments she inflicted on her body, how moderate or severe she was to herself. But, that I should precisely describe all things completely, she left nothing at all untouched which she knew pertained to her own salvation or to a model and advantage for others. And so, confirmed in these ways, she was loved by everyone with simple affection, and both outsiders and those in the household showed honour to her, and they venerated her reverently.
§19

Now blessed Eleri and the other greatest men who lived in Wales, seeing such perfection in the virgin, deferred to her a great deal and revered her. All the most distinguished people and nobles of that land embraced her with sweet devotion, and, seeing her mild way of life, were instructed greatly. Many men of lesser rank coming to her as well and, paying attention to her modesty of disposition, receiving great edification from her speeches, were made more ready in the service of God from then on. But even brigands and invaders of others’ property, having looked at the appearance of her face and having heard her words, they were troubled at heart, and, some of them having been made more gentle from that, indeed not a few leaving off robberies entirely, they were turned towards the lord, doing public penance for their misdeeds. And, as sums up everything completely, no person of any age, sex, or even occupation, seemed to be left inside that land, who did not have some advantage through the benefits of that virgin. The friend of God, St Eleri, rejoiced inexpressibly on account of that, and often gave a sermon to the people concerning her, saying among other things that God had sent her to that land for the enlightenment of the faithful people, and that the godhead’s power dwelt in her. Many held that to be certain enough. For innumerable miracles and cures bestowed on the sick through her bore united witness that she possessed the godhead’s power to the greatest degree. For whichever sick person should come to her, having received good health, would leave unafflicted. He who arrived sad would return rejoicing. He who should run there burdened by some trouble of the heart, or weighed down by some matter happening to him externally, at once, freed from the worries pressing down upon him and having gained his desire, he would return to his people happy. She harmed no-one, but she helped everyone in common and each one individually in some thing. For whoever, dwelling in the region of that estate, was oppressed by troubles of their bodies or spirits, they would very quickly gain the desired remedies through her. She thus kept herself detached from all worldly activities, so that she would think herself unclean if she were to allow even the smallest thing of all those which pertained to the indulgence of this world, for her own uses or for the necessities of her nuns. She also performed self-restraint as a source of wonder for everyone. She persevered, assiduous, in the preservation of the virgins placed beneath her. Likewise to guard against the tricks of the crafty fiend, she made them cautious and adequately learned. But she, in both her sermons and continual prayers, defended them from the enemy of the human race and invader of the lord’s privilege, by tirelessly urging that they should be prudent in all their actions and that they should take continuous care of their own salvation.
§20

Therefore it happened among these things after the virgin Winefrid, loved by God, had led with devout service the life received from the king above, behold the lord Jesus, wanting to take his handmaiden from the laborious servitude of this life to the relief of perpetual blessedness, devoting herself to prayers on a certain night in the chapel, made known that the day of her death was soon at hand. She felt herself called as soon as she knew she had been visited by the grace of God, and with exulting spirit she began to prepare herself for the joys of the everlasting kingdom.

Then she stayed up praying in the church on continual nights, but in the days she persisted in every virtue with all her effort, leaving nothing undone according to her powers of all those things which she had learnt were to be done. Moreover, she announced to the virgins dwelling with her that her departure was soon at hand. Having heard this, the nuns began to be affected by excessive grief and tortured by sorrow for which there is no consolation. The blessed virgin, trying to support them with her consolations, said that they should not be saddened by her corporal decease, for she was passing from corruption to imperishability, from miseries to joys, that they should rather show gladness in the highest degree and join her in rejoicing, for she was proceeding towards such a lord with whom she could intercede for them, and protect them as much as possible. She also exhorted them that they should guard against the fiend's craftiness deceitfully catching them unawares, teaching that the tricks of his cunning had many forms, that they should trust especially in her examples, and show themselves to be such, that they should deserve to be helped by her prayers. But when that news was brought to the knowledge of the blessed Eleri, he was especially distressed with great sighs at the departure of the virgin loved by him. For, knowing that she was endowed with a dowry of special grace from God, while he would travel on earth in body, he wished to stay with her in great devotion. But now although she was crossing over from distress and anguish to joy which will remain without end, he, having been left in worldly confusions, bore it with difficulty that he was losing the comforts of his earthly journey. Yet, applying himself to looking at and speaking with her often, drinking her in as it were, he carried out the duties and customs of the good pastor, in having care of her in all things, and in very diligently providing those things which he knew would be of use to her.

§21

Meanwhile the blessed virgin began to be afflicted by great pain in her insides. And when the illness was powerful and increasing in strength every day, she knew she was being oppressed by
the stimuli of her death. Then, directing her mind to God with all her powers, she prayed that he should have mercy on her, and that he should be a kind protector and guardian to her soul, in case it should become prey to the worst robber. Then, having called the holy confessor Eleri to her, she defended herself with the viaticum of the lord’s body and blood. But, perceiving that her fellow virgins were becoming weakened with excessive sighs on account of her illness, she exhorted them with consolatory words, saying, ‘Do not, daughters, do not on account of my decease be affected by excessive sadness because, having left the miseries of this present life, I am going to reach the highest and changeless goodness with God’s mercy. Now I rejoice that I rejected an earthly spouse, that I despised all the world’s delights, aflame with love of God alone, or even that I decided to have nothing of my own in this world. And so know that I am now going to make my way towards him, whom I have preferred to all things, and I have judged all earthly things as excrement in comparison with him. Recognize, I say, that I will have pleasure in seeing him forever, for love of whom I did harm to myself and refused all delights of the flesh. And so embrace such a lord and such a great one with diligent devotion, rely in your whole purpose on models of salvation put forward and shown in advance to you, and strive to preserve your agreement with the heavenly bridegroom, for whom you promised you would maintain faith and chastity. For only through his help can you await this day with confident hope, and escape the snares of your enemies, and have perpetual peace. Indeed, consider whatever is brought to your bodily eyes to be insignificant and transitory. For you should not pay attention to things which exist today and shrivel up tomorrow, nor direct your mind away from those changeless good things, which never decline, in which there is peace and security and everlasting joy.’ After these words, having turned to prayer, she prayed for her spirit to be accepted by the lord’s hands.

§22

And so on the first of November she began to be assailed more painfully by the dissolution of her body. But not even then in the midst of her pains did she rest from health-giving preaching. For she would instruct all those who came to her to observe the end of her life with attentive warning, showing how much joy they are going to have, who should pass from this world with spirits cleansed and purified from the world’s filth. And when her body was emaciated by the great discomfort of the illness, and she now perceived that her death was soon at hand, having called the blessed Eleri to herself, she asked that her body should be committed for burial next to the body of blessed Tenoii, her mother. When the holy man allowed that in a most kindly
manner, focusing on prayer again, on that day, that is, 2 November, she entrusted her spirit to the hands of the creator, to be united with the celestial choirs. Those who were there, seeing this, were broken up by the gravest laments on account of her decease. What groaning was there, what a pouring forth of tears? No-one was exempt from lamenting. Every age and gender applied itself to weeping profusely. And whoever believed that they could provide for and advance themselves to a larger extent, the greater the pain they would take up because of her absence. And while the mourning was unendurable for everyone in common, huge sadness particularly affected the virgins who had lived with her. For they lamented that they had lost their mistress and guide to salvation.

And so, while everyone from diverse stock was lamenting her departure, the blessed Eleri, running towards them, laid down silence upon them with consolatory words. After that, commending her spirit to God, he attentively began to arrange all the things which seemed to pertain to the blessed virgin's burial rites. Thereafter, he ordered the body, made up in the manner of those to be buried, to be carried into the church. Now after all those things had been carried out which pertained to funeral rites or to burial, in the place which she had asked, the body was transferred to the earth with the greatest lamentation and weeping from everyone. Also in that cemetery indeed, many men of great merits rest, but the holiest confessors Cybi\textsuperscript{32} and Senan\textsuperscript{33} are held to be more outstanding and of greater renown, the first of whom was buried at her head, but the other rests in the same row in which she herself lies. Both men are remembered by the locals to have been men of great virtues, and to have gone to that place because of the multitude of its saints, which they had heard joined the battle of this present life there as an example. A number of churches in memory of them still exist in that province, in which it is clearly revealed of what great merit they are before God through many miracles for mortals. On the left-hand side of her, the blessed Tenoi, whom we discussed above, rests buried. The knowledge of God alone retains the memory of the names or the number of the other remaining saints resting there. For that

\textsuperscript{32} On St Cybi, see the two versions of his Life contained in Vespasian (VS Kepii). There he dies at Holyhead, and it appears that his shrine was there historically (LBS ii, 212).

\textsuperscript{33} Robert's Senanus has been identified with St Sannan, the patron saint of Llansannan, a rural community now in the county of Conwy, but formerly part of Gwynedd, around five miles from Gwytherin (PW 104). Sannan appears to have been identified with St Senan of Iniscathy (LBS iv, 182–94; WCD 580). The first <n> of the name has been misread as <u> in both Laud and the Llanstephan 34 version of BGwenfrewy. The name is spelt Sanan in the Peniarth 27ii version of BGwenfrewy.
place is held to be venerable with such an assemblage of saints, that no mortal could know the
names of all of them entirely, or even comprehend the number of those gathered there. Together
with all those, the blessed virgin Winefrid glorifies that place, brilliant in virtues and sparkling
with innumerable miracles. In truth, after her death, many who came there, and sought the cure
for their illnesses from God through her intercessions, gained their desired remedies. Moreover,
that place was from then on held in great renown, and sought out by many for prayer with great
reverence and veneration. But after a few cycles of years, the blessed Elori, a man of the height of
sanctity and of great perfection, departing from life, filled with all honour and devotion, passed
to the lord. Buried in the church of his name, to this day he has not ceased from gleaming with
many miracles. He likewise, granting the greatest reverence and dignity to that place, is illustrious
with very many miracles.

§23

But the place in which the first beginnings of the blessed virgin’s life shone bright is held to be
venerable on account of the very frequent resort of the faithful to it. For many times very evident
miracles are made in that place on account of the blessed virgin, through which those who arrive
there understand that the blessed Winefrid can also assist with their sicknesses, and on account
of that the faithful crowd of people runs there together more devoutly from everywhere, hoping
that they would gain by prayers the cures for their bodies and souls. Moreover the devotion of
those arriving is continually increased, that of those who see the most rapid spring which burst
forth from the place in which the virgin’s head first fell down to the ground, and that of those
who perceive the stones which lie at the bottom of the stream, in which, the blood still preserved,
it is clear that the virgin’s martyrdom was red. When many flow round with eager spirits to see
that, observing that the blood sticking to the stones upon the persistent inundation of running
water could not be wiped away, they wonder at the novelty of the thing, and, glorifying the
virgin’s privileged status, they return to their own places. Many infirm people also arrive there,
and having been made healthy go back to their own.

§24

A certain craftsman dwelling in that land had a daughter blind from her birth. He, hearing that
many people had been endowed with good health through the merits of the blessed Winefrid,
with his daughter asking every day to be brought to the holy virgin’s well, he brought her with
great devotion. She, having been brought there late in the day, first washed her head from the
well, and so at last was brought to the church, to pray there all night without sleeping. When that had been done, early in the morning she asked that she might be allowed to rest for a little while. After this had been granted to her, and a place provided for her to rest, she went to sleep for a long time. Waking up after that, she asserted that she saw well. Her father, seeing her, and learning that it was just as she was affirming, he made known to all the things which God had done concerning his girl on account of the merits of St Winefride. And, with his words inciting everyone who was there to proclaim the virgin’s praises, he returned to his own with his daughter. Because of this miracle, many having been kindled in devotion for the blessed virgin, everywhere they would proclaim the glories of her virtues to all who were listening. But some, through miraculous works of this sort, which were done through her, adhering to her with importunate love, came to her as if to a special refuge, and after a short time, having obtained their desires, they would return home. This will be clearly demonstrated by this appended example.

§25

Following this occurrence at a certain time a great disturbance came about in those parts. And when the more noble and powerful people of that province had sent a message to their neighbouring friends, that they should devote attentive care to their matters, and that they themselves should be most cautiously on guard, their messenger, surrounded by robbers, quickly took refuge at the church of the blessed virgin Winefride. But his enemies having constantly chased him closely behind, he, having entered the churchyard with the horse he was riding, jumped down from the horse at the door of the church, and, fastening the bridle to the door-lock, secured it. Finally, wanting to escape from the excessive number of enemies drawing near him, he ran quickly to the altar. But one of the thieves, more impudent than the others, who was afraid of neither God nor his saints, entering the sacred space with bold presumption, reached the horse with quick running. Laying hold of it with outstretched hand, and unfastening the bridle from the gate’s lock, having in no way revered the virgin’s merits, he led it away. But the man whose horse it had been, having come out from the church, did not find that horse which he had left there. But knowing that the horse had been taken away from him by those who had pursued him when he was fleeing, he betook himself into the church again. There, before God and the blessed virgin, laying down his expression of grievance, he complained with many laments about the offence inflicted upon him, and that he could not have peace within the sacred confines of the church. With great desire beseeching the holy virgin Winefride that she should be aware
of this presumptuous and excessively bold act of wilful arrogance, and that she should inflict swift vengeance for the crime committed, going out from the church, he was forced to finish on foot the journey which he had started on horseback. But after a short time the blessed virgin showed that infringement of her churchyard or her church would be of concern to her, and she made clear that she would not ever negligently put off the complaint laid down before her with sighing. For the man who had unfastened the horse tied to the church’s door, and had led it away with him, began to become weak from a most grave illness. Indeed, after a small amount of time that illness derived from all his body inflicted itself completely on his right arm. And, assailing him with such misery and affliction, it seized the most wretched man, so that he preferred to die than to be afflicted by such distresses. The torture grew as well with daily increases, nor could he be comforted by the care of any doctor. It did not cease until that whole arm with its hand, putrid from the harmful humour accumulated there, fell from the rest of the body after great and intolerable pains. But not then could the most wretched man rest, or completely avoid his former troubles, until, coming to the aforementioned church, he humbly professed the blessed virgin’s merits, and prayed for forgiveness for the wicked thing committed. Now after that, relieved a little from his intense pain by the holy virgin’s compassion, he was kept there as a warning for others. For, having seen him, everyone who lay in wait for the things of others was overawed, and they were distressingly warned in case they should presume to intrude into the church’s precincts any more. Indeed everyone who observed that he had been punished for such audacity and such wretched presumption with such a lamentable recompense marvelled at the virgin’s merits and was made more devout in her services. Indeed, he who had lost an arm restrained many from this sort of presumption, satisfying the blessed virgin with public repentance that he with reckless audacity had intruded into the sacred spaces of her church and had raised his hand against her. People ran together from everywhere, wanting to see that unusual miracle, and having seen it, they would return full of wonder, proclaiming the virgin’s praises gloriously.

§26

Likewise another miracle no less wondrous was carried out through the blessed Winefride. One time, thieves, discovering a cow in the land of the aforementioned church, showing no reverence for the blessed virgin, led it away with them stealthily. However, fearing in case the people living nearby should pursue them, and he led directly to them by the hoof prints of the cow which they were leading, they betook themselves to a hard and rocky road, in which they thought neither
their own tracks nor the animal’s could be recognized. But there is no wisdom, there is no prudence, and there is no power against the lord. For when they went on to the stony path, on which they believed they would conceal themselves the more, there their wickedness first began to be uncovered. For at once the cow drove its hooves into the earth up to the knees, and both in the stones and in the hard and dry path the animal’s tracks clearly appeared. And the more secretly they thought they were proceeding, the greater was made the recognition of their fleeing, God having revealed the virgin’s merits through their forward movement. For the further they would progress, the more they believed they would be safe, and trusted that they would more securely possess what they had taken away, but it turned out for them on the contrary. For, after those from whom the cow had been stolen learnt that their animal had been stealthily taken away from them, at once they began to chase the thieves with a great band of people. And having been made more certain seeing the animal’s tracks pressed into stone and dry land, they attentively read the hoof prints. And invoking the holy virgin’s help, through whose merits they could see so evident a miracle in stones and in dry earth, they ran down the path indicated in advance to them by the cow’s hoof prints. But the thieves, hearing the uproar of the pursuers, and fearing that they would be captured by them, went away from the path with the animal which they were leading. But they could not thus be concealed. For wherever the pursuers would go, they would always find the clear impressions of the animal’s hooves in hard rocks and in dry soil. And encouraged in spirits and reassured by the miracle displayed to them earlier, they gave chase confidently. And ever the further they would proceed, the more clearly the animal’s hoof prints, recognizing that they could by no means escape, unless, having released the cow, they should seek refuge. They left it in a forest, and fleeing most quickly concealed themselves. But they who were pursuing them, finding the cow alone, those who were leading it having fled, took back what was theirs, and began to go back. But, carefully investigating whether their animal was making tracks of that sort in the rocks and in the ground in going back, just as it had done when

non est consilium, non est prudentia, neque virtus contra dominum (there is no wisdom, there is no prudence, and there is no power against the lord) Cf. Proverbs 21.30 (Vulgate) (non est sapientia non est prudentia non est consilium contra Dominum).

The text appears corrupt here, and the lack of other direct witnesses to this section makes it difficult to correct (the Welsh translation in Llanstephan 34 is not directly equivalent here). There is an abrupt shift from the pursuers to the thieves. A particular problem is manifestius, which, if a comparative adjective, does not agree with the plural vestigia. If it is taken adverbially, it lacks a verb if we, as here, take se as the object of cognoscentes. It is possible that the scribe accidentally skipped over a line in the exemplar.
it was being led away, they did not come across it at all. Then indeed they knew that the blessed virgin had carried out that miracle for their sake, namely that by the animal’s marks they might know where they should go and more quickly attain that which had been stolen from them by unrighteous robbery. Now, returning, they restored the cow to its master, and they openly proclaimed the miracle which had been done. Many even went off to see those things which they said about the tracks, and discovering that those things which were proclaimed would be true, they themselves likewise did not cease from proclaiming those things. On account of this, all those who coveted the things of others and plotted trickery in their heart were greatly terrified, and they were particularly horrifically warned in case they should steal anything inside the land which belonged to the church of the blessed virgin, or in case they should loot at all. Now the robbers, fearing the virgin’s wrath and that God, seriously aggrieved by his being scorned, might avenge their presumptuous audacity, and that such punishments would be given to them, they came to the church of the holy virgin with meek spirits, asking for forgiveness. There, confessing that they had done wrong by public assertion, they proclaimed the virgin’s merits gloriously, and, dissuading all those who would hear them from unlawful presumption of that sort, they returned to their own.

§27

Likewise wondrous things are related by the assertions of truthful people regarding the spring, which we mentioned beforehand burst forth where the virgin’s severed head fell down to the ground. When young boys are ill, suffering from some trouble of their body, having been thrown into the discharge of that spring and carried by the swiftness of the stream, their mothers receive them happy and immediately restored to good health. It is widespread and most well-known among almost all the inhabitants of Wales, that if someone with a fever or suffering in any part of the body should cover himself with that water, or should apply those stones, which we previously informed are found suffused with her blood along the stream, to the suffering part of the body, having first drunk the water which washes the stones, he will be immediately restored to health. Some likewise are urged by God that they should go to that place. Moreover, very frequently when that virgin herself has encouraged them at night through a vision, many arrive there, and obtain their desires returning from there.
§28

In the downward flow of that stream there is a most excellent mill, belonging to the blessed virgin Winefride’s rule, that never stops milling on account of overflowing from abundance of rains or snow, or being bound by some burning frost or by the trouble of summer dryness. Once, thieves, having entered it, carried out with them its iron tools or equipment, which that kind of mill uses, carrying them over to another mill. But as long as they were there, the wheel could not turn, and no advancement could take place in those pieces of equipment. But those in charge of that office, seeing that their profit was being reduced every day on account of those things which had been brought, not suffering their decrease any further, threw out those things which they had received from thieves, and at once the mill-wheel received permission to turn, and the other functional instruments followed their earlier custom. After these were thrown out, the thieves carried them off again to other places, in which the same things happened in every way. And finally learning that those things were done by divine governance, namely that they could not serve the advantage or use of any place, led by repentance they carried them to their proper place, asking for forgiveness through the blessed virgin’s intercessions. That having been done, they proclaimed St Winefride’s merits among all those dwelling in that land and proclaimed her praises in the highest, and they dull the beastly madness of the ill-willed, since each one is not unaware that they fall to evil if they prowl about the properties of the saints enticed by deadly greed.

On account of happenings like these, that place, in which the blessed virgin Winefride first lived, gained the greatest celebrity, and the blessed Beuno’s prophecy succeeded in it so much, that through the blessed virgin, whose first habitation was in it, God’s glories would be made known publically, and many would gain the desired remedies for their sicknesses in that place. And just as she asked for that place to be blessed by God and illuminated by a heavenly visitation, so it was revealed by clear signs afterwards how much she was heard in this. For, in the display of miracles and miraculous works which were done in that place, it is clearly obvious that the aforementioned saint was foretelling with true authority, according to whose prediction that place was to be illuminated by celestial grace, and God was going to bring about salvation for many there through the merits of that virgin. The hosts of the faithful also affirm this today as well, converging together there, and having attained that for which they come, returning to their own with rejoicing. And acts of divine compassion are carried out for the infirm much more abundantly in
that place than in the place in which the mortal clay of her most holy body had been buried. I
believe that that was done for that reason, that she always held that place to be more particularly
special, in which the beginnings of her conversion had shone forth and she was initiated in divine
mysteries, and in which the recent signs of her martyrdom persist through all time. But even so
divine power is miraculously at work in both places, and through her intercessions innumerable
great things are done and desired remedies are provided for the sick. For sight is restored to the
blind through her, and hearing is given to the deaf, almost all those who arrive there exult that
they have attained their desires through her, to the praise of our lord Jesus Christ, who with the
father and holy spirit lives and reigns, God for ever and ever, amen.

§29

And so, after Winefrid, shining with innumerable virtues, moved to the celestial realm, with
many years having passed, when King William was reigning, who was the first of the Normans
to rule in England, Earl Roger, a distinguished man and conspicuous in every honour of
practices and devotion, began to build a monastery in the town of Shrewsbury. Aiming to
complete this with scrupulous care, he enhanced it with all his resources, thereafter appointed an
abbot and established brothers to serve God in the same place. Moreover, time having moved on,
that place growing due to God being merciful, for many it was useful for the path of salvation,
and offered the sweet smell of divine fragrance to all the people dwelling in that land. And while
those brothers excelled in virtues, they began to search out with diligent constancy things which
were of virtue. And, having complained quite often to one another that they greatly needed saints’
relics, with the utmost effort they drove their minds towards that which was to be sorted out.
And seeing that they had heard the bodies of many saints were held in Wales, which was nearby,
because that territory was previously inhabited by many saints, whose merits were made known
in various places, they devoted themselves to considering carefully in every way how they might
obtain one of them. For, knowing that they could be most protected before God by the protecting

36 William the Conqueror reigned in England from his coronation following the conquest in 1066 until his death in
1087.
37 Roger de Montgomery, 1st earl of Shrewsbury, (died 1094) was an advisor to Duchess Matilda in Normandy
during William the Conqueror's invasion and one of the wealthiest landowners in England following the conquest.
He was made earl of Shrewsbury around 1070–1 after most of Shropshire had been granted to him. Shrewsbury was
one of Roger's major power centres in the Severn valley, and he proclaimed his intention to found a Benedictine
abbey there in 1083 (Mason 2004).
relics of one whose honour they cultivated with daily devotion on earth, they attempted attentively to obtain someone who might thus protect them. But since many most brilliant and most excellent confessors were kept there, they began to hesitate as to whom they should aim for especially, or whom they desired particularly.

§30

It so happened meanwhile that a certain one of the brothers, oppressed by grave illness, dismayed the other brothers, sharing greatly in his suffering, with excessive sorrow. They, being extremely concerned for him, prayed to God with humble hearts for his well-being, meekly requiring the monks of nearby churches that they should do the same. Moreover, as soon as that brother’s great distress became known to the monks of the church of Chester, they also, equally dismayed in their spirits, made a procession in the church to entreat God for his well-being. After they had prostrated themselves before the holy altar and sung seven psalms with humble devotion, one of them, called Ralph, who carried out the duties of a subprior, a man of rather simple mind, fell asleep. And it seemed to him that a most beautiful virgin was standing near him, and with a kindly face she burst forth into these words, ‘What is it’, she said, ‘that you are lying down praying for?’ The monk responded, ‘A certain brother from our friends is being tortured by a most grave illness, and we prostrate ourselves and our prayers in humble entreaty to God, to pray for his well-being.’ She responded to this, ‘And I have become aware that that brother is suffering from madness, but if you truly desire his good health, let one of you go to the well of St Winefrid, and in the church which is there celebrate mass in memory of him, and at once the sick brother will be set free.’ Saying these things, she disappeared. But the monk, when he had come to and thought over in his mind those thing he had seen or heard, did not actually want to announce that vision to others then, fearing that what he had seen would be considered a joke by his companions and judged to be his imagination. And so, after almost forty days had passed, the sick man suffering ever worse, he lay down on the sick-bed. News of the very distressing affliction, by which the aforementioned brother was oppressed, came likewise to Chester, and it gave the

38 Like Shrewsbury, Chester Abbey (dedicated to St Werburgh) was an independent Benedictine house, and at this time would have been under its second abbot, William (held the abbacy 1121–40): Knowles, Brook and London 2001: 39. It was founded in 1092×3 and Holywell was granted to the abbey in 1119, although control fluctuated between Chester and the closer Basingwerk Abbey (founded 1131): Tait 1920–3: i, 41; Winward 1999: 98–9.

39 Possibly the same Ralph who went on to succeed William as abbot in 1141 (Knowles, Brook and London 2001: 39).
other brothers a reason to speak about him. And when they with many words lamented the sick man, feeling compassion for him, he who had seen the vision, having gathered his courage, related it in order, with all of his friends putting faith in his words in a most kind manner. They, now having heard for a long time that the virgin’s merits were splendid, and knowing that many miracles came about through her, with ease they moved their minds to believe those things which were said, and they gave credence to the vision. For they knew for certain that she was called St Winefride, to whose well they were advised to go and sing mass there in her honour. Indeed, they said that she had appeared to the aforementioned brother. And thus after they had consulted, two monks are sent to the well of the blessed Winefride, to celebrate mass in her church which is there by the well, and to pray for the sick man. At the same time in which the mass was sung in that place, it happened that the sick brother at Shrewsbury got better from his illness, and gladdened his companions because of his good health. Moreover, after a little time, the same brother who had been ill was brought to that place, to give thanks to God and the holy virgin for the health granted to him. And when he had first prayed in the church and afterwards drunk from the well, and had been washed by it, he returned to the monastery having been made healthy in every way. On account of that the memory of the blessed virgin became more devoutly ingrained in the hearts of the brothers, so that they would judge themselves fortunate if they could attain even a small part of her most holy body. And although they thought it arduous and difficult and exceeding their powers, they nevertheless planned to try it. And knowing that nothing can resist the will of God, they prayed for God to become well-disposed towards them and to be their helper in the future, with whose power they did not doubt that any impossible or difficult things could come into their possession.

§31

At that time, King Henry, a most excellent man and friend of the peace, was governing the authority of the kingdom, by whose power peace and safety held the whole island, and, more than that, he allowed everyone to go peacefully wherever they wanted. On account of which, the aforementioned brothers, frequently sending messengers into Wales, asked with care where the pre-eminent saints rested, or rather where the grave of the aforementioned virgin was. And after the place had been found in which the holy virgin Winefride’s bones were resting, they were

40 Iusta in the Latin is a medieval variant of iuxta.

41 Henry I, King of England and Lord of Normandy, reigned from 1100 until his death on 1 December 1135.
gladdened by great delight. Then, when the bishop of Bangor,\textsuperscript{42} in whose diocese that province was, agreed with them and promised them support, they caused the leaders and nobles of that land to be agreeable and favourable to themselves. The matter moving forward every day step by step, it seemed to portend a speedy fulfilment, and it lifted up the brothers' spirits in hope of their desire. But, the death of the aforesaid King Henry intervening without warning, it burdened all Britain with great disaster, and forced them to postpone that business for a time. But in the second year of the reign of king Stephen,\textsuperscript{43} after the disturbances had been calmed and the former serenity restored, the abbot of the aforementioned monastery, called Herbert,\textsuperscript{44} at the advice of the brothers sent his prior, called Robert, into Wales, together with a certain fellow monk called Richard. Moreover, that prior, being more anxious about taking care of this thing than others, after his messengers and letters had frequently been sent through the land, had received this in response, that if he himself were to come, he would return with joy, his desire having been brought about. And so coming there, he first visited the bishop of the church of Bangor and, having been sent over from him to the leader of that land, he was received in a kindly enough manner by him.\textsuperscript{45} When he had revealed the course of his journey and the reason for his arrival, the leader responded to him with these words, 'I for my part would not have supposed you and your fellows to have taken up such a work without the will of God and the desire of the blessed virgin. For perhaps seeing that the veneration due to her is not paid by her own people, she desires to be taken away elsewhere, so that she might receive honour from foreigners, which her own people either refuse or neglect to bestow on her. For that reason I grant willingly and I

\textsuperscript{42} The bishop of Bangor at this time was David the Scot, who had been bishop since 1120 (Pearson 2003: 1–2).

\textsuperscript{43} Stephen, King of England, had a turbulent reign from 1135 to his death 1154. The exact time period referred to here is unclear as it is not known how the regnal year was calculated before the reign of Henry II (Cheney 1945: 12). As Stephen was crowned on 22 December 1135, his second regnal year may be 22 December 1136 to 21 December 1137, given that the date of coronation marked the start of regnal years from the reign of Henry II to that of Henry III. As such, Winefrid’s translation is thought to have taken place in 1137 or 1138. The disturbances and disaster in all Britain described following Henry's death in 1135 may refer to the capture of a number of towns in northern England by David, King of Scots, although Stephen’s reign after this, including in 1137–8, was anything but serene (King 2010).

\textsuperscript{44} Herbert was abbot of Shrewsbury from 1128 to around 17 December 1138, when he was deposed by a legatine council (Knowles, Brooke and London 2001: 71; Gaydon 1973: 30–7).

\textsuperscript{45} This leader, who is never named, may have been either Gruffydd ap Cynan, who died in 1137, or his son, Owain Gwynedd, who succeeded him. Gruffydd ap Cynan (if still alive) would at this point have been very aged and blind, but Robert may not have wanted to draw attention to that, if indeed this meeting actually took place.
declare that I agree with his good will, in case that, opposing it, I should be forced to suffer her wrath as retribution. And although stained with every moral impurity, the lowest of all people or worse, yet bravely I would burst into her tomb, and, touching the holy bones, I would hand them over to you, if it were not necessary for me to be elsewhere for the common good of the land. Both your labours and the visions shown to you would make clear that she herself wants this. And so going on, secured by the permission of my authority, go quickly to the place in which the blessed virgin rests to find, as I think, some who will be unlawfully opposed to your arrangement. But have faith, for her protection, devotion for whom incited you to take up so great a task, will make them peaceful towards you. But even so I will send a messenger to those people in whose estate the aforesaid virgin’s body rests, who will both make my desire known to them and make them somewhat more conciliatory to you.’ Having said these things, he sent them away in peace.

And so, having set off from him, by a direct path they reached the place in which the most holy body of the venerable Winefride had been placed. And there were seven of them together, namely the aforementioned prior and with him venerable men: the prior of Chester, and a certain priest, a man of many virtues, born of that people, and the brother whom the prior had brought with him from the monastery, and three other men. And when they, walking as one group on the journey, were talking of that task, they met one man of that land of no humble status, asking who might be the prior of Shrewsbury. After he had shown himself, that man said these words to him, ‘I have come to tell you the report of the men who inhabit that settlement, called Gwytherin, in which the bones of the holy virgin Winefride are enclosed. You should realize that they are stirred up with great anger against you, that you should try to take away the bodies of the saints placed in their keeping, with which they and all theirs have been entrusted. And you should know for certain, that neither fear of a ruler, nor the threat of their lords, nor desire for any wealth should make them complicit with you in this thing.’ Having said these things, he departed. But the prior and his companions, greatly saddened on account of these words, did not know at all what they should do or to whom they should turn. But having turned towards God, they asked with submissive spirits for the breath of counsel to be given forth from him to them. And he who with only a word of his power had calmed the storms of the winds and sea, they with humble mind entreated that he should restore these hostilities to peace and ally the minds of those men with them. After that, infused by the confidence of the holy spirit, they took up the journey they had begun. And when they had almost reached the place in which the blessed
virgin’s bones were contained, the prior, after taking counsel with the brothers, sent ahead two of the companions, namely the prior of Chester and the aforementioned priest, both well known across that land, to make provision in advance with care for all things which were necessary for them.

But he himself, having held his companion back with him, staying that night somewhere in the country, was afflicted by great worries on account of the report which he had heard. And behold, after the matins praises had been sung, a certain serious and worthy person, having the likeness of a woman, appeared to one who was serving her, saying these words, 'Rise as quickly as possible and say to your lord that, having set aside sadness and cares, with which he is excessively troubled, he should raise up his hope towards God, knowing that he will soon go from here with great joy. For she, out of love and respect for whom he was sent to this province, will also make his desire come about more quickly, and more than that she will make him have what he desires. For very soon he will gain that on account of which he will return home rejoicing and will gladden his companions with his arrival.'

§32

Another vision also came upon that prior on that same night in this way. A certain abbot of great piety, who had been father of that monastery of Shrewsbury, but, exhausted by age and filled with many virtues, had departed this life, Godfrey by name, appeared to him. He calmed him from the worries by which he was distressed, saying, ‘Do not be faint-hearted but have confidence, for we will beat our enemies well, and with God’s help we will overcome those standing in our way. And know that we very soon will attain that which we desire with great devotion.’ After these words he vanished before his eyes. And so because of these visions, some small freedom from fear arose in their minds, and hope for obtaining that which they sought was restored. And so, very early in the morning, they had started to report those things amongst themselves and they had permitted a little cheerfulness to the minds of those listening, when suddenly one of the messengers from the previous day came and increased the guarantee, urging that they should follow him without delay, to find, with God consenting, that which they earnestly desired, and to depart. Having mounted horses immediately, they arrived there and, after prayers had first

46 Godfrey was the second abbot of Shrewsbury, from around 1119 until his death in 1128 (Knowles, Brooke and London 2001: 71).
been carried out, they called rather covertly upon the only priest of that place, that he should be
of help to them, beseeching very eagerly.

§33

But the priest, heeding their words patiently, gave a response in this manner, ‘Certainly I’, he
said, ‘will be able to be brought to your wishes with little effort, on the one hand because I want
to be more closely united with you, and on the other because for a long time now I have been
aware of the will of God and the virgin regarding this matter, as I will now reveal to you dutifully.
On Holy Saturday, I was spending the night in the church which you behold here, to sing the
matins hymns when it was time. And when, having run through the psalter in order, I put myself
upon the step before the altar to rest for a little while, I saw a vision which terrified me greatly,
and it warned me with threats that I should not be unlawfully opposed to you. And, as it seemed,
heavy sleep had not yet overpowered me, when

a certain most splendid youth, bearing an angelic
face, stood in front of me and started to beat me, saying, ‘Rise!’ But I, thinking that he was
waking me up so I could start the nocturnal office, responded to him, ‘It is not yet time to start
the office. I will not get up.’ He, as it had seemed to me, departed, and a heavier sleep overcame
me. And behold the same youth coming back anew and striking me harder. ‘Rise! Rise!’ he said.
But I, not wanting to acquiesce to him, responded with the previous words.

And, covering my

head with the cloak in which I had been dressed, I was entirely released into sleep. A small length
of time had passed, when the youth was there again, and moved his hand towards the cloak in
which I was dressed, dragging it away from my

head with great force, and bringing my shoulders
down, and he said for a third time, ‘Rise! Rise! Rise, and follow me.’ Then I seemed to rise
quickly, and follow him closely behind. And so we came to the grave of the blessed virgin
Winefrid, which he pointed out to me with his finger, saying, ‘Take note of this place attentively,
and store in firm memory the words which I will have said to you. If anyone should come here
in this year or in the next, who should desire to remove that stone from here,’ indicating the slab
which had been placed on top of the holy body, ‘beware of denying them in any way. But if he
should want to throw out this dust from here, similarly allow it, not resisting with any argument.
If, moreover, he should want to carry off the virgin’s bones from here, may you not oppose this,
but take action, offering him help in everything in which you will be able. If you are negligent of
this, and, found to be a despiser of my words, you lay aside doing those things which were
communicated to you from God, having been tortured by a wretched and long-lasting illness,
you will immediately after this lose your life.’ These things being said, the angelic vision, as I think, disappeared. For that reason you should know that I cooperate with you with a kind heart, and that I supply vigilantly that which can expedite your plan to the best of my ability. And so, having a guarantee from me, meet with the others, and bring them to your will in such ways as you can. For I will strive after your desire with my earnest attention and diligence, and I will devote my efforts to subduing to your desire the spirits of those to whose jurisdiction this estate belongs. And because fate has brought them to your eyes, say what you will, for they are ready to hear.’

§34

Then the prior, with that priest mediating and likewise being an interpreter, having addressed the company of people which was standing nearby, revealed the reason for his journey to them, and urged with pleasing words that they should grant him their assent. And leaving nothing of the visions or of the other things which had happened unsaid, and publicly asserting that he had taken up such a task on account of that virgin’s urging and incitement, almost prevailed on them to fulfil his wish. But a certain person, a very evil man, suddenly appearing, stirred up the whole gathering, saying it was not just, that saints should be uprooted from their native soil and banished to a land not belonging to them at all. Still he continued, crying out as if induced by Furies, that he could by no means allow it. But some, subduing his noise, asked the rest to seek advice and, words having been said, to respond suitably following the decision of everyone. Having agreed this and going away to take council, the prior, seeing the mind of the aforementioned man to be resolutely in a wicked condition, and that he was their only hindrance, at the advice of the brothers he sent a message to him, and, after money had been given, he allied that man more closely to himself, and sent him back to his fellows. But the others, who granted this simply through love of God alone, seeing that that man was suddenly completely mellowed in heart, supposed with great wonder that that was brought about by divine power, and more than that, they were incited to carry out the things which had been asked. And so after the complications of many words, after the tests of innumerable intervening cases, everyone agreeing on one thing, they kindly granted that for which they had asked. But the prior and his companions, giving thanks to God and each other, asked for the place to be shown to them.

The place, moreover, in which such a treasure was held, is a cemetery distinct from another cemetery where the bodies of those who die now are interred, stuffed full with the bodies of many
other saints, which to this day is held in such reverence by the locals, that none of them should
dare be of such recklessness that he should presume to enter it unless for the sake of prayer. In
the middle of which, that is, at the head of St Winefride, stands a little wooden church, honoured
by great crowds of people. The unobstructed approach to that church is obvious for all those who
want to pray there. Many sick people, many vexed by the troubles of various diseases, enter it to
ask for cures for themselves, and they do not feel pain that those things for which they ask are
delayed a long time. For as soon as health is granted to them through the merits of the saints,
they return to their own in good health. No brute animal and no beast of any type is allowed to
touch it on the inside and live. For as soon as it should touch in grazing the grass which grows
above the bodies of the saints, it falls dead. No presumptuous person who goes inside it leaves
unpunished.

§35

Next it is told that two years before the aforementioned brothers reached there, one of the
inhabitants, by that ancestral custom making shoes for himself from raw animal pelts, lacked ties
by which he might bind them to his feet. But in that churchyard among the graves of the saints
there is an oak-tree of wondrous height, untouched from ancient times out of veneration for the
saints. Now the aforementioned man, considering making ties for himself from the tender bark
of that tree, which is called the inner bark, having got hold of an axe and having shown no
reverence he hurried to the oak. And having raised up his hand with the axe, striking the tree,
he found something very different from what he hoped. For the struck oak so bound the axe in
its strike that it could not be moved in any way and so it rendered the hand with the axe withered
and the arm rigid or uncontrollable, so that the man could by no means turn them to his uses.
But he was not even able to drag the hand away from the axe, nor move it at all. But by a certain
divine power the handle of the axe held the man’s hand fast, and had rendered the whole arm as
if it were dead. And thus hanging there wretchedly and crying out with mournful sounds, he paid
lamentable penalties for his rashness. A great number of both men and women ran towards his
shouting. And seeing him hanging from the axe, many indeed dissolved in tears, but everyone
felt compassion, asking what should have happened to him and what should have been the cause
of such disaster. Now that man, describing fully the whole account of the thing in order, brought
everyone to sympathy for him because of his unusual misery. When they urged him to repent his
offence and confess his guilt because he had not shown reverence to the saints, and pray for
forgiveness, he began to do that very devoutly, and his family, having prostrated themselves on
the soil at the tomb of the holy virgin Winefride, asked with tears that she might have mercy on
him. And because the name of that virgin was more renowned than the names of the other saints
resting in that place, and her merits exceeded theirs, having turned to her in heart and body, they
prayed for a pardon for that misdeed. And when both he who was suffering and those
sympathizing with him said with one mind, ‘St Winefride, have mercy upon him,’ suddenly
through God’s mercy the sick man drew his hand towards him with a restored arm, and the axe
fell from the tree. Those who were standing nearby, seeing this, honoured God, and were more
devout in veneration of the blessed virgin. The oak is still standing there, as if it were recently
struck, teaching that those things which continue to be told had really happened. On account of
this miraculous event and many others, which are known to have been evident there, that place
is held to be outstanding, and it is celebrated with great devotion among the locals.

§36

And so when the aforementioned brothers were brought to this place, to have what they had
come for and to obtain their desire, coming before his companions at the prompting, I think, of
the holy spirit, the aforementioned prior alone, with no-one leading him or pointing out the
way, came by a direct path to the grave of St Winefride. And he who had never yet been there,
and had never before been aware of the place of the grave through anyone showing him, having
entered that churchyard alone with God as a guide, he came to the holy virgin’s grave without
deviating. And, standing at the head of the blessed virgin and awaiting companions, as if by some
divine pronouncement it was brought to his mind inwardly that this was the tomb of the blessed
virgin which he desired. Truly, when those who were supposed to indicate that place arrived,
they showed him that same place which he himself had already chosen, and by which he was
standing. Then, the lay people having been removed, and while both monks and clerics who were
in that place were singing psalms, two of the brothers, namely the prior of Chester and the
brother whom we specified above had come from the monastery with the prior, started to dig
the earth with spades and hoes. A short space of time had passed when now, great toil having
been exacted, almost exhausted by labours, they reached the desired treasure. Having found this,
they gave thanks to God with devout spirits, and, having pulled the bones out of the dust, as it
had then struck a convenient time, they placed them in cloths tied up in a seemly manner. And
thus taking their leave from those dwelling in that settlement, with immense joy they began to go back.

And so they went with brisk spirits proceeding on their journey, and lightened the journey with varying conversation. But they would add one thing more frequently among words between them, that they would prefer it more than many great riches, if they could recognize the power of that which was carried by them. God did not long delay satisfying their wishes in this as well. For when the day was growing late, they were received by a certain faithful household. But as they were taking their places at the table, a sick man in the more private part of the house started to give out the terrible and wretched sounds of a lament. But after the prior asked what had been the cause of his sorrow, it was responded to him that the sick man was held back there by excessive weakness of the body, and that he would have a great reward from God, if he would grant him anything by which he might be brought to health. Then the prior blessed the water which had been brought. And then, putting a little of the dust found in the head of the blessed virgin in it, instructed that it be given to the sick man. He, without delay requesting that a place be prepared for him to rest, at once fell asleep. But rising after a short time, he found himself healthy and unharmed, giving thanks to God and the holy virgin. And, their faith having been confirmed by this miracle, the messengers were made more joyful, and more devout in veneration of the virgin. With many other signs as well, God made known to them on the way that the gift they were carrying was divine.

§37

And so on the seventh day, coming to the town of Shrewsbury from which they had been sent out, they sent messengers to the monastery to announce that they had that which they had gone to obtain. Indeed, the whole community rejoiced greatly after hearing these things, and advised that the most holy relics should be placed in the church of holy Giles,47 which is situated at the exit to the town, saying it would be improper for such a treasure to be received in the monastery, unless with the authority and blessing of a bishop, and by the great meeting of the people of the whole province. This speech pleased everyone, and they sent the prior once more to the bishop, by his authority to confirm that which they were about to do regarding the body granted to them.

47 The church of St Giles (Egidius in Robert’s Latin) is thought to have originally been the chapel of the hospital of St Giles (Gaydon 1973: 105–8). It is located less than a mile south-east of Shrewsbury Abbey.
from heaven. Meanwhile, brothers were appointed from the convent who would celebrate the night and day offices before the blessed virgin’s body with more devout spirits. After they had listened with care to those things which were God's and observed the vigils every day with diligent devotion, the faithful people from all around came, entrusting themselves to the prayers and merits of the holy virgin. And in that settlement there was a certain youth, worn down by excessive bodily trouble, and in control of the power of none of his limbs. Being bowed with his head almost on the ground, in no way did he have strength to raise his head up, but, having lost the functional organs of his entire being, he had entirely lost hope of good health. He, having heard talk of the blessed virgin’s arrival, ordered his horse to be prepared as quickly as possible. Having mounted it, held by the hands of his friends on both sides, he was led to the aforementioned church in which the holy relics were held. And spending the night in prayer in that place, at around the end of night he was afflicted by a most bitter pain in his joints. But, resting for a little while early in the day, after a short time, with day now shining forth and the priest starting the office of Mass, he began to recover. After everyone who was there had given up, he was restored to his former good health. And after the gospel reading, having left his bed, on which he had lain struggling all night, he hurried to the altar to hold out his offering to God and the priest. Thereafter, giving thanks most devoutly to God and the blessed virgin for the good health he had received, he who had been led away from there by the hands of others returned to his parents’ home on foot.

This miracle greatly cheered the community’s spirits, and, soon announced throughout the province, it greatly provoked the minds of those listening to fear and reverence. And her fame and memory grew more every successive day, with almost everyone asking the question, when her Translation should be carried out. And so the prior, returning from the bishop, supported by his authority, conveyed the blessing of God and himself to all those who were devout in veneration of the virgin. And so the day was appointed, and proclaimed throughout the churches of neighbouring parishes, for which everyone was urged to assemble, who had wanted to attend the holy Translation. And so, after the day had been appointed, the most holy body of the blessed virgin Winefrid was brought forward to meet the brothers proceeding with crosses and candles and the numerous multitude of people, everyone having knelt down, and many not being able to hold themselves back from crying on account of their great joy. But the brothers, who had gone out to receive the pledge of the holy body, found that divine benefits shone clearly over them, through the protecting relics of the blessed virgin Winefrid. For rain which had copiously
poured in lit up the surrounding fields, and it compelled the brothers who had gone out towards the church with very precious adornments to fear in no small degree, in case that, on account of the threatening rain, something should be detracted from the honour of the most blessed virgin, and that they would be forced to postpone that which they had started to celebrate solemnly with the highest devotion, not complete in every way. Their earnestly desired wishes having been conveyed to God, by St Winefrid’s petition, they merited receiving their will, God in his mercy working a very clear miracle in that place. For in all that procession of those going out from the monastery and in the receiving of holy relics, you would see waters from the clouds suspended by divine power near the earth, and in some instances sending out individual drops to the earth, in a way declaring themselves ready to fall but held back by heavenly power. Everyone who was there saw it, with many dreading greatly in case the heavy downpour should fall and force them to flee disturbed, but it appeared to most that the waters held back by divine power would not fall, and therefore they honoured the virgin’s merits even more. And so, after the holy relics had been received, when the brothers had started to return to the monastery, it pleased everyone that the aforementioned prior, who had carried them, should address the crowd, and inform everyone of what great virtues or of what merits that virgin was, whose Translation was taking place there. And when he had done this for rather a long time, with clouds having flown through the nearby air and threatened their fall of rain, and having moistened the surrounding land with their downpour, the body of the most holy virgin was received by the brothers with fitting reverence, God’s praises resonating in the highest, and the body was carried to the monastery, and honourably set in place above the altar which was constructed in honour of the holy apostles Peter and Paul. In that place, to show the privileged status of the blessed virgin, cures are given to the sick, and innumerable miracles are performed for the glory and praise of God, the honour, the glory, the power, for ever and ever. Amen.

48 *Insullime* is a form of *insublime*.
Vita Sancte Wenefrede
(Robert of Shrewsbury, Laud Misc. 114 version)

edited by David Callander

Manuscript

Oxford, Bodleian Library, Laud Misc. 114 is a parchment manuscript of 186 folios. It is dated to the late twelfth century (Coxe 1973: no. 114) and is associated with Pershore Abbey, Worcestershire, and in particular Prior Gilbert of that abbey (MLGB 150; WSE 380–3). The hand of the earliest list of contents, added around 1200, has been identified with that of Oxford, St John’s College 96, another Pershore manuscript, which appears to have been owned by Prior Gilbert. References to Pershore Abbey are also found on fol. 23r and in a sixteenth-century list of contents (WSE 382–3). Robert’s complete Life and Translation of Winefride survives only in Laud Misc. 114. A condensed version is found in Cambridge, Trinity College O.4.42 (edited separately) and a composite version (drawing more upon the anonymous Life) is found in British Library, Lansdowne 436 (edited separately). The copy of Robert’s Life of Winefride in Brussels, Bibliotheque Royale, MS 8067–74, dated to 1631, appears to be a copy of the text in the Laud manuscript.

Following the reformation, Laud Misc. 114 came in to the possession of Welsh scholar Sir John Prise (died 1555), and was one of forty-seven of his manuscripts which later came to Jesus College, Oxford (Ker 1955: 20), likely through the will of his son, Gregory Prise, who died in 1600 (Jeens 2016). William Laud subsequently gained possession of the manuscript in 1635 (Ker 1955: 20). The manuscript opens with a copy of Augustine’s De Doctrina Christiana (not present in the earliest list of contents), but is otherwise a large compilation of saints’ Lives. For a full list of the manuscript’s contents, see WSE 381–2 and Coxe 1973: no. 114. The final 50 or so folios of the manuscript concern the virgin saints Frideswide, Winefride, and Catherine, and these saints were clearly placed together purposefully. Robert’s Life of Winefride covers fols. 140r–163v
(Translation at 158r–163v). It is preceded by the Life of St Frideswide (fols. 132r–140r), and followed by the Passion of St Catherine (164r–184v). The Life of Winefride is copied by the same hand which copied the preceding Life of Frideswide (WSE 380), and was emended by a contemporary corrector. The subsequent Passion of St Catherine is copied in a different hand (WSE 382).

For further descriptions of the manuscript, see WSE 380–3 and Coxe 1973: no. 114.

LAUD MISC. 114 140R11–163V30

Note on transcription. The following abbreviations are used in the Life in the manuscript: Ampersand (×491); Tironian et (×1); the homothetic sign [∻] (×39).

TRANSCRIPTION

{140r}

11 Incipit prologus in uita Sancte uuenefrede uirginis et martiris.
12 D¹ OMINO ET Patri Guarino Reuerendo priori wigornię. Rotbertus²
13 suus filiūs uita peccator. cenobii Salopesberiensis prior, inoffen
14 so pede uiam mandatorum dei incedere. Quem diuinorum beneficiorum aliquam
15 constat particulam cognouisse; affectu religionis ceteris debet caritatiue
16 impertiri. quod sibi gratis diuinitus collatum est. Hoc enim corum qui in christo unum
17 sunt
deuotio sibi proprium uendicaut, in una scilicet fidei agitione pariter
18 communicare. quod aliquis diuinixus illassum susceperit. Dei quippe consilia de=
19 siderantibus reuelare, uirtutis est. Nolentibus uero et repugnantibus passim
20 ingerere, constanti et fortitudinis esse perhibetur. Alioquin si quod de communi
21 omnium quibusdam tributum est uoluerit quis in sui ipsius iure attrahere; malens
22 illud sub modio occultare. quam aliorum utilitati summisstrare; inui=
23 dię nevo laborare iuste conuincetur. Celitus enim dellatum beneficium. omnibus
24 uolentibus si tamen promuerentin debitum estimatur; et ad uniuersorum salu=

¹ D is a large red initial covering three lines.
² Rotbertus (margin) {Claruit sub Rege Stephano}
VITAE SANCTORUM CAMBRIAEN

25 tém prospectat. Ea propter o reuerende pater, bonorum quæ penes nos de
26 supernis nuper emicuerunt cognitionem tibi non inuidi; rogantibus amicis qua=
27 tinus tibi potius infusam nobis gratiam intimarem. tum quia tu inhuuiusmodi officii
28 summe studiosus. perpetuam tibi famam adquisieris, tum quia multa prece inde
29 tibi dari postulaueris. destinatumque nimia ut furtur exultationem susceperis.
30 Et quoniam ut ait uir sapiens omnis affectio iuste et legitime tarditatis im=
31 patiens est, non ignoro te anhelo spiritu suspirare. donec ineffectum

\{140v\}
1 aliqüid cognoueris eorum quibus suppleri deuotio tua preestolatur. Exinde tibi nuper=
2 rime digestam beate urginis WENEFREDE uitam direxi; quam partim per sec=
3 dulas in ecclesiis patriæ in qua deguisse dinoscitur collegi. partim quœrundam sacer=
4 dotum relationibus addidici; quos et antiquitas ueneranda commendabat. et
5 quorum uerbis fidelam adhibere ipse religionis habitus compellebat. Cuius eden=
6 de causam primo de timor dedit. ne commissi michi tanti in terram repositi et
7 non ad usaram commendati reus inuenirer, secundario urginis amor. quod de=
8 claratis ipsius meritis. honor ei debitum a fidelibus impenderetur; tercio faur=
9 fratrum. pro quorum deuotione arctius michi colliganda. hunc tantum patienser sustinui
10 laborem. Ceterum quod de itinere illius ad romam penitus silui. consultus egì; sicut
11 et non nulla plurimorum (œc) trita. funditus omisi. quia nec ea in libris inueni.
12 nec qui illa allegatione sua predicabant. estimatione hominum digni erant.
13 quorum sermonibus fidelam adhiberam. Suffecit uero michi quod et tibi suffectorum non
14 ignoro, ut omni ambiguo remoto. conversationis illius series simplici ser=
15 mone texeretur. Vltro tamen quedam intermissi. ueridicorum assertione contesta=
16 ta, ne nimius in uerbis inuenirer. et superficialitate aliqua redarguerer. sci=
17 ens hoc ad sacratissime huius urginis uitam dinoscendam sufficer posse.
18 simulque credens eius opitulatione. tueque precis astipulatione me a deo
19 mercedem laboris mei adepturum.
20 ÆN occidua maioris britannie regione. est quedam prouintia
21 Walia uocitata, ex una parte finibus regni anglic. ex altera oceano
22 mari collimitata. Hec olim a sanctis multorum et diuersorum meritorum est inha=

\[3\] I is a large green initial, covering six lines. It does not impinge on the text.
V. S. Wenefrede (Laud) ed. Callander

23 bitatae et usque ad hunc diem innumeris eorum prerogatius multiplicant
24 decorata. Ex quorum numero quidam sanctus admodum insignis enituit. BEVNO=
25 VS nomine. uir summus. et in omni illa sanctorum multitudo precipuaus.
26 Is iatuque cum patronum prius contempsisset solum. et mundi gloriam calcans.
27 peritias illius illecebras abdicasset, pauper effugiius monachus effec=
28 tus est in breui perfectum in christo agens uirum. Denique cum in diuersis lo=
29 cis ecclesias fabricasset. fratrese inillis deo scruturos constituisset, ipse
30 diuino admonitus oraculo alias dissectit. prouiasm sibi a deo quesiturus
31 mansionem. Ducente uero illum spiritu sancto. gressumque eius ad multorum utili=

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1 tatem dirigente, peruenit ad predium cuiusdam magni et potentiissimi ui=
2 ri nomine THEVTH. Qui filius unius summri atque excellentissimi senatoris.
3 et a rege secundi Eliuth nomine, nichil sue progeniei incongruum. aut quod
4 tatum genus dedeceret admittere dignabatur, set nobilitatem generis ho=
5 nestis moribus exequens. in omni elegantia conspicuus apparebat. Ad
6 hunc ergo cum uir uenerabilis Beunous uenisset, beneigne satis ac reue=
7 reter ab eo susciptus est. Qui diu non different quod animo uoluebat
8 euolure. et aduentus sui causam manifestaret, uiro secretius aduocato.
9 domine inquit ad te sum celesti subnixus instinctu destinatus. Cum enim diuersis inlo=
10 cis hactenus habitauerim. et mansiones proposito meo conuenientes. et uolun=
11 tati concordes sufficienter inuenerim, nusquam tamen requiescere potuit
12 spiritus meus. latenter me admonente spiritu dei alium inuisere locum. Proinde re=
13 licis illis quoc michi plurimum complacebant habitaculis. ad te nunc ueni, igno=
14 rans ad quid presaga futurorum diuina dispositio huc me direxerit. Non
15 enim fortuitu aut sine certa causa misterii estimauerim accidisse, cum
16 sine hesitatione crediderim. cuncta solius dei nutu agi. et hominis propositum dei
17 semper dispositione actitari. Si igitur meis adquieueris desideriis. tue sollicitu=
18 dinis intererit aduentum meum propric salutis operarium efficere, et meis petiti=
19 onibus patieter intendere, mentisque intellectum eis efficaciter impender. Oro
20 iatuque quatinus de possessione a progenitoribus tus iure hereditario tibi diriuas=
21 ta. partem deo et michi concedas, ut ibi ecclesiam fabricem. in illa deo seruiturus,+
22 et pro tua salute deinceps omni die postulaturus. Ille autem qui iam toto conce
VITAE SANCTORUM CAMBRIAE

perat animo illius obtemperare voluntati. quoniam cum uirum dignum laude et in

reuerentia habendum iudicabat; huiusmodi illi uerbis respondit. Iustum qui=

dem est de his quæ a deo collata nobis sunt illi partem tribuere; et pro suis ei benefi=
cis gratias pro modulo nostro acceptabiles rependere. Vnde te michi gratiosum effi=
cis; qui hoc a me petis quo d ego dare plurimum gaudeo. et quo d michi in bonum cedere
non ignoro. Accedens ergo quo d postulas suscipito. hanc scilicet uillum libe=
ram et quietam. atque de omnibus quæ ad me siue ad successores meos (pertinent) solutam;
ex

hac deinceps die solius dei seruiiis mancipatum. Et quoniam unica est michi filia in
qua pene totius gaudii mei summa atque spes posteritatis consistit; illam etiam tibi com=

mittens. deprecor quatinus proea dominum interpelles. ut ad suam ipsius voluntatem et
meum honorem disponat illius conversationem; atque gaudium meum prouechat de
illa. Hec dicens. predium illud beato uiro tradidit, in quo ecclesiam fabricaret.
et habitaculæ seruîs dei inibi mansuris constructeret. Ipse uero omnia sua adalium
illum transponens locum. ex aduerso suum fixit tabernaculum. unde sancti uiri ha=
bicula omni hora diei intueri posset. Ita uir sanctus animum illius inbreui
optinuerat. ut si a confabulatione eius aliquando necessario diuelleretur.
ioecundum sibi et gratiam uideretur illuc oculorum suorum aspectum dirigere. quo
mentis affectu intenderet; atque locum quem omni deuotione spirituali incole=
bat. corporalis etiam uisionis presentia frequentare.

C VM4 uero constructe unde basilice sanctus intenderet; ipse non numquam manus
apponebat. semper quidem sufficienter sumptus administrans. et tam labo=
re suo quam industria opus accelerans. Interdum etiam cum uir beatus diuina
celebraret misteria; ipse presens aderat cum uxore sua et filia WENEFRE=
De[A]5 nomine. Si autem quando sanctus uir populo precepta dei reuelabat. prefatum
uirgi=

dem ad pedes uiri dei ponebat, admonens omnia sollexer aduertere. et

patulo suscipere corde. que ab illo dicebantur. Quod futurorum prescius deus. incassum

4 C is a large red initial covering two lines.
5 WENEFRE DE[A]5 The correction is noted in the margin.
v. s. wenefrede (laud) ed. callander

18 fieri non permittebat. Nam urgo futura dei templum. Ardenti percipiebat desiderat
19 derio quoque auribus hauriebat. et tenaci memoria recondebat, in proximo
20 operibus exhibiting quod tunc in animo congererebat. Multociens quoque petita et
21 habita a parentibus licentia ad 6 uirum dei ueniebat, sitibundo ebibens
22 pectore. quoque ab ipsius mellifluo proferebantur ore. Et licet aparentibus suis te=
23 nerrime diligerectur. et spes proliis suæ augmentandae. atque successio posterita=
24 tis in illa sola penderet, gratum tamen habeant quod sanctum uirum frequentare gau=
25 debat. illius sermonibus doceri eam cupientes omnem incestum concubitum
26 abdicare. et se leggittimis intactam nuptiis conservare. Illa autem inte=
27 rius inspirante dei clementia cotidie crescebat in melius. et proficiebat in=
28 sapientia, mente sua spiritum sancto ardenter debriata. Iam omnem uirum penitus
29 abdicare disponebat. atque solius dei complexibus inhiare cogitabat, 
30 sed hoc parentibus suis innotescere formidabat. Illos offendere non sibi ido=
31 neum fore credebat, deo uero funditus coniungi salutiferum esse sciebat.

{142r}

1 Parentum voluntatem inhoc concordem et conuenientem non ignorabat. ut uiro
2 legittime tradita. propagationem sobolis sue sustentaret, uerum se ipsam uirgi=
3 nem castam exhibere christo sine ambiguitate multo melius fore credebat.
4 In hoc igitur certamine spirituali. uirginis animus non modico distrahebatur anfrac=
5 tu, hinc parentum timore a proposito suo illam reuocante. illinc dei
6 amore ad perficiendum quod animo concepserat 7 festinanter illam impellente. A ma=
7 gistro suo edocta fuerat uerbis domini fidem abhizere sancti precipiens patri et matri
8 renuntiare. christumque sequi, sed etas imbecillis et immatura impedimento erat.
9 Statuit tamen et firmiter in animo posuit ad ultimum illud faciendum; si alter
10 sui propositi compos esse non posset. Veruntamen per beatum uirum prius dignum
11 duxit. parentes suos conueniret, et illos cooperaente dei gratia sibi con sen cientes
12 efficere. Ueniens ergo ad eum solito orationi uacantem repperit audacterque
13 coram illo proumpens. secreti sui eum conscium fecit. Semina inquit uerbi di=
14 uini a tuo michi profusa ore ad quantum in me prouentum excreuerint, mani=

6 licentia ad There is a line between the two words.
7 anfrac A mark above the c appears to be the first part for a ct ligature.
8 conceperat Sic.
VITAE SANCTORUM CAMBRIAEE

festum tibi fieri uolo. Omne secule luxum amodo abdicare delegi. et virginita=
tem meam ad honorem sponsi celestis integram et incontaminatam conser=
are disposuie, et hoc o pater sanctissime tua suffragatione ab utroque pa=
rente impetrare michi depositulo. Hec audiens sanctus pietate motus ga=
densque quod semen diuinum iam in illa pullularet, dixit se parentes eius
solicite conuenturum. atque hoc quod petebat proposse suo acturum.
Quod facillimum factu et leue ad impetrandum erat; tum quia parentes
urginis illius patrocinio se funditus subdiderant. qui ad intercedendum intro=
ducebatur. tum quia diuinui nectaris plenitudo illorum etiam animos im=
buerat, qua uniuersos homines preserimique mentem filie suæ debriari
preoptabant. Pro inde cum a uiro dei filie desiderium cognouissent. suffu=
si lacrimis deum benedixerunt, ac quod postulabantur benigne concisserunt. di=
uiunum ei imprecantesc adiutorium. Deposito igitur onere quo non mediocrer=
grauabantur, rerum suarum opulentiam multipharie diuiserunt, pauperibus
uiduis. et orphanis subsidia administrantes, atque dei seruo operosius
intendentes. Et quoniam uidebant filiam suam non nisi filio dei nubtum dari uo=
lentem, omnia quæ congregantes custodiebant illi tribuenda si homini terreno

{142v}
nuberet. in diuinis officiis expendebant. Ipsi quoque curis eatenus se plurimum
oprimentibus expediti. preceptis dei funditus se manipabant. uiam iusticie
inflexibiliter incendentes. Puella uero adepta optabile desiderium suum. nimo
afficiebatur gaudio, gestiensque inspiritus sancto. pedibus beati uiri interdum uo
tiuu assidebat. sitibusdo hauriens pectore que de gloria sponsi sui ab
ipsius defluens uore. Concessaque sibi licentia propria uti potestate. dila=
tato corde currabat uiam mandatorum dei semper in Anteriora se extendens.
et et penisus posteriora intermittens. Pro ipsius amore cui se deuouerat. nichil in
se terrenum admitterat, uni soli cum propheta inhians. inhabitare scilicet
in domo domini omnibus diebus uite sue. Iam non prestolabatur parentum ad ecclesiam
ad=
uentum, sed ipsa festinato initine non numquam illuc pergens. diuinis intere=
rat misterii. Frequenter autem noctibus in ecclesia excubabat. Interdum etiam
importunam se sancto ingerens. sollicitabat eum sermonem facte, atque de
sponsi sui moribus et uita tractare. Tota quippe illius desiderio inardescens. tunc
aliquantulum gaudii habebat, cum de amici sui excellentia. decore et po=
tentia loqui audiebat. Atque huiusmodi eius refectio. omnem terrenarum rerum io=
cunditatem excellence et in illius corde spiritualis iocunditatis indeficiens
delectamentum retinebat. Et licet etate tenera esset. perfecta tamen moribus et
corde cana erat animum totius cupiditatis contemptorem habens. Immo
quicquid consummate uirtutis uirum habere decet. penes illam satis habundex
inueniebatur. et totum inilla diuine plenitudo gratiev sufficienter infuderat.
In exterioribus quoque non modicam diuinitus acceperat gratiam. Nam et erat uultu
pulcherrima. et uto affabiliev atque toto corpore decenter composita.
Vnde callidi insidiatoriev insidiator
omnium was erased here.

13 Vnde callidi insidiatoriev insidiator
12 ostquam beatus beunos ecclesiev sue fabricam cooperante deo consummas=
set* et eam deo consecrasset. finitimi frequenter ad eam ueniebant. sed
omni fere die prefate uirginis parentes ad audienda qua die erant ibi conuenie=
bant. Contigit autem quadam die dominica pergentibus omnibus ad ecclesiam. predictos
simul uirginis parentes illuc irce quatuis predicationi sancti uiri et celebratio=
i ni misse interesent. Virgo uero illorum filia aliqmod forte perpessa incommodumv
necessario domi est sola remanere coacta. Et ecce quidam iuuenis chrev

docus nomine filius Alani regis dormum intrancmod uirginem solam offendid iuxta focum

9 omnem Uncertain if by main scribe. Bollandists claim that omnium was erased here.
10 insidiatoriev s Uncertain if changed by main scribe.
11 This page contains one fewer line than normal.
12 P is a large green initial, with the body covering two lines and the tail a further three.
13 Alani The line joining the two minim of the n appears to have been deleted, perhaps to change this to Alau, the reading in the Brussels manuscript.
sedentem. Què cognito regis filio concita surrexit. quid sibi placeret humi=

liter investigans. Illo uero interrogante quo pater illius discississet;[1] et dicente se

plurimum illius colloquio indigere: puella respondit. Pater inquit meus ad ecclesiam

iuit, diuiinis misteriis interesse uolens. Atque ideo si tibi necessarius est paululum

te operiri oportet inproximo affuturum. Hec dicens simplici animo: nichil quidem

doli uel astutie. seu alicuiuis machinamenti suspicabatur. Re autem uera incentiua

libidinis illum adduxerant. et mentem illius titillabant: Ad quam explandam totus effre=
nis et preceps uolitabat. Cum enim dixisset puella oportere illum patrem suum expectare:

respondit iuuenis. Patient inquit aduentum illius expectabo: si tu interim in Ami=
citiam meam ueniens. uoluntati meç assensum prebueris. Regis me filium esse non

ignorat.

diiuitis et honoribus multis refurtum: te etiam affluenter locupletaturum. si mee

petitioni

assentire uolueris. Illa autem sentiens eum de concibus sermonem inseruisse, paulu

lum demissa uultum. ruboreque suffusa. simulatue quidem primo grauiter se ferre. quod
cam

incomptam et ornatum (inuenisset, deinde) dixit ei. Cum tu regio ortus genere. post

modicum deo annuntece rex

sis futurus. felicitate seculari me opulenter replandam esse non dubito: tuo matrimonio

copulatam. Veruntamen paulisper patere. donec pater meus adueniat. et ego interim

thalamum

meum intrabo. cito ad te reditura. Profecto hec dicens, solummodo ad horam auelli ab=

eo querebat. Uidebat enim miserrimum hominem infelici libine accensus illius

Amore letaliter torqueri: et uelut amentem fieri. Sciebat quoque quod parentum absentia

infestus hostis insanior redderetur; ideoque ab ipsius manibus astraì adpresens qualibet

occasione cogitatbat. Concessit tandem ut cameram suam ingredderetur; sperans illum

cum decentiore ornatu atque acceptabiliius compositam sine dilacione ad se redituram.

Tunc illa surgens thalamum est ingressa. nichilque differens ex altera parte perostium

{143v}

camere egreditur. et versus ecclesiam prepeti cursu iter arripuit. Ibi enim et si non timore
dei.

multitudine tamen hominem protegi ac defendi putabat. Què fuga mox iuueni
V. S. WENEFREDE (LAUD) ed. CALLANDER  

infausto innotuit. Qui statim furibundus effectus. uenheimente iracundia repleta

quod diffugium faceret ne ei commisceretur, arrept gladio uelociter eam insequi cepit.

Et quoniam aliquantulum spatii domum paternam ab ecclesia dirimebat, facili conami=

ne assecutus est illam. Quam prius toruo uultu intuens, his uerbis eam affatus est.

Olim te amau, et mea uplexibus coniungere desiderauit. Nunc ad te uenientem

refugis. et te petentem contestpiis, Lam procerto scias. quod aut michi ipresentiarum

ultronea commisceberis, aut sine mora gladio isto corruit.

Virgine itaque ad ecclesiam lumina uertente. atque sollicitae inspiciente. si ali=

quís inde exiret qui sibi adiutorium ferret, nemo prosus egressus est. Tunc ad iuuemem

conversa. regis inquit eterni et omnium hominum iudicis filio in matrimonio copu=

lata, nullum illiuxium excipere possuim. et ne te diutius protractione nullum preter illum dum

ui=

xero admissura sum. Et enim sine illius contumelia hoc fieri non posset. Ideoque

exim gladium. exere uires, qualibet feritate accinctus. ut placet utere.

Certusque esto quia nec teriores tui nec blanditie. nec prouisiones siue mine.

ab illius dlectionis dulcine me diuell, poterunt, cuius uplexibus iam

astricta sum, et deuotioni copulata. Incestus autem iuuensis auidens se contempt=

ni. sueque libidinis impatiens. simulque credens illam minui non posse. nec

se quietem habere uiam uirgo uiuueret. euaginato gladio capud illius amputauit.

Statimque ut capud uirginis ad terram correuit. in codem loco fons lucidissimus

ubertim crumpens emanauit; qui usque hodie fluere non desistit. multis in=

firmantibus beate uirginis meritis sanatatam prestans. Et quoniam iuxta ostium

ccelesci uirginem apprehendens ei capud abscederat, statim capud in ecclesia correuit.

corpore retrorsum extra ecclesiam remanente. Ad pedem enim clui cuiusdam ecclesia

sita erat, atque in descensu illius montis capud uirginis ressectum, facile

ruendo in ecclesia elapsum est. Truncum uero corpus quo prius ceciderat locum optinebat.

Inter uero pedes stantium in ecclesia et diuinis misteriis intendentium corruens

capu, uniuersos admiratione permaxima commouit. Omnibusque nimio terro=

re perculsis. atque dirum nefas grauiiterque uliscendum patrum fuisse dicentibus.

auctoremque illius dextestantibus; parentes puelle tumultu aliorn com

\textsuperscript{14} \textit{uiam} The scribe inked a d over the erroneous u.
moti. accesserunt; rem certius cognituri. Filiamque suam examinem cerentes.
hinc capud abcomum. illinc corpus truncum aspicientes. ad terram lacrimosi corrurs-
erunt; tristiciaque et anxietate soluti flebilem uocem emittentes. clamosis
planctibus dolorem suum prodiderunt.

C

VM igitur magnus in ecclesia tumultus oriretur; omnibus quidem uirginis interitum
lamentantibus. multis tamen (nimium) miserantibus acerbitatem doloris quæ paren-
tes illius inuaserat; uir sanctus strepitum audiens et seditionem suspicatus. ad
cetum peruenit astantium. Cernensque uirginem quam deo consecraturus erat. tam cru-
deliter peremptam; miserabiler condoluit. Peremptor uero illius adhuc iuxta exa-
nime corpus tumidus foris assistens; gladium suum cruore uirginis madidum
cunctis aspicientibus perherbam dertegerat. Nam quia filius regis erat; impu-
ze tantum se perpetrasse flagitiun putabat. Sed et in admissione tanti fa-
cinoris; nichil se deum uereri testatus est. Sanctus uero grauitur ferens superbiam eius et
ob=

stinationem cordis illius. et quia proscelesris sui perpetratione iactanter gloriiaretur; ac-
cessit ad eum. in manibus suis uirginis capud tenens. Respiciensque infaciem
iuuenis; his cepit illum uerbis af dari. O scelestis inquit qui iuuenilis decoris
indolem et regi gignitis dignitatis progeniem homicidali maculasti crime. cur=
tec tantum admississe scelus non penitet; Pacem conturbasti. et ecclesiam tuo sacri=
legio fedasti. deuamque nefarius irritasti. nec doles; Nunc autem quoniam ecclesie non
pepercisti.
nec diei dominicæ reuerentiam exhibuiosti; deum meum deprecor. quatinus quæ tu indigne
commisisti. in presenti digna recompensatione recipias. his dictis; iuuenis
ilico ad terram corruens expirauit. Mirumque dictu. inconspectu omnium astant=
tum corpus defuncti liquefactum disparuit. multis asseuerantibus tellure dehis=
cente absorptum fuisse. et cum spiritu suo in baratro demersum. Vniuersi uero hoc ui=
dentes proinsueti noutitate prodigii ineffabili pauore percelluntur. Dehinc
sanctus capud uirginis quod inter manus assumperat sepius deosculans; turbatus est
spiritu et

\[\text{\textsuperscript{15}}\] C is a large red initial covering two lines.
flesc compulsus. Postea uero ordine suo illud componens. adegit reliquo corpori.

palliumque suum super illud sternens. in naribus illius insufflavit. Deinde paren-
tibus nullam consolationem admittentibus sed continuis lamentis filie sue necem
plangentibus, precepit luctum intermittere. et tandem a dolore cessa\textsuperscript{t}e. Ipse
autem ad altare missam celebraturus accessit. Qua peracta, omnibus ad eum intendens=
{144v}

\begin{footnotesize}
{16} P is a large green initial, the body of which covers two lines and the tail a further three.
\end{footnotesize}
VITAE SANCTORUM CAMBRIAE

16 gratia misericordie rediuiua nomen tuum magis: facit, et post longa uite spatia multi-
plicato bone conversationis fenore. ad te redate sponsum suum unicum uidelicet
dei patris filium, cum quo et cum spiritu sancto uiius et gloriaris deus per infinita secula
seculorum.

17 Cunque omnes respondissent amen: puella quasi a sompno surrexit. tergensque faciem
suam atque emundans a puluere et sudore: astantes admiratione et gaudio re-
pleuit. Porro ubi capul ipsius prius colotenus resectum. et postea ui diuina compactum
atque resolidatum fuerat: albedo quedam tenuissima inmodum fili collum ambie-
bat: et locum sectionis obducebat. Quod deinceps ad demonstrandum capitis il-
lius resectionem atque miraculi obstensionem: quamdui uirgo in corpore deguit: semper
uno modo permansit. Inde ferunt illius prouintie homines eam WENEFREDAM fuisse
uocitatam: cum antea ui ipsi aseuerant BREWA nominata sit. Quod enim ipsi in sua
lingua WEN dicant: latine candidum uocant. Sicque ex occasione albedinis
collum circumdantis. ex re nomen habere dicta est. adiecta particula que est Wen: atque
eufonie causa pristini nominis duabus litteris transmutatis. compositum obtinere uoca-
bulum quod WENEFREDA dicitur. Fertur etiam quod postquam de hoc mundo migrauit.
nul=

31 li penitus manifeste apparuerit: qui illo candido signo collum ipsius circumda=

\[145r\]

1 tum non uiditur. Hoc quoque argumento titulum sue passionis admodum sibi placu=
2 isse designat: quem totiens patenter demonstrat. quotiens alicui se uiden=
3 dam ostendit. Locus uero ubi sanguis illius effusus est: primitus siccaullis dicebatur.
4 Postquam autem capul uirginis abscisum terram tetigit. et ut prefati sumus fons ibi aqeq
5 salientis emanauit: qui etiam manet usque in hodiernum diem. sanans omnes
6 languores tam in hominibus quam inpexoribius: locus isdem de nomine puellu uocabu=
7 lum sortitus est. Nam illorum lingua fennan WENEFREDE. nostra uero fons WENE=
8 FREDE nominatus est. Fennan enim latino sermone fontem sonat. Et quoniam de
9 corpore in descensu deuexi montis inacente multus fuerat effusus san=
10 guis: lapides aspergine ipsius infecti. tam in fontis scaturigine quam inruo

\[17\] magiafacet Three minims have been inked after the g. The scribe mistakenly connected the second and third
minim instead of the first and second minim. He erased this erroneous connecting stroke and inked a connecting
stroke between the first and second minims, thus changing -in to -ni.
illius. seu in amborum margine passim iacebant. Et quod dictu uel auditu
mirabile est. lapides illi conspersi sanguine adhuc pristinam conspersionem retinent.
ut patet usque hocie uscire uolentibus. Nam sunt quasi congelato cruore perfu=
sit, nec situ temporis. nec assidua preterfluentis aquae eluione detersi. Mus=
sicula uero quem eidem lapidibus adheret, quasi thus redolet. Famosum sa=
tis atque patriam illam incolentibus notissimum est fontem illum adhuc pristino
more durare et lapides ut predictimus cruentatos in illo inueniri. merita
uirginis patenter ostendentes, et spem omnibus portentibus eandem virginem se inuo=
cantibus opitulari posse. Homines uero ipsius prounintie qui nondum deum cognoue=
rant. nec illius iusticiam intelleexarent; uidentes uirginis resuscitationem. et
de fontis emanatione petrarumque conspersione tam apertum et euidens miraculum
factum fuisse, ad pedes beati uirii Beuoni prouoluti. dei misteriis se imbui
petierunt. Quos ille benigna deuotione suscipients. sacri baptismatis un=
da purificauit, et diuinorum preceptorum sermonibus instructos in dei ser=
uitio confirmauit. Qualiter uero beata uirgo WENEFREDA post resuscitationem suam
uixerit. uel quem uite modum habuerit; siue consummato presentis seculi cur=
su ad quem finem peruenerit. nunc succincte dicere curabimus.

\cite{19} VM itur ut prelocuti sumus a mortuis surrexisset; tota die sancti uiri
pedibus adherens. illius sermonibus sedula deuotione intende=
bar, de omnibus que ad deum pertinent plenis instrui ulens. Quo facto. atque
\citet{19} ecclesiastice discipline dogmate assecuto; illa magistri sui pedibus ad=

\begin{enumerate}
\item uolula. uelari se obnixe postulauit. Cum enim inquit a parentibus meis hoc
\item michi concessum sit et meum noueris animum. omnem seculi luxum calcantem. solius
dei
\item amori et cognitioni inhiare; nulla debet esse dilatio ad consequenda de=
\item siderii mei sacramenta. Nullatenus uero a te abstrahi. aut a pedibus tuis diuelli
\item potero; priusquam tua benedictione regularis discipline misteriiis initiata. ha=
\item bitu etiam exteriore sortis dei me fore monstrauero. Noli ergo pater sancte meum diu
\end{enumerate}

\footnote{18 nec} A rip in the parchment, present at the time of copying, covers the space of approximately three letters here and in line 15.

\footnote{19 C} is a large red initial covering two lines.
differre desideriūm - sed persuasionibus meis adquiescens. me uoti mei componse

tem protinus efficie. Tunc uir beatus uocatis parentibus eius. uirginis animum

et uotum manifestavit. et prerogatum ei diuinam gratiam dixit. atque ipsius

uołuntati se satis facere uelle intimauit. Illis uero benigne consentientibus.

filieque sui deuotionem iœcundo affectu complecentibus. uir sanctus coram mul=
tis illam sacra uelamine indutam consecravit. atque regularis propositi disci=
plinis sufficienter confirmauit. Que statim post completem desiderii sui uotum.
totius uirtutis artem agrediens. et regularis discipline studii 20 deuoti=
sime inherens. inbreui totius ordinis peritiam et observantium perfectionem
adepta est. De hinc cotidie magis ac magis proficiens. beatum uirum proni=
mia caritate sua admodum letificabat. Qui uocatis parentibus suis illius huius
modi oratione usus est. Uos me inquit prius hic suscepistis. et meis postu=
lationibus uos paratos atque promptos exhibuistis. deum quoque locum istum
dei seruitio instituendum concessistis. et uos illius [illius] idem efficaciter complere stu=
duistis. Nunc uero quoniam diuina inter uos exuberauerunt beneficia. lumen celeste
uobis et filie uestræ infusum diligentem attendite. gratiamque qua respersi estis sol=
licite considerantes. preostensam [uobi] salutis uiam uigilanter incedere curate. Et

quoniam

mei presentia ad presens carituri estis. quia alias me uocat deus. exemplis et
admonitionibus filie uestræ sollerter intendite. certissime scientes illam non so=
lum uobis. uerum etiam omni populo exemplum salutis futuram. Ad uirginem
vero conversus. te inquit meis laboribus et exercitiis succedere precipit deus. et
ista incolere habitaculâ. uiamque uite a me tibi prælibatam sine intermissione
incedere. aliisque incedendam ostendere. Te enim singularis meriti palam co=
ram se ferre delegit. tuique martirii exemplo atque bone uite conuer=
satione. multos inhoc seculo ad suum amorem informandos instituit.

20 studis A rip in the parchment, present at the time of copying, covers the space of approximately three letters after this word and in line 14.
Tuum igitur erit ex hinc locum istum incolere. atque uirgines in dei famulicio uic=21
turas et hic tecum mansuras congregare, unumque procerto scias. te inhoc secule
finem uite non habiturum. CUM enim iniugi corporis abstinentia et spiritus afflictio=
ne deo seruiens. septem hic annos peregeris, alium te inuisere locum diui=
nitit admonitam oportebit. deo te dirigente, et per te multorum cordium tene=
bras illuminante. Hoc etiam retine. quod celebris erit in hoc mundo me=
moria tua, et quanti apud deam fueris meriti. multi per te incommodorum suorum
remedia adepti contestabuntur.

C22 VMque beata uirgo super discessu et absentia doctoris sui plurimum
contristata fleret, beatus Beunos arrepta manu eius dextera. du=
xit illam ad fontem. quem de loco ubi capud ipsius abscisum ceciderat. emanasse
superius designauimus. Statuensque illam super lapidem unum qui tunc ibi forte re=
pertus est et usque hodie in riuo fontis manet. et lapis sancti Beunoii ab incolis
appellatur; his illam uerbis denuo allocutus est. Vides inquit adhuc hic uestii=
quia tu passionis. Ecce lapides isti tuo conspersi sanguine. te pro deo marti=
rium passam fuisse demonstrant; atque ad tui ipsius honorem perpetuum. aliorumque
multorum monimentum. conspersionem quam de tuo cruore madefacti sunt. quasi re=
centem servant. Nunc igitur diligenti et tenaci memoria mea uerba reconde.
ad multorum noticiam reuerneti relatione peruentura, atque peruenturas23 temporum
successiones. non nullis plurimum profutura. Tria tibi donatiua a deo erogata
esce cognosce; quæ et laudis tue titulum solenniter celebrabunt. et in posterorum
mentibus devotionis tue amorem digna ueneratione cumulabunt. Primum quidem
est quod lapides isti cruoris tui asperrime madidi. nulla poterunt per secula
ablutione detergi. nec assiduo istius aque impetu ablui. sed ad tue passi=
onis ostensionem semper cruentati apparebunt. deo ad (sue) gloriam maiestatis, atque
ad tue triumphum castitatis tale miraculum faciente. Secundum uero est quod quicumque
alia infortunia passus te requiœn24 erit. et per te a sua inualitudine seu oppres=

21 uic= A mark above the c represents the first part of the ct ligature.
22 C is a large green initial covering two lines.
23 peruenturas (interlinear) {sich perfuturas}.
24 requiaerit The scribe lengthened one minim of the erroneous u to form an s and used the other minim as an i.
sione se liberari petierit; prima siue secunda aut certe tercia uice volunatatis
sue compos effectus. quod postulauerat se impetrasse gaudebit. Si autem contigerit
petentem te trine uicis petitione quod optauerat non consecutum fuisses; certis=
sime sciat se presentis uite luce in proximo cariturum; atque ideo occulto

\{146v\}

dei iudicio precis se fructu npresenti frustratum fuisses. Proficere sibi tamen
ad animq suq medelam te inuocasse constanter intelligat. atque per te aliquid
sibi maius diuinitus prestari. quomodo si quod petebat exterius consequetur. Tercium
autem do=
natiuum; huiusmodi est. Cum ad presens a te discessero; super litus maris locum
ad manendum conuenientem largiri michi dignabitur deus. Et licet ate magno
intercallo discretus fuero; tuis tamen muneribus me omni anno \textsuperscript{inuisendum} precep
altissimus.

Cum ergo quod michi dirigere volueris in manibus paratum habueris. ad presentem
fontem cum munere tuo festinabi; et quicquid illud fuerit. deo prius commissum in=
fonte confidenter depones. Videbis statim depositum tuum a fonte per riuum ui
diuina deduci. et impetu decurrentis aque insubtus decurrentem magnum
fluuium illesum trahici. More maris elemento dei volonatati obtemperante atque
ministerium prebente; quod tu infonte deposueris. ad mei hospicioli ianuam de=
feretur; persinuosa undarum uolumina. per tumescentes et undas as maris
procellas usque ad meum contubernium iniolate delatum. Hoc quoque omnibus annis
dum
michu uita comes fuerit; deo precipiente contingere oportebit. Eruntque hec tria
a deo tibi concessa dona. prerogatiue diuinitus tibi collate designatia; et dum mundus
iste durauerit. ad tue celebritatem memorie et laudis gloriam. multorum narratio=
ze magnificata. His dictis; ad ecclesiam eam reduxit. iterum huiusmodi uerbis illam al=
loquens. Ecce templum istud et habitatula circumstantia. partim meo labore. par=
tim parentum tuorum sumptibus edificata tibi relinqua; quatinus me hinc abeunte; tu
congregatis ad seruitium dei tecum mansuris uirginibus plurimis. hic in tuo proposito
deo seruius; bonam tibi conversationem et exempla uiuendi a me tibi insinuata nul=
latenus intermittens. Sciasque quod in loco isto ad multorum utilitatem magna fet
uirtutis diuine ostensio; atque perhis manentium exempla ad dei cognitionem
ascendit plurimi. omnia mundi emolumenta postpositi, ut christum lucrificant.
Sanitates quoque multiformes et animarum et corporum diuera infirmitate languent=
tibus hic passim distribuentur. Omnis etiam etas uel sexus. aliquid remediis se in hoc loco
contigisse gaudebit. Sed nec bruta animalia istius loci beneficiis immunia
fore denuntiatio deo sua elementi potentia hoc habitaculum protegenti,
et ad tui celebratatem honoris tanta in illo prodigia faciente. Tu uero sic te
deo placabilem exhibe. et talem te in omnibus officiis quatuor in te nomen sanctum eius

\[147r\]

1 gloriosum existat. et te aspicientibus forma salutis efficiaris. Ego autem hinc
2 nunc abeo. deo alias pro modulo meo famulaturus, tuique deuotionem dum uixce=
3 ro infra cordis mei penetralia cum dulci memoria habiturus.
4 H\textsuperscript{25} EC dicens. assumpto solummodo baculo suo abire cepit,
5 omncm domus sue suppellectilem. et quicquid ibidem manenti perfidelium
6 manus deus dedere totum beate urginis eiusque consortibus derelinquens. Sicque cunctis
7 deo commendatis. atque ualedictum uniurersis. discisis, uno solo clericio \{conite\} contentus.
8 Semperque ad beatam WENEFREDAM lumina\textsuperscript{26} retorquebat, propter corporalem eius
9 absentiam multis lacrimis madidas genas habens. Illa uero super uerbis illius atque
discissione impatietier se agens. miseram lacrimis et tristicia faciem gerebat,
se relictam et inconsultam dicens. et omnibus maliolorum incursionibus patere.
pastoris presentia et diligientia desolatam. Cumque temptassent plurimi consola=
toris illum uerbis delinire; ipsa aliquantisper ab ecclesia dulcem patrem suum abe=
untum deducens. donec cum eo erat. nullum prorsus consolationem admittebat.
Comitum uero nullus in ui cum illa ibat. qui a lacrimis abstinere posset, tam acer=
bo dolore eam torqueri uidens. Sanctus uero non diutius ferens illius lacrimas. quamuis et
ipsa non mediocri pietate moueretur, finem tamen tantis planctibus poner e volens.
citato gressu ab ea diuulsus est, porrecta manu prius et benedictione data.
Solicitatis tamen aspectibus uirgo eum prosequens. cum iam ulterius non appareret, cum
comi=
tibus suis domum reuerta est. Nequaquam tamen dissimulare poterat acerbitate tristi=

\textsuperscript{25}\textit{H} is a large red initial, the body of which covers two lines and the ascender a further three. (margin: guide letter for the rubricator) \{H\}.

\textsuperscript{26} \textit{lumina} (margin) \{lumina\}.
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cie. que illam pro digressione doctoris sui inuaserat, quamdiu recens illius me=
moria erat. Elapso autem aliquanto tempore. rediens ad se beata uirgo, et
ad memoriam reducens conuersionis sue modum. passionisque titulum. atque
beati doctoris sui Beunoi sermones seu uaticiennam, uirilem constantiam
aggradiens. omnes sanctos funditus deposuit. Statimque sponsum suum christum
cui se caste uiuendo deuouerat. toto mentis affectu amplectens; illi in=
hiare. illum sapere. ad eum suspirare ardenti desiderio cepit. Deinde no=
bilium filias secum congregans. docebat eas castitate amare. atque sprevis
omnibus mundi blandimentis illecebris. leui iugo christi colla summittle;
et per regularis propositi normam se dei seruitio mancipare. Non nulle autem
uidentes concussionis illius seueritatem. et modestam uite grauitatem. gratia

{147v}

sunt diuina compuncte; atque arripientes monastici ordinis regulam; sacro
indumento se uelari petierunt. Quibus beata WENEFREDA boni pastoris uires
et officia exercens. nunc eas ab insidiis fraudulenti predonis evangелис
uerbis et sanctorum patrum sententiis munitas esse docebat; nunc luculento ser=
monis sui affamine diuinum in earum pectoribus amorem infundebat.
Assiduis autem admonitionibus non desistebat illas instruere. regulae institu=
tionibus solleter intendere; propositisque sui meminisse. atque inhis officio=
sas existere. Ipsa uero sine intermissione eadem faciebat. quæ uirginis suis
facienda edocebat. Nam omni die eiusuis et orationibus atque uigiliis
studiose intendebeat; et qualiter sibi suādite uirgines uiuere debebant. ipsa
operans propestendebeat; facta forma gregis sibi commissi. adexemplum bene=
uiuendi. In breui autem tempore ad omnium uirtutum arcem perueniens; paten=
ter insinus ab christum dei uirtutem et dei sapientiam cordis sui amplitudi=
nem obtinere. Hoc autem innumere uirtutes et crebra miracula hinc aperte
manifestabat; illinc documenta salutis uerbium ex ore illius demanvantia
illud liquido demonstrabat. Exinde plurimum creuit uirginum conuentus. il=
lius boni odoris fragrantiæ eadem dei cognitionem attrahente; et in illarum
cordibus diuinitatis amorem infundente. Gaudebatque nimium sancta illa
congregatio talem sibi preesse matronam. inqua uisibiliter aspiciebat omnia uirtu=
tis exercitia abundare; et celestem cognoscerebant gratiam uberius radiare.
VM igitur in omnibus célestis uite studiis sedula

insisteret, finitimi circa illius amorem cepurunt deuoti existere.

longe positi autem pro ipsius bona fama admodum iocundabant, dicentes

nimia dei clementia perfusos esse quibus ipsa aut conversazione aut familiari=

tate proprius adherebat. Et multe uirtutum exhibitiones inmiraculis per eam

fiebant, illud plane et ferocium hominum corda magis illius deuotioni

subdebat. et fidelium mentes reuerentiam sibi exhibere compellebat, et pariter

 omnium fauorem sibi concilius attraherat. Iam omnibus fere iocundum erat in illius

uicinitate maneret, quibusdam totius boni delectamentum salutisque uiam peream

plurimum affectantibus, quibusdam uero propter commodo sibi exterius in miraculis illa

tar, uim in ea celestis gratie esse pendentibus. Omnibus itaque cum multa uene

ratione et reuerentia claritatem diuinam que per eam late in prouintia renitebat

suscipientibus, subdite sibi uirgines quibus illud clarior elucebat. magis inde

proficiebant. Uidentes quippe illam cotidianis gemitibus ad deum suspirare.

et diuina ad eam frequenter oracula fieri, maiores ad deum deuotionem assu=

mebant. et semper meliores efficiebantur. Beata uero WENEFREDA cum huius=

modi bonis operibus perseueranter instaret. et per eam circumquaque celeste lumen radi=

aret, sepissime uerborum et preceptorum magistri sui memoria ad mentem re=

ducens. inproximo instare pendedit diem discensionis illius. in qua scilicet ab=

ea ipse discesserat, et munus sibi mitti prceperat. Quod autem illa sollicita sedu=

litate inmemoriam retinens. tam sui ipsius quam uirginum suarum labore casulam

unam competenti textura composita, uiro dei transmittendam.

I cescente itaque die quo xenium illud mitti debebat. qui est kalendae mai=

uenit beata uirgo cum pluribus alii ad fontem, in quo precepto uiri dei munus

suum depositura erat. Acceptamque casulam albo prius mantili inuoluuit. sicque

inmedio fontis eam depositut, se dicens fontis ministerio hanc beato ui=

ro beunoódirigere. Et ecce mirabile dictu et nisi fidelu homini minime credi=

bile, panniculus ille quo casula inuoluebatur. nullam lesionem ab aqua patie=
batur. nec uel minimam aequa infusionem sentiebat, sed omnino siccus cum casula per=
manens. impetu decurrentis aequa perriuum est deductur, atque immagno
flumine transsuere. Totaque illa die consequenti nocte illud uirginis munus
permarinos fluctus deductum, mane ad litus illud depulsum est super quod uir
sanctus habitacula sua composuerat. Cum autem beatus Beunos mane ab ecclesia
digressus. super oram maris staret. et qualiter prius exundate aequ in se redirent
quadamque ui occulta ad se fluctus suos attraherent. admirando intueretur,
forte annum inolutum in littore eminus conspicatur. Accedensque propius,
quid illud eset certius scire conatur. Admotaque manu ab arena maris
illud eleuans. pannumque inolutumque evoluens, casulam inuenit.
nichil penitus lesionis habentem. Pannus quoque qui illam exterius obvoluerat. ita
siccus apparebat, ac si aquam non attigisset. Cogitante autem illo soller=
tius. et causam huius uentionis discernere conante, simulque admirante
quod intra bibule arenê aquosa spatia aliqul) non madidum inueniri potu=

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erit, latenter subiit in mentem eius deo dilecte uirginis WENEFREDE memoria.
Habitaque secum deliberacione. qualiter ei preceperit omni anno munus
para=
tumque in fonte suo qui in riium fluit deponer, cognouit tandem spiritus sancto sibi
reae=
lante. a beata uirgine illud transmissum. a beata uirgine per equareas sinus illese
sibi delatum. De quoque inde suppliciter gratias agens. munus illud beneigne susceptum
in ecclesia reposuit, tam sui ipsius quam aliorum seruorum dei usibus deinceps exhi=
bendum. Gaudebatque quam maxime, quod uerborum suorum beata uirgo memor
exterta. et quod tam preclara fama illius fuit, quod ab illa omnis fere prouincia
illuminae erat. Orabat autem dominum incrementa uirtutum inilla augeri. et
quicquid in oculis eius placitum erat, in ea multipliciter inueniri. aliorumque consci=
entias per illam celeste duemotione accendi. Ex effectu uero satis patuit deum
preces ipsius suscepisse, auresque Clementie sue exaudibles illi exhibuisse.
Et enim in tantum celestis exercitii studium in uirgine profecerat, ut in illa

29 Pannum The scribe inked a p over the erroneous u.
totius perfectionis summa inueniretur. et ipsa quasi singulare iubar totius prouintiç.
forma uiuendi et exemplum beneagendi; tam presentibus quam absentibus appare=
ret. Efficatiam quoque mirabilem atque diuinam habebat. ad persuadendum quod uole=
bat. Nam quotiens commissum sibi talentum diuini uerbi alis dispensandum suscipiebat.
tanta\textsuperscript{30} uenerat ei in sermone facultas. et insententiis modesta grauitas,
ut omnes fere ipsius loquela deliniret. et in deuotionem dei deuinciret. Pro inde
uniuersi pene patriam illam inhabitantes. crebris admonitionibus coherciti;
ab omnibus se abstinebant. què sibi salutem impedire poterant; ardentiue feruo=
re ad ea intendebant. què fidei opera esse sciebant; et què beatam uirginem uel suas
consortes affectare uidebant. Ipsa uero ad omnia que beatus uir Beunous ei dixerat
uel preeperat. se curiosam exhibebat; nichil prorsus intermittentis de omnibus sibi
imperatis.
S\textsuperscript{31} ingulis uero annis in die kalendarem mai munus transmittebat
magistro suo dum uiuebat. modo quo superius designauimus. Et licet magnum spa=
cium illos ab inuicem dirimebat; quinquaginta enim miliaria aut eo amplius inter
illos distantiam faciebant; unius tamen noctis spacio per sinuosa maris uolumi=
na deportatum. ad ianuam monasterii sui mane in arena littoris inueni=
ebatur. Ex hoc autem beato uiro additum cognomen est, quod apud Walie homines ho=
dieque memoriale habetur. Nam Beunous casulsech. idest Beunous casula=
{149r}
sicca uocatur; eo quod per aquas ab aquis illesa ad eum sicca casula deferretur. Accidit
autem dum uirgo hunc mittendi modum singulis annis obseruaret; ut beatus Be=
unos longo consecus senio. uirtutibus plenus. et operibus preclarus. caducum et
erumnis
obsitum reliquens seculum; ad celeste migraret gaudium. De cuius uita uel obitu.
et què iuuenis egerit. uel què post mortem mirabilia fecerit; habentur adhuc in re=
uerenti memoria monimenta. illius uite modum et mores designantia. Hoc quoque
precipuum et memoriale de eo predicatur; quod multo plura miracula mortuus fa=
ciát, quam iuuenis. Cuius discussus cum sancte uirgini innotuit; multis illum lacrimis

\textsuperscript{30} tanta (margin, possibly just marking out a line of interest) 1
\textsuperscript{31} S is a large red initial covering one line.
VITAE SANCTORUM CAMBRIAE

9 et p<sup>rationibus</sup><sup>32</sup> prosecuta est<sub>2</sub> atque prefatum munus ulterior transmittere destitit. Tunc autem
10 primum omni humana consolatione se destitutam dicens.edere cepit locum in quo
mora=
11 batu<sub>r</sub>. Paululumque procedente tempore cum pars maxima consortum suarum virginum
dec
12 hoc seculo migrasset, odio habere locum illum cepit. in quo catenus conuersata erat.
Me=
13 morque verborum preceptoris sui. quibus illum post septem annos alium debe<sub>r</sub> inuisere
et in=
14 colere locum designauerat, inulti<sub>mi</sub> expletione anni cepit fastidire locum.
15 et omnia prorsus edificiorum genera intermittere. Et quoniam facies eius alias intendentis
16 erat, requiem non habebat spiritus eius. dum ibi degebat. Nec tamen donec consummati
esent.
17 prefati septem anni habitationem illum dimittere. aut uspian abire facultatem
18 habere potuit. Cum autem omnes eulatori<sub>e</sub> esent<sub>r</sub>, tum illa ipsius compos effecta<sub>t</sub> toto
19 conamine ad deum mentem erigens. deprecabatur ut eam [ad<sup>34</sup>] talem locum destinaret. ubi
20 et sibi placere et aliis proficere posset<sup>33</sup> Locumque illum in quo prius conuersationem
habuerat.
21 sua benedictione perfundere xxxxxxx<sup>{dignaretur}</sup>: ut qui illuc orationis gratia.<sup>34</sup> adueniret<sub>r</sub>,
inuo=
22 cato nomine ipsius atque patrocinantibus illis qui ibidem actus suos et mores pro illius
amore
23 correxerint, quod postularet consequeretur. Quam petitionem ad dei aures peruenisse
24 testantur innumere gentes in eodem loco a diuersorum morborum inualitudinibus
25 liberate. Quod postea patentibus demonstrabitur exemplis, cum prius narrationem
histo=<sup>rie</sup> texuerimus.<sup>35</sup>

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<sup>32</sup> p<sup>rationibus</sup> The scribe erased the descender of the p to transform it into an o.

<sup>33</sup> posset A punctus may have been deleted here due to the deletion of the word below.

<sup>34</sup> gratia (margin with a signe-de-renvoi) {aut aliquius remediis consequendi causa}.

<sup>35</sup> histo=<sup>rie</sup> texuerimus. The letters in superscript are written in a space on the subsequent line.
26 C\(^{36}\) VM igitur beata uirgo WENEFREDA
27 sollicita orationi instaret. dei clementiam sibi affuturam; et preducem iti=
28 neris sui eam fore depostulans. nocte quadam uigiliis et obsecrationibus inten=
29 denti, diuinum ei huiuemodi oraculum insonuit. Assumpta tecum una tantummodo
30 uirgine comite. uade ad beatum deiferum qui moratur in loco qui botauarrus
31 appellatur; illoque consess\(^{37}\) quid deinceps factura eris uel quo abitura cognosces.

Erat

\{149v\}

1 quippe\(^{38}\) uir ille magnus coram domino in omnibus mandatis et iustificationibus eius sine
2 querela incendens. De quo refertur quod cum uirtutum gratia copiosius exuberaret.

fontem

3 de terra erumpere fecerit eoque extensa manu benedicto. deum exorasse quatusinus
4 quicumque eger in illo se msererit. sanitate potitus ad sua reuertatur. Quod ita factum
esse

5 plerique ibidem sanitatem adepti contestati sunt. Cum uero plurima miracula per illum
ccele=

6 bri sermone gesta referantar; unum tamen post obitum eius patronum specialius inserere
7 placuit. quatusinus diligentius illo inspecto; cuius meriti fuerit facile disnoscatur.
8 Fures quidam ad latrocinandum exunctes. in cimiterio beati Deiferi duos inue=
9 nerunt equos. Quos secum educentes; libere se illos abituros fore sperauerunt. Domini
uero illorum

10 adcimiterium in quo eos deposuerant uenientes; et non illos ibidem reperrerentes.
11 furto ablatos cognouerunt. Ad hospitiaque reuersi. candelas fecerunt. atque
12 ecclesiam sanctissimi confessoris ingressi. super altare illas posuerunt. Qu\'e quoniam ac=
13 cense non erant. nec ignem quo eas accenderant ad manum habeant; sanctum dei hu=
14 militer deprecati sunt. quatusinus aut eas lumine diuinitus emisco accenderet. aut in=
15 accensas equa acciperet deuotione; ac si illuminate sibi darentur. Sanctus uero illorum

\(^{36}\) C is a large red initial covering two lines.
\(^{37}\) consess\(^{\text{(ulto)}}\) One of the deleted letters seems to have been a single minim, which has been used to form part of the u in the emendation.
\(^{38}\) quippe (top margin, erased) There is erased marginalia here, which may prove more visible if subject to multispectral imaging or similar techniques.
precibus se presentem adesse ostendens, ipsis coram positis luce subita candelas
corum accedit. Unde et maior illis ad sanctum Dei ferum deuoio exirevit, et
spes eis suborta est recuperandi quod iniuste admiserant. Nec fefellit eos
sua opinio. Nam prefati fures per omnem uagantes circumiacentem prouinciam. cum
circa mediam noctem se longius effugisse putassent, sollertius scire volentes
locum ad quem peruenissent. tandem ad sepen qua prefatum cimierium ambiebatur se
uenisse compererunt. Nimioque affecti dolore. seque non impune si capi possent
illud latrocinium fecisse scientes, iterum flexis habenis diffugium querere temp=
tauerunt. Set nec tunc imbecillis erat uirtus diuina. in illis manum potentie
sue ostendere. Nam cum aliquantis per se elongatos putassent, erumpente diei
crepusculo. ad predictum locum reduces fieri compulsi sunt, atque infra eiusdem
cimiterii ambitum equis desilire. illorumque habenas in manibus suis tenere.
Qui autem equos perdiderant. nondum ab eodem loco elongati fuerant; sed interim
in ecclesia
morati per sanctum domini aliquod solatium in proximo sibi fieri confidebant. Mane ergo
illeuscente de ecclesia exuentes. uiderunt equos suos in atrio stare. et qui illos
adduxerant eosdem in manibus tenere. Vnde deum benedicentes. et sancto DEI=

1  fero gratias agentes, caballos suos susceperunt, fures impunitos abire
2  permittentes. Ex his itaque digestis. quanti meriti fuerit uir sanctus ad quem be=
3  ata WENEFREDA diuino oraculo pergere iussa est, facile conici potest.
4  P\textsuperscript{39} GITVR sanctissima uirgo committens deo locum suum. et omnes
5  cum quibus habitauerat, una sola uirgine comite contenta, ut in oraculo audie=
6  rat. peregrinationem suam aggressa est. Ueniensque ad sanctum Deus ferum quem octo
7  fere miliaris a loco de quo ipsa egressa est distare constabat, benigno fauo=
8  re ab eo susceptam est.\textsuperscript{40} Cum\textsuperscript{\textit{que}} prius orationi diutiis incubuissent, consederunt pa=
9  riter. uirgine causam aduentus sui illi penitus exponente. Cui uir sanctus in hunc
10  modum respondit. Ego inquit huius diuini consili adhuc prorsus ignarus ex=
11  isto, sed parumper patere. hic nobiscum hac nocte degens. Forsitan digna=

\textsuperscript{39} I is a large green initial covering six lines.
\textsuperscript{40} \textit{esse}. Accent above the e suggests the scribe originally intended to write the abbreviation for est, before changing
his mind and writing the word in full.
bitur dominus alicud nobis reuelare. quod sibi sit placitum; et tui propositi
compendium.

Quod ipsa libenter annuit; procudubio sciens ex responsio celesti ad se
facto insinuatum sibi fuisse. apud eundem sanctum se doceri quid acturi esset. Sancto
igitur tota illa nocte ut solitus erat orationem facienti, uox de celis insonuit
dicens. Dic karissime filie meç uirginem WENEFREDE. quatinus ad uicum eat qui uocatur
henthaliantus. ibi desiderii sui uotis ex aliqua parte potitura. Ibi enim uirum ue=
nerablem Saturnum nomine inuentura est; per quem plenius audiet quid deinceps actura
uel in quo loco omni uite sue tempore sit habitura. Mane itaque uirginem ad se convu=
cans sanctus Deiferus; nichil prorsus reticuit de omnibus quæ diuinitus edoctus fuerat.

Vianque

illi ostendens qua ad predictum sanctum pergere debebat, gaudenter eam incidere ad=
monuit; dicens sibi de celestibus insinuatum esse quod apud eundem sanctum patenter
sit auditura quid sibi conueniat. omnemque penitus suæ necessitatis seriem.
B EATA uero WENEFREDA plurimum gauisa. quod amota omni
dubitacione ad aliquid certitudinem per beatum Deiferum sit perducta.
et quia deum curam sui habere cognoverit; sanctissimo uiro ualedicens; assumpta
comite sua ad beatum Saturnum iter arripuit. Ad quem cum peruenisset, be=
nignissime ab eo suscepta est. Ile siquidem totius propositi eius et itineris prius conscient
effectus. responso sibi de supernis super hac re facto; beatam uirginem omni deuo=
tions affectu suscepit. De hinc admonens quatinus illa nocte secum ma=
eret. crastina die omnibus quibus indigebat plenius instruenda; consensit.

{150v}

Atque ad orationem primitus ducta. cum eo resedit; dicens se iussu dei ad illum
uenisse. ut ipsius doctrina uotis sui compos efficeretur. Tota itaque nocte ibidem
permanens. mane facto huiusmodi a beato sartuno uerba auduuit. Est locus
quidam Witheriacus nuncupatus. multorum sanctorum pigneribus refertus; et pro illorum
ueneranda conversatione ad deo electus. atque ab omni populo in nima reverentia
habitut. Hunc locum inuisere precipit deus. atque dum adduxeris tua presentia in=
habitare; tuisque exemplis aliorum animos informare. Ibi est quidam multarum

41 B is a large red initial covering two lines. The B at the bottom of the page is possibly a guide letter.
VITAE SANCTORUM CAMBRIAE

8 uirtutum abbas nomine Elerius. quem iugis gemitus et oratio perseverans. ita ab omnibus
9 secularibus curis liberum et defectum reddiderunt. ut iam nil terrenum sapiat, nichil
10 prorsus mundane delectionis affectet. totus celestibus intentus. Ad hunc te desti=
11 nare diuino sum precepto admonitius, tibique insuper intimare. quod ibi inuentura
12 sis quicquid anime celestia desideranti in presenti uita sufficere debet. Nam ibi sunt
13 deo dicate uirgines. ab ipsis infantie rudimentiis in professione uite sanctimoni=
14 alis celibatum observantes. et diligentii deuotione proposito suo intenden=
15 tes. tuis admonitionibus et exemplis dei nutu aliquatenus meliores efficiende. 42
16 Licet enim in familicio christi peruigili obseruanta se custodiant, tuo tamen
17 aduentu et deuotiones reddentur. et maior eas diuinitatis splendor ilu=lustrabit. 43
18 144.La audita conversatone uirginum. ad laudem earum
19 plurimum alludens; iam dudum se eodem desiderio astrigni profitetur; atque cum eis
20 titulum uirginitatis libentissime uelle amplecti. Ducem autem uie postulat
21 sibi quantotius prouideri. Sanctus uero saturnus diaconum suum beate uirgini
22 committens. et be=
23 ato Elerio per xxxxxx (cum illam) destinans. deducere eam et ipse aliquantulum cepit.
Cumque
24 inter loquendum multa illi de loci ipsius quem adibat amenitate retulisset, tandem
25 discedere ab ea uolens. benedictionem postulatus imperititur. Deinde multa ei a deo
26 bona tribui deposcens. ad prouta sanctus regressus est, et illa quo tendebat appropiauit.
27 Cuius aduentum uir sanctus per spiritum sanctum prouosces; citus in occurrsum illius
28 profectus est. Et
29 quemadmodum deebat fidelissimam dei cultricem illam suscepit; diaco4o,45 qui cum ea
30 uenerat omnia referente quæ suo doctori diuinitus fuerant intimata, et qualiter dei
31 admonitione ad illum sit destinata locum. Sanctus uero prius illam rite salutatam. atque
32 debita ueneratione honoratam, ecclesiam orandi gratia introduxit. Completaque
33 oratone. sanctus in amplexus uirginis incumbit; et ut constantis sit animi exhor=

42 efficiende. Final de. appears to have been redrawn in darker ink.
43 lustrabit. The letters in superscript are written in a space on the subsequent line.
44 I is a large green initial covering five lines.
45 diaco The n of diacono appears to have been adapted from the base of a t with a further minim added.
Postmodum ad secretam collationem eam uocans. quid mente conceperit. et quid agere

deliberauerit percutatur. Quam quasi enim inquit omnem utque tu modum uel qualiter sis diuinis

initiata misterii. uel quomodo proprii capitis abscisione passionis titulum sis adeps ta que uie sint insignia martriri tui. et cruris effusi. paruitati me ç a su

pernis sit manifestatum que causa tamen tanti itineris laborem assumere te compulerit tuo cupio ore doceri. Cui sic uirgo respondit. Qui illa que modo intimasti tibi re=

uelare dignatus est non funditus te ignarum reliquit ut arbitror de his que mente

reueluo. uel quare ad ipsum perueni locum. Nam ut potuit tibi que circa me fuerunt preteri=

ta reuelare ç potuit etiam plane et michi euentura pariter manifestare. Ideoque

susice me tibi diuinus destinam. meamque amodo conuersionem ita dispone. sicut

tibi est celesti preostensum oraculo. Tunc uir sanctus nocte illa que imminebat huius

csilii

diffinitionem differre decreuit. illamque hoc patienter ferre satis humiliter

exorauit. Sancto itaque Elerio per totam noctem orationibus incumbente. et beata

WENEFREDA pariter peruigili continuatione precibus intendente huius negotii cer=
titudo sancto confessori paululum circa crepusculum dici quiescenti manifestata est.

Plurimumque gratulabundus effectus. ad uirginem mane uenit rursusque in illius ruens

amplexus. gaudere eam atque securitatem ex inde habere monuit. Postea uero manum

ipsius arripiens. ad uirginum conuentum qui in codem loco ut prediximus celebris erat
cam

introduxit ç his sermonibus ad illas concionatus. Animist estote attentiores –

carissime filic. Est enim opere precium uobis insinuare. quanto splendore uos illustrare
dignata est misericorditer diuina clementia. Ecce hanc deuotam sibi uirginem ad comma=
nendum uobis et conuiuendum destinauit. quatinus inspecta ui a eius æ exemplis illius

in dei famulatu deuotiores efficiamini ç et ipsi pro melioratione uestra in celis

46 effusi An ascender rises from the left side of the e, possibly a remnant of an incomplete f, s, l, or b which the scribe initially wrote.

47 csili Sic. No abbreviation mark.
detur retribution. Hec est illa uirgo WENEFREDA cuius ad aures uetras iam olim procla=
ra conoualuit fama, quæ ne castitatis suæ detrimentum patetur. persecutorum infesta=
tiones, simul et blandientium lex (nocinæa) contempsit, atque ad ultimum pro uirgi=
nitate sue custodia. absconsione capitis morti libenter elegit. Hec est inquam
illa. cuius triumphi insignia late per ecclesiæ emicavit et cuius titulis omnis ista
province magno se donari bona gloriatur. Hec sola et martitii et egregie
confessionis palam. a deo se adepturam fore non ignorat. Ad uos ergo uenit uo=
biscum mansura. atque obitus sui diem expectatur, quæ iam meritis suis celos petii=

{151v}

et cuius inter beatos martirium locus retributionis conservatur. Uos itaque pro ipsius ad=
uentu admodum gaudentes estote, et celestem thesaurum inter uos habitan=
tem deo totius ampletimini sollicito operibus illius intendentis. atque ipsum
toto conamine imitantis. Et enim adhoc illam huc destinavit altissimus.
quatinus et uos illam inspicientes. merita uestra cum ipsius meritis incelesti reponatis.
et locus hic dum mundus iste durauerit. propter eam celebris fama reispergatur.
P ost hec uerba ad unam conversus dominam quæ et mater sui ipsius erat. et aliis
sanctimonialibus prelata, tibi inquit o karissima mater curam istius deo dilecte
uirginis specialius committo. Tu igitur eius uestigiis inhere. tu opera imitare.
tu curam omnium quæ ad eam pertinent. uel quicquid (sibi) placere cognoueris, instanti
lertia exequere. Notunque sit tibi et ceteris in nostra nunc presentia considentibus.
hanc beatam uirginem diuno oraculo ad hunc locum esse transmissam. Ex quo ma=
iores deuoitionem circa illam habere debitis, et quanta cure sit locus iste ante deum
non ignorare. His dictis sanctus confessor discissit, et beata WENEFREDA cum
ancillis dei deinceps conversat continuedis remansit. Et tunc quidem totius religionis arcem
arripere festinabat. atque in omnium uiritutum culmine constans persistebat. ac si
eatenus huiusmodi sanctitatis funditus aliena extitisset. Et quoniam beato uiro re=
ferente prima conversionis sue auspicia sanctis uirginibus reuelata fuerant. ita
ardenti deuotione omnen salutis uiam aggressa est, uelud si tunc primitus conuer=

48 martiris's The scribe changed the erroneous r into an e by adding a loop.
49 P is a large red initial, the body of which covers two lines and the descender a further three.
ti ad deum cepisset. Eratque in illa iugis abstinentia. custosque sue boni=
tatis et sanctimonie perseverans oratio, et humilis conuersatio. In ipsa exem=
plum patientie et obedientiæ cetere uirgines accipiebat, cumque in omnibus
que ad salutem pertinebat preuiam sibi efficiebat. Omnia que honestatis erant.
que uirtutis. in illa affluenter imueniebant, ideoque non modicum illi reuener=
tiam exhiebant. Illa uero que predata eis erat. mater scilicet sancti confessoris=
Elerii. Theonia nomine. cam solenni affectu diligebat; atque illius consiliis
tam sui ipsius quam ceterarum uirginum sibi commissarum curam dispensabat. Venera=
batur etiam in illa peruigilem instantiam. et admirabatur continuam abstinentiam.
dulcieque gaudio omnium uirtutum in illa perseverantiam amplectebatur. Sepius
quoque cum illa de celestis regni desideriis tractans. lacrimis de oculus eius efflu=
ere faciebat ubertim (ubertim faciebat)\textsuperscript{50}. et ipsa que lacrimabatur. Erat enim cadem matrona

\textsuperscript{50} faciebat ubertim (ubertim faciebat) A second hand has inked a miniscule b over faciebat and a miniscule a over ubertim, indicating that the order of these two words should be inverted.

\textsuperscript{51} S is a large green initial, covering two lines.
dam uero sufficiebat sola illiusuisio et allocutio. Nonnulli autem importunius se
ingerentes. locum sectionis incollo virginis ostendisibi humilieterpebant.
Quorum petitionibus reluctari timebat. ne et illorum deuoio inde minue=
retur et sibilllud ad superbiam deputaretur. Qui uidentes in colloeius pellem secti=
onis locum obtregentem. niuemo colore albescentem. a lacrimis abstinere non po=
terant. Deumque in suis magnaliis benedicentes. et nimia pleni admirati=
one; ad propria redibant.
Q Adam uero die beatus Elerius clastra sanctimonialium est ingressus. sanctam
uirginem WENEFREDAM usitatutus. et cum illa que dei erant tractaturus.
Loquentibus autem eis ad inuicem diutius. fortuitusermo incidit de memoria
mortis. Tunc sanctus nacta occasione preferendi quod frequentius animo reuoluerat.
gau=
dio inquit quod deus ad hunc te destinauerit locum. corpus meum sepulture tradituram.
meique memoriam post obitum meum habitarunt. Hoc enim a deo michi concedi sepius
deprecatus sum. ut uidelicet aliquem ex suis famulis siue ancillis huc desti=
aret. qui et me sepeliret et post me hunc incolens locum. celebrem illum facie=
{152v}
ret. Cui sic beata virgo respondit. Non equidem ita futurum est; nec sic est preordi=
natum & a deo. Te enim oportet me superstite et coastante. dominam meam matrem
tuam
prius humi tradere. atque demum post aliquantorum curricula annorum corpus meum
sepe=
lire. Dehinc plenus dierum in pace uitam consummabis. atque ad patres tuos
translatus. in celesti regno inuenies que ibi conseruanda reposueris. His sanctus
confessor auditis, descessit. In proximo autem patuit illam ueram protulisse prophetiam.
Nam post aliamquantulum temporis beata theonia graui infirmitate correpta. acule=
is mortis ad presens super venture cepit urgeri. Cumque filie eius virgines scilicet
que sub illius disciplina erant cognouissent uelocem eius abscessum; nimio fle=
tu et dolore tabescere ceperunt. Vehementer enim lamentabantur quia amitiebant
matrem quie eas aluerat. et in deis seruitute educauerat. et diuina misteria

52 Q is a large red initial covering two lines.
edocuerat. Quas illa uerbis consolatoriis confortans. ibi debere dicebat huius=
modi lugubres uoces emitti. ubi meliori deterior succedit, et ubi iura diui=
na per malos successores decidunt. Vbi uero bono melior succedit. et illa que
dei sunt in melius semper prouehuntur. ibi non luctus et desolationes admittingende sunt.
sed potius hilari corde cum gaudio spirituali meliorationem a supernis emissam sus=
cipere. hominis est bonam mentis habitudinem possidentis. Et uos inquit ideo meum
discessum patienter tolerare debitis. quoniam hanc beatissimam uirginem WENEFRE=
DAM uobisícum habiture estis, in qua omnia que ad doctrinam uel ad exemplum salutis
pertinent
sufficienter inuenire potestis. Illam oculis interioribus intuemini. et mentis affectu
imitamini, ad illam quasi ad singularis sidus gressus uestros dirigite. et omnium agen=
dorum uestorum curas illi impex(o)ndite. scientes proculubio deum uobis ad omnia
coad=
iutorem existere. si istius uirginis consiliis consentientes adquieueritis. Post hec uerba a
filio
sua(o) sancto uidelicet confessore Elerio. uiuificam dominici corporis et sanguinis
commu=
nionem accepit, atque statim de hoc seculo migrans. in manus sanctorum angelorum
spiritum
reddidit. Qua decenter composita et ut talem tantamque decedbat matronam cum ni=
mio planctu et fletu cunctorum sepulta, ur sanctus beate WENEFREDE ce=
terum uirginum custodiam et curam commisit. Cuius imperio quamuis illa plurimum
re=
sisterc laboraret, tamen uerens iudicium dei subire si ulterius reniti temptasset,
tandem consensit. suoque oneri aliorum curam adiecit. Iam uero enarrari non potest.
qua as obstinazione totius abstinentie austeritatem arripuerit, qua cruces uel=
{153r}
qua sa supplicia corpori suo indixerit. quante parcitatis seu seueritatis sibi ipsi
extiterit. Verum ut absolute cuncta diffilinam. nichil prorsus intactum dimitte=
bat, quod ad propriam salutem. uel aliorum exemplum et utilitatem pertinere cognosce=
bat. In his igitur modis constituta. ab uniuersis simplici diligebatur affectu, et tam
extranei quam domestici honorem ei exhibebant. et eam reuerenter uenerabantur.
VITAE SANCTORUM CAMBRIAE

6  B\textsuperscript{53} E\textit{atus uero} Eleri\textit{us et ceteri qui} in Wali\textit{am morabantur su\textit{mi uiri uidentes in uirgine tant\textit{am perfectionem}}; mult\textit{um ei deferebant, atque reuerebantur eam.}

7  Optim\textit{ates quique et nobles patr\textit{ie eam dulci deuotione amplectebantur. et ui=}

8  dent\textit{es benignam illi\textit{us convers\textit{ationem}}. nimi\textit{s edificab\textit{antur}}. Multi quo\textit{que minoris dignitati\textit{s uiri ad illam uenientes. et mod\textit{estiam habitudini\textit{nus attendentes.}}}

9  mag\textit{namque ex sermon\textit{ibus eius \textit{efificationem}} accipientes\textit{e} pr\textit{omtiores ad de\textit{i serui=}

10  tium \textit{deinceps reddebantur}. Sed \textit{et latrunculi et alien\textit{e possessionis inuaso=}

11  res. inspecta uult\textit{us illi\textit{us habitudine atque auditus sermon\textit{ibus eius}}. corde con=}

12  puncti \textit{sun= et quidam illorum exinde m\textit{itiores effici\textit{cti}}. n\textit{onnul\textit{i uero omni\textit{nus latro\textit{cinia interim\textit{tentes. conuersi sunt ad domin\textit{um}}. public\textit{am de commiss\textit{is sui\textit{es peni\textit{tientiam}}

13  agentes. Et ut de\textit{finite cuncta comple\textit{ctat. nulla etas. nul\textit{lusque sexus nul=}}

14  li\textit{us etiam negotiationis homo. infra illam patri\textit{am re\textit{lictus uidebatur, qui de benefi\textit{ciis}}

15  hui\textit{us uirginis aliq\textit{uo} emolument\textit{um non haberet. Gratulabatur inde ineffabiliter am\textit{icus dei sanctus Eleri\textit{us. \textit{predicationemque populo de ca non numquam faciebat, dicens inter=}

16  cetera quod deu\textit{us ad illuminatione\textit{m fidelis populi illam e\textit{idem patrie destinauerit. et quia in}

17  \textit{(habitat\textit{e) illa (m)\textit{ destina uirtus diuinitatis. Quod multi satis comp\textit{ertum habe\textit{bant. Nam uirtutes}}

18  inn\textit{umere et sanitates egrotis per\textit{cam largite. diuinitatis uiritatem illam \textit{\textbullet binere}\textsuperscript{54} plur\textit{i=}}

19  mum contestab\textit{antur. Quicunque enim eger ad illam ueni\textit{ebat, sospit\textit{ate recepta in\textit{colu=}

20  mis discedebat. Qui\textit{ tristis adueniebat, gaudens redibat. Qui\textit{ aliqua oppressus cordis molesti\textit{a, uel alia exterius accidente causa gr\textit{auatus accurrebat, statim liberatus}

21  acuris se\textit{ prementibus atque sue\textit{e volun\textit{tatis com\textit{pos effectus, ad sua\textit{e hilaris reuerti=}}

22  batur. Null\textit{i quidem nocebat. sed unuiersus commun\textit{iter. et sing\textit{ulis particulariter in=}

23  al\textit{iq\textit{uo proficiebat. Quicunque enim peram\textit{bitem illi\textit{us \textbullet (predi\textit{um habitantes.) corpor\textit{orum aut animarum sua=}}

24  rum in\textit{fortunis urgeb\textit{bantur; per illam celeri\textit{us cupita remedia consequ\textit{ebantur. Se ipsam}

\textsuperscript{53} B is a large green initial covering two lines.

\textsuperscript{54} \textbullet binere The initial o appears to have been formed from another letter. Traces of a descender can be seen underneath.
ab omnibus implicamentis mundialibus ita alienam custodiebat. ut immundam se pu-
taret si uel paruissimum quid de omnibus que ad huius seculi pertinebat luxum. in usus=

C56  Ontigit ergo inter hæc postquam deo
dilecta uirgo WENEFREDA deus deo famulatu acceptam superno re=
gi uitam duxisset, ecce dominus iesus ancillam suam de laboriosa huius uite serui=
tute. ad perpetue beatitudinis requiem assumere uolens. quadam nocte in ora=
torio orationibus uel canti diem obitus sui proxime instare innotuit. Quæ ut se
uocatam sensit. confessim gratia dei se uisitatam cognouit, ouantique spiritu ad=
perhennis regni gaudia se preparare cepit. Tunc noctibus continuis in ecclesia
orans pernoctabat. diebus uero in omni uirtute toto conamine persistebat, nichil
pro uiribus infectum relinquent. de omnibus quæ facienda didicerat. Virginibus autem
secum manentibus abscessum suum cito instare denuntiauit. Quo audito ancil=
le dei nimo ceperunt merore affici, et inconsolabili dolore torqueri. Quæ bea=
ta uirgo suis consolationibus refouere temptans, dicebat illas pro sua corporali=
discussion non debere contristari. quoniam de corruptione ad incorruptionem. de
miseris ad gaudia transmigrat. Debere eas potius plurimum gratulari. et secum
congaudere, quia ad talem dominum pergebat. apud quem pro illis intercedere. et eis
quam ma=

55 conti
56 C is a large red initial covering two lines.
VITAE SANCTORUM CAMBRIAE

25 sius suffragis adiuvari mererentur. Vt autem ad beati Elerii cognitionem ru=
26 mor iste perlatu est; ipse presertim super abscessu dilecte sibi virginis nimiis gemi=
27 tibus angebatur. Sciens quippe illam peculiaris gratie dote duinitus donatam.
28 dum ipse in corpore peregrinaretur, secum manere nima deuotione optabat.
29 Nunc autem quamuis illa de calamitate et erumpnis ad sine fine mansurum transi=
30 ret gaudium, se in perturbationibus mundialibus relicto. solatia peregrinationis
31 suç se amittere egre ferebat. Illius tamen aspectibus et collocutionibus quasi inge

\{154r\}

1 sese pius inserens. boni pastoris uices et mores gerebat illius in omnibus curam ha=
2 bendo. et que sibi profutura sciebat operosius subministrando.
3 I57Nterea cepit beata urgo graui viscerum dolore urgeri. Cumque languor
4 uhehens eset et cotidie ing[\(c\)] rescens cognouit se obitus sui incitamentis
5 coartari. Tunc totis uiribus ad deum intendens. ut sui misereretor exorabat,
6 et ut anime sue pius presul et custos existeret. ne pessimi predonis preda
7 fieret. Deinde uocato ad se sancto confessore Elerio; muniuit se dominici cor=
8 poris et sanguinis uiatico. Cernens uero socias suas uirgines pro sua egritudine
9 nimiis gemitibus tabeferi, uerbis consolatoriiis eas adhortata est dicens. Nolite
10 filie nolite pro meo discessu nmia tristica affici; quoniam relicta presenti miseria
11 ad summum et incommutabile bonum dei misericordia peruentura sum. Nunc gaudeo
12 quod
13 sponsum terrenum respui. quod omnia mundi \(\text{\textital{delectamenta}}\) solius dei amore
successa
14 calcaui; uel quod nichil in hoc mundo proprium habere disposuit. Ad illum itaque
15 me nunc perrecturam scitote. quem rebus omnibus preposui; et in cuius comparatione
16 omnia mundialia ut stercus arbitrata sum. Illius inquam uisione me per secula fruituram
17 cognoscite pro cuius amore me ipsam detrimentum feci; et omnia carnis oblectamen=
18 ta contemplsi. Vos itaque talem ac tantum dominam diligentie deuotione amplecti=
19 mini. propositis uobis et preostensis salutis exemplis. tota intentione innitimi=
20 ni; celestique sponso cui fidem et castimoniam seruare pepigistis. pactum uestrum
21 custodire conamini. Ipsius enim solius auxilio hunc diem spc secura expectare po=

57 I is a large green initial covering five lines.
Leue quippe et momentaneum existimate. quicquid oculis uestrinis carinalibus se ingeo=
rit. Non enim debetis rebus intendere quæ hodie sunt. et cras euanescent. nec

ab illis incommutabilibus bonis animum flectere quæ nunquam deficient, inquebus

pax et securitas. et gaudium est sempiternum. Post hec uerba adorationem conuer=
sæ, amanibus domini spiritum suum suscipi deposebat.

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lesbia corpus illius attenuaretur. et iam inproximo obitum suum imminere cerneret,
aduocatum ad se beatum Elerium rogauit quatinus corpus suum iuxta corpus beate
Theonie matris suæ sepulture traderetur. Quod cum sanctus uir benignissime concederet
orationi iterum intendens. eadem die id est quæsto nonas nouembri spiritum suum in
manus
creatoris commendanduit. celestibus choris sociandum. Quod uidentes qui aderant,
grauissimis lamentis propisius sunt discesione dissoluti. Quid ibi gemituum. quid
effusum

est lacrimarum Nullus a planctu imminus erat. Omnis sexus et etas ad lamentum

profusius se ueretebat. Et eo quisque sibi magis consulere et proficere credebat. quo maio=
rem dolorem pro illius absentia assumebat. Cumque omnibus communiter intolerabilis
luctus
eset, uirgines presertim quæ cum illa uixerant ingens affectum mesticia. Ipse enim
dominam

et salutis ductricem se amisisse plangebant. Omnibus itaque diverso generes abscessum
illius lamentantibus accurrens uertas Elerius. uerbis consolatoris silentium illis im=
posuit. De hinc commendans animam eius deo. sollicite procurare cepit omnia quæ ad

58 I is a large red initial covering five lines.
VITAE SANCTORUM CAMBRIAEE

14 exequias beate uirginis pertinere uidebantur. Deinde corpus sepeliendorum more compon=15
situm in ecclesia deportari precepit. Peractis uero omnibus que ad funus siue ad seputuram pertinente=
16 bant, in loco quo ipsa petierat. cum maximo omnium planctu et gemitu corpus humi est traditum. In eodem quoque cimiterio multi quidem et magnorum meritorum uiri requiescunt. sed et
18 praclariores et maiores famne funturi sanctissimi confessores chebius et seuanus. quorum prior ad caput illius tumulus est; alter uero in eodem ordine quo ipsa iacet requiescit.
20 Qui (utique) magnarum uirtutum uiri fuise apud indigenas memorantur. eundemque locum ob=
21 sanctorum adisse frequentiam; quos ad exemplum uite presentis agone illuc conuenisse audierant. Extant adhuc ineadem prouincia non nulce in illorum memoria
23 basilice. in quibus quantonum ante deum sint meritorum; per cerebra mortalibvs miracula liquido manifestatur. Ad leuam illius beata Theonia de qua supra retulum sepulta
25 quietur. Ceterum aliorum sanctorum nomina uel numerum ibidem quiescentium; solius dei cog=
26 nitio retinet. Tanta enim sanctorum congerie isdem locus venerabilis habetur. ut nullus
27 (mortalis) omnino omnium eorum nomina scire; uel etiam numerum congestorum comprehendere po=
28 tuerit. Cum quibus omnibus eundem exornat locum beata uirgore WENEFREDA; uir=
29 tutibus clara. et miraculis innumeris choruschanis. Post mortem uero eius multi
30 illuc aduenientes. et per ipsius suffragia petentes a deo infirmitatun suae=
31 rum medelam; uotia sunt adepti remedia. Locus autem ille in magna celebritate

{155r}
1 deinceps est habitus. atque cum magna reuerentia e t ueneracione a multiis orationis
2 causa expetitus. Post aliam quotorum (uero) curricula annorum beatus Eleriis summe sanctora=
3 tis et nimie perfectionis uir uita discedens. plenus omni honestate et religi=
4 one migrauit ad dominiun. Qui in basilica sui nominis sepultus; usque ad hunc diem multi
5 miraculis choruscharxe non destitit. Qui etiam eadem loco plurimum reuerentie et dig=
6 nitatis conferens; miraculis plurimis clarescit.

144
ocus uero in quo prima conversatio est beata uirginis auspicia clarui sunt.
	nimia fidelium frequentatione uenerabilis habitatur. Nam multociens ibidem obten=
tu beata uirginis proclara fluit miracula per que et beatam WENEFREDAM suis

incommoditatibus opitulari posse aduenientes intelligunt. et eo deuotius illuc
cateruatem undique turba fidelis populi accurrunt. precibus illius corporum et animarum

suarum remediae se adipisci sperans. Augetur autem indies aduenientium deuo=
tio. uidentiam rapidissimum fontem qui de loco erupit. in quo prius capud uirginis

ad terram corrupt. atque perspicientium lapides qui infundo fluminis iacent.
in quibus consenuato adhuc sanguine uirginis martirium rubuisse perspicuum est.

Ad quod uidendum cum multi pronis animis circumfluunt intuentes cruorem lapi=
dibus inherentem super decurrentis aqve assidua eluuione non posse abstergi.

admirantur rei noutatatem. et uirginis preregatiauam magnificantes. ad propria

reueruntur. Multi quoque debiles illuc adueniunt. et sani facti ad sua redeunt.

Q VIDAM uir faber in illa patria degens. filiam

habebat a natiuitate sua cecam. Qui audiens plures per beata WE=

NEFREDE merita saniatate donatos. filiam suam cotidie petentem se perduci ad

fontem sancte uirginis. cum nimia deuotione perduxit. Que sero ibi adducta,
de fonte suum capud primum lauit. et sic demum ad ecclesiam est perducta. tota

nocte ibidem in somnis oratura. Quod dum fieret atque loco ad pausandum sibi

parato. diutius obdormiuit. Dehinc expurgiscens bene se uidere testata est.

Intuens autem illam pater ipsius atque ita ut asserebat comperiens. omnibus insinu=
auit que circa filiam suam propter merita sancte WENEFREDE operatus fuerat deus. Atque

ad predicanda uirginis preconia uniuersos qui aderant suis sermonibus incitans,
cum filia sua ad propria est regressus. Ex hoc miraculo multi in deuotione bea=

{155v}

te uirginis accensi passim omnibus audientibus predicabant magnalia uirtu=
tum illius. Quidam uero perhuiusmodi mirabilia opera que per illam fiebant flagitanti

amo=

59 L is a large green capital, covering four lines.

60 Q is a large red initial covering two lines.
re ei inherentes. ad ipsam quasi ad singularum refugium accedebant, atque post pau=

lulum uotis suis potiti. ad sua remeabant. Quod patenter ex subiecto demonstbitur.61

Exemplo.62

E63 x euentu accidit quodam tempore
	non modica in illis partibus perturbatio. Cumque illius pro\u00efintie nobiliores

et potenti\u00eches uicinis amicis suis internumentum direxissent. quatinus sollicitam

rebus suis custodiam adhiberent. et sibi ipsis cautissime precauerent, nuntius

illorum a latronibus circumuentes, ad ecclesi\u00e9m beate uirginis WENEFREDE uelociter

confugium fecit. Insequentibus autem se\u00fe illum euestigio inimicis suis, ipse atrium

c\u00e9clesi\u00e9 cum equo quem equitabat ingressus. ad hostium \u00c9clesi\u00e9 equo desiliuit, et frenum

ad seram hostii ligans firmauit. Demum quoque nimium appropiantes sibi hostes

delinare uolens, ad al\u00ea uelociter cucurrit. Latronum uero unus ceteris

proteruir\u00f3.64 qui nec deum nec sanctos eius reuerebatur. audaci presumptione septa ingre=
diens. ad equum cursu celeri peruenit. Quem extensa manu arripiens. fre=

numque a sera porte resoluens, nichil uirginis merita ueritus abduxit. Homo

uero cuius fuerat equus ab ecclesi\u00e9 agressus, non inuenit quem ibi deposuerat ca=
ballum. Sciens autem quod ab illis qui eum fugi\u00e9tmem in\u00f3ecuti fuerant a\u00e9mp\u00ee
sibi suus fuerat equus, iterum se in ecclesi\u00e9a contulit. Vbi coram deo et beata

uirgine querimoniam sa\u00ef\u00f3m deponens, multis lamentis conquerebatur de uiolen=
tia sibi illata. et qu\u00ea infra septa \u00c9clesi\u00e9 pacem habere non potuerit. Multaue

depo\u00f3\u00e9sationem sanctam uirginem WENEFREDAM efflagitans. quatinus illius presump=
tuose et nimium audacis contumacia memer existeret. atque procommissou

facinore celerem ultionem inferret. a basilica exiens iter quod equus ince=
perat, pedes perficere cogebat\u00f3. Post modicum uero beata uirgo uiolationem

atrii sui seu basilic\u00e9 su\u00ef. cure sibi fore ostendit. atque querimoniam sibi cum ge=
mitu depositam se non usque\u00e9quaque neglienter intermittere manifestauit. Ho=

61 **demonstbitur** Sic.
62 **exemplo.** This word is written in a space on the subsequent line.
63 **E** is a large green initial covering two lines.
64 **proteruir\u00f3** The *er* abbreviation mark is in a darker ink, perhaps to clarify the more ambiguous mark left by the original scribe.
mo enim qui equum ad hostium ecclesia* solucerat. et secum abduxerat
grauissima cepit infirmitate languescere. Post paululum quoque languor
ille a toto corpore deductus. indextro se brachio funditus contulit.
Tantaque miseria et afflictione miserrimum hominem afficiens corripuit.

\{156r\}

1 ut mori mallet quam tantis calamitatibus affligi. Crescebat etiam
cotidianis augmentis cruciatur. nec poterat alcius medici cura le=
niri. Nec destitit. donec ex congesto ibidem noxio humore totum il=
lud brachium cum manu sua putrefactum post nimias et intolerabi=
les passiones a reliquo corpore decideret. Sed nec tunc miserrimus homo
quiæscere. aut prioris molestias funditus euitare potuit; donec ad=
prefatam ecclesiam ueniens. beate uirginis merita humiliter confiteretur.
et pro commisso scele ueniam deprecaretur. Dehinc uero miseratione sanctæ
uirginis a dolore uehementi aliquantulum relevatus ad aliorum caute=
lam ibidem reseruant est. Eo namque uiso terrebantur omnes qui alienis rebus
insidiabant, et ne aliqui ulterius atra ecclesiæ irrumpere presumerent ter=
ribiliter monebant. Omnes quoque qui illum intuebantur. pro tali ausu et
tam misera presumptione tam lacrimabili recompensatione multatum
fuisset urginis merita admirabantur. et deuotiores in eius obsequiis
efficiebantur. Ipse uero qui brachium perdiderat. publica penitentia satis=
faciens beate uirginì. quod temerario ausu septa basilice ipsius ir=
ruperat. et manum suam contra eam leuauerat, multos ab huic usmodi pre=
sumptione compescuit. Accurrebant ceteruam undique populi, mirae=
culam illud insolitus uidere cupientes. uisoque illo pleni admiratione
redibant, preconia uirginis magnifice predican tes.

65 LIUD quoque non minus mirabile per beatam Wenefredam patramum est mi=
raculum. Quodam tempore fures in territorio præfate ecclesiæ uaccam
inuenientes, nullam reuerentiam beate uirginis exhibentes. secum il=
lam furto deduxerunt. Ueruntamen metuentes ne uicini populi illos
insequerentur. et per uestigia uacce quam ducebant recto itinere ad

65 A is a large red initial covering two lines.
se perduerentur. diuerterunt ad uiam duram et saxosam. in qua nec sui ip=

sorum nec animalis uestigia cognosci posse putabant. Verum non

est consilium non est prudentia, neque uirtus contra dominum. Ut enim

uiam petrosam ingressi sunt, in qua magis se occultare putabant

ibi prius illorum\textsuperscript{66} detegi cepit. Statim enim pedes suos uacca usque

ad genua humi infigebat. et tam in saxis quam in dura et ari=

\{156v\}

da uia uestigia animalis patenter apparebant. Et quo se occultius

incedere putabant. eo fuge illorum maior cognitio fiebat; deo me=

rita uirginis per incessus ipsorum declarante. Illi quippe quo longius in=

cedebant, eo sibi ipsis tucius fore credebanter. et securius possider quod

abstulerant confidebant, sed e contrario illis contingebat.

Nam ex quo illi quibus uacca furata fuerat compererunt animal suum

sibi ablatum furto fuisse. statim cum nimia hominum caterua

fures insequi ceperrunt. Videntesque uestigia animalis impressa la=

pidibus et aride terre certiores effecti, sollicite pedum impressio=

ten legebant. Inuocantesque beate uirginis auxilium. per cuius me=

rita tam euidens miraculum inpetris et in dura humo conspicie=

bant, currebant uiam uacce uestigiis sibi preostensam. Latrones

uero clamorem insequentium se audientes. timentesque se capi ab illis,=

cum animali quod ducebant extra uiam abierunt. Sed nec sic occultari

poterant. Nam quocumque persequentes cedebant, semper impressiones pedum

animalis in silicibus et\textsuperscript{1} arido solo patenter in\textsuperscript{2} eniehant, Confirmitque

animis. et confortati miraculo sibi premonstrato, confidenter insequ=

bantur. Et semper quo longius cedebant, eo manifestius animalis uesti=

gia cognoscentes se nequaquam euadere posse. nisi dimissa uacca diffu=

gium quererent, reliquerunt illam in nemore; et ipsi uelocissime fugi=

tenes se occuluerunt. Qui uero insequabantur eos, uaccam solam inuenientes.

fugatis eis qui illam ducebant. quod suum erat receperunt, et retrorsum abi=

re ceperrunt. Inquirentes autem sollicite utrum animal suum eiusmodi uesti=

\textsuperscript{66} illorum (gutter with a signe-de-renvoi) (nequitia)
Gia facet in lapidibus et in terra rediendo retrorsum. sic ut fecerat cum abduceretur. minime inuenuerunt. Tunc quaedem cognoscesserunt quod bea tai urgo illorum causa miraculum illud operata fuerat. ut uidelicer per signa animalis aegroscent quo incidere deberent et quod sibi iniusta rapina ablatum celere consequerentur. Reduntes uero uaccam domino suo restituenrent. et miraculum quod factum erat publice predicauerunt.

Multi quoque abierunt uisuri que de uestigis dicebantur et inuenientes uera fore quod predicabantur et ipsi pariter eadem predicare non cessabat.

[157r]

1 Ex hoc perterriti sunt plurimum omnes qui aliorum rebus inhiabant. et dolum in corde suo machinabantur. preserintique horribiliter admoniti. infra territorium quod ad ecclesiam beate uirginis pertinebat aliquid diriperent, aut aliquatenus latrocinarentur. Latrones autem uerentes iram uirginis. et ne deus propter illius contemptum grauitar indignatus illorum presumptuosam auerunt daciam ulcisceretur. et sic penas darentur ad basilicam sancte uirginis summis animis uenerunt. ueniam postulantes. Vbi publica allega tione se deliquisse confitentes, magnifice uirginis merita predicauerunt.

9 atque omnes qui eos audierunt ab huiusmodi illicita presumpptione dehortantes.

1st TEM de fonte quem prelibauimus ubi ad propria regressi sunt. caput uirginis abscessum ad terram corruit erupisse, ueridicorum assertio nibus miranda recitantur. Cum prius tenelli aliquo sui corporis incommodo laborantes egrotant, proiectos in ipsius scaturigine fontis et pernicita te fluminis delatos. matres illorum hilaris eos et sospitati restitutos repente suscipiunt. Uulgare est atque famosissimum apud omnes (fero) Wa lie habitatores, quod siquis febricitans. aut aliquo membro patiens se il la aqua perfudit. uel lapides quos cruore ipsius perfusos per riuum inueniri predocuimus. patienti membro adhibuerit; prius potata aqua ex la pidum ablutione. confestim sanitati redonabitur. Non nulli etiam qua tinus illuc lotum eant diuinitus admonentur. Frequentius autem ipsa ea dem uirgine noctu per visionem exhortante. multi illuc adueniunt-

67 I is a large green initial, covering five lines.
atque inde requertas uotis suis potiuntur.

Wenefreda ius pertinens, quod nulla unquam imbrium siue niuis ha-

bundantia (per) effluente. aut aliqua urentis gelu (siue) estiue sicciitis

molestia perstringente molere desistit. Quod semel latrones ingressi

ferramenta illa seu instrumenta quibus id genus utitur secum extulerunt. alio

illa transponentes molendino. Verum donec ea ibi fuerunt, nec rota

circuir. nec officialibus illis aliiquis praectus euenire potuit. Custodes

autem officii uidentes questum suum quaqua die minorari. propterea que al-
lata fuerant, non ulcerius passi minorationem suam. foras eiecerunt ea

{157v}

1 quæ afuribus acceperant, statimque rota molendini uertendi licentiam
2 accepit. atque cetera officialia instrumenta pristinum sunt consecuta mo-
3 rem. Que eicta latrones iterum alis transposuerunt locis, quibus eadem
4 per omnia contigerunt. Tandemque compertientes ista duina dispensatione
5 actitari. uidelicet quod nullius loci possent commodo uel utilitati in=
6 seruire, penitentia ducti ad proprium illa detulerunt locum: persuffragia
7 beate uirginis ueniam postulantes. Inquo facto sancte Wenefrede
8 merita apud omnes illam patriam inhabitantes et laudes ipsius in ex=
9 celsis effuerunt. et bestialem malignantium retundunt insaniam:
10 dum sibi quique in malum cedere non ignorant. si quando insanctorum possessio=
11 nibus letali cupiditate illecti grassantur. Ex huiusmodi occasionibus
12 locus ille maximam celebritatem adeptus est. in quo primitus beata uir=
13 go Wenefreda conversata est; adeoque præualuit in eo beati Beuno
14 uaticinium. ut per beatam uirginem cuius in illo prima conversatio fuit pu=
15 blice dei predicentur magnalia, atque multi infrimitatibus suis desidera=
16 ta consequantur ibidem remedia. Et sicut illa a deo locum illum benedici. et
17 celesti uisitatione perlustrari postuluit. ita patentibus signis postea
18 declaratum est adeo illum super hoc exauditam fuisse. In exhibitione
19 enim miraculorum. et mirandorum quæ ibidem fiunt operum. approbatione

68 I is a large red initial, covering five lines.
prefatum sanctum uera preconatum fuisse liquido patet, cuius presagio fuit lo=
cum illum celesti gratia perlustrandum. deumque ibi permerita eiusdem uirginis
multorum salutem operaturum. Hoc quoque Hodieque testantur fidelium turme.
illuc ceteruam confluentes. et propter quæ uenerint adepte. cum
gaudio ad propria reuerentia. Multoque uberius ibidem super infirman=
tes diuine sunt miserationes. quam in loco in quo sanctissimi corporis
eius gleba tumulata fuit. Quod ideo reor factum esse. quod illum locum semper
specialius peculiarem habuerit; in quo conversionis sue primordia micu=
crunt. et ipsa diuinis misteriis est initia et in quo signa martirii
illius peromne tempus recentia perseverant. Veruntamen utroboque mira=
biliter diuina uirtus operatur, et per ipsius suffragia innumera sunt
magnalia egrisique cupita prestantur remedia. Cecis enim per illam uisus

{158r}

restauratur. et surdis auditus donatur, omnes fere aduenientes uotis
suis se potitos peream gloriatur. ad laudem domini nostri iuu christi. Qui cum patre. et
spiritu
sancto uiiit et regnat deus per omnia secula seculorum amen.
I gratia postquam BEATA WENEFREDA innumeris
effulgens uirtutibus celstia migravit ad regnate multis interla=
bentibus annis. regnante Willielmo rege qui primus de normannis reg=
nauit inanglia. Rogerus comes uir illustris et in omni morum et re=
ligionis honestate conspicuus, inurbe salospesberic cenobium edifi=
care cepit. Ad hoc perfectiendum cum diligentia cura intendens. sump=
tibus suis illud adauxit. de hinc abbatem posuit. fratresque ibidem deo ser=
uitorum constituit. Processu uero temporis locus ille deo miserante ex=
crescens. multis ad uiam salutis profuit; cunctisque patriam illam inco=
entibus. diuini odoris fragrantiam prebuit. Cumque fratres illi uirtutibus polle=
rent, quæ uirtutis erant solertia instantia investigare ceperunt. Sepuisque
conquesti ad inuicem quod reliquis sanctorum nimium indigerent; ad id perquiren=
dum sumnopere animos ap pulerunt. Et quoniam in Walia quæ uicina erat eis

69 I is a large green initial covering around seven lines.
VITAE SANCTORUM CAMBRIAE

multorum corpora sanctorum retineri audierant, quia cadem prouiscia ante nullis
inhabitata sit sanctus, quorum meritacius in locis predicabantur, quae=
ter aliquem illorum habere possent. omnimodis perscrutari studuerunt. Sci=
entes quippe il line70 patrociniiis se plurimum apud deum muniri posse. cuuis
honorem cotidi ana deuotione excolerent in terris qui sic eis patroci=
nactur diligenter procurare conati sunt. Verum cum plures preclarissimi
et excellentissi mi confessores ibidem haberentur, cui potissimum in=
tenderent. uel quem specialis desiderarent, hesitare ceperunt.

A71 CCIDIT interea quod quidam ex fratribus graui oppressus infirmitate. ce=
teros fratres uehementer sibi compatientes. nimio dolore conturbaret.
Qui plurimum pro eo solliciti. supplicibus animis deum pro eius incolumitate
degrecati sunt uicinarum ecclesiarius monachis ut idem facerent. humiliter
demandantes. Ut uero tanta fratris illius molestia cestrensis ecclesiam monachis
innotuit, et ipsi eque consternati animis. deum pro ipsius sospitate roga=
turi in ecclesia processerunt. Quibus ante sanctum altare prostratis septemque psal=
{158v}
mos humili deuotione unus eorum. Radulfus nomine qui sup=
rioratus officio fungebatur. uir admodum simplicis animi obdormiuit.
Uisumque est ei uirginem speciosissimam sibi astare. placidoque uultu in hec
uerba prorumpere. Quid est inquit pro quo prostrati oratis. Monachus respondit.
Frater quidam ex nostris familiaribus grauisima infirmitate cruciatur. pro cuius in=
columitate oraturi. nos et preces nostras suppliciter deo prostrinimus. Ad
hec iterum illa. Et ego noui. quod frater ille mentis alienationem patitur. sed si=
eius sanitatem ueracier obtatis. unus ex ubis eat ad fontem sancte Wenefre=
de. et in ecclesia que ibi est in illius memoria missam celebrat. statimque libera=
bitur frater egrotus. Hecicens. disparuit. Monachus uero ad se reuersus, et quie
uiderat uel audierat mente pertractans. noluit quidem tunc uisionem illam ceteris
denuntiare. timens a sociis suis ludibrio haberi. et fantasie depu=
tari que uiderat. Sicque transactis ferme. xl[12]. diebus, eger semper grauius

70 There is a rip, present when the manuscript was first copied, running from line 20 to 23, around two letters wide.
71 A is a large red initial covering two lines.
patiens. lectulo decumbebat. Delatus item remorem. cestrie. de mo=
lestissima incommoditate qua prefatus frater urgebatur; atque loquendi de illo ce=
teris fratribus occasionem dedit. Cumque multis sermonibus egrotum plangerent.
condolentes ei, ille qui uisionem uiderat sumpta audatia retulit cam ex ordi=
ne. cunctis benignissime amicis ipsius uerbis fidem accommodantibus.

Qui iam olim uirginis merita preclara fore audientes. et multa percam miracula
fieri cognoscentes facile animos ad credendum que dice bantar appule=
runt. atque uisioni fidem dederunt. Nam ad cuius fontem ire et in cuius hono=
rem ibi missam cantare monebant; illam procerto sanctam Wenefre=
dam uocari sciebant. Quam etiam prefato fratri apparu isse aiebant.
Itaque consulentibus eis. mittuntur duo monachi ad fontem beate We=
nefrede. in ecclesia illius que ibi iusta fontem est missam celebraturi. et pro egroto
oraturi. Factum est cadem hora qua missa ibidem decantata est, infirmus
frater apud salopesberiam de inualitudine sua conualuit. consortesque suoi pro=
sua sospitate (plurimum) exhila[ra]uit. Post aliquantulum uero temporis isdem frater qui
infir
mus fuerat ad eundem locum perductus est, deo et sancte uirginii gratias pro sani=
tate sibi indulta persoluturus. Cumque in ecclesia prius orasset. et postea
de fonte bibisset. et inde lotus fuisset omnimodis sospes effectus ad=

monasterium est reuersus. Ex inde beate uirginis memoria infratrum cordibus
deuotius inoleuit; ita ut se felices estimarent. si uel modicam particulam
de eius sanctissimo corpore consequi possent. Et licet id arduum et difficile.
et uires suas excedere putarent; tem[p]tandum tamen prorsus statuerunt. Scien=
tesque nichil volunatvi dei resistere posse, deum sibi propitium fieri. et coad=
iuorem affuturam exorauerunt; cuius nutu quelibet impossibilia uel dif=
ficilia. leuiter sibi ad manum prouenire posse non dubitarent.
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8  ODEM tempore rex henricus uir summus et amicus pacis arcem regni
gubernabat. cuius auctoritate pax et securitas totam insulam
obtinebant, coque magis omnibus quocumque incedere uellent. pacifice licebat. Vnde prefati fratres frequentem nuntios in Waliis transmitterent. ubi nam excellentiorem sancti requiescerent. uel potius ubi prefate uirginis tu mulus eset sollicitique quiesuerunt. Inuenitore loco quae\(^{(a)}\) sancte uirginis Wæne feredeossa quiescebant; nimio sunt gaudio exhilarati. Deinde ban
gornense pontifice cuius illa prouincia diocesis erat sibi consentientia; et adiutorium pollicente. principes et nobiles patrie consentaneos sibi et fauentes effecerunt. Res cotidie gradatim procedens. celerem effica
tiam portendere uidebatur, atque fratrum animos inspe sui desiderii extollebat.

10 Sed mors predicti regis henrici reperti interueniens. nimia calami
tate omnem oppressit britanniam; et negotium istud intermittere ad
tempus coegit. Secundo uero imperii regis stephani anno sedatis perturbatio
nibus pristinaque reddità tranquillitate; prefati cenobii abbas herebertus no
mine consilio fratrum priorem suum vocabulo Robertum in Waliis destinatione
diuncto sibi socio quodam monacho Ricardo uocitato. Isdem autem prior in
huius rei procuratione ceteris sollicitior existentia; transmissis frequentem le
gatis suis et litteris perpatram. Hoc in responso acceperat, ut si ipse
ueniret. uotissui composit effectus. cum gaudio reuerentur. Veniens
itaque presulem bangornensis ecclesie prius adiit, et abo ad principem illius
terre transmissis. satis benigne ab eo est susceptus. Cui cum seriem itinere
ris suí et aduentus causam exposuisset, ille huiusmodi uerba ei respon
dit. Non equidem estimauserim sociosque tuos tantum laborem sine dei

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1 nutu et beate uirginis uoluntate assumptisse. Forte enim uidens debi
2 tam sibi reuerentiam a suis non inferri, alias asportari desiderat, ut ab ali
3 enis honorem accipiat. quem sibi sui impedere. aut contempnunt aut ne
4 gligunt. Proinde cedo libens. et beneplacito suo assentire me
5 fateor; ne resistens indignationem eius in ultione pati compelle\(^{(a)}\).r.

\(^{(a)}\) E is a large green initial covering two lines.
Et licet omnibus inmundiciis inquinatus omnium hominum infimus uel de=
terior, tamen audacter ad tumulum eius prorumpere. et sancta eius ossa tangens
ubis ea tradere. nisi pro communi utilitatem patrie alias intendere me opor=
teret. ipsam hoc uelle. et labores uestri. et uisiones ubis ostense mani=
festent. Euntes igitur mee auctoritatis licentia confirmati. locum inquo be=
ata uirgo requiescit festinanter adite; inuenturi ut reor aliquos qui uestri
dispositioni rebelles existent. Sed confidite. quia illius obtentus eos
ubis pacificabit. cuius affectus uos tantum laborem arriper incituit.
Veruntamen ego ad illos homines in quorum patrimonio predicte uirginis
corpus requiescit nuntium destinabo. qui et eis voluntatem meam insinua=
bit. et illos aliquanto pacificiores uobis efficiet. His dictis, eos inpace
dimisit. Itaque profecti ab eo. recto tramite tetenderunt ad locum in quo
sanctissimum corpus uenerabilis Wenefredre repositum erat. Erantque simul=
septem; prefatus uidelicet prior. et cum eo uiri uenerabiles prior censtrensis. qui=
damque sacerdos multarum uirtutum uir. eadem gente progenitus, fraterque quem
 quem de monasterio secum prior adduxerat. tresque uiri alii. Cunque simpli
citer in itinere gradientes de eodem negotio loquerentur; obuium habue=
runt hominem unum illius patrie non ignobilem. quis eset prior salosberie interrogan=
tem. Cui sibi ostensu hec uerba intulit. Legationem uirorum qui illud predium
inhabitant in quo sancte Wenefredre uirginis ossa continentur. quod Witheri=
acus nuncupatur, tibi dicturus adueni. Nouveris graui eos indignatione
aduersum te commouer; quod sanctorum corpora penes se reposita. quibus ipsi et
omnia sua sunt commissa; asportare conaris. Sciasque procerto. quia nec prin=
cipis timor. nec dominorum suorum comminatio, neque alciuis pecunie cu=
piditas. eos tibi in hac re consentientes efficient. his dictis, discessit.
prior uero consortesque sui propter hec uerba plurimum contraisti, quid facerent.76

76 facerent (lower margin) [salopesberiensis]
cificaret. et istorum hominum animos sibi conf(ederare) humili mente deprecati sunt.

Deinde confidentia sancti spiritus animati; septum iter tenuerunt. Cumque fere
ad locum peruenissent in quo beate uirginis ossa continebantur; prior delibera=
to cum fratribus consilio. duos ex sociis priorem uidelicet cestrie. et prefatum presbi=
terum per patriam illam bene notos præmisit; sollicite omnia quæ necessaria eis
erant prouisuros. Ipse autem retento suo sodali in quodam rure eadem
nocte remanens. propter legationem quam audierat nimis curis affli=
gebatur. Et ecce decantatis laudibus matutinis. quædam grave et honesta
persona mulieris effigiem gerens. cuidam suo seruienti apparuit; hec
uerba dicens. Surge quamtotius. et dic domino tuo ut deposita mesticia
et curis quibus nimium opprimitur; spem suam ad deum erigat. scient sese cum
magnu gaudio hinc discessurum. Illa enim pro cuibus amore et honore
ad istam est prouinciam destinatus. et illius voluntatem expediet; atque sui
desiderii compotes prorsus eum efficiat. Nam in proximo adepturus est unde et
gaudens domum redibit. et socios suos suo aduentu letificabit.

A²⁸ LIA quoque uisio ipsa nocte eidem priori huiusmodi accidit. Quidam
magne religionis abbass qui eiudem salosberiencsec(ens) cenobii pater
fuerat. sed confectus senio et multis uirtutibus plenus ab hac uita disces=
serat Godfriedus nomine ei apparens acuris quibus angebatur compescuit (illum)
dicens. Noli pusillanimis esse sed confide quia bene uincemus inimicos nostros;
et obstantes nobis dei adiutorio superabimus. sciasque nos in proximo conse=
cuturos. quod summa deuotione desideramus. Post hie uerba ab oculis eius
euanuit. Ex his itaque uisionibus oborta est aliquantula securitas in mentibus
eorum. et redita est spes obtinemus quod petebant. Ista igitur summo mane
inter eos referri (in)ceperant. et mentibus audientium aliquantulum iocunditatem
indulserant; cum repente quidam de hesternis nuntii adueniens securi=
tatem augmentavit. admonens quatinus illum ocius sequerentur. deo annuen=
tte quod uotiue desiderabant inuenturi atque abituri. Qui statim as=

²⁷ conf(ederare) A loop was added towards the top of the i, transforming it into an e.
²⁸ A is a large red initial covering two lines.
V. S. Wenefrede (Laud) ed. Callander

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censis equis illuc aduenientes, peractis prius orationibus sacerdotem loci illius secre-
tius solum conuocauerunt. ut eis in adiutorium esset obnixius obsecrantes.
S79 acerdos uero patiener uerbis illorum intendens. huismodi respon-
sum dedit. Ego quidem inquit leui conamine ad uota uestra perduci po-
tero. Hinc quia uobis arctius confederatus esse uolo. illinc quia iam olim uoluntatem
dei et uirginis super hoc negotio cognoui. ut inpresent[arum] et pie uobis ostendam.
Sabbato uigilie pasche in ecclesia quam presentem cernitis pernoctabam. matu-
tinales ymnos cum tempus adset. decantaturus. Cumque transcurso ex ordine psal-
terio coram altari super gradum me collocarem paulisper requieturus. uisionem uidi
que me plurimum perterruit. et ne uobis reh14elli existerem, comminando admonu=
it. Et ut uidebatur nondum me gravai sompnuus oppresserat, cum quidam iuuensis splen=
didissimus angelicum preferens uultum coram me stetit. et me pulsare cepit
dicens. Surge. Ego uero putans illum excitare me ut officium nocturnale
inciperem, respondi ei. Nondum est tempus incoandi officium. non surgam.
Ille ut michi uisum fuerit discessit. et me graviuor oppressit sompnuus. Et ecce idem
denuo ueniens. duriusque me pulsans, surge. surge. inquit. Ego uero
adquiescere illi nolens, priora uerba respondi. Pallioque quo indutus eram ca=
put meum cooperiensi totus in sompno solutus sum. Aliquantulum intercesserat
spacium. cum iuuensis iterum affuit. manumque suam pallio quo induebar ad=
mouit, a capite meo illud ui nimia abstrahens. et subtu scapulas de=
ducens, tercioque dixit. Surge. surge. surge, et me sequere. Tunc festinus
surgere michiuidebar, et cuum e uestigio sequi. Venimus itaque usque ad sepul=
chrum beate uirginis Wenefrede. quod ille digitu suo michi ostendens, di=
ligenter inquit locum istum notato. et uerba que ego tibi dixero. tenaci recon=
de memoria. Si huc uenerit aliquis in hoc anno aut in sequenti qui lapi=
dem istum hinc amouere uoluerit. laminam ostendens que sacro corpori
superposita fuerat, caue ne uallatenus contradicas. Quod si puluerem istum
hinc eicere uoluerit, similiter patere. nulla ratione resistens. Si autem
ossa uirginis hinc asportare uoluerit, non repugnes. sed manum appone,

79 S is a large green initial covering two lines.
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in omnibus quibus poteris adiutorium ei prebens. Vnde si negligens fueris. et
sermonum meorum contemptor inuentus. que diuinitus tibi intimata sunt facere distu=

{161r}
leris, miserabili et longo languere cruciatus. statim post hoc uitam amittes.
his dictis, usio ut reor angelica disparuit. Iccirc co me ubi benigno cor=
de cooperari noueritis, et quod propositum uestrum expedire ualuerit. proposse
meo uigilanter subministrare. De me ergo securitatem habentes. reliquis
conuenite, eosque quibus potueritis modis. ad libitum uestrum applicate. Namque
ego meo studio atque industria placitum uestrum exequir. et istorum animos ad quorum
ius hec uilla pertinet. uestre uoluntati subdere operam dabo. Et quoniam uestris oculis
sors obtulit illos, dicite que uultis. quia sunt audire parati.

T880 UNC prior codem presbitero mediante seu interprete cateruam hominum que
astabat allocutus. causam itineris sui eis exposuit, et ut ei assensum pre=
berent blandis sermonibus admonuit. Nichilque de visionibus nec de aliis
rebus que acciderant eis reticens. et quia eiusdem uirginis admonitione et impul=
su tantum assumpserit laborem publice contestans. pene eos ad satis faci=
endum sibi flexit. Uerum quidam homo uir belial subito emergens. cunc=
tam contentionem turbuit. non esse iustum dicens. ut sancti a suo natali solo euel=
lantur et ad patriam nichil ad eos pertinenter deportentur. Adiciebat etiam
 clamitans quasi furiis ageretur. se illud nullatenus pati posse. Quidam uero
tumultum illius comprimentes. ceteros consultum ire rogauerunt, atque ex omnium
decreto uerbis illatis conuenienter respondere. Quibus hoc consentientibus. et
ad consilium abeuntibus, prior mentem prefati hominis in maliciam obstinatam uidens.
et quod ipse solus obstaculum eis eset, consilio fratrum internuntium ad illum
misit. dataque pecunia arctius eum sibi confederavit, et ad socios suos remisit.
Ceteri uero qui hoc simpliciter solo amore dei concevendarunt. uidentes illum
subito funditus emollitust, plurimum admirati ui diuina illud as(86)
tari estimabant, etque magis accendebantur. rogata perficer. Post
multorum igitur uerborum ambages. post innumera interce(d)entium causarum
discrimina. omnes in uno concordantibus quod rogati fuerant benign

880 T is a large red initial covering four lines.
concesserunt. Prior autem consortesque sui deo et sibi gratias exebientes locum sibi ostendi petierunt. Porro locus in quo tantus thesaurus retinebatur. cimite=

rum est ab alio cimiterio ubi nunc morentium corpora condiantur discrete=
tum plurimorum aliorum sanctorum corporibus refertum. quod actenum in tanta ab=

{161v}

incolis reuerentia est habitum. ut nullus tante temeritatis esse au=
deat qui illud nisi gratia orationis intrare presumat. In cuius medio id est ad

capud sancte Wenefrede lignea stat ecclesiola magnis populorum frequenta=
tionibus honorata. Ad quam facilis patet accessus. omnibus ibidem ora=
re uolentibus. Multi languendi. multi diuersorum morborum molesti=
is oppressi. illam ad postulandum sibi remedia intrant nec diu di=
lata dolent que postulant. Nam protinus sanctorum meritis indulta sibi sanita=
te. sospites ad propriæ reuerentur. Nullum brutum animal. nulliusque ge=
nenis bestia illud interius attingere. et uiuere permittitur. Statim

denim ut herbam que super sanctorum corpora crescit pascens attingerint ca=
dens moritur. Nemo etiam temerarius illud ingrediens. impunitus euadet.81

D82 Enique refertur quod biennio ante quam prefati fratres illuc

aduenissent. quidam ex inhabitantibus idem more patrio excru=
dis animalium pellibus calciamenta sibi conficiens ligaminibus quibus il=
la pedibus suis astringeret indiguerit. Est autem in eodem atrio intra=
sanctorum sepulchra quercus mire proceritatis. ab antiquis temporibus pro sanctorum

ueneratione intacta. Deliberans autem prefatus homo de tenera ipsius ar=
boris cortice. qui liber vocatur sibi ligamina facere arrepta securi ad
quercum nil uritus properat. Eleuitaque83 manu cum securi arborem percu=
tiens. multo aliud quam sperabat inuenit. Nam percussa quercus in percus=
sione sua ita securim astrinxit. ut nullatenus moueri posset et secu=
ris ita manum aridam et brachium inflexibile uel indomabile reddi=
dit. ut ea ad usus suos homo flectere nequaquam posset. Sed neque

81 euad. The letters in superscript are written in a space on the subsequent line.
82 D is a large green initial covering two lines.
83 Eleuitaque The scribe initially started to write a minim instead of the first a.
24 manum a securi absthere\textsuperscript{84} poterat. nec ullam\textit{eum} eam mouere. Verum
25 quadam ui diuina manubrium securis manum hominis retinebat. \textit{et totum}
26 brachium quasi mortuum reddiderat. Sic\textit{que} miserabiliter ibi pendens.
27 \textit{et} gemebundis uocibus clamans,\textit{g} flebiles \textit{pro} temeritate sua pe=
28 nas dabat. Ad cuius clamorem\textit{e} ingens utriusque sexus multitudo accur=
29\textit{rit}. Videntes\textit{que} a securi pendentem. plures\textit{ quidem} in lacrimis re=
30 soluti\textit{sunt, omnes autem} condoluerunt. quid ei acciderit \textit{et qu(e) fuerit} huius=
31\textit{modi} calamitatis causa inqui\textit{rentes}. Ille autem ex ordine om\textit{nen}

\{162r\}

1 rei seriem\textit{ enarrans. pro} insolita miseria uniuersos ad sui\textit{ compassionem} in=
2\textit{flexit. Qui cum eum} admonuisset quatin\textit{ius} reatus sui peniteret. \textit{et quia sanctis}
3 reuerenti\textit{am non} exhibuerat culpam confiteretur. \textit{et} ueniam deprecaretur, ipse
4 hoc deuotius agere cepit. parentes\textit{ quoque} illius ad tumbam\textit{ sancte} virgini\textit{s} Wene=
5\textit{frede prostrati solo, ut eius miseric\textit{risto,}} lacrimabiliter postulabant.
6\textit{Et quia} nomen illius\textit{ virgini ceterorum sanctorum ibidem quiescentium} uocabulis
7 celebri\textit{ius erat. et merita} exuperabat,\textit{z} ad illam corde\textit{ et} corpore\textit{ conuer=}
8 si. indulgentiam\textit{ de illo} commiss\textit{o} depre\textit{cabantur. Cum}\textit{que omnes tam ille qui}
9\textit{patiebatur. quam ei} competent\textit{es} unanimit\textit{er} dicerent. sanct\textit{a} Wenefre=
10\textit{da miserere eius, subito} miseratione dei\textit{ languida}\textsuperscript{85} sanato brachio
11\textit{manum ad se} traxit.\textit{ et} securis ab arbore decidit. Hoc uidentes
12\textit{qui} astabant.\textit{ deum} glorif\textit{icauerunt, et in} beate\textit{ virgini} ueneratione deuo=
13\textit{tiores extiterunt. Querc\textit{i} ad\textit{huc} stat ibi. quasi sit percussa} rec\textit{enter, que}
14\textit{recitata manent. uera fuisse} docens. Ex huius\textit{ miraculi} euentu\textit{ et}:
15\textit{et aliorum} plurim\textit{orum}\textit{que} ibi\textit{ claruisse} noscuntur.\textit{ locus ille} preclar\textit{us} ha=
16 betur,\textit{ atque} ingenti\textit{ apud} incolas deuotione celeb\textit{ratur.}\textsuperscript{86}
17 A\textsuperscript{87} D\textit{ hunc ergo locum prefati fratres}\textsuperscript{(cum)}\textit{ perduc}erentur\textit{ pro quo} uenerant\textit{n} habituri.
18\textit{atque desiderio} suo\textit{ potitituri,\textit{ prefatus} prior sodales suos\textit{ instinc=}
19\textit{tu ut reor sancti spiri\textit{tus} preueniens. solus} nemine\textit{ ducente} uel\textit{ preostenden=}

\textsuperscript{84} absthere Sic.
\textsuperscript{85} languidiae\textsuperscript{”} \textit{The top of the erroneous \textit{s} has been erased and combined with the preceding minim to form a \textit{u}.}
\textsuperscript{86} celeb\textit{ratur} Appears to be followed by an erasure of some kind.
\textsuperscript{87} A is a large red initial covering two lines.
te recto tramite ad tumbam sancte Wenefrede peruenit.\footnote{peruenit The abbreviation is ambiguous here, with a bar through the descender of the p (standard per abbreviation) but also a curved line above the p (pre abbreviation).} Et qui nunquam ea=
tenus ibi fuerat. nec prius locum tumuli aliquo designante cognouerat.
solis deo preduce atrium illud ingressus. ad sancte uirginis sepulchrum nil
deuians uenit. Stansque ad capud beate uirginis et socios expectans,
quasi diuno quedam oraculo interius est admonitus. illud esse sepulchrum bea=
te uirginis et socios\footnote{et socios (margin with a signe-de-renvoi) {ibiique habere} } quod desiderabat. Venientes uero qui locum designaturi
erant, cundem ei ostenderunt quem ipse preelegerat. et cui assistebat.

Tunc remotis laicos. et tam monachis quam clericis qui ibidem aderant.

psalmos decantantibus\footnote{decantantibus} duo ex fratribus prior uidelicet cestrie et frater quem
de monasterio cum priore uenisse superius designauimus. cum fossoribus et
ligonibus terram fodere ceperunt. Aliquantulum spacci interuenerat. cum iam
exacto nimio sudore pene laboribus fessi. ad optatum peruenerunt

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thesaurum. Quo inuen
to,\footnote{ueno} deutos animis deo gratias reddiderunt. atque ex=
tracta de puluere ossa ut tunc temporis\footnote{temporis There are marks under the m, possibly for deletion.} commodum illis erat. inmantilibus
decenter ligata composuerunt. Sicque ualedicentes in illo predio commanen=
tibus. cum inmenso gaudio remeare ceperunt. Ibat igitur alacribus animis iter
suum incendentes. uo\footnote{uo (a)rioque The scribe did not delete the o.} uiau sermone leuabant. Vnum autem inter mutua
uerba frequentius inserebant. quod multis et magnis diuiciis preferrent. si
quod ab eis portabatur cuius meriti esset agnoscerent. Nec diu distulit deus.
et in hoc illorum satisfacere uoluntati. Nam aduesperacente die, a quedam
fidelis hospitio sunt suscepti. Discumbentibus uero illius egrotus quedam inscre
ti ori parte domus. planctus terribiles et miserandes uoces emittere, 'epit.

Interrogante uero priore illius doloris que causa fuisset. responsum est ei. langu=
dum nia mia corporis inalitudine ibi retineri. magnaue se a deo
mercede habiturum. si aliuid ei conferretz unde ad sanitatem perduci
posset. Tunc prior allatat aquam benedixit. Ac deinde de puluere
inuento in capite beate uirginis modicum in illa mittens; infir=
mo dari precept. Qui sine dilatatione parari locum sibi ad pausandum
petens. statim obdormuit. Post paululum uero surgens, sanum se
et incoluim inuenit. deo et sancte uirgini gratias exsoluens. Et hoc
miraculo fide confirmata, legati letiores effecti sunt, et in uirginis
ueneratione deuotiores. Multis quoque aliis signis innotuit eis in
uiia. diuinum esse munus quod ferebant.

S92 Epitomo itaque die adurbem salospesberie de qua emissi93 fuerant
uenientes, legatos ad monasterium destinauerunt, se propter que
ierant habere denuntiatur. Congregatio uero tota his auditis pluri=
mum est gauisa. consuluitque ut in ecclesia sancti Egidii quę inurbis exitu
sita est sanctissime reliquie deponerent. incognuum fore dicens. tantu
thesaurum in monasterio recipi. nisi cum auctoritate et benedictione
episcopi, atque magno totius province populi occersu. Placuit hic sermo
universis. prioremque iterum et episcopum destinauerunt, illius auctoritate confir=
mandum. quod de pignore celitus sibi concesso facturi erant. Interim
fratres a conuentu deputati sunt. qui officia noctis et diei coram beate

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uirginis corpore deuotiuis animis celebrarent. Quibus ad ea quę dei erant
solicite intendentibus et cotidie excubias diligenti deuotione obser=
uantibus, adueniebant per circuitum fideles populi. precibus et meritis
sancte uirginis se committentes. Eratque in eadem uilla iuenenis quidam nimia
corporis atritus molestia. nulliusque membrorum suorum ualitudine potitus.
Inclinatus enim capite fere ad terram. nullatenus capud erigere ualebat,
sed amissis totius substantie sue officialibus instrumentis. spem sanitatis
funditus amiserat. Lic audito rumore de adventu beate uirginis,
equum sibi quam totius parari praecepit. Quo ascenso, amicorumque suorum ma=
nibus ex utraque parte retentus, ad prefatem ecclesiam in qua reliquie sancte con=
tinebantur est perductus. Ibidemque in oratione pernoctans. circa finem noctis

92 S is a large green initial covering two lines.
93 emissi The initial e was originally a minim, but was transformed into an e by adding a loop.
acerbissimo est compagum suarum dolore uxatūs. Mane autem paulisper =
requiescens, post modicum clarescente iam die incipiente sacerdoti officium
misce. conualeascere cepit, desperatis omnibus qui aderant. pristine sospiri
noster est restitutus. Relictaque postuersum lecto, in quo tota nocte labo =
rans iacuerat, ad altare festinus processitat. deo et presbitero aublationem (oblationem) 
suam porrecturus. De hinc deo et beate uirginis gratias pro sanitate suscep =
ta deuotissime reddens. ad parentum domum suis pedibus remea =
uit. qui aliorum manibus inde abductus fuerat. Hoc miraculum congrega =
tionis animos admodum letificavit. et in brevi perprointiam diuul =
gatum. audientium mentes ad metum et reuerentiam plurimum excitavit.
Crescebatque cotidianis successib.us in maius nomen illius et memoe=
ria uniueris pene questionem facientibus quando eius translati (o) fieri de =
beret. Prior itaque de pontifice rediens, auctoritate ipsius fultus omnibus
qui in uirginis ueneratione deuoti erant benedictionem dei et suam
detulit. Dies igitur est denominata. et perucinarum parrocharum con =
uentricula denuntiata. ad quam conuenire omnes admoniti sunt, qui
uenerande translationi interesse uoluiissent. Statutaque itaque die
procedentibus fratibus obuiam cum crucibus et candelis et numerosa po =
puli multitudine. allatum est sacratissimum corpus beate uirginis
Wenefrede. uniueris genua flecentibus, pluribusque pre ni =

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1 mio gaudio a fletu se non continentibus. Fratres uero qui prosancto pignore suscipi =
2 enda exierant, diuina super eos patenter micare comperebrunt beneficia.
3 perbeate uirginis Wenefredę patrocinia. Imber enim circumiacentes cum =
4 pos u tertium infusus irriadabat. fratresque qui cum precio (sio) rib (au) 94 ornamentis ecclesie
5 (obuiam) exierant non modicum timere compellebat. ne ex occasione imminentis
6 pluue aliuid honoris beatissime uirginis detræheretur. et quod summa de =
7 uotione solenniter celebrandum inceperant, non usque quaue perfectum intermittere
cogerentur. Horum uotiu ad deum perlata desideria obtentu sancte Wene =
9 frede voluntate sua potiri meruerunt, deo sua clementia perlucidum ibi =

94 Gap left of approximately three letters.
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10 dem faciente miraculum. In omni enim illa processione egredientium de-
11 monasterio et in sanctarum susceptione reliquiaram. uideres aquas nubium
12 prope terram in diuina suspensas. interdumque singulas guttas ad terram
13 emittentes. se quodammodo ad cadendum paratas designantem; sed cælesti
14 uirtutes retentas. Contemplabantur illud uniuseri qui aderant. plu=
15 ribus plurimum pertimescentibus; ne grauis inundatio irrueret. et
16 eos perturbatos diffugere compelleret. plurimis uero diuina potentia
17 aquas ne decide rent coercitas comperientibus. et inde uirginis merita
18 amplius uenerantibus. Igitur post sanctarum susceptionem reliquiarem cum fratre ad
19 monasterium regredi cepissent. placuit omnibus ut prefatus prior qui eas=
20 dem detulerat multitudinem alloqueretur, atque omnes instrueret quanta=
21 rum uirtutum. uel quorum meritorum eset uirgo cuius ibidem translatio fìe=
22 bat. Cumque hoc diutius fecisset. nubibus per uicinum aerem uolantibus.
23 et casum suum minitantibus. atque circumfluam patriam infusione sua
24 irrorantibus. susceput est a fratribus sanctissime uirginis corpus cum decenti
25 reuerentia. resonantibus insullime dei laudibus. atque ad monaste=
26 rum est delatum. et super altare quod constructum est in honore sanctorum
27 apostolorum petri et pauli ueneranter collocatum. Vbi ad ostendendum
28 beate uirginis prerogatiuam egrotis sanitates tribuantur. et fiunt
29 innumere uirtutes. ad gloriam et laudem dei. honor. decus. imperium
30 per eterna secula seculorum AMEN.
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