

Vita Sancte Wenefrede (Lansdowne 436 version)

edited by David Callander

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Introduction

This is a unique composite Life of Winefride, combining the anonymous Life with Robert of Shrewsbury's Life and adding its own material. The 'Romsey Legendary', contained in the early fourteenth century manuscript British Library, Lansdowne 436, provides edited and shortened versions of the Lives of forty-three saints as extant, and its redaction of the Life of Winefride is part of this wider process (Gregory 2016: 19). The saints of the Romsey Legendary are mostly associated with England, and the redactor makes clear in the prologue (§1) that they are placing Winefride among the saints of England. Lansdowne 436 was in the possession of the Benedictine nunnery of Romsey in Hampshire by the fifteenth century (Hollis 2013). It is uncertain where or when the legendary was made, but it is quite possible that it was intended for an audience like that of the nuns of Romsey, condensing a wide range of Lives (Gregory 2016: 19–20).

The Lansdowne Life has been significantly redacted and shortened, and is far freer in its treatment of its two source Lives than the Trinity O.4.42 redaction is in its curtailing of Robert of Shrewsbury's Life. The Life is divided into five chapters, these not equating to any chapter divisions in the other versions. The sections of the Lansdowne Life deriving from the anonymous Life (which is given rather more emphasis than Robert's Life) are unlikely to derive directly from Cotton Claudius A.v, the Life's only other witness. Certain readings in Lansdowne could well be earlier than those in Claudius, such as Caradog's response to Winefride. In Lansdowne this is: 'Set nulla tibi insit mora, michi namque nimium videbitur uel aliquantulum' ('But let there be no delay in you, for even a little while will seem excessive to me.') In Claudius: 'Si nulla tibi inerit mora, michi nimium non uidebitur te aliquantulum operiri' ('If you will not delay, waiting for

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you for a little while will not seem excessive to me.'). Such readings are not proof of the priority of Lansdowne's exemplar, but are in any case sufficiently different to indicate that this exemplar was not Claudius.

As regards the material from Robert of Shrewsbury's Life, Lansdowne appears to be closer to the Laud Misc. 114 version than Trinity (Gregory personal communication). The end of the Lansdowne Life shows awareness of Winefride's Life and Translation being available in a fuller written form (§5), and it is only in Laud that we receive a detailed account of her translation. It is difficult to prove that Laud was not the exemplar for the Robert of Shrewsbury material, although the spelling Wyteriacus (§5), based ultimately on the place-name Gwytherin, is different to that in Laud (twice Witheriacus (§§14, 31)). This orthographical difference provides a little evidence that Laud was not in fact the exemplar.

For further information on the Lansdowne Life, see Gregory 2016.

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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 his advances. 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 anonymous text edited below combines and condenses both the anonymous Life and Robert of Shrewsbury's Life. The text is edited from Lansdowne 436 (Lans), with select variant readings from Cotton Claudius A. v (Claud), Bodleian, Laud Misc. 114 (Laud) and Cambridge, Trinity College, O.4.42 (Trin).

Text

§1

Incipit de sancta Wenefreda, virgine et martire.

Qvia virgo sancta Wenefreda sua corporali presencia abbathiam monachorum nigrorum apud Salopiam (id est, Srouesbury), diuina dispositione a Wallia illuc translata, gloriose venustat, et suo patrocinio protegit et adiuuat, aliqua de eius gestis inter sanctos Anglie interserere decreuimus.

In diebus illis quibus Cathuanus super Venedocie partes regnabat, strenuus quidam miles, trium dumtaxat possessor villarum, nomine Teuiht filius Eylut, in Tekeyngleya manebat. Huic Teuiht propago non fuit data excepta sola Wenefreda. Hec statim ab ineunte etate cepit sponsum

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celestem¹ amare, hominesque transitorios respuens soli Christo dicauit suam virginitatem. Cuius sancto proposito congaudens, pater liberalibus artibus inbuendam tradere proposuit. Quod dum cogitaret, beatus Bennonius, multorum monachorum diuersis locis habitantium abbas et pater, in domum descendit ipsius.² Teuiht vero, considerans eum virum egregie literatum religione atque sanctitate precipuum, dedit ei in patrimonio suo habitacionis locum, filiam suam tradens ei erudiendam.

Bennonius igitur fixit suum tugurrium in conualle que Brutonum lingua Sethnant appellatur, ecclesiamque paruulam ibi construxit, in qua missas celebrans diuina cotidie pagina virginem Wenefredam diligenter instruxit. Siquidem Teuiht domusque illius cotidie missarum officia adibant, quibus et Bennonius post celebracionem uerbum Dei frequenter predicabat.

Hiis itaque aliquo tempore durantibus, accidit quadam die dominica Teuiht cum vxore ad missam exisse more solito audiendam, sola Wenefreda domi relicta. Interea Caradocus regali stirpe progenitus,³ venacione ferarum fatigatus, domui Teuiht apropiauit potum querens, erat enim valde siciens. Puella enim in domo existens sola, interroganti patremfamilias ocus occurrit, eumque eleganter salutans ad audiendam Bennonii missam parentes suos isse respondit. Karadoco⁴ itaque iuencule faciem⁵ candore ruboreque confectam intuente, ipsamque totam formosam et uultu prefulgidam admirante, cor illius in eius concupiscencia cepit exardescere. Deprehendens illam solam in domo absque alterius testimonio, sitim obliuiscens pre amoris illiciti magnitudine, puelle intulit, 'O carissima virgo, meis adquiesce consiliis mecum procorum familiaritatem patrando, te enim vehementer concupisco.'

Et virgo ad hec, 'Domine mi, quale elogium est hoc viri tam ingenui vt tu ad ancillam tam degenerem vti ego ingrediaris?' Iterum, 'Domine, hoc agere nequeo, desponsata namque sum alteri viro, et idcirco alibi nubere non valeo.' Audiens hec Caradocus furore repletus ait, 'Dimicte hec friuola loqui nugatoria et mecum commisceri consenti. Michi nube et ego te vxorem ducam.'

Videns igitur puella viri animum emulacione commotum, ad industriam se uertens ne viri opprimeretur violencia, ait, 'Concede michi, domine, vestiarium meum intrare, vt decencius

¹ **celestem** celestum Lans.

² **ipsius** ipius Lans.

³ **progenitus** prognitus Lans.

⁴ **Karadoco** Karæ^adoco Lans.

⁵ **faciem** faciam Lans.

ornata vestibus tecum possim apcius commiseri.’ Respondit puelle Carodocus, ‘Set nulla tibi insit mora, michi namque nimium videbitur uel aliquantulum.’ Accepta igitur licencia, per thalamum⁶ vallem celeribus adiuit passibus puella, cupiens quamtocius a viri conspectibus abesse. Caradocus⁷ itaque, videns se virginis industria delusum, furore repletus fortiter calcaribus pungit equum, puellam querens comprehendere. Puella vero currendo eum precesserat quosque ad monasterii ostium peruenerat, pacis tutelam a Deo et Bennonio assequi desiderans.

§2

Capitulum secundum.

Cumque suum infra limen figere vellet pedem, vir ille Belial framia capud abscidens ipsam anticipauit. Quod parentes sui contuentes ex subito euentu rerum in extasi aliquamdiu sunt detenti. Set ad se post modicum reuertentes et pre doloris vehementia pene deficientes, lacrimis se madebant miserandis. Bennonius, quoque perniciem conspiciens, mesticia permaxima irretitus est. Altare relinquens, ostium ocius adiuit, scire volens quis huiusmodi peregisset cedem. Erectisque oculis contemplans Carodocum cruentatum cum gladio in manu sanguinolento, facti non penitentem immo bene se fecisse iactitantem, in eodem⁸ loco maledixit. Statimque in conspectu eius ille liquefactus est, sicut cera a facie ignis. Deinde Bennonius ad cadauer reuersus, capud ictu gladii intus proiectum corpori deforis iacenti coaptauit, in Deum deuocius interpellans, vt illud viuificaret corpus, ne gauderet super illo inimicus. Et mox illo deprecante corpus cum viribus resumpsit animam, cicatrice non nisi exili in ceruice apparente. Aria vero sanguine virginis madefacta crepuit, moxque ibidem fons irriguus staturiuit. Cuius lapides vsque in hodiernum diem vtpote die prima sanguinolenti videntur. Mussa eciam illius vt thus odorat et diuersis medetur langoribus.

§ 3

Capitulum tertium.

Cum igitur, vt prelocuti sumus, a mortuis surrexisset, sancti viri pedibus frequencius aderens, illius sermonibus sedula deuocione intendebat, de omnibus que ad Deum pertinent plenius instrui volens, atque sancte religionis habitum ab eo recipere cupiens. Tunc vir beatus, vocatis parentibus

⁶ **thalamum** thalami Lans; thalamum Claud.

⁷ **Karadocus** Karø³docus Lans.

⁸ **eodem** eodom Lans; eodem Claud.

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eius, coram multis illam sacro velamine indutam consecrauit, atque regularibus disciplinis sufficienter confirmauit. Que statim post completum desiderii sui votum, tocius virtutis artem aggrediens, et regularis discipline studiis deuotissime inherens, in breui tocius ordinis periciam et obseruacionis perfectionem adepta est. Dehinc cotidie magis ac magis proficiens, beatum virum pro nimia sanctitate sua admodum letificabat.

Qui vocatis parentibus illius huiusmodi oracione est vsus. 'Vos me', inquit, 'prius hic suscepistis, et meis postulacionibus vos paratos atque promptos exhibuistis, demum quoque locum istum Dei seruiicio instituendum concessistis, et vos illud idem efficaciter complere studuistis. Nunc vero quoniam diuina inter vos exuberauerunt beneficia, lumen celeste vobis et filie vestre infusum diligenter attendite, gratiamque, qua respersi estis, sollicito considerantes, preostensam vobis salutis viam vigilanter incedere curate. Et quoniam mei presencia ad presens carituri estis, quia alias me vocat Deus, exemplis et admonicionibus filie vestre sollerter intendite, certissime scientes illam non solum vobis, verum eciam multis aliis exemplum salutis futuram.' Ad virginem vero conuersus, 'Soror', inquit, 'dilectissima, hunc, vt cerno, Deus destinauit tibi locum, meque oportet alias tendere, at vbi Deus michi prouiderit perhendinari. Hanc solam, si placeat, mecum agere misericordiam, vt recencior altrincecus mutue caritatis vigeat memoria, circa hunc diem vnoquoque anno casulam michi de tuo proprio opere affer.' At illa, 'Domine', inquit, 'hoc tibi impendere cordi meo iocundum existeret, set permaxima michi videtur difficultas, id qualiter ad te peruenerit, maxime cum ignorem quo iturus eris.' Cui sanctus, 'De hoc tibi absit sollicitudo, saxum namque extat in medio fontis riuo super quod meas consueui preces ruminare. Superpone huic in termino constituto casulam, et si michi aduenerit, veniat. Tuum igitur exhinc locum istum erit incolere, atque virgines in Dei famulatu victuras et hic tecum mansuras congregare, vnumque pro certo scias, te in hoc loco finem vite non habituram. Cum enim iugi corporis⁹ abstinencia et spiritus afflictione Deo seruiaris, et septem hic annos peregeris, alium te inuisere locum diuinitus admonitam oportebit, Deo te dirigente et per te multorum cordium tenebras illuminante. Hoc eciam retine, quod celebris erit in hoc mundo memoria tua, et quanti apud Deum fueris meriti, multi per te incomodorum suorum remedia adepti contestabuntur. Nam quicumque aliqua infortunia passus te requisierit, et per te a sua inualitudine seu oppressione se liberari pecierit, prima siue secunda aut certe tertia vice voluntatis sue compos effectus, quod postulauerat se impetrasse gaudebit. Si autem contigerit petentem te trine vicis petitione quod

⁹ **corporis** corpus Lans.

optauerat non consecutum fuisse, certissime sciat occulto Dei iudicio precis sue fructu in presenti frustratum fuisse. Proficere sibi tamen ad anime sue medelam te inuocasse constanter intelligat, atque per te aliquid sibi magis diuinitus prestari, quam si quod petebat exterius consequeretur.' Hiis dictis, post benedictionem mutuam dicesserunt.

§ 4

Capitulum Quartum.

Ardentius extunc virgo beata sponsum suum Christum, cui se caste viuendo deuouerat, toto mentis affectu amplectens, illi inhiare, ipsum sapere, ad eum suspirare ardenti desiderio cepit. Deinde nobilium filias secum congregans, docebat eas castitatem amare atque, spretis omnibus mundi blandimentis¹⁰ illecebris, leui iugo Christi colla submittere, et per regularis propositi normam se Dei seruicio mancipare. Nonnullae autem videntes conuersacionis illius seueritatem, et modestam vite grauitatem, gracia sunt diuina compuncte, atque arripientes monastici ordinis regulam, sacro indumento se velari pecierunt. Quibus beata Wenefreda boni pastoris vices et officia exercens, sine intermissione eadem faciebat que subiectis suis facienda edocebat. Recordata etiam verborum Benonii, annis singulis in beati Johannis Baptiste vigilia casulam modo prelibato Bennono transmictebat. Quam super saxum in torrentis medio coaptatam, saxum illam interius exterius siccam cum fontis fluctibus labans vsque in mare deferebat, et deinceps per mare siccam ad portum Sachelem vsque ad Bennonum transuehebat. Tali euentu rei, Bennonius Casula Sicca congnominatus est. Accidit autem dum virgo hunc mictendi modum singulis obseruaret annis,¹¹ vt beatus Benonius, virtutibus plenus, migraret ad dominum.

Cuius decessus cum sancte virgini innotuit, multis illum lacrimis et oracionibus prosecuta est, atque prefatum munus vltius transmittere destitit. Tunc autem primum omni humana consolacione se destitutam dicens, tedere cepit locum in quo morabatur. Vnde toto conamine ad Deum mentem erigens, deprecabatur vt eam ad talem locum destinaret, vt et sibi placere et aliis proficere posset, locumque illum in quo prius conuersacionem habuerat, sua benedictione perfundere dignaretur, vt qui illuc oracionis gracia aut alicuius remedii consequendi causa adueniret, inuocato nomine ipsius atque patrocinantibus illis qui ibidem actus suos et mores illius amore correxerint, quod postularet consequeretur. Quam petitionem ad Dei aures peruenisse testantur innumere gentes in eodem loco a diuersorum morborum invalidudinibus liberate.

¹⁰ **blandimentis** m deleted by a later hand Lans; blandimentis Laud; blandientis Trin.

¹¹ **annis** added by a different hand Lans; annis Laud; annis Trin.

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Predictus autem locus simul et fons beate Wenefrede monachorum nunc sunc de Basingworkis ordinis cisterciensis.

§ 5

Capitulum Quintum.

Igitur sanctissima virgo committens Deo locum suum et omnes, cum quibus antea habitabat, nutu diuino ad locum, qui dicitur Wytern siue Wyteriacus, multorum sanctorum pignoribus refertus, peruenit. Erat autem ibi quidam multarum virtutum abbas nomine Elerius, quem iugis gemitus et oratio perseuerans ita ab omnibus secularibus curis liberum et defecatum reddiderunt, vt iam nil terrenum saperet, nichil mundane delectacionis affectaret, totus celestibus intentus. Sub cuius regimine erant ibidem Deo dicatae virgines, ab ipsis infancie rudimentis in professione vite sanctimonialis celibatum obseruantes. Quibus processu temporis ab eodem Elerio virgo Wenefreda in exemplum sanctitatis prelata¹² est. Que nichil intantum dimittebat, quod ad propriam salutem vel aliorum exemplum et vtilitatem pertinere congnocebat. Vnde ab vniuersis simplici diligebatur affectu, et tam extranei quam domestici propter vite sanctitatem et miraculorum operationem honorem ei exhibebant, et eam reuerenter venerabantur.

Quanta autem sciencie eloquencia hec virgo sancta prefulserit, non est nostre facultatis edicere, sermones namque elogii ipsius melle dulciores, lacte nitidiores, in sensibus audiencium reputabantur. Vnde ab omnibus publice Candida Wenefreda nominata est; candore enim sophie eloquebatur et conformiter degebat. Locus quidem, quo cum virginibus conuersata est, vt predicatur, Wytern vocatur, vbi post vite dormicionem, que erat octauo kalendas Iulii, sepulta per tempora multa quieuit. Set postea tempore Regis Henrici,¹³ illinc ad Salopiam translata, debito honore veneratur. Florent autem in locis, quibus habitauerat et vbi nunc honorifice est translata, innumera ob eius merita diuinorum operum indigentibus miracula, vt in hiis, que de eius vita et translacione scribuntur, plenius et prolixius continetur.

Explicit de sancta Wenefreda, virgine et martire.

¹² **prelata** p added by a different hand Lans.

¹³ **Henrici** corrected to Stefani in the lower margin by a different hand Lans.

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Translation

Here begins concerning St Winefride, virgin and martyr.

§1

Because the holy virgin Winefride by her physical presence, transported there from Wales by divine arrangement, gloriously makes pleasing the abbey of the black monks¹ at Salop (that is, Shrewsbury), and by her patronage protects and helps it, we have decided to insert some of her deeds among the saints of England.²

In those days when Cadfan³ was reigning over regions of Gwynedd,⁴ a certain bold soldier called Tyfid son of Eiludd,⁵ owner of no less than three estates, was living in Tegeingl.⁶ This Tyfid had

¹ *monachorum nigrorum* ‘of the black monks’ here refers to the fact that Shrewsbury Abbey was a Benedictine foundation.

² This sentence is a new addition in Lans.

³ Cadfan was a seventh-century king of Gwynedd, who occurs in various genealogies, BBeuno and other Winefride Lives, and possibly a seventh-century Anglesey inscription, as well as in Geoffrey of Monmouth’s *Historia Regum Britanniae* (GMon 261–3).

⁴ The kingdom of Gwynedd in north Wales varied in extent and dominance before its conquest in 1282, and for much of the Middle Ages did not control Tegeingl.

⁵ Winefride’s father’s name appears in various forms in her Latin and Welsh Lives (Claud: Teuyth; Lans: Teuiht; Laud: Thevith; Trin: Teuith; P27ii: Tyvid; L134: Tybyt) and as *Temic* in BBeuno. These forms are likely to derive from an original *Temit*, Modern Welsh *Tyfid*, which occurs elsewhere as a personal name in medieval texts from Wales (WCD 627). In a late offshoot of *Bonedd y Saint* known as *Achau’r Saint* (§27, EWGT 70), Tyfid is said to have married Beuno’s sister, Gwenlo. Tyfid’s father is only named in certain versions of Winefride’s Life, as well as BBeuno (Claud: Eylud; Lans: Eylut; Laud: Eliuth; 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. In Robert of Shrewsbury’s Life of Winefride (§1), Eiludd’s high status is emphasized, being second-in-rank to the king.

⁶ Tegeingl, now part of Flintshire, was a cantref in north-east Wales (see Davies 1987: 237). This area changed hands frequently in the course of the Middle Ages, being dominated by Norman lords shortly after the Norman Conquest, but falling increasingly under the control of Gwynedd in the mid-twelfth century (Davies 1987: 31).

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not been granted any children apart from Winefride. From a very early age she began to love the celestial bridegroom and, rejecting transitory men, dedicated her virginity to Christ alone. Her father, sharing in rejoicing at her holy intent, proposed that she be given over to be steeped in the liberal arts. While he was planning this, the blessed Beuno, abbot and father of many monks dwelling in various places, came down to his house.⁷ Now Tyfid, considering him to be a man outstandingly learned in devotion and exceptional in holiness, gave him into his property a place of habitation, transferring his daughter to him to be educated.

And so Beuno established his hut in a valley which is called Sychnant⁸ in the language of the Britons,⁹ and there he built a small church in which, celebrating Mass, he instructed the virgin Winefride in holy scripture every day. Indeed, Tyfid and his household went every day to the offices of Mass, in which Beuno also after the celebration would frequently preach the word of God.

And so, these things continuing for some time, on a certain Sunday it happened that Tyfid with his wife left to hear the Mass in their usual manner, with only Winefride left at home. Meanwhile, Caradog¹⁰ born of royal ancestry, tired from hunting wild beasts, drew near Tyfid's house, seeking

⁷ 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 *Achau'r Saint* (EWGT 70). His main church was at Clynnog Fawr, Gwynedd.

⁸ Sychnant (*Sechnant* in the Latin) comes from *sych* 'dry' + *nant* 'stream' or 'valley'. Here it is represented by a normal Old Welsh spelling. This is miscopied as *sethnant* in Lansdowne and the equivalent *Siccauallis* 'dry valley' is used in Robert of Shrewsbury's Life (§5). 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.

⁹ Before 1100, writers in Wales tended to refer to the Welsh as Britons (*Britones*) rather than Welsh (*Wallii*), and Wales as *Britannia* rather than *Wallia*. The Britannia-based terminology is found commonly in late-eleventh- and early-twelfth-century Latin saints' Lives from Wales. Latin writers in Wales largely switched to Wallia-based terminology over the course of the first half of the twelfth century (Pryce 2001). Lansdowne uses the form *Brutonum* which was used as a rarer variant of *Britannia* from the twelfth century onwards, and is associated especially with Geoffrey of Monmouth. Cf. *Hystoria Brutonum* and *Liber Brutonum*, the thirteenth-century manuscript titles of Lazamon's *Brut* (an English verse adaptation of Wace's *Roman de Brut*, itself an adaptation and versification of Geoffrey's *Historia Regum Britanniae*) (Brook and Leslie 1963–78: i, 2–3).

¹⁰ Caradog ap Alâog occurs in BBeuno and the Lives of Winefride, as well as a number of later sources associated with these (WCD 101). The form Caradocus/Karadocus/Carodocus is the spelling used in Lansdowne. This is also a common medieval Latin form of Welsh names, being the 'old stereotyped conventional form derived ultimately from the archaic -óg', with the -auc being a more contemporary Welsh form (LHEB 296–8). This is in contrast to Robert of Shrewsbury's Chradocus/Chrodocus, which is clearly based on a French-influenced latinization of the spoken form as he had heard it.

drink, for he was very thirsty. Now the girl, being at home alone, ran quickly to meet the one asking for her father, and, greeting him decorously, responded that her parents had gone to hear Beuno's Mass. And so Caradog,¹¹ gazing upon the young girl's face composed of white and red and marvelling at her all beautiful and bright in her face,¹² his heart began to burn in his lust for her. Detecting that she was home alone without witness of another and forgetting his thirst because of the greatness of his illicit desire, he said to the girl, 'O dearest virgin, agree to my intentions by bringing about the intimacy of suitors with me, for I desire you intensely.'

And the virgin responded, 'My lord, what kind of speech is this you enter in on from a man as well-born as you to a maiden as low-born as me?' She said again, 'Lord, I cannot do this, for I am pledged to another man, and therefore I am not able to marry elsewhere.' Hearing these things, Caradog, filled with rage, said, 'Stop talking about these silly, trifling things, and agree to sleep with me. Sleep with me and I will take you as my wife.'

And so when the girl saw the man's heart was stirred by strife, she turned to a plan so that she would not be overcome by the man's violence, and said, 'Permit me, lord, to go into my dressing chamber, so that, more fittingly attired with clothes, I may in a more seemly way consort with you.' Caradog responded to the girl, 'But let there be no delay in you, for even a little while will seem excessive to me.' And so, having received permission, the girl went with swift steps through the bedroom into the valley, wanting to get out of the man's sight as quickly as possible. And so Caradog, seeing that he had been tricked by the virgin's plan, filled with rage, strikes his horse strongly with his spurs, seeking to catch the girl. Truly the girl had gone ahead of the man by running to the point that she had reached the doorway of the monastery, desiring to attain the protection of peace from God and Beuno.

§2

Second chapter.

And when she is about to put her foot inside the threshold, that evil man caught up to her, cutting off her head with a sword. When her parents saw this, they were held in a stupor for

¹¹ Here and on a number of further occasions, Lans corrects the form Karodoco to Karadoco.

¹² Compare the focus on the combination of white and red in the following description from the Middle Welsh *Peredur* (Goetinck 1976: 33–4): *Ac yn medylaw yd oedwn bot yn gynhebic gwynbet [y chnawt] y'r eira, a dubet y gwallt a'e haelau y'r vran, a'r deu vann gochyon oed yn y grudyau y'r deu dafyn waet.* 'And I thought that the whiteness of her flesh resembled the snow, and the blackness of her hair and brows the raven, and the two red spots on her cheeks the two drops of blood.'

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some time on account of the sudden coming of these deeds. But after a short while when they came to their senses and were nearly fainting at the strength of the pain, they soaked themselves with wretched tears. Beuno, also seeing the terrible deed, was gripped by extreme sorrow. Leaving the altar, he went to the doorway without delay, wanting to know who had carried out the killing in such a manner. And with raised eyes observing that the bloodstained Caradog, with the bloodied sword in his hand, was not penitent of the deed but rather freely made himself out to be boastful, he cursed him in that very place. And immediately, in his sight, Caradog was melted, like wax before fire.¹³ Then Beuno, having returned to the corpse, attached the head, which had been thrown inside by the blow of the sword, to the body which lay outside, calling on God very devoutly that he should bring that body to life, so that his enemy would not rejoice over it. And soon, with Beuno praying, the body regained life with all its faculties, with nothing but a slender scar being evident on her neck. But the ground soaked by the virgin's blood burst open, and soon a spring gushed forth watering the ground in that place. To this very day, the stones of that spring appear blood-stained as on the first day. The moss also smells like incense and heals various illnesses.¹⁴

§ 3

Third chapter.¹⁵

And so when, as we mentioned previously, she had risen from the dead, staying by the holy man's feet very often, she listened to his words with diligent devotion, wanting to be instructed more fully about everything which pertains to God, and desiring to receive the habit of holy religion from him. Then the blessed man, having summoned her parents, consecrated her in the presence of many, dressed with the sacred veil, and confirmed her properly in monastic disciplines. 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 holiness.

¹³ Similar descriptions of people being melted in such a way are found in: VS Cadoci (Vesp) §40, VS Iltuti §17, VS Cungiari (Wells), VS Teliaui (Llandaf) §17 (cf. Winward 1999: 114).

¹⁴ Cf. the description of the decapitation of the virgin Dunod in VS Daudid, §18.

¹⁵ Here the Lansdowne Life switches from the anonymous Life to Robert of Shrewsbury's Life as its main source.

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 many others.' Moreover, having turned to the virgin, he said, 'Most beloved sister, God assigned, as I perceive it, this place to you, and I am obliged to go elsewhere, and to stay¹⁶ where God will have ordained for me. Only do me this mercy, if you please, so that the fresher memory of mutual love may flourish on both sides, every year around this day bring me a chasuble of your own making.' But she said, 'My lord, giving this to you would be pleasing to my heart, but the difficulty seems to me to be very great as to how it should get to you, especially since I do not know where you are going to go.' The saint responded to her, 'Do not worry about this, for there is a rock in the middle of the stream of the spring, upon which I have been accustomed to say my prayers. Place the chasuble upon this at the appointed time, and if it should come to me, let it come. 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 you have served God in continual abstinence of the body and affliction of the spirit and you have completed seven years here, it will be necessary for you, divinely guided, 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. For 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 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

¹⁶ The Latin *perbendinari* is a variant deponent form of the more common *perendinare*.

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you constantly, and something greater is provided from heaven through you to him, than if he attained that which he was seeking externally.’ Having said these things, after blessing each other, they departed.

§ 4

Fourth chapter.

The blessed virgin thereafter more ardently 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 seriousness of that 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 Winefride, practising the powers and services of the good shepherd for them, without pause did those things which she taught her wards to do. Having likewise remembered Beuno’s words, every year on the eve of the blessed John the Baptist¹⁷ she would send the chasuble to Beuno in the mentioned way. When it had been fixed upon the rock in the middle of the stream, the rock, wavering in the streams of the spring, would carry it, dry inside and out, all the way into the sea, and thereafter would convey it across the sea to Beuno at the harbour of Sachlen.¹⁸ After that had happened, Beuno was named Dry-Chasuble.¹⁹ But it happened that while the virgin was observing this way of sending it every year, that blessed Beuno, full of virtues, passed to the lord. 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

¹⁷ The Eve of John the Baptist is celebrated on 23 June before the celebration of his Nativity, as entered in the calendar of Cotton Vespasian A. xiv.

¹⁸ This has been identified with Porth y Casul (‘Harbour of the Chasuble’), located near Beuno’s main monastery of Clynnog Fawr in Gwynedd (LBS i, 219; ArchifMR s.v. Porth y Casul). *Sachlen* means ‘sackcloth’ in Welsh, but is only otherwise attested from the fifteenth century (GPC s.v. sachlen), although the elements *sach* and *llen* are attested much earlier and were likely both in use when this material was copied. *Sachelem* in Lansdowne is a copying error. It is possible that *Sach* was also thought to be connected with Latin *saxum* ‘rock’, in light of the means by which the chasuble is delivered.

¹⁹ This epithet also occurs elsewhere, as in the Llyfr Gwyn Rhydderch version of *Bonedd y Saint* (EWGT 59). The Laud manuscript provides the Welsh form *casulsech* (§11), as well as the Latin translation *casula sicca*.

deprived of all human consolation, she began to grow tired of the place in which she was living. For which reason, with a full effort directing her mind upwards to God, she prayed that he should send her to such a place, that 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 deeds and ways 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. Moreover, the aforementioned place together with blessed Winefride's well now belong to the monks of the Cistercian order from Basingwerk.

§ 5

Fifth chapter.

And so the most holy virgin, entrusting her place to God and everyone with whom she previously lived, by divine will reached a place which is called Wytern or Wyteriacus, filled with the relics of many saints.²⁰ Moreover, there there was a certain abbot of many virtues called Eleri,²¹ whom continual sighing and persistent prayer thus rendered free and purified from all worldly cares, so that he should now savour no earthly thing, would desire no worldly delight, entirely focused on heavenly things. Under his direction, there were in that place virgins consecrated to God, observing celibacy in the avowal of religious life from the very beginnings of infancy. In the course of time, the virgin Winefride was offered²² to these by that Eleri as an example of sanctity. She left nothing untouched which she knew pertained to her own salvation or to a model and

²⁰ 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 *Gwrtherin* in Claud. Lans gives both variants: *Wytern siue Wyteriacus*.

²¹ 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 Tenoï and associated with Gwytherin (EWGT 57). The church at Gwytherin is dedicated to him (PW 103).

²² Lans originally read *relata* here, before this was corrected to *prelata*. *Relata est* 'was announced / was narrated' may be a significant variant here, as, in a number of sources in the early-modern period, the anonymous Life of Winefride became attributed to Eleri himself (Fleetwood 1713: 83). It is possible that this error (if we interpret it as an error) or similar errors may have contributed to this idea.

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advantage for others. For which reason she was loved by everyone with simple affection, and both outsiders and those in the household showed honour to her on account of the holiness of her life and the performance of miracles, and they venerated her reverently.²³

But it is beyond our ability to tell with what eloquence of knowledge this virgin shone forth, for the words of her speech were considered to be sweeter than honey, whiter than milk, in the thoughts of those listening. And for that reason she was named White Winefride by everyone openly; for she spoke with the whiteness of wisdom and she lived steadfastly. Truly, the place in which she lived with her virgins, as said above, is called Gwytherin, where, after death,²⁴ which was on the 24th of June²⁵ she rested buried for many ages. But afterwards, in the time of King Henry,²⁶ translated from there to Shrewsbury, she is venerated with due honour. Moreover, in the places in which she had lived and where she has now been honourably translated, innumerable miracles of divine works prosper for the needy on account of her merits, as is contained more fully and at greater length in those things which are written concerning her life and translation. Here ends concerning St Winefride, virgin and martyr.

²³ These two sentences derive from Robert's Life of Winefride §18.

²⁴ The Latin phrase *post uite dormicionem* 'after the dormition of life' is very unusual and not found elsewhere. *Post dormicionem* is more common and it is possible that the phrase as it stands is a result of miscopying.

²⁵ In Robert's Life she dies on 2 November (§22). The 24th of June, links Winefride again to John the Baptist, being the feast of his nativity, also recorded in the calendar of Cotton Vespasian A.xiv. This is the day after Winefride would send the chasuble to Beuno each year (23 June), in this Life.

²⁶ Henry is corrected to Stephen in a marginal note.

Vita Sancte Wenefrede (Lansdowne 436 version)

edited by David Callander

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Manuscript

British Library, Lansdowne 436 is the only witness to a composite version of the two Lives of Winefride: the anonymous Life, otherwise found only in British Library, Cotton Claudius A. v, and Robert of Shrewsbury's Life, found fully in Oxford, Bodleian Library, Laud Misc. 114 and in an abridged version in Cambridge, Trinity College O.4.42 and a John of Tynemouth recension.

British Library, Lansdowne 436 is a composite manuscript. The section containing the Life of Winefride consists in a legendary, known as the Romsey Legendary, dated to the early fourteenth century. As extant, it gives brief redacted Lives of forty-three saints, mostly associated with England, with four saints' Lives it once contained missing due to manuscript loss (Gregory 2016: 50–3). By the fifteenth century, the manuscript was in the possession of the Benedictine nunnery of Romsey in Hampshire (Hollis 2013). Gregory suggests that the Lives have all been rewritten and abbreviated by a single redactor (Gregory 2016: 19).

For further information on the manuscript and its contents see Gregory 2016.

LANSDOWNE 436, 107RA9–109RB10

Note on transcription. The following abbreviations are used for this text in the manuscript:

Tironian *et* (× 40).

TRANSCRIPTION

{107ra}

9 **Incipit de**
10 **sancta Wenefreda virgine et**
11 **martire .iiii.**

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12 **Q**⁴⁰ *via virgo sancta Wenne=*
13 *freda sua corporali*
14 *presencia Abbathiam*
15 *monachorum nigrorum*
16 *apud salopiam idest*
17 *Srouesbury diuina dispositione*⁴¹
18 *a Wallia illuc translata; gloriose*
19 *venustat et suo patrocínio protegít*
20 *et adiuuat aliqua de eius gestis*
21 *inter sanctos Anglie interserere*
22 *decreuimus. In diebus illis quibus*
23 *cathuanus super venedocie partes*
24 *regnabat. strenuus*⁴² *quidam miles*
25 *trium dumtaxat possessor villarum*
26 *nomine teuiht filius eylut in te=*
27 *keyngleya manebat. Huic*
28 *teuiht propago non fuit data ex=*
29 *cepta sola Wenefreda. Hec*
30 *statim ab ineunte etate cepit*
31 *sponsum celestum amare homines*

⁴⁰ **Q** is a large blue and red decorated initial, with the body covering six lines and the tail a further 22.

⁴¹ **disposicione** The middle letters of this word are unclear. It is possible that the scribe originally wrote *dispecicione* and then added a long s over the c, giving the word the appearance of *disposicione*.

⁴² **strenuus** There is an unexplained mark above the n.

32 *que transitorios respuens soli*
 33 *christo dicauit suam virginitatem.*
 34 **C**uius sancto proposito congaudens
 35 *pater liberalibus artibus inbuendam*
 36 *tradere proposuit. Quod dum co=*
 37 *gitaret beatus Bennonius multorum*
 38 *monachorum diuersis locis habitancium*

{107rb}

1 *Abbas et pater in domum descendit*
 2 *ipius Teuiht vero considerans eum*
 3 *virum egregie literatum religione*
 4 *atque sanctitate precipuum. dedit ei*
 5 *in patrimonio suo habitacionis*
 6 *locum filiam suam tradens ei erudi=*
 7 *endam. Bennonius igitur fixit*
 8 *suum tugurrium in conualle que*
 9 *brutonum lingua sethnant ap=*
 10 *pellatur ecclesiam que paruulam ibi*
 11 *construxit. in qua missas cele=*
 12 *brans diuina⁴³ cotidie pagina*
 13 *virginem Wenefredam diligenter*
 14 *instruxit. Siquidem teuiht*

⁴³ **diuina** The main scribe incorrectly dotted three minims rather than two.

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15 *domusque illius cotidie missarum*
16 *officia adibant quibus et ben=*
17 *nonius post celebracionem uerbum*
18 *dei frequenter predicabat. Hiis*
19 *itaque aliquo tempore durantibus*
20 *accidit quadam die dominica te=*
21 *uiht cum vxore ad missam*
22 *exisse more solito audiendam.*
23 *sola Wenefreda domi relicta.*
24 *Interea Caradocus regali stir=*
25 *pe prognitus. venacione ferarum*
26 *fatigatus. domui teuiht apropia=*
27 *uit. potum querens erat enim*
28 *valde siciens. Puella enim*
29 *in domo existens sola interro=*
30 *ganti patremfamilias ocus*
31 *occurrit eumque eleganter salu=*
32 *tans; ad audiendam Benno=*
33 *nii missam parentes suos*
34 *isse respondit.. Karø^adoco⁴⁴ itaque*
35 *iuuencule faciam candore ru=*
36 *boreque confectam intuente*

⁴⁴ **Karø^adoco** A looping ascender was added to the o to transform it into an a.

37 *ipsamque totam formosam et uultu*

38 *prefulgidam admirante cor illius*

{107va}

1 *in eius concupiscencia cepit exardescere*

2 **D**eprehendens illam solam in domo

3 *absque alterius testimonio sitim obli=*

4 *uiscens pre amoris illiciti magnitu=*

5 *dine puelle intulit. O carissima*

6 *virgo meis adquiesce consiliis me=*

7 *cum procorum familiaritatem patrando te*

8 *enim vehementer concupisco. Et virgo*

9 *ad hec. Domine mi quale elogium est*

10 *hoc viri tam ingenui vt tu ad*

11 *ancillam tam degenerem vti ego in=*

12 *grediaris. Iterum domine hoc agere nequeo*

13 *desponsata namque sum alteri viro et*

14 *idcirco alibi nubere non valeo*

15 **A**udiens hec caradocus furore

16 *repletus ait. Dimicte hec friuola*

17 *loqui ne^ugatoria et mecum commisce=*

18 *ri consenti michi nube et ego te*

19 *vxorem ducam. Videns igitur puella*

20 *viri animum emulacione commotum*

21 *adindustriam se uertens ne viri*

VITAE SANCTORUM CAMBRIAE

22 opprimeretur violencia ait. Con=
23 cede *michi domine* vestiarius meum intra=
24 re vt decencius ornata vestibus
25 tecum possim apcius commisceri. Res=
26 pondit puelle carodocus. Set
27 nulla tibi insit mora. Michi namque
28 nimium videbitur uel aliquantulum. Ac=
29 cepta igitur licencia per thalami vallem
30 celeribus adiuit passibus puella
31 cupiens quam tocius a viri conspectibus
32 abesse. Care^adocus⁴⁵ itaque videns
33 se virginis industria delusum.
34 furore repletus fortiter calcaribus
35 pungit equum puellam querens
36 comprehendere. Puella vero currendo
37 eum precesserat quosque ad monasterii
38 ostium peruenerat pacis tutelam a

{107vb}

1 deo et Bennonio assequi desiderans.
2 C⁴⁶ vmque suum infra limen figere⁴⁷

⁴⁵ Care^adocus A looping ascender was added to the o to transform it into an a.

⁴⁶ C is a decorated red and blue initial, covering two lines.

⁴⁷ figere (margin) Capitulum. Secundum.

3 vellet pedem vir ille Belial fra=
4 mia capud abscidens ipsam anticipauit
5 **Q**uod parentes sui contuentes
6 ex subito euentu rerum inextasi ali=
7 quamdiu sunt detenti. **S**et ad se post
8 modicum reuertentes et predoloris
9 vehemencia pene deficientes lacri=
10 mis se madebant miserandis
11 Bennonius quoque perniciem conspiciens
12 mesticia per maxima irretitus est.
13 **A**ltare relinquens ostium ocius adi=
14 uit. scire volens quis huiusmo=
15 dæⁱ peregisset cedem. **E**rectis que
16 oculis contemplans carodocum cruen=
17 tatum cum gladio in manu sanguino=
18 lento facti non penitentem immo
19 bene se fecisse iactitantem. in eodom
20 loco maledixit. **S**tatimque in con=
21 spectu eius ille liquefactus est sicut
22 cera a facie ignis. **D**einde Ben=
23 nonius ad cadauer reuersus capud
24 ictu gladii intus proiectum. corpori
25 deforis iacenti coaptauit in deum
26 deuocius interpellans vt illud vi=

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27 uificaret corpus ne gauderet
28 *super illo inimicus* Et mox illo depre=
29 cante corpus cum viribus resumpsit
30 animam cicatrice non nisi exili in
31 ceruice appara^ente. Aria vero sangui=
32 ne virginis madefacta crepuit;
33 mox *que* ibidem fons irriguus
34 staturiuit. Cuius lapides vsque
35 in hodiernum diem vtpote die
36 prima sanguinolenti videntur. Mus=
37 sa eciam illius vt thus odorat *et*
38 diuersis medetur langoribus. *Capitulum tertium.*

%Cum igitur

{108ra}⁴⁸

1 C⁴⁹ Vm igitur vt prelocuti sumus a mor=
2 tuis surrexisset; *sancti viri* pedi=
3 bus frequencius aderens illius sermonibus
4 sedula deuocione intendebat; de
5 omnibus que ad deum pertinent plenius instrui=
6 volens. atque *sancte* religionis habitum
7 ab eo recipere cupiens. Tunc vir

⁴⁸ The scribe here changes to a darker ink.

⁴⁹ C is a large blue and red decorated initial, with the body covering two lines and the tail a further four.

8 *beatus* vocatis parentibus eius coram multis
 9 illam sacro velamine indutam consecra=
 10 uit; atque regularibus disciplinis suf=
 11 ficienter confirmavit. **Q**ue statim
 12 post completum desiderii sui votum to=
 13 cius virtutis artem aggrediens; et
 14 regularis discipline studiis de=
 15 uotissime inherens; in breui to=
 16 cius ordinis peritiam et obseruacionis
 17 perfectionem adeptus est. **D**e hinc co=
 18 tidie magis ac magis proficiens;
 19 beatum virum proxiima nimia sanctitate sua
 20 admodum letificabat. **Q**ui voca=
 21 tis parentibus illius huiusmodi oracioni^{e50}
 22 est vsus. Vos me inquit prius hic
 23 suscepistis et meis postulacionibus
 24 vos paratos atque promptos exhibuistis;
 25 demum quoque locum istum dei seruiicio
 26 instituendum concessistis; et vos
 27 illud idem efficaciter complere stu=
 28 duistis. Nunc vero quoniam diuina
 29 inter vos exuberauerunt beneficia;

⁵⁰ **oracioni**^e Final e is unclear and may have been altered from a minim by the scribe.

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30 lumen celeste vobis et filie vestre in=
31 fusum diligenter attendite; *graciam*
32 *que* qua respersi estis sollicite con=
33 siderantes *preostensam* vobis salutis
34 *viam* *vigilanter* incedere curate.
35 **E**t *quoniam* mei *presencia* ad *presens*
36 carituri estis; *quia* alias me vo=
37 cat deus. *exemplis* et *admo*=
38 *nicionibus* filie vestre *sollerter* in=
39 tendite; *certissime* scientes *illam*
40 *non solum* vobis *verum* *eciam* *multis*
41 aliis *exemplum* salutis *futuram*

{108rb}

1 **A**d *virginem* *vero* *conuersus* soror inquit
2 *dilectissima*. hunc vt cerno deus
3 *destinauit* tibi *locum*; *meque* oportet
4 alias tendere; at vbi deus *michi* *proui*=
5 derit *perhendarum*. **H**anc solam
6 si placeat *mecum* *agere* *misericiordiam*; vt
7 *recencior* *altrincecus* *mutue* *carita*=
8 *tis* *vigeat* *memoria*; *circa* hunc
9 *diem* *vnoquoque* *anno* *casulam* *michi*
10 *de tuo* *proprio* *opere* *affer*. **A**t illa
11 *domine* inquit. hoc tibi *impendere*

12 cordi meo iocundum existeret; set per
13 maxima michi videtur difficultas id qua=
14 liter ad te peruenerit; maxime cum ig=
15 norem quo iturus eris. Cui sanctus
16 de hoc tibi absit sollicitudo. Saxum
17 namque extat in medio fontis riuo
18 super quod meas consueui preces
19 ruminare; superpone huic in
20 termino constituto casulam; et si
21 michi aduenerit. veniat. Tuum igitur ex=
22 hinc locum istum erit incolere atque
23 virgines in dei famulatu victu=
24 ras et hic tecum mansuras con=
25 gregare; vnumque pro certo scias
26 te in hoc loco finem vite non ha=
27 bituram. Cum enim iugi corpus abstinen=
28 cia et spiritus afflictione deo serue=
29 ris et septem hic annos perege=
30 ris. ; alium te inuisere locum di=
31 uinitus admonitam oportebit; deo
32 te dirigente et per te multorum cor=
33 dium tenebras illuminante. Hoc
34 eciam retine quod celebris erit
35 in hoc mundo memoria tua; et

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36 *quanti apud deum fueris meriti multi*
37 *per te incomodorum suorum remedia*
38 *adepti contestabuntur. Nam qui=*
39 *cunque aliqua infortunia passus te*
40 *requisierit et per te a sua inua=*
41 *litudine seu oppressione se liberari*

[108va]

1 *pecierit; prima siue secunda aut certe*
2 *tercia vice voluntatis sue compos*
3 *effectus. quod postulauerat se impetrasse*
4 *gaudebit. Si autem contigerit petentem*
5 *te trine vicis petitione quod opta=*
6 *uerat non consecutum fuisse; cer=*
7 *tissime sciat occulto dei iudicio*
8 *precis sue fructu in presenti frustra=*
9 *tum fuisse. Proficere sibi tamen ad*
10 *anime sue medelam te inuocasse*
11 *constanter intelligat; atque per te*
12 *aliquid sibi magis diuinitus presta=*
13 *ri quam si quod petebat exterius con=*
14 *sequeretur. Hiis dictis; post=*
15 *benedictionem mutuam dicesserunt.*

16 **A**⁵¹ **R**dentius⁵² extunc *virgo beata spon*=
 17 *sum suum christum cui se cas*=
 18 *te viuendo deuouerat. toto men*=
 19 *tis affectu amplectens; illi inhi*=
 20 *are ipsum sapere ad eum suspi*=
 21 *rare ardenti desiderio cepit.*
 22 **D**einde *nobilium filias secum con*=
 23 *gregans. docebat eas castita*=
 24 *tem amare; atque spretis omnibus*
 25 *mundi blandimentis*⁵³ *illecebris*
 26 *leui iugo christi colla submittere;*
 27 *et per regularis propositi normam.*
 28 *se dei seruicio mancipare. Non*
 29 *nulle autem videntes conuersaci*=
 30 *onis illius seueritatem; et modestam*
 31 *vite grauitatem; gracia sunt diuina*
 32 *compuncte; atque arripientes mo*=
 33 *nastici ordinis regulam sacro*
 34 *indumento se velari pecierunt.*
 35 **Q**uibus *beata Wenefreda boni*

⁵¹ **A** is a red decorated initial, with the body covering two lines.

⁵² **AR**dentius (margin) *Capitulum. Quartum.*

⁵³ **bl**andimentis The m appears to be deleted by a hand other than that of the main scribe.

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36 pastoris vices *et officia* exer=
 37 censꝫ sine intermissione eadem
 38 faciebat que *subiectis* suis fa=
 39 cienda edocebat. **R**ecordata
 40 *eciam verborum* Benonii annis
 41 *singulis* in *beati Johannis* baptiste

{108vb}

1 *vigilia* casulam modo *prelibato* Bennono
 2 *transmictebat*. **Q**uam *super saxum* in tor=
 3 *rentis* medio *coaptatam* saxum *illam*
 4 *interius exterius* siccam cum *fontis* fluc=
 5 *tibus* labansꝫ *vsque* in *mare* deferebat
 6 **E**t deinceps *per* *mare* siccam ad
 7 *portum* sachelem. *vsque* ad *Bennonum*
 8 *transuehebat*. **T**ali euentu rei Ben=
 9 *nonius* casula *sicca* *congnominatus* est. **A**c=
 10 *cidit* *autem* dum *virgo* hunc *mictendi*
 11 *modum* *singulis* {.....} *obseruaret* ^{annisꝫ}⁵⁴ *vt* *beatus*
 12 *Benonius* *virtutibus* *plenus* *migraret* ad
 13 *dominum*. **C**uius *decessus* cum *sancte*
 14 *virgini* *innotuit* *multis* *illum* *lacrimis*

⁵⁴ {.....} **obseruaret** ^{annisꝫ} It appears that a hand other than that of the main scribe added *annis* after *obseruaret*, having deleted the *annis* added after *singulis*, which was possibly his own earlier attempt or that of the main scribe or another earlier hand.

15 *et oracionibus prosecuta est; atque p̄fatum*
16 *munus v̄terius transmittere destitit*
17 **T**unc autem primum omni humana conso=
18 *lacione se destitutam dicens; tedere*
19 *cepit locum in quo morabatur. Vn=*
20 *de toto conamine ad deum mentem*
21 *erigens deprecabatur. vt eam ad ta=*
22 *lem locum destinaret; vt et sibi*
23 *placere et aliis proficere posset. Lo=*
24 *cumque illum in quo prius conuersionem*
25 *habuerat sua benedictione perfundere*
26 *dignaretur; vt qui illuc oracionis*
27 *gracia aut alicuius remedii conse=*
28 *quendi causa adueniret; inuocato no=*
29 *mine ipsius atque patrocinantibus illis*
30 *qui ibidem actus suos et mores illius*
31 *amore correxerint. quod postula=*
32 *ret consequeretur. Quam petitionem*
33 *ad dei aures peruenisse testantur in=*
34 *numere gentes; in eodem loco*
35 *a diuersorum morborum in valitudinibus*
36 *liberate. Predictus autem locus simul*
37 *et fons beate Wenefrede monachorum*

VITAE SANCTORUM CAMBRIAE

38 nunc sunc ^{de} Basingworkis⁵⁵ ordinis
39 cisterciensis. *Capitulum quintum.*
40 **I**⁵⁶gitur *sanctissima virgo* committens
41 deo locum suum *et omnes cum quibus*

{109ra}

1 antea habitabat nutu diuino ad locum qui
2 dicitur Wytern siue Wyteriacus multorum
3 sanctorum pignoribus refertus peruenit. *Erat*
4 autem ibi quidam multarum virtutum Abbas
5 nomine Elerius quem iugis gemitus *et oratio*
6 perseuerans. ita ab omnibus secularibus
7 curis liberum *et defecatum reddide-*
8 runt. vt iam nil terrenum saperet ni=
9 chil mundane delectacionis affectaret.
10 totus celestibus intentus. *Sub* cuius re=
11 gimine erant ibidem deo dicte
12 virgines ab ipsis infancie rudi=
13 mentis in professione vite *sanctimo-*
14 nialis celibatum obseruantes.
15 *Quibus* processu temporis ab eodem
16 Elerio virgo Wenefreda in exem=

⁵⁵ *Basingworkis* The final abbreviation is ambiguous.

⁵⁶ **I** is a decorated blue and red initial, covering two lines.

17 *plum sanctitatis* ^{p}relata⁵⁷ est. **Q**ue
 18 *nichil in tattum dimittebat; quod ad*
 19 *propriam salutem vel aliorum exemplum*
 20 *et vtilitatem pertinere congnoscebat.*
 21 **V**nde ab vniuersis simplici dilige=
 22 *batur affectu; et tam extranei quam*
 23 *domestici propter vite sanctitatem et*
 24 *miraculorum operacionem honorem ei*
 25 *exhibebant et eam reuerenter ve=*
 26 *nerabantur. **Q**uanta autem scien=*
 27 *cie eloquencia hec virgo sancta prefulse=*
 28 *rit. non est nostre facultatis edi=*
 29 *cere. **S**ermones namque elogii*
 30 *ipsius melle dulciores lacte ni=*
 31 *tidiores; in sensibus audiencium*
 32 *reputabantur. **V**nde ab omnibus publice*
 33 *candida Wenefreda nominata est.*
 34 *Candore enim sophie eloquebatur*
 35 *et conformiter degebat. Locus*
 36 *quidem quo cum virginibus conuersata*
 37 *est vt predicatur Wytern vocatur*

⁵⁷ ^{p}relata The original reading is significant. This is possibly the first indication of a Life of Winefride being ascribed to Eleri, Perhaps the ascription derives from the very error (if that is what it is) witnessed here (that is, from an exemplar textually related to Lansdowne 436).

VITAE SANCTORUM CAMBRIAE

38 vbi *post vite dormicionem* que erat
39 octauo kalendas Iulii sepulta
40 *per tempora multa* quieuit. *Set postea*
41 *tempore* Regis Henrici⁵⁸ illinc ad

{109rb}

1 salopiam *translata* debito honore
2 *veneratur*. **F**lorent *autem* in lo=
3 cis quibus *habitauerat et vbi nunc*
4 honorifice est *translata* innumera
5 ob eius *merita diuinorum operum indigen=*
6 *tibus miracula*. Vt in hiis que
7 de eius *vita et translacione scribuntur*;
8 *plenius et prolixius continetur*.
9 **Explicit de sancta Wenefreda**
10 **virgine et martire**

⁵⁸ Henrici (below) {Stefani}

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