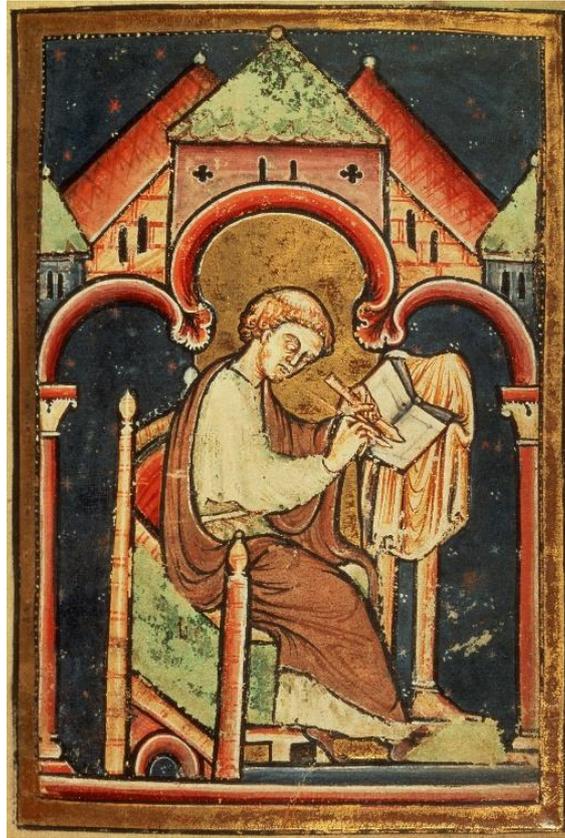


BELLARIA XXXVII



Beda Venerabilis

MEDIEVAL LATIN (5)

This sequence of texts will be drawn from Keith Sidwell's *Reading Medieval Latin* (Cambridge, 1995). It is a teaching text, with 86 passages, prose and verse, from St Benedict (b. 480) to Nigel Whiteacre (b. 1130), a monk active at the time of Henry II and Richard Lionheart.

The texts are supported by full historical and cultural introductions and running vocabulary and grammatical help. It ends with a brief grammar (summarising the main differences from classical Latin), a note on orthography, and total vocabulary for the texts.

Professor Sidwell has kindly translated, as literally as possible, the passages selected for this series of *Bellaria*. You can find the Sidwell's *Reading Medieval Latin* online [here](#).

EINHARD



Einhard hard at work

Einhard, a fine Latinist, poet and builder, was educated in a monastery in Germany before joining Charlemagne's school in Aachen probably in early 790, and took over the headship when Alcuin left in 796 (see *Bellaria* XXXVI).



A memorial to Einhard in the German city of Eschweiler



Einhard basilica, Michelstadt

Charlemagne put him in charge of various palace complexes, and Einhard became an influential political ambassador for the emperor. When Charlemagne died in

814, his son Louis made Einhard his private secretary, but he retired from the court in 830 as a result of internal squabbles between Louis and his sons.

His most important work was his *Vita Karoli Magni*, a biography of Charlemagne, owing much to Suetonius' *Lives of the Caesars*. Our extract comes from his *Karolus Magnus et Leo Papa* (Einhard's authorship is not certain). This leans heavily on the *Aeneid*. The construction of Aachen, a *secunda Roma*, is analogous to the construction of Carthage in book I of *Aeneid* and the Carolingian hunting reserve closely resembles the one that hosts Aeneas and Dido in book IV.



Pope Leo III

The background to the passage is that Leo III was appointed pope on December 26 795, the same day as Pope Adrian I died. This was probably done to ensure that Charlemagne did not interfere in the election. Leo at once took measures to ensure that he regarded the Frankish king as the protector of the Holy See.

This appointment did not go down well with Paschal, a nephew of Adrian. On April 25, 799, as Leo walked in the procession celebrating St. Mark's Day, Paschal arranged for armed men to attack him. But Charlemagne had been warned in a dream ... (cf. Hector in *Aeneid II*, and for the *serpens*/Devil [21], cf. Allecto in *Aeneid VI*).

KAROLUS MAGNUS ET LEO PAPA

A grisly dream about Pope Leo stirs Charlemagne to action

The grim portent and the abominable omen the king sees/ In his dreams: (lit: 'that')
Leo was standing there, the highest/ Pontiff of the city of Rome, and pouring forth
sorrowful tears,/ with eyes filthy, his face stained with blood,/ 5
his tongue cut off and many horrendous/ wounds. Cold terror seized the anxious
limbs/ of the Emperor (lit. 'Augustus'). To the Roman walls swift messengers/
three he bids to go, to find out (*explorare* in the next line) if the noble pastor of the flock
(*gregis* next line) was safe;/ and what the grim dreams mean/ 10 he wonders; and
he undertakes his pious and faithful precautions./ His legates hurry with swift steps;
he himself,/ the hero, makes again for Saxony with many thousands (sc. of troops).

*portentum rex triste videt monstrumque nefandum
in somnis, summum Romanae adstare Leonem
urbis pontificem mestosque effundere fletus,
squalentes oculos, maculatum sanguine vultum,
truncatam linguam horrendaque multa gerentem 5
vulnera. sollicitos gelidus pavor occupat artus*

*Augusti. rapidos Romana ad moenia missos
tres iubet ire, foret si sanus pastor opimus
explorare gregis; quid tristia somnia signent
miraturque; piam curam gerit ille fidelem. 10
festinant rapidis legati passibus; ipse
Saxoniam repetit cum multis milibus heros.*

Just outside Rome, rumour comes of an ambush set up by men with evil in their hearts for Leo

His columns gather from different parts of the globe,/ and the related troops hasten across the Rhine's steep/ 15 shores, intending to conquer the rebellious Saxon folk/ and with cold steel to cut apart the savage race./ Now from afar the lofty heights of the city of Rome are seen/ by the legates and from the hill the longed-for theatre;/ a rather grim rumour and one suddenly noised abroad meets (sc. them),/ 20 (sc. namely that) the apostolic light (i.e. the Pope) in a cruel death by blows/ wild had fallen; for the savage and fierce serpent (i.e. the Devil)/ who is wont to bring into conflict brothers (sc. formerly) of one mind,/ (and) to scatter abroad the harmful seeds of plague-bearing poison,/ had persuaded all of them, after blinding their minds, upon the innocent man/ 25 To vent their rage, and his servants to butcher their powerful master./ The awful pestilence, having slipped into their minds and senses stuck there;/ their breathless hearts received the plague-bearing virus./ They set an ambush for the man and planned death/ and a grim murder for the innocent man; the impious plebs with weapons/ unjust armed itself against its own pastor.

*agmina conveniunt diversis partibus orbis,
cognataeque acies properant super ardua Rheni
litora, Saxonum populum domitare rebellem 15
et saevam gelido gentem rescindere ferro.
culmina iam cernunt urbis procul ardua Romae
optatumque vident legati a monte theatrum;
tristior occurrit vulgataque fama repente,
lumen apostolicum crudeli funere plagis 20
occubuisse feris; nam serpens saevus et atrox,
qui solet unanimes bello committere fratres,
semina pestiferi iactare nocenda veneni,
suasit in innocuum caecatis mentibus omnes
saevire, et famulos dominum trucidare potentem. 25
dira animis inlapsa lues et sensibus haesit;
virus pestiferum concepit pectus anhelum.
insidias posuere viro mortemque parabant
insonti tristemque necem; plebs impia telis
pastorem in proprium seseque armavit iniquis. 30*



The attack on Leo

As Leo passes, he is attacked by a gang of youths, who blind him and cut out his tongue. But God intervenes and he escapes.

While the beneficent Pope Leo was passing on his accustomed route, / and was making on foot for the holy portals of St Laurence, / the crazy plebs and the maddened people, young people barely in their right minds, / with clubs and swords, their blades bared, all together / **35** (sc. as) a mob rushed upon the highest pastor with a commotion, / raging blindly, suddenly roused by awful storms (sc. of the Devil). / They tormented the sacred limbs of the priest with whips, / (and) the desire of many raged towards (i.e. to promote) the fall of one. / The executioners dragged from his brow his twin windows (i.e. his eyes), **40** and cut away from his torn body the swift tongue. / That they had extinguished so great a pontiff was the thought / of the plebs lacking piety and infected with black poisons; / but the restoring hand of the Father treatments (object of obtulit in next line) for his removed eyes / offered, and with new vision restored his face. **45** The pallid faces (sc. of the mob) were stunned at the alien eyes, / and his tongue, even though it had been cut out, displayed swift speech; / the great priest fled from thence with his few comrades; / (and) set off secretly to seek assistance towards the city of Spoleto.

*dum solitum transisset iter Leo papa benignus,
et sacra Laurenti peteret pede limina sancti,
plebs demens populusque vécors, male sana iuventus,
fustibus et gladiis, nudatis ensibus, omnis
inruit in summum pastorem turba tumultu, 35
caeca furens, subito diris commota procellis.
sacra sacerdotis torquebat membra flagellis,
unius in casum multorum saevit hiatus;
carnifices geminas traxerunt fronte fenestras,
et celerem abscidunt lacerato corpore linguam. 40
pontificem tantum sese extinxisse putabat
plebs pietate carens atrisque infecta venenis;
sed manus alma patris oculis medicamina ademptis
obtulit atque novo reparavit lumine vultum.*

ora peregrinos stupuerunt pallida visus, 45
explicat et celerem truncataque lingua loquellam.
cum sociis magnus paucis fugit inde sacerdos;
clam petere auxilium Spulitinam tendit ad urbem.

On Christmas day 800, Pope Leo crowned Charlemagne emperor of the (not) Holy (not) Roman (not) Empire).



Pope Leo III crowns Charlemagne Emperor

ANDREAS CAPELLANUS (fl. 1180)



De amore

Also known as 'Andrew the Chaplain', Capellanus was author of *de amore*, a treatise known as 'On the Art of Courtly Love', though its somewhat cynical tones rather belies the title. Andreas was attached to the court of Marie de Champagne, daughter of King Louis VII of France and Eleanor of Aquitaine, who seems to have a penchant for this sort of thing (she commissioned a poem on the adulterous love of Lancelot and Guinevere).

Drawing on the structure of Ovid's *Ars Amatoria*, Andreas composed *de amore* in three books: first, a discussion of the nature of love and how to win it, second, how to preserve it; and third, a condemnation of it. It covers love in all its manifestations, defines its principles, disciplines, code and etiquette. But while for Ovid it was man who made the pace for his pleasure, for Andreas women run the show and men are her vassals. It may well be that Chaucer drew on it in for his *Parson's Tale*.

This selection comes from Book 1. 8, 11. Andreas is addressing his dedicatee, the young Walter.

DE AMORE

The love of nuns is to be avoided at all costs, and the man who ignores this injunction is to be held in contempt

But anxiously you might be able to enquire what we say about the love of nuns. Well, we proclaim that their solaces are to be avoided like a plague of the soul, because thence follows the wrath of the celestial Father, and thence are public laws potently enforced and extreme punishments threaten, and from this among the people there grows an infamy which will kill your reputation completely. **A** Nay, further we are advised in the rule of love itself, that we should not choose the love of that woman marriage to whom it is by law forbidden us to pursue. But if anyone, a man with contempt for himself and each of the two law-codes (i.e. Canon and Civil) were to seek the love of a nun, he would deserve to be condemned and should be avoided like a detestable wild-beast. **B** It is not possible to harbour doubts undeservedly about the faith of the man who for the sake of acts involving a moment's delight does not fear to commit a capital offence, nor blushes to become a scandal before God and men. Therefore let us utterly condemn the love of nuns and let us resist their solaces as though they brought the plague.

*sed sollicitus quaerere posses quid de monacharum fateamur amore. Sed dicimus earum solatia tanquam animae pestem penitus esse vitanda, quia maxima inde coelestis sequitur indignatio patris, et publica inde iura potenter armantur et supplicia minantur extrema, et totius ex hoc crescit in populo mortificativa infamia laudis. **A** immo et in ipsius praecepto monemur amoris, ne illius mulieris eligamus amorem, cuius de iure nuptias nobis interdicitur affectare. sed si aliquis sui ipsius et iuris utriusque contemptor monialis quaerat amorem, ab omnibus meretur contemni et est tanquam detestabilis belua fugiendus. **B** non de ipsius potest fide immerito dubitari, qui propter momentaneae delectationis actus gladii non veretur incurrere crimen, nec Deo vel hominibus fieri scandalum erubescit. monacharum igitur penitus contemnamus amorem et earum solatia quasi pestifera refutemus.*



Not that love is impossible. But Andreas warns Walter off by the example of his own close encounter

We are not saying these things, however, as though a nun could not be an object of love, but because for each of the two (sc. involved) the result therefrom is a condemnation to death. And for this reason we wish you completely to have no knowledge of words pertaining to the solicitation of them. For at one time when an opportunity arose for me (lit 'us') to address a certain nun, because I was (lit: 'we were') not ignorant of the technique for soliciting nuns, by means of my (lit: 'our') eloquent conversation I (lit: 'we') forced her to acquiesce in my (lit: 'our') wishes; **A** and I (lit: 'we') as though laid low by mental blindness and in no way at all recalling what was proper, because 'no lover sees what is appropriate' (Ovid, *Heroides* 1.154) and again 'Love sees nought well, but all it views with blinded eye' ([Ovid], *Remedia* 51), I (lit: 'we') began at once to be drawn in by her vehement beauty (i.e. by the force of her good looks) and to be bound to her by her rather sweet eloquence. **B** Meanwhile, however, pondering on the madness by which I (lit: 'we') were being led on, I (lit: 'we') was (lit: 'were') aroused with the utmost effort from the aforementioned sleep of death, and although believed to be extremely experienced in the art of love and forewarned as to the remedies for love, nevertheless with difficulty had enough knowledge to avoid its plague-bearing nets and retreat without contagion of the flesh.

*non autem haec dicimus, quasi monacha non possit amari, sed quia utriusque inde provenit damnatio mortis. et ideo ad ipsarum sollicitationem pertinentia verba te volumus penitus ignorare. nam tempore quodam quum quandam monacham nobis pervenerit opportunitas alloquendi, monacharum sollicitationis doctrinae non ignari facundo artis eam sermone coegimus nostrae acquiescere voluntati; **A** et nos tanquam mentis caecitate prostrati et quid deceret nullatenus recolentes, quia 'quid deceat, non videt ullus amans' et iterum 'nil bene cernit amor, videt omnia lumine caeco', statim coepimus ipsius attrahi pulchritudine vehementi et dulciore facundia colligari. **B** interim tamen eam qua ducebamur vesaniam cogitantes a praedicta mortis dormitione summo sumus excitati labore. et quamvis multum*

credamur in amoris arte periti et amoris praedocti remedia, vix tamen eius novimus pestiferos laqueos evitare et sine carnis nos contagione remove.

So beware of meeting one on one with the other sex

Beware, therefore, Walter, of seeking solitary places or of wanting an opportunity for conversation, because, if she perceives that the place is suitable for lascivious games, she will not put off conceding to you that which you will wish and preparing those fiery solaces, and scarcely ever will you be able to evade the works of Venus, committing (sc. thus) awful crimes. **C** For when I (lit: 'we'), an expert with my whole intellect and reputed (sc. for possessing) any piece of knowledge of love you care to mention, was forced to waver by their sweetness, how do you suppose your untutored youth will be able to resist them? This is why you must avoid such love, my friend.

cave igitur, Gualteri, cum monialibus solitaria quaerere loca vel opportunitatem desiderare loquendi quia, si lascivis ludis locum ipsa persenserit aptum, tibi non crastinabit concedere quod optabis et ignita solatia praeparare, et vix unquam poteris opera Veneris evitare, nefanda scelera sinistra committens. C nam quum nos, omni astutos ingenio et qualibet amoris doctrina vigentes, earum coegit vacillare suavitas, qualiter sibi tua imperita poterit obstare iuventus? amor igitur talis tibi sit fugiendus, amice.



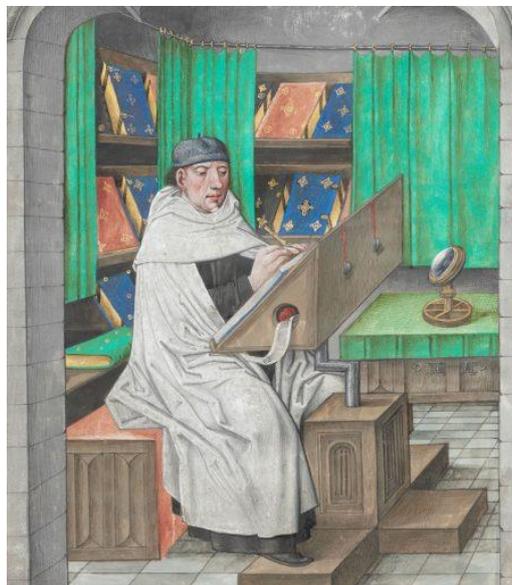
Love is not for sons of the soil. Toil is their lot. They should not receive instruction in love

But so that, in respect of what we have said earlier about the love of the common people, you should not believe that it refers to tillers of the soil, we have briefly added for you (sc. something) about their love. For we maintain that it scarcely happens that farmers are discovered fighting in the court of love, but they are prompted to the works of Venus naturally, like the horse and the mule, as the force of nature demonstrates to them. **E** Therefore for the tiller of the soil what suffices is assiduous labour and the continuous and uninterrupted solaces of both plough and hoe. But although occasionally, albeit rarely, it happens that they are, beyond their nature, stirred up by the dart of love, it is nevertheless not expedient to instruct

them in the lore of love, **F** in case we find out that, whilst they are concentrating on acts by nature alien to them, the farms of humans, wont to bear fruit because of their labour, for want of a tiller have been made fruitless for us.

*sed ne, id quod superius de plebeiorum amore tractavimus, ad agricultores crederes esse referendum, de illorum tibi breviter amore subiungimus. dicimus enim vix contingere posse quod agricolae in amoris invenientur curia militare, sed naturaliter sicut equus et mulus ad Veneris opera promoventur, quemadmodum impetus eis naturae demonstrat. E sufficit ergo agricultori labor assiduus et vomeris ligonisque continua sine intermissione solatia. sed etsi, quandoque licet raro contingat eos ultra sui naturam amoris aculeo concitari, ipsos tamen in amoris doctrina non expedit erudire **F** ne, dum actibus sibi naturaliter alienis intendunt, humana praedia, illorum solita fructificare labore, cultoris defectu nobis facta infructifera sentiamus.*

NIGEL WHITEACRE (c. 1130-1207)



A monk at Christ Church, Canterbury, Whiteacre was sceptical about clerical ambition and concerned about secularisation. He wrote a *Tractatus* against courtiers and clerical officials, and his masterpiece *Speculum Stultorum* 'The Mirror of Fools' from which we take extracts here, is an allegorical beast poem. In this picaresque fable combining satire, burlesque and invective, Burnellus, a donkey, goes to the medical school at Salerno to seek a longer tail to match his ears, then to Paris where he joins the English students (in the hope of becoming a bishop by mastering theology and law), before deciding in despair to be a monk and found a new monastic order. But he fails and is finally found by his old master.

Burnellus represents, in Nigel's own words, an ambitious cleric or religious who seeks an abbacy or priorate 'which he might proudly trail behind him like a tail'. It was extremely popular and is referred to in Boccaccio and Chaucer's *Nun's Priests's Tale* ('I hav wel rad in Daun Burnel the Asse ...'). Here Burnellus reflects on the nature of the new order which he wishes to create.



Brunellus looking into the *Mirror of Fools*: Galienus (?), Fool, Brunellus

Brunellus considers rules from certain orders

While I was considering such things quietly to myself,/ I do not know which life I might be able to establish for myself./ Therefore I think it safer and indeed more maturely thought out,/ that I myself set up laws for a new order./ **5** Let this order of mine take its name from my name,/ so that thence my name may live eternally./ Thus therefore it will happen that I take from whatever order you like/ that which will be better and more comfortable for me./ From the order of the Temple (i.e. the Templars) let us take horse walking/ **10** gently, so that my order may be gentle for me./ So that I may be permitted to tell lies in whatever place I may be,/ I want to retain this (sc. rule) from the other friars./ That on the sixth weekday (i.e. Friday) I may be permitted to use fat,/ this let the Cluniac order confer upon me./ **15** From the White Friars the following is enough and will suffice,/ that I may be permitted to be without my (sc. under) trousers at night.

*talia dum mecum tacitus considero, vitam
nescio quam possim constituisse mihi.
tutius ergo puto nec non consultius esse
ut statuam leges ordinis ipse novi.
qui meus ordo meo nomen de nomine sumat, **5**
nomen in aeternum vivat ut inde meum.
sic igitur fiet de quolibet ordine sumam
quod melius fuerit commodiusque mihi.
ordine de Templi sumamus equos gradientes
leniter, ut lenis sit meus ordo mihi. **10**
ut mihi mentiri liceat quocumque locorum,
fratribus ex aliis hoc retinere volo.
ut feria sexta liceat mihi pinguibus uti,
haec Cluniacensis conferat ordo mihi.
fratribus ex albis satis est et suficit illud, **15**
ut liceat braccis nocte carere meis.*



More rules follow

The monks of Grandmont in the fact that they speak a great deal/ I much commend, and this I wish to retain./ The Carthusian brothers I decree should be followed in this,/ **20** that one mass per month is quite enough./ The Black Canons (i.e. the Austin Canons) let us follow in the eating of flesh,/ so that my order may not owe anything to (lit: 'draw anything from') hypocrisy./ The Praemonstratensians I aver should be rightly followed/ in respect of their soft tunics and multi-layered cloaks./ **25** From the remaining order (i.e. secular canons) it pleases me that a second person/ be joined with me as a companion in perpetual union./ This was the prior order and begun in Paradise;/ this (sc. order) God instituted and blessed it./ This we have decreed should be held to for ever,/ **30** of which (sc. order) was my father along with my mother;/ and all my race was always of this order,/ and when it dies, the human race will fall./ From the holy order of veiled women/ I shall take the constant absence of my belt;/ **35** broad straps are not good for me, but neither for my fat (*grosso* next line) belly/are tight straps suitable.

*Grandimontanos in eo quod multa loquuntur
multum commendo, quod retinere volo.
Carthusiae fratres in eo decerno sequendos,
missa quod in mense suficit una satis. 20
Canonicos nigros carnes comedendo sequamur,
ne quid ab hypocrisi contrahat ordo meus.
Praemonstratenses statuo de jure sequendos
in molli tunica multiplicique toga.
ordine de reliquo placet, ut persona secunda 25
foedere perpetuo sit mihi juncta comes.
hic fuit ordo prior et conditus in Paradiso;
hunc Deus instituit et benedixit ei.
hunc in perpetuum decrevimus esse tenendum,
cujus erat genitor cum genetrice mea; 30
et genus omne meum semper fuit ordinis hujus,
quo genus humanum deficiente cadet.
ordine de sacro velatarum mulierum
accipiam, zonam semper abesse meam;
cingula lata mihi non sunt bona, sed neque ventri 35
conveniunt grosso cingula stricta meo.*

Brunellus, somewhat doubtfully, concludes his list of requirements

There is still another thing among them which in my order/ we want to have placed, when there is a suitable location./ What, how much, or what sort of things I shall take from Sempringham/ 40 I do not know. For the new circumstance causes me to have doubts./ This however at present by no means shall I let go,/ for I think it is very necessary for the brothers,/ that never, except secretly and with no one's knowledge, for a sister/ is it permitted to stay with any of her brothers./ 45 There are also certain things which, if now to remember/ we are not able at present, there will come a time later on./ Therefore nothing remains but confirmation (sc. of the order and its rules) alone/ by the supreme pontiff, which he will himself give willingly./ For those who ask for just things, by no means rejection (obj. of *sustinuisse* next line) / 50 from their lord the Pope are accustomed to have suffered./ Thither therefore it behoves (sc. me) first to turn, the Pope (obj. of *sollicitare* next line)/ and his brothers with humble prayer to exhort.

*est et adhuc aliud in eis quod in ordine nostro
 apponi volumus, cum locus aptus erit.
quid de Simplingham, quantum, vel qualia sumam,
 nescio, nam nova res me dubitare facit. 40
hoc tamen ad praesens nulla ratione remittam,
 namque necesse nimis fratribus esse reor,
quod nunquam nisi clam nulloque sciente sorori
 cum quocunque suo fratre manere licet.
sunt etiam quaedam quae si non nunc meminisse 45
 possumus ad praesens, postea tempus erit.
ergo nil restat nisi confirmatio sola
 pontificis summi, quam dabit ipse libens.
nam qui justa petunt, nulla ratione repulsam
 a domino papa sustinuisse solent. 50
illuc ergo decet primo divertere, papam
 et fratres humili sollicitare prece.*

End note

It has been a great pleasure working again with Keith Sidwell, my old co-author of the *Reading Greek* and *Reading Latin* series of beginners' texts. His text-book *Reading Medieval Latin*, the source of these *Bellaría*, covers a huge range of material—Christian and secular, prose and poetry, serious and sunny—from the foundation of Christian Latin and the early medieval period (4th-10th centuries), through the Norman conquest and First Crusade to the 12th century renaissance, a cornucopia in which, though I would never admit it, I have found great enjoyment and learned a great deal. It conjures up a fascinating picture of the early Christian and medieval world.

Next week: a Christmas *Bellaría*