

Jonas of Fontenelle, *Vita Vulframni*, in *Monumenta Germaniae Historica: Scriptorum Rerum Merovingicarum*, Bruno Krusch and Wilhelm Levison (eds), Tom. 5 (Hannover: MGH SRM, 1910), pp. 657–73. Translated by Andrew Gollan (Independent Scholar, Sydney): andreas@latin.org

SACERDOTIS DOMINI VVLFRAMNI IN HOC CODICE CONTINETVR VITA, CVIVS CORPVS  
SACRVM FONTANELLA CONTINET COENOBIVM.

*Contained in this codex is the life of Vulfram, Bishop of the Lord,  
whose body Fontanella monastery holds.*

INCIPIT PRAEFATIO.

*Here starts the preface.*

REVERENTISSIMO ATQVE SANCTISSIMO PRAESVLI VRBIS TARVENNAE ABBATIQVE  
COENOBII FONTANELLAE BAINO VLTIMVS SERVORVM CHRISTI SERVVS IONAS.

*Slave Jonas, lowest of the slaves of Christ [wrote this] for the most  
reverend and holiest prelate of the city of Tarvenna, abbot of  
Fontanella monastery, Bainus.*

<sup>[1]</sup> iubet apostolatus uestri celsitudo, ut almi patris Vulframni Senonum archiepiscopi meo studeam stilo condere Vitam. <sup>[2]</sup> qui tempore regiminis sancti Ansberti abbatis Fontanellensis coenobii, futuri praesulis Rotomagensis ecclesiae, hoc adiens coenobium, abruptis saeculi laqueis, militiam Christi perseueranti definitione suscepit atque ad praedicandum Fresionum genti eatenus in ignorantiae cecitate sedenti euangelici ministerii opus assumens animum conuertit. <sup>[3]</sup> nam paenes uos superstes manet uenerabilis uitae praesbiter Ouo ex ipsa Fresionum natione oriundus, qui uiua uoce narrat, quanta per eundem pontificem sanctum in eadem gente Christus uirtutum miracula operari sit dignatus. <sup>[4]</sup> ex quibus pauca pro captu ingenii et oportunitate audientium fideli sermone inseremus. <sup>[5]</sup> sed tam praeclaro operi pauper succumbit ingenium, tamque profundae rei non sufficit sermo sterilis et ab omni scientiae fecunditate ieiunus. <sup>[6]</sup> quamlibet ergo inualidis humeris inpositum onus oboedientiae amore suscipiam, dabit Dominus oratione beati antistitis dicendi uires, qui diuitias bonitatis suae sine ullo defectu scit effundere et nescit, cum effuderit, uacuari.

<sup>[1]</sup> *The loftiness of your apostolate orders me to strive to build with my pen the Life of nourishing father Vulfram the archbishop of the Senones.* <sup>[2]</sup> *Who in the time of the rule of holy Ansbertus, abbot of the Fontanellan monastery, the future prelate of the Rotomagensian church, came to the monastery, severed the snares of the world and undertook the service of Christ with unwavering acuity and took up the burden of the evangelical ministry and turned his attention to preaching to the race of the Frisians [who were] sitting so much in the blindness of ignorance.* <sup>[3]</sup> *For among you, there remains living Ouo a church-elder of venerable life born of that very nation of the Frisians who in living tongue tells how many miracles of power Christ deigned to work through that same holy bishop among that same race.* <sup>[4]</sup> *A few of which we will include with faithful report for the comprehension of his character and the advantage of the listeners.* <sup>[5]</sup> *But my poor talent is overcome by so noble a task and my barren expression is insufficient to the serious matter, lacking in all fertility of skill.* <sup>[6]</sup> *So from a love of obedience I will take up the burden placed on my shoulders however paltry and with prayer God will give the powers of speech of the blessed priest who knows how to pour forth riches of his virtue without any exhaustion and who does not know how, when he has poured forth, to be emptied.*

EXPLICIT PRAEFATIO.

*Here ends the preface.*

INCIPIT VITA SANCTI VVLFRAMNI PONTIFICIS SENONICAE VRBIS.

*The Life of Saint Vulfram, bishop of the Senonic city starts.*

**I** beatus igitur Vulframnus Senonum pontifex exordium natiuitatis territorio Wastinensi habuit, patrimonio noncupante Mauriliaco. <sup>[2]</sup> fuit enim carnis origine nobilis, sed culmine mentis nobilior. <sup>[3]</sup> genitor quoque eius Vultbertus nomine in aula regis Dagoberti et filii eius Hludouii militari operi aeuum impendit. <sup>[4]</sup> praedictus uero Dei famulus in puerili aetate constitutus, ab ipso magistris catholicis traditus est sacrarum litterarum studiis imbuendus; quae per omne pueritiae uel adolescentiae tempus exercens, usque ad uirilem aetatem ab hac intentione animum non refixit. <sup>[5]</sup> exin, crescentibus meritis piae intentionis, clericatus habitum sumens, parentum hortatu ac suffragii amminiculo fultus, in aula regum iuniorum Hlotharii et Theoderici ecclesiastici ordinis curae delegatus, diuinis se studebat attentissime inseruire edictis, terrena uidelicet quaeque transiliens atque ad caelestia semper amanda, petenda et quaerenda peruolans.

*<sup>[1]</sup> Therefore blessed Vulfram, bishop of the Senones had the origin of his birth in the Wastinensian territory, the Mauriliac estate naming him heir. <sup>[2]</sup> For he was noble by birth of flesh, but nobler by the height of his mind. <sup>[3]</sup> His father too, Vultbertus by name, devoted his life to military service in the palace of king Dagobertus and his son Hludouius. <sup>[4]</sup> Truly the aforementioned servant of God, still in boyhood, was given over by [his father] to orthodox teachers to be steeped in studies of sacred texts; working at which through all the time of his boyhood and adolescence, he didn't unfix his mind from this application all the way up to manly age. <sup>[5]</sup> Thereafter, the benefits of pious exertion growing, he took on the habit of clerical office and, supported by the encouragement of his parents and the prop of prayer, was assigned to the duty of ecclesiastic orders in the palace of the junior kings Hlotharius and Theodericus and enthused himself to follow the divine decrees most assiduously, passing by, of course, all earthly things and always hastening to love, pursue and seek after the heavenly.*

**II** sub horum tempore regum electione populi Senonicae urbis consensuque ac fauore omnium pontifex eligitur ac benedicitur. <sup>[2]</sup> successit autem in ordine episcopatus uenerabili Lantberto pontifici. <sup>[3]</sup> qui susceptum episcopatus gradum ad imitationem priorum sanctorum uirtutum ornabat operibus; commissam namque sibi plebem et orationibus protegebat assiduis et ammonitione pia ad caelestia anhelanda prouocabat, et quod maxime doctores iuuare solet, ea quae agenda docebat ipse prius agendo praemonstrabat. <sup>[4]</sup> erat enim diuinae dilectionis igne succensus, patientiae uirtute modestus, orationum deuotioni sollertissime intentus, affabilis omnibus, qui ad se consolationis gratia ueniebant. <sup>[5]</sup> erat abstinentiae castigatione insignis, erat gratia compunctionis semper ad caelestia suspensus.

*<sup>[1]</sup> During the time of these kings he was elected bishop and consecrated by the choice of the people of the Senonic city and by the approval of all. <sup>[2]</sup> He followed indeed venerable bishop Lantbertus in the episcopal order. <sup>[3]</sup> He adorned the undertaken grade of the episcopate with works of virtue in imitation of the earlier saints; for he both defended the people entrusted to him with unremitting prayers and incited them with pious correction to pant after heavenly things, and, what is accustomed to most aid teachers, those things which he was teaching to be done he first himself modelled by doing. <sup>[4]</sup> For he was inflamed by the fire of divine love, self-restrained by his faculty of endurance, focussed most expertly on his fervour in prayers, and kindly to all who came to him for the sake of consolation. <sup>[5]</sup> He was noted for the stringency of his abstinence, and was always uplifted to the heavenly by the grace of his remorse.*

**III** aliquot autem annis in praesulatu administratis, superno oraculo in uisu ammonitus, ut genti Fresionum uerbum Domini sibi antea inauditum euangelizaret, inito opere apostolico, proposuit ilico animo pluribus prodesse. <sup>[2]</sup> erat autem eo tempore in urbe Rotomagensi, quae et ipsa mater est ciuitatum, praesul sanctissimae religionis et abbas praefati monasterii Fontanellae famulus Domini Ansbertus, et ipse scientia scripturarum imbutus, sed et ecclesiasticis simul ac monasterialibus disciplinis summe instructus, monachicum et nomen seruans et habitum, in praedicto monasterio multorum extans pater monachorum. <sup>[3]</sup> hunc pontificem adiens beatus Vulframnus, suam ei inesse patefecit uoluntatem, ut praedicto populo in tenebris ignorantiae sedenti uerbum uitae immortalis adnuntiaret. <sup>[4]</sup> nam et antea possessionem suam quae uocatur Mauriliacus, quae sita est in territorio Wastinensi, per testamenti seriem praedicto sacro loco et ipsi sancto patri contradiderat. <sup>[5]</sup> quae facta erat anno XV. regis Theoderici; necdum enim isdem uir Dei pontificatus conscenderat gradum. <sup>[6]</sup> intererat in hoc conuentu et confirmauerat cum aliis inlustribus uiris hoc scriptum sanctus Erembertus episcopus urbis Tolosae et monachus eiusdem coenobii Fontanellensis, cuius nunc ossa sacra in eodem monasterio uirtutum gloria pollent. <sup>[7]</sup> nepos quoque praedicti sancti pontificis Vulframni, nomine Motgislus, aliam largitionem

edidit de patrimonio Maniaco siue Villare, quod est situm in pago Milidunensi. <sup>[8]</sup> qui in praedicto monasterio monachus effectus et regularibus subditus disciplinis, spretis terrenis, caelestia sperare didicit.

<sup>[1]</sup> *But after some years spent in the bishopric, advised by a celestial prophetic vision to proclaim, to the race of the Frisians, the word of the Lord unheard by them aforehand, he entered the apostolic work and resolved in his mind instantly to be useful to a greater number [of people].* <sup>[2]</sup> *Further there was at that time in the Rotomagensian city which is itself the mother of cities, a bishop of most holy religion and the abbot of the aforementioned Fontanella monastery, the servant of the Lord Ansbertus, himself steeped in expertise of the scriptures, but taught in the highest degree both in the ecclesiastic and monastic trainings, keeping the monkish name and habit, being father of many monks in the aforementioned monastery.* <sup>[3]</sup> *Approaching this bishop blessed Vulfram revealed to him that the wish was in [him] to announce the word of immortal life to the aforementioned people sitting in the shadows of ignorance.* <sup>[4]</sup> *Indeed even before he had given over his holding which is called Mauriliacus and is located in the Wastinensian territory, by a succession of legacy to the aforementioned holy place and to the very blessed father.* <sup>[5]</sup> *Which things were done in the 15th year of king Theodericus; for the same man of God had not yet climbed the step of the episcopate.* <sup>[6]</sup> *Holy Erembertus, bishop of Toulouse and monk of the same Fontanella monastery whose sacred bones now in that same monastery are abundant in the glory of virtues, was present at this gathering and had corroborated this writing with other distinguished men.* <sup>[7]</sup> *Also a nephew of the aforementioned holy bishop Vulfram, Motgislus by name, gave forth another bequest from the estate of Maniacus or Villararis, which is located in the Milidunensian land.* <sup>[8]</sup> *And he, made monk in the aforementioned monastery and subject to the trainings of the rule, disdained earthly things and learned to hope for the heavenly.*

**IV** sed his omissis, nunc intimandum est, qualiter praefatus sanctus praesul ex praefata Fresionum gente plurimam praedicando partem conuerterit ad Christum. <sup>[2]</sup> siquidem ad praefatum Fontanellae monasterium perueniens, de eodem loco cooperatores uerbi strenuos et ad praedicandum idoneos, utpote actione simul et eruditione praeclaros, assumens, praeparatis omnibus, quae nauigantibus esse necessaria uidebantur, in portu eiusdem monasterii nauim adscendit, et per fluuium magnum Sequanae mare introiens Gallicum, nauigauit Fresiam et genti illius ac duci eius Rathbodo uerbum Dei adnuntiabat, dicens, deos non esse, qui hominum manibus facti essent; Dei creandi materiam lignum uel lapidem esse non posse, quorum recisurae uel igni absumerentur uel in uasa quaelibet humani usus formarentur uel certe despectui foras proicerentur et pedibus conculcata in terram uerterentur. <sup>[3]</sup> Deum potius intellegendum maiestate incomprehensibilem, humanis oculis inuisibilem, omnipotentem, aeternum, qui caelum et terram, maria et humanum genus creasset, regeret et iudicaturus esset orbem in aequitate. <sup>[4]</sup> cuius sedes aeterna non uili et caduco metallo, sed in caelis esset credenda. <sup>[5]</sup> haec et huiuscemodi prosequente inclito Christi sacerdote, una cum comitibus libenter audiebatur, multique cotidie nobilium et infimorum, abrenuntiata sorde idolatriae, fidei fonte abluebantur. <sup>[6]</sup> nec prohibuit praedictus dux, uerbum ut, si qui uellent audire, praedicaretur; inter quos et filius eiusdem Rathbodi ducis credens baptizatus est, inposito sibi nomine sui genitoris a praefato sancto pontifice, et ab eo a sacro fonte susceptus adhucque in albis positus, a carne solutus, mundus, ut creditur, transiuit e mundo.

<sup>[1]</sup> *But these things aside, now how the aforementioned holy prelate by preaching converted the greatest part of the aforementioned race of the Frisians to Christ needs be mentioned.* <sup>[2]</sup> *And so reaching the aforementioned monastery at Fontanella and taking from that same place collaborators strong in the word and apt for preaching as being distinguished in deed and at the same time in learning, when everything was made ready which seemed necessary for sea-farers he boarded ship in the harbour of the same monastery, and entering the Gallic Sea through the flow of the great Seine he sailed to Frisia and announced the word of God to its people and its chieftain Rathbod, saying that they were not gods who were made by human hands; that wood and stone could not be the materials of making God, whose parings might either be destroyed by fire or be shaped into any vessels at all for human use or indeed be tossed out doors in contempt and, trampled by feet, be ploughed into the earth.* <sup>[3]</sup> *God must rather be understood to be unfathomable in grandeur, invisible to human eyes, omnipotent, immortal, the one who created heaven and earth, the seas and the human race, who rules and is going to judge the world in equity;* <sup>[4]</sup> *whose eternal seat must be believed to be not in lowly and perishable metal but in the heavens.* <sup>[5]</sup> *The illustrious priest of Christ expounded these and [others] of this kind, and was heard along with his companions willingly, and many daily of the nobles and the lowest, renouncing the baseness of idolatry, were washed by the font of faith.* <sup>[6]</sup> *Nor did the aforementioned chieftain forbid that the word be preached if anyone wanted to hear; among those who, believing, were baptised was even the son of the same Rathbod and, with his own father's name given by the aforementioned holy bishop, and taken up by*

*him from the holy font and still placed in white [vestments], freed from the flesh, clean, as is believed, he passed over out of the world.*

**V** nec silentio est praetereundum, quid diuina pietas per eundem sanctum pontificem operari dignata est. [2] plura enim uirtutum miracula et in itinere, dum ad eam iret, et in eadem gente per eum fiebant. [3] ex quibus unum memoriae tradere et posteris intimare commodum duximus. [4] denique fratres, qui eum familiariter nouerunt et coram quibus patratum est, dicere solent, maxime uir reuerentissimus Wando, tunc temporis diaconus et cooperator eiusdem praesulis in uerbo Dei, postea autem praesbiter et succedenti tempore abbas eiusdem monasterii Fontanellensis, in quo educatus erat: ‘dum enim nauigaremus’, inquit, ‘Fresiam, positus nobis in medio mari, quod adiacens est regioni Morinorum, adfuit hora, in qua sacrificium Deo uictimae salutaris immolandum erat. [5] tum, positus anchoris, nauis immobilis manebat, celebrantique eodem sancto pontifici missarum sollemnia, uentum est ad eum locum, ubi minister patenam praesuli porrigere debuit, extensaue manu, expectabat horam, qua susciperet eam. [6] sed dum minister eam abluere uellet, in mare ceciderat, prostratusque pedibus sancti pontificis, humiliter ueniam precabatur, dicens, quod, dum eam abluere uoluisset, suis manibus ui maris elapsam profunda petisse. [7] moxque isdem uir Dei flectens genua sua ad patrem domini nostri Iesu Christi, precabatur eius clementiam, ut, qui quondam coram patribus fecerat in mari Rubro mirabilia, propitius suis adesset precibus. [8] finita uero oratione, imperat diacono, ut in eum in quem patena ceciderat locum mitteret manum. [9] quo facto, mox ab imo maris eadem patena diuinitus reuecta eiusdem ministri manui inhesit. [10] quod uidentes nautae ceterique comites nauis, Dominum cunctipotentem totis uiscerum praecordiis conlaudauerunt, qui per seruum suum tale dignatus est operari miraculum. [11] sicque commixtionem corporis et sanguinis Domini isdem sanctus pontifex faciens nomenque saluatoris glorificans, sacrosancta missarum compleuit sollemnia’. [12] nec inpar hic beatus pontifex hoc in facto sancto Heliseo prophetae et beato patri Benedicto, per quos similia Christus fecerat miracula. [13] ad eorum enim preces de profundis aquarum ferrea remearunt instrumenta, et isto praeclaro praesule orante, lanx aurea diuinitus extemplo rediit ad supra. [14] diuulgatumque est hoc miraculum et celebre factum apud incolas Galliarum et Germanorum, ad quos hoc factum perueniri potuit, usque in praesentem diem. [15] nam et ipsa patena in eodem coenobio Fontanellensi pro munere sacro seruata tenetur, quam isdem uenerandus praesul una cum suo calice ibidem largitus est, dum monachicum sponderet uotum; altare quoque consecratum in quattuor angulorum locis et in medio reliquias continens sanctorum in modum clipei, quod secum, dum iter ageret, uehere solitus erat, uascula quoque et instrumenta et tabernacula aecclesiastici ministerii plurima.

*[1] Nor ought it be passed over in silence what divine goodness deemed worthy to work through the same holy bishop. [2] For quite a few miracles of powers both on the journey while he was going thither and among the same people were performed through him. [3] One of which we have deemed a benefit to record and to impart to those coming after. [4] Finally the brothers, who knew him intimately and in whose presence it was accomplished, are accustomed to say, and especially most respectful Wando, at that time a deacon and collaborator of the same prelate in the word of God, afterwards however a priest and, in following time, abbot of the same Fontanellan monastery in which he had been educated said, ‘For while we were sailing to Frisia, placed in the middle of the sea which adjoins the region of the Morini, it was the hour in which the offering to God of the sacrifice of the life-giving host was to be made. [5] Then, anchors placed, the ship was staying still and while the same holy bishop was celebrating the solemnities of the mass, it was arrived at that place where the attendant ought to present the paten to the prelate, and, hand outstretched, he was anticipating the moment at which he would take it up. [6] But while the attendant was wishing to wash it, it had fallen into the sea, and he, thrown to the ground at the feet of the holy bishop, was humbly praying for pardon saying that while he was wishing to wash it, falling out of his own hands by the force of the sea, it had sought to the depths. [7] And soon the same man of God, bending his knees to the father of our Lord Jesus Christ, was praying for his mercy, that he who once in the presence of our forefathers had worked miracles in the Red Sea might graciously be present to his own prayers. [8] Truly finishing the prayer he orders the deacon to put his hand into that place into which the paten had fallen. [9] That done, from the deep of the sea the same paten, divinely carried back, stuck fast to the hand of the same attendant. [10] Seeing this the sailors and the rest of the retinue of the ship praised, with all the hearts of their innards, the all-powerful Lord who had deigned to work such a miracle through his servant. [11] And so the same holy bishop, making the mixture of the body and blood of the Lord and glorifying the name of the saviour, finished the sacrosanct solemnities of the mass.’ [12] Nor was this blessed bishop in this deed unequal to holy Heliseus the prophet and to blessed father Benedict through whom Christ had performed similar miracles. [13] For to their prayers iron implements returned from the depths of waters, and, with that illustrious prelate praying, a gold platter divinely, immediately returned to the higher regions. [14] This miracle was spread about and was made famous among the inhabitants of the Gauls and of the*

*Germans, to whom this deed was able to come, all the way up to the present day. [15] For even the paten itself is held preserved in the same Fontanellan monastery as a holy offering, which the same praiseworthy prelate along with his own chalice bestowed just there when he pledged his monastic vow; also an altar consecrated in the four places of the corners and holding in the middle the remains of holy men in the manner of a shield which he had been accustomed to carry with him while he was making the journey, and the small vessels also and the implements and very many canopies of ecclesiastical service.*

**VI** aliud quoque eiusdem patris memorabile miraculum, sicut ab eis didicimus, coram quibus factum est, ob aedificationem posterorum narrare cur pigeat? [2] praedicante enim illo et docente praedictum populum Fresionum, contigit quadam die puerum quendam, ex ipsa Fresionum natione ortum, diis immolandum duci ad laqueum. [3] orabat autem pontifex sanctus incredulum ducem, ut huius pueri uitam sibi donaret nec hominem ad imaginem Dei factum sacrificium execrabile daemonibus immolaret. [4] uocabatur autem idem puer Ouo. [5] respondebat autem dux patrio sermone, decretum esse lege perhenni olim a praedecessoribus suis omnique Fresionum gente, ut, quemcumque sors elegisset, in eorum sollempniis diis offerendum sine mora. [6] at uero sanctus praesul dum persisteret in precibus et praefatus populi princeps eius dignae petitioni satisfacere uellet, animosi gentiles zelo uani erroris deuincti, sicut scriptum est: zelus apprehendit populum ineruditum, unanimes frustabant eius precem, dicentes: ‘si tuus’, inquit, ‘Christus de tormento mortis eum eripuerit, sit eius tuusque aeuo perhenni seruus’. [7] ad haec sanctus pontifex: ‘non hominum in hoc facto, sed domini Christi fiat uoluntas’. [8] appenditur deinde puer in patibulum, adspicientibus christianorum simulque gentilium turmis, per duarum fere spatium horarum; extemploque sacerdos Domini pro salute et uita non solum illius, qui in tormento erat mortis constitutus, uerum pro obcecatione populi, qui Satanae uinculis erat inretitus, flectens genua, hanc ad Dominum fudit orationem: ‘Deus inuisibilis, immortalis et aeternae, exorabilis tuis esto supplicibus, et sicut quondam Danihelem liberasti de lacu leonum, ita hunc puerum de faucibus eripe illius seui leonis, qui circumiens quem deuoret quaerit, ut de illius duplici saluatione populus hic incredulus, deposita sorde idolatriae, ad ueritatis conuertatur agnitionem, et per cunctas generationes tuum benedicatur nomen in secula’. [9] hac completa oratione, ilico disrupta sunt uincula, quibus pueri semiuiuus guttur inligatum erat, sicque inlesus ad terram ruit. [10] uidebatur autem illi, ut post ipse narrabat, quasi sopore graui teneretur oppressus, sanctique pontificis zona a pectore circumligatus, subleuaretur omnis eius corporis status. [11] apprehensaque eius manu, pontifex sanctus dixit: ‘in nomine Iesu Christi domini exsurge concite sanus!’ [12] quo dicto, ilico incolumis surrexit, nullum inlatae sibi poenae sentiens dolorem. [13] atque ex hoc facto plurima Fresionum multitudo conuersa est ad Dominum, credebantque et baptizabantur, quotquot praeordinati errant ad uitam aeternam. [14] praedictus autem Ouo lauacri salutaris unda perfusus atque a praefato sancto pontifice Fontanellam perductus litterisque sacris eruditus, postea autem diaconus consecratus, deinde sequenti tempore a uenerando pontifice Raginlando urbis Rotomagensis praesbiter ordinatur. [15] et quia erat in arte scriptoria eruditus, plurimos codices in praedicto transcripsit monasterio, sed et testamenta ac largitiones fidelium plurimas, quas ipsi loco felici munere conferebant, ibique magno confectus senio, sub Ostrulfi abbatis tempore uitam in Deo digna terminauit conuersatione magistri et domini sui Vulframni sacerdotis eximii imitando ac sequendo uestigia.

[1] *Why might it displease to report, for the instruction of those following, another memorable miracle also of the same father just as we have been taught by those in whose presence it was performed? [2] For when he was preaching and teaching the aforementioned people of the Frisians, it happened that on a certain day a certain boy, born of the very nation of the Frisians, was led to the noose to be sacrificed to the gods. [3] On the one hand the holy bishop was beseeching the unbelieving chieftain to give him the life of this boy and not to make a man, made in the image of God, an accursed sacrifice to demons. [4] Furthermore the same boy was named Ouo. [5] On the other hand the chieftain answered in his native language that it had been decreed by lasting law of old by his own predecessors and by the entire people of the Frisians that whomsoever the lot had chosen was to be offered to the gods without delay in their rites. [6] But indeed while the holy prelate was persisting in his prayers and the aforementioned chieftain of the people wished to satisfy his worthy request, the passionate heathens, chained by zeal for false error (as was written: zeal took hold of an uneducated people), were unanimously frustrating his prayer, saying: ‘If your Christ snatches him from the anguish of death, let him be his and your slave for the everlasting aeon’. [7] To this the holy bishop said, ‘Let the will of Lord Christ, not of men, be done in this deed’. [8] Then, while crowds of Christians and heathens both look on, the boy is hanged on the gallows for a period of nearly two hours; straightaway the priest of the Lord, for the safety and life not only of he who is placed in the anguish of death but also for the blindness of the people who had been enmeshed by the snares of Satan, bending his knees pours out this prayer to the Lord: ‘Invisible God, immortal and eternal, be addressable to your suppliants, and just as once you freed Daniel from the lions’ den, so snatch this boy from the jaws of his savage lion which seeks prowling around whom it might devour, so that this people,*

unbelieving in his twin deliverance, might, laying aside the taint of idolatry, be converted to the recognition of truth, and may they bless your name down the centuries through all their generations'.<sup>[9]</sup> When this prayer was finished, suddenly the chains by which the throat of the half dead boy was bound were burst apart, and so he fell unhurt to the ground.<sup>[10]</sup> Indeed it seemed to him, when he himself was telling it later, that he was held weighed down as though by a heavy sleepiness, and that, bound around on his chest by the belt of the holy bishop, the position of his whole body was supported.<sup>[11]</sup> Taking his hand the holy bishop said: 'In the name of the Lord Jesus Christ quickly rise up healthy!'<sup>[12]</sup> That said, he straightaway got up unharmed, not feeling any pain of the punishment inflicted upon him.<sup>[13]</sup> And from this event the greatest crowd of the Frisians was converted to the Lord, and as many as had been preordained for eternal life believed and were baptised.<sup>[14]</sup> Furthermore the aforementioned Ovo, anointed by the stream of the fount of redemption and brought back by the aforementioned holy bishop to Fontanella and educated by the sacred texts, moreover afterwards was consecrated deacon, then at a later time was ordained priest by the admirable bishop Raginlandus of the city of Rouen.<sup>[15]</sup> And because he was learned in the scribal art, he copied a great many codexes in the aforementioned monastery, but also the greatest number of legacies and bequests of the faithful which they themselves bestowed on the place as a blessed boon, and there, subdued by a great old age, at the time of the Abbot Ostrulfus he ended his life in the worthy way of life of his teacher and in imitation of his master the outstanding priest Vulfram and in following in his footsteps.

**VII** alios quoque duos adolescentes ex ipsa Fresionum natione, qui similiter ritu profano daemonibus fuerant immolandi, quorum unus uocabatur Eurinus alterque Ingomarus, deprecante claro pontifice Vulframno, praefatus dux uitae donauit et eidem gratuito munere contradidit.<sup>[2]</sup> qui diuinis mysteriis imbuti atque in fide confirmati in sanctaeque trinitatis nomine baptizati et a daemonicae seruitutis iugo erepti, libertate perhenni donati sunt, sicque a praefato pontifice Fontanellam perducti et Hiltberto abbati educandi traditi sunt.<sup>[3]</sup> qui sacris litteris et caelesti disciplina eruditi, sub regimine et dominio ipsius patris et successorum eius per plurima strenue militarunt tempora, ibique in dicione eiusdem coenobii usque ad uitae suae metas permanserunt.

<sup>[1]</sup> The renowned bishop Vulfram also interceded for two other youths from the very people of the Frisians who had been going to be sacrificed similarly by impious rite, one of whom was called Eurinus and the other Ingomarus, and the aforementioned chieftain gave them to life and delivered them together to the same [Vulfram] as a free service.<sup>[2]</sup> Trained in the divine mysteries, confirmed in their faith, baptised in the name of the holy Trinity, and delivered from the yoke of demonic slavery, they were endowed with permanent liberty and they were thus brought by the aforementioned bishop to Fontanella and handed over to Abbot Hilbert to be educated.<sup>[3]</sup> Schooled in sacred literature and heavenly discipline, they served bravely under the guidance and power of that Father himself and of his successors for a very long time, and there within the jurisdiction of the same monastery they remained up until the ends of their life.

**VIII** illud quoque stupendum et antea inauditum et nisi apostolo Petro rarissime alicui sanctorum concessum miraculum uerax scribentis stilus pandat auribus fidelium.<sup>[2]</sup> mos pessimus, diabolica fraude inuentus, praedicto incredulorum duci inerat, ut corpora hominum damnatorum in suorum sollemnibus deorum – et non deorum, sed daemoniorum execrabilia – sepissime diuersis litaret modis, quosdam uidelicet gladiatorum animaduersionibus interimens, alios patibulis appendens, alios laqueis acerbissime uitam extorquens; praeterea et alios marinorum siue aquarum fluctibus instinctu diabolico submergebat.<sup>[3]</sup> erat in praedicta gente mulier quaedam uidua, duos carissimos habens natos, qui ex sorte missa daemonibus fuerant immolandi et gurgite maris enecandi.<sup>[4]</sup> ducti namque sunt ad quendam locum bitalassi more aqua inclusum, ut, dum reuma maris eundem cooperiret locum, miserabiliter fluctibus obsorberentur.<sup>[5]</sup> erat uero, ut fertur, unus aetate septennis alterque quinquennis.<sup>[6]</sup> cumque reuma maris tempore malinae praedictum impleret locum, is qui maior natu erat puerulus iuniorum fratrem ulnis nitebatur subleuare, dum iam ingurgitarentur.<sup>[7]</sup> aderat namque ad spectaculum infandum antefatus dux incredulus cum plebe innumera gentilium; sed nulla compassionis pietas uel miserantis affectus saxeum eius cor emollire quiuit.<sup>[8]</sup> sacer uero pontifex Vulframnus eos sibi uitaeque perdonari rogabat, dicens, non esse iustum de hominibus ad imaginem Dei factis ludum exhibere daemonibus.<sup>[9]</sup> tunc dux incredulus: 'si tuus', inquit, 'Christus a periculo praesenti eos liberauerit, eius dominio eos perpetim concedo, sitque eorum Deus et ipsi eius perhenniter serui'.<sup>[10]</sup> tunc sanctus pontifex Vulframnus: 'secundum tuum', inquit, 'fiat promissum!' <sup>[11]</sup> orante autem eo Dominum, concite reuma maris in altum se subrigens cumulum, Domino iubente, praedictum subito reddidit locum aridum, in quo stabant innocentes iam proxime morituri.<sup>[12]</sup> sicque sanctus antistes, de Domini pietate fesus, more apostoli Petri, super aquas ad Dominum uenientis, super undas maris ambulabat, aspicientibus gentilium turbis, donec ad praedictos

puerulos peruenit, unumque manu dextera alterumque leua apprehendens, plantis tantummodo aqua tinctis, quasi super humum gradiens siccum, sic aquas maris calcans, praefatos puerulos, Deo donante, de periculo eripuit mortis et flenti matri reddidit incolomes, ac fonte baptismatis eos abluens, uni nomen suum inposuit, a quo apud incolas Fresionum hoc nomen eniuit. <sup>[13]</sup> quo uiso supramemorato miraculo, plurima multitudo gentilium conuersa est ad Dominum, credebantque et baptizabantur, quotquot praedestinati errant ad uitam aeternam.

<sup>[1]</sup> *May the truthful pen of the writer also disclose to the ears of the faithful that wondrous and previously unheard miracle granted, except to the apostle Peter, most rarely to another of the saints. <sup>[2]</sup> The aforementioned chieftain of the unbelievers had the worst custom, contrived of diabolic deception, in that he would very often sacrifice, in various ways, the bodies of condemned men in the rites of his gods - the abominations, not of gods, but of daemons - plainly slaying some by the punishments of gladiators, hanging others on gibbets, tearing out the life of others most roughly with garrotes; furthermore he also used to drown others, at diabolic instigation, in the flows of the coasts or seas. <sup>[3]</sup> There was among the aforementioned people a certain widow woman who had two most dear sons who, by the cast of the lot, had been going to be sacrificed to daemons and destroyed in the whirlpool of the sea. <sup>[4]</sup> Indeed they were led to a certain place surrounded by water in the manner of two seas to be swallowed wretchedly by the waves while the current of the sea overwhelmed the same place. <sup>[5]</sup> Truly one was, as is said, seventeen years of age, the other fifteen. <sup>[6]</sup> And when the current of the sea was filling the aforementioned place at the time of high tide, the young boy who was the elder by birth was striving to hold up his younger brother with his arms while they were already being gulped down. <sup>[7]</sup> And truly the aforementioned unbelieving chieftain was present at the unspeakable sight with a numberless crowd of heathens; but no tenderness of compassion or sympathy for the wretched was able to soften his stony heart. <sup>[8]</sup> To be sure the holy bishop Vulfram was asking for them to be given to him and to life saying that it was not righteous to make spectacle for daemons from men made in the image of God. <sup>[9]</sup> Then the unbelieving chieftain said, 'If your Christ frees them from their current predicament, I will yield them to his dominion forever, and may he be their God and they his eternal slaves.' <sup>[10]</sup> Then the holy bishop Vulfram said, 'May it be in accordance with your promise!' <sup>[11]</sup> He called upon the Lord and the current of the sea, at God's order, rose up into a tall mass and suddenly rendered dry the aforementioned place in which the innocents, just previously about to die, were standing. <sup>[12]</sup> And so the holy priest, trusting in the love of the Lord, in the manner of the apostle Peter going over the waters to the Lord, was walking over the waves of the sea, while a crowd of heathens looked on, until he came to the aforementioned boys, and taking one with his right hand and the other with his left, his soles just barely moistened by water, treading on the waters of the sea as if stepping upon dry earth, God granted and he snatched the aforementioned young boys from the peril of death and returned them safe to their weeping mother, and, washing them in the font of baptism, he gave each his own name, from which time that name has shone forth among the Frisians. <sup>[13]</sup> When this above-related miracle was seen, the greatest multitude of the heathens was converted to the Lord, and they believed and were baptised, as many as had been prefigured for eternal life.*

**IX** praefatus autem princeps Rathbodus, cum ad percipiendum baptismum inbueretur, percunctabatur a sancto episcopo Vulframno, iuramentis eum per nomen Domini astringens, ubi maior esset numerus regum et principum seu nobilium gentis Fresionum, in illa uidelicet caelesti regione, quam, si crederet et baptizaretur, percepturum se promittebat, an in ea, quam dicebat tartaream dampnationem. <sup>[2]</sup> tunc beatus Vulframnus: 'noli errare, inclite princeps, apud Deum certus est suorum numerus electorum. <sup>[3]</sup> nam praedecessores tui principes gentis Fresionum, qui sine baptismi sacramento recesserunt, certum est dampnationis suscepisse sententiam; qui uero abhinc crediderit et baptizatus fuerit, cum Christo gaudebit in aeternum'. <sup>[4]</sup> haec audiens dux incredulus - nam ad fontem processerat, - et, ut fertur, pedem a fonte retraxit, dicens, non se carere posse consortio praedecessorum suorum principum Fresionum et cum paruo pauperum numero residere in illo caelesti regno; quin potius non facile posse nouis dictis adsensum praebere, sed potius permansurum se in his, quae multo tempore cum omni Fresionum gente seruauerat. <sup>[5]</sup> at beatus Christi pontifex: 'heu pro dolor', inquit, 'deceptum te uideo a seductore, qui humanum decipit genus! <sup>[6]</sup> sed nisi poenitentium egeris et credideris et in nomine sanctae trinitatis baptizatus fueris, ianuam regni perhennis non intrabis, sed aeternae dampnationis poena plecteris'. <sup>[7]</sup> haec dicente et docente sancto pontifice, multi Fresionum credebant et baptizabantur, praedicto rege in paganismo perseuerante. <sup>[8]</sup> nam a sacro fonte infeliciter recessit, etiam et Wilbrordum episcopum cognomento Clementem et doctorem praefatae gentis accersiri iussit, ut ad eius consultum simul cum beato Vulframno, in doctrina suae religionis concordante, efficeretur christianus. <sup>[9]</sup> sed quoniam, ut scriptum est, in maliuolam animam non introibit sapientia, et quia dubitando per omnia in fide catholica et temptando sanctos antistites loquebatur, ideo optinere non meruit, quod fecte querebat. <sup>[10]</sup> cum uero eius

legatum super hoc facto beatus suscepisset Wilbrordus, respondisse dicitur: 'quia praedicationem sancti fratris nostri Vulframni pontificis dux uester audire contempsit, meis quoque qualiter obsecundabit edictis?'<sup>[11]</sup> nam hac nocte uidi illum in uisu catena religatum ignea.<sup>[12]</sup> unde certum fore constat, dampnationem illum iam subisse aeternam'.<sup>[13]</sup> cumque iter carperet, quod ad domum eiusdem dampnati ducis ducebatur, nuntiatur ei et ipsum sine baptismi sacramento esse iam mortuum; sicque coeptum deserens iter, propria repedauit habitacula.

*[1] Furthermore the aforementioned chieftain Rathbod, since he was inspired to receive baptism, inquired of the holy bishop Vulfram, binding him by vows through the name of the Lord, where were the greater number of kings and princes or nobles of the race of the Frisians, namely in that heavenly region, which if he believed and were baptised [Vulfram] promised he would attain, or in that [region] which he was calling infernal punishment. [2] Then blessed Vulfram said, 'Do not make a mistake, noble prince, the number of his saved is sure in the hands of God. [3] For it is certain that those of your princely predecessors of the race of the Frisians who passed away without the sacrament of baptism received the sentence of eternal punishment; truly whoever from now on believes and is baptised will rejoice with Christ in eternity'. [4] Hearing this the unbelieving chieftain - for he had gone forward to the font - even, as is related, withdrew his foot from the font, saying that he could not lack the society of his princely Frisian predecessors and dwell with a small number of paupers in that heavenly realm; nay rather that he could not easily show agreement to the new words, but that he would rather be going to remain in these [words] to which for a long time he, with the whole race of the Frisians, had paid heed. [5] But the blessed bishop of Christ said. 'Alas, ah sorrow, I see that you have been tricked by the misleader who deceives humankind! But unless you pursue penitence and believe and are baptised in the name of the holy trinity, you will not enter the gate of the eternal kingdom, but will be punished by the pain of eternal damnation'. [7] When the holy bishop said these things, many of the Frisians believed and were baptised although the aforementioned king persisted in paganism. [8] For he withdrew unluckily from the holy font and also ordered to be summoned bishop Willibrord, Clement of surname and teacher of the aforementioned race that he might be made Christian on his advice along with blessed Vulfram agreeing in the teaching of his own religion. [9] But since, as is written, wisdom will not enter into an ill-disposed heart, and because he was speaking by questioning through everything in orthodox faith and by testing holy priests, therefore he did not deserve to receive what he was insincerely seeking. [10] Indeed when blessed Willibrord had received his envoy concerning this [deed], he is said to have replied, 'Because your chieftain disdained to hear the preaching of our holy brother bishop Vulfram, in what manner too will he be compliant to my rulings?' [11] For this night I have seen him in a dream bound by a flaming chain. [12] Whence it is known for certain that he will have undergone already eternal damnation'. [13] And when he was making the journey which led to the house of the same damned chieftain, it was announced to him that even the man himself was already dead without the sacrament of baptism; and so, abandoning the journey begun, he returned to his own dwelling.*

**X** nec praetereunda ratio est, quam de praefato duce Rathbodo, praedicto uenerabili presbitero Ouo narrante, didicimus, cur in Christum credere ac fonte regenerationis noluerit mergi.<sup>[2]</sup> nam in egritudine positus, de qua et uitae praesentis lucem clausit perpetuasque auerni descendit ad umbras, dum sopori deditus foret, deceptor hominum diabolus, qui etiam Dei omnipotentis permissu in angelum se transfiguratur lucis, ei apparuit, diademate aureo cum fulgentibus gemmis capite opertus uesteque auro textili toto amictus corpore.<sup>[3]</sup> diuque attonitus praefatus princeps, diligenter in eum intendebat, stupens ac tremebundus, ammirans, cuius specie ac uirtutis esset, qui sibi apparebat nuntius.<sup>[4]</sup> isque multimoda arte nocendi seuissimus draco inquit ad eum: 'dic, queso, fortissime uirorum, quis te ita seduxit, ut a cultura deorum et religione praedecessorum tuorum uelis recedere?'<sup>[5]</sup> noli ita, obsecro, agere, sed in his quae actenus tenuisti culturis deorum permance, ibisque ad domos aureas aeternaliter mansuras, quas tibi in proximo sum daturus, ut meorum uerborum dictis astruam fidem.<sup>[6]</sup> quapropter cras accersiens Vulframnum doctorem christianorum, inquire ab eo, ubinam sit illa mansio aeternae claritatis, quam te pollicetur, si christianum suscepis dogma, in caelestibus habiturum.<sup>[7]</sup> quam cum demonstrare non quiuerit, utriusque partis mittantur legati, eroque dux itineris et demonstrabo illis mansionem eximiae pulchritudinis ac fulgoris immensi, quam tibi post modicum sum daturus'.<sup>[8]</sup> qui euigilans, sancto pontifici Vulframno cuncta per ordinem pandit.<sup>[9]</sup> at ille congemiscens eius dampnationi, ait: 'haec inlusio diaboli est, qui omnes uult perire et neminem saluari.<sup>[10]</sup> quapropter salua temet ipsum, uir nobilis, credendo in Christum et festina ad fontem baptismi, in quo est remissio omnium peccatorum, et nullo modo fidem accommodes uerbis diaboli mendacibus.<sup>[11]</sup> ipse est enim seductor, qui uniuersum seducit orbem, qui propter suam superbiam de alto caeli culmine prostratus ruit in terram et ex angelo benigno daemon teterrimus effectus est.<sup>[12]</sup> cuius inuidia mors introiuit in orbem terrarum, dum primo homini concupiscentiam docuit atque ad inoboedientiae culpam traxit.<sup>[13]</sup> nam qui promittit aureas largiri mansiones sibi credentibus, tartareas potius

inferi deducit ad sedes foetidumque lacum Cocyti. <sup>[14]</sup> unde ut ab his poenis eripi ualeas et bonis frui aeternalibus, festina in Christo baptizari, in quo est remissio omnium peccatorum et per quem uitae caelestis tribuitur ingressus'. <sup>[15]</sup> haec et huiusmodi plura prosequente sancto pontifice, respondit praedictus incredulus princeps omnia se facturum quae iubebat, si illa non demonstraretur a suo deo mansio, quam sibi largituum sponderat. <sup>[16]</sup> cumque insuperabilem in cunctis sacerdos Christi animum illius cerneret, ne a gentilibus alia fingerentur pro aliis, misit continuo cum quodam Fresione suum diaconum. <sup>[17]</sup> qui cum paululum ab oppido processissent, obuium sibi repperiunt in humana effigie quendam itineris comitem, qui dixit eis: 'properamini cito! <sup>[18]</sup> nam ostensurus sum uobis mansionem eximiae pulchritudinis, quae praeparata est a deo suo Rathbodo principi'. <sup>[19]</sup> qui ducem ac comitem itineris prosequentes, loca diu peragrant incognita, donec uiam ingredients latissimam, diuersorum generibus marmorum eam cernunt polito opere decoratam, uidentque a longe domum auream ac perueniunt usque ad plateam, quae ante praefatam domum sita erat, et ipsa auro gemmisque strata. <sup>[20]</sup> intrantes quoque in domum aurei splendoris et incredibilis pulchritudinis, aspiciunt thronum mirae magnitudinis. <sup>[21]</sup> tunc ductor itineris: 'haec est', inquit, 'domus, et ista est pulcherrima sedes, quam post eius mortem principi Rathbodo deus suus largituum se spondit'. <sup>[22]</sup> et diaconus opstupefactus in his quae uiderat, dixit: 'si a Deo cunctipotente facta sunt ista, perpetuo maneat; si autem a diabolo, cito dispereant'. <sup>[23]</sup> et uallans se continuo sanctae crucis munimine, dux itineris qui uidebatur homo euanescendo transiit in diabolium, et domus aurea uersa est in lutum; remanseruntque hi duo simul, Fresio uidelicet et diaconus, in medio locorum palustrium, quae plena erant longissimis rauseis uirgultis, triduoque inmensi laboris iter conficientes, reuertuntur ad oppidum, inuenientes praefatum ducem Rathbodum sine baptismatis sacramento mortuum, narrantque beato antistiti, quantam a diabolo pertulissent inlusionem. <sup>[24]</sup> Fresio autem credidit in Christum et baptizatus est; uocabatur autem Ingomarus siue Chuningus, qui et ipse ad Fontanellense coenobium beatum Vulframnum secutus est. <sup>[25]</sup> induciasque sibi renuntiandi quas putauerat adipisci praedictus dux minime ualuit impetrare, quia non erat ex ouibus Christi neque ad uitam praeordinatus aeternam. <sup>[26]</sup> percrebuitque hoc stupendum et antea inauditum miraculum apud incolas gentis Fresionum, atque ex hoc facto plurima ex eis multitudo conuersa est ad Dominum. <sup>[27]</sup> mortuus est autem infeliciter praefatus dux Rathbodus anno domini Dei nostri Iesu Christi, in quem ipse credere contempsit, DCCXVIII, qui erat annus VI. incliti principis Karoli.

<sup>[1]</sup> Nor is the reason to be neglected which we learned from the aforementioned praiseworthy priest Ovo concerning the aforementioned chieftain Rathbod, why he was unwilling to believe in Christ and be dipped in the font of regeneration. <sup>[2]</sup> For he was placed in a sickness from which he both closed the light of his present life and went down to the endless shadows of hell, and, while he was given over to lethargy, the deceiver of men, the devil who even transforms himself with the assent of all-powerful God into an angel of light, appeared to him, with his head covered with a golden crown with sparkling gems and his whole body wrapped in clothes of gold weaving. <sup>[3]</sup> Amazed for a long time, the aforementioned prince, looked carefully at him, benumbed and shaking, wondering of what type and power was he who appeared to him as a messenger. <sup>[4]</sup> And that dragon most savage by multifarious art of wounding said to him, 'Tell, I beseech, most brave of men, who has so led you astray that you wish to withdraw from the worship of the gods and from the religion of your predecessors. <sup>[5]</sup> Be unwilling so to do, I beg, but persist in the worship of the gods which you have so far held to, and you will go to golden houses everlasting which I will soonest give you to add faith to my own words. <sup>[6]</sup> On which account, interrogating on the morrow Vulfram teacher of the Christians, seek of him where be that palace of eternal brightness which he promised you would have if you took up the Christian teaching. <sup>[7]</sup> When he is unable to show it, let deputies of each side be sent, and I will be the guide of the journey and will show them a palace of extraordinary beauty and boundless splendour which I am going to give you after a small amount of time'. <sup>[8]</sup> On waking he disclosed it all in order to the holy bishop Vulfram. <sup>[9]</sup> But he, sighing deeply at [Rathbod's] damnation, says, 'This is an illusion of the devil who wants everyone to perish and no one to be saved. <sup>[10]</sup> Wherefore save your very self, nobleman, by believing in Christ and hurry to the font of baptism in which is forgiveness of all sins, and in no way ascribe faith in the lying words of the devil. <sup>[11]</sup> For he is himself the misleader who misleads the entire world and who fell to earth on account of his own arrogance, was cast down from the lofty height of heaven and was made the foulest daemon from kind angel. <sup>[12]</sup> By his envy did death enter into the ring of lands when he taught the first man covetousness and dragged him to the blame of disobedience. <sup>[13]</sup> For he who promises to bestow golden palaces on those who believe in him, instead takes them down to the infernal seats of the underworld and the foul lake of Cocytus. <sup>[14]</sup> Whence, that you might have strength to be snatched from these punishments and enjoy good things eternal, hurry to be baptised in Christ in whom is the forgiveness of all sins and through whom is granted the entrance of heavenly life'. <sup>[15]</sup> When the holy bishop continued these and more in the same vein, the aforementioned unbelieving prince replied that he was going to do all that [the devil] instructed if that abode were not shown by [Vulfram's] god which he had vowed he was going to bestow on him. <sup>[16]</sup> And when the priest of Christ saw that his mind was

unconquerable in all things, lest some things be imagined by the heathens in place of others, he straightaway sent his own deacon along with some Frisian. <sup>[17]</sup> When they had advanced a little way from the town, they discover, in human likeness, a certain companion of their journey, who said to them, 'Be hastened quickly! <sup>[18]</sup> For I am going to show you an abode of extraordinary beauty which was furnished for prince Rathbod by his god'. <sup>[19]</sup> They follow this guide and companion on the journey and travel through unknown places for a long time, until they enter on a very wide road and notice that it is, with polished art, adorned with various kinds of marble and they see from afar a golden house and come all the way to a square which was located in front of the aforementioned house, and it too is strewn with gold and with jewels. <sup>[20]</sup> Entering too into the house of shining gold and unbelievable beauty, they see a throne of marvellous size. <sup>[21]</sup> Then their guide on the journey says, 'This is the house and this the very beautiful seat which his god has vowed that he will bestow on prince Rathbod after his death'. <sup>[22]</sup> And the deacon, astonished at these things which he had seen, said, 'If these things were made by all-powerful God, may they last forever; but if by the devil, may they be undone swiftly'. <sup>[23]</sup> And at once fortifying himself with defence of the holy cross, the guide of the journey who was seeming to be a man, by vanishing turned into the devil and the golden house was changed into a mire; and they remained, these two together, the Frisian and the deacon, in the middle of swampy places which were full of the longest reedy thickets, and, finishing a journey of great toil in three days, they return to the town finding that the aforementioned chieftain Rathbod was dead without the sacrament of baptism, and they related to the blessed priest how great a mockery they had endured from the devil. <sup>[24]</sup> Moreover the Frisian believed in Christ and was baptised; and he was called Ingomarus or Chuningus, who himself too followed blessed Vulfram to the Fontanellan monastery. <sup>[25]</sup> The aforementioned chieftain in no wise managed to accomplish for himself the delays of capitulation which he had reckoned on getting, because he was not of Christ's sheep nor predestined for eternal life. <sup>[26]</sup> This marvelous and formerly unheard miracle spread abroad among the inhabitants of the race of the Frisians, and from this event the greatest crowd from them were converted to the Lord. <sup>[27]</sup> Indeed the aforementioned chieftain Rathbod died unluckily in the 719<sup>th</sup> year of our Lord God Jesus Christ in whom he himself disdained to believe, which was the 6<sup>th</sup> year of the famous prince Karolus.

**XI** uenerabilis autem praesul Vulframnus, cum tenuisset pontificatum Senonicae urbis annis ferme \dots, cum licentia regis Hildeberti et Pippini principis ad praedicandum praefatae Fresionum genti, sicuti diuinitus sibi fuerat reuelatum, animum conuertit, qui erat annus dominicae incarnationis DCC, Pippini quoque principis annus XIII. <sup>[2]</sup> quod opus per annus quinque infatigabiliter peregit, ad Fontanellam monasterium sepius reuertens, ubi et monachicum assumpserat habitum. <sup>[3]</sup> in eadem denique praedicatione uerbi Dei occupatus et in maiori senectute iam positus, - nam et pedum dolore frequenter uexabatur - ordinato in episcopatu Senonicae urbis Gerico uenerando pontifice, secessit ad praefatum Fontanellae monasterium, ibique regularibus subditis disciplinis, coronam expectabat aeternam. <sup>[4]</sup> nam et in hoc monasterio basilicam in honore sancti Stephani primi martyris aedificauit, iuxta quam mansionem eidem praeparauerant fratres, ubi, diuino cultui deditus, sollicitius operis Dei curam exhibebat, quae distabat a basilica sancti apostoli Pauli passibus fere triginta. <sup>[5]</sup> annis itaque plurimis expers erat lectuli, cuius corpus sub monachili tonica cilicium tegebat. <sup>[6]</sup> nam et egrotis medelam ita conferebat, ut, quocumque quis languor detentus fuisset, si ab eo uisitari, benedici ac contrectari meruisset, incolomitati mox pristinae reddebatur.

<sup>[1]</sup> Further the praiseworthy prelate Vulfram, when he had held the bishopric of the Senonic city for about ... years and transfers his attention, with the permission of king Hildebertus and of prince Pippinus, to the preaching to the aforementioned race of the Frisians, just as had been revealed divinely to him, it was the 700th year of lordly incarnation and the 13th year of the prince Pippinus. <sup>[2]</sup> He prosecuted this task through five years tirelessly, quite often returning to the Fontanella monastery where he had also taken up the monkish habit. <sup>[3]</sup> Finally, engaged in this same preaching of the word of God and being already in greater old age, - for he was also commonly plagued by pain of the feet - when praiseworthy Gericus was ordained bishop in the episcopate of the Senonic city, he withdrew to the aforementioned monastery of Fontanella and there, applying the disciplines of the rule, he awaited the everlasting crown. <sup>[4]</sup> For he also built in that monastery a church in honour of Saint Stephen the first martyr, next to which the brothers had provided an abode for the same [Vulfram] where, given over to divine worship, he more diligently showed care for the work of God, which [house] was apart from the church of the holy apostle Paul by about thirty paces. <sup>[5]</sup> And so he was lacking a bed for the greatest number of years and used to cover his body with a hair-shirt under his monastic garb. <sup>[6]</sup> Indeed he also used to so bestow a remedy on the ailing that by whatever feebleness anyone had been held back, if he had deserved to be visited by [Vulfram] and blessed and touched, soon he was returned to his original health.

**XII** uir namque uenerandus Bertgaudus monachus, patruus scilicet Wandonis abbatis, ex ea passione, quae Greco eloquio paralysis dicitur, ita subito membrorum dissolutione percussus fuerat, ut et loquelam pariter et omne amitteret officium corporis. <sup>[2]</sup> ad quem cum beatus Christi pontifex Vulfrannus uisendum uenisset et eum oleo pontificali benedictione consecrato tetigisset, fugata est ilico omnis molestia morbi, et pristinae sanitati redditus est. <sup>[3]</sup> his et huiusmodi miraculorum signis, qualis fuerit eius uita, internus arbiter edocuit. <sup>[4]</sup> cuius etiam doctrinam id maxime commendabat omnibus, quia non aliter uiuebat quam docebat. <sup>[5]</sup> nil enim huius mundi quaerere, nil amare curabat. <sup>[6]</sup> cuncta, quae sibi a regibus uel diuitibus saeculi donabantur, mox pauperibus hylariter erogabat. <sup>[7]</sup> numquam diuitibus honoris siue timoris gratia, si qua deliquissent, reticebat, sed aspera illos iniectione corripiebat atque ad elemosinas operumque bonorum executionem et uerbis excitabat et actibus. <sup>[8]</sup> denique cum sacrificium Deo uictimae salutaris offerret, non elata in altum uoce, sed profusis ex imo pectore lacrimis Domino uota sua commendabat.

*[1] Indeed a man, the praiseworthy monk Bertgaudus, namely paternal uncle of abbot Wando had, from that suffering which is called paralysis in the Greek language, been so struck suddenly by a feebleness of the limbs that at the same time he lost both speech and every function of the body. [2] When the blessed bishop of Christ Vulfram had come to visit him and had touched him with oil consecrated by pontifical benediction, thereupon every trouble of the illness was put to flight and he was returned to his original health. [3] By these and similar tokens of miracles the inner judge made known what kind was his life. [4] Also the fact that he lived not otherwise than he taught, that most especially recommended his teaching to everyone. [5] For he took care to seek nothing of this world, to love nothing. [6] Everything which was given him by kings or by the rich of the world, he cheerfully paid out to the poor. [7] He never, for the sake of distinction or fear, kept quiet for the rich if they transgressed in any way, but used to reprove them with harsh invective and rouse them by words and deeds towards charity and the doing of good works. [8] Finally when the offering of the life-giving host was made, he commemorated his prayers to the Lord, not with a voice lifted on high, but with tears flowing from the depths of his heart.*

**XIII** cumque in docendo uerbum Dei in prouincia praefata degeret occupatus, diuino ammonitus oraculo, rediit ad uenerabile coenobium Fontanellae, quia diem suae resolutionis iam proxime instare cognouerat, sicut ipse quoque tempore eodem nonnullis, sed uerbis obscurioribus, quae postea manifeste intellexerent, solita sibi benignissima dilectione pandebat, quibusdam hoc idem etiam manifeste reuelabat. <sup>[2]</sup> reuerso autem eo ad coenobium Fontanellae, acri coepit ardore febrium fatigari et per aliquot tempus eadem corporis laborabat molestia. <sup>[3]</sup> in quo toto ipso tempore et conditori gratias agere et fratres publice et priuatim docere non praetermittebat. <sup>[4]</sup> ammonere namque eos, ut uirtutem dilectionis et pacis ad inuicem et ad omnes seruarent, instituta quoque disciplinae regularis, quae a sanctae recordationis patre Wandregisilo didicerant uel in ipso uidissent in patrumque praecedentium factis siue dictis inuenissent, indefessa instantia sequerentur. <sup>[5]</sup> deinde subiunxit diem sui obitus iam proximo imminere. <sup>[6]</sup> cumque haec et huiusmodi plura sancta exhortationis uerba inter sacra missarum sollempnia eis loqueretur, atque percepta eius benedictione, de suo tam cito responso tristes flentesque existerent, rediit ad stratum, quem iuxta ecclesiam sancti Stephani martyris in mansiuncula fratres eidem praeparauerant, ibique languore corporis, quem diu protraxerat, per dies ingrauescente, septimo, ut sibi diuinitus promissum fuerat, die, postquam obitum suum dominici corporis et sanguinis perceptione muniuit, soluta ab ergastulo carnis anima sancta, ducentibus angelis, aeternae felicitatis gaudia et consortia ciuium petiit supernorum.

*[1] And when he was living occupied in the teaching of the word of God in that aforementioned province, warned by a divine prophecy, he returned to the praiseworthy monastery of Fontanella because he had known that the day of his release was already near at hand, just as He also at the same time by his customary most beneficent love disclosed to some, though in less distinct words, what they would afterwards know clearly, to certain ones He even revealed this same thing. [2] When he returned to the monastery of Fontanella he began to be tired by a fierce burning of fevers and for some time he was suffering that same vexation of the body. [3] During this entire time he did not neglect both to offer thanks to his maker and to teach the brothers publicly and privately. [4] For he was advising them to maintain the virtue of love and of peace to one another and to everyone, and to follow with untiring perseverance the precepts of regular discipline which they had learned from father Wandregisilus of blessed memory, that they would have seen in the very man and discovered through the words and deeds of his predecessors. [5] Then he stated that the day of his death was already threatening very closely. [6] And when he was speaking these and like holy words of encouragement to them within the holy ceremonials of the masses, and when his benediction was received and [people] emerged from his so quick response, he*

*returned to his pallet which the brothers had prepared for him in a small dwelling, next to the church of Saint Stephen the martyr, and there the feebleness of his body, which had extended for a long while, grew worse daily and on the seventh day, as he had foretold divinely for himself and after had fortified his passing by receiving the body and blood of the Lord, his spirit freed from the prison of the flesh, and with angels leading, he sought the joys of eternal happiness and the societies of heavenly citizens.*

**XIV** obiit uero uenerandus pontifex XIII. Kalendarum Aprilium die anno dominicae incarnationis DCCXX sepultusque est primo quidem in ecclesia beati Pauli apostoli iuxta sacerdotem Dei Wandregisilum in dextera parte, in quo loco iacuit per annos VIII. <sup>[2]</sup> sanctus quoque pater Wandregisilus requieuit in eadem basilica annis quadraginta, inclitus uero praesul Ansbertus annis undecim. <sup>[3]</sup> translati sunt quoque inde in ecclesiam beati Petri apostoli a sancto Baino episcopo urbis Taruennae et rectore Fontanellensis coenobii sub anno regiminis sui quinto, qui erat ab incarnatione Domine DCCXXVIII. <sup>[4]</sup> qui ita integri ab omni corruptione cum uestimentis quibus induti fuerant reperti sunt, quasi eodem die fuissent sepulturae traditi. <sup>[5]</sup> haec ergo dies cunctorum uotis praestolata aduenerat. <sup>[6]</sup> sacerdotes, monachi clericorumque chori una cum fidelibus aderant plebibus. <sup>[7]</sup> tunc cum ymnorum laudibus tumuli aperiuntur, de quibus tantus ineffabilis fragrantiae odor prodiit, ut mira dulcedine non solum in ecclesia circumstantem populum, uerum in atriis sitam repleret plebem. <sup>[8]</sup> inlati sunt autem in ecclesiam sancti apostoli Petri et positi in absida eiusdem in orientali parte, ubi signis et miraculis coruscant praesule Christo, cui est cum Deo patre in unitate Spiritus sancti omnis honor et gloria per cuncta saecula saeculorum. <sup>[9]</sup> Amen.

<sup>[1]</sup> *Indeed the praiseworthy bishop passed away on the 13th day of the Kalends of April in the 720th year of lordly incarnation and assuredly he was buried at first in the church of blessed apostle Paul next to priest of God Wandregisilus on the right side, in which place he lay for nine years. <sup>[2]</sup> Holy father Wandregisilus too rested in the same church for forty years, and truly the illustrious prelate Ansbertus for eleven years. <sup>[3]</sup> And they were then moved over into the church of blessed apostle Peter by holy Bainus, bishop of the city of Tarvenna and rector of the Fontanellan monastery in the fifth year of his administration which was the 729<sup>th</sup> since the incarnation of the Lord. <sup>[4]</sup> And they were found so pristine of all corruption with the clothes in which they had been dressed, as if they had been handed over for burial that very day. <sup>[5]</sup> Accordingly that day, anticipated by the prayers of all, had arrived. <sup>[6]</sup> Priests, monks and choruses of clerics were present together with the faithful congregations. <sup>[7]</sup> Then the sepulchres were opened to the praises of hymns and from them an indescribable sweet smell of sanctity came forth which made full not only the people standing around in the church but also the congregation placed in the forecourts. <sup>[8]</sup> Moreover they were brought into the church of holy apostle Peter and placed in its vaulted choir on the eastern side, where they glitter with signs and miracles under the leadership of Christ to whom, along with his father God and in combination with the Holy Spirit, is all honour and glory through all the centuries of centuries. Amen.*

FINIT VITA INCLITI VULFRAMNI EPISCOPI.

*The life of the illustrious bishop Vulfram ends.*