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THÓMAS SAGA ERKIBYSKUPS.

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THÓMAS SAGA ERKIBYSKUPS.

FORMÁLI.

1171.
Reflections
on the
murder.

BLEZAÐR sè sá Guð himneskr, er sèr¹ valde þvílík-
an² þjón, sem nú er hær³ greftraðr; því at kosningr
heilagrar speki skein yfir honum þegar í æskublómi⁴ 5
ok fyrr enn hann væri⁵ fæddr.⁶ Hær⁷ er leiddr log
brandrinn, sá er móðir hans Mailld leit⁸ með háfum
eldi standa upp í loftið, því at nú hefir ástarhite
lifanda Guðs hafð hann upp af jarðríki. Alt sitt líf
leiddi hann stórum heilaglega, hreinn ok grandvarr á 10
sinn líkam. Erkibyskup var hann að tign ok vígslu,
prímas allrar Englands kristne, ok þar með postolegs
sætis⁹ legatus. Var þat vel verðugt, því at alla tíma
finst¹⁰ hann verit hafa hinn réttvísasti¹¹ dómare, er
hvorki hallaði rættum¹² dóme fyrir fémútur¹³ nè 15
manna¹⁴ mun, svá sterkur¹⁵ ok stöðugr með kirkjunne,
að hann veik af rætri¹⁶ reglu hvorki fyrir blítt nè
strítt,¹⁷ svá réttvíslega¹⁸ harðr við ómildan¹⁹ lýð, at
hann má þeira hegnadarhamarr²⁰ vel kallast. Enn
fátækra manna ok harmþrunginna var hann hinn 20
háleitasti huggari. Ekki finst hans lífe bjartara, því

¹ *sier*, T.² *þvilikann*, T.³ *hier*, T.⁴ *æskublomi*, T.⁵ *uæri*, T.⁶ *fæddr*, T.⁷ *Heir*, T.⁸ So altered by the editor; *liet*,
T.⁹ *sætis*, T.¹⁰ *finz*, T.¹¹ *riettuisasti*, T.¹² *riettum*, T.¹³ *fíemutur*, T.¹⁴ *manna* added by Prof. Unger.¹⁵ So, T.¹⁶ *rietri*, T.¹⁷ *strítt*, T.¹⁸ *riettvislega*, T.¹⁹ *omílldann*, T.²⁰ *hegnadarhamar*, T.

THE STORY OF ARCHBISHOP THOMAS.



BLESSED be that heavenly God, who chose for his servant such an one as him who now lieth here buried ; for election by Holy Wisdom shone over him in the bloom of his youth, yea and before he was born. Here is now entombed that burning brand which appeared to his mother with high flames issuing aloft therefrom, for now the heat of the living God's love hath lifted him up from the realms of earth. All his life he led in a right holy fashion being pure and heedful of his body. He was archbishop by dignity and ordination, the primate of the whole church of England, and thereby the legate of the apostolic see. And right worthy it was, for he is found to have been at all times the most rightwise of judges, and one who never allowed a right judgment to be swayed by bribes or respect of persons ; and in so firm and steadfast a manner he stood by the church, that no means, soft or severe, ever brought him to depart from a right rule ; so rightwisely stern towards wicked people, that he may well be called their hammer of revenge. But to the poor and afflicted he was the most exalted comforter. Than his life nothing may

1171. at hann fyrirleit¹ alla heimsins fegrð, fóstrland ok fjárlute, frændr² ok vine, takandi fyrir Guðs ást bæði³ á sig ok sína frændr² fátæktar⁴ útlegrð með svá myklum⁵ ok margháttuðum meingerðum. Sex ár þoldi hann útlegrð með svá myklum hugarkrafti, at hann líktist⁶ sjálfum Guðs postolum í sinne staðfesti. Nú ef sökín⁷ gerir mann góðan í Guðs augliti, sem einginn efar vitr maðr, þá finst⁸ hans sök⁷ eingi réttvísari,⁹ því at hann stríddi í móte Guðs óvinum, er með öllu vildu fyrirkoma kirkjunnar rættendum.¹⁰ Enn hvað¹⁰ eða með hverjum hætti¹¹ hann lét¹² sitt blezaða líf, er öllum kunnigt, at hann var drepinn fyrir Guðs móður¹³ altare í höfuðkirkju¹⁴ Englands af sjálfs¹⁵ síns andligum sonum. Ok þau lof er réttliga¹⁶ renna at hans líflæti¹⁷ eru frábær¹⁸ í frumtignum, þá er limr-¹⁵ inn líkist¹⁹ höfðino í mörgum²⁰ greinum. Hver heilagra manna samvinnandist²¹ framar sjálfri Guðs þínu enn þessi Thómas? Lít á þat, er fylgir, ok munt þú sanna svo verit hafa. Hvortveggi forðaði sér²² um stund fyrir óvina valdi, þar til²³ inn gekk²⁴ fyrir-²⁰ ætluð²⁵ tíð af sjálfum Guðe. Ok báðir fyrir sögðu²⁶ sína písl, fyr enn framm kæmi;²⁷ báðir mót runnu sínum banamönnum með líku orðtaki, ok báðir þágu frið sínu fólki. Hvertveggi bar svá hógværliga²⁸

¹ For *fyrirlæt* (=fyrirlèt), from *fyrirláta*, to forgo?

² *frændr*, T.

³ *bæði*, T.

⁴ *fátæktar*, T.

⁵ So T.

⁶ *líktiz*, T.

⁷ *saukin*, T.

⁸ *finz*, T.

⁹ *riettuisari*, T.

¹⁰ *riettendum*, T.

¹¹ *hætti*, T.

¹² *liet*, T.

¹³ *modr*, T.

¹⁴ *haufudkirkju*, T.

¹⁵ So U.; *sialf*, T.

¹⁶ *riettliga* T.

¹⁷ *líflæti*, T.; *líflati*, U.

¹⁸ *fraber*, T.

¹⁹ *líkiz*, T.

²⁰ *maurgum*, T.

²¹ Prof. Unger reads: *er samvinnandizt*, which gives hardly satisfactory grammar or sense. I am inclined to think that *samtvinnaðizt* may represent the original reading: what saint's martyrdom was more entwined with = more closely resembling, &c.

²² *sier*, T.

²³ Prof. Unger adds *er* after *til*.

²⁴ *gieck*, T.

²⁵ *fyrirætlud*, T.

²⁶ *saugdu*, T.

²⁷ *kæmi*, T.

²⁸ *hoguerliga*, T.

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be found brighter, for he scorned all this world's glitter, even his native land and wealth, kinsmen and friends; taking, from love of God, upon himself and his kinsfolk the poverty of exile, together with great and manifold hardships. For six years he endured banishment in such firmness of mind, that he resembled the very apostles of God in his steadfastness. Now, if the very cause maketh a man good in the sight of God, the which no wise man misdoubteth, then no cause may be found more just than his was, for he struggled against the enemies of God, whose aim was to bring utterly to nought the rights of the church. But by what cause, and in what manner he lost his blessed life, is known unto all men, inasmuch as he was slain before the altar of God's mother in the cathedral church of all England by his own spiritual sons. And the praises which rightfully appertain to his death are the most rarely met with among the merits of martyrs, and only when the limb resembleth the head in many ways. Who among saints hath gone through a passion more closely resembling the very passion of God than this Thomas? Consider what now followeth hereafter, and thou wilt find, how truly it hath been so. Both saved themselves for a while from the power of the enemy, until the season came by which had been ordained before by God himself. Both foretold their passion before it came to pass; both went forward to meet their banesmen with a similar address, and both prayed for peace for those about them. Both bore in so lowly a

1171. sjálfan píslarpálminn, at lambinu líktust báðir, því at þessi ágætismaðr,¹ erkibyskupinn, bar eigi hönd² eðr klæði³ sér til hlífðar, eigi heyrði andvarp eðr styn af hans brjóste, heldr sofnaði hann svá sætliga,⁴ sem hans dauði dýrkast eilíflega.⁵ Báðir leifðu þeir fæ-⁵ muni sínum kveljörum ok hvarveggi leiddist í nýrre⁶ steinþró af sínum hugðarmönnum. Svá fylgir þjónn herra sínum, signaðr Thómas Lausnara várum, er um langan tíma offraði sig lifandi fórn Guði sjálfum með margháttoðum gæzkuverkum,⁷ lerkandi 10 sinn líkam frá lýtum ok löstum með hár⁸

KAP. LXXXII.

Consternation caused at the news of the archbishop's death.

. . . . má réttliga, at einskis⁹ manns¹⁰ orðfæri¹¹ skýrir þat með fullu, hver uggr ok ótti, hörmung ok 15 hræzla¹² kom yfir alt fólk¹³ í Englandi bæði¹⁴ lærða¹⁵ ok leika ok almúg fyrir dráp ok dauða Thóme erkibyskups, því líkt sem fólkit væri¹⁶ lagt at jörðu ok eingi lyfti upp sínu höfði, meðan nýjaðt var um sagða hörmung.¹⁷ Sem marka má af orðum eins 20 byskups, þann tíma sem einn af klerkum kom fyrir hann biðjandi fulltings á sínu máli, segir sig¹⁸ mis-haldinn við einn konungsmann bæði¹⁹ með rán ok “annarri vanvirðu. Byskupinn svarar: “Hvat megum “vèr þèr gjöra? Hirðir várr ok höfuð, hinn hæsti²⁰ 25

¹ *agiætismadr*, T.

² *haund*, T.

³ *klædi*, T.

⁴ *sætliga*, T.

⁵ *eilífgha*, T.

⁶ *nýre*, T.

⁷ *gæzkuverkum*, T.

⁸ Here is a lacune of two leaves in T. The comparison made here between the passion of Christ and that of the martyr is derived, in a strongly condensed form, from Herbert of Bosham's *Liber Melorum*,

i. notulæ 8–26, Migne, cxc. 1295–1297.

⁹ *einkis*, T.

¹⁰ *manz*, T.

¹¹ *orðferi*, T.

¹² *hræzla*, T.

¹³ *folk* added in U.

¹⁴ *bædi*, T.

¹⁵ *lærða*, T.

¹⁶ *uæri*, T.

¹⁷ *haurmung*, T.

¹⁸ *sigh*, T.

¹⁹ *bædi*, T.

²⁰ *hæzti*, T.

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fashion the very palm of passion, that they resembled a lamb; for this glorious man, the archbishop, bore forth neither hand nor raiment in defence of himself; not a sigh nor a groan was heard to escape his breast, nay rather fell he so sweetly asleep as the perennial worship of his death sheweth. Both left things of value to their tormentors, and both were entombed in a new stone sepulchre by their loving friends. In this wise the servant followeth his master, the blessed Thomas our Saviour, he who for a long time offered himself a living sacrifice unto God with manifold works of mercy, weaning his body from sin and vice with hair. . . .

CHAP. LXXXII.

. . . may rightfully, that no man's manner of speech can fully explain, what terror and awe, what sorrow and fright fell upon all folk in England, learned and layfolk alike, as well as upon the commonalty, from the slaughter and death of archbishop Thomas; indeed it appeared as if the people were smitten down to earth, and no one durst lift up his head while the said affliction was at its freshest. This may be inferred from the words of a certain bishop, when once upon a time one of the clergy appeared before him praying him for aid in a certain case, which he said was one of unfair dealings by one of the king's men, who had both robbed him and brought other shame upon him. The bishop answered: "What may we afford to do for you? Our shepherd and head, the highest bishop in the whole land,

1171. “ byskup í öllu ¹ landinu er drepinn ok deyddr ² í sínum
 “ erkistóli ok móðurkviði alls Englands, er drottning
 “ má réttlíga kallast annarra ³ kirkna. Af hverjum
 “ skulum vèr nú fullting fá, hvar er traust vart, stoð
 “ eðr styrkr? Byskuparnir eru drepnir í kirkjunum, ⁵
 “ heilagir staðir eru svívirðir ok saurgaðir, góðir menn
 “ fóttroðnir, enn glæpamenn ⁴ tignaðir.” Þvíligt var at
 heyra, ok þó meir í hvísli enn hámmæli, ⁵ því at sumir
 konungsmenn váro svá grjótligir í sínu brjósti, at
 þeira ofsi ok yfirgirnd gekk upp til afarkosta við ¹⁰
 lærdóminn ⁶ fyrir slík ódæmi, ⁷ sem sýndist í þeim stað,
 sem konungsmaðr ⁸ átti málum at skifta við einn
 klerk. Ok sem þá greindi mjög ⁹ á, talaði hann svá:
 “Veizt þú eigi,” sagði hann, “at oss, konungsmönnum ¹⁰
 “ er nú kent at raka krúnur klerkanna?” Má af slíku ¹⁵
 marka, hversu hátt illmennit geisaði því er sam-
 kvæmt ¹¹ sitr milli höfuðs ¹² ok herðar, þat er at skilja
 Heinrekr konungr gamli ok hans hirð. Því at þar birt-
 ist meir hægómlig ¹³ dýrð ok hræsni ¹⁴ fyrir mönnum ¹⁵
 enn kristiligr harmr þeirrar ¹⁶ grátligrar óhæfu, ¹⁷ sem ²⁰
 ljóst má verða í því sem fylgir. Því at þær ¹⁸ bækr, ¹⁹ er
 framast fylgja Heinreki gamla, setja þat í fyrstu eftir
 andlát erkibyskups, at ránfengi þat er honum fluttist
 af Kantúaría læti ²⁰ hann flest aftir færa. ²¹ Enn þat
 segir ²² eingi ²³ bók, at hann fenytti ²⁴ sèr ²⁵ eigi nokkuð ²⁵
 af. Hèr ²⁶ með fer þat, at svá sem hann hefir frètt

The king
restores the
archbishop's
property.

- | | |
|--|-----------------------------------|
| ¹ <i>aullu</i> , T. | ¹⁴ <i>hræsni</i> , T. |
| ² <i>dauddr</i> , T. | ¹⁵ <i>maunnum</i> , T. |
| ³ <i>annara</i> , T. | ¹⁶ So T. |
| ⁴ <i>glæpamenn</i> , T. | ¹⁷ <i>ohæfu</i> , T. |
| ⁵ <i>hampli</i> , T. | ¹⁸ <i>þær</i> , T. |
| ⁶ <i>lerdominn</i> , T. | ¹⁹ <i>bækr</i> , T. |
| ⁷ <i>odæmi</i> , T. | ²⁰ <i>lieti</i> , T. |
| ⁸ So altered by Prof. Unger ; | ²¹ <i>færa</i> , T. |
| <i>konungr</i> , T. | ²² <i>seigir</i> , T. |
| ⁹ <i>miogh</i> , T. | ²³ <i>engi</i> , T. |
| ¹⁰ <i>konungsmaunnum</i> , T. | ²⁴ <i>fenytti</i> , T. |
| ¹¹ <i>sankvæmt</i> , T. | ²⁵ <i>sier</i> , T. |
| ¹² <i>haufuds</i> , T. | ²⁶ <i>Hier</i> , T. |
| ¹³ <i>hægómligh</i> , T. | |

“ is smitten and killed in his arch-see, in the mother-
 “ womb of all England, that may rightly be called the
 “ queen of other churches. From whom may we now
 “ get aid? where is our trust, stay, or strength? The
 “ bishops are slain in the churches, holy places are filled
 “ with abomination and uncleanness, the good are trod
 “ under foot, but the wicked are honoured.”

Things of this kind were now to be heard, uttered though they were in whispers rather than in loud words, for some of the king's men were of such stony hearts, that their fierce insolence, by reason of their hearts' unexampled wickedness, grew even into overbearing deeds against the learned men, as came to pass in a certain place, where a king's man and a clerk had some dealings together. On their disagreement growing earnest, the former spoke in this way: “Dost thou not know that we, the king's men, are now taught how to shave the crowns of the clerks?” From this it may be seen, how wantonly wicked people, that is to say, king Henry the old and his court, gave reins to the thing which hath its seat between head and shoulder.¹ For they showed forth rather vainglory and hypocrisy before man, than any christian sorrow for this grievous abomination, as will be clear from what follows hereafter. For the books that favour king Henry the old the most record it among the first things done by him after the death of the archbishop, that of the wrongfully begotten goods which were brought to him from Canterbury he let most be brought back again. But no book averreth that he did not turn some of them to his own use. And herewith went also this, that on

¹ This obscure passage from: gave | the *tongue*, i.e. the language held by
 reins, &c. seems to be an allusion to | King Henry and his party.

1171. fall erkibyskupsins fyrir vopnum sinna manna, lætr¹ hann liða nokkura daga, áðr hann gerir klerka sína með brëfum til Englands, at þeir fegri hans mál fyrir capitulo Kantuariensis.

Messengers sent to Canterbury to exculpate the king.

Ok þeir framkomnir² kalla bræðr³ samt með⁵ þvílíku orðfelli: “Vèr⁴ erum sendir til yðar,⁵ bræðr,⁶ af Heinreki konungi gamla þess erindis, at afsaka fyrir yðr hans meinleysi, at einginn grunr leggist til hans af þeiri óhamingju, sem hær með yðr hefir at borizt. Því at konungrinn fèll⁷ í sára hrygð, svá sem¹⁰ hann spurði þat ferliga verk, svá at þrjá daga hèlt⁸ hann sik út af heilagri kirkju með því harðlífi, at hann þarnaðist alla fæðu⁹ utan kendi lítið af kjarna-mjólkk, hafði einvistir utan alla gleði, því at honum sýndist færð¹⁰ á sitt ríki mikil ófrægð,¹¹ ok varla vildi¹⁵ hann skilja sik með öllu hlutlausan af þessu verki, mest fyrir þann ótta, er margar meingerðir erkibyskups hefði hrært¹² hann til nokkurrar¹³ þeirar¹⁴ bræði,¹⁵ at vondir ógiftumenn hefði tekit í sitt fram-hleypi. Því at þungbær¹⁶ var sú meingerð, er²⁰ hëðan,¹⁷ fluttist frá yðr, at herra væri¹⁸ bannsettr ok allir er við vígslu sonar hans váro. Var sú örin¹⁹ þar fyrir hættlig,²⁰ at hon flaug at óvöru,²¹ því at konungrinn hugði allan óþokka niðrsettan á þeim fundi, er friðr formeraðist í Franz millum hans ok Thómam²⁵ erkibyskups. Nú þóttust þeir, er glæpinn²² unno hefna konungsins meingerða á þeim manne, er honum átti bezt at ömbuna²³ fyrir margfaldan²⁴ sóma. Enn

¹ lætr, T.

² framkomnir, T.

³ bræðr, T.

⁴ Vier, T.

⁵ yduar, T.

⁶ bræðr, T.

⁷ fiell, T.

⁸ hiellt, T.

⁹ fæðu, T.

¹⁰ ferd, T.

¹¹ ofrægd, T.

¹² hrært, T.

¹³ nokkurar, T.

¹⁴ So U.; þeira, T.

¹⁵ bræði, T.

¹⁶ þungbær, T.

¹⁷ hiedan, T.

¹⁸ ueri, T.

¹⁹ aurinn, T.

²⁰ hættlig, T.

²¹ ouauru, T.

²² glæpinn, T.

²³ aumbuna, T.

²⁴ margfaldann, T.