

Dialog of the Royal and Noble Youth Pippin With the Scholar Albinus

Flaccus Albinus Alcuinus,
known as Alcuin of York

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Introduction

The English monk, Abbot and scholar, Alcuin of York, was appointed master of the Emperor Charlemagne's Palace School in Aachen (Urbs Regale) in 782. For the next eight years, he taught Charlemagne himself — who, though only barely literate was nonetheless a strong supporter of learning and education — as well as his sons Pepin and Louis. He became one of the key figures in the history of Latin as the 'mother tongue' of Western Civilization.

At the Emperor's direction, Alcuin undertook a major 'reformation' and regularization of the Latin language of the Church, and thus also in government and scholarship. But this 'approved' Latin became isolated from the common speech leading, eventually, to the 'death' of Latin as a language. Alcuin was also responsible for mandating the use of a new script we now call **Carolingian Minuscule** that made documents produced both in the Church and Government much more legible. Just for fun I have set the Latin text of the Dialog in Alcuin's script.

The *Dialogue* was a popular means of imparting instruction and testing knowledge in Roman scholarship. This is a rather light-hearted example that reflects the English taste for word games (*aenigmata*). It shows something of the 'scientific' mediaeval view of the world, some expressions that might surprise you and contains some enduring puzzles — perhaps you can solve them. We have no precise date for its composition but it is likely that it dates from his years in Aachen.



A teacher with pupils from Trier, Germany, about 200 CE.

Pippinus: *Quid est littera?*

Albinus: *Custos historiae.*

P: *Quid est verbum?*

A: *Proditor animi.*

P: *Quis generat verbum?*

A: *lingua.*

P: *Quid est lingua?*

A: *Flagellum aeris.*

P: *Quid est aer?*

A: *Custodia vitae.*

P: *Quid est vita?*

A: *Beatorum laetitia, miserorum maeritia, expectatio mortis.*

P: *Quid est mors?*

A: *Inevitabilis eventus, incerta peregrinatio, lacrimae viventium, testamenti firmamentum, latro hominis.*

P: *Quid est homo?*

A: *Mancipium mortis, transiens viator, loci hospes.*

Pippinus: What are Letters?

Albinus: The guardians of history

P: What are words?

A: Betrayers of thought.

P: What makes words?

A: The tongue.

P: What is the tongue?

A: A flapper of air.

P: What is air?

A: The container of life.

P: What is life?

A: The joy of the happy, the woe of the unhappy, the waiting-room of death

P: What is death?

A: The unavoidable outcome, a doubtful sojourn, the tears of the living, the witness of heaven, the brigand of mankind.

P: What is man?

A: The property of death, a wayfarer, a stranger in this place.

- P: Cui similis est homo?
 A: Pomo.
- P: Quomodo positus est homo?
 A: Ut lucerna in vento.
- P: Ubi positus est?
 A: Intra sex parietes.
- P: Quos?
 A: Supra, subtus; ante, retro; dextra laevaue.
- P: Quot habet socios?
 A: Quattuor.
- P: Quos?
 A: Calorem, frigus, siccitatem, humorem.
- P: Quot modis variabilis est?
 A: Sex.
- P: Quibus?
 A: Esurie et saturitate; requie et labori; vigiliis et somno.
- P: Quid est somnus?
 A: Mortis imago.
- P: Quid est libertas hominis?
 A: Innocentia.
- P: Quid est caput?
 A: Culmen corporis.
- P: Quid est corpus?
 A: Domicilium animae.
- P: Quid sunt comae?
 A: Vestes capitis.
- P: Quid est barba?
 A: Sexus discretio, honor aetatis.
- P: What is like a man?
 A: A fruit tree.
- P: How is he placed?
 A: Like a candle in the wind.
- P: Where has he been placed?
 A: Between six walls.
- P: What are they?
 A: Above, below, before, behind, right and left.
- P: How many companions has he?
 A: Four
- P: They are...?
 A: Heat, cold, dryness and moisture.
- P: In how many ways are they arranged?
 A: Six.
- P: Which are...?
 A: Thirst and saturation; work and rest; wakefulness and sleep.
- P: What is sleep?
 A: The likeness of death.
- P: What is it frees men?
 A: Blamelessness.
- P: What is the head?
 A: The body's crown.
- P: What is the body?
 A: Home of the soul.
- P: What are hairs?
 A: The clothes of the head.
- P: What is the beard?
 A: A mark of gender, the dignity of

P. Quid est cerebrum?	age.
A. Servator memoriae.	P: What is the brain?
P. Quid sunt oculi?	A: The preserver of memory.
A. Duces corporis, vasa luminis, animi indices.	P: What are the eyes?
P. Quid sunt nares?	A: The body's commanders, vessels of light, tokens of the soul.
A. Adductio odorum.	P: What is the nose?
P. Quid sunt aures?	A: The conductor of smells.
A. Collatores sonorum.	P: What are the ears?
P. Quid est frons?	A: Collectors of sound.
A. Imago animi.	P: What is the brow?
P. Quid est os?	A: A mirror of feelings.
A. Nutritor corporis.	P: What is the mouth?
P. Quid sunt dentes?	A: Nourisher of the body.
A. Molae morsorum.	P: What are teeth?
P. Quid sunt labia?	A: Grinders of food.
A. Valvae oris.	P: What are lips?
P. Quid est gula?	A: The doors to the mouth.
A. Devorator cibi.	P: What is the throat?
P. Quid sunt manus?	A: A devourer of food.
A. Operarii corporis.	P: What are hands?
P. Quid sunt digiti?	A: The body's labourers.
A. Chordarum plectra.	P: What are the fingers?
P. Quid est pulmo?	A: String pluckers.
A. Servator aeris.	P: What are the lungs?
P. Quid est cor?	A: Where air is kept.
A. Receptaculum vitae.	P: What is the heart?
P. Quid est iecur?	A: Where life shelters.
A. Custodia caloris.	P: What is the liver?
P. Quid est fel?	A: The seat of passion.
A. Suscitatio iracundiae.	P: What is bile?
	A: The awakening of temper.

- P: Quid est splenis?
A: Risus et laetitiae capax.
- P: Quid est stomachus?
A: Ciborum coquator.
- P: Quid est venter?
A: Cuius fragilium.
- P: Quid sunt ossa?
A: Fortitudo corporis.
- P: Quid sunt coxae?
A: Epistylia columnarum.
- P: Quid sunt crura?
A: Columnae corporis.
- P: Quid sunt pedes?
A: Mobile fundamentum.
- P: Quid est sanguis?
A: Humor venarum, vitae alimentum.
- P: Quid sunt venae?
A: Fontes carnis.
- P: Quid est caelum?
A: Sphaera volubilis, culmen immensum.
- P: Quid est lux?
A: Facies omnium rerum.
- P: Quid est dies?
A: Incitamentum laboris.
- P: Quid est sol?
A: Splendor orbis, caeli pulchritudo, naturae gratia, honor diei, horarum distributor.
- P: Quid est luna?
- P: What is the spleen?
A: The source of laughter and joy.
- P: What is the stomach?
A: Digester of meals
- P: What is the belly?
A: The home of weakness.
- P: What are bones?
A: The body's strength.
- P: What are the hips?
A: A cross-beam between columns.
- P: What are the legs?
A: The body's columns.
- P: What are feet?
A: The basis of movement.
- P: What is the blood?
A: The humor in our veins, nourishment of life.
- P: What are the veins?
A: Fountains of blood.
- P: What is the sky?
A: A revolving globe, roof of the vastness.
- P: What is light?
A: The shape of everything.
- P: What is the day?
A: The signal to work.
- P: What is the sun?
A: The splendor of the cosmos, the beauty of the heavens, a gift of nature, the ornament of the day, the divider of the hours.
- P: What is the moon?

- d. Oculus noctis, roris larga, praesaga tempestatum.*
P. Quid sunt stellae?
d. Pictura culminis, nautarum gubernatores, noctis decor.
P. Quid est pluvia?
d. Conceptio terrae, frugum generatrix.
P. Quid est nebula?
d. Nox in die, labor oculorum.
P. Quid est ventus?
d. Aeris perturbatio, mobilitas aquarum, siccitas terrae.
P. Quid est terra?
d. Mater crescentium, nutrix viventium, cellarium vitae, devoratrix omnium.
P. Quid est mare?
d. Audaciae via, limes terrae, divisor regionum, hospitium fluviorum, fons imbrum, refugium in periculis, gratia in voluptatibus.
P. Quid sunt flumina?
d. Cursus indeficiens, reflectio solis, irrigatio terrae.
P. Quid est aqua?
d. Subsidium vitae, ablutio sordium.
P. Quid est ignis?
d. Calor nimius, focus nascentium, maturitas frugum.
P. Quid est frigus?
d. Febricitas membrorum.
P. Quid est gelu?
- A: The eye of night, the bringer of dew, the storm's warning.
P: What are stars?
A: Paintings on high, sailors' helmsmen, adornments of night.
P: What is dust?
A: The wellspring of lands, the mother of harvests.
P: What are clouds?
A: Night in day day, toil for the eyes.
P: What is wind?
A: A disturbance of the air, waters' quickener, the drier of earth.
P: What is earth?
A: The mother of growth, nurse of living things, larder of life, devourer of all.
P: What is the sea?
A: A road for the bold, the bounds of earth, the divider of regions, source of rivers, the well of rains, a refuge in danger, a reward for the joyful.
P: What are rivers?
A: Unfailing passage, mirrors of sun, irrigators of earth.
P: What is water?
A: Life's auxiliary, washes away filth.
P: What is fire?
A: Immeasurable heat, the warmth of begetting, ripeness of crops.
P: What is cold?
A: A shaking of the limbs.
P: What is ice?

- d. *Persecutio herbarum, perditio foliorum, vinculum terrae, pons aquarum.*
 A: The scourge of plants, leaf looser, the chains of earth, a bridge across water.
 p. *Quid est nix?*
 P: What is snow?
 d. *Aqua sicca.*
 A: Dry water.
 p. *Quid est hiems?*
 P: What is winter?
 d. *delectatio exul.*
 A: The banishment of summer.
 p. *Quid est ver?*
 P: What is spring?
 d. *Pictor terrae.*
 A: Earth's decoration.
 p. *Quid est aestas?*
 P: What is summer?
 d. *Revestio terrae, maturitio frugum.*
 A: The reclothing of earth, the ripening of crops.
 p. *Quid est autumnus?*
 P: What is autumn?
 d. *Horreum anni.*
 A: The storehouse of the year.
 p. *Quid est annus?*
 P: What is a year?
 d. *Quadruga mundi.*
 A: The chariot of the world.
 p. *Quis ducit eam?*
 P: Led out by whom?
 d. *Nox et dies, frigus et calor.*
 A: Night and day; cold and heat.
 p. *Quis est auriga eius?*
 P: Who is their charioteer?
 d. *Sol et luna.*
 A: The Sun and Moon.
 p. *Quot habent palatia?*
 P: How many Houses are there?
 d. *Duodecim.*
 A: Twelve.
 p. *Qui sunt praetores palatiorum?*
 P: Who are the Castellans?
 d. *Aries, Taurus, Gemini, Cancer, leo, Virgo, libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces.*
 A: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces.
 p. *Quot dies habitant in unoquoque palatio?*
 P: How many days do we spend in each of the Houses?
 d. *Sol XXX dies et decem semis horas. Luna duos dies et octo horas et bisse unius horae.*
 A: The Sun: thirty days, ten and half hours in each. The Moon: two days, eight hours and forty minutes of an

- P. Magister, timeo in altum ire.
 A. Quis te duxit in altum?
 P. Curiositas.
 A. Si times, descendamus. Sequar quocumque ieris.
 P. Si scirem quid esset navis, praepararem tibi ut venires ad me.
 A. Navis est domus erratica, ubilibet hospitium, viator sine vestigiis, vicina harenae.
 P. Quid est harena?
 A. Murus terrae.
 P. Quid est herba?
 A. Vestis terrae.
 P. Quid sunt holera?
 A. Amici medicorum, laus coquorum.
- P. Quis est qui amara dulcia facit?
 A. Fames.
 P. Quid est quod hominem lassum non facit?
 A. Lucrum.
 P. Quid est vigilantī somnus?
 A. Spes.
 P. Quid est spes?
 A. Refrigerium laboris, dubius eventus.
 P. Quid est amicitia?
 A. Dequalitas animorum.
 P. Quid est fides?
 A. Ignotae rei et mirandae certū
- hour.
 P: Teacher, I fear to go higher.
 A: What leads you higher?
 P: A desire to know.
 A: If you are fearful, let us go down. I will follow wherever you go.
 P: If I knew about ships I would make one ready so you could come with me.
 A: A ship is a roving house, a where-you-like lodging, a traveller without a trace, a neighbour of the sands.
 P: What are the sands?
 A: The walls of the land.
 P: What is grass?
 A: The clothing of the land.
 P: What are leafy vegetables?
 A: The doctor's friend, the glory of cooks.
 P: What makes bitterness sweet?
 A: Hunger.
 P: What never makes men tired?
 A: Profit.
 P: What rest for the wakeful?
 A: Hope.
 P: What is hope?
 A: Relief from labor, a doubtful result.
 P: What is friendship?
 A: Having the same spirit.
 P: What is faith?
 A: Belief in something unknown and

tudo.

P. *Quid est mirum?*

A. *Nuper vidi hominem stantem, ambulantem, qui numquam fuit.*

P. *Quomodo potest esse, pande mihi.*

A. *Imago est in aqua.*

P. *Cur hoc non intellexi per me, dum toties vidi hunc ipsum hominem?*

A. *Quia bonae indolis es iuuenis et naturalis ingenii, proponam tibi quaedam alia mira; tempta si per te ipsum possis conicere illa.*

P. *Faciamus, ita tamen ut si secus, quam est, dicam, corrigas me.*

A. *Faciam ut vis. Quidam ignotus mecum sine lingua et voce locutus est, qui numquam ante fuit nec postea erit, et quem non audiebam, nec novi.*

P. *Somnium te forte fatigavit magister?*

A. *Etiam, fili. Audi et aliud: vidi mortuos generare vivum, et aura vivi consumpti sunt mortui.*

P. *De fricatione arborum ignis natus est, consumens arborel.*

A. *Verum est. Audiui mortuos multa loquentes.*

a wonder.

P: What is a wonder?

A: Earlier, I saw a man who never was standing, walking.

P: How can that be? Explain to me.

A: It's a reflection in water.

P: Why did I not think of that when I have so often seen the same man?

A: Because you are of good character, with a youthful and natural disposition. Let me put to you some other wonders; see if you can work them out for yourself.

P: Let's do it! That way if I say something is other than it is you can correct me.

A: I'll do as you wish. Someone unknown, without tongue or voice speaks to me, that never was before nor will be hereafter, and whom I neither heard nor knew.

P: A dream wearies you, teacher?

A: Just so, my boy. Listen to another: I saw the dead give rise to life, and the dead were consumed by the breath of the living.

P: Fire born from the friction of wood consumes the wood.

A: Correct! I heard the many voices of things not living.

- P. Numquam bene, nisi suspendantur in aere.
- A: Never good, unless they are hung in the breeze (i.e. 'bells').
- A. Vere. Vidi ignem inextinctum pausare in aqua.
- A: True! I saw an everlasting flame rest in the water.
- P. Silicem in aqua significare vis, reor.
- P: You mean a flint-pebble in the water, I believe.
- A. Ut reris, sic est. Vidi mortuum sedentem super vivum et in risu mortui moritur vivus.
- A: It is as you say. I saw something dead sitting on something living and the living died a laughing death.
- P. Hoc coqui nostri norunt. noverunt
- P: Our cooks know this one. (A burning wick sitting on a lump of lard?)
- A. Norunt. Sed pone digitum super os, ne pueri hoc audiant, quid sit. Fui in venatione cum aliis, in qua si quid cepimus nihil nobiscum portavimus; quem non potuimus capere, domum portavimus nobiscum.
- A: Yes, they know. But put your finger to your lips lest the others hear this. I was on a hunt with others in which what we caught, none carried with us; but what we were unable to catch we brought home with us.
- P. Rusticorum est haec venatio.
- P: This is a bumpkin's kind of hunt. (hunting lice)
- A. Est. Vidi quendam natum antequam esset conceptus.
- A: So it is. I saw something born before it had been conceived.
- P. Vidisti et forte manducasti.
- P: You saw, and perhaps ate! (A chicken in the egg)
- A. Manducavi. Quis est qui non est, et nomen habet et responsum dat sonanti?
- A: I ate it alright. What is that is not: it has a name and replies to a sound?
- P. Biblos in silva interroga.
- P: Ask the parchments in the woods (? It's not clear what this means: the answer to the question is "an echo")
- A. Vidi hospitem currentem cum domo sua; et ille tacebat, et domus sonabat.
- A: I saw a speeding (flowing) guest with his house; the guest was silent but the house noisy.

- P. Para mihi rete et pandam tibi. P: Netted by me and spread out for you. (Fish in a stream?)
- A. Quis est quem videre non potes nisi clausis oculis? A: What is it you cannot see unless you close your eyes?
- P. Qui stertit, tibi ostendit illum. P: The snorer will show you. (Dreams).
- A. Vidi hominem octo in manu tenentem, et de octonis rapuit septem, et remanserunt sex. A: I saw a man hold eight in his hand and from the eight took away seven, and six remained.
- P. Pueri in schola hoc sciunt. P: Boys in school know this. (The answer is unknown. Possibly some trick with Roman Numerals?)
- A. Quis est cui si caput abstuleris resurgit altior? A: What is it that when you cut off the head it grows back higher?
- P. Vide ad lectulum tuum et ibi invenies. P: Look in your bed and there you'll find it. (Again, it's not clear what this means)
- A. Tres fuere; unus numquam natus et semel mortuus; alter semel natus numquam mortuus; tertius semel natus et bis mortuus. A: There were three of them: one never born, and dead once; the second born once but never dead; the third born once and dead twice.
- P. Primus aequivocus terrae, secundus deo meo, tertius homini pauperi. P: The first is a way of saying 'earth', the second is 'my God', the third is an unfortunate man. (The first is 'Adam', a name that suggests the Hebrew word "adama" or "soil"; the second is the prophet Elijah whose name means "God is the Lord"; the third is Lazarus, who died of an illness but whom Christ raised from the dead).
- A. Vidi feminam volantem, rostrum habentem ferreum, et corpus ligneum, et caudam pennatam, mortem portantem. A: I saw a woman flying, who had a prow of iron, a body of wood, a feathered tail and brought death.

p. <i>Socia est militum.</i>	P: She is the soldier's partner. (An arrow: <i>sagitta</i> is a feminine noun.)
d. <i>Quid est miles?</i>	A: What is a soldier?
p. <i>Murus imperii, timor hostium, gloriosum servitium.</i>	P: The walls of the kingdom, the enemy's fear, the slave of glory.
d. <i>Quid est quod est et non est?</i>	A: What is that is not?
p. <i>Nihil.</i>	P: Nothing.
d. <i>Quomodo potest esse et non esse?</i>	A: How can something be and not be?
p. <i>Nomine est et re non est.</i>	P: The word exists but not the thing.
d. <i>Quid est tacitus nuntius?</i>	A: What is the secret news?
p. <i>Quem manu teneo.</i>	P: What I hold in my hand.
d. <i>Quid tenes manu?</i>	A: What are you holding?
p. <i>Epistulam tuam, magister.</i>	P: Your letter, teacher.
d. <i>Lege feliciter, fili.</i>	A: Read it with joy, my son.

Next page: A parchment sheet from a Bible produced in Alucin's Abbey of Tours toward the end of his life, showing the 2nd Epistle of John in carolingian miniscule. Outstanding clarity and simplicity.

Caris simi diligamus in invicem quoniam caritas ex deo
 et omnis qui diligit ex deo natus est et cognoscit deum qui
 non diligit. In nouo testamento dicitur caritas est in hoc appa
 ruit caritas dei in nobis quoniam filius suus unigenitus misit
 deus in hunc mundum ut uiuamus per eum. In hoc est caritas
 non quia si nos dilexerimus deum sed quoniam ipse dilexit
 nos et misit filium suum pro peccatione pro peccatis nostris.
 Caritas simi sicut deus dilexit nos et nos debemus alteru
 trum diligere.

Dominus nemo uidit umquam. Si diligamus in uicem deum
 nobis manet et caritas eius in nobis perfecta est. In hoc
 cognoscimus quoniam in eo manemus. Et ipse in nobis
 quoniam de spiritu suo dedit nobis. Et nos uiuimus et testa
 ficamur quoniam pater misit filium suum saluatorem mun
 di. Quis quis confesus fuerit quoniam misit filium dei
 deus in eo manet et ipse deus. Et nos non cognouimus et
 credimus caritatem quae habet deum in nobis.

De caritate et qui manet in caritate in domino manet et deus
 in eo. In hoc perfecta est caritas in nobis cum fiducia habea
 mus in die iudicii. Quia sicut ille est et nos sumus in hoc
 mundo. timor non est in caritate sed perfecta caritas
 foras mittit timorem. quoniam timor poenam habet qui uere
 timet non est perfectus in caritate. Nos ergo diligamus
 deum quoniam deus prior dilexit nos. Si quis dilexerit quoniam de
 liget deum et fratrem suum dicit mendax est. Quia uerum
 diligit fratrem suum quem uidet deum quem non uidet quomodo
 dicitur et diligere. Et hoc mandatum ad habemus ut
 qui diligit deum diligit et fratrem suum.

Omnis qui credit quoniam misit filius ex deo natus est et omnis
 qui diligit eum qui genuit diligit eum qui natus est ex deo
 In hoc cognouimus quoniam diligimus in hoc deo deum dili
 gamus et mandata eius faciamus. Haec est enim caritas
 deus mandata eius scilicet sciamus et mandata eius
 gratia non sunt quoniam omne quod natus est ex deo uincit
 mundum. Et haec est uictoria quae uincit mundum fides
 nostra. Quis est qui uincit mundum nisi qui credit quoniam misit
 filius dei. hic est qui uenit per aquam et sanguinem
 christus non in aqua solum sed in aqua et sanguine. Et spiritus
 est qui testificatur quoniam christus est ueritas. quoniam tres sunt
 qui testimonium dant spiritus aqua et sanguis. et tres unum sunt
 testimonium hominum accipimus testimonium deum autem

Sed quoniam hoc est testimonium de quo diximus est qui testifi
 ficatus est de filio suo. Qui credit in filio dei habet testi
 monium de deo. qui non credit filio mendacem facit
 eum quoniam non credit in testimonio quod testificatus est
 deus de filio suo. Et hoc testimonium est quoniam uita aeterna
 dedit nobis deus. Et haec uita in filio eius est qui habet fi
 lium habet uita. qui non habet filium non habet uita.

Haec scribo uobis ut scitis quoniam uita habetis aeterna
 qui creditis in nomine filii dei. Et haec est fiducia quae

habemus ad deum quia quodcumque petierimus secundu
 uoluntatem eius. Audi nos. Et scimus quia audi te
 nos quicquid petierimus. scimus quoniam habemus
 peccationes quas postulamus ab eo. qui scit fratrem
 suum peccare peccatum non ad mortem. peccata debita
 uita peccata non ad mortem. Et si peccata ad mor
 tem non pro illis dico et roget quis. Omnis iniquitas
 peccata est. Et est peccata ad mortem. scimus quia om
 nis qui natus est ex deo non peccat. sed generatio dicitur
 seruare eum et malignus non tangit eum.

Sciamus quoniam ex deo sumus et mundus totus in malig
 no positus est. Et scimus quoniam filius dei uenit et de
 dit nobis sensum ut cognoscamus deum uerum. Et si
 mus in uero filio eius. hic est uerum deus et uita aet
 na. Filio eius dicit uos similes eritis.
 I X P L I C I T I S T O L A S C I I O H T R I M A

I N C I P I A N T C A P I T U L U M S E C O N D U M

- I De diligendis cultoribus ueritatis.
- II De dilectione alteri quod dicitur nouum et ueterum.
- III De seductoribus qui in mundo abundant.
- IIII De non dicendo haec haec aliquid qui perunt dogma.
- V De sua presentia in qua narrandum omnia referuntur. I X L I N T.

I N C I P I U S D E S E C O N D A

Senior electae dominae et natus eius quos ego
 diligo in ueritate. et non ego solum. sed de com
 nes qui cognouerunt ueritatem. propter ueri
 tatem quae permanet in nobis. Et non uisum erit
 in aeternum. sic nobiscum gratia misericordiae propter deo
 patre et christo in filio patris in ueritate et caritate.

Grauis suus ualde quoniam in uenit de filio suo am bula
 tes in ueritate. sicut mandatum accepimus a patre.
 Et nunc rogete domina non tamquam mandatum nouum
 scribens tibi. sed quod habuimus ab initio ut dili
 gamus alter uerum. Et haec est caritas ut ambulemus
 secundum mandata eius.

Hoc est in mandatum quae ad modum ad uisum ab initio in
 eo ambuleas. quoniam multi seductores exierunt
 in mundum qui non confitentur in christo uenisse in
 carne. hic est seductor et anti christus. uide te
 uos in te ipso si ne perdati quae operata estis. sed ut
 mercedem plenam accipiat.

Omnis qui peccat et non permanet in doctrina christi
 deum non habet. qui permanet in doctrina. hic fi
 lius et patrem habet. Si quis uenit ad uos et hanc
 doctrinam non afferre noluerit recipere eum in domum
 ne haec et dixerit. quoniam dicit illi. uae commu
 nicat operibus illius malignis.

Plura habens uobis scribere nolui pro charitate et tra
 mentum. spero enim futurum me ad uos et uos ad os.

Sheet from a Bible produced in Alucin's Abbey of Tours toward the end of his life, showing the 2nd Epistle of John in carolingian miniscule