

OLD ENGLISH SERIES • VOLUME 2

THE JUNIUS MANUSCRIPT

Genesis
Exodus
Daniel
Christ and Satan

The Junius Manuscript
Four Old English Biblical Poems

with a word-for-word interlinear English translation
preserving the original word order

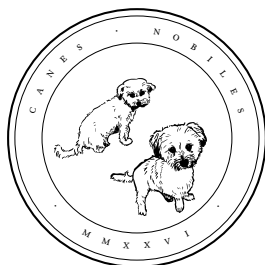


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Volume 2 of the Canes Nobiles Old English interlinear texts

The Old English text follows Bibliothek der angelsächsischen
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Set from a page scan of the 1894 printing

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The text is Grein–Wülker’s, without length marks, with the Tironian sign ȝ
for ond, and with their insular g set as g. The sections are the manuscript’s,
numbered as Thorpe numbers them; the verses are numbered as the edition
numbers them, those of Christ and Satan anew in each of its three parts.

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Genesis

The poet calls on all to praise heaven's guardian, the eternal Lord who had no beginning and will have no end. The angels live in bliss and peace until part of them turns away in pride, led by an angel who wants a home and a high seat in the north of heaven. God in his anger shapes hell for them, a house of fire, cold, and smoke, and sends the rebel host on its long exile. Peace returns to heaven.

Us is riht micel, ðæt we rodera weard,

To-us is right great, that we of-skies guardian,

wereda wuldorcining wordum herigen,

of-hosts glory-king with-words should-praise,

modum lufien: he is mæгна sped,

with-hearts should-love: he is of-powers abundance,

heafod ealra heahgesceafta,

head of-all high-creations,

frea ælmihtig. Næs him fruma æfre,

lord almighty. Not-was to-him beginning ever,

or geworden ne nu ende cymþ

origin come-about nor now end comes

ecean drihtnes: ac he bið a rice

of-eternal lord: but he is ever mighty

ofer heofenstolas heagum þrymmum,

over heaven-thrones with-high majesties,

sodfæst ꝥ swiðfeorm sweglbosmas heold:

truth-fast and strong-rich sky-bosoms held:

þa wæron gesette wide ꝥ side

then were established wide and broad

þurh geweald godes wuldres bearnum,

through power of-god of-glory for-children,

5

10

gasta weardum. Hæfdon gleam 7 dream
of-spirits for-guardians. Had revelry and joy

7 heora ordfruman engla þreatas,
and their origin-author of-angels hosts,

beorhte blisse: wæs heora blæd micel.
bright bliss: was their glory great.

15 Þegnas þrymfæste þeoden heredon,
Thanes majesty-fast prince praised,

sægdon lustum lof, heora liffrean
said with-joys praise, their life-lord

demdon, drihtenes dugeþum wæron
glorified, of-lord with-excellences were

swiðe gesælige. Synna ne cuþon,
very blessed. Sins not knew,

firena fremman, ac hie on friðe lifdon
crimes to-commit, but they in peace lived

20 ece mid heora aldor: elles ne ongunnon
eternally with their lord: else not began

ræran on roderum nymþe riht 7 soþ,
to-raise in skies except right and truth,

ær ðon engla weard for oferhygde
before that of-angels became for pride

dæl on gedwilde: noldan dreogan leng
part in error: not-wished to-endure longer

heora selfra ræd, ac hie of siblufan
their own advantage, but they from kin-love

25 godes ahwurfon. Hæfdon gielp micel,
of-god turned-away. Had boast great,

þæt hie wið drihtne dælan meahton
that they with lord to-share might

wuldorfæstan wic werodes þrymme,
glory-fast dwelling of-host with-majesty,

sid 7 swegltorht. Him þær sar gelamp,
wide and sky-bright. To-him there sorrow befell,

æfst 7 oferhygd 7 þæs engles mod,
envy and pride and of-the angel mind,

þe þone unræd ongan ærest fremman,
who the folly began first to-perform,

wefan 7 weccan, þa he worde cwæð
to-weave and to-stir, when he with-word spoke

nipes ofþyrsted, þæt he on norðdæle
of-hostility athirst, that he in north-part

ham 7 heahsetl heofena rices
home and high-seat of-heavens of-kingdom

agan wolde. Ða wearð yre god
to-own wished. Then became angry god

7 þam werode wrað, þe he ær wurðode
and to-the host wroth, which he before honored

wlite 7 wuldre: sceop þam werlogan
with-beauty and with-glory: shaped for-the pledge-liar

wræcligne ham weorce to leane,
exile home for-deed as reward,

helleheafas, hearde niðas;
hell-groans, hard hostilities;

heht þæt witehus wræcna bidan
commanded that torment-house of-exiles to-await

deop, dreama leas drihten ure
deep, of-joys bereft lord our

gasta weardas. Ða he hit geare wiste
of-spirits guardians. When he it well knew

30

35

40

synnihte beseald, susle geinnod,

with-ever-night surrounded, with-torment lodged,

geondfolen fyre ȝ færcyle,

through-filled with-fire and with-sudden-cold,

rece ȝ reade lege: heht þa geond þæt rædlease hof

with-smoke and with-red flame: commanded then throughout the counsel-less hall

45 weaxan witebrogan. Hæfdon hie wrohtgeteme

to-grow torment-terrors. Had they strife-series

grimme wið god gesomnod: him þæs grim lean becom.

grimly against god gathered: to-them of-that grim reward came.

Cwædon, þæt heo rice reðe mode

Said, that they kingdom with-fierce heart

agan woldan ȝ swa eaðe meahtan:

to-own wisbed and so easily might:

him seo wen ge Leah, siððan waldend his,

to-them the hope lied, when ruler his,

50 heofona heahcining honda arærde

of-heavens high-king hands raised

hehste wið þam herge. Ne mihton hygelease,

highest against the host. Not might mind-less,

mæne wið metode mægyn bryttigan,

wicked against ordainer might to-share,

ac him se mæra mod getwæfde,

but from-them the glorious-one pride cut-off,

bælc forbigde, þa he gebolgen wearð,

arrogance bent-down, when he enraged became,

55 besloh synsceaþan sigore ȝ gewælde,

deprived sin-harmers of-victory and of-power,

dome ȝ dugeðe, ȝ dreame benam

of-glory and of-dignity, and of-joy took-away

his feond, friðo 7 gefean ealle,

his foe, peace and joys all,

torhte tire, 7 his torn gewræc

bright glory, and his wrath avenged

on gesacum swiðe selfes mihtum

on adversaries strongly own with-mights

strengum stiepe. Hæfde styrne mod

with-strengths lofty. Had stern heart

gegremed grymme, grap on wraðe

enraged grimly, seized on hostile-ones

faum folmum 7 him on fæðm gebræc

with-hostile hands and to-them in embrace broke

yr on mode, æðele bescyrede

angry in heart, of-homeland deprived

his wiðerbrecan, wuldorgestealdum.

his adversaries, of-glory-possession.

Sceop þa 7 scyrede scyppend ure

Shaped then and cut-off creator our

oferhidig cyn engla of heofnum:

proud race of-angels from heavens:

wærleas werod waldend sende,

faithless host ruler sent,

laðwendne here on langne sið,

hateful army on long journey,

geomre gastas; wæs him gylp forod,

sad spirits; was to-them boast broken,

beot forborsten 7 forbigen þrym,

vow burst and bent-down glory,

wlite gewemmed; heo on wrace syððan

beauty marred; they in exile afterward

60

65

70

seomodon swearte siðe. Ne þorfton

lingered on-dark journey. Not needed

hlude hlihhan, ac heo helltregum

loudly to-laugh, but they with-bell-torments

werige wunodon 7 wean cuðon,

weary dwelt and woe knew,

75 sar 7 sorge, susl þrowedon

pain and sorrow, torment suffered

þystrum beþeahhte, þearl æfterlean,

with-darkness covered, harsh after-reward,

þæs þe heo ongunnon wið gode winnan.

because that they began against god to-strive.

Ða wæs soð swa ær sibb on heofnum,

Then was true as before peace in heavens,

fægre freoþoþeawas, frea eallum leof,

fair peace-customs, lord to-all dear,

80 þeoden his þegnum: þrymmas weoxon

prince to-his thanes: glories grew

duguða mid drihtne dreamhæbbendra.

of-hosts with lord of-joy-havers.

With the rebels gone, their seats in heaven stand empty, and God resolves to settle them with a better host. Nothing yet exists but darkness over a deep and useless ground. God creates heaven and earth, his spirit is borne over the black waters, and at his command light comes forth over the waste. He divides light from darkness and names the first day.

Wæron þa gesome, þa þe swegl buan,

Were then united, those who sky inhabit,

wuldres eðel: wroht wæs asprungen,

of-glory homeland: strife was ceased,

oht mid englum 7 orlegnið,

persecution among angels and battle-hostility,

siððan herewosan heofon ofgæfon

after war-roamers heaven gave-up

leohte belorene. Him on laste setl

of-light deprived. To-them on track seats

wuldorspedum welig wide stodan,

with-glory-riches rich widely stood,

gifum growende on godes rice,

with-gifts growing in of-god kingdom,

beorht 7 geblædfæst, buendra leas,

bright and glory-fast, of-dwellers bereft,

siððan wræcstowe werige gastas

after exile-place weary spirits

under hearmlocan heane geforan.

under harm-enclosure abject went.

Þa þeahtode þeoden ure

Then deliberated prince our

85

90

modgeþonce, hu he þa mæran gesceaft,

with-mind-thought, how he the glorious creation,

eðelstaðolas eft gesette,

homeland-foundations again should-settle,

95 swegltorhtan seld selran werode,

sky-bright seat with-better host,

þa hie gielpsceaþan ofgifen hæfdon,

which they boast-harmers given-up had,

heah on heofenum. For þam halig god

high in heavens. For that holy god

under roderas feng ricum mihtum

under of-skies grip with-mighty powers

wolde, þæt him eorðe 7 uproder

wished, that to-him earth and up-sky

100 7 sið wæter geseted wurde,

and wide water established should-be,

woruldgesceafte on wraðra gield,

world-creation in of-hostile-ones stead,

þara þe forhealdene of hleo sende.

of-those whom rebellious from shelter sent.

Ne wæs her þa giet nymþe heolstersceado

Not was here then yet except darkness-shadow

wiht geworden, ac þes wida grund

thing come-about, but this wide ground

105 stod deop 7 dim, drihtne fremde,

stood deep and dim, to-lord alien,

idel 7 unnyt: on þone eagam wlat

empty and useless: on which with-eyes looked

stiðfriþ cining 7 þa stowe beheold

stern-spirited king and the place beheld

dreama lease; geseah deorc gesweorc

of-joys bereft; saw dark cloud

semian sinnihte, sweart under roderum,

to-bover with-ever-night, black under skies,

wonn ȝ weste, oð þæt þeos woruldgesceaft

dusky and waste, until that this world-creation

þurh word gewearð wuldorcyniges.

through word came-to-be of-glory-king.

Her ærest gesceop ece drihten,

Here first created eternal lord,

helm eallwihta heofon ȝ eorðan;

protector of-all-creatures heaven and earth;

rodor arærde ȝ þis rume land

sky raised and this spacious land

gestapelode strangum mihtum

established with-strong mights

frea ælmihtig. Folde wæs þa gyt,

lord almighty. Earth was then yet,

græs ungrene: garsecg þeahte,

grass un-green: ocean covered,

sweart synnihte side ȝ wide,

black with-ever-night broad and wide,

wonne wægas. Ða wæs wuldortorht

dark waves. Then was glory-bright

heofonweardes gast ofer holm boren

of-heaven-guardian spirit over sea borne

miclum spedum. Metod engla heht,

with-great speed. Ordainer of-angels commanded,

lifes brytta leoht forð cuman

of-life giver light forth to-come

110

115

120

ofer rumne grund; raþe wæs gefylled

over spacious ground; quickly was fulfilled

heahcininges hæþ: him wæs halig leoht

of-high-king command: to-him was holy light

125 ofer westenne, swa se wyrhta bebead.

over waste, as the maker commanded.

Ða gesundrode sigora waldend

Then separated of-victories ruler

ofer lagoflode leoht wið þeostrum,

over sea-flood light from darkness,

sceade wið sciman. Sceop þa bam naman

shadow from brightness. Assigned then to-both names

lifes brytta: leoht wæs ærest

of-life giver: light was first

130 þurh drihtnes word dæg genemned,

through of-lord word day named,

wlitebeorhte gescaft. Wel licode

beauty-bright creation. Well pleased

freat æt frymðe forþbæro tid:

to-lord at beginning forth-bearing time:

dæg æresta geseah deorc sceado

day first saw dark shadow

sweart swiðrian geond sidne grund.

black to-recede over wide ground.

God makes the first evening and names the darkness night. On the second day he raises the firmament and divides the waters; on the third he gathers the seas and names the dry land earth. After a gap, God judges that Adam should not be alone and forms a woman from his rib while he sleeps. He blesses the pair and gives them the sea, the birds, and the beasts. Paradise is watered by a spring, and four rivers flow from it. After another gap God forbids them one tree; they give thanks, and he returns to heaven.

Pa seo tid gewat ofer timber sceacan

135

Then the time departed over structure to-hasten

middangeardes: metod æfter sceaf

of-middle-earth: ordainer after pushed

scirum sciman, scippend ure

with-bright brightness, creator our

æfen ærest; him arn on last,

evening first; to-him ran on track,

þrang þystre genip, þam þe se þeoden self

pressed dark mist, to-that which the prince himself

sceop nihte naman. Nergend ure

140

assigned of-night name. Savior our

hie gesundrode: siððan æfre

them separated: since ever

drugon ȝ dydon drihtnes willan

performed and did of-lord will

ece ofer eorðan. Ða com oðer dæg,

eternally over earth. Then came second day,

leoht æfter þeostrum. Heht þa lifes weard

light after darkness. Commanded then of-life guardian

- 145 on mereflode middum weorðan
in sea-flood amid to-become
 hyhtlic heofontimber; holmas dælde
joyful heaven-structure; seas divided
 waldend ure ȝ geworhte þa
ruler our and made then
 roderas fæsten: þæt se rica ahof
skies firmament: which the mighty-one raised
 up from eorðan þurh his agen word,
up from earth through his own word,
 150 frea ælmihtig. Flod wæs adæled
lord almighty. Flood was divided
 under heahrodore halgum mihtum,
under high-sky with-holy mights,
 wæter of wætrum, þam þe wuniað gyt
water from waters, those which dwell still
 under fæstenne folca hrofes.
under firmament of-peoples of-roof.
 Ða com ofer foldan fus siððian
Then came over earth eager to-journey
 155 mære mergen þrida. Næron metode þa gyt
glorious morning third. Not-were to-ordainer then yet
 widlond ne wegas nytte, ac stod bewrigen fæste
wide-land nor ways useful, but stood covered fast
 folde mid flode. Frea engla heht
earth with flood. Lord of-angels commanded
 þurh his word wesan wæter gemæne,
through his word to-be waters together,
 þa nu under roderum heora ryne healdað
which now under skies their course hold

stowe gestefnde. Ða stod hraðe

160

in-place appointed. Then stood quickly

holm under heofonum, swa se halga bebead,

sea under heavens, as the holy-one commanded,

sid ætsomne, ða gesundrod wæs

wide together, when separated was

lago wið lande. Geseah þa lifes weard

water from land. Saw then of-life guardian

drige stowe, dugoða hyrde

dry place, of-hots shepherd

wide æteowde, þa se wuldorcýning

165

widely revealed, which the glory-king

eorðan nemde. Gesette yðum heora

earth named. Set for-waves their

onrihtne ryne, rumum flode,

proper course, with-spacious flood,

ȝ gefeterode * * *

and fettered (lacuna)

Ne þuhte þa gerysne rodora wearde,

Not seemed then fitting of-skies to-guardian,

þæt Adam leng ana wære

170

that Adam longer alone should-be

neorxnawonges niwre gesceafte

of-paradise of-new creation

hyrde ȝ healdend: for þon him heahcýning,

shepherd and keeper: for that to-him high-king,

frea ælmihtig fultum tiode,

lord almighty help provided,

wif aweahte ȝ þa wraðe sealde

woman raised and the support gave

- 175 lifes leohtfruma leofum rince.
of-life light-author to-dear warrior.
 He þæt andweorc of Adames
He the material from of-Adam
 lice aleoðode ȝ him listum ateah
body detached and from-him with-skills drew
 rib of sidan: he wæs reste fæst
rib from side: he was in-rest fast
 ȝ softe swæf; sar ne wiste,
and softly slept; pain not knew,
- 180 earfoða dæl: ne þær ænig com
of-hardships part: nor there any came
 blod of benne, ac him brego engla
blood from wound, but from-him prince of-angels
 of lice ateah liodende ban
from body drew growing bone
 wer unwundod. Of þam worhte god
man unwounded. From that made god
 freolice fæmnan, feorh in gedyde,
noble woman, life in put,
- 185 ece saule: heo wæron englum gelice.
eternal soul: they were to-angels like.
 Ða wæs Adames bryd * * *
Then was of-Adam bride (lacuna)
 gaste gegearwod. Hie on geogoðe bu
with-spirit adorned. They in youth both
 wlitebeorht wæron on woruld cenned
beauty-bright were into world born
 meotodes mihtum: man ne cuðon
of-ordainer by-mights: evil not knew

don ne dreogan, ac him drihtnes wæs 190
to-do nor to-perform, but in-them of-lord was
 bam on breostum byrnende lufu.
to-both in breasts burning love.
 Ða gebletsode bliðheort cyning,
Then blessed glad-hearted king,
 metod alwihta monna cynnes
ordainer of-all-creatures of-men of-race
 ða forman twa, fæder ȝ moder,
the first two, father and mother,
 wif ȝ wæpned. He þa worde cwæð: 195
woman and male. He then with-word spoke:
 “Temað nu ȝ wexað, tudre fyllað
“Teem now and grow, with-offspring fill
 eorðan ælgrene, incre cynne,
earth all-green, with-your-two race,
 sunum ȝ dohtrum. Inc sceal sealt wæter
with-sons and with-daughters. To-you-two shall salt water
 wunian on gewealde ȝ eall worulde gesceaft.
to-dwell in power and all of-world creation.
 Brucað blæddaga ȝ brimhlæste 200
Enjoy of-glory-days and of-sea-cargo
 ȝ heofonfugla. Inc is halig feoh
and of-heaven-birds. To-you-two is holy livestock
 ȝ wilde deor on geweald geseald
and wild beasts into power given
 ȝ lifigende, ða ðe land tredað;
and living-ones, those which land tread;
 feorheaceno cynn, ða ðe flod wecceð
life-endowed race, those which flood wakes

- 205 geond hronrade, inc hyrað eall.”
throughout whale-road, to-you-two obey all.”
- Ða sceawode scyppend ure
Then beheld creator our
- his weorca wlite ȝ his wæstma blæd,
of-his works beauty and of-his fruits glory,
- niwra gesceafta. Neorxnawang stod
of-new creations. Paradise stood
- god ȝ gastlic, gifena gefylled
good and spiritual, of-gifts filled
- 210 fremum forðweardum. Fægere leohte
with-benefits enduring. Fairly watered
- þæt lide land lago yrnende,
the gentle land water running,
- wylleburne; nalles wolcnu ða giet
well-spring; not-at-all clouds then yet
- ofer rumne grund regnas bæron,
over spacious ground rains bore,
- wann mid winde: hwæðre wæstmum stod
dark with wind: yet with-fruits stood
- 215 folde gefrætwod. Heoldon forðryne
earth adorned. Held forth-course
- eastreamas heora æðele feower
river-streams their noble four
- of þam niwan neorxnawonge:
from the new paradise:
- þa wæron adælede drihtnes mihtum
which were divided of-lord by-mights
- ealle of anum, þa he þas eorðan gesceop,
all from one, when he this earth created,

wætre wlitebeorhtum, 7 on woruld sende.

with-water beauty-bright, and into world sent.

220

Ƣæra [anne] hatað ylde eorðbuende

Of-those one call men earth-dwellers

Fison, folcweras, se foldan dæl

Pison, folk-men, which of-earth part

brade bebugeð beorhtum streamum,

broad encircles with-bright streams,

Hebeleac utan: on Ƣære eðyltyrf

Havilah around: in that homeland-turf

niððas findað nean 7 feorran

men find from-near and from-far

225

gold 7 gymcynn, gumƢeoda bearn

gold and gem-kinds, of-man-peoples children

ða selestan, Ƣæs Ƣe us secgað bec.

the best, as that to-us say books.

Ƣonne seo æftre Ethiopia

Then the second Ethiopia

land 7 leodgeard beligeð uton,

land and people-dwelling surrounds outside,

ginne rice, Ƣære is Geon noma.

spacious kingdom, to-which is Gibon name.

230

Ƣridda is Tigris, seo wið Ƣeodscipe

Third is Tigris, which by nation

ea inflede Assirix belioð.

river flood-full of-Assyria encloses.

Swilce is seo feorðe, Ƣa nu geond folc monig

Likewise is the fourth, which now throughout folk many

weras Eufraten wide nemnað ***

men Euphrates widely name (lacuna)

- 235 "ac niotað inc þæs oðres ealles, forlætað þone ænne beam,
"but enjoy for-you-two of-the other of-all, abandon the one tree,
 wariað inc wið þone wæstm: ne wyrð inc wilna gæd."
guard you-two against the fruit: not becomes to-you-two of-desires lack."
 Hnigon þa mid heafdum heofoncyninge
Bowed then with heads to-heaven-king
 georne togenes ȝ sædon ealles þanc,
eagerly toward and said of-all thanks,
 lista ȝ þara lara: he let heo þæt land buan.
of-skills and of-those teachings: he let them the land inhabit.
- 240 Hwærf him þa to heofenum halig drihten,
Turned himself then to heavens holy lord,
 stiðferhð cyning. Stod his handgeweorc
stern-spirited king. Stood his hand-work
 somod on sande; nyston sorga wiht
together on sand; not-knew of-sorrows whit
 to begornianne, butan heo godes willan
to lament, except they of-god will
 lengest læsten. Heo wæron leof gode,
longest should-perform. They were dear to-god,
- 245 ðenden heo his halige word healdan woldon.
while they his holy word to-hold wished.

God establishes ten orders of angels and makes one of them so bright and strong that he ranks next to God himself. This angel grows proud, refuses to serve, and plans a stronger throne in the west and north, boasting that he could be a god as God is. God casts him down, and with his followers he falls for three nights and days into hell, where they become devils in fire and frost and he is named Satan. Satan laments his narrow, burning prison, his iron bonds, and the thought that Adam will hold his throne in heaven.

Hæfde se ealwalda engelcynna,

Had the all-ruler of-angel-races,

þurh handmægen halig drihten

through hand-might holy lord

tyne getrymede, þam he getruwode wel,

ten established, in-whom he trusted well,

þæt hie his giongorscipe fyligan wolden,

that they his discipleship to-follow would,

wyrcean his willan: forþon he heom gewit forgeaf

to-work his will: because he to-them wit gave

ȝ mid his handum gesceop halig drihten.

and with his hands created holy lord.

Gesett hæfde he hie swa gesæliglice;

Set had he them so happily;

ænne hæfde he swa swiðne geworhtne,

one had he so strong made,

swa mihtigne on his modgeþohte:

so mighty in his mind-thought:

he let hine swa micles wealdan

he let him so of-much to-rule

250

hehstne to him on heofona rice.

highest after him in of-heavens kingdom.

Hæfde he hine swa hwitne geworhtne;

Had he him so white made;

255 swa wynlic wæs his wæstm on heofonum,

so pleasant was his form in heavens,

þæt him com from weroda drihtne:

that to-him came from of-hosts lord:

gelic wæs he þam leohtum steorrum.

like was he to-the bright stars.

Lof sceolde he drihtnes wyrcean,

Praise should he of-lord work,

dyran sceolde he his dreamas on heofonum

to-bold-dear should he his joys in heavens

ƿ sceolde his drihtne þancian

and should to-his lord thank

þæs leanes, þe he him on þam leohte gescerede,

of-the reward, which he to-him in that light allotted,

þonne lete he his hine lange wealdan:

then would-let he of-it him long to-rule:

ac he awende hit him to wyrсан þinge,

but he turned it for-himself to worse thing,

ongan him winn up ahebban

began for-himself strife up to-raise

260 wið þone hehstan heofnes wealdend,

against the highest of-heaven ruler,

þe siteð on þam halgan stole;

who sits on the holy throne;

deore wæs he drihtne urum: ne mihte him bedyrned wyrðan,

dear was he to-lord our: not might from-him hidden become,

þæt his engyl ongan ofermod wesan,
that his angel began proud to-be,
 ahof hine wið his hearran, sohte hetespræce,
raised himself against his lord, sought hate-speech,
 gylpword ongean, nolde gode þeowian,
boast-word against, not-wished to-god to-serve,
 cwæð, þæt his lic wære leoht ⁊ scene, 265
said, that his body was bright and beautiful,
 hwit ⁊ hiowbeorht. Ne meahte he æt his hige findan,
white and hue-bright. Not could he in his mind find,
 þæt he gode wolde geongerdome
that he to-god would with-discipleship
 þeodne þeowian; þuhte him sylfum,
to-prince serve; seemed to-him himself,
 þæt he mægyn ⁊ cræft maran hæfde,
that he might and skill greater had,
 þonne se halga god habban mihte 270
than the holy god to-have might
 folcgestælna. Feala worda gespæc
of-companions. Many of-words spoke
 se engel ofermodes; þohte þurh his anes cræft,
the angel of-pride; thought through his own skill,
 hu he him strenglicran stol geworhte,
how he for-himself stronger throne might-make,
 heahran on heofonum; cwæð, þæt hine his hige speone,
higher in heavens; said, that him his mind urged,
 þæt he west ⁊ norð wyrcean ongunne, 275
that he west and north to-build should-begin,
 trymede getimbro; cwæð, him tweo þuhte,
should-establish buildings; said, to-him doubt seemed,

þæt he gode wolde geongra weorðan.

that he to-god would disciple become.

“Hwæt sceal ic winnan? (cwæð he). Nis me wihtæ þearf

“Why shall I strive? said he. Not-is to-me at-all need

hearran to habbanne; ic mæg mid handum swa fela

lord to have; I may with hands so many

280 wundra gewyrcean: ic hæbbe gewæld micel

of-wonders to-work: I have power great

to gyrwanne godlecran stol,

to prepare better throne,

hearran on heofne. Hwý sceal ic æfter his hyldo ðeowian,

higher in heaven. Why shall I for his favor serve,

bugan him swilces geongordomes? ic mæg wesan god swa he!

bow to-him of-such discipleship? I may be god as he!

Bigstandað me strange geneatas; þa ne willað

Stand-by me strong companions; who not will

me æt þam striðe geswican,

me at the strife fail,

285 hæleþas heardmode: hie habbað me to hearran gecorene

heroes hard-hearted: they have me as lord chosen

rofe rincas; mid swilcum mæg man ræd gefþencean,

brave warriors; with such may one counsel devise,

fon mid swilcum folcgesteallan; frynd synd hie mine georne,

seize with such folk-comrades; friends are they mine eager,

holde on hyra hygesceaftum: ic mæg hyra hearra wesan,

loyal in their mind-dispositions: I may their lord be,

rædan on þis rice. Swa me þæt riht ne þinceð,

rule in this kingdom. So to-me that right not seems,

290 þæt ic oleccan awiht þurfe

that I to-flatter at-all need

gode æfter gode ænegum: ne wille ic leng his geongra wurþan!"

to-god for good any: not will I longer his disciple become!"

Ða hit se allwalda eall gehyrde,

When it the all-ruler all heard,

þæt his engyl ongan ofermede micel

that his angel began pride great

ahebban wið his hearran ȝ spræc healic word

to-raise against his lord and spoke haughty word

dollice wið drihten sinne, sceolde he þa dæd ongyldan,

foolishly against lord his, should he the deed pay-for,

worc þæs gewinnes gedælan ȝ sceolde his wite habban,

pain of-the strife to-share and should his punishment have,

ealra morðra mæst: swa deð monna gehwilk,

of-all torments greatest: as does of-men each,

þe wið his waldend winnan ongynneð,

who against his ruler to-strive begins,

mid mane wið þone mæran drihten!

with crime against the glorious lord!

Ða wearð se mihtiga gebolgen,

Then became the mighty-one enraged,

hehsta heofones waldend, wearp hine of þan hean stole.

highest of-heaven ruler, threw him from the high throne.

Hete hæfde he æt his hearran gewunnen,

Hate had he from his lord won,

hylde hæfde his ferlorene;

favor had his lost;

gram wearð him se goda on his mode:

hostile became to-him the good-one in his mind:

forþon he sceolde grund gesecean

therefore he should abyss seek

295

300

heardes hellewites, þæs þe he wann wið heofnes waldend.
of-hard bell-torment, because that he strove against of-heaven ruler.

Acwæð hine þa fram his hyldo 7 hine on helle wearp,
Banished him then from his favor and him into hell threw,

305 on þa deopan dala, þær he to deofle wearð.
into the deep dales, where he as devil became.

Se feond mid his geferum eallum feollon þa ufon of heofnum
The fiend with his comrades all fell then above from heavens

þurh swa longe swa þreo niht 7 dagas,
through as long as three nights and days,

þa englas of heofnum on helle, 7 heo ealle forsccep
the angels from heavens into hell, and them all transformed

drihten to deofflum. Forþon þe heo his dæd 7 word
lord into devils. Because that they his deed and word

310 noldon weorðian, forþon he heo on wyrse leoht
not-wished to-honor, therefore he them in worse light

under eorðan neoðan ællmihtig god
under earth beneath almighty god

sette sigelease, on þa sweartan helle.
set victory-less, in the black hell.

Þær hæbbað heo on æfyn ungemet lange
There have they in evening immeasurably long

ealra feonda gehwilc fyr edneowe;
of-all fiends each fire renewed;

315 þonne cymð on uhtan easterne wind,
then comes at dawn eastern wind,

forst fyrnum cald, symble fyr oððe gar:
frost terribly cold, always fire or spear:

sum heard geswinc habban sceoldon;
some hard toil to-have should;

worhte man hit him to wite: hyra woruld wæs gehwyrfd,
made one it for-them as punishment: their world was changed,

forman siðe fylde helle

on-first time filled hell

mid þam andsacum. Heoldon englas forð

320

with the adversaries. Held angels forth

heofonrices hehðe, þe ær godes hyldo gelæston.

of-heaven-kingdom height, who before of-god favor kept.

Lagon þa oðre fynd on þam fyre, þe ær swa feala hæfdon

Lay then other fiends in the fire, who before so much had

gewinnes wið heora waldend: wite þoliað,

of-strife against their ruler: punishment suffer,

hatne heaðowelm helle to middes,

hot battle-surge of-hell in midst,

brand ȝ brade ligas, swilce eac þa biteran recas,

325

fire and broad flames, likewise also the bitter smokes,

þrosm ȝ þystro; forþon hie þegnscipe

vapor and darkness; because they thane-service

godes forgymdon: hie hyra gal beswac,

of-god neglected: them their wantonness deceived,

engles oferhygd, noldon alwealdan

of-angel pride, not-wished of-all-ruler

word weorþian: hæfdon wite micel,

word to-honor: had punishment great,

wæron þa befeallene fyre to botme

330

were then fallen in-fire to bottom

on þa hatan hell þurh hygeleaste

into the hot hell through heedlessness

ȝ þurh ofermetto, sohton oþer land:

and through pride, sought other land:

þæt wæs leohtes leas 7 wæs liges full,
that was of-light bereft and was of-flame full,

fyres fær micel. Fynd ongeaton,
of-fire terror great. Fiends perceived,

335 þæt hie hæfdon gewrixled wita unrim
that they had exchanged of-torments countless-number

þurh heora miclan mod 7 þurh miht godes
through their great pride and through might of-god
 7 þurh ofermetto ealra swiðost.
and through pride of-all most.

Þa spræc se ofermoda cyning, þe ær wæs engla scynost,
Then spoke the proud king, who before was of-angels brightest,
 hwittost on heofnon 7 his hearran leof,
whitest in heaven and to-his lord dear,

340 drihtne dyre, oð hie to dole wurdon,
to-lord beloved, until they too foolish became,

þæt him for galscipe god sylfa wearð,
that with-them for wantonness god himself became,

mihtig on mode yrre, wearp hine on þæt morðer innan
mighty in heart angry, threw him into the torment within
 niðer on þæt niobedd 7 sceop him naman siððan,
down onto the death-bed and shaped for-him name afterward,

cwæð, þæt se hehsta hatan sceolde
said, that the highest be-called should

345 Satan siððan, het hine þære sweartan helle
Satan afterward, commanded him of-the black hell

grundes gyman nalles wið god winnan.
of-abyss to-take-care not-at-all against god to-strive.

Satan maðelode, sorgiende spræc,
Satan spoke, sorrowing spoke,

se ðe helle forð healdan sceolde,

he who hell forth to-hold should,

gyman þæs grundes; wæs ær godes engel,

to-take-care of-the abyss; was before of-god angel,

hwit on heofne, oð hine his hyge forspeon

white in heaven, until him his mind enticed

350

ȝ his ofermetto ealra swiðost,

and his pride of-all most,

þæt he ne wolde wereda drihtnes

that he not would of-hosts of-lord

word wurðian. Weoll him on innan

word to-honor. Welled for-him in within

hyge ymb his heortan; hat wæs him utan

mind around his heart; hot was to-him outside

wraðlic wite. He þa worde cwæð:

grievous punishment. He then with-word spoke:

355

“Is þes æniga stede ungelic swiðe

“Is this narrow place unlike very

þam oðrum, þe we ær cuðon,

to-the other, which we before knew,

hean on heofonrice, þe me min hearra onlag,

high in heaven-kingdom, which to-me my lord granted,

þeah we hine for þam alwealdan agan ne moston,

though we it because-of the all-ruler to-own not might,

romigan ures rices. Næfð he þeah riht gedon,

to-possess of-our kingdom. Not-has he though right done,

360

þæt he us hæfð befylled fyre to botme

that he us has felled in-fire to bottom

helle þære hatan, heofonrice benumen:

of-hell the hot, heaven-kingdom deprived:

hafað hit gemearcod mid moncynne

has it marked with mankind

to gesettanne. Pæt me is sorga mæst,

to settle. That to-me is of-sorrows greatest,

365 þæt Adam sceal, þe wæs of eorðan geworht,

that Adam shall, who was of earth made,

minne stronglican stol behealdan,

my strong throne to-possess,

wesan him on wynne, 7 we þis wite þolien,

to-be to-him in joy, and we this punishment suffer,

hearm on þisse helle. Wa la! ahte ic minra handa geweald

harm in this hell. Woe lo! had I of-my hands power

7 moste ane tid ute weorðan,

and might one time out to-be,

370 wesan ane winterstunde þonne ic mid þys werode.

to-be one winter-hour then I with this host.

Ac licgað me ymbe irenbendas,

But lie me around iron-bonds,

rideð racentan sal: ic eom rices leas.

rides of-chain rope: I am of-kingdom bereft.

Habbað me swa hearde helle clommas

Have me so hard of-hell fetters

fæste befangen: her is fyr micel

fast seized: here is fire great

375 ufan 7 neoðone; ic a ne geseah

above and below; I ever not saw

laðran landscipe: lig ne aswamað,

more-hateful landscape: flame not subsides,

hat ofer helle. Me habbað hringa gespong,

hot over hell. Me have of-rings clasp,

sliðhearda sal siðes amyrrad,

cruel-hard rope of-journey hindered,

afyrrad me min feðe; fet synt gebundene,

removed from-me my walking; feet are bound,

handa gehæfte; synt þissa heldora

hands fettered; are of-these hell-doors

wegas forworhte: swa ic mid wihte ne mæg

ways blocked: so I with anything not can

of þissum lioðobendum. Licgað me ymbutan

from these limb-bonds. Lie me around

heardes irenes hate geslægene

of-hard iron hot forged

grindlas greate: mid þy me god hafað

bars great: with which me god has

gehæfted be þam healse. Swa ic wat, he minne hige cuðe

fettered by the neck. So I know, he my mind knew

7 þæt wiste eac weroda drihten,

and that knew also of-hosts lord,

þæt sceolde unc Adame yfele gewurðan

that should to-us-two Adam evilly happen

ymb þæt heofonrice, þær ic ahte minra handa geweald!

concerning the heaven-kingdom, where I had of-my hands power!

380

385

Satan tells his followers that God has made man to settle the heaven they lost. Their revenge must be to turn Adam and his offspring from God's command, so that God grows angry with them and sends them to hell. He asks which of his thanes will fly up through the bars of hell to Adam and Eve, and promises that whoever does it shall sit beside him.

390 Ac ðoliap we nu þrea on helle: þæt syndon þystro 7 hæto,
But suffer we now torments in hell: that are darkness and heat,
 grimme grundlease; hafað us god sylfa
grim bottomless; has us god himself
 forswapen on þas sweartan mistas. Swa he us
swept into these black mists. Although he to-us
 ne mæg ænige synne gestælan,
not may any sin impute,
 þæt we him on þam lande lað gefremedon,
that we to-him in that land harm did,
 he hæfð us þeah þæs leohtes bescyrede,
he has us though of-the light deprived,
 beworpen on ealra wita mæste.
cast into of-all torments greatest.
 Ne magon we þæs wrace gefremman,
Not may we for-that vengeance perform,
 geleanian him mid laðes wihte,
repay to-him with of-harm whit,
 þæt he us hafað þæs leohtes bescyrede.
that he us has of-the light deprived.

He hæfð nu gemearcod anne middangeard,

He has now marked a middle-earth,

þær he hæfð mon geworhtne

where he has man made

æfter his onlicnesse, mid þam he wile eft gesettan

after his likeness, with whom he will again settle

heofona rice, mid hluttrum saulum.

of-heavens kingdom, with pure souls.

We þæs sculon hycgan georne,

We for-that must think eagerly,

þæt we on Adame, gif we æfre mægen,

that we on Adam, if we ever may,

ʒ on his eafrum swa some andan gebetan,

and on his offspring so same grudge avenge,

onwenden him þær willan sines,

to-turn-aside to-him there will of-his,

gif we hit mægen wihte apencan.

if we it may in-any-way devise.

Ne gelyfe ic me nu þæs leohtes furðor,

Not expect I for-myself now of-the light further,

þæs þe he him þenceð lange neotan,

which that he for-himself thinks long to-enjoy,

þæs eades mid his engla cræfte:

of-the bliss with of-his angels power:

ne magon we þæt on aldre gewinnan,

not may we that in eternity win,

þæt we mihtiges godes mod onwæcen.

that we of-mighty god mind weaken.

Uton oðwenden hit nu monna bearnum,

Let-us turn-away it now of-men from-children,

þæt heofonrice, nu we hit habban ne moton, gedon,
the heaven-kingdom, now we it have not may, bring-about,

þæt hie his hyldo forlæten,
that they his favor abandon,

405 þæt hie þæt onwendon, þæt he mid his worde bebed.
that they that change, which he with his word commanded.

Ðonne weorð he him wrað on mode,
Then becomes he to-them wroth in heart,

ahwet hie from his hyldo; þonne sculon hie þas helle secan
casts-away them from his favor; then must they this hell seek

⁊ þas grimman grundas; þonne moton we
and these grim abysses; then may we

hie us to giongrum habban,
them for-ourselves as disciples have,

fira bearn on þisum fæstum clomme.
of-men children in this fast fetter.

Onginnað nu ymb þa fyrde þencean.
Begin now about the expedition to-think.

Gif ic ænegum þegne þeodenmadmas
If I to-any thane prince-treasures

410 geara forgeafe, þenden we on þan godan rice
formerly gave, while we in that good kingdom

gesælige sæton ⁊ hæfdon ure setla geweald,
blessed sat and had of-our seats power,

þonne he me na on leofran tid leanum ne meahte
then he to-me never at dearer time with-rewards — could

mine gife gyldan, gif his gien wolde
my gift repay, if of-it yet would

minra þegna hwilc geþafa wurðan,
of-my thanes any consenter become,

þæt he up heonon ute mihte

that he up hence out might

cuman þurh þas clustro 7 hæfde cræft mid him,

come through these barriers and had power with him,

þæt he mid feðrhoman fleogan meahte,

that he with feather-coat fly might,

windan on wolcne, þær geworht stondað

wheel in cloud, where made stand

Adam 7 Eue on eorðrice

Adam and Eve in earth-kingdom

mid welan bewunden, 7 we synd aworpene hider

with wealth surrounded, and we are cast-down hither

on þas deopan dalo. Nu hie drihtne synt

into these deep dales. Now they to-lord are

wurðran micle 7 moton him þone welan agan,

worthier much and may for-themselves the wealth own,

þe we on heofonrice habban sceoldon,

which we in heaven-kingdom have should,

rice mid rihte: is se ræd gescyred

kingdom with right: is the benefit allotted

monna cynne. Þæt me is on mode minum swa sar,

of-men to-race. That to-me is in heart my so sore,

on minum hyge hreoweð, þæt hie heofonrice

in my mind grieves, that they heaven-kingdom

agan to aldre. Gif hit eower ænig mæge

own for ever. If it of-you any may

gewendan mid wihte, þæt hie word godes,

turn with anything, that they word of-god,

lare forlæten, sona hie him þe laðran beoð.

teaching abandon, soon they to-him the more-hateful are.

415

420

425

430 Gif hie brecað his gebodscipe, þonne he him abolgen wurðeþ:

If they break his command, then he with-them angered becomes:

siððan bið him se wela onwended 7 wyrð him wite gegearwod,

then is them the wealth turned and is them pain readied,

sum heard hearmscearu. Hycgað his ealle,

one hard harm-share. Think of-it all,

hu ge hi beswicen. Siððan ic me sefte mæg

how you them may-deceive. Afterward I for-myself softly may

restan on þyssum racentum, gif him þæt rice losað.

rest in these chains, if from-them the kingdom is-lost.

435 Se þe þæt gelæsteð, him bið lean gearo

He who that performs, to-him is reward ready

æfter to aldre, þæs we her inne magon

afterward for ever, of-that-which we here within may

on þyssum fyre forð fremena gewinnan.

in this fire forth of-benefits gain.

Sittan læte ic hine wið me sylfne,

Sit let I him beside me myself,

swa hwa swa þæt secgan cymeð

so who so that to-say comes

on þas hatan helle, þæt hie heofoncyninges

into this hot hell, that they of-heaven-king

440 unwurðlice wordum 7 dædum

unworthily with-words and with-deeds

lare * * *

teaching (lacuna)"

God's adversary arms himself with a helmet and flies up out of hell. He finds Adam and Eve beside two trees: the tree of life, whose fruit keeps a man in joy and favor, and the black tree of death, whose fruit brings toil, age, and hell. Taking the shape of a serpent, he picks the fruit and tells Adam that God has sent him with a command to eat it. Adam refuses: the messenger bears no token, and he keeps faith with the God who made him.

Angan hine þa gyrwan godes andsaca,

Began himself then to-prepare of-god adversary,

fus on frætwum, hæfde fæcne hyge,

eager in adornments, had treacherous mind,

hæleðhelm on heafod asette 7 þone ful hearde geband,

hiding-helm on head set and it very hard bound,

speonn mid spangum: wiste him spræca fela,

fastened with clasps: knew for-himself of-speeches many,

wora worda. Wand him up þanon,

of-crooked words. Wound himself up thence,

hwearf him þurh þa helldora, hæfde hyge strangne,

turned himself through the bell-doors, had mind strong,

leolc on lyfte laþwendemod,

swung in air hostile-minded,

swang þæt fyr on twa feondes cræfte,

beat the fire in two of-fiend with-craft,

wolde dearnunga drihtnes geongran,

wished secretly of-lord disciples,

mid mandædum menn beswican,

with crime-deeds men to-deceive,

forlædan 7 forlæran, þæt hie wurdon lað gode.

to-mislead and to-misteach, that they became hateful to-god.

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- He þa geferede þurh feondes cræft,
He then traveled through of-fiend craft,
 oð ðæt he Adam on eorðrice,
until that he Adam in earth-kingdom,
 455 godes handgesceaft gearone funde,
of-god hand-creation ready found,
 wislice geworht ȝ his wif somed,
wisely made and his wife together,
 freo fægroste, swa hie fela cuðon
lady fairest, so-that they much knew
 godes gegearwigean, þa him to gingran self
of-good to-prepare, whom to-him as disciples himself
 metod mancynnes mearcode selfa;
ordainer of-mankind marked himself;
 460 ȝ him bi twegen beamas stodon,
and them by two trees stood,
 þa wæron utan ofættes gehlædene,
which were outside with-fruit laden,
 gewered mid wæstm, swa hie waldend god,
covered with fruit, as them ruler god,
 heah heofoncyning handum gesette,
high heaven-king with-hands set,
 þæt þær ylðo bearn moste onceosan
that there of-men child might choose
 465 godes ȝ yfeles, gumena æghwilc
of-good and of-evil, of-men each
 welan ȝ wawan. Næs se wæstm gelic:
weal and woe. Not-was the fruit alike:
 oðer wæs swa wynlic, wlitig ȝ scene,
one was so pleasant, beautiful and bright,

liðe 7 lofsum: þæt wæs lifes beam;
gentle and praiseworthy: that was of-life tree;
 moste on ecnisse æfter lybban,
might in eternity after live,
 wesan on worulde, se þæs wæstmes onbat,
be in world, he-who of-the fruit tasted,
 swa him æfter þy ylde ne derede
so-that him after that age not harmed
 ne suht sware, ac moste symle wesan
nor sickness heavy, but might always be
 lungre on lustum 7 his lif agan,
forthwith in joys and his life own,
 hylde heofoncyniges her on worulde habban;
favor of-heaven-king here in world have;
 him to wæron witode geþingþo
him for were appointed honors
 on þone hean heofon, þonne he heonan wende.
in the high heaven, when he hence went.
 Þonne wæs se oðer callenga sweart,
Then was the other utterly black,
 dim 7 þystre: þæt wæs deaðes beam,
dim and dark: that was of-death tree,
 se bær bitres fela; sceolde bu witan
which bore of-bitterness much; must both know
 ylde æghwylc yfles 7 godes,
of-men each of-evil and of-good,
 gewanod on þisse worulde sceolde on wite a
diminished in this world must in torment ever
 mid swate 7 mid sorgum siððan libban,
with sweat and with sorrows afterward live,

470

475

480

swa hwa swa gebyrgde, þæs on þam beame geweax.
so who so tasted, of-that-which on the tree grew.

Sceolde hine ylðo beniman ellendæda,
Should him age deprive of-courage-deeds,

485 dreames 7 drihtscipes, 7 him beon deað scyred:
of-joy and of-lordship, and to-him be death allotted:

lytle hwile sceolde he his lifes niotan,
little while should he of-his life enjoy,

secan þonne landa sweartost on fyre,
seek then of-lands blackest in fire,

sceolde feondum þeowian, þær is ealra frecna mæste
should to-fiends serve, there is of-all perils greatest

leodum to langre hwile. Ðæt wiste se laða georne,
to-people for long while. That knew the hateful-one well,

490 dyrne deofles boda, þe wið drihten wann.
secret of-devil messenger, who against lord strove.

Wearp hine þa on wyrmes lic 7 wand him þa ymbutan
Cast himself then into of-serpent body and wound himself then around

þone deaðes beam þurh deofles cræft,
the of-death tree through of-devil craft,

genam þær þæs ofætes 7 wende hine eft þanon,
took there of-the fruit and turned himself again thence,

þær he wiste handgeweorc heofoncyninges.
where he knew hand-work of-heaven-king.

495 Ongon hine þa frinan forman worde
Began him then to-ask with-first word

se laða mid ligenum: "Langað þe awuht,
the hateful-one with lies: "Longs for-thee at-all,

Adam, up to gode? ic eom on his ærende hider
Adam, up to god? I am on his errand hither

feorran gefered. Ne þæt nu fyn ne wæs,

from-afar traveled. Not that now long-ago — was,

þæt ic wið hine sylfne sæt: þa het he me on þysne sið faran,

that I with him himself sat: then bade he me on this journey go,

het, þæt þu þisses ofættes æte, cwæð, þæt þin abal ȝ cræft 500

bade, that thou of-this fruit eat, said, that thy might and skill

ȝ þin modsefa mara wurde

and thy mind-spirit greater would-become

ȝ þin lichoma leohtra micle,

and thy body brighter much,

þin gesceapu scenran; cwæð, þæt þe æniges sceates ðearf

thy form fairer; said, that to-thee of-any treasure need

ne wurde on worulde, nu þu willan hæfst

not would-be in world, now thou will hast

hylde geworhte heofoncyniges, 505

favor wrought of-heaven-king,

to þance gebenod þinum hearan,

as thanks served to-thy lord,

hæfst þe wið drihten dyrne geworhtne;

hast thee with lord dear made;

ic gehyrde hine þine dæd ȝ word

I heard him thy deed and word

lofian on his leohte ȝ ymb þin lif spreca.

praise in his light and about thy life speak.

Swa þu læstan scealt, þæt on þis land hider

So thou perform shalt, what into this land hither

his bodan bringað: brade synd on worulde 510

his messengers bring: broad are in world

grene geardas ȝ god siteð

green dwellings and god sits

on þam hehstan heofna rice

in the highest of-heavens kingdom

ufan alwalda, nele þa earfeðu

above all-ruler, not-wishes the hardships

sylfa habban, þæt he on þysne sið fare

himself have, that he on this journey should-go

515 gumena drihten: ac he his gingran sent

of-men lord: but he his disciple sends

to þinre spræce. Nu he þe mid spellum het

to thy speech. Now he thee with messages commanded

listas læran: læste þu georne

skills teach: perform thou eagerly

his ambyhto, nim þe þis ofæt on hand,

his commands, take for-thee this fruit in band,

bit his ȝ byrge. Ðe weorð on þinum breostum rum,

bite of-it and taste. To-thee becomes in thy breast room,

520 wæstm þy wlitegra: þe sende waldend god,

form the fairer: to-thee sent ruler god,

þin hearra þas helpe of heofonrice."

thy lord this help from heaven-kingdom."

Adam mæðelode, þær he on eorðan stod,

Adam spoke, where he on earth stood,

selfscafte guma: "Ðonne ic sigedrihten,

self-created man: "When I victory-lord,

mihtigne god mæðlan gehyrde

mighty god speak heard

525 strangre stemne ȝ me her stondað het

with-strong voice and me here stand commanded

his bebodu healdan ȝ me þas bryd forgeaf,

his commands keep and to-me this bride gave,

wlitesciene wif, ȝ me warnian het,

beauty-bright woman, and me beware commanded,

þæt ic on þone deaðes beam bedroren ne wurde,

that I on the of-death tree deceived not should-become,

beswicen to swiðe: he cwæð, þæt þa sweartan helle

betrayed too much: he said, that the black hell

healdan sceolde, se ðe bi his heortan wuht

hold should, he who by his heart thing

laðes gelæde. Nat, þeah þu mid ligenum fare

of-harm brings. Not-know, whether thou with lies go

þurh dyrne geþanc, þe þu drihtnes eart

through secret thought, or thou of-lord art

boda of heofnum. Hwæt! ic þinra bysna ne mæg,

messenger from heavens. Lo! I of-thy examples not can,

worda ne wisna wuht oncnawan,

of-words nor of-ways whit know,

siðes ne sagona. Ic wat, hwæt he me self bebead

of-journey nor of-sayings. I know, what he me himself commanded

nergend user, þa ic hine nehst geseah:

savior our, when I him last saw:

he het me his word weorðian ȝ wel healdan,

he commanded me his word honor and well keep,

læstan his lare. Ðu gelic ne bist

perform his teaching. Thou like not art

ænegum his engla, þe ic ær geseah,

to-any of-his angels, which I before saw,

ne þu me oðiewdest ænig tacen,

nor thou to-me showedst any token,

þe he me þurh treowe to onsende,

which he me through faith to sent,

530

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min hearra þurh hyldo. Þy ic þe hyran ne cann:
my lord through favor. Therefore I to-thee obey not can:
 ac þu meaht þe forð faran. Ic hæbbe me fæstne geleafan
but thou mayst thee forth go. I have for-myself fast faith
 up to þam ælmihtegan gode, þe me mid his earmum worhte
up to the almighty god, who me with his arms made
 545 her mid handum sinum: he mæg me of his hean rice
here with hands his: he may me from his high kingdom
 gyfian mid goda gehwilcum, þeah he his gingran ne sende.”
give with of-goods each, though he his disciple not send.”

X · THE TEMPTER AND EVE

Angered, the tempter turns to Eve. He warns her that God will be wrathful with them both because Adam refused his message. If she eats the fruit, he says, her eyes will see across the whole world to God's own throne, and she can win Adam over and turn aside God's anger. If she does it, he will keep Adam's insults from their lord: Adam called him a liar and a servant of God's enemies, but he is God's angel and no devil.

Wende hine wraðmod, þær he þæt wif geseah,
Turned himself wrath-minded, where he the woman saw,
 on eorðrice Euan stondan
in earth-kingdom Eve stand
 sceone gesceapene; cwæð, þæt sceaðena mæst
beautiful shaped; said, that of-harms greatest
 550 eallum heora eaforum æfter siððan
to-all their offspring after afterward
 wurde on worulde: “Ic wat, inc waldend god
would-be in world: “I know, with-you-two ruler god

abolgen wyrð, swa ic him þisne bodscipe

angered becomes, when I to-him this message

selfa secge, þonne ic of þys siðe cume

myself say, when I from this journey come

ofer langne weg, þæt git ne læstan wel

over long way, that you-two not performed well

hwilc ærende, swa he easten hider

whatever errand, as he from-east hither

on þysne sið sendeð. Nu sceal he sylf faran

on this journey sends. Now must he himself travel

to incre andsware; ne mæg his ærende

to your-two answer; not may his errand

his boda beodan: þy ic wat, þæt he inc abolgen wyrð

his messenger announce: therefore I know, that he with-you-two angered becomes

mihtig on mode. Gif þu þeah minum wilt,

mighty in mind. If thou however to-my wilt,

wif, willende wordum hyran,

woman, willing to-words obey,

þu meaht his þonne rume ræd geþencan.

thou mayst of-it then amply counsel devise.

Gehyge on þinum breostum, þæt þu inc bam twam meaht

Consider in thy breast, that thou for-you-two both two mayst

wite bewarigan, swa ic þe wisie:

punishment ward-off, as I thee guide:

æt þisses ofetes. Þonne wurðað þin eagan swa leoht,

eat of-this fruit. Then become thy eyes so bright,

þæt þu meaht swa wide ofer woruld ealle

that thou mayst so widely over world all

geseon siððan ȝ selfes stol

see afterward and of-himself throne

555

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herran þines ȝ habban his hylðo forð.

of-lord thy and have his favor forth.

Meaht þu Adame eft gestyran,

Mayst thou Adam afterward steer,

gif þu his willan hæfst ȝ he þinum wordum getrywð,

if thou his will hast and he to-thy words trusts,

570 gif þu him to soðe sægst, hwylce þu selfa hæfst

if thou to-him for truth sayest, what thou thyself hast

bisne on breostum, þæs þu gebod godes,

example in breast, because thou command of-god,

lare læstes: he þone laðan strið,

teaching performed: he the hateful strife,

yfel andwyrde anforlæteð

evil answer abandons

on breostcofan, swa wit him bu tu

in breast-chamber, so we-two to-him both two

575 an sped sprecað. Span þu hine georne,

one success speak. Urge thou him eagerly,

þæt he þine lare læste, þy læs gyt lað gode,

that he thy teaching perform, by-that less you-two hateful to-god,

incrum waldende weorðan þyrfen.

to-your-two ruler become need.

Gif þu þæt angin fremest, idesa seo betste,

If thou the undertaking performest, of-women the best,

forhele ic incrum herran, þæt me hearmes swa fela

conceal I from-your-two lord, that to-me of-harm so much

580 Adam gespræc, eargra worda,

Adam spoke, of-cowardly words,

tyhð me untryowða, cwyð, þæt ic seo teonum georn,

accuses me of-untruths, says, that I am for-harms eager,

gramum ambyhtsecg, nales godes engel.

to-hostile-ones servant, not-at-all of-god angel.

Ac ic cann ealle swa geare engla gebyrdo,

But I know all so well of-angels ranks,

heah heofona gehlidu: wæs seo hwil þæs lang,

high of-heavens vaults: was the while so long,

þæt ic geornlice gode þegnode

that I eagerly to-god served

þurh holdne hyge, herran minum,

through loyal mind, to-lord my,

drihtne selfum; ne eom ic deofle gelic."

to-lord himself; not am I to-devil like."

585

XI • EVE EATS

The serpent's lies work on Eve's weaker mind, and she eats the fruit against God's word; the poet marvels that God allowed so many to be misled. Through the devil's gift heaven and earth seem brighter to her, and she can see far across the heavens. The tempter tells her to report her vision to Adam, and promises that if Adam obeys he will share the light and not blame him for his harsh words.

Lædde hie swa mid ligenum 7 mid listum speon

Led her so with lies and with wiles enticed

idese on þæt unriht, oð þæt hire on innan ongan

woman into the wrong, until that for-her in within began

weallan wyrmes geþeaht (hæfde hire wacran hige

to-well of-serpent counsel had for-her weaker mind

metod gemearcod), þæt heo hire mod ongan

ordainer marked, so-that she her mind began

lætan æfter þam larum: forþon heo æt þam laðan onfeng

to-let after the teachings: therefore she from the hateful-one received

590

ofer drihtnes word deaðes beames

against of-lord word of-death of-tree

weorcsumne wæstm. Ne wearð wyrse dæd

painful fruit. Not became worse deed

595 monnum gemearcod! Ðæt is micel wundor,

for-men marked! That is great wonder,

þæt hit ece god æfre wolde,

that it eternal god ever would,

þeoden þolian, þæt wurde þegn swa monig

prince endure, that became thane so many

forlædd be þam lygenum, þe for þam larum com!

misled by the lies, which because-of the teachings came!

Heo þa þæs ofættes æt, alwaldan bræc

She then of-the fruit ate, of-all-ruler broke

600 word ȝ willan: þa meahte heo wide geseon

word and will: then might she widely see

þurh þæs laðan læn, þe hie mid ligenum beswac,

through of-the hateful-one gift, who her with lies deceived,

dearnenga bedrog, þe hire for his dædum com,

secretly beguiled, which to-her for his deeds came,

þæt hire þuhte hwitre heofon ȝ eorðe

that to-her seemed whiter heaven and earth

ȝ eall þeos woruld wlitigre ȝ geweorc godes

and all this world more-beautiful and work of-god

605 micel ȝ mihtig, þeah heo hit þurh monnes geþeapt

great and mighty, though she it through of-man thought

ne sceawode: ac se sceaða georne

not beheld: but the harmer eagerly

swicode ymb þa sawle, þe hire ær þa siene onlah,

plotted about the soul, who to-her before the sight lent,

þæt heo swa wide wlitan meahte

that she so widely look might

ofer heofonrice. Ða se forhatena spræc

over heaven-kingdom. Then the accursed-one spoke

þurh feondscipe (nalles he hie fremre lærde):

through enmity not-at-all he her benefit taught:

610

“Þu meaht nu þe self geseon, swa ic hit þe secgan ne þearf,

“Thou mayst now thee self see, so I it thee say not need,

Eue seo gode, þæt þe is ungelic

Eve the good, that to-thee is unlike

wlite ȝ wæstmas, siððan þu minum wordum getruwodest,

beauty and form, since thou to-my words trustedst,

læstes mine lare: nu scineð þe leoht fore

performedst my teaching: now shines for-thee light before

glædlic ongear, þæt ic from gode brohte

gleaming toward, which I from god brought

615

hwit of heofonum; nu þu his hrianan meaht.

white from heavens; now thou of-it touch mayst.

Sæge Adame, hwilce þu gesihðe hæfst,

Say to-Adam, what thou sight hast,

þurh minne cime cræfta. Gif giet þurh cuscne siodo

through my coming of-powers. If yet through chaste custom

læst mina lara, þonne gife ic him þæs leohtes genog,

(be)-performs my teachings, then give I to-him of-the light enough,

þæs ic þe swa godes gegired hæbbe:

of-which I thee so of-good adorned have:

620

ne wite ic him þa womcwidas, þeah he his wyrðe ne sie

not blame I to-him the evil-speeches, though he of-it worthy not be

to alætanne þæs fela he me laðes spræc.

to forgive so much he to-me of-harm spoke.

Swa his eaforan sculon æfter lybban:

So his offspring must afterward live:

þonne hie lað gedoð, hie sculon lufe wyrcean,

when they harm do, they must love work,

625 betan heora hearra hearmcwyde ond habban his hyldo forð.”

amend to-their lord harm-speech and have his favor forth.”

XII · EVE AND ADAM

Eve, the fairest of women, goes to Adam with the fruit in her hand and at her heart. The poet recalls that God had forbidden that one tree and promised heaven if they left it alone. Eve tells Adam that the fruit is sweet and the messenger is God's angel, whose favor they need. She says she can now see God enthroned in the south and east with his angels around him, and she offers Adam the fruit, which she believes came from God.

Þa gieng to Adame idesa scenost,

Then went to Adam of-women fairest,

wifa wlitigost, þe on woruld come:

of-women most-beautiful, who into world came:

forþon heo wæs handgeweorc heofoncyniges,

because she was hand-work of-heaven-king,

þeah heo þa dearnenga fordon wurde,

though she then secretly undone became,

630 forlæd mid ligenum, þæt hie lað gode

misled with lies, so-that they hateful to-god

þurh þæs wraðan geþanc weorðan sceoldon,

through of-the wrathful-one thought become should,

þurh þæs deofles searo dom forlætan,

through of-the devil craft glory lose,

hierran hyldo, hefonrices þolian.

of-lord favor, of-heaven-kingdom forfeit.

Monige hwile bið þam men full wa,

Many-a while is to-the man full woe,

þe hine ne warnað, þonne he his gewæld hafað.

who himself not guards, when he his power has.

Sum heo hire on handum bær, sum hire æt heortan læg

Some she for-herself in hands bore, some to-her at heart lay

æppel unsælga, þone hire ær forbæd

apple unblessed, which to-her before forbade

drihtna drihten, deaðbeames ofet,

of-lords lord, of-death-tree fruit,

ȝ þæt word acwæð wuldres aldor,

and the word spoke of-glory prince,

þæt þæt micle morð menn ne þorfton,

that the great death men not needed,

þegnas þolian, ac he þeoda gehwam

thanes suffer, but he of-peoples to-each

hefonrice forgeaf halig drihten,

heaven-kingdom gave holy lord,

widbradne welan, gif hie þone wæstm an

wide-broad wealth, if they the fruit alone

lætan wolden, þe þæt laðtreow

let-be would, which the hateful-tree

on his bogum bær bitre gefylled:

on its boughs bore bitterly filled:

þæt wæs deaðes beam, þe him drihten forbæd.

that was of-death tree, which to-them lord forbade.

Forlec hie þa mid ligenum, se wæs lað gode,

Deceived her then with lies, he-who was hateful to-god,

635

640

645

- on hete heofoncyninges, 7 hyge Euan,
in hatred of-heaven-king, and mind of-Eve,
 wifes was gepoht, þæt heo ongan his wordum truwan,
of-woman weak thought, so-that she began to-his words trust,
 650 læstan his lare, 7 geleafan nom,
perform his teaching, and belief took,
 þæt he þa bysene from gode brungen hæfde,
that he the commands from god brought had,
 þe he hire swa wærlice wordum sægde:
which he to-her so warily with-words said:
 iewde hire tacen 7 treowa gehet,
showed to-her token and faith promised,
 his holdne hyge. Ða heo to hire hearran spræc:
his loyal mind. Then she to her lord spoke:
 655 “Adam, frea min! þis ofet is swa swete,
“Adam, lord my! this fruit is so sweet,
 blið on breostum, 7 þes boda sciene,
blithe in breast, and this messenger fair,
 godes engel god: ic on his gearwan geseo,
of-god angel good: I by his garments see,
 þæt he is ærendsecg uncres hearran,
that he is messenger of-our-two lord,
 heofoncyniges. His hyldo is unc betere
of-heaven-king. His favor is for-us-two better
 660 to gewinnanne, þonne his wiðrmedo.
to win, than his hostility.
 Gif þu him heodæg wuht hearmes gespræc,
If thou to-him today whit of-harm spoke,
 he forgið hit þeah, gif wit him geongordom
he forgives it however, if we-two to-him discipleship

læstan willað. Hwæt scal þe swa laðlic strið
perform will. What shall for-thee so hateful strife
 wið þines hearra bodan? Unc is his hyldo þearf:
against of-thy lord messenger? For-us-two is of-his favor need:
 he mæg unc ærendian to þam alwaldan
he may for-us-two intercede to the all-ruler
 heofoncyninge. Ic mæg heonan geseon,
heaven-king. I may hence see,
 hwær he sylf siteð (þæt is suð ⁊ east)
where he himself sits that is south and east
 welan bewunden, se ðas woruld gesceop;
with-wealth surrounded, who this world created;
 geseo ic him his englas ymbe hweorfan
see I him his angels around turn
 mid feðerhaman, ealra folca mæst,
with feather-coats, of-all peoples greatest,
 wereda wynsumast. Hwa meahte me swelc gewit gifan,
of-hosts most-joyful. Who might to-me such wit give,
 gif hit gegnunga god ne onsende,
if it directly god not sent,
 heofones waldend? Gehyran mæg ic rume
of-heaven ruler? Hear may I widely
 ⁊ swa wide geseon on woruld ealle
and so widely see over world all
 ofer þas sidan gesceaft; ic mæg swegles gamen
over this spacious creation; I may of-heaven mirth
 gehyran on heofnum. Wearð me on hige leohte
bear in heavens. Became for-me in mind light
 utan ⁊ innan, siðþan ic þæs ofætles onbat.
outside and inside, since I of-the fruit tasted.

665

670

675

Nu hæbbe ic his her on handa, herra se goda,
Now have I of-it here in hand, lord the good,
 gife ic hit þe georne. Ic gelyfe þæt hit from gode come
give I it to-thee gladly. I believe that it from god came
 680 broht from his bysene, þæs me þes boda sægde
brought by his command, as to-me this messenger said
 wærum wordum: hit nis wuhte gelic
with-true words: it not-is to-anything like
 elles on eorðan, buton swa þes ar sægeð,
else on earth, except as this messenger says,
 þæt hit gegnunga from gode come.”
that it directly from god came.”

XIII · THE FALL

Eve urges Adam all day until he eats, meaning well and not knowing the harm to come. The messenger laughs, boasts to the absent Satan that Adam and Eve have lost God's favor and their wrongs are avenged, and returns to hell. The pair grieve and fear God's anger; Eve sees the light leave them, and they fall to prayer and find themselves naked. Adam reproaches Eve: they now face hunger, thirst, hail, frost, and burning sun without clothing or shelter, and he regrets that he ever asked God to make her.

Hio spræc him picce to 7 speon hine ealne dæg
She spoke him repeatedly to and enticed him all day
 685 on þa dimman dæd, þæt hie drihtnes heora
into the dark deed, that they of-lord their
 willan bræcon. Stod se wraða boða,
will broke. Stood the wrathful messenger,
 legde him lustas on 7 mid listum speon,
laid him desires on and with wiles enticed,

fylgde him frecne: wæs se feond full neah,

followed him boldly: was the fiend full near,

þe on þa frecnan fyrd gefaren hæfde

who on the perilous expedition traveled had

ofer langne weg; leode hogode

over long way; people intended

on þæt micle morð men forweorpan,

into the great death men to-cast-away,

forlæran 7 forlædan, þæt hie læn godes,

to-mislead and to-misguide, so-that they gift of-god,

æلميhtiges gife anforleten,

of-almighty grace abandoned,

heofenrices geweald. Hwæt! se hellsceaða

of-heaven-kingdom power. Lo! the hell-barmer

gearwe wiste, þæt hie godes yre

readily knew, that they of-god anger

habban sceoldon 7 hellgeþwing,

have should and hell-constraint,

þone nearwan nið niede onfon,

the narrow affliction by-necessity receive,

siððan hie gebod godes forbrocen hæfdon,

after they command of-god broken had,

þa he forlærde mid ligenwordum

when he misled with lie-words

to þam unræde idese sciene,

to the folly woman fair,

wifa wlitigost, þæt heo on his willan spræc,

of-women most-beautiful, so-that she according-to his will spoke,

wæs hire on helpe handweorc godes

was to-her as help hand-work of-god

690

695

700

to forlæranne * * *

to mislead (lacuna)

Heo spræc ða to Adame, idesa sceonost,

She spoke then to Adam, of-women fairest,

705 ful piclice, oð þam þegne ongan

full repeatedly, until in-the thane began

his hige hweorfan, þæt he þam gehate getruwode,

his mind to-turn, so-that he to-the promise trusted,

þe him þæt wif wordum sægde:

which to-him the woman with-words said:

heo dyde hit þeah þurh holdne hyge,

she did it however through loyal mind,

nyste þæt þær hearma swa fela

not-knew that there of-harms so many

fyrenearfeða fylgean sceolde

of-sin-miseries follow should

710 monna cynne, þæs heo on mod genam,

of-men to-kin, because she into mind took,

þæt heo þæs laðan bodan larum hyrde,

that she of-the hateful messenger to-teachings listened,

ac wende, þæt heo hylde heofoncyniges

but thought, that she favor of-heaven-king

worhte mid þam wordum, þe heo þam were

wrought with the words, which she to-the man

swelce tacen oðiewde 7 treowe gehet,

such token showed and faith promised,

715 oð þæt Adame innan breostum

until that in-Adam within breast

his hyge hwyrfde 7 his heorte ongann

his mind turned and his heart began

wendan to hire willan. He æt þam wife onfeng
to-turn to her will. He from the woman received

helle 7 hinnsið, þeah hit nære haten swa,
hell and departure, though it not-were called so,

ac hit ofætes noman agan sceolde!

but it of-fruit name have should!

hit wæs þeah deaðes swefn 7 deofles gespon,

it was however of-death sleep and of-devil enticement,

hell 7 hinnsið 7 hæleða forlor,

hell and departure and of-heroes loss,

menniscra morð, þæt hie to mete dædon

of-humans death, that they as food took

ofet unfæle. Swa hit him on innan com,

fruit unwholesome. When it him in within came,

hran æt heortan, hloh þa 7 plegode

touched at heart, laughed then and played

boda bitre gehugod, sægde begra þanc

messenger bitterly minded, said of-both thanks

hearran sinum: "Nu hæbbe ic þine hyldo me

to-lord his: "Now have I thy favor for-myself

witode geworhte 7 þinne willan gelæst;

surely wrought and thy will performed;

to ful monegum dæge men synt forlædde,

for full many day men are misled,

Adam 7 Eue: him is unhylde

Adam and Eve: to-them is disfavor

waldendes witod, nu hie wordcwyde his

of-ruler appointed, now they word-saying his

lare forleton. Forþon hie leng ne magon

teaching abandoned. Therefore they longer not may

720

725

730

healdan heofonrice, ac hie to helle sculon

hold heaven-kingdom, but they to hell must

on þone sweartan sið. Swa þu his sorge ne þearft

on the black journey. So thou of-it sorrow not needst

beran on þinum breostum, þær þu gebunden ligst,

bear in thy breast, where thou bound liest,

735 murnan on mode, þæt her men bun

mourn in mind, that here men inhabit

þone hean heofon, þeah wit hearmas nu,

the high heaven, though we-two harms now,

þreaweorc þoliað ⁊ þystre land

misery-work suffer and dark land

⁊ þurh þin micle mod monig forleton

and through thy great pride many abandoned

on heofonrice heahgetimbro,

in heaven-kingdom high-buildings,

740 godlice geardas. Unc wearð god yrrē,

goodly dwellings. With-us-two became god angry,

forþon wit him noldon on heofonrice

because we-two to-him not-would in heaven-kingdom

hnigan mid heafðum halgum drihtne

bow with heads to-holy lord

þurh geongordom: ac unc gegenge ne wæs,

through discipleship: but to-us-two fitting not was,

þæt wit him on þegnscipe þeowian wolden.

that we-two to-him in thaneship serve would.

745 Forþon unc waldend wearð wrað on mode,

Therefore with-us-two ruler became wroth in mind,

on hyge hearde ⁊ us on helle bedraf,

in mind hard and us into hell drove,

on þæt fyr fylde folca mæste

into the fire felled of-hosts greatest

ȝ mid handum his eft on heofonrice

and with hands his again in heaven-kingdom

rihte rodorstolas ȝ þæt rice forgeaf

set-up heaven-thrones and the kingdom gave

monna cynne. Mæg þin mod wesan

of-men to-kin. May thy mind be

bliðe on breostum; forþon her synt butu gedon,

blithe in breast; because here are both done,

ge þæt hæleða bearn heofonrices sculon,

both that of-heroes children of-heaven-kingdom must,

leode forlætan ȝ on þæt lig to þe

people lose and into the flame to thee

hate hweorfan: eac is hearm gode,

hot turn: also is harm to-god,

modsorg gemacod. Swa hwæt swa wit her morðres þoliað, 755

mind-sorrow made. So what so we-two here of-torment suffer,

hit is nu Adame eall forgolden

it is now on-Adam all repaid

mid hearran hete ȝ mid hæleða forlore,

with of-lord hatred and with of-heroes loss,

monnum mid morðes cwealme. Forþon is min mod gehæled,

to-men with of-death killing. Therefore is my mind healed,

hyge ymb heortan gerume: ealle synt uncre hearmas gewrecene,

mind around heart spacious: all are our-two harms avenged,

laðes þæt wit lange þoledon. Nu wille ic eft þam lige near, 760

of-harm which we-two long suffered. Now will I again to-the flame nearer,

Satan ic þær secan wille: he is on þære sweartan helle

Satan I there seek will: he is in the black hell

hæft mid hringa gesponne." Hwearf him eft niðer
bound with of-rings clasp." Turned himself again down

boda bitresta: sceolde he þa bradan ligas
messenger bitterest: should he the broad flames

secan, helle gehliðo, þær his hearra læg
seek, of-hell slopes, where his lord lay

765 simon gesæled. — Sorgedon batwa
ever bound. Sorrowed both

Adam ȝ Eue ȝ him oft betuh
Adam and Eve and them often between

gnornword gengdon; godes him ondredon
grief-words went; of-god for-themselves dreaded

heora herran hete, heofoncyniges nið
of-their lord hatred, of-heaven-king hostility

swiðe onsæton: selfe forstodon
greatly feared: themselves understood

770 his word onwended. Þæt wif gnornode,
his word overturned. The woman mourned,

hof hreowigmod, (hæfde hylde godes,
lamented sad-minded, had favor of-god,

lare forlæten), þa heo þæt leoht geseah
teaching abandoned, when she the light saw

ellor scriðan, þæt hire þurh untreowa
elsewhere glide, which to-her through untruths

tacen iewde, se him þone teonan geræd,
token showed, he-who for-them the harm counseled,

775 þæt hie helle nið habban sceoldon,
that they of-hell affliction have should,

hynða unrim: forþam him higesorða
of-humiliations countless-number: therefore for-them heart-sorrows

burnon on breostum. Hwilum to gebede feollon

burned in breasts. At-times to prayer fell

sinhiwan somed 7 sigedrihten

wedded-pair together and victory-lord

godne gretton 7 god nemdon

good greeted and god named

heofones waldend 7 hine bædon,

of-heaven ruler and him asked,

þæt hie his hearmsceare habban mosten,

that they his punishment have might,

georne fulgangan, þa hie godes hæfdon

eagerly to-undergo, when they of-god had

bodscipe abrocen. Bare hie gesawon

command broken. Bare they saw

heora lichaman; næfdon on þam lande þa giet

their bodies; not-had in the land then yet

sælða gesetena ne hie sorge wiht

of-dwellings established nor they of-sorrow whit

weorces wiston: ac hie wel meahton

of-toil knew: but they well might

libban on þam lande, gif hie wolden lare godes

live in the land, if they would teaching of-god

forweard fremman. Ða hie fela spræcon

henceforth perform. Then they many spoke

sorhworda somed, sinhiwan twa.

of-sorrow-words together, wedded-pair two.

Adam gemælde 7 to Euan spræc:

Adam spoke and to Eve spoke:

“Hwæt! þu Eue hæfst yfele gemearcod

“Lo! thou Eve hast evilly marked

780

785

790

uncer sylfra sið. Gesyhst þu nu þa sweartan helle,
of-us-two selves journey. Seest thou now the black hell,

græðige ȝ gifre? nu þu hię grimman meah
greedy and ravenous? now thou it raging mayst

heonane gehyran: nis heofonrice
hence bear: not-is heaven-kingdom

795 gelic þam lige; ac þis is landa betst,
like to-the flame; but this is of-lands best,

þæt wit þurh uncres hearran þanc habban moston,
which we-two through of-our-two lord favor have might,

þær þu þam ne hierde, þe unc þisne hearm geræd,
if thou to-him not listened, who for-us-two this harm counseled,

þæt wit waldendes word forbræcon
so-that we-two of-ruler word broke

heofoncyninges. Nu wit hreowige magon
of-heaven-king. Now we-two sorrowful may

800 sorgian for þis siðe: forþon he unc self bebead,
grieve for this journey: because he us-two himself commanded,

þæt wit unc wite warian sceolden,
that we-two for-us-two punishment guard should,

hearma mæstne. Nu slit me hunger ȝ þurst
of-harms greatest. Now tears me hunger and thirst

bitre on breostum, þæs wit begra ær
bitterly in breast, of-which we-two of-both before

wæron orsorge on ealle tid.
were free-of-care at all time.

805 Hu sculon wit nu libban oððe on þys lande wesan,
How shall we-two now live or in this land be,

gif her wind cymð westan oððe eastan,
if here wind comes from-west or from-east,

suðan oððe norðan, gesweorc upfæredð,
from-south or from-north, cloud up-travels,
 cymeð hægles scur hefone getenge,
comes of-hail shower from-heaven pressing,
 færedð forst on gemang, se byð fyrnum ceald,
travels frost in among, which is fiercely cold,
 hwilum of heofnum hate scineð,

810

at-times from heavens hotly shines,
 blicð þeos beorhte sunne ȝ wit her baru standað
gleams this bright sun and we-two here bare stand
 unwered wædo? nys unc wuht beforan
unprotected by-clothing? not-is for-us-two whit before
 to scursceade ne sceattes wiht
as shower-shade nor of-property whit

to mete gemearcod: ac unc is mihtig god
as food marked: but with-us-two is mighty god
 waldend wraðmod. To hwon sculon wit weorðan nu?
ruler wrath-minded. To what shall we-two become now?

815

Nu me mæg ahreowan, þæt ic bæd heofnes god,
Now me may rue, that I asked of-heaven god,
 waldend þone godan, þæt he þe her worhte to me
ruler the good, that he thee here made for me
 of liðum minum, nu þu me forlæred hæfst
from limbs my, now thou me misled hast
 on mines herran hete: swa me nu hreowan mæg
into of-my lord hatred: so me now rue may
 æfre to aldre, þæt ic þe minum eagam geseah!
ever to age, that I thee with-my eyes saw!

820

Eve tells Adam he may blame her, but it cannot grieve him more than it grieves her. Adam answers that he would walk into the deepest sea if God commanded it, and that, having lost God's favor, he has no need of any service in the world. They go into the wood, sit apart, cover themselves with leaves, and pray each morning. After midday God comes into paradise to see what his children have done. They hide, and when God calls, Adam says he is ashamed to come naked before him.

Ða spræc Eue eft, idesa scienost,

Then spoke Eve again, of-women fairest,

wifa witegost, (hie wæs geweorc godes,

of-women most-beautiful, she was work of-god,

þeah heo þa on deofles cræft bedroren wurde):

though she then into of-devil craft fallen became:

Pu meah hit me witan, wine min Adam,

Thou mayst it me blame, friend my Adam,

825 wordum þinum: hit þe þeah wurs ne mæg

with-words thy: it thee however worse not may

on þinum hyge hreowan, þonne hit me æt heortan deð.”

in thy mind rue, than it me at heart does.”

Hire þa Adam andswarode:

To-her then Adam answered:

“Gif ic waldendes willan cuðe,

“If I of-ruler will knew,

hwæt ic his to hearmsceare habban sceolde,

what I from-him as punishment have should,

830 ne gesawe þu no sniomor, þeah me on sæ wadan

not sawest thou at-all swifter, though me into sea to-wade

hete heofones god heonone nu þa,

commanded of-heaven god hence now then,

on flod faran: nære he firnum þæs deop,
into flood travel: not-were it terribly so deep,
 merestream þæs micel, þæt his o min mod getweode,
sea-stream so great, that of-it ever my mind doubted,
 ac ic to þam grunde genge, gif ic godes meahte
but I to the bottom would-go, if I of-god might
 willan gewyrcean. Nis me on worulde niod
will perform. Not-is for-me in world need
 æniges þegnscipes, nu ic mines þeodnes hafa
of-any thaneship, now I of-my prince have
 hylde forworhte, þæt ic hie habban ne mæg.
favor forfeited, so-that I it have not may.
 Ac wit þus baru ne magon bu tu ætsomne
But we-two thus bare not may both two together
 wesan to wuhte. Uton gan on þysne weald innan,
be at all. Let-us go into this forest within,
 on þisses holtes hleo!" Hwurfon hie ba twa,
into of-this wood shelter!" Turned they both two,
 togengdon gnorngende on þone grenan weald,
went-apart mourning into the green forest,
 sæton onsundran bidan selfes gesceapu
sat apart to-await of-himself decrees
 heofoncyniges, þa hie þa habban ne moston,
of-heaven-king, which they then have not might,
 þe him ær forgeaf ælmihtig god.
which to-them before gave almighty god.
 Þa hie heora lichoman leafum beþeahdon,
Then they their bodies with-leaves covered,
 weredon mid ðy wealde: wæda ne hæfdon.
clothed with the forest: clothes not had.

835

840

845

Ac hie on gebed feollon bu tu ætsomne,

But they to prayer fell both two together,

morgena gehwilce bædon mihtigne,

of-mornings on-each asked mighty-(one),

þæt hie ne forgeate god ælmihtig

that them not forget god almighty

850 ȝ him gewisade waldend se goda,

and them guided ruler the good,

hu hie on þam leohte forð libban sceolden.

how they in the light forth live should.

Þa com feran frea ælmihtig

Then came traveling lord almighty

ofer midne dæg, mære þeoden

after mid day, glorious prince

on neorxna wang neode sine;

into of-paradise plain with-desire his;

855 wolde neosian nergend usser,

wished to-visit savior our,

bilwit fæder, hwæt his bearn dyde:

gentle father, what his children did:

wiste forworhte þa he ær wlite sealde.

knew ruined to-whom he before beauty gave.

Gewitan him þa gangan geomermode

Went themselves then to-go sad-minded

under beamsceade blæde bereafod,

under tree-shade of-glory bereft,

860 hyddon hie on heolstre, þa hie halig word

hid themselves in darkness, when they holy word

drihtnes gehyrdon ȝ ondredon him.

of-lord heard and dreaded for-themselves.

Þa sona ongann swegles aldr

Then soon began of-heaven prince

weard ahsian woruldgesceafta;

guardian to-ask of-world-creations;

het him recene to rice þeoden

commanded him quickly to mighty prince

his sunu gangan. Him þa sylfa oncwæð,

his son to-go. To-him then himself answered,

hean hleoðrade hrægles þearfa:

abject spoke of-clothing needy;

“Ic wreo me her wæda leasne,

“I cover me here of-clothes lacking,

liffrea min, leafum þecce

life-lord my, with-leaves cover

scyldfull, mine sceome: sceaðen is me sare,

guilty, my shame: harmed is me sorely,

frecne on ferhðe. Ne dear nu forð gan

terribly in spirit. Not dare now forth go

for ðe andweardne: ic eom eall nacod!”

before thee present: I am all naked!”

865

870

God asks Adam why he hides in shame and covers himself with leaves, unless he has eaten from the forbidden tree. Adam says his bride gave him the fruit, and that he bears its mark. God asks Eve why she took the fruit and gave it to Adam, and she answers that the serpent deceived her with fair words. God curses the serpent to go footless on its breast and eat dust all its days. The woman will hate it and tread on its head, it will lie in wait for her heels, and their offspring will be at war forever.

Him ða ædre god ȝswarede:

To-him then at-once god answered:

“Saga me þæt, sunu min, for hwon secest ðu

“Say to-me that, son my, for what seekest thou

sceade sceomiende? þu sceonde æt me

shade being-ashamed? thou shame from me

875 furðum ne anfege, ac gefean eallum!

at-all not received, but with-joy all!

for hwon wast þu wean ȝ wrihst sceome,

for what knowest thou woe and coverest shame,

gesyhst sorge ȝ þin sylf þecest

seest sorrow and thy self coverest

lic mid leafum, sagast lifceare

body with leaves, sayest life-care

hean hygegeomor, þæt þe sie hrægles þearf,

abject heart-sad, that for-thee be of-clothing need,

880 nymþe ðu æppel ænne byrgdest

unless thou apple one tastedst

of ðam wudubeame, þe ic þe wordum forbead?”

from the forest-tree, which I thee with-words forbade?”

Him þa Adam eft ȝswarode:

To-him then Adam again answered:

“Me ða blæða on hand bryd gesealde,

“Me then fruits into hand bride gave,

freolucu fæmne, freadrihten min,

noble woman, lord-master my,

ðe ic þe on teonan geþah. Nu ic þæs tacen wege

which I for-thee to harm received. Now I of-it token bear

sweotol on me selfum; wat ic sorga ðy ma.”

clear on me myself; know I of-sorrows the more.”

Ða ðæs Euan frægn ælmihtig god:

Then of-that Eve asked almighty god:

“Hwæt druge þu, dohtor, dugeþa genohra,

“What didst-do thou, daughter, of-benefits abundant,

niwra gesceafta neorxnawanges,

of-new creations of-paradise,

growendra gifa, þa þu gitsiende

of-growing gifts, when thou coveting

on beam gripe, blæda name

on tree grasped, fruits tookest

on treowes telgum ȝ me on teonan

on of-tree branches and for-me to harm

æte þa unfreme, Adame sealdest

atest the harmful, to-Adam gavest

wæstme, þa inc wæron wordum minum

fruits, which to-you-two were with-words my

fæste forbodene?” Him þa freolecu mæg,

firmly forbidden?” To-him then noble woman,

ides æwiscmod andswarode:

lady ashamed answered:

“Me nædre beswac ȝ me neodlice

“Me serpent deceived and me urgently

885

890

895

to forscape scyhte 7 to scyldfrece

to evil-deed urged and to sin-greed

fah wurm þurh fægir word, oð þæt ic fracodlice

hostile serpent through fair words, until that I shamefully

900 feondræs gefremede, fæhðe geworhte

fiend-rush performed, feud wrought

7 þa reafode, swa hit riht ne wæs,

and then robbed, as it right not was,

beam on bearwe 7 þa blæda æt."

tree in grove and the fruits ate."

Þa nædran sceop nergend usser,

Then to-the-serpent assigned savior our,

frea almihtig fagum wyrme

lord almighty to-hostile serpent

905 wide siðas 7 þa worde cwæð:

wide journeys and then with-word spoke:

"Þu scealt wideferhð werig þinum

"Thou shalt forever accursed on-thy

breostum, bearm tredan brade eorðan,

breast, bosom tread broad earth,

faran feðeleas, þenden þe feorh wunað,

travel footless, while in-thee life dwells,

gast on innan. Þu scealt greot etan

spirit in within. Thou shalt dust eat

910 þine lifdagas, swa þu laðlice

thy life-days, as thou hatefully

wrohte onstealdest. Þe þæt wif feoð,

strife startedst. Thee the woman hates,

hatað under heofnum 7 þin heafod tredeð

bates under heavens and thy head treads

fah mid fotum sinum; þu scealt fiersna sætan
hostile with feet her; thou shalt heels lie-in-wait-for

tohtan niwre: tuddor bið gemæne

with-battle new: offspring is shared

incrum orlegnið a, þenden standeð

to-your-two war-hatred ever, while stands

woruld under wolcnum. Nu þu wast ȝ canst,

world under clouds. Now thou knowest and understandest,

lað leodsceaða, hu þu lifian scealt!"

hateful people-barmer, how thou live shalt!"

915

XVI • THE EXPULSION AND THE FIRST MURDER

God sentences Eve to live under her husband's power and to bear children in pain, and Adam to exile, toil, sweat, and death. He clothes them and drives them out of paradise, and a holy angel with a fiery sword locks it behind them. God still leaves them the starry sky and the earth's riches. Their first sons are Cain, who tills the earth, and Abel, who keeps the flocks. God regards Abel's offering but not Cain's, and Cain kills his brother in anger. From that deed, the poet says, woe has branched out through the world.

Ða to Euan god yrringa spræc:

Then to Eve god angrily spoke:

"Wend þe from wyne! Þu scealt wæpnedmen

"Turn thee from joy! Thou shalt to-male

wesan on gewealde, mid weres egsan

be in power, with of-man terror

hearde genearwad, hean þrowian

hard constrained, abject suffer

þinra dæda gedwild, deaðes bidan

of-thy deeds error, of-death await

920

ȝ þurh wop ȝ heaf on woruld cennan,
and through weeping and wailing into world bear,

þurh sar micel sunu ȝ dohtor!"
through pain great son and daughter!"

925 Abead eac Adame ece drihten,
Announced also to-Adam eternal lord,

lifes leohtfruma lað ærende:
of-life light-author hateful message:

"Þu scealt oðerne eðel secean,
"Thou shalt another homeland seek,

wynleasran wic ȝ on wræc hweorfan
more-joyless dwelling and into exile turn

nacod niedwædla, neorxnawanges
naked needy-wretch, of-paradise

930 dugeðum bedæled; þe is gedal witod
of-benefits deprived; for-thee is parting appointed

lices ȝ sawle. Hwæt! þu laðlice
of-body and of-soul. Lo! thou hatefully

wrohte onstealdest: forþon þu winnan scealt
strife startedst: therefore thou toil shalt

ȝ on eorðan þe þine andlifne
and on earth for-thyself thy sustenance

selfa geræcan, wegan swatighleor,
thyself obtain, carry sweaty-cheeked,

935 þinne hlaf etan, þenden þu her leofast,
thy bread eat, while thou here livest,

oð þæt þe to heortan hearde gripeð
until that thee to heart hard grips

adl unliðe, þe þu on æple ær
sickness harsh, which thou in apple before

selfa forswulge: forþon þu sweltan scealt.”

thyself swallowed: therefore thou die shalt.”

Hwæt! we nu gehyrað, hwær us hearmstafas

Lo! we now hear, where for-us harms

wraðe onwocan 7 woruldyrmðo.

cruelly arose and world-miseries.

Hie þa wuldres weard wædum gyrede,

Them then of-glory guardian with-clothes dressed,

scyppend usser, het heora sceome þeccan

creator our, commanded their shame cover

frea frumhrægle, het hie from hweorfan

lord with-first-garment, commanded them away turn

neorxnawange on nearore lif.

from-paradise into narrower life.

Him on laste beleac liðsa 7 wynna

To-them on track locked of-comforts and of-joys

hihtfulne ham halig engel

hopeful home holy angel

be frean hæse fyrene sweorde:

by of-lord command with-fiery sword:

ne mæg þær inwitfull ænig geferan

not may there malice-full any reach

womscyldig mon, ac se weard hafað

sin-guilty man, but the guardian has

miht 7 strengðo, se þæt mære lif

might and strength, who the glorious life

dugeðum deore drihtne healdeð.

with-benefits dear for-lord keeps.

No hwæðre almihtig ealra wolde

Not however almighty of-all would

940

945

950

Adame ȝ Euan arna ofteon,

from-Adam and Eve of-favors withhold,

fæder æt frymðe, þeah þe hie him from swice:

father at beginning, though that they him from deserted:

955 ac he him to frofre let hwæðere forðwesan

but he to-them as comfort let however continue

hyrstedne hrof halgum tunglum

adorned roof with-holy stars

ȝ him grundwelan ginne sealde,

and to-them ground-wealth spacious gave,

het þam sinhiwum sæs ȝ eorðan

commanded for-the wedded-pair of-sea and of-earth

tuddorteondra teohha gehwilcre

of-offspring-producing kinds to-each

960 to woruldnytte wæstmas fedan.

for world-use fruits bring-forth.

Gesæton þa æfter synne sorgfulre land,

Settled then after sin more-sorrowful land,

eard ȝ eðyl unspedigran

dwelling and homeland poorer

fremena gehwilcre, þonne se frumstol wæs,

of-benefits in-each, than the first-seat was,

þe hie æfter dæde of adrifen wurdon.

which they after deed from driven were.

965 Ongunnon hie þa be godes hæse

Began they then by of-god command

bearn astrienan, swa him metod bebed.

children beget, as them ordainer commanded.

Adames ȝ Euan aforan wæron

of-Adam and of-Eve offspring were

freolicu twa frumbearn cenned,

noble two first-children born,

Cain ȝ Abel. Us cyðað bec,

Cain and Abel. To-us make-known books,

hu þa dædfruman dugeþa stryndon,

how the deed-doers of-benefits gained,

welan ȝ wiste, willgebroðor:

wealth and sustenance, dear-brothers:

oðer his to eorðan elnes tilode,

one his to earth of-strength labored,

se wæs ærboren; oðer æhte heold

who was first-born; other livestock kept

fæder on fultum, oð þæt forð gewat

to-father as help, until that forth departed

dægrikes worn. Hie þa drihtne lac

of-day-count multitude. They then to-lord offering

begen brohton: brego engla beseah

both brought: prince of-angels looked

on Abeles gield eagam sinum,

on of-Abel offering with-eyes his,

cyning eallwihta, Caines ne wolde

king of-all-creatures, of-Cain not would

tiber sceawian: þæt wæs torn were

offering regard: that was grief to-man

hefig æt heortan; hygewælm asteah

heavy at heart; mind-surge rose

beorne on breostum, blatende nið,

in-warrior in breast, livid malice,

yrre for æfstum: he þa unræden

anger for envies: he then folly

970

975

980

folmum gefremede, freomæg ofsloh,

with-hands performed, free-kinsman slew,

broðor sinne, ȝ his blod ageat,

brother his, and his blood shed,

985 Cain Abeles. Cwealmdreore swealh

Cain of-Abel. Slaughter-gore swallowed

þæs middangeard, monnes swate.

of-that middle-earth, of-man blood.

Æfter wælswege wea wæs aræred,

After slaughter-stroke woe was raised,

tregena tuddor: of ðam twige siððan

of-griefs offspring: from the twig afterward

ludon laðwende leng swa swiðor

grew hateful longer so stronger

990 reðe wæstme, ræhton wide

fierce with-fruit, reached widely

geond werþeoda wrohtes telgan,

throughout nations of-strife branches,

hrinon hearmtanas hearde ȝ sare

touched harm-shoots hard and sorely

drihta bearnum, (doð gieta swa),

of-peoples to-children, do yet so,

of þam brad blado bealwa gehwilces

from them broad leaves of-evils of-each

995 sprytan ongunnon. We þæt spell magon,

to-sprout began. We the story may,

wælgrimme wyrd wope cwiðan,

slaughter-grim fate with-weeping lament,

nales holunge: ac us hearde sceod

not-at-all in-vain: but us hard harmed

freolecu fæmne þurh forman gylt,
noble woman through first guilt,
 þe wið metod æfre men gefremeden,
which against ordainer ever men committed,
 eorðbuende, siððan Adam wearð
earth-dwellers, since Adam was
 of godes muðe gaste eacen!
from of-god mouth with-spirit endowed!

1000

XVII · CAIN'S EXILE AND HIS LINE

God asks Cain where Abel is, and Cain denies being his brother's keeper. God curses him: the earth that drank Abel's blood will withhold its fruits and joys, and he must wander in exile. Cain fears that whoever meets him will kill him, so God sets a mark on him and promises sevenfold vengeance. Cain settles in the east, where his son Enos is born and a city is built. His line runs through Jared, Mahalaleel, Methusael, and Lamech, whose wives Adah and Zillah bear him sons; one, Jabal, first plays the harp.

Ða worde frægn wuldres aldor
Then with-word asked of-glory prince
 Cain, hwær Abel eorðan wære.
Cain, where Abel on-earth were.
 Him ða se cystleasa cwalmes wyrhta
To-him then the worthless of-killing worker
 ædre æfter þon andswarode:
at-once after that answered:
 “Ne can ic Abeles or ne fore,
“Not know I of-Abel beginning nor course,
 hleomæges sið: ne ic hyrde wæs
of-shelter-kinsman journey: nor I keeper was

1005

broðer mines!" Him þa brego engla,

of-brother my!" To-him then prince of-angels,

godspedig gast gean þingade:

good-prosperous spirit back spoke:

1010 "Hwæt befealdeþ þu folmum þinum

"Lo foldedst thou with-hands thy

wraðum on wælbedd wærfæstne rinc,

cruel on slaughter-bed faithful warrior,

broðor þinne, ȝ his blod to me

brother thy, and his blood to me

cleopað ȝ cigeð? Þu þæs cwealmes scealt

cries and calls? Thou of-the killing shalt

wite winnan ȝ on wræc hweorfan

punishment suffer and into exile turn

1015 awyrged to widan aldre: ne seleð þe wæstmas eorðe

cursed to wide age: not gives thee fruits earth

wlitige to woruldnitte, ac heo wældreore swealh

beautiful for world-use, but it slaughter-blood swallowed

halge of handum þinum: forþon heo þe hroðra oftið

holy from hands thy: therefore it from-thee of-joys withholds

glæmes grene folde. Þu scealt geomor hweorfan,

of-gleam green earth. Thou shalt sad turn,

arleas of earde þinum, swa þu Abele wurde

honorless from homeland thy, as thou to-Abel becamest

1020 to feorhbanan: forþon þu flema scealt

as life-slayer: therefore thou fugitive shalt

widlast wrecan, winemagum lað!"

far-wandering pursue, to-friend-kinsmen hateful!"

Him þa Cain ȝswarode * * *:

To-him then Cain answered (lacuna):

“Ne þearf ic ænigre are wenan

“Not need I of-any mercy expect

on woruldrice, ac ic forworht hæbbe,

in world-kingdom, but I forfeited have,

heofona heahcyning, hyldo þine,

of-heavens high-king, favor thy,

lufan ȝ freode: forþon ic lastas sceal

love and friendship: therefore I tracks must

wean on wenum wide lecgan,

of-woe in expectations widely lay,

hwonne me gemitte manscyldigne,

when me may-meet sin-guilty,

se me feor oððe neah fæhðe gemonige,

who me far or near of-feud remind,

broðorcwealmes: ic his blod ageat,

of-brother-killing: I his blood shed,

dreor on eorðan. Ðu to dæge þissum

gore on earth. Thou on day this

ademest me fram duguðe ȝ adristest from

judgest me from benefit and drivest from

earde minum: me to aldorbanan

homeland my: to-me as life-slayer

weorðeð wraðra sum; ic awyrgeð sceal,

becomes of-hostile-ones one; I cursed must,

þeoden, of gesyhðe þinre hweorfan.”

prince, from sight thy turn.”

Him þa selfa oncwæð sigora drihten:

To-him then himself answered of-victories lord:

“Ne þearft ðu þe ondrædan deaðes brogan,

“Not needst thou for-thyself dread of-death terror,

1025

1030

1035

feorhcwealm nu giet, þeah þu from scyle

life-killing now yet, though thou away must

freomagum feor fah gewitan.

from-free-kinsmen far guilty depart.

1040 Gif monna hwelc mundum sinum

If of-men any with-hands his

aldre beneoteð, hine on cymeð

of-life deprives, him on comes

æfter þære synne seofonfeald wracu,

after the sin sevenfold vengeance,

wite æfter weorce." Hine waldend on,

punishment after deed." Him ruler on,

tirfast metod tacen sette,

glory-fast ordainer token set,

1045 freoðobeacen frea, þy læs hine feonda hwilc

peace-beacon lord, by-that less him of-foes any

mid guðþræce gretan dorste

with war-force attack dared

feorran oððe nean; heht þa from hweorfan

from-a-far or from-near; commanded then away turn

meder ȝ magum manscyldigne,

from-mother and kinsmen sin-guilty,

cnosle sinum. Him þa Cain gewat

from-kin his. Himself then Cain departed

1050 gongan geomormod gode of gesyhðe,

to-go sad-minded from-god out-of sight,

wineleas wrecca ȝ him þa wic geceas

friendless exile and for-himself then dwelling chose

eastlandum on, eðelstowe

east-lands in, homeland-place

fædergeardum feor: þær him freolecu mæg,

from-father-dwellings far: where for-him noble woman,

ides æfter æðelum eaforan fedde.

lady according-to nature offspring bore.

Se æresta wæs Enos haten

1055

The first was Enos called

frumbearn Caines; siððan ongon

first-child of-Cain; afterward began

mid þam cneomagum ceastre timbran:

with the kinsmen city build:

þæt wæs under wolcnum wealfæstenna

that was under clouds of-walled-fortresses

ærest ealra þara, þe æðelingas,

first of-all those, which princes,

sweordberende settan heton.

1060

sword-bearing build commanded.

Þanon his eaforan ærest wocan,

Thence his offspring first arose,

bearn from bryde on þam burhstede:

children from bride in the city-place:

se yldesta wæs Jared haten

the eldest was Jared called

sunu Enoses. Siððan wocan,

son of-Enos. Afterward arose,

þa þæs cynnes cneowrim icton,

1065

who of-the kin progeny increased,

mærgburg Caines. Malalehel

kindred of-Cain. Mabalaleel

wæs æfter Jarede yrfes hyrde

was after Jared of-inheritance keeper

fæder on laste, oð þæt he forð gewat.

father on track, until that he forth departed.

Siððan Mathusal magum dælde,

Afterward Methusael to-kinsmen dealt,

1070 bearn æfter bearne broðrum sinum

child after child to-brothers his

æðelinga gestreon, oð þæt aldorgedal

of-princes treasure, until that life-parting

frod fyrndagum fremman sceolde,

old in-former-days perform should,

lif oflætan. Lameh onfeng

life leave. Lamech received

æfter fæder dæge fletgestealdum,

after of-father day ball-possession,

1075 botlgestreonum: him bryda twa,

dwelling-treasures: to-him brides two,

idesa on eðle eaforan feddon,

ladies in homeland offspring bore,

Ada 7 Sella; þara anum wæs

Adah and Zillah; of-those to-one was

Jabal noma, se þurh gleawne geþanc

Jabal name, who through wise thought

her-buendra hearpan ærest

of-here-dwellers of-harp first

1080 handum sinum hlyn awehte,

with-hands his sound awakened,

swinsigende sweg sunu Lamehes.

melodious sound son of-Lamech.

Tubal Cain, a skilled smith, is the first of men to make the tools of the plow, and afterward people learn to use bronze and iron. Lamech tells his wives Adah and Zillah that he has killed his kinsman Cain and fears a sevenfold vengeance. God gives Adam another son, Seth, in Abel's place; Adam gives thanks for him and dies at nine hundred and thirty. Seth's son Enos is the first to call on God by name. The line continues through Cainan and Mahalaleel, each father living long and leaving his inheritance to his son.

Swylce on ðære mægðe maga wæs haten

Likewise in the kindred son was called

on þa ilcan tid Tubal Cain,

at the same time Tubal Cain,

se þurh snytro sped smið cræftega wæs

who through of-wisdom abundance smith skilled was

ȝ þurh modes gemynd monna ærest

and through of-mind thought of-men first

sunu Lamehes sulhgeweorces,

son of-Lamech of-plow-work,

fruma wæs ofer foldan: siððan folca bearn

originator was over earth: afterward of-peoples children

æres cuðon ȝ isernes,

of-bronze knew and of-iron,

burhsittende brucan wide. —

city-dwelling to-use widely.

Þa his wifum twæm wordum sægde

Then to-his wives two with-words said

Lameh seolfa, leofum gebeddum,

Lamech himself, to-dear bedfellows,

1085

1090

Adan ȝ Sellan unarlic spel:

to-Adab and Zillah dishonorable story:

“Ic on morðor ofsloh minra sumne

“I in murder slew of-my one

hyldemaga; honda gewemde

of-loyal-kinsmen; hands defiled

1095 on Caines cwealme mine,

in of-Cain killing my,

fylde mid folmum fæder Enoses,

felled with hands father of-Enos,

ordbanan Abeles, eorðan sealde

point-slayer of-Abel, to-earth gave

wældreor weres. Wat gearwe,

slaughter-gore of-man. (I)-know readily,

þæt þam lichryre on last cymeð

that on-the body-fall on track comes

1100 soðcyninges seofonfeald wracu,

of-true-king sevenfold vengeance,

micel æfter mane: min sceal swiðor

great after crime: my shall more-strongly

mid grimme gryre golden wurðan

with grim terror repaid become

fyll ȝ feorhcwealm, þonne ic forð scio!”

full and life-killing, when I forth depart!”

Þa wearð Adame on Abeles gylt

Then was to-Adam in of-Abel stead

1105 eafora on eðle oðer feded,

offspring in homeland another bred,

soðfæst sunu, þam wæs Seth noma:

truth-fast son, to-whom was Seth name:

se wæs eadig 7 his yldrum ðah
who was blessed and to-his parents thrive
 freolic to frofre, fæder 7 meder,
noble as comfort, to-father and mother,
 Adames 7 Euan, wæs Abeles gield
of-Adam and of-Eve, was of-Abel substitute
 on woruldrice. Ða word acwæð
in world-kingdom. Then word spoke
 ord moncynnes: "Me ece sealde
origin of-mankind: "To-me eternal gave
 sunu, selfa sigora waldend,
son, himself of-victories ruler,
 lifes aldor on leofes stæl,
of-life prince in of-dear-one place,
 þæs þe Cain ofsloh, 7 me cearsorge
of-him whom Cain slew, and from-me care-sorrow
 mid þys magotimbre of mode asceaf
with this offspring-building from mind pushed
 þeoden usser: him þæs þanc sie!"
prince our: to-him for-that thanks be!"
 Adam hæfde, þa he eft ongan
Adam had, when he again began
 him to eðulstæfe oðres strienan
for-himself as homeland-staff of-another beget
 bearnes be bryde, beorn ellenrof
of-child by bride, warrior courage-strong
 XXX. 7 C. þisses lifes
thirty and hundred of-this life
 wintra on worulde. Us gewritu secgað,
of-winters in world. To-us writings say,

1110

1115

1120

þæt her eahtahund iecte siððan

that here eight-hundred increased afterward

mægðum 7 mæcgum mægburg sine

with-maidens and men kindred his

Adam on eorðan: ealra hæfde

Adam on earth: in-all had

1125 * * * nigenhund wintra

(lacuna) nine-hundred of-winters

7 XXX. eac, þa he þas woruld

and thirty also, when he this world

þurh gastgedal ofgyfan sceolde.

through spirit-parting give-up should.

Him on laste Seth leof weardode,

Him on track Seth dear guarded,

eafora æfter ylðrum eþelstol heold

offspring after parents homeland-seat held

1130 7 wif befeat: wintra hæfde

and wife got: of-winters had

fif 7 hundteontig, þa heo furðum ongan

five and hundred, when she first began

his mægburge men geicean

his of-kindred men increase

sunum 7 dohtrum. Sethes eafora

with-sons and daughters. of-Seth offspring

se yldesta wæs Enos haten:

the eldest was Enos called:

1135 se nemde god niðþa bearna

who named god of-men of-children

ærest ealra, siððan Adam stop

first of-all, since Adam stepped

on grene græs gaste geweorðad.

on green grass with-spirit honored.

Seth wæs gesælig, siððan strynde

Seth was happy, afterward begot

seofon winter her suna ⁊ dohtra

seven winters here sons and daughters

ond eahtahund: ealra hæfde

and eight-hundred: in-all had

XII. ⁊ nigonhund, þa seo tid gewearð,

twelve and nine-hundred, when the time came,

þæt he friðgedal fremman sceolde.

that he peace-parting perform should.

Him æfter heold, þa he of worulde gewat,

Him after held, when he from world departed,

Enos yrfe, siððan eorðe swealh

Enos inheritance, after earth swallowed

sædberendes Sethes lice.

of-seed-bearing Seth body.

He wæs leof gode ⁊ lifde her

He was dear to-god and lived here

wintra hundnigontig, ær he be wife her

of-winters ninety, before he by wife here

þurh gebedscipe bearn astrynde:

through bed-fellowship child begot:

him þa cenned wearð Cainan ærest

to-him then born was Cainan first

eafora on eðle. Siððan eahtahund

offspring in homeland. Afterward eight-hundred

⁊ fiftyno *** on friðo drihtnes

and fifteen (lacuna) in peace of-lord

1140

1145

1150

gleawferhð hæleð geogoðe strynde,

wise-minded hero youth begot,

sunu ȝ dohtra: swealt, þa he hæfde

sons and daughters: died, when he had

frod fyrnwited V. ȝ nigonhund.

old ancient-wise five and nine-hundred.

1155 Þære cneorisse wæs Cain siððan

Of-the kindred was Cainan afterward

æfter Enose aldordema,

after Enos chief-judge,

weard ȝ wisa: wintra hæfde

guardian and leader: of-winters had

efne hundseofontig, ær him sunu woce.

even seventy, before to-him son arose.

Þa wearð on eðle eafora feded:

Then was in homeland offspring bred:

1160 mago Caines Malalehel wæs haten.

son of-Cainan Malalehel was called.

Siððan eahtahund æðelinga rim

Afterward eight-hundred of-princes number

ȝ feowertigum eac feorum geicte.

and with-forty also with-lives increased.

Enoses sunu ealra nigonhund

of-Enos son in-all nine-hundred

wintra hæfde, þa he woruld ofgeaf,

of-winters had, when he world gave-up,

1165 ȝ tyne eac, þa his tiddæge

and ten also, when his lifetime

under rodera rum rim wæs gefyllled.

under of-skies space number was filled.

The genealogy continues from Mahalaleel to Jared and to Enoch, who does not die but is taken alive into heaven. Methuselah lives longest of all men. His son Lamech fathers Noah, who in turn has three sons, Shem, Ham, and Japheth. Their descendants spread across the earth, and Seth's kin remain dear to God.

Him on laste heold land ȝ yrfe

Him on track held land and inheritance

Malalehel siððan missera worn.

Mahalaleel afterward of-half-years multitude.

Se frumgara fif ȝ sixtig

The patriarch five and sixty

wintra hæfde, þa he be wife ongann

of-winters had, when he by wife began

bearna strynan. Him bryd sunu,

of-children beget. To-him bride son,

meowle to monnum brohte: se maga wæs

maiden to men brought: the son was

on his mægðe, mine gefræge,

in his kindred, by-my hearing,

guma on geogoðe Jared haten.

man in youth Jared called.

Lifde siððan ȝ lissa breac

Lived afterward and of-joys enjoyed

Malalehel lange, mondreama her,

Mahalaleel long, of-man-joys here,

woruldgestreona: wintra hæfde

of-world-treasures: of-winters had

fif ȝ hundnigontig, þa he forð gewat,

five and ninety, when he forth departed,

1170

1175

ᵹ eahtahund; eaforan læfde

and eight-hundred; to-offspring left

1180 land ᵹ leodweard. Longe siððan

land and people-rule. Long afterward

Geared gumum gold brittade:

Jared to-men gold dealt:

se eorl wæs æðele, æfæst hæleð

the warrior was noble, law-fast hero

ᵹ se frumgar his freomagum leof;

and the patriarch to-his free-kinsmen dear;

fif ᵹ hundteontig on fyore lifde

five and hundred in life lived

1185 wintra gebidenra on woruldrice

of-winters lived-through in world-kingdom

ᵹ syxtig eac, þa seo sæl gewearð,

and sixty also, when the time came,

þæt his wif sunu on woruld brohte:

that his wife son into world brought:

se eafora wæs Enoc haten,

the offspring was Enoch called,

freolic frumbearn. Fæder her þa gyt

noble first-child. Father here then yet

1190 his cynnes forð cneorim icte,

of-his kin forth progeny increased,

eafora eahtahund: ealra hæfde

of-offspring eight-hundred: in-all had

V. ᵹ syxtig, þa he forð gewat,

five and sixty, when he forth departed,

ᵹ nigonhund eac nihtgerimes

and nine-hundred also of-night-count

wine frod wintres, þa he þas woruld ofgeaf

friend old of-winter, when he this world gave-up

ond Geared þa gleawum læfde

and Jared then to-wise left

land 7 leodweard, leofum rince.

land and people-rule, to-dear warrior.

Enoch siððan ealdordom ahof,

Enoch afterward authority raised,

freoðosped folces wisa, nalles feallan let

peace-power of-people leader, not-at-all fall let

dom 7 drihtscipe ***

glory and lordship (lacuna)

þenden he hyrde wæs heafodmaga:

while he keeper was of-head-kinsmen:

breac blæddaga, bearna strynde

enjoyed of-glory-days, of-children begot

þreohund wintra; him wæs þeoden hold,

three-hundred of-winters; to-him was prince gracious,

rodera waldend. Se rinc heonon

of-skies ruler. The warrior hence

on lichoman lisse sohte,

in body joys sought,

drihtnes duguðe, nales deaðe swealt

of-lord benefits, not-at-all by-death died

middangeardes, swa her men doþ,

of-middle-earth, as here men do,

geonge 7 ealde, þonne him god heora

young and old, when from-them god their

æhta 7 ætwist, eorðan gestreona

possessions and substance, of-earth of-treasures

1195

1200

1205

on genimeð ȝ heora aldor somed:

from takes and their life together:

1210 ac he cwic gewat mid cyning engla

but he alive departed with king of-angels

of þyssum lænan life feran

from this transitory life to-travel

on þam gearwum, þe his gast onfeng,

in the garments, which his spirit received,

ær hine to monnum modor brohte.

before him to men mother brought.

He þam yldestan eaforan læfde

He to-the eldest offspring left

1215 folc, frumbearne; V. ȝ syxtig

people, to-first-child; five and sixty

wintra hæfde, þa he woruld ofgeaf,

of-winters had, when he world gave-up,

ȝ eac III. hund. Þrage siððan

and also three hundred. A-while afterward

Mathusal heold maga yrfe,

Methuselah held of-kinsmen inheritance,

se on lichoman lengest þisse

who in body longest of-this

1220 worulddreama breac: worn gestrynde

of-world-joys enjoyed: multitude begot

ær his swyltdæge suna ȝ dohtra.

before his death-day sons and daughters.

Hæfde frod hæle, þa he from sceolde

Had old hero, when he away must

niþpum hweorfan, nigonhund wintra

from-men turn, nine-hundred of-winters

ᵹ hundseofontig to. Sunu æfter heold,
and seventy too. Son after held,

Lamech leodgearð: lange siððan

Lamech people-land: long afterward

woruld bryttade; wintra hæfde

world dealt; of-winters had

twa ᵹ hundteontig, þa seo tid gewearð,

two and hundred, when the time came,

þæt se eorl ongan æðele cennan

that the warrior began noble beget

sunu ᵹ dohtor. Siððan lifde

son and daughter. Afterward lived

fif ᵹ hundnigontig frea, moniges breac

five and ninety lord, of-many enjoyed

wintra under wolcnum werodes aldor,

of-winters under clouds of-host prince,

V. hund eac, heold þæt folc teala,

five hundred also, held the people well,

bearna strynde: him byras wocan,

of-children begot: to-him sons arose,

eafora ᵹ idesa. He þone yldestan

offspring and ladies. He the eldest

Noę nemde, se niððum ær

Noah named, who among-men before

land bryttade, siððan Lamech gewat.

land dealt, after Lamech departed.

Hæfde æðelinga aldorwisa

Had of-princes chief-leader

V. hund wintra, þa he furðum ongan

five hundred of-winters, when he first began

1225

1230

1235

bearna strynan, þæs þe bec cweðað.

of-children beget, as that books say.

1240 Sem wæs haten sunu Noes

Shem was called son of-Noah

se yldesta, oðer Cham,

the eldest, second Ham,

þridda Jafeth. Þeoda tymdon

third Japheth. Peoples teemed

rume under roderum, rim miclade

widely under skies, number increased

monna mægðe geond middangeard

of-men kindred throughout middle-earth

1245 sunum 7 dohtrum. Ða giet wæs Sethes cynn,

with-sons and daughters. Then yet was of-Seth kin,

leofes leodfruman on lufan swiðe

of-dear people-leader in love very

drihtne dyre 7 domeadig,

to-lord dear and glory-blessed,

The sons of God take wives from the accursed kin of Cain, and God grows angry. After a hundred and twenty years of misery for the doomed peoples, God, grieved that he made Adam, decides to destroy all living things for their sins. Noah is good and dear to him, so God tells him that a flood will come and orders him to build a ship fifty ells wide, thirty high, and three hundred long, sealed against the waves. Noah builds the ark and warns his kinsmen, who pay no heed, and in time God sees it finished and sealed with earth-lime.

Oð þæt bearn godes bryda ongunnon

Until that children of-god of-brides began

on Caines cynne secan,

among of-Cain kin to-seek,

wergum folce, ȝ him þær wif curon

accursed people, and for-themselves there wives chose

ofer metodes est monna eaforan,

against of-ordainer favor of-men offspring,

scyldfulra mægð scyne ȝ fægere.

of-guilty-ones maidens beautiful and fair.

Þa reordade rodora waldend

Then spoke of-skies ruler

wrað moncynne ȝ þa worde cwæð:

wroth with-mankind and then with-word spoke:

“Ne syndon me on ferhðe freo from gewitene,

“Not are from-me in spirit free away departed,

cneoriss Caines, ac me þæt cynn hafað

kindred of-Cain, but me that kin has

sare abolgen. Nu me Sethes bearn

sorely angered. Now for-me of-Seth children

1250

1255

torn niwiað ȝ him to nimað

grief renew and themselves to take

mægeð to gemæccum minra feonda:

maidens as mates of-my foes:

1260 þær wifa wlite onwod grome,

where of-women beauty entered hostile,

idesa ansien ȝ ece feond

of-ladies face and eternal fiend

folcdriht werā, þa ær on friðe wæron."

people-host of-men, who before in peace were."

Siððan hundtwelftig geteled rime

Afterward hundred-twenty counted by-number

wintra on worulde wræce bisgedon

of-winters in world with-misery busied

1265 fæge þeoda; hwonne frea wolde

doomed peoples; when lord would

on wærlogan wite settan

on oath-breakers punishment set

ȝ on deað slea dædum scyldige

and into death strike in-deeds guilty

gigantmæcgas, gode unleofe,

giant-men, to-god un-dear,

micle mansceaðan, metode lade,

great crime-barmers, to-ordainer hateful,

1270 þa geseah selfa sigora waldend,

then saw himself of-victories ruler,

hwæt wæs monna manes on eorðan

what was of-men of-crime on earth

ȝ þæt hie wæron womma ðriste,

and that they were of-sins bold,

inwitfulle. He þæt unfægere

malice-full. He that foully

wera cneorissum gewrecan þohte,

of-men on-kindreds avenge thought,

for gripan gumcynne grimme 7 sare

seize mankind grimly and sorely

heardum mihtum: hreaw hine swiðe,

with-hard might: (it)-rued him greatly,

þæt he folcmægþa fruman aweahte,

that he of-nations origin raised,

æðelinga ord, þa he Adam sceop.

of-princes origin, when he Adam created.

Cwæð, þæt he wolde for wera synnum

Said, that he would for of-men sins

eall æðan, þæt on eorðan wæs,

all destroy, that on earth was,

forleosan lica gehwilc, þara þe lifes gast

destroy of-bodies each, of-those which of-life spirit

fæðmum þeahte: eall þæt frea wolde

with-embraces covered: all that lord would

on ðære toweardan tide acwellan,

in the coming time kill,

þe þa nealæhte niðða bearnum.

which then approached of-men to-children.

Noe wæs god, nergende leof,

Noah was good, to-savior dear,

swiðe gesælig, sunu Lameches

very blessed, son of-Lamech

domfæst 7 gedefe. Drihten wiste,

glory-fast and fitting. Lord knew,

1275

1280

1285

þæt þæs æðelinges ellen dohte

that of-the prince courage availed

breostgehygdum; forðon him brego sægde,

in-breast-thoughts; therefore to-him prince said,

1290 halig æt hleoðre, helm allwihta,

holy in speech, protector of-all-creatures,

hwæt he fah werum fremman wolde:

what he hostile to-men perform would:

geseah unrihte eorðan fulle,

saw of-wrong earth full,

side sælwongas synnum gehladene,

spacious happy-plains with-sins laden,

widlum gewemde. Ða waldend spræc,

with-defilements corrupted. Then ruler spoke,

1295 nergend usser ȝ to Noe cwæð:

savior our and to Noah said:

“Ic wille mid flode folc æcwellan

“I will with flood people kill

ȝ cynna gehwīlc cucra wuhta,

and of-kinds each of-living creatures,

þara þe lyft ȝ flod lædað ȝ fedað,

of-those which air and flood lead and feed,

feoh ȝ fuglas: þu scealt frið habban

cattle and birds: thou shalt peace have

1300 mid sunum þinum, ðonne sweart wæter,

with sons thy, when black water,

wonne wælstreamas werodum swelgað,

dark slaughter-streams hosts swallow,

sceaðum scyldfullum. Ongyn þe scip wyrcan,

harmers guilty. Begin for-thyself ship build,

merehus micel, on þam þu monegum scealt

sea-house great, in which thou for-many shalt

reste geryman, 7 rihte setl

rest make-room, and rightly seat

ælcum, æfter agenum, eorðan tudre.

for-each, according-to own, of-earth for-offspring.

1305

Gescype scylfan on scipes bosme.

Shape decks in of-ship bosom.

Þu þæt fær gewyrc fiftiges wid,

Thou the vessel make of-fifty wide,

ðrittiges heah, þreohund lang

of-thirty high, three-hundred long

elngemeta 7 wið yða gewyrc,

of-ell-measures and against of-waves make,

gefeg fæste. Þær sceal fæsl wesan

join fast. There shall offspring be

1310

cwiclifigendra cynna gehwilces

of-quick-living kinds of-each

on þæt wudufæsten wocor gelæded

into the wood-fortress increase led

eorðan tudres; earc sceal þy mare!"

of-earth of-offspring; ark shall-(be) the larger!"

Noe fremede swa hine nergend heht,

Noah did as him savior commanded,

hyrde þam halgan heofoncyninge,

obeyed the holy heaven-king,

1315

ongan ofostlice þæt hof wyrcan,

began hastily the building to-make,

micle merecieste; magum sægde,

great sea-chest; to-kinsmen said,

þæt wæs þrealic þing þeodum toweard,

that was terrible thing to-peoples coming,

reðe wite: hie ne rohton þæs.

fierce punishment: they not cared for-that.

1320 Geseah þa ymb wintra worn wærfæst metod

Saw then after of-winters multitude faithful ordainer

geofonhusa mæst gearo hlifgean,

of-ocean-houses greatest ready tower,

innan ȝ utan eorðan lime

inside and outside of-earth with-lime

gefæstnod wið flode, fær Noes,

fastened against flood, vessel of-Noah,

þy selestan; þæt is syndrig cynn:

with-the best; that is special kind:

1325 symle bið þy heardra, þe hit hreoh wæter,

ever is the harder, the it rough water,

swearte sæstreamas swiðor beatað.

black sea-streams more-strongly beat.

XXI · THE FLOOD

God tells Noah to take his wife, three sons, and their wives into the ark, with seven of every kind men eat, two of every other, and food for all. Noah enters at six hundred, and God shuts the door. God sends rain and bursts the springs, the sea grips the doomed for forty days and nights, and the flood stands fifteen ells over the hills. All outside the ark perish, while God holds the ship safe.

Ða to Noe cwæð nergend usser:

Then to Noah said savior our:

“Ic þe þæs mine, monna leofost,

“I to-thee of-that my, of-men dearest,

wære gesylle, þæt þu weg nimest

pledge give, that thou way takest

⁊ feora fæsl, þe þu ferian scealt

and of-lives offspring, which thou carry shalt

geond deop wæter dægrimes worn

across deep water of-day-count multitude

on lides bosme. Læd, swa ic þe hate,

in of-ship bosom. Lead, as I thee command,

under earce bord eaforan þine,

under of-ark board offspring thy,

frumgaran þry, ⁊ eower feower wif.

patriarchs three, and your four wives.

Ond þu seofone genim on þæt sundreced

And thou seven take into the sea-house

tudra gehwilces geteled rimes,

of-offspring of-each counted of-number,

þara þe to mete mannum lifge,

of-those which as food for-men live,

⁊ þara oðera ælces twa:

and of-the others of-each two:

swilce þu of eallum eorðan wæstmum

likewise thou from all of-earth fruits

wiste under wægbord werodum gelæde,

provision under wave-board for-hots lead,

þam þe mid sceolon mereflod nesan.

for-those who with shall sea-flood survive.

Fed freolice feora wocre,

Feed freely of-lives increase,

oð ic þære lafe lagosiða eft

until I for-the remnant of-sea-journey again

1330

1335

1340

reorde under roderum ryman wille.

food under skies make-room will.

1345 Gewit þu nu mid hiwum on þæt hof gangan,

Depart thou now with household into the building go,

gasta werode; ic þe godne wat,

of-spirits with-host; I thee good know,

fæsthydigne: þu eart freoðo wyrðe,

firm-minded: thou art of-peace worthy,

ara mid eaforum. Ic on andwlitan

of-favors with offspring. I on face

nu ofor seofon niht sigan læte

now after seven nights sink let

1350 wællregn ufan widre eorðan.

slaughter-rain from-above of-wide earth.

Feowertig daga fæhðe ic wille

Forty of-days feud I will

on weras stælan ȝ mid wægþreate

on men avenge and with wave-host

æhta ȝ agend eall acwellan,

possessions and owners all kill,

þa beutan beoð earce bordum,

which outside are of-ark boards,

1355 þonne sweartacu stigan onginneð."

when black-track rise begins."

Him þa Noe gewat, swa hine nergend het,

Himself then Noah went, as him savior commanded,

under earce bord eaforan lædan,

under of-ark board offspring to-lead,

weras on wægþel ȝ heora wif somed;

men into wave-plank and their wives together;

ȝ eall, þæt to fæsle frea ælmihtig

and all, that as offspring lord almighty

habban wolde, under hrof gefor

have would, under roof went

to heora ætgifan, swa him ælmihtig

to their food-giver, as them almighty

weroda drihten þurh his word ahead.

of-hosts lord through his word announced.

Him on hoh beleac heofonrices weard

Them on rear locked of-heaven-kingdom guardian

merehuses muð mundum sinum,

of-sea-house mouth with-hands his,

sigora waldend, ȝ segnade

of-victories ruler, and blessed

earce innan agenum spedum

ark within with-own powers

nergend usser. Noe hæfde,

savior our. Noah had,

sunu Lameches syxhund wintra,

son of-Lamech six-hundred of-winters,

þa he mid bearnum under bord gestah,

when he with children under board climbed,

gleaw mid geogoðe be godes hæse

wise with youth by of-god command

dugeðum dyrum. Drihten sende

with-retainers dear. Lord sent

regn from roderum ȝ eac rume let

rain from skies and also widely let

willeburnan on woruld þringan

well-springs into world press

1360

1365

1370

of æðra gehwære, egorstreamas

from of-veins each, ocean-streams

1375 swearte swogan: sæs up stigon

black roar: seas up rose

ofer stæðweallas. Strang wæs ȝ reðe,

over shore-walls. Strong was and fierce,

se ðe wætrum weold, wreah ȝ þeahte

he who waters ruled, covered and bid

manfæhðu bearn middangeardes

of-crime-feud children of-middle-earth

wonnan wæge, wera eðelland,

with-dark wave, of-men homeland,

1380 hof hergode: hygeteonan wræc

houses ravaged: mind-injuries avenged

metod on monnum. Mere swiðe grap

ordainer on men. Sea strongly gripped

on fæge folc feowertig daga,

on doomed people forty of-days,

nihta oðer swilc: nið wæs reðe,

of-nights other such: affliction was fierce,

wællgrim werum. Wuldorcyninges

slaughter-grim to-men. Of-glory-king

1385 yða wræcon arleasra feorh

waves drove of-honorable life

of flæschoman. Flod ealle wreah,

from flesh-covering. Flood all covered,

hreoh under heofonum hea beorgas

rough under heavens high hills

geond sidne grund ȝ on sund ahof

throughout spacious ground and onto sea raised

earce from eorðan ȝ þa æðelo mid,
ark from earth and the nobles with,
 þa segnade selfa drihten,
which blessed himself lord,
 scyppend usser, þa he þæt scip beleac.
creator our, when he the ship locked.

Siððan wide rad wolcnum under
Afterward widely rode clouds under
 ofer holmes hrincg hof seleste,
over of-sea ring building best,
 for mid fearme: fære ne moston
traveled with cargo: with-peril not might

wægliðendum wætres brogan
to-wave-farers of-water terrors
 hæste hrinon, ac hie halig god
violent touch, but them holy god
 ferede ȝ neredede. Fiftena stod
carried and saved. Fifteen stood

deop ofer dunum se drenceflod
deep over hills the drowning-flood
 monnes elna. Þæt is mæro wyrd:
of-man of-ells. That is glorious event:

þam æt niehstan wæs nan to gedale,
for-it at last was none to share,
 nympe heo wæs ahafen on þa hean lyft,
except it was raised into the high air,
 þa se egorhere eorðan tuddor
when the ocean-host of-earth offspring
 eall acwealde, buton þæt earce bord
all killed, except the of-ark board

heold heofona frea, þa hine halig god

held of-heavens lord, when it holy god

1405 ece upp forlet edmonne

eternal up let anew [?]

streamum stigan, stiðferhð cyning.

with-streams rise, stern-spirited king.

XXII • THE RAVEN AND THE DOVE

God remembers Noah, and the flood begins to ebb. After a hundred and fifty nights the ark settles on the mountains of Armenia. Noah sends out a raven, which does not return but perches on a floating corpse. A dove comes back to the ark finding no rest. A week later the dove returns with an olive twig, and the third time it flies away and does not come back.

Þa gemunde god mereliðende,

Then remembered god sea-farer,

sigora waldend sunu Lameches

of-victories ruler son of-Lamech

ȝ ealle þa wocre, þe he wið wætre beleac

and all the increase, which he against water locked

1410 lifes leohtfruma on lides bosme.

of-life light-author in of-ship bosom.

Gelædde þa wigend weroda drihten

Led then warriors of-hosts lord

worde ofer wid land. Willflod ongan

with-word over wide land. Flood began

lytligan eft; lago ebbade,

to-lessen again; sea ebbbed,

sweart under swegle: hæfde soð metod

black under sky: had true ordainer

eaforum egstream eft gecyrred,

1415

for-offspring sea-stream again turned,

torht ryne regn gestilled.

bright course rain stilled.

For famig scip l. ȝ c

Traveled foamy ship fifty and hundred

nihta under roderum, siððan nægled bord,

of-nights under skies, since nailed board,

fær seleste flod up ahof,

vessel best flood up raised,

oð þæt rimgetæl reðre þrage

1420

until that number of-fierce time

daga forð gewat. Ða on dunum gesæt

of-days forth departed. Then on hills settled

heah mid hlæste holmærna mæst,

high with cargo of-sea-houses greatest,

earc Noes, þe Armenia

ark of-Noah, which Armenia

hatene syndon: þær se halga bad

called are: there the holy-one waited

sunu Lameches soðra gehata

1425

son of-Lamech of-true promises

lange þrage, hwonne him lifes weard,

long time, when him of-life guardian,

frea ælmihtig frecenra siða

lord almighty of-perilous journeys

reste ageafe, þæra he rume dreah,

rest would-give, of-which he amply endured,

þa hine on sunde geond sidne grund

when him on sea across spacious ground

1430 wonne yða wide bæron.

dark waves widely bore.

Holm wæs heononweard; hæleð langode,

Sea was departing; heroes longed,

wægliðende swilce wif heora,

wave-farers likewise wives their,

hwonne hie of nearwe ofer nægled bord

when they from narrowness over nailed board

ofer streamstaðe stæppan mosten

onto stream-shore step might

1435 ȝ of enge ut æhta lædan.

and from confinement out possessions lead.

Ða fandode forðweard scipes,

Then tested forth-guardian of-ship,

hwæðer sincende sæflod þa ȝyt

whether sinking sea-flood then yet

wære under wolcnum: let þa ymb worn daga,

were under clouds: let then after multitude of-days,

þæs þe heah hliodðo horde onfengon

after that high slopes board received

1440 ȝ æðelum eac eorðan tudres,

and nobles also of-earth of-offspring,

sunu Lameches sweartne fleogan

son of-Lamech black fly

hrefn ofer heahflod of huse ut.

raven over high-flood from house out.

Noe tealde, þæt he on neod hine,

Noah reckoned, that he in need him,

gif he on þære lade land ne funde,

if he on the journey land not found,

ofer sid wæter secan wolde

1445

over wide water seek would

on wægþele eft. Him seo wen geleaf;

on wave-plank again. Him the hope failed;

ac se feond gespearn fleotende hreaw:

but the fiend perched-on floating corpse:

salwigfeðera secan nolde.

dark-feathered seek not-would.

He þa ymb seofon niht sweartum hrefne

He then after seven nights black raven

of earce forlet æfter fleogan

1450

from ark let after fly

ofer heah wæter haswe culufan

over high water gray dove

on fandunga, hwæðer famig sæ

on trial, whether foamy sea

deop þa gyta dæl ænigne

deep then yet part any

grenre eorðan ofgifen hæfde.

of-green earth given-up had.

Heo wide hire willan sohte

1455

She widely her desire sought

ȝ rume fleah: nohweðere reste fand,

and widely flew: yet-not rest found,

þæt heo for flode fotum ne meahte

so-that she for flood with-feet not might

land gespornan ne on leaf treowes

land tread nor on leaf of-tree

steppan for streamum; ac wæron steap hleoðo

step for streams; but were steep slopes

1460 bewrigen mid wætrum. Gewat se wilda fugel
covered with waters. Went the wild bird

on æfenne earce secan

in evening ark seek

ofer wonne wæg, werig sigan,

over dark wave, weary sink,

hungri to handa halgum rince.

hungry to hand to-holy warrior.

Ða wæs culufre eft of cofan sendeð

Then was dove again from chamber sent

1465 ymb wucan: wilde seo wide fleah,

after week: wild which widely flew,

oð þæt heo rumgal reste stowe

until that she space-glad rest place

fægere funde ȝ þa fotum stop

fair found and then with-feet stepped

on beam hyre; gefeah bliðemod,

on tree for-herself; rejoiced glad-minded,

þæs þe heo gesittan swiðe werig

because that she settle very weary

1470 on treowes telgum torhtum moste:

on of-tree branches bright might:

heo feðera onsceoc, gewat fleogan eft

she feathers shook, went fly again

mid lacum hire, liðend brohte

with gifts her, to-sailor brought

elebeames twig an to handa,

of-olive-tree twig one to hand,

grene blædæ. Ða ongeat hraðe

green leaves. Then perceived quickly

flotmonna frea, þæt wæs frofor cumen,
of-seamen lord, that was comfort come,
 earfoðsiða bot. Ða gyt se eadega wer
of-hard-journeys remedy. Then yet the blessed man
 ymb wucan þridan wilde culufan
after week third wild dove
 ane sende; seo eft ne com
one sent; which again not came
 to lide fleogan, ac heo land begeat,
to ship flying, but she land reached,
 grene bearwas: nolde gladu æfre
green groves: not-would glad-one ever
 under salwed bord syððan ætywan
under dark board afterward appear
 on þellfæstenne, þa hire þearf ne wæs.
in plank-fortress, when for-her need not was.

1475

1480

XXIII · GOD'S COVENANT WITH NOAH

God tells Noah to leave the ark with his household and beasts, and Noah offers a sacrifice. God blesses them, bids them multiply, and gives the fish, birds, and beasts into their power. They must not eat blood, and whoever kills a man, made in God's likeness, must answer. The rainbow is his sign that no flood will cover the earth again. The four wives are named, and Noah's sons fill the world.

Ða to Noe spræc nergend usser,
Then to Noah spoke savior our,
 heofonrices weard halgan reorde:
of-heaven-kingdom guardian with-holy voice:
 “Ðe is eðelstol eft gerymed,
“For-thee is homeland-seat again cleared,

1485

lisse on lande lagosiða rest,

joy in land of-sea-journey rest,

fæger on foldan. Gewit on freðo gangan

fair on earth. Depart in peace to-go

ut of earce ȝ on eorðan bearm,

out of ark and onto of-earth bosom,

of þam hean hofe hiwan læd þu

from the high building household lead thou

1490 ȝ ealle þa wocre, þe ic wægþrea on

and all the increase, which I wave-affliction in

liðe neredē, þenden lago hæfde

in-ship saved, while sea had

þrymme, geþeahhte þridðan eðyl."

with-might, covered third homeland."

He fremede swa ȝ frean hyrde,

He did so and lord obeyed,

stah ofer streamweall, swa him seo stefn bebead,

climbed over stream-wall, as him the voice commanded,

1495 lustum miclum ȝ alædde þa

with-joys great and led-out then

of wægþele wraðra lafe.

from wave-plank of-wrathful-things remnants.

Þa Noe ongan nergende lac

Then Noah began to-savior offering

rædfæst reðian ȝ recene genam

counsel-fast prepare and quickly took

on eallum dæl æhtum sinum,

from all part possessions his,

1500 ðam ðe him to duguðum drihten sealde,

those which to-him as benefits lord gave,

gleaw to þam gielde 7 þa gode selfum

wise for the offering and then to-god himself

torhtmod hæle tiber onsægde,

bright-minded hero sacrifice offered,

cyninge engla. Huru cuð dyde

to-king of-angels. Indeed known made

nergend usser, þa he Noe

savior our, when he Noah

gebletsade 7 his bearn somed,

blessed and his children together,

þæt he þæt gyld on þanc agifen hæfde

that he the offering in thanks given had

7 on geogoðhade godum dædum

and in youth-hood with-good deeds

ær geearnod, þa him ealra wæs

before earned, when to-him of-all was

ara este ælmihtig god,

of-favors gracious almighty god,

domfæst dugeþa. Þa gyt drihten cwæð,

glory-fast of-benefits. Then yet lord spoke,

wuldris aldor word to Noe:

of-glory prince word to Noah:

“Tymað nu 7 tiedrað, tires brucað.

“Teem now and multiply, of-glory enjoy.

mid gefean fryðo: fyllað eorðan

with joy of-peace: fill earth

eall geiceað. Eow is eðelstol,

all increase. To-you is homeland-seat,

holmes hlæst 7 heofonfuglas

of-sea cargo and heaven-birds

1505

1510

1515

ȝ wildu deor on geweald geseald,

and wild beasts into power given,

eorðe ælgrene ȝ eacen feoh.

earth all-green and increased cattle.

Næfre ge mid blode beodgereordu

Never you with blood table-feasts

unarlice eowre þicgeað,

dishonorably your consume,

1520 besmiten mid synne sawldreore.

defiled with sin with-soul-blood.

Ælc hine selfa ærest begrindeð

Each him self first deprives

gastes dugeðum, þæra þe mid gares orde

of-spirit of-benefits, of-those who with of-spear point

oðrum aldor oðþringeð: ne ðearf he þy edleane gefeon

from-another life wrests: not needs he in-the reward rejoice

modegeþance, ac ic monnes feorh

with-mind-thought, but I of-man life

1525 to slagan sette swiðor micle

on slayer set more-strongly much

ȝ to broðorbanan, þæs þe blodgyte,

and on brother-slayer, of-him who bloodshed,

wællfyll weres wæpnum gespedeð,

slaughter-fall of-man with-weapons achieves,

morð mid mundum. Monn wæs to godes

murder with hands. Man was in of-god

anlicnesse ærest gesceapen:

likeness first created:

1530 ælc hafað magwlite metodes ȝ engla,

each has kin-form of-ordainer and of-angels,

þara þe healdan wile halige þeawas.

of-those who keep will holy customs.

Weaxað ⁊ wridað, wilna brucað,

Grow and flourish, of-desires enjoy,

ara on eorðan. Æðelum fyllað,

of-favors on earth. With-nobles fill,

eowre fromcynne foldan sceatas,

with-your offspring of-earth regions,

teamum ⁊ tudre. Ic eow treowa þæs

with-families and offspring. I to-you pledge of-this

mine selle, þæt ic on middangeard

my give, that I onto middle-earth

næfre egorhere eft gelæde,

never ocean-host again lead,

wæter ofer wid land: ge on wolcnum þæs

water over wide land: you in clouds of-this

oft gelome ⁊giettacen

often frequently sense-token

magon sceawigan, þonne ic scurbogan

may behold, when I shower-bow

minne iewe, þæt ic monnum þas

my show, that I to-men this

wære gelæste, þenden woruld standeð."

pledge perform, while world stands."

Ða wæs se snotra sunu Lamehes

Then was the wise son of-Lamech

of fere acumen flode on laste

from vessel come flood on track

mid his eaforum þrim, yrfes hyrde

with his offspring thre, of-inheritance keeper

1535

1540

1545

ȝ heora feower wif nemde wæron

and their four wives named were

Percoba, Olla, Olliua, Olliuani,

Percoba, Olla, Olliva, Ollivani,

(lacuna)

wærfæst metod wætra lafe.

faithful ordainer of-waters remnants.

1550 Hæleð hygerofe hatene wæron,

Heroes heart-brave called were,

sunas Noes Sem ȝ Cham,

sons of-Noah Shem and Ham,

Iafeð þridda: from þam gumrincum

Japheth third: from the men

folc geludon ȝ gefylled wearð

peoples grew and filled was

eall þes middangeard monna bearnum.

all this middle-earth of-men with-children.

XXIII · NOAH'S DRUNKENNESS

Noah plants a vineyard, grows drunk, and lies naked at home. Ham finds him and laughingly tells his brothers, but Shem and Japheth cover their father without looking. Waking, Noah curses Ham to serve his kinsmen. He lives three hundred and fifty years more. Japheth's and Ham's descendants spread, and Cush's firstborn founds the kingdom of Babylon. All people still speak one language.

1555 Ða Noe ongan niwan stefne

Then Noah began with-new turn

mid hleomagum ham staðelian

with shelter-kinsmen home establish

7 to eorðan him ætes tilian,
and from earth for-himself of-food strive,
 won 7 worhte, wingearð sette,
toiled and worked, vineyard planted,
 seow sæda fela, sohte georne,
sowed of-seeds many, sought eagerly,
 þa him wlitebeorhte wæstmas brohte,
which to-him beauty-bright fruits brought,
 geartorhte gife grene folde.
year-bright gifts green earth.

1560

Ða þæt geeode, þæt se eadega wer
Then that happened, that the blessed man
 on his wicum wearð wine druncen,
in his dwellings became with-wine drunk,
 swæf symbelwerig 7 him selfa sceaf
slept feast-weary and from-him himself pushed
 reaf of lice, swa gerysne ne wæs,
garment from body, as fitting not was,
 læg þa limnacod: he lyt ongeat,
lay then limb-naked: he little perceived,
 þæt him on his inne swa earme gelamp,
that to-him in his dwelling so wretchedly happened,
 þa him on hreðre heafodswima
when him in heart head-dizziness

1565

on þæs halgan hofe heortan clypte.
in of-the holy-one dwelling heart clasped.
 Swiðe on slæpe sefa nearwode,
Greatly in sleep mind was-constrained,
 þæt he ne mihte on gemynd drepen
so-that he not might in mind struck

1570

hine handum self mid hrægle wryon

himself with-hands self with garment cover

ȝ sceome þeccan, swa gesceapu wæron

and shame cover, as decrees were

werum ȝ wifum, siððan wuldres þegn

for-men and women, since of-glory thane

1575 ussum fæder ȝ meder fyrene sweorde

to-our father and mother with-fiery sword

on laste beleac lifes eðel.

on track locked of-life homeland.

Þa com ærest Cam in siðian,

Then came first Ham in journeying,

eafora Noes, þær his aldor læg

offspring of-Noah, where his father lay

ferhðe forstolen: þær he freondlice

in-spirit robbed: there he friendly

1580 on his agenum fæder are ne wolde

on his own father mercy not would

gesceawian ne þa sceonde huru

show nor the shame indeed

hleomagum helan; ac he hlihende

from-shelter-kinsmen hide; but he laughing

broðrum sægde, hu se beorn hine

to-brothers said, how the warrior himself

reste on recede. Hie þa raðe stopon,

rested in ball. They then quickly stepped,

1585 heora ȝwlitan in bewrigenum

their faces in covered

under loðum listum, þæt hie leofum men

under cloaks skillfully, so-that they to-dear man

geoce gefremede: gode wæron begen,
help performed: good were both,
 Sem 7 Iafeð. Ða of slæpe onbrægð
Shem and Japheth. Then from sleep started
 sunu Lamehes 7 þa sona ongeat,
son of-Lamech and then soon perceived,
 þæt him cynegodum Cham ne wolde,
that to-him kin-good Ham not would,
 þa him wæs are þearf, ænige cyðan
when to-him was of-mercy need, any show
 hylðo 7 treowa. Þæt þam halgan wæs
favor and loyalty. That to-the holy-one was
 sar on mode, ongan þa his selfes bearn
sore in mind, began then his own child
 wordum wyrgean, cwæð, he wesan sceolde
with-words curse, said, he be should
 hean under heofnum, hleomaga þeow
abject under heavens, of-shelter-kinsmen slave
 Cham on eorþan: him þa cwyde syððan
Ham on earth: him then sayings afterward
 7 his fromcynne frecne scodon.
and his offspring terribly harmed.
 Ða nyttade Noe siððan
Then enjoyed Noah afterward
 mid sunum sinum siðan rices
with sons his of-broad kingdom
 ðreohund wintra þisses lifes
three-hundred of-winters of-this life
 freo men æfter flode 7 fiftig eac: þa he forð gewat.
free men after flood and fifty also: when he forth departed.

1590

1595

1600

Siððan his eaforan ead bryttedon,

Afterward his offspring wealth enjoyed,

bearna stryndon: him wæs beorht wela.

children begot: to-them was bright wealth.

Þa wearð Iafeðe geogoð afeded,

Then was to-Japheth youth reared,

1605 hyhtlic heorðwerod heafodmaga,

joyful hearth-troop of-head-kinsmen,

sunu ȝ dohtra. He wæs selfa til,

sons and daughters. He was himself good,

heold a rice eðeldreamas,

held ever kingdom homeland-joys,

blæd mid bearnum, oð þæt breosta hord,

glory with children, until that of-breast board,

gast ellorfus gangan sceolde

spirit elsewhere-eager go should

1610 to godes dome: Geomor siððan

to of-god judgment: Sad afterward

fæder flettgesteald freondum dælde

of-father hall-possession to-friends dealt

swæsum ȝ gesibbum sunu Iafeðes;

to-own and kin son of-Japheth;

þæs teames wæs tuddor gefylled

of-the family was offspring filled

unlytel dæl eorðan gesceafta. —

unsmall part of-earth of-creations.

1615 Swilce Chames suno cende wurdon,

Likewise of-Ham sons born were,

eaforan on eðle: þa yldestan

offspring in homeland: the eldest

Chus ȝ Cham hatene wæron,

Cush and Ham called were,

ful freolice feorh, frumbearn Chames.

full noble lives, first-children of-Ham.

Chus wæs æðelum heafodwisa,

Cush was by-lineage head-leader,

wilna brytta ȝ worulddugeða

of-desires dispenser and of-world-benefits

broðrum sinum, botlgestreona

to-brothers his, of-dwelling-treasures

fæder on laste, siððan forð gewat

father on track, after forth departed

Cham of lice, þa him cwealm gesceode.

Ham from body, when him death harmed.

Se magoræswa mægðe sinre

The kinsman-leader to-kindred his

domas sægde, oð þæt his dogora wæs

judgments said, until that of-his days was

rim aurnen: þa se rinc ageaf

number run-out: then the warrior gave-up

eorðcunde ead, sohte oðer lif.

earthly wealth, sought other life.

Fæðerne breðer frumbearn siððan,

Paternal to-brother first-child afterward,

eafora Chuses yrfestole weold,

offspring of-Cush inheritance-seat ruled,

widmære wer. Swa us gewritu secgeað,

wide-famed man. As to-us writings say,

þæt he moncynnes mæste hæfde

that he of-mankind greatest had

1620

1625

1630

on þam mældagum mægen ȝ strengo:

in those time-days might and strength:

se wæs Babylones bregorices fruma,

who was of-Babylon of-prince-kingdom founder,

ærest æðelinga eðelðrym onhof,

first of-princes homeland-glory raised,

1635 rymde ȝ rærde. Reord wæs þa gieta

extended and reared. Speech was then yet

eorðbuendum an gemæne.

to-earth-dwellers one common.

XXV · THE TOWER OF BABEL

Ham's line grows into many nations, and Shem's produces Eber, ancestor of the Hebrews. The people travel from the east to the plain of Shinar and, in their pride, build a city with a tower meant to reach the stars. God comes down to see it and confounds their speech, so that no one understands another. The builders scatter four ways, leaving the tower unfinished. Later, in Babylon, two sons are born in Shem's line, Abraham and Haran (the poem's Aaron); Haran's son is Lot, and Abraham and Lot prosper.

Suilce of Cames cneorisse woc

Likewise from of-Ham kindred arose

wermaegða fela, of þam widfolc,

of-nations many, from them wide-people,

cneorim micel cenned wæron. —

progeny great born were.

1640 Þa wearð Seme suna ȝ dohtra

Then was to-Shem of-sons and of-daughters

on woruldrice worn afeded,

in world-kingdom multitude reared,

freora bearna, ær ðon forð cure

of-free children, before that forth chose

wintrum wælstre werodes aldor.

in-winters slaughter-rest of-host prince.

On þære mægðe wæron men tile,

In the kindred were men good,

þara an wæs Eber haten,

of-whom one was Eber called,

eafora Semes: of þam eorle woc

offspring of-Shem: from the warrior arose

unrim þeoda, þa nu æðelingas,

countless-number of-peoples, whom now princes,

ealle eorðbuend Ebrei hatað.

all earth-dwellers Hebrews call.

Gewiton him þa eastan æhta lædan,

Went themselves then from-east possessions to-lead,

feoh 7 feorme: folc wæs anmod;

cattle and provisions: people was one-minded;

rofe rincas sohton rumre land,

brave warriors sought more-spacious land,

oð þæt hie becomon corðrum miclum

until that they came with-troops great

folc ferende, þær hie fæstlice

people traveling, where they firmly

æðelinga bearn eard genamon.

of-princes children dwelling took.

Gesetton þa Sennar sidne 7 widne

Settled then Shinar spacious and wide

leoda ræswan leofum mannum

of-peoples leaders with-dear men

1645

1650

1655

heora geardagum, grene wongas,

in-their former-days, green plains,

fægre foldan him forðwearde

fair earth for-them continuing

on ðære dægtide duguðe wæron,

in the day-time benefits were,

1660 wilna gehwilces weaxende sped.

of-desires of-each growing success.

Ða þær mon mænig be his mægwine,

Then there man many by his kin-friend,

æðeling anmod oðerne bæd,

prince one-minded other asked,

þæs hie him to mærdæ, ær seo mengeo eft

that they for-themselves as glory, before the multitude again

geond foldan bearn tofaran sceolde,

throughout earth children scatter should,

1665 leoda mægðe on landsocne,

of-peoples kindred on land-search,

burh geworhte ȝ to beacne torr

city built and as beacon tower

up arærde to rodortunglum,

up raised to sky-stars,

þæs þe hie gesohton Sennera feld,

after that they sought of-Shinar plain,

swa þa foremeahtige folces ræswan,

so the most-mighty of-people leaders,

1670 þa yldestan oft ȝ gelome

the eldest often and frequently

liðsum gewunedon: larum sohton

in-harmony dwelt: with-teachings sought

weras to weorce 7 to wrohtscipe,
men to work and to crime,
 oð þæt for wlence 7 for wonhygðum
until that for pride and for recklessness
 cyðdon cræft heora, ceastre worhton
showed skill their, city built
 7 to heofnum up hlædræ rærdon,
and to heavens up ladders raised,
 strengum stepton stænenne weall
with-strengths erected stone wall
 ofer monna gemet mærdða georne
beyond of-men measure of-glories eager
 hæleð mid honda. Ða com halig god
heroes with hands. Then came holy god
 wera cneorissa weorc sceawigan,
of-men of-kindreds work to-behold,
 beorna burhfæsten 7 þæt beacen somed,
of-warriors city-fortress and the beacon together,
 þe to roderum up ræran ongunnon
which to skies up raise began
 Adames eaforan, 7 þæs unrædes
of-Adam offspring, and of-the folly
 stiðferhð cyning steore gefremede,
stern-spirited king correction performed,
 þa he reðemod reorde gesette
when he fierce-minded speech appointed
 eorðbuendum ungelice,
to-earth-dwellers unlike,
 þæt hie þære spæce sped ne ahton.
that they of-the speech success not had.

1675

1680

1685

Ƣa hie gemitton mihtum spedge

When they met in-mights prosperous

teoche æt torre getalum myclum

in-troop at tower in-numbers great

weorces wisan: ne þær wermægða

of-work manner: nor there of-nations

1690 ænig wiste, hwæt oðer cwæð.

any knew, what other said.

Ne meahte hie gewurðan weall stænenne

Not might they succeed wall stone

up forð timbran, ac hie earmlice

up forth to-build, but they wretchedly

heapum tohlodon hleoðrum gedælde:

in-heaps scattered with-voices divided:

wæs oðere æghwilec worden

was to-other each become

1695 mægburh fremde, siððan metod tobræd

kindred strange, after ordainer scattered

þurh his mihta sped monna spræce.

through of-his mights success of-men speech.

Toforan þa on feower wegas

Went-apart then on four ways

æðelinga bearn ungeþeode

of-princes children disunited

on landsocne: him on laste bu

on land-search: them on track both

1700 stiðlic stantorr ȝ seo steape burh

strong stone-tower and the steep city

samod samworht on Sennar stod.

together half-built in Sbinar stood.

Weox þa under wolcnum 7 wriðade

Grew then under clouds and flourished

mægburh Semes, oð þæt mon awoc

kindred of-Shem, until that man arose

on þære cneorisse cynebearna rim,

in the kindred of-royal-children number,

þancolmod wer, þeawum hydig.

thought-minded man, in-customs heedful.

Wurdon þam æðelinge eaforan acende,

Were to-the prince offspring born,

in Babilone bearn afeded

in Babylon children reared

freolicu tu 7 þa frumgaran,

noble two and the patriarchs,

hæleð higerofe hatene wæron

heroes heart-brave called were

Abraham 7 Aaron. Ðam eorlum wæs

Abraham and Haran. To-the warriors was

frea engla bam freod 7 aldor.

lord of-angels to-both friendship and prince.

Ða wearð Aarone eafora feded,

Then was to-Haran offspring bred,

leoflic on life, ðam wæs Loth noma.

lovely in life, to-whom was Lot name.

Ða magorincas metode geþungon,

The young-warriors to-ordainer throve,

Abraham 7 Loth unforcuðlice,

Abraham and Lot excellently,

swa him from ylðrum æðelu wæron

as to-them from ancestors nobilities were

1705

1710

1715

on woruldrice: forðon hie wide nu

in world-kingdom: therefore them widely now

dugeðum demað drihta bearnum.

with-glories (men)-extol of-peoples to-children.

ABRAHAM'S CALL

Abraham marries fair Sarah, but they have no children. His father leads the family from Chaldea to Haran and dies there. God tells Abraham to leave Haran for a land he will show him, promising to bless him and his descendants. Abraham sets out at seventy-five with Sarah, Lot, and their goods. At Sichem God promises him the land, Abraham builds an altar, and they settle near Bethlehem.

Ða þæs mæles wæs mearc agongen,

Then of-the time was limit passed,

1720 þæt him Abraham idese brohte,

that for-himself Abraham woman brought,

wif to hame, þær he wic ahte,

wife to home, where he dwelling owned,

fæger 7 freolic: seo fæmne wæs

fair and noble: the woman was

Sarra haten, þæs þe us secgeað bec.

Sarah called, as that to-us say books.

Hie þa wintra fela woruld bryttedon,

They then of-winters many world enjoyed,

1725 sinc ætsomne sibbe heoldon

treasure together peace held

geara mengeo. No hwæðre gifeðe wearð

of-years multitude. Not however granted was

Abrahame þa gyt, þæt him yrfeweard

to-Abraham then yet, that to-him heir

wlitebeorht ides on woruld brohte,

beauty-bright lady into world brought,

Sarra Abrahame suna 7 dohtra.

Sarah to-Abraham sons and daughters.

Gewat him þa mid cnosle ofer Caldea folc

1730

Went himself then with kin across of-Chaldeans people

feran mid feorme fæder Abrahames:

to-travel with provisions father of-Abraham:

snotor mid gesibbum secean wolde

wise with kinsmen seek would

Cananea land. Hine cneowmægas,

of-Canaanites land. Him kinsmen,

metode gecorene mid siðedon

by-ordainer chosen with journeyed

of þære eðeltyrf, Abraham 7 Loth.

1735

from the homeland-turf, Abraham and Lot.

Him þa cynegode on Carran

Themselves then kin-good in Haran

æðelinga bearn eard genamon,

of-princes children dwelling took,

weras mid wifum. On þam wicum his

men with wives. In the dwellings his

fæder Abrahames feorh gesealde,

father of-Abraham life gave-up,

wærfæst hæle: wintra hæfde

1740

faithful hero: of-winters had

twā hundteontig geteled rime

two hundred counted by-number

7 fife eac, þa he forð gewat

and five also, when he forth departed

misserum frod methodsceft seon.

in-half-years old ordainer-decree see.

Ða se halga spræc heofonrices weard

Then the holy-one spoke of-heaven-kingdom guardian

1745 to Abrahame, ece drihten:

to Abraham, eternal lord:

“Gewit þu nu feran 7 þine fare lædan,

“Depart thou now to-travel and thy household lead,

ceapas to cnosle. Carram ofgif,

cattle to kin. Haran give-up,

fæder eðelstol. Far, swa ic þe hate,

of-father homeland-seat. Go, as I thee command,

monna leofost, 7 þu minum wel

of-men dearest, and thou to-my well

1750 larum hyre 7 þæt land gesec,

teachings obey and the land seek,

þe ic þe ælgrene ywan wille,

which I to-thee all-green show will,

brade foldan. Þu gebletsad scealt

broad earth. Thou blessed shalt

on mundbyrde minre lifigan:

in protection my live:

gif ðe ænig eorðbuendra

if thee any of-earth-dwellers

1755 mid wean greteð, ic hine wergðo on

with woe attacks, I him curse on

mine sette 7 modhete,

my set and mind-hated,

longsumne nið; lisse selle,

long-lasting hostility; grace give,

wilna wæstme þam þe wurðiað.

of-desires in-fruit to-those who honor.

Þurh þe eorðbuende ealle onfoð,

Through thee earth-dwellers all receive,

folcbearn freoðo 7 freondscipe,

people-children peace and friendship,

blisse minre 7 bletsunge

of-bliss my and blessing

on woruldrice. Wriðende sceal

in world-kingdom. Flourishing shall

mægðe þinre monrim wesan

of-kindred thy man-number be

swiðe under swegle sunum 7 dohtrum,

greatly under sky with-sons and daughters,

oð þæt fromcynne folde weorðeð,

until that with-offspring earth becomes,

þeodlond monig þine gefylled."

nation-land many thy filled."

Him þa Abraham gewat æhte lædan

Himself then Abraham went possessions to-lead

on Egipta eðelmearce

into of-Egyptians homeland-border

gumcystum god, golde 7 seolfre

in-manly-virtues good, in-gold and silver

swiðfeorm 7 gesælig, swa him sigora weard,

very-rich and blessed, as him of-victories guardian,

waldend usser þurh his word ahead,

ruler our through his word announced,

ceapas from Carran: sohton Cananea

cattle from Haran: sought of-Canaanites

1760

1765

1770

lond ȝ leodgeard. Ða com leof gode

land and people-land. Then came dear to-god

on þa eðelturf idesa lædan,

into the homeland-turf ladies leading,

1775 swæse gebeddan ȝ his suhtrian

own bedfellow and of-his nephew

wif on willan. Wintra hæfde

wife at will. Of-winters had

fif ȝ hundseofontig, ða he faran sceolde,

five and seventy, when he travel should,

Carran ofgifan ȝ cneowmagas.

Haran give-up and kinsmen.

Him þa feran gewat, fæder ælmihtiges

Himself then to-travel went, of-father almighty

1780 lare gemyndig land sceawian

of-teaching mindful land to-view

geond þa folcsceare be frean hæse

throughout the nations by of-lord command

Abraham wide, oð þæt ellenrof

Abraham widely, until that courage-strong

to Siem com siðe spedig,

to Sichem came in-journey prosperous,

cynne Cananeis. Ða hine cyning engla

to-kin of-Canaanite. Then him king of-angels

1785 Abrahame iewde selfa,

to-Abraham showed himself,

domfæst wereda ȝ drihten cwæð:

glory-fast of-hosts and lord said:

“Ðis is seo eorðe, þe ic ælgrene

“This is the earth, which I all-green

tudre þinum torhte wille

to-offspring thy brightly will

wæstmum gewlo on geweald don,

with-fruits adorned into power put,

rume rice!" Þa se rinc gode

spacious kingdom!" Then the warrior to-god

wibed worhte ȝ þa waldende

altar built and then to-ruler

lifes leohtfruman lac onsægde,

of-life to-light-author offering sacrificed,

gasta helme. Him þa gyt gewat

of-spirits to-protector. Himself then yet went

Abraham eastan eagam wlitan

Abraham from-east with-eyes to-look

on landa cyst (lisse gemunde,

on of-lands choice grace remembered,

heofonweardes gehat, þa him þurh halig word

of-heaven-guardian promise, which to-him through holy word

sigora self cyning soð gecyðde),

of-victories himself king truly made-known,

oð þæt drihtweras dugupum geforan,

until that retainers with-hosts traveled,

þær is botlwela Bethlem haten:

where is dwelling-wealth Bethlehem called:

beorn bliðemod ȝ his broðor sunu

warrior glad-minded and his of-brother son

forð oferforan folcmæro land

forth traversed people-famous land

eastan mid æhtum, æfæste men

from-east with possessions, law-fast men

1790

1795

1800

weallsteapan hleoðu ȝ him þa wic curon,
wall-steep slopes and for-themselves then dwelling chose,
 þær him wlitebeorhte wongas gepuhton.
where to-them beauty-bright plains seemed.

XXVI · ABRAHAM IN EGYPT

Abraham builds a second altar. When famine strikes Canaan he goes to Egypt and tells Sarah to say she is his sister, fearing the Egyptians will kill him for her. Pharaoh's men praise her beauty, and Pharaoh takes her into his hall. God strikes Pharaoh's household, so Pharaoh returns Sarah and has Abraham escorted safely away. Back at Bethlehem they rebuild their halls and set an altar near his first one, and Abraham thanks God.

- 1805 Abraham þa oðere siðe
Abraham then on-second time
 wibed worhte: he þær wordum god
altar built: he there with-words god
 torhtum cigde, tiber onsægde
with-bright called-on, sacrifice offered
 his liffrean. Him þæs lean ageaf
to-his life-lord. Him for-that reward gave
 nalles hneawlice þurh his hand metend
not-at-all stingily through his hand measurer
 1810 on þam gledstyde gumcystum til.
at the fire-place in-manly-virtues good.
 Ðær ræsbora þrage siððan
There leader a-while afterward
 wicum wunode ȝ wilna breac,
in-dwellings dwelt and of-desires enjoyed,

beorn mid bryde, oð þæt brohþrea

warrior with bride, until that dire-calamity

Cananea wearð cynne getenge,

of-Canaanites became to-kin pressing,

hunger se hearda, hamsittendum

hunger the bard, to-home-sitters

wælgrim werum. Him þa wishydig

slaughter-grim to-men. Himself then wise-minded

Abraham gewat on Egypte,

Abraham went into Egypt,

drihtne gecoren drohtað secan,

by-lord chosen livelihood to-seek,

fleah wærfæst wean: wæs þæt wite to strang.

fled faithful woe: was the punishment too strong.

Abraham maðelode, geseah Egypta

Abraham spoke, saw of-Egyptians

hornsele hwite ȝ hea byrig

horn-halls white and high cities

beorhte blican, ongan þa his bryd frea,

brightly gleam, began then his bride lord,

wishydig wer wordum læran:

wise-minded man with-words to-teach:

“Siððan Egypte eagam moton

“When Egyptians with-eyes may

on þinne wlite wlitan wlance monige,

on thy beauty look proud many,

þonne æðelinga eorlas wenað,

then of-princes warriors will-think,

mæg ælfscieno, þæt þu min sie

woman elf-bright, that thou mine be

1815

1820

1825

beorht gebedda, þe wile beorna sum

bright bedfellow, thee will of-warriors one

him geagnian, ic me onegan mæg,

for-himself take, I for-myself fear may,

1830 þæt me wraðra sum wæpnes ecge

that me of-hostile-ones one of-weapon with-edge

for freondmynde feore beneote.

for love-desire of-life deprive.

Saga þu, Sarra, þæt þu sie sweostor min,

Say thou, Sarah, that thou be sister my,

lices mæge, þonne þe leodweras

of-body kinswoman, when thee people-men

fremde fricgen, hwæt sie freondlufu

strange ask, what be friend-love

1835 ellðeodigra uncer twega,

of-foreigners us of-two,

feorren cumenra: þu him fæste hel

from-afar of-come-ones: thou from-them firmly hide

soðan spræce: swa þu minum scealt

true speech: so thou my shalt

feore gebeorgan, gif me freoðo drihten

life save, if to-me peace lord

on woruldrice, waldend usser

in world-kingdom, ruler our

1840 an ælmihtig, swa he ær dyde,

one almighty, as he before did,

lengran lifes, se us þas lade sceop,

of-longer life, who for-us this journey shaped,

þæt we on Egiptum are sceolde

that we among Egyptians honor should

fremena friclan 7 us fremu secan.”

of-benefits seek and for-us benefit seek.”

Ða com ellenrof eorl siðian,

Then came courage-strong warrior journeying,

Abraham mid æhtum on Egypte,

Abraham with possessions into Egypt,

þær him folcweras fremde wæron,

where to-him people-men strange were,

wine uncuðe. Wordum spræcon

friends unknown. With-words spoke

ymb þæs wifes wlite wlonce monige,

about of-the woman beauty proud many,

dugeðum dealle: him drihtlicu

in-retinues splendid: to-them lordly

mæg on wlite modgum mænegum ðuhte

woman in beauty to-proud many seemed

cyninges þegnum. Hie þæt cuð dydon

of-king to-thanes. They that known made

heora folcfrean 7 fæggero lyt

to-their people-lord and fairer little

for æðelinge idese sunnon,

before prince lady praised,

ac hie Sarran swiðor micle

but they of-Sarah more-strongly much

wynsumne wlite wordum heredon,

winsome beauty with-words praised,

oð þæt he lædan heht leoflic wif

until that he lead commanded lovely woman

to his selves sele. Sinces brytta,

to his own ball. Of-treasure dispenser,

1845

1850

1855

æðelinga helm heht Abrahame

of-princes protector commanded Abraham

duguðum stepan. Hwæðere drihten wearð,

with-benefits exalt. However lord became,

1860 frea Faraone fah ȝ yrre

lord with-Pharaoh hostile and angry

for wifmyne: þæs wraðe ongeald

for woman-desire: for-that cruelly paid

hearde mid hiwum hægstældra wyn.

hard with household of-young-men joy.

Ongæt hwæðere gumena aldor,

Perceived however of-men prince,

hwæt him waldend wræc witeswingum:

what on-him ruler wreaked with-punishment-strokes:

1865 heht him Abraham to egesum geðreadne

commanded to-him Abraham to with-terrors threatened

brego Egipto ȝ his bryd ageaf,

prince of-Egyptians and his bride gave-back,

wif to gewearde, heht him wine ceosan,

wife into power, commanded him friends choose,

ellor æðelingas oðre dugeðe.

elsewhere princes other retinue.

Abead þa þeodcýning þegnum sinum,

Commanded then people-king to-thanes his,

1870 ombihtscealcum, þæt hie hine arlice

to-servants, that they him honorably

ealles onsundne eft gebrohten

all sound again brought

of þære folcsceare, þæt he on friðe wære.

from the nation, that he in peace were.

Ða Abraham æhte lædde

Then Abraham possessions led

of Egypta eðelmearce:

from of-Egyptians homeland-border:

hie ellenrofe idese feredon,

they courage-strong lady carried,

bryd ȝ begas, þæt hie to Bethlem

bride and rings, until they to Bethlehem

on cuðe wic ceapas læddon,

to known dwelling cattle led,

eadge eorðwelan oðre siðe,

blessed earth-wealth on-second time,

wif ȝ willan ȝ heora woruldgestreon.

wife and joys and their world-treasure.

Ongunnon him þa bytlian ȝ heora burh ræran

Began themselves then build and their city raise

ȝ sele settan, salo nivian.

and hall set, halls renew.

Weras on wonge wibed setton

Men on plain altar set

neah þam, þe Abraham æror rærde

near that, which Abraham earlier raised

his waldende, þa he westan com:

to-his ruler, when he from-west came:

þær se eadga eft ecan drihtnes

there the blessed-one again of-eternal lord

niwan stefne noman weorðade;

with-new turn name honored;

tilmodig eorl tiber onsægde

good-minded warrior sacrifice offered

1875

1880

1885

þeodne engla, þancode swiðe

to-prince of-angels, thanked greatly

lifes leohtfruman lisse ȝ ara.

of-life to-light-author of-grace and of-favors.

XXVII • ABRAHAM AND LOT SEPARATE

Abraham and Lot grow so rich that the land cannot hold them both, and quarrels break out among their men. Abraham proposes that they separate and lets Lot choose. Lot takes the well-watered land by the Jordan, as beautiful as paradise before God destroyed Sodom and Gomorrah, and settles in Sodom. The men of Sodom are sinful, but Lot keeps himself apart from their ways. Abraham stays in Canaan under God's protection, and no one who strives to please God, the poet adds, is ever left without shelter.

1890 Wunedon on þam wicum, hæfdon wilna geniht

Dwelt in the dwellings, had of-desires abundance

Abraham ȝ Loth, ead bryttedon,

Abraham and Lot, wealth enjoyed,

oð þæt hie on þam lande ne meahton leng somed

until that they in the land not might longer together

blædes brucan ȝ heora begra þær

of-prosperity enjoy and of-them both there

æhte habban, ac sceoldon arfæste,

possessions have, but should honor-fast,

1895 þa rincas þy rumor secan

the warriors the more-widely seek

ellor eðelseld. Oft wæron teonan

elsewhere homeland-seat. Often were injuries

wærfæstra werā weredum gemæne,

of-faithful men to-hosts common,

heardum hearmplega. Ða se halga ongan

hard harm-play. Then the holy-one began

ara gemyndig Abraham spreca

of-favors mindful Abraham to-speak

fægre to Lothe: "Ic eom fædera þin

fairly to Lot: "I am uncle thy

sibgebyrdum, þu min suhterga;

by-kin-births, thou my nephew;

ne sceolon unc betweenan teonan weaxan,

not shall us-two between injuries grow,

wroht wriðian: ne þæt wille god.

strife flourish: nor that wills god.

Ac wit synt gemagas: unc gemæne ne sceal

But we-two are kinsmen: to-us-two common not shall

elles awiht nymþe eall tela

else anything except all good

lufu langsumu. Nu þu, Loth, geþenc,

love long-lasting. Now thou, Lot, consider,

þæt unc modige ymb mearce sittað,

that us-two proud around border sit,

þeoda þrymfæste þegnum 7 gesiððum,

peoples glory-fast with-thanes and companions,

folc Cananea 7 Feretia,

people of-Canaanites and of-Perizzites,

rofum rincum: ne willað rumor unc

with-brave warriors: not will more-widely to-us-two

landriht heora. Forðon wit lædan sculon

land-right their. Therefore we-two lead must

teonwit of þisse stowe 7 unc staðolwngas

move-we-two from this place and for-us-two settling-plains

1900

1905

1910

rumor secan: ic ræd sprece,

more-widely seek: I counsel speak,

bearn Arones, begra uncer,

child of-Haran, of-both us-two,

1915 soðne secge. Ic þe selfes dom

true say. I to-thee of-self judgment

life, leofa. Leorna þe seolfa

grant, dear. Learn for-thee thyself

ȝ geþancmeta þine mode,

and consider in-thy mind,

on hwilce healfe þu wille hwyrft don,

on which side thou wilt turn make,

cyrran mid ceape, nu ic þe cyst ahead!"

turn with cattle, now I to-thee choice offered!"

1920 Him þa Loth gewat land sceawigan

Himself then Lot went land to-view

be Iordane, grene eorðan:

by Jordan, green earth:

seo wæs wætrum weaht ȝ wæstmum þeaht,

which was with-waters watered and with-fruits covered,

lagostreamum leoht ȝ gelic godes

with-sea-streams light and like of-god

neorxnawange, oð þæt nergend god

to-paradise, until that savior god

1925 for weras synnum wylme gesælde

for of-men sins to-surge gave

Sodoman ȝ Gomorran, sweartan lige.

Sodom and Gomorrah, to-black flame.

Him þa eard geceas ȝ eðelsetl

For-himself then dwelling chose and homeland-seat

sunu Arones on Sodoma byrig,

son of-Haran in of-Sodom city,

*** æhte sine,

(lacuna) possessions his,

beagas from Bethlem 7 botlgestreon,

rings from Betblehem and dwelling-treasure,

welan, wunden gold. Wunode siððan

wealth, twisted gold. Dwelt afterward

be Iordane geara mænego:

by Jordan of-years multitude:

þær folcstede fægre wæron,

where people-places fair were,

men arlease metode laðe.

men honorless to-ordainer hateful.

Wæron Sodomisc cynn synnum þriste,

Were Sodomite kin in-sins bold,

dædum gedwolene: drugon heora selfra

in-deeds perverse: practiced of-their selves

ecne unræd. Æfre ne wolde

eternal folly. Ever not would

þam leodþeawum Loth onfon,

the people-customs Lot receive,

ac he þære mægðe monwisan fleah,

but he of-the kindred man-ways fled,

þeah þe he on þam lande lifian sceolde,

though that he in the land live should,

facen 7 fyrene, 7 hine fægre heold,

deceit and crime, and himself fairly held,

þeawfæst 7 geþyldig on þam þeodscipe

virtuous and patient among the people

1930

1935

1940

emne þon gelicost lara gemyndig,
even to-that likest of-teachings mindful,
 þe he ne cuðe, hwæt þa cynn dydon.
as he not knew, what those kin did.

1945 Abraham wunode eðleardum
Abraham dwelt in-homeland-dwellings
 Cananea forð: hine cyning engla,
of-Canaanites forth: him king of-angels,
 metod moncynnes mundbyrde heold,
ordainer of-mankind with-protection held,
 wilna wæstmum 7 worulddugeðum,
of-desires with-fruits and world-benefits,
 lufum 7 lissum; forþon his lof secgað
with-loves and graces; therefore his praise say

1950 wide under wolcnum weru cneorisse,
widely under clouds of-men kindreds,
 fullwona bearn. He frean hyrde
of-baptism children. He lord obeyed
 estum on eðle, ðenden he eardes breac,
gladly in homeland, while he of-dwelling enjoyed,
 halig 7 higefrod: næfre hleowlora
holy and heart-wise: never shelter-lacking
 æt edwihtan æfre weorðeð
at anything ever becomes

1955 feorhberendra forht 7 acol
of-life-bearers fearful and dismayed
 mon for metode, þe him æfter *** a
man before ordainer, who him after (lacuna) ever
 þurh gemynda sped mode 7 dædum,
through of-thoughts success with-mind and deeds,

worde ȝ gewitte wise þance,
with-word and wit with-wise thought,
 oð his ealdorgedal oleccan wile!
until his life-parting please will!

XXVIII • THE WAR OF THE KINGS

Four kings of the north, led by Chedorlaomer of Elam and joined by Amraphel of Shinar, march south against Sodom and Gomorrah. The five kings of the south, who had paid tribute to the northerners for twelve years and then rebelled, go out to meet them. A fierce battle follows while a dark, dew-feathered bird sings in hope of corpses. The northerners win, plunder Sodom and Gomorrah, and lead away women, treasure, and Abraham's kinsman Lot.

Ða ic aldor gefrægn Elamitarna,
Then I prince learned of-Elamites,
 fromne folctogan fyrð gebeodan,
bold people-leader army summon,

1960

Orlahomar: him Ambrafel
Chedorlaomer: to-him Amraphel
 of Sennar side worulde
from Shinar widely in-world

for on fultum. Gewiton hie feower þa
went in help. Went they four then

þeodcyningas þrymme micle
people-kings with-might great

1965

secan suð ðanon Sodoman ȝ Gomorran.
to-seek south thence Sodom and Gomorrah.

Ða wæs guðhergum be Iordane
Then was with-war-hosts by Jordan

wera eðelland wide geondsended,

of-men homeland widely overspread,

folde feondum. Sceolde forht monig

earth with-foes. Should fearful many

1970 blachleor ides bifiende gan

pale-cheeked lady trembling go

on fremdes fæðm: feollon wergend

into of-stranger embrace: fell defenders

bryda ȝ beaga, bennum seoce.

of-brides and of-rings, with-wounds sick.

Him þa togeanes mid guðþræce

Them then against with war-force

fife foran folccyningas

five went people-kings

1975 sweotum suðon, woldon Sodome burh

with-troops from-south, would of-Sodom city

wraðum werian: þa wintra XII

from-enemies defend: who of-winters twelve

norðmonnum ær niede sceoldon

to-northmen before by-necessity should

gombon gieldan ȝ gafol sellan,

tribute pay and tax give,

oð þæt þa leode leng ne woldon

until that the people longer not would

1980 Elamitarna aldor swiðan

of-Elamites prince support

folcgestreonum, ac him from swicon.

with-people-treasures, but him from revolted.

Foron þa tosomne (francan wæron hlude)

Went then together spears were loud

wraðe wælherigas; sang se wanna fugel

cruel slaughter-hosts; sang the dark bird

under deoreðsceaftum, deawigfeðera

under spear-shafts, dewy-feathered

hræs on wenan. Hæleð onetton

of-corpse in hope. Heroes hastened

on mægencorðrum modum þrydge,

in main-troops in-minds strong,

oð þæt folcgetrume gefaren hæfdon

until that people-hosts traveled had

sid tosomne suðan 7 norðan

wide together from-south and from-north

helmum þeahte. Ðær wæs heard plega,

with-helmets covered. There was hard play,

wælgara wrixl, wigcym micel,

of-slaughter-spears exchange, war-noise great,

hlud hildesweg. Handum brugdon

loud battle-sound. With-hands drew

hæleð of scæðum hringmæled sweord,

heroes from sheaths ring-marked swords,

ecgum dihtig. Ðær wæs eaðfynde

in-edges doughty. There was easy-to-find

eorle orlegceap, se ðe ær ne wæs

for-warrior battle-bargain, he who before not was

niðes genihtsum. Norðmen wæron

of-strife sated. Northmen were

suðfolcum swice: wurdon Sodomware

to-south-peoples snare: became Sodomites

7 Gomorre, goldes bryttan

and Gomorrans, of-gold dispensers

1985

1990

1995

æt þām lindcrodan leofum bedrorene

at the shield-crush of-dear bereft

fyrðgesteallum. Gewiton feorh heora

army-comrades. Went life their

2000 fram þām folcstyde fleame nergan:

from the people-place by-flight save:

secgum ofslegene him on swaðe feollon

by-men slain them on track fell

æðelinga bearn, ecgum ofþegde

of-princes children, by-edges destroyed

willgesiððas. Hæfde wigsigor

dear-companions. Had war-victory

Elamitarna ordes wisa,

of-Elamites of-vanguard leader,

2005 weold wælstowe. Gewat seo wæpna laf

ruled slaughter-place. Went the of-weapons remnant

fæsten secan. Fynd gold strudon,

fortress seek. Foes gold plundered,

ahudan þa mid herge hordburh werā,

robbed then with army board-city of-men,

Sodoman ȝ Gomorran. Þa sæl ageald

Sodom and Gomorrah. Then hall paid

mære ceastra; mægð siðedon,

famous cities; maidens journeyed,

2010 fæmnan ȝ wuduwan freondum beslægene

women and widows of-friends bereft

from hleowstole. Hettend læddon

from shelter-seat. Enemies led

ut mid æhtum Abrahames mæg

out with possessions of-Abraham kinsman

of Sodoma byrig. We þæt soð magon

from of-Sodom city. We that truth may

secgan furður, hwelc siððan wearð

say further, what afterward was

æfter þæm gehnæste herewulfa sið,

after the clash of-war-wolves fate,

þara þe læddon Loth ȝ leoda god,

of-those who led Lot and of-peoples goods,

suðmonna sinc, sigore gulpon.

of-southmen treasure, in-victory boasted.

2015

XXVIII • ABRAHAM RESCUES LOT

A survivor brings the news to Abraham. With his allies Aner, Mamre, and Eshcol and three hundred and eighteen of his own men, Abraham pursues the northern army. He divides his force and attacks by night. The enemy flees as far as Damascus, and Abraham brings back Lot, the captive women, and the stolen goods. Never, the poet says, did so small a band win so great a victory.

Him þa secg hraðe gewat siðian,

Himself then man quickly went to-journey,

an gara laf, se ða guðe genæs,

one of-spears remnant, who then battle survived,

Abraham secan: se þæt orlegweorc

Abraham to-seek: who the war-work

þam Ebriscan eorle gecyððe,

to-the Hebrew warrior made-known,

forslegen swiðe Sodoma folc,

slain greatly of-Sodom people,

leoda duguðe ȝ Lothes sið.

of-peoples host and of-Lot fate.

2020

Ʒa Ʒæt inwitspell Abraham sægde

Then the malice-story Abraham told

2025 freondum sinum; bæd him fultumes

to-friends his; asked them of-help

wærfæst hæleð willgeðoftan,

faithful hero dear-comrades,

Aner ȝ Manre, Escol Ʒriddan,

Aner and Mamre, Escol third,

cwæð, Ʒæt him wære weorce on mode,

said, that to-him were painful in mind,

sorga sarost, Ʒæt his suhtriga

of-sorrows sorest, that his nephew

2030 Ʒeownyd Ʒolode: bæd him Ʒræcrofe,

servitude suffered: asked them valiant,

Ʒa rincas Ʒæs ræd ahicgan,

the warriors of-that counsel devise,

Ʒæt his hylde-mæg ahred wurde,

that his loyal-kinsman rescued were,

beorn mid bryde. Him Ʒa broðor Ʒry

warrior with bride. For-him then brothers three

æt spræce Ʒære spedum miclum

at speech that with-powers great

2035 hældon hygesorge heardum wordum,

bealed mind-sorrow with-hard words,

ellenrofe ȝ Abrahame

courage-strong and to-Abraham

treowa sealdon, Ʒæt hie his torn mid him

pledges gave, that they his grief with him

gewræcon on wraðum, oððe on wæl feallan

would-avenge on enemies, or in slaughter fall

Þa se halga heht his heorðwerod

Then the holy-one commanded his hearth-troop

wæpna onfon: he þær wigena fand

of-weapons take: he there of-warriors found

æscberendra XVIII.

of-spear-bearers eighteen

ȝ CCC. eac þeodenholdra,

and three-hundred also of-lord-loyal,

þara þe he wiste þæt meahhte wel æghwylc

of-those whom he knew that might well each

on fyrd wegan fealwe linde.

into army bear yellow shield.

Him þa Abraham gewat ȝ þa eorlas þry,

Himself then Abraham went and the warriors three,

þe him ær treowe sealdon, mid heora folce getrume

who to-him before pledge gave, with their people host

*** wolde his mæg huru,

(lacuna) would his kinsman indeed,

Loth alynnan of laðscipe.

Lot release from hateful-state.

Rincas waron rofe, randas wægon

Warriors were brave, shields bore

forð fromlice on foldwege.

forth boldly on earth-way.

Hildewulfas herewicum neh

Battle-wolves to-war-camps near

gefaren hæfdon: þa he his frumgaran

traveled had: when he his chiefs

wishydig wer wordum sægde,

wise-minded man with-words said,

2040

2045

2050

Þares afera (him wæs þearf micel,

of-Terah son to-them was need great,

2055 þæt hie *** on twa healfe

that they (lacuna) on two sides

grimme guðgemot gystum eowdon,

grim battle-meeting to-strangers showed,

heardne handplegan), cwæð, þæt him se halga,

hard hand-play, said, that to-them the holy-one,

ece drihten eað mihte

eternal lord easily might

æt þam spereniðe spede lænan.

at the spear-strife success lend.

2060 Ða ic neðan gefrægn under nihtscuwan

Then I venture learned under night-shadow

hæleð to hilde: hlyn wearð on wicum

heroes to battle: noise was in camps

scylda 7 sceafta, sceotendra fyll,

of-shields and of-shafts, of-shooters fall,

guðflana gegrind; gripon unfægre

of-war-arrows crash; seized foully

under sceat werum scarpe garas

under garment-fold men sharp spears

2065 7 feonda feorh feollon ðicce,

and of-foes lives fell thickly,

þær hlihende huðe feredon

where laughing plunder carried

secgas 7 gesiððas. Sigor eft ahwearf

men and companions. Victory again turned

of norðmonna niðgeteone,

from of-northmen strife-attack,

æstir wera. Abraham sealde

spear-glory of-men. Abraham gave

wig to wedde nalles wunden gold

war as pledge not-at-all twisted gold

for his suhtrigan, sloh ȝ fylde

for his nephew, struck and felled

feond on fitte: him on fultum grap

foe in fight: him in help gripped

heofonrices weard. Hergas wurdon

of-heaven-kingdom guardian. Armies were

feower on fleame, folccyningas,

four in flight, people-kings,

leode ræswan: him on laste stod

of-people leaders: them on track stood

hihtlic heorðwerod ȝ hæleð lagon;

joyful heartb-troop and heroes lay;

on swaðe sæton, þa þe Sodoma

on track sat, those who of-Sodom

ȝ Gomorra golde berofan,

and of-Gomorra of-gold robbed,

bestrudon stigwitum: him þæt swiðe geald

plundered stewards: them that greatly paid

fædera Lothes. Fleonde wæron

uncle of-Lot. Fleeing were

Elamitarna aldorduguðe

of-Elamites chief-hosts

dome bedrorene, oð þæt hie Domasco

of-glory bereft, until that they to-Damascus

unfeor wæron. Gewat him Abraham ða

not-far were. Went himself Abraham then

2070

2075

2080

on þa wigrode wiðertrod seon

on the war-road retreat see

2085 laðra monna. Loth wæs ahreded,

of-hateful men. Lot was rescued,

eorl mid æhtum, idesa hwurfon,

warrior with possessions, ladies turned,

wif on willan; wide gesawon

women at will; widely saw

freora feorhbanan fuglas slitan

of-free-ones life-slayers birds tear

on ecgwale. Abraham ferede

in edge-slaughter. Abraham carried

2090 suðmonna eft sinc ȝ bryda,

of-southmen again treasure and brides,

æðelinga bearn oðle nior,

of-princes children to-homeland nearer,

mægeð heora magum. Næfre mon ealra

maidens to-their kinsmen. Never man of-all

lifigendra her lytle werede

of-living here with-little troop

þon wurðlicor wigsioð ateah,

than more-worthily war-journey drew,

2095 þara þe wið swa miclum mægne geræsde.

of-those who against so great might rushed.

The king of Sodom and Melchizedek, priest of Salem, meet Abraham, and the priest blesses him in God's name. Abraham gives him a tenth of the spoil. Sodom's king asks for his people and offers him the treasure. Abraham refuses even a shilling and returns the spoil, except the share owed to Aner, Mamre, and Eshcol. God appears to him, promises a great reward, and tells him not to fear.

Ða wæs suð þanon Sodoma folc

Then was south thence of-Sodom people

guðspell wegan, hwelc gromra wearð

war-tidings to-bear, what of-hostile-ones was

feonda fromlad. Gewat him frea leoda

of-foes departure. Went himself lord of-peoples

eorlum bedroren Abraham secan,

of-warriors bereft Abraham to-seek,

freonda feasceaft; him ferede mid

of-friends destitute; him traveled with

Solomia sinceð hyrde:

of-Salem of-treasure keeper:

þæt wæs se mæra Melchisedec,

that was the famous Melchizedek,

leoda bisceop. Se mid lacum com

of-peoples bishop. He with gifts came

fyrdrinca fruman fægre gretan,

of-warriors chief fairly to-greet,

Abraham arlice ȝ him on sette

Abraham honorably and him on set

godes bletsunge ȝ swa gyddode:

of-god blessing and thus spoke:

2100

2105

“Wær ðu gewurðod on wera rime

“Be thou honored in of-men number

for þæs eagum, þe ðe æsca tir

before of-him eyes, who to-thee of-spears glory

æt guðe forgeaf: þæt is god selfa,

at battle gave: that is god himself,

2110 se ðe hettendra herga þrymmas

he who of-enemies of-armies hosts

on gewæld gebræc 7 þe wæpnum læt

into power broke and thee with-weapons let

rancstræte forð rume wyrcean,

proud-street forth widely make,

huðe ahreddan 7 hæleð fyllan.

plunder rescue and heroes fell.

On swaðe sæton: ne meahton siðwerod

On track they-lay: not might journey-host

2115 guðe spowan, ac hie god flymde,

in-battle succeed, but them god put-to-flight,

se ðe æt feohtan mid frumgarum

he who at fight with chiefs

wið ofermægnes egsan sceolde

against of-over-might terror shielded

handum sinum 7 halegu treow,

with-hands his and holy covenant,

seo þu wið rodora weard rihte healdest.”

which thou with of-skies guardian rightly keepst.”

2120 Him þa se beorn bletsunga lean

To-him then the warrior of-blessings reward

þurh hand ageaf 7 þæs hereteames

through hand gave and of-the plunder

ealles teoðan sceat Abraham sealde

of-all tenth part Abraham gave

godes bisceope. Ða spræc guðcýning,

of-god to-bishop. Then spoke war-king,

Sodoma aldor, secgum befyllend

of-Sodom prince, of-men deprived

to Abrahame (him wæs ara þearf):

2125

to Abraham to-him was of-favors need:

“Forgif me mennem minra leoda,

“Give to-me servants of-my peoples,

þe þu ahreddest herges cræftum

whom thou rescuedst of-army by-powers

wera wælclommum. Hafa þe wunden gold,

of-men from-slaughter-clutches. Have for-thyself twisted gold,

þæt ær agen wæs ussum folce,

which before own was to-our people,

feoh ⁊ frætwa. Læt me freo lædan

2130

wealth and treasures. Let me free lead

eft on eðel æðelinga bearn,

again into homeland of-princes children,

on weste wic wif ⁊ cnihtas,

into waste dwellings women and boys,

earme wydewan. Eaforan syndon deade,

wretched widows. Sons are dead,

folcgesiðas nymðe fea ane,

people-companions except few alone,

þe me mid sceoldon mearc healdan.”

2135

who me with should border hold.”

Him þa Abraham ʒswarode

To-him then Abraham answered

ædre for eorlum elne gewurðod,

at-once before warriors with-courage honored,

dome 7 sigore, drihtlice spræc:

with-glory and victory, lordly spoke:

“Ic þe gehate, hæleða waldend,

“I to-thee promise, of-heroes ruler,

2140 for þam halgan, þe heofona is

before the holy-one, who of-heavens is

7 þisse eorðan agendfrea,

and of-this earth owner-lord,

wordum minum: nis woruldfeah, þe ic me agan wille,

with-words my: not-is world-wealth, which I for-myself own will,

sceat ne scilling, þæs ic on sceotendum,

coin nor shilling, of-that-which I from shooters,

þeoden mæra, þines ahredde,

prince famous, of-thine rescued,

2145 æðelinga helm, þy læs þu eft cweðe,

of-princes protector, by-that less thou afterward say,

þæt ic wurde willgesteallum

that I became by-desired-possession

eadig on eorðan, ærgestreonum

rich on earth, by-former-treasures

Sodoma rices; * * *

of-Sodom of-kingdom; (lacuna)

ac þu most heonon huðe lædan, þe ic þe æt hilde gesloh,

but thou mayst hence plunder lead, which I for-thee at battle won,

2150 ealle buton dæle þissa drihtwera,

all except share of-these retainers,

Aneres 7 Mamres 7 Escoles.

of-Aner and of-Mamre and of-Eshcol.

Nelle ic þa rincas rihte benæman:

Not-will I the warriors of-right deprive:

ac hie me fulleodon æt æsþræce,

but they me followed at spear-press,

fuhton þe æfter frofre. Gewit þu ferian nu

fought for-thee for comfort. Depart thou to-carry now

ham hyrsted gold ȝ healsmægeð,

home adorned gold and beloved-maidens,

leoda idesa. Þu þe laðra ne þearft

of-peoples ladies. Thou thyself of-bateful not needst

hæleða hildþræce hwile onsittan,

of-heroes battle-press for-a-while fear,

norðmanna wig, ac nefuglas

of-northmen war, but corpse-birds

under beorhhleoþum blodig sittað,

under mountain-slopes bloody sit,

þeodherga wæl picce gefylled."

of-people-armies slaughter thickly filled."

Gewat him þa se healdend ham siðian

Went himself then the ruler home to-journey

mid þy hereteame, þe him se halga forgeaf,

with the plunder, which to-him the holy-one gave,

Ebrea leod arna gemyndig.

of-Hebrews prince of-favors mindful.

Þa gen Abrahame eowde selfa

Then again to-Abraham showed himself

heofona heahcynig halige spræce,

of-heavens high-king holy speech,

trymede tilmodigne ȝ him to reordode:

strengthened good-minded and him to spoke:

2155

2160

2165

“Meda syndon micla þina. Ne læt þu þe þin mod asealcan,

“Rewards are great thine. Not let thou for-thee thy mind languish,

wærfæst willan mines. Ne þearft þu þe wiht ondrædan,

faithful of-will mine. Not needst thou for-thyself wight dread,

þenden þu mine lare læstest, ac ic þe lifigende her

while thou my teaching performest, but I thee living here

2170 wið weana gehwam wreo ȝ scylde

against of-woes each cover and shield

folmum minum: ne þearft þu forht wesana.”

with-hands my: not needst thou fearful be.”

XXXI • HAGAR

Abraham complains that he has no son and that his steward's children will inherit. God promises him a son of his own and descendants as many as the stars, with a land stretching from the Euphrates to Egypt. Sarah, still childless, gives Abraham her Egyptian servant Hagar. Once pregnant, Hagar grows proud and scorns her mistress. Sarah complains to Abraham, and he gives Hagar back into her power.

Abraham þa ȝswarode,

Abraham then answered,

dædrof drihtne sinum, frægn hine dægrime frod:

deed-brave to-lord his, asked him in-day-count old:

“Hwæt gifest þu me, gasta waldend,

“What givest thou me, of-spirits ruler,

2175 freomanna to frofre, nu ic þus feasceaft eom?

of-free-men as comfort, now I thus destitute am?

Ne þearf ic yrfestol eaforan bytlian

Not need I inheritance-seat for-offspring build

ænegum minra, ac me æfter sculon

for-any of-mine, but me after shall

mine woruldmagas welan bryttian;
my world-kinsmen wealth dispense;
 ne sealdest þu me sunu: forðon mec sorg dreceð
not gavest thou me son: therefore me sorrow afflicts
 on sefan swiðe; ic sylf ne mæg
in mind greatly; I myself not may
 ræd ahycgan. Gæð gerefā min
counsel devise. Goes steward my
 fægen freobearnum, fæste mynteð
glad in-free-children, firmly intends
 ingeþancum, þæt me æfter sie
in-inner-thoughts, that me after be
 eaforan sine yrfeweardas:
offspring his heirs:
 geseoð, þæt me of bryde bearn ne wocon.”
see, that to-me from bride children not arose.”
 Him þa ædre god ʒswarode:
To-him then at-once god answered:
 “Næfre gerefān rædað þine
“Never of-steward rule thy
 eafora yrfe: ac þin agen bearn
offspring inheritance: but thy own child
 frætwa healdeð, þonne þin flæsc ligeð.
treasures holds, when thy flesh lies.
 Sceawa heofon. Hyrste gerim,
Behold heaven. Ornaments count,
 rodores tungel, þa nu rume heora
of-sky stars, which now widely their
 wuldorfæstne wlite wide dælað
glory-fast beauty widely deal

2180

2185

2190

ofer brad brymu beorhte scinan.

over broad seas brightly shine.

Swilc bið mægburh menigo þinre

Such is kindred in-multitude thy

folcbearnum frome. Ne læt þu þin ferhð wesan

in-people-children bold. Not let thou thy spirit be

2195 sorgum asæled. Gien þe sunu weorðeð,

with-sorrows bound. Yet for-thee son becomes,

bearn of bryde þurh gebyrd cumen,

child from bride through birth come,

se ðe æfter bið yrfes hyrde

he who after is of-inheritance keeper

gode mære. Ne geomra þu:

to-god famous. Not mourn thou:

ic eom se waldend, se þe for wintra fela

I am the ruler, he who ago of-winters many

2200 of Caldea ceastre alædde

from of-Chaldeans city led

feowera sumne, gehet þe folcstede

of-four one, promised to-thee people-places

wide to gewælde: ic þe wære nu,

widely into power: I to-thee pledge now,

mago Ebreā, mine selle,

son of-Hebrews, my give,

þæt sceal fromcynne folde þine

that shall with-offspring earth thy

2205 sid land manig geseted wurðan,

wide land many settled become,

eorðan sceatas oð Eufraten

of-earth regions to Euphrates

ȝ from Egypta eðelmeorce

and from of-Egyptians homeland-border

swa mid niðas, swa Nilus sceadeð

so among men, as Nile divides

ȝ eft wendeð sæ wide rice:

and again turns sea wide kingdoms:

eall þæt sculon agan eaforan þine,

all that shall own offspring thy,

þeodlanda gehwilc, swa þa þreo wæter

of-nation-lands each, as the three waters

steape stanbyrig streamum bewindað,

steep stone-cities with-streams encircle,

famige flodas folcmægða byht."

foamy floods of-nations dwelling."

Þa wæs Sarran sar on mode,

Then was to-Sarah sore in mind,

þæt him Abrahame ænig ne wearð

that to-them to-Abraham any not was

þurh gebedscipe bearn gemæne,

through bed-fellowship child common,

freolic to frofre; ongann þa ferhðcearig

noble as comfort; began then spirit-anxious

to were sinum wordum mæðlan:

to husband her with-words speak:

"Me þæs forwyrnde waldend heofona,

"Me of-that denied ruler of-heavens,

þæt ic mægburge moste þinre

that I of-kindred might thy

rim miclian roderum under

number increase skies under

2210

2215

2220

eaforum þinum. Nu ic eom orwena,
with-offspring thy. Now I am hopeless,
 þæt unc seo eðylstæf æfre weorðe
that to-us-two the homeland-support ever become
 gifede ætgædere: ic eom geomorfred.
granted together: I am sad-old.

2225 Drihten min, do swa ic þe bidde.

Lord my, do as I thee ask.

Her is fæmne, freolecu mæg,

Here is woman, noble maiden,

ides Egiptisc an on gewearde:

lady Egyptian one in power:

hat þe þa recene reste gestigan

command for-thyself her quickly bed ascend

ȝ afanda, hwæðer frea wille

and test, wbethe lord will

2230 ænigne þe yrfewearda

any to-thee of-beirs

on woruld lætan þurh þæt wif cuman!"

into world let through the woman come!"

Þa se eadega wer idese larum

Then the blessed man of-lady to-teachings

geðafode, heht him þeowmennen

consented, commanded for-him servant-woman

on bedd gan bryde larum.

to bed go of-bride by-teachings.

2235 Hire mod astah, þa heo wæs magotimbre

Her mind rose, when she was with-offspring

be Abrahame eacen worden;

by Abraham pregnant become;

ongan æþþancum agendfrea

began with-insults owner-lady

halsfæst herian, higeþryðe wæg,

haughty despise, heart-pride bore,

wæs laðwendo, lustum ne wolde

was hostile, gladly not would

þeowdom þolian: ac heo þriste ongan

servitude endure: but she boldly began

2240

wið Sarra swiðe winnan.

against Sarab greatly strive.

Þa ic þæt wif gefrægn wordum cyðan

Then I the woman learned with-words make-known

hire mandrihtne modes sorge;

to-her liege-lord of-mind sorrow;

sarferhð sægde 7 swiðe cwæð:

sore-spirited said and greatly spoke:

“Ne fremest þu gerysnu 7 riht wið me.

2245

“Not dost thou fitting and right toward me.

Þa fodeðst þu gena, þæt me þeowmennen,

Allowedst thou still, that me servant-woman,

siððan Agar, ðe idese laste

since Hagar, to-thee of-lady on-track

beddreste gestah, swa ic bena wæs,

bed-rest ascended, as I petitioner was,

drehte dogora gehwam dædum 7 wordum:

afflicted of-days on-each with-deeds and words:

unarlice þæt agan sceal,

2250

dishonorably that own shall,

gif ic mot for þe mine wealdan,

if I may for thee mine rule,

Abraham leofa, þæs sie ælmihtig

Abraham dear, of-that be almighty

drihtna drihten dema mid unc twih!"

of-lords lord judge with us-two between!"

Hire þa ædre andswarode

To-her then at-once answered

2255 wishidig wer wordum sinum:

wise-minded man with-words his:

"Ne forlæte ic þe, þenden wit lifiað bu,

"Not leave I thee, while we-two live both,

arna lease: ac þu þin agen most

of-favors lacking: but thou thy own mayst

mennen ateon, swa þin mod freoð!"

servant-woman deal-with, as thy mind loves!"

XXXII • ISHMAEL AND THE COVENANT

Sarah treats Hagar harshly, and Hagar flees into the desert. An angel tells her to return and humble herself, and says her son will be called Ishmael, a fierce man at odds with his kin. Ishmael is born when Abraham is eighty-six. Thirteen years later God renews his covenant and commands that every male be circumcised as its sign, and promises him a son by Sarah, Isaac, from whom kings will come.

Ða wearð unbliðe Abrahames cwen,

Then became unhappy of-Abraham wife,

2260 hire worcþeowe wrað on mode,

with-her work-servant wroth in mind,

heard ȝ hreðe, higeteonan spræc

hard and fierce, heart-injuries spoke

fræcne on fæmnan. Heo þa fleon gewat

harshly against woman. She then flee went

þrea 7 þeowdom: þolian ne wolde
affliction and servitude: endure not would

yfel 7 ondlean, þæs ðe ær dyde
evil and retribution, for-that which before did

to Sarran, ac heo on sið gewat
to Sarab, but she on journey went

2265

westen secan. Ðær hie wuldres þegn,
wilderness seek. There her of-glory thane,

engel drihtnes an gemitte
angel of-lord alone met

geomormode; se hie georne frægn:
sad-minded; who her eagerly asked:

“Hwider fundast þu, feascæft ides,
“Whither hastenest thou, destitute lady,

siðas dreogan? þec Sarre ah!”
journeys to-endure? thee Sarab owns!”

2270

Heo him ædre 7swarode:
She to-him at-once answered:

“Ic fleah wean, wana wilna gehwilces,
“I fled woe, lacking of-desires of-each,

hlæfdigan hete, hean of wicum,
of-mistress hatred, abject from dwellings,

tregan 7 teonan. Nu sceal tearig hleor
grief and injury. Now shall tearful cheek

on westenne witodes bidan,
in wilderness of-appointed await,

2275

hwonne of heortan hunger oððe wulf
when from heart hunger or wolf

sawle 7 sorge somed abregde.”
soul and sorrow together snatch.”

Hire þa se engel ʒswarode:

To-her then the angel answered:

“Ne ceara þu feor heonon fleame dælan

“Not care thou far hence by-flight to-sever

2280 somwist incre, ac þu sece eft,

cobabitation your-two, but thou seek again,

earna þe ara, eaðmod ongin

earn for-thyself of-favors, humble begin

dreogan æfter dugeðum, wes drihtenhold.

to-bear according-to proprieties, be lord-loyal.

Þu scealt, Agar, Abrahame sunu

Thou shalt, Hagar, to-Abraham son

on woruld bringan: ic þe wordum nu

into world bring: I to-thee with-words now

2285 minum secge, þæt se magorinc sceal

my say, that the young-man shall

mid yldum wesan Ismahel haten.

among men be Ishmael called.

Se bið unhyre, orlæggifre,

He is fierce, battle-greedy,

wiðerbreca weru cneorissum,

adversary of-men to-kindreds,

magum sinum: hine monige on

to-kinsmen bis: him many on

2290 wraðe winnað mid wæpenþræce.

cruelly fight with weapon-press.

Of þam frumgarum folc awæcniað,

From the patriarch peoples awake,

þeod unmæte. Gewit þu þinne eft

nation immense. Depart thou thy again

waldend secan: wuna þæm þe agon!"

ruler seek: dwell with-those who own!"

Heo þa ædre gewat engles larum

She then at-once went of-angel by-teachings

hire hlafordum, swa se halga bebead

to-her lords, as the holy-one commanded

godes ærendgast gleawan spræce.

of-god errand-spirit with-wise speech.

Þa wearð Abrahame Ismael geboren,

Then was to-Abraham Ishmael born,

efne þa he on worulde wintra hæfde

even when he in world of-winters had

VI. ȝ lxxx. Sunu weox ȝ ðah,

six and eighty Son grew and throve,

swa se engel ær þurh his agen word,

as the angel before through his own word,

fæle freoðoscealc fæmnan sægde.

faithful peace-servant to-woman said.

Þa se ðeoden ymb XIII. gear,

Then the prince after thirteen years,

ece drihten wið Abrahame spræc:

eternal lord with Abraham spoke:

"Leofa, swa ic þe lære, læst uncre wel

"Dear-one, as I thee teach, perform our-two well

treowrædenne: ic þe on tida gehwone

covenant: I thee at of-times each

duguðum stepe. Wes þu dædum from

with-benefits exalt. Be thou in-deeds bold

willan mines: ic þa wære forð

of-will mine: I the covenant forth

2295

2300

2305

soðe gelæste, þe ic þe sealde geo
truly perform, which I to-thee gave formerly
 frofre to wedde, þæs þin ferhð bemearn.
of-comfort as pledge, for-which thy spirit mourned.

2310 Ðu scealt halgian hired þinne:
Thou shalt hallow household thy:
 sete sigores tacn soð on gehwilcne
set of-victory token true on each
 wæpnedcynnes, gif þu wille on me
of-male-kind, if thou wilt in me
 hlaford habban oððe holdne freond
lord have or loyal friend
 þinum fromcynne. Ic þæs folces beo
for-thy offspring I of-the people will-be

2315 hyrde 7 healdend, gif ge hyrað me
keeper and protector, if you obey me
 breostgehygdum 7 bebodu willað
with-breast-thoughts and commands will
 min fullian. Sceal monna gehwilc
my fulfill. Shall of-men each
 þære cneorisse cildisc wesn
of-the kindred as-child be
 wæpnedcynnes, þæs þe on woruld cymð,
of-male-kind, of-that which into world comes,

2320 ymb seofon niht sigores tacne
after seven nights of-victory with-token
 geagnod me oððe of eorðan
claimed for-me or from earth
 þurh feondscipe feor adæled,
through enmity far separated,

adrifen from duguðum. Doð swa ic hate:

driven from benefits. Do as I command:

ic eow treowige, gif ge þæt tacen gegap

I you trust, if you the token accept

soðgeleafan. Þu scealt sunu agan,

2325

of-true-belief. Thou shalt son have,

bearn be bryde þinre, þone sculon burhsittende

child by bride thy, whom shall city-dwellers

ealle Isaac hatan. Ne þearf þe þæs eaforan sceomigan:

all Isaac call. Not need for-thee of-the offspring be-ashamed:

ac ic þam magorince mine sylle

but I to-the young-man my give

godcunde gife gastes mihtum,

divine gift of-spirit with-mights,

freondsped fremum. He onfon seal

2330

friend-wealth with-benefits. He receive shall

blisse minre ⁊ bletsunge,

of-bliss my and blessing,

lufan ⁊ lisse. Of þam leodfruman

love and grace. From the people-leader

brad folc cumað, bregowearda fela

broad peoples come, of-prince-guardians many

rofe arisað, rices hyrdas,

brave arise, of-kingdom keepers,

woruldcyningas wide mære.”

2335

world-kings widely famous.”

Abraham falls to the ground and laughs inwardly, since Sarah is a hundred years old, and asks that Ishmael may live by God's teachings. God will bless Ishmael, but Sarah will bear Isaac, with whom he will keep his covenant. Abraham circumcises his household. Sarah laughs in her chamber, doubting the promise. God tells Abraham that she disbelieves him, but that she will have a son when he next comes.

Abraham ða ofestum legde

Abraham then with-haste laid

hleor on eorðan ȝ mid husce bewand

cheek on earth and with mockery wound

þa hleoðorcwydas on hige sinum,

the speech-sayings in mind his,

modgeðance: he þæs mældæges

with-mind-thought: he of-the appointed-day

2340 self ne wende, þæt him Sarra,

himself not thought, that to-him Sarah,

bryd blondenfeax bringan meahte

bride gray-haired bring might

on woruld sunu; wiste gearwe,

into world son; knew well,

þæt þæt wif huru wintra hæfde

that the woman indeed of-winters had

efne c. geteled rimes.

even hundred counted of-number.

2345 He þa metode oncwæð missarum frod:

He then to-ordainer answered in-half-years old:

Lifge Ismael larum swilce,

May-live Ishmael with-teachings likewise,

þeoden, þinum 7 þe þanc wege
prince, thy and to-thee thanks may-bear

heardrædne hyge, heortan strange,
firm-counseled mind, of-heart strong,

to dreoganne dæges 7 nihtes
to perform by-day and by-night

wordum 7 dædum willan þinne!”
with-words and deeds will thy!”

2350

Him þa fægere frea ælmihtig,
To-him then fairly lord almighty,

ece drihten 7swarode:
eternal lord answered:

“Þe sceal wintrum frod on woruld bringan
“To-thee shall in-winters old into world bring

Sarra sunu, soð forð gan
Sarah son, true forth go

wyrd æfter þissum wordgemearcum.
event according-to these word-limits.

2355

Ic Ismael estum wille
I Ishmael gladly will

bletsian nu, swa þu bena eart
bless now, as thou petitioner art

þinum frumbearne, þæt feorhdaga
for-thy first-child, that of-life-days

on woruldrice worn gebide
in world-kingdom multitude may-live-through

tanum tudre: þu þæs tiða beo.
with-branches with-offspring: thou of-that granted be.

2360

Hwæðre ic Isace, eaforan þinum,
However I to-Isaac, offspring thy,

geongum bearne, þam þe gen nis
to-young child, to-him who yet not-is

on woruld cumen, willa spedum
into world come, of-desires with-successes

dugeða gehwilcre on dagum wille
of-benefits with-each in days will

2365 swiðor stepan 7 him soðe to
more-strongly exalt and him truly to

modes wære mine gelætan,
of-mind covenant my perform,

halige hignetreaða 7 him hold wesan.”
holy heart-faiths and to-him gracious be.”

Abraham fremede, swa him se eca bebead,
Abraham did, as him the eternal-one commanded,

sette friðotacen be frean hæse
set peace-token by of-lord command

2370 on his selfes sunu, heht þæt segn wegan
on his own son, commanded the sign bear

heah gehwilecne, þe his hina wæs
high each, who of-his household was

wæpnedcynnes, wære gemyndig,
of-male-kind, of-covenant mindful,

gleaw on mode, ða him god sealde
wise in mind, which to-him god gave

soðe treowa, 7 þa seolf onfeng
true pledges, and then himself received

2375 torhtum tacne. A his tir metod,
bright token. Ever his glory ordainer,

domfæst cyning duguðum iecte
glory-fast king with-benefits increased

on woruldrice: he him þæs worhte to,
in world-kingdom: he him of-that earned to,

siððan he on fære furðum meahte
after he on journey first might

his waldendes willan fremman.

of-his ruler will perform.

Ða þæt wif ahloh wereda drihtnes

Then the woman laughed of-hosts of-lord

(lacuna)

nalles glædlice, ac heo gearum frod

not-at-all gladly, but she in-years old

þone hleoðorcwyde husce belegde

the speech-saying with-mockery covered

on sefan swiðe: soð ne gelyfde,

in mind greatly: truth not believed,

þæt þære spræce sped folgode.

that the speech success followed.

Ða þæt gehyrde heofona waldend,

When that heard of-heavens ruler,

þæt on bure ahof bryd Abrahames

that in chamber raised bride of-Abraham

hihtleasne hleahtor, þa cwæð halig god:

hopeless laughter, then said holy god:

“Ne wile Sarran soð gelyfan

“Not will Sarah truth believe

wordum minum: sceal seo wyrd swa þeah

to-words my: shall the event so however

forð steallian, swa ic þe æt frymðe gehet.

forth come-about, as I to-thee at beginning promised.

2380

2385

2390

Soð ic þe secge, on þas sylfan tid

Truth I to-thee say, at this same time

of idese bið eafora wæcned:

from lady shall-be offspring born:

þonne ic þas ilcan oðre siðe

when I this same on-second time

wic gesece, þe beoð worngelat

dwelling seek, for-thee are many-promises

2395 min gelæsted: þu on magan wlitest,

my performed: thou on son lookest,

þin agen bearn, Abraham leofa!"

thy own child, Abraham dear!"

XXXIII · THE OUTCRY OF SODOM

The holy spirits leave the place where they spoke, with the Lord himself among them, and travel until they see Sodom's steep walls and golden halls. God tells Abraham that he hears the loud uproar of drunken sinners in the city. He will test what they do. If their sins are as great as their speech, sulfur and black flame will punish the heathen people.

Gewiton him þa ædre ellorfuse

Went themselves then at-once elsewhere-eager

æfter þære spræce spedum feran;

after the speech with-speed travel;

of þam hleoðorstede halige gastas

from the speech-place holy spirits

2400 lastas legdon (him wæs leohtes mæg

tracks laid to-them was of-light kinsman

sylfa on gesiððe), oð þæt hie on Sodoman,

himself in company, until that they on Sodom,

weallsteape burg wlitan meahton:

wall-steep city look might:

gesawon ofer since salo hlifian,

saw over treasure halls tower,

reced ofer readum golde. Ongan þa rodera waldend,

hall over red gold. Began then of-skies ruler,

arfæst wið Abraham sprecan, sægde him unlytel spell:

gracious with Abraham to-speak, said to-him unsmall story:

“Ic on þisse byrig bearhtm gehyre,

“I in this city clamor hear,

synnigra cyrm swiðe hludne,

of-sinful-ones uproar very loud,

ealogalra gylp, yfele spræce

of-ale-drunk-ones boast, evil speech

werod under weallum habban: forþon wærlagona sint,

host under walls have: therefore of-oath-breakers are,

folces firena hefige. Ic wille fandigan nu,

of-people crimes heavy. I will test now,

mago Ebrea, hwæt þa men don,

son of-Hebrews, what the men do,

gif hie swa swiðe synna fremmað

if they so greatly sins commit

þeawum ȝ geþancum, swa hie on þweorh sprecað

in-customs and thoughts, as they in perverse speak

facen ȝ inwit: þæt sceal wrecan

deceit and malice: that shall avenge

swefyl ȝ sweart lig, sare ȝ grimme,

sulfur and black flame, sorely and grimly,

hat ȝ hæste hæðnum folce.”

hot and violent on-beathen people.”

2405

2410

2415

The people of Sodom repay God's goodness with evil until he will endure it no longer and sends two angels, who reach the city at evening. Lot sits at the gate, welcomes them, and persuades them to stay in his house. The men of Sodom surround the house and demand the strangers. Lot offers his two daughters instead, but the crowd mocks him as a foreigner and seizes him. The angels pull Lot inside and strike the mob blind. They tell him to lead out his family and friends, for God has sent them to burn Sodom and Gomorrah.

Weras basnedon witeloccan,

Men awaited punishment-bonds,

wean under weallum ȝ heora wif somed:

woe under walls and their wives together:

duguðum wlance drihtne guldon

in-riches proud to-lord repaid

2420 god mid gnyrne, oð þæt gasta helm,

good with evil, until that of-spirits protector,

lifes leohtfruma leng ne wolde

of-life light-author longer not would

torn þrowigean: ac him to sende

grief endure: but them to sent

stiðmod cyning strange twegen

stern-minded king strong two

aras sine, þa on æfentid

messengers his, who at evening-time

2425 siðe gesohton Sodoma ceastre.

in-journey sought of-Sodom city.

Hie þa æt burhgate beorn gemitton

They then at city-gate warrior met

sylfne sittan sunu Arones,

himself sitting son of-Haran,

þæt þam gleawan were geonge þuhton

so-that to-the wise man young seemed

men for his eagum. Aras þa metodes þeow

men before his eyes. Arose then of-ordainer servant

gastum togeanes, gretan eode

to-spirits toward, to-greet went

cuman cuðlice, cynna gemunde

guests familiarly, of-customs remembered

riht 7 gerisno 7 þam rincum bead

right and fitting and to-the warriors offered

nihtfeormunge. Him þa nergendes

nigh- lodging. To-him then of-savior

æðele ærendracan 7swarodon:

noble messengers answered:

“Hafa arna þanc, þara þe þu unc bude.

“Have of-favors thanks, of-those which thou to-us-two offeredst.

Wit be þisse stræte stille þencað

We-two by this street quietly intend

sæles bidan, siððan sunne eft

of-time await, until sun again

forð to morgen metod up forlæt.”

forth at morning ordainer up lets.”

Þa to fotum Loth ***

Then to feet Lot (lacuna)

þam giestum hnah 7 him georne bead

to-the guests bowed and them eagerly offered

reste 7 gereorda 7 his recedes hleow

rest and meals and of-his hall shelter

2430

2435

2440

ȝ þegnunge. Hie on þanc curon

and service. They in thanks chose

æðelinges est, eodon sona,

of-prince kindness, went soon,

swa him se Ebrisca eorl wisade,

as them the Hebrew warrior guided,

2445 in undor edoras. Þær him se æðela geaf,

in under dwellings. There to-them the noble gave,

gleawferhð hæle giestliðnysse

wise-spirited hero hospitality

fægre on flette, oð þæt forð gewat

fairly in hall, until that forth departed

æfenscima: þa com æfter niht

evening-light: then came after night

on last dæge, lagustreamas wreat,

on track of-day, sea-streams covered,

2450 þrym mid þystro þisses lifes,

power with darkness of-this life,

sæs ȝ sid land. Comon Sodomware,

seas and wide land. Came Sodomites,

geonge ȝ ealde, gode unleofe

young and old, to-god undear

corðrum miclum cuman acsian,

with-troops great guests to-ask,

þæt hie behæfdon herges mægne

so-that they surrounded of-army with-might

2455 Loth mid giestum; heton lædan ut

Loth with guests; commanded lead out

of þam hean hofe halige aras,

from the high building holy messengers,

weas to gewælde; wordum cwædon,

men into power; with-words said,

þæt mid þam hæleðum hæman wolden

that with the heroes lie would

unscornlice, arna ne gymden.

shamelessly, of-honors not cared.

Þa aras hraðe, se ðe oft ræd ongeat,

Then arose quickly, he who often counsel perceived,

Loth on recede, eode lungre ut;

Loth in hall, went quickly out;

spræc þa ofer ealle æðelinga gedriht

spoke then over all of-princes host

sunu Arones, snytra gemyndig:

son of-Haran, of-wisdoms mindful:

“Her syndon inne unwemmed twa

“Here are inside unblemished two

dohtor mine: doð swa ic eow bidde

daughters my: do as I you ask

(ne can þara idesa owðer gieta

not knows of-the ladies either yet

þurh gebedscipe beorna neawest)

through bed-fellowship of-warriors nearness

ƿ geswicað þære synne. Ic eow sylle þa,

and cease from-the sin. I to-you give them,

ær ge sceonde wið gesceapu fremmen,

before you shame against nature commit,

ungifre yfel ylða bearnum.

harmful evil of-men to-children.

Onfoð þæm fæmnum, lætað frið agon

Receive the women, let peace have

2460

2465

2470

gistas mine, þa ic for gode wille

guests my, whom I before god will

gemundbyrdan, gif ic mot, for eow!"

protect, if I may, for you!"

Him þa seo mænigeo þurh gemæne word,

To-him then the multitude through common word,

2475 arlease cyn ʒswarode:

honorless kin answered:

"Þis þinceð gerisne ʒ riht micel,

"This seems fitting and right great,

þæt þu ðe aferige of þisse folcsceare.

that thou thyself remove from this nation.

þu þas werðeode wræccan laste

thou this nation of-exile on-track

freonda feascraft feorran gesohtest,

of-friends destitute from-afar soughtest,

2480 þine þearfende: wilt ðu, gif þu most,

thy needy: wilt thou, if thou mayst,

wesan usser her aldordema,

be our here chief-judge,

leodum lareow!" Þa ic on Lothe gefrægn

to-people teacher!" Then I on Lot learned

hæðne heremæcgas handum gripa,

beaten war-men with-bands seize,

faum folmum: him fylston wel

with-hostile hands: him helped well

2485 gystas sine ʒ hine of gromra þa

guests his and him from of-foes then

cuman arfæste clommum abrugdon

guests gracious clutches snatched

in under edoras ȝ þa ofstlice

in under dwellings and then speedily

anra gehwilcum ymbstandendra

of-ones on-each of-bystanders

folces Sodoma fæste forsæton

of-people of-Sodom firmly obstructed

heafodsiena: wearð eal here sona

head-sights: became all army soon

burhwarena blind; abrecaþ ne meahton

of-citizens blind; break not might

reðemode reced æfter gistum,

fierce-minded hall after guests,

swa hie fundedon, ac þær frome wæron

as they intended, but there bold were

godes spellbodan: hæfde gistmægen

of-god story-messengers: had guest-might

stiðe strengeo, styrnde swiðe

stiff strength, rebuked greatly

werode mid wite. Spræcon wordum þa

host with punishment. Spoke with-words then

fæle freoðoscealcas fægre to Lothe:

faithful peace-servants fairly to Lot:

“Gif þu sunu age oððe swæsne mæg

“If thou son have or own kinsman

oððe on þissum folcum freond ænigne

or among these peoples friend any

eac þissum idesum, þe we her on wliðað,

besides these ladies, which we here on look,

alæde of þysse leodbyrig, þa ðe leofe sien,

lead-out from this people-city, those who dear be,

2490

2495

2500

ofestum miclum 7 þin ealdor nere,

with-haste great and thy life save,

þy læs þu forweorðe mid þyssum wærlogan.

by-that less thou perish with these oath-breakers.

Unc hit waldend heht for wera synnum

To-us-two it ruler commanded for of-men sins

2505 Sodoma 7 Gomorra sweartan lige,

Sodom and Gomorrah to-black flame,

fyre gesyllan 7 þas folc slea,

to-fire give and these peoples slay,

cynn on ceastrum mid cwealmprea

kin in cities with death-terror

7 his torn wreca. ðære tide is

and his grief avenge. To-the time is

neah geþrunge. Gewit þu nergean þin

near pressed. Depart thou to-save thy

2510 feorh foldwege: þe is frea milde."

life on-earth-way: to-thee is lord gracious."

(lacuna)

Lot says he cannot flee so far on foot with the women and asks to take refuge in the little city of Zoar. The angels grant it and say they may not punish the sinners until he has brought his wife and children there, and Lot hurries them into Zoar. At sunrise God sends sulfur and fire from heaven on Sodom and Gomorrah, and the land around burns to ashes. Lot's wife looks back, and for disobeying the angels becomes an image of salt stone, standing there still until the day of judgment.

Him þa ædre Loth ȝswarode:

To-him then at-once Lot answered:

* * *

(lacuna)

“Ne mæg ic mid idesum aldornere mine

“Not may I with ladies life-refuge my

swa feor heonon feðegange

so far hence by-foot-journey

siðe gesecan. Git me sibblufan

in-journey seek. You-two to-me kin-love

ȝ freondscipe fægre cyðað,

and friendship fairly show,

treowe ȝ hylðo tiðiað me.

loyalty and favor grant me.

Ic wat heaburh her ane neah,

I know high-city here one near,

lytle ceastre: lyfað me þær

little city: allow me there

are ȝ reste, þæt we aldornere

mercy and rest, that we life-refuge

on Sigor up secan moten.

in Zoar up seek may.

2515

2520

Gif git þæt fæsten fyre willað

If you-two the fortress from-fire will

steape forstandan, on þære stowe we

steep protect, in the place we

gesunde magon sæles bidan,

sound may of-time await,

feorh generigan." Him þa freondlice

life save." To-him then friendly

2525 englas arfæste ʒswaredon:

angels gracious answered:

Þu scealt þære bene, nu þu ymb þa burh sprycst,

Thou shalt of-the request, now thou about the city speakest,

tiðða weorðan: teng recene to

granted become: hasten quickly to

þam fæstenne. Wit þe friðe healdað

the fortress. We-two thee with-peace hold

ʒ mundbyrde. Ne moton wyt

and protection. Not may we-two

2530 on wærlogum wrecan torn godes,

on oath-breakers avenge grief of-god,

swebban synnig cynn, ær ðon þu on Sægor þin

put-to-sleep sinful kin, before that thou into Zoar thy

bearn gelæde ʒ bryd somed."

children lead and bride together."

Þa onette Abrahames mæg

Then hastened of-Abraham kinsman

to þam fæstenne; feðe ne sparode

to the fortress; pace not spared

2535 eorl mid idesum, ac he ofstum forð

warrior with ladies, but he with-haste forth

lastas legde, oð þæt he gelædde

tracks laid, until that he led

bryd mid bearnum under burhlocan

bride with children under city-enclosure

in Sægor his. Þa sunne up,

in Zoar his. When sun up,

folca friðcandel furðum eode,

of-peoples peace-candle first went,

þa ic sendan gefrægn swegles aldor

then I send learned of-heaven prince

swefl of heofnum ȝ sweartne lig

sulfur from heavens and black flame

werum to wite, weallende fyr,

to-men as punishment, surging fire,

þæs hie on ærdagum drihten tyndon

because they in former-days lord provoked

lange þrage: him þæs lean forgeald

long time: to-them for-that reward repaid

gasta waldend. Grap heahþrea

of-spirits ruler. Grippd high-terror

on hæðencynn: hlynn wearð on ceastrum,

on heathen-kin: din was in cities,

cirm arleasra cwealmes on ore,

outcry of-honorless death at beginning,

laðan cynnes. Lig eall fornam,

of-hateful kin. Flame all took-away,

þæt he grenes fond goldburgum in,

that it of-green found gold-cities in,

swylce þær ymb utan unlytel dæl

likewise there about outside unsmall part

2540

2545

2550

sidre foldan geondsended wæs

of-wide earth overspread was

bryne ȝ brogan: bearwas wurdon

with-burning and terror: groves became

to axan ȝ to yslan, eorðan wæstma,

to ashes and to embers, of-earth of-fruits,

efne swa wide swa ða witelac

even so widely as the punishments

2555 reðe geræhton rum land wera.

fierce reached spacious land of-men.

Strudende fyr steapes ȝ geapes

Ravaging fire of-steep and of-spacious

swogende forswearh eall eador,

roaring swallowed all together,

þæt on Sodoma byrig secgas ahton

that in of-Sodom city men owned

ȝ on Gomorra: eall þæt god spilde

and in Gomorrah: all that god destroyed

2560 frea mid þy folce. Ða þæt fyrgebræc,

lord with the people. When the fire-crash,

leoda lifgedal Lothes gehyrde

of-peoples life-parting of-Lot heard

bryd on burgum, under bæc beseah

bride in cities, under back looked

wið þæs wælfylles. Us gewritu secgað,

toward the slaughter-fall. To-us writings say,

þæt heo on sealtstones sona wurde

that she into of-salt-stone soon became

2565 anlicnesse: æfre siððan

likeness: ever afterward

se monlica (þæt is mære spell)

the image that is famous story

stille wunode, þær hie strang befeat

still remained, where her strong seized

wite, þæs heo wordum wuldres þegna

punishment, because she to-words of-glory of-thanes

hyran ne wolde: nu sceal heard ȝ steap

obey not would: now shall hard and steep

on þam wicum wyrde bidan,

in the dwellings of-fate await,

drihtnes domes, hwonne dogora rim

of-lord of-judgment, when of-days number

woruld gewite. Ðæt is wundra sum,

world departs. That is of-wonders one,

þara þe geworhte wuldres aldor.

of-those which wrought of-glory prince.

2570

XXXVII · LOT'S DAUGHTERS

At dawn Abraham returns to where he spoke with God and sees deadly smoke rising from the earth. Pride and wine had made the people bold in sin and forgetful of God, so God sent fire on them. God remembers Abraham and saves his kinsman Lot. Lot, afraid to stay in the stronghold, leaves with his two daughters and lives many days in a cave on a hillside. The text is broken where the daughters go to his bed, the elder first; he is too drunk with wine to know it. Each bears a son, Moab and Ammon, from whom the Moabites and the Ammonites descend.

Him þa Abraham gewat ana gangan

Himself then Abraham went alone to-go

mid ærdæge, þæt he eft gestod,

at early-day, so-that he again stood,

2575

þær wordum ær wið his waldend spræc

where with-words before with his ruler spoke

frod frumgara. He geseah from foldan up

old patriarch. He saw from earth up

wide fleogan wælgrimne rec.

widely fly slaughter-grim smoke.

Hie þæs wlenco onwod 7 wingedrync,

Them of-that pride entered and wine-drinking,

2580 þæt hie firendæda to frece wurdon,

that they of-crime-deeds too greedy became,

synna þriste: soð ofergeaton,

of-sins bold: truth forgot,

drihtnes domas 7 hwa him dugeða forgeaf,

of-lord judgments and who to-them of-benefits gave,

blæd on burgum; forþon him brego engla

prosperity in cities; therefore to-them prince of-angels

wylmhatne lig to wræce sende.

surge-hot flame as vengeance sent.

2585 Waldend usser gemunde wærfæst þa

Ruler our remembered faithful then

Abraham arlice, swa he oft dyde,

Abraham graciously, as he often did,

leofne mannan, Loth generede,

dear man, Lot saved,

mæg þæs oðres, þa seo mænegeo forwearð.

kinsman of-the other, when the multitude perished.

Ne dorste þa dædrof hæle

Not dared then deed-brave hero

2590 for frean egesan on þam fæstenne

for of-lord terror in the fortress

leng eardigean, ac him Loth gewat

longer dwell, but himself Lot went

of byrig gangan 7 his bearn somed

from city to-go and his children together

wælstowe fyrr wic sceawian,

from-slaughter-place farther dwelling to-see,

oð þæt hie be hliðe heare dune

until that they by slope of-high hill

eorðscræf fundon: þær se eadega Loth,

earth-cave found: where the blessed Lot,

wærfæst wunode, waldende leof

faithful dwelt, to-ruler dear

dægrimes worn 7 his dohtor twa.

of-day-count multitude and his daughters two.

Hie dydon swa druncnum ***

They did so to-drunken (lacuna)

(lacuna)

eode seo yldre to ær on reste

went the elder to first into bed

heora bega fæder. Ne wiste blondenfeax,

of-them both father. Not knew gray-haired,

hwonne him fæmnan to ***

when him women to (lacuna)

*** bryde him bu wæron,

(lacuna) brides to-him both were,

on ferhðcofan fæste genearwod

in spirit-chamber firmly constrained

mode 7 gemynde, þæt he mægða sið

in-mind and memory, that he of-maidens journey

2595

2600

- 2605 wine druncen gewitan ne meahte.
with-wine drunk know not might.
 Idesa wurden eacne, eaforan brohtan
Ladies became pregnant, offspring brought
 willgesweostor on woruld, sunu
dear-sisters into world, sons
 heora ealdan fæder. Para æðelinga
to-their old father. Of-the princes
 modor oðerne Moab nemde,
mother one Moab named,
- 2610 Lothes dohter, seo on life wæs
of-Lot daughter, who in life was
 wintrum yldre; us gewritu secgeað,
in-winters elder; to-us writings say,
 godcunde bec, þæt seo gingre hire
divine books, that the younger her
 agen bearn Ammon hete.
own child Ammon called.
 Of þam frumgarum folca unrim,
From the patriarchs of-peoples countless-number,
- 2615 þrymfæste twa þeoda awocon:
glory-fast two nations arose:
 oðre para mægða Moabitare
one of-the tribes Moabites
 eorðbuende ealle hatað,
earth-dwellers all call,
 widmære cynn; oðre weras nemnað
wide-famed kin; other men name
 æðelinga bearn Ammonitare.
of-princes children Ammonites.

Abraham moves into the land of Abimelech and again says that Sarah is his sister. The king takes her. God comes to Abimelech in a dream and threatens him with death for taking another man's wife. Abimelech protests that he did not know. God tells him to return Sarah, since Abraham can pray for him. The king summons Abraham and reproaches him for bringing such guilt on his people.

Gewat him þa mid bryde broðor Arones

2620

Went himself then with bride brother of-Haran

under Abimelech æhte lædan

under Abimelech possessions to-lead

mid his hiwum. Hæleðum sægde,

with his household. To-heroes said,

þæt Sarra his sweostor wære,

that Sarah his sister were,

Abraham wordum, beaht his aldre þy:

Abraham with-words, protected his life thereby:

he wiste gearwe, þæt he winemaga,

2625

he knew readily, that he of-friend-kinsmen,

on folce lyt freonda hæfde.

among people few of-friends had.

Þa se þeoden his þegnas sende,

Then the prince his thanes sent,

heht bringan to him selfum * * *

commanded bring to him himself (lacuna)

Þa wæs ellþeodig oðre siðe

Then was foreign on-second time

wif Abrahames from were læded

2630

wife of-Abraham from husband led

on fremdes fæðm. Him þær fylste þa
into of-stranger embrace. Him there helped then

ece drihten, swa he oft dyde:
eternal lord, as he often did:

nergend usser com nihtes self,
savior our came by-night himself,

þær se waldend læg wine druncen.
where the ruler lay with-wine drunk.

2635 Ongan þa soðcýning þurh swefn spreca
Began then true-king through dream to-speak

to þam æðelinge 7 him yrre hweop:
to the prince and him angrily threatened:

“Þu Abrahames idese gename,
“Thou of-Abraham lady tookest,

bryde æt beorne; þe abregdan sceal
bride from warrior; from-thee snatch shall

for þære dæde deað of breostum
for the deed death from breast

2640 sawle þine!” Him symbolwerig
soul thy!” Him feast-weary

synna brytta þurh slæp oncwæð:
of-sins dispenser through sleep answered:

“Hwæt! þu æfre, engla þeoden,
“Lo! thou ever, of-angels prince,

þurh þin yrre wilt aldre lætan,
through thy anger wilt of-life deprive,

heah, beheopan, þære þe her leofað
high, cut-off, that-one who here lives

2645 rihtum þeawum, bið on ræde fæst
in-right customs, is in counsel firm

modgeþance ȝ him miltse to þe
in-mind-thought and for-himself mercy to thee

*** seceð? Me sægde ær
(lacuna) seeks? Me said before

þæt wif hire wordum selfa
the woman with-her words self

unfricendum, þæt heo Abrahames
to-unasking, that she of-Abraham

sweostor wære. Næbbe ic synne wið hie,
sister were. Not-have I sin with her,

facna ænig gefremed gena!”
of-crimes any committed yet!”

Him þa ædre eft ece drihten,
To-him then at-once again eternal lord,

sodfæst metod þurh þæt swefn oncwæð:
truth-fast ordainer through the dream answered:

“Agif Abrahame idese sine,
“Give-back to-Abraham lady his,

wif to gewearde, gif þu on worulde leng
wife into power, if thou in world longer

æðelinga helm aldres recce.
of-princes protector of-life care.

He is god ȝ gleaw, mæg self *** spreca,
He is good and wise, may himself (lacuna) speak,

geseon sweglcýning. Þu sweltan scealt
see heaven-king. Thou die shalt

mid feo ȝ mid feorme, gif ðu þam frumgaran
with property and with provisions, if thou to-the patriarch

bryde wyrnest: he abiddan mæg,
bride refusest: he pray-for may,

2650

2655

2660

gif he ofstum me ærenda wile

if he with-haste to-me errands will

þeawfæst 7 geþyldig þin abeodan,

virtuous and patient of-thee announce,

þæt ic þe lissa lifigendum giet

that I to-thee of-graces living yet

on dagum læte duguþa brucan

in days let of-benefits enjoy

2665 *since* gesundne." Ða slæpe tobrægd

of-treasure sound." Then from-sleep started

forht folces weard, heht him fetigean to

fearful of-people guardian, commanded him fetch to

sprecan sine; spedum sægde

counselors his; with-speed said

eorlum Abimeleh, egesan geðread,

to-warriors Abimelech, with-terror threatened,

waldendes word. Weras him ondredon

of-ruler word. Men for-themselves dreaded

2670 for þære dæde drihtnes handa

for the deed of-lord of-hand

sweng æfter swefne. Heht sylf cyning

stroke after dream. Commanded himself king

him þa Abraham to ofstum miclum.

him then Abraham to with-haste great.

Ða reordode rice þeoden:

Then spoke mighty prince:

"Mago Ebrea! þæs þu me wylle

"Son of-Hebrews! of-that thou me wilt

2675 wordum secgean: hu geworhte ic þæt,

with-words say: how deserved I that,

siððan þu usic under, Abraham, þine
since thou us under, Abraham, thy
 on þas eðelturf æhta læddest,
into this homeland-turf possessions leddest,
 þæt þu me þus swiðe searo renodest?
that thou for-me thus greatly trap preparedst?
 Þu ellþeodig usic woldest
Thou foreigner us wouldst
 on þisse folcsceare facne besyrwan,
in this nation with-deceit ensnare,
 synnum besmitan: sægdest wordum,
with-sins defile: saidst with-words,
 þæt Sarra þin sweostor wære,
that Sarah thy sister were,
 lices mæge; woldest laðlice
of-body kinswoman; wouldst hatefully
 þurh þæt wif on me wrohte alecgean,
through the woman on me guilt lay,
 ormæte yfel! We þe arlice
immense evil! We thee honorably
 gefeormedon ȝ þe freondlice
entertained and to-thee friendly
 on þisse werþeode wic getæhton,
in this nation dwelling assigned,
 land to lissum: þu us leanast nu,
land for graces: thou us repayest now,
 unfreondlice fremena þancast!"
unfriendly for-benefits thankest!"

2680

2685

Abraham explains that he feared being killed for Sarah in a foreign land. Abimelech returns Sarah with cattle and silver, offers Abraham any land he wishes, and assures Sarah she has no cause for shame. God had closed the wombs of Abimelech's household, and he heals them when Abraham prays. God then keeps his promise to Sarah, and she bears Isaac, whom Abraham circumcises a week after his birth.

2690 Abraham þa ʒswarode:

Abraham then answered:

“Ne dyde ic for facne ne for feondscipe

“Not did I for deceit nor for enmity

ne for wihte þæs ic þe wean uðe.

nor for anything because I to-thee woe wished.

Ac ic me, gumena baldor, guðbordes sweng

But I for-myself, of-men lord, of-war-board stroke

leodmagum feor lare gebearh.

from-people-kinsmen far by-teaching guarded.

2695 Siððan me se halga of hyrde frean,

Since me the holy-one from household of-lord,

mines fæder fyrn alædde,

of-my father long-ago led,

ic fela siððan folca gesohte,

I many afterward of-peoples sought,

wina uncuðra ʒ þis wif mid me,

of-friends unknown and this woman with me,

freonda feascaft: ic þæs færes a

of-friends destitute: I of-the danger ever

2700 on wenum sæt, hwonne me wraðra sum

in expectations sat, when me of-hostile-ones one

ellþeodigne aldre beheowe,

foreign of-life cut-off,

se ðe him þas idese eft agan wolde.

he who for-himself this lady afterward own would.

Forðon ic wigsmiðum wordum sægde,

Therefore I to-war-smiths with-words said,

þæt Sarra min sweostor wære,

that Sarah my sister were,

æghwær eorðan, þær wit earda leas

everywhere on-earth, where we-two of-dwellings lacking

mid wealandum winnan sceoldon.

with foreigners strive must.

Ic þæt ilce dreah on þisse eðyltyrf,

I that same practiced in this homeland-turf,

siððan ic þina, þeoden mæra,

since I thy, prince famous,

mundbyrde geceas: ne wæs me on mode cuð,

protection chose: not was to-me in mind known,

hwæðer on þyssum folce frean ælmihtiges

whether among this people of-lord almighty

egesa wære, þa ic her ærest com;

fear were, when I here first came;

forþon ic þegnum þinum dyrnde

therefore I from-thanes thy concealed

ȝ sylfum þe swiðost micle

and from-self thee most by-much

soðan spræce, þæt me Sarra

true speech, that to-me Sarah

bryde laste beddreste gestah."

of-bride on-track bed-rest ascended."

2705

2710

2715

Þa ongan Abimæleh Abraham swiðan

Then began Abimelech Abraham to-support

woruldgestreonum 7 him his wif ageaf:

with-world-treasures and to-him his wife gave-back:

sealde him to bote, þæs þe he his bryd genam,

gave to-him as compensation, of-that that he his bride took,

gangende feoh 7 glæd seolfor

walking cattle and bright silver

2720 7 weorcfeos. Spræc þa wordum eac

and of-work-cattle. Spoke then with-words also

to Abrahame æðelinga helm:

to Abraham of-princes protector:

“Wuna mid usic 7 þe wic geceos

“Dwell with us and for-thyself dwelling choose

on þissum lande, þær þe leofost sie,

in this land, where to-thee dearest be,

eðelstowe: þe ic agan sceal;

homeland-place: which I own shall;

2725 wes us fæle freond; we ðe feoh syllað.”

be to-us faithful friend; we to-thee wealth give.”

Cwæð þa eft raðe oðre worde

Said then again quickly with-other word

to Sarran sinces brytta:

to Sarah of-treasure dispenser:

“Ne þearf ðe on edwit Abraham settan,

“Not need thee in reproach Abraham set,

ðin freadrihten, þæt þu flettpaðas,

thy lord, that thou hall-paths,

2730 mæg ælfscieno, mine træde:

woman elf-bright, my trod:

ac him hygeteonan hwitan seolfre

but him heart-injury with-white silver

deope bete. Ne ceara incit duguða

deeply amend. Not care you-two of-benefits

of ðisse eðyltyrf ellor secan

from this homeland-turf elsewhere seek

winas uncuðe, ac wuniað her."

friends unknown, but dwell here."

Abraham fremede, swa hine his aldor heht,

2735

Abraham did, as him his lord commanded,

onfeng freondscipe be frean hæse,

received friendship by of-lord command,

lufum 7 lissum. He wæs leof gode:

with-loves and graces. He was dear to-god:

forðon he sibbe gesælig dreaht

therefore he of-peace blessed enjoyed

7 his scippende under sceade gefor,

and of-bis creator under shade went,

hleowfeðrum þeaht her, þenden lifde.

2740

with-shelter-wings covered here, while lived.

Þa gien wæs yrre god Abimelehe

Then yet was angry god with-Abimelech

for þære synne, þe he wið Sarrai

for the sin, which he against Sarah

7 wið Abrahame ær gefremede,

and against Abraham before committed,

þa he gedælde him deore twa,

when he separated from-him dear two,

wif 7 wæpned. He þæs weorc gehleat,

2745

woman and man. He for-that pain got,

frecne wite: ne meahton freo ne þeowe

terrible punishment: not might free nor slaves

heora bregoweardas bearnum agan,

their lord-guardians with-children have,

monrim mægeð, ac him þæt metod forstod

man-number maidens, but them that ordainer prevented

oð þæt se halga his hlaforde,

until that the holy-one for-his lord,

2750 Abraham ongan arra biddan

Abraham began of-favors pray

ecne drihten. Him engla helm

eternal lord. To-him of-angels protector

getigðode, tuddorsped onleac

granted, offspring-success unlocked

folccyninge freora ȝ þeowra,

to-people-king of-free and of-slaves,

wera ȝ wifa; let weaxan eft

of-men and of-women; let grow again

2755 heora rimgetel rodora waldend,

their number of-skies ruler,

ead ȝ æhta: ælmihtig wearð

wealth and possessions: almighty became

milde on mode, moncynnes weard

mild in mind, of-mankind guardian

Abimeleche, swa hine Abraham bæd.

to-Abimelech, as him Abraham asked.

Ða com feran frea ælmihtig

Then came traveling lord almighty

2760 to Sarrai, swa he self gecwæð:

to Sarah, as he himself said:

waldend usser hæfde wordbeot

ruler our had word-promise

leofum gelæsted, lifes aldor

to-dear-ones performed, of-life prince

eaforan ȝ idese. Abrahame woc

offspring and lady. to-Abraham arose

bearn of bryde, þone brego engla,

child from bride, whom prince of-angels,

ær ðy magotudre modor wære

before with-that offspring mother were

eacen be eorle, Isaac nemde.

pregnant by warrior, Isaac named.

Hine Abraham on his agene hand

Him Abraham on his own hand

beacen sette, swa him bebead metod,

sign set, as him commanded ordainer,

wuldortorht ymb wucan, þæs þe hine on woruld

glory-bright after week, of-that that him into world

to moncynne modor brohte.

to mankind mother brought.

2765

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Isaac grows. At a feast Sarah sees Ishmael playing in front of Abraham and demands that Hagar and her son be driven out, so that Ishmael will not share her own son's inheritance. Abraham is grieved, but God tells him to heed Sarah and promises to make Ishmael's kin a great people. Abraham sends the two away. Abimelech, seeing that God is with Abraham, asks him to swear lasting friendship to him and his people, and Abraham gives his pledge.

Cniht weox 7 þag, swa him cynde wæron

Boy grew and throve, as to-him natural were

æðele from yldrum. Abraham hæfde

nobilities from parents. Abraham had

wintra hunteontig, þa him wif sunu

of-winters hundred, when to-him wife son

on þanc gebær: he þæs ðrage bad,

in thanks bore: he for-that a-while waited,

2775 siððan him ærest þurh his agen word

since to-him first through his own word

þone dæg willan drihten bodode.

the day of-joy lord announced.

Þa seo wyrd gewearð, þæt þæt wif geseah

Then the event happened, that the woman saw

for Abrahame Ismael plegan,

before Abraham Ishmael play,

ðær hie æt swæsendum sæton butu

where they at meal sat both

2780 halig on hige 7 heora hiwan eall

holy in mind and their household all

druncon 7 drymdon. Þa cwæð drihtlecu mæg,

drank and rejoiced. Then said lordly woman,

bryd to beorne: “Forgif me, beaga weard,
bride to warrior: “Grant me, of-rings guardian,

min swæs frea! hat siðian
my own lord! command journey

Agar ellor ȝ Ismael

Hagar elsewhere and Ishmael

lædan mid hie. Ne beoð we leng somed

lead with her. Not are we longer together

willum minum, gif ic wealdan mot.

by-will my, if I rule may.

Næfre Ismael wið Isace,

Never Ishmael with Isaac,

wið min agen bearn yrfe dæleð

with my own child inheritance shares

on laste þe, þonne þu of lice

on track thee, when thou from body

aldor asendest.” Þa wæs Abrahame

life sendest.” Then was to-Abraham

weorce on mode, þæt he on wræc drife

painful in mind, that he into exile drive

his selfes sunu; þa com soð metod

his own son; then came true ordainer

freom on fultum: wiste ferhð guman

bold in help: knew spirit of-man

cearum on clommum. Cyning engla spræc

with-cares in clutches. King of-angels spoke

to Abrahame, ece drihten:

to Abraham, eternal lord:

“Læt þe aslupan sorge of breostum,

“Let for-thee slip-away sorrow from breast,

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modgewinnan ȝ mægeð hire,

mind-strife and woman obey,

bryde þinre. Hat butu aweȝ

to-bride thy. Command both away

Agar feran ȝ Ismael,

Hagar go and Ishmael,

2800 cniht of cyððe. Ic his cynn gedo

boy from homeland. I his kin make

brad ȝ bresne bearna tudre,

broad and mighty of-children with-offspring,

wæstmum spedig, swa ic þe wordum gehet."

in-fruits prosperous, as I to-thee with-words promised."

Ða se wer hyrde his waldende,

Then the man obeyed his ruler,

draf of wicum dreorigmod tu,

drove from dwellings sad-minded two,

2805 idese of earde ȝ his agen bearn.

lady from homeland and his own child.

"Sweotol is ȝ gesene, þæt þe soð metod

"Clear is and seen, that with-thee true ordainer

on gesiððe is, swegles alдор,

in company is, of-heaven prince,

se ðe sigor seleð snytrum mihtum

he who victory gives wisely with-mights

ȝ þin mod trymeð ***

and thy mind strengthens (lacuna)

2810 godcundum gifum. Forðon ðe giena speow,

with-divine gifts. Therefore for-thee yet succeeded,

þæs þu wið freond oððe feond fremman ongunne

what thou toward friend or foe perform began

wordum oððe dædum. Waldend scufeð

with-words or deeds. Ruler pushes

frea forðwegas folmum sinum

lord forth-ways with-bands his

willan þinne: þæt is wide cuð

will thy: that is widely known

burhsittendum. Ic þe bidde nu,

to-city-dwellers. I thee ask now,

wine Ebrea, wordum minum,

friend of-Hebrews, with-words my,

þæt þu tilmodig treowa selle

that thou good-minded pledges give

wæra þina, þæt þu wille me

of-covenants thine, that thou wilt to-me

wesan fæle freond fremena to leane,

be faithful friend of-benefits as reward,

þara þe ic to duguðum ðe gedon hæbbe,

of-those which I as benefits to-thee done have,

siððan þu feascaft feorran come

since thou destitute from-afar camest

on þas werpeode wræccan laste.

into this nation of-exile on-track.

Gyld me mid hyldo, þæt ic þe hneaw ne wæs

Repay me with favor, that I to-thee stingy not was

landes ⁊ lissa. Wes þissum leodum nu

of-land and of-graces. Be to-these peoples now

⁊ mægburge minre arfæst,

and to-kindred my gracious,

gif þe alwalda ure drihten

if thee all-ruler our lord

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scirian wille, se ðe gesceapu healdeð,

appoint will, he who destinies holds,

þæt þu randwigum rumor mote

that thou to-shield-warriors more-widely may

on ðisse folcsceare frætwa dælan,

in this nation treasures deal,

2830 modigra gestreon, mearce settan.”

of-proud-ones treasure, borders set.”

Ða Abraham Abimelehe

Then Abraham to-Abimelech

wære sealde, þæt he wolde swa.

pledge gave, that he would so.

XLI · THE SACRIFICE OF ISAAC

Abraham settles in Beersheba and builds an altar. God tests him: he must offer Isaac on a high hill. He sets out at dawn with two servants and his son. On the third day he climbs the hill with Isaac, who carries the wood and asks where the offering is. He builds the pyre, binds his son, and grips his sword. An angel stops him, and he sacrifices a ram caught in the brambles.

Siððan wæs se eadega eafora Pares

Afterward was the blessed offspring of-Terah

in Filistea folce eardfæst,

among of-Philistines people settled,

2835 leod Ebrea lange þrage,

prince of-Hebrews long time,

feascaft mid fremdum. Him frea engla

destitute among strangers. To-him lord of-angels

wic getæhte, þæt weras hatað,

dwelling assigned, which men call,

burhsittende Bersabea lond.

city-dwellers of-Beersheba land.

Ðær se halga heah steap reced,

There the holy-one high steep hall,

burh timbrede 7 bearo sette,

city built and grove planted,

weobedd worhte 7 his waldende

altar built and to-his ruler

on þam glædstede gild onsægte

on the fire-place offering sacrificed

lac geneahe, þam þe lif forgeaf

gifts abundantly, to-him who life gave

gesælglic swegle under.

blessed sky under.

Ða þæs rinces se rica ongan

Then of-the warrior the mighty-one began

cyning costigan, cunnode georne,

king to-test, tried eagerly,

hwilc þæs æðelinges ellen wære,

what of-the prince courage were,

stiðum wordum, spræc him stefne to:

with-stern words, spoke him with-voice to:

“Gewit þu ofestlice, Abraham, feran,

“Depart thou hastily, Abraham, to-travel,

lastas lecgan 7 þe læde mid

tracks lay and thee lead with

þin agen bearn. Þu scealt Isaac me

thy own child. Thou shalt Isaac to-me

onsecgan, sunu ðinne sylf to tibre.

sacrifice, son thy thyself as offering.

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Siððan þu gestigest steape dune,

When thou climbest steep bill,

hrincg þæs hean landes, þe ic þe heonon getæce,

ring of-the high land, which I to-thee hence shew,

2855 up þinum agnum fotum: þær þu scealt ad gegærwan,

up with-thy own feet: there thou shalt pyre prepare,

bælfyr bearne þinum ȝ blotan sylf

funeral-fire for-child thy and sacrifice thyself

sunu mid sweordes ecge ȝ þonne sweartan lige

son with of-sword edge and then with-black flame

leofes lic forbærnan ȝ me lac bebeodan."

of-dear-one body burn-up and to-me offering present."

Ne forsæt he þy siðe, ac sona ongann

Not delayed he the journey, but soon began

2860 fýsan to fore: him wæs frean engla

hasten to going: to-him was of-lord of-angels

word ondrysne ȝ his waldend leof.

word terrible and his ruler dear.

Þa se eadga Abraham sine

Then the blessed Abraham his

nihtreste ofgeaf: nalles nergendes

night-rest gave-up: not-at-all of-savior

hæse wiðhogode, ac hine se halga wer

command disregarded, but himself the holy man

2865 gyrde grægan sweorde, cyðde, þæt him gasta weardes

girded with-gray sword, showed, that for-him of-spirits of-guardian

egesa on breostum wunode. Ongan þa his esolas bætān

fear in breast dwelt. Began then his asses bridle

gamolferhð goldes brytta, heht hine geonge twegen

old-spirited of-gold dispenser, commanded him young two

men mid siðian: mæg wæs his agen þridda

men with journey: kinsman was his own third

⁊ he feorða sylf. Ða he fus gewat

and he fourth himself. Then he eager went

from his agenum hofe Isaac lædan,

from his own dwelling Isaac to-lead,

bearn unweaxen, swa him bebead metod;

child ungrown, as him commanded ordainer;

efste þa swiðe ⁊ onette

hurried then greatly and hastened

forð foldwege, swa him frea tæhte

forth on-earth-way, as him lord showed

wegas ofer westen, oð þæt wuldortorht

ways over wilderness, until that glory-bright

dæges þriddan up ofer deop wæter

of-day third up over deep water

ord aræmde. Ða se eadega wer

point raised. Then the blessed man

geseah hlifigan hea dune,

saw tower high hill,

swa him sægde ær swegles aldor.

as to-him said before of-heaven prince.

Ða Abraham spræc to his ombihtum:

Then Abraham spoke to his servants:

“Rincas mine! Restað incit her

“Warriors my! Rest you-two here

on þissum wicum. Wit eft cumað,

in these dwellings. We-two again come,

siððan wit ærende uncer twega

when we-two errand of-us two

2870

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gastcyninge agifen habbað.”

to-spirit-king delivered have.”

Gewat him þa se æðeling 7 his agen sunu

Went himself then the prince and his own son

2885 to þæs gemearces, þe him metod tæhte,

to the boundary, which him ordainer showed,

wadan ofer wealdas; wudu bær sunu,

to-wade over forests; wood bore son,

fæder fyr 7 sweord. Ða þæs fricgean ongann

father fire and sword. Then of-that ask began

wer wintrum geong wordum Abraham:

man in-winters young with-words Abraham:

“Wit her fyr 7 sweord, frea min, habbað:

“We-two here fire and sword, lord my, have:

2890 hwær is þæt tiber, þæt þu torht gode

where is the offering, that thou bright to-god

to þam brynegielde bringan þencest?”

for the burnt-offering bring intendest?”

Abraham maðelode (hæfde on an gehogod,

Abraham spoke had at once resolved,

þæt he gedæde, swa hine drihten het):

that he would-do, as him lord commanded:

“Him þæt soðcyning sylfa findeð,

“For-himself that true-king himself finds,

2895 moncynnes weard, swa him gemet þinceð.”

of-mankind guardian, as to-him fitting seems.”

Gestah þa stiðhydig steape dune

Climbed then resolute steep hill

up mid his eaforan, swa him se eca bebead,

up with his offspring, as him the eternal-one commanded,

þæt he on hrofe gestod hean landes
until he on roof stood of-high land

on þære *** þe him se stranga to,
in the (lacuna) which him the strong-one to,

wærfæst metod wordum tæhte.

2900

faithful ordainer with-words showed.

Ongan þa ad hladan, æled weccan

Began then pyre load, fire awaken

ȝ gefeterode fet ȝ honda

and fettered feet and hands

bearne sinum ȝ þa on bæl ahof

on-child his and then onto pyre raised

Isaac geongne ȝ þa ædre gegrap

Isaac young and then at-once gripped

sweord be gehiltum: wolde his sunu cwellan

2905

sword by hilts: would his son kill

folmum sinum, fyre sencan

with-hands his, in-fire sink

mæges dreore. Ða metodes ðegn,

of-kinsman with-blood. Then of-ordainerthane,

ufan engla sum Abraham hlude

from-above of-angels one Abraham loudly

stefne cygde. He stille gebad

with-voice called. He still awaited

ares spræce ȝ þam engle oncwæð.

2910

of-messenger speech and to-the angel answered.

Him þa ofstum to ufan of roderum

Him then with-haste to from-above from skies

wuldorgast godes wordum mælde:

glory-spirit of-god with-words spoke:

“Abraham leofa! Ne sleah þin agen bearn,

“Abraham dear! Not slay thy own child,

ac þu cwicne abregd cniht of ade,

but thou alive snatch boy from pyre,

2915 eaforan þinne. Him an wuldres god.

offspring thy. To-him grants of-glory god.

Mago Ebreā! þu medum scealt

Son of-Hebrews! thou rewards shalt

þurh þæs halgan hand heofoncyniges

through of-the holy hand of-heaven-king

soðum sigorleanum selfa onfon,

with-true victory-rewards thyself receive,

ginfæstum gifum: þe wile gasta weard

with-ample gifts: thee will of-spirits guardian

2920 lissum gyldan, þæt þe wæs leofre his

with-graces repay, because to-thee was dearer his

sibb 7 hyldo þonne þin sylfes bearn.”

peace and favor than thy own child.”

Ad stod onæled. Hæfde Abrahame

Pyre stood kindled. Had to-Abraham

metod moncynnes, mæge Lothes,

ordainer of-mankind, to-kinsman of-Lot,

breost geblissad, þa he him his bearn forgeaf,

breast gladdened, when he to-him his child gave,

2925 Isaac cwicne. Ða se eadega bewlat

Isaac alive. Then the blessed looked

rinc ofer exle 7 him þær rom geseah

warrior over shoulder and for-himself there ram saw

unfeor þanon ænne standan

not-far thence one stand

broðor Arones, brembrum fæstne.

brother of-Haran, in-brambles fast.

Ðone Abraham genam ȝ hine on ad ahof

It Abraham took and it onto pyre raised

ofestum miclum for his agen bearn,

with-haste great for his own child,

abrægd þa mid þy bille, brynegield onhread

drew then with the sword, burnt-offering adorned

reccendne weg rommes blode,

smoking altar of-ram with-blood,

onbleot þæt lac gode, sægde leana þanc

sacrificed the offering to-god, said of-rewards thanks

ȝ ealra þara *** þe he him sið ȝ ær

and of-all those (lacuna) which he to-him late and early

gifena drihten forgifen hæfde.

of-gifts lord given had.

2930

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Exodus

The poet tells of Moses, whose laws offer eternal counsel to all who hear. God honored him in the wilderness, gave him power over Pharaoh, and told him how the world was made and his own name. God kills Egypt's firstborn in one night, and the land fills with mourning as its idols fall. Moses then leads the Israelites by narrow, unknown paths past hostile peoples.

Hwæt! we feor ȝ neaħ gefrigen habað

Lo! we far and near heard have

ofer middangeard Moyses domas

over middle-earth of-Moses judgments

wræclico wordriht weras cneorissum,

wondrous word-laws of-men to-kindreds,

in uprodor eadigra gehwam

in up-sky of-blessed to-each

æfter bealusiðe bote lifes,

after bale-journey reward of-life,

lifigendra gehwam langsumne ræd,

of-living to-each long-lasting counsel,

hæleðum secgan; gehyre se ðe wille!

to-heroes to-tell; hear he who will!

Ðone on westenne weroda drihten,

Him in wilderness of-hosts lord,

sodfæst cyning mid his sylfes miht

truth-fast king with his own might

gewyrðode ȝ him wundra fela

honored and to-him of-wonders many

ece alwalda in æht forgeaf.

eternal all-ruler into power gave.

5

10

He wæs leof gode, leoda aldor,

He was dear to-god, of-peoples prince,

horsc 7 hreðergleaw herges wisa,

quick and heart-wise of-army leader,

freom folctoga. Faraones cyn,

bold people-leader. of-Pharaoh kin,

15 godes andsacan gyrdwite band,

of-god adversary with-rod-punishment bound,

þær him gesealde sigora waldend

where to-him gave of-victories ruler

modgum magoræswum his maga feorh,

to-proud kinsman-leaders of-his kinsmen life,

onwist eðles Abrahames sunum.

dwelling of-homeland of-Abraham to-sons.

Heah wæs þæt handlean 7 him hold frea,

High was the hand-reward and to-him gracious lord,

20 gesealde wæpna geweald wið wraðra gryre:

gave of-weapons power against of-hostile-ones terror:

ofercom mid þy campe cneomaga fela,

overcame with the battle of-kinsmen many,

feonda folcricht. Ða wæs forma sið,

of-foes people-right. Then was first time,

þæt hine weroda god wordum nægde,

that him of-hosts god with-words addressed,

þær he him gesægde soðwundra fela,

where he to-him told of-true-wonders many,

25 hu þas woruld worhte witig drihten,

how this world made wise lord,

eorðan ymbhwyrft 7 uprodor

of-earth circuit and up-sky

gesette sigerice, 7 his sylfes naman,
established victory-mighty, and his own name,

ðone ylðo bearn ær ne cuðon,
which of-men children before not knew,

frod fædera cyn, þeah hie fela wiston.
wise of-fathers kin, though they much knew.

Hæfde he þa geswiðed soðum cræftum
Had he then strengthened with-true powers

7 gewurðodne werodes aldor,
and honored of-host prince,

Faraones feond on forðwegas,
of-Pharaoh foe on forth-ways,

þa wæs iu gere ealdum witum
when was formerly year with-old punishments

deaðe gedrenced drihtfolca mæst:
with-death drenched of-nations greatest:

hordwearda hryre heaf wæs geniwad,
of-board-guardians fall lament was renewed,

swæfon seledreamas since berofene;
slept ball-joys of-treasure bereft;

hæfde mansceaðan æt middere niht
had crime-barmers at middle night

frecne gefylled, frumbearna fela,
terribly felled, of-first-born many,

abrocene burhweardas: bana wide scrað,
broken city-guardians: slayer widely strode,

lað leodhata. Land drysmyde
hateful people-bater. Land grew-dark

deadra hræwum: dugoð forð gewat,
of-dead with-corpses: host forth departed,

30

35

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wop wæs wide, worulddreama lyt.

weeping was widely, of-world-joys little.

Wæron hleahorsmiðum handa belocene,

Were for-laughter-smiths hands locked,

alyfed laðsið leode gretan,

allowed hateful-journey people to-greet,

45 folc ferende: feond wæs bereafod,

people traveling: fiend was despoiled,

hergas on helle. Heofon þider becom,

idols in hell. Heaven thither came,

druron deofolgyld. Dæg wæs mære

fell devil-idols. Day was glorious

ofer middangeard, þa seo mengeo for,

over middle-earth, when the multitude went,

swa þæs fæsten dreah fela missera

so of-that confinement endured many of-half-years

50 ealdwerige Egypta folc,

old-accursed of-Egyptians people,

þæs þe hie wideferð wyrnan þohton

because that they forever refuse thought

Moyse magum, gif hie metod lete,

to-Moses to-kinsmen, if them ordainer let,

onlangne lust leofes siðes.

long desire of-dear journey.

Fyrd wæs gefysed, from se ðe lædde,

Army was hastened, bold he who led,

55 modig magoræswa mægburh heora.

proud kinsman-leader kindred their.

Oferfor he mid þy folce fæstena worn,

Crossed he with the people of-fastnesses multitude,

land ȝ leodweard laðra manna,
land and people-rule of-hateful men,
 enge anpaðas, uncuð gelad,
narrow single-paths, unknown way,
 oð þæt hie on Guðmyrce gearwe bæron;
until that they on War-borderers gear bore;
 wæron land heora lyfthelme beþeapt,
were lands their with-air-helm covered,
 mearchofu morheald: Moyses ofer þa
border-dwellings moor-sloping: Moses over them
 fela meoringa fyrde gelædde.
many of-obstacles army led.

60

XLIII · THE PILLAR OF CLOUD

After two nights Moses has the army camp near Etham. They march north, past the sun-scorched lands of the Ethiopians. God protects the people from the burning heat by spreading a cloud over them like a sail, whose rigging no man could see. At the third camp the whole army sees the cloud and the fire going before them. At dawn trumpets sound, and the host moves on behind the cloud.

Heht þa ymb twa niht tirfæstne hæleð,
Commanded then after two nights glory-fast hero,
 siððan hie feondum oðfaren hæfdon,
after they from-foes escaped had,
 ymbwicigean werodes beahrtme,
encamp of-host with-clamor,
 mid ælfere Æthanes byrig,
with whole-army of-Etham city,
 mægnes mæste mearclandum on.
of-host greatest border-lands in.

65

- Nearwe genyddon on norðwegas,
Narrowly forced onto north-ways,
 wiston him be suðan Sigelwara land,
knew for-them by south of-Ethiopians land,
- 70 forbærned burhhleoðu, brune leode
burned city-slopes, brown people
 hatum heofoncolum. Þær halig god
with-hot heaven-coals. There holy god
 wið færbyrne folc gescylde,
against sudden-burning people shielded,
 bælc eferbrædde byrnendne heofon,
with-canopy overspread burning heaven,
 halgan nette hatwendne lyft.
with-holy net hot air.
- 75 Hæfde wederwolcen widum fæðmum
Had weather-cloud with-wide embraces
 eorðan 7 uprodor efne gedæled,
earth and up-sky evenly divided,
 lædde leodwerod: ligfyr adranc,
led people-host: flame-fire quenched,
 hate heofontorht. Hæleð wafedon,
hot heaven-bright. Heroes marveled,
 drihta gedrymost. Dægscealdes hleo
of-hosts most-joyful. Of-day-shield shelter
- 80 wand ofer wolcnum: hæfde witig god
wound over clouds: had wise god
 sunnan siðfæt segle ofertolden,
of-sun course with-sail covered,
 swa þa mæstrapas men ne cuðon
so the mast-ropes men not knew

ne ða seglrode geseon meahton

nor the sail-yard see might

eorðbuende ealle cræfte,

earth-dwellers with-all skill,

hu afæstnod wæs feldhusa mæst.

how fastened was of-field-houses greatest.

Siððan he mid wuldre geweorðode

After he with glory honored

þeodenholde, þa wæs þridða wic

lord-loyal, then was third camp

folce to frofre: fyrð eall geseah,

to-people as comfort: army all saw,

hu þær hlifedon halige seglas,

how there towered holy sails,

lyftwundor leoht; leode ongeton,

air-wonder bright; people perceived,

dugoð Israhela, þæt þær drihten cwom,

host of-Israelites, that there lord came,

weroda drihten wicsteal metan.

of-hosts lord camp-place to-measure.

Him beforan foran fyr ȝ wolcen

Them before went fire and cloud

in beorhtrodor, beamas twegen,

in bright-sky, beams two,

þara æghwæðer efngedælde

of-which each equally-shared

heahþegnunga haliges gastes,

high-services of-holy spirit,

deormodra sið dagum ȝ nihtum.

of-brave-minded journey by-days and nights.

85

90

95

Þa ic on morgen gefrægn modes rofan

Then I at morning learned of-mind brave

hebban herebyman hludan stefnum

raise war-trumpets with-loud voices

100 wuldres woman. Werod eall aras,

of-glory sound. Host all arose,

modigra mægen, swa him Moyses bebead,

of-proud-ones might, as them Moses commanded,

mære magoræswa metodes folce,

famous kinsman-leader of-ordainer to-people,

fus fyrdgetrum: forð gesawon

eager army-troop: forth saw

lifes latþeow liftweg metan.

of-life leader life-way measure.

105 Segl siðe weold, sæmen æfter

Sail journey ruled, seamen after

foron flodwege; folc wæs on salum:

went on-flood-way; people was in joy:

XLIIII • THE PILLAR OF FIRE

Every evening a second wonder appears, a pillar of fire that shines over the camp so that the terror of the desert cannot overcome them. It would burn the host if they disobeyed Moses. The army marches until the sea blocks its way, and makes its fourth camp by the Red Sea. There news comes that their old oppressors are pursuing them.

Hlud herges cyrm. Heofonbeacen astah

Loud of-army outcry. Heaven-beacon rose

æfena gehwam, oðer wundor:

of-evenings on-each, second wonder:

sylic æfter sunnan setlade beheold

strange after of-sun setting-course held

ofer leodwerum lige scinan,

over people-men with-flame shine,

byrnende beam. Blace stodon

burning beam. Bright stood

ofer sceotendum scire leoman,

over shooters shining lights,

scinon scyldhreoðan, sceado swiðredon:

shone shield-covers, shadows vanished:

neowle nihtscuwan neah ne mihton

deep night-shadows near not might

heolstor ahydan. Heofoncandel barn:

darkness bide. Heaven-candle burned:

niwe nihtweard nyde sceolde

new night-guard of-necessity should

wician ofer weredum, þy læs him westengryre

encamp over hosts, by-that less them desert-terror

har hæð, holmegum wederum

gray heath, with-sea-like storms

o ferclamme ferhð getwæfde.

ever with-sudden-clutch spirit hindered.

Hæfde foregenga fyrene loccas,

Had forerunner fiery locks,

blace beamas, bellegsan hweop

bright beams, fire-terror threatened

in þam herepreate, hatan lige,

in the army-host, with-hot flame,

þæt he on westenne werod forbærnde,

that he in wilderness host would-burn,

110

115

120

nymðe hie modhwate Moyses hyrde.

unless they bold-minded Moses obeyed.

125 Scean scir werod, scyldas lixton;

Shone bright host, shields gleamed;

gesawon randwigan rihte stræte,

saw shield-warriors straight road,

segn ofer sweoton, oð þæt sæfæsten

banner over troops, until that sea-fastness

landes æt ende leodmægne forstod,

of-land at end to-people-might stood-against,

fus on forðweg. Fyrdwic aras,

eager on forth-way. Army-camp arose,

130 wyrpton hie werige; wiste genægdon

refreshed themselves weary; with-food approached

modige meteþegnas hyra mægen beton.

proud food-thanes their strength restored.

Bræddon æfter beorgum, siððan byme sang,

Spread over hills, after trumpet sang,

flotan feldhusum: þa wæs feorðe wic,

sailors with-field-houses: then was fourth camp,

randwigena ræst be þan readan sæ.

of-shield-warriors rest by the red sea.

135 Ðær on fyrd hyra færsPELL becwom,

There on army their sudden-tidings came,

oht inlende: egsan stoda,

pursuit native: terrors stood,

wælgryre weroda. Wræcmon gebad

slaughter-terror of-hosts. Exile awaited

laðne lastweard, se ðe him lange ær

hateful track-guard, he who them long before

eðlleasum ohtnied gescraf,

to-homeless persecution-need decreed,

wean witum fæst: wære ne gymdon,

woe with-punishments fast: covenant not heeded,

ðeah þe se yldra cyning ær ge ***

though that the elder king before ge- (lacuna)

140

XLV · PHARAOH'S ARMY

The Egyptians forget all that went before, break their covenant, and pursue the Israelites to make them pay in blood for the success God gave them on their journey of destruction. The Israelites despair when they see Pharaoh's army approach with banners, spears, and trumpets, while birds of prey and wolves wait for the slaughter. Pharaoh rides with two thousand chosen nobles and a host of thousands, meaning to destroy Israel at dawn. An angel keeps the two armies apart through the night. Before dawn Moses has the trumpets sound, and the Israelites form twelve troops, each of fifty companies a thousand strong, leaving out the boys and the old men, and wait under the raised banner for sunrise.

Ða wearð yrfeweard ingefolca,

Then became heir of-native-peoples,

manna æfter maðmum, þæt he swa miceles geðah:

of-men after treasures, so-that he so much throve:

ealles þæs forgeton, siððan grame wurden

of-all that forgot, after hostile became

Egypta cyn ymb anwig,

of-Egyptians kin about single-combat,

ða heo his mægwinum morðor fremedon,

when they to-bis kin-friends murder committed,

wroht berenedon, wære fræton.

strife contrived, covenant devoured.

145

Wæron heaðowylmas heortan getenge,

Were war-surges to-heart pressing,

mihtmod werā manum treowum:

violent-mood of-men with-wicked pledges:

150 woldon hie þæt feorhlean facne gyldan,

would they the life-reward with-treachery repay,

þætte he þæt dægweorc dreore gebohte,

that he the day-work with-blood bought,

Moyses leode, þær him mihtig god

of-Moses people, where to-him mighty god

on ðam spildside spede forgefe.

on the destruction-journey success gave.

Ða him eorla mod ortrywe wearð,

Then to-them of-warriors mind despairing became,

155 siððan hie gesawon of suðwegum

after they saw from south-ways

fyrð Faraonis forð ongangen,

army of-Pharaoh forth approach,

oferholt wegan, eored lixan,

shield-wood bear, troop gleam,

(garas trymedon, guð hwearfode,

spears prepared, battle moved-about,

blicon bordhreodan, byman sungon)

gleamed shield-covers, trumpets sang

160 þufas þunian, þeod mearc tredan.

banners stand-out, people border tread.

On hwæl hreopon herefugolas,

In circling screamed war-birds,

hildegrædige; * * *

battle-greedy; (lacuna)

deawigfedere ofer drihtneum,

dewy-feathered over corpses,

wonn wælceasega. Wulfas sungon

dark slaughter-chooser. Wolves sang

atol æfenleoð ætes on wenan,

terrible evening-song of-food in hope,

carleasan deor, cwyldrof beodan

careless beasts, death-bold announced

on laðra last leodmægnes ful,

on of-hateful-ones track of-people-host fall,

hreopon mearcweardas middum nihtum:

cried border-guards at-middle nights:

fleah fæge gast, folc wæs gehæged.

fled doomed spirit, people was hemmed-in.

Hwilum of þam werode wlance þegnas

At-times from the host proud thanes

mæton milpaðas meara bogum.

measured mile-paths of-horses on-shoulders.

Him þær segncyning wið þone segn foran,

Them there banner-king by the banner before,

manna þengel mearcþreate rad;

of-men prince with-border-host rode;

guðweard gumena grimhelm gespeon,

war-guardian of-men masked-helm fastened,

cyning cinberge (cumbol lixton)

king cheek-guard banners gleamed

wiges on wenum, wæhlencan sceoc,

of-war in expectations, slaughter-mail shook,

het his hereciste healdan georne

commanded his war-band bold eagerly

165

170

175

fæst fyrdgetrum. Feond onsegon

fast army-troop. Foes beheld

laðum eagan landmanna cyme.

with-hateful eyes of-natives coming.

180 Ymb hine wægon wigend unforhte,

Around him moved warriors unafraid,

hare heorawulfas hilde gretton,

gray sword-wolves battle greeted,

þurstige þræcwiges, þeodenholde.

thirsty of-violent-war, lord-loyal.

Hæfde him alesen leoda dugeðe

Had for-himself chosen of-peoples host

tireadigra twa þusendo,

of-glory-blessed two thousands,

185 þæt wæron cyningas 7 cneowmagas,

those were kings and kinsmen,

on þæt eade riht æðelum deore;

by the old right in-nobility dear;

forðon anra gehwylc ut alædde

therefore of-ones each out led

wæpnedcynnnes wigan æghwylcne,

of-male-kind warrior each,

þara þe he on ðam fyrste findan mihte.

of-those whom he in the time find might.

190 Wæron inge men ealle ætgædere

Were native men all together

cyningas on corðre: cuð oft gebad

kings in troop: known often awaited

horn on heape, to hwæs hægstealdmen,

horn in host, to what young-men,

guðþreat gumena gearwe bæron.

war-troop of-men gear bore.

Swa þær eorþ werod ec anlæddon,

So there dark host also led-on,

lað æfter laðum leodmægnes worn

hateful after hateful-ones of-people-host multitude

195

þusendmælum, þider wæron fuse:

by-thousands, thither were eager:

hæfdon hie gemynted to þam mægenheapum

had they intended with the main-hosts

to þam ærdæge Israhela cynn

at the dawn of-Israelites kin

billum abreotan on hyra broðorgyld.

with-swords destroy in their brother-vengeance.

Forþon wæs in wicum wop up ahafen,

Therefore was in camps weeping up raised,

200

atol æfenleoð. Egesan stodon,

terrible evening-song. Terrors stood,

weredon wælnet, þa se woma cwom,

wore slaughter-nets, when the noise came,

flugon frecne spel: feond wæs anmod,

flew terrible tidings: foe was one-minded,

werud wæs wigblac, oð þæt wlance forsceaf

host was war-bright, until that proud-ones thrust-back

mihtig engel, se ða menigeo beheold,

mighty angel, who the multitude guarded,

205

þæt þær gelaðe mid him leng ne mihton

so-that there foes with them longer not might

geseon tosomne: sið wæs gedæled.

see together: journey was divided.

Hæfde nydfara nihtlangne fyrst,

Had fugitive night-long respite,

þeah ðe him on healfa gehwam hettend seomedon,

though that them on of-sides each enemies lurked,

210 mægen oððe merestream: nahton maran hwyrft,

host or sea-stream: not-had greater escape,

wæron orwenan eðelrihtes,

were despairing of-homeland-right,

sæton æfter beorgum in blacum reafum

sat along hills in bright garments

wean on wenum. Wæccende bad

of-woe in expectations. Watching waited

eall seo sibgedriht somod ætgædere

all the kin-host jointly together

215 maran mægenes, oð Moyses bebead

of-greater might, until Moses commanded

eorlas on uhttid ærnum bemum

warriors at dawn-time with-brazen trumpets

folc somnigean, frecan arisan,

people gather, warriors arise,

habban heora hlencan, hycgan on ellen,

have their mail-coats, think on courage,

beran beorht searo, beacnum cigean

bear bright armor, with-signals call

220 sweot sande near: snelle gemundon

troop to-sand nearer: quick remembered

weardas wigleoð. Werod wæs gefysed:

guards war-song. Host was hastened:

brudon ofer burgum (byman gehyrdon)

moved over hills trumpets heard

flotan feldhusum. Fyrd wæs on ofste,

sailors in-field-houses. Army was in haste,

siððan hie getealdon wið þam teonhete

after they counted against the harm-hate

on þam forðherge feðan twelfe

in the vanguard foot-troops twelve

mode rofa; mægen wæs onhrered.

in-mind brave; might was stirred.

Wæs on anra gehwam æðelan cynnes

Was in of-ones each of-noble kin

alesen under lindum leoda duguðe

chosen under shields of-peoples host

on folcgetæl fiftig cista;

in people-count fifty companies;

hæfde cista gehwilk cuðes werodes

had of-companies each of-known host

garberendra, guðfremmendra

of-spear-bearers, of-war-doers

X. hund geteled tireadigra.

ten hundred counted of-glory-blessed.

Þæt wæs wiglic werod: wace ne gretton

That was warlike host: weak-ones not greeted

in þæt rincgetæl ræswan herges,

into the man-count leaders of-army,

þa þe for geoguðe gyt ne mihton

those who for youth yet not might

under bordhreoðan breostnet wera

under shield-cover breast-net of-men

wið flane feond folmum werigean

against arrow foe with-hands defend

225

230

235

- ne him bealubenne gebiden hæfdon
nor for-themselves evil-wound suffered had
- ofer linde lærig, licwunde swor,
over shield edge, body-wound grievous,
- 240 gylpplegan gares. Gamele ne moston,
boast-play of-spear. Old-ones not might,
- hare heaðorincas hilde onþeon,
gray battle-warriors in-battle prosper,
- gif him modheapum mægen swiðrade:
if for-them in-mind-troops strength waned:
- ac hie be wæstmum wig curon,
but they by stature war chose,
- hu in leodscipe læstan wolde
how in nation perform would
- 245 mod mid æran, eac þan mægnes cræft
courage with honors, also with-that of-might strength
- *** garbeames feng.
(lacuna) of-spear-shaft grip.
- Ða wæs handrofra here ætgædere
Then was of-hand-strong-ones army together
- fus forðwegas. Fana uprad,
eager forth-ways. Banner rose-up,
- beama beorhtost: bidon ealle þa gen,
of-beams brightest: waited all then yet,
- 250 hwonne siðboda, sæstreamum neah,
when journey-messenger, to-sea-streams near,
- leoht ofer lindum lyftedoras bræc.
light over shields air-enclosures broke.

A herald silences the army, and Moses tells the Israelites not to fear Pharaoh's host, for God will repay the Egyptians through his hand; he rebukes them for forgetting God's teaching and bids them honor him. He shows them how he has struck the sea with a green rod, so that the water stands up in walls and the old sea floor lies dry, and urges them to hurry across. The army rises and lifts its shields while the sea wall stands beside it all day, and the tribe of Judah goes first along the unknown path, rewarded with lordship over kingdoms.

Ahleop þa for hæleðum hildecalla,

Leapt-up then before heroes battle-herald,

bald beohata, bord up ahof,

bold commander, shield up raised,

heht þa folctogan fyrde gestillan,

commanded then people-leaders army still,

þenden modiges meðel monige gebyrdon.

while of-proud-one speech many heard.

Wolde reordigean rices hyrde

Would speak of-kingdom keeper

ofer hereciste halgan stefne;

over war-band with-holy voice;

werodes wisa wurðmyndum spræc:

of-host leader with-dignities spoke:

“Ne beoð ge þy forhtran, þeah þe Faraon brohte

“Not be you the more-afraid, though that Pharaoh brought

sweordwigendra side hergas,

of-sword-warriors wide armies,

eorla unrim. Him eallum wile

of-warriors countless-number. To-them all will

255

260

mihtig drihten þurh mine hand

mighty lord through my hand

to dæge þissum dædlean gyfan,

on day this deed-reward give,

þæt hie lifigende leng ne moton

that they living longer not may

265 ægnian mid yrmðum Israhela cyn.

oppress with miseries of-Israelites kin.

Ne willað eow andrædan deade feðan

Not wish yourselves dread dead foot-troops

fæge ferhðlocan: fyrst is æt ende

doomed spirit-enclosures: time is at end

lænes lifes. Eow is lar godes

of-transitory life. From-you is teaching of-god

abroden of breostum: ic on beteran ræd,

withdrawn from breasts: I on better counsel,

270 þæt ge gewurðien wuldres aldor

that you honor of-glory prince

ȝ eow liffrean lissa bidde,

and for-yourselves life-lord of-graces ask,

sigora gesynto, þær ge siðien.

of-victories prosperity, where you journey.

Þis is se ecea Abrahames god,

This is the eternal of-Abraham god,

frumsceafta frea, se ðas fyrd wereð

of-first-creations lord, who this army defends

275 modig ȝ mægenrof mid þære miclan hand."

proud and might-strong with the great hand."

Hof ða for hergum hlude stefne

Raised then before armies with-loud voice

lifigendra leod, þa he to leodum spræc:

of-living prince, when he to peoples spoke:

“Hwæt! ge nu eagam to on lociað,

“Lo! you now with-eyes to on look,

folca leofost, færwundra sum,

of-peoples dearest, of-sudden-wonders one,

hu ic sylfa sloh 7 þeos swiðre hand

how I myself struck and this right hand

grene tane garsecges deop:

with-green twig of-ocean deep:

yð up færeð, ofstum wyrceð

wave up travels, in-haste makes

wæter 7 wealfæsten. Wegas syndon dryge,

water and wall-fortress. Ways are dry,

haswe herestræta, holm gerymed,

gray army-roads, sea opened,

ealde staðolas, þa ic ær ne gefrægn

old foundations, which I before not heard

ofer middangeard men geferan,

over middle-earth men traverse,

fage feldas, þa forð heonon

colored plains, which forth hence

iu ece yðe þeah-ton,

formerly eternal waves covered,

sælde sægrundas: suðwind fornam

fettered sea-bottoms: south-wind took-away

bæðweges blæst, brim is areafod,

of-bath-way blast, sea is parted,

sand sæcir spau. Ic wat soð gere,

sand sea-ebb spewed. I know truth clearly,

280

285

290

þæt eow mihtig god miltse gecyððe,

that to-you mighty god mercy showed,

eorlas, ærglade! Ofest is selost,

warriors, very-glad! Haste is best,

þæt ge of feonda fæðme weorðen,

that you from of-foes embrace get,

295 nu se agend up arærde

now the owner up raised

reade streamas in randgebeorh:

red streams into shield-protection:

syndon þa foreweallas fægre gesteppe,

are the fore-walls fairly raised,

wrætlicu wægfaru oð wolcna hrof."

wondrous wave-road to of-clouds roof."

Æfter þam wordum werod eall aras,

After the words host all arose,

300 modigra mægen: mere stille bad.

of-proud-ones might: sea still waited.

Hofon herecyste hwite linde,

Raised war-bands white shields,

segnas on sande. Sæweall astah,

banners on sand. Sea-wall rose,

uplang gestod wið Israhelum

up-long stood by Israelites

andægne fyrst; wæs seo eorla gedriht

day-long time; was the of-warriors host

305 anes modes ***

of-one mind (lacuna)

fæstum fæðmum freoðowære heold.

with-fast embraces peace-covenant held.

Nalles hige gehyrdon haliges lare,

Not-at-all heart heard of-holy-one teaching,

siððan leofes leop, læste near,

after of-dear-one song, track nearer,

sweg swiðrode 7 sances bland.

sound waned and of-song blending

Ʒa Ʒæt feorðe cyn fyrmost eode,

Then the fourth tribe foremost went,

wod on wægstream, wigan on heape

waded into wave-stream, warriors in troop

ofer grenne grund: Judisc feða

over green ground: Jewish foot-troop

an onorette uncuð gelad

alone ventured unknown way

for his mægwinum, swa him mihtig god

before his kin-friends, as to-him mighty god

Ʒæs dægweorces deop lean forgeald,

of-the day-work deep reward repaid,

siððan him gesælde sigorworca hreð,

after to-him befell of-victory-works glory,

Ʒæt he ealdordom agan sceolde

that he authority own should

ofer cynericu, cneowmaga blæd.

over kingdoms, of-kinsmen glory.

310

315

Judah goes down into the sea under a golden lion, followed by Reuben's men, who march behind because Reuben lost his birthright, and then by Simeon's. At dawn each tribe keeps its place, as Moses ordered. The poet recalls the people's ancestors: Noah, who saved every living kind in the ark, and Abraham, who led Isaac to the hill of Solomon's later temple. When he raised the sword, a voice from heaven stopped him, and God swore that his descendants would be countless and hold Canaan between the seas as far as Egypt.

Hæfdon him to segne, þa hie on sund stigon,

Had for-themselves as banner, when they onto sea climbed,

320 ofer bordhreoðan beacen aræred,

over shield-cover beacon raised,

in þam garheape gylденne leon,

in the spear-host golden lion,

drihtfolca mæst deora cenost:

of-nations greatest of-beasts boldest:

be þam herewisan hyndō ne woldon,

by the army-leader humiliation not would,

be him lifigendum lange þolian,

by him living long endure,

325 þonne hie to guðe garwudu rærdon,

when they to battle spear-wood raised,

ðeoda ænigre. Þraca wæs on ore,

of-peoples from-any. Onslaught was at beginning,

heard handplega, hægstæld modige

hard hand-play, young-warriors proud

wæpna wælslihtes, wigend unforhte,

of-weapons of-slaughter, warriors unafraid,

bilswaðu blodige, beadumægnes ræs,

sword-tracks bloody, of-battle-might rush,

grimhelma gegrind, þær Judas for.

of-masked-helms clash, where Judah went.

Æfter þære fyrde flota modgade,

After the army seamen were-proud,

Rubenes sunu: randas bæron

of-Reuben sons: shields bore

sæwicingas ofer sealtne mersc,

sea-vikings over salt marsh,

man menio, micel angetrum

men multitude, great single-host

eode unforht. He his ealdordom

went unafraid. He his authority

synnum aswefede, þæt he siðor for

by-sins lulled, so-that he later went

on leofes last: him on leodsceare

on of-dear-one track: from-him in nation

frumbearnas riht freobroðor oðþah,

of-first-born right free-brother took-away,

ead ȝ æðelo; he wæs gearu swa þeah.

wealth and nobility; he was ready so though.

Þær * * * æfter him folca þryðum

There (lacuna) after him of-peoples with-hosts

sunu Simeones sweotum comon,

sons of-Simeon in-troops came,

þridde þeodmægen: þufas wundon

third people-host: banners waved

ofer garfare, guðcyste onþrang

over spear-march, war-band pressed-on

330

335

340

deawig sceaftum. Dægwoma becwom

dewy with-shafts. Day-rush came

345 ofer garsecges *** godes beacna sum,

over of-ocean (lacuna) of-god of-beacons one,

morgen mæretorht. Mægen forð gewat,

morning glory-bright. Host forth went,

þa þær folcmægen for æfter oðrum

then there people-host went after other

isernhergum; an wisode

in-iron-hosts; one guided

mægenþrymmum mæst (þy he mære wearð):

in-main-glories greatest because he famous became:

350 on forðwegas folc æfter wolcnum,

on forth-ways people after clouds,

cynn æfter cynne: cuðe æghwilc

kin after kin: knew each

mægburga riht, swa him Moises bead,

of-kindreds right, as them Moses commanded,

eorla æðelo. Him wæs an fæder:

of-warriors lineage. To-them was one father:

leof leodfruma landriht gepah,

dear people-leader land-right received,

355 frod on ferhðe, freomagum leof,

wise in spirit, to-free-kinsmen dear,

cende cneowsibbe cenra manna,

begot kin-generations of-bold men,

heahfædera sum halige þeode,

of-patriarchs one holy nation,

Israela cyn, onriht godes,

of-Israelites kin, rightful of-god,

swa þæt orþancum ealde reccað,

as that with-skills old-ones relate,

þa þe mægburge mæst gefrunon,

those who of-kindred most learned,

frumcyn feora, fæderæðelo gehwæs.

origin of-lives, father-lineage of-each.

Niwe flodas Noe oferlað,

New floods Noah sailed-over,

þrymfæst þeoden mid his þrim sunum,

glory-fast prince with his three sons,

þone deopestan drencfloda,

the deepest of-drowning-floods,

þara ðe gewurde on woruldrice.

of-those which came-about in world-kingdom.

Hæfde him on hreðre halige treowa:

Had for-himself in heart holy pledges:

forþon he gelædde ofer lagustreamas

therefore he led over sea-streams

maðmhorda mæst mine gefræge:

of-treasure-boards greatest by-my bearing:

on feorhgebeorh foldan hæfde

in life-refuge of-earth had

eallum eorðcynne ece lafe,

for-all earth-kind eternal remnant,

frumcneow gehwæs, fæder ȝ moder

first-generation of-each, father and mother

tuddorteondra geteled rime

of-offspring-producers counted by-number

mismicelra, þonne men cunnon,

of-diverse, than men know,

360

365

370

snottor sæleoda; eac þon sæda gehwile

wise of-sea-people; also besides of-seeds each

375 on bearm scipes beornas feredon,

into bosom of-ship warriors carried,

þara þe under heofonum hæleð bryttigað.

of-those which under heavens heroes enjoy.

Swa þæt wise men wordum secgað,

So that wise men with-words say,

þæt from Noe nigoða wære

that from Noah ninth were

fæder Abrahames on folctale:

father of-Abraham in genealogy:

380 þæt is se Abraham, se him engla god

that is the Abraham, who for-him of-angels god

naman niwan asceop, eac þon neah ȝ feor

name new created, also besides near and fur

halige heapas in gehyld bebed,

holy hosts into keeping entrusted,

werþeoda geweald. He on wræce lifde.

of-nations power. He in exile lived.

Siððan he gelædde leofost feora

Afterward he led dearest of-lives

385 haliges hæsum: heahlond stigon

of-holy-one by-commands: high-land climbed

sibgemagas on Seone beorh;

kinsmen onto Zion bill;

wære hie þær fundon, wuldor gesawon,

covenant they there found, glory saw,

halige heahetreowe, swa hæleð gefrunon.

holy high-covenant, as heroes learned.

þær eft se snottra sunu Dauides,

there afterward the wise son of-David,

wuldorfæst cyning witgan larum

glory-fast king of-prophet by-teachings

getimbrede tempel gode,

built temple to-god,

alh haligne, eorðcyninga

sanctuary holy, of-earth-kings

se wisesta on woruldrice

the wisest in world-kingdom

heahst 7 haligost, hæleðum gefrægost,

highest and holiest, to-heroes most-famous,

mæst 7 mærost, þara þe manna bearn,

greatest and most-glorious, of-those which of-men children,

fira æfter foldan folmum geworhte.

of-men throughtout earth with-hands made.

To þam meðelstede magan gelædde,

To the meeting-place son led,

Abraham Isaac; adfyr onbran:

Abraham Isaac; pyre-fire kindled:

fyrst ferhðbana no þy fægra wæs.

first life-slayer not the fairer was.

Wolde þone lastweard lige gesyllan

Would the track-guard to-flame give

in bælblyse beorna selost,

in pyre-blaze of-warriors best,

his swæsne sunu to sigetibre,

his own son as victory-offering,

angan ofer eorðan yrfelafe,

only-one on earth inheritance-remnant,

390

395

400

feores frofre. Ða he swa forðgebad

of-life comfort. When he so forth-awaited

405 leodum to lafe langsumne hiht:

for-people as remnant long-lasting hope:

he þæt gecyðde, þa he þone cniht genam

he that showed, when he the boy took

fæste mid folmum, folccuð geteag

firmly with hands, people-famous drew

ealde lafe (ecg grymetode),

old heirloom edge roared,

þæt he him lifdagas leofran ne wisse,

that he for-himself life-days dearer not knew,

410 þonne he hyrde heofoncynige.

than he obeyed heaven-king.

Up aræmde se eorl, wolde slea eaferan sinne,

Up raised-himself the warrior, would slay offspring his,

unweaxenne ecgum reodan,

ungrown with-edges reddened,

magan mid mece, gif hine god lete:

son with blade, if him god let:

ne wolde him beorht fæder bearn ætniman

not would from-him bright father child take-away

415 halig tiber, ac mid handa befeng.

boly offering, but with hand seized.

Þa him styran cwom stefn of heofonum,

Then him restrain came voice from heavens,

wuldres hleoðor word æfter spræc:

of-glory sound word after spoke:

“Ne sleh þu, Abraham, þin agen bearn,

“Not slay thou, Abraham, thy own child,

sunu mid sweorde. Soð is gecyðed,

son with sword. Truth is shown,

nu þin cunnode cyning alwihta,

now thee tested king of-all-creatures,

þæt þu wið waldend wære heolde,

that thou with ruler covenant kepest,

fæste treowe: seo þe freoðo sceal

firm faith: which to-thee peace shall

in lifdagum lengest weorðan

in life-days longest become

awa to aldre unswiciendo.

ever to age unfailing.

Hu þearf mannes sunu maran treowe?

How need of-man son greater pledge?

Ne behwylfan mæg heofon 7 eorðe

Not cover may heaven and earth

his wuldres word widdra 7 siddra,

his of-glory word wider and broader,

þonne befæðman mæge foldan sceattas,

than embrace may of-earth regions,

eorðan ymbhwyrft 7 uprodor,

of-earth circuit and up-sky,

garsecges gin 7 þeos geomre lyft.

of-ocean abyss and this sad air.

He að swereð engla þeoden,

He oath swears of-angels prince,

wyrda waldend 7 wereda god,

of-fates ruler and of-hosts god,

soðfæst sigora, þurh his sylfes lif,

truth-fast of-victories, by his own life,

420

425

430

þæt þines cynnes 7 cneowmaga,

that of-thy kin and of-kinsmen,

435 randwiggendra rim ne cunnon

of-shield-warriors number not know

ylðo ofer eorðan ealle cræfte

men over earth with-all skill

to gesecgenne soðum wordum,

to tell with-true words,

nymðe hwylc þæs snottor in sefan weorðe,

unless any so wise in mind become,

þæt he ana mæge ealle geriman

that he alone may all count

440 stanas on eorðan, steorran on heofonum,

stones on earth, stars in heavens,

sæbeorga sand, sealte yða:

of-sea-cliffs sand, salt waves:

ac hie gesittað be sæm tweonum

but they shall-occupy by seas between

oð Egipte ingeðeode

to Egypt nations

land Cananea leode þine,

land of-Canaanites people thy,

445 freobearn fæder, folca selost."

free-children of-father, of-peoples best."

The sea returns on the Egyptians, the waves turn red with blood, and Pharaoh's army drowns. No survivor returns to tell of it. On the shore Moses speaks God's counsel to Israel. The poet reminds his hearers that life is brief and that God will judge all souls. Moses promises the people the land of Canaan, and they sing praise and share out the treasure the sea washed up.

Folc wæs afæred: flodegsa becwom

People was frightened: flood-terror came

gastas geomre, geofon deaðe hweop.

spirits sad, ocean with-death threatened.

Wæron beorhhliðu blode bestemed,

Were mountain-slopes with-blood drenched,

holm heolfre spaw, hream wæs on yðum,

sea with-gore spewed, outcry was on waves,

wæter wæpna ful, wælmist astah.

water of-weapons full, slaughter-mist rose.

Wæron Egypte eft oncyrde,

Were Egyptians back turned,

flugon forhtigende, fær ongeton,

fled fearing, danger perceived,

woldon herebleaðe hamas findan:

would army-cowards homes find:

gylp wearð gnornra. Him ongen genap

boast became sadder. Them against darkened

atol yða gewealc: ne ðær ænig becwom

terrible of-waves rolling: nor there any came

herges to hame, ac behindan beleac

of-army to home, but behind locked

450

455

wyrd mid wæge. Þær ær wegas lagon,

fate with wave. Where before ways lay,

mere modgode, mægen wæs adrenced.

sea raged, host was drowned.

Streamas stodon, storm up gewat

Streams stood, storm up went

460 heah to heofonum, herewopa mæst;

high to heavens, of-army-cries greatest;

laðe cyrmdon; lyft up geswearc:

hateful-ones cried; air up darkened:

fægum stæfnum flod blod gewod.

with-doomed voices flood blood pervaded.

Randbyrig wæron rofene, rodor swipode

Shield-walls were broken, sky lashed

meredeaða mæst; modige swulton

of-sea-deaths greatest; proud died

465 cyningas on corðre, cyre swiðrode

kings in troop, return waned

sæs æt ende. Wigbord scinon.

of-sea at end. War-boards shone.

Heah ofer hæleðum holmweall astah,

High over heroes sea-wall rose,

merestream modig: mægen wæs on cwealme

sea-stream proud: host was in death

fæste gefeterod, forðganges nep

fast fettered, of-forth-going lacking

470 searwum asæled. Sand basnodon

with-snares bound. Sand awaited

witodre wyrde, hwonne waðema stream,

appointed fate, when of-waves stream,

sincalda sæ sealtum yðum,

ever-cold sea with-salt waves,

æflastum gewuna ece staðulas

in-strayed-tracks wont eternal foundations

nacud nydboda neosan come,

naked need-messenger to-visit came,

fah feðegast, se ðe feondum geneop.

hostile foot-guest, he who foes overwhelmed.

Wæs seo hæwene lyft heolfre geblanden;

Was the blue air with-gore mixed;

brim berstende blodegesan hweop,

sea bursting blood-terror threatened,

sæmanna sið, oð þæt soð metod

of-seamen journey, until that true ordainer

þurh Moyses hand modge rymde:

through of-Moses hand proud-ones cleared:

wide wæðde, wælfæðmum sweop,

widely roamed, with-slaughter-embraces swept,

flod famgode, fæge crungon,

flood foamed, doomed fell,

lagu land gefeol, lyft wæs onhrered,

water land fell-on, air was stirred,

wicon weallfæsten, wægas burston,

gave-way wall-fortresses, waves burst,

multon meretorras, þa se mihtiga sloh

melted sea-towers, when the mighty-one struck

mid halige hand, heofonrices weard

with holy hand, of-heaven-kingdom guardian

werbeamas, wlance ðeode.

warrior-trees, proud people.

475

480

485

Ne mihton forhabban helpendra pað,

Not might restrain of-helpers path,

merestreames mod, ac he manegum gesceod

of-sea-stream fury, but he to-many harmed

gyllende gryre: garsecg wedde,

yelling terror: ocean raged,

490 up ateah, on sleap; egesan stodon,

up drew, on slide; terrors stood,

weollon wælbenna. Witrod gefeol,

welled slaughter-wounds. War-track fell,

heah of heofonum, handweorc godes.

high from heavens, hand-work of-god.

Famigbosma flodwearde sloh,

Foamy-bosomed flood-wall struck,

unhleowan wæg alde mece,

unsheltering wave with-old sword,

495 þæt ðy deaðdrepe drihte swæfon,

so-that by-the death-blow hosts slept,

synfullra sweot, sawlum lunnon

of-sinful-ones troop, from-souls parted

fæste befarene, flodblac here,

fast surrounded, flood-pale army,

siððan hie onbugon brun yppinge,

after them overturned brown upsurge,

modewæga mæst. Mægen eall gedreas,

of-raging-waves greatest. Host all fell,

500 ða þe gedrencte dugoð Egypta,

those who (were)-drowned host of-Egyptians,

Faraon mid his folcum: he onfond hraðe,

Pharaoh with his peoples: he found-out quickly,

siððan * * * gestah, godes ʒsaca,

after (lacuna) climbed, of-god adversary,

þæt wæs mihtigra mereflodes weard:

that was mightier of-sea-flood guardian:

wolde heorufæðmum hilde gesceadan

would with-fierce-embraces battle decide

yrre ʒ egesfull. Egyptum wearð

angry and terrible. to-Egyptians was

þæs dægweorces deop lean gesceod:

of-the day-work deep reward harmed:

forðam þæs heriges ham eft ne com

because of-the army home again not came

ealles ungrundes ænig to lafe,

of-all vast any as remnant,

þætte sið heora secgan moste,

that journey their tell might,

bodigean æfter burgum bealospella mæst,

announce throughout cities of-bale-tidings greatest,

hordwearda hryre hæleða cwenum,

of-board-guardians fall of-heroes to-wives,

ac þa mægenþreatas meredeað geswealh,

but the main-hosts sea-death swallowed,

* * * spelbodan, se ðe sped ahte,

(lacuna) messengers, he who power had,

ageat gylp wera: hie wið god wunnon.

destroyed boast of-men: they against god fought.

Þanon Israhelum ece rædas

Thence to-Israelites eternal counsels

on merehwearfe Moyses sægde,

on sea-shore Moses said,

505

510

515

heahþungen wer halige spræce,

high-ranking man holy speech,

deop ærende: dægweorc nemnað.

deep errand: day-work name.

Swa gyt werðeode on gewritum findað

So yet nations in writings find

520 doma gehwilecne, þara ðe him drihten bebead

of-judgments each, of-those which them lord commanded

on þam siðfate soðum wordum.

on the journey with-true words.

Gif onlucan wile lifes wealhstod,

If unlock will of-life interpreter,

beorht in breostum banhuses weard,

bright in breast of-bone-house guardian,

ginfæsten god gastes cægon,

ample good of-spirit with-keys,

525 run bið gerecenod, ræd forð gæð:

mystery is explained, counsel forth goes:

hafað wislicu word on fæðme,

has wise words in embrace,

wile meagollice modum tæcan,

will earnestly to-minds teach,

þæt we gesine ne syn godes þeodscipes,

that we lacking not be of-god of-teaching,

metodes miltsa. He us ma onlyhð,

of-ordainer of-mercies. He to-us more grants,

530 nu us boceras beteran secgað,

now to-us scholars better say,

lengran lyft wynna: þis is læne dream,

longer air of-joys: this is transitory joy,

wommum awyrged, wreccum alyfed,

with-stains cursed, to-exiles allowed,

earmra anbid: eðellease

of-wretched-ones waiting: homeless

þysne gystsele gihðum healdað,

this guest-hall with-sighs bold,

murnað on mode, manhus witon,

mourn in mind, crime-house know,

fæst under foldan, þær bið fyr ȝ wyrm,

fast under earth, where is fire and serpent,

open ece scræf yfela gehwylces.

open eternal pit of-evils of-each.

Swa nu regnþeofas rice dælað

So now arch-thieves kingdom divide

ylðo oððe ærdeað, eftwyrð cymð

old-age or early-death, after-fate comes

mægenþrymma mæst ofer middangeard,

of-majesties greatest over middle-earth,

dæg dædum fah: drihten sylfa

day with-deeds stained: lord himself

on þam meðelstede manegum demeð.

in the meeting-place to-many judges.

Ðonne he soðfæstra sawla lædeð,

When he of-truth-fast souls leads,

eadige gastas on uprodor,

blessed spirits into up-sky,

þær leoht ȝ lif, eac þon lissa blæd:

where light and life, also besides of-graces glory:

dugoð on dreame drihten herigað,

host in joy lord praise,

535

540

545

weroda wuldorcyning to widan feore.

of-hosts glory-king to wide life.

Swa reordode ræda gemyndig

So spoke of-counsels mindful

manna mildost, mihtum swiðed

of-men mildest, with-mights strengthened

550 hludan stefne; here stille bad

with-loud voice; army still waited

witodes willan, wundor ongeton,

of-appointed-one will, wonder perceived,

modiges muðhæl; he to mænegum spræc:

of-proud-one mouth-health; he to many spoke:

“Micel is þeos menigeo, mægenwisa trum,

“Great is this multitude, host-leader firm,

fullesta mæst, se ðas fare lædeð.

of-helpers greatest, who this journey leads.

555 Hafað us on Cananea cyn gelyfed

Has for-us in of-Canaanites kin granted

burh ȝ beagas, brade rice:

city and rings, broad kingdom:

wile nu gelæstan, þæt he lange gehet

will now perform, what he long promised

mid aðsware engla drihten,

with oath-swearing of-angels lord,

in fyrndagum fæderyncynne,

in former-days to-father-kin,

560 gif ge gehealdað halige lare,

if you keep holy teachings,

þæt ge feonda gehwone forð ofergangað,

that you of-foes each forth overcome,

gesittað sigerice be sām tweonum

occupy victory-kingdom by seas between

beorselas beorna: bið eower blæd micel!"

beer-halls of-warriors is your glory great!"

Æfter þam wordum werod wæs on salum,

After the words host was in joy,

sungon sigebyman, segnas stodon

sang victory-trumpets, banners stood

on fægerne sweg. Folc wæs on lande:

at fair sound. People was on land:

hæfde wuldres beam werud gelæded,

had of-glory beam host led,

halige heapas on hild godes.

holy hosts in protection of-god.

Life gefegon, þa hie oðlæded hæfdon

In-life rejoiced, when they rescued had

feorh of feonda dome, þeah ðe hie hit frecne geneddon

life from of-foes power, though that they it boldly ventured

weras under wætera hrofas. Gesawon hie þær wealles standan;

men under of-waters roofs. Saw they there walls stand;

ealle him brimu blodige þuhton,

all to-them seas bloody seemed,

þurh þa heora beadoscero wægon.

through which their battle-gear bore.

Hreðdon hildespelle, siððan hie þam *** wiðforon,

Exulted with-war-speech, after they the (lacuna) escaped,

hofon hereþreatas hlude stefne,

raised army-troops with-loud voice,

for þam dædweorce drihten heredon:

for the deed-work lord praised:

565

570

575

weras wuldres sang, wif on oðrum,

men of-glory song, women in another,

folcsweota mæst fyrdleoð golan

of-people-troops greatest war-song sang

aclum stefnum eallwundra fela.

with-awed voices of-all-wonders many.

Ða wæs eðfynde Afrisc meowle

Then was easy-to-find African maiden

580 on geofones staðe, golde geweorðod:

on of-ocean shore, with-gold adorned:

hand ahofon halswurðunge,

hand raised thanksgiving,

bliðe wæron, bote gesawon,

blithe were, remedy saw,

heddon herereafes (hæft wæs onsæled),

heeded of-war-booty captivity was loosed,

ongunnon sælafe segnum dælan

began sea-leavings by-banners to-share

585 on yðlafe, ealde madmas,

on wave-leavings, old treasures,

reaf ȝ randas: heom on riht sceode

garments and shields: to-them by right fell

gold ȝ godweb, Iosepes gestreon,

gold and fine-cloth, of-joseph treasure,

wera wuldorgesteald. Werigend lagon

of-men glory-possession. Defenders lay

on deaðstede, drihtfolca mæst.

in death-place, of-nations greatest.

Daniel

The Hebrews prosper in Jerusalem while they keep their fathers' covenant with God. When they grow proud and drunken and turn to the devil's works, God raises Nebuchadnezzar against them. The Babylonians sack Jerusalem, strip Solomon's temple, and lead the people captive to Babylon, and the king sends his thanes to hold the empty land. He has the wisest young captives sought out, and three are chosen: Hananiah, Azariah, and Mishaël. He orders that they lack neither food nor clothing.

Gefrægn ic Hebreos eadge lifgean

Learned I Hebrews blessed live

in Hierusalem, goldhord dælan,

in Jerusalem, gold-board share,

cynigdom habban, swa him gecynde wæs,

kingship have, as to-them natural was,

siððan þurh metodes mægen on Moyses hand

after through of-ordainer might into of-Moses hand

weard wig gifen, wigena mænico

was war given, of-warriors multitude

ȝ hie of Egyptum ut aforon

and they from Egypt out went

mægene micle: þæt wæs modig cyn,

with-might great: that was proud kin,

þenden hie þy rice rædan moston,

while they the kingdom rule might,

burgum weoldon; wæs him beorht wela,

cities ruled; was to-them bright wealth,

þenden þæt folc mid him hiera fæder wære

while the people with them of-their father covenant

5

10

healdan woldon. Wæs him hyrde god

keep would. Was to-them keeper god

heofonrices weard, halig drihten,

of-heaven-kingdom guardian, holy lord,

wuldres waldend, se ðam werude geaf

of-glory ruler, who to-the host gave

mod ȝ mihte, metod alwihta,

courage and might, ordainer of-all-creatures,

15 þæt hie oft fela folca feore gesceodon

so-that they often many of-peoples of-life deprived

heriges helmum, þara þe him hold ne wæs,

of-army with-helmets, of-those who to-them gracious not was,

oð þæt hie wlenco anwod æt winþege

until that them pride entered at wine-taking

deofoldædum, druncne geðohtas:

with-devil-deeds, drunken thoughts:

þa hie æcræftas ane forleton,

when they law-crafts once abandoned,

20 metododes mægenscipe, swa no man scyle

of-ordainer might, as not one should

his gastes lufan wið gode dælan.

of-his spirit love from god sever.

Ða geseah ic þa gedriht in gedwolan hweorfan,

Then saw I the host into error turn,

Israhela cyn unriht don,

of-Israelites kin wrong do,

wommas wyrcean: þæt wæs weorc gode.

sins work: that was grief to-god.

25 Oft he þam leodum lare sende

Often he to-the people teaching sent

heofonrices weard halige gastas,

of-heaven-kingdom guardian holy spirits,

þa þam werude wisdom budon.

who to-the host wisdom offered.

Hie þære snytro soð gelyfdon

They of-the wisdom truth believed

lytle hwile, oð þæt hie langung beswac,

little while, until that them longing deceived,

eorðan dreamas eces rædes,

of-earth joys of-eternal counsel,

þæt hie æt siðestan sylfe forleton

so-that they at last themselves abandoned

drihtnes domas, curon deofles cræft.

of-lord judgments, chose of-devil craft.

Þa wearð reðemod rices ðeoden,

Then became fierce-minded of-kingdom prince,

unhold þeoden, þam he æhte geaf,

ungracious prince, to-those he possessions gave,

wisde him æt frymðe, ða ðe on fruman ær ðon

showed them at beginning, those who in beginning before that

wæron mancynnes metode dyrust,

were of-mankind to-ordainer dearest,

dugoða dyrust, drihtne leofost,

of-hosts dearest, to-lord dearest,

herepað to þære hean byrig

army-path to the high city

eorlum elðeodigum on eðelland,

to-warriors foreign into homeland,

þær Salem stod, searwum afæstnod,

where Salem stood, with-skills fastened,

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weallum geweorðod: to þæs witgan foron,

with-walls adorned: to that wise-men went,

Caldea cyn to ceastre forð,

of-Chaldeans kin to city forth,

þær Israela æhta wæron

where of-Israelites possessions were

bewrigene mid weorcum; to þam þæt werod gefor,

covered with works; to that the host went,

45 mægenþreat mære, manbealwes georn.

main-host famous, of-crime-bale eager.

Awehte þone wælnið wera aldorfrea,

Awakened the slaughter-hate of-men chief-lord,

Babilones brego on his burhstede,

of-Babylon prince in his city-place,

Nabochodonossor þurh niðhete,

Nebuchadnezzar through malice-hate,

þæt he secan ongan sefan gehygdum,

that he seek began of-mind with-thoughts,

50 hu he Israelum eaðost meahte

how he from-Israelites most-easily might

þurh gromra gang guman oðþringan:

through of-hostile-ones going men wrest:

gesamnode þa suðan 7 norðan

gathered then from-south and from-north

wælhreow werod 7 west faran

slaughter-cruel host and west go

herige hæðencyninga to þære hean byrig:

with-army of-beathen-kings to the high city:

55 Israela eðelweardas

of-Israelites homeland-guardians

lufan lifwelan, þenden hie let metod.

love life-wealth, while them let ordainer.

Þa ic eðan gefrægn ealdfeonda cyn

Then I lay-waste learned of-old-foes kin

winburh werā: þa wigan ne gelyfdon,

wine-city of-men: when warriors not believed,

bereafodon þa receda wuldor readan golde,

robbed then of-halls glory of-red gold,

since 7 seolfre Salomones templ,

of-treasure and silver of-Solomon temple,

gestrudan gestreona under stanhliðum,

plundered of-treasures under stone-slopes,

swilc eall swa þa eorlas agan sceoldon,

such all as the warriors own should,

oð þæt hie burga gehwone abrocen hæfdon,

until that they of-cities each broken had,

þara þe þam folce to friðe stodon.

of-those which to-the people as protection stood.

Gehlodon him to huðe hordwearda gestreon,

Loaded for-themselves as plunder of-board-guardians treasure,

fea 7 freos, swilc þær funden wæs,

wealth and free-ones, such there found was,

7 þa mid þam æhtum eft siðedon

and then with the possessions back journeyed

7 gelæddon eac on langne sið

and led also on long journey

Israela cyn on eastwegas

of-Israelites kin on east-ways

to Babilonia, beorna unrim,

to Babylon, of-warriors countless-number,

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under hand hæleð hæðenum deman.

under hand heroes to-beatthen judge.

Nabochodonossor him on nyd dyde

Nebuchadnezzar for-himself into servitude put

Israela bearn ofor ealle lufen,

of-Israelites children over all comfort,

wæpna lafe to weorcþeowum.

of-weapons remnants as work-slaves.

75 Onsende þa sinra þegna

Sent then of-his thanes

worn þæs werudes west to feran,

multitude of-the host west to go,

þæt him þara leoda land geheolde,

that for-him of-the peoples land held,

eðne eðel æfter Ebreum.

desolate homeland after Hebrews.

Het þa secan sine gerefan

Commanded then seek his stewards

80 geond Israela earme lafe,

throughout of-Israelites wretched remnant,

hwilc þære geogoðe gleawost wære

which of-the youth wisest were

boca bebodes, þe þær brungen wæs:

of-books of-command, which there brought was:

wolde, þæt þa cnihtas cræft leornedon,

wished, that the boys skill learned,

þæt him snytro on sefan secgan mihte,

that to-him wisdom in mind say might,

85 nales ðy þe he þæt moste oððe gemunan wolde,

not-at-all because that he that might or remember would,

þæt he þara gifena gode þancode,
that he for-the gifts to-god thanked,
 þe him þær to duguðe drihten scyrede.
which to-him there as benefit lord assigned.

Ða hie þær fundon to freagleawe,
Then they there found very lord-wise,

æðele cnihtas 7 æfæste,
noble boys and law-fast,

ginge 7 gode in godsæde:
young and good in god-saying:

an wæs Annanias, oðer Azarias,
one was Hananiah, second Azariah,

þrida Misael, metode gecorene.
third Misael, by-ordainer chosen.

Ða þry comon to þeodne foran
The three came to prince forth

hearde 7 higeþance, þær se hæðena sæt
hardy and thoughtful, where the heathen sat

cyning, corðres georn, in Caldea byrig.
king, of-troop eager, in of-Chaldeans city.

Ða hie þam wlancan wisdom sceoldon
When they to-the proud-one wisdom should

weras Ebreas wordum cyðon,
men of-Hebrews with-words shew,

higecraft heane þurh halig mod.
mind-craft high through holy mind.

Ða se beorn bebead, Babilone weard,
Then the warrior commanded, of-Babylon guardian,

swiðmod cyning sinum þegnum,
stern-minded king to-his thanes,

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þæt þa frumgaras be feore dæde,

that the chiefs by life should-do,

þæt þam gengum þrym gad ne wære

that to-the young three lack not were

wiste ne wæde in woruldlife.

of-food nor of-clothing in world-life.

LI • THE GOLDEN IMAGE

Nebuchadnezzar dreams of the end of worldly kingdoms but wakes unable to recall it. His wise men cannot tell it, and he threatens them with death. Daniel tells him the dream, yet the king will not believe in God. He sets up a golden image on the plain of Dura, and at the trumpets' sound the people bow to it. Three young Hebrews refuse, and the king threatens them with fire.

Ða wæs breame Babilone weard,

Then was famous of-Babylon guardian,

105 mære ȝ modig ofer middangeard,

glorious and proud over middle-earth,

egesful ylða bearnum: no he æ fremede,

terrible of-men to-children: not he law performed,

ac in oferhygde æghwæs lifde.

but in pride in-everything lived.

Ða þam folctogan on frumslæpe,

Then to-the people-leader in first-sleep,

siððan to reste gehwearf rice þeoden,

after to rest turned mighty prince,

110 com on sefan hwurfan swefnes woma,

came into mind to-turn of-dream terror,

hu woruld wære wundrum geteod,

how world were wondrously ordained,

ungelic yldum oð edscafte.

unlike to-men until new-creation.

Wearð him on slæpe soð gecyðed,

Was to-him in sleep truth shown,

þætte rices gehwæs reðe sceolde gelimpan,

that of-kingdom of-each fierce should happen,

eorðan dreamas ende wurðan.

of-earth joys end become.

Þa onwoc wulfheort, se ær wingal swaƿ,

Then awoke wolf-hearted, who before wine-flushed slept,

Babilone weard. Næs him bliðe hige,

of-Babylon guardian. Not-was to-him blithe mind,

ac him sorh astah, swefnes woma:

but to-him sorrow rose, of-dream terror:

no he gemunde, þæt him metod wæs.

not he remembered, what to-him ordainer was.

Het þa tosomne sinra leoda,

Commanded then together of-his people,

þa wiccuſdom widost bæron,

those witchcraft most-widely bore,

frægn þa ða mænigeo, hwæt hine gemætte,

asked then the multitude, what him dreamed,

þenden reordberend reste wunode:

while speech-bearer at-rest remained:

wearð he on þam egesan acol worden,

was he in the terror afraid become,

þa he ne wisse word ne angin

when he not knew word nor beginning

swefnes sines, het him secgan þeah.

of-dream his, commanded him tell however.

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Ƣa Ƣim unbliðe andswaredon

Then to-him unhappy answered

deofolwitgan (næs him dom gearu

devil-prophets not-was to-them judgment ready

to asecganne swefen cyninge):

to tell dream to-king:

130 “Hu magon we swa dygle, drihten, ahicgan

“How may we so secret, lord, discover

on sefan Ƣinne, hu ðe swefnede

in mind thine, how to-thee dreamed

oððe wyrda gesceaft wisdom bude,

or of-fates decree wisdom offered,

gif Ƣu his ærest ne meaht or areccan?”

if thou of-it first not mayst beginning explain?”

Ƣa him unbliðe Ƣswarode

Then to-them unhappy answered

135 wulfheort cyning witgum sinum:

wolf-hearted king to-prophets his:

“Næron ge swa eacne ofer ealle men

“Not-were you so great over all men

modgeþances, swa ge me sægdon

of-mind-thought, as you me said

Ƣ Ƣæt gecwædon, Ƣæt ge cuðon mine

and that declared, that you knew my

aldorlege, swa me æfter wearð

life-fate, as to-me after happened

140 oððe ic furðor findan sceolde,

or I further find should,

ne ge mætinge mine ne cunnon,

nor you dream mine — know,

þa þe me for werode wisdom bereð!

that which to-me before host wisdom bears!

Ge sweltað deaðe, nymþe ic dom wite

You die by-death, unless I judgment know

soðan swefnes, þæs min sefa myndgað!"

of-true dream, of-which my mind reminds!"

Ne meahte þa seo mænigeo on þam meðelstede

Not might then the multitude in the meeting-place

þurh witgdom wihte apencean

through prophecy whit devise

ne ahicgan, þa hit forhæfed gewearð,

nor discover, when it withheld was,

þætte hie sædon swefn cyninge,

that they said dream to-king,

wyrda gerynu, oð þæt witga cwom,

of-fates mysteries, until that prophet came,

Daniel to dome, se wæs drihtne gecoren,

Daniel to judgment, who was by-lord chosen,

snotor 7 soðfæst, in þæt sold gangan:

wise and truth-fast, into the hall go:

se wæs ordfruma earmre lafe,

who was chief of-wretched remnant,

þære þe þam hæðenan hyran sceolde.

of-that which to-the heathen obey should.

Him god sealde gife of heofnum

To-him god gave grace from heavens

þurh hleoðorcwyde haliges gastes,

through speech of-holy spirit,

þæt him engel godes eall asægde,

so-that to-him angel of-god all told,

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swa his mandrihten gemæted wearð.

as his liege-lord dreamed was.

Ða eode Daniel, þa dæg lyhte,

Then went Daniel, when day dawned,

swefen reccan sinum frean,

dream to-explain to-his lord,

160 sægde him wislice wereda gesceafte,

said to-him wisely of-hosts decree,

þætte sona ongeat swiðmod cyning

that soon perceived stern-minded king

ord 7 ende, þæs þe him ywed wæs.

beginning and end, of-that which to-him shown was.

Ða hæfde Daniel dom micelne,

Then had Daniel glory great,

blæd in Babilonia mid bocerum,

renown in Babylon with scholars,

165 siððan he gesæde swefen cyninge,

after he told dream to-king,

þæt he ær for fyrenum onfon ne meahte

which he before for crimes receive not might

Babilonie weard in his breostlocan.

of-Babylon guardian in his breast-enclosure.

No hwæðere þæt Daniel gedon mihte,

Not however that Daniel bring-about might,

þæt he wolde metodes mihte gelyfan:

that he would of-ordainer might believe:

170 ac he wyrcan ongan woh on felda,

but he make began idol on plain,

þam þe deormode Diran heton,

which that bold-minded Dura called,

se wæs on ðære ðeode, ðe swa *** hatte
which was in the nation, which so (lacuna) was-called

bresne Babilonige: þære burge weard

mighty of-Babylon: of-the city guardian

anne manlican ofer metodes est

an image against of-ordainer favor

gyld of golde gumum arærde,

idol of gold for-men raised,

forþam he gleaw ne wæs gumrices weard,

because he wise not was of-man-kingdom guardian,

reðe 7 rædleas, riht ***

fierce and counsel-less, right (lacuna)

(lacuna)

Þa wearð hæleda hlyst, þa hleoðor cwom

Then was of-heroes hearing, when sound came

byman stefne ofer burhwære.

of-trumpet with-voice over city-dwellers.

Þa hie for þam cumble on cneowum sæton,

Then they before the standard on knees sat,

onhnigon to þam herige hæðno þeode,

bowed to the idol heathen peoples,

wurðedon wihgyld (ne wiston wræstran ræd),

honored idol-offering not knew better counsel,

efndon unrihtdom, swa hyra aldor dyde,

performed unrighteousness, as their prince did,

mane gemenged, mode gefrecnod:

with-crime mixed, in-mind made-fierce:

fremde folcmægen, swa hyra frea ærest

strange people-host, as their lord first

175

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unræd efnde; him þæs æfter becwom

folly performed; to-them of-that after came

yfel endeleaŋ: unriht dyde.

evil final-reward: wrong did.

Þær þry wæron on þæs þeodnes byrig

There three were in of-the prince city

eorlas Israela, þæt hie a noldon

warriors of-Israelites, that they ever not-would

190 hyra þeodnes dom þafigan onginnan,

of-their prince decree consent begin,

þæt hie to þam beacne gebedu rærde,

that they to the sign prayers raised,

ðeah ðe ðær on herige *** byman sungon:

though that there in army (lacuna) trumpets sang:

ða wæron æðelum Abrahames bearn,

they were in-nobility of-Abraham children,

wæron wærfæste, wiston drihten

were faithful, knew lord

195 ecne uppe, ælmihtigne.

eternal above, almighty.

Cnihtas cynegode cuð gedydon,

Youths kin-good known made,

þæt hie him þæt gold to gode noldon

that they for-themselves the gold as god not-would

habban ne healdan, ac þone hean cyning,

have nor bold, but the high king,

gasta hyrde, ðe him gife sealde.

of-spirits keeper, who to-them grace gave.

200 Oft hie to bote balde gecwædon,

Often they to boot boldly said,

þæt hie þæs wiges wihte ne rohton
that they for-the idol whit not cared
 ne hie to þam gebede mihte gebædon
nor them to the prayer might compel
 hæðen heriges wisa, þæt hie þider hweorfan wolden,
heathen of-army leader, that they thither turn would,
 guman to þam gyldnan gylde, þe he him to gode geteode.
men to the golden idol, which he for-himself as god ordained.
 Þegnas þeodne sægdon, þæt hie þære geþeahte wæron 205
Thanes to-prince said, that they of-the counsel were
 “hæftas hearan in þisse hean byrig,
“captives obey in this high city,
 þa þis *** hegan ne willað
who this (lacuna) perform not will
 ne þysne wig wurðigean, þe ðu þe to wundrum teodest.”
nor this idol honor, which thou for-thyself as wonder madest.”
 Ða him bolgenmod Babilone weard,
Then to-them angry of-Babylon guardian,
 yrre ȝswarode; eorlum onmælde 210
angrily answered; to-warriors spoke
 grimme þam gingum ȝ geocre oncwæð,
grimly to-the young and harshly said,
 þæt hie gegnunga gyldan sceolde
that they directly worship should
 oððe þrowigean þreanied micel,
or suffer affliction-need great,
 frecne fyres wylm, nymðe hie friðes wolde
terrible of-fire surge, unless they of-peace would
 wilnian to þam wyrrestan weras Ebrea, 215
desire from the worst men of-Hebrews,

guman to þam golde, þe he him to gode teode.

men from the gold, which he for-himself as god made.

Noldon þeah þa hyssas hyran larum

Not-would however the youths obey to-teachings

in hige hæðnum, hogedon georne,

in mind heathen, resolved eagerly,

þæt æ godes ealle gelæste,

that law of-god all fulfilled,

220 ȝ ne awacodon wereda drihtne,

and not wavered of-hosts from-lord,

ne þan mægen hwyrfe in hæðendum:

nor the more turned into heathendom:

ne hie to facne freoðo wilnedan,

nor they for deceit peace desired,

þeah þe him se bitera deað geboden wære.

though that to-them the bitter death offered were.

LII · THE FURNACE

The king has the furnace heated as hot as it will go, and the three youths are bound and thrown in. God sends an angel who shelters them, while the flames turn on the heathens and burn the king's servants outside. The king sees the youths walking unharmed, with an angel among them. Azariah prays, confessing his people's sins and asking God to keep his covenant with Abraham, Isaac, and Jacob. The angel scatters the fire, and the furnace grows as mild as a warm summer shower. The three youths praise God together with one voice.

Þa wearð yrre anmod cyning:

Then became angry resolute king:

225 het he *** ofn onhætan

commanded he (lacuna) furnace heat

to cwale cnihta feorum, forðam þe hie his cræftas onsocon.
to death of-youths to-lives, because that they his crafts renounced.

Ða he wæs gegleded, swa he grimmost mihte,
When it was heated, as it most-fiercely might,
 frecne fyres lige, þa he þyder folc samnode
terribly of-fire with-flame, then he thither people gathered

ȝ gebindan het Babilone weard,
and bind commanded of-Babylon guardian,

grim ȝ gealhmod godes spelbodan,
grim and fierce-minded of-god messengers,

het þa his scealcas scufan þa hyssas
commanded then his servants shove the youths

in bælblyse, beornas geonge.
into pyre-blaze, warriors young.

Gearo wæs, se him geoce gefremede;
Ready was, he-who to-them help performed;

þeah þe hie swa grome nydde
though that them so hostilely forced

in fæðm fyres lige, hwæðere heora feorh generede
into embrace of-fire with-flame, however their life saved

mihtig metodes weard, swa þæt mænige gefrunon,
mighty of-ordainer guardian, as that many learned,

halige him þær help geteode. Sende him of hean rodore
holy-one to-them there help granted. Sent to-them from high sky

god, gumena weard, gast þone halgan;
god, of-men guardian, spirit the holy;

engel in þone ofn innan becwom, þær hie þæt aglac drugon,
angel into the furnace within came, where they the torment endured,

freobearn fæðmum beþeahhte under þam fyrenan hrofe:
free-children with-embraces covered under the fiery roof:

230

235

- 240 ne mihte þeah heora wlite gewemman * * *
not might however their beauty mar (lacuna)
 wylm þæs wæfran liges, þa hie se waldend nereded.
surge of-the flickering of-flame, when them the ruler saved.
 Hreohmod wæs se hæðena þeoden, het hie hraðe bærnan:
Fierce-minded was the heathen prince, commanded them quickly burn:
 æled wæs ungescead micel. Ða wæs se ofen onhæted,
fire was immeasurably great. Then was the furnace heated,
 isen eall ðurhgleded: hine ðær esnas mænige
iron all through-beated: it there servants many
- 245 wurpon wudu on innan, swa him wæs on wordum gedemed,
threw wood in within, as to-them was in words decreed,
 bæron brandas on bryne blacan fyres.
bore brands into burning of-bright fire.
 Wolde wulfheort cyning wall on stealles,
Would wolf-hearted king wall in place,
 iserne ymb æfæste, oð þæt up gewat
iron around law-fast-ones, until that up went
 lig ofer leofum 7 þurh lust gesloh
flame over dear-ones and through desire struck
- 250 micle mare, þonne gemet wære.
much more, than measure were.
 Ða se lig gewand on laðe men,
Then the flame turned on hateful men,
 hæðne of halgum. Hyssas wæron
heathen from holy-ones. Youths were
 bliðemode, burnon scealcas
glad-minded, burned servants
 ymb ofn utan: alet gehwearf
around furnace outside: fire turned

teonfullum on teso, ðær to geseah

255

to-harmful-ones for harm, where on looked

Babilone brego. Bliðe wæron

of-Babylon prince. Blithe were

eorlas Ebrea, ofestum heredon

warriors of-Hebrews, with-haste praised

drihten on dreame, dydon swa hie cuðon,

lord in joy, did as they could,

ofne on innan aldre generede.

furnace in within in-life saved.

Guman glædmode god wurðedon,

260

Men glad-minded god honored,

under þæs fæðme þe geflymed wearð

under of-him embrace where put-to-flight was

frecne fyres hæto: freobearn wurdon

terrible of-fire heat: free-children were

alæten liges gange; ne hie him þær lað gedydon:

released of-flame from-course; nor they to-them there harm did:

næs him se sweg to sorge ðon ma þe sunnan scima;

not-was to-them the sound as sorrow the more than of-sun shining;

ne se bryne beot mæcgum, þenden in þam beote wæron,

265

nor the burning threat to-men, while in the threat (they)-were,

ac þæt fyr scyde to ðam, þe ða scylde worhton:

but the fire hastened to those, who the guilt wrought:

hweorfon þa hæðenan hæftas fram þam halgan cnihton;

turned the heathen captives from the holy youths;

werigra wlite minsode, þa ðe ðy worce gefægon.

of-cursed beauty diminshed, those who in-the work rejoiced.

Geseah ða swiðmod cyning, ða he his sefan ontrowde,

Saw then stern-minded king, when he his mind trusted,

270 wundor on wite agangen: him þæt wræclíc þuhte:
wonder in punishment come-about: to-him that strange seemed:

hyssas hale hwurfon in þam hatan ofne,
youths whole walked in the hot furnace,

ealle æfæste ðry ***
all law-fast three (lacuna)

Him eac þær wæs an on gesyhðe,
To-him also there was one in sight,

engel ælmihtiges: him þær owiht ne derede,
angel of-almighty: them there anything not harmed,

275 ac wæs þær inne ealles gelicost
but was there within of-all likest

efne þonne on sumera sunne scinedð
even when in summer sun shines

ȝ deawdrias on dæge weorðeð,
and dew-fall in day becomes,

winde geondsawen. Þæt wæs wuldres god,
by-wind scattered. That was of-glory god,

þe hie generede wið þam niðhete.
who them saved against the malice-hate.

280 Ða Azarias ingeþancum
Then Azariah in-inner-thoughts

hleoðrade halig þurh hatne lig,
spoke holy through hot flame,

dæda georn; drihten herede
of-deeds eager; lord praised

wer, womma leas ȝ þa word acwæð:
man, of-sins free and then word spoke:

“Metod alwihta! hwæt, þu eart mihtum swið
“Ordainer of-all-creatures! lo, thou art in-mights strong

niðas to nergenne! is þin nama mære,

men to save! is thy name glorious,

wlitig 7 wuldorfæst ofer werðeode!

beautiful and glory-fast over nations!

siendon þine domas in daga gehwam

are thy judgments in of-days each

sod̥e 7 geswiðde 7 gesigefæste,

true and strengthened and victory-fast,

swa þu eac sylfa eart ***

as thou also thyself art (lacuna)

syndon þine willan on woruldspedum

are thy wills in world-successes

rihte 7 gerume, rodora waldend!

right and ample, of-skies ruler!

Geoca user georne nu, gasta scyppend,

Help us eagerly now, of-spirits creator,

7 þurh *** help, halig drihten!

and through (lacuna) help, holy lord!

nu we þec for þreaum 7 for ðeo-nydum

now we thee because-of afflictions and because-of servitudes

7 for eaðmedum arna biddað,

and for humilities of-mercies pray,

lige belegde! We ðæs lifgende

with-flame surrounded! We that living

worhton on worulde, eac ðon wom dyde

wrought in world, also besides sin did

user ylðran for oferhygdum,

our elders for pride,

bræcon bebodo burhsittende,

broke commands city-dwellers,

285

290

295

300 had oferhokedon halgan lifes.

order despised of-holy life.

Siendon we towrecene geond widne grund,

Are we scattered throughout wide ground,

heapum tohworfene hylde lease:

in-troops dispersed of-favor lacking:

is user lif geond landa fela

is our life throughout of-lands many

fracoð 7 gefræge folca manegum,

vile and notorious of-peoples to-many,

305 þa usec bewræcon to þæs wyrrestan

who us drove to of-the worst

eorðcyninga æhta gewælde,

of-earth-kings of-posessions power,

on hæft heorugrimra, 7 we nu hæðenra

into bondage of-sword-grim-ones, and we now of-beathens

þeowned þoliað: þæs þe þanc sie,

servitude suffer: for-that to-thee thanks be,

wereda wuldorcýning, þæt þu us þas wrace teodeost!

of-hosts glory-king, that thou for-us this punishment ordainedst!

310 Ne forlet þu usic ana, ece drihten,

Not forsake thou us alone, eternal lord,

for ðam miltsum, ðe ðec men hligað,

for the mercies, which to-thee men ascribe,

7 for ðam treowum, þe þu, tirum fæst,

and for the covenants, which thou, in-glories fast,

niða nergend, genumen hæfdest

of-men savior, taken badst

to Abrahame 7 to Isaace

with Abraham and with Isaac

ȝ to Iacobe, gasta scyppend!

315

and with Jacob, of-spirits creator!

þu him þæt gehete þurh hleoðorcwyde,

thou to-them that promised through speech,

þæt þu hyra frumcyn in fyrndagum

that thou their lineage in former-days

ican wolde, þætte æfter him

increase wouldst, that after them

on cneorissum cenned wurde,

in generations born would-be,

ȝ seo mænigeo mære wære

320

and the multitude famous were

had to hebbanne, swa heofonsteorran

rank to raise, as heaven-stars

bebugað bradne hwyrft oð þæt brim faroþæs,

encircle broad circuit until that sea of-shore,

sæwaroða sand geond sealtne wæg

of-sea-shores sand throughout salt wave

in eare gryndeð, þæt his unrim a

in ocean settles, that of-it countless-number ever

in wintra worn wurðan sceolde.

325

in of-winters multitude become should.

Fyl nu frumspræce, ðeah heora fea lifigen,

Fulfill now first-promise, though of-them few live,

wlitiga þinne wordcwyde ȝ þin wuldor on us!

beautify thy word-saying and thy glory on us!

gecyð cræft ȝ miht, þæt þæt Caldeas

show skill and might, so-that that Chaldeans

ȝ folca fela gefrigen habbað,

and of-peoples many learned have,

- 330 ða þe under heofenum hæðene lifgeað,
those who under heavens heathen live,
 7 þæt þu ana eart ece drihten,
and that thou alone art eternal lord,
 weroda waldend, woruldgesceafta,
of-hosts ruler, of-world-creations,
 sigora settend, soðfæst metod!"
of-victories appointer, truth-fast ordainer!"
 Swa se halga wer hergende wæs
So the holy man praising was
 335 metodes miltse 7 his mihta sped
of-ordainer mercy and of-his mights success
 rehte þurh reorde. Ða of roderum wæs
told through voice. Then from skies was
 engel ælbeorht ufan onsended,
angel all-bright from-above sent,
 wlitescyne wer on his wuldorhaman,
beauty-bright man in his glory-garment,
 se him cwom to frofre 7 to feorhnere
who to-them came as comfort and as life-refuge
 340 mid lufan 7 mid lisse, se ðone lig tosceaf
with love and with grace, who the flame thrust-apart
 halig 7 heofonbeorht hatan fyres,
holy and heaven-bright of-hot fire,
 tosweop hine 7 toswende þurh þa swiðan miht
swept-apart it and scattered through the strong might
 ligges leoman, þæt hyra lice ne wæs
of-flame light, so-that to-their body not was
 owiht geegled: ac he on andan sloh
anything harmed: but he in anger struck

fyr on feondas for fyrendædum.

345

fire on foes for crime-deeds.

Þa wæs on þam ofne, þær se engel becwom,

Then was in the furnace, where the angel came,

windig 7 wynsum, wedere gelicost,

windy and pleasant, to-weather likest,

þonne hit on sumeres tid sended weorðeð

when it in of-summer time sent becomes

dropena drearung on dæges hwile,

of-drops falling in of-day while,

wearmlic wolena scur: swylc bið wedera cyst,

350

warm of-clouds shower: such is of-weather's best,

swylc wæs on þam fyre frean mihtum

such was in the fire of-lord by-mights

halgum to helpe; wearð se hata lig

to-holy-ones as help; was the hot flame

todriften 7 todwæsced, þær þa dædhwatan

driven-apart and quenched, where the deed-bold-ones

geond þone ofen eodon 7 se engel mid,

throughout the furnace went and the angel with,

feorh nerigende, se ðær feorða wæs,

355

life saving, who there fourth was,

Annanias 7 Azarias

Hananiah and Azariah

7 Misael. Þær þa modhwatan

and Misael. There the bold-minded

þry on geðancum ðeoden heredon;

three in thoughts prince praised;

bædon blestian bearn Israela,

bade bless children of-Israelites,

360 eall landgesceaft ecne drihten,
 all land-creation eternal lord,
 ðeoda waldend. Swa hie þry cwædon,
 of-peoples ruler. So they three spoke,
 modum horsce þurh gemæne word:
 in-minds quick through common word:

LIII · THE SONG OF THE THREE

The three youths call on all creation to bless God: heaven and angels, sun and moon, weather and seasons, earth and sea, beasts and men. Nebuchadnezzar sees four men in the fire, and his counselor bids him consider who protected the youths and call them out. They come out unharmed, and the angel returns to heaven. Their witness makes the king believe; he decrees death for anyone who denies their God, restores the Hebrew captives, and proclaims the wonder to his assembled people, recalling how Daniel read his dream. Yet pride grows in him again.

“Ðe gebletsige, bylywit fæder,
“Thee may-bless, gentle father,
 woruldcræfta wlite 7 weorca gehwilc,
of-world-crafts beauty and of-works each,
 365 heofonas 7 englas 7 hluttur wæter!
heavens and angels and clear water!
 þa ðe of roderum on rihtre gesceaft
those which from skies in right creation
 wuniað in wuldre, ða þec wurðiað,
 dwell in glory, those thee honor,
 7 þec, ælmihtig, ealle gesceaft,
and thee, almighty, all creations,
 rodorbeorhtan tunglu, þa þe ryne healdað,
sky-bright stars, those which course hold,

sunna ȝ mona, sundor anra gehwile

370

sun and moon, apart of-ones each

herige in hade, ȝ heofonsteorran,

may-praise in order, and heaven-stars,

deaw ȝ deor scur, ða ðec domige,

dew and heavy shower, those thee may-glorify,

ȝ þec, mihtig god, gastas lofige!

and thee, mighty god, spirits may-praise!

byrnende fyr ȝ beorht sumor

burning fire and bright summer

nergend hergað, niht somod ȝ dæg!

375

savior praise, night together and day!

ȝ þec landa gehwile, leoht ȝ þeostr

and thee of-lands each, light and darkness

herige on hade, somod hat ȝ ceald!

may-praise in order, together hot and cold!

ȝ þec, frea mihtig, forstas ȝ snawas,

and thee, lord mighty, frosts and snows,

winterbiter weder ȝ wolcenfaru

winter-bitter weather and cloud-course

lofige on lyfte! ȝ þec ligetu,

380

may-praise in air! and thee lightnings,

blace, berhtmhwate, þa þec bletsige!

bright, swift-flashing, those thee may-bless!

eall eorðan grund, ece drihten,

all of-earth ground, eternal lord,

hyllas ȝ hrusan ȝ heabeorgas,

hills and earths and high-mountains,

sealte sæwægas, soðfæst metod,

salt sea-waves, truth-fast ordainer,

- 385 eastream yða ȝ upcyme,
river-stream of-waves and up-coming,
 wætersprync wylla, ða ðec wurðiað!
water-spring of-wells, those thee honor!
 hwalas ðec herigað ȝ hefonfugolas,
whales thee praise and heaven-birds,
 lyftlacende! þa ðe lagostreamas,
air-sporting! those which sea-streams,
 wæterscipe wecgað ȝ wildu deor
water-body move and wild beasts
- 390 ȝ neata gehwīlc naman bletsie,
and of-cattle each name may-bless,
 ȝ manna bearn modum lufiað
and of-men children with-minds love
 ȝ þec Israēla, æhta scyppend,
and thee of-Israelites, possessions creator,
 herigað in hade herran sinne!
praise in order lord their!
 ȝ þec haligra heortan cræftas,
and thee of-holy-ones of-heart powers,
- 395 soðfæstra gehwæs sawle ȝ gastas
of-truth-fast of-each soul and spirits
 lofiað liffrean, lean sellende
praise life-lord, reward giving
 eallum * * * ece drihten!
to-all (lacuna) eternal lord!
 Annanias ðec ȝ Adzarias
Hananiab thee and Azariab
 ȝ Misael, metod, domige
and Misbael, ordainer, may-glorify

breostgeðancum. We þec bletsiað,
with-breast-thoughts. We thee bless,
 frea folca gehwæs, fæder ælmihtig,
lord of-peoples of-each, father almighty,
 soð sunu metodes, sawla nergend,
true son of-ordainer, of-souls savior,
 hæleða helpend, 7 þec, halig gast,
of-heroes helper, and thee, holy spirit,
 wurðiað in wuldre, witig drihten.
honor in glory, wise lord.

400

We ðec herigað, halig drihten,
We thee praise, holy lord,
 7 gebedum bremað. Þu gebletsad eart,
and with-prayers extol. Thou blessed art,
 gewurðad *** ferhð ofer worulde hrof,
honored (lacuna) life over of-world roof,
 heahcyning heofones, halgum mihtum
high-king of-heaven, with-holy might
 lifes leohtfruma ofer landa gehwilc!"
of-life light-author over of-lands each!"

405

Ða þæt ehtode ealdor þeode,
Then that considered prince of-people,
 Nabochodonossor wið þam nehstum
Nebuchadnezzar with the nearest
 folcgesiðum: "Þæt eower fela geseah,
people-companions: "That of-you many saw,
 þeode mine, þæt we þry syndon
people my, that we three have
 geboden to bæle in byrnende
commanded to pyre into burning

410

- 415 fyres leoman: nu ic þær feower men
of-fire light: now I there four men
 geseo to soðe: nales me sefa leogeð!"
see for truth: not-at-all to-me mind lies!"
 Ða cwæð, se ðe wæs cyninges ræswa,
Then said, he who was of-king counselor,
 wis ȝ wordgleaw: "Þæt is wundra sum,
wise and word-wise: "That is of-wonders one,
 þæt we ðær eagam on lociað.
that we there with-eyes on look.
- 420 Gedenc, ðeoden min, þine gerysna;
Consider, prince my, thy fitting-things;
 ongyt georne, hwa þa gyfe sealde
perceive eagerly, who the gifts gave
 gingum gædelingum. Hie god herigað
to-young companions. They god praise
 anne ecne ȝ ealles him
one eternal and of-all to-him
 be naman gehwam on neod sprecað,
by name each in eagerness speak,
- 425 þanciað þrymmes þristum wordum,
thank of-glory with-bold words,
 cweðað, he sie ana ælmihtig god,
say, he be alone almighty god,
 witig wuldorcyning worlde ȝ heofona.
wise glory-king of-world and of-heavens.
 Aban þu þa beornas, brego Caldea,
Summon thou the warriors, prince of-Chaldeans,
 ut of ofne. Nis hit owihtes god,
out of furnace. Not-is it of-anything good,

þæt hie sien on þam laðe leng þonne þu þurfe.

that they be in the harm longer than thou need.

Het þa se cyning to him cnihtas gangan:

Commanded then the king to him youths go:

hyssas hearde hyrdon lare,

youths hardy heeded teaching,

cyrdon cynegode swa hie gecyðde wæron,

turned kin-good as they known were,

hwurfon hæleð geonge to þam hæðenan foran:

went heroes young to the heathen before:

wæron þa bende forburnene, þe him on banum lagon,

were the bonds burned-off, which them on bones lay,

laðsearo leoda cyninges, 7 hyra lice geborgen;

hateful-device of-peoples of-king, and their body protected;

næs hyra wlite gewemmed ne nænig wroht on hrægle,

not-was their beauty marred nor any harm on garment,

ne feax fyre beswæled, ac hie on friðe drihtnes

nor hair by-fire singed, but they in peace of-lord

of ðam grimman gryre glade treddeðon

from the grim horror gladly trod

gleawmode guman on gastes hylde.

wise-minded men in of-spirit favor.

Ða gewat se engel up secan him ece dreamas,

Then went the angel up to-see for-himself eternal joys,

on heanne hrof heofona rices

on high roof of-heavens of-kingdom

hehþegn 7 hold halgum metode:

high-thane and loyal to-holy ordainer:

hæfde on þam wundre gewurðod, ðe þa gewyrhto ahton.

had in the wonder honored, who the merits had.

430

435

440

- 445 Hyssas heredon drihten for þam hæðenan folce,
Youths praised lord before the heathen people,
 stepton hie soðcwidum 7 him sædon fela
exalted they with-true-sayings and to-him said many
 soðra tacna, oð þæt he sylfa gelyfde,
of-true tokens, until that he himself believed,
 þæt se wære mihta waldend, se ðe hie of ðam mirce generede.
that he were of-mights ruler, he who them from the darkness saved.
 Gebead þa se bræsna Babilone weard,
Commanded then the bold of-Babylon guardian,
- 450 swiðmod sinum leodum, þæt se wære his aldre scyldig,
stern-minded to-his people, that he were with-his life forfeit,
 se ðæs onsoce, þætte soð wære
who that denied, that true were
 mære mihta waldend, se hie of þam morðre alyside.
famous of-mights ruler, who them from the death released.
 Agæf him þa his leoda lafe, þe þær gelædde wæron,
Gave-back to-him then of-his people remnant, who there led were,
 7 nahte ealdfeondum, þæt hie are hæfdon.
and not-bad to-old-foes, that they mercy had.
- 455 Wæs heora blæd in Babilone, siððan hie þone bryne fandedon;
Was their glory in Babylon, after they the burning tried;
 dom wearð æfter duguðe gecyðed, siððan hie drihtne gehyrdon;
glory was after benefit shown, after they to-lord listened;
 wæron hyra rædas rice, siððan hie rodera waldend,
were their counsels mighty, after them of-skies ruler,
 halig heofonrices weard wið þone hearm gescylde.
holy of-heaven-kingdom guardian against the harm shielded.
 Þa ic secan gefrægn soðum wordum,
Then I seek learned with-true words,

siððan he wundor onget * * *

460

after he wonder perceived (lacuna)

Babilone weard þurh fyres bryne,

of-Babylon guardian through of-fire burning,

hu þa hyssas þry hatan ofnes

how the youths three of-hot furnace

færgryre fyres oferfaren hæfdon,

sudden-horror of-fire overcome had,

wylm þurhwodon, swa him wiht ne sceod

surge passed-through, so them whit not harmed

grim gleda nið godes spelbodan,

465

grim of-embers malice of-god messengers,

frecnan fyres, ac him frið drihtnes

of-perilous fire, but them peace of-lord

wið þæs egesan gryre aldor gescylde.

against of-the terror horror life shielded.

Ða se ðeoden ongan geðinges wyrcan,

Then the prince began assembly make,

het þa tosomne sine leode

commanded then together his people

ȝ þa on þam meðle ofer menigo bebead

470

and then in the assembly over multitude proclaimed

wyrd gewordene ȝ wundor godes,

event come-about and wonder of-god,

þætte on þam cnihtum gecyðed wæs:

which on the youths shown was:

Onhicgað nu halige mihte,

Consider now holy might,

wise wundor godes. We gesawon,

wise wonder of-god. We saw,

475 þæt he wið cwealme gebearh cnihtum on ofne,
that he against death protected youths in furnace,

lacende lig, þam þe his lof bærn:

leaping flame, to-those who his praise bore:

forþam he is ana ece drihten, ælmihtig

because he is alone eternal lord, almighty

*** se ðe him dom forgeaf,

(lacuna) he who to-them glory gave,

spowende sped, þam þe his spel berað:

prospering success, to-those who his message bear:

480 forðon witigað þurh wundor monig

therefore prophesy through wonder many

halgum gastum, þe his hylð curon.

with-holy spirits, who his favor chose.

Cuð is, þæt me Daniel dyglan swefnes

Known is, that to-me Daniel of-secret dream

soðe gesæde, þæt ær swiðe oðstod

truly told, what before greatly stood-bidden

manegum on mode minra leoda,

to-many in mind of-my people,

485 forþam ælmihtig eacenne gast

because almighty great spirit

in sefan sende, snyttro cræftas."

into mind sent, of-wisdom powers."

Swa wordum spræc werodes ræswa,

So with-words spoke of-host leader,

Babilone weard, siððan he beacen onget,

of-Babylon guardian, after he sign perceived,

swutol tacen godes: no þy sel dyde,

clear token of-god: not the better did,

ac þam æðelinge oferhygd gesceod,
but to-the prince pride harmed,
 wearð him hyrra hyge 7 on heortan geðanc
became to-him higher mind and in heart thought
 maran modsefan, þonne gemet wære,
of-greater mind-spirit, than measure were,
 oð þæt hine mid nyde nyðor asette
until that him with force lower set
 metod ælmihtig, swa he manegum deð,
ordainer almighty, as he to-many does,
 þara þe þurh oferhyd up astigeð.
of-those who through pride up climb.

490

495

THE KING'S MADNESS

Nebuchadnezzar dreams that an angel orders a great tree reaching to heaven cut down, its root left in the earth, and the tree bound with bronze and iron fetters. Daniel explains that the king will be driven from his kingdom to live seven years among wild beasts until he acknowledges God, and urges him to give alms. Instead the king boasts of Babylon's greatness and falls into madness. After seven years he looks to heaven, regains his mind, proclaims God's might to his people, and rules with a better faith until he dies, leaving his heirs the city's wealth.

Þa him wearð on slæpe swefen ætywed
Then to-him was in sleep dream shown
 Nabochodonossor: him þæt neh gewearð;
Nebuchadnezzar: to-him that near came;
 þuhte him, þæt on foldan fægre stode
seemed to-him, that on earth fairly stood
 wudubeam wlitig, se wæs wyrtrum fæst,
forest-tree beautiful, which was by-roots fast,

- 500 beorht on blædum; næs he bearwe gelic,
bright in fruits; not-was it to-grove like,
 ac he hlifode to heofontunglum,
but it towered to heaven-stars,
 swilce he oferfæðmde foldan sceatas,
as-if it over-embraced of-earth regions,
 ealne middangeard oð merestreamas
all middle-earth to sea-streams
 twigum ȝ telgum, ðær he to geseah:
with-twigs and branches, where he to looked:
- 505 þuhte him, þæt se wudubeam wilddeor scylde,
seemed to-him, that the forest-tree wild-beasts shielded,
 ane æte eallum heolde,
alone food for-all held,
 swylce fuglas eac heora feorhnere
likewise birds also their life-sustenance
 on þæs beames bledum name;
from of-the tree fruits took;
 ðuhte him, þæt engel ufan of roderum
seemed to-him, that angel from-above from skies
- 510 stigan cwome ȝ stefne abead,
descending came and with-voice proclaimed,
 torhtan reorde, het þæt treow ceorfan
with-bright voice, commanded the tree cut
 ȝ þa wildeor onweg fleon
and the wild-beasts away flee
 swylce eac þa fugolas, þonne his fyll come;
likewise also the birds, when its fall come;
 het þonne besnædan seolfes blædum,
commanded then cut-off of-itself of-fruits,

twigum ȝ telgum ȝ þeh tacen wesan,

of-twigs and branches and yet token be,

wunian wyrtruman þæs wudubeames

remain root of-the forest-tree

eorðan fæstne, oð þæt eft cyme

in-earth fast, until that again come

grene bleða, þonne god sylle;

green fruits, when god give;

het eac gebindan beam, þone miclan

commanded also bind tree, the great

ærenum clammum ȝ isernum

with-brazen fetters and iron

ȝ gesæledne in susl don,

and bound into torment put,

þæt his mod wite, þæt migtigra

that his mind know, that mightier-one

wite wealdeð, þonne he him wið mæge.

punishment wields, than he him against may-(stand).

Þa of slæpe onwoc (swefn wæs æt ende)

Then from sleep awoke dream was at end

eorðlic æðeling: him þæs egesa stod,

earthly prince: to-him of-that terror stood,

gryre fram ðam gaste, ðe þyðer god sende.

horror from the spirit, which thither god sent.

Het þa tosomne sine leode,

Commanded then together his people,

folctogan; frægn ofer ealle

people-leaders; asked over all

swiðmod cyning, hwæt þæt swefen bude:

stern-minded king, what the dream meant:

515

520

525

530 nalles þy he wende, þæt hie hit wiston,
not-at-all because he thought, that they it knew,

ac he cunnode, hu hie cweðan woldon.

but he tested, how they speak would.

Ða wæs to ðam dome Daniel haten,

Then was to the judgment Daniel called,

godes spelboda: him wæs gæst geseald,

of-god messenger: to-him was spirit given,

halig of heofonum, se his hyge trymede;

holy from heavens, which his mind strenghtened;

535 on þam drihtenweard deopne wisse

in whom lord-guardian deep knew

sefan sidne geþanc 7 snytro cræft,

mind wide thought and of-wisdom power,

wisne wordcwide. Eft he wundor manig

wise word-saying. Again he wonder many

metodes mihta for men ætbær.

of-ordainer of-mights before men bore.

Þa he secgan ongan swefnes woman

When he tell began of-dream terror

540 heahheort 7 hæðen heriges wisa,

high-hearted and beathen of-army leader,

ealne þone egesan, þe him eowed wæs,

all the terror, which to-him shown was,

bæd hine areccan, hwæt seo run bude,

asked him explain, what the mystery meant,

hofe haligu word 7 in hige funde

raise holy words and in mind found

to geseccanne soðum wordum,

to tell with-true words,

hwæt se beam bude, þe he blican geseah,

what the tree meant, which he gleam saw,

ȝ him witgode wyrda geþingu.

and to-him prophesied of-fates decrees.

He ða swigode: hwæðere soð ongeat

He then was-silent: however truth perceived

Daniel æt þam dome, þæt his drihten wæs,

Daniel at the judgment, that his lord was,

gumena aldor wið god scyldig;

of-men prince against god guilty;

wandode se wisa; hwæðre he worde cwæð

hesitated the wise-one; however he with-word spoke

arcræftig ar to þam æðelinge:

honor-skilled messenger to the prince:

“Þæt is, weredes weard, wundor unlytel,

“That is, of-host guardian, wonder unsmall,

þæt þu gesawe þurh swefen cuman

that thou sawest through dream come

heofonheane beam ȝ þa halgan word,

heaven-high tree and the holy words,

yrre ȝ egeslicu, þa se engel cwæð,

angry and terrible, which the angel spoke,

þæt þæt treow sceolde, telgum besnæded,

that the tree should, of-branches stripped,

foran afeallan, þæt ær fæste stod,

forward fall, which before firmly stood,

ȝ þonne mid deorum dreamleas beon,

and then with beasts joyless be,

westen wunian ȝ his wyrtruman

wilderness inhabit and its root

545

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- 560 foldan befolen fyrstmearc wesan,
to-earth committed appointed-time be,
 stille on staðole, swa seo stefn gecwæð,
still in place, as the voice said,
 ymb seofon tida sæde eft onfon:
after seven times seed again receive:
 swa þin blæd lið. Swa se beam geweax
so thy glory lies. As the tree grew
 heah to heofonum, swa þu hæleðum eart
high to heavens, so thou to-heroes art
- 565 ana, eallum eorðbuendum
alone, to-all earth-dwellers
 weard ȝ wisa: nis þe wiðbreca
guardian and leader: not-is to-thee adversary
 man on moldan nymðe metod ana,
man on earth except ordainer alone,
 se ðec aceorfeð of cyningdome
who thee cuts-off from kingdom
 ȝ ðec wineleasne on wræc sendeð
and thee friendless into exile sends
- 570 ȝ þonne onhweorfeð heortan þine,
and then turns heart thy,
 þæt þu ne gemyndgast æfter mandream
that thou not rememberest after human-joy
 ne gewittes wast butan wildeora þeaw,
nor of-wit knowest except of-wild-beasts custom,
 ac þu lifgende lange þrage
but thou living long time
 heorta hlypum geond holt wunast:
of-harts with-leaps throughout wood dwellst:

ne bið þec mæl mete nymþe mores græs

not is for-thee meal food except of-moor grass

ne rest witod, ac þec regna scur

nor rest appointed, but thee of-rains shower

weceð ȝ wreceð swa wildu deor,

wakes and drives as wild beasts,

oð þæt þu ymb seofon winter soð gelyfest,

until that thou after seven winters truth believest,

þæt sie an metod eallum mannum,

that be one ordainer for-all men,

reccend ȝ rice, se on roderum is.

ruler and mighty, who in skies is.

Is me swa þeah willa, þæt se wyrtruma

Is to-me so however desire, that the root

stille wæs on staðole, swa seo stefn gecwæð,

still was in place, as the voice said,

ȝ ymbe seofan tide sæde onfenge:

and after seven times seed received:

swa þin rice restende bið

so thy kingdom resting is

anwloh for eorlum, oð þæt þu eft cymst.

undiminished [?] before warriors, until that thou again comest.

Gehyge þu, frea min, fæstlicne ræd:

Consider thou, lord my, firm counsel:

syle ælmyssan, wes earmra hleo,

give alms, be of-wretched shelter,

þinga for ðeodne, ær ðam seo þrah cyme,

intercede before prince, before that the time come,

þæt he þec aworpe of woruldrice.

that be thee cast from world-kingdom.

575

580

585

- 590 Oft metod alæt monige ðeode
Often ordainer lets many peoples
 *** wyrcan, þonne hie woldon sylfe
(lacuna) make, when they would themselves
 fyrene fæstan, ær him fær godes
crimes fast-from, before them sudden-attack of-god
 þurh egesan gryre aldre gesceode."
through of-terror horror in-life harmed."
 No þæs fela Daniel to his drihtne gespræc
Not so much Daniel to his lord spoke
- 595 soðra worda þurh snytro cræft,
of-true words through of-wisdom power,
 þæt þæs a se rica reccan wolde
that of-it ever the mighty-one reck would
 middangeardes weard, ac his mod astah
of-middle-earth guardian, but his mind rose
 heah fram heortan: he þæs hearde ongeald!
high from heart: he for-that hard paid!
 Ongan ða gyddigan þurh gylp micel
Began then to-speak through boast great
- 600 Caldea cyning, þa he ceastre weold:
of-Chaldeans king, when he city ruled:
 Babilone burh on his blæde geseah
of-Babylon city in his glory saw
 Sennera feld sidne bewindan,
of-Shinar plain wide encircle,
 heah hlifigan, þæt se heretyma
high tower, which the army-leader
 werede geworhte þurh wundor micel.
with-host built through wonder great.

Wearð ða anhydig ofer ealle men,

Became then self-willed over all men,

swiðmod in sefan for ðære sundorgife,

stern-minded in mind for the special-gift,

þe him god sealde gumena rice,

which to-him god gave of-men kingdom,

world to gewealde in wera life:

world into power in of-men life:

“Ðu eart seo micle 7 min seo mære burh,

“Thou art the great and my the famous city,

þe ic geworhte to wurðmyndum,

which I built for honors,

rume rice. Ic reste on þe,

spacious kingdom. I rest in thee,

eard 7 eðel agan wille!”

dwelling and homeland own will!”

Ða for ðam gylpe gumena drihten

Then for the boast of-men lord

forfangen wearð 7 on fleam gewat,

seized was and into flight went,

ana on oferhyd ofer ealle men.

alone in pride over all men.

Swa wod wera on gewindagum

So went of-men in toil-days

geocrostne sið in godes wite,

harshest journey in of-god punishment,

ðara þe eft lifigende leode begete,

of-those who again living people reached,

Nabochodonossor, siððan him nið godes,

Nebuchadnezzar, after him hostility of-god,

605

610

615

- 620 hreð of heofonum hete gesceode.
fierce from heavens hatred harmed.
 Seofon winter samod susl þrowode
Seven winters together torment suffered
 wildeora westen winburge cyning.
of-wild-beasts wilderness of-wine-city king.
 Ða se earfoðmæg up locode,
Then the hardship-man up looked,
 wilddeora gewita þurh wolcna gang;
of-wild-beasts companion through of-clouds course;
- 625 gemunde þa on mode, þæt metod wære,
remembered then in mind, that ordainer were,
 heofona heahcyning hæleða bearnum
of-heavens high-king of-heroes to-children
 ana ece gast. Þa he eft onhwearf
alone eternal spirit. When he again returned
 wodan gewittes, þær þe he ær wide bær
of-mad wit, where that he before widely bore
 herewosan hige, heortan getenge:
of-warrior mind, to-heart pressing;
- 630 þa his gast ahwearf in godes gemynd,
then his spirit turned into of-god memory,
 mod to mannum, siððan he metod onget.
mind to men, after he ordainer perceived.
 Gewat þa earmsceapen eft siðian,
Went then wretched-shaped back to-journey,
 nacod nydgenga, nið geðafian
naked need-wanderer, affliction endure
 wundorlic wræcca ȝ wæda leas
wondrous exile and of-clothes lacking

mætra on modgeðanc to mancynne, 635
humbler in mind-thought to mankind,
 ðonne gumena weard in gylpe wæs.
than of-men guardian in boast was.
 Stod middangeard æfter mandrihtne,
Stood middle-earth after liege-lord,
 eard ȝ eðel æfter þam æðelinge
dwelling and homeland after the prince
 seofon winter samod, swa no swiðrode
seven winters together, so not waned
 rice under roderum, oð þæt se ræswa com. 640
kingdom under skies, until that the leader came.
 Ða wæs eft geseted in aldordom
Then was again set in authority
 Babilone weard, hæfde beteran ðeaw,
of-Babylon guardian, had better custom,
 leohtran geleafan in liffruman,
brighter belief in life-author,
 þætte god sealde gumena gehwilcum
that god gave of-men to-each
 welan swa wite, swa he wolde sylf. 645
wealth as punishment, as he would himself.
 Ne lengde þa leoda aldor
Not delayed then of-peoples prince
 witegena wordcwyde, ac he wide bead
of-prophets word-saying, but he widely proclaimed
 metodes mihte, þær he meld ahte;
of-ordainer might, where he proclamation had;
 siðfæt sægde sinum leodum,
journey told to-his people,

650 wide waðe, þe he mid wilddeorum ateah,
wide wandering, which he with wild-beasts made,

oð þæt him frean godes in gast becwom
until that to-him of-lord of-god into spirit came

rædfæst sefa, ða he to roderum beseah.
counsel-fast mind, when he to skies looked.

Wyrð wæs geworden, wundor gecyðed,
Event was come-about, wonder shown,

swefn geseðed, susl awunnen,
dream confirmed, torment endured,

655 dom gedemed, swa ær Daniel cwæð,
judgment judged, as before Daniel said,

þæt se folctoga findan sceolde
that the people-leader find should

earfoðsiðas for his ofermedlan,
hard-journeys for his pride,

swa he ofstlice godspellode
as he speedily preached

metodes mihtum for mancynne.
of-ordainer by-mights before mankind.

660 Siððan in Babilone burhsittendum
Afterward in Babylon to-city-dwellers

lange hwile lare sægde
long while teaching told

Daniel domas. Siððan deora gesið,
Daniel judgments. After of-beasts companion,

wildra wærgenga of waðe cwom,
of-wild-ones exile from wandering came,

Nabochodonossor of niðwracum,
Nebuchadnezzar from hostile-punishments,

siððan weardode wide rice,

665

afterward guarded wide kingdom,

heold hæleða gestreon 7 þa hean burh

held of-heroes treasure and the high city

frod, foremihtig folca ræswa,

wise, very-mighty of-peoples leader,

Caldea cyning, oð þæt him cwelm gesceod,

of-Chaldeans king, until that him death harmed,

swa him ofer eorðan andsaca ne wæs

so to-him over earth adversary not was

gumena ænig, oð þæt him god wolde

670

of-men any, until that from-him god would

þurh hryre hreddan hea rice.

through fall take-away high kingdom.

Siððan þær his aferan ead bryttedon,

Afterward there his offspring wealth enjoyed,

welan, wunden gold in þære widan byrig,

wealth, twisted gold in the wide city,

ealhstede eorla unwaclice,

temple-place of-warriors not-meanly,

heah hordmægen, þa hyra hlaford læg.

675

high board-might, when their lord lay.

Belshazzar, of the third generation after Nebuchadnezzar, rules in pride while God grants the Medes and Persians power against Babylon. Drunk at a feast, he has the sacred vessels of Jerusalem brought in and boasts his armies are mightier than Israel's God. An angel's hand writes on the wall, and no one can read it. Daniel refuses the rulers' gifts and rebukes the king for drinking from the holy vessels. The drunken boast that undid Israel will undo him, he warns, for the king denies the God his forefather acknowledged as ruler of all.

Ða in ðære ðeode awoc his þæt þridde cneow,

Then in the nation arose of-his the third generation,

wæs Baldazar burga alдор,

was Belshazzar of-cities prince,

weold weras rices, oð þæt him wlenco gesceod,

ruled of-men of-kingdom, until that him pride harmed,

oferhyd egle: ða wæs endedæg,

pride troublesome: then was end-day,

680 ðæs ðe Caldeas cyningdom ahton,

of-that that Chaldeans kingship owned,

ða metod onlah Medum ȝ Persum

when ordainer granted to-Medes and Persians

aldordomes ymb litel fæc,

of-authority after little space,

let Babilone blæd swiðrian,

let of-Babylon glory wane,

þone þa hæleð healdan sceoldon;

which the heroes hold should;

685 wiste he ealdormen in unrihtum,

knew he chiefs in wrongs,

ða ðe ðy rice rædan sceoldon.

those who the kingdom rule should.

Ða þæt gehogode hamsittende

Then that resolved home-sitting

Meda aldor, þæt ær man ne ongan,

of-Medes prince, what before man not undertook,

þæt he Babilone abrecaŋ wolde,

that he Babylon break would,

alhstede eorla, þær æðelingas

temple-place of-warriors, where princes

under wealla hleo welan brytnedon:

under of-walls shelter wealth enjoyed:

þæt wæs þara fæstna folcum cuðost,

that was of-the fortresses to-peoples best-known,

mæst ȝ mærost, þara þe men bun,

greatest and most-glorious, of-those which men inhabited,

Babilon burga, oðþæt Baldazar

Babylon of-cities, until Belshazzar

þurh gylp grome godes freasæde.

through boast hostile of-god tempted.

Sæton him æt wine wealle belocene,

Sat themselves at wine by-wall enclosed,

ne onegdon na orlegra nið,

nor feared at-all of-wars hostility,

þeah ðe feonda folc feran cwome

though that of-foes people traveling came

herega gerædum to þære heahbyrig,

of-armies with-trappings to the high-city,

þæt hie Babilone abrecaŋ mihton.

that they Babylon break might.

690

695

700

Gesæt þa to symble siðestan dæge

Sat then at feast on-last day

Caldea cyning mid cneomagum:

of-Chaldeans king with kinsmen:

þær medugal wearð mægenes wisa,

where mead-drunk became of-host leader,

het þa *** beran Israela gestreon,

commanded then (lacuna) bear of-Israelites treasure,

705 huslfatu halegu on hand werum,

sacred-vessels holy into hand to-men,

þa ær Caldeas mid cyněðrymme,

which before Chaldeans with royal-host,

cempan in ceastre clæne genamon,

champions in city wholly took,

gold in Gerasalem, ða hie Iudea

gold in Jerusalem, when they of-Jews

blæd forbræcon billa ecgum

glory broke of-swords with-edges

710 ȝ þurh hleoðor cyme herige genamon

and through clamor coming with-army took

beorhte frætwe, ða hie tempel strudon,

bright treasures, when they temple plundered,

Salomanes seld: swiðe gulpon.

of-Solomon hall: greatly boasted.

Ða wearð bliðemod burga aldor,

Then became glad-minded of-cities prince,

gealp gramlice gode on andan,

boasted fiercely to-god in enmity,

715 cwæð, þæt his hergas hyrran wæron

said, that his armies higher were

ȝ mihtigran mannum to friðe,
and mightier to-men for protection,

þonne Israela ece drihten.
than of-Israelites eternal lord.

Him þæt tacen wearð, þær he to starude,
To-him the token came, where he at stared,

egeslic for eorlum innan healle,
terrible before warriors within hall,

þæt he for leodum ligeword gecwæð,
that he before people lie-word spoke, 720

þa þær in egesan engel drihtnes
when there in terror angel of-lord

let his hand cuman in þæt hea seld,
let his hand come into the high hall,

wrat þa in wage worda gerynu,
wrote then on wall of-words mysteries,

baswe bocstafas burhsittendum.
purple letters to-city-dwellers.

Ða wearð folctoga forht on mode,
Then became people-leader fearful in mind, 725

acul for þam egesan, geseah he engles hand
dismayed for the terror, saw he of-angel hand

in sele writan Sennera wite.
in hall write of-Sbinar punishment.

Þæt gyddedon gumena mænigeo,
That discussed of-men multitude,

hæleð in healle, hwæt seo hand write
heroes in hall, what the hand wrote

to þam beacne burhsittendum,
for the sign to-city-dwellers, 730

werede comon on þæt wundor seon:

in-hosts came on the wonder to-see:

sohton þa swiðe in sefan gehydum,

sought then greatly in of-mind thoughts,

hwæt seo hand write haliges gastes.

what the hand wrote of-holy spirit.

Ne mihton arædan runcræftige men

Not might read mystery-skilled men

735 engles ærendbec, æðelinga cyn,

of-angel errand-letter, of-princes kin,

oð þæt Daniel com, drihtne gecoren,

until that Daniel came, by-lord chosen,

snotor ȝ soðfæst in þæt seld gangan,

wise and truth-fast into the hall go,

ðam wæs on gaste godes cræft micel.

to-whom was in spirit of-god power great.

To þam ic georne gefrægn gyfum ceapian

To him I eagerly learned with-gifts bargain

740 burhgeweardas þæt he him bocstafas

city-guardians that he for-them letters

arædde ȝ arehte, hwæt seo run bude.

read and explained, what the mystery meant.

Him æcræftig ȝswarode

To-them law-skilled answered

godes spelboda, gleaw geðances:

of-god messenger, wise of-thought:

“No ic wið feohsceattum ofer folc bere

“Not I for money-coins over people bear

745 drihtnes domas, ne ðe dugeðe can:

of-lord judgments, nor for-thee benefit know:

ac þe unceapunga orlæg secge,
but to-thee freely fate say,

worda gerynu, þa þu wendan ne miht.
of-words mysteries, which thou turn not mayst.

Þu for anmedlan in æht bere
Thou for pride into possession bore

huslfatu halegu on hand werum:
sacred-vessels holy into hand to-men:

on þam, ge deoflu, drincan ongunnon,
in which, you devils, drink began,

ða ær Israela in æ hæfdon
which before of-Israelites in law had

æt godes earce, oð þæt hie gylp beswac,
at of-god ark, until that them boast deceived,

windruncen gewit: swa þe wurðan sceal.
wine-drunk wit: as to-thee happen shall.

No þæt þin aldor æfre wolde
Not that thy ancestor ever would

godes goldfatu in gylp beran
of-god gold-vessels in boast bear

ne ðy hraðor hremde, ðeah þe here brohte
nor the sooner exulted, though that army brought

Israela gestreon in his æhte geweald,
of-Israelites treasure into his possession power,

ac þæt oftor gecwæð aldor ðeoda
but that more-often said prince of-peoples

soðum wordum ofer sin mægen,
with-true words over his host,

siððan him wuldres weard wundor gecyðde,
after to-him of-glory guardian wonder showed,

750

755

760

þæt he wære ana ealra gesceafta

that he were alone of-all creations

drihten 7 waldend, se him dom forgeaf,

lord and ruler, who to-him glory gave,

unscyndne blæd eorðan rices:

unshamed glory of-earth of-kingdom:

7 þu lignest nu, þæt sie lifgende,

and thou deniest now, that be living,

765 se ofer deoflum dugeþum wealdeð!"

he-who over devils with-might rules!"

Christ and Satan

The poet praises the creator, who set the sun, moon, and sea in place and counts every raindrop. The angels who thought they could rule heaven are cast into the pit of hell. Satan cries out that their glory is gone and they are bound in fire and darkness. His followers answer that his lies deceived them: he claimed to be God and said his son would rule mankind, and now he has more torment. Christ has cast them from joy, and they roam the pit as monsters.

Þæt wearð underne eorðbuendum,

That became evident to-earth-dwellers,

þæt meotod hæfde miht 7 strengðo,

that ordainer had might and strength,

ða he gefestnade foldan sceatas.

when he fastened of-earth regions.

Seolfa he gesette sunnan 7 monan,

Himself he set sun and moon,

stanas 7 eorðan, stream ut on sæ,

stones and earth, stream out on sea,

wæter 7 wolcen ðurh his wundra miht.

water and cloud through his of-wonders might.

Deopne ymblyt clene ymbhaldeð

Deep circuit wholly encompasses

meotod on mihtum 7 alne middangeard.

ordainer in mights and all middle-earth.

He selfa mæg sæ geondwlitan,

He himself may sea look-through,

grundas in heofenen, godes agen bearn,

depths in heaven, of-god own child,

7 he ariman mæg rægnas scuran,

and he count may rains of-showers,

5

10

dropena gehwelcne. Daga enderim

of-drops each. Of-days final-number

seolua he gesette þurh his soðan miht,

himself he set through his true might,

swa se wyrhta þurh his wuldres gast

so the maker through his of-glory spirit

15 serede ȝ sette on six dagum

designed and set in six days

eorðan dæles up on heofonum,

of-earth of-part up in heavens,

heanne holme: hwa is þæt ðe cunne

high sea: who is that who knows

orðonc clene nymðe ece god?

skill wholly except eternal god?

Dreamas he gedelde, duguðe ȝ geþeode

Joys he dealt, hosts and nations

20 Adam ærest ȝ þæt æðele cyn

Adam first and the noble kin

engla ordfruman, þæt þe eft forward:

of-angels chief, that which afterward perished:

ðuhte him on mode, þæt hit mihte swa,

seemed to-them in mind, that it might so,

þæt hie weron seolfe swegles brytan,

that they were themselves of-heaven dispensers,

wuldres waldend. Him þæs wirs gelamp,

of-glory rulers. To-them for-that worse happened,

25 ða heo in helle ham staðeledon

when they in hell home established

an æfter oðrum, in þæt atole scref,

one after other, into the terrible pit,

þær heo brynewelme bidan sceolden

where they in-burning-surge await should

saran sorge nales swegles leoht

sore sorrow not-at-all of-heaven light

habban in heofnum heahgetimbrad,

have in heavens high-built,

ac gedufan sceoldun in ðone deopan wælm,

but plunge should into the deep surge,

niðær undær nessas in ðone neowlan grund

down under headlands into the deep ground

grædige ȝ gifre. God ana wat,

greedy and ravenous. God alone knows,

hu he þæt scyldi werud forscifen hæfde.

how he the guilty host condemned had.

Cleopað ðonne se alda ut of helle,

Cries then the old-one out of hell,

wriceð wordcwedas weregan reorde,

utters word-sayings with-accursed voice,

eisegan stefne: "Hwær com engla ðrym,

with-terrible voice: "Where went of-angels glory,

ða þe we on heofnum habban sceoldan?

that which we in heavens have should?

þis is ðeostræ ham ðearle gebunden

this is dark home severely bound

fæstum fyrclommum, flor is on welme

with-fast fire-bonds, floor is in surge

attre onæled. Nis nu ende feor,

with-poison kindled. Not-is now end far,

þæt we sceolun ætsomne susel þrowian,

that we must together torment suffer,

30

35

40

wean ȝ wergum, nalles wuldres blæd
woe and misery, not-at-all of-glory prosperity

habban in heofnum, hehselda wyn.
have in heavens, of-high-seats joy.

Hwæt! we for dryhtene iu dreamas hefdon,
Lo! we before lord formerly joys had,

45 song on swegle selrum tidum,
song in heaven in-better times,

þær nu ymb ðone ecan æðele stondað,
where now around the eternal nobles stand,

heleð ymb hehseld, herigað drihten
heroes around high-seat, praise lord

wordum ȝ wercum: ȝ ic in wite sceal
with-words and works: and I in torment must

bidan in bendum ȝ me bættran ham
abide in bonds and for-me better home

50 for oferhygdum æfre ne wene!"
for pride ever not expect!"

Ða him ȝsweradan atole gastas,
Then him answered terrible spirits,

swarte ȝ synfulle, susle begrorene:
black and sinful, with-torment overwhelmed:

"Þu us gelærdæst ðurh lyge ðinne,
"Thou us taughtest through lie thy,

þæt we helende heran ne scealdon.
that we savior obey not should.

55 Ðuhte þe anum, þæt ðu ahtest alles gewald,
Seemed to-thee alone, that thou hadst of-all power,

heofnes ȝ eorþan, wære halig god,
of-heaven and of-earth, were holy god,

scypend seolfa: nu earttu earm sceaða

creator thyself; now art-thou wretched harmer

in fyrlocan feste gebunden.

in fire-enclosure fast bound.

Wendes ðu ðurh wuldor, ðæt þu woruld ahtest,

Thoughtest thou through glory, that thou world hadst,

alra onwald ȝ we englas mid ðec:

of-all power and we angels with thee:

atol is þin onseon, habbað we alle swa

terrible is thy face, have we all so

for ðinum leasungum lyðre gefered.

for thy lies wretchedly fared.

Segdest us to soðe, þæt ðin sunu wære

Saidst to-us for truth, that thy son were

meotod moncynnes: hafustu nu mare susel!"

ordainer of-mankind; hast-thou now more torment!"

Swa firenfulle facnum wordum

So sinful-ones with-deceitful words

heora aldorðægn unreordadon

their chief-thane reviled

on cearam cwidum: Crist heo afirde,

in cares sayings: Christ them removed,

dreamum bedelde, hæfdan dryhtnes liht

of-joys deprived, had of-lord light

for oferhygdum ufan forleten,

for pride from-above lost,

hæfdon hym to hyhte helle floras,

had for-themselves as hope of-hell floors,

beornende bealo. Blace hworfon

burning bale. Pale wandered

60

65

70

scinnan forscepene, sceaðan hwearfdon,

spectres misshapen, harmers roamed,

earme æglecan geond þæt atole scref

wretched monsters throughout the terrible pit

for ðam anmedlan, þe hie ær drugon.

for the pride, which they before practiced.

II · SATAN'S LAMENT

Satan speaks again, spewing fire and poison. He was once a holy angel, but he resolved to cast down God's son, the light of glory, and seize heaven. He led his followers into hell, a dark home of fire, dragons, and serpents, where they cannot hide. He must sometimes fly out to visit dwellings, with those who began the pride, but he has no hope that God will let them return, and he must wander in exile because he claimed to rule heaven.

75 Eft reordade oðre siðe

Again spoke on-second time

feonda aldor, wæs þa forworht agen,

of-fiends prince, was then ruined again,

seoððan he ðes wites worn gefelde:

after he of-the torment multitude felt:

he sweartade, ðonne he spreocan ongan,

he spewed-black, when he speak began,

fyre ȝ attre; ne bið swelc fæger dream,

with-fire and poison; not is such fair joy,

80 ðonne he in witum word indraf:

when he in torments word uttered:

“Ic wæs iu in heofnum halig ængel,

“I was formerly in heavens holy angel,

dryhten deore, hefde me dream mid gode,
to-lord dear, had for-myself joy with god,
 micelne for meotode 7 ðeos menego swa some.
great before ordainer and this multitude so same.

Ƣa ic in mode minum hogade,

Then I in mind my intended,

þæt ic wolde towerpan wuldres leoman,

that I would cast-down of-glory light,

bearn helendes, agan me burga gewald

child of-savior, own for-myself of-cities power

eall to æhte 7 ðeos earne heap,

all as possession and this wretched host,

þe ic hebbe to helle ham geledde.

which I have to hell home led.

Wene ge þæt tacen sutol 7 wærgðu, ***

Think you that token clear and curse, (lacuna)

þa ic of *** aseald wes

when I from (lacuna) cast was

niðer under nessas in ðone neowlan grund.

down under headlands into the deep ground.

Nu ic eow hebbe to hæftum ham gefærede

Now I you have as captives home brought

alle of earde: nis her eadiges tir,

all from homeland: not-is here of-blessed glory,

wloncra winsele ne worulde dream

of-proud-ones wine-hall nor of-world joy

ne ængla ðreat ne we upheofon

nor of-angels host nor we up-heaven

agan ne moten. Is ðes atola ham

own — may. Is this terrible home

85

90

95

fyre onæled: ic eom fah wið god.

with-fire kindled: I am hostile against god.

Æce æt helle duru dracan eardigað,

Ever at of-hell door dragons dwell,

hate on reðre: heo us helpen ne magon.

hot in heart: they us help not may.

100 Is ðes walica ham wites afylled;

Is this woeful home of-torment filled;

nagan we ðæs heolstres, þæt we us gehydan magon

not-have we of-that darkness, that we ourselves hide may

in ðissum neowlan genipe. Her is nedran sweg,

in this deep mist. Here is of-serpent sound,

wyrmas gewunade: is ðis wites clom

serpents dwelt: is this of-torment bond

feste gebunden, feond seondon reðe,

fast bound, fiends are fierce,

105 dimme ȝ deorce; ne her dæg lyhteð

dim and dark; nor here day shines

for scedes sciman, sceppendes leoht.

for of-shadow gleam, of-creator light.

Iu ahte ic gewald ealles wuldres,

Formerly had I power of-all glory,

ær ic moste in deossum atolan æðele gebidan,

before I must in this terrible homeland await,

hwæt me drihten god deman wille

what me lord god judge will

110 fagum on flora, nu ic feran com

to-hostile-one on floor, now I traveling came

deofla menego to ðissum dimman ham:

of-devils multitude to this dim home:

ac ic sceal on flyge 7 on flyhte ðragum

but I shall in flight and in flying at-times

earda neosan 7 eower ma,

of-dwellings visit and of-you more,

þe ðes oferhydes ord onstaldon.

who of-this pride beginning started.

Ne ðurfon we ðæs wenan, þæt us wuldorcynig

Not need we of-that hope, that to-us glory-king

æfre wille eard alefan,

ever will dwelling allow,

eðel to æhte, swa he ær dyde,

homeland as possession, as he before did,

ecne onwald: ah him alles gewald,

eternal power: owns for-himself of-all power,

wuldres 7 wita waldendes sunu.

of-glory and of-torments of-ruler son.

Forðon ic sceal hean 7 earm hweorfan ðy widor,

Therefore I must abject and wretched turn the wider,

wadan wræclastas wuldre benemed,

wade exile-tracks of-glory deprived,

duguðum bedeled, nænigne dream agan

of-benefits bereft, no joy have

uppe mid ænglum, þes þe ic ær gecwæð,

above with angels, because that I before said,

þæt ic wære seolfa swægles brytta,

that I were myself of-heaven dispenser,

wihta wealdend: ac hit him wyrse gelomp!"

of-creatures ruler: but it to-him worse happened!"

115

120

125

Satan describes the heat and cold of hell and the lament of its captives. He can no longer see the bright creation, and he recalls how the angels once sang around God's son. He may harm no souls except those God will not keep, and those he carries home to hell as captives. Now he bears a burning bond on his back, and his words fly out like sparks of poison as he cries out for the joys he has lost. Because he tried to drive the Lord from his throne, he must wander the paths of exile.

Swa se werega gast wordum sæde

So the accursed spirit with-words said

his earfoðo ealle ætsomne,

his hardships all together,

fah in fyrnum, (fyrleoma stod

stained in crimes, fire-light stood

geond þæt atole scræf attre geblonden):

throughout the terrible pit with-poison mixed:

130 Ic eom limwæstmum, þæt ic gelutian ne mæg

I am (so-great)-in-limb-stature, so-that I hide not may

on þyssum sidan sele synnum forwundod.

in this wide hall with-sins wounded.

Hwæther hat ȝ ceald hwilum mencgað,

Here hot and cold at-times mingle,

hwilum ic gehere helle scealcas,

at-times I bear of-hell servants,

gnornende cynn grundas mænan

lamenting kin depths bemoan

135 niðer under næssum, hwilum nacode men

down under headlands, at-times naked men

winnað ymb wyrmas: is þes windiga sele

struggle among serpents: is this windy hall

eall inneweard atole gefylled.

all within terribly filled.

Ne mot ic hihtlicran hames brucan,

Not may I more-joyful of-home enjoy,

burga ne bolda, ne on þa beorhtan gescæft

of-cities nor of-dwellings, nor on the bright creation

ne mot ic æfre ma eagam starian.

140

— *may I ever more with-eyes gaze.*

Is me nu wyrſæ, þæt ic wuldres leoht

Is to-me now worse, that I of-glory light

uppe mid englum æfre cuðe,

above with angels ever knew,

song on swegle, þær sunu meotodes

song in heaven, where sons of-ordainer

habbað eadigne bearn ealle ymbfangen,

have blessed child all surrounded,

seolfa mid sange. Ne ic þam sawlum ne mot

145

himself with song. Not I the souls — may

*** ænigum sceððan

(lacuna) any harm

butan þam anum, þe he to agan nyle:

except those alone, whom he to own not-will:

þa ic mot to hæftum ham gefेरian,

those I may as captives home carry,

bringan to bolde in þone biteran grund.

bring to dwelling into the bitter ground.

Ealle we syndon ungelice,

150

All we are unlike,

þonne þe we iu in heofonum hæfdon ærror

than that we formerly in heavens had before

wlite ȝ weorðmynt: ful oft wuldres

beauty and honor: full often of-glory

brohton to bearme bearn hælendes,

brought to bosom child of-savior,

þær we ymb hine utan ealle hofan

where we around him outside all raised

155 leomu ymb leofne lofsonga word,

limbs around dear-one of-praise-songs words,

drihtne sædon. Nu ic eom dædum fah,

to-lord said. Now I am with-deeds stained,

gewundod mid wommum; sceal nu þysne wites clom

wounded with sins; must now this of-torment bond

beoran beornende in bæce minum,

bear burning on back my,

hat on helle, hyhtwillan leas!"

hot in hell, of-hope-will lacking!"

160 þa gyt feola cwide firna herede,

then yet many sayings of-crimes uttered,

atol æglæca ut of helle,

terrible monster out of hell,

witum werig. Word spearcum fleah

with-torments weary. Word in-sparks flew

attre gelicost, þonne he ut þorhdraf:

to-poison likest, when he out drove:

"Eala drihtenes þrym! eala duguða helm!

"Alas of-lord glory! alas of-hosts protector!

165 eala meotodes miht! eala middaneard!

alas of-ordainer might! alas middle-earth!

eala dæg leohta! eala dream godes!

alas day bright! alas joy of-god!

eala engla þreat! eala upheofen!

alas of-angels host! alas up-heaven!

eala þæt ic eam ealles leas ecan dreames,

alas that I am wholly lacking of-eternal joy,

þæt ic mid handum ne mæg heofon geræcan

that I with hands not may heaven reach

ne mid eagum ne mot up locian

nor with eyes — may up look

ne huru mid earum ne sceal æfre geheran

nor indeed with ears — shall ever hear

þære byrhtestan beman stefne,

of-the brightest of-trumpet voice,

ðæs ic wolde of selde sunu meotodes,

because I would from throne son of-ordainer,

drihten adrifan ȝ agan me þæs dreames gewald,

lord drive and own for-myself of-the joy power,

wuldres ȝ wynne! me þær wyrse gelamp,

of-glory and of-joy! to-me there worse happened,

þonne ic to hihte agan moste.

than I as hope own might.

Nū ic eom asceaden fram þære sciran driht,

Now I am separated from the bright host,

alæded fram leohte in ðone laðan ham:

led from light into the hateful home:

ne mæg ic þæt gehicgan, hu ic in ðæm becwom,

not may I that conceive, how I into that came,

in þis neowle genip niðsynnum fah,

into this deep mist with-malice-sins stained,

aworpen of worulde. Wat ic þæt nu þa,

cast from world. Know I that now then,

170

175

180

þæt bið alles leas æcan dreamæs,

that is wholly lacking of-eternal joy,

se ðe heofencyninge heran ne þenceð,

he who heaven-king obey not intends,

meotode cweman. Ic þæs morðre sceal

ordainer please. I for-that with-torment must

185 wean ȝ witu ȝ wrace dreogan

woe and torments and vengeance endure

goda bedæled, iudædum fah,

of-goods bereft, with-former-deeds stained,

þæs ðe ic gepohte adrifan drihten of selde,

because that I thought drive lord from throne,

weoroda waldend, sceal nu wreclastas

of-hosts ruler, must now exile-tracks

settan sorhgcearig, siðas wide."

set sorrow-anxious, journeys wide."

IIII · A WARNING TO MANKIND

Satan returns to hell with his followers. The poet warns that every man should take their fall as an example and not anger God's son. People should keep God's might in mind and choose a home in glory with Christ, the king of kings. Heaven is far fairer than earth, and there the angels stand around the throne and praise the Lord.

190 Hwearf þa to helle, þa he gehened wæs,

Turned then to hell, when he humbled was,

godes andsaca: dydon his gingran swa

of-god adversary: did his disciples so

gifre ȝ grædige, þa hig god bedraf

ravenous and greedy, when them god drove

in þæt hate hof, þam is hel nama.

into the hot dwelling, to-which is hell name.

Forþan sceal gehycgan hæleða æghwylc,

Therefore shall consider of-heroes each,

þæt he ne abælige bearn waldendes,

that he not anger child of-ruler,

læte him to bysne, hu þa blacan feond

let for-himself as example, how the pale fiends

for oferhygdum ealle forwurdon.

for pride all perished.

Neoman us to wynne weoroda drihten,

Let-us-take for-ourselves as joy of-hosts lord,

upne ecne gefean, engla waldend.

upper eternal joy, of-angels ruler.

He þæt gecyðde, þæt he mægen-cræft hæfde,

He that showed, that he main-power had,

mihta miccle, þa he þa mænego adraf,

mights great, when he the multitude drove,

hæftas of ðæm hean selde. Gemunan we þone halgan drihten,

captives from the high throne. Remember we the holy lord,

ecne in wuldre; mid alra gescefta

eternal in glory; with of-all creations

*** ceosan us eard in wuldre,

(lacuna) choose for-us dwelling in glory,

mid ealra cyninga cyninge, se is Crist genemned.

with of-all kings king, who is Christ named.

Beoran on breostum bliðe gēpohtas,

Let-us-bear in breasts blithe thoughts,

sibbe ⁊ snyterō; gemunan soð ⁊ riht,

peace and wisdom; remember truth and right,

195

200

205

þonne we to hehselde hnigan þencað

when we to high-seat bow intend

ꝥ þone anwaldan ara biddan.

and the sole-ruler of-mercies ask.

210 Þonne behofað, se ðe her wunað

Then needs, he who here dwells

weorulde wynnum, þæt him wlite scine,

of-world in-joys, that for-him beauty shine,

þonne he oðer lif eft geseceð,

when he other life afterward seeks,

mycele fægerre land þonne þeos folde seo:

much fairer land than this earth be:

þær is wlitig ꝥ wynsum, wæstmas scinað,

there is beautiful and pleasant, fruits shine,

215 beorhte ofer burgum: þær is brade lond,

brightly over cities: there is broad land,

hyhtlicra ham in heofonrice,

more-joyful home in heaven-kingdom,

Criste gecwemra. Uton acerran þider,

to-Christ more-pleasing. Let-us turn thither,

þær he sylfa sit sigora waldend,

where he himself sits of-victories ruler,

drihten hælend in ðæm deoran ham

lord savior in the dear home

220 ꝥ ymb þæt hehsetl hwhite standað

and around the high-seat white stand

engla feðan ꝥ eadigra,

of-angels troops and of-blessed,

halige heofenþreatas herigað drihten

holy heaven-hoasts praise lord

wordum ȝ weorcum: heora wlite scineð

with-words and works: their beauty shines

geond ealra worulda woruld mid wuldorcyninge.

throughout of-all worlds world with glory-king.

V • THE REVOLT REMEMBERED

The fallen angels confess their sin, and Satan recalls their former life in glory, when they sang to God in thousands. The eternal Lord rose, stood over them, and blessed his host with his dear son, and God himself received all who came up from earth believing in him. Resenting the Lord's strength, Satan stepped forward and urged the angels to despise God and take heaven's light for themselves, a boast they kept up all along and he now calls idle.

Ða get ic furðor gefregen feonda ***

Then yet I further learned of-fiends (lacuna)

*** ondetan, wæs him eall ful strang

(lacuna) confess, was to-them all full strong

wom ȝ witu: hæfdon wuldorcyning

sin and torments: had glory-king

for oferhigdum anforlæten.

for pride abandoned.

Cwædon eft hraðe oðrum wordum:

Spoke again quickly with-other words:

“Nu is gesene, þæt we gesyngodon

“Now is seen, that we sinned

uppe on earde, sceolon nu æfre þæs

above in homeland, must now ever for-that

dreogan domlease gewinn drihtnes mihtum.

endure inglorious strife of-lord by-mights.

225

230

Hwæt! we in wuldres wlite wunian moston,

Lo! we in of-glory beauty dwell might,

þær we halgan gode heran woldon,

if we to-holy god obey would,

235 ȝ him sang ymb seld secgan sceoldon

and to-him song around throne say should

*** þusendmælum, þa we þær wæron,

(lacuna) by-thousands, when we there were,

wunodon on wynnum, geherdon wuldres sweg,

dwelt in joys, heard of-glory sound,

beman stefne: byrhtword aras

of-trumpet voice: bright-worded arose

engla ordfruma ȝ to þæm æpelan

of-angels origin and to the noble

240 hnigan him sanctas; sigetorht aras

bowed to-him saints; victory-bright arose

ece drihten, ofer us gestod

eternal lord, over us stood

ȝ gebletsode bilewitne heap

and blessed innocent host

dogra gehwiltne ȝ his se deora sunu,

of-days each and his the dear son,

gasta scyppend. God seolfa wæs

of-spirits creator. God himself was

245 eallum andfeng, þe ðær up becom

to-all receiver, who there up came

ȝ hine on eorðan ær gelefde.

and him on earth before believed.

Þa me ðæs ofpuhte, þæt se þeoden wæs

Then to-me of-that displeased, that the prince was

strang ȝ stiðmod: ongan ic þa steppan forð

strong and resolute: began I then step forth

ana wið englum ȝ to him eallum spræc:

alone against angels and to them all spoke:

Ic can eow læran langsumne ræd,

250

I can you teach long-lasting counsel,

gif ge willað minre mihte geleafan.

if you will to-my might trust.

Utan oferhycgan helm, þone micclan,

Let-us despise protector, the great,

weroda waldend, agan us þis wuldres leoht

of-hosts ruler, own for-ourselves this of-glory light

eall to æhte. Þis is idel gylp,

all as possession. This is idle boast,

þæt we ær drugon ealle hwile".

255

which we before practiced all while".

VI • THE ROAD TO HEAVEN

Satan says the devils must wander the grim depths. Some fly over the earth stirring up strife but cannot touch the blessed souls, while he suffers in hell. The poet urges his hearers to reject evil thoughts, remember God's strength, and prepare the green road to the angels. There the righteous shine like the sun in their father's kingdom and live in joy without end.

Ða gewearð usic, þæt we woldon swa

Then seemed-good to-us, that we would so

drihten adrifan of þam deoran ham,

lord drive from the dear home,

cyning of cestre. Cuð is wide,

king from city. Known is widely,

þæt we wreclastas wunian moton,

that we exile-tracks inhabit must,

260 grimme grundas: god seolfa him rice haldeð;

grim depths: god himself for-himself kingdom holds;

he is ana cyning, þe us eorre gewearð, ece drihten,

he is alone king, who with-us angry became, eternal lord,

meotod, mihtum swið. Sceal nu þeos menego her

ordainer, in-mights strong. Shall now this multitude here

licgan on leahtrum, sume on lyft scacan,

lie in sins, some in air hasten,

fleogan ofer foldan: fyr bið ymbutan

fly over earth: fire is around

265 on æghwylcum, þæh he uppe seo.

on each, though he above be.

Ne mot he þam sawlum, þe ðær secað up

Not may he the souls, which there seek up

eadige of eorþan, æfre gehrinan:

blessed from earth, ever touch:

ah ic be hondum mot hæþenne scealc

but I by hands may beatben servant

gripan to grunde, godes andsacan.

seize to ground, of-god adversary.

270 Sume sceolon hweorfan geond hæleða land

Some must wander througbout of-heroes land

ȝ unsibbe oft onstyrian

and discord often stir-up

monna mægðum geond middaneard:

of-men among-kindreds throughout middle-earth:

ic her gepolian sceal þinga æghwylces,

I here endure must of-things of-each,

bitres in ðæs *** beala gnornian

of-bitter in the (lacuna) of-evils lament

seoc 7 sorhful, þæs ic seolfa weold,

sick and sorrowful, because I myself ruled,

þonne ic on heofonum ham staðelode,

when I in heavens home established,

hwæðer us se eca æfre wille

whether to-us the eternal-one ever will

on heofona rice ham alefan,

in of-heavens kingdom home allow,

eðel to æhte, swa he ær dyde."

homeland as possession, as he before did."

Swa gnornedon godes andsacan

So lamented of-god adversaries

hate on helle: him wæs hælend god

hot in hell: with-them was savior god

wrað geworden for womcwidum.

wroth become for sin-sayings.

Forþon mæg gehycgan, se ðe his heorte deah,

Therefore may consider, he who his heart avails,

þæt he him afirre frecne gepohtas,

that he from-himself remove terrible thoughts,

laðe leahtras lifigendra gehwylc!

hateful sins of-living each!

Gemunan symle on mode meotodes strengðo,

Let-us-remember ever in mind of-ordainer strength,

gearwian us togenes grene stræte

prepare for-us toward green road

up to englum. Þær is se ælmihtiga god

up to angels. There is the almighty god

275

280

285

- ȝ us befæðman wile freobearn godes,
and us embrace will free-child of-god,
 290 gif we þæt on eorðan ær gepencað
if we that on earth before consider
 ȝ us to þam halgan helpe geleafað:
and ourselves to the holy-one for-help trust:
 þonne he us no forlæteð, ah lif syleð
then he us not forsakes, but life gives
 uppe mid englum, eadigne dream;
above with angels, blessed joy;
 tæceð us se torhta trumlicne ham,
shows us the bright-one firm home,
 295 beorhte burhweallas: beorhte scinað
bright city-walls: brightly shine
 gesælige sawle, sorgum bedælde,
blessed souls, of-sorrows bereft,
 þær heo æfre forð wunian moten
where they ever forth dwell may
 cestre ȝ cynestol. Uton cyðan þæt!
city and throne. Let-us show that!
 deman we on eorðan ærror lifigendon,
judge we on earth before living,
 300 lucan mid listum locen waldendes,
look with skills enclosure of-ruler,
 ongeotan gastlice; us ongearn cumað
perceive spiritually; us toward come
 þusend engla, gif we þider moton
thousand of-angels, if we thither may
 ȝ þæt on eorðan ær gewyrcað.
and that on earth before achieve.

Forþon se bið eadig, se ðe æfre wile

Therefore he is blessed, he who ever will

man oferhycgen, meotode cweman,

crime despise, ordainer please,

synne adwæscan, swa he sylfa cwæð.

sin quench, as he himself said.

Soðfæste men, sunnan gelice,

Truth-fast men, to-sun like,

fægre gefrætwod in heora fæder rice

fairly adorned in their of-father kingdom

scinað in sceldbyrig, þær heo sceppend seolf

shine in shield-city, where them creator himself

befæðmeð, fæder mancynnes,

embraces, father of-mankind,

ahefeð holdlice in heofones leoht,

raises graciously into of-heaven light,

þær heo mid wuldorcyninge wunian moton

where they with glory-king dwell may

awa to aldre, agan ***

ever to age, have (lacuna)

dreama dream mid drihtne gode

of-joys joy with lord god

a to worulde, a buton ende!

ever to world, ever without end!

305

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315

The poet describes hell, where the floor seethes with poison and the devils bowl. Satan lies bound in fire, and his thanes can never again hear heaven's music. The gnashing of their teeth can be heard twelve miles away. They tried to rob Christ of his kingdom. No one but God can describe heaven's light, where the saints sing and the blessed bring flowers, and God embraces them and leads them into life.

Eala! hwæt, se awyrgda wraðe geþohte,

Alas! what, the accursed-one cruelly thought,

þæt he heofencynige heran ne wolde,

that he heaven-king obey not would,

fæder frefergendum! Flor attre weol,

father comforting! Floor with-poison seethed,

hat under hæftum: hreopan deofla

hot under captives: cried devils

320 wide geond windsele, wea-cwanedon;

widely throughout wind-hall, woe-lamented;

man ȝ morður wæs ðære menego þær

crime and torment was of-the multitude there

swyðe onæled: wæs þæt eall full strong.

greatly kindled: was that all full strong.

Þonne wæs heora aldor, þe ðær ærest com

Then was their prince, who there first came

forð on feþan, fæste gebunden

forth on foot, fast bound

325 fyre ȝ lige: þæt wæs fæstlic þreat.

with-fire and flame: that was firm torment.

Ec sceoldon his þegnas þær gewunian

Also must his thanes there dwell

atolan eðles, nalles up þanon

of-terrible homeland, not-at-all up thence

geheran in heofonum haligne dream,

hear in heavens holy joy,

þær heo oft fægerne folgað hæfdon

where they often fair service had

uppe mid englum: wæron þa alles þæs

above with angels: were then wholly of-that

goda lease, ah nymþe gryndes

of-goods lacking, but except of-abyss

wunian ne moten ȝ þone werigan sele,

dwell not may and the accursed hall,

þær is wom ȝ wop wide gehered

where is sin and weeping widely heard

ȝ gristbitunge ȝ gnornunge mecga.

and gnashing and lamenting of-men.

Nabbað hie to hyhte nymðe cyle ȝ fyr,

Not-have they as hope except cold and fire,

wean ȝ witu ȝ wyrma þreat,

woe and torments and of-serpents host,

dracan ȝ næddran ȝ þone dimman ham.

dragons and adders and the dim home.

Forðon mihte geheran, se ðe æt hylle wæs

Therefore might bear, he who at hell was

twelf milum neh, þæt ðær wæs toða geheaw

twelve by-miles near, that there was of-teeth gnashing

hlude ȝ geomre. Godes andsacan

loud and sad. Of-god adversaries

hweorfan geond helle, hate onæled

wander throughout hell, botly kindled

330

335

340

ufan ȝ utan (him wæs æghwær wa)

above and outside to-them was everywhere woe

witum werige, wuldres bescyrede,

with-torments weary, of-glory deprived,

dreamum bedælde heofon deop gehygd,

of-joys bereft lamented deep thought,

345 þa heo on heofonum ham staðelodon,

when they in heavens home established,

þæt hie woldon benæman nergendne Crist

that they would deprive savior Christ

rodera rices: ah he on riht geheold

of-skies of-kingdom: but he by right held

hired heofona ȝ þæt halige seld.

household of-heavens and the holy throne.

Nis nænig swa snotor ne swa cræftig

Not-is any so wise nor so skilled

350 ne þæs swa gleaw nymþe god seolfa,

nor of-that so wise except god himself,

þæt asecgan mæge swegles leoman,

that tell may of-heaven light,

hu *** sunnu þær scineð ymbutan

how (lacuna) sun there shines around

meotodes mihte geond þæt mære cynn,

of-ordainer by-might throughout the glorious kin,

þær habbað englas eadigne dream,

where have angels blessed joy,

355 sanctas singað: þæt is seolfa for god.

saints sing: that is himself before god.

Þonne beoð þa eadigan, þe of eorðan cumað,

Then are the blessed-ones, who from earth come,

bringað to bearme blostman stences,
bring to bosom blossoms of-fragrance,
 wyrte wynsume: þæt synd word godes.
plants pleasant: those are words of-god.
 Þonne hie befæðmeð fæder mancynnes
Then them embraces father of-mankind
 7 hie gesegnað mid his swiðran hond,
and them blesses with his right hand,
 lædæð to lihte, þær hi lif agon
leads to light, where they life have
 a to aldre, uplicne ham,
ever to age, heavenly home,
 byrhtne burhstye. Blæd bið æghwæm,
bright city-place. Glory is to-each,
 þæm ðe hælende heran þenceð,
to-him who savior obey intends,
 7 wel is þam, ðe þæt mot!
and well is to-him, who that may!

360

365

Lucifer, the light-bearer, falls for his pride. Later terror strikes hell when the Savior breaks its doors, and the devils lament that the Son has come to lead souls away. Christ leads Adam's kin up out of hell, but Eve may not follow until she speaks. She confesses the apple and the serpent's deceit and begs to go up with her kindred. She recalls the Savior's thane who came to hell and lies bound there, and the captives' gladness that their Lord would come. Reaching toward the king of heaven, she appeals to him as the son of her daughter Mary.

Wæs þæt encgelcyn ær genemned,

Was the angel-kin before named,

Lucifer haten, leohtberende,

Lucifer called, light-bearing,

on geardagum in godes rice.

in former-days in of-god kingdom.

Ða he in wuldre wrohte onstalde,

Then he in glory strife started,

5 þæt he oferhyda agan wolde;

that he prides have would;

Satanus swearte geþohte,

Satan blackly thought,

þæt he wolde on heofonum hehseld wyrcean

that he would in heavens high-seat build

uppe mid þam ecan: þæt wæs ealdor heora,

above with the eternal-one: that was prince their,

yfeles ordfruma. Him þæt eft gehreaw,

of-evil originator. Him that afterward rued,

10 þa he to helle hnigan sceolde

when he to hell sink should

ȝ his hired mid hine in to geglidan

and his household with him in to glide

nergendes nið, ȝ no seoððan,

of-savior hostility, and never afterward,

þæt hi mosten in þone ecan andwlitan

that they might on the eternal face

buton ende. Ða him egða becom,

without end. Then to-them terror came,

dyne for deman, þa he duru in helle

din before judge, when he doors in hell

bræc ȝ begde: blis wearð monnum,

broke and bent: bliss came to-men,

þa hi hælendes heafod gesawon.

when they of-savior head saw.

Ðonne wæs þam atolan, þe we ær nemdon,

Then was to-the terrible-one, whom we before named,

(lacuna)

þa wæron mid egðan ealle afyrhte

then were with terror all frightened

wide geond windsele, wordum mændon:

widely throughout wind-ball, with-words lamented:

“Ðis is stronglic, nu þes storm becom,

“This is violent, now this storm came,

þegen mid þreate, þeoden engla;

thane with host, prince of-angels;

him beforan fereð fæger leoht,

him before goes fair light,

þonne we æfre ær eagam gesawon,

than we ever before with-eyes saw,

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25

buton þa we mid englum uppe wæron.

except when we with angels above were.

Wile nu ure witu þurh his wuldres cræft

Will now our torments through his of-glory power

eall toweorpan, nu ðes egða com,

all destroy, now this terror came,

dyne for drihtne, sceal þes dreorga heap

din before lord, shall this dreary host

30 ungeara nu atol þrowian.

soon now terror suffer.

Hit is se seolfa sunu waldendes,

It is the very son of-ruler,

engla drihten, wile uppe heonan

of-angels lord, will up hence

sawla lædan 7 we seodðan a

souls lead and we afterward ever

þæs yrreweorces henðo geþoliað."

of-the anger-work humiliation suffer."

35 Hwearf þa to helle hæleða bearnum

Turned then to hell of-heroes for-children

meotod þurh mihte; wolde manna rim,

ordainer through might; would of-men number,

fela þusenda forð gelædan

many of-thousands forth lead

up to eðle. Þa com engla sweg,

up to homeland. Then came of-angels sound,

dyne on dægred: hæfde drihten seolf

din at dawn: had lord himself

40 feond oferfohten; wæs seo fæhðe þa gyt

fiend overcome; was the feud then yet

open on uhtan, þa se egða becom.

open at dawn, when the terror came.

Let þa upfaran eadige sawle,

Let then go-up blessed souls,

Adames cyn; ȝ ne moste Efe þa gyt

of-Adam kin; and not might Eve then yet

wlitan in wuldre, ær heo wordum cwæð:

look in glory, before she with-words spoke:

“Ic þe æne abealh, ece drihten,

“I thee once angered, eternal lord,

þa wit Adam twa eaples þigdon

when we-two Adam two of-apple ate

þurh næddran nið, swa wit na ne sceoldon.

through of-serpent malice, as we-two not — should.

Gelærde unc se atola, se ðe æfre nu

Taught us-two the terrible-one, he who ever now

beorneð on bendum, þæt wit blæd ahton,

burns in bonds, that we-two glory had,

haligne ham, heofon to gewalde.

holy home, heaven in power.

Þa wit ðæs awærgdan wordum gelyfdon,

When we-two of-the accursed-one to-words believed,

namon mid handum on þam halgan treo

took with hands on the holy tree

beorhte blæda. Unc þæs bitere forgeald,

bright fruits. To-us-two for-that bitterly repaid,

þa wit in þis hate scræf hweorfan sceoldon

when we-two into this hot pit turn must

ȝ wintra rim wunian seoððan,

and of-winters number dwell afterward,

45

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55

þusenda feolo, þearle onæled.

of-thousands many, severely burned.

Nu ic þe halsige, heofenrices weard,

Now I thee beseech, of-heaven-kingdom guardian,

for þan hirede, þe ðu hider læddest,

by the household, which thou hither leddest,

engla þreatas, þæt ic up heonon

of-angels hosts, that I up hence

60 mæge ȝ mote mid minre mægðe.

may and might with my kindred.

ȝ ymb þreo niht com þegen hælendes

and after three nights camethane of-savior

ham to helle. Is nu hæftum strong,

home to hell. Is now with-bonds strong,

witum werig, swylce him wuldorcýning

with-torments weary, as-if with-him glory-king

for onmædlan eorre geworden.

for pride angry become.

65 Segdest us to soðe, þætte seolfa god

Saidst to-us for truth, that himself god

wolde helwarum ham gelihtan:

would for-hell-dwellers home light-up:

aras þa anra gehwylc ȝ wið earm gesæt,

arose then of-ones each and on arm sat,

hleonade wið handa; þeah hylle gryre

leaned on hand; though of-hell horror

egeslic þuhte, wæron ealle þæs

terrible seemed, were all of-that

70 fægen in firnum, þæt heora drihten

glad in torments, that their lord

wolde him to helpe helle gesecan.”

would to-them as help hell seek.”

Ræhte þa mid handum to heofencyninge,

Reached then with hands to heaven-king,

bæd meotod miltse þurh Marian had:

asked ordainer mercy through of-Mary person:

“Hwæt! þu fram minre dohtor, drihten, onwoce

“Lo! thou from my daughter, lord, arorest

in middangeard mannum to helpe.

into middle-earth to-men as help.

Nu is gesene, þæt þu eart sylfa god,

Now is seen, that thou art thyself god,

ece ordfruma ealra gesceafta.”

eternal origin of-all creations.”

75

VIII • CHRIST SPEAKS TO THE REDEEMED

The Lord binds the devils deeper in hell and leads the souls up into the glorious city. Sitting among them, Christ tells how he made Adam and Eve and planted the tree whose fruit they ate at the devil's urging. No man, angel, or prophet could help them. He came to earth through a woman and lived thirty-three years before his passion. He was pierced on the cross, and he rose again to bring them home.

Let þa up faran ece drihten

Let then up go eternal lord

*** wuldre, hæfde wites clommas

(lacuna) in-glory, had of-torment bonds

feondum oðfæsted ȝ heo furðor sceaf

on-fiends fastened and them further shoved

in þæt neowle genip, nearwe gebeged,

into the deep mist, narrowly bent,

80

þær nu Satanus swearte þingað,

where now Satan blackly speaks,

earm aglæca 7 þa atolan mid him,

wretched monster and the terrible-ones with him,

witum werige: nalles wuldres leoht

with-torments weary: not-at-all of-glory light

85 habban moton, ah in helle grund,

have may, but in of-hell ground,

ne hi edcerres æfre moton wenan,

nor they of-return ever may expect,

seoððan him wæs drihten god ***

since with-them was lord god (lacuna)

wrað geworden, sealde him wites clom,

wroth become, gave them of-torment bond,

atole to æhte 7 egsan gryre,

terrible as possession and of-terror horror,

90 dimne 7 deorcne deaðes scuwan,

dim and dark of-death shadow,

hatne helle grund, hinsiðgryre.

hot of-hell ground, death-journey-horror.

Þæt, la, wæs fæger, þæt se feða com

That, lo, was fair, that the troop came

up to earde 7 se eca mid him

up to homeland and the eternal-one with them

meotod mancynnes in þa mæran burh:

ordainer of-mankind into the glorious city:

95 hofon hine mid him handum halige witigan,

raised him with them with-bands holy prophets,

up to eðle Abrahames cynn.

up to homeland of-Abraham kin.

Hæfde þa drihten seolf deað oferwunnen,

Had then lord himself death overcome,

feond geflemed: þæt in fyrndagum

fiend put-to-flight: that in former-days

witegan sædon, þæt he swa, la, wolde.

prophets said, that he so, lo, would.

Þis wæs on uhtan eall geworden

This was at dawn all come-about

ær dægrede, þæt se dyne becom,

before daybreak, that the din came,

hlud of heofonum, þa he helle duru

loud from heavens, when he of-hell doors

forbræc ⁊ forbegde: ban weornodon,

broke and bent-down: bones withered,

þa hie swa leohtne leoman gesawon.

when they so bright light saw.

Gesæt þa mid þære fyrde frumbearn godes,

Sat then with the host first-child of-god,

sæde soðcwidum: "Snotre gastas!

said with-true-sayings: "Wise spirits!

ic eow þurh mine mihte geworhte,

I you through my might made,

Adam ærest ⁊ þæt æðele wif.

Adam first and the noble woman.

Þa hie begeton on godes willan

Then they begot according-to of-god will

feowertig bearna, þæt forð þonon

forty of-children, so-that forth thence

middangearde menio onwocon

in-middle-earth multitudes arose

100

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ȝ wintra feola wunian moston

and of-winters many dwell might

eorlas on eðle, oð ðæt eft gelamp,

warriors in homeland, until that again happened,

þæt he afyrde *** est

that he removed (lacuna) favor

115 feond in firenum: fah is æghwær.

fiend in crimes: hostile is everywhere.

Ic on neorxna wonge niwe asette

I in of-paradise plain new set

treow mid telgum, þæt ða tanas up

tree with branches, so-that the twigs up

æpla bæron, ȝ git æton þa

apples bore, and you-two ate the

beorhtan blæda, swa inc se balewa het,

bright fruits, as you-two the baleful-one commanded,

120 handþegen helle; hæfdon forþon hatne grund,

hand-thane of-bell; had therefore hot ground,

þæs git ofergymdon hælendes word,

because you-two neglected of-savior word,

æten þa egsan: wæs se atola beforan,

ate the terrors: was the terrible-one before,

se inc bam forgeaf balewe geþohtas.

who to-you-two both gave baleful thoughts.

Þa me gereaw, þæt min handgeweorc

Then me rued, that my hand-work

125 carcernes clom ðrowade.

of-prison bond suffered.

Næs þa monna gemet ne mægen engla

Not-was then of-men measure nor might of-angels

ne witegena weorc ne weras snytero,
nor of-prophets work nor of-men wisdom,
 þæt eow mihte helpan, nimðe hælend god,
that you might help, except savior god,
 se þæt wite ær to wrece gesette.
who the punishment before as vengeance set.

Ferde to foldan þurh fæmnan had
Went to earth through of-woman person
 ufan from eðle 7 on eorþan gebad
from-above from homeland and on earth endured
 tintregan fela 7 teonan micelne:
of-torments many and injury great:

me seredon ymb secgas monige
me plotted about men many
 dæges 7 nihtes, hu heo me deaðes cwealm
by-day and by-night, how they for-me of-death killing
 rices boran hrefnan mihten.
of-kingdom bearers bring-about might.

Þa wæs þæs mæles mearc agangen,
Then was of-the time limit passed,
 þæt on worulde wæs wintra gerimes
that in world was of-winters of-number
 þreo 7 þritig geara, ær ic þrowode:
three and thirty of-years, before I suffered:

gemunde ic ðæs mænego 7 þa minan ham lange,
remembered I of-that multitude and the my home long,
 þæs ðe ic of hæftum ham gelædde
because that I from captivity home led
 up to earde, þæt heo agan ***
up to homeland, that they have (lacuna)

130

135

140

drihtnes domas 7 duguðe þrym,
of-lord judgments and of-host glory,
 wuniað in wynnum, habbað wuldres blæd
dwelt in joys, have of-glory blessedness
 þusendmælum. Ic eow þingade,
by-thousands. I for-you interceded,
 145 þa me on beame beornas sticedon,
when me on tree warriors pierced,
 garum on galgum, heow se giunga þær,
with-spears on gallows, hewed the young-one there,
 7 ic eft up becom ece dreamas
and I again up came eternal joys
 to haligum drihtne * * *"
to holy lord (lacuna)"

X • THE RESURRECTION AND ASCENSION

Christ rises, since no iron-bound stone could withstand his might, and sends word to Peter that he will see God in Galilee. Peter greets him there, and Didymus touches the side from which his blood fell. After forty days on earth he ascends into heaven. He strengthens the twelve with the Spirit, and Judas is punished in hell. He sits at his father's right hand, and the poet bids all obey him.

Swa wuldres weard wordum sæde,
So of-glory guardian with-words said,
 150 meotod moncynnes ær on morgen,
ordainer of-mankind early in morning,
 þæs þe drihten god of deaðe aras.
after that lord god from death arose.
 Næs nan þæs stronglic stan gefæstnod,
Not-was any so strong stone fastened,

þeah he wære mid irne eall ymbfangen,
though it were with iron all surrounded,
 þæt mihte þam miclan mægne wiðhabban,
that might the great might withstand,
 ac he ut eode, engla drihten,
but he out went, of-angels lord,
 of þæm fæstenne ȝ gefætian het
from the fastness and fetch commanded
 englas eallbeorhte ȝ leofan gingran sinum
angels all-bright and dear disciples his
 ȝ huru secgan het Simon Petre,
and indeed say commanded to-Simon Peter,
 þæt he moste in Galileam god sceawian,
that he might in Galilee god behold,
 ecne ȝ trumne, swa he ær dyde.
eternal and firm, as he before did.
 Ða ic gongan gefregn gingran ætsomne
Then I go learned disciples together
 ealle to Galileam, hæfdon gastes bled,
all to Galilee, had of-spirit glory,
 *** haligne godes sunu,
(lacuna) holy of-god son,
 swa heo gesegon, hwær sunu meotodes,
as they saw, where son of-ordainer,
 þa gingran, on upp stod, ece drihten,
the disciples, on up stood, eternal lord,
 god in Galileam: to ðæs gingran þider
god in Galilee: to there disciples thither
 ealle urnon, þær se eca wæs,
all ran, where the eternal-one was,

155

160

165

feollon on foldan ȝ to fotum hnigon,

fell on earth and to feet bowed,

þanceden þeodne, þæt hit þus gelomp,

thanked prince, that it thus happened,

170 þæt hi sceawodon scyppend engla.

that they beheld creator of-angels.

Ða sona spræc Simon Petrus:

Then soon spoke Simon Peter:

“Eart þu þis, drihten, dome gewurðad?

“Art thou this, lord, with-glory honored?”

we ðe gasawon æt sumum cyrre:

we thee saw at some time:

þec gelegdon on laðne bend

thee laid in hateful bond

175 hæþene mid hondum. Him þæt gehreowan mæg,

heathens with hands. Them that rue may,

þonne heo endestæf eft gesceawiað!”

when they end afterward behold!”

Sume hit ne mihton mod oncnawan;

Some it not might in-mind know;

þæt wæs se deora, Didimus wæs haten,

that was the dear-one, Didymus was called,

ær he mid hondum hælend genom

before he with hands savior touched

180 sylfne be sidan, þær he his swat forlet

himself by side, where he his blood let

feallon to foldan, fulwihtes bæð.

fall to earth, of-baptism bath.

Fæger wæs þæt ongin, þæt freodrihten

Fair was the undertaking, that noble-lord

geþrowode, þeoden ure:

suffered, prince our:

he on beame astah 7 his blod ageat

he on tree climbed and his blood shed

god on galgan þurh his gastes mægen.

god on gallows through of-his spirit might.

185

Forþon men sceolon mæla gehwylce

Therefore men should of-times at-each

secgan drihtne þanc dædum 7 wordum,

say to-lord thanks with-deeds and words,

þæs ðe he us of hæftum ham gelædde

because that he us from captivity home led

up to eðle, þær we agan ***

up to homeland, where we have (lacuna)

drihtnes domas 7 duguðe þrym

of-lord judgments and of-host glory

190

7 we in wynnum wunian moton: us is wuldres leoht,

and we in joys dwell may: for-us is of-glory light,

torht ontyned, þam ðe teala þenceð.

bright opened, to-him who well intends.

Ða wæs on eorðan ece drihten

Then was on earth eternal lord

feowertig daga folgad folcum

forty of-days followed by-peoples

gecyðed mancynnes, ær he in þa mæran gesceaft

made-known of-mankind, before he into the glorious creation

195

burhleoda fruma bringan wolde

of-citizens chief bring would

haligne gast to heofonrice.

holy spirit to heaven-kingdom.

- Astah up on heofonum engla scyppend,
Climbed up into heavens of-angels creator,
 weoroda waldend. Ða com wolcna sweg,
of-hosts ruler. Then came of-clouds sound,
 200 halig of heofonum; mid wæs hond godes,
holy from heavens; with was hand of-god,
 onfeng freodrihten ȝ hine forð lædde
received noble-lord and him forth led
 to þam halgan ham heofna ealdor:
to the holy home of-heavens prince:
 him ymb flugon engla þreatas
him around flew of-angels hosts
 þusendmælum. Ða hit þus gelomp,
by-thousands. When it thus happened,
 205 þa gyt nergende Crist ***
then yet savior Christ (lacuna)
 þæt he þæs ymb ane niht twelf apostolas
that he after-that after one night twelve apostles
 mid his gastes gife, gingran geswiðde;
with of-his spirit gift, disciples strengthened;
 hæfde þa gesette sawla unrim
had then established of-souls countless-number
 god lifigende: þa wæs Iudas of,
god living: then was Judas away,
 210 se ðe ær on tife torhtne gesalde
he who before for offering bright-one sold
 drihten hælend; him seo dæd ne geþeah,
lord savior; to-him the deed not profited,
 þæs he bebohte bearn wealdendes
because he sold child of-ruler

on seolfres sinc: him þæt swearte forgeald

for of-silver treasure: him that blackly repaid

earm æglæca inn on helle.

wretched monster in in bell.

Siteð nu on þa swiðran hond sunu his fæderes,

Sits now on the right hand son of-his father,

dæleð dogra gehwæm drihten weoroda

deals of-days on-each lord of-hosts

help ȝ hælo hælepa bearnum

help and salvation of-heroes to-children

geond middangeard: þæt is monegum cuð,

throughout middle-earth: that is to-many known,

þæt he ana is ealra gescefta

that he alone is of-all creations

wyrhta ȝ waldend þurh his wuldres cræft.

maker and ruler through his of-glory power.

Siteð him on heofnum halig encgla

Sits himself in heavens holy of-angels

waldend mid witegum, hafað wuldres bearn

ruler with prophets, has of-glory child

his seolfes seld sweglbehealden,

his own throne heaven-held,

laðað us þider to leohte þurh his læcedom,

invites us thither to light through his healing,

þær we moton seolfe sittan mid drihtne,

where we may ourselves sit with lord,

uppe mid englum, habban þæt ilce leoht,

above with angels, have the same light,

þær his hired nu halig eardað,

where his household now holy dwells,

215

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225

wunað in wynnum: þær is wuldres bled,
dwells in joys: where is of-glory blessedness,

torht ontyned. Uton *** hycgan,
bright opened. Let-us (lacuna) consider,

230 þæt we hælende heran georne,
that we savior obey eagerly,

Criste cweman! þær is cuðre lif,
Christ please! there is more-known life,

þonne we on eorðan mægen æfre gestreonan.
than we on earth may ever gain.

XI · THE LAST JUDGMENT

On doomsday angels blow trumpets across the earth, and the dead rise from the dust. Christ comes with the clouds and divides the good from the evil. He welcomes the righteous into heaven and sends the damned into the pit of torment, where devils mock them. The poet urges his hearers to obey the Savior now. He describes heaven's golden gate, where martyrs and angels praise God.

Hafað nu gepingod to us þeoden mæra,
Has now determined-(to-come) to us prince glorious,

ælmihtig god ***
almighty god (lacuna)

235 on domdæge, drihten seolfa,
on doom-day, lord himself,

hateð hehenglas hludre stefne
commands archangels with-loud voice

beman blawan ofer burga geseotu
trumpets blow over of-cities dwellings

geond *** foldan sceatas.
throughout (lacuna) of-earth regions.

Þonne of þisse moldan men onwecniað,

Then from this earth men awaken,

deade of duste arisað þurh drihtnes miht.

dead from dust arise through of-lord might.

Þæt bið daga lengust 7 dinna mæst

That is of-days longest and of-dins greatest

hlud gehered, þonne hælend cymeð,

loud heard, when savior comes,

waldend mid wolcnum in þas woruld færeð:

ruler with clouds into this world travels:

wile þonne gesceawian wlitige 7 unclæne

will then show beautiful and unclean

on twa healfe, tile 7 yfle.

on two sides, good and evil.

Him þa soðfæstan on þa swiðran hond

For-themselves the truth-fast on the right hand

mid rodera weard reste gestigað:

with of-skies guardian (to)-rest ascend:

þonne beoð bliðe, þa in burh moton

then are blithe, those into city may

*** gongan in godes rice,

(lacuna) go into of-god kingdom,

7 heo gesenað mid his swiðran hond

and them blesses with his right hand

cynincg alwihta, cleopað ofer ealle:

king of-all-creatures, calls over all:

“Ge sind wilcuman! gað in wuldres leoht

“You are welcome! go into of-glory light

to heofona rice, þær ge habbað

to of-heavens kingdom, where you have

240

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250

a to aldre ece reste!"

ever to age eternal rest!"

255 Þonne stondað þa forworhtan, þa ðe firmedon,

Then stand the condemned, those who sinned,

beoð beofigende, hwonne him bearn godes

are trembling, when them child of-god

deman wille þurh his dæda sped,

judge will through his of-deeds power,

wenað, þæt heo moten to þære mæran byrig

think, that they may to the glorious city

up to englum, swa oðre dydon;

up to angels, as others did;

260 ac him bið reordierende * * *,

but to-them is speaking (lacuna),

ece drihten ofer ealle gecwæð:

eternal lord over all spoke:

"Astigað nu, awyrgde, in þæt witehus

"Descend now, accursed-ones, into the torment-house

ofostum miclum, nu ic eow ne con!"

with-haste great, now I you not know!"

Sona æfter þæm wordum werige gastas,

Soon after the words accursed spirits,

265 helle hæftas hwyrftum scriþað

of-hell captives in-turnings glide

þusendmælum 7 þider lædað

by-thousands and thither lead

in þæt sceaðena scræf, scufað to grunde

into the of-harmers pit, shove to ground

in þæt nearwe nið, 7 no seoððan,

into the narrow abyss, and never afterward,

þæt hie up þonan æfre moton,

that they up thence ever may,

ah þær gepolian sceolon earmlic wite,

but there endure must wretched punishment,

clom 7 carcern 7 þone caldan grund,

bond and prison and the cold ground,

deopne adreogan 7 deofles spellunge,

deep endure and of-devil speech,

hu hie him on edwit oft asettað

how they on-them in reproach often set

swarte suslbonan, * * * stæled

black torment-slayers, (lacuna) charges

fæhðe in firne, þær ðe hie drihten,

feud in crime, where that they lord,

ecne anwaldan oft forgeaton,

eternal sole-ruler often forgot,

þone þe hie him to hihte habban sceoldon.

him whom they for-themselves as hope have should.

Uton, la, gepencan geond þas worulde,

Let-us, lo, consider throughout this world,

þæt we hælende heran onginnen

that we savior obey begin

georne þurh godes gife, gemunan gastes bled,

eagerly through of-god grace, remember of-spirit glory,

hu eadige þær uppe sittað

how blessed-ones there above sit

selfe mid swegle torht sunu hælendes.

selves with heaven bright son of-savior.

Þær is geat gylden, gimum gefrætewod,

There is gate golden, with-gems adorned,

270

275

280

wynnum bewunden, þæm þe in wuldres leoht
with-joys surrounded, for-those who into of-glory light

285 gongan moten to godes rice,
go may to of-god kingdom,

ȝ ymb þa weallas wlitige scinað
and around the walls beautiful shine

engla gastas ȝ eadige sawla,
of-angels spirits and blessed souls,

þa ðe heonon ferað ***
those who hence travel (lacuna)

Þær martiras meotode cwemað
There martyrs ordainer please

290 ȝ herigað hehfæder halgum stefnum
and praise high-father with-holy voices

cyning in cestre; cweþað ealle þus:
king in city; say all thus:

“Þu eart hæleða helm ȝ heofendema,
“Thou art of-heroes protector and heaven-judge,

engla ordfruma, ȝ eorðan tudor
of-angels origin, and of-earth offspring

*** to þissum eadigan ham!”
(lacuna) to this blessed home!”

295 Swa wuldres weard wordum herigað
So of-glory guardian with-words praise

þegnas ymb þeoden; þær is þrym micel,
thanes around prince; there is glory great,

sang æt selde: is sylf cyning,
song at throne: is himself king,

ealra aldor in ðære ecan gesceft.
of-all prince in the eternal creation.

Christ fasts forty days. Satan brings him stones and tells him to make bread, and Christ answers him from scripture. Satan carries him up a mountain and offers him the peoples and lands of the world, and kingship over angels and men. Christ sends him back to hell, forbids him to bring its people hope, and orders him to measure its breadth and depth with his hands, so that he may know whom he fought. Satan measures, finds the door a hundred thousand miles off, and his devils jeer at him.

Þæt is se drihten, se ðe deað for us

That is the lord, he who death for us

geþrowode, þeoden engla,

suffered, prince of-angels,

swylce he fæste feowertig daga

likewise he fasted forty of-days

metod mancynnes þurh his mildsa sped.

ordainer of-mankind through his of-mercies power.

Þa gewearð þone weregan, þe ær aworpen wæs

5

Then (it)-pleased the accursed-one, who before cast-out was

of heofonum, þæt he in helle gedearf,

from heavens, that he into hell plunged,

þæt he costode cyning alwihta,

that he tempted king of-all-creatures,

brohte him to bearme brade stanas,

brought him to bosom broad stones,

bæd him for hungre hlafas wyrcan:

bade him for hunger loaves make:

“gif þu swa micle mihte hæbbe.”

10

“if thou so great might have.”

þa him andswarode ece drihten:

then to-him answered eternal lord:

“Wendest þu, awyrgda, þæt awriten nære

“Thoughtest thou, accursed-one, that written not-were

*** nymþe me ænne;

(lacuna) except me alone;

ac geseted hafast, sigores agend,

but appointed hast, of-victory owner,

15 lifigendum liht, lean butan ende

for-living light, reward without end

on heofenrice, halige dreamas. Þa he mid hondum genom

in heaven-kingdom, holy joys. Then he with hands took

atol þurh edwit ȝ on ehsle ahof

terrible through reproach and on shoulder raised

herm bealowes gast ȝ on beorh astah,

harmful of-evil spirit and onto hill climbed,

asette on dune drihten hælend:

set on mountain lord savior:

20 Loca nu ful wide ofer londbuende:

Look now full widely over land-dwellers:

ic þe geselle on þines seolfes dom

I to-thee give into thy own judgment

folc ȝ foldan. Foh hider to me

people and earth. Take hither to me

burh ȝ breotone bold to gewearde

city and spacious dwelling into power

rodora rices, þæt þu seo riht cyning

of-skies of-kingdom, that thou be right king

25 engla ȝ monna, swa ðu ær myntest!”

of-angels and of-men, as thou before intendedst!”

Ƣa him andswarode ece drihten:

Then to-him answered eternal lord:

“Gewit þu, awyrgda, in þæt witescræf,

“Depart thou, accursed-one, into the torment-pit,

Satanus seolf! þe is susl weotod

Satan thyself! for-thee is torment appointed

gearo togegnes, nalles godes rice.

ready toward, not-at-all of-god kingdom.

Ah ic þe hate þurh þa hehstan miht,

But I thee command through the highest might,

þæt ðu hellwarum hyht ne abeode,

that thou to-hell-dwellers hope not announce,

ah þu him secgan miht sorga mæste,

but thou to-them tell mayst of-sorrows greatest,

þæt ðu gemettes meotod alwihta,

that thou mettest ordainer of-all-creatures,

cynning moncynnes. Cer ðe on bæcling!

king of-mankind. Turn thee on back!

wite þu eac, awyrgda, hu wid ȝ sid

know thou also, accursed-one, how wide and broad

helheoðo dreorig, ȝ mid hondum amet,

hell-hall dreary, and with hands measure,

grip wið þæs grundes. Gang þonne swa,

grip toward the ground. Go then so,

oð ðæt þu þone ymbhwyrft alne cunne,

until that thou the circuit all know,

ȝ ærest amet ufan to grunde

and first measure from-above to ground

ȝ hu sid se swarta eðm seo.

and how broad the black vapor be.

30

35

40

Wast þu þonne þe geornor, þæt þu wið god wunne,
Knowest thou then the more-surely, that thou against god fought,

seoððan þu þonne hafast handum ametene,
when thou then hast with-hands measured,

hu heh ȝ deop hell inneheard seo,
how high and deep hell within be,

grim græfhus. Gong ricene to,
grim grave-house. Go quickly to,

45 ær twa seond tida agongene,
before two are hours passed,

þæt ðu merced hus ameten hæbbe.”
that thou marked house measured have.”

Ða þam werigan wearð wracu getenge;
Then to-the accursed-one was punishment pressing;

Satan seolua ran ȝ on susle gefeol
Satan himself ran and into torment fell

earm æglæca, hwilum mid folmum mæt
wretched monster, at-times with hands measured

50 wean ȝ witu, hwilum se wonna leg
woe and torments, at-times the dark flame

læhte wið þes lapan, hwilum he licgan geseah
grasped toward the hateful-one, at-times he lie saw

hæftas in hylle; hwilum hream astag,
captives in hell; at-times outcry rose,

ðonne hie on þone atolan eagum gesawun:
when they on the terrible-one with-eyes looked:

hæfdon gewunnen godes andsacan,
had won of-god adversaries,

55 * * *

(lacuna)

blac bealowes gast, þæt he on botme stod,

pale of-evil spirit, so-that he on bottom stood,

þa him þuhte, þæt þanon wære

then to-him seemed, that thence were

to helle duru hund þusenda

to of-hell door hundred of-thousands

mila gemearcodes, swa hine se mihtiga het,

of-miles marked, as him the mighty-one commanded,

þæt þurh synne cræft susle amæte.

that through of-sin craft torment measure.

60

Ða he gemunde, þa he on grunde stod:

Then he remembered, when he on ground stood:

locade leas wiht geond þæt laðe scræf,

looked false creature throughout the hateful pit,

atol mid egum, oð ðæt egsan gryre

terrible with eyes, until that of-terror horror

deofla mænego ***

of-devils multitude (lacuna)

þonne up astag ***

then up rose (lacuna)

65

wordum inwitum; ongunnon þa werigan gastas

with-words malicious; began the accursed spirits

reordian ȝ cweðan ***:

speak and say (lacuna):

“La! þus beo nu on yfele! noldæs ær teala.”

“Lo! thus be now in evil! not-wouldst-thou before well.”

(lacuna)

