

OLD ENGLISH SERIES • VOLUME 3

ANDREAS AND ELENE

Andreas · Elene

and the Other Poems of the Vercelli Book

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

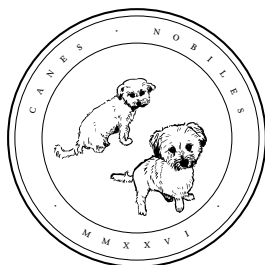


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles

The source text is in the public domain



Volume 3 of the Canes Nobiles Old English interlinear texts

The Old English text follows Bibliothek der angelsächsischen
Poesie, begründet von Christian W. M. Grein, neu bearbeitet
von Richard Paul Wülker, vol. II (Leipzig: Wigand, 1894)

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; the verses are numbered as the edition numbers them,
those of the closing verses of The Fates of the Apostles anew.

CONTENTS

ANDREAS

I · Matthew in Mermedonia	9
II · Andrew Is Sent	17
III · The Stranger Ship	25
IIII · The Storm	33
V · Andrew and the Steersman	41
VI · The High Priest's Mockery	51
VII · The Speaking Stone	58
VIII · Before the Gates	67
VIII · Matthew Freed	76
X · The Lot	83
XI · Andrew Seized	90
XII · The Devils Flee	97
XIII · Andrew Healed	104
XIII · The Flood	113
XV · The Conversion of Mermedonia	122

THE FATES OF THE APOSTLES

The Twelve Apostles	133
The Runic Signature	140

SOUL AND BODY

The Damned Soul	145
The Blessed Soul	154

A HOMILETIC FRAGMENT

A Homiletic Fragment	161
--------------------------------	-----

THE DREAM OF THE ROOD

The Dream of the Rood	167
---------------------------------	-----

ELENE

I · Constantine's Vision	181
II · Victory and Baptism	188
III · Helena's Voyage	195
IIII · Helena Summons the Jews	201
V · Judas	207
VI · Simon's Teaching	213
VII · Judas Given Up	220
VIII · Judas in the Pit	225
VIII · Judas's Prayer	231
X · The Three Crosses	238
XI · The Devil's Complaint	244
XII · The Cross Enshrined	249
XIII · The Nails	255
XIII · The Bridle	262
XV · The Poet's Signature	268

Andreas

The poet recalls the twelve apostles, glorious warriors of the Lord, each sent where his lot fell. Matthew, the first to write the gospel, draws Mermedonia, an island whose people eat strangers, put out their eyes, and give them a drink that so turns their minds that they eat hay and grass. They seize Matthew, blind him, and give him the drink, but he keeps praising God and prays not to suffer long. A light like the sun comes to his prison, and God's voice promises him paradise and release by Andrew within twenty-seven nights.

Hwæt! we gefrunan on fyrndagum

Lo! we have-heard in former-days

twelfe under tunglum tireadige hæleð,

twelve under stars glory-blessed heroes,

þeodnes þegnas: no hira þrym alæg

of-prince thanes: not their might failed

camprædenne, þonne cumbol hneotan,

in-warfare, when banners clashed,

syððan hie gedældon, swa him dryhten sylf,

after they parted, as to-them lord himself,

heofona heahcyning hlyt getæhte.

of-heavens high-king lot assigned.

þæt wæron mære men ofer eorðan,

those were famous men over earth,

frome folctogan ȝ fyrdhwate,

bold people-leaders and army-brave,

rofe rincas, þonne rond ȝ hand

valiant warriors, when shield and hand

on herefelda helm ealgodon,

on battle-field helmet defended,

5

10

on meotudwange. Wæs hira Matheus sum,

on fate-plain. Was of-them Matthew one,

se mid Iudeum ongan godspell ærest

who among Jews began gospel first

wordum writan wundorcræfte;

with-words to-write with-wondrous-skill;

þam halig god hlyt geteode

to-whom holy god lot assigned

15 ut on þæt igland, þær ænig þa git

out on that island, where any then yet

ellþeodigra eðles ne mihte,

of-foreigners of-homeland not could,

blædes brucan: oft him bonena hand

of-prosperity enjoy: often to-them of-slayers hand

on herefelda hearde gesceode.

on battle-field harshly harmed.

Eal wæs þæt mearcland morðre bewunden

All was that border-land with-murder encircled

20 feondes facne, folcstede gumena,

of-foe with-treachery, people-place of-men,

hæleða eðel: næs þær hlafe wist

of-heroes homeland: not-was there of-bread feast

werum on þam wonge ne wæteres drync

for-men on the plain nor of-water drink

to bruconne: ah hie blod ȝ fel,

to enjoy: but they blood and skin,

fira fläschoman feorran cumenra

of-men flesb-coverings from-afar of-come-ones

25 ðegon geond þa þeode. Swelc wæs þeaw hira,

consumed throughout the nation. Such was custom their,

þæt hie æghwylcne ellðeodigra

that they each of-foreigners

dydan him to mose meteþearfendum,

made for-themselves as food for-food-needing-ones,

þara þe þæt ealand utan sohte.

of-those who that island from-outside sought.

Swylc wæs þæs folces freoðoleas tacen,

Such was of-the people peaceless sign,

unlædra eafod, þæt hie eagenas gesihð

of-wretched-ones power, that they of-eyes sight

hettend heorogrimme, heafodgimme

enemies fierce-grim, head-gems

ageton gealgmode gara ordum:

put-out gallows-minded of-spears with-points:

syððan him geblendan bitere tosomne

afterward for-them mixed bitterly together

dryas þurh dwolcræft drync unheorne,

sorcerers through error-craft drink uncanny,

se onwende gewit, wera ingeþanc,

which overturned wit, of-men inner-thought,

heortan hreðre: hyge wæs oncyrrd,

of-heart in-breast: mind was turned,

þæt hie ne murndan æfter mandream

that they not mourned after man-joy

hæleþ heorogrædige, ac hie hig ȝ gærs

heroes fierce-greedy, but they hay and grass

for meteleaste meðe gedrehte.

for food-lack weary oppressed.

Ða wæs Matheus to þære mæran byrig

Then was Matthew to the famous city

30

35

40

cumen, in þa ceastre: þær wæs cirm micel

come, into the town: there was outcry great

geond Mermedonia, manfulra hloð,

throughout Mermedonia, of-wicked-ones band,

fordenera gedræg, syððan deofles þegnas

of-corrupt-ones throng, when of-devil thanes

geascodon æðelinges sið.

learned of-prince journey.

45 Eodon him þa togenes garum gehyrsted

(They)-went him then toward with-spears armed

lungre under linde, nalas late wæron

quickly under linden, not-at-all slow were

eorre æsberend to þam orlege.

angry ash-bearers to the battle.

Hie þam halgan þær handa gebundon

They to-the holy-one there hands bound

ȝ fæstnodon feondes cræfte

and fastened of-foe with-craft

50 hæleð hellfuse ȝ his heafdes segl

heroes hell-eager and of-his head sail

abreoton mid billes ecge. Hwæðre he in breostum þa git,

destroyed with of-sword edge. Yet he in breast then still,

herede in heortan heofonrices weard,

praised in heart of-heaven-kingdom guardian,

þeah ðe he atres drync atulne onfenge,

though that he of-poison drink dire received,

eadig ȝ onmod: he mid elne forð

blessed and resolute: he with courage forth

55 wyrðode wordum wuldres aldor,

honored with-words of-glory prince,

heofonrices weard halgan stefne

of-heaven-kingdom guardian with-holy voice

of carcerne; him wæs Cristes lof

from prison; to-him was of-Christ praise

on fyrhðlocan fæste bewunden.

in spirit-enclosure firmly wound.

He þa wepende weregum tearum

He then weeping with-weary tears

his sigedryhten sargan reorde,

his victory-lord with-sore voice,

grette gumena brego geomran stefne,

greeted of-men chief with-sad voice,

weoruda wilgeofan, 7 þus wordum cwæð:

of-hosts joy-giver, and thus with-words spoke:

“Hu me elþeodige inwitwrasne,

“How for-me foreigners malice-fetter,

searonet seoðað! a ic symles wæs

trick-net seethe! ever I always was

on wega gehwam willan þines

on of-ways each of-will thy

georn on mode: nu ðurh geohða sceal

eager in mind: now through sorrows (I)-must

dæde fremman swa þa dumban neat!

deed perform as the dumb cattle!

Þu ana canst ealra gehygdo,

Thou alone knowest of-all thoughts,

meotud mancynnes, mod in hreðre:

ordainer of-mankind, mind in breast:

gif þin willa sie, wuldres aldor,

if thy will be, of-glory prince,

60

65

70

þæt me wærlogan wæpna ecgum,
that me faith-breakers of-weapons with-edges,
 sweordum aswebban, ic beo sona gearu
with-swords kill, I will-be at-once ready
 to adreoganne, þæt ðu, drihten min,
to endure, that thou, lord my,
 engla eadgifa, eðelleasum,
of-angels bliss-giver, to-homeless-one,

- 75 *dugeða dædfruma, deman wille!*
of-benefits deed-author, judge wilt!
 Forgif me to are, ælmihtig god,
Grant me as favor, almighty god,
 leoht on þissum life, þy læs ic lungre scyle
light in this life, by-that less I quickly must
 ablended in burgum æfter billhete
blinded in cities after sword-bate

- þurh hearmcwide heorugrædigra,
through insult-speech of-fierce-greedy-ones,
 80 *laðra leodsceaðena leng þrowian*
of-hateful people-harmers longer suffer
 edwitspræce! Ic to anum þe,
reproach-speech! I to only thee,
 middangeardes weard, mod stapolige,
of-middle-earth guardian, mind establish,
 fæste fyrhðlufan ȝ þe, fæder engla,
firm heart-love and thee, father of-angels,
 beorht blædgifa, biddan wille,
bright glory-giver, pray will,
 85 *ðæt ðu me ne gescyrige mid scyldhetum,*
that thou me not assign with guilt-foes,

werigum wrohtsmiðum on þone wyrrestan,

cursed crime-smiths to the worst,

dugoða demend, deað ofer eorðan!"

of-benefits judge, death over earth!"

Æfter þyssum wordum com wuldres tacen

After these words came of-glory sign

halig of heofenum swylce hadre sægl

holy from heavens like bright sun

to þam carcerne: þær gecyðed wearð,

to the prison: there made-known was,

þæt halig god helpe gefremede.

that holy god help performed.

Ða wearð gehyred heofoncyniges stefn

Then was heard of-heaven-king voice

wrætlic under wolcnum, wordhleodres sweg

wondrous under clouds, of-word-sound sound

mæres þeodnes; he his maguþegne

of-glorious prince; he to-his young-thane

under hearmlocan hælo 7 frofre

under harm-enclosure health and comfort

beadurofum abead beorhtan stefne:

to-battle-brave announced with-bright voice:

"Ic þe, Matheus, mine sylle,

"I to-thee, Matthew, my give,

sybbe under swegle! ne beo ðu on sefan to forht

peace under heaven! not be thou in mind too afraid

ne on mode ne murn! ic þe mid wunige

nor in heart — mourn! I thee with dwell

7 þe alyse of þyssum leoðubendum

and thee release from these limb-bonds

90

95

100

ȝ ealle þa menigo, þe þe mid wuniað

and all the multitude, who thee with dwell

on nearonedum. Ðe is neorxna wang,

in narrow-needs. For-thee is of-paradise plain,

blæda beorhtost, boldwela fægrost,

of-glories brightest, dwelling-wealth fairest,

hama hyhtlicost halegum mihtum

of-homes most-joyful by-holy powers

105 torht ontyned, þær ðu tyres most

bright opened, where thou of-glory mayest

to widan feore willan brucan.

to wide life of-will enjoy.

geþola þeoda þrea! nis seo þrah micel,

endure of-peoples afflictions! not-is the time great,

þæt þe wærlogan witebendum

that thee faith-breakers with-torment-bonds

synne ðurh searocræft swencan motan.

sinful through cunning-craft afflict may.

110 Ic þe Andreas ædre onsende

I to-thee Andrew quickly send

to hleo ȝ to hroðre in þas hæðenan burg:

as shelter and as comfort into this heathen city:

he ðe alyseð of þyssum leodhete.

he thee releases from this people-bate.

Is to þære tide tælmet hwile

Is to that time reckoned while

emne mid soðe seofon ȝ twentig

even with truth seven and twenty

115 nihtgerimes, þæt ðu of nede most

of-night-count, that thou from distress mayest

sorgum geswenced, sigore gewyrðod

with-sorrows afflicted, with-victory honored

hweorfest of henðum in gehyld godes.”

turn from humiliations into protection of-god.”

Gewat him þa se halga helm ælwihta,

Went himself then the holy-one protector of-all-creatures,

engla scyppend to þam uplican

of-angels creator to the lofty

eðelrice: he is on riht cyning

native-kingdom: he is by right king

staðolfæst styrend in stowa gehwam.

steadfast ruler in of-places each.

120

II · ANDREW IS SENT

At dawn the Mermedonians gather to see which prisoners are ready for slaughter, for they have written down each man's end, and Matthew has three nights left of his thirty. God speaks to Andrew in Achaea and commands him to go to the land of the man-eaters and save Matthew before those three nights pass. Andrew protests that he cannot cross so far so quickly, and that an angel would do it better. God rebukes his slowness and orders him to take ship at dawn.

Ða wæs Matheus miclum onbryrðed

Then was Matthew greatly inspired

niwan stefne. Nihthelm toglad,

with-new turn. Night-helm glided-away,

lungre leorde: leoht æfter com,

quickly departed: light after came,

dægredwoma. Duguð samnade:

dawn-uproar. Host gathered:

125

hæðne hildfreca heapum þrungon,

beathen battle-warriors in-troops thronged,

guðsearo gullon, garas hrysedon,

war-gear rang, spears shook,

bolgenmode under bordhreoðan:

enraged-ones under shield-cover:

woldon cunnian, hwæðer cwice lifdon

(they)-wished to-find-out, whether alive lived

130 þa þe on carcerne clommum fæste

those who in prison with-fetters fast

hleoleasan wic hwile wunedon,

shelterless dwelling while inhabited,

hwylcne hie to æte ærest mihton

which they as food first could

æfter fyrstmearce feores berædan.

after appointed-time of-life deprive.

Hæfdon hie on rune ȝ on rimcræfte

Had they in secret and in number-craft

135 awriten wælgrædige weras endestæf,

written slaughter-greedy of-men end-letter,

hwænne hie to mose meteþearfendum

when they as food for-food-needing-ones

on þære werþeode weorðan sceoldon.

in the nation become should.

Cirmdon caldheorte, cordor oðrum getang,

Cried-out cold-hearted-ones, troop to-other pressed-close,

reðe ræsboran rihtes ne gimdon,

fierce leaders of-right not cared,

140 meotudes mildse; oft hira mod onwod

of-ordainer of-mercy; often their mind invaded

under dimscuan deofles larum,
under darkness of-devil with-teachings,
 þonne hie unlædra eaueðum gelyfdon.
when they of-wretched-ones in-powers [?] believed.
 Hie ða gemetton modes glawne,
They then found of-mind keen,
 haligne hæle under heolstorlocan,
holy hero under darkness-enclosure,
 bidan beadurowne, hwæs him beorht cyning,
waiting battle-brave, what to-him bright king,
 engla ordfruma unnan wolde.
of-angels origin grant would.
 Ða wæs first agan frumrædenne
Then was period passed of-first-term
 þinggemearces butan þrim nihtum,
of-appointed-time except three nights,
 swa hit wælwulfas awriten hæfdon,
as it slaughter-wolves written had,
 þæt hie banhringas abrecaþ þohton.
that they bone-rings break-apart intended.
 lungre tolysan lic ȝ sawle
quickly to-loose-apart body and soul
 ȝ þonne toðælan duguðe ȝ geogoðe,
and then divide to-veterans and youths,
 werum to wiste ȝ to wilþege
for-men as feast and as pleasant-food
 fæges flæschoman: feorh ne bemurndan
of-doomed-one flesh-covering: life not mourned
 grædige guðrincas, hu þæs gastes sið
greedy war-warriors, how of-the spirit journey

145

150

155

æfter swyltcwale geseted wurde!

after death-torment appointed would-be!

Swa hie symble ymb þritig þing gehedon

So they always after thirty business attended

nihtgerimes: wæs him neod micel,

of-night-count: was for-them desire great,

þæt hie tobrugdon blodigum ceaflum

that they tore-apart with-bloody jaws

160 *fira* fläschoman him to foddorþege.

of-men flesh-coverings for-themselves as food-taking.

Þa wæs gemyndig se ðe middangeard

Then was mindful he who middle-earth

gestaðelode strangum mihtum,

established with-strong powers,

hu he in ellþeodigum yrmðum wunode

how he in foreign miseries dwelt

belocen leoðubendum, þe of his lufan adreg

locked with-limb-bonds, who from his love endured

165 *for* Ebreum ⁊ Israhelum

before Hebrews and Israelites

swylce he Iudea galdorcraeftum

as-also he of-Jews to-sorcery-crafts

wiðstod stranglice. Þa sio stefn gewearð

withstood strongly. Then the voice was

gehered of heofenum, þær se halga wer

heard from heavens, where the holy man

in Achaia, Andreas wæs;

in Achaea, Andrew was;

170 *leode* lærde on lifes weg.

people taught on of-life way.

Ɔa him cirebaldum cininga wuldor,
Then to-him decision-bold of-kings glory,
 meotud mancynnes modhord onleac,
ordainer of-mankind mind-board unlocked,
 weoruda drihten, 7 Ɔus wordum cwæð:

of-hosts lord, and thus with-words spoke:

“Ɔu scealt feras 7 frið lædan,

“Thou shalt go and protection lead,

siðe gesecan Ɔar sylfætan

by-journey seek where self-eaters

eard weardigað, eðel healdap

land inhabit, homeland hold

mordorcraftum. Swa is Ɔære menigo Ɔeaw,

with-murder-crafts. So is of-the multitude custom,

Ɔæt hie uncuðra ængum ne willað

that they of-unknown-ones to-any not will

on Ɔam folcstede feores geunnan,

in the people-place of-life grant,

syƆpan manfulle on Mermedonia

when wicked-ones in Mermedonia

onfindap feascraftne: Ɔar sceall feorhgedal,

find destitute-one: there shall life-parting,

earmlíc ylða cwealm æfter wyrƆan.

wretched of-men death after come-about.

Ɔær ic seomian wat Ɔinne sigebroðor

There I to-languish know thy victory-brother

mid Ɔam burgwarum bendum fæstne:

among the citizens with-bonds fast:

nu bið fore Ɔreo niht, Ɔæt he on Ɔære Ɔeode sceal

now is before three nights, that he among the nation shall

175

180

185

fore hæðenra handgewinne

through of-beatens hand-struggle

þurh gares gripe gast onsendan

through of-spear grip spirit send-forth

ellorfusne, butan ðu ær cyme!"

elsewhere-eager, unless thou before come!"

Ædre him Andreas agef andsware:

Quickly to-him Andrew gave answer:

190 "Hu mæg ic, dryhten min, ofer deop gelad

"How may I, lord my, over deep course

fore gefremman on feorne weg

journey accomplish on far way

swa hrædllice, heofona scyppend,

so swiftly, of-heavens creator,

wuldres waldend, swa ðu worde becwist?

of-glory ruler, as thou with-word sayest?

Ðæt mæg engel þin eað geferan

That may angel thy easily accomplish

195 of heofenum! con him holma begang,

from heavens! knows himself of-seas circuit,

sealte sæstreamas ȝ swanrade,

salt sea-streams and swan-road,

waroðfaruða gewinn ȝ wæterbrogan,

of-shore-surges strife and water-terrors,

wegas ofer wid land: ne synt me winas cuðe

ways over wide land: not are to-me friends known

eorlas elþeodige ne þær æniges wat

warriors foreign nor there of-any (I)-know

200 hæleða gehygdo ne me herestræta

of-heroes thoughts nor to-me army-roads

ofer cald wæter cuðe sindon!”

over cold water known are!”

Him ða ondsvarude ece dryhten:

To-him then answered eternal lord:

“Eala Andreas! þæt ðu a woldest

“Alas Andrew! that thou ever wouldst

þæs siðfætes sæne weorþan!

of-the journey slow become!

Nis þæt uneaðe eallwealdan gode

Not-is that difficult for-all-ruling god

to gefremmanne on foldwege,

to accomplish on earth-way,

ðæt sio ceaster hider on þas cneorisse

that the city hither into this nation

under swegles gang asetad wyrðe,

under of-heaven course set would-be,

breogostol breme mid þam burgwarum,

princely-throne famous with the citizens,

gif hit worde becwið wuldres agend.

if it with-word commands of-glory owner.

Ne meaht ðu þæs siðfætes sæne weorðan

Not mayest thou of-the journey slow become

ne on gewitte to wac, gif ðu wel þencest

nor in wit too weak, if thou well thinkest

wið þinne waldend wære gehealdan,

with thy ruler covenant to-keep,

treowe tacen. Beo ðu on tid gearu:

faithful token. Be thou in time ready:

ne mæg þæs ærendes ylding wyrðan.

not may of-the errand delay be.

205

210

215

Ðu scealt þa fore geferan 7 þin feorh beran

Thou shalt the journey undertake and thy life bear

in gramra gripe, ðær þe guðgewinn

into of-hostile-ones grip, where to-thee war-strife

þurh hæðenra hildewoman,

through of-beatbens battle-uproar,

beorna beaducræft geboden wyrðeð.

of-warriors battle-craft offered will-be.

220 Scealtu æninga mid ærdæge

Shalt-thou at-once at early-day

emne to morgene æt meres ende

even at morning at of-sea end

ceol gestigan 7 on cald wæter

ship board and on cold water

brecan ofer bæðweg: hafa bletsunge

break over bath-way: have blessing

ofer middangeard mine, þær ðu fere!”

over middle-earth my, where thou goest!”

225 Gewat him þa se halga healdend 7 wealdend,

Went himself then the holy keeper and ruler,

upengla fruma eðel secan,

of-heavenly-angels chief homeland to-seek,

middangeardes weard þone mæran ham,

of-middle-earth guardian the famous home,

þær soðfæstra sawla moton

where of-righteous souls may

æfter lices hryre lifes brucan.

after of-body fall of-life enjoy.

At daybreak Andrew and his thanes go down to the shore and find a ship with three seamen in it, who are God himself and two angels dressed as sailors. Andrew asks to be carried to Mermedonia. The steersman warns that strangers die there and asks for a fare; Andrew answers that he has no gold or food, since Christ sent his thanes to preach without treasure, and he rebukes the steersman's taunt. Hearing that they are Christ's thanes, the steersman gladly takes them aboard.

Ða wæs ærende æðelum cempan

230

Then was errand to-noble champion

aboden in burgum: ne wæs him bleað hyge,

announced in cities: not was to-him timid mind,

ah he wæs anræd ellenweorces,

but he was resolute of-courage-work,

heard 7 higerof, nalas hildlata,

hard and mind-brave, not-at-all battle-laggard,

gears guðe, fram to godes campe.

ready for-war, bold for of-god combat.

Gewat him þa on uhtan mid ærdæge

235

Went himself then in dawn at early-day

ofer sandhleodu to sæs faruðe

over sand-slopes to of-sea shore

þriste on gepance 7 his þegnas mid

bold in thought and his thanes with

gangan on greote; garsecg hlynede,

walking on sand; ocean roared,

beoton brimstreamas: se beorn wæs on hyhte,

beat sea-currents: the warrior was in joy,

syðþan he on waruðe widfæðme scip

240

when he on shore wide-bosomed ship

modig gemette. Ða com morgen torht,

brave-one found. Then came morning bright,

beacna beorhtost ofer breomo sneowan,

of-beacons brightest over seas to-hasten,

halig of heolstre heofoncandel blac

holy from darkness heaven-candle shining

ofer lagoflodas. He ðær lidweardas

over sea-floods. He there ship-guardians

245 þrymlice þry þegnas geseah,

glorious three thanes saw,

modiglice menn on merebate

proud men in sea-boat

sittan siðfreme, swylce hie ofer sæ comon;

sitting journey-ready, as-if they over sea came;

þæt wæs drihten sylf, dugeða wealdend,

that was lord himself, of-hosts ruler,

ece ælmihtig mid his englum twam.

eternal almighty with his angels two.

250 Wæron hie on gescirplan scipferendum,

Were they in clothing to-ship-farers,

eorlas onlice ealiðendum,

warriors like to-sea-farers,

þonne hie on flodes fæðm ofer feorne weg,

when they in of-flood embrace over far way,

on cald wæter ceolum lacað.

on cold water with-ships sport.

Hie ða gegrette se ðe on greote stod,

Them then greeted he who on sand stood,

255 fus on faroðe frægn, reordade:

eager on shore asked, spoke:

“Hwanon comon ge ceolum liðan,

“Whence came you with-ships sailing,

macræftige menn, on mereþissan

mighty men, in sea-rusher

ane ægflotan? hwanon eagorstream

alone sea-floater? whence ocean-stream

ofer yða gewealc eowic brohte?”

over of-waves rolling you brought?”

Him ða ʒswarode ælmihti god,

To-him then answered almighty god,

swa þæt ne wiste se ðe þæs wordes bad,

so that not knew he who of-the word awaited,

hwæt se manna wæs meðelhegendra,

what the man was of-council-holders,

þe he þær on waroðe wiðþingode:

whom he there on shore addressed:

“We of Marmedonia mægðe syndon

“We from Marmedonia nation are

feorran geferede; us mid flode bær

from-afar brought; us with flood bore

on hranrade heahstefn naca,

on whale-road high-prowed vessel,

snellic sæmearh snude bewunden,

swift sea-horse swiftly encircled,

oð þæt we þissa leoda land gesohton

until that we of-these peoples land sought

wære bewrecene, swa us wind fordraf.”

by-sea driven, as us wind drove-away.”

Him þa Andreas eaðmod oncwæð:

To-him then Andrew humble answered:

260

265

270

“Wolde ic þe biddan, þeh ic þe beaga lyt,

“Would I thee ask, though I to-thee of-rings little,

sincweorðunga syllan meahte,

of-treasure-honors give might,

þæt ðu us gebrohte brante ceole,

that thou us bring with-steep ship,

hea hornscipe ofer hwæles eðel

with-high horn-ship over of-whale homeland

275 on þære mægðe! bið ðe meorð wið god,

to that nation! is to-thee reward with god,

þæt ðu us on lade liðe weorðe!”

that thou to-us on journey gracious become!”

Eft him ʒswarode æðelinga helm

Again to-him answered of-princes protector

of yðlide, engla scippend:

from wave-vessel, of-angels creator:

“Ne magon þær gewunian widferende

“Not can there dwell far-travelers

280 ne þær elþeodige eardes brucað,

nor there foreigners of-dwelling enjoy,

ah in þære ceastre cwealm þrowiað

but in that town death suffer

þa ðe feorran þyder feorh gelædaþ!

those who from-afar thither life lead!

ʒ þu wilnast nu ofer widne mere,

and thou desirest now over wide sea,

þæt ðu on þa fægðe þine feore spilde?”

that thou in that feud thy life destroy?”

285 Him þa Andreas agef ondsware:

To-him then Andrew gave answer:

“U^sic lust hweteð on þa leodmearce,
Us desire urges to the people-border,
 mycel modes hiht to þære mæran byrig,
great of-mind hope to the famous city,
 þeoden leofesta, gif ðu us þine wilt
prince dearest, if thou to-us thy wilt
 on merefaroðe miltse gecyðan!”
on sea-way mercy make-known!”

Him ondswarode engla þeoden,
To-him answered of-angels prince,
 neregend fira of nacan stefne:
savior of-men from of-vessel prow:

290

“We ðe estlice mid us willað
We thee gladly with us will
 ferigan freolice ofer fises bæð
carry freely over of-fish bath
 efne to þam lande, þær þe lust myneð
even to the land, where thee desire intends
 to gesecanne, syððan ge eowre
to seek, when you your
 gafulrædenne agifen habbað,
tribute given have,

295

sceattas gescrifene, swa eow scipweardas,
payments appointed, as to-you ship-guardians,
 aras ofer yðbord unnan willað!”
messengers over wave-board grant will!”

Him þa ofstlice Andreas wið
To-him then speedily Andrew to
 wine þearfende wordum mælde:
friend needy with-words spoke:

300

“Næbbe ic fæted gold ne feohgestreon,

“Not-have I plated gold nor money-treasure,

welan ne wiste ne wira gespann,

wealth nor food nor of-wires clasp,

landes ne locenra beaga, þæt ic þe mæge lust ahwettan,

of-land nor of-linked rings, that I in-thee may desire incite,

willan in worulde, swa ðu worde becwist!”

will in world, as thou with-word sayest!”

305 Him þa beorna breogo, þær he on bolcan sæt,

To-him then of-warriors prince, where he on gangway sat,

ofer waroða geweorp wiðþingode:

over of-shores surge answered:

“Hu gewearð þe þæs, wine leofesta,

“How befell to-thee that, friend dearest,

ðæt ðu sæbeorgas secan woldes,

that thou sea-bills seek wouldst,

merestreama gemet, maðmum bedæled

of-sea-streams measure, of-treasures deprived

310 ofer cald cleofu ceoles neosan?

over cold cliffs of-ship to-visit?

nafast þe to frofre on faroðstræte

not-hast for-thee as comfort on sea-street

hlafes wiste ne hlutterne

of-bread food nor pure

drync to dugoðe? is se drohtað strang

drink for benefit? is the way-of-life hard

þam þe lagolade lange cunnap!”

for-those who sea-way long try!”

315 Ða him Andreas ðurh ʒsware

Then to-him Andrew through answer

wis on gewitte wordhord onleac:

wise in wit word-board unlocked:

“Ne gedafenað þe, nu þe dryhten geaf

“Not befits thee, now to-thee lord gave

welan ȝ wiste ȝ woruldspede,

wealth and food and world-success,

ðæt ðu ȝsware mid oferhygdum

that thou answer with arrogance

sece sarcwide! selre bið æghwam,

seek sore-speech! better is for-everyone,

þæt he eaðmedum ellorfusne

that he with-humility elsewhere-eager-one

oncna we cuðlice, swa þæt Crist bebead,

acknowledge kindly, as that Christ commanded,

þeoden þrymfæst! We his þegnas synd

prince glory-firm! We his thanes are

gecoren to cempum: he is cyning on riht

chosen as champions: he is king by right

wealdend ȝ wyrhta wuldorþrymmes,

ruler and maker of-glory-majesty,

an ece god eallra gesceafta,

one eternal god of-all creatures,

swa he ealle befehð anes cræfte,

as he all encompasses of-one with-power,

hefon ȝ eorðan halgum mihtum

heaven and earth with-holy powers

sigora selost. He ðæt sylfa cwæð,

of-victories best. He that himself said,

fæder folca gehwæs, ȝ us feras het

father of-peoples of-each, and us to-go commanded

320

325

330

geond ginne grund gasta streonan:

throughout wide ground of-spirits to-gain:

‘Farað nu geond ealle eorðan sceattas

‘Go now throughout all of-earth regions

emne swa wide swa wæter bebugeð

even as widely as water encircles

oððe stedewangas stræte gelicgaþ!

or place-plains road lie-along!

335 Bodiað æfter burgum beorhtne geleafan

Preach throughout cities bright faith

ofer foldan fæðm! ic eow freoðo healde.

over of-earth embrace! I for-you peace hold.

Ne ðurfan ge on þa fore frætwe lædan,

Not need you on the journey treasures lead,

gold ne seolfor: ic eow goda gehwæs

gold nor silver: I for-you of-goods of-each

on eowerne agenne dom est ahwette.’

according-to your own judgment favor will-provide.’

340 Nu ðu seolfa miht sið userne

Now thou thyself mayest journey our

gehyran hygeþancol: ic sceal hraðe cunnan,

hear thought-wise-one: I shall quickly learn,

hwæt ðu us to duguðum gedon wille.”

what thou for-us as benefits do will.”

Him þa ondswarode æce dryhten:

To-him then answered eternal lord:

“Gif ge syndon þegnas þæs þe þrym ahof

“If you are thanes of-him who majesty raised

345 ofer middangeard, swa ge me secgaþ,

over middle-earth, as you to-me say,

ȝ ge geheoldon, þæt eow se halga bead,

and you have-kept, what to-you the holy-one bade,

þonne ic eow mid gefean ferian wille

then I you with joy carry will

ofer brimstreamas, swa ge benan sint!"

over sea-streams, as you petitioners are!"

Þa in ceol stigon collenfyrhðe,

Then into ship climbed bold-spirited-ones,

ellenrofe: æghwylcum wearð

courage-brave: to-each became

on merefaroðe mod geblissod.

on sea-way mind gladdened.

350

III · THE STORM

Andrew blesses the steersman for his kindness. God has an angel feed the weary travelers, and then a storm rises: the sea churns, the sails are soaked, and Andrew's thanes fear they will never reach land. The steersman offers to put them ashore to wait, but they refuse to leave their teacher, saying they would be despised in every land. At the steersman's bidding, Andrew comforts them with the story of Christ stilling a storm at sea, and they fall asleep as the waves subside.

Ða ofer yða geswing Andreas ongann

Then over of-waves surge Andrew began

mereliðendum miltsa biddan

for-sea-farers of-mercies to-ask

wuldres aldor ȝ þus wordum cwæð:

of-glory prince and thus with-words spoke:

"Forgife þe dryhten domweorðunga,

"May-give to-thee lord glory-honors,

355

willan in worulde ȝ in wuldre blæd
will in world and in glory prosperity
 meotud manncynnes, swa ðu me hafast
ordainer of-mankind, as thou to-me hast
 on þyssum siðfæte sybbe gecyðed!"
on this journey peace shown!"

Gesæt him þa se halga holmwearde neah,
Sat himself then the holy-one to-sea-warden near,

360 æðele be æðelum: æfre ic ne hyrde
noble-one by noble-one: ever I not heard

þon cymlicor ceol gehladenne
than more-splendidly ship laden

heahgestreonium! Hæleð in sæton,
with-high-treasures! Heroes in sat,

þeodnas þrymfulle, þegnas wlitige.
princes glorious, thanes beautiful.

Ða reordode rice þeoden,
Then spoke mighty prince,

365 ece ælmihtig heht his engel gan,
eternal almighty commanded his angel to-go,

mærne maguþegn, ȝ mete syllan,
famous retainer, and food to-give,

frefran feasceaftne ofer flodes wylm,
to-comfort destitute-one over of-flood surge,

þæt hie þe eað mihton ofer yða geþring
that they the easier could over of-waves throng

drohtaþ adreogan. Ða gedrefed wearð,
hardship endure. Then troubled was,

370 onhrered hwælmere: hornfisc plegode,
stirred whale-sea: horn-fish played,

glad geond garsecg ȝ se græga mæw

glided through ocean and the gray gull

wælgifre wand; wedercandel swearc,

slaughter-greedy wheeled; weather-candle grew-dark,

windas weoxon, wægas grundon,

winds grew, waves ground,

streamas styredon, strengas gurron,

streams stirred, ropes creaked,

wædo gewætte, wætereġsa stod

sails wetted, water-terror stood

þreata þryðum: þegnas wurdon

of-troops with-forces: thanes became

acolmode; ænig ne wende,

terrified; any not expected,

þæt he lifgende land beġete,

that he living land reach,

þara þe mid Andreas on eāġorstream

of-those who with Andrew on ocean-stream

ceol ġesohte: næs him cuð þa ġyt,

ship sought: not-was to-them known then yet,

hwa þam sæflotan sund wisode.

who the sea-floater sea guided.

Him þa se halġa on holmweġe

To-him then the holy-one on sea-way

ofer arġeblond Andreas þa ġit,

over ocean-tumult Andrew then still,

þeġn þeodenhold þanc ġesæġde

thane lord-loyal thanks said

ricum ræsboran, þa he ġereordod wæs:

to-mighty leader, when he fed was:

375

380

385

“Ðe þissa swæsenda soðfæst meotud,

“To-thee of-these meals true ordainer,

lifes leohtfruma lean forgilde,

of-life light-author reward repay,

weoruda waldend, 7 þe wist gife

of-hosts ruler, and to-thee food give

heofonlicne hlaf, swa ðu hyldo wið me,

heavenly bread, as thou favor toward me,

390 ofer firigendstream freode gecyðdest!

over mountain-stream friendship showedst!

Nu synt geþreade þegnas mine,

Now are afflicted thanes my,

geonge guðrincas: garsecg hlymmeð,

young war-warriors: ocean roars,

heofon geotende; grund is onhrered,

heaven pouring; bottom is stirred,

deope gedrefed; duguð is geswenced,

deeply troubled; host is distressed,

395 modigra mægen myclum gebysgod!”

of-brave-ones strength greatly afflicted!”

Him of holme oncwæð hæleða scyppend:

To-him from sea answered of-heroes creator:

“Læt nu geferian flotan userne,

“Let now carry vessel our,

lid to lande ofer lagufæsten

ship to land over sea-fastness

7 þonne gebidan beornas þine,

and then await warriors thine,

400 aras on earde, hwænne ðu eft cyme!”

messengers on land, until thou again come!”

Edre him þa eorlas agefan ondsware,
Quickly to-him then warriors gave answer,
 þegnas þrohthearde (þafigan ne woldon,
thanes hardship-hardy consent not would,
 ðæt hie forleton æt lides stefnan
that they leave at of-ship prow
 leofne lareow ȝ him land curon):
dear teacher and for-themselves land chose:
 “Hwider hweorfað we hlafordlease,
“Whither turn we lordless,
 geomormode, gode orfeorme,
sad-minded, of-good destitute,
 synnum wunde, gif we swicað þe?
with-sins wounded, if we fail thee?
 We bioð laðe on landa gehwam,
We are hateful in of-lands each,
 folcum fracoðe, þonne fira bearn
to-peoples despicable, when of-men children
 ellenrofe æht besittap,
courage-brave council bold,
 hwylc hira selost symle gelæste
which of-them best always served
 hlaforde æt hilde, þonne hand ȝ rond
to-lord in battle, when hand and shield
 on beaduwange billum foregrunden
on battle-plain with-swords ground-down
 æt niðplegan nearu þrowedon.”
at enmity-play distress suffered.”
 Ða reordade rice þeoden,
Then spoke mighty prince,

405

410

415

wærfæst cining word stunde ahof:

covenant-firm king word at-once raised:

“Gif ðu þegn sie þrymsittendes

“If thou thane be of-glory-sitting-one

wuldorcyninges, swa ðu worde becwist,

of-glory-king, as thou with-word sayest,

rece þa gerynu, hu he reordberend

tell the mysteries, how he speech-bearers

420 lærde under lyfte! Lang is þes siðfæt

taught under sky! Long is this journey

ofer fealuwne flod: frefra þine

over fallow flood: comfort thy

mæcgas on mode! mycel is nu gena

men in mind! great is now still

lad ofer lagustream, land swiðe feorr

way over sea-stream, land very far

to gesecanne; sand is geblonden,

to seek; sand is stirred,

425 grund wið greote: god eaðe mæg

bottom with sand: god easily can

heaðoliðendum helpe gefremman.”

to-war-sailors help perform.”

Ongan þa gleawlice gingran sine,

Began then wisely disciples his,

wuldorspedige weras wordum trymman:

glory-rich men with-words to-strengthen:

“Ge þæt gehogodon, þa ge on holm stigon,

“You that resolved, when you on sea climbed,

430 þæt ge on fara folc feorh gelæddon

that you among of-foes people life led

ȝ for dryhtnes lufan deað þrowodon,
and for of-lord love death suffered,

on Ælmyrcna eðelrice

in of-Ælmyrce native-realm

sawle gescaldon. Ic þæt sylfa wat,

souls gave. I that myself know,

þæt us gescyldeð scyppend engla,

that us shields creator of-angels,

weoruda dryhten: wæteregeasa sceal

of-hoasts lord: water-terror shall

geðyd ȝ geðreatod þurh þryðcining,

subdued and rebuked through power-king,

lagu lacende liðra wyrðan.

sea tossing gentler become.

Swa gesælde iu, þæt we on sæbate

So befell formerly, that we in sea-boat

ofer waruðgewinn wæda cunnedan

over shore-strife of-waters tried

faroðridende: frecne þuhton,

wave-riding: dangerous seemed,

egle ealada, eagorstreamas

terrible sea-ways, ocean-streams

beoton bordstæðu; brim oft oncwæð,

beat ship-sides; sea often answered,

yð oðerre: hwilum upp astod

wave to-other: at-times up stood

of brimes bosme on bates fæðm

from of-sea bosom into of-boat embrace

egesa ofer yðlid. Ælmihtig þær

terror over wave-vessel. Almighty there

435

440

445

meotud mancynnes on mereþyssan

ordainer of-mankind in sea-rusber

beorht basnode: beornas wurdon

bright waited: warriors became

forhte on mode, friðes wilnedon,

afraid in mind, of-peace desired,

miltsa to mærum. Ða seo menigo ongan

of-mercies from famous-one. Then the multitude began

450 clypian on ceole; cyning sona aras,

to-cry-out in ship; king at-once arose,

engla eadgifa yðum stilde,

of-angels bliss-giver waves stilled,

wæteres wælmum, windas þreade:

of-water surges, winds rebuked:

sæ sessade, smylte wurdon

sea subsided, calm became

merestreama gemeotu. Ða ure mod ahloh,

of-sea-streams expanses. Then our mind laughed,

455 syððan we gesegon under swegles gang

when we saw under of-heaven course

windas ȝ wægas ȝ wæterbrogan

winds and waves and water-terrors

forhte gewordne for frean egesan.

afraid become for of-lord fear.

Forþan ic eow to soðe secgan wille,

Therefore I to-you in truth say will,

þæt næfre forlæteð lifgende god

that never forsakes living god

460 eorl on eorðan, gif his ellen deah!"

warrior on earth, if his courage avails!"

Swa hleoðrode halig cempa,
So spoke holy champion,
 ðeawum gepancul þegnas lærde,
in-virtues thoughtful thanes taught,
 eadig oreta eorlas trymede,
blessed warrior warriors strengthened,
 oð ðæt hie semninga slæp ofereode
until that them suddenly sleep overcame
 meðe be mæste. Mere sweoðerade,
weary by mast. Sea subsided,
 yða ongin eft oncyrde,
of-waves onset again turned-back,
 hreoh holmþracu: þa þam halgan wearð
rough sea-force: then to-the holy-one became
 æfter gryrehwile gast geblissod.
after terror-time spirit gladdened.

465

V · ANDREW AND THE STEERSMAN

Andrew praises the steersman as the finest sailor he has met in sixteen voyages, for the ship runs as steadily as if it stood on land, and he asks to learn his skill. The steersman answers that God rules the sea, which grew calm when it saw that Andrew was God's thane. Andrew blesses God for giving the young man such wisdom. The steersman asks why the Jews did not believe in Christ, and Andrew recounts his miracles: the sick healed, the dead raised, water turned to wine, and five thousand fed.

Ongan ða reordigan rædum snottor,
Began then to-speak in-counsels wise,
 wis on gewitte wordlocan onspeonn:
wise in wit word-enclosure unfastened:

470

“Næfre ic sælidan selran mette,
“Never I sea-farer better met,
 macræftigran, þæs ðe me þynceð,
mightier, of-that which to-me seems,
 rowend rofran, rædsnotterran,
rower bolder, counsel-wiser,
 wordes wisran! Ic wille þe,
of-word wiser! I will thee,

475 eorl unforcuð, anre nu gena
warrior unreviled, of-one now yet
 bene biddan: þeah ic þe beaga lyt,
boon ask: though I to-thee of-rings little,
 sincweorðunga syllan mihte,
of-treasure-honors give might,
 fætedsinces, wolde ic freondscipe,
of-plated-treasure, would I friendship,
 þeoden þrymfæst, þinne, gif ic mehte,
prince glory-firm, thy, if I might,

480 begitan godne! Þæs ðu gife hleotest,
obtain good! For-that thou gift obtainest,
 haligne hyht on heofonþrymme,
holy hope in heaven-glory,
 gif ðu lidwerigum larna þinra
if thou to-sea-weary-ones of-teachings thy
 este wyrðest. Wolde ic anes to ðe,
gracious becomest. Would I of-one to thee,
 cynerof hæleð, cræftes neosan,
noble hero, of-skill seek,

485 ðæt ðu me getæhte, nu þe tir cyning
that thou me teach, now to-thee glory king

ȝ miht forgef manna scyppend,
and might gave of-men creator,
 hu ðu wægflotan wære bestemdon,
how thou wave-floater with-sea moistened,
 sǣhengeste sund wisige!
sea-steed sea guide!

Ic wæs on gifeðe iu ȝ nu
I was by fortune formerly and now
 syxtyne siðum on sæbate,
sixteen times in sea-boat,

490

mere hrerendum mundum freorig,
sea with-stirring hands freezing,
 eāgorstreamas: is ðys ane ma,
ocean-streams: is this one more,
 swa ic æfre ne geseah ænigne mann,
as I ever not saw any man,
 þryðbearn hǣleð þe gelicne
mighty-child hero to-thee like

steoran ofer stæfnan! Streamwelm hwileð,
steer over prow! Stream-surge roars,
 beatap brimstæðo: is þes bat ful scrid,
beat sea-shores: is this boat very swift,
 færeð famigheals fugole gelicost,
travels foamy-necked to-bird likest,

495

glideð on geofone. Ic georne wat,
glides on ocean. I well know,
 þæt ic æfre ne geseah ofer yðlafe,
that I ever not saw over wave-leaving,
 on sǣleodan syllicran cræft:
among sea-peoples more-wondrous skill:

500

is þon geliccost, swa he on landscape

is to-that liketh, as-if it in landscape

stille stande, þær hine storm ne mæg,

still stood, where it storm not can,

wind awecgan ne wæterflodas

wind move nor water-floods

brecan brondstæfne, hwæðere on brim snoweð

break (the)-shining-prowed-one, yet on sea hastens

505 snel under segle! Ðu eart seolfa geong,

swift under sail! Thou art thyself young,

wigendra hleo, nalas wintrum frod:

of-warriors shelter, not-at-all in-winters old:

hafast þe on fyrhðe faroðlacende

bast thou in spirit wave-sporting-one

eorles ondsware, æghwylces canst

of-warrior answer, of-each knowest

worda for worulde wislic andgit.”

of-words for world wise understanding.”

510 Him ondswarode ece dryhten:

To-him answered eternal lord:

“Oft þæt gesæleð, þæt we on sælade

“Often that happens, that we on sea-way

scipum under scealcum, þonne sceor cymeð,

with-ships under sailors, when storm comes,

breað ofer bæðweg brimhengestum:

break over bath-way with-sea-steeds:

hwilum us on yðum earfoðlice

at-times to-us on waves hardly

515 gesæleð, on sæwe, þeh we siðnesan

happens, on sea, though we journey-escape [?]

frecne geferan. Flodwylm ne mæg

perilous accomplish. Flood-surge not can

manna ænigne ofer meotudes est

of-men any against of-ordainer favor

lungre gelettan: ah him lifes gewæld,

quickly binder: has for-himself of-life power,

se ðe brimu bindeð, brune yða

he who seas binds, dark waves

ðyð ⁊ þreatað; he þeodum sceal

presses and rebukes; he for-peoples shall

racian mid rihte, se ðe rodor ahof

rule with right, he who sky raised

⁊ gefæstnode folmum sinum,

and fastened with-bands his,

worhte ⁊ wreðede, wuldras fylde

made and supported, glories filled

beorhtne boldwelan; swa gebledsod wearð

bright dwelling-wealth; so blessed was

engla eðel þurh his anes miht.

of-angels homeland through his of-one might.

Forþan is gesyne soð orgete,

Therefore is visible truth manifest,

cuð oncnawen, þæt ðu cyninges eart

known recognized, that thou of-king art

þegen gefungen þrymsittendes;

thane excellent of-glory-sitting-one;

forþan þe sona sæholm oncneow,

because that at-once sea-deep recognized,

garsecges begang, þæt ðu gife hæfdes

of-ocean circuit, that thou gift hadst

520

525

530

haliges gastes: hærn eft onwand,

of-holy spirit: surge again turned-back,

aryða geblond; egesa gestilde,

of-oar-waves tumult; terror stilled,

widfæðme wæg, wædu swæðorodon,

wide-bosomed wave, waters subsided,

seoðþan hie ongeton, þæt ðe god hæfde

when they perceived, that thee god had

535 wære bewunden, se ðe wuldres blæd

with-covenant encircled, he who of-glory prosperity

gestaðolade strangum mihtum.”

established with-strong powers.”

Ða hleoðrade halgan stefne

Then spoke with-holy voice

cempa collenferhð, cyning wyrðude

champion bold-spirited, king honored

wuldres waldend ȝ þus wordum cwæð:

of-glory ruler and thus with-words spoke:

540 “Wes ðu gebledsod, brego mancynnes,

“Be thou blessed, chief of-mankind,

dryhten hælend! a þin dom lyfað,

lord savior! ever thy glory lives,

ge neh ge feor is þin nama halig,

both near and far is thy name holy,

wuldre gewlitegad ofer werþeoda,

with-glory adorned over nations,

miltsum gemærsod! Nænig manna is

with-mercies glorified! No-one of-men is

545 under heofonhwealfe, hæleða cynnes,

under heaven-vault, of-heroes of-race,

ðætte areccan mæg oððe rim wite,
that tell can or number know,

hu ðrymlice, þeoda baldor,
how gloriously, of-peoples prince,

gasta geocend, þine gife dælest!
of-spirits helper, thy gifts dealest!

Huru is gesyne, sawla nergend,
Indeed is visible, of-souls savior,

þæt ðu þissum hysse hold gewurde
that thou to-this youth gracious became

ȝ hine geongne geofum wyrðodest,
and him young with-gifts honoredst,

wison gewitte ȝ wordcwidum!
with-wise wit and word-speeches!

Ic æt efenealdum æfre ne mette
I among equal-aged-ones ever not met

on modsefan maran snyttro.”
in mind greater wisdom.”

Him ða of ceole oncwæð cyninga wuldor,
To-him then from ship answered of-kings glory,

frægn fromlice fruma ȝ ende:
asked boldly beginning and end:

“Saga, þances gleaw þegn, gif ðu cunne,
“Say, of-thought wise thane, if thou know,

hu ðæt gewurde be werum tweonum,
how that happened among men between,

þæt ða arleasan inwidþancum,
that the impious-ones with-malicious-thoughts,

Iudea cynn wið godes bearne
of-Jews race against of-god child

550

555

560

ahof hearmcwide, hæleð unsælige!

raised insult-speech, heroes unblessed!

No ðær gelyfdon in hira liffruman

Not there believed in their life-author

grome, gealgmode, þæt he god wære,

hostile-ones, gallows-minded, that he god were,

þeah ðe he wundra feala weorodum gecyðde,

though that he of-wonders many to-hosts showed,

565 sweotulra ȝ gesynra: synnige ne mihton

of-plain and of-visible: sinful-ones not could

oncnawan þæt cynebearn, se ðe acenned wearð

recognize that royal-child, he who born was

to hleo ȝ to hroðre hæleða cynne,

as shelter and as comfort of-heroes to-race,

eallum eorðwarum. Æþelinge weox

to-all earth-dwellers. To-prince grew

word ȝ wisdom, ah he þara wundra a

word and wisdom, but he of-those wonders ever

570 dom agende dæl ænigne

glory owning portion any

frætre þeode beforan cyðde."

to-perverse nation openly showed."

Him ða Andreas agef andsware:

To-him then Andrew gave answer:

"Hu mihte þæt gewyrðan in werþeode,

"How could that happen in nation,

þæt ðu ne gehyrde hælendes miht,

that thou not heard of-savior might,

575 gumena leofost, hu he his gif cyðde

of-men dearest, how he his gift showed

geond woruld wide wealdendes bearn?

throughout world wide of-ruler child?

Sealde he dumbum gesprec, deafe gehyrdon,

Gave he to-dumb speech, deaf heard,

healtum 7 hreofum hyge blissode,

to-lame and to-lepers mind gladdened,

ða þe limseoce lange wæron,

those who limb-sick long were,

werige, wanhale, witum gebundene:

weary, unhealthy, with-torments bound:

æfter burhstedum blinde gesegon,

throughout city-places blind saw,

swa he on grundwæge gumena cynnes

so he on earth-way of-men of-race

manige missenlice men of deaðe

many various men from death

worde awehte. Swylce he eac wundra feala

with-word awakened. Likewise he also of-wonders many

cynrofor cyðde þurh his cræftes miht:

noble showed through his of-skill might:

he gehalgode for heremægene

he consecrated before army-host

win of wætere 7 wendan het

wine from water and to-turn commanded

beornum to blisse on þa beteran gecynd;

for-warriors as joy into the better nature;

swylce he afedde of fixum twam

likewise he fed from fishes two

7 of fif hlafum fira cynnes

and from five loaves of-men of-race

580

585

590

fif ðusendo: feðan sæton

five thousands: companies sat

reomigmode, reste gefegon

weary-minded, in-rest rejoiced

werige æfter waðe, wiste þegon

weary after wandering, food ate

menn on moldan, swa him gemedost wæs.

men on earth, as to-them most-pleasing was.

595 Nu ðu miht gehyran, hyse leofesta,

Now thou mayest hear, youth dearest,

hu us wuldres weard wordum ȝ dædum

how us of-glory guardian with-words and deeds

lufode in life ȝ þurh lare speon

loved in life and through teaching drew

to þam fægeran gefean, þær freo moton,

to the fair joy, where free-ones may,

eadige mid englum eard weardigan,

blessed-ones with angels dwelling inhabit,

600 þa ðe æfter deaðe dryhten secað."

those who after death lord seek."

The steersman asks whether Christ's wonders were done openly before the priests, and suggests that the devil misled them. Andrew answers that Christ worked wonders both openly and in secret, and praises his questioner's wisdom. He tells how Christ went with his eleven disciples to the temple in the royal city, where the high priest mocked them for following a man whose parents, Mary and Joseph, and brothers, Simon and James, everyone knew.

Ða gen weges weard wordhord onleac,

Then again of-way guardian word-board unlocked,

beorn ofer bolcan beald reordade:

warrior over gangway bold spoke:

“Miht ðu me gesecgan, þæt ic soð wite,

“Canst thou to-me tell, that I truth may-know,

hwæðer wealdend þin wundor on eorðan,

whether ruler thy wonders on earth,

þa he gefremede, nalas feam siðum,

which he performed, not-at-all few times,

folcum to frofre beforan cyððe,

to-peoples as comfort openly showed,

þær bisceopas ȝ boceras

where bishops and scribes

ȝ ealdormenn æht besæton

and elders council beld

mædelhægende? Me þæt þinceð,

speech-holding? To-me that seems,

ðæt hie for æfstum inwit syredon

that they for envies malice plotted

þurh deopne gedwolan deofles larum:

through deep error of-devil with-teachings:

605

610

hæleð hynfuse hyrdon to georne

heroes harm-eager obeyed too eagerly

wraðum wærlogan; hie seo Wyrð beswac,

to-hostile faith-breaker; them the Fate deceived,

forleolc 7 forlærde: nu hie lungre sceolon

seduced and misled: now they quickly must

615 werige mid werigum wræce þrowian,

cursed-ones with cursed-ones exile suffer,

biterne bryne on banan fæðme!”

bitter burning in of-slayer embrace!”

Him ða Andreas agef 7sware:

To-him then Andrew gave answer:

“Secge ic ðe to soðe, ðæt he swiðe oft

“Say I to-thee in truth, that he very often

beforan fremede folces ræswum

openly performed of-people for-leaders

620 wundor æfter wundre: on wera gesiehðe

wonder after wonder: in of-men sight

swylce deogollice dryhten gumena

likewise secretly lord of-men

folcræd fremede, swa he to friðe hogode.”

people-benefit performed, as he for peace intended.”

Him 7swarode æðelinga helm:

To-him answered of-princes protector:

“Miht ðu, wis hæleð, wordum gesecgan,

“Canst thou, wise hero, with-words tell,

625 maga mode rof, mægen, þa he cyððe

man in-mind brave, powers, which he showed

deormod on digle, ða mid dryhten oft,

bold-minded in secret, when with lord often,

rodera rædend rune besæton?"

of-skies ruler council held?"

Him þa Andreas ʒsware agef:

To-him then Andrew answer gave:

"Hwæt frinest ðu me, frea leofesta,

"Why askest thou me, lord dearest,

wordum wrætlicum ʒ þe wyrda gehwære

with-words wondrous and thou of-events of-each

þurh snyttra cræft soð oncnawest?"

through of-wisdoms skill truth recognizest?"

Ða git him wæges weard wiðþingode:

Then still to-him of-wave guardian replied:

"Ne frine ic ðe for tæle ne ðurh teoncwide

"Not ask I thee for blame nor through harm-speech

on hranrade, ac min hige blissað,

on whale-road, but my mind rejoices,

wynnum wridað þurh þine wordlæðe,

with-joys flourishes through thy eloquence,

æðelum ecne! Ne eom ic ana ðæt,

with-noble-qualities endowed! Not am I alone that,

ac manna gehwam mod bið on hyhte,

but of-men to-each mind is in joy,

fyrhð afrefred, þam þe feor oððe neah

spirit comforted, for-him who far or near

on mode geman, hu se maga fremede,

in mind remembers, how the son performed,

godbearn on grundum: gastas hweorfon,

god-child on earths: spirits turned,

sohton siðfrome swegles dreamas,

sought journey-ready of-heaven joys,

630

635

640

engla eðel þurh þa æðelan miht.”

of-angels homeland through the noble might.”

Edre him Andreas agef ʒsware:

Quickly to-him Andrew gave answer:

“Nu ic on þe sylfum soð oncnawe

“Now I in thee thyself truly recognize

645 *wisdomes gewit wundorcræfte,*

of-wisdom understanding with-wonder-skill,

sigesped geseald, snyttrum bloweð

victory-success given, with-wisdoms blossoms

beorhtre blisse breost innanweard,

with-bright joy breast within,

nu ic þe sylfum secgan wille

now I to-thee thyself tell will

oor ʒ ende, swa ic þæs æðelinges

beginning and end, as I of-the prince

650 *word ʒ wisdom on wera gemote*

word and wisdom in of-men meeting

þurh his sylfes muð symle gehyrde.

through his own mouth always heard.

Oft gesamnodon side herigeas,

Often gathered wide hosts,

folc unmæte to frean dome,

people immense to of-lord judgment,

þær hie hyrcnodon haliges lare.

where they listened-to of-holy-one teaching.

655 *Ðonne eft gewat æðelinga helm,*

Then again went of-princes protector,

beorht blædgifa in bold oðer,

bright glory-giver into house other,

ðær him togenes god herigende

where him toward god praising

to ðam meðelstede manige comon,

to the meeting-place many came,

snottre selerædend: symble gefegon

wise hall-counselors: always rejoiced

beornas bliðheorte burhweardes cyme.

warriors glad-hearted of-city-guardian coming.

Swa gesælde iu, þæt se sigedema

So befell formerly, that the victory-judge

ferde, frea mihtig: næs þær folces ma

traveled, lord mighty: not-was there of-people more

on siðfate sinra leoda

on journey of-his people

nemne ellefne orettmæcgas,

except eleven warrior-men,

geteled tireadige, he wæs twelfta sylf.

counted glory-blessed, he was twelfth himself.

Ða we becomon to þam cynestole,

When we came to the royal-seat,

þær getimbred wæs tempel dryhtnes

where built was temple of-lord

heah ⁊ horngeap, hæleðum gefrege,

high and horn-gabled, to-heroes famous,

wuldre gewlitegod. Huscworde ongan

with-glory adorned. With-insult-word began

þurh inwitðanc ealdorsacerd

through malice-thought high-priest

herme hispan, hordlocan onspeon,

harmfully to-mock, board-enclosure unfastened,

660

665

670

wroht webbade: he on gewitte oncneow,
strife wove: he in wit recognized,

þæt we soðfæstes swaðe folgodon,
that we of-righteous-one track followed,

læston larcwide; he lungre ahof
followed teaching-speech; he quickly raised

675 woðe wiðerhydig, wean onblonden:

with-voice hostile-minded, with-woe mingled:

‘Hwæt! ge syndon earme ofer ealle menn,
‘Lo! you are wretched beyond all men,

wadað widlastas, weorn geferað
wander wide-paths, many travel

earfoðsiða, ellþeodiges nu
of-hard-journeys, of-foreigner now

butan leodrihte larum hyrað,
without people-right to-teachings listen,

680 eadiges orhlytte æðeling cyðað,

of-blessedness destitute prince proclaim,

secgað soðlice, þæt mid suna meotudes
say truly, that with son of-ordainer

drohtigen dæghwæmlice! þæt is duguðum cuð,
(you)-live daily! that is to-hosts known,

hwanon þam ordfruman æðelu onwocon.
whence for-the author descent arose.

He wæs afeded on þysse folcsceare,
He was brought-up in this people-land,

685 cildgeong acenned mid his cneomagum;

child-young born among his kinsmen;

þus syndon haten hamsittende
thus are called home-sitting

fæder 7 modur, þæs we gefrægen habbað

father and mother, as we heard have

þurh modgemynd, Maria 7 Ioseph:

through mind-memory, Mary and Joseph:

syndon him on æðelum oðere twegen

are to-him in descent other two

beornas geborene broðorsybbum

warriors born with-brother-kinsbips

suna Iosephes, Simon 7 Iacob.’

sons of-Joseph, Simon and James.’

Swa hleoðrodon hæleða ræswan,

So spoke of-heroes leaders,

dugoð domgeorne, dyrnan þohton

host glory-eager, to-hide intended

meotudes mihte: man eft gehwearf,

of-ordainer might: crime again turned,

yfel endeleas, þær hit ær aras.

evil endless, where it before arose.

690

695

Christ works wonders in the wilderness and returns to the temple, where the priests still refuse to believe. He commands a carved image of the cherubim and seraphim to step down from the wall and speak, and the stone rebukes the priests and names Christ the God of Abraham, Isaac, and Jacob. When the elders call it sorcery, Christ sends the stone to Mamre to raise the three patriarchs from their tomb; they bear witness to the terrified people, and he sends them back to the joys of heaven. Andrew talks all day until sleep takes him.

Ða se þeoden gewat þegna heape

Then the prince went of-thanes with-band

fram þam meðelstede mihtum geswiðed,

from the meeting-place with-powers strengthened,

dugeða dryhten secan digol land:

of-hosts lord to-seek secret land:

he þurh wundra feala on þam westenne,

he through of-wonders many in the wilderness,

700 cræfta gecyðde, þæt he wæs cyning on riht

of-powers showed, that he was king by right

ofer middangeard mægene geswiðed,

over middle-earth with-strength strengthened,

waldend ȝ wyrhta wuldorþrymmes,

ruler and maker of-glory-majesty,

an ece god eallra gesceafta;

one eternal god of-all creatures;

swylce he oðerra unrim cyðde

likewise he of-others countless showed

705 wundorworca on wera gesyhðe.

of-wonder-works in of-men sight.

Syþþan eft gewat oðre siðe

Afterward again went on-second time

getrume mycle, þæt he in temple gestod,

with-company great, that he in temple stood,

wuldres aldor. Wordhleodor astag

of-glory prince. Word-sound rose

geond heahræced; haliges lare

throughout high-hall; of-holy-one teaching

synnige ne swulgon, þeah he soðra swa feala

sinful-ones not swallowed, though he of-true so many

tacna gecyðde, þær hie tosegon.

of-signs showed, where they looked-on.

Swylce he wrætlice wundor-agræfene

Likewise he wondrously wonder-engraved

anlicnesse engla sinra

likeness of-angels his

geseh sigora frea on seles wage,

saw of-victories lord on of-hall wall,

on twa healfe torhte gefrætwd,

on two sides brightly adorned,

wlitige geworhte; he worde cwæð:

beautifully wrought; he with-word spoke:

‘Ðis is anlicnes engelcynna

‘This is likeness of-angel-kinds

þæs bremestan mid þam burgwarum

of-the most-famous among the citizens

in þære ceastre is: Cheruphim et Seraphim

in that city is: Cherubim and Seraphim

þa on swegeldreamum syndon nemned;

who in heaven-joys are named;

710

715

720

fore onsyne ecan dryhtnes

before face of-eternal lord

standað stiðferðe, stefnum herigað,

stand firm-minded, with-voices praise,

halgum hleoðrum heofoncyniges þrym,

with-holy sounds of-heaven-king majesty,

meotudes mundbyrd. Her amearcod is

of-ordainer protection. Here depicted is

725 haligra hiw þurh handmægen,

of-holy-ones form through hand-power,

awriten on wealle, wuldres þegnas.’

drawn on wall, of-glory thanes.’

Ða gen worde cwæð weoruda dryhten,

Then again with-word spoke of-hosts lord,

heofonhalig gast fore þam heremægene:

heaven-holy spirit before the army-host:

‘Nu ic bebeode beacen ætywan,

Now I command sign to-appear,

730 wundor geweorðan on wera gemange,

wonder to-come-about in of-men midst,

ðæt þeos onlicnes eorðan sece

that this likeness earth seek

wlitig of wage ȝ word sprece,

beautiful from wall and word speak,

secge soðcwidum (þy sceolon gelyfan

say with-true-sayings thereby shall believe

eorlas on cyððe) hwæt min æðelo sien!’

warriors in homeland what my descent be!’

735 Ne dorste þa forhylman hælendes beboð

Not dared then disobey of-savior command

wundor fore weorodum, ac of wealle ahleop

wonder before hosts, but from wall leapt

frod fyrngeweorc, þæt he on foldan stod,

wise ancient-work, that it on earth stood,

stan fram stane: stefn æfter cwom

stone from stone: voice after came

hlud þurh heardne, hleoðor dynede,

loud through hard-one, sound resounded,

wordum wemde (wrætlic þuhte

with-words proclaimed wondrous seemed

stiðhycgendum stanes ongin),

to-stern-minded-ones of-stone undertaking,

septe sacerdas sweotolum tacnum,

instructed priests with-clear signs,

witig werede 7 worde cwæð:

wise reproved and with-word spoke:

‘Ge synd unlæde earmra geþohta,

‘You are wretched of-poor thoughts,

searowum beswicene oððe sel nyton

with-tricks deceived or better not-know

mode gemyrde! ge monetigað

in-mind hindered! you consider

godes ece bearn 7 þone, þe grund 7 sund,

of-god eternal child and him, who ground and sea,

heofon 7 eorðan 7 hreo wægas,

heaven and earth and rough waves,

salte sæstreamas 7 swegl uppe

salt sea-streams and sky above

amearcode mundum sinum!

marked-out with-hands his!

740

745

750

Þis is se ilca ealwalda god,

This is the same all-ruling god,

ðone on fyrndagum fæderas cuðon;

whom in former-days fathers knew;

he Abrahame 7 Isace

he to-Abraham and Isaac

and Iocobe gife bryttode,

and to-Jacob gifts dispensed,

755 welum weorðode, wordum sægde

with-riches honored, with-words said

ærest Habrahame æðeles gepingu,

first to-Abraham of-noble-one promise,

þæt of his cynne cenned sceolde

that from his race born should

weorðan wuldres god: is seo wyrd mid eow

become of-glory god: is the event among you

open, orgete, magan eagum nu

open, manifest, (you)-may with-eyes now

760 geseon sigores god, swegles agend.'

see of-victory god, of-heaven owner.'

Æfter þyssum wordum weorud hlosnode

After these words host listened

geond þæt side sel, swigodon ealle.

throughout that wide hall, fell-silent all.

Ða ða yldestan eft ongunnon

Then the eldest again began

secgan synfulle, soð ne oncneowan,

to-say sinful-ones, truth not recognized,

765 þæt hit drycraeftum gedon wære,

that it by-sorceries done were,

scingelacum, þæt se scyna stan

by-magic-tricks, that the shining stone

mælde for mannum: man wridode

spoke before men: crime flourished

geond beorna breost, brandhata nið

throughout of-warriors breast, burning-hot malice

weoll on gewitte, weorm blædum fag,

welled in wit, worm with-blasts [?] stained,

attor ælfæle; þær wearð orcnawe

poison all-baleful; there became evident

þurh teoncwide tveogende mod,

through harm-speech doubting mind,

mægca misgehygd morðre bewunden.

of-men evil-thought with-murder encircled.

Ða se þeoden bebead þryðweorc faran,

Then the prince commanded mighty-work to-go,

stan stræte of stedewange

stone on-street from place-plain

ȝ forð gan, foldweg tredan,

and forth to-go, earth-way to-tread,

grene grundas, godes ærendu

green grounds, of-god errands

larum lædan on þa leodmearce

with-teachings to-lead into the people-border

to Channaneum, cyninges worde

to Canaanites, of-king with-word

beodan Habrahame mid his eaforum twæm

to-command to-Abraham with his sons two

of eorðscræfe ærest fremman,

from earth-cave rising to-make,

770

775

780

lætan landreste, leoðo gadrigean,

to-leave land-rest, limbs to-gather,

gaste onfon ȝ geogoðhade,

spirit receive and youth-state,

edniwinga andweard cuman

anew present to-come

frode fyrnweotan, folce gecyðan,

wise ancient-sages, to-people to-proclaim,

785 hwylcne hie god mihtum ongiten hæfdon.

which they god in-powers perceived had.

Gewat he þa feran, swa him frea mihtig,

Went he then going, as to-him lord mighty,

scyppend wera gescrifen hæfde,

creator of-men appointed had,

ofer mearcpaðu, þæt he on Mambre becom

over border-paths, that he at Mamre came

beorhte blican, swa him bebead meotud,

brightly shining, as him commanded ordainer,

790 þær þa lichoman lange þrage,

where the bodies long while,

heahfædera hra beheled wæron.

of-patriarchs corpses concealed were.

Het þa ofstlice up astandan

Commanded then speedily up to-stand

Habraham ȝ Isaac, æðeling þridan

Abraham and Isaac, prince third

Iacob of greote to godes geþinge

Jacob from dust to of-god council

795 sneome of slæpe þæm fæstan; het hie to þæm siðe gyrwan,

quickly from sleep the fast; bade them for the way prepare,

faran to frean dome: sceoldon hie þam folce gecyðan,
to-go to of-lord judgment: should they to-the people proclaim,

hwa æt frumsceaftes furðum teode
who at creation first made

eorðan eallgrene 7 upheofon,
earth all-green and heaven-above,

hwær se wealdend wære, þe þæt weorc staðolade.
where the ruler were, who that work established.

Ne dorston þa gelettan leng owihte
Not dared then hinder longer at-all

wuldorcyniges word: geweotan ða ða witigan þry
of-glory-king word: departed then the prophets three

modige mearcland tredan, forlætan moldern wunigean,
brave border-land to-tread, left earth-house to-remain,

open eorðscræfu; woldon hie ædre gecyðan
open earth-caves; wished they quickly to-proclaim

frumweorca fæder. Ða þæt folc gewearð
of-first-works father. Then that people was

egesam geaclod, þær þa æðelingas
with-terror frightened, where the princes

wordum weorðodon wuldres aldor.
with-words honored of-glory prince.

Hie ða ricene het rices hyrde
Them then quickly commanded of-kingdom guardian

to eadwelan oþre siðe
to blessed-wealth on-second time

secan mid sybbe swegles dreamas
to-seek with peace of-heaven joys

7 þær to widan feore willum neotan.
and there to wide life with-joys enjoy.

800

805

810

Nu ðu miht gehyran, hyse leofesta,

Now thou mayest hear, youth dearest,

hu he wundra worn wordum cyððe,

how he of-wonders multitude with-words showed,

swa þeah ne gelyfdon larum sinum

so though not believed to-teachings his

modblinde menn. Ic wat manig nu gyt,

mind-blind men. I know many now yet,

815 mycel, mære spell, ðe se maga fremede,

great, famous story, which the son performed,

rodera rædend, ða ðu aræfnan ne miht,

of-skies ruler, which thou endure not canst,

hreðre behabban hygeþances gleaw."

in-breast contain of-thought wise."

Þus Andreas ondlangne dæg

Thus Andrew livelong day

berede hleoðorcwidum haliges lare,

made-known with-voice-speeches of-holy-one teaching,

820 oð ðæt hine semninga slæp ofereode

until that him suddenly sleep overcame

on hronrade heofoncyninge neh.

on whale-road to-heaven-king near.

Christ has his angels carry the sleepers to the walls of Mermedonia. Andrew wakes at dawn, recognizes the city, and tells his disciples that the steersman was the Lord. They describe their dream: eagles bore their souls to heaven, where they saw the patriarchs, the martyrs, David, and the twelve apostles standing before Christ, served by archangels. Andrew begs for mercy; Christ appears to him as a boy, tells him his failure to know him was a lesser sin than his refusal in Achaea, and sends him into the city to free Matthew and the captives.

Þa gelædan het lifes brytta

Then to-lead commanded of-life dispenser

ofer yða geþræc englas sine,

over of-waves tumult angels his,

fæðmum ferigean on fæder wære

in-arms to-carry into of-father protection

leofne mid lissum ofer lagufæsten,

dear-one with kindnesses over sea-fastness,

oð ðæt sæwerige slæp ofereode.

until that sea-weary-ones sleep overcame.

Þurh lyftgelac on land becwom

Through air-motion to land came

to þære ceastre, þe him cining engla

to that city, which to-him king of-angels

(lacuna)

*** ða þa aras siðigean,

(lacuna) then when arose to-journey,

eadige on upweg eðles neosan.

blessed-ones on up-way of-homeland to-see.

825

830

Leton þone halgan be herestræte

Left the holy-one by highway

swefan on sybbe under swegles hleo,

to-sleep in peace under of-heaven shelter,

bliðne bidan burhwealle neh,

cheerful to-wait city-wall near,

his niðhetum nihtlangne fyrst,

to-his enemies night-long time,

835 oð þæt dryhten forlet dægcandle

until that lord let day-candle

scire scinan: sceaðu sweðerodon

brightly shine: shadows vanished

wonn under wolcnum; þa com wederes blæst,

dark under clouds; then came of-weather blaze,

hador heofonleoma ofer hofu blican.

clear heaven-light over dwellings to-shine.

Onwoc þa wiges heard, wang sceawode,

Awoke then of-war hard-one, plain surveyed,

840 fore burggeatum beorgas steape,

before city-gates hills steep,

hleodu hlifodon; ymbe harne stan

slopes towered; around hoary stone

tigelfagan trafu, torras stodon,

tile-adorned buildings, towers stood,

windige weallas. Þa se wis oncneow,

windy walls. Then the wise-one recognized,

þæt he Marmedonia mægðe hæfde

that he of-Marmedonia nation had

845 siðe gesohte, swa him sylf bebead,

by-journey sought, as him himself commanded,

þam him fore gescraf fæder mancynnes.

he-who for-him journey appointed father of-mankind.

Geseh he þa on greote gingran sine,

Saw he then on sand disciples his,

beornas beadurofe biryhte him

warriors battle-brave beside him

swefan on slæpe; he sona ongann

sleeping in sleep; he at-once began

wigend weccan ȝ worde cwæð:

warriors to-wake and with-word spoke:

“Ic eow secgan mæg soð orgete,

“I to-you tell can truth manifest,

þæt us gystran dæge on geofones stream

that us yesterday by-day on of-ocean stream

ofer arwelan æðeling ferede:

over sea-wealth prince carried:

in þam ceole wæs cyninga wuldor,

in the ship was of-kings glory,

waldend werðeode; ic his word oncneow,

ruler of-nation; I his word recognized,

þeh he his mægwlite bemiðen hæfde.”

though he his appearance concealed had.”

Him þa æðelingas ondsweorodon

To-him then princes answered

geonge gencwidum, gastgerynum:

young with-answers, with-spirit-mysteries:

“We ðe, Andreas, eaðe gecyðað

“We to-thee, Andrew, easily make-known

sið userne, þæt ðu sylfa miht

journey our, that thou thyself canst

850

855

860

ongitan gleawlice gastgehygdum!

perceive wisely with-spirit-thoughts!

Us sæwerige slæp ofereode:

Us sea-weary sleep overcame:

þa comon earnas ofer yða wylm

then came eagles over of-waves surge

on flyhte feðerum hremige,

in flight with-feathers exulting,

865 us of slæpendum sawle abrugdon,

us from sleeping-ones souls drew-out,

mid gefean feredon flyhte on lyfte,

with joy carried in-flight in air,

brehtmun bliðe, beorhte 7 liðe,

with-sounds joyful, bright and gentle,

lissum lufodon 7 in lofe wunedon:

with-kindnesses loved and in praise dwelt:

þær wæs singal sang 7 swegles gong,

there was continual song and of-heaven course,

870 wlitig weoroda heap 7 wuldres þreat.

beautiful of-hosts band and of-glory throng.

Vtan ymbe æðelne englas stodon,

Outside around noble-one angels stood,

þegnas ymb þeoden þusendmælum,

thanes around prince by-thousands,

heredon on hehðo halgan stefne

praised on high with-holy voice

dryhtna dryhten: dream wæs on hyhte.

of-lords lord: joy was in joy.

875 We ðær heahfæderas halige oncneowon

We there patriarchs holy recognized

ȝ martyra mægen unlytel:

and of-martyrs host not-little:

sungon sigedryhtne soðfæstlic lof

sang to-victory-lord truthful praise

dugod domgeorne; þær wæs Daid mid,

host glory-eager; there was David with,

eadig oretta, Essages sunu,

blessed champion, of-Jesse son,

for Crist cumen, cining Israhela.

before Christ come, king of-Israelites.

Swylce we gesegon for suna meotudes

Likewise we saw before son of-ordainer

æðelum ecne eowic standan,

with-noble-qualities endowed you stand,

twelfe getealde, tireadige hæleð;

twelve counted, glory-blessed heroes;

eow þegnodon þrymsittende,

you served glory-sitting-ones,

halige heahenglas: ðam bið hæleða well,

holy archangels: for-that-one is of-heroes well,

þe þara blissa brucan moton.

who of-those joys enjoy may.

Þær wæs wuldres wynn, wigendra þrym,

There was of-glory joy, of-warriors majesty,

æðelic onginn: næs þær ænigum gewinn.

noble beginning: not-was there to-any strife.

Þam bið wræcsið witod, wite geopenad,

For-that-one is exile-journey appointed, torment opened,

þe þara gefeana sceal fremde weorðan,

who of-those joys shall stranger become,

880

885

890

hean hwearfian, þonne heonon gangaþ!”

abject wander, when hence (they)-go!”

Þa wæs modsefa myclum geblissod

Then was mind greatly gladdened

haliges on hreðre, syðþan hleoðorcwide

of-holy-one in breast, when voice-speech

gingran gehyrdon, þæt hie god wolde

disciples heard, that them god would

895 onmunan swa mycles ofer menn ealle,

deem-worthy of-so much over men all,

ꝛ þæt word gecwæð wigendra hleo:

and that word spoke of-warriors shelter:

“Nu ic, god dryhten, ongiten hæbbe,

“Now I, god lord, perceived have,

þæt ðu on faroðstræte feor ne wære,

that thou on sea-street far not wert,

cyninga wuldur, þa ic on ceol gestah,

of-kings glory, when I on ship climbed,

900 ðeh ic on yðfare engla þeoden,

though I on wave-journey of-angels prince,

gasta geocend ongitan ne cuðe!

of-spirits helper recognize not could!

Weorð me nu milde, meotud ælmihtig,

Be to-me now gracious, ordainer almighty,

bliðe, beorht cyning! Ic on brimstreame

kind, bright king! I on sea-stream

spræc worda worn, wat æfter nu,

spoke of-words multitude, know afterward now,

905 hwa me wyrðmyndum on wudubate

who me with-honors in wood-boat

ferede ofer flodas: þæt is frofre gast

carried over floods: that is of-comfort spirit

hæleða cynne; þær is help gearu,

of-heroes to-race; there is help ready,

milts æt mærum manna gehwylcum,

mercy from famous-one of-men to-each,

sigorsped geseald, þam þe seceð to him!"

victory-success given, to-him who seeks to him!"

Ða him fore eagam onsyne wearð

Then to-him before eyes visible became

æðeling oðywed in þa ilcan tid,

prince revealed in the same time,

cining cwicera gehwæs þurh cnihtes had.

king of-living-ones of-each through of-boy form.

Þa he worde cwæð wuldres aldor:

Then he with-word spoke of-glory prince:

"Wes ðu, Andreas, hal mid þas willgedryht,

"Be thou, Andrew, hale with this willing-band,

ferð gefeonde! ic þe friðe healde,

spirit rejoicing! I thee with-protection hold,

þæt þe ne moton manganidlan,

that thee not may crime-foes,

grame grynsmiðas gaste gesceððan."

fierce harm-smiths in-spirit harm."

Feoll þa to foldan, frioðo wilnode

Fell then to earth, of-peace desired

wordum wis hæleð, winedryhten frægn:

with-words wise hero, friend-lord asked:

"Hu geworhte ic þæt, waldend fira,

"How brought-about I that, ruler of-men,

910

915

920

synnig wið seolfne sawla nergend,

sinful against thyself of-souls savior,

þæt ic þe swa godne ongitan ne meahte

that I thee so good perceive not could

on wægfære, þær ic worda gespræc

on wave-journey, where I of-words spoke

minra for meotude ma þonne ic sceolde?"

of-mine before ordainer more than I should?"

925 Him andswarode ealwalda god:

To-him answered all-ruling god:

"No ðu swa swiðe synne gefremedest,

"Not thou so greatly sin committedst,

swa ðu in Achaia ondsæc dydest,

as thou in Achaea denial didst,

ðæt ðu on feorwegas feran ne cuðe

that thou on far-ways travel not could

ne in þa ceastre becuman mehte

nor into the city come might

930 þing gehegan þreora nihta

business to-accomplish of-three nights

fyrstgemearces, swa ic þe feran het

of-appointed-time, as I thee to-go commanded

ofer wega gewinn. Wast nu þe gearwor,

over of-waves strife. Knowest now the more-readily,

þæt ic eaðe mæg anra gehwylcne

that I easily can of-ones each

fremman ȝ fyrþran freonda minra

help and further of-friends my

935 on landa gehwylc, þær me leofost bið.

in of-lands each, where to-me dearest is.

Aris nu hrædlice, ræd ædre ongit,

Arise now quickly, counsel at-once perceive,

beorn gebledsod, swa þe beorht fæder

warrior blessed, as thee bright father

geweorðað wuldorgifum to widan aldre,

honors with-glory-gifts to wide age,

cræfte ȝ mihte! Ðu in þa ceastre gong

with-skill and might! Thou into the city go

vnder burglocan, þær þin broðor is!

under city-enclosure, where thy brother is!

Wat ic Matheus þurh mænra hand

Know I Matthew through of-wicked-ones hand

hrinan heorudolgum, heafodmagu

touched with-sword-wounds, head-kinsman

searonettum beseted: þu hine secan scealt,

with-cunning-nets beset: thou him seek shalt,

leofne alysan of laðra hete

dear-one release from of-hostile-ones hate

ond eal þæt mancynn, þe him mid wunige

and all that mankind, who him with dwell

elþeodigra inwitwasnum

of-foreigners with-malice-fetters

bealuwe gebundene. Him sceal bot hraðe

with-evil bound. For-him shall remedy quickly

weorpan in worulde ȝ in wuldre lean,

come in world and in glory reward,

swa ic him sylfum ær secgende wæs.

as I to-him himself before saying was.

940

945

Christ warns Andrew that his body will be cut and his blood will flow like water, but that his life cannot be taken, and bids him remember the Passion. Unseen, Andrew reaches the prison; the seven guards at the door fall dead, and at his prayer the door springs open. He finds Matthew praising God, and the two embrace. They free every captive, men and women, and Matthew leads them away under a cloud. The brothers part, each strengthening the other in the hope of heaven.

- 950 Nv ðu, Andreas, scealt edre geneðan
Now thou, Andrew, shalt quickly venture
 in gramra gripe: is þe guð weotod,
into of-hostile-ones grip: is for-thee battle appointed,
 heardum heoruswengum scel þin hra dælan,
with-hard sword-strokes shall thy body be-parted,
 wundum weorðan wættre geliccost,
with-wounds become to-water likest,
 faran flode blod. Hie þin feorh ne magon
flow as-flood blood. They thy life not can
 955 deaðe gedælan, þeh ðu drype ðolie,
with-death sever, though thou blow suffer,
 synnigra slege. Ðu þæt sar aber,
of-sinful-ones stroke. Thou that pain endure,
 ne læt þe ahweorfan hæðenra þrym,
not let thee turn-away of-beathens force,
 grim gargewinn, þæt ðu gode swice
grim spear-strife, that thou from-god depart
 dryhtne þinum! wes a domes georn!
from-lord thy! be ever of-glory eager!
 960 læt ðe on gemyndum, hu þæt manegum wearð
let thee in memories, how that to-many became

fira gefrege geond feala landa,
of-men known throughout many of-lands,
 þæt me bysmredon bendum fæstne
that me mocked with-bonds fast
 weras wansælige, wordum tyrgdon,
men unhappy, with-words reviled,
 slogon ȝ swungon! synnige ne mihton
struck and scourged! sinful-ones not could

þurh sarcwide soð gecyðan;
through sore-speech truth make-known;

965

þa ic mid Iudeum gealgan þehte,
when I among Jews gallows covered,
 rod wæs aræred, þær rinca sum
rood was raised, where of-warriors one
 of minre sidan swat ut forlet,
from my side blood out let,
 dreor to foldan. Ic adreah feala
gore to earth. I endured many

ymþa ofer eorðan: wolde ic eow on ðon
of-miseries over earth: would I for-you in that

970

þurh bliðne hige bysne onstellan,
through gentle mind example set,
 swa on ellþeode ywed wyrðeð.
as among foreign-nation shown will-be.

Manige syndon in þysse mæran byrig,
Many are in this famous city,

þara þe ðu gehweorfest to heofonleohte
of-those whom thou convertest to heaven-light

þurh minne naman, þeah hie morðres feala
through my name, though they of-murder much

975

in fyrndagum gefremed habban.”

in former-days committed have.”

Gewat him þa se halga heofonas secan,

Went himself then the holy-one heavens to-see,

eallra cyninga cining þone clænan ham

of-all kings king the pure home

eaðmedum upp: þær is ar gelang

with-humility up: there is grace ready

980 *fira gehwylcum, þam þe hie findan cann!*

of-men to-each, to-him who it find can!

Ða wæs gemyndig modgeþyldig

Then was mindful mind-patient

beorn, beaduwe heard; eode in burh hraðe

warrior, in-battle hard; went into city quickly

anræd oretta, elne gefyrðred,

resolute champion, with-courage furthered,

maga mode rof, meotude getreowe,

man in-mind brave, to-ordainer faithful,

985 *stop on stræte, stig wisode,*

stepped on street, path guided,

swa him nænig gumena ongitan ne mihte,

so-that him none of-men perceive — could,

synfulra geseon: hæfde sigora weard

of-sinful-ones see: had of-victories guardian

on þam wangstede wære betolden

on the plain-place with-protection covered

leofne leodfruman mid lofe sinum.

dear people-leader with praise his.

990 *Hæfde þa se æðeling ingeþrunen,*

Had then the prince pressed-in,

Cristes cempa carcerne neh.

of-Christ champion to-prison near.

Geseh he hæðenra hloð ætgædere,

Saw he of-heathens band together,

fore hlindura hyrdas standan

before lattice-door guards standing

seofone ætsomne: ealle swylyt fornam,

seven together: all death carried-off,

druron domlease: deaðræs forfeng

fell gloryless: death-rush seized

hæleð heorodreorig. Ða se halga gebæd

heroes sword-gory. Then the holy-one prayed-to

bilwytne fæder breostgehygdum,

gentle father with-breast-thoughts,

herede on hehðo heofoncyniges

praised on high of-heaven-king

god, dryhtendom. Duru sona onarn

goodness, lordship. Door at-once sprang-open

þurh handhrine haliges gastes

through hand-touch of-holy spirit

ond þær in eode elnes gemyndig

and there in went of-courage mindful

hæle hildedeor: hæðene swæfon

hero battle-bold: heathens slept

dreore druncne, deaðwang rudon.

with-gore drunk, death-plain reddened.

Geseh he Matheus in þam mordorcofan,

Saw he Matthew in the murder-chamber,

hæleð higerozne under heolstorlocan

hero mind-brave under darkness-enclosure

995

1000

1005

secgan dryhtne lof, domweorðinga

saying to-lord praise, glory-honors

engla ðeodne. He ðær ana sæt,

of-angels to-prince. He there alone sat,

geohðum geomor in þam gnornhofe;

with-sorrows sad in the mourning-house;

geseh þa under swegle swæsne geferan,

saw then under heaven dear companion,

1010 halig haligne: hyht wæs geniwad.

holy-one holy-one: hope was renewed.

Aras þa togenes, gode þancade,

Arose then toward-him, to-god thanked,

þæs ðe hie onsunde æfre moston

for-that that they unharmed ever might

geseon under sunnan. Syb wæs gemæne

see under sun. Peace was shared

bam þam gebroðrum, blis edniwe;

to-both the brothers, bliss renewed;

1015 æghwæðer oðerne earme bepehte,

each-of-two other with-arm covered,

cyston hie ȝ clypton: Criste wæron begen

kissed they and embraced: to-Christ were both

leofe on mode. Hie leoht ymbscan

dear in mind. Them light shone-around

halig ȝ heofontorht; hreðor innan wæs

holy and heaven-bright; breast within was

winnum awelled. Þa worde ongan

with-joys welled-up. Then with-word began

1020 ærest Andreas æðelne geferan,

first Andrew noble companion,

on clustorcleofan mid cwide sinum

in prison-cell with speech his

gretan godfyrhtne, sæde him guðgeðingu,

to-greet god-fearing-one, told him battle-contests,

feohtan fara monna: "Nu is þin folc on luste,

fighths of-hostile men: "Now is thy people in desire,

hæleð hyder on * * *

heroes hitther on (lacuna)

* * *

(lacuna)

* * * gewyrht eardes neosan."

(lacuna) deeds of-land to-visit."

Æfter þyssum wordum wuldres þegnas,

After these words of-glory thanes,

begen þa gebroðor to gebede hylton,

both the brothers to prayer bowed,

sendon hira bene fore bearn godes:

sent their prayer before child of-god:

swylce se halga in þam hearmlocan

likewise the holy-one in the harm-enclosure

his god grette ȝ him geoce bād,

his god greeted and for-himself of-aid asked,

hælend helpe, ærþan hra crunge

savior of-help, before body fell

fore hæðenra hildeþrymme,

before of-beathens battle-force,

ȝ þa gelædde of leoðobendum

and then led from limb-bonds

fram þam fæstenne on frið dryhtnes

from the fortress into protection of-lord

1025

1030

- 1035 tu ȝ hundteontig geteled rime
two and hundred counted in-number
 swylce seofontig
likewise seventy
 generede fram niðe: þær he nænigne forlet
rescued from affliction: there he none left
 under burglocan bendum fæstne,
under city-enclosure with-bonds fast,
 ond þær wifa þa gyt weorodes to eacan
and there of-women then yet of-company in addition
- 1040 anes wana *** þe fiftig
of-one lacking (lacuna) than fifty
 forhte gefreoðode. Fægen wæron siðes,
frightened protected. Glad were of-journey,
 lungre leordan, nalas leng bidon
quickly departed, not-at-all longer waited
 in þam gnornhofe guðgeþingo.
in the mourning-house battle-contests.
 Gewat þa Matheus menigo lædan
Went then Matthew multitude leading
- 1045 on gehyld godes, swa him se halga bebead,
into protection of-god, as him the holy-one commanded,
 weorod on wilsid wolcnum beþehte,
company on desired-journey with-clouds covered,
 þe læs him scyldhatan scyððan comon,
by-that less them guilt-foes to-harm came,
 mid earhfare ealdgeniðlan,
with arrow-flight old-enemies,
 þær þa modigan mid him mæðel gehedan,
where the brave-ones with them council held,

treowgeþoftan, ær hie on tu hweorfan:

1050

faith-companions, before they in two turned:

ægðer þara eorla oðrum trymede

each of-the warriors to-other confirmed

heofonrices hyht, helle witu

of-heaven-kingdom hope, of-hell torments

wordum werede. Swa ða wigend mid him,

with-words warded-off. So the warriors with him,

hæleð higerofe halgum stefnum,

heroes mind-brave with-holy voices,

cempan coste cyning weorðadon,

1055

champions chosen king honored,

wyrda waldend, þæs wuldres ne bið

of-events ruler, of-whose glory not is

æfre mid eldum ende befangen.

ever among men end encompassed.

X · THE LOT

Andrew sits by a bronze pillar in the street to wait. The Mermedonians find the prison open, the guards dead, and the captives gone, and in their hunger they think of eating the dead. They cast lots for who will be eaten; the lot falls on an old counselor, who offers his young son in his place. The crowd gathers to kill the boy, who begs in vain for mercy, but Andrew grieves for him, and God makes the weapons melt like wax, and the boy is saved.

Gewat him þa Andreas inn on ceastre

Went himself then Andrew in into town

glædmod gangan, to þæs ðe he gramra gemot,

glad-minded walking, to where that he of-hostile-ones meeting,

- 1060 *fara folc mægen gefrægen hæfde,*
of-foes people force learned-of had,
oð ðæt he gemette be mearcpaðe
until that he found by border-path
standan stræte neah stapul ærenne.
standing street near pillar brazen.
Gesæt him þa be healfē, hæfde hluttre lufan,
Sat himself then by side, had pure love,
ece upgemynd engla blisse:
eternal upward-thought of-angels of-bliss:
- 1065 *þanon basnode under burhlocan,*
thence awaited under city-enclosure,
hwæt him guðweorca gifeðe wurde.
what to-him of-war-deeds granted would-be.
Þa gesamnedon side herigeas
Then gathered wide bosts
folces frumgaras, to þam fæstenne
of-people chiefs, to the fortress
wærleasra werod wæpnum comon,
of-faithless-ones company with-weapons came,
- 1070 *hæðne hildfrecan, to þæs þa hæftas ær*
beathen battle-warriors, to where the captives before
under hlinscuwan hearm þrowedon.
under lattice-shadow harm suffered.
Wendan ȝ woldon wiðerhygende,
Expected and wished hostile-minded-ones,
þæt hie on elþeodigum æt geworhton,
that they of foreigners food made,
weotude wiste: him seo wen gelah,
appointed feast: to-them the hope failed,

syððan mid corðre carcernes duru

when with troop of-prison door

eorre æscherend opene fundon,

angry ash-bearers open found,

onhliden hamera geweorc, hyrdas deade.

opened of-hammers work, guards dead.

Hie þa unhyðige eft gecyrdon,

They then unsuccessful again turned,

luste belorene lað spell beran;

of-desire deprived hateful tidings to-bear;

sægdon þam folce, þæt ðær feorrcundra,

said to-the people, that there of-foreign-born,

ellreordigra ænig ne to lafe

of-foreign-speaking any not as remnant

in carcerne cwic ne gemette,

in prison alive — found,

ah þær heorodreorige hyrdas lagan,

but there sword-gory guards lay,

gæsne on greote, gaste berofene

lifeless on sand, of-spirit bereft

fægra fläschaman. Þa wearð forht manig

of-doomed-ones flesh-coverings. Then became afraid many

for þam færspelle folces ræswa,

for the sudden-tidings of-people leader,

hean, hygegeomor, hungres on wenum,

abject, mind-sad, of-hunger in expectations,

blates beodgastes. Nyston beteran ræd,

of-pale table-guest. Not-knew better counsel,

þonne hie þa belidenan him to lifnere,

than they the departed-ones for-themselves as sustenance,

1075

1080

1085

1090 deade gefeormedon: duruþegnum wearð

dead consumed: to-door-thanes was

in ane tid eallum ætsomne

in one time to-all together

þurh heard gelac hildbedd styred.

through hard tumult battle-bed stirred.

Ða ic lungre gefrægn leode tosomne

Then I quickly heard-of people together

burgwaru bannan: beornas comon,

citizenry summoning: warriors came,

1095 wiggendra þreat wicgum gengan,

of-warriors throng on-steeds going,

on mearum modige, mæðelhegende,

on horses proud-ones, council-holders,

æscum dealle. Ða wæs eall geador

with-ash-spears proud. Then was all together

to þam þingstede þeod gesamnod,

to the meeting-place nation gathered,

leton him þa betweenum taan wisian,

let them then between-them lot direct,

1100 hwylcne hira ærest oðrum sceolde

which of-them first for-others should

to foddurþege feores ongyldan;

as food-taking of-life pay;

hluton hellcræftum, hæðengildum

cast-lots with-bell-crafts, with-beathen-idols

teledon betwinum. Ða se tan gehwearf

counted between-them. Then the lot turned

efne ofer ænne ealdgesiða,

even over one of-old-companions,

se wæs uðweota eorla dugode 1105
who was counselor of-warriors to-host
 heriges on ore. Hraðe siððan wearð
of-army in front. Quickly afterward was
 fetorwrasnum fæst feores orwena:
with-fetter-chains fast of-life despairing:
 cleopode þa collenferhð cearegan reorde,
cried then bold-spirited-one with-sorrowful voice,
 cwæð, he his sylfes sunu syllan wolde,
said, he his own son give would,
 on æhtgeweald eaforan geongne 1110
into possession son young
 lifes to lisse. Hie ða lac hraðe
of-life as release. They then gift quickly
 þegon to þance: þeod wæs oflysted
accepted with thanks: nation was desirous
 metes modgeomre, næs him to maðme wynn,
of-food mind-sad, not-was to-them in treasure joy,
 hyht to hordgestreonom; hungre wæron
hope in board-treasures; with-hunger were
 þearle gebreatod, swa se ðeodsceaða 1115
severely afflicted, as the people-barmer
 hreow ricsode. Ða wæs rinc manig,
cruelly ruled. Then was warrior many,
 guðfrec guma ymb þæs geongan feorh
war-bold man about of-the young-one life
 breostum onbryrðed to þam beadulace.
in-breasts inspired to the battle-play.
 Wæs þæt weatacen wide gefrege,
Was that woe-token widely known,

- 1120 geond þa burh bodad beorne manegum,
throughout the city proclaimed to-warrior many,
 þæt hie þæs cnihtes cwealm corðre gesohton,
that they of-the youth death in-troop sought,
 duguðe 7 eoguðe dæl onfengon
of-veterans and of-youths portion received
 lifes to leofne. Hie lungre to þæs
of-life as sustenance. They quickly to that
 hæðene herigweardas here samnodan
heathen temple-guardians army gathered
- 1125 ceastrewarena: cyrm upp astah.
of-citizens: outcry up rose.
 Ða se geonga ongann geomran stefne
Then the young-one began with-sad voice
 gehæfted for herige hearmleoð galan,
fettered before army harm-song to-chant,
 freonda feascraft friðes wilnian:
of-friends destitute of-peace to-desire:
 ne mihte earmsceapen are findan,
not could wretched-one grace find,
- 1130 freoðe æt þam folce, þe him feores wolde,
protection from the people, who to-him of-life would,
 ealdres geunnan; hæfdon æglæcan
of-life grant; bad monsters
 sæcce gesohte, sceolde sweordes ecg
strife sought, should of-sword edge
 scerp 7 scurheard of sceaðan folme,
sharp and blow-bard from of-foe hand,
 fymælum fag feorh acsigan.
with-fire-marks stained life demand.

Ða þæt Andrea earmlic þuhte,

Then that to-Andrew wretched seemed,

þeodbealo þearlic to geðolianne,

people-bale severe to endure,

þæt he swa unscyldig ealdre sceolde

that he so guiltless of-life should

lungre linnan. Wæs se leodhete

quickly be-bereft. Was the people-hate

þrohheard: þrymman sceocan,

hardship-hard: hosts hastened,

modige maguþegnas morðres on luste,

proud retainers of-murder in desire,

woldon æninga ellenrofe

wished at-once courage-brave-ones

on þam hysebeorðre heafolan gescenan,

on the youth-child head break,

garum agetan. Hine god forstod

with-spears destroy. Him god protected

halig of hehðo hæðenum folce:

holy from height from-heathen people:

het wæpen were wexe gelicost

commanded weapons of-men to-wax likest

on þam orlege eall formeltan,

in the battle all melt-away,

þy læs scyldhatan sceaðan mihton,

by-that less guilt-foes harm might,

egle ondsacan, ecga þryðum.

loathsome adversaries, of-edges with-forces.

Swa wearð alysed of leodhete

So was released from people-hate

1135

1140

1145

1150 geong of gyrne. Gode ealles þanc,
young-one from sorrow. To-god of-all thanks,
 dryhtna dryhtne, þæs ðe he dom gifeð
of-lords to-lord, for-that that he glory gives
 gumena gehwylcum, þara þe geoce to him
of-men to-each, of-those who aid to him
 seceð mid snytrum! þær bið symle gearu
seeks with wisdom! there is always ready
 freod unhwilen, þam þe hie findan cann.
peace eternal, to-him who it find can.

XI • ANDREW SEIZED

Famine fills the city, and its counselors meet. The devil appears among them, dark and ugly, names Andrew as the stranger who freed the prisoners, and urges them to kill him. Andrew rebukes him as the one God bound in darkness, whom those who know God's law call Satan. God tells Andrew to be brave, for they cannot take his life. The people seize Andrew and drag him all day through the stone streets until his body is torn and bloody, then return him to prison with his spirit unbroken.

1155 Ða wæs wop hæfen in wera burgum,
Then was weeping raised in of-men cities,
 hlud heriges cyrm, hreopon friccan,
loud of-army outcry, shouted heralds,
 mǣndon meteleaste, meðe stodon,
lamented food-lack, weary stood,
 hungre gehæfte; hornsalu wunedon
by-hunger fettered; horn-balls remained
 weste winræced: welan ne benohton
empty wine-halls: wealth not had

beornas to brucanne on þa bitran tid.

warriors to enjoy in the bitter time.

1160

Gesæton searupancle sundor to rune

Sat cunning-minded-ones apart for council

ermðu eahtigan: næs him to eðle wynn.

misery to-consider: not-was to-them in homeland joy.

Fregn þa gelome freca oðerne:

Asked then frequently warrior other:

“Ne hele, se ðe hæbbe holde lare,

“Not conceal, he who have loyal counsel,

on sefan snyttro! Nu is sæl cumen,

in mind wisdom! Now is time come,

1165

þrea ormæte: is nu þearf mycel,

affliction immense: is now need great,

þæt we wisfæstra wordum hyran.”

that we of-wise-ones to-words listen.”

Þa for þære dugoðe deoful ætywde

Then before the host devil appeared

wann ȝ wliteleas, hæfde weriges hiw.

dark and ugly, had of-cursed-one form.

Ongan þa meldigan morþres brytta,

Began then to-denounce of-murder dispenser,

1170

hellehinca þone halgan wer

hell-limper [?] the holy man

wiðerhycgende ȝ þæt word gecwæð:

hostile-minded and that word spoke:

“Her is gefered ofer feorne weg

“Here is traveled over far way

æðelinga sum innan ceastre

of-princes one within city

- 1175 ellþeodigra, þone ic Andreas
of-foreigners, whom I Andrew
 nemnan herde! he eow neon gesceod,
name heard! he you near harmed,
 ða he aferede of fæstenne
when he led-away from fortress
 manncynnes ma, þonne gemet wære.
of-mankind more, than measure were.
 Nu ge magon eaðe oncyðdæda
Now you may easily hostile-deeds
- 1180 wrecan on gewyrhtum: lætað wæpnes spor,
avenge by deserts: let of-weapon track,
 iren ecgheard eadorgearð sceoran,
iron edge-hard vein-enclosure cut,
 fæges feorhhord! gað fromlice,
of-doomed-one life-board! go boldly,
 þæt ge wiðerfeohtend wiges gehnægan!"
that you adversary of-war subdue!"
 Him þa Andreas agef ʒsware:
To-him then Andrew gave answer:
- 1185 "Hwæt ðu þristlice þeode lærest,
"Lo thou boldly nation teachest,
 bældest to beadowe? wæst þe bæles cwealm
encouragest to battle? knowest thou of-fire death
 hatne in helle, ʒ þu here fysest
hot in hell, and thou army urgest
 feðan to gefeohte? eart ðu fag wið god.
troop to fight? art thou hostile against god.
 dugoda demend. Hwæt ðu, deofles stræl,
of-hosts judge. Lo thou, of-devil arrow,

icest þine yrmðo? ðe se ælmihtiga
increasest thy misery? thee the almighty
 heanne gehnægde 7 heolstor besceaf,
abject humbled and darkness pushed-into,
 þær þe cyninga cining clamme belegde
where thee of-kings king with-fetter bound
 7 þe syððan a Satan nemdon,
and thee afterward ever Satan named,
 ða ðe dryhtnes a deman cuðon.”
those who of-lord ever to-judge knew.”

1190

Ða gyt se wiðermeda wordum lærde
Then still the hostile-one with-words taught
 folc to gefeohte feondes cræfte:
people to fight of-fiend with-craft:
 “Nu ge gehyrað hæleða gewinnan,
Now you hear of-heroes adversary,
 se ðyssum herige mæst hearma gefremede!
who to-this army most of-harms performed!

1195

Ðæt is Andreas, se me on fliteð
That is Andrew, who me against contends
 wordum wrætlicum for werā menigo.”
with-words wondrous before of-men multitude.”

1200

Ða wæs beacen boden burhsittendum:
Then was sign given to-city-dwellers:
 ahleopon hildfrome heriges brehtme
leapt-up battle-bold-ones of-army with-noise
 ond to weallgeatum wigend þrungon,
and to wall-gates warriors thronged,
 cene under cumblum corðre mycle
keen under banners with-troop great

- 1205 to ðam orlege ordum ȝ bordum.
to the battle with-points and shields.
- Ða worde cwæð weoroda dryhten,
Then with-word spoke of-hosts lord,
- meotud mihtum swið sægde his magoþegne:
ordainer in-powers strong said to-his retainer:
- “Scealt ðu, Andreas, ellen fremman!
“Shalt thou, Andrew, courage perform!
- ne mið ðu for menigo, ah þinne modsefan
not hide thou for multitude, but thy mind
- 1210 staðola wið strangum! Nis seo stund latu,
establish against strong-ones! Not-is the hour late,
- þæt þe wæltreowe witum belecgap,
that thee slaughter-cruel-ones with-torments beset,
- cealdan clommum. Cyð þe sylfne,
with-cold fetters. Show thee thyself,
- herd hige þinne, heortan staðola,
harden mind thy, heart establish,
- þæt hie min on ðe mægen oncnawan!
that they my in thee might recognize!
- 1215 Ne magon hie ȝ ne moton ofer mine est
Not can they and not may against my favor
- þinne lichoman lehrum scyldige
thy body with-crimes guilty-ones
- deaðe gedælan, ðeah ðu drype þolige,
with-death sever, though thou blow suffer,
- mirce manslaga: ic þe mid wunige!”
dark murderers: I thee with dwell!”
- Æfter þam wordum com werod unmæte,
After the words came company immense,

lyswe larsmeoðas mid lindgecrode,

1220

false lore-smiths with shield-throng,

bolgenmode bæron ut hræðe

enraged-ones rushed out quickly

ȝ þam halgan þær handa gebundon,

and to-the holy-one there hands bound,

sipþan geyppeð wæs æðelinga wynn

when revealed was of-princes joy

ȝ hie andweardne eagam meahton

and they present with-eyes might

gesion sigerofne. Þær wæs sec manig

1225

see victory-brave-one. There was man many

on þam welwange wiges oflysted

on the slaughter-plain of-war desirous

leoda duguðe: lyt sorgodon,

of-peoples of-host: little cared,

hwylc him þæt edlean æfter wurde.

what to-them that reward after would-be.

Heton þa lædan ofer landsceare,

Commanded then to-lead over land-region,

ðragmælum teon torngeniðlan,

1230

at-intervals to-drag grief-enemy,

swa hie hit frecnost findan meahton.

as they it most-cruelly devise might.

Drogon deormode æfter dunscreafum,

Dragged bold-ones along bill-caves,

ymb stanhleoðo stærcedferhþe

around stone-slopes stiffened-spirited-ones

efne swa wide swa wegas to lagon,

even as widely as ways thither lay,

- 1235 **enta** ærgeweorc innan burgum,
of-giants ancient-work within cities,
stræte stanfage. Storm upp aras
streets stone-adorned. Storm up arose
æfter ceasterhofum, cirm unlytel
throughout city-dwellings, outcry not-little
hæðnes heriges. Wæs þæs halgan lic
of-beathen army. Was of-the holy-one body
sarbennum soden, swate bestemed,
with-sore-wounds seethed, with-blood drenched,
- 1240 **banhus** abrocen: blod yðum weoll,
bone-house broken: blood in-waves welled,
hat of heolfre. Hæfde him on innan
hot from gore. Had himself in within
ellen untweodne; wæs þæt æðele mod
courage undoubting; was that noble mind
asundrad fram synnum, þeah he sares swa feala
separated from sins, though he of-pain so much
deopum dolgslegum dreogan sceolde.
with-deep wound-blows endure should.
- 1245 **Swa** wæs ealne dæg, oð ðæt æfen com
So (he)-was all day, until that evening came
sigeltorht, swungen: sar eft gewod
sun-bright, scourged: pain again pierced
ymb þæs beornes breost, oð þæt beorht gewat
around of-the warrior breast, until that bright went
sunne swegeltorht to sete glidan.
sun heaven-bright to setting gliding.
Læddan þa leode laðne gewinnan
Led then people hated adversary

to carcerne: he wæs Criste swa þeah

1250

to prison: he was to-Christ so though

leof on mode; him wæs leoht sefa,

dear in mind; to-him was light mind,

halig heortan neh, hige untyddre.

holy to-heart near, spirit unweakened.

XII · THE DEVILS FLEE

Andrew spends a bitter winter night in prison praising God. At dawn he is dragged out and scourged again, and prays that God will not let the devil mock those who praise him. The devil urges the crowd to strike him on the mouth. That night the devil comes with six others, taunts Andrew with Christ's death under Herod, and orders his own sons to kill him; but when they see the sign of the cross on his face they flee, and tell their father to fight Andrew himself.

Pa se halga wæs under heolstorscuwan,

Then the holy-one was under darkness-shadow,

eorl ellenheard ondlange niht

warrior courage-hard livelong night

searopancum beseted. Snaw eorðan band

1255

with-cunning-thoughts beset. Snow earth bound

wintergeworpum; weder coledon

with-winter-casts; weathers grew-cold

heardum hægelscurum, swylce him ȝ forst,

with-hard hail-showers, likewise rime and frost,

hare hildstapan hæleða eðel

hoary battle-steppers of-heroes homeland

lucon, leoda gesetu; land wæron freorig

locked, of-peoples dwellings; lands were freezing

1260 cealdum cylegicelum; clang wæteres þrym
with-cold cold-icicles; shrank of-water force

ofer eastreamas, is brycgade

over river-streams, ice bridged

blæce brimrade. Bliðheort wunode

dark sea-road. Glad-hearted remained

eorl unforcuð, elnes gemyndig,

warrior unreviled, of-courage mindful,

þrist ȝ þrothheard in þreanedum

bold and hardship-bard in dire-needs

1265 wintercealdan niht, no on gewitte blon,

winter-cold night, not in wit ceased,

acol for þy egesan, þæs þe he ær ongann,

afraid for the terror, of-that which he before began,

þæt he a domlicost dryhten herede,

that he ever most-gloriously lord praised,

weorðade wordum, oð ðæt wuldres gim

honored with-words, until that of-glory gem

heofontorht onhlad. Ða com hæleða þreat

heaven-bright opened. Then came of-heroes throng

1270 to ðære dimman ding, duguð unlytel,

to the dim dungeon, host not-little,

wadan wælgifre weorodes brehtme.

wading slaughter-greedy of-company with-noise.

Heton ut hræðe æðeling lædan

Commanded out quickly prince to-lead

in wraðra geweald, wærfæstne hæleð.

into of-hostile-ones power, covenant-firm hero.

Ða wæs eft swa ær ȝ langne dæg

Then was again as before and long day

- swungen sarslegum: swat yðum weoll 1275
scourged with-sore-blows: blood in-waves welled
- þurh bancofan, blod lifrum swealg
through bone-chamber, blood in-clots swallowed [?]
- hatan heolfre; hra weorces ne sann
with-hot gore; body of-pain not beeded
- wundum werig. Ða cwom wopes hring
with-wounds weary. Then came of-weeping sound
- þurh þæs beornes breost blat ut faran,
through of-the warrior breast pale out to-go,
- weoll waðuman stream 7 he worde cwæð: 1280
welled of-wave stream and he with-word spoke:
- “Geseoh nu, dryhten god, drohtað minne,
“See now, lord god, condition mine,
- weoruda willgeofa! þu wæst 7 const
of-hosts joy-giver! thou knowest and understandest
- anra gehwylces earfeðsiðas.
of-ones of-each hard-journeys.
- Ic gelyfe to ðe, min liffruma,
I believe in thee, my life-author,
- þæt ðu mildheort me for þinum mægenspedum, 1285
that thou mild-hearted me for thy power-successes,
- nerigend fira, næfre wille,
savior of-men, never wilt,
- ece ælmihtig, anforlætan;
eternal almighty, forsake;
- swa ic þæt gefremme, þenden feorh leofað
so I that perform, while life lives
- min on moldan, þæt ic, meotud, þinum
my on earth, that I, ordainer, from-thy

- 1290 **larum leofwendum lyt geswice!**
teachings loving little depart!
- Þu eart gescyldend wið sceaðan wæpnum,**
Thou art shielder against of-foe weapons,
- ece eadfruma, eallum þinum:**
eternal bliss-author, to-all thine:
- ne læt nu bysmrian banan manncynnes,**
not let now revile slayer of-mankind,
- facnes frumbearn þurh feondes cræft**
of-treachery first-child through of-fiend craft
- 1295 **leahtrum belecgan þa þin lof berað!"**
with-crimes beset those-who thy praise bear!"
- Ða ðær ætywde se atola gast,**
Then there appeared the dire spirit,
- wrað wærloga; wigend lærde**
hostile faith-breaker; warriors taught
- for þam heremægene helle dioful**
before the army-host of-hell devil
- awerged in witum 7 þæt word gecwæð:**
accursed in torments and that word spoke:
- 1300 **"Sleað synnigne ofer seolfes muð**
"Strike sinful-one over own mouth
- folces gewinnan, nu to feala reordap!"**
of-people adversary, now too much speaks!"
- Ða wæs orlege eft onhrered**
Then was battle again stirred
- niwan stefne, nið upp aras,**
with-new turn, malice up arose,
- op ðæt sunne gewat to sete glidan**
until that sun went to setting gliding

under niflan næs: niht helmade,

1305

under dark headland: night covered,

brunwann oferbræd beorgas steape

dusky overspread hills steep

ond se halga wæs to hofe læded,

and the holy-one was to house led,

deop ȝ domgeorn in þæt dimme ræced;

deep and glory-eager into that dim hall;

sceal þonne in neadcofan nihtlangne fyrst

shall then in need-chamber night-long time

wærfæst wunian wic unsyre.

1310

covenant-firm dwell dwelling unclean.

Þa com seofona sum to sele geongan

Then came of-seven one to hall going

atol æglæca, yfela gemyndig,

dire monster, of-evils mindful,

mordres manfrea myrce gescyrded,

of-murder crime-lord dark cut-off,

deoful deaðreow, duguðum bereafod.

devil death-cruel, of-benefits bereft.

Ongan þa þam halgan hospword sprecan:

1315

Began then to-the holy-one insult-words speak:

“Hwæt hogodest ðu, Andreas, hidercyme þinne

“What intendedst thou, Andrew, hither-coming thy

on wraðra geweald? hwæt is wuldor þin,

into of-hostile-ones power? what is glory thy,

þe ðu oferhigdum upp arærdest,

which thou with-arrogance up raisedst,

þa ðu goda ussa gilp gehnægdest?

when thou of-gods our boast humbledst?

- 1320 Hafast nu þe anum eall getihhad
Hast now to-thee alone all assigned
 land ȝ leode, swa dyde lareow þin:
land and people, as did teacher thy:
 cyneþrym ahof, þam wæs Crist nama,
royal-majesty raised, to-whom was Christ name,
 ofer middangeard, þenden hit meahte swa!
over middle-earth, while it could so!
 þone Herodes ealdre besnyðede,
him Herod of-life deprived,
- 1325 forcom æt campe cyning Iudea,
overcame in battle king of-Jews,
 rices berædde ȝ hine rode befealg,
of-kingdom deprived and him to-rood committed,
 þæt he on gealgan his gast onsende.
that he on gallows his spirit sent-forth.
 Swa ic nu bebeode bearnum minum,
So I now command to-children my,
 þegnum þryðfullum, ðæt hie ðe hnægen
to-thanes mighty, that they thee humble
- 1330 gingran æt guðe. Lætað gares ord,
disciple in battle. Let of-spear point,
 earh attre gemæl in gedufan
arrow with-poison marked in plunge
 in fæges ferð! gað fromlice,
into of-doomed-one spirit! go boldly,
 ðæt ge guðfreca gylp forbegan!"
that you of-war-bold-one boast bend-down!"
 Hie wæron reowe, ræsdon on sona
They were fierce, rushed on at-once

gifrum grapum: hine god forstod,
with-greedy grips: him god protected,
 staðulfæst steorend þurh his strangan miht.
steadfast steerer through his strong might.
 Syððan hie oncneowon Cristes rode
When they recognized of-Christ rood
 on his mægwlite mære tacen,
on his face famous sign,
 wurdon hie ða acle on þam onfenge,
became they then afraid in the onset,
 forhte afærde ȝ on fleam numen.
afraid frightened and to flight taken.
 Ongan eft swa ær ealdgeniðla,
Began again as before old-enemy,
 helle hæftling hearmleod galan:
of-hell captive harm-song to-chant:
 “Hwæt wearð eow swa rofum, rincas mine,
What befell you so brave, warriors mine,
 lindgesteallan, þæt eow swa lyt gespeow?”
shield-companions, that for-you so little succeeded?”
 Earmsceapen agef ȝsware,
Wretched-one gave answer,
 fah fyrsceaþa, ȝ his fæder oncwæð:
hostile ancient-foe, and to-his father said:
 “Ne magan we him lungre lað ætfæstan,
Not can we on-him quickly harm fasten,
 swilt þurh searwe: ga þe sylfa to!
death through cunning: go thee thyself to!
 þær þu gegninga guðe findest,
there thou forthwith battle findest,

1335

1340

1345

1350 **frecne feohtan, gif ðu furður dearest**
dangerous fight, if thou further darest
to þam anhagan aldre geneðan!
against the solitary-one with-life venture!

XIII • ANDREW HEALED

The devil comes to mock the prisoner and threatens him with death; Andrew answers that God bound him in fiery chains forever, and the devil flees. On the third day Andrew is tortured again and cries out to God, recalling Christ's cry from the cross and his promise that no hair of the apostles would be lost. God answers that his words will never fail and tells him to look behind him: where his blood fell, flowering groves have grown. That night Christ comes and heals him.

We ðe magon eaðe, eorla leofost,
We thee can easily, of-warriors dearest,
æt þam secgplegan selre gelæran,
at the sword-play better teach,
ær ðu gegninga guðe fremme,
before thou forthwith battle perform,
1355 **wiges woman: weald, hu ðe sæle**
of-war noise: consider, how for-thee befall
æt þam gegnslege! Vtan gangan eft,
at the counter-blow! Let-us go again,
þæt we bysmrigen bendum fæstne,
that we mock with-bonds fast-one,
oðwitan him his wræcsið! habbað word gearu
reproach him his exile-journey! have words ready
wið þam æglæcan eall getrahtod!"
against the monster all considered!"

Ða hleoðrade hludan stefne

1360

Then spoke with-loud voice

witum bewæled 7 þæt word gecwæð:

with-torments afflicted and that word spoke:

“Ðu þe, Andreas, aglæccræftum

“Thou thee, Andrew, with-monster-crafts

lange feredes! hwæt ðu leoda feala

long conductedst! lo thou of-peoples many

forleolce 7 forlærdest! Nu leng ne miht

seducedst and misleddest! Now longer not (thou)-canst

gewealdan þy weorce: þe synd witu þæs grim

1365

wield the work: for-thee are torments so grim

weotud be gewyrhtum; þu scealt werigmod,

appointed by deserts; thou shalt weary-minded,

hean, hroðra leas hearma þrowigan,

abject, of-comforts void harm suffer,

sare swyltcwale! Secgas mine

sore death-torment! Men mine

to þam guðplegan gearwe sindon,

for the war-play ready are,

þa þe æninga ellenweorcum

1370

those who at-once with-courage-works

unfyrn faca feorh ætþringan.

not-long of-intervals life thrust-out.

Hwylc is þæs mihtig ofer middangeard,

Who is so mighty over middle-earth,

þæt he þe alyse of leoðubendum

that he thee release from limb-bonds

manne cynnes ofer mine est?”

of-men of-race against my will?”

- 1375 Him þa Andreas agef ʒsware:
To-him then Andrew gave answer:
 “Hwæt! me eaðe ælmihtig god,
“Lo! me easily almighty god,
 niða neregend, se ðe in niedum iu
of-men savior, he who in constraints formerly
 gefæstnode fyrnum clommum,
fastened with-fiery fetters,
 þær ðu syððan a susle gebunden
where thou afterward ever with-torment bound
- 1380 in wræc wunne, wuldres blunne,
in misery strovest, of-glory ceasedst,
 syððan ðu forhogedes heofoncyniges word:
since thou despisedst of-heaven-king word:
 þær wæs yfles or, ende næfre
there was of-evil beginning, end never
 þines wræces weorðeð! Ðu scealt widan feorh
of-thy misery comes! Thou shalt wide life
 ecan þine yrmðu: þe bið a symble
increase thy misery: for-thee is ever always
- 1385 of dæge on dæg drohtaþ strengra.”
from day to day condition harder.”
 Ða wearð on fleame, se ðe ða fæhðo iu
Then was in flight, he who the feud formerly
 wið god geara grimme gefremede.
against god of-old grimly performed.
 Com þa on uhtan mid ærdæge
Came then in dawn at early-day
 hæðenra hloð haliges neosan
of-beathens band of-holy-one to-visit

leoda weorude, heton lædan ut

of-peoples with-company, commanded to-lead out

þrohheardne þegn þridan siðe;

hardship-bardthane on-third time;

woldon aninga ellenrofes

wished at-once of-courage-brave-one

mod gemyltan: hit ne mihte swa.

mind melt: it not could so.

Ða wæs niowinga nið onhrered

Then was anew malice stirred

heard ond hetegrim. Wæs se halga wer

hard and hate-grim. Was the holy man

sare geswungen, searwum gebunden,

sorely scourged, with-cunning bound,

dolgbennum þurhdrifen, ðendon dæg lihte.

with-wound-sores pierced, while day shone.

Ongan þa geomormod to gode cleopian,

Began then sad-minded to god to-call,

heard of hæfte halgan stefne,

hard-one from captivity with-holy voice,

weop werigferð ond þæt word gecwæð:

wept weary-spirited and that word spoke:

“Næfre ic geferde mid frean willan

“Never I experienced with of-lord will

under heofonhwealfe heardran drohtnoð,

under heaven-vault harder way-of-life,

þær ic dryhtnes æ deman sceolde!

where I of-lord law proclaim should!

Sint me leoð tolocen, lic sare gebrocen,

Are to-me limbs pulled-apart, body sorely broken,

1390

1395

1400

- 1405 banhus blodfag, benne weallað,
bone-house blood-stained, wounds well,
 seonodolg swatige. Hwæt! ðu, sigora weard,
sinew-wounds bloody. Lo! thou, of-victories guardian,
 dryhten hælend, on dæges tide
lord savior, in of-day time
 mid Iudeum geomor wurde,
among Jews sad became,
 ða ðu of gealgan, god lifigende,
when thou from gallows, god living,
- 1410 fyrnweorca frea, to fæder cleopodest,
of-ancient-works lord, to father calledst,
 cininga wuldor, ȝ cwæde ðus:
of-kings glory, and saidst thus:
 ‘Ic ðe, fæder engla, frignan wille,
I thee, father of-angels, ask will,
 lifes leohtfruma, hwæt forlætest ðu me?’
of-life light-author, why forsakest thou me?’
 ȝ ic nu þry dagas þolian sceolde
and I now three days suffer should
- 1415 wælgrim witu? Bidde ic, weoroda god,
slaughter-grim torments? Pray I, of-hosts god,
 þæt ic gast minne agifan mote,
that I spirit mine give-up may,
 sawla symbelgifa, on þines sylfes hand!
of-souls feast-giver, into of-thy own band!
 Ðu ðæt gehete þurh þin halig word,
Thou that promisedst through thy holy word,
 þa ðu us twelfe trymman ongunne,
when thou us twelve to-strengthen beganst,

þæt us heterofra hild ne gesceode

1420

that us of-hate-fierce-ones battle not harmed

ne lices dæl lungre oððeoded

nor of-body part quickly severed

ne synu ne ban on swaðe lagon

nor sinew nor bone on track lay

ne loc of heafde to forlore wurde,

nor lock from head to loss became,

gif we þine lare læstan woldon.

if we thy teaching follow would.

Nu sint sionwe toslowen, is min swat aðrowen

1425

Now are sinews loosened, is my blood shed

licgað æfter lande loccas todrifene,

lie along land locks scattered,

fex on foldan. Is me feorhgedal

hair on earth. Is to-me life-parting

leofre mycle þonne þeos lifcearo!"

dearer much than this life-care!"

Him þa stefn oncwæð stiðhycgendum

To-him then voice answered to-stern-minded-one

wuldorcyninges, word hloðrode:

1430

of-glory-king, word spoke:

"Ne wep þone wræcsið, wine leofesta!

"Not weep the exile-journey, friend dearest!

nis þe to frecne: ic þe friðe healde,

not-is for-thee too perilous: I thee with-protection hold,

minre mundbyrde mægene besette.

of-my protection with-strength beset.

Me is miht ofer eall,

To-me is might over all,

- 1435 sigorsped geseald: soð þæt gecyðeð
victory-success given: truly that shall-make-known
 mænig æt meðle on þam myclan dæge,
many at assembly on the great day,
 þæt ðæt geweorðeð, þæt ðeos wlitige gesceaft,
that that shall-happen, that this beautiful creation,
 heofon ȝ eorðe hreosaþ togadore,
heaven and earth fall together,
 ær awæged sie worda ænig,
before made-void be of-words any,
- 1440 þe ic þurh minne muð meðlan onginne.
which I through my mouth to-speak begin.
 Geseoh nu seolfes swæðe, swa þin swat aget
See now own track, where thy blood poured
 þurh bangebrec blodige stige,
through bone-breaking bloody path,
 liclælan! No þe laðes ma
body-bruises! Not to-thee of-harm more
 þurh daroða gedrep gedon motan,
through of-darts stroke do may,
- 1445 þa þe heardra mæst hearma gefremedan.”
those who of-hard most of-harms performed.”
 Ða on last beseah leoflic cempa
Then on track looked lovely champion
 æfter wordcwidum wuldorcyninges:
after speeches of-glory-king:
 geseh he geblowene bearwas standan,
saw he blossomed groves standing,
 blædum gehrodene, swa he ær his blod aget.
with-blossoms adorned, where he before his blood poured.

Ða worde cwæð wigendra hleo:

1450

Then with-word spoke of-warriors shelter:

“Sie ðe ðanc 7 lof, þeoda waldend,

“Be to-thee thanks and praise, of-peoples ruler,

to widan feore wuldor on heofonum,

to wide life glory in heavens,

ðæs ðu me on sare, sigedryhten min,

for-that thou me in pain, victory-lord my,

ellþeodigne an ne forlæte!”

foreigner alone not forsookest!”

Swa se dædfruma dryhten herede

1455

So the deed-author lord praised

halgan stefne, oð ðæt hador sægl,

with-holy voice, until that bright sun,

wuldortorht gewat under waðu scriðan.

glory-bright went under waves to-glide.

Þa þa folctogan feorðan siðe,

Then the people-leaders on-fourth time,

egle ondsacan æðeling læddon

loathsome adversaries prince led

to þam carcerne; woldon cræfta gehygd,

1460

to the prison; wished of-skills thought,

magorædendes mod oncyrran

of-kinsmen-counselor mind to-turn

on þære deorcan niht. Þa com dryhten god

in the dark night. Then came lord god

in þæt hlinræced, hæleða wuldor,

into that lattice-hall, of-heroes glory,

7 þa wine synne wordum grette

and then friend his with-words greeted

- 1465 ȝ frofre gecwæð fæder manncynnes,
and comfort spoke father of-mankind,
 lifes lareow heht his lichoman
of-life teacher commanded of-his body
 hales brucan: "Ne scealt ðu in hendum a leng
whole enjoy: "Not shalt thou in humiliations ever longer
 searohæbbendra sar þrowian."
of-armor-bearers pain suffer."
 Aras þa mægene rof, sægde meotude þanc
Arose then in-strength brave, said to-ordainer thanks
- 1470 hal of hæfte heardra wita:
hale from captivity of-hard torments:
 næs him gewemmed wlite ne wloh of hrægle
not-was to-him marred beauty nor fringe from garment
 lungre alysed ne loc of heafde,
quickly loosened nor lock from head,
 ne ban gebrocen, ne blodig wund
nor bone broken, nor bloody wound
 lice lenge ne laðes dæl
to-body clinging nor of-harm part
- 1475 þurh dolgslege dreore bestemed,
through wound-blow with-gore drenched,
 ac wæs eft swa ær þurh þa æðelan miht
but was again as before through the noble might
 lof lædende ȝ on his lice trum.
praise bearing and in his body strong.

The poet confesses that his skill is too small to tell all of Andrew's sufferings. Andrew commands a marble pillar, in the name of the God who wrote the law on stone for Moses, and a flood pours from it through the city, drowning young men, while an angel rings the walls with fire so that no one escapes. One man urges the people to free Andrew and ask his help. Andrew stills the water and walks out dry-shod, and the earth swallows the flood with fourteen of the worst sinners. The people acknowledge God.

Hwæt! ic hwile nu haliges lare,

Lo! I for-a-while now of-holy-one teaching,

leoðgiddinga lof þæs þe worhte,

of-song-lays praise of-that which (he)-wrought,

wordum wemde, wyrd undyrne.

1480

with-words proclaimed, event unbidden.

Ofer min gemet, mycel is to secganne,

Beyond my measure, great-thing is to tell,

langsum leornung, þæt he in life adreag,

lengthy study, what he in life endured,

eall æfter orde! þæt scell æglæwra

all from beginning! that shall law-wiser

mann on moldan, þonne ic me tælige,

man on earth, than I myself reckon,

findan on ferðe, þæt fram fruman cunne

find in spirit, that from beginning knows

1485

eall þa earfeðo, þe he mid elne adreah,

all the hardships, which he with courage endured,

grimra guða. Hwæðre git sceolon

of-grim battles. Yet still (we)-must

lytlum sticcum leoðworda dæl

in-little pieces of-song-words part

furður reccan! Ðæt is fyrn sægen,

further tell! That is ancient saying,

1490 hu he weorna feala wita geðolode,

how he of-multitudes many of-torments endured,

heardra hilda in þære hæðenan byrig.

of-hard battles in the heathen city.

He be wealle geseah wundrum fæste

He by wall saw wondrously fast

under sælwange sweras unlytle,

under ball-plain pillars not-little,

stapulas standan storme bedrifene,

columns standing by-storm beaten,

1495 eald enta geweorc. He wið anne þæra

old of-giants work. He with one of-those

mihtig ȝ modrof mæðel gehede,

mighty and mind-brave council held,

wis, wundrum gleaw word stunde ahof:

wise, wondrously sagacious word at-once raised:

“Geher ðu, marmanstan, meotudes rædum,

“Hear thou, marble-stone, of-ordainer to-counsels,

fore þæs onsyne ealle gesceafta

before whose face all creatures

1500 forhte geweorðað, þonne hie fæder geseoð

afraid become, when they father see

heofonas ȝ eorðan herigea mæste,

heavens and earth of-hosts with-greatest,

on middangeard mancynn secan!

on middle-earth mankind to-seek!

Læt nu of þinum stabole streamas weallan,

Let now from thy foundation streams well,

ea inflede; nu ðe ælmihtig

river full-flowing; now thee almighty

hateð heofona cyning, þæt ðu hrædlice

commands of-heavens king, that thou quickly

on þis fræte folc forð onsende

upon this perverse people forth send

wæter widrynig to weras cwealme,

water wide-running for of-men death,

heofon geotende! Hwæt! ðu golde eart,

heaven pouring! Lo! thou than-gold art,

sincgife sylla! on ðe sylf cyning

than-treasure-gift better! on thee himself king

wrat, wuldres god wordum cyððe

wrote, of-glory god with-words made-known

recene geryno ȝ ryhte æ

promptly mysteries and right law

getacnode on tyn wordum,

signified in ten words,

meotud mihtum swið Moyse sealde,

ordainer in-powers strong to-Moses gave,

swa hit soðfæste syðþan heoldon

as it righteous-ones afterward held

modige magoþegnas, magas sine,

brave young-thanes, kinsmen his,

godfyrhte guman Iosua ȝ Tobias.

god-fearing men Joshua and Tobias.

Nu ðu miht gecnawan, þæt þe cyning engla

Now thou canst know, that thee king of-angels

1505

1510

1515

gefrætwode furður mycle

adorned further much

giofum geardagum þonne eall gimma cynn:

with-gifts in-days-of-old than all of-gems kind:

1520 þurh his halige hæs þu scealt hræðe cyðan,

through his holy command thou shalt quickly show,

gif ðu his ondgitan ænige hæbbe!"

if thou of-him understanding any have!"

Næs þa wordlatu wihte þon mare,

Not-was then word-delay at-all the more,

þæt se stan togan: stream ut aweoll,

that the stone split: stream out welled,

fleow ofer foldan; famige walcan

flowed over earth; foamy billows

1525 mid ærdæge eorðan þehton;

at early-day earth covered;

myclade mereflod: meodu-scerwen wearð

increased sea-flood: mead-dispensing [?] was

æfter symbeldæge. Slæpe tobrugdon

after feast-day. From-sleep started

searuhæbbende; sund grunde onfeng

armor-bearers; sea ground seized

deope gedrefed. Duguð wearð afyrhted

deeply troubled. Host was frightened

1530 þurh þæs flodes fær; fæge swulton,

through of-the flood onrush; doomed-ones died,

geonge on geofene guðræs fornam

young-ones in ocean war-rush carried-off

þurh sealtes sweg. Þæt wæs sorgbyrþen,

through of-salt noise. That was sorrow-burden,

biter beorþegu: byrlas ne gældon,

bitter beer-drinking: cupbearers not delayed,

ombehtþegnas; þær wæs ælcum genog

service-thanes; there was for-each enough

fram dæges orde drync sona gearu!

from of-day beginning drink at-once ready!

1535

Weox wæteres þrym: weras cwanedon,

Grew of-water force: men lamented,

ealde æsberend; wæs him ut myne

old ash-bearers; was to-them out intention

feon fealone stream, woldon feore beorgan,

to-flee fallow stream, wished life to-save,

to dunschræfum drohtað secan,

to hill-caves dwelling to-seek,

eorðan ƿrist. Him þæt engel forstod,

of-earth support. Them that angel prevented,

1540

se ða burh oferbrægd blacan lige,

who the city overspread with-shining flame,

hatan heaðowælme. Hreoh wæs þær inne

with-hot war-surge. Rough was there within

beatende brim: ne mihte beorna hloð

beating sea: not could of-warriors band

of þam fæstenne fleame spowan.

from the fortress in-flight succeed.

Wægas weoxon, wudu hlynsodon,

Waves grew, woods resounded,

1545

flugon fyrgnastas, flod yðum weoll.

flew fire-sparks, flood in-waves welled.

Ðær wæs yðfynde innan burgum

There was easy-to-find within cities

geomorgidd wrecen gehðo mænan,

sad-song uttered sorrow to-bewail,

forht ferð manig, fusleoð galen:

afraid spirit many, death-song sung:

1550 egeslic æled eagsyne wearð,

terrible fire visible became,

heardlic hereteam, hleoðor gryrelc;

cruel devastation, sound terrible;

þurh lyftgelac leges blæstas

through air-tumult of-flame blasts

weallas ymbwurpon, wæter mycladon:

walls surrounded, waters increased:

Ðær wæs wop wera wide gehyred,

There was weeping of-men widely heard,

1555 earmlic ylða gedræg. Ða þær an ongann,

wretched of-men tumult. Then there one began,

feasceaft hæleð folc gadorigean,

destitute hero people to-gather,

hean, hygegeomor, heofende spræc:

abject, mind-sad, lamenting spoke:

“Nu ge magon sylfe soð gecnawan,

“Now you can yourselves truth know,

þæt we mid unrihte ellpeodigne

that we with wrong foreigner

1560 on carcerne clommum belegdon,

in prison with-fetters bound,

witebendum! Us seo Wyrð scyðeð

with-torment-bonds! Us the Fate harms

heard ȝ hetegrim: þæt is swa cuð!

bard and hate-grim: that is so evident!

Is hit mycle selre, þæs þe ic soð talige,

Is it much better, as that I truly reckon,

þæt we hine alysan of leoðobendum

that we him release from limb-bonds

ealle anmode (ofost is selost)

all unanimous haste is best

1565

ȝ us þone halgan helpe biddan,

and for-ourselves the holy-one of-help ask,

geoce ȝ frofre! Us bið gearu sona

of-aid and of-comfort! For-us is ready at-once

sybb æfter sorge, gif we secap to him.”

peace after sorrow, if we seek to him.”

Ða þær Andrea orgete wearð

Then there to-Andrew manifest became

on fyrhðlocan folces gebæro,

in spirit-enclosure of-people behavior,

1570

þær wæs modigra mægen forbeged,

where was of-proud-ones strength bent-down,

wigendra þrym: wæter fæðmedon,

of-warriors force: waters embraced,

fleow firgendstream, flod wæs on luste,

flowed mountain-stream, flood was in desire,

oþ þæt breost oferstag brim weallende

until that breast overtopped sea welling

eorlum oð exle. Ða se æðeling het

to-warriors up-to shoulder. Then the prince commanded

1575

stream fare stillan, stormas restan

stream in-course be-still, storms rest

ymbe stanhleoðu. Stop ut hræðe

around stone-slopes. Stepped out quickly

cene collenferð, carcern ageaf

keen bold-spirited-one, prison gave-up

gleawmod, gode leof: him gearu sona

wise-minded, to-god dear: for-him ready at-once

1580 þurh streamræce stræt wæs gerymed;

through stream-course street was cleared;

smeolt wæs se sigewang, symble wæs dryge

calm was the victory-plain, always was dry

folde fram flode, swa his fot gestop.

earth from flood, where his foot stepped.

Wurdon burgware bliðe on mode,

Became city-dwellers glad in mind,

ferhðegefeonde. Ða wæs forð cumen

spirit-rejoicing. Then was forth come

1585 geoc æfter gyrne: heofon swaðrode

aid after sorrow: lamentation subsided

þurh haliges hæs, hlyst yst forgeaf,

through of-holy-one command, silence storm gave-up,

brimrad gebad. Ða se beorg tohlad,

sea-road abided. Then the hill split-open,

eorðscræf egeslic, 7 þær in forlet

earth-cave terrible, and there in let

flod fæðmian, fealewe wægas,

flood embrace, fallow waves,

1590 geotende gegrind grund eall forswealg:

pouring clash ground all swallowed:

nalas he þær yðe ane bisencte,

not-at-all it there waves alone sank,

ach þæs weorodes eac ða wyrrestan,

but of-the company also the worst,

faa folcsceaðan feowertyne

hostile people-harmers fourteen

gewiton mid þy wæge in forwyrd sceacan

departed with the wave into destruction hastening

under eorþan grund. Ða wearð acolmod,

under of-earth ground. Then became afraid-minded,

forht ferð manig folces on laste:

afraid spirit many of-people on track:

wendan hie wifa ȝ wera cwealmes,

expected they of-women and of-men of-death,

þearlra gepinga ðrage hnagran,

of-severe events time lower,

syððan mane faa, morðorscyldige

since with-crime stained, murder-guilty

guðgelacan under grund hruron.

war-sporters under ground fell.

Hie ða anmode ealle cwædon:

They then unanimous all said:

“Nu is gesyne, ðæt þe soð meotud,

“Now is evident, that the true ordainer,

cyning eallwihta cræftum wealdeð,

king of-all-creatures with-powers rules,

se ðisne ar hider onsende

who this messenger hither sent

þeodum to helpe! is nu þearf mycel,

to-peoples as help! is now need great,

þæt we gumcystum georne hyran!”

that we in-manly-virtues eagerly listen!”

1595

1600

1605

Andrew comforts the people and prays for the young men the flood drowned, and at his command they rise unharmed. The city is baptized; Andrew has a church built where the young men rose and consecrates Plato bishop. When he sets out for the ship, God appears to him on the way and bids him stay seven nights more with the new converts, and Andrew turns back to the city. He preaches and destroys the idols, to Satan's grief, and then sails for Achaea, where he will meet his death, while the people weep on the shore and praise God.

Pa se halga ongann hæleð blissigean,

Then the holy-one began heroes to-gladdden,

wigendra þreat wordum retan:

of-warriors throng with-words to-cheer:

“Ne beoð ge to forhte, þeh þe fell curen

“Not be you too afraid, though that death chose

1610 synnigra cynn, swylt þrowode,

of-sinful-ones race, death suffered,

witu be gewyrhtum! Eow is wuldres leoht

torments by deserts! For-you is of-glory light

torht ontyned, gif ge teala hycgað.”

bright opened, if you well intend.”

Sende þa his bene fore bearn godes,

Sent then his prayer before child of-god,

bæd haligne helpe gefremman

asked holy-one help to-perform

1615 gumena geogoðe, þe on geofene ær

of-men for-youth, who in ocean before

þurh flodes fæðm feorh gesealdon,

through of-flood embrace life gave-up,

ðæt þa gastas, gode orfeorme

that the spirits, of-good destitute

in wita forwyrd, wuldre bescyrede

into of-torments ruin, of-glory deprived

in feonda geweald gefered wurden.

into of-fiends power carried were.

Þa ðæt ærende ealwealdan gode

When that errand to-all-ruling god

æfter hleoðorcwidum haliges gastes

after speeches of-holy spirit

wæs on þanc sprecen, ðeoda ræswan:

was in thanks spoken, of-peoples to-leader:

het þa onsunde ealle arisan

commanded then unharmed all to-arise

geonge of greote, þa ær geofon cwealde.

young-ones from sand, whom before ocean killed.

Þa þær ofostlice upp astodon

Then there speedily up stood

manige on meðle mine gefrege,

many in assembly by-my hearing,

eaforan unweaxne: ða wæs eall eador

sons ungrown: then was all together

leoðolic ⁊ gastlic, þeah hie lungre ær

bodily and spiritual, though they quickly before

þurh flodes fær feorh aleton;

through of-flood onrush life lost;

onfengon fulwihte ⁊ freoðuwære,

received baptism and peace-covenant,

wuldres wedde witum aspedde,

of-glory pledge from-torments delivered,

1620

1625

1630

mundbyrd meotudes. Ða se modiga het,
protection of-ordainer. Then the brave-one commanded,

cyninges cræftiga ciricean getimbran,
of-king craftsman church to-build,

gerwan godes tempel þær sio geogoð aras
to-prepare of-god temple where the youth arose

1635 þurh fæder fulwiht 7 se flod onsprang.
through of-father baptism and the flood burst-forth.

Ða gesamnodon secga þreate
Then gathered of-men with-throng

weras geond þa winburg wide 7 side,
men throughout the wine-city wide and far,

eorlas anmode 7 hira idesa mid;
warriors unanimous and their women with;

cwædon holdlice hyran woldon,
said faithfully obey would,

1640 onfon fromlice fullwihtes bæð
receive boldly of-baptism bath

dryhtne to willan 7 diofolgild,
to-lord as will and devil-idols,

ealde eolhstedas anforlætan.
old temple-places forsake.

Ða wæs mid þy folce fulwiht hæfen,
Then was among the people baptism raised,

æðele mid eorlum 7 æ godes
noble among warriors and law of-god

1645 riht aræred, ræd on lande
right raised, counsel in land

mid þam ceasterwarum, cirice gehalgod.
among the citizens, church consecrated.

Þær se ar godes anne gesette

There the messenger of-god one appointed

wisfæstne wer, wordes gleawne

wise man, of-word skillful

in þære beorhtan byrig bisceop þam leodum

in the bright city bishop for-the people

ȝ gehalgode fore þam heremægene

and consecrated before the army-host

þurh apostolhad, Platan nemned,

through apostleship, Plato named,

þeodum on þearfe ȝ þriste bebead,

for-peoples in need and boldly commanded,

þæt hie his lare læston georne,

that they his teaching followed eagerly,

feorhræd fremedon. Sægde his fusne hige,

life-counsel performed. Said his eager mind,

þæt he þa goldburg ofgifan wolde,

that he the gold-city leave would,

secga seledream ȝ sincgestreon,

of-men hall-joy and treasure-wealth,

beorht beagselu, ȝ him brimpisan

bright ring-hall, and for-himself sea-rusher

æt sæs faroðe secan wolde:

at of-sea shore seek would:

þæt wæs þam weorode weorce to gepoligenne,

that was for-the company painful to endure,

þæt hie se leodfruma leng ne wolde

that them the people-leader longer not would

wihte gewunian. Þa him wuldres god

at-all dwell-with. Then to-him of-glory god

1650

1655

1660

on þam siðfæte sylfum ætywde

on the journey himself appeared

ȝ þæt word gecwæð weoruda dryhten:

and that word spoke of-hosts lord:

(lacuna)

“folc of firenum. His him fus hyge,

“people from crimes. Is to-him eager mind,

1665 gað geomriende, geohðo mænað

go lamenting, sorrow bemoan

weras, wif samod: hira wop becom,

men, women together: their weeping came,

murnende mod ***

mourning mind (lacuna)

*** fore sneowan.

(lacuna) forth hasten.

Ne scealt ðu þæt eowde anforlætan

Not shalt thou that flock forsake

1670 on swa niowan gefean, ah him naman minne

in so new joy, but for-them name mine

on ferðlocan fæste getimbre!

in spirit-enclosure firmly build!

Wuna in þære winbyrig, wigendra hleo,

Dwell in the wine-city, of-warriors shelter,

salu sinchroden seofon nihta fyrst;

balls treasure-adorned seven of-nights period;

syððan ðu mid mildse minre ferest.”

afterward thou with mercy my goest.”

1675 Ða eft gewat oðre siðe

Then again went on-second time

modig, mægene rof Marmedonia

brave, in-strength bold of-Marmedonia

ceastre secan. Cristenra weox

city to-see. Of-Christians grew

word ȝ wisdom, syððan wuldres þegn,

word and wisdom, after of-glory thane,

æþelcyninges ar eagam sawon.

of-noble-king messenger with-eyes (they)-saw.

Lærde þa þa leode on geleafan weg,

Taught then the people in of-faith way,

trymede torhtlice tir eadigra,

strengthened splendidly glory of-blessed-ones,

wenede to wuldre weorod unmæte,

drew to glory company immense,

to þam halgan ham heofona rices,

to the holy home of-heavens of-kingdom,

þær fæder ȝ sunu ȝ frofre gast

where father and son and of-comfort spirit

in þrinnesse þrymme wealdeð

in trinity with-majesty rules

in woruld worulda wuldorgestealda;

into world of-worlds of-glory-possession;

swylce se halga herigeas þreade,

likewise the holy-one temples attacked,

deofulgild todraf ȝ gedwolan fylde.

devil-idols drove-apart and error felled.

Þæt wæs Satane sar to gepolienne,

That was to-Satan painful to endure,

mycel modes sorg, þæt he ða menigeo geseah

great of-mind sorrow, that he the multitude saw

1680

1685

1690

hweorfan higebliðe fram helltrafum

turning glad-minded from hell-temples

þurh Andreas este lare

through of-Andrew gracious teaching

to fægeran gefean, þær næfre feondes ne bið,

to fair joy, where never of-fiend — is,

gastes gramhydiges gang on lande.

of-spirit hostile-minded going on land.

1695 Pa wæron gefylde æfter frean dome

Then were fulfilled according-to of-lord judgment

dagas on rime, swa him dryhten bebed,

days in number, as him lord commanded,

þæt he þa wederburg wunian sceolde.

that he the weather-city dwell-in should.

Ongan hine þa fisan ȝ to flote gyrwan

Began himself then hasten and for sea prepare

blissum hremig, wolde on brimpisan

with-joys exulting, wished in sea-rusher

1700 Achaie oðre siðe

Achaea on-second time

sylfa gesecan, þær he sawulgedal,

himself seek, where he soul-parting,

beaducwealm gebad: þæt þam banan ne wearð

battle-death experienced: that for-the slayer not was

hleahre behworfen, ah in helle ceaff

with-laughter turned-about, but into of-hell jaw

sið asette ȝ syð no

journey set and afterward not

1705 fah, freonda leas frofre benohte.

hostile, of-friends void of-comfort enjoyed.

Ða ic lædan gefrægn leoda weorode

Then I leading heard-of of-peoples with-company

leofne lareow to lides stefnan

dear teacher to of-ship prow

mæcgas modgeomre: þær manegum wæs

men mind-sad: there to-many was

hat æt heortan hyge weallende.

hot at heart mind welling

Hie ða gebrohton æt brimes næsse

They then brought at of-sea headland

on wægþele wigan unslawne;

on wave-plank warrior unslow;

stodon him ða on ofre æfter reotan,

stood themselves then on shore afterward weeping,

þendon hie on yðum æðelinga wunn

while they on waves of-princes joy

ofer seolhwaðu geseon mihton,

over seal-ways see could,

ȝ þa weorðedon wuldres agend,

and then honored of-glory owner,

cleopodon on cordre ȝ cwædon þus:

called in throng and said thus:

“An is ece god eallra gesceafta!

“One is eternal god of-all creatures!

Is his miht ȝ his æht ofer middangeard

Is his might and his power over middle-earth

breme gebledsod ond his blæd ofer eall

gloriously blessed and his glory over all

in heofonþrymme halgum scineð,

in heaven-majesty to-holy-ones shines,

1710

1715

1720

wlitige on wuldre to widan ealdre,

beautifully in glory to wide age,

ece mid englum: þæt is æðele cyning!”

eternal with angels: that is noble king!”

CYNEWULF

The Fates of the Apostles



THE TWELVE APOSTLES

The poet, sick at heart, tells how the twelve apostles met their ends. Peter and Paul die in Rome through Nero's cunning, and Andrew is crucified in Achaea before Aegeas. John teaches at Ephesus, and his brother James falls to Herod's sword. Philip is hanged at Hierapolis, Bartholomew beheaded in Albanopolis, and Thomas slain in India after raising the king's brother. Matthew is killed among the Ethiopians, James is clubbed in Jerusalem, and Simon and Thaddeus die in Persia. The poet asks his reader to pray for him on his journey.

Hwæt! ic þysne sang siðgeomor fand

Lo! I this song journey-weary found

on seocum sefan samnode wide,

in sick mind gathered widely,

hu þa æðelingas ellen cyðdon,

how the princes courage showed,

torhte 7 tireadige. Twelfe wæron

bright and glory-blessed. Twelve were

dædum domfæste, dryhtne gecorene,

in-deeds glory-firm, by-lord chosen,

leofe on life. Lof wide sprang,

dear in life. Praise widely spread,

miht 7 mærdō ofer middangeard

might and fame over middle-earth

þeodnes þegna, þrym unlytel.

of-prince of-thanes, glory not-little.

Halgan heape hlyt wisode

To-holy band lot directed

þær hie dryhtnes æ deman sceoldon,

where they of-lord law proclaim should,

5

10

reccan fore rincum. Sume on Romebyrig

expound before warriors. Some in Rome-city

frame, fyrdhwate feorh ofgefon

bold, army-brave life gave-up

þurg Nerones nearwe searwe,

through of-Nero cruel cunning,

Petrus 7 Paulus: is se apostolhad

Peter and Paul: is the apostleship

15 wide geweorðod ofer werþeoda.

widely honored over nations.

Swylce Andreas in Achagia

Likewise Andrew in Achaea

for Egias aldre geneðde:

before Aegeas with-life ventured:

ne þreodode he fore þrymme ðeodcyninges

not hesitated he before majesty of-people-king

æniges on eorðan, ac him ece geceas

of-any on earth, but for-himself eternal chose

20 langsumre lif, leoht unhwilen,

longer life, light eternal,

sybþan hildeheard heriges byrhtme

after battle-hard-one of-army with-noise

æfter guðplegan gealgan þehte.

after war-play gallows covered.

Hwæt! we eac gehyrdon be Iohanne

Lo! we also heard about John

æglæawe menn æðelo reccan,

law-wise men descent tell,

25 se manna wæs mine gefrege

who of-men was by-my bearing

þurh cneorisse Criste leofast

through kindred to-Christ dearest

on weres hade, syððan wuldres cyning,

in of-man form, when of-glory king,

engla ordfruma eorðan sohte

of-angels origin earth sought

þurh fæmnan hrif, fæder manncynnes;

through of-virgin womb, father of-mankind;

he in Effessia ealle þrage

he in Ephesus all time

leode lærde: þanon lifes weg

people taught: thence of-life way

siðe gesohte, swegle dreamas,

by-journey sought, heavenly joys,

beorhtne boldwelan. Næs his broðor læt,

bright dwelling-wealth. Not-was his brother slow,

siðes sæne, ac ðurh sweordes bite

of-journey sluggish, but through of-sword bite

mid Iudeum Iacob sceolde

among Jews James must

fore Herode ealdre gedælan,

before Herod from-life part,

feorh wið flæsce. Philipus wæs

life from flesh. Philip was

mid Asseum; þanon ece lif

among Asians; thence eternal life

þurh rode cwealm ricene gesohte,

through of-rood death quickly sought,

syððan on galgan in Gearapolim

after on gallows in Hierapolis

30

35

40

ahangen wæs hildecorðre.

hanged was by-battle-troop.

Huru wide wearð wurd undyrne,

Indeed widely became event unbidden,

þæt to Indeum aldre gelædde

that to Indians life led

beaducræftig beorn Bartholameus;

battle-skilled warrior Bartholomew;

45 þone heht Astrias in Albano,

him commanded Astyages in Albanopolis,

hæðen 7 hygeblind heafde beneotan,

heathen and mind-blind of-head to-deprive,

forþan he ða hæðengild hyran ne wolde,

because he the heathen-idols obey not would,

wig weorðian: him wæs wuldres dream,

idol honor: to-him was of-glory joy,

lifwela leofra þonne þas leasan godu.

life-wealth dearer than these false gods.

50 Swylce Thomas eac þriste geneðde

Likewise Thomas also boldly ventured

on Indea oðre dælas;

into of-Indians other parts;

þær manegum wearð mod onlihted,

there to-many was mind enlightened,

hige onhyrded þurh his halig word,

spirit encouraged through his holy word,

syððan collenferð cyninges broðor

after bold-spirited-one of-king brother

55 awehte for weorodum wundorcræfte

awakened before hosts with-wonder-skill

þurh dryhtnes miht, þæt he of deaðe aras
through of-lord might, that he from death arose
 geong 7 guðhwæt 7 him wæs Gad nama;
young and war-keen and to-him was Gad name;
 7 ða þæm folce feorg gesealde
and then for-the people life gave
 sin æt sæcce: sweord-ræs fornam
his in battle: sword-rush carried-off

þurh hæðene hand; þær se halga gecrang,
through heathen hand; there the holy-one fell,
 wund for weorudum; þonon wuldres leoht
wounded before hosts; thence of-glory light
 sawle gesohte sigores to leane.
soul sought of-victory as reward.

Hwæt! we þæt gehyrdon þurg halige bec,
Lo! we that heard through holy books,
 þæt mid Sigelwarum soð yppe wearð,
that among Ethiopians truth manifest became,

dryhtlic dom godes, dæges or onwoc,
lordly glory of-god, of-day beginning arose,
 leohtes geleafan: land wæs gefælsod
of-light of-faith: land was cleansed

þurh Matheus mære lare;
through of-Matthew famous teaching;
 þone het Irtacus ðurh yrne hyge,
him commanded Hirtacus through angry mind,
 wælreow cyning wæpnum aswebban.
slaughter-cruel king with-weapons to-kill.

Hyrde we, þæt Iacob in Ierusalem
Heard we, that James in Jerusalem

60

65

70

fore sacerdum swilt þrowode

before priests death suffered

ðurg stenges sweng: stiðmod gecrang,

through of-club blow: stern-minded fell,

eadig for æfestum, hafað nu ece lif

blessed through malice, has now eternal life

mid wuldorcining wiges to leane.

with glory-king of-war as reward.

75 Næron ða twegen tohtan sæne,

Not-were the two of-campaign sluggish,

lindgelaces: land Persea

of-shield-play: land of-Persians

sohton siðfrome Simon 7 Thaddeus,

sought journey-ready Simon and Thaddeus,

beornas beadorofe; him wearð bam samod

warriors battle-brave; to-them was to-both together

an endedæg: æðele sceoldon

one end-day: noble-ones must

80 ðurh wæpenhete weorc þrowigan,

through weapon-hate pain suffer,

sigelean secan 7 þone soðan gefean,

victory-reward seek and the true joy,

dream æfter deaðe, þa gedæled wearð

joy after death, when parted was

lif wið lice 7 þas lænan gestreon,

life from body and these transitory treasures,

idle æhtwelan calle forhogodan.

vain possession-riches all despised.

85 Ðys ða æðelingas ende gesealdon,

Thus the princes end gave,

XII tilmodige: tir unbræcne

twelve good-minded: glory unbroken

wegan on gewitte wuldres þegnas.

bore in mind of-glory thanes.

Nu ic þonne bidde beorn, se ðe lufige

Now I then pray warrior, he who love

þysses giddes begang, þæt he geomrum me

of-this song course, that he for-sad me

þone halgan heap helpe bidde,

the holy band of-help ask,

friðes ȝ fultomes! hu ic freonda beþearf

of-peace and of-support! how I of-friends need

liðra on lade, þonne ic langne ham,

of-gentle on journey, when I long home,

eardwic uncuð ana gesece,

dwelling unknown alone seek,

læt me on laste lic, eorðan dæl,

leave me on track body, of-earth part,

wælreaf wunigean weormum to hroðre!

slaughter-spoil to-remain for-worms as comfort!

90

95

THE RUNIC SIGNATURE

The damaged closing verses tell a reader skilled in songs where to find the poet's name: in runes set at the poem's end, among lines on wealth and the body's passing ornaments, which glide away like water. The poet asks again for prayers, since he must go alone to a dwelling he does not know. He urges everyone to call on God, who gives the pure their reward in heaven, where his praise and his might endure forever.

Her mæg findan forþances gleaw,

Here can find of-forethought wise-one,

se ðe hine lysteð leoðgiddunga,

he who him it-pleases of-songs,

hwa þas fitte f *** ƿ þær on ende standað,

who this poem (fragment) (lacuna) wealth there on end stands,

eorlas þæs on eorðan br. caþ: ne moton hie awa ætsomne

warriors of-that on earth enjoy [?] —: not may they ever together

5 woruldwunigende *** sceal gedreosan,

world-dwelling (lacuna) shall fall,

ƿ on eðle æfter tohr ***

aurochs [?] in homeland after (fragment) (lacuna)

læne lices frætewa efne swa ƿ toglideð

transitory of-body ornaments even as water glides-away

*** cræftes neotað.

(lacuna) of-skill make-use.

nihtes nearowe on him ***

by-night narrowly on him (lacuna)

10 *** ges þeodom. Nv ðu cunnon miht

(lacuna) (fragment) service. Now thou know canst

*** dum wæs werum oncyðig.

(lacuna) (fragment) was to-men known.

Sie þæs gemyndig *** fige

Be of-that mindful (lacuna) (fragment)

þisses galdres begang, þæt he geoce

of-this song course, that he aid

*** re fricle. Ic sceall feor heonan

(lacuna) (fragment) request [?]. I must far hence

an elles *** es neosan,

alone elsewhere (lacuna) (fragment) seek,

sið asettan, nat ic sylfa hwær

journey set, know-not I myself where

*** worulde. Wic sindon uncuð,

(lacuna) world. Dwellings are unknown,

eard ȝ eðel *** ælcum menn,

land and homeland (lacuna) to-each man,

nempe he godcundes gastes bruce.

unless he of-divine spirit enjoy.

*** utuwe þe geornor to gode cleopigan,

(lacuna) let-us [?] the more-eagerly to god call,

sendan usse bene on þa beohtan gesceaft,

send our prayer into the bright creation,

þæt we þæs botles brucan motan

that we of-the dwelling enjoy may

hames in hehðo, þær is hihta mæst,

of-home in height, where is of-hopes greatest,

þær cyning engla clænum glided

where king of-angels to-pure-ones pays [?]

lean unhwilen: nu a his lof standeð,

reward eternal: now ever his praise stands,

15

20

25

mycel ȝ mære ȝ his miht seomap

great and famous and his might abides

ece ȝ edgiong ofer ealle gesceaft. finit.

eternal and ever-young over all creation. ends.

Soul and Body

Everyone should consider his soul's journey, for death parts body and soul. Every seventh night for three hundred years, unless the world ends first, the soul must seek the body it left. The damned soul reviles its body as food for worms: the body feasted while the soul thirsted for God's body and blood, and on doomsday the body must answer for them both. Better the body had been a beast or a serpent than a baptized man. The soul leaves at cockcrow, the corpse cannot answer, and the worm Glutton tears out its tongue and eyes.

Huru ðæs behofað hæleða æghwylc,

Indeed of-that needs of-heroes each,

þæt he his sawle sið sylfa geþence,

that he of-his soul journey himself consider,

hu þæt bið deoplic, þonne se deað cymeð,

how that is profound, when the death comes,

asyndreð þa sybbe, þe ær samod wæron,

sunders the kinsfolk, which before together were,

lic 7 sawle. Lang bið syððan,

body and soul. Long is afterward,

þæt se gast nimeð æt gode sylfum

that the spirit receives from god himself

swa wite swa wuldor, swa him on worulde ær

either torment or glory, as him in world before

efne þæt eorðfæt ær geworhte.

even that earth-vessel before wrought.

Sceal se gast cuman geohðum hremig

Shall the spirit come with-sorrows exulting

symble ymbe seofon niht, sawle findan

always after seven nights, soul to-find

5

10

þone lichoman, þe hie ær lange wæg,
the body, which it before long bore,
 þreo hund wintra, butan ær þeodcyning,
three hundred of-winters, unless before people-king,
 ælmihtig god ende worulde
almighty god end of-world
 wyrcan wille, weoruda dryhten.
make will, of-hosts lord.

- 15 Cleopað þonne swa cearful cealdan reorde,
Calls then so anxious with-cold voice,
 spreceð grimlice se gast to þam duste:
speaks grimly the spirit to the dust:
 “Hwæt! druhten ðu dreorega, to hwan drehtest ðu me,
“Lo! dust thou dreary, to what afflictedst thou me,
 eorðan fulnes eal forwisnad,
of-earth foulness all withered,
 lames gelicnes! lyt ðu gemundest,
of-clay likeness! little thou rememberedst,

- 20 to hwan þinre sawle þing siðþan wurde,
to what of-thy soul condition afterward would-be,
 syððan of lichoman læded wære!
after from body led were!
 Hwæt wite ðu me, weriga! hwæt! ðu huru wyrma gyfl,
Why blamest thou me, cursed-one! lo! thou indeed of-worms food,
 lyt gepohtest, þa ðu lustgryrum eallum
little thoughtest, when thou to-lust-terrors all
 ful geeodest, hu ðu on eorðan scealt
fully submittedst, how thou in earth shalt
- 25 wyrnum to wiste; hwæt! ðu on worulde ær
for-worms as food; lo! thou in world before

lyt gebohtest, hu þis is þus lang hider.

little thoughtest, how this is thus long hither.

Hwæt! þe þurh engel ufan of roderum

Lo! thee through angel from-above from heavens

sawle onsende, þurh his sylfes hand

soul sent, through his own hand

meotod ælmihtig of his mægenþrymme

ordainer almighty from his majesty

ȝ þe gebohte blode þy halgan,

and thee bought with-blood the holy,

ȝ þu me mid þy heardan hungre gebunde

and thou me with the hard hunger bound

ȝ gehæftnedest helle witum.

and imprisonedst of-hell with-torments.

Eardode ic þe on innan: ne meahte ic ðe of cuman

Dwelt I thee in within; not could I thee from come

flæsce befangen ȝ me fyrenlustas

by-flesh encompassed and me crime-lusts

þine geþrungon, þæt me þuhte ful oft,

thy oppressed, that to-me seemed very often,

þæt hit wære XXX þusend wintra

that it were thirty thousand of-winters

to þinum deaðdæge; â ic uncres gedales onbad

to thy death-day; ever I of-our-two parting awaited

earfoðlice; nis nu huru se ende to god!

with-difficulty; not-is now indeed the end too good!

Wære þu þe wiste wlanc ȝ wines sæd,

Wert thou thyself [?] of-food proud and of-wine sated,

þrymful þunedest ȝ ic ofþyrsted wæs

glorious (thou)-swaggeredst and I thirsty was

30

35

40

godes lichoman, gastes drynces:

of-god body, of-spirit drink:

forðan þu ne hogodest her on life,

because thou not thoughtest here in life,

syððan ic ðe on worulde wunian sceolde,

since I in-thee in world dwell had-to,

þæt ðu wære þurh flæsc 7 þurh fyrenlustas

that thou wert through flesh and through crime-lusts

45 strange gestryned 7 gestaðolod þurh me

strongly begotten and established through me

7 ic wæs gast on ðe fram gode sended.

and I was spirit in thee from god sent.

Næfre ðu me wið swa heardum hellewitum

Never thou me against such hard hell-torments

ne generedest þurh þinra nieda lust;

— savedst through of-thy needs desire;

scealt ðu minra gesynta sceame þrowian

shalt thou of-my salvations shame suffer

50 on ðam myclan dæge, þonne eall manna cynn

on the great day, when all of-men race

se ancenneda ealle gesamnað.

the only-begotten all gathers.

Ne eart ðu þon leofra nænigum lifigendra

Not art thou the dearer to-any of-living-ones

men to gemæccan, ne meder ne fæder

man as companion, nor to-mother nor to-father

ne nænigum gesybban, þonne se swearta hrefen,

nor to-any kinsman, than the black raven,

55 syððan ic ana of ðe ut siðode

since I alone from thee out journeyed

þurh þæs sylfes hand, þe ic ær onsended wæs.
through of-him himself hand, by-whom I before sent was.

Ne magon þe nu heonon adon hyrsta þa readan:

Not can thee now hence take ornaments the red:

ne gold ne seolfor ne þinra goda nan

nor gold nor silver nor of-thy goods any

ne þinre bryde beag ne þin boldwela

nor of-thy bride ring nor thy house-wealth

ne nan þara goda, þe ðu iu ahtest:

nor any of-those goods, which thou formerly ownedst:

ac her sceolon onbidan ban bereafod,

but here shall remain bones bereft,

besliten synum 7 þe þin sawl sceal

torn-from sinews and thee thy soul shall

minum unwillum oft gesecan,

against-my will often seek,

wemman þe mid wordum, swa ðu worhtest to me.

revile thee with words, as thou didst to me.

Eart ðu nu dumb 7 deaf: ne synt þine dreamas awiht;

Art thou now dumb and deaf: not are thy joys aught;

sceal ic ðe nihtes swa þeah nede gesecan

shall I thee by-night so though by-necessity seek

synnum gesargod 7 eft sona fram þe

with-sins afflicted and again at-once from thee

hweorfan on hancred, þonne halige men

turn at cock-crow, when holy men

lifiendum gode lofsang doð,

to-living god hymn do,

secan þa hamas, þe ðu me her scrife,

seek the homes, which thou for-me here appointedst,

60

65

70

ȝ þa arleasan eardungstowe:

and the dishonorable dwelling-place:

ȝ þe sculon her moldwyrmas manige ceowan,

and thee shall here earth-worms many chew,

slitan sarlice swearte wihta,

tear painfully black creatures,

gifre ȝ grædige. Ne synt þine æhta awihte,

greedy and ravenous. Not are thy possessions aught,

75 þe ðu her on moldan mannum eowdest.

which thou here on earth to-men showedst.

Forðan þe wære selre swiðe mycle,

Therefore for-thee were better very much,

þonne þe wæron ealle eorðan speda

than to-thee were all of-earth riches

(butan þu hie gedælde dryhtne sylfum),

unless thou them dealtest to-lord himself,

þær ðu wurde æt frymðe fugel oððe fisc on sæ

if thou becamest at beginning bird or fish in sea

80 oððe on eorðan neat ætes tilode,

or on earth beast of-food sought,

feldgange feoh butan snyttro,

field-going cattle without wisdom,

oððe on westenne wilddæora

or in wilderness of-wild-beasts

þæt wyrreste, þær swa god wolde,

the worst, if so god would,

ge þeah ðu wære wyrmcynna

even though thou wert of-serpent-kinds

85 þæt grimme, þær swa god wolde,

the grimmest, if so god would,

þonne ðu æfre on moldan man gewurde

than thou ever on earth man became

oððe æfre fulwihte onfon sceolde,

or ever baptism receive should,

þonne ðu for unc bām andwyrðan scealt

when thou for us-two both answer shalt

on ðam miclan dæge, þonne mannum beoð

on the great day, when to-men are

wunda onwrigene, þa ðe on worulde ær

wounds revealed, those which in world before

fyrnfulle men fyrn geworhton.

crime-full men of-old wrought.

Ðonne wyle dryhten sylf dæda gehyran

Then will lord himself of-deeds hear

hæleða gehwylces, heofena scippend

of-heroes of-each, of-heavens creator

æt ealra manna gehwæs muðes reorde,

from of-all men of-each of-mouth speech,

wunde wiðerlean. Ac hwæt wylt ðu þær

for-wound requital. But what wilt thou there

on þam domdæge dryhtne secgan?

on the judgment-day to-lord say?

þonne ne bið nan na to þæs lytel lið on lime aweaxen,

then not is any — to that little joint on limb grown,

þæt ðu ne scyle for anra gehwylcum onsundrum

that thou not must for of-ones each separately

riht agildan, þonne reðe bið

right render, when stern is

dryhten æt þam dome. Ac hwæt do wyt unc?

lord at the judgment. But what do we-two for-us-two?

90

95

100

* * *

(lacuna)

Sculon wit þonne eft ætsomne siððan brucan

Shall we-two then again together afterward enjoy

swylcra yrmða, swa ðu unc her ær scrife!"

of-such miseries, as thou for-us-two here before appointedst!"

Fyrnað þus þæt flæschord, sceall þonne feran onweg,

Rebukes thus that flesh-board, shall then go away,

105 secan hellegrund nallæs heofondreamas

seek hell-abyss not-at-all heaven-joys

dædum gedrefed. Ligeð dust þær hit wæs;

by-deeds troubled. Lies dust where it was;

ne mæg him ʒsware * * *

not can to-it answer (lacuna)

* * * ænige gehatan

(lacuna) any promise

geomrum gaste, geoce oððe frofre.

to-sad spirit, of-aid or of-comfort.

110 Bið þæt heafod tohliden, handa toliðode,

Is that head split-open, bands disjointed,

geaglas toginene, goman toslitene,

jaws gaping, palates torn,

sina beoð asocene, swyra becowen,

sinews are sucked-out, neck gnawed,

fingras tohrorene * * *

fingers fallen-apart (lacuna)

rib reafiað reðe wyrmas,

ribs rob fierce worms,

115 * * *

(lacuna)

beoð seo tunge totogen on tyn healfa

is the tongue torn-apart into ten sides

hungregum to hroþre: forþan hie ne magon huxlicum

for-hungry-ones as comfort: therefore it not can with-scornful

wordum wrixlian wið þone werian gast.

words exchange with the cursed spirit.

Gifer hatte se wurm, þe þa eaglas beoð

Glutton was-called the worm, whose the jaws are

nædle scareþran: se genydeð to

than-needle sharper: he presses to

ærest eallra on þam eorðscræfe,

first of-all in the earth-cave,

þæt he þa tungan totyhð ⁊ þa teð þurhsmyhð

that he the tongue tears-apart and the teeth bores-through

⁊ þa eagan þurheteð ufan on þæt heafod

and the eyes eats-through from-above into the head

⁊ to ætwelan oðrum gerymeð

and for feasting for-others clears-way

wyrmum, to wiste, þonne þæt werie

for-worms, as food, when that cursed

lic acolod bið, þæt he lange ær

body cooled is, which he long before

werede mid wædum: bið þonne wyrma gifel,

clothed with garments: is then of-worms food,

æt on eorþan. Þæt mæg æghwylcum

food in earth. That may to-each

men to gemynde, modsnotra gehwam.

man as reminder, of-mind-wise-ones to-each.

120

125

The blessed soul comes gladly to its body and greets it as its dearest friend. The body fasted and was poor on earth so that the soul was fed with God's body and blood, and it humbled itself before men so that the soul might rise to eternal joy. The soul grieves to see it food for worms but tells it not to mourn, for at the judgment they will be joined again and need not fear; they may boast of their deeds together. The poem breaks off.

- 130 Ðonne bið hyhtlicre, þæt sio halige sawl
Then is more-joyful, that the holy soul
 færeð to ðam flæsce frofre bewunden;
travels to the flesh with-comfort wound;
 bið þæt ærende eadiglicre
is that errand more-blessed
 funden on ferhðe: mid gefean seceð
found in spirit: with joy seeks
 lustum þæt lamfæt, þæt hie ær lange wæg.
with-joys that clay-vessel, which it before long bore.
- 135 Þonne þa gastas gode word sprecað,
Then the spirits good words speak,
 snottre, sigefæste, ȝ þus soðlice
wise, victorious, and thus truly
 þone lichoman lustum gretap:
the body with-joys greet:
 “Wine leofesta! ðeah ðe wyrmas gyt
“Friend dearest! though thee worms yet
 gifre gretap, nu is þin gast cumen,
greedy attack, now is thy spirit come,
- 140 fægere gefrætewod of mines fæder rice,
fairly adorned from of-my father kingdom,

arum bewunden. Eala min dryhten!

with-favors wound. Alas my lord!

þær ic þe moste mid me lædan,

if I thee might with me lead,

þæt wyt englas ealle gesawon,

that we-two angels all saw,

heofona wuldor, swylc swa ðu me ær her scrife.

of-heavens glory, such as thou for-me before here appointedst.

Fæstest ðu on foldan 7 gefyldest me

Fastedst thou on earth and filledst me

godes lichoman, gastas dryncas;

of-god body, of-spirit drink;

wære ðu on wædle, sealdest me wilna geniht:

wert thou in poverty, gavest me of-desires abundance:

forðan ðu ne þearft sceamian, þonne sceadene beoþ

therefore thou not needst be-ashamed, when separated are

þa synfullan 7 þa soðfæstan

the sinful and the righteous

on þam mæran dæge, þæs ðu me geafe,

on the great day, for-that thou me gavest,

ne ðe hreowan þearf her on life

nor thee repent needs here in life

ealles, swa mycles swa ðu me sealdest,

of-all, so much as thou me gavest,

on gemotstede manna 7 engla.

at meeting-place of-men and of-angels.

Bygdest ðu þe for hæleðum 7 ahofe me on ecne dream.

Bowedst thou thyself before heroes and raisedst me into eternal joy.

Forþan me a langaþ, leofost manna,

Therefore me ever longs, dearest of-men,

145

150

155

on minum hige hearde, þæs þe ic þe on þyssum hyndum wat
in my mind hard, for-that that I thee in these humiliations know

wyrmum to wiste: ac þæt wolde god,

for-worms as food: but that wished god,

þæt þu æfre þus laðlic legerbed cure.

that thou ever thus loathsome death-bed chose.

Wolde ic þe ðonne secgan, þæt ðu ne sorgode,

Would I to-thee then say, that thou not grieve,

160 forðan wyt bioð gegæderode æt godes dome.

because we-two are gathered at of-god judgment.

Moton wyt þonne ætsomne syþan brucan

May we-two then together afterward enjoy

ȝ unc on heofonum heahþungene beon.

and for-us-two in heavens high-exalted be.

Ne þurfon wyt beon cearie æt cyme dryhtnes

Not need we-two be anxious at coming of-lord

ne þære andsware yfele habban

nor of-the answer evil have

165 sorge in hreðre, ac wyt sylfe magon

sorrow in breast, but we-two ourselves may

æt ðam dome þær dædum agilpan,

at the judgment there in-deeds boast,

hwylce earnunga uncre wæron.

what merits our-two were.

Wat ic, þæt þu wære on woruldrice

Know I, that thou wert in world-kingdom

geþungen þrymlice þysses * * *

excellent gloriously of-this (lacuna)

* * *

(lacuna)

A Homiletic Fragment

Many sorrows come into men's joy. One man slanders another behind his back, speaks fairly to his face, and hides deceit in his heart, but God sees the sin, and the psalmist prays not to be destroyed with such liars. False men are like bees, which carry honey in their mouths and a poisoned sting behind. The world waxes and wanes, the old enemy sows malice, and few keep true peace and love. Only the unwise choose this world's joy; the poet urges his hearers to hope for heaven's light.

*** Sorh cymeð

(lacuna) Sorrow comes

manig ȝ mislic in manna dream.

many and various into of-men joy.

Eorl oðerne mid æfþancum

Warrior other with insults

ȝ mid teonwordum tæleð behindan,

and with abusive-words blames behind,

spreceð fægere beforan ȝ þæt facen swa þeah

speaks fairly before and that deceit so though

hafað in his heortan, hord unclæne:

has in his heart, board unclean:

byð þonne þæs wommes gewita

is then of-the sin witness

weoruda dryhten. Fordan se witiga cwæð:

of-hosts lord. Therefore the prophet said:

“Ne syle ðu me ætsomne mid þam synfullum

“Not give thou me together with the sinful

in wita forwyrd, weoruda dryhten,

into of-torments ruin, of-hosts lord,

ne me on life forleos mid þam ligewyrhtum,

nor me in life destroy with the lie-workers,

5

10

þam þe ful smeðe spræce habbað

those who very smooth speech have

ȝ in gastcofan grimme geþohtas!

and in spirit-chamber grim thoughts!

Gehatað holdlice, swa hyra hyht ne gæð,

(They)-promise faithfully, as their intent not goes,

15 wære mid welerum!" Wea bið in mode,

covenant with lips!" Woe is in mind,

siofa synnum fah, sare geblonden,

mind with-sins stained, with-pain mingled,

gefylled mid facne, þeah he fæger word

filled with deceit, though he fair word

utan ætywe. Ænlice beoð,

outwardly show. Excellent are,

swa ða beon berað buta ætsomne

as the bees carry both together

20 arlicne anleofan ȝ ætterne tægel

honorable food and poisonous tail

habbað on hindan: hunig on muðe,

have at rear: honey in mouth,

"wynsume wist; hwilum wundiap

"pleasant food; at-times wound

sare mid ***, þonne se sæl cymeð.

sorely with (lacuna), when the time comes.

Swa bioð gelice þa leasan men,

So are like the false men,

25 þa ðe mid tungan treowa gehatap

those who with tongue faith promise

fægerum wordum, facenlice þencaþ,

with-fair words, deceitfully think,

þonne hie æt nehstan nearwe beswicaþ:

when they at last closely deceive:

habbað on gehatum hunigsmæccas,

have in promises honey-tastes,

smeðne sybcwide 7 in siofan innan

smooth peace-speech and in mind within

þurh deoffles cræft dyrne wunde.

through of-devil craft secret wound.

Swa is nu þes middangeard mane geblonden:

So is now this middle-earth with-crime mingled:

wanað 7 weaxeð. Wacað se ealda,

wanes and waxes. Wakes the old-one,

dweleð 7 drefeð dæges 7 nihtes

leads- astray and troubles by-day and by-night

miltse mid mane, mægene getryweð,

mercy with crime, in-strength trusts,

ehteð æfestra, inwit saweð,

persecutes of-pious-ones, malice sows,

nið mid geneahe: nænig oðerne

enmity with abundance: none other

freoð in fyrhðe nimpe feara hwylc,

loves in spirit except of-few some,

þæt he soðlice sybbe healde,

that he truly peace keep,

gastlice lufe, swa him god bebead.

spiritual love, as him god commanded.

Forþan eallunga hyht geceoseð,

Therefore entirely joy chooses,

woruld wynsume, se ðe wis ne bið,

world pleasant, he who wise not is,

30

35

40

snottor, searocræftig sawle rædes.

prudent, cunning of-soul of-counsel.

Uton to þam beteran, nu we cunnon,

Let-us to the better, now we can,

hycgan 7 hyhtan, þæt we heofones leoht

think and hope, that we of-heaven light

45 uppe mid englum agan moton

above with angels own may

gastum to geoce, þonne god wile

for-spirits as aid, when god will

eorðan lifes ende gewyrca!

of-earth of-life end make!

The Dream of the Rood



THE DREAM OF THE ROOD

At midnight the dreamer sees a wondrous tree raised into the air, covered with gold and gems, which changes between treasure and flowing blood. The rood speaks: enemies cut it down and set it on a hill, and Christ, a young hero, stripped himself and climbed it bravely, while it dared not bend. It was pierced with nails and drenched with blood, and all creation wept. Christ's friends buried him, and the rood too was buried, then found and adorned. It bids the dreamer tell the vision and warns of the judgment. The dreamer hopes the rood will bring him to heaven, and the poem ends with Christ returning victorious with the host of souls he freed from burning.

Hwæt! ic swefna cyst secgan wylle,

Lo! I of-dreams best tell will,

hwæt me gemætte to midre nihte,

what to-me dreamed at middle night,

syðþan reordberend reste wunedon.

when speech-bearers in-rest dwelt.

Þuhte me, þæt ic gesawe syllicre treow

Seemed to-me, that I saw more-wondrous tree

on lyft lædan leohte bewunden,

into air (be)-led with-light wound,

beama beorhtost: eall þæt beacen wæs

of-beams brightest: all that sign was

begoten mid golde; gimmas stodon

covered with gold; gems stood

feowere æt foldan sceatum, swylce þær fife wæron

four at of-earth corners, likewise there five were

uppe on þam eaxlegespanne. Beheoldon þær engel dryhtnes ealle

up on the shoulder-span. Beheld there angel of-lord all

fægere þurh forðgesceaft: ne wæs ðær huru fracodes gealga,

fair through creation: not was there indeed of-criminal gallows,

ac hine þær beheoldon halige gastas,

but it there beheld holy spirits,

men ofer moldan 7 eall þeos mære gesceaft.

men over earth and all this glorious creation.

Syllic wæs se sigebeam 7 ic synnum fah,

Wondrous was the victory-beam and I with-sins stained,

forwunded mid wommum. Geseah ic wuldres treow

wounded with stains. Saw I of-glory tree

15 wædum geweorðode wynnum scinan,

with-garments honored joyously shine,

gegyred mid golde, gimmas hæfdon

adorned with gold, gems had

bewrigene weorðlice wealdes treow:

covered splendidly of-forest tree:

hwæðre ic þurh þæt gold ongytan meahte

yet I through that gold perceive could

earmra ærgewin, þæt hit ærest ongan

of-wretched-ones ancient-strife, that it first began

20 swætan on þa swiðran healfe. Eall ic wæs mid sorgum gedrefed.

to-bleed on the right side. All I was with sorrows troubled.

Forht ic wæs for þære fægran gesyhðe; geseah ic þæt fuse beacen

Afraid I was for the fair sight; saw I that eager sign

wendan wædum 7 bleom: hwilum hit wæs mid wætan bestemed,

change with-garb and colors: at-times it was with wet drenched,

beswyled mid swates gange, hwilum mid since gegyrwed.

soaked with of-blood flow, at-times with treasure adorned.

Hwæðre ic þær licgende lange hwile

Yet I there lying long while

25 beheold hreowcearig hælendes treow,

beheld sorrow-anxious of-savior tree,

oð ðæt ic gehyrde, þæt hit hleoðrode;

until that I heard, that it spoke;

ongan ða word sprecan wudu selesta:

began then words speak wood best:

“Þæt wæs geara iu (ic þæt gyta geman),

“That was of-years formerly I that still remember,

þæt ic wæs aheawen holtes on ende,

that I was hewn of-wood at edge,

astyred of stefne minum. Genaman me ðær strange feondas, 30

removed from stem my. Took me there strong foes,

geworhton him þær to wæfersyne,

made for-themselves there as spectacle,

heton me heora wergas hebban;

commanded me their criminals raise;

bæron me ðær beornas on eaxlum,

bore me there warriors on shoulders,

oð ðæt hie me on beorg asetton,

until that they me on hill set,

gefæstnodon me þær feondas genoge.

fastened me there foes enough.

Geseah ic þa frean mancynnes

Saw I then lord of-mankind

efstan elne mycle þæt he me wolde on gestigan.

hasten with-courage great that he me would on climb.

Þær ic þa ne dorste ofer dryhtnes word

There I then not dared against of-lord word

bugan oððe berstan, þa ic bifian geseah

bow or break, when I tremble saw

eorðan sceatas: ealle ic mihte

of-earth regions: all I could

feondas gefyllan, hwæðre ic fæste stod.

foes fell, yet I firmly stood.

Ongyrede hine þa geong hæleð (þæt wæs god ælmihtig)

Stripped himself then young hero that was god almighty

40 strang 7 stiðmod; gestah he on gealgan heanne

strong and resolute; climbed he on gallows high

modig on manigra gesyhðe, þa he wolde mancyn lysan.

brave in of-many sight, when he would mankind redeem.

Bifode ic, þa me se beorn ymbclypte:

Trembled I, when me the warrior embraced:

ne dorste ic hwæðre bugan to eorðan,

not dared I yet bow to earth,

feallan to foldan sceatum: ac ic sceolde fæste standan.

fall to of-earth regions: but I must firmly stand.

Rod wæs ic aræred: ahof ic ricne cyning,

Rood was I raised: lifted I mighty king,

45 heofona hlaford; hyldan me ne dorste.

of-heavens lord; bow myself not dared.

Purhdrifan hi me mid deorcan næglum,

Pierced they me with dark nails,

on me syndon þa dolg gesiene,

on me are the wounds visible,

opene inwidhlemmas: ne dorste ic hira nænigum sceððan.

open malice-blows: not dared I of-them to-any harm.

Bysmeredon hie unc butu ætgædere.

Mocked they us-two both together.

Eall ic wæs mid blode bestemed,

All I was with blood drenched,

begoten of þæs guman sidan, siððan he hæfde his gast onsended.

poured of of-the man side, after he had his spirit sent-forth.

Feala ic on þam beorge gebiden hæbbe

50

Many I on the hill endured have

wraðra wyrda: geseah ic weruda god

of-cruel events: saw I of-hosts god

þearle þenian: þystro hæfdon

severely stretched-out: darknesses had

bewrigen mid wolcnum wealdendes hræw,

covered with clouds of-ruler corpse,

scirne sciman; sceaðu forðeode,

bright radiance; shadow went-forth,

wann under wolcnum. Weop eal gesceaft,

dark under clouds. Wept all creation,

55

cwiðdon cyninges fyll: Crist wæs on rode.

lamented of-king fall: Christ was on rood.

Hwæðere þær fuse feorran cwoman

Yet there eager-ones from-afar came

to þam æðeling: ic þæt eall beheold.

to the prince: I that all beheld.

Sare ic wæs mid sorgum gedrefed,

Sorely I was with sorrows troubled,

hnag ic hwæðre þam secgum to handa

bowed I yet to-the men to hands

eaðmod elne mycle. Genamon hie þær ælmihtigne god,

60

humble with-courage great. Took they there almighty god,

ahofon hine of ðam hefian wite; forleton me þa hilderincas

lifted him from the heavy torment; left me the battle-warriors

standan steame bedrifenne: eall ic wæs mid strælum forwundod.

standing with-blood drenched: all I was with arrows wounded.

Aledon hie ðær limwerigne, gestodon him æt his lices heafdom,

Laid they there limb-weary, stood them at of-his body head,

beheoldon hie ðær heofenes dryhten 7 he hine ðær hwile reste
beheld they there of-heaven lord and he himself there while rested

65 meðe æfter ðam miclan gewinne.

weary after the great struggle.

Ongunnon him þa moldern wyrcan

Began for-him then earth-house make

beornas on banan gesyhðe, curfon hie ðæt of beorhtan stane,
warriors in of-slayer sight, carved they that from bright stone,
 gesetton hie ðæron sigora wealdend.

set they therein of-victories ruler.

Ongunnon him þa sorhleod galan

Began for-him then sorrow-song sing

earme on þa æfentide, þa hie woldon eft siðian

wretched in the eventide, when they would again travel

meðe fram þam mæran þeodne: reste he ðær mæte weorode.

weary from the famous prince: rested he there with-small company.

70 Hwæðere we ðær reotende gode hwile

Yet we there weeping good while

stodon on staðole; siððan *** up gewat

stood on foundation; after (lacuna) up went

hilderinca: hræw colode,

of-battle-warriors: corpse cooled,

fæger feorgbold. Þa us man fyllan ongan

fair life-house. Then us one to-fell began

ealle to eorðan: þæt wæs egeslic wyrd!

all to earth: that was terrible event!

75 Bedealf us man on deopan seape:

Buried us one in deep pit:

hwæðre me ðær dryhtnes þegnas,

yet me there of-lord thanes,

freondas gefrunon; * * *

friends learned-of; (lacuna)

gyredon me golde 7 seolfre.

adorned me with-gold and silver.

Nu ðu miht gehyran, hæleð min se leofa,

Now thou canst hear, hero my the dear,

þæt ic bealuwara weorc gebiden hæbbe,

that I of-evil-dwellers work endured have,

sarra sorga. Is nu sæl cumen,

of-sore sorrows. Is now time come,

þæt me weorðiað wide 7 side

that me honor widely and far

menn ofer moldan 7 eall þeos mære gesceaft

men over earth and all this glorious creation

gebiddaþ him to þyssum beacne. On me bearn godes

pray themselves to this sign. On me child of-god

þrowode hwile; forþan ic þrymfæst nu

suffered for-a-while; therefore I glory-firm now

hlifige under heofenum 7 ic hælan mæg

tower under heavens and I heal can

æghwylcne anra, þara þe him bið egesa to me:

each of-ones, of-those who to-them is awe to me:

iu ic wæs geworden wita heardost,

formerly I was made of-torments hardest,

leodum laðost, ær þan ic him lifes weg

to-people most-hateful, before that I for-them of-life way

rihtne gerymde reordberendum.

right opened to-speech-bearers.

Hwæt! me þa geweorðode wuldres ealdor

Lo! me then honored of-glory prince

80

85

90

ofer holmwudu, heofonrices weard,
over sea-wood, of-heaven-kingdom guardian,
 swylce swa he his modor eac Marian sylfe
just as he his mother also Mary herself
 ælmihtig god for ealle menn
almighty god for all men
 geweorðode ofer eall wifa cynn.
honored over all of-women kind.

- 95 Nu ic þe hate, hæleð min se leofa,
Now I thee command, hero my the dear,
 þæt ðu þas gesyhðe secge mannum:
that thou this vision tell to-men:
 onwreoh wordum, þæt hit is wuldres beam,
reveal with-words, that it is of-glory beam,
 se ðe ælmihtig god on þrowode
that which almighty god on suffered
 for mancynnes manegum synnum
for of-mankind many sins

- 100 ȝ Adomes ealdgewyrhtum.
and of-Adam old-deeds.
 Deað he þær byrigde: hwæðere eft dryhten aras
Death he there tasted: yet again lord arose
 mid his miclan mihte mannum to helpe.
with his great might for-men as help.
 He ða on heofenas astag; hider eft fundað
He then into heavens ascended; hither again hastens
 on þysne middangeard mancynn secan
into this middle-earth mankind to-seek
 105 on domdæge dryhten sylfa,
on judgment-day lord himself,

æلميhtig god ȝ his englas mid,

almighty god and his angels with,

þæt he þonne wile deman, se ah domes geweald,

that he then will judge, who has of-judgment power,

anra gehwylcum, swa he him ærur her

of-ones to-each, as he for-himself earlier here

on þyssum lænum life gecearnþ:

in this transitory life earns:

ne mæg þær ænig unforht wesan

not can there any unafraid be

for þam worde, þe se wealdend cwyð!

for the word, which the ruler speaks!

Frineð he for þære mænige, hwær se man sie,

Asks he before the multitude, where the man be,

se ðe for dryhtnes naman deaðes wolde

he who for of-lord name of-death would

biteres onbyrigan, swa he ær on ðam beame dyde:

of-bitter taste, as he before on the beam did:

ac hie þonne forhtiað ȝ fea þencaþ,

but they then fear and few think,

hwæt hie to Criste cwedað onginnen.

what they to Christ say begin.

Ne þearf ðær þonne ænig unforht wesan,

Not needs there then any unafraid be,

þe him ær in breostum bereð beacna selest;

who for-himself before in breast bears of-signs best;

ac ðurh ða rode sceal rice gesecan

but through the rood shall kingdom seek

of eorðwege æghwylc sawl,

from earth-way each soul,

110

115

120

seo þe mid wealdende wunian þenceð.”

she who with ruler dwell intends.”

Gebæd ic me þa to þan beame bliðe mode

Prayed I myself then to the beam with-glad mind

elne mycle, þær ic ana wæs

with-courage great, where I alone was

mæte werede: wæs modsefa

with-small company: was mind

125 afysed on forðwege; feala ealra gebad

urged on forth-way; many of-all experienced

langunghwila. Is me nu lifes hyht,

of-longing-times. Is to-me now of-life hope,

þæt ic þone sigebeam secan mote

that I the victory-beam seek may

ana oftor þonne ealle men

alone more-often than all men

well weorþian: me is willa to ðam

well honor: to-me is will to that

130 mycel on mode 7 min mundbyrd is

great in mind and my protection is

geriht to þære rode. Nah ic ricra feala

directed to the rood. Not-have I of-mighty many

freonda on foldan, ac hie forð heonon

of-friends on earth, but they forth hence

gewiton of worulde dreamum, sohton him wuldres cyning,

departed from of-world joys, sought for-themselves of-glory king,

lifaþ nu on heofenum mid heahfædere,

live now in heavens with high-father,

135 wuniaþ on wuldre 7 ic wene me

dwell in glory and I expect myself

daga gehwylce, hwænne me dryhtnes rod,

of-days each, when me of-lord rood,

þe ic her on eorðan ær sceawode,

which I here on earth before beheld,

on þysson lænan life gefetige

in this transitory life fetch

ȝ me þonne gebringe, þær is blis mycel,

and me then bring, where is bliss great,

dream on heofonum, þær is dryhtnes folc

joy in heavens, where is of-lord people

geseted to symle, þær is singal blis;

set at feast, where is everlasting bliss;

ȝ he þonne asette, þær ic syþþan mot

and he then set, where I afterward may

wunian on wuldre, well mid þam halgum

dwell in glory, well with the holy-ones

dreames brucan. Si me dryhten freond,

of-joy enjoy. Be to-me lord friend,

se ðe her on eorþan ær þrowode

he who here on earth before suffered

on þam gealgtreowe for guman synnum.

on the gallows-tree for of-man sins.

He us onlȝsde ȝ us lif forgeaf,

He us redeemed and to-us life gave,

heofonlicne ham. Hiht wæs geniwad

heavenly home. Hope was renewed

mid bledum ȝ mid blisse, þam þe þær bryne þolodan.

with glories and with bliss, for-those who there burning suffered.

Se sunu wæs sigorfæst on þam siðfate,

The son was victory-firm on the journey,

140

145

150

mihtig 7 spedig, þa he mid manigeo com,

mighty and successful, when he with multitude came,

gasta weorode on godes rice

of-spirits with-host into of-god kingdom

anwealda ælmihtig englum to blisse

sole-ruler almighty to-angels as bliss

7 eallum ðam halgum, þam þe on heofonum ær

and to-all the holy-ones, those who in heavens before

155 wunedon on wuldre, þa heora wealdend cwom,

dwelt in glory, when their ruler came,

ælmihtig god, þær his eðel wæs.

almighty god, where his homeland was.

CYNEWULF

Elene

In the year 233 after Christ's birth, the sixth year of Constantine's reign, the Huns, the Hreth-Goths, and the Franks gather against Rome on the Danube. Constantine's army is smaller, and he fears for his kingdom. That night a shining messenger wakes him in his camp and tells him to look to heaven, where he sees a golden cross inscribed with the promise that by this sign he will overcome his foes. The light departs, and the emperor rejoices.

Þa wæs agangen geara hwyrftum

Then was gone-by of-years in-revolutions

tu hund ȝ þreo geteled rimes,

two hundred and three counted of-number,

swylce XXX eac þinggemearces

likewise thirty also of-appointed-time

wintra for worulde, þæs þe wealdend god

of-winters for world, after that ruler god

acenned wearð, cyninga wuldor

born was, of-kings glory

in middangeard þurh mennisc heo,

into middle-earth through human form,

soðfæstra leoht; þa wæs syxte gear

of-righteous-ones light; then was sixth year

Constantines caserdomes,

of-Constantine of-imperial-rule,

þæt he Romwara in rice wearð

that he of-Romans in kingdom was

ahæfen hildfruma to hereteman.

raised battle-chief as army-leader.

Wæs se lindhwata leodgeborga

Was the shield-brave people-protector

5

10

eorlum arfæst: æðelinges weox

to-warriors gracious: of-prince grew

rice under roderum. He wæs riht cyning,

kingdom under skies. He was right king,

guðweard gumena: hine god trymede

war-guardian of-men: him god strengthened

15 mærdum ȝ mihtum, þæt he manegum wearð

with-glories and with-powers, that he to-many became

geond middangeard mannum to hroðer,

throughout middle-earth for-men as comfort,

werþeodum to wræce, syððan wæpen ahof

for-nations as vengeance, when weapon (he)-raised

wið hetendum. Him wæs hild boden,

against enemies. To-him was battle offered,

wiges woma: werod samnodan,

of-war din: host gathered,

20 Huna leode ȝ Hreðgotan,

of-Huns people and Hreth-Goths,

foron fyrdhwate Francan ȝ Hunas.

went army-brave Franks and Huns.

Wæron hwate weras ***

Were bold men (lacuna)

gearwe to guðe: garas lixtan,

ready for battle: spears gleamed,

wriðene wæhlencan; wordum ȝ bordum

woven slaughter-links; with-words and shields

25 hofon herecombol. Ða wæron heardingas

raised battle-standard. Then were hardy-ones

sweotole gesamnod ȝ eal geador,

openly gathered and all together,

for folca gedryht: fyrdleoð agol

went of-peoples host: war-song sang

wulf on wealde, wælrune ne mað;

wolf in forest, slaughter-secret not concealed;

urigfeðera earn sang ahof

dewy-feathered eagle song raised

laðum on laste. Lungre scynde

for-hostile-ones on track. Quickly hastened

ofer Burgenta beadupreata mæst

over of-Burgundians of-war-bands greatest

hergum to hilde, swylce Huna cyning

with-armies to battle, such-as of-Huns king

ymbsittendra awer meahte

of-neighbors anywhere could

abannan to beadwe burgwigendra.

summon to battle of-city-warriors.

For fyrda mæst, feðan trymedon

Went of-armies greatest, troops formed

eoredcestum, þæt on ælfylce

in-cavalry-troops, that in foreign-host

deareðlacende, on Danubie

spear-playing-ones, on Danube

stærceðfyrhðe stæðe wicedon

strong-minded-ones on-shore encamped

ymb þæs wæteres wylm werodes breahme:

around of-the water surge of-host with-noise:

woldon Romwara rice geþringan,

wished of-Romans kingdom to-conquer,

hergum ahyðan. Ðær wearð Huna cyme

with-armies to-plunder. There was of-Huns coming

30

35

40

cuð ceasterwarum: þa se casere heht
known to-citizens: then the emperor commanded

ongean gramum guðgelæcan
against hostile war-players

under earhfære ofstum myclum
under arrow-flight with-haste great

45 bannan to beadwe, beran ut þræce
to-summon to battle, to-bear out force

rincas under roderum. Wæron Romware,
warriors under skies. Were Romans,

seccgas sigerofo sona gegearwod
men victory-brave at-once equipped

wæpnum to wigge, þeah hie werod læsse
with-weapons for battle, though they host smaller

hæfdon to hilde þonne Huna cining;
had for battle than of-Huns king;

50 ridon ymb rofne: þonne rand dynede,
rode around brave-one: then shield resounded,

campwudu clynede; cyning þreate for,
battle-wood rang; king with-troop went,

herge to hilde: hrefen uppe gol,
with-army to battle: raven above screamed,

wan ȝ wælfel. Werod wæs on tyhte,
dark and slaughter-fierce. Host was in motion,

hleowon hornboran, hreopan friccan:
roared horn-bearers, shouted heralds:

55 mearh moldan træd, mægen samnode
horse earth trod, host gathered

cafe to cease. Cyning wæs afyrhted,
quickly to battle. King was frightened,

egsan geaclad, siððan elþeodige,

with-terror dismayed, when foreigners,

Huna ȝ Hreða here sceawede,

of-Huns and of-Hreths army (he)-saw,

ðæt he on Romwara rices ende

that he on of-Romans of-kingdom border

ymb þæs wæteres stæð werod samnode,

around of-the water shore host gathered,

mægen untime: modsorge wæg

force countless: mind-sorrow bore

Romwara cyning, rices ne wende

of-Romans king, of-kingdom not hoped

for werodleste: hæfde wigena to lyt,

for lack-of-troops: had of-warriors too few,

eaxlgestealna wið ofer mægene

of-shoulder-companions against superior-force

hrora to hilde. Here wicode,

of-vigorous for battle. Army encamped,

eorlas ymb æðeling egstreame neah

warriors around prince to-water-stream near

on neaweste nihtlangne fyrst,

in vicinity night-long time,

þæs þe hie feonda gefær fyrmost gesægon.

after that they of-foes approach first saw.

Þa wearð on slæpe sylfum ætywed

Then was in sleep to-himself shown

þam casere, þær he on corðre swæf,

to-the emperor, where he among troop slept,

sigerofum gesegen swefnes woma:

to-victory-brave-one seen of-dream vision:

60

65

70

þuhte him wlitescyne on weres hade,

seemed to-him beautiful in of-man form,

hwit 7 hiwbeorht hæleða nathwylc

white and hue-bright of-heroes someone

geywed ænlicra, þonne he ær oððe sið

shown more-excellent, than he before or after

75 ge-sege under swegle. He of slæpe onbrægd

saw under heaven. He from sleep started

eofurcumble beþeagt; him se ar hraðe,

with-boar-banner covered; to-him the messenger quickly,

wlitig wuldres boda wið þingode

beautiful of-glory herald to spoke

7 be naman nemde (nihthelm toglað):

and by name named night-helm glided-away:

“Constantinus! heht þe cyning engla,

“Constantine! commanded thee king of-angels,

80 wyrda wealdend wære beodan,

of-events ruler covenant to-offer,

duguða dryhten. Ne ondræd þu ðe,

of-hosts lord. Not dread thou for-thyself,

ðeah þe elþeodige egesan hwopan

though that foreigners with-terror threaten

heardre hilde! þu to heofenum beseoh

of-hard battle! thou to heavens look

on wuldres weard, þær ðu wraðe findest

to of-glory guardian, where thou support findest

85 sigores tacen!” He wæs sona gearu

of-victory sign!” He was at-once ready

þurh þæs halgan hæð, hreðerlocan onspeon,

through of-the holy-one command, breast-enclosure unlocked,

up locade, swa him se ar ahead,
up looked, as him the messenger bade,
 fæle friðowebba. Geseah he frætsum beorht
faithful peace-weaver. Saw he with-ornaments bright
 wliiti wuldres treo ofer wolcna hrof,
beautiful of-glory tree over of-clouds roof,
 golde geglenged: gimmas lixtan;
with-gold adorned: gems gleamed;
 wæs se blaca beam bocstafum awriten
was the shining beam with-letters inscribed
 beorhte ⁊ leohte: "Mid þys beacne ðu
brightly and clearly: "With this sign thou
 on þam frecnan fære feond oferswiðeð,
in the perilous danger foe overcomest,
 geletest lað werod." Ða þæt leoht gewat,
hinderest hostile host." Then that light departed,
 up siðode ⁊ se ar somed
up journeyed and the messenger together
 on clænra gemang. Cyning wæs þy bliðra
into of-pure-ones midst. King was the blither
 ⁊ þe sorgleasra, secga aldor
and the more-sorrowless, of-men prince
 on fyrhðsefan þurh þa fægeran gesyhð.
in spirit through the fair sight.

90

95

At dawn Constantine has a cross made and carried before his army. Trumpets sound, and the raven, the eagle, and the wolf watch as the battle begins; when the cross is raised the Huns flee: some are killed, some drown in the Danube, and few return home. Back in his cities, Constantine asks his wise men whose sign it was. They can say only that it is the sign of the King of Heaven, until a few who were baptized, taught by Silvester, explain the gospel, the crucifixion, and the resurrection. The emperor receives baptism from Silvester.

Heht þa onlice æðelinga hleo,

Commanded then likewise of-princes shelter,

100 beorna beaggifa, swa he þæt beacen geseah,

of-warriors ring-giver, as he that sign saw,

heria hildfruma, þæt him on heofonum ær

of-armies battle-chief, which to-him in heavens before

geiewed wearð, ofstum myclum

shown was, with-haste great

Constantinus Cristes rode,

Constantine of-Christ rood,

tireadig cyning tacen gewyrca.

glory-blessed king sign to-make.

105 Heht þa on uhtan mid ærdæge

Commanded then in dawn at early-day

wigend wreccan ȝ wæpenþræce,

warriors to-rouse and weapon-throng,

hebban heorucumbul ȝ þæt halige treo

to-raise sword-banner and that holy tree

him beforan ferian on feonda gemang,

them before to-carry into of-foes midst,

beran beacen godes. Byman sungon

to-bear sign of-god. Trumpets sang

hlude for hergum: hrefn weorces gefeah,

loudly before armies: raven of-work rejoiced,

urigfeðra earn sið beheold,

dewy-feathered eagle journey beheld,

wælhreowra wig; wulf sang ahof,

of-slaughter-cruel-ones battle; wolf song raised,

holtes gehleða. Hildegesa stod:

of-forest companion. Battle-terror stood:

þær wæs borda gebrec 7 beorna geþrec,

there was of-shields crash and of-warriors onrush,

heard handgeswing 7 herga gring,

hard hand-stroke and of-armies slaughter,

syððan heo earhfære ærest metton.

when they arrow-flight first met.

On þæt fæge folc flana scuras,

On that doomed people of-arrows showers,

garas ofer geolorand on gramra gemang

spears over yellow-shield into of-hostile-ones midst

hetend heorugrimme, hildenædran

enemies sword-grim, battle-adders

þurh fingra geweald forð onsendan.

through of-fingers power forth sent.

Stopon stiðhidige, stundum wræcon,

Stepped stern-minded-ones, at-times pressed,

bræcon bordhreðan, bil indufan,

broke shield-cover, sword plunged-in,

þrungon þræchearde. Ða wæs þuf hafan,

thronged strife-bard-ones. Then was banner raised,

110

115

120

segn for sweotum, sigeleoð galen:

standard before troops, victory-song sung:

125 gylden grima, garas lixtan

golden helmet, spears gleamed

on herefelda; hæðene grungon,

on battle-field; heathens fell,

feollon friðelease; flugon instæpes

fell peaceless; fled at-once

Huna leode, swa þæt halige treo

of-Huns people, as that holy tree

aræran heht Romwara cyning,

to-raise commanded of-Romans king,

130 heaðofremmende. Wurdon heardingas

war-performing. Became hardy-ones

wide towrecene: sume wig fornam,

widely scattered: some battle carried-off,

sume unsofte aldor generedon

some hardly life saved

on þam heresiðe, sume healfcwice

on the war-journey, some half-alive

flugon on fæsten ȝ feore burgon

fled into fortress and life saved

135 æfter stanclifum, stede weardedon

among stone-cliffs, place guarded

ymb Danubie, sume drenc fornam

around Danube, some drowning carried-off

on lagostreame lifes æt ende.

in sea-stream of-life at end.

Ða wæs modigra mægen on luste,

Then was of-brave-ones host in joy,

ehton elþeoda oð þæt æfen forð

pursued foreigners until that evening forth

fram dæges orde: daroðæsc flugon,

from of-day beginning: dart-ashes flew,

hildenædran. Heap wæs gescyrded,

battle-adders. Band was cut-down,

laðra lindwered: lythwon becwom

of-hostile-ones shield-troop: few came

Huna herges ham eft þanon.

of-Huns of-army home again thence.

Þa wæs gesyne, þæt sige forgeaf

Then was evident, that victory gave

Constantino cyning ælmihtig

to-Constantine king almighty

æt þam dægweorce, domweorðunga

at the day-work, glory-honors

rice under roderum þurh his rode treo.

kingdom under skies through his rood tree.

Gewat þa heriga helm ham eft þanon,

Went then of-armies protector home again thence,

huðe hremig (hild wæs gesceaden),

in-booty exulting battle was decided,

wigge geweorðod. Com þa wigena hleo

with-war honored. Came then of-warriors shelter

þegna þreate þryðbord stenan,

of-thanes with-throng mighty-shields to-clash [?],

beadurof cyning burga neosan.

battle-brave king cities to-visit.

Heht þa wigena weard þa wisestan

Commanded then of-warriors guardian the wisest

140

145

150

snude to sionoðe, þa þe snyttro cræft
quickly to council, those who of-wisdom skill

155 þurh fyrngewrito gefrigen hæfdon,
through ancient-writings learned had,

heoldon higeþancum hæleða rædas.
held in-mind-thoughts of-heroes counsels.

Ða þæs fricggan ongan folces aldor,
Then of-that to-ask began of-people prince,

sigerof cyning ofer sid weorod:
victory-brave king over wide host:

wære þær ænig yldra oððe gingra,
were there any elder or younger,

160 þe him to soðe secggan meahte,
who to-him in truth say could,

galdrum cyðan, hwæt se god wære,
with-songs make-known, what the god were,

“boldes brytta, þe þis his beacen wæs,
“of-dwelling dispenser, whose this his sign was,

þe me swa leoht oðywe 7 mine leode generede,
which to-me so bright appeared and my people saved,

tacna torhtost, 7 me tir forgeaf,
of-signs brightest, and to-me glory gave,

165 wigsped wið wraðum þurh þæt wlitige treo?”
war-success against foes through that beautiful tree?”

Hio him 7sware ænige ne meahton
They to-him answer any not could

agifan togenes ne ful geare cuðon
give back nor very well could

sweotole gesecggan be þam sigebeacne.
clearly tell about the victory-sign.

Ɔa Ɔa wisestan wordum cwædon

Then the wisest with-words said

for Ɔam heremægene, Ɔæt hit heofoncyniges

before the army-host, that it of-heaven-king

tacen wære 7 Ɔæs twoeo nære.

sign were and of-that doubt not-were.

Ɔa Ɔæt gefrugnon, Ɔa Ɔurh fulwihte

When that heard, those-who through baptism

lærde wæron, him wæs leoht sefa,

taught were, to-them was light mind,

ferhð gefeonde, Ɔeah hira fea wæron:

spirit rejoicing, though of-them few were:

ðæt hie for Ɔam casere cyðan moston

that they before the emperor proclaim might

godspelles gife, hu se gasta helm

of-gospel gift, how the of-spirits protector

in Ɔrynesse Ɔrymme geweorðad

in trinity with-majesty honored

acenned wearð, cyninga wuldor,

born was, of-kings glory,

7 hu on galgan wearð godes agen bearn

and how on gallows was of-god own child

ahangen for hergum heardum witum:

hanged before armies with-bard torments:

alysde leoda bearn of locan deofla,

released of-peoples children from enclosure of-devils,

geomre gastas, 7 him gife sealde

sad spirits, and to-them grace gave

Ɔurh Ɔa ilcan gesceaft, Ɔe him geywed wearð

through the same creation, which to-him shown was

170

175

180

sylfum on gesyhðe sigores tacne

himself in sight of-victory with-sign

185 wið þeoda þræce, 7 hu ðy þridan dæge

against of-peoples onslaught, and how the third day

of byrgenne beorna wuldor,

from tomb of-warriors glory,

of deaðe aras dryhten ealra

from death arose lord of-all

hæleða cynnes 7 to heofonum astah.

of-heroes of-race and to heavens ascended.

Ðus gleawlice gastgerynum

Thus wisely with-spiritual-mysteries

190 sægdon sigerofum, swa fram Siluestre

told to-victory-brave-one, as by Silvester

lærde wæron: æt þam se leodfruma

taught were: from him the people-leader

fulwihte onfeng 7 þæt forð geheold

baptism received and that forth kept

on his dagana tid dryhtne to willan.

in his of-days time for-lord as will.

Constantine proclaims God's law day and night. Learning from the books that the Jews, misled by the devil, hanged Christ on the cross, he sends his mother, Helena, to find where the cross lies buried. She sets out gladly with a great host of men and women. Their ships sail over the sea to the land of the Greeks and are beached there, and Helena and her armored retainers march on to Jerusalem.

Ða wæs on sælum sinceð brytta,
Then was in happiness of-treasure dispenser,
 niðheard cyning: wæs him niwe gefea
battle-hard king: was to-him new joy
 befofen in fyrhðe, wæs him frofra mæst
committed in spirit, was to-him of-comforts greatest
 7 hyhta niht heofonrices weard.
and of-hopes nearest of-heaven-kingdom guardian.
 Ongan þa dryhtnes æ dæg 7 nihtes
Began then of-lord law by-day and by-night
 þurh gastes gife georne cyðan
through of-spirit gift eagerly to-proclaim
 7 hine soðlice sylfne getengde
and himself truly himself devoted
 goldwine gumena in godes þeowdom,
gold-friend of-men into of-god service,
 æscrof, unslaw. Ða se æðeling fand,
ash-brave, unslaw. Then the prince found,
 leodegebyrga þurh larsmiðas,
people-protector through lore-smiths,
 guðheard, garþrist on godes bocum,
war-hard, spear-bold in of-god books,

195

200

- 205 hwær ahangen wæs heriges beorhtme
where hanged was of-army with-clamor
 on rode treo rodora waldend
on rood tree of-skies ruler
 æfstum þurh inwit, swa se ealda feond
with-envies through malice, as the old fiend
 forlærde ligesearwum, leode fortyhte,
misled with-lying-wives, people seduced,
 Iudea cyn, þæt hie god sylfne
of-Jews race, that they god himself
- 210 ahengon, herga fruman: þæs hie in hynðum sculon
hanged, of-hosts author: for-that they in humiliations shall
 to widan feore werğðu dreogan!
to wide life damnation endure!
 Ða wæs Cristes lof þam casere
Then was of-Christ praise to-the emperor
 on fyrhðsefan forð gemyndig
in spirit forth mindful
 ymb þæt mære treo; 7 þa his modor het
about that glorious tree; and then his mother (be)-commanded
- 215 feran foldwege folca þreate
to-go by-earth-way of-peoples with-throng
 to Iudeum, georne secan
to Jews, eagerly to-seek
 wigena þreate, hwær se wuldres beam
of-warriors with-throng, where the of-glory beam
 halig under hrusan hyded wære,
holy under earth bidden were,
 æðelcyniges rod. Elene ne wolde
of-noble-king rood. Helena not would

þæs siðfates sæne weorðan

of-the journey slow become

ne ðæs wilgifan word gehyrwan,

nor of-the joy-giver word despise,

hiere sylfre suna, ac wæs sona gearu

of-her own son, but was at-once ready

wif on willsið, swa hire weoruda helm

woman for desired-journey, as to-her of-hosts protector

byrnwiggendra beboden hæfde.

of-mail-warriors commanded had.

Ongan þa ofstlice eorla mengu

Began then speedily of-warriors multitude

to flote fýsan: fearoðhengestas

to sea hasten: wave-steeds

ymb geofenes stæð gearwe stodon,

around of-ocean shore ready stood,

sælde sæmearas, sunde getenge.

tethered sea-horses, to-sea close.

Ða wæs orcnæwe idese siðfæt,

Then was evident of-lady journey,

siððan wæges helm werode gesohte,

after of-wave protector with-host sought,

þær wlanc manig æt Wendelsæ

where proud-one many at Mediterranean

on stæðe stodon. Stundum wræcon

on shore stood. At-times pressed-on

ofer nearcpaðu mægen æfter oðrum

over border-paths troop after other

ȝ þa gehlodon hildesercum,

and then loaded with-battle-shirts,

220

225

230

- 235 **bordum ȝ ordum, byrnwigendum,**
with-shields and with-points, with-mail-warriors,
werum ȝ wifum. wæghengestas.
with-men and with-women. wave-steeds.
Leton þa ofer fifelwæg famige scriðan,
Let then over monster-wave foamy glide,
bronte brimpisan: bord oft onfeng
steep sea-rushers: side often received
ofer earhgeblond yða swengas,
over sea-tumult of-waves blows,
- 240 **sæ swinsade. Ne hyrde ic sið ne ær**
sea resounded. Not heard I after nor before
on egstreame idese lædan
on water-stream lady lead
on merestræte mægen fægrr!
on sea-street host fairer!
Ðær meahte gesion, se ðone sið beheold,
There could see, he-who the journey beheld,
breacan ofer bæðweg, brimwudu snyrgan
break over bath-way, sea-wood hasten
- 245 **under swellingum, sæmearh plegean,**
under swelling-sails, sea-horse play,
wadan wægflotan. Wigan wæron bliðe,
wade wave-floater. Warriors were glad,
collenferhðe, cwen siðes gefeah;
bold-spirited, queen of-journey rejoiced;
sybþan to hyðe hringedstefnan
after to haven ring-prowed-ships
ofer lagofæsten geliden hæfdon
over sea-fastness sailed had

- on Creca land: ceolas leton 250
into of-Greeks land: ships let
- æt sæfearoðe sande bewrecene,
at sea-shore by-sand driven,
- ald yðhofu oncrum fæste
old wave-houses with-anchors fast
- on brime bidan beorna geþinges,
on sea await of-warriors outcome,
- hwonne heo sio guðcwen gumena þreate
when them the war-queen of-men with-throng
- ofer eastwegas eft gesohte. 255
over east-ways again sought.
- Ðær wæs on eorle eðgesyne
There was on warrior plainly-visible
- brogden byrne ȝ bill gecost,
woven mail-coat and sword tested,
- geatolic guðscrud, grimhelm manig,
splendid war-garment, mask-helm many,
- ænlic eoforcumbul. Wæron æscwigan,
singular boar-banner. Were ash-warriors,
- secggas ymb sigecwen siðes gefysde, 260
men around victory-queen of-journey eager,
- fyrdrincas frome: foron on luste
army-warriors bold: went in desire
- on Creca land caseres bodan,
into of-Greeks land of-emperor messengers,
- hilderincas hyrstum gewerede.
battle-warriors with-trappings clothed.
- Þær wæs gesyne sincgim locen
There was visible treasure-gem linked

- 265 on þam hereþreate, hlafordes gifu.
in the army-throng, of-lord gift.
 Wæs seo eadhreðige Elene gemyndig
Was the blessed-triumphant Helena mindful
 þriste on geþance þeodnes willan,
boldly in thought of-prince will,
 georn on mode, þæt hio Iudea
eager in mind, that she of-Jews
 ofer herefeldas heape gecoste,
over battle-fields with-band tested,
- 270 lindwigendra land gesohte
of-shield-warriors land sought
 secga þreate. Swa hit siððan gelamp
of-men with-throng. So it afterward happened
 ymb lytel fæc, þæt ðæt leodmægen,
after little space, that that people-host,
 guðrofe hæleþ to Hierusalem
war-brave heroes to Jerusalem
 cwomon in þa ceastre corðra mæste,
came into the city of-troops greatest,
- 275 eorlas æscrofe mid þa æðelan cwen.
warriors ash-brave with the noble queen.

Helena summons the Jews learned in the law of Moses, and three thousand gather. She accuses them of rejecting the one who would have saved them from damnation: they spat in the face of the man who healed the blind and condemned the man who raised the dead. She orders them to choose men who can answer her. A thousand of the wisest come before her throne, and she reminds them of what Moses, David, and Isaiah prophesied of Christ's birth and of his people's ingratitude.

Heht ða gebeodan bursittendum

Commanded then to-summon to-city-dwellers

þam snoterestum side 7 wide

the wisest far and wide

geond Iudeas, gumena gehwylcum

throughout Jews, of-men to-each

meðelhegende on gemot cuman,

council-holding into assembly to-come,

þa ðe deoplicost dryhtnes geryno

those who most-deeply of-lord mysteries

þurh rihte æ reccan cuðon.

through right law expound could.

Ða wæs gesamnod of sidwegum

Then was gathered from wide-ways

mægen unlytel, þa ðe Moyses æ

host not-little, those who of-Moses law

reccan cuðon: þær on rime wæs

expound could: there in number was

þreo m̃ þara leoda

three thousand of-the peoples

alesen to lare. Ongan þa leoflic wif

chosen for teaching. Began then lovely woman

280

285

weras Ebrea wordum negan:

men of-Hebrews with-words to-address:

“Ic þæt gearolice ongiten hæbbe

“I that clearly perceived have

þurg witgena wordgeryno

through of-prophets word-mysteries

290 on godes bocum, þæt ge geardagum

in of-god books, that you in-days-of-old

wyrðe wæron wuldorcynige,

worthy were to-glory-king,

dryhtne dyre ȝ dædhwæte.

to-lord dear and deed-bold.

Hwæt! ge þære snyttro *** unwislice

Lo! you the wisdom (lacuna) unwisely

wraðe wiðweorpon, þa ge werigdon þane,

hostilely rejected, when you cursed him,

295 þe eow of werigðe þurh his wuldres miht,

who you from damnation through his of-glory might,

fram ligcwale lysan þohte,

from flame-torment release intended,

of hæftnede; ge mid horu speowdon

from captivity; you with filth spat

on þæs ȝwlitan, þe eow eagenas leoht,

on of-him face, who for-you of-eyes light,

fram blindnesse bote gefremede

from blindness remedy performed

300 edniowunga þurh þæt ædele spald

anew through that noble spittle

ȝ fram unclænum oft generede

and from unclean often saved

deofla gastum: ge to deaþe þone

of-devils spirits: you to death him

deman ongunnon, se ðe of deaðe sylf

condemn began, he who from death himself

woruld awehte on wera corþre

world awakened in of-men company

in þæt ærre lif eowres cynnes.

into that former life of-your race.

305

Swa ge modblinde mengan ongunnon

So you mind-blind to-mingle began

lige wið soðe, leoht wið þystrum,

lie with truth, light with darkness,

æfst wið are, inwitþancum

envy with mercy, with-malicious-thoughts

wroht webbedan: eow seo werɡðu forðan

strife wove: to-you the damnation therefore

sceðþeð scyldfullum. Ge þa sciran miht

harms guilty-ones. You the bright might

310

deman ongunnon ȝ gedweolan lifdon

condemn began and in-error lived

þeostrum geþancum oð þysne dæg.

with-dark thoughts until this day.

Gangap nu snude, snyttro geþencap

Go now quickly, wisdom consider

weras wisfæste, wordes cræftige,

men wisdom-firm, of-word skillful,

þa ðe eowre æ æðelum cræftige

those who your law in-excellences skillful

315

on ferhðsefan fyrrest hæbben,

in spirit foremost have,

þa me soðlice secgan cunnon,
who to-me truly tell can,
 ʒsware cyðan for eow forð
answer make-known for you forth
 tacna gehwylces, þe ic him to sece!"
of-signs of-each, which I them to seek!"

325 Eodan þa on gerum reonigmode,
Went then in anxieties sad-minded,
 eorlas æcleawe, egesan geþreade,
warriors law-wise, by-terror oppressed,
 gehðum geomre: georne sohton
with-cares sad: eagerly sought

þa wisestan wordgeryno,
the wisest word-mysteries,
 þæt hio þære cwene oncweðan meahton
that they to-the queen answer could

325 swa tiles swa trages, swa hio him to sohte.
either of-good or of-evil, as she them to sought.

Hio þa on þreate m̃ manna
They then in throng thousand of-men
 fundon ferhðgleawra, þa þe fyrngemynd
found of-spirit-wise-ones, those who ancient-memory
 mid Iudeum gearwast cuðon.
among Jews most-readily knew.

Þrungon þa on þreate, þær on þrymme bad
Thronged then in troop, where in majesty waited

330 in cynestole caseres mæg,
on royal-seat of-emperor kinswoman,
 geatolic guðcwen golde gehyrsted.
splendid war-queen with-gold adorned.

Elene maþelode ȝ for eorlum spræc:

Helena spoke and before warriors spoke:

“Gehyrað, higegleawe, halige rune,

“Hear, mind-wise-ones, holy mystery,

word ȝ wisdom. Hwæt! ge witgena

word and wisdom. Lo! you of-prophets

lare onfengon, hu se liffruma

teaching received, how the life-author

in cildes had cenned wurde,

in of-child form born was,

mihta wealdend, be þam Moyses sang

of-powers ruler, about whom Moses sang

ȝ þæt gecwæð weard Israhela:

and that spoke guardian of-Israelites:

‘Eow acenned bið cniht on degle,

‘To-you born is boy in secret,

mihtum mære, swa þæs modor ne bið

in-powers famous, so-that his mother not is

wæstmum geeacnod þurh weres frige.’

with-fruits increased through of-man love.’

Be ðam Daid cyning dryhtleoð agol,

About him David king lord-song sang,

frod fyrnweota, fæder Salomones,

wise ancient-sage, father of-Solomon,

ȝ þæt word gecwæþ wigona baldor:

and that word spoke of-warriors prince:

‘Ic frumþa god fore sceawode,

I of-beginnings god before beheld,

sigora dryhten; he on gesyhðe wæs

of-victories lord; he in sight was

335

340

345

mægena wealdend, min on þa swiðran

of-hosts ruler, my on the right

þrymmes hyrde: þanon ic ne wende

of-majesty guardian: thence I not turned

æfre to aldre onsion mine.'

ever to age face mine.'

350 Swa hit eft be eow Essaias

So it again about you Isaiah

witga for weorodum wordum mælde,

prophet before hosts with-words spoke,

deophycggende þurh dryhtnes gast:

deep-thinking through of-lord spirit:

'Ic up ahof eaforan ginge

I up raised sons young

ȝ bearn cende, þam ic blæd forgeaf,

and children bore, to-whom I glory gave,

355 halige higefrofre; ac hie hyrwdon me,

holy mind-comfort; but they despised me,

feodon þurh feondscipe, nahton foreþances,

bated through enmity, not-bad of-forethought,

wisdomes gewitt, ȝ þa weregan neat,

of-wisdom understanding, and the weary cattle,

þe man daga gehwam drifeð ȝ þirsceð,

which one of-days each drives and threshes,

ongitaþ hira goddend, nales gnyrnwræcum

recognize their good-doers, not-at-all with-grudges

360 feogað frynd hiera, þe him fodder gifeð.

hate friends their, who to-them fodder gives.

ȝ me Israhela æfre ne woldon

and me of-Israelites ever not would

folc oncnawan, þeah ic feala for him
people recognize, though I many for them
 æfter woruldstundum wundra gefremede.⁷
throughout world-times of-wonders performed.

V · JUDAS

Helena rebukes the thousand for forsaking God's law and sends them back, and they return with five hundred of the wisest, whom she accuses of denying that Christ was born in Bethlehem. They protest that they do not know their offense, and she sends them away again. One of them, Judas, guesses that she seeks the cross and urges the rest not to reveal where it lies. Its finding would end the rule of the Hebrews, as his grandfather Zacchaeus foretold when he told Judas's father to reveal it if asked.

Hwæt! we þæt gehyrdon þurh halige bec,
Lo! we that heard through holy books,
 þæt eow dryhten geaf dom unscyndne,
that to-you lord gave glory unshamed,
 meotod mihta sped, Moyse sægde,
ordainer of-powers abundance, to-Moses said,
 hu ge heofoncyninge hyran sceoldon,
how you to-heaven-king obey should,
 lare læstan. Eow þæs lungre aþreat
teaching follow. To-you of-that quickly it-wearied
 ȝ ge þam ryhte wiðroten hæfdon,
and you the right rejected had,
 onscunedon þone sciran scippend eallra,
shunned the bright creator of-all,
 dryhtna dryhten, ȝ gedwolan fylgdon
of-lords lord, and error followed

365

370

ofer riht godes. Nu ge raþe gangaþ

against right of-god. Now you quickly go

Ʒ findaþ gen, þa þe fyrngewritu

and find again, those who ancient-writings

þurh snyttro cræft selest cunnen,

through of-wisdom skill best know,

375 æriht eower, þæt me Ʒsware

law-right your, that to-me answer

þurh sidne sefan secgan cunnen.”

through ample mind tell can.”

Eodan ða mid mengo modcwanige,

Went then with multitude mind-sad,

collenferhðe, swa him sio cwen bead,

bold-spirited, as them the queen bade,

fundon þa d forþsnottera

found then five-hundred of-very-wise-ones

380 alesen leodmæga, þa ðe leornungcræft

chosen of-kinsmen, those who learning-skill

þurh modgemynd mæste hæfdon,

through mind-memory most had,

on sefan snyttro. Heo to salore eft

in mind wisdom. They to hall again

ymb lytel fæc laðode wæron

after little space summoned were

ceastre weardas. Hio sio cwen ongan

of-city guardians. Them the queen began

385 wordum genegan (wlat ofer ealle):

with-words to-address looked over all:

“Oft ge dyslice dæd gefremedon,

“Often you foolish deed performed,

werge wræcmæccgas, ȝ gewritu herwdon,

cursed exiles, and writings despised,

fædera lare, næfre furður þonne nu,

of-fathers teaching, never further than now,

ða ge blindnesse bote forsegon

when you of-blindness remedy rejected

ȝ ge wiðsocon soðe ȝ rihte,

and you denied truth and right,

þæt in Bethleme bearn wealdendes,

that in Bethlehem child of-ruler,

cýning anboren cenned wære,

king only-born born were,

æðelinga ord: þeah ge þa æ cuðon,

of-princes chief: though you the law knew,

witgena word, ge ne woldon þa

of-prophets word, you not would then

synwýrcende soð oncnawan!"

sin-working-ones truth recognize!"

Hie þa anmode ȝsweredon:

They then unanimous answered:

"Hwæt! we Ebreisce æ leornedon,

"Lo! we Hebrew law learned,

þa on fyrndagum fæderas cuðon

which in former-days fathers knew

æt godes earce, ne we geare cunnon,

at of-god ark, nor we well know,

þurh hwæt ðu ðus hearde, hlæfdige, us

through what thou thus heard, lady, with-us

eorre wurde: we ðæt æbylgð nyton,

angry became: we that offense not-know,

390

395

400

þe we gefremedon on þysse folcscere,

whicĥ we committed in this people-land,

þeodenbealwa wið þec æfre!"

of-prince-harms against thee ever!"

Elene maðelade ȝ for eorlum spræc,

Helena spoke and before warriors spoke,

405 undearninga ides reordode,

openly lady spoke,

hlude for herigum: "Ge nu hraðe gangað,

loudly before hosts: "You now quickly go,

sundor asecap, þa ðe snyttro mid eow

apart seek-out, those who of-wisdom among you

mægn ȝ modcræft mæste hæbben,

strength and mind-skill most have,

þæt me þinga gehwylc þriste gecyðan,

that to-me of-things each boldly make-known,

410 untraglice, þe ic him to sece!"

without-evasion, whicĥ I them to seek!"

Eodon þa fram rune, swa him sio rice cwen,

Went then from council, as them the mighty queen,

bald in burgum beboden hæfde;

bold in cities commanded had;

geomormode georne smeadon,

sad-minded eagerly pondered,

sohton searopancum, hwæt sio syn wære,

sought with-cunning-thoughts, what the sin were,

415 þe hie on þam folce gefremed hæfdon

whicĥ they among the people committed had

wið þam casere, þe him sio cwen wite.

against the emperor, for-whicĥ them the queen might-blame.

Þa þær for eorlum an reordode

Then there before warriors one spoke

gidda gearosnotor, ðam wæs Iudas nama,

of-sayings ready-wise, to-whom was Judas name,

wordes cræftig: "Ic wat geare,

of-word skillful: "I know well,

þæt hio wile secan be ðam sigebeame,

that she will seek about the victory-beam,

on ðam þrowode þeoda waldend,

on which suffered of-peoples ruler,

eallra gnyrna leas, godes agen bearn,

of-all offenses free, of-god own child,

þone unscyldigne eofota gehwylces

whom guiltless of-crimes of-each

þurh hete hengen on heanne beam

through hate hanged on high beam

in fyrndagum fæderas usse:

in former-days fathers our:

þæt wæs þrealic geþoht! Nu is þearf mycel,

that was calamitous thought! Now is need great,

þæt we fæstlice ferhð staðelien,

that we firmly spirit establish,

þæt we ðæs morðres meldan ne weorðen,

that we of-the murder informers not become,

hwær þæt halige trio beheled wurde

where that holy tree concealed was

æfter wigþræce, þy læs toworpen sien

after war-onslaught, by-that less overthrown be

frod fyrngewritu ȝ þa fæderlican

wise ancient-writings and the fatherly

420

425

430

lare forleten! Ne bið lang ofer ðæt,

teaching abandoned! Not is long after that,

þæt Israhela æðelu moten

that of-Israelites nobility may

ofer middangeard ma ricsian,

over middle-earth more rule,

435 æcræft eorla, gif ðis yppe bið,

law-craft of-men, if this revealed is,

swa þa þæt ilce gio min yldra fæder,

as then that same formerly my elder father,

sigerof sægde (þam wæs Sachius nama),

victory-brave said to-whom was Zacchaeus name,

frod fyrnwiota fæder minum,

wise ancient-sage to-father my,

*** eaferan,

(lacuna) son,

440 wende hine of worulde 7 þæt word gecwæð:

turned himself from world and that word spoke:

‘Gif þe þæt gelimpe on lifdagum,

If to-thee that happen in life-days,

þæt ðu gehyre ymb þæt halige treo

that thou hear about that holy tree

frode frignan 7 geflitu ræran

wise-ones ask and disputes raise

be ðam sigebeame, on þam soð cyning

about the victory-beam, on which true king

445 ahangen wæs, heofonrices weard,

hanged was, of-heaven-kingdom guardian,

eallre sybbe bearn, þonne þu snude gecyð,

of-all peace child, then thou quickly make-known,

min swæs sunu, ær þec swylt nime.

my dear son, before thee death take.

Ne mæg æfre ofer þæt Ebrea þeod

Not may ever after that of-Hebrews nation

rædþeahtende rice healdan,

counsel-deliberating kingdom bold,

duguðum wealdan: ac þara dom leofað

hosts rule: but of-those glory lives

ȝ hira dryhtscipe ***

and their lordship (lacuna)

in woruld weorulda willum gefylled,

into world of-worlds with-joys filled,

ðe þone ahangnan cyning heriaþ ȝ lofiað.

who the hanged king praise and laud.'

450

VI • SIMON'S TEACHING

Judas recalls asking his father why their fathers killed Christ if they knew who he was. His father answered that he had never shared that counsel. Christ rose on the third day; Judas's brother Stephen was baptized and was stoned for his faith, praying for his killers, among them Saul, whom God renamed Paul. So Judas's father and grandfather believed, and his father, Simon, taught him never to blaspheme Christ. The wisest men answer that they have never heard anyone but Judas tell of so secret a thing, and leave him to answer the queen.

Þa ic fromlice fæder minum,

Then I boldly to-father my,

ealdum æwitan ageaf ȝsware:

to-old counselor gave answer:

‘Hu wolde þæt geweorðan on woruldrice,

‘How would that happen in world-kingdom,

455

þæt on þone halgan handa sendan

that on the holy-one hands sent

to feorhlege fæderas usse

for life-slaying fathers our

þurh wrað gewitt, gif hie wiston ær,

through hostile wit, if they knew before,

460 þæt he Crist wære, cyning on roderum,

that he Christ were, king in heavens,

soð sunu meotudes, sawla nergend?’

true son of-ordainer, of-souls savior?’

Ða me yldra min ageaf ʒsware,

Then to-me elder my gave answer,

frod on fyrhðe fæder reordode:

wise in spirit father spoke:

‘Ongit, guma ginga, godes heahmægen,

‘Perceive, man young, of-god high-power,

465 nergendes naman, se is niða gehwam

of-savior name, which is of-men to-each

unasecgendlic, þone sylf ne mæg

unspeakable, which himself not can

on moldwege man aspyrigean.

on earth-way man track-out.

Næfre ic þa geþeahte, þe þeos þeod ongan,

Never I the counsel, which this people began,

secan wolde, ac ic symle mec

seek would, but I always myself

470 asced þara scylda, nales sceame worhte

separated from-those guilts, not-at-all shame wrought

gaste minum. Ic him georne oft

for-spirit my. I to-them eagerly often

þæs unrihtes ȝsæc fremede,

of-the wrong refusal made,

þonne uðweotan æht bisæton,

when counselors council held,

on sefan sohton, hu hie sunu meotudes

in mind sought, how they son of-ordainer

ahengon, helm weras, hlaford eallra,

might-bang, protector of-men, lord of-all,

engla ȝ elda, æðelust bearna.

of-angels and of-men, noblest of-children.

Ne meahton hie swa disige deað oðfæstan

Not could they so foolish death inflict

weras wonsælige, swa hie wendon ær,

men unhappy, as they expected before,

sarum settan, þeah he sume hwile

with-pains set, though he some while

on galgan his gast onsende

on gallows his spirit sent-forth

sigebearn godes. Ða siððan wæs

victory-child of-god. Then afterward was

of rode ahæfen rodera wealdend,

from rood raised of-skies ruler,

eallra þrymma þrym: þreo niht siððan

of-all glories glory: three nights afterward

in byrgenne bidende wæs

in tomb waiting was

under þeosterlocan, ȝ þa þy þridan dæg

under dark-enclosure, and then the third day

ealles leohtes leoht lifgende aras,

of-all light light living arose,

475

480

485

ðeoden engla, 7 his þegnum

prince of-angels, and to-his thanes

soð sigora frea seolfne geywde,

true of-victories lord himself showed,

beorht on blæde. Þonne broðor þin

bright in glory. Then brother thy

490 onfeng æfter fyrste fulwihtes bæð,

received after time of-baptism bath,

leohtne geleafan; þa for lufan dryhtnes

bright faith; then for love of-lord

Stephanus wæs stanum worpod,

Stephen was with-stones pelted,

ne geald he yfel yfele, ac his ealdfeondum

not repaid he evil with-evil, but for-his old-foes

þingode þrohtherd, bæd þrymcyning,

interceded hardship-hard, asked glory-king,

495 þæt he him þa weadæd to wræce ne sette,

that he to-them the woe-deed as vengeance not set,

þæt hie for æfstum unscyldigne,

that they for envies guiltless-one,

synna leasne Sawles larum

of-sins free of-Saul with-teachings

feore beræddon swa he þurh feondscipe

of-life deprived as he through enmity

to cwale monige Cristes folces

to death many of-Christ of-people

500 demde, to deaþe. Swa þeah him dryhten eft

condemned, to death. So though to-him lord afterward

miltse gefremede, þæt he manegum

mercy performed, that he for-many

folca to frofre, syððan him frymða god,

of-peoples as comfort, after for-him of-beginnings god,

niða nergend naman oncyrde

of-men savior name changed

ȝ he syððan wæs sanctus Paulus

and he afterward was saint Paul

be naman haten ȝ him nænig wæs

by name called and to-him none was

ælcærendra oðer betera,

of-law-teachers other better,

under swegles hleo syððan æfre,

under of-heaven shelter afterward ever,

þara þe wif oððe wer on woruld cendan,

of-those whom woman or man into world bore,

þeah he Stephanus stanum hehte

though he Stephen with-stones commanded

abreotan on beorge, broðor þinne.

to-kill on hill, brother thy.

Nu ðu meaht gehyran, hæleð min se leofa,

Now thou canst hear, hero my the dear,

hu arfæst is ealles wealdend,

how merciful is of-all ruler,

þeah we æbylgð wið hine oft gewyrcen

though we offense against him often commit

synna wunde, gif we sona eft

of-sins wound, if we at-once afterward

þara bealudæda bote gefremmaþ

of-the evil-deeds amends perform

ȝ þæs unrihtes eft geswicap.

and of-the wrong afterward cease.

505

510

515

Forðan ic soðlice 7 min swæs fæder

Therefore I truly and my dear father

syðþan gelyfdon * * *

afterward believed (lacuna)

þæt geprowade eallra þrymma god,

that suffered of-all glories god,

520 lifes lattiow laðlic wite

of-life leader loathsome torment

for oferþearfe ilda cynnes.

for great-need of-men of-race.

Forðan ic þe lære þurh leoðorune,

Therefore I thee teach through song-counsel,

hyse leofesta, þæt ðu hoscwide,

youth dearest, that thou insult-speech,

æfst ne eofulsæc æfre ne fremme,

envy nor blasphemy ever — perform,

525 grimne geagrcwide wið godes bearne:

grim reproach against of-god child:

þonne ðu geearnast, þæt þe bið ece lif,

then thou earnest, that for-thee is eternal life,

selust sigeleana seald in heofonum.

best of-victory-rewards given in heavens.'

Ðus mec fæder min on fyrndagum

Thus me father my in former-days

unweaxenne wordum lærde,

ungrown with-words taught,

530 septe soðcwidum (þam wæs Symon nama),

instructed with-true-sayings to-whom was Simon name,

guma gehðum frod. Nu ge geare cunnon,

man in-cares old. Now you well know,

hwæt eow þæs on sefan selest þince
what to-you of-that in mind best seem
 to gecyðanne, gif ðeos cwen usic
to make-known, if this queen us
 frigneð ymb ðæt treo, nu ge fyrhðsefan
asks about that tree, now you spirit

ȝ modgeþanc minne cunnon.”
and mind-thought mine know.”

535

Him þa togenes þa gleawestan
To-him then in-reply the wisest
 on wera þreate wordum mældon:
in of-men throng with-words spoke:

“Næfre we hyrdon hæleð ænigne
“Never we heard hero any
 on þysse þeode butan þec nu ða,
in this nation except thee now then,

þegn oðerne þyslic cyðan
thane other such make-known

540

ymb swa dygle wyrd. Do swa þe þynce,
about so secret event. Do as to-thee seem,

fyrngidda frod, gif ðu frugnen sie
of-ancient-lore wise-one, if thou asked be
 on wera corðre. Wisdomes beðearf,
in of-men company. Of-wisdom needs,

worda wærlicra ȝ witan snyturo,
of-words wary and of-sage wisdom,

se ðære æðelan sceal ȝwyrde agifan
he-who to-the noble-one shall answer give
 for þyslicne þreat on meþle.”
before such throng in assembly.”

545

The Jews debate among themselves, and heralds summon them back to the hall. Helena questions them about where Christ suffered, but they deny knowing anything, and she threatens to burn them on a pyre. In fear they hand over Judas, praising his wisdom and his descent from a prophet. Helena dismisses the rest, keeps Judas as a hostage, and offers him life or death. Judas answers with a question: who, starving in the wilderness with bread and stone before him, would choose the stone?

Weoxan word cwidum, weras þeahtedon
Grew words in-speeches, men deliberated
 on healfa gehwær, sume hyder, sume þyder,
on of-sides each, some hither, some thither,
 þrydedon 7 þohton. Ða cwom þegna heap
pondered and thought. Then came of-thanes band

550 to þam heremeðle, hreopon friccan,
to the army-assembly, shouted beralds,
 caseres bodan: “Eow þeos cwen laþaþ,
of-emperor messengers: “You this queen summons,
 secgas, to salore, þæt ge seonoðdomas
men, to hall, that you synod-decrees
 rihte reccen. Is eow rædes þearf
rightly expound. Is for-you of-counsel need
 on meðelstede, modes snyttro”.
in meeting-place, of-mind wisdom”.

555 Heo wæron gearwe geomormode
They were ready sad-minded
 leodgebyrgean, þa hie laðod wæron
people-protectors, when they summoned were
 þurh heard gebann: to hofe eodon,
through hard summons: to court went,

cyðdon cræftes miht. Ða sio cwen ongan

showed of-skill might. Then the queen began

weras Ebresce wordum negan,

men Hebrew with-words to-address,

fricggan fyrhðwerige ymb fyrngewritu,

to-ask spirit-weary-ones about ancient-writings,

hu on worulde ær witgan sungon,

how in world before prophets sang,

gasthalige guman be godes bearne,

spirit-holy men about of-god child,

hwær se þeoden geþrowade,

where the prince suffered,

soð sunu meotudes for sawla lufan.

true son of-ordainer for of-souls love.

Heo wæron stearce, stane heardran,

They were stubborn, than-stone harder,

noldon þæt geryne rihte cyðan

not-would that mystery rightly make-known

ne hire andsware ænige secgan

nor to-her answer any say

torngeniðlan, þæs hio him to sohte,

anger-enemies, of-that she them to sought,

ac hio worda gehwæs wiðersæc fremedon

but they of-words of-each denial made

fæste on fyrhðe, þæt heo frignan ongan:

firmly in spirit, which she to-ask began:

cwædon, þæt hio on aldre owiht swylces

said, that they in life aught of-such

ne ær ne sið æfre hyrdon.

neither before nor after ever heard.

560

565

570

Elene maþelade 7 him yrre oncwæð:

Helena spoke and to-them angrily answered:

“Ic eow to soðe secgan wille,

“I to-you in truth say will,

575 7 þæs in life lige ne wyrðeð,

and of-that in life lie not will-be,

gif ge þissum lease leng gefylgað

if you to-this lie longer follow

mid fæcne gefice, þe me fore standað,

with deceitful fraud, who me before stand,

þæt eow in beorge bæl fornimeð,

that you on hill pyre consumes,

hattost heaðowelma, 7 eower hra bryttað

hottest of-war-surges, and your corpses destroys

580 lacende lig, þæt eow sceal þæt leas

leaping flame, that for-you shall that lie

awundrad weorðan to woruldgedale.

wondered-at become at world-parting.

Ne magon ge ða word geseðan, þe ge hwile nu on unriht

Not can you the words affirm, which you while now in wrong

wrigon under womma sceatum; ne magon ge þa wyrd bemiðan,

covered under of-sins corners; not can you the event conceal,

bedyrnan þa deopan mihte.” Ða wurdon hie deaðes on wenan,

bide the deep might.” Then became they of-death in expectation,

585 ades 7 endelifes, 7 þær þa ænne betæhton

of-pyre and of-life-end, and there then one handed-over

giddum gearusnottorne (þam wæs Iudas nama

in-songs ready-wise to-whom was Judas name

cenned for cneomagum); þone hie þære cwene agefon,

called by kinsmen; him they to-the queen gave,

sægdon hine sundorwisne: "He þe mæg soð gecyðan,
said him specially-wise: "He to-thee can truth make-known,
 onwreon wyrda geryno, swa ðu hine wordum frignest,
reveal of-events mysteries, as thou him with-words askest,
 æriht from ord oð ende forð.

590

law-right from beginning to end forth.

He is for eorðan æðeles cynnes,

He is on earth of-noble race,

wordcræftes wis 7 witgan sunu,

of-word-craft wise and of-prophet son,

bald on meðle: him gebyrde is,

bold in assembly: to-him natural is,

þæt he gencwidas gleawe hæbbe,

that he answers wise have,

cræft in breostum. He gecyðeð þe

skill in breast. He makes-known to-thee

595

for wera mengo wisdomes gife

before of-men multitude of-wisdom gift

þurh þa myclan miht, swa þin mod lufað."

through the great might, as thy mind loves."

Hio on sybbe forlet secan gehwylcne

She in peace let seek each

agenne eard 7 þone ænne genam,

own dwelling and the one took,

Iudas to gisle 7 þa georne bæd,

Judas as hostage and then eagerly asked,

600

þæt he be ðære rode riht getæhte,

that he about the rood right showed,

þe ær in legere wæs lange bedyrned,

which before in grave was long bidden,

ȝ hine seolfne sundor acigde.

and him himself apart called.

Elene maþelode to þam anhagan,

Helena spoke to the solitary-one,

605 tireadig cwen: "Ðe synt tu gearu,

glory-blessed queen: "For-thee are two ready,

swa lif swa deað, swa þe leofre bið

either life or death, as to-thee dearer is

to geceosanne. Cyð ricene nu,

to choose. Make-known quickly now,

hwæt ðu þæs to þinge þafian wille."

what thou of-that as matter consent will."

Iudas hire ongen þingode (ne meahte he þa gehðu bebugan,

Judas to-her in-reply spoke not could he the grief escape,

610 oncyrran rex geniðlan, he wæs on þære cwene gewealdum):

turn-away king enmity, he was in of-the queen power:

"Hu mæg þæm geweorðan, þe on westenne

"How can for-him happen, who in wilderness

meðe ȝ meteleas morland trydeð,

weary and foodless moorland treads,

hungre gehæfted ȝ him hlaf ȝ stan

by-hunger fettered and to-him bread and stone

on gesihðe *** bu geweorðað

in sight (lacuna) both appear

615 streac ȝ hnesce, þæt he þone stan nime

hard and soft, that he the stone take

wið hungres hleo hlafes ne gime,

for of-hunger shelter of-bread not care,

gewende to wædle 7 þa wiste wiðsæce,
 turn to poverty and the food refuse,
 beteran wiðhyccge, þonne he bega beneah?"
 better despise, when he of-both has?"

VIII • JUDAS IN THE PIT

Helena promises Judas heaven if he reveals where the cross lies. He pleads that some two hundred years have passed and that he was born long after. She retorts that the Jews remember the Trojan war well enough, and he answers that they keep it in writing. She demands the place of Calvary, and when he claims not to know it she swears he will starve. Bound in a dry pit for seven nights, Judas cries out on the seventh day that he will reveal the tree.

Him þa seo eadige 7wyrde ageaf
 To-him then the blessed-one answer gave

Elene for eorlum undearnunga:

620

Helena before warriors openly:

“Gif ðu in heofonrice habban wille

“If thou in heaven-kingdom have wilt

eard mid englum 7 on eorðan lif,

dwelling with angels and on earth life,

sigorlean in swegle, saga ricene me,

victory-reward in heaven, tell quickly me,

hwær seo rod wunige radorcyninges,

where the rood remain of-heaven-king,

halig under hrusan, þe ge hwile nu

holy under earth, which you while now

þurh morðres man mannum dyrndun!”

through of-murder crime from-men bid!”

625

Iudas maðelade (him wæs geomor sefa,

Judas spoke to-him was sad mind,

hat æt heortan 7 gehwæðres wa,

hot at heart and of-each woe,

ge he heofonrices *** swa mode

both he of-heaven-kingdom (lacuna) so in-mind

630 7 þis 7wearde anforlete

and this present abandon

rice under roderum, ge he ða rode ne tæhte):

kingdom under skies, and he the rood not showed:

“Hu mæg ic þæt findan, þæt swa fyrn gewearð

“How can I that find, that so long-ago happened

wintra gangum? is nu worn sceacen

of-winters in-courses? is now multitude passed

cc oððe ma geteled rime.

two-hundred or more counted in-number.

635 Ic ne mæg areccan, nu ic þæt rim ne can:

I not can tell, now I that number not know:

is nu feale siðþan forð gewitenra,

is now many since forth of-departed-ones,

frodra 7 godra, þe us fore wæron,

of-wise and of-good, who us before were,

gleawra gumena: ic on geogoðe. wearð

of-prudent men: I in youth. was

on siðdagum syððan acenned

in later-days afterward born

640 cnihtgeong hæleð. Ic ne can, þæt ic nat,

boy-young hero. I not can, that I not-know,

findan on fyrhðe, þæt swa fyrn gewearð.”

find in spirit, that so long-ago happened.”

Elene maðelade him on ȝsware:

Helena spoke to-him in answer:

“Hu is þæt geworden on þysse werþeode,

“How is that come-about in this nation,

þæt ge swa monigfeald on gemynd witon,

that you so manifold in mind know,

alra tacna gehwylc, swa Troiana

of-all signs each, as Trojans

þurh gefeoht fremedon? þæt wæs fær mycel,

through fight performed? that was attack [?] great,

open eald gewin, þonne þeos æðele gewyrd,

open old strife, than this noble event,

gears gongum: ge þæt geara cunnon

of-years in-courses: you that well know

edre gereccan, hwæt þær eallra wæs

quickly tell, what there of-all was

on manrime morðorslehtes,

in man-number of-murder-slaughter,

dareðlacendra deadra gefeallen

of-spear-players of-dead fallen

under bordhagan; ge þa byrgenna

under shield-wall; you the graves

under stanhleoðum ȝ þa stowe swa some

under stone-slopes and the place so same

ȝ þa wintergerim on gewritu setton.”

and the winter-count in writings set.”

Ivdas maðelade (gnornsorte wæg):

Judas spoke grief-sorrow bore:

“We þæs hereweorces, hlæfdige min,

“We of-the war-work, lady my,

645

650

655

for nyðbearfe nean myndgiap

for need from-near remember

7 þa wiggþræce on gewritu setton,

and the war-onslaught in writings set,

þeoda gebæru, 7 þis næfre

of-peoples conduct, and this never

660 þurh æniges mannes muð gehyrdon

through of-any man mouth heard

hæledum cyðan butan her nu ða.”

to-heroes make-known except here now then.”

Him seo æðele cwen ageaf 7sware:

To-him the noble queen gave answer:

“Wiðsæcest ðu to swiðe soðe 7 rihte

“Deniest thou too greatly truth and right

ymb þæt lifes treow, 7 nu lytle ær

about that of-life tree, and now little before

665 sægdest soðlice be þam sigebeame

saidst truly about the victory-beam

leodum þinum 7 nu on lige cyrrest!”

to-people thy and now to lie turnest!”

Iudas hire ongen þingode, cwæð þæt he þæt on gehðu gespræce

Judas to-her in-reply spoke, said that he that in grief spoke

7 tweon swiðost, wende him trage hnagre.

and in-doubt most, expected for-himself evil worse.

Him oncwæð hraðe caseres mæg:

To-him answered quickly of-emperor kinswoman:

670 “Hwæt! we ðæt hyrdon þurh halige bec

“Lo! we that heard through holy books

hæledum cyðan, þæt ahangen wæs

to-heroes make-known, that hanged was

on Caluarie cyninges freobearn,

on Calvary of-king noble-child,

godes gastsunu: þu scealt geagninga

of-god spirit-son: thou shalt forthwith

wisdom onwreon, swa gewritu secgaþ,

wisdom reveal, as writings say,

æfter stedewange, hwær seo stow sie

about place-plain, where the place be

Caluarie, ær þec cwealm nime,

of-Calvary, before thee death take,

swilt for synnum, þæt ic hie syððan mæge

death for sins, that I it afterward may

geclænsian Criste to willan,

cleanse for-Christ as will,

hæledum to helpe, þæt me halig god

for-heroes as help, that for-me holy god

gefylle, frea mihtig feores ingeþanc,

fulfill, lord mighty of-life inner-thought,

weoruda wuldorgeofa willan minne,

of-hosts glory-giver will mine,

gasta geocend." Hire Iudas oncwæð

of-spirits helper." To-her Judas answered

stiðhycgende: "Ic þa stowe ne can

stern-minded: "I the place not know

ne þæs wanges wiht ne þa wisan cann."

nor of-the plain aught nor the manner know."

Elene maðelode þurh eorne hyge:

Helena spoke through angry mind:

"Ic þæt geswerige þurh sunu meotodes,

"I that swear through son of-ordainer,

675

680

685

þone ahangnan god, þæt ðu hungre scealt

the hanged god, that thou by-hunger shalt

for cneomagam cwyłmed weorðan,

before kinsmen tormented become,

butan þu forlæte þa leasunga

unless thou abandon the lies

690 ȝ me sweotollice soð gecyðe."

and to-me clearly truth make-known."

Heht þa swa cwicne corðre lædan,

Commanded then so living in-troop to-lead,

scufan scyldigne (scealcas ne gældon)

to-push guilty-one servants not delayed

in drygne seað, þær he duguða leas

into dry pit, where he of-benefits void

siomode in sorgum VII nihta fyrst

lingered in sorrows seven of-nights time

695 under hearmlocan hungre geþreatod,

under harm-enclosure by-hunger afflicted,

clommum beclungen, ȝ þa cleopigan ongan

with-fetters bound, and then to-call-out began

sarum besyled on þone seofeðan dæg

with-pains fettered on the seventh day

meðe ȝ meteleas (mægen wæs geswiðrod):

weary and foodless strength was diminished:

"Ic eow healsie þurh heofona god,

"I you beseech by of-heavens god,

700 þæt ge me of ðyssum earfeðum up forlæten

that you me from these hardships up let

heanne fram hungres geniðlan. Ic þæt halige treo

abject from of-hunger enmity. I that holy tree

lustum cyðe, nu ic hit leng ne mæg
gladly make-known, now I it longer not can
 helan for hungre: is þes hæft to ðan strang,
conceal for hunger: is this captivity to that-extent strong,
 þreanyd þæs þearl 7 þes þroht to ðæs heard
affliction so severe and this hardship to that-extent hard
 dogorrimum. Ic adreogan ne mæg
in-day-counts. I endure not can
 ne leng helan be ðam lifes treo,
nor longer conceal about the of-life tree,
 þeah ic ær mid dysige þurhdrifen wære
though I before with folly pierced were
 7 ðæt soð to late seolf gecneowe!"
and that truth too late myself recognized!"

705

VIII · JUDAS'S PRAYER

Helena has Judas released and led to Calvary, but he does not know where the cross lies. He prays in Hebrew to God, the maker of heaven, earth, and the angels, describing the cherubim who sing his praise, the seraphim who guard paradise with a flaming sword, and the devil cast down into torment. If Christ is truly God's son, he asks, let smoke rise from the hidden place, as God once showed Moses the bones of Joseph, and he will believe the more firmly in the crucified Christ.

Ða ðæt gehyrde, sio þær hæleðum scead,
When that heard, she-who there for-heroes decided,
 beornes gebæro, hio bebead hraðe,
of-warrior behavior, she commanded quickly,
 þæt hine man of nearwe 7 of nydcleofan
that him one from confinement and from need-chamber

710

fram þam engan hofe up forlete.

from the narrow dwelling up let.

Hie ðæt ofstlice efneðon sona

They that speedily performed at-once

ȝ hine mid arum up gelæddon

and him with honors up led

715 of carcerne, swa him seo cwen bebead.

from prison, as them the queen commanded.

Stopon þa to þære stowe stiðhycgende

Stepped then to the place stern-minded-ones

on þa dune up, ðe dryhten ær

onto the hill up, where lord before

ahangen wæs, heofonrices weard,

hanged was, of-heaven-kingdom guardian,

godbearn on galgan: ȝ hwæðre geare nyste

god-child on gallows: and yet well (he)-not-knew

720 hungre gehyned, hwær sio halig rod

by-hunger humbled, where the holy rood

þurh *** searu foldan getyned,

through (lacuna) cunning of-earth enclosed,

lange legere fæst, leodum dyrne

long in-grave fast, from-people bidden

wunode wæreste. Word stunde ahof

remained in-slaughter-rest. Word at-once raised

elnes oncyðig ȝ on Ebrisc spræc:

of-courage devoid and in Hebrew spoke:

725 “Dryhten hælend, þu ðe ahst doma geweald

“Lord savior, thou who hast of-judgments power

ȝ þu geworhtest þurh þines wuldres miht

and thou wroughtest through of-thy glory might

heofon ȝ eorðan ȝ holmþræce,

heaven and earth and sea-surge,

sæs sidne fæðm, samod ealle gesceaft,

of-sea wide embrace, together all creation,

ȝ þu amæte mundum þinum

and thou measuredst with-hands thy

ealne ymbhwyrft ȝ uprador,

all circuit and upper-sky,

ȝ þu sylf sitest, sigora waldend,

and thou thyself sittest, of-victories ruler,

ofer þam æðlestan engelcynne,

over the noblest angel-kind,

þe geond lyft farað leohte bewundene

which through air travel with-light wound

mycle mægenþrymme. Ne mæg þær manna gecynd

with-great majesty. Not can there of-men kind

of eorðwegum up geferan

from earth-ways up travel

in lichoman mid þa leohtan gedryht,

in body with the bright company,

wuldres aras; þu geworhtest þa

of-glory messengers; thou wroughtest them

ȝ to þegnunge þinre gesettest,

and for service thy settest,

halig ȝ heofonlic: þara on hade sint

holy and heavenly: of-those in rank are

in sindreame syx genemned,

in eternal-joy six named,

þa ymbsealde synt mid syxum eac

who surrounded are with six also

730

735

740

fiðrum, gefrætwad, fægere scinap;

with-wings, adorned, fairly shine;

þara sint IIII, þe on flihte a

of-those are four, who in flight ever

þa þegnunge þrymme beweotigaþ

the service with-majesty attend

745 fore onsyne eces deman,

before face of-eternal judge,

singallice singaþ in wuldre

continually sing in glory

hæðrum stefnum heofonciniges lof,

with-clear voices of-heaven-king praise,

woða wlitigaste 7 þas word cweðaþ

of-songs most-beautiful and these words speak

clænum stefnum, þam is Ceruphin nama:

with-pure voices, to-whom is Cherubim name:

750 "Halig is se halga heahengla god,

"Holy is the holy of-archangels god,

weoroda wealdend. Is ðæs wuldres ful

of-hosts ruler. Is of-the glory full

heofun 7 eorðe 7 eall heahmægen

heaven and earth and all high-host

tire getacnod!" Syndon tu on þam,

with-glory marked!" Are two among them,

sigorcynn on swegle, þe man Seraphin

victory-kind in heaven, whom one Seraphim

755 be naman hateð. He sceal neorxnawang

by name calls. He shall paradise

7 lifes treo legene sweorde

and of-life tree with-flaming sword

halig healdan: heardecg cwacaþ,

holy-one guard: bard-edge quakes,

beofaþ brogdenmæl ȝ bleom wrixleð

trembles woven-sword and colors changes

grapum gryrefæst. Ðæs ðu, god dryhten,

in-grips terror-firm. Of-that thou, god lord,

wealdest widan fyrhð ȝ þu womfulle,

rulest wide life and thou sinful,

scyldwyrcente sceaðan of radorum

guilt-working foes from heavens

awurpe, wonhydige: þa sio werge sceolu

castedst, reckless-ones: then the cursed troop

under heolstorhofu hreosan sceolde

under darkness-dwellings fall must

in wita forwyrd, þær hie in wylme nu

into of-torments ruin, where they in surge now

dreogaþ deaðcwale in dracan fæðme

endure death-torment in of-dragon embrace

þeostrum forþylmed. He þinum wiðsoc

by-darkness enveloped. He thy renounced

aldordome: þæs he in ermðum seal

sovereignty: therefore he in miseries shall

ealra fula ful, fah þrowian,

of-all foul-ones foul-one, hostile suffer,

þeowned þolian, þær he þin ne mæg

servitude endure, where he thy not can

word aweorpan, is in witum fæst

word cast-off, is in torments fast

ealre synne fruma, susle gebunden.

of-all sin author, with-torment bound.

760

765

770

Gif þin willa sie, wealdend engla,

If thy will be, ruler of-angels,

þæt ricsie, se ðe on rode wæs

that rule, he who on rood was

ȝ þurh Marian in middangeard

and through Mary into middle-earth

775 acenned wearð in cildes had,

born was in of-child form,

þeoden engla (gif he þin nære

prince of-angels if he thy not-were

sunu synna leas, næfre he soðra swa feala

son of-sins free, never he of-true so many

in woruldrice wundra gefremede

in world-kingdom of-wonders performed

dogorgerimum; no ðu of deaðe hine

in-day-counts; not thou from death him

780 swa þrymlice, þeoda wealdend,

so gloriously, of-peoples ruler,

aweachte for weorodum, gif he in wuldre þin

awakened before hosts, if he in glory thy

þurh ða beorhtan bearn ne wære),

through the bright child not were,

gedo nu, fæder engla, forð beacen þin:

do now, father of-angels, forth sign thy:

swa ðu gehyrdest þone halgan wer,

as thou heardest the holy man,

785 Moyses on meðle, þa ðu, mihta god,

Moses in assembly, when thou, of-powers god,

gehywdest þam eorle on þa æðelan tid

showedst to-the warrior at the noble time

under beorhhlīðe ban Iosephes,
under bill-slope bones of-Joseph,
 swa ic þe, weroda waldend, gif hit sie willa þin,
so I thee, of-hosts ruler, if it be will thy,
 þurg þæt beorhte gesceap biddan wille,
through that bright creation pray will,
 þæt me þæt goldhord, gasta scyppend,
that to-me that gold-board, of-spirits creator,
 geopenie, þæt yldum wæs
reveal, which from-men was
 lange behyded. Forlæt nu, lifes fruma,
long bidden. Let now, of-life author,
 of ðam wangstede wynsumne up
from the plain-place pleasant up
 under radores ryne rec astigan
under of-sky course smoke ascend
 lyftlacende. Ic gelyfe þe sel
air-sporting. I believe thee better
 ȝ þy fæstlicor ferhð staðelige,
and the more-firmly spirit establish,
 hyht untweondne on þone ahangnan Crist,
hope undoubting on the hanged Christ,
 þæt he sie soðlice sawla nergend,
that he be truly of-souls savior,
 ece, ælmihtig, Israhela cining,
eternal, almighty, of-Israelites king,
 walde widan ferhð wuldres on heofenum,
rules wide life of-glory in heavens,
 a butan ende ecra gestealda."
ever without end of-eternal possessions."

790

795

800

Smoke rises from the ground, and Judas praises Christ and asks for a place in heaven beside his brother Stephen. He digs twenty feet down and finds three crosses buried together, and brings them to Helena, who asks which bore Christ. Judas cannot tell, so they set the crosses in the city and wait until the ninth hour, when a dead young man is carried by on a bier. Two crosses are raised over him in vain; at the third he rises, body and soul, and the people praise God.

Ða of ðære stowe steam up aras

Then from the place vapor up arose

swylce rec under radorum: þær aræred wearð

like smoke under skies: there raised was

beornes breostsefa. He mid bæm handum

of-warrior breast-mind. He with both hands

805 eadig ȝ ægleaw upweard plegade.

blessed and law-wise upward clapped.

Ivdas mæpelode gleaw in gebance:

Judas spoke wise in thought:

“Nu ic þurh soð hafu seolf gecnawen

“Now I through truth have myself known

on heardum hige, þæt ðu hælend eart

in hard mind, that thou savior art

middangeardes. Sie ðe, mægena god,

of-middle-earth. Be to-thee, of-powers god,

810 þrymsittendum þanc butan ende,

to-glory-sitting-one thanks without end,

þæs ðu me swa meðum ȝ swa manweorcum

for-that thou to-me so weary and so crime-working

þurh þin wuldor inwrige wyrda geryno.

through thy glory revealedst of-events mysteries.

Nu ic þe, bearn godes, biddan wille,

Now I thee, child of-god, pray will,

weoroda willgifa, nu ic wat, þæt ðu eart

of-hosts joy-giver, now I know, that thou art

gecyðed 7 acenned allra cyninga þrym,

proclaimed and born of-all kings glory,

þæt ðu ma ne sie minra gylta,

that thou more not be of-my sins,

þara þe ic gefremede nalles feam siðum,

of-those which I committed not-at-all few times,

metud, gemyndig. Læt mec, mihta god,

ordainer, mindful. Let me, of-powers god,

on rimtale rices þines

in number of-kingdom thy

mid haligra hlyte wunigan

with of-holy-ones lot dwell

in þære beorhtan byrig, þær is broðor min

in the bright city, where is brother my

geweorðod in wuldre, þæs he wære wið þec

honored in glory, because he covenant with thee

Stephanus heold, þeah he stængreopum

Stephen held, though he with-stone-grips

worpod wære. He hafað wigges lean,

pelted were. He has of-war reward,

blæd butan blinne: sint in bocum his

glory without ceasing: are in books his

wundor, þa he worhte, on gewritum cyðed."

wonders, which he wrought, in writings proclaimed."

Ongan þa wilfægen æfter þam wuldres treo,

Began then joy-glad after the of-glory tree,

815

820

825

elnes anhydig eorðan delfan

of-courage resolute earth to-dig

under turfhagan, þæt he on XX

under turf-enclosure, that he at twenty

830 fotmælum feor funde behelede,

foot-measures far found concealed,

under neolum niðer næsse gehydde

under deep down headland hidden

in þeostorcofan: he ðær III mette

in dark-chamber: he there three found

in þam reonian hofe roda ætsomne

in the sad dwelling of-roods together

greote begraue, swa hio geardagum

with-sand buried, as them in-days-of-old

835 arleasra sceolu eorðan beþehton,

of-impious-ones troop with-earth covered,

Iudea cynn: hie wið godes bearne

of-Jews race: they against of-god child

nið ahofun, swa hie no sceoldon,

enmity raised, as they not should,

þær hie leahtra fruman larum ne hyrdon.

if they of-sins author to-teachings not listened.

Ða wæs modgemynd myclum geblissod,

Then was mind-thought greatly gladdened,

840 hige onhyrded þurh þæt halige treo,

spirit encouraged through that holy tree,

inbryrded breostsefa, syððan beacen geseh

inspired breast-mind, after sign (he)-saw

halig under hrusan. He mid handum befeng

holy under earth. He with hands grasped

wuldres wynbeam 7 mid weorode ahof

of-glory joy-beam and with company raised

of foldgræfe. Feðgestas

from earth-grave. Foot-guests

eodon, æðelingas in on þa ceastre;

went, princes in into the city;

asetton þa on gesyhðe sigebeamas III

set then in sight victory-beams three

eorlas anhydige fore Elenan cneo,

warriors resolute before of-Helena knee,

collenferhðe. Cwen weorces gefeah

bold-spirited. Queen of-work rejoiced

on ferhðsefan 7 þa frignan ongan,

in spirit and then to-ask began,

on hwylcum þara beama bearn wealdendes,

on which of-the beams child of-ruler,

hæleða hyhtgifa hangen wære:

of-heroes hope-giver hanged were:

“Hwæt! we þæt hyrdon þurh halige bec

“Lo! we that heard through holy books

tacnum cyðan, þæt twegen mid him

with-signs make-known, that two with him

geþrowedon 7 he wæs þrida sylf

suffered and he was third himself

on rode treo: rodor eal geswearc

on rood tree: sky all grew-dark

on þa sliðan tid. Saga, gif ðu cunne,

in the cruel time. Say, if thou know,

on hwylcre þyssa þreora þeoden engla

on which of-these three prince of-angels

845

850

855

gebrowode, þrymmes hyrde.”

suffered, of-glory guardian.”

Ne meahte hire Iudas (ne ful gere wiste)

Not could to-her Judas not fully well knew

860 sweotole gecyþan be ðam sigebeame,

clearly make-known about the victory-beam,

on hwylcne se hælend ahafen wære,

on which the savior raised were,

sigebearn godes, ær he asettan heht

victory-child of-god, before he to-set commanded

on þone middel þære mæran byrig

in the middle of-the famous city

beamas mid bearhtme 7 gebidan þær,

beams with clamor and to-wait there,

865 oð ðæt him gecyðde cyning ælmihtig

until that to-them showed king almighty

wundor for weorodum be ðam wuldres treo.

wonder before hosts about the of-glory tree.

Gesæton sigerofo, sang ahofon

Sat victory-brave-ones, song raised

rædþeahtende ymb þa roda þreo

counsel-deliberating-ones about the roods three

oð þa nigoðan tid: hæfdon neowne gefean

until the ninth hour: had new joy

870 mærdum gemeted, þa þær menigo cwom,

with-glories met, when there multitude came,

folc unlytel 7 gefærenne man

people not-little and departed man

brohton on bære beorna þreate

brought on bier of-warriors with-throng

on neaweste (wæs þa nigoðe tid)

in vicinity was then ninth hour

gingne, gastleasne. Ða ðær Iudas wæs

young, spiritless. Then there Judas was

on modsefan miclum geblissod;

in mind greatly gladdened;

heht þa asettan sawlleasne,

commanded then to-set soulless,

life belidenes lic on eorðan,

of-life deprived body on earth,

unlifgendes ȝ up ahof

of-unliving-one and up raised

rihtes wemend þara roda twa,

of-right proclaimer of-the roads two,

fyrhðgleaw on fæðme ofer þæt fæge hus,

spirit-wise in embrace over that doomed house,

deophycgende: hit wæs dead swa ær,

deep-thinking: it was dead as before,

lic legere fæst, leomu colodon

body in-grave fast, limbs cooled

þreanedum beþeaht. Ða sio þridde wæs

with-dire-needs covered. Then the third was

ahafen halig: hra wæs on anbide,

raised holy: corpse was in waiting,

oð ðæt him uppan æðelinges wæs

until that him above of-prince was

rod aræred, rodorcyninges beam,

rood raised, of-sky-king beam,

sigebeacen soð; he sona aras

victory-sign true; he at-once arose

875

880

885

gaste gegearwod, geador bu samod

with-spirit endowed, together both united

lic 7 sawl. Ðær wæs lof hafen

body and soul. There was praise raised

890 fæger mid þy folce; fæder weorðodon

fair among the people; father (they)-honored

7 þone soðan sunu wealdendes

and the true son of-ruler

wordum heredon. Sie him wuldor 7 þanc

with-words praised. Be to-him glory and thanks

a butan ende eallra gesceafta!

ever without end of-all creatures!

XI • THE DEVIL'S COMPLAINT

The devil rises into the air and laments: through one Judas he once had hope, and through another he now loses his hold on souls, for Christ, raised in Nazareth, has taken everything he owned. He threatens to raise another king who will torment Judas until he denies Christ. Judas, filled with the Holy Spirit, answers that Christ will cast the devil into the abyss. Helena rejoices at the fiend's defeat and marvels at Judas's sudden wisdom and faith.

Ða wæs þam folce on ferhðsefan

Then was to-the people in spirit

895 ingemynde, swa him a scyle,

well-remembered, as to-them ever should,

wundor, þa þe worhte weoroda dryhten

wonders, those which wrought of-hosts lord

to feorhnere fira cynne,

as life-salvation of-men for-race,

lifes lattiow. Ða þær ligesynnig

of-life leader. Then there lie-sinful-one

on lyft astah, lacende feond.

into air rose, flying fiend.

Ongan þa hleoðrian helledeofol,

Began then to-sbout hell-devil,

eatol æclæca yfela gemyndig:

dire monster of-evils mindful:

“Hwæt is þis, la, manna, þe minne eft

“What is this, lo, of-men, who my again

þurh fyrngeflit folgaþ wyrdeð,

through ancient-strife following destroys,

iceð ealdne nið, æhta strudeð?

increases old enmity, possessions plunders?

þis is singal sacu: sawla ne moton

this is continual strife: souls not may

manfremmende in minum leng

crime-committing in my longer

æhtum wunigan. Nu cwom elpeodig,

possessions dwell. Now came foreigner,

þone ic ær on firenum fæstne talde,

whom I before in crimes fast reckoned,

hafað mec bereafod rihta gehwylces,

has me bereft of-rights of-each,

feohgestreona: nis ðæt fæger sið!

of-wealth-treasures: not-is that fair journey!

Feala me se hælend hearma gefremede,

Many to-me the savior of-harms performed,

niða nearolicra, se ðe in Nazareð

of-afflictions narrow, he who in Nazareth

900

905

910

afeded wæs. Syððan furþum weox
brought-up was. Since first (he)-grew

of cildhade, symle cirde to him
from childhood, always turned to him

915 æhte mine. Ne mot ænige nu
possessions mine. Not may any now

rihte spowan: is his rice brad
rightly prosper: is his kingdom broad

ofer middangeard, min is geswiðrod
over middle-earth, mine is diminished

ræd under roderum; ic þa rode ne þearf
power under skies; I the rood not need

hleahstre herigean. Hwæt! se hælend me
with-laughter praise. Lo! the savior me

920 in þam engan ham eft getynde
in the narrow home again enclosed

geomrum to sorge. Ic þurh Iudas ær
sad-one as sorrow. I through Judas before

hyhtful gewearð ȝ nu gehyned eom,
hopeful became and now humbled am,

goda geasne þurh Iudas eft,
of-goods deprived through Judas again,

fah ȝ freondleas. Gen ic findan can
hostile and friendless. Still I find can

925 þurh wrohtstafas wiðercyr wiððan
through accusations return against-that

of ðam wearhtreafum: ic awecce wið ðe
from the outlaw-dwellings: I rouse against thee

oðerne cyning, se ehted þin,
other king, who persecutes thee,

ȝ he forlæteð lare þine

and he abandons teaching thy

ȝ manþeawum minum folgaþ

and to-crime-customs my follows

ond þec þonne sendeð in þa sweartestan

and thee then sends into the blackest

930

ȝ þa wyrrestan witebrogan,

and the worst torment-terrors,

þæt ðu sarum forsoht wiðsæcest fæste

that thou with-pains afflicted deniest firmly

þone ahangnan cyning, þam ðu hyrdest ær!"

the hanged king, whom thou obeyedst before!"

Him ða gleawhydig Iudas oncwæð,

To-him then wise-minded Judas answered,

hæleð hildedeor (him wæs halig gast

hero battle-bold to-him was holy spirit

935

befolen fæste, fyrhat lufu,

committed firmly, fire-hot love,

weallende gewitt þurh wigan snyttro),

welling wit through of-warrior wisdom,

ȝ þæt word gecwæð wisdomes ful:

and that word spoke of-wisdom full:

"Ne þearft ðu swa swiðe synna gemyndig

"Not needst thou so greatly of-sins mindful

sar niwigan ȝ sæce ræran,

pain renew and strife raise,

940

mordres manfrea, þæt se mihtiga cyning

of-murder crime-lord, that the mighty king

in neolnesse nyðer bescufed

into abyss down thrusts

synwyrcente, in susla grund

sin-working-one, into of-torments ground

domes leasne, se ðe deadra feala

of-glory void, he who of-dead many

945 worde awehte. Wite ðu þe gearwor.

with-word awakened. Know thou the more-readily.

þæt ðu unsnyttrum anforlete

that thou foolishly forsookest

leohta beorhtost 7 lufan dryhtnes,

of-lights brightest and love of-lord,

þone fægran gefean, 7 on fyrbæðe

the fairer joy, and in fire-bath

suslum beþrunge syððan wunodest,

with-torments oppressed afterward dwelledst,

950 ade onæled 7 þær awa scealt

by-pyre kindled and there ever shalt

wiðerhygcende wergðu dreogan,

hostile-minded damnation endure,

yrmdu butan ende." Elene gehyrde,

misery without end." Helena heard,

hu se feond 7 se freond geflitu rædon,

how the fiend and the friend disputes raised,

tireadig 7 trag on twa halfa,

glory-blessed and evil on two sides,

955 synnig 7 gesælig. Sefa wæs þe glædra,

sinful and blessed. Mind was the gladder,

þæs þe heo gehyrde þone hellesceapan

for-that that she heard the hell-foe

oferswiðedne, synna bryttan.

overcome, of-sins dispenser.

ȝ þa wundrade ymb þæs weres snyttro,

and then wondered about of-the man wisdom,

hu he swa geleafful on swa lytlum fæce

how he so faithful in so little space

ȝ swa uncyðig æfre wurde

and so ignorant ever became

gleawnesse þurhgoten. Gode þancode,

with-wisdom imbued. To-god (she)-thanked,

wuldorcynninge, þæs hire se willa gelamp

to-glory-king, for-that to-her the will befell

þurh bearn godes bega gehwæðres,

through child of-god of-both of-each,

ge æt þære gesyhðe þæs sigebeames

both at the sight of-the victory-beam

ge ðæs geleafan, þe hio swa leohte oncnæow,

and of-the faith, which she so clearly recognized,

wuldorfæste gife in þæs weres breostum.

glory-firm gift in of-the man breast.

960

965

XII • THE CROSS ENSHRINED

News of the finding spreads through the land, grieving the Jews. Helena sends messengers to Constantine, who rejoices and sends word that she should build a church on Calvary. She has the best craftsmen build it, and has the cross adorned with gold and gems and locked in a silver casket, where it heals the sick. Judas is baptized, and the Holy Spirit dwells in his breast; he chooses the better way and turns from the devil's idols.

Ða wæs gefrege in þære folcsceare,

Then was known in the people-land,

geond þa werpeode wide læded

throughout the nation widely spread

mære morgenspel manigum on andan,

famous morning-news to-many in vexation,

970 þara þe dryhtnes æ dyrnan woldon,

of-those who of-lord law conceal would,

boden æfter burgum, swa brimo fæðmeð,

proclaimed throughout cities, as sea embraces,

in ceastra gehwære, þæt Cristes rod

in of-cities each, that of-Christ rood

fyrn foldan begræfen funden wære,

long-ago in-earth buried found were,

selest sigbeacna, þara þe sið oððe ær

best of-victory-signs, of-those which after or before

975 halig under heofenum ahafen wurde,

holy under heavens raised were,

ond wæs ludeum gnornsorga mæst,

and was to-Jews of-grief-sorrows greatest,

werum wansæligum wyrda laðost,

to-men unhappy of-events most-hateful,

þær hie hit for worulde wendan meahton,

if they it for world turn could,

Cristenra gefean. Ða sio cwen bebed

of-Christians joy. Then the queen commanded

980 ofer eorlmægen aras fýsan

over warrior-host messengers to-hasten

ricene to rade, sceoldon Romwarena,

quickly to riding, should of-Romans,

ofer heanne holm hlaford secean

over high sea lord seek

ond þam wiggende wilspella mæst
and to-the warrior of-welcome-news greatest
 seolfum gesecgan, þe ðæt sigorbeacen
himself tell, that that victory-sign
 þurh meotodes est meted wære,
through of-ordainer favor found were,
 funden in foldan, þæt ær feala mæla
found in earth, which before many times
 behyded wæs halgum to teonan,
bidden was to-holy-ones as harm,
 cristenum folce. Þa ðam cininge wearð
to-Christian people. Then to-the king was
 þurh þa mæran word mod geblissod,
through the famous words mind gladdened,
 ferhð gefeonde. Næs þa fricgendra
spirit rejoicing. Not-was then of-askers
 under goldhoman gad in burgum
under gold-coats lack in cities
 feorran geferede. Wæs him frofra mæst
from-afar come. Was to-him of-comforts greatest
 geworden in worlde æt ðam willspelle,
come-about in world at the welcome-news,
 hlihende hyge, þe him hereræswan
laughing mind, which to-him to-army-leader
 ofer eastwegas aras brohton,
over east-ways messengers brought,
 hu gesundne sið ofer swonrade
how safe journey over swan-road
 secgas mid sigecwen aseted hæfdon
men with victory-queen accomplished had

985

990

995

on Creca land. Hie se casere heht
in of-Greeks land. Them the emperor commanded

ofstum myclum eft gearwian
with-haste great again to-prepare

1000 sylfe to siðe. Secgas ne gældon,

themselves for journey. Men not delayed,

syððan andsware edre gehyrdon,
after answer quickly heard,

æðelinges word: heht he Elenan hæl
of-prince word: commanded he to-Helena health

abeodan beadurofre, gif hie brimnesen
announce to-battle-brave-one, if they sea-passage

ȝ gesundne sið settan mosten
and safe journey accomplish might

1005 hæleð hwætmode to þære halgan byrig.

heroes bold-minded to the holy city.

Heht hire þa aras eac gebeodan
Commanded to-her then messengers also announce

Constantinus, þæt hio cirican þær
Constantine, that she church there

on þam beorhhlīðe begra rædum
on the hill-slope of-both by-counsels

getimbrede, tempel dryhtnes
build, temple of-lord

1010 on Caluarie Criste to willan,

on Calvary for-Christ as will,

hæleðum to helpe, þær sio halige rod
for-heroes as help, where the holy rood

gemeted wæs, mærost beama,
found was, most-glorious of-beams,

þara þe gefrugen foldbuende

of-those which learned-of earth-dwellers

on eorðwege. Hio geefnde swa,

on earth-way. She performed so,

siððan winemagas westan brohton

after friend-kinsmen from-west brought

ofer lagufæsten leofspell manig.

over sea-fastness dear-tidings many.

Ða seo cwen behead cræftum getyde

Then the queen commanded in-crafts skilled

sundor asecean, þa selestan,

apart to-seek-out, the best,

þa þe wrætlicost wyrcean cuðon

those who most-wondrously build could

stangefogum, on þam stedewange

with-stone-joinings, on the place-plain

girwan godes tempel, swa hire gasta weard

to-prepare of-god temple, as to-her of-spirits guardian

reord of roderum. Heo þa rode heht

counseled from heavens. She the rood commanded

golde beweorcean ȝ gimcynnum,

with-gold to-adorn and with-gem-kinds,

mid þam æðelestum eorcnanstanum

with the noblest precious-stones

besetton searocræftum ȝ þa in seolfren fæt

set with-cunning-crafts and then in silver vessel

locum belucan: þær þæt lifes treo,

with-locks lock-up: there that of-life tree,

selest sigebeama siððan wunode,

best of-victory-beams afterward remained,

1015

1020

1025

æðelu anbræce; þær bið a gearu

nobility unbreakable; there is ever ready

wraðu wannhalum wita gehwylces,

support to-sick-ones of-torments of-each,

1030 sære 7 sorge; hie sona þær

of-strife and sorrow; they at-once there

þurh þa halgan gesceaft helpe findaþ,

through the holy creation help find,

godcunde gife. Swylce Iudas onfeng

divine gift. Likewise Judas received

æfter fyrstmearce fulwihtes bæð

after appointed-time of-baptism bath

7 geclænsod wearð, Criste getrywe,

and cleansed was, to-Christ faithful,

1035 lifwearde leof; his geleafa wearð

to-life-guardian dear; his faith became

fæst on ferhðe, siððan frofre gast

firm in spirit, after of-comfort spirit

wic gewunode in þæs weres breostum,

dwelling inhabited in of-the man breast,

bylde to bote: he þæt betere geceas,

encouraged to repentance: he that better chose,

wuldres wynne 7 þam wyrstan wiðsoc,

of-glory joy and the worse renounced,

1040 deofulgildum 7 gedwolan fylde,

devil-idols and error felled,

unrihte æ; him wearð ece rex,

unrighteous law; to-him became eternal king,

meotud milde, god mihta wealdend.

ordainer mild, god of-powers ruler.

At Helena's summons, Eusebius, bishop of Rome, makes Judas bishop of Jerusalem and renames him Cyriacus. Helena longs to find the nails that pierced Christ's hands and feet, and asks Cyriacus to pray for them. He prays on Calvary, and a flame brighter than the sun rises where they lie, and the nails shine up from the earth like stars. The people praise God. Cyriacus brings the nails to Helena, who weeps for joy, kneels, and gives thanks, filled with the Holy Spirit.

Ƣa wæs gefulwad, se ðe ær feala tida

Then was baptized, he who before many times

leoht gearu * * *

light ready (lacuna)

inbryrðed breostsefa on Ƣæt betere lif,

inspired breast-mind to the better life,

gewended to wuldre; huru Wyrð gescreif,

turned to glory; indeed Fate decreed,

Ƣæt he swa geleaffull ȝ swa leof gode

that he so faithful and so dear to-god

in worldrice weorðan sceolde,

in world-kingdom become should,

Criste gecweme: Ƣæt gecyðed wearð!

to-Christ pleasing: that made-known was!

Siððan Elene heht Eusebium

Afterward Helena commanded Eusebius

on rædgeƢeaht, Rome biseop

for counsel, of-Rome bishop

gefetian on fultum, forðsnoterne

to-fetch as help, very-wise

hæleða gerædum to Ƣære halgan byrig,

of-heroes by-counsels to the holy city,

1045

1050

þæt he gesette on sacerdhad

that he appoint to priesthood

1055 in Ierusalem Iudas þam folce

in Jerusalem Judas for-the people

to bisceope, burgum on innan

as bishop, cities in within

þurh gastes gifte to godes temple,

through of-spirit gift for of-god temple,

cræftum gecorene, 7 hine Cyriacus

by-skills chosen, and him Cyriacus

þurh snyttro geþeaht syððan nemde

through of-wisdom counsel afterward named

1060 niwan stefne: nama wæs gecyrred

with-new turn: name was changed

beornes in burgum on þæt betere forð,

of-warrior in cities to the better forth,

æ hælendes. Þa gen Elenan wæs

law of-savior. Then still of-Helena was

mod gemynde ymb þa mæran wyrd

mind mindful about the famous event

geneahhe for þam næglum, þe ðæs nergendes

often for the nails, which of-the savior

1065 fet þurhwodon 7 his folme swa some,

feet pierced and his hands so same,

mid þam on rode wæs rodera wealdend

with which on rood was of-skies ruler

gefæstnod, frea mihtig. Be ðam frignan ongan

fastened, lord mighty. About that to-ask began

Cristenra cwen, Cyriacus bæd,

of-Christians queen, Cyriacus asked,

þæt hire þa gina gastes mihtum

that for-her then yet of-spirit with-powers

ymb wundorwyrd willan gefylde,

about wonder-event will fulfill,

onwrige wuldorgifum, 7 þæt word acwæð

reveal with-glory-gifts, and that word spoke

to þam bisceope, bald reordode:

to the bishop, bold spoke:

“Þu me, eorla hleo, þone æðelan beam,

“Thou me, of-nobles protector, the noble beam,

rode rodera cininges ryhte getæhtesð,

rood of-skies of-king rightly showedst,

on þa ahangen wæs hæðenum folmum

on which hanged was by-beaten hands

gasta geocend, godes agen bearn,

of-spirits preserver, of-god own child,

nerigend fira. Mec þæra nægla gen

savior of-men. Me of-the nails still

on fyrhðsefan fyrwet myngap:

in heart-mind curiosity urges:

wolde ic þæt ðu funde, þa ðe in foldan gen

would I that thou found, those which in earth still

deope bedolfen dierne sindon,

deep buried hidden are,

heolstre behyded. A min hige sorgað,

in-darkness concealed. Ever my mind grieves,

reonig reoted 7 gerested no,

sad weeps and rests not,

ærþan me gefylle fæder ælmihtig,

before me fulfill father almighty,

1070

1075

1080

wereda wealdend willan minne,

of-hosts ruler will mine,

1085 niða nergend þurh þara nægla cyme,

of-men savior through of-the nails coming,

halig of hiehða. Nu ðu hrædlíce

holy from height. Now thou quickly

eallum eaðmedum, ar selesta,

with-all humilities, messenger best,

þine bene onsend in ða beorhtan gesceaft,

thy prayer send into the bright creation,

on wuldres wealdend, bide wigena þrym,

to of-glory ruler, pray of-warriors majesty,

1090 þæt þe gecyðe cyning ælmihtig

that to-thee make-known king almighty

hord under hrusan, þæt gehyded gen,

hoard under ground, which bidden still,

duguðum dyrne deogol bideð."

from-hosts concealed secret abides."

Þa se halga ongan hyge staðolian,

Then the holy-one began mind to-establish,

breostum onbryrðed bisceop þæs folces,

in-breast inspired bishop of-the people,

1095 glædmod eode gumena þreate

glad-minded went of-men with-troop

god hergendra, ⁊ þa geornlice

god of-praising-ones, and then eagerly

Cyriacus on Caluarie

Cyriacus on Calvary

hleor onhylde, hygerune ne mað,

face bowed, mind-secret not concealed,

gastes mihtum to gode cleopode

of-spirit with-powers to god called

eallum eaðmedum, bæd him engla weard

with-all humilities, asked for-him of-angels guardian

1100

geopenigean uncuðe wyrð

to-open unknown event

niwan on nearwe, hwær he þara nægla swiðost

anew in narrowness, where he of-the nails most-surely

on þam wangstede wenan þorfte.

on the plain-place expect needed.

Leort ða tacen forð, þær hie to sægon,

Let then sign forth, where they to looked,

fæder, frofre gast ðurh fyres bleo

father, of-comfort spirit through of-fire hue

1105

up eðigean, þær þa æðelestan

up breathe, where the noblest

hæleða gerædum hydde wæron

of-heroes by-counsels bidden were

þurh nearusearwe næglas on eorðan.

through narrow-cunning nails in earth.

Ða cwom semninga sunnan beorhtra

Then came suddenly than-sun brighter

lacende lig: leode gesawon

sporting flame: people saw

1110

hira willgifan wundor cyðan,

their joy-giver wonder make-known,

ða ðær of heolstre swylce heofonsteorran

when there from darkness like heaven-stars

oððe godgimmas, grunde getenge,

or good-gems, to-ground close,

- næglas of nearwe neoðan scinende
nails from narrowness from-beneath shining
- 1115 leohte lixton. Leode gefægon,
brightly gleamed. People rejoiced,
 weorud willhreðig, sægdon wuldor gode
host joy-glad, said glory to-god
 ealle anmode, þeah hie ær wæron
all unanimous, though they before were
 þurh deofles spild in gedwolan lange
through of-devil destruction in error long
 acyrred fram Criste. Hie cwædon þus:
turned from Christ. They said thus:
- 1120 “Nu we seolfse geseoð sigores tacen,
“Now we ourselves see of-victory sign,
 soð wundor godes, þeah we wiðsocun ær
true wonder of-god, though we denied before
 mid leasingum. Nu is in leoht cymen,
with lies. Now is into light come,
 onwrigen wyrda bigang: wuldor þæs age
revealed of-events course: glory for-that may-have
 on heannesse heofonrices god”.
in height of-heaven-kingdom god”.
- 1125 Ða wæs geblissod, se ðe to bote gehwearf
Then was gladdened, he who to repentance turned
 þurh bearn godes, bisceop þara leoda
through child of-god, bishop of-the people
 niwan stefne; he þan næglan onfeng
with-new turn; he the nails received
 egesan geacloð 7 þære arwyrðan
by-terror frightened and to-the venerable

cwene brohte. Hæfde Ciriacus

queen brought. Had Cyriacus

eall gefylled, swa him seo æðele bebead,

all fulfilled, as him the noble-one commanded,

wifes willan. Ða wæs wopes hring,

of-woman will. Then was of-weeping sound,

hat heafodwylm ofer hleor goten,

hot head-welling over cheek poured,

nalles for torne: tearas feollon

not-at-all for grief: tears fell

ofer wira gespon. Wuldres gefylled

over of-wires clasp. Of-glory filled

cwene willa. Heo on cneow sette

of-queen will. She on knee set

leohte geleafan: lac weorðode

with-bright faith: gift honored

blissum hremig, þe hire brungen wæs

in-joys exulting, which to-her brought was

gnyrna to geoce. Gode þancode,

of-sorrows as help. To-god thanked,

sigora dryhtne, þæs þe hio soð gecneow

of-victories to-lord, for-that that she truth recognized

ƿweardlice, þæt wæs oft bodod

clearly, what was often proclaimed

feor ær beforan fram fruman worulde

far before beforeband from beginning of-world

folcum to frofre. Heo gefylled wæs

for-peoples as comfort. She filled was

wisdomes gife ƿ þa wic beheold

of-wisdom with-gift and the dwelling held

1130

1135

1140

halig heofonlic gast, hreðer weardode,

holy heavenly spirit, heart guarded,

1145 æðelne innoð, swa hie ælmihtig

noble womb, so her almighty

sigebearn godes sioððan freoðode.

victory-child of-god afterward protected.

XIIII • THE BRIDLE

Helena asks what she should do with the nails. A wise counselor tells her to have them made into a bit for the bridle of the noblest king's horse, which will give him victory in every battle, as the prophet foretold. She sends the adorned bridle to her son. She summons the best of the Jews to the holy city, teaches them love and peace, and leaves Cyriacus as their bishop, who heals the lame and the blind. Before sailing home she gives him treasures and commands that the day the cross was found, six nights before the coming of summer, in May, be kept as a feast.

Ongan þa geornlice gastgerynum

Began then eagerly with-spirit-mysteries

on sefan secean soðfæstnesse,

in mind to-seek truth,

weg to wuldre: huru weoroda god

way to glory: indeed of-hosts god

1150 gefullæste, fæder on roderum,

helped, father in skies,

cining ælmihtig, þæt seo cwen begeat

king almighty, that the queen obtained

willan in worulde. Wæs se witedom

will in world. Was the prophecy

þurh fyrnwitan beforan sunen,

through ancient-sages beforeband sung,

eall æfter orde, swa hit eft gelamp

all according-to origin, as it afterward happened

ðinga gehwylces. Peodcwen ongan

of-things of-each. People-queen began

þurh gastes gife georne secan,

through of-spirit gift eagerly to-seek,

nearwe geneahhe, to hwan hio þa næglas selost

closely diligently, for what she the nails best

ȝ deorlicost gedon meahte

and most-preciously do might

dugoðum to hroðer, hwæt þæs wære dryhtnes willa.

for-hosts as benefit, what of-that were of-lord will.

Heht ða gefetigea forðsnotterne

Commanded then to-fetch very-wise-one

ricene to rune, þone þe rædgeþeaht

quickly to council, him who counsel

þurh gleawe miht georne cuðe,

through wise might well knew,

frodne on ferhðe ȝ hine frignan ongan,

wise in spirit and him to-ask began,

hwæt him þæs on sefan selost þuhte

what to-him of-that in mind best seemed

to gelæstene, ȝ his lare geceas

to perform, and his teaching chose

þurh þeodscipe. He hire *** oncwæð:

through discipline. He to-her (lacuna) answered:

“Þæt is gedafenlic, þæt ðu dryhtnes word

“That is fitting, that thou of-lord word

on hyge healde, halige rune,

in mind bold, holy mystery,

1155

1160

1165

- cwen selest, 7 þæs cininges bebod
queen best, and of-the king command
- 1170 georne begange, nu þe god sealde
eagerly observe, now to-thee god gave
 sawle sigesped 7 snyttro cræft,
to-soul victory-success and of-wisdom skill,
 nerigend fira. Þu ðas næglas hat
savior of-men. Thou these nails command
 þam æðelestan eorðcýninga
for-the noblest of-earth-kings
 burgagendra on his bridels don
of-city-holders on his bridle put
- 1175 meare to midlum. Þæt manigum sceall
for-horse as bits. That to-many shall
 geond middangeard mære weorðan,
throughout middle-earth famous become,
 þonne æt sæcce mid þy oferswiðan mæge
when in strife with that overcome may
 feonda gehwylcne, þonne fyrdhwate
of-foes each, when army-bold-ones
 on twa healfes tohtan secap,
on two sides battle seek,
- 1180 sweordgeniðlan, þær hie ymb sige wigað,
sword-foes, where they for victory fight,
 wrað wið wraðum. He ah æt wigge sped,
hostile against hostile-ones. He has in war success,
 sigor æt sæcce 7 sybbe gehwær,
victory in strife and peace everywhere,
 æt gefeohte frið, se ðe foran lædeð
in fight peace, he who before leads

bridels on blancan, þonne beadurofe

bridle on white-horse, when battle-brave

æt garþræce guman, gecoste

at spear-onslaught men, tried

berað bord ȝ ord. Ðis bið beorna gehwam

bear shield and point. This is of-warriors for-each

wið æglæce unoferswiðed

against monster unconquered

wæpen æt wigge. Be ðam se witga sang,

weapon in war. About that the prophet sang,

snottor searubancum (sefa deop gewod

wise in-cunning-thoughts mind deep penetrated

wisdomes gewitt); he þæt word gecwæð:

of-wisdom understanding; he that word spoke:

Cuþ þæt gewyrðeð, þæt þæs cyninges sceal

Known that becomes, that of-the king shall

mearh under modegum midlum geweorðod,

horse under proud-one with-bits honored,

bridelshringum; bið þæt beacen gode

with-bridle-rings; is that sign to-god

halig nemned ȝ se hwæteadig

holy named and the bold-blessed-one

wigge weorðod, se þæt wicg byrð."

in-war honored, he-who that steed bears."

Ða þæt ofstlice eall gelæste

Then that speedily all performed

Elene for eorlum, ædelinges heht,

Helena before nobles, of-prince commanded,

beorna beaggifan bridels frætwan:

of-warriors of-ring-giver bridle to-adorn:

1185

1190

1195

hire selfre suna sende to lace

her own to-son sent as gift

1200 ofer geofenes stream gife unscynde.

over of-ocean stream gift blameless.

Heht þa tosomne, þa heo seleste

Commanded then together, those-whom she best

mid Iudeum gumena wiste,

among Jews of-men knew,

hæleða cynnes, to þære halgan byrig

of-heroes of-race, to the holy city

cuman in þa ceastre. Þa seo cwen ongan

to-come into the town. Then the queen began

1205 læran leofra heap, þæt hie lufan dryhtnes

to-teach of-dear-ones band, that they love of-lord

ȝ sybbe swa same sylfra betweenum,

and peace so same of-themselves between,

freondræddenne fæste gelæston

friendship firmly performed

leahtorlease in hira lifes tid

sinless in their of-life time

ond þæs latteowes larum hyrdon,

and of-the leader to-teachings listened,

1210 cristenum þeawum, þe him Cyriacus

to-Christian customs, which to-them Cyriacus

bude boca gleaw. Wæs se bissceophad

offered of-books learned. Was the bishopric

fægere befæsted. Oft him feorran to

fairly established. Often him from-afar to

laman, limseoce, lefe cwomon,

lame, limb-sick, weak came,

healte, heorudreorige, hreofe 7 blinde,

halt, sword-bloody, leprous and blind,

heane, hygegeomre: symle hælo þær

humble, mind-sad: always health there

æt þam bisceope, bote fundon

from the bishop, remedy found

ece to aldre. Ða gen him Elene forgeaf

eternal for life. Then still to-him Helena gave

sincweorðunga, þa hio wæs siðes fus

treasure-honors, when she was for-journey eager

eft to eðle, 7 þa eallum bebead

back to homeland, and then to-all commanded

on þam gumrice god hergendum,

in the man-kingdom god to-praising-ones,

werum 7 wifum, þæt hie weorðeden

to-men and women, that they should-honor

mode 7 mægene þone mæran dæg,

with-mind and strength the famous day,

heortan gehigdum, in ðam sio halige rod

of-heart with-thoughts, on which the holy rood

gemeted wæs, mærost beama,

found was, most-glorious of-beams,

þara þe of eorðan up aweoxe

of-those which from earth up grew

geloden under leafum. Wæs þa lencten agan

grown under leaves. Was then spring passed

butan VI nihtum ær sumeres cyme

except six nights before of-summer coming

on Maias kalendas. Sie þara manna gehwam

on of-May calends. Be of-the men for-each

1215

1220

1225

behliden helle duru, heofones ontyned,

closed of-hell door, of-heaven opened,

1230 ece geopenad engla rice,

eternal opened of-angels kingdom,

dream unhwilen, ȝ hira dæl scired

joy unending, and their portion allotted

mid Marian, þe on gemynd nime

with Mary, who into memory take

þære deorestan dægweorðunga

of-the dearest day-festival

rode under roderum, þa se ricesða

of-rood under skies, which the mightiest

1235 ealles oferwealdend earme beþeahte. Finit.

of-all over-ruler with-arm covered. Ends.

XV · THE POET'S SIGNATURE

The poet, old and near death, tells how he wove this song, bound by sin until God opened his mind with the gift of poetry and he found the story of the cross in books. His name is set in runes among lines lamenting lost youth and wealth, which pass like water and wind. So the world will pass at the Judgment, when everyone is divided three ways in the fire: the righteous above, the sinful in the middle, the damned in the depths, cast into hell. The purged will enjoy heaven with the angels.

Þus ic frod ȝ fus þurh þæt fæcne hus

Thus I old and ready through the treacherous house

wordcræft wæf ȝ wundrum læs,

word-craft wove and wondrously gathered,

þragum þreodude ȝ geþanc reodode

at-times pondered and thought sifted

nihtes nearwe. Nysse ic gearwe

by-night anxiously. Not-knew I fully

be ðære riht ***, ær me rumran geþeht

1240

about the right (lacuna), before to-me ampler understanding

þurh ða mæran miht on modes þeht

through the glorious might into of-mind thought

wisdom onwreah. Ic wæs weorcum fah,

wisdom revealed. I was by-deeds stained,

synnum asæled, sorgum gewæled,

by-sins fettered, by-sorrows afflicted,

bitrum gebunden, bisgum beþrunen,

by-bitter-things bound, by-troubles pressed,

ær me lare onlag þurh leohtne had

1245

before to-me teaching granted through bright form

gamelum to geoce, gife unscynde

to-old-one as help, gift blameless

mægencyning amæt ȝ on gemynd begeat,

might-king measured and into mind poured,

torht ontynde, tidum gerymde,

bright disclosed, at-times enlarged,

bancofan onband, breostlocan onwand,

bone-chamber unbound, breast-locker unwound,

leoðucræft onleac, þæs ic lustum breac,

1250

song-craft unlocked, which I with-pleasures enjoyed,

willum in worlde. Ic þæs wuldres treowes

with-joys in world. I of-the glory tree

oft nales æne hæfde ingemynd,

often not-at-all once had inner-mind,

ær ic þæt wundor onwrigen hæfde

before I the wonder revealed had

ymb þone beorhtan beam, swa ic on bocum fand
about the bright beam, as I in books found

1255 wyrda gangum, on gewritum cyðan
of-events in-courses, in writings make-known

be ðam sigebeacne. A wæs sæcc oð ðæt
about the victory-sign. Ever was strife until that

cnyssed cearwelnum, ƿ drusende,
beaten by-care-surges, torch sinking,

þeah he in medohealle maðmas þege,
though he in mead-hall treasures received,

æplede gold. ƿ gnornode,
appled gold. bow mourned,

1260 † gefera nearusorge dreah,
need companion narrow-sorrow endured,

enge rune, þær him ƿ fore
oppressive secret, where him horse before

milpaðas mæt, modig þrægde
mile-paths measured, proud ran

wirum gewlenced. † is geswiðrad,
with-wires adorned. joy is diminished,

gomen æfter gearum, geogoð is gecyrred,
pleasure after years, youth is changed,

1265 ald onmedla. ƿ wæs geara
old pride. aurochs [?] was formerly

geogoðhades glæm: nu synt geardagas
of-youth-hood gleam: now are days-of-old

æfter fyrstmearce forð gewitene,
after appointed-time forth departed,

lifwynne geliden, swa ƿ toglideð,
life-joys passed, as water glides-away,

flodas gefysde. ƿ æghwam bið

floods hastened. wealth for-everyone is

læne under lyfte; landes frætwe

transient under sky; of-land ornaments

gewitaþ under wolcnum winde geliccost,

depart under clouds to-wind most-like,

þonne he for hæleðum hlud astigeð,

when it before heroes loud rises,

wæðeð be wolcnum, wedende færeð

roams along clouds, raging travels

ȝ eft semninga swige gewyrðeð

and again suddenly silent becomes

in nedcleofan nearwe geheaðrod,

in need-prison narrowly confined,

þream forþrycced. Swa þeos world eall gewiteð,

by-force oppressed. So this world all passes,

ȝ eac swa some þe hire on wurdon

and also so same those-which it in were

atydrede, tionleg nimeð,

brought-forth, harm-flame takes,

ðonne dryhten sylf dom geseceð

when lord himself judgment seeks

engla weorude. Sceall æghwylc ðær

of-angels with-host. Shall each there

reordberendra riht gehyran

of-speech-bearers justice hear

dæda gehwylcra þurh þæs deman muð

of-deeds of-each through of-the judge mouth

ȝ worda swa same wed gesyllan,

and of-words so same pledge give,

1270

1275

1280

- eallra unsnyttro ær gesprecenra,
of-all foolishly before spoken,
- 1285 þristra geþonca. Þonne on þreo dæleð
of-bold thoughts. Then into three divides
 in fyres feng folc anra gehwylc,
in of-fire grip people of-ones each,
 þara þe gewurdon on widan feore
of-those who were in wide life
 ofer sidne grund. Soðfæste bioð
over wide ground. Righteous are
 yfemest in þam ade, eadigra gedryht,
uppermost in the pyre, of-blessed-ones company,
- 1290 duðuð domgeorne, swa hie adreogan magon
host glory-eager, as they endure can
 ȝ butan earfeðum eaðe gepolian,
and without hardships easily endure,
 modigra mægen: him gemetgaþ eall
of-brave-ones host: for-them moderates all
 eldes leoma, swa him eðost bið,
of-fire gleam, as for-them easiest is,
 sylfum geseftost. Synfulle beoð
for-selves most-comfortable. Sinful are
- 1295 mane gemengde in ðam midle þread,
with-crime mixed in the middle afflicted,
 hæleð higegeomre in hatne wylm,
heroes mind-sad into hot surge,
 þrosme beþehte. Bið se þridda dæl,
by-smoke covered. Is the third part,
 awyrgede womsceaðan in þæs wylmes grund,
accursed sin-harmers in of-the surge ground,

lease leodhatan lige befæsted

false people-tyrants in-flame fastened

þurh ærgewyrht, arleasra sceolu

through former-deeds, of-impious-ones troop

in gleda gripe. Gode no syððan

in of-embers grip. To-god not afterward

of ðam morðorhufe in gemynd cumað,

from the murder-house into memory come,

wuldorcyninge, ac hie worpene beoð

to-glory-king, but they cast are

of ðam heaðuwylme in helle grund,

from the battle-surge into of-bell ground,

torngeniðlan. Bið þam twam dælum

wrath-foes. Is for-the two parts

ungelice: moton engla frean

unlike: may of-angels lord

geseon, sigora god; hie asodene beoð,

see, of-victories god; they purged are,

asundrod fram synnum swa smæte gold,

separated from sins as refined gold,

þæt in wylme bið womma gehwylces

which in surge is of-stains of-each

þurh ofnes fyr eall geclænsod,

through of-furnace fire all cleansed,

amered 7 gemylted: swa bið þara manna ælc

purified and melted: so is of-the men each

ascyred 7 asceaden scylda gehwylcre,

cut-off and separated of-sins from-each,

deopra firena þurh þæs domes fyr.

of-deep crimes through of-the judgment fire.

1300

1305

1310

Moton þonne siðþan sybbe brucan,

May then afterward peace enjoy,

1315 eces eadwelan; him bið engla weard

of-eternal prosperity; to-them is of-angels guardian

milde 7 bliðe, þæs ðe hie mana gehwylc

mild and kind, for-that that they of-crimes each

forsawon, synna weorc, 7 to suna metudes

despised, of-sins work, and to son of-ordainer

wordum cleopodon. Forðan hie nu on wlite scinaþ

with-words called. Therefore they now in beauty shine

englum gelice, yrfes brucaþ

to-angels like, of-inheritance enjoy

1320 wuldorcyniges to widan feore. amen.

of-glory-king for wide life. amen.