

OLD ENGLISH SERIES • VOLUME 5

ELEGIES AND RIDDLES

The Exeter Book

Elegies and Riddles
with Widsith and the Maxims

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

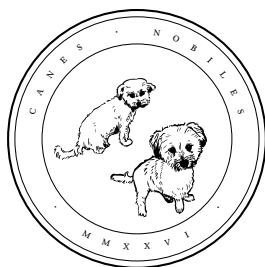


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Volume 5 of the Canes Nobiles Old English interlinear texts

The Old English text follows *Bibliothek der angelsächsischen Poesie*, begründet von Christian W. M. Grein, neu bearbeitet von Richard Paul Wülker, vol. I (Kassel: Wigand, 1881–1883); *Die altenglische Elegie*, herausgegeben von Ernst Sieper (Strassburg: Trübner, 1915); and *The Riddles of the Exeter Book*, edited by Frederick Tupper, Jr. (Boston: Ginn, 1910)

Set from page scans of those printings

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Nine poems follow Grein–Wülker, and *The Riming Poem* and *Resignation* follow Sieper; their Old English is printed without length marks, except in the word *sêlast* that Sieper supplies, and with the insular *g* set as *g*. The riddles follow Tupper, who marks vowel length with the macron and sets a wide space between the half-lines of each verse. Square brackets enclose letters and words an editor supplies, and *** marks a gap in the manuscript. The riddles are numbered as Tupper numbers them, and the verses as each edition numbers them.

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The Wanderer

THE WANDERER

A lone man often waits for grace, though he has long had to row the icy sea on the paths of exile. The wanderer speaks: since his gold-friend was buried, he has sought a new lord across the waves. In a dream he embraces his lord again, then wakes to gray water, seabirds, and snow. He sees that the whole world decays, as walls stand wind-blown and the warriors of old lie dead, and he asks where the horse, the young man, and the giver of treasure have gone. The poem ends by praising the man who keeps faith and seeks mercy from the Father in heaven.

Oft him anhaga are gebideð,

Often for-himself solitary-one grace awaits,

metudes miltse, þeah þe he modcearig

of-ordainer mercy, though that he mind-anxious

geond lagulade longe sceolde

throughout water-way long had-to

hreran mid hondum hrimcealde sæ,

stir with hands rime-cold sea,

wadan wræclastas: wyrd bið ful aræd!

tread exile-tracks: fate is full fixed!

Swa cwæð eardstapa earfeþa gemyndig,

So spoke earth-stepper of-hardships mindful,

wrapra wælsleahta, winemæga hryre:

of-cruel slaughters, of-friend-kinsmen fall:

“Oft ic sceolde ana uhtna gehwylce

“Often I had-to alone of-dawns on-each

mine ceare cwīpan! nis nu cwicra nan,

my care lament! not-is now of-living-ones any,

þe ic him modsefan minne durre

that I to-him mind-heart my dare

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sweotule asecgan. Ic to soþe wat,
clearly declare. I for truth know,
 þæt biþ in eorle indryhten þeaw,
that is in warrior noble custom,
 þæt he his ferðlocan fæste binde,
that he his spirit-enclosure fast bind,
 healde his hordcofan, hycge swa he wille;
hold his hoard-chamber, think as he will;

15 ne mæg werig mod wyrde wiðstondan

not can weary mind fate withstand

ne se hreo hyge helpe gefremman:

nor the troubled mind help perform:

for ðon domgeorne dreorigne oft

for that glory-eager-ones sad-(mind) often

in hyra breostcofan bindað fæste.

in their breast-chamber bind fast.

Swa ic modsefan minne sceolde

So I mind-heart my had-to

20 oft earmcearig, eðle bidæled,

often wretched-anxious, from-homeland deprived,

freomægum feor feterum sælan,

from-free-kinsmen far with-fetters fasten,

sipþan geara iu goldwine mine

since of-years formerly gold-friend my

hrusan heolster biwrah and ic hean þonan

of-earth darkness covered and I abject thence

wod wintercearig ofer waþema gebind,

went winter-anxious over of-waves binding,

25 sohte sele dreorig since bryttan,

sought ball sad of-treasure dispenser,

hwær ic feor oþþe neah findan meahte,

where I far or near find might,

þone þe in meoduhealle mine wisse

him who in mead-hall mine knew

oþþe mec freondleasne frefran wolde,

or me friendless comfort would,

wenian mid wynnum! Wat se þe cunnað,

entertain with joys! Knows he who tries,

hu slīpen bið sorg to geferan,

how cruel is sorrow as companion,

þam þe him lyt hafað leofra geholena:

to-him who for-himself few has of-dear protectors:

warað hine wræclast nales wunden gold,

holds him exile-track not-at-all twisted gold,

ferðloca freorig nalæs foldan blæd;

spirit-enclosure freezing not-at-all of-earth glory;

gemon he sele, secgas and sincþege,

remembers he hall, men and treasure-receiving,

hu hine on geoguðe his goldwine

how him in youth his gold-friend

wenede to wiste: wyn eal gedreas!

entertained at feast: joy all perished!

For þon wat se þe sceal his winedryhtnes

For that knows he who shall of-his friend-lord

leofes larcwidum longe forþolian,

dear counsel-speeches long do-without,

ðonne sorg and slæp somod ætgædre

when sorrow and sleep at-once together

earmne anhogan oft gebindað:

wretched solitary-one often bind:

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þinced him on mode, þæt he his mondryhten

seems to-him in mind, that he his liege-lord

clyppe and cysse and on cneo lecge

embraces and kisses and on knee lays

honda and heafod, swa he hwilum ær

hands and head, as he at-times before

in geardagum giefstolas breac:

in days-of-old of-gift-seat enjoyed:

45 ðonne onwæcneð eft wineleas guma,

then awakes again friendless man,

gesihð him biforan fealwe wegas,

sees him before fallow waves,

baþian brimfugas, brædan fepra,

bathe sea-birds, spread feathers,

hreosan hrim and snaw hagle gemenged.

fall frost and snow with-hail mingled.

Ðonne beoð þy hefigran heortan benne

Then are the heavier of-heart wounds

50 sare æfter swæsne, sorg bið geniwad;

sore after dear-one, sorrow is renewed;

þonne maga gemynd mod geondhweorfeð,

when of-kinsmen memory mind passes-through,

greteð gliwstafum, georne geondsceawað:

greet with-joy-staves, eagerly surveys:

secga geseldan swimmað eft onweg;

of-men companions swim again away;

fleotendra ferð no þær fela bringeð

of-floating-ones spirit not there many brings

55 cuðra cwidegiedda: cearo bið geniwad,

of-known speech-songs: care is renewed,

þam þe sendan sceal swiþe geneahhe

to-him who send shall very often

ofer waþema gebind werigne sefan.

over of-waves binding weary mind.

For þon ic geþencan ne mæg geond þas woruld,

For that I think not can throughout this world,

for hwan modsefa min ne gesweorce,

for what mind-heart my not darken,

þonne ic eorla lif eal geondþence,

when I of-warriors life all think-through,

hu hi færllice flet ofgeafon,

how they suddenly hall-floor gave-up,

modge maguþegnas. Swa þes middangeard

proud young-thanes. So this middle-earth

ealra dogra gehwam dreoseð and fealleþ:

of-all days on-each perishes and falls:

for þon ne mæg wearþan wis wer, ær he age

for that not can become wise man, before he may-have

wintra dæl in woruldrice. Wita sceal geþyldig,

of-winters portion in world-kingdom. Wise-man shall-(be) patient,

ne sceal no to hatheort ne to hrædwyrde

not shall — too hot-hearted nor too hasty-worded

ne to wac wiga ne to wanhydig

nor too weak warrior nor too heedless

ne to forht ne to fægen ne to feohgifre

nor too afraid nor too glad nor too money-greedy

ne næfre gielpes to georn, ær he geare cunne.

nor ever of-boast too eager, before he well know.

Beorn sceal gebidan, þonne he beot spriced,

Warrior shall wait, when he vow speaks,

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oþ þæt collenferð cunne gearwe,

until that bold-spirited know readily,

hwider hreþra gehygd hweorfan wille.

whither of-breasts thought turn will.

Ongietan sceal gleaw hæle, hu gæstlic bið,

Perceive shall wise man, how ghastly is,

þonne ealre þisse worulde wela weste stondeð,

when of-all this world wealth waste stands,

75 swa nu missenlice geond þisne middangeard

as now variously throughout this middle-earth

winde biwawne weallas stondaþ,

by-wind blown-upon walls stand,

hrime bihrorene, hryðge þa ederas.

with-frost covered, snow-swept the buildings.

Woriað þa winsalo, waldend licgað

Crumble the wine-halls, rulers lie

dreame bidrorene; duguð eal gecrong

from-joy bereft; host all fell

80 wlonc bi wealle: sume wig fornóm,

proud by wall: some war took-away,

ferede in forðwege; sumne fugel opbær

carried on forth-way; one bird bore-away

ofer heanne holm; sumne se hara wulf

over high sea; one the gray wolf

deaðe gedælde; sumne dreorighleor

to-death dealt; one sad-faced

in eorðscræfe eorl gehydde:

in earth-cave warrior hid:

85 ypde swa þisne eardgeard ælda scyppend,

laid-waste so this dwelling-place of-men creator,

op þæt burgwara breahmta lease,

until that of-city-dwellers of-revels devoid,

eald enta geweorc idlu stodon.

old of-giants work empty stood.

Se þonne þisne wealsteal wise geþohte

He then this wall-place wisely thought

and þis deorce lif deope geondþenceð,

and this dark life deeply thinks-through,

frod in ferðe, feor oft gemon

wise in spirit, far often remembers

wælsleahta worn and þas word acwið:

of-slaughters multitude and these words speaks:

‘Hwær cwom mearg? hwær cwom mago?

‘Where came horse? where came young-man?

hwær cwom maþþumgyfa?

where came treasure-giver?

hwær cwom symbla gesetu? hwær sindon seledreamas?

where came of-feasts seats? where are hall-joys?

Ea la beorht bune! ea la byrnwiga!

O lo bright cup! O lo mail-warrior!

ea la þeodnes þrym! hu seo þrag gewat,

O lo of-prince glory! how the time departed,

genap under nihthelm, swa heo no wære!

grew-dark under night-helm, as-if it not were!

Stondeð nu on laste leofre duguþe

Stands now in track of-dear host

weal wundrum heah, wyrmlicum fah:

wall wondrously high, with-serpent-shapes stained:

eorlas fornoman asca þryþe,

warriors carried-off of-ashes forces,

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- 100 wæpen wælgifru, wyrd seo mære,
weapons slaughter-greedy, fate the famous,
 and þas stanhleoðu stormas cnyssað;
and these stone-slopes storms batter;
 hrið hreosende, hruse bindedð
snowstorm falling, earth binds
 wintres woma, þonne won cymeð,
of-winter din, when dark comes,
 nipeð nihtscua, norþan onsendeð
grows-dark night-shadow, from-north sends
- 105 hreo hæglfare hælepum on andan.
fierce hail-storm to-heroes in malice.
 Eall is earfoðlic eorþan rice,
All is bardship-full of-earth kingdom,
 onwendeð wyrdas gesceaft weoruld under heofonum:
changes of-fates decree world under heavens:
 her bið feoh læne, her bið freond læne,
here is wealth transitory, here is friend transitory,
 her bið mon læne, her bið mæg læne:
here is man transitory, here is kinsman transitory:
- 110 eal þis eorþan gesteal idel weorpeð!
all this of-earth foundation empty becomes!
 Swa cwæð snottor on mode, gesæt him sundor æt rune.
So spoke wise-one in mind, sat for-himself apart at counsel.
 Til biþ se þe his treowe gehealdeð:
Good is he who his faith keeps:
 ne sceal næfre his torn to rycene
 not shall ever his grief too quickly
 beorn of his breostum acyþan, nemþe he ær þa bote cunne,
warrior from his breasts make-known, unless he before the remedy know,

eorl mid elne gefremman! Wel bið þam þe him are seceð,
warrior with courage perform! Well is to-him who for-himself mercy seeks,
 frofre to fæder on heofonum, þær us eal seo fæstnung stondeð! 115
comfort from father in heavens, where us all the security stands!

Precepts

PRECEPTS

A wise father teaches his son in ten sayings, each after the first introduced by its number. He bids him do good, honor his parents and teachers, and never join a friend in crime. He should keep one trusted counselor, stay loyal to his close friend, and shun drunkenness, lies, anger, envy, and the love of a strange woman. He should tell good from evil and choose the better, keep his thoughts in his breast rather than speak them loudly, learn and speak the truth, and keep the old writings that many now neglect. The last precept warns against uncontrolled anger and bids him be moderate, wise, and kind.

Ðus frod fæder freobearn lærde,

Thus wise father noble-child taught,

modsnottor mon, magacystum eald

mind-wise man, in-kinsman-virtues old

wordum wisfæstum, þæt he wel þunge:

with-words wisdom-fast, that he well might-thrive:

“Do a þætte duge! deag þin gewyrhtu,

“Do ever what be-good! avails thy deeds,

god þe bið symle goda gehwylces

god to-thee is ever of-goods of-each

frea and fultum, feond þam oþrum

lord and help, foe to-the other

wyrsan gewyrhta. Wene þec þy betran!

of-worse deeds. Expect thyself the better!

efn elne þis a þenden þu lifge!

perform with-courage this ever while thou live!

Fæder and modor freo þu mid heortan,

Father and mother love thou with heart,

maga gehwylcne, gif him sy meotud on lufan!

of-kinsmen each, if to-him be ordainer in love!

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Wes þu þinum ylðrum arfæst symle,

Be thou to-thy elders honorable ever,

fægerwyrde, and þe in ferðe læt

fair-worded, and thee in spirit let

þine lareowas leofe, in mode,

thy teachers dear, in mind,

þa þec geornast to gode trymmen!"

who thee most-eagerly to good strengthen!"

15 Fæder eft his sunu frod gegrette

Father again his son wise greeted

opre siþe: "Heald elne þis!

on-second time: "Hold with-courage this!

ne fremen firene ne næfre freonde þinum,

not commit crime nor ever to-friend thy,

mæge man ne gefafa, þy læs þec meotud oncunne,

to-kinsman crime not consent, by-that less thee ordainer accuse,

þæt þu sy wommes gewita: he þe mid wite gieldeð

that thou be of-sin accomplice: he thee with punishment repays

20 swylce þam oþrum mid eadwelan."

likewise to-the others with bliss-wealth."

Ðriddan syþe þoncsnottor guma

On-third time thought-wise man

breostgehygdum his bearn lærde:

with-breast-thoughts his child taught:

"Ne gewuna wyrðan widan feore

"Not consort-with worse-ones in-wide life

ængum eahta, ac þu þe anne genim

for-any value [?], but thou for-thee one take

25 to gesprecan symle spella and lara

as counselor ever of-foes and of-teachings

rædhycgende: sy ymb rice swa hit mæge.”

counsel-thinking: be about rank as it may.”

Feorþan siðe fæder eft lærde

On-fourth time father again taught

modleofne magan, þæt he gemunde þis:

heart-dear son, that he remembered this:

“Ne aswic sundorwine, ac a symle geheald

“Not betray special-friend, but ever always hold

ryhtum gerisnum: ræfn elne þis,

with-right fittingnesses: perform with-courage this,

þæt þu næfre fæcne weorðe freonde þinum!”

that thou never false become to-friend thy!”

Fiftan siþe fæder eft ongon

On-fifth time father again began

breostgeþoncum his bearn læran:

with-breast-thoughts his child to-teach:

“Druncen beorg þe and dollic word,

“Drunkenness guard-against thee and foolish word,

man on mode and in muþe lyge,

crime in mind and in mouth lie,

yrre and æfeste and idese lufan!

anger and envy and of-woman love!

forðon sceal æwiscmod oft siþian,

therefore shall shame-minded often journey,

se þe gewiteð in wifes lufan,

he who goes in of-woman love,

fremdre meowlan: þær bið a firena wen,

of-strange maiden: there is ever of-crimes expectation,

laðlicre scome, long nið wið god,

of-loathsome shame, long hostility against god,

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geotende gielp. Wes þu a giedda wis,

pouring boast. Be thou ever of-songs wise,

wær wið willan, worda hyrde!

wary against desire, of-words keeper!

Siextan siþe swæs eft ongon

On-sixth time dear-one again began

þurh bliðne geþoht his bearn læran:

through gentle thought his child to-teach:

45 “Ongiet georne, hwæt sy god oþþe yfel,

“Perceive eagerly, what be good or evil,

and toscæd simle scarpe mode

and distinguish ever with-sharp mind

in sefan þinum and þe a þæt selle geceos!

in mind thy and for-thyself ever the better choose!

a þe bið gedæled, gif þe deah hyge,

ever to-thee is divided, if to-thee avails mind,

wunað wisdom in and þus wast gear

dwells wisdom within and thus knowest clearly

50 andgit yfles, heald þe elne wið!

understanding of-evil, hold thee with-courage against!

feorma þu symle in þinum ferðe god!”

cherish thou ever in thy spirit good!”

Seofepan siþe his sunu lærde

On-seventh time his son taught

fæder, frod guma sægde fela geongum:

father, wise man said many-things to-young-one:

“Seldan snottor guma sorgleas blissað,

“Seldom wise man sorrowless rejoices,

55 swylce dol seldom drymed sorgful

likewise fool seldom exults sorrowful

ymb his forðgesceaft, nefne he fæhþe wite.

about his future, unless he feud know.

Wærwyrde sceal wisfæst hæle

Wary-worded shall wisdom-fast man

breostum hycgan, nales breahhtme hlud."

in-breast think, not-at-all with-clamor loud."

Eahtopān siþe eald fæder ongon

On-eighth time old father began

his mago monian mildum wordum:

his son admonish with-mild words:

"Leorna lare lærgedefe,

"Learn teaching teaching-fit,

wene þec in wisdom! weoruda scyppend

accustom thee in wisdom! of-hosts creator

hafa þe to hyhte, haligra gemynd,

have for-thee as hope, of-holy-ones memory,

and a soð to syge, þonne þu secge hwæt!"

and ever truth as victory, when thou say anything!"

Nigeþan siþe nægde se gomola,

On-ninth time addressed the old-one,

eald uðwita sægde eāforan worn:

old sage said to-son multitude:

"Is nu fela folca, þætte fyrngewritu

"Is now many of-peoples, that ancient-writings

healdan wille, ac him hyge broснаð,

keep will, but to-them mind decays,

ellen colað, idlað þeodscype;

courage cools, grows-idle discipline;

ne habbað wiht for þæt, þeah hi wom don

not have anything for that, though they sin do

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ofer meotudes bibod: monig sceal ongielðan

against of-ordainer command: many shall pay

sawel susles. Ac læt þinne sefan healdan

soul of-torment. But let thy mind hold

forð fyrngewritu and frean domas,

forth ancient-writings and of-lord judgments,

þa þe her on mægðe gehwære men forlætap

those who here in nation each men abandon

75 swiþor asigan, þonne him sy sylfum ryht!"

more-strongly sink, than to-them be themselves right!"

Teoþan siþe tornsorgna ful,

On-tenth time of-grief-sorrows full,

eald eft ongon eaforan læran:

old-one again began son to-teach:

"Snyttra bruceþ þe fore sawle lufan

"Of-wisdoms enjoys he-who for of-soul love

warnað him wommas worda and dæda

guards for-himself sins of-words and of-deeds

80 on sefan symle and soþ fremed;

in mind ever and truth performs;

bið him geofona gehwylc gode gecyced,

is to-him of-gifts each by-god increased,

meahtum spedig, þonne he mon flyhð.

in-powers rich, when he crime flees.

Yrre ne læt þe æfre gewealdan

Anger not let thee ever control

heah in hreþre, heoroworda grund

high in breast, of-sword-words ground

85 wylme bismitan, ac him warnað þæt

with-surge defile, but for-himself guards that

on geheortum hyge. Hæle sceal wisfæst
in brave mind. Man shall wisdom-fast

and gemetlic, modes snottor,
and moderate, of-mind wise,

gleaw in gehygdum, georn wisdomes:
prudent in thoughts, eager of-wisdom:

swa he wið ælda mæg eades hleotan.
so he among of-men can of-bliss obtain.

Ne beo þu no to tælende ne to tweospræce
Not be thou — too blaming nor too double-speaking

ne þe on mode læt men to fracope,
nor thee in mind let men too despicable,

ac beo leofwende, leoht on gehygdum
but be kindly, light in thoughts

ber breostcofan! Swa þu, min bearn, gemyne
bear breast-chamber! So thou, my child, remember

frode fæder lare and þec a wið firenum geheald!
of-wise father teaching and thee ever against crimes hold!

90

The Seafarer

THE SEAFARER

The speaker tells of hard winters at sea, of freezing feet and hunger, while the comfortable man on land knows nothing of it. His only music was the cry of swans, gannets, and gulls. Yet his heart still urges him to set out, since spring and the cuckoo's voice call him to the sea. He turns to the joys of the Lord, which outlast the life on earth: sickness, age, or the sword takes every man, and only praise won by good deeds endures. The glory of kings is gone, weaker men now hold the world, and gold cannot help a sinful soul, so men should think of their heavenly home.

Mæg ic be me sylfum soðgied wrecan,

Can I about me myself true-song utter,

sipas secgan, hu ic geswincdagum

journeys tell, how I in-toil-days

earfoðhwile oft þrowade,

hardship-time often suffered,

bitre breostceare gebiden hæbbe,

bitter breast-care endured have,

gecunnad in ceole cearselda fela,

experienced in ship of-care-abodes many,

atol yþa gewealc, þær mec oft bigeat

terrible of-waves rolling, where me often seized

nearo nihtwaco æt nacan stefnan,

anxious night-watch at of-vessel prow,

þonne he be clifum cnossade. Calde geþrunge

when it by cliffs tossed. With-cold pressed

wæron mine fet, forste gebunden

were my feet, with-frost bound

caldum clommum; þær þa ceare seofedun

with-cold clasps; there the cares sighed

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hat ymb heortan; hungor innan slat

hot about heart; hunger within tore

merewerges mod. Ðæt se mon ne wat,

of-sea-weary mind. That the man not knows,

þe him on foldan fægrost limpeð,

who to-him on earth most-fairly befalls,

hu ic earmcearig iscealdne sæ

how I wretched-anxious ice-cold sea

15 winter wunade wræccan lastum,

winter dwelt of-exile in-tracks,

wynnum biloren, winemægum bidroren,

from-joys bereft, from-friend-kinsmen cut-off,

bihongen hrimgicelum: hægl scurum fleag.

hung-about with-icicles: hail in-showers flew.

Ðær ic ne gehyrde butan hlimman sæ,

There I not heard except roar sea,

iscaldne wæg, hwilum ylfete song:

ice-cold wave, at-times of-swan song:

20 dyde ic me to gomene ganetes hleoþor

made I for-me as joy of-gannet cry

and huilpan sweg fore hleahtor werā,

and of-curlew sound for laughter of-men,

mæw singende fore medodrince.

gull singing for mead-drink.

Stormas þær stanclifu beotan, þær him stearn oncwæð

Storms there stone-cliffs beat, where to-them tern answered

isigfepera: ful oft þæt earn bigeal

icy-feathered: full often that eagle screamed-around

25 urigfepra *** Nænig hleomæga

dewy-feathered (lacuna) None of-protector-kinsmen

feasceaftig ferð feran meahte.

wretched spirit travel [?] could.

For þon him gelyfeð lyt, se þe ah lifes wyn

For that to-him believes little, he who has of-life joy

gebiden in burgum, bealosipa hwon,

experienced in cities, of-evil-journeys few,

wlonc and wingal, hu ic werig oft

proud and wine-flushed, how I weary often

in brimlade bidan sceolde!

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in sea-way endure had-to!

Nap nihtscua, norþan sniwde,

Darkened night-shadow, from-north snowed,

hrim hrusan bond, hægl feol on eorþan,

frost earth bound, hail fell on earth,

corna caldast. For þon cnysað nu

of-grains coldest. For that knock now

heortan gepohtas, þæt ic hean streamas,

of-heart thoughts, that I high streams,

sealtyþa gelac sylf cunnige;

35

of-salt-waves tumult myself try;

monað modes lust mæla gehwylce

urges of-mind desire of-times each

ferð to feran, þæt ic feor heonan

spirit to go, that I far hence

elþeodigra eard gesece.

of-foreigners land seek.

For þon nis þæs modwlonc mon ofer eorþan

For that not-is so proud-minded man over earth

ne his gifena þæs god ne in geoguþe to þæs hwæt

40

nor of-his gifts so good nor in youth so very bold

ne in his dædum to þæs deor ne him his dryhten to þæs hold,
nor in his deeds so very brave nor to-him his lord so very gracious,

þæt he a his sæfore sorge næbbe,
that he ever about-his sea-voyage sorrow not-have,
 to hwon hine dryhten gedon wille.
to what him lord bring will.

Ne biþ him to hearpan hyge ne to hringþege
Not is to-him for harp mind nor for ring-receiving

45 ne to wife wyn ne to worulde hyht
nor for woman joy nor for world hope

ne ymbe owiht elles nefne ymb yða gewealc:
nor about anything else except about of-waves rolling:
 ac a hafað longunge, se þe on lagu fundað.
but ever has longing, he who on sea hastens.

Bearwas blostmum nimað, byrig fægriað,
Groves with-blossoms take, cities grow-fair,
 wongas wlitigað, woruld onetteð:
plains grow-beautiful, world hastens:

50 ealle þa gemoniað modes fusne
all those urge of-mind eager
 sefan to siðe, þam þe swa þenceð
mind to journey, to-him who so intends

on flodwegas feor gewitan;
on flood-ways far depart;
 swylce geac monað geomran reorde,
likewise cuckoo urges with-sad voice,
 singeð sumeres weard, sorge beodeð
sings of-summer guardian, sorrow bodes

55 bitter in breosthord. Ðæt se beorn ne wat,
bitter in breast-board. That the warrior not knows,

esteadig secg, hwæt þa sume dreogað,

favor-blessed man, what those some endure,

þe þa wræclastas widost lecgað!

who the exile-tracks most-widely lay!

For þon nu min hyge hweorfeð ofer hreperlocan,

For that now my mind turns over breast-enclosure,

min modsefa mid mereflode

my mind-heart with sea-flood

ofer hwæles eþel, hweorfeð wide

over of-whale homeland, turns widely

ofer eorþan sceatas, cymeð eft to me

over of-earth regions, comes again to me

gifre and grædig, gielleð anfloga,

greedy and hungry, yells lone-flier,

hweteð on hwælweg hreþer unwearnum

whets on whale-way heart irresistibly

ofer holma gelagu; forþon me hatran sind

over of-seas expanse; for-that to-me hotter are

dryhtnes dreamas þonne þis deade lif,

of-lord joys than this dead life,

læne on londe; ic gelyfe no,

transitory on land; I believe not,

þæt him eorðwelan ece stondað.

that to-him earth-riches eternal stand.

Simle þreora sum þinga gehwylce,

Ever of-three one of-things each,

ær his tid aga, to tweon weorpeð:

before his time come, to doubt becomes:

adl oþþe yldo oþþe ecghete

sickness or age or sword-hate

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fægum fromweardum feorh oðþringeð.

from-doomed departing-one life wrests.

Forþon þæt eorla gehwam æftercweþendra

For-that that of-warriors for-each of-after-speakers

lof lifgendra, lastworda betst,

praise of-living, of-last-words best,

þæt he gewyrce, ær he on weg scyle,

that he achieve, before he on way must,

75 fremman on foldan wið feonda niþ

perform on earth against of-fiends malice

deorum dædum deofle togeanes,

with-brave deeds devil against,

þæt hine ælda bearn æfter hergen

that him of-men children afterward praise

and his lof siþþan lifge mid englum

and his praise afterward live with angels

awa to ealdre, ecan lifes blæd,

ever to eternity, of-eternal life glory,

80 dream mid dugeþum! Dagas sind gewitene,

joy with hosts! Days are departed,

ealle onmedlan eorþan rices;

all poms of-earth of-kingdom;

ne aron nu cýningas ne caseras

not are now kings nor emperors

ne goldgiefan swylce iu wæron,

nor gold-givers as formerly were,

þonne hi mæst mid him mærpā gefremedon

when they most among them of-glories performed

85 and on dryhtlicestum dome lifdon:

and in most-lordly glory lived:

gedroren is þeos duguð eal, dreamas sind gewitene;

fallen is this host all, joys are departed;

wuniað þa wacran and þas woruld healdap,

dwelt the weaker-ones and this world bold,

brucað þurh bisgo. Blæd is gehnæged,

enjoy through toil. Glory is humbled,

eorþan indryhto ealdað and searað

of-earth nobility ages and withers

swa nu monna gehwylc geond middangeard:

as now of-men each throughout middle-earth:

ylðo him on fareð, onsyn blacað,

age him on comes, face pales,

gomelfeax gnornað, wat his iuwine,

gray-haired laments, knows his former-friends,

æþelinga bearn eorþan forgiefene.

of-princes children to-earth given-over.

Ne mæg him þonne se flæschoma, þonne him þæt feorg losað,

Not can him then the body, when from-him the life goes,

ne swete forswelgan ne sar gefelan

nor sweet swallow nor pain feel

ne hond onhreran ne mid hyge þencan.

nor hand stir nor with mind think.

Þeah þe græf wille golde stregan

Though that grave will with-gold strew

broþor his geborenum, bycgan be deadum

brother for-his born-one, buy among dead

maþmum mislicum, þæt he ne mid wille,

with-treasures various, that he not with will,

ne mæg þære sawle, þe biþ synna ful,

not can for-the soul, which is of-sins full,

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gold to geoce for godes eg-san,

gold as help before of-god terror,

þonne he hit ær hydeð, þenden he her leofað.

when he it before bides, while he here lives.

Micel biþ se meotudes eg-sa, for þon hi seo molde oncyrræð,

Great is the of-ordainer terror, before which itself the earth turns-aside,

se gestapelade stiþe grundas,

he established firm grounds,

105 eorþan sceatas and uprodor.

of-earth regions and up-sky.

Dol biþ se þe him his dryhten ne ondrædeþ:

Foolish is he who for-himself his lord not dreads:

cymeð him se deað unþinged.

comes to-him the death unexpected.

Eadig bið se þe eaþmod leofað: cymeð him seo ar of heofonum,

Blessed is he who humble lives: comes to-him the aid of heavens,

meotod him þæt mod gestapelað,

ordainer for-him that mind establishes,

forþon he in his meahte gelyfeð.

because he in his might believes.

Stieran mod sceal strongum mode and þæt on stapelum healdan

Steer mind shall with-strong mind and that in foundations hold

110 and gewis werum wisum clæne:

and sure to-men in-ways pure:

scyle monna gehwylc mid gemete healdan

must of-men each with moderation hold

wiþ leofne and wið laþne *** bealo,

against dear-one and against hateful-one (lacuna) malice,

þeah þe he hine wille fyres fulne

though that he him will of-fire full

opþe on bæle forbærnedne

or on pyre consumed

his geworhtne wine. Wyrð biþ swiðre,

his made friend. Fate is stronger,

meotud meahtigra þonne ænges monnes gehygd.

ordainer mightier than of-any man thought.

Uton we hycgan, hwær we ham agen,

Let-us we think, where we home have,

and þonne geþencan, hu we þider cumen,

and then consider, how we thither come,

and we þonne eac tilien, þæt we to moten

and we then also strive, that we thither may

in þa ecan eadignesse,

into the eternal blessedness,

þær is lif gelong in lufan dryhtnes,

where is life dependent in love of-lord,

hyht in heofonum! Þæs sy þam halgan þonc,

hope in heavens! For-that be to-the holy-one thanks,

þæt he usic geweorþade, wuldres ealdor,

that he us honored, of-glory prince,

ece dryhten, in ealle tid! Amen.

eternal lord, in all time! Amen.

115

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Widsith

Widsith, a widely traveled poet, unlocks his word-board. He names the kings of old, from Attila and Ermanaric to Offa of Angle, who fixed his border against the Myrgings with a single sword, and Hrothwulf and Hrothgar, who defeated Ingeld at Heorot. He lists the peoples he has visited and his gifts, above all a ring from Ermanaric, which he gave to his lord Eadgils, and another from Queen Ealhild, whose praise he spread in song. He then names the heroes of Ermanaric's household, who fought Attila's people by the Vistula wood. The poem ends by saying that wandering gleemen always find a generous lord, who wins lasting glory.

Widsið maðolade, wordhord onleac,

Widsið spoke, word-board unlocked,

se þe monna mæst mægþa ofer eorþan,

he who of-men most of-nations over earth,

folca geondferde: oft he on flette geþah

of-peoples traveled-through: often he in hall received

mynelicne mappum. Him from Myrgingum

memorable treasure. To-him from Myrgings

æþelo onwocon. He mid Ealhilde,

nobility arose. He with Ealhild,

fæltre freoþuwebban, forman siþe

faithful peace-weaver, on-first time

Hreðcyninges ham gesohte

of-Hreth-king home sought

eastan of Ongle Eormanrices,

from-east from Angle of-Ermanaric,

wraþes wærlogan. Ongon þa worn sprecan:

of-hostile troth-breaker. Began then multitude speak:

“Fela ic monna gefrægn mægþum wealdan;

“Many I of-men have-heard nations rule;

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sceal þeodna gehwylc þeawum lifgan,

shall of-princes each by-customs live,

eorl æfter oþrum eðle rædan,

warrior after another homeland rule,

se þe his þeodenstol geþeon wile!

he who his prince-seat to-prosper wishes!

Þara wæs Hwala hwile selast

Of-those was Hwala for-a-time best

15 and Alexandreas ealra ricost

and Alexander of-all mightiest

monna cynnes and he mæst gebah,

of-men of-race and he most prospered,

þara þe ic ofer foldan gefrægen hæbbe.

of-those who I over earth heard-of have.

Ætla weold Hunum, Eormanric Gotum,

Attila ruled Huns, Ermanaric Goths,

Becca Baningum, Burgendum Gifica.

Becca Banings, Burgundians Gifica.

20 Casere weold Creacum and Cælic Finnum,

Caesar ruled Greeks and Cælic Finns,

Hagena Holmrygum and Heoden Glommum.

Hagena Holm-Rugians and Heoden Glommas.

Witta weold Swæfum, Wada Hælsingum,

Witta ruled Swabians, Wada Hælsings,

Meaca Myrgingum, Mearchealf Hundingum.

Meaca Myrgings, Mearchealf Hundings.

Þeodric weold Froncum, Þyle Roundingum,

Theodric ruled Franks, Þyle Rondings,

25 Breoca Brondingum, Billing Wernum.

Breca Brondings, Billing Varni.

Oswine weold Eowum and Ytum Gefwulf,

Oswine ruled Eowan and Jutes Gefwulf,

Fin Folcwalding Fresna cynne.

Finn Folcwalding of-Frisians race.

Sigehere lengest Sæ-Denum weold,

Sigehere longest Sea-Danes ruled,

Hnæf Hocingum, Helm Wulfingum,

Hnæf Hocings, Helm Wulfings,

Wald Woingum, Wod Pyringum,

Wald Woings, Wod Thuringians,

Sæferð Sycgum, Sweom Ongendþeow,

Sæferth Sycgs, Swedes Ongentheow,

Scafthere Ymbrum, Scafa Longbeardum,

Scafthere Ymbras, Scafa Lombards,

Hun Hætwerum and Holen Wrosnum.

Hun Hetware and Holen Wrosnas.

Hringweald wæs haten Herefarena cyning.

Hringweald was called of-Herefaran king.

Offa weold Ongle, Alewih Denum:

Offa ruled Angle, Alewih Danes:

se wæs þara manna modgast ealra;

he was of-those men boldest of-all;

no hwæpre he ofer Offan eorlscype fremede,

not however he over Offa nobility performed,

ac Offa geslog ærest monna

but Offa won first of-men

cniht wesende cynerica mæst;

boy being of-kingdoms greatest;

nænig efeneald him eorlscipe maran

none even-aged him nobility greater

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on orette: ane sweorde

in battle: with-single sword

merce gemærde wið Myrgingum

boundary fixed against Myrgings

bi Fifeldore; heoldon forð siþþan

by Fifeldor; held forth afterward

Engle and Swæfe swa hit Offa geslog.

Angles and Swabians as it Offa won.

45 Hroþwulf and Hroðgar heoldon lengest

Hrothwulf and Hrothgar held longest

sibbe ætsomne suhtorfædran,

kinship together nephew-and-uncle,

siþþan hy forwræcon Wicinga cynn

after they drove-off of-Vikings race

and Ingeldes ord forbigdan,

and of-Ingeld point bent-down,

forheowan æt Heorote Heaðo-Beardna þrym.

hewed-down at Heorot of-Heatho-Bards host.

50 Swa ic geondferde fela fremdra londa

So I traveled-through many of-foreign lands

geond ginne grund; godes and yfles

throughout spacious earth; of-good and of-evil

þær ic cunnade cnosle bidæled;

there I experienced from-kindred deprived;

freomægum feor folgade wide.

from-free-kinsmen far served widely.

Forþon ic mæg singan and secgan spell,

Therefore I can sing and tell tale,

55 mænan fore mengo in meoduhealle,

recite before company in mead-hall,

hu me cynegode cystum dohten.

how me high-born-ones with-generosity treated.

Ic wæs mid Hunum and mid Hreð-Gotum,

I was with Huns and with Hreth-Goths,

mid Sweom and mid Geatum and mid Suð-Denum.

with Swedes and with Geats and with South-Danes.

Mid Wenlum ic wæs and mid Wærnum and mid Wicingum.

With Wendels I was and with Varni and with Vikings.

Mid Gefpum ic wæs and mid Winedum and mid Gefflegum. 60

With Gefthas I was and with Wends and with Gefflegas.

Mid Englum ic wæs and mid Swæfum and mid Ænenum.

With Angles I was and with Swabians and with Ænenas.

Mid Seaxum ic wæs and mid Sycgum and mid Sweord-Werum.

With Saxons I was and with Syggs and with Sword-Men.

Mid Hronum ic wæs and mid Deanum and mid Heapo-Reamum.

With Hronas I was and with Danes and with Heatho-Reams.

Mid Pyringum ic wæs and mid Prowendum

With Thuringians I was and with Throwends

and mid Burgendum, þær ic beag geþah: 65

and with Burgundians, where I ring received:

me þær Guðhere forgeaf glædlicne mappum

me there Guthhere gave splendid treasure

songes to leane; næs þæt sæne cyning!

of-song as reward; not-was that sluggish king!

Mid Froncum ic wæs and mid Frysum and mid Frumtingum.

With Franks I was and with Frisians and with Frumtings.

Mid Rugum ic wæs and mid Glommum and mid Rumwalum.

With Rugians I was and with Glommas and with Romans.

Swylce ic wæs on Eatule mid Ælfwine, 70

Likewise I was in Italy with Ælfwine,

se hæfde moncynnes mine gefræge

he had of-mankind by-my hearing

leohteste hond lofes to wyrccenne,

lightest hand of-praise to earn,

heortan unhneaweste hringa gedales,

of-heart most-ungrudging of-rings of-dealing,

beorhtra beaga bearn Eadwines.

of-bright bracelets son of-Eadwine.

75 Mid Sercingum ic wæs and mid Seringum,

With Saracens I was and with Serings,

Mid Creacum ic wæs and mid Finnum and mid Casere,

With Greeks I was and with Finns and with Caesar,

se þe winburga geweald ahte,

he who of-wine-cities power held,

wiolena and wilna and Wala rices.

of-riches and of-desires and of-Romans kingdom.

Mid Scottum ic wæs and mid Peohtum and mid Scride-Finum,

With Scots I was and with Picts and with Scride-Finns,

80 Mid Lidwicingum ic wæs and mid

With Lidvikings I was and with

Leonum and mid Longbeardum,

Leonas and with Lombards,

Mid Hæðnum and mid Hæreþum and mid Hundingum.

With Hæthnas and with Hærethas and with Hundings.

Mid Israhelum ic wæs and mid Exsyringum,

With Israelites I was and with Assyrians,

mid Ebreum and mid Indeum and mid Egyptum.

with Hebrews and with Indians and with Egyptians.

Mid Moidum ic wæs and mid Persum and mid Myrgingum

With Medes I was and with Persians and with Myrgings

and Mofdingum and ongend Myrgingum 85
and Mofdings and against Myrgings
 and mid Amothingum. Mid East-Þyringum ic wæs
and with Amothings. With East-Thuringians I was
 and mid Eolum and mid Istum and Idumingum.
and with Eolas and with Istas and Idumings.
 And ic wæs mid Eormanrice ealle þrage,
And I was with Ermanaric all time,
 þær me Gotena cyning gode dohte,
where me of-Goths king with-good treated,
 se me beag forgeaf burgwarena fruma, 90
he me ring gave of-city-dwellers chief,
 on þam siexhund wæs smætēs goldes
in which six-hundred was of-pure gold
 gescyred sceatta scillingrime,
reckoned of-coins in-shilling-count,
 þone ic Eadgilse on æht sealde,
which I to-Eadgils into possession gave,
 minum hleodryhtne, þa ic to ham bicwom,
to-my protector-lord, when I to home came,
 leofum to leane, þæs þe he me lond forgeaf, 95
to-dear-one as reward, because that he me land gave,
 mines fæder eþel frea Myrginga,
of-my father homeland lord of-Myrgings,
 and me þa Ealhild oþerne forgeaf,
and me then Ealhbild another gave,
 dryhtcwen duguþe, dohtor Eadwines.
lordly-queen of-host, daughter of-Eadwine.
 Hyre lof lengde geond londa fela,
Her praise (I)-extended throughout of-lands many,

- 100 þonne ic be songe secgan sceolde,
when I by song tell had-to,
 hwær ic under swegle selast wisse
where I under sky best knew
 goldhrodene cwen giefе bryttian.
gold-adorned queen gifts dispense.
 Ðonne wit Scilling sciran reorde
When we-two Scilling with-clear voice
 for uncrum sigedryhtne song ahofan,
before our-two victory-lord song raised,
- 105 hlude bi hearpan hleoþor swinsade:
loudly by harp sound made-melody:
 þonne monige men modum wlonce
then many men in-minds proud
 wordum sprecan, þa þe wel cuþan,
with-words spoke, those who well knew,
 þæt hi næfre song sellan ne hyrdon.
that they never song better — heard.
 Ðonan ic ealne geondhwearf eþel Gotena;
Thence I all traversed homeland of-Goths;
- 110 sohte ic a gesiþa þa selestan:
sought I ever of-companions the best:
 þæt wæs innweorud Earmannices.
that was household-troop of-Ermanaric.
 Heðcan sohte ic and Beadecan and Herelingas,
Herþca sought I and Beadeca and Herelings,
 Emercan sohte ic and Fridlan ond East-Gotan,
Emerca sought I and Fridla and East-Goths,
 frodne and godne fæder Unwenes.
wise and good father of-Unwen.

Seccan sohte ic and Beccan, Seafolan and Peodric,

115

Secca sought I and Becca, Seafola and Theodric,

Heaþoric and Sifecan, Hliþe and Incgenþeow.

Heathoric and Sifeca, Hliþe and Incgentheow.

Eadwine sohte ic and Elsan, Ægelmund and Hungar

Eadwine sought I and Elsa, Ægelmund and Hungar

and þa wloncan gedryht Wip-Myrginga.

and the proud band of-With-Myrgings.

Wulphere sohte ic and Wyrphere: ful oft þær wig ne alæg,

Wulphere sought I and Wyrphere: full often there war not ceased,

þonne Hræda here heardum sweordum

120

when of-Hrædas army with-hard swords

ymb Wistlawudu wergan sceoldon

about Vistula-wood defend had-to

ealdne eþelstol Ætlan leodum.

old homeland-seat of-Attila from-people.

Ræðhere sohte ic and Rondhere, Rumstan and Gislhere,

Ræðhere sought I and Rondhere, Rumstan and Gislhere,

Wipergield and Freoþeric, Wudgan and Haman:

Withergield and Freoþeric, Wudga and Hama:

ne wæran þæt gesiþa þa sæmestan,

125

not were those of-companions the worst,

þeah þe ic hy anihst nemnan sceolde.

though that I them last name had-to.

Ful oft of þam heape hwinende fleag

Full often from the troop whistling flew

giellende gar on grome þeode:

yelling spear on fierce people:

wræccan þær weoldan wundnan golde,

exiles there ruled twisted gold,

- 130 werum and wifum, Wudga and Hama.
men and women, Wudga and Hama.
 Swa ic þæt symle onfond on þære feringe,
So I that ever found on the journey,
 þæt se biþ leofast londbuendum,
that he is dearest to-land-dwellers,
 se þe him god syleð gumena rice
he who to-him god gives of-men kingdom
 to gehealdenne; þenden he her leofað.” —
to hold; while he here lives.”
- 135 Swa scriþende gesceapum hweorfað
So wandering by-destinies roam
 gleomen gumena geond grunda fela,
gleemen of-men throughout of-lands many,
 þearfe secgað, þoncword sprecað,
need tell, thank-words speak,
 simle suð opþe norð sumne gemetað
ever south or north one meet
 gydda gleawne, geofum unhneawne,
of-songs wise, in-gifts ungrudging,
- 140 se þe fore duguþe wile dom aræran,
he who before host wishes glory raise,
 eorlscipe æfnan, op þæt eal scæceð,
nobility perform, until that all departs,
 leoht and lif somod: lof se gewyrceð,
light and life together: praise he earns,
 hafað under heofonum heahfæstne dom.
has under heavens high-established glory.

Maxims I

The speaker invites a wise man to exchange sayings. God should be praised first, for he gave life and will call men to account. God is eternal and unchanged by age or sickness, while man grows old; God made many lands, peoples, and tongues. Sayings on human life follow: wise men settle strife, a tree must lose its leaves, the doomed must die, the blind man mourns his sight, and a young man should be taught until he is tamed. Then come the sea in storm and calm, the king eager for power, and warriors and women. The part closes with the gift-seat and the thanks owed to God.

Frige mec frodum wordum: ne læt þinne ferð onhælnæ,
 Question me with-wise words: not let thy spirit hidden,
 degol þæt þu deopost cunne! Nelle ic þe min dyrne gesecgan,
 secret that thou most-deeply know! Not-will I to-thee my secret tell,
 gif þu me þinne hygecraft hylest and þine heortan geþohtas:
 if thou from-me thy mind-skill hide and thy of-heart thoughts:
 gleawe men sceolon gieddum wrixlan!
 wise men shall with-songs exchange!

— God sceal mon ærest hergan

God shall one first praise

fægre, fæder userne, forþon þe he us æt frymþe geteode 5
 fairly, father our, because that he to-us at beginning granted
 lif and lænne willan: he usic wile þara leana gemonian.
 life and transitory will: he us will of-the rewards remind.
 Meotud sceal in wuldre. Mon sceal on eorþan,
 Ordainer shall-(be) in glory. Man shall on earth,
 geong ealdian. God us ece biþ:
 young grow-old. God to-us eternal is:
 ne wendað hine wyrda ne hine wiht dreceþ,
 not change him events nor him at-all afflicts,

- 10 adl ne ylðo ælmihtigne;
sickness nor age almighty;
 ne gomelað he in gæste, ac he is gen swa he wæs,
not grows-old he in spirit, but he is still as he was,
 þeoden geþyldig: he us geþonc syleð,
prince patient: he to-us thought gives,
 missenlicu mod, monge reorde.
various minds, many languages.
 Feorhcynna fela fæþmeþ wide
Of-living-kinds many embraces widely
- 15 eglond monig. Eardas rume
island many. Dwelling-places spacious
 meotud arærde for moncynne,
ordainer raised-up for mankind,
 ælmihtig god, efenfela bega
almighty god, equally-many of-both
 þeoda and þeawa. Þing sceal gehegan
of-peoples and of-customs. Assembly shall hold
 frod wiþ frodne; biþ hyra ferð gelic:
wise-one with wise-one; is their spirit alike:
- 20 hi a sace semap, sibbe gelærað,
they ever strife settle, peace teach,
 þa ær wonsælge awegen habbað.
which before unhappy-ones borne-away have.
 Ræd sceal mid snyttro, ryht mid wisum,
Counsel shall-(be) with wisdom, right with wise-ones,
 til sceal mid tilum. Tu beoð gemæccan:
good shall-(be) with good-ones. Two are mates:
 sceal wif and wer in woruld cennan
shall woman and man into world bring-forth

bearn mid gebyrdum. Beam sceal on eorðan

25

child with births. Tree shall on earth

leafum liþan, leomu gnornian.

of-leaves be-bereft, limbs mourn.

Fus sceal feran, fæge sweltan

Ready-one shall go, doomed-one die

and dogra gehwam ymb gedal sacan

and of-days on-each about parting strive

middangeardes: meotud ana wat,

of-middle-earth: ordainer alone knows,

hwær se cwealm cymeþ, þe heonan of cyþþe gewiteþ;

30

where the pestilence comes, which hence from homeland departs;

umbor yceð, þa æradl nimeð:

child increases, whom early-sickness takes:

þy weorpeð on foldan swa fela fira cynnes;

by-that becomes on earth so many of-men race;

ne sy þæs magutimbres gemet ofer eorþan,

not be of-the progeny measure over earth,

gif hi ne wanige se þas woruld teode.

if them not diminish he-who this world created.

Dol biþ se þe his dryhten nat, to þæs oft cymeð deað unpinged;

35

Fool is he who his lord ignores, so very oft comes death sudden;

snotre men sawlum beorgað, healdað hyra soð mid ryhte.

wise men souls protect, hold their truth with right.

Eadig bið se þe in his eþle geþihð,

Blessed is he who in his homeland prospers,

earm se him his frynd geswicað.

wretched he whom his friends betray.

Nefre sceal se him his nest aspringeð. Nyd sceal þrage gebunden.

Never shall he whom his food fails. Need shall awhile bound.

- Blīpe sceal bealoleas heorte. Blind sceal his eagna þolian:
Happy shall-(be) harmless heart. Blind-one shall of-his eyes do-without:
 40 oftigen biþ him torhtre gesihþe; ne magon hi ne tunglu bewitian
bereft is him of-bright sight; not can they — stars see
 swegltorht, sunnan ne monan: þæt him biþ sar in his mode,
heaven-bright, sun nor moon: that to-him is pain in his mind,
 onge þonne he hit ana wat, ne wened,
anxious when he it alone knows, not expects,
 þæt him þæs edhwyrft cyme;
 that to-him of-that change come;
 waldend him þæt wite teode: se him mæg wyrpe syllan,
ruler for-him that punishment ordained: he to-him can recovery give,
 hælo of heofodgimme, gif he wat heortan clæne.
healing from head-jewel, if he knows heart clean.
 45 Lef mon læces behofað. Læran sceal mon geongne monnan,
Weak man of-physician needs. Teach shall one young man,
 trymman and tyhtan, þæt he tealacunne,
strengthen and urge, that he well know,
 *** oþ þæt hine mon atemedne hæbbe,
(lacuna) until that him one tamed have,
 sylle him wist and wædo, oþ þæt hine mon on gewitte alæde.
give him food and clothing, until that him one into understanding lead.
 Ne sceal hine mon cildgeong ne forcweþan,
Not shall him one child-young — rebuke,
 ær he hine acyþan mote:
 before he himself make-known may:
 50 þy sceal on þeode geþeon, þæt he wese þristhyccende.
by-that shall among people prosper, that he be bold-thinking.
 Styran sceal mon strongum mode. Storm oft holm gebringef,
Steer shall one with-strong mind. Storm often sea brings,

geofen in grimmum sælum; onginnað grome fundian
ocean in fierce seasons; begin fierce to-basten
 fealwe on feorran to londe, hwæper he fæste stonde:
fallow-(waves) from afar to land, whether it fast stand:
 weallas him wiþre healdað; him bið wind gemæne.
walls to-them in-opposition bold; to-them is wind common.

Swa biþ sæ smilte,

As is sea calm,

þonne hy wind ne weceð,

when it wind not wakes,

swa beoþ þeoda geþwære, þonne hy geþingad habbað,
so are peoples harmonious, when they settled have,
 gesittað him on gesundum þingum and
sit for-themselves in secure things and

þonne mid gesiþum healdap

then with companions bold

cene men gecynde rice. Cyning biþ anwealdes georn,
bold men natural kingdom. King is of-power eager,

lað se þe londes monað, leof se þe mare beodeð.

hateful he who of-land claims, dear he who more offers.

Prym sceal mid wlenco, þriste mid cenum,

Glory shall-(be) with pride, bold-ones with keen-ones,

sceolun bu recene beadwe fremman.

shall both quickly war perform.

Eorl sceal on eos boge, eorod sceal getrume ridan,

Warrior shall-(be) on of-horse back, troop shall in-order ride,

fæste feþa stondan. Fæmne æt hyre bordan geriseð;

firmly foot-soldier stand. Woman at her embroidery befits;

widgongel wif word gespringeð, oft hy mon wommum bilihð,

wide-roaming woman words brings-forth, often her one with-sins charges,

55

60

65

hæleð hy hospe mænað, oft hyre hleor abreopeð.

men her with-contempt speak-of, often her cheek fades.

Sceomiande man sceal in sceade hweorfan, scir in leohte geriseð.

Shamed man shall in shade go, bright in light befits.

Hond sceal heofod inwyrca, hord in streonum bidan,

Hand shall head work-in, hoard in treasures await,

gifstol gegierwed stonda, hwonne hine guman gedælen.

gift-seat prepared stand, when it men share.

70 Gifre biþ se þam golde onfehð, guma þæs on heahsetle geneah.

Greedy is he the gold receives, man of-that on high-seat has-enough.

Lean sceal, gif we leogan nellað, þam þe us þas lisse geteode.

Reward shall-(be), if we lie not-will, to-him who to-us this grace granted.

II • FROST SHALL FREEZE

Frost must freeze, fire melt wood, ice make a bridge, and God alone unbind the fetters of frost. Winter passes and summer returns. The king must win his queen with gifts, and the queen must be generous, keep counsel, and first hand the cup to her lord. The Frisian wife welcomes home her sailor and washes his sea-stained clothes, though some women take strangers while their husbands are away. The sayings go on to the sick man who eats too rarely, the murder hidden in the earth, and the fitting place for gold, shield, and book. The part ends by contrasting Woden, who made idols, with the true God, who made the heavens.

Forst sceal freosan, fyr wudu meltan,

Frost shall freeze, fire wood melt,

eorþe growan, is brycgian,

earth grow, ice bridge,

wæterhelm wegan, wundrum lutan

water-helmet carry, wondrously lock

eorþan cipas: an sceal inbindan

75

of-earth sprouts: one shall unbind

forstes fetre fela-meahtig god;

of-frost fetters very-mighty god;

winter sceal geweorpan, weder eft cuman,

winter shall depart, weather again come,

sumor swegle hat, sund unstillē.

summer with-sun hot, sea restless.

Deop deada wæg dyrne bið lengest.

Deep of-dead way secret is longest.

Holen sceal inæled, yrfe gedæled

80

Holly shall-(be) kindled, inheritance divided

deades monnes. Dom biþ selast.

of-dead man. Glory is best.

Cyning sceal mid ceape cwene gebicgan,

King shall with payment queen buy,

bunum and beagum: bu sceolon ærest

with-cups and with-rings: both shall first

geofum god wesā. Guð sceal in eorle,

in-gifts good be. War shall in warrior,

wig geweaxan, and wif geþeon

85

battle grow, and woman thrive

leoƿ mid hyre leodum, leohtmod wesā,

dear among her people, cheerful be,

rune healdan, rumheort beon

secret keep, generous-hearted be

mearum and maþmum, meodorædenne

with-horses and with-treasures, mead-serving

for gesiðmægen symle æghwær

before companion-host ever everywhere

- 90 eodor æþelinga ærest gegretan,
protector of-princes first greet,
 forman fulle to frean hond
first cup to of-lord hand
 ricene geræcan, and him ræd witan
quickly reach, and for-them counsel know
 boldagendum bām ætsomne.
for-house-owners both together.
 Scip sceal genægled, scyld gebunden,
Ship shall-(be) nailed, shield bound,
- 95 leoht linden bord. Leof wilcuma
light linden board. Dear welcome-one
 frysan wife, þonne flota stondeð:
to-Frisian wife, when ship stands:
 bið his ceol cumen and hyre ceorl to ham,
is his ship come and her husband to home,
 agen ætgeofa, and heo hine in laðað,
own provider, and she him in invites,
 wæsceð his warig hrægl and him syleþ wæde niwe:
washes his sea-stained garment and to-him gives clothing new:
- 100 liþ him on londe, þæs his lufu bædeð.
pleasant for-him on land, what his love demands.
 Wif sceal wiþ wer wære gehealdan: oft hi mon wommum behlið;
Wife shall with man faith keep: oft her one with-sins charges;
 fela bið fæsthydigra, fela bið fyrwetgeorna,
many is of-steadfast-ones, many is of-curiosity-eager,
 freoð hy fremde monnan, þonne se oþer feor gewiteþ.
love they strange men, when the other far departs.
 Lida bið longe on siþe: a mon sceal se þeah leofes wenan,
Sailor is long on journey: ever one shall so though of-dear-one expect,

gebidan þæs he gebædan ne mæg,

await what he hasten not can,

hwonne him eft gebyre weorðe;

when to-him again opportunity become;

ham cymeð, gif he hal leofað, nefne him holm gestyreð,

home comes, if he whole lives, unless him sea restrains,

mere hafað mundum. Mægð eгна wyn:

sea has in-hands. Maiden of-owners joy:

ceap eadig mon, cyning wic þonne

goods rich man, king dwelling then

leodon cypeþ, þonne liþan cymeð:

to-people sells, when sailor comes:

wuda and wætres nyttað, þonne him biþ wic alyfed;

of-wood and of-water makes-use, when to-him is dwelling allowed;

mete bygeþ, gif he maran þearf, ær þon he to meþe weorþe.

food buys, if he more needs, before that he too weary become.

Seoc se biþ, þe to seldan ieteð; þeah hine mon on sunnan læde,

Sick he is, who too seldom eats; though him one into sun lead,

ne mæg he be þy wedre wesan, þeah hit sy wearm on sumera:

not can he by the weather be, though it be warm in summer:

ofercumen biþ he, ær he acwele, gif he nat hwa hine cwicne fede.

overcome is he, ere he die, if he lacks who him alive feed.

Mægen mon sceal mid mete fedan,

Strength one shall with food feed,

morþor under eorþan befeolan,

murder under earth bury,

hinder under hrusan, þe hit forhelan þenceð:

down under ground, he-who it conceal intends:

ne biþ þæt gedefe deaþ, þonne hit gedyrned weorþeð.

not is that fitting death, when it concealed becomes.

105

110

115

Hean sceal gehnigan, adl gesigan,

Abject-one shall bow, sickness sink-down,

ryht rogian. Ræd biþ nyttost,

right flourish. Counsel is most-useful,

120 yfel unnyttost, þæt unlæd nimeð.

evil most-useless, which wretch takes.

God bið genge and wiþ god lenge.

Good is prevalent and with god belonging.

Hyge sceal gehealden, hond gewealden;

Mind shall-(be) held, hand controlled;

seo sceal in eagan, snyttro in breostum,

pupil shall-(be) in eye, wisdom in breast,

þær bið þæs monnes modgeþoncas.

where is of-the man mind-thoughts.

125 Muþa gehwylc mete þearf, mæl sceolon tidum gongan.

Of-mouths each food needs, meals shall at-times go.

Gold geriseþ on guman sweorde,

Gold befits on of-man sword,

sellic sigesceorp, sinc on cwene;

wondrous victory-ornament, treasure on queen;

god scop gumum, garniþ werum,

good poet for-men, spear-strife for-warriors,

wig towiþre wicfreoþa healdan.

war against of-dwelling-peace to-hold.

130 Scyld sceal cempan, sceaft reafere,

Shield shall-(be) for-champion, shaft for-robber,

sceal bryde beag, bec leornere,

shall-(be) for-bride ring, books for-learner,

husl halgum men, hæþnum synne.

sacrament for-holy man, for-beathens sin.

Woden worhte weos, wuldor alwalda,

Woden wrought idols, glory all-ruler,

rume roderas: þæt is rice god,

spacious heavens: that is mighty god,

sylf soðcýning, sawla nergend,

himself true-king, of-souls savior,

se us eal forgeaf, þæt we on lifgaþ,

who to-us all gave, that we on live,

and eft æt þam ende eallum wealdeð

and again at the end all rules

monna cynne: þæt is meotud sylfa.

of-men race: that is ordainer himself.

135

III • COUNSEL SHALL BE SPOKEN

Counsel should be spoken, songs sung, and praise earned; a good man should keep a good horse and a faithful friend. The friendless man takes wolves for companions, and the gray wolf wishes only for more slaughter. Trees grow and faith grows in the innocent, though God pays no heed to the faithless man. Each man has his own mind and gift. It is better for a man to have a brother to face a boar or a bear, and two men should play at board games to forget their troubles. The part ends with the feud that began when Cain slew Abel, and with the weapons of war.

Ræd sceal mon secgan, rune writan,

Counsel shall one speak, secret write,

leop gesingan, lofes gearnian,

songs sing, of-praise earn,

dom areccan, dæges onettan.

judgment expound, by-day hasten.

Til mon tiles and tomes meares,

Good man of-good and of-tame horse,

140

cupes and gecostes and calcrondes:

of-known and of-tested and of-round-boofed:

nænig fira to fela gestryneð.

none of-men too much gains.

145 Wel mon sceal wine healdan on wega gehwylcum:

Well one shall friend bold on of-ways each:

oft mon fereð feor bi tune, þær him wat freond unwiotodne.

often one goes far by village, where for-himself knows friend uncertain.

Wineleas, wonsælig mon genimeð him wulfas to geferan,

Friendless, unhappy man takes for-himself wolves as companions,

fela-fæcne deor: ful oft hine se gefera sliteð;

very-treacherous beasts: full often him the companion tears;

gryre sceal for greggum, græf deadum men.

terror shall-(be) for gray-one, grave for-dead man.

150 Hungre heofeð, nales þæt heafe bewindeð

With-hunger laments, not-at-all that with-lament surrounds

ne huru wæl wepeð wulf se græga,

nor indeed slaughter weeps wolf the gray,

morþorcwealm mæcga, ac hit a mare wille.

murder-death of-men, but it ever more wishes.

Wræd sceal wunden, wracu heardum men.

Bandage shall-(be) wound, vengeance for-hard man.

Boga sceal stræle; sceal bam gelic

Bow shall-(have) arrow; shall-(be) to-both alike

155 mon to gemæccan. Maþpum oþres weorð.

man as mate. Treasure of-other worth.

gold mon sceal gifan; mæg god syllan

gold one shall give; can god give

eadgum æhte and eft niman.

to-blessed-ones possession and again take.

Sele sceal stondan, sylf ealdian.

Hall shall stand, itself grow-old.

Licgende beam læsest groweð.

Lying tree least grows.

Treo sceal onbrædan and treow weaxan,

Tree shall spread and faith grow,

sio geond bilwitra breost ariseð.

which throughout of-innocents breast arises.

Wærleas mon and wonhydig,

Faithless man and heedless,

ætrenmod and ungetreow:

poison-minded and untrustworthy:

þæs ne gymeð god.

of-that not cares god.

Fela sceop meotud þæs þe fyrn gewearð,

Much created ordainer of-that which long-ago happened,

het sibban swa forð wesan.

commanded afterward so forth be.

Wæra gehwylcum wislicu word gerisað,

Of-men for-each wise words befit,

gleomen gied and guman snyttro.

for-gleeman song and for-man wisdom.

Swa monig beoþ men ofer eorþan, swa beoþ modgeþoncas:

As many are men over earth, so are mind-thoughts:

ælc him hafað sundorsefan.

each for-himself has separate-mind.

Longað þonne þy læs þe him con leoþa worn

Longs then by-that less he-who for-himself knows of-songs multitude

oþþe mid hondum con hearpan gretan,

or with hands knows harp touch,

160

165

170

hafap him his gliwes giefē, þe him god sealde.

has for-himself his of-music gift, which to-him god gave.

Earm biþ se þe sceal ana lifgan,

Wretched is he who shall alone live,

wineleas wunian hafap him wyrd geteod:

friendless dwell has for-him fate ordained:

175 betre him wære, þæt he broþor ahte, begen hi anes monnes,

better for-him were, that he brother had, both they of-one man,

eorles eaforan wæran, gif hi sceoldan efor onginnan

of-warrior sons were, if they should boar attack

oppe begen beran: biþ þæt slipherde deor.

or both bear: is that cruel beast.

A scyle þa rincas gerædan lædan

Ever shall those warriors harnessed lead

*** and him ætsomne swefan:

(lacuna) and for-themselves together sleep:

180 næfre hy mon to mon to mædle,

never them one to one at speech,

*** ær hy deað todæle.

(lacuna) before them death part.

Hy twegen sceolon tæfle ymsittan,

They two shall at-board-game sit-around,

þenden him hyra torn toglide,

while from-them their anger glides-away,

forgietan þara geocran gesceafta, habban him gomen on borde;

forget of-the barder states, have for-them game on board;

idle hond æmet lange neah

idle hand at-leisure long near

185 tæfles monnes, þonne teoselum weorpeð.

of-board-game man, when with-dice throws.

Seldan in sidum ceole, nefne he under segle yrne,

Seldom in broad ship, unless he under sail run,

werig scealc wiþ winde roweþ: ful oft mon wearnum tihð

weary servant against wind rows: full often one with-reproaches accuses

eargne, þæt he elne forlose, drugað his ar on borde.

cowardly-one, that he courage lose, dries his oar on board.

Lot sceal mid lyswe, list mid gedefum:

Deceit shall-(be) with base-one, skill with fitting-ones:

þy weorþeð se stan forstolen.

190

by-that becomes the stone stolen.

Oft hy wordum toweorpað,

Often they with-words scatter,

ær hy bacum tobreden.

before they with-backs turn-away.

Geara is hwær aræd.

Ready is somewhere resolute [?].

Wearð fæhþo fyra cynne, siþþan furpum swealg

Became feud of-men to-race, since first swallowed

eorðe Abeles blode: næs þæt andæge nið,

195

earth of-Abel blood: not-was that one-day hostility,

of þam wrohtdropan wide gesprungon,

from the strife-drops widely sprang,

micel mon ældum, monegum þeodum

great wickedness to-men, to-many peoples

bealoblonden niþ. Slog his broðor swæsne

evil-mingled malice. Slew his brother own

Cain, þone cwealm nered; cuþ wæs wide siþþan,

Cain, whom killing saved [?]; known was widely afterward,

þæt ece nið ældum scod, swa aþolwarum;

200

that eternal malice to-men harmed, so to-homeland-dwellers;

drugon wæpna gewin wide geond eorþan,

endured of-weapons strife widely throughout earth,

ahogodan and ahyrdon heoro slīpendne.

devised and hardened sword cutting.

Gearo sceal guðbord, gar on sceaftē,

Ready shall-(be) war-board, spear on shaft,

ecg on sweorde and ord spere,

edge on sword and point on-spear,

205 hyge heardum men. Helm sceal cenum

mind for-hard man. Helmet shall-(be) for-bold-one

and a þæs heanan hyge hord unginnost.

and ever of-the abject mind board narrowest.

The Riming Poem

THE RIMING POEM

Every half-line of the poem rhymes with its partner. The speaker recalls a life of joy: men admired him, horses bore him, guests feasted, ships sailed, the harp sounded, and he held high rank, land, and a throne. Now his heart is troubled, his glory fades, and sorrow burns within him. The world decays, with men losing life and choosing vice, while the grave awaits the body, which worms consume until only bones remain. The poem ends by urging men to turn from sin toward the joys of heaven, where they may see the true God and rejoice in peace.

Me lifes onlah, se þis leoht onwrah
To-me of-life granted, he-who this light revealed
 and þæt torhte getah, tillice onwrah.
and that bright-thing drew-forth, graciously revealed.
 glæd wæs ic gliwum, glenged niwum
glad was I with-glees, adorned with-new
 blissa bleo[w]um, blostma hiwum.
of-joys colors, of-blossoms with-bues.

Secgas mec segon, symbel ne alegon,
Men me saw, feast not failed,
 feohgiefe gefegon. Frætweð wægon
in-wealth-gift rejoiced. Adorned bore
 wicg ofer wongum wrænsan gongum,
steeds over plains with-lively paces,
 lisse mid longum leoma gehongum.
delight with long of-limbs movements [?].

Þa wæs wæstmum aweaht woruld onspreht
Then was with-growths awakened world sprung-forth
 under roderum areaht, rædmægne oferþeaht.
under heavens stretched-out, with-counsel-power covered.

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giestas gengdon, gerscype mengdon,

guests went, jesting mingled,

lisse lengdon, lustum glengdon.

joys prolonged, with-pleasures adorned.

Scufen scrad [oþ]glad þurh gescad in brad:

Pushed vessel glided-away through wisdom into broad:

wæs on lagustream e lad, þær me leoþu ne biglad.

was on sea-stream way, where for-me song not ceased.

15 Hæfde ic heanne had; ne wæs me in healle gad,

Had I high rank; not was to-me in hall lack,

þæt þær rof weorud rad: oft þær rinc gebad,

that there brave troop rode: often there warrior experienced,

þæt he in sele sæge sincgewæge

that he in hall saw treasure-abundance

þegnum geþyhte, Þunden wæs ic myhte:

for-thanes thriving, Swollen was I with-might:

horsce mec heredon, hilde generedon,

quick-ones me praised, from-battle saved,

20 fægre feredon, feondum biweredon.

fairly carried, from-foes defended.

Swa mec hyht-giefu heold, hygedryht befeold,

So me hope-gift held, mind-retinue enfolded,

stapolæhtum steold; stepegongum weold,

with-landed-possessiones possessed; with-lofty-paces [?] ruled,

swylce eorþe ol, ahte ic ealdorstol.

such-as earth nourished, owned I prince-seat.

galdorwordum gol, gomen sibbe ne ofoll;

with-spell-words sang, pleasure of-kinship not ceased;

25 ac wæs gef[f]est gear, gellende snær;

but was festive year, ringing harp-string;

wuniendo wær wilbec bescær.

lasting covenant misery-stream [?] cut-off.

Scealcas wæron scarepe, scyl wæs hearpe,

Servants were keen, loud was harp,

hlude hlynede; hleoþor dynede,

loudly resounded; sound dinned,

sweglrad swinsade, swiþo ne minsade:

music made-melody, strongly not diminished:

burgsele beofode, beorht hlifade.

city-hall trembled, bright towered.

Ellen eacnade, ead weacnade,

Courage increased, wealth grew-strong,

freaum flodade, freomum godade;

with-lords flowed, with-strong-ones prospered;

mod mægnade, mine fægnade;

mind grew-strong, love rejoiced;

treow telgade, tir welgade,

faith branched, glory flourished,

blæd blissade * * *

glory rejoiced (lacuna)

gold gearwade, gim hwearfade,

gold readied, gem circled,

sinc searwade, sib nearwade.

treasure contrived, kinship straitened.

From ic wæs in frætsum, freolic in geatsum;

Bold I was in adornments, noble in trappings;

wæs min dream dryhtlic, drohtað hyhtlic.

was my joy lordly, way-of-life hopeful.

Foldan ic freoþode, folcum ic leoþode;

Earth I protected, to-peoples I sang;

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lif wæs min longe leodum in gemonge

life was my long to-people in company

tirum getonge, teala gehonge. —

in-glories accomplished, well dependent.

Nu min hreþer is hreoh, heofsiþum sceoh,

Now my heart is troubled, by-sorrowful-journeys afraid,

nydbysgum neah. gewiteð nihtes in fleah

with-distresses near. departs by-night in flight

45 se ær in dæge wæs deor. Scripeð deope nu þeor

he-who before in day was bold. Glides deeply now sickness

brondhord geblowen, breostum inforgrownen,

brand-board blossomed, in-breast grown-in,

flyhtum toflowen. Flah is geblowen

with-flights dispersed. Treachery is blossomed

miclum in gemynde; modes gecynde

greatly in mind; of-mind nature

greteð ungrynde grorn efen pynde;

attacks bottomless sorrow even confined;

50 bealofus byrneð, bittre toyrneð;

evil-eager burns, bitterly runs-apart;

werig winneð, widsið onginneð;

weary struggles, long-journey begins;

sar ne sinniþ, sorgum cinnið.

pain not heeds, with-sorrows gapes.

Blæd his blinnið, blisse linnið,

Glory his ceases, from-bliss ceases,

listum linneð, lustum ne tinneð. —

from-skills ceases, in-pleasures not stretches.

55 DREAMAS swa her gedreosað, dryhtscype gehreosað;

Joys so here decay, lordship collapses;

lif her men forleosað, leahtras oft geceosað.

life here men lose, vices often choose.

Treow-þrag is to trag, seo untrume genag;

Faith-time is too evil, which infirm declined;

steapum staðole misþah ond eal stund gehnah.

with-steep foundation misthrived and all hour bowed.

Swa nu woruld wendeþ, wyrde sendeþ,

So now world turns, fate sends,

and hetes henteð, hæleþ gescendeð.

and of-hatred pursues, hero shames.

Wercyn gewiteð, wælgar sliteð,

Mankind departs, slaughter-spear tears,

flah mah fliteþ, flan man hwiteð,

treacherous evil contends, arrow crime whittles,

borgsorg biteð, bald ald þwiteþ,

pledge-sorrow bites, bold old cuts,

wræc sæc wripeð, wrap að smiteþ;

exile strife binds, wrathful oath defiles;

syngryn sidað, searofearo glidaþ.

sin-snare extends, treachery [?] glides.

grorn-torn græfeþ, græft * * * hafað,

sorrow-grief digs, carved (lacuna) has,

searo-hwit solap, sumur-hat colað,

art-white soils, summer-hot cools,

fold wela fealleð, feondscipe wealleð,

of-earth wealth falls, enmity wells,

eorðmægen ealdaþ, ellen cealdað. —

earth-power ages, courage cools.

Me þæt wyrd gewæf and gewyrht forgeaf,

For-me that fate wove and deed gave,

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þæt ic grofe græf and þæt grimme scræf

that I should-dig grave and that grim pit

fleon flæsce ne mæg, þonne flanhred dæg

flee with-flesh not can, when arrow-swift day

nydgrapum nimeþ, þonne seo neaht becymeð,

with-need-grips takes, when the night arrives,

seo me eðles ofonn and mec her eardes onconn.

which me of-homeland begrudged and me here of-dwelling accused.

75 Ðonne lichoma liged: limu wrym pigeþ

When body lies: limbs worm consumes

ac him wyne gewigeð and þa wist gepyeð,

but for-himself joy apports and the food consumes,

opþæt beoþ þa ban *** an

until are the bones (lacuna) one

and æt nyhstan nan nefne se neda tan

and at last none except the of-needs lot

balawum her gehloten. Ne biþ se hlisa aðrotan.

by-evils here allotted. Not is the fame wearied.

80 Ær þæt eadig gepenceð, he hine þe oftor swenceð,

Before that blessed-one considers, he himself the oftener afflicts,

byrgeð him þa bitran synne, hycgað to þære betran wyne,

guards-against for-himself the bitter sins, thinks to the better joy,

gemon meorþa lisse, þær sindon miltsa blisse

remembers of-rewards grace, where are of-mercies blisses

hyhtlice in heofona rice. Uton nu halgum gelice

joyful in of-heavens kingdom. Let-us now to-holy-ones like

scyldum biscyrede scyndan generede

from-sins cut-off hasten saved

85 wommum biwerede, wuldre geherede,

from-stains defended, with-glory praised,

THE RIMING POEM

þær moncyn mot for meotude rot

where mankind may before ordainer cheerful

soðne god geseon and aa in sibbe gefeon!

true god see and ever in peace rejoice!

Deor

The poem recalls five sorrows of legend, each followed by the refrain that it passed away and so may this. Weland suffered bondage at Nithhad's hands, and Beadobild grieved less for her brothers' death than for her own pregnancy. The Geat's boundless love for Hild robbed him of sleep, Theodric held a city for thirty years, and men suffered under the wolfish rule of Ermanaric. A man in sorrow may reflect that God grants favor to some and woe to others. The speaker then names himself as Deor, once poet of the Heodenings, whose lord gave his land to the skilled singer Heorrenda.

Weland him be warnum wræces cunnade,

Weland for-himself by Varni [?] of-exile experienced,

anhydig eorl earfoþa dreag,

resolute warrior hardships endured,

hæfde him to gesiþþe sorge and longap,

had for-himself as companion sorrow and longing,

wintercealde wræce: wean oft onfond,

winter-cold exile: woe often found,

sipþan hine Niðhad on nede legde,

after him Nithhad in constraint laid,

swoncre seonobenne on syllan monn.

supple sinew-bonds on better man.

Ðæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

Beadohilde ne wæs hyre broþra deap

To-Beadobild not was of-her brothers death

on sefan swa sar swa hyre sylfre þing,

in mind so sore as her own matter,

þæt heo gearolice ongieten hæfde,

that she clearly perceived had,

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þæt heo eacen wæs: æfre ne meahte

that she pregnant was: ever not could

þriste geþencan, hu ymb þæt sceolde.

boldly think, how about that (it)-should.

Ðæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

We þæt mæð Hilde monge gefrignon:

We that honor of-Hild many have-beard:

15 wurdon grundlease Geates frige,

became boundless of-Geat loves,

þæt him seo sorglufu slæp ealle binom.

that from-him the sorrow-love sleep all took-away.

Ðæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

Ðeodric ahte þritig wintra

Theodric possessed thirty of-winters

Mæringa burg: þæt wæs monegum cuþ.

of-Mærings city: that was to-many known.

20 Ðæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

We geascodan Eormanrices

We have-learned of-Ermanaric

wylfenne gepoht: ahte wide folc

wolfish thought: possessed widely people

Gotena rices; þæt wæs grim cyning.

of-Goths of-kingdom; that was grim king.

Sæt secg monig sorgum gebunden,

Sat man many with-sorrows bound,

25 wean on wenan, wyscte geneahhe,

woe in expectation, wished often,

þæt þæs cynerices ofercumen wære.

that of-the kingdom overcome were.

Þæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

Siteð sorgcearig, sælum bidæled

Sits sorrow-anxious, from-joys deprived

on sefan sweorced: sylfum þinceð,

in mind darkens: to-himself seems,

þæt sy endeleas earfoða dæl.

that be endless of-bardships portion.

Mæg þonne geþencan, þæt geond þas woruld

Can then think, that throughout this world

witig dryhten wendeþ geneahhe,

wise lord turns often,

eorle monegum are gesceawað,

to-warrior many grace shows,

wislicne blæd, sumum weana dæl.

certain glory, to-some of-woes portion.

þæt ic bi me sylfum secgan wille,

that I about me myself say will,

þæt ic hwile wæs Heodeninga scop,

that I for-a-time was of-Heodenings poet,

dryhtne dyre: me wæs Deor noma.

to-lord dear: to-me was Deor name.

Ahte ic fela wintra folgað tilne,

Had I many of-winters service good,

holdne hlaford, oþ þæt Heorrenda nu,

gracious lord, until that Heorrenda now,

leoðcræftig monn londryht geþah,

song-skilled man land-right received,

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þæt me eorla hleo ær gesealde.

which to-me of-warriors protector before gave.

Ðæs ofereode, þisses swa mæg!

Of-that (it)-passed-over, of-this so (it)-may!

The Wife's Lament

THE WIFE'S LAMENT

A woman tells of her miseries. Her lord crossed the sea; she sought service, and his kinsmen plotted to part them. Yet the man so well matched to her hid thoughts of murder behind a cheerful bearing. They had vowed that only death would part them, but now their friendship is as if it had never been. She must dwell in an earth-cave under an oak, where she weeps through the summer day. A young man, she says, must keep a blithe face over the care in his heart. She pictures her friend frost-covered in a dreary hall by the water. Woe to one who must wait in longing for a loved one.

Ic þis giedd wrece bi me ful geomorre,

I this song utter about me full sad,

minre sylfre sið; ic þæt secgan mæg,

of-my own journey; I that say can,

hwæt ic yrmþa gebad, siþþan ic up weox,

what I miseries endured, since I up grew,

niwes oþþe ealdes, no ma þonne nu:

of-new or of-old, not more than now:

a ic wite wonn minra wræcsiþa!

ever I punishment endured of-my exile-journeys!

Ærest min hlaford gewat heonan of leodum

First my lord departed hence from people

ofer yþa gelac: hæfde ic uhtceare,

over of-waves tumult: had I dawn-care,

hwær min leodfruma londes wære.

where my people-chief of-land were.

Ða ic me feran gewat, folgað secan

Then I myself go departed, service seek

wineleas wræcca for minre weaþearfe:

friendless exile for my woe-need:

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ongunnon þæt þæs monnes magas hycgan
began that of-the man kinsmen think
 þurh dyrne geþoht, þæt hy todælden unc,
through secret thought, that they separate us-two,
 þæt wit gewidost in woruldrice
that we-two most-widely in world-kingdom
 lifdon laðlicost and mec longade.
lived most-hatefully and me longed.

- 15 Het mec hlaford min her heard niman:
Commanded me lord my here hard [?] take:

ahte ic leofra lyt on þissum londstede,
had I of-dear-ones few in this land-place,
 holdra freonda. Forþon is min hyge geomor,
of-loyal friends. Therefore is my mind sad,
 ða ic me ful gemæcne monnan funde,
when I for-me full well-matched man found,
 hearsæligne, hygegeomorne,
hard-fortuned, mind-sad,

- 20 mod miþendne, morþor hycgendne,
mind concealing, murder intending,
 bliþe gebæro. Ful oft wit beotedan,
with-bliþe bearing. Full often we-two vowed,
 þæt unc ne gedælde nemne deað ana
that us-two not parted except death alone
 owiht elles: eft is þæt onhworfen,
anything else: again is that changed,
 is nu swa hit no wære
is now as-if it not were

- 25 freondscipe uncer! Sceal ic feor ge neah
friendship of-us-two! Shall I far and near

mines fela leofan fæhðu dreogan!

of-my very dear feud endure!

Heht mec mon wunian on wuda bearwe

Commanded me one dwell in of-wood grove

under actreo in þam eorðscræfe:

under oak-tree in the earth-cave:

eald is þes eorðsele, eal ic eom oflongad;

old is this earth-hall, all I am seized-with-longing;

sinðon dena ðimme, duna uphea,

are valleys dim, hills up-high,

bitre burgtunas, brerum beweaxne,

bitter city-enclosures, with-briars overgrown,

wic wylna leas. Ful oft mec her wraþe beþeat

dwelling of-joys devoid. Full often me here cruelly seized

fromsiþ frean. Frynd sind on eorþan

departure of-lord. Friends are on earth

leofo lifgende, leger weardiað,

dear living, bed occupy,

þonne ic on uhtan ana gonge

when I at dawn alone go

under actreo geond þas eorðscrafu!

under oak-tree throughout these earth-caves!

þær ic sittan mot sumorlangne dæg,

there I sit must summer-long day,

þær ic wepan mæg mine wræcsiþas,

there I weep can my exile-journeys,

earfoþa fela, forþon ic æfre ne mæg

of-hardships many, because I ever not can

þære modceare minre gerestan

from-the mind-care my rest

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ne ealles þæs longapes, þe mec on þissum life begeat.
nor from-all the longing, which me in this life seized.

A scyle geong mon wesan geomormod,
Ever must young man be sad-minded,
 heard heortan geþoht, swylce habban sceal
hard of-heart thought, likewise have shall

bliþe gebæro, eac þon breostceare,
blithe bearing, also with-that breast-care,

45 sinsorgna gedreag: sy æt him sylfum gelong
of-constant-sorrows multitude: be on him himself dependent

eal his worulde wyn, sy ful wide fah
all his of-world joy, be full widely outlawed

feorres folclondes, þæt min freond siteð
of-distant folk-land, that my friend sits

under stanhliþe storme behrimed,
under stone-slope with-storm frosted,

wine werigmod, wætre beflowen
friend weary-minded, with-water flowed-around

50 on dreorsele! Dreogeð se min wine
in dreary-hall! Endures the my friend

micle modceare: he gemon to oft
great mind-care: he remembers too often

wynlicran wic. Wa bið þam þe sceal
more-joyful dwelling. Woe is to-him who shall

of langope leofes abidan!
from longing of-dear-one wait!

Resignation

RESIGNATION

The speaker commends his soul, body, and thoughts to God, and asks him to show the way to his will and keep the devil from harming him. He confesses his sins and begs forgiveness, time, and understanding before death, so that the angels, and not the proud fallen ones, may lead him into God's presence. Then he laments that he is an exile, punished for his deeds, friendless, and without means to buy a boat for the sea. He cannot love anyone in his homeland, and concludes that the best course, when a man cannot change his fate, is to endure it well.

Ahelpe min se halga dryhten! Þu gesceope heofon and eorþan

May-help me the holy lord! Thou createdst heaven and earth

and wundor eall, min wuldorcýning,

and wonders all, my glory-king,

þær on sindon, ece dryhten,

where in are, eternal lord,

micel and manigfeald. Ic þe, mære god,

great and manifold. I to-thee, glorious god,

mine sawle bebeode and mines sylfes lic

my soul commend and of-my self body

and min word and min weorc, witig dryhten,

and my word and my work, wise lord,

and eal min leoþo, leohtes hyrde,

and all my limbs, of-light keeper,

and þa manigfealdan mine geþohtas.

and the manifold my thoughts.

getacna me, tungla hyrde,

show me, of-stars keeper,

þær selast sy sawle minre

where best be for-soul my

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to gemearcenne meotudes willan,

to determine of-ordainer will,

þæt ic þe geþeo þinga gehwylce,

that I for-thee thrive of-things in-each,

and on me sylfum, soðfæst cyning,

and in me myself, true king,

ræd arære! Regnþeof ne læt

counsel raise! Arch-thief not let

15 on sceade sceþþan, þeah þe ic scyppendum,

in shadow harm, though that I to-creator,

wuldorcyninge wacor hyrde,

to-glory-king more-weakly obeyed,

ricum dryhtne, þonne min ræd wære.

to-mighty lord, than my counsel were.

Forgif me to lisse, lifgende god,

Forgive me as grace, living god,

bitre bealodæde. Ic þa bote gemon,

bitter evil-deeds. I the remedy remember,

20 cyninga wuldor, cume to, gif ic mot.

of-kings glory, come to, if I may.

Forgif þu me, min frea, fierst and ondgiæt

Give thou me, my lord, time and understanding

and geþyld and gemynd þinga gehwylces,

and patience and memory of-things of-each,

þara þu me, soðfæst cyning, sendan wylle

of-those-which thou to-me, true king, send will

to cunnunge. Nu þu const on mec

as trial. Now thou knowest in me

25 firendæda fela, feorma mec hwæpre,

of-crime-deeds many, receive me yet,

meotod, for þinre miltse, þeah þe ic ma fremede
ordainer, for thy mercy, though that I more committed

grimra gylta, þonne me god lyfde.

of-grim sins, than to-me god allowed.

Hæbbe ic þonne þearfe, þæt ic þine se þeah,

Have I then need, that I thy so though,

halges heofoncyniges, hyldo getilge

of-holy heaven-king, favor obtain

leorendum dagum, lif æfter oþrum

in-passing days, life after other

geseo and gesece, þæt me siþþan þær

see and seek, that to-me afterward there

unne arfæst god ecan dreames,

grant gracious god of-eternal joy,

lif alyfe, þeah þe lætlicor

life allow, though that more-slowly

bette balodæde, þonne bibodu wæron

atoned evil-deeds, than commands were

halgan heofonmægnes! Hwæt, þu me her fela

of-holy heaven-power! Lo, thou to-me here many

*** forgeafe. gesette minne hyht on þec,

(lacuna) gave. set my hope on thee,

forhte foreþoncas, þæt hio fæstlice

fearful forethoughts, that it firmly

stonde gestaðelad. Onstep minne hige,

stand established. Raise my mind,

gæsta god cyning, in gearone ræd.

of-spirits good king, into ready counsel.

Nu ic fundige to þe, fæder moncynnes,

Now I hasten to thee, father of-mankind,

30

35

40

of þisse worulde; nu ic wat, þæt ic sceal

from this world; now I know, that I shall

ful unfyr faca: feorma me þonne,

full not-far of-time: receive me then,

wyrda waldend, in þinne wuldordream

of-fates ruler, into thy glory-joy

and mec geleoran læt, leofra dryhten:

and me pass-away let, of-dear-ones lord:

45 geoca mines gæstes. Þonne is gromra to fela

help of-my spirit. Then is of-hostile-ones too many

æfestum eaden, hæbbe ic þonne

with-envies granted, have I then

æt frean frofre, þeah þe ic ær on fyrste lyt

from lord comfort, though that I before in time little

earnode arna: forlæt mec englas se þeah

earned of-graces: let me angels so though

geniman on þinne neawest, nergende cyning,

take into thy presence, saving king,

50 meotud, for þinre miltse! Ðeah ðe ic mana fela

ordainer, for thy mercy! Though that I of-crimes many

æfter dogrum dyde, ne læt þu mec næfre deofol se þeah,

through days did, not let thou me ever devil so though,

þin lim lædan on laðne sið,

thy limb lead on hateful journey,

þy læs hi on þone foreþonc gefeon motan,

by-that less they in the forethought rejoice may,

þy þe hy him sylfum sellan þuhten,

because that they to-them selves better seemed,

55 englas oferhydige, þonne ece Crist:

angels arrogant, than eternal Christ:

gelugon hy him æt þam geleafan, forþon hy longe sculon
lied they for-themselves at the faith, therefore they long must

werge wihta wræce þrowian.

accursed of-creatures punishment suffer.

Forstond þu mec and gestyr him, þonne storm cyme

Defend thou me and restrain them, when storm come

minum gæste ongegn, geoca þonne,

my spirit against, help then,

mihtig dryhten, minre sawle!

mighty lord, my soul!

gefreoþa hyre and gefeorma hy, fæder moncynnes,

protect her and receive her, father of-mankind,

hædre gehogode hæl, ece god,

clearly thought-out salvation, eternal god,

meotod meahtum swiþ. Min is nu þa

ordainer with-powers strong. My is now then

sefa synnum fah, and ic ymb sawle eom

mind with-sins stained, and I about soul am

[nalles] feam siþum forht, þeah þu me fela sealde

not-at-all few times afraid, though thou to-me many gave

arna on þisse eorþan. Ðe sie ealles þonc

of-graces on this earth. To-thee be of-all thanks

meorda and miltsa, þara þu me sealdest.

of-rewards and of-mercies, of-those-which thou to-me gavest.

No ðæs earninga ænige wæron mid,

Not of-that of-merits any were with,

hwæpre ic me ealles þæs ellen wylle

yet I for-myself of-all that courage will

habban and hlyhhan and me hyhtan to,

have and laugh and me hope to,

60

65

70

frætwan mec on forðweg and fundian

adorn me for forth-way and hasten

sylf to þam siþe, þe ic asettan sceal,

myself to the journey, which I undertake shall,

gæst gearwian and me þæt eal for gode þolian

spirit prepare and for-myself that all for god endure

bliþe mode, nu ic gebunden eom

with-blithe mind, now I bound am

75 fæste in minum ferþe. Huru me frea witeð

fast in my spirit. Indeed me lord punishes

sume þara synna, þe ic me sylf ne conn

some of-the sins, which I for-me myself not can

ongietan gleawlice. gode ic hæbbe

perceive clearly. god I have

abolgen, brego moncynnes: forþon ic þus bittre wearð

angered, prince of-mankind: therefore I thus bitterly was

gewitnad fore þisse worulde, swa min giewyrhto wæron

punished before this world, as my deeds were

80 micle fore monnum, þæt ic mar[tir]dom

great before men, that I martyrdom

deopne adreoge. Ne eom ic dema gleaw,

deep endure. Not am I judge wise,

wis fore weorude: forþon ic þas word spræce

wise before host: therefore I these words speak

fus on ferþe, swa me on fyrmðe gelomp

eager in spirit, as to-me in youth happened

yrmþu ofer eorþan, þæt ic a þolade,

misery over earth, that I ever suffered,

85 geara gehwylce, gode ealles,

of-years in-each, to-god of-all,

wonn modearfopa ma þonne on oþrum,
endured of-mind-hardships more than in others,
 fyrhto in folce: forþon ic afysed eom
terror among people: therefore I driven-away am
 earm of minum eþle, ne mæg þæs anhoga,
wretched from my homeland, not can for-that solitary-one,
 leodwynna leas, leng drohtian,

of-people-joys devoid, longer live,
 wineleas wræcca: is him wrað meotud,
friendless exile: is to-him hostile ordainer,

90

gnornað on his geoguþe ***
mourns in his youth (lacuna)

and him ælce mæle men fullestað;
and to-him each time men help;

ycað his yrmþu and he þæt eal þolað,
increase his misery and he that all suffers,

sarcwide secga, and him bið a sefa geomor,
sore-speches of-men, and to-him is ever mind sad,

mod morgenseoc. — Ic bi me tylgust
mind morning-sick. I about me most-earnestly

95

secge þis sarspel and ymb siþ spræce
say this sorrow-tale and about journey speak

longunge fus and on lagu þence
with-longing eager and on sea think

nat min ***
not-know my (lacuna)

hwy ic gebycge bat on sæwe,
with-what I buy boat on sea,

fleot on faroðe; nah ic fela goldes
vessel on shore; not-have I much of-gold

100

ne huru þæs freondes, þe me gefylste
nor indeed of-the friend, who me would-help
 to þam siðfate: nu ic me sylf ne mæg
to the journey: now I for-me myself not can
 fore minum wonæhtum willan adreogan.
because-of my poverties will accomplish.

Wudu mot him weaxan, wyrde bidan,
Wood may for-itself grow, of-fate await,

- 105 tanum lædan; ic for tæle ne mæg
with-shoots put-forth; I for blame not can
 ænigne moncynnes mode gelufian,
any of-mankind with-mind love,
 eorl on eple. — Eala dryhten min,
warrior in homeland. Alas lord my,
 meahtig mundbora! Ðæt ic eom mode [se]oc
mighty protector! That I am in-mind sick
 bittre abolgen: is seo bot æt þe
bitterly angered: is the remedy with thee

- 110 gelong æfter *** Ic on leohte ne mæg
dependent after (lacuna) I in light not can
 butan earfobum ænge þinga,
without hardships in-any way,
 feasceaft hælān, foldan wunian;
destitute-one heal [?], earth dwell;
 þonne ic me to fremþum freode hæfde,
when I for-myself with strangers friendship had,
 cyðþu gec[weme]: wæs a cearu symle
kinship pleased: was ever care always
 115 lufena to leane, swa ic alifde nu.
of-loves as reward, as I lived now.

giet biþ þæt [sélast], þonne mon him sylf ne mæg

yet is that best, when one for-him self not can

wyrd onwendan, þæt he þonne wel þolige.

fate turn-aside, that he then well endure.

The Husband's Message

A piece of carved wood tells a lady that it comes from her lord, who has crossed the sea. Several lines are lost to damage. The messenger reminds her of the vows the two exchanged when they lived together, before a feud drove him away. He bids her set out by ship when she hears the cuckoo and seek him in the south, where he has won treasure and a place among foreign people. He has overcome his woe, and he wants nothing more than to share that treasure with her among his men. The message ends with a group of runic letters confirming his oath to keep his pledge.

Nu ic onsundran þe secgan wille

Now I apart to-thee tell will

ymb treo-cyn. Ic tudre aweox

about tree-kind. I from-offspring grew

in mec æld *** sceal ellor londas

in me of-men [?] (lacuna) shall elsewhere of-land

settan *** sealte streamas ***

set (lacuna) salt streams (lacuna)

Ful oft ic on bates *** gesohte,

Full often I in of-boat (lacuna) sought,

þær mec mondryhten min *** ofer

where me liege-lord my (lacuna) over

heah hofu: eom nu her cumen

high houses: am now here come

on ceolþele and nu cunnan scealt,

on ship-plank and now know shalt,

hu þu ymb modlufan mines frean

how thou about heart-love of-my lord

on hyge hycge. Ic gehatan dear,

in mind think. I promise dare,

5

10

þæt þu þær tīrfæste treowe findest.

that thou there glory-fast faith findest.

Hwæt! þec þonne biddan het se þisne beam agrof,

Lo! thee then ask commanded he-who this wood carved,

þæt þu sinchroden sylf gemunde

that thou treasure-adorned thyself remember

on gewitlocan wordbeotunga,

in mind-enclosure word-vows,

15 þe git on ærdagum oft gespræcon,

which you-two in former-days often spoke,

þenden git moston on meoduburgum

while you-two might in mead-cities

eard weardigan, an lond bugan,

dwelling occupy, one land inhabit,

freondscype fremman. Hine fæhþo adraf

friendship perform. Him feud drove

of sigeþeode: heht nu sylfa þe

from victory-nation: commanded now himself thee

20 lustum læran, þæt þu lagu drefde,

with-joys teach, that thou sea stir,

sipþan þu gehyrde on hliþes oran

after thou heard on of-slope edge

galan geomorne geac on bearwe.

sing sad cuckoo in grove.

Ne læt þu þec sipþan sipes getwæfan,

Not let thou thee afterward from-journey binder,

lade gelettan lifgendne monn!

from-way prevent living man!

25 Ongin mere secan, mæwes eþel!

Begin sea seek, of-gull homeland!

onsite sēnacan, þæt þu suð heonan

board sea-boat, that thou south hence

ofer merelade monnan findest,

over sea-way man findest,

þær se þeoden is þin on wenum!

where the prince is of-thee in expectation!

Ne mæg him on worulde willa

Not can to-him in world desire

mara on gemyndum, þæs þe he me sægde,

greater in mind, of-that which he to-me said,

þonne inc geunne alwaldend god

than to-you-two grant all-ruling god

*** ætsomne siþþan motan

(lacuna) together afterward may

secgum and gesiþum s ***

to-men and to-companions (fragment) (lacuna)

næglede beagas: he genoh hafað

studded rings: he enough has

fættan goldes ***

of-plated gold (lacuna)

*** d elþeode epel healde,

(lacuna) (fragment) among-foreigners homeland hold,

fægre folda ***

fair lands (lacuna)

*** ra hæleþa, þeah þe her min wine ***

(lacuna) (fragment) of-heroes, though that here my friend (lacuna)

*** nyde gebæded nacan ut aþrong

(lacuna) by-need compelled boat out pushed

and on yþa geong sceolde

and on of-waves course had-to

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faran, on flotweg forðsipes georn

travel, on sea-way of-departure eager

mengan merestreamas. Nu se mon hafað

mingle sea-streams. Now the man has

wean oferwunnen: nis him wilna gad

woe overcome: not-is to-him of-desires lack

ne meara ne maðma ne meododreama,

nor of-horses nor of-treasures nor of-mead-joys,

45 ænges ofer eorþan eorlgestreona,

of-any over earth of-noble-treasures,

þeodnes dohtor, gif he þin beneah

of-prince daughter, if he of-thee enjoys

ofer eald gebeot incer twega.

according-to old vow of-you two.

Gecyre ic ætsomne S R geador,

Join I together Sun Road together,

EA W and M, aþe benemnan,

Earth Joy and Man, with-oath declare,

50 þæt he þa wære and þa winetreowe

that he the covenant and the friend-faith

be him lifgendum læstan wolde,

by him living fulfill would,

þe git on ærdagum oft gespræcon.

which you-two in former-days often spoke.

The Ruin

The speaker gazes at the broken walls of an old city, the work of giants, whose towers have fallen and whose roofs are gone. The builders are long dead and the stone has outlasted many kingdoms. Some lines are lost to damage. He imagines the city in its glory, with bright halls, crowds of joyful men, warriors in shining armor, and treasure. Fate and pestilence destroyed its people, and the buildings fell into heaps. He describes the hot streams that flowed into a stone basin, where the baths once stood, before the text breaks off.

Wrætlic is þæs wealstan: wyrde gebræcon,

Wondrous is this wall-stone: fates broke,

burgstede burston, brosnað enta geweorc.

city-places burst, decays of-giants work.

Hrofas sind gehrorene, hreorge torras,

Roofs are fallen, ruinous towers,

hrungeat-torras berofen, hrim on lime,

barred-gate-towers despoiled, frost on mortar,

scearde scurbeorge scorene, gedrorene,

gapped storm-shelters shorn, fallen,

ældo under-eotone. Eorðgrap hafað

by-age under-eaten. Earth-grip has

waldend-wyrhtan forweorone, geleorene,

ruler-builders decayed, departed,

heard gripe hrusan: oþ hund cnea

hard grip of-earth: until hundred generations

werþeoda gewitan. Oft þæs wag gebad

of-nations departed. Often this wall endured

rægghar and readfah rice æfter oþrum,

lichen-gray and red-stained kingdom after another,

5

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ofstonden under stormum: steap geap gedreas,

standing under storms: steep wide fell,

wonað giet se *** num geheapen

wanes yet the (lacuna) (fragment) heaped

fel on ***

fell on (lacuna)

grimme gegrunden ***

grimly ground (lacuna)

15 *** r *** scan heo ***

(lacuna) (fragment) (lacuna) shone it (lacuna)

g orþonc ær-sceaft ***

(fragment) skill ancient-work (lacuna)

g *** lam rindum beag

(fragment) (lacuna) loam with-crusts bent

mod mo ***

mind (fragment) (lacuna)

*** ne swiftne gebrægd

(lacuna) (fragment) swift devised

20 hwætred in hringas, hygerof gebond

keen-counseled in rings, mind-brave bound

weallwalan wirum wundrum togædre.

wall-braces with-wires wondrously together.

Beorht wæron burgræced, burnsele monige,

Bright were city-buildings, stream-balls many,

heah horngestreon, heresweg micel,

high gable-abundance, army-sound great,

meodoheall monig, mandreama full,

mead-ball many, of-man-joys full,

25 op þæt þæt onwende wyrd seo swiþe.

until that that changed fate the strong.

Crungon walo wide, cwoman woldagas:

Fell slain widely, came pestilence-days:

swylt eall fornorn secgrof wera;

death all took-away sword-brave of-men;

wurdon hyra wigsteal westen stapolas,

became their war-places waste foundations,

brosnade burgsteall. Betend crungon

decayed city-place. Restorers fell

hergas to hrusan. Forþon þas hofu dreorgiað

hosts to earth. Therefore these courts grow-desolate

and þæs teafor geapu, tigelum sceadeð

and this red curved-roof, from-tiles separates

hrost beages hrof; hryre wong gecrong,

framework of-ring roof; into-ruin plain fell,

gebrocen to beorgum, þær iu beorn monig

broken into heaps, where formerly warrior many

glædmod and goldbeorht, gleoma gefrætweð,

glad-minded and gold-bright, with-gleams adorned,

wlonc and wingal wighyrstum scan,

proud and wine-flushed in-war-gear shone,

seah on sinc, on sylfor, on searogimmas,

looked on treasure, on silver, on skill-gems,

on ead, on æht, on eorcanstan,

on wealth, on property, on precious-stone,

on þas beorhtan burg bradan rices.

on this bright city of-broad kingdom.

Stanhofu stodan; stream hate wearp

Stone-courts stood; stream hotly threw

widan wylme: weal eall befeng

with-wide surge: wall all enclosed

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40

beorhtan bosme, þær þa baþu wæron

with-bright bosom, where the baths were

hat on hreþre; þæt wæs hyðelic:

hot at heart; that was convenient:

leton þonne geotan *** ofer harne stan

let then pour (lacuna) over gray stone

hate streamas un *** þ

hot streams (fragment) (lacuna) (fragment)

45 þæt hringmere hate ***

that ring-pool hotly (lacuna)

*** þær þa baþu wæron

(lacuna) where the baths were

þonne is *** re;

then is (lacuna) (fragment);

þæt is cynelic pinghuse ***

that is kingly for-thing-house (lacuna)

The Riddles of the Exeter Book

Tupper prints this poem first among the riddles, in brackets. A woman says that her people would destroy Wulf if he came among them. Wulf is on one island and she is on another. That island is surrounded by fen, and cruel men live there. She longed for him in the rain while a battle-bold man held her in his arms, with joy and pain at once. His rare visits, not hunger, have made her sick with longing. She calls to Eadwacer that a wolf carries their wretched whelp to the wood. What was never joined, the song of the two of them, is easily torn apart.

[Lēodum is minum swylce him mon lāc gife:

To-people is my as-if to-them one offering give:

willað h̃ h̃ hine āþecgan, gif h̃ on þrēat cymed̃.

want they him consume, if he into troop comes.

Ungelic is ūs.

Unlike is for-us.

Wulf is on iēge, ic on oþerre;

Wulf is on island, I on another;

fæst is þæt ēglond fenne biworpen,

fast is that island with-fen surrounded,

sindon wælrēowe weras þær on iēge:

are slaughter-cruel men there on island:

willað h̃ h̃ hine āþecgan, gif h̃ on þrēat cymed̃.

want they him consume, if he into troop comes.

Ungelice is ūs.

Unlike is for-us.

Wulfes ic mīnes widlāstum wēnum hogode;

Of-Wulf I of-my in-far-wanderings with-hopes thought;

þonne hit wæs rēnig weder ond ic rēotugu sæt,

when it was rainy weather and I tearful sat,

þonne mec se beaducāfa bōgum bilegde:

when me the battle-bold with-arms embraced:

wæs mē wyn tō þon, wæs mē hwæpre ēac lāð.

was to-me joy to that, was to-me yet also loathsome.

[Mīn] wulf, mīn wulf, wēna mē þine

My wolf, my wolf, hopes me thy

sēoce gedydon, þine seldcymas,

sick made, thy seldom-comings,

15 murnende mōd, nāles meteliste.

mourning mind, not-at-all food-lack.

Gehyrest þū, Ēadwacer? Ucerne earne hwelp

Hearst thou, Eadwacer? Our-two wretched whelp

bireð wulf tō wuda.

carries wolf to wood.

Þæt mon ēape tōsliteð þætte nāfre gesomnad wæs,

That one easily tears-apart which never joined was,

uncer giedd geador.]

of-us-two song together.

RIDDLE 2

The speaker asks which man can say what drives it on its journey when it rises in strength and thunders. It travels over the land, burns halls, and plunders houses while gray smoke rises. It shakes woods, fells trees, and carries on its back what once covered the bodies of men. The usual answer is the storm, and this riddle is often read with the two that follow as one poem.

Hwylc is hāleþa þæs horsc ond þæs hygecræftig

Which is of-men so quick and so mind-crafty

þæt þæt mæge āsecgan, hwā mec on sið wræce,

that that can declare, who me on journey drives,

þonne ic āstige strong, stundum rēþe

when I rise strong, at-times fierce

þrymful þunie? Þrāgum wræc(c)a

mighty thunder? At-times exile

fēre geond foldan, folcsalo bærne,

travel throughout earth, folk-halls burn,

ræced rēafige, rēcas stigað

buildings plunder, smokes rise

haswe ofer hrōfum, hlin bið on eorþan,

gray over roofs, din is on earth,

wælcwealm wera. Þonne ic wudu hrēre,

slaughter-death of-men. When I wood shake,

bearwas blēdhwate, bēamas fylle

groves fruit-quick, trees fell

holme gehrēfed, hēahum meahtum

with-water roofed, with-high powers

wrecan on wāþe wīde sendeð,

driven on wandering widely sent,

hæbbe mē on hrycge þæt ær hādas wrēah

have for-me on back what before forms covered

foldbūendra, flæsc ond gæstas,

of-earth-dwellers, flesh and spirits,

somod on sonde. Saga, hwā mec þecce,

together in sand. Say, who me covers,

opþe hū ic hātte þe þā hlæst bere.

or how I am-called who the burden bear.

5

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RIDDLE 3

At times the speaker departs where men do not expect, under the waves to the bottom of the sea. The ocean is stirred, foam is churned, and streams beat stones and sand against the cliffs. It cannot escape the water's grip unless its guide lets it, and it asks who draws it from the embrace of the sea when the waves grow calm again. The usual answer is the storm, here at sea or under it.

Hwīlum ic gewīte, swā ne wēnaþ men,

At-times I depart, as not expect men,

under yþa geþræc eorþan sēcan,

under of-waves throng earth seek,

gārsecges grund. Gifen biþ gewrēged,

of-ocean bottom. Sea is stirred,

* * *, fām gewealcen;

(lacuna), foam rolled;

5 hwælmere hlimmeð, hlūde grimmeð;

whale-mere roars, loudly rages;

strēamas staþu bēatað, stundum weorpaþ

streams shores beat, at-times throw

on stealc hleoþa stāne ond sonde,

on steep slopes stone and sand,

wāre ond wāge, þonne ic winnende,

seaweed and wave, when I struggling,

holmmægne biþeaht, hrūsan styrge,

with-sea-might covered, earth stir,

10 sīde sǣgrundas: sundhelme ne mæg

wide sea-grounds: from-water-helm not can

losian ær mec lāte, sē þe mīn lāttēow bið

escape before me let, he who my leader is

on sīpa gehwām. Saga, þoncol mon,
on of-journeys each. Say, thoughtful man,
 hwā mec bregde of brimes fæþmum,
who me draws from of-sea embraces,
 þonne strēamas eft stille weorþað,
when streams again still become,
 yþa geþwāre, þe mec ær wrugon.
waves calm, which me before covered.

15

RIDDLE 4

The speaker's lord confines it under the earth, and when it presses its way out it shakes halls and walls. At other times it stirs up the sea, drives waves onto the cliffs, and threatens ships full of souls. At other times it rushes through the clouds, which clash with thunder, fire, and rain. God lets arrows fly through the rain and kill men. It serves its mighty lord under the earth, under the waves, and in the air, and asks what it is called. The usual answer is the storm, or the wind as the power of God.

Hwilum mec mīn frēa fæste genearwað,
At-times me my lord fast confines,
 sendeð þonne under sǣlwonge
sends then under fertile-plain
 bearm [þone] brādan ond on bið wriceð,
bosom the broad and into stop drives,
 þrafað on þýstrum þrymma sumne
presses in darkness of-forces one
 hāste on enge, þær mē heard siteð
violent in narrow, where on-me hard sits
 hrūse on hrycge: nāh ic hwyrftweges
earth on back: not-have I of-escape-way

5

- of þām āglāce, ac ic ēþelstōl
from the torment, but I homeland-seat
 hæleþa hrēru: hornsalu wagiað,
of-men shake: gabled-halls totter,
 werā wīcstede; weallas beofiað
of-men dwelling-places; walls tremble
- 10 stēape ofer stīwitum. Stille þynceð
steep over householders. Still seems
 lyft ofer londe ond lagu swīge,
air over land and sea silent,
 oþþæt ic of enge ūp āþringe
until I from narrow up press
 efne swā mec wisaþ sē mec wrāde on
even as me directs he-who me bond on
 æt frumscafte furpum legde
at creation first laid
- 15 bende ond clomme, þæt ic onbūgan ne mōt
with-bond and fetter, that I turn-aside not may
 of þæs gewælde þe mē wegas tēcneð.
from of-him power who to-me ways shows.
 Hwīlum ic sceal ufan ŷþa wrēgan,
At-times I shall from-above waves stir,
 [strēamas] styrgan ond tō staþe þýwan
streams stir and to shore drive
 flintgrāgne flōd: fāmig winneð
flint-gray flood: foamy struggles
- 20 wāg wið wealle; wonn āriseð
wave against wall; dark rises
 dūn ofer dýpe, hyre deorc on lāst,
bill over deep, its dark in track,

- eare geblonden, ōþer fēreð,
with-sea mingled, other travels,
- þæt hȳ gemittað mearclonde nēah
that they meet border-land near
- hēa hlincas. Ðær bið hlūd wudu,
high ridges. There is loud wood,
- brimgiesta breahm; bidað stille
of-sea-guests clamor; await still 25
- stealc stānhleoþu strēamgewinnes,
steep stone-slopes of-stream-strife,
- hōpgehnāstes, þonne hēah geþring
of-surge-clash, when high throng
- on cleofu crȳdeð: þær bið cēole wēn
on cliffs presses: there is for-ship expectation
- slīpre sæcce, gif hine sǣ byreð
of-cruel strife, if it sea carries
- on þā grimman tīd, gāsta fulne,
in the grim time, of-spirits full, 30
- þæt hē scyle rīce birofen weorþan,
that it must of-power deprived become,
- fēore bifohten fāmig ridan
of-life fought-out foamy ride
- ȳþa hrycgum: þær bið egsa sum
of-waves on-backs: there is terror certain
- hæleþum geȳwed, þāra þe ic hȳran sceal
to-men shown, of-those which I obey shall
- strong on stiðweg: hwā gestilleð þæt?
strong on hard-way: who stills that? 35
- Hwilum ic þurhræse þæt mē rīdeð on bæce,
At-times I rush-through what me rides on back,

won wægƿatu, wīde tōþringe

dark wave-vessels, widely thrust-apart

lagustrēama full, hwilum lāte eft

of-sea-streams full, at-times let again

slūpan tōsomne. Se bið swēga mǣst,

slip together. That is of-sounds greatest,

40 breahmta ofer burgum, ond gebreca hlūdast,

of-clamors over cities, and of-crashes loudest,

þonne scearp cymeð scēor wiþ oþrum,

when sharp comes cloudburst against other,

ecg wið ecge: eorpan gesceafte

edge against edge: dark creatures

fūs ofer folcum fýre swātað,

hastening over peoples with-fire sweat,

blācan lige, ond gebrecu fērað

with-bright flame, and crashes travel

45 deorc ofer dreohtum gedyne micle,

dark over multitudes with-din great,

farað feohtende, feallan lātað

go fighting, fall let

sweart sumsendu sēaw of bōsme,

black roaring moisture from bosom,

wātan of wombe. Winnende fareð

wetness from womb. Struggling goes

atol ēoredþrēat, egsa āstigeð,

terrible cavalry-troop, terror rises,

50 micel mōdþrēa monna cynne,

great mind-terror of-men to-race,

brōgan on burgum, þonne blace scotiað

terrors in cities, when bright shoot

scriþende scin scearpum wāpnūm.

gliding specters with-sharp weapons.

Dol him ne ondrādeð ðā deaðsperu,

Fool for-himself not dreads the death-spears,

swylteð hwāpre, gif him sōð meotud

dies however, if him true ordainer

on geryhtu þurh regn ufan

in direction through rain from-above

of gestune lāteð strāle flēogan,

from tumult lets arrow fly,

fērende flān: fēa þæt gedýgað

going arrow: few that survive

þāra þe gerāceð rynegiestes wāpen.

of-those whom reaches of-course-guest weapon.

Ic þæs orleges ōr anstelle,

I of-that strife beginning establish,

þonne gewite wolcengehnāste

when depart in-cloud-clash

þurh geþræc þringan þrimme micle

through throng press with-force great

ofer byrnan bōsm: biersteð hlūde

over of-stream bosom: bursts loudly

hēah hlōðgecrod; þonne hnige eft

high troop-throng; then bow again

under lyfte helm londe nēar

under of-air helm to-land nearer

ond mē [on] hrycg hlade þæt ic habban sceal,

and for-me on back load what I have shall,

meahtum gemanad mīnes frēan.

by-powers admonished of-my lord.

55

60

65

Swā ic, þrymful þēow, þrāgum winne

So I mighty servant, at-times struggle

hwilum under eorþan, hwilum yþa sceal

at-times under earth, at-times waves shall

hēan underhnigan, hwilum holm ufan

low stoop-under, at-times sea from-above

70 strēamas styrgе, hwilum stige ūp,

streams stir, at-times climb up,

wolcnfare wrēge, wīde fēre

cloud-journey stir, widely travel

swift ond swiþfeorm. Saga hwæt ic hātte,

swift and strong. Say what I am-called,

oþþe hwā mec rære þonne ic restan ne mōt,

or who me raises when I rest not may,

oþþe hwā mec stæðþe þonne ic stille bēom.

or who me stays when I still am.

RIDDLE 5

The speaker, fettered with rings, must obey its thane eagerly, break its bed, and make known with a noise that its lord has given it a neck-ring. Men and women often come to greet it when it is weary with sleep, and it answers them coldly, although a warm limb sometimes bursts the bound ring. That pleases its half-witted thane, and the speaker too, if anyone who knows it can tell its story in words. Bell, handmill, and watchdog are among the answers proposed.

Ic sceal þrāgbysig þegne minum,

I shall time-busy to-thane my,

hringum hæfted, hýran georne,

with-rings fettered, obey eagerly,

mīn bed brecan, breahhtme cȳpan
my bed break, with-noise make-known
 þæt mē halswriþan hlāford sealde.
that to-me neck-ring lord gave.
 Oft mec slæpwērigne secg oððe mēowle
Often me sleep-weary man or maiden
 grētan ēode; ic him gromheortum
greet went; I to-them fierce-hearted
 winterceald oncweþe; [þæt] wearm[e] lim
winter-cold answer; that warm limb
 gebundenne bēag bersteð hwilum,
bound ring bursts at-times,
 sē þēah biþ on þonce þegne mīnum,
so though is in favor to-thane my,
 medwīsum men, mē þæt sylfe,
to-half-wise man, to-me that same,
 þær wiht wite ond wordum mīn
if creature know and with-words my
 on spēd mæge spel gesecgan.
with success can story tell.

5

10

RIDDLE 6

The speaker is a lonely warrior wounded by iron and weary of battle, who expects no help before it perishes. The leavings of hammers, the handiwork of smiths, strike it, and it must await ever harsher meetings. No physician can heal its wounds with herbs, and the gasbes of blades only grow wider day and night. The usual answer is the shield.

Ic eom ānhaga iserne wund,

I am solitary-one with-iron wounded,

bille gebennad, beadoweorca sæd,

with-sword wounded, of-battle-works sated,

ecgum wērig. Oft ic wīg sēo,

by-edges weary. Often I war see,

frēcne feohtan, frōfre ne wēne,

dangerous fight, comfort not expect,

5 þæt mē gēoc cyme gūðgewinnes,

that to-me help come from-war-strife,

ǣr ic mid ǣldum eal forwurde;

before I among men all perish;

ac mec hnossiað homera lāfe,

but me strike of-hammers leavings,

heardecg heoroscearp hondweorc smiþa,

hard-edged sword-sharp handiwork of-smiths,

bitað in burgum; ic ābidan sceal

bite in cities; I await shall

10 lāþran gemōtes. Nǣfre lǣcecynn

more-hateful meeting. Never physician-kind

on folcstede findan meahte,

in folk-place find could,

þāra þe mid wirtum wunde gehælde,

of-those who with herbs wound healed,

ac mē ecga dolg ēacen weorðað

but on-me of-edges wounds increased become

þurh dēaðslege dagum ond nihtum.

through death-blow by-days and by-nights.

RIDDLE 7

Christ has set the speaker to fight. It burns countless living things on earth without touching them, and afflicts them when its lord commands. At times it gladdens the hearts of many and comforts those it fought against from afar, and they feel both its harm and its help. The usual answer is the sun.

Mec gesette sōð sigora waldend

Me set true of-victories ruler

Crist tō compe: oft ic cwice bærne,

Christ to battle: often I living burn,

unrimu cyn, eorþan getenge,

countless kinds, to-earth near,

nāte mid niþe, swā ic him nō hrine,

afflict with hostility, though I them not touch,

þonne mec frēa mīn feohtan hāteþ.

when me lord my fight commands.

Hwilum ic monigra mōd ārēte,

At-times I of-many mind cheer,

hwilum ic frēfre þā ic ær winne on

at-times I comfort those I before fight against

feorran swiþe; hī þæs felað þeah

from-afar strongly; they of-that feel nevertheless

swylce þæs oþres, þonne ic eft hyra
likewise of-the other, when I again their

- 10 ofer dēop gedrēag drohtað bēte.
over deep multitude condition improve.

RIDDLE 8

The speaker's garment is silent when it walks on land, lives in its dwelling, or stirs the waters. At times its trappings and the high air lift it above the dwellings of men, and the strength of the clouds carries it far over the people. Then its ornaments sing loudly and sweetly as it travels away from water and earth. The usual answer is the swan.

Hrægl mīn swigað þonne ic hrūsan trede
Garment my is-silent when I earth tread

oþþe þā wīc būge oþþe wado drēfe.
or the dwellings inhabit or waters stir.

Hwīlum mec āhebbað ofer hæleþa byht
At-times me raise over of-men dwelling

hyrste mīne ond þēos hēa lyft,
trappings my and this high air,

- 5 ond mec þonne wīde wolcna strengu
and me then widely of-clouds strength

ofer folc byreð. Frætwe mīne
over people carries. Adornments my

swōgað hlūde ond swinsiað,
sound loudly and make-melody,

torhte singað, þonne ic getenge ne bēom
brightly sing, when I near not am

flōde ond foldan, fērende gæst.
to-flood and to-earth, traveling spirit.

The speaker speaks through its mouth in many voices, varies its tune, and cries out loudly. An old evening singer, it brings joy to men in their dwellings, and they sit silent as it sings. It asks what it is called, since it imitates a jester's song and announces many welcome things. Nightingale, jay, and thrush have been proposed.

Ic þurh mūþ sprece mongum reordum,

I through mouth speak with-many voices,

wrencum singe, wrixle geneahhe

with-modulations sing, vary often

hēafodwōþe, hlūde cirme,

head-voice, loudly cry,

healde mīne wīsan, hlēoþre ne mīþe,

keep my melody, from-sound not hold-back,

eald æfensceop, eorlum bringe

old evening-poet, to-men bring

blisse in burgum þonne ic būgendre

bliss in cities when I with-bending

stefne styrme; stille on wīcum

voice cry-out; still in dwellings

sittað swigende. Saga hwæt ic hātte

sit silent. Say what I am-called

þe swā scirenige scēawendwīsan

who so like-an-actress jester-songs

hlūde onhyrge, hæleþum bodige

loudly imitate, to-men announce

wilcumena fela wōþe mīnre.

of-welcome-things many with-voice my.

5

10

The speaker's father and mother abandoned it for dead before there was life in it. A loyal kinswoman covered it and cared for it as tenderly as her own child, until it grew to life among strangers. She fed it until it could travel on its own, and she had fewer sons and daughters of her own because she did so. The usual answer is the cuckoo, reared in another bird's nest.

Mec on dagum þissum dēadne ofgēafun

Me in days these dead abandoned

fæder ond mōdor, ne wæs mē feorh þā gēn,

father and mother, not was in-me life then yet,

ealdor in innan. Þā mec [ān] ongon,

life in within. Then me one began,

wel hold mēge, wēdum þeccan,

well loyal kinswoman, with-garments cover,

5 hēold ond freoþode, hlēosceorpe wrāh

held and protected, with-sheltering-garment covered

suē ārlice swā hire āgen bearn,

as honorably as her own child,

oþþæt ic under scēate, swā mīn gesceapu wæron,

until I under garment-fold, as my destinies were,

ungesibbum wearð ēacen gāste.

among-unrelated-ones became increased with-spirit.

Mec sēo friþe mæg fēdde sibþan,

Me the fair kinswoman fed afterward,

10 oþþæt ic āwēox[e], widdor meahte

until I grew-up, more-widely could

sīpas āsettan; hēo hæfde swāesra þȳ lās
 journeys undertake; she had of-own by-that fewer
 suna ond dohtra, þȳ hēo swā dyde.
 of-sons and of-daughters, because she so did.

RIDDLE 11

The speaker's beak was confined under water, where it grew sunk in the waves and clinging to floating wood. It came to life from the embrace of sea and timber in a black garment, partly white, and the wind lifted it and carried it far over the sea. The usual answer is the barnacle goose, once believed to grow from driftwood.

Neb wæs mīn on nearwe, ond ic neoþan wætre,
 Beak was my in confinement, and I beneath water,
 flōde underflōwen, firgenstrēamum
 by-flood under-flowed, by-mountain-streams
 swīpe besuncen; ond on sunde āwōx,
 very sunk; and in sea grew,
 ufan ȳpum þeaht, ānum getenge
 from-above with-waves covered, to-one near
 līpendum wuda lice mīne.
 sailing wood with-body my.

5

Hæfde feorh cwico þā ic of fæðmum cwōm
 Had life living when I from embraces came
 brimes ond bēames on blacum hrægle;
 of-sea and of-timber in black garment;
 sume wæron hwite hyrste mine,
 some were white trappings my,
 þā mec lifgende lyft upp āhōf,
 when me living air up lifted,

- 10 wind of wāge, sibban wide bær
wind from wave, afterward widely bore
 ofer seolhbapo. Saga hwæt ic hātte.
over seal-baths. Say what I am-called.

RIDDLE 12

The speaker's garment is gray, with bright red trappings. It leads fools astray, urges them on rash journeys, and keeps others from a useful course. It does not know why those it has maddened praise its wrong ways, and warns of woe to come if they do not give up their folly. Night and wine have been proposed.

- Hrægl is mīn hasofāg, hyrste beorhte
Garment is my gray-colored, trappings bright
 rēade ond scīre on rēafe [sind].
red and shining on robe are.
 Ic dysge dwelle, ond dole hwette
I foolish-ones mislead, and fools urge
 unrādsīpas, oþrum stýre
(to)-rash-journeys, others restrain
 5 nyttre fōre. Ic þæs nōwiht wāt
from-useful course. I of-that nothing know
 þæt hēo swā gemādde, mōde bestolene,
that they so maddened, of-mind robbed,
 dāde gedwolene, dēorap mīne
in-deed misled, praise my
 wōn wisan gehwām. Wā him þæs þēawes,
wrong ways to-each. Woe to-them of-that custom,

sippan hēah þringeð horda dēorast,

when on-high presses of-boards dearest,

gif hī unrādes ær ne geswīcþ!

if they from-folly before not cease!

10

RIDDLE 13

While it lives, the speaker walks on its feet and tears up the green fields. When its life is gone, it binds dark Welshmen and better men. At times it gives a warrior drink from its bosom, and at times a proud bride treads it. A dark-haired Welsh maid brought from afar, foolish and drunk, carries it, wets it, and warms it by the fire. She thrusts her wanton hand into its bosom, turns it often, and sweeps it through the dark. It asks what it is called, since it plunders the land alive and serves men after death. The usual answer is the ox and its hide.

Fōtum ic fēre, foldan slite,

With-feet I travel, earth tear,

grēne wongas, þenden ic gæst bere.

green plains, while I spirit bear.

Gif mē feorh losað, fæste binde

If from-me life escapes, fast bind

swearte Wēalas, hwilum sēllan men.

dark Welsh, at-times better men.

Hwilum ic dēorum drincan selle

At-times I to-bold drink give

beorne of bōsme, hwilum mec brȳd triedeð

warrior from bosom, at-times me bride treads

felawlonc fōtum, hwilum feorran brōht

very-proud with-feet, at-times from-afar brought

wonfeax Wale wegeð ond þȳð,

dark-haired Welsh-woman carries and presses,

5

- dol druncmennē deorcum nihtum,
foolish drunk-maid in-dark nights,
- 10 wāteð in wætre, wyrmeð hwilum
wets in water, warms at-times
- fægre tō fyre; mē on fæðme sticap
fairly at fire; me in bosom sticks
- hygegālan hond, hwyrfeð geneahhe,
of-mind-wanton hand, turns often,
- swifeð mē geond sweartne. Saga hwæt ic hātte
sweeps me through dark. Say what I am-called
- þe ic lifgende lond rēafige
who I living land plunder
- 15 ond æfter dēaþe dryhtum þēowige.
and after death to-men serve.

RIDDLE 14

The speaker saw ten creatures walking on the turf, six brothers and their sisters, whose skins hung clearly on the wall of the hall. None was worse off for being stripped of its covering. Woken by the power of heaven, they tore gray fruit with their mouths, and their garment was renewed while their old coverings lay behind them. The usual answer is ten chickens hatching.

Ic seah turf tredan, tȳn wæron ealra,
I saw turf tread, ten were of-all,

six gebrōþor ond hyra sweostor mid,
six brothers and their sisters with,

hæfdon feorg cwico. Fell hongedon
had life living. Skins hung

sweotol ond gesȳne on seles wæge
clear and visible on of-ball wall

ānra gehwylces. Ne wæs hyra ængum þȳ wyrs 5
of-one each. Not was of-them to-any by-that worse
 nē sīde þȳ sārre, þēah hȳ swā sceoldon
nor side by-that sorer, though they so bad-to
 rēafe birofene, rodra weardes
of-robe bereft, of-heavens of-guardian
 meahtum āweahte, mūþum slitan
by-powers awakened, with-mouths tear
 haswe blēde. Hrægl bið genīwad
gray fruit. Garment is renewed
 þām þe ær forðcymene frætwe lēton 10
for-those who before come-forth adornments let
 licgan on lāste, gewitan lond tredan.
lie in track, departed land tread.

RIDDLE 15

The speaker was once a weapon on a warrior. Now a young retainer covers it with gold and silver, men kiss it, and it calls companions to battle. A horse or a ship carries it, a maiden fills its bosom, and it lies on tables or hangs on the wall where men drink. It calls warriors to wine and rescues stolen goods from enemies with its voice. The answer is the horn.

Ic wæs wāpenwiga. Nū mec wlonc þeceð
I was weapon-warrior. Now me proud covers
 geong hagostealdmon golde ond sylfre,
young retainer with-gold and with-silver,
 wōum wirbogum. Hwīlum weras cyssað;
with-curved wire-bands. At-times men kiss;
 hwīlum ic tō hilde hlēoþre bonne
at-times I to battle with-sound summon

- 5 wilgehlēpan; hwilum wycg byrēþ
willing-companions; at-times horse carries
- mec ofer mearce; hwilum merehengest
me over border; at-times sea-steed
- fereð ofer flōdas, frætwum beorhtne;
carries over floods, with-adornments bright;
- hwilum mægðā sum minne gefylleð
at-times of-maidens one my fills
- bōsm bēaghroden; hwilum ic [on] bordum sceal,
bosom ring-adorned; at-times I on tables shall,
- 10 heard hēafodlēas, behlȳped licgan;
hard headless, despoiled lie;
- hwilum hongige, hyrstum frætwed,
at-times hang, with-trappings adorned,
- wlitig on wāge þær weras drincað;
beautiful on wall where men drink;
- frēolic fyrdscorp hwilum folcwigan
noble war-garment at-times folk-warriors
- wicge wegað, þonne ic winde sceal
on-horse carry, when I wind shall
- 15 sincfāg swelgan of sumes bōsme;
treasure-adorned swallow from of-someone bosom;
- hwilum ic gereordum rincas laðige
at-times I with-voices warriors invite
- wlonce tō wīne; hwilum wrāpum sceal
proud to wine; at-times from-hostile-ones shall
- stefne mīnre forstolen hreddan,
with-voice my stolen-thing rescue,
- flȳman fēondsceaþan. Frige hwæt ic hātte.
put-to-flight foe-harmers. Ask what I am-called.

The speaker has a white neck, a yellow-brown head, and hairs on its back and cheeks, and it walks swiftly on the grass. If a warrior finds it at its dwelling with its children, death threatens them. It carries them away in fear through a secret tunnel it digs, and if the enemy follows, it turns and fights with its sharp weapons. Badger, fox, and porcupine have been proposed.

Hals is mīn hwīt,	ond hēafod fealo,
<i>Neck is my white,</i>	<i>and head yellow-brown,</i>
sīdan swā some;	swift ic eom on fēpe,
<i>sides so same;</i>	<i>swift I am on foot,</i>
beadowæpen bere;	mē on bæce standað
<i>battle-weapon bear;</i>	<i>for-me on back stand</i>
hēr swylce swē on hlēorum;	hlifiað tū
<i>hairs such as on cheeks;</i>	<i>tower two</i>
ēaran ofer ēagum;	ordum ic steppe
<i>ears over eyes;</i>	<i>with-points I step</i>
in grēne græs.	Mē bið gyren witod,
<i>in green grass.</i>	<i>For-me is grief ordained,</i>
gif mec onhæle	ān onfindeð,
<i>if me hidden</i>	<i>one finds,</i>
wælgrym wiga,	þær ic wic būge,
<i>slaughter-grim warrior,</i>	<i>where I dwelling inhabit,</i>
bold mid bearnum,	ond ic bide þær
<i>house with children,</i>	<i>and I wait there</i>
mid geoguðcnōsle	hwonne gæst cume
<i>with young-offspring</i>	<i>when guest come</i>
tō durum mīnum;	him biþ dēað witod.
<i>to doors my;</i>	<i>to-them is death ordained.</i>

5

10

Forþon ic sceal of eðle eaforan mine

Therefore I shall from homeland offspring my

forhtmōd fergan, flēame nergan,

fear-minded carry, by-flight save,

gif hē mē æfterweard ealles weorpeð;

if he me behind at-all becomes;

15 hine brēost berað. Ic his bidan ne dear

them breast carry. I him await not dare

rēþes on gerūman (nele þæt rād teale),

fierce-one in open not-will that counsel well,

ac ic sceal fromlice fēþemundum

but I shall boldly with-foot-hands

þurh stēapne beorg strāte wyrcan.

through steep bill street make.

Ēaþe ic mæg frēora feorh genergan,

Easily I can of-free-ones life save,

20 gif ic mægburge mōt mine gelædan

if I kindred may my lead

on dēgolne weg þurh dūne þyrel

on secret way through of-bill hole

swāse ond gesibbe; ic mē sibban ne þearf

dear and related; I for-myself afterward not need

wælhwelpes wīg wiht onsittan.

of-slaughter-welp war at-all fear.

Gif se niðsceaþa nearwe stige

If the hostile-barmer narrow path

25 mē on swaþe sēceþ, ne tōsæleþ him

me on track seeks, not fails for-him

on þam gegnpaþe gūþgemōtes,

on the direct-path of-war-meeting,

sippan ic þurh hylles hrōf geræce,
after I through of-bill roof reach,
 ond þurh hēst hrīno hildepilum
and through violence strike with-war-darts
 lāðgewinnum þām þe ic longe flēah.
hateful-foes those whom I long fled.

RIDDLE 17

The speaker often struggles against wave and wind when it goes to seek the earth covered by water. It is strong in the fight if it holds still, but if it fails, the waves tear it away and carry off what it must protect. It resists them if its tail holds and the stones grip it fast. The answer is the anchor.

Oft ic sceal wiþ wæge winnan ond wiþ winde feohtan,
Often I shall against wave struggle and against wind fight,
 somod wið þām sæcce, þonne ic sēcan gewīte
together against them strife, when I seek go
 eorþan yþum þeaht; mē bið se ēpel fremde.
earth with-waves covered; to-me is the homeland strange.
 Ic beom strong þæs gewinnes, gif ic stille weorþe;
I am strong of-the strife, if I still become;
 gif mē þæs tōsæleð, hī bēoð swiþran þonne ic, 5
if for-me of-that fails, they are stronger than I,
 ond mec slitende sōna flȳmað,
and me tearing at-once put-to-flight,
 willað oðfergan þæt ic friþian sceal.
wish carry-off what I protect shall.
 Ic him þæt forstonde, gif mīn steort þolað
I them that withstand, if my tail endures

- ond mec stiþne wiþ stānas mōton
and me firm against stones may
- 10 fæste gehabban. Frige hwæt ic hātte.
fast bold. Ask what I am-called.

RIDDLE 18

The speaker is a protector of its herd, bound with wires and filled with lordly treasure. By day it spits spear-terrors from its belly, and its lord watches the darts fly out. At times it swallows dark, bitter weapons, and men remember what goes out through its mouth. Ballista, fortress, and beehive have been proposed.

- Ic eom mundbora mīnre heorde,
I am protector of-my herd,
- eodor wīrum fæst, innan gefylled.
enclosure with-wires fast, within filled.
- dryhtgestrēona. Dægtidum oft
with-lordly-treasures. In-day-times often
- spāte sperebrōgan; spēd biþ þȳ mære
spit spear-terror; success is the greater
- 5 fylle mīnre. Frēa þæt bihealdeð,
of-fullness my. Lord that beholds,
- hū mē of hrife flēogað hyldepilas.
how from-me from belly fly war-darts.
- Hwilum ic sweartum swelgan onginne
At-times I dark swallow begin
- brūnum beadowæpnum, bitrum ordum,
brown battle-weapons, bitter points,
- eglum āttorsperum. Is mīn innað til,
painful poison-spears. Is my inside good,

wombhord wlitig, wloncum dēore;
womb-board beautiful, to-proud-ones dear;
 men gemunan þæt mē þurh mūþ fareð.
men remember what from-me through mouth goes.

RIDDLE 19

The speaker is a wondrous creature that cannot speak before men, though it has a mouth and a wide belly. The text is damaged. It says it was on a ship with more of its kin. Jug and amphora have been proposed.

Ic eom wunderlicu wiht: ne mæg word sprecan,
I am wondrous creature: not can word speak,
 mældan for monnum, þēah ic mūþ hæbbe,
declare before men, though I mouth have,
 wide wombe ***
wide belly (lacuna)
 Ic wæs on cēole ond mines cnōsles mǣ.
I was in ship and of-my kindred more.

The speaker saw a proud, swift horse running over the plain. A bold man rode on its back, and a hawk went with them. The riddle spells their names in runes written backward: hors, mon, wega, and hafoc. The journey was all the brighter for such travelers. It asks what it is called. The usual answer is a man on horseback with his hawk.

Ic seah [somod] 𐌺 𐌹 𐌺

I saw together S R O

𐌺 hygewloncne hēafodbeorhtne

H mind-proud head-bright

swiftne ofer sǣlwong swiþe þrægan;

swift over fertile-plain strongly run;

hæfde him on hrycge hildeþryþe,

had for-himself on back battle-strength,

5 † 𐌺 𐌺, nægledne rād

N O M, nailed rode

𐌺 𐌶 𐌺 𐌺; wīdlāst ferede

Æ G E W; far-track carried

rynestrong on rāde rōfne 𐌺 𐌺

run-strong on riding bold C O

𐌺 (𐌺) 𐌺 𐌺; fōr wæs þȳ beorhtre,

F O Æ H; journey was the brighter,

swylcra siþfæt. Saga hwæt ic hātte.

of-such-ones journey. Say what I am-called.

The speaker, shaped for battle and dear to its lord, wears bright wire and a gem. It carries treasure through the day and kills men. The king honors it in the hall, yet it is outlawed, and it can expect no child to avenge it. As long as it serves its lord, it must go without children and may never lie with a woman. It often angers a woman by thwarting her desire, and she reviles it. The text breaks off. The answer is the sword.

Ic eom wunderlicu wiht, on gewin sceapen,

I am wondrous creature, for strife shaped,

frēan minum lēof, fægre gegyrwed:

to-lord my dear, fairly adorned:

byrne is mīn blēofāg, swylce beorht seomað

mail-coat is my many-colored, likewise bright hangs

wīr ymb þone wælgim þe mē waldend geaf,

wire around the slaughter-gem which to-me ruler gave,

sē mē wīdgalum wisað hwilum

he-who me wide-wandering directs at-times

sylfum tō sace. Þonne ic sinc wege

myself to strife. Then I treasure carry

þurh hlutterne dæg, hondweorc smiþa,

through clear day, handiwork of-smiths,

gold ofer geardas. Oft ic gæstberend

gold over dwellings. Often I spirit-bearers

cwelle compwæpnum. Cyning mec gyrweð

kill with-battle-weapons. King me adorns

since ond seolfre ond mec on sele weorþað;

with-treasure and with-silver and me in hall honors;

ne wyrneð word lofes, wisan mæneð

not withholds word of-praise, manner declares

5

10

mīne for mengo, þær hȳ meodu drincað;
my before multitude, where they mead drink;
 healdeð mec on heapore, hwilum læteð eft
holds me in confinement, at-times lets again
 rādwērigne on gerūm sceacan,
ride-weary into open hasten,

15 orlegfromne. Oft ic oþrum scōd

war-bold. Often I to-other harmed
 frēcne æt his frēonde; fāh eom ic wīde,
dangerously at his friend; outlawed am I widely,
 wæpnum āwyrged. Ic mē wēnan ne þearf
among-weapons accursed. I for-myself expect not need
 þæt mē bearn wræce on bonan fēore,
that for-me child avenge on of-slayer life,
 gif mē gromra hwylc gūpe genāged;
if me of-hostile-ones any in-war attacks;

20 ne weorpeð sio māgburg gemicledu

not becomes the kindred increased
 eaforan mīnum þe ic æfter wōc,
with-offspring my which I from arose,
 nympe ic hlāfordlēas hweorfan mōte
unless I lordless turn may
 from þām healdende þe mē hringas geaf:
from the keeper who to-me rings gave:
 mē bið forð witod, gif ic frēan hȳre,
for-me is henceforth ordained, if I lord obey,

25 gūpe fremme, swā ic gien dyde,

war perform, as I yet did,
 mīnum þeodne on þonc, þæt ic þolian sceal
to-my prince in thanks, that I do-without shall

bearngestrēona; ic wiþ brýde ne mōt

child-treasures; I with bride not may

hāmed habban, ac mē þæs hyhtplegan

intercourse have, but to-me that joy-play

gēno wyrneð sē mec gēara on

still denies he-who me formerly on

bende legde; forþon ic brūcan sceal

bonds laid; therefore I enjoy shall

on hagatealde hæleþa gestrēona.

in bachelorhood of-men treasures.

Oft ic wīrum dol wife ābelge,

Often I with-wires foolish woman anger,

wonie hyre willan; hēo mē wom spreceð,

diminish her desire; she to-me insult speaks,

flōceð hyre folmum, firenaþ mec wordum,

claps with-her hands, reviles me with-words,

ungōd gæleð; ic ne gýme þæs compes

ungood sings; I not care of-the battle

(lacuna)

30

35

The speaker's nose points downward, and it digs along the ground as the gray enemy of the wood directs it, while its lord walks crooked behind. It was brought from the grove and carried on a wagon. Green lies on one side of its track and black on the other. A point is driven through its back, and another fixed to its head, so that it tears with its teeth. The answer is the plow.

Neb is mīn niþerweard, nēol ic fēre

Beak is my downward, low I travel

ond be grunde græfe, geonge swā mē wīsað

and along ground dig, go as me directs

hār holtes fēond, ond hlāford mīn

gray of-wood fiend, and lord my

[sē] wōh færeð weard æt steorte,

the crooked goes guardian at tail,

5 wrigaþ on wonge, wegeð mec ond þyð,

strives on plain, carries me and pushes,

sāweþ on swað mīn. Ic snyþige forð

sows in track my. I sniff forth

brungen of bearwe, bunden cræfte,

brought from grove, bound with-skill,

wegen on wægne, hæbbe wundra fela;

carried in wagon, have of-wonders many;

mē biþ gongendre grēne on healfe

for-me is going green on side

10 ond mīn swað sweotol sweart on oþre.

and my track clear black on other.

Mē þurh hrycg wrecen hongað under

For-me through back driven hangs under

ān orþoncpil, oþer on hēafde
one skillful-point, other on head
 fæst ond forðweard fealleþ on sīdan,
fast and forward falls on side,
 þæt ic tōþum tere, gif mē teala þēnað
that I with-teeth tear, if me well serves
 hindeweardre þæt biþ hlāford mīn.
from-behind who is lord my.

15

RIDDLE 23

Sixty men came riding to the shore on steeds, and the horsemen had eleven noble horses, four of them white. The sea was too deep to cross, so the men climbed into a wagon with their horses. Neither ox nor horse drew it, and it did not swim, wade, or fly, yet it carried them safely to the other side. The days of the month and the year have been proposed.

Ætsomne cwōm sixtig monna
Together came sixty of-men
 tō wāgstæpe wicgum rīdan;
to wave-shore on-steeds riding;
 hæfdon endleofon ĕoredmæcgas
had eleven cavalry-men
 friðhengestas, fēower scēamas.
peace-horses, four white-horses.
 Ne meah-ton magorincas ofer mere fēolan,
Not could young-warriors over sea pass,
 swā hī fundedon, ac wæs flōd tō dēop,
as they wisbed, but was flood too deep,
 atol yþa geþræc, oþras hēa,
terrible of-waves throng, banks high,

5

- strēamas stronge. Ogunnon stigan þā
streams strong. Began climb then
 on wāgn weras ond hyra wicg somod
into wagon men and their steeds together
 10 hlōdan under hrunge; þā þā hors oðbær
loaded under pole; then the horses carried-away
 eh ond eorlas æscum dealle
horse and warriors with-spears proud
 ofer wætres byht wāgn tō lande,
over of-water expanse wagon to land,
 swā hine oxa ne tēah nē esla mægen
so-that it ox not drew nor of-shoulders strength
 nē fæthengest, nē on flōde swom,
nor carrying-horse, nor in flood swam,
 15 nē be grunde wōd gestum under,
nor along ground waded guests under,
 nē lagu drēfde, nē on lyfte flēag,
nor water stirred, nor in air flew,
 nē under bæc cyrde; brōhte hwæpre
nor under back turned; brought however
 beornas ofer burnan ond hyra bloncan mid
warriors over stream and their white-horses with
 from stæðe hēaum, þæt hȳ stōpan ūp
from shore high, that they stepped up
 20 on ōperne, ellenrōfe,
on other, courage-famous,
 weras of wāge ond hyra wicg gesund.
men from wave and their steeds safe.

The speaker says that its name is agof when reversed. When it bends, a poisonous dart goes out from its bosom. When its lord releases its limbs, it spits out the poison it swallowed. Whoever the dart touches pays for the evil drink with his life. It will not serve anyone unless it is skillfully strung. The answer is the bow, boga.

Agof is min noma eft onhwyrfed.

Agof is my name again reversed.

Ic eom wrætlic wiht on gewin sceapen.

I am wondrous creature for strife shaped.

Þonne ic onbūge ond mē of bōsme fareð

When I bend and from-me from bosom goes

ætren onga, ic bēom eallgearo,

poisonous dart, I am all-ready,

þæt ic mē þæt feorhbealo feor āswāpe.

that I from-me that life-bale far sweep.

Sippan mē se waldend, sē mē þæt wite gescōp,

After for-me the ruler, who for-me that torment shaped,

leoþo forlæteð, ic bēo lengre þonne ār,

limbs releases, I am longer than before,

oþþæt ic spæte, spilde geblonden,

until I spit, with-destruction mingled,

ealfelo āttor þæt ic ār[or] gēap.

all-baleful poison which I before swallowed.

Ne tōgongeð þæs gumena hwylcum

Not escapes that of-men to-any

ānigum ēaþe þæt ic þār ymb sprice,

to-any easily that I there about speak,

gif hine hrīneð þæt mē of hrife flēogeð,

if him touches what from-me from belly flies,

þæt þone māndrinc mægne gecēapap

that the evil-drink with-strength buys

fullwer fæste fēore sīne.

full-price firmly with-life his.

- 15 Nelle ic unbunden ænigum hýran

Not-will I unbound to-any obey

nymþe searosæled. Saga hwæt ic hātte.

unless cunningly-tied. Say what I am-called.

RIDDLE 25

The speaker varies its voice, barking like a dog, bleating like a goat, and crying like a goose, a hawk, an eagle, a kite, and a gull. Its name is spelled by six runes, G, Æ, R, O, H, and I. The answer is the jay, higoræ.

Ic eom wunderlicu wiht, wræsne mine stefne:

I am wondrous creature, vary my voice:

hwilum beorce swā hund, hwilum blæte swā gāt,

at-times bark like dog, at-times bleat like goat,

hwilum græde swā gōs, hwilum gielle swā hafoc;

at-times cry like goose, at-times yell like hawk;

hwilum ic onhyrge þone haswan earn,

at-times I imitate the gray eagle,

- 5 gūðfugles hlēoþor; hwilum glidan reorde

of-war-bird sound; at-times of-kite voice

mūþe gemæne, hwilum mæwes song,

with-mouth utter, at-times of-gull song,

þær ic glado sitte. X mec nemnað,

where I glad sit. G me name,

swylce ꝥ ond R, ƿ fullēsteð

likewise Æ and R, O helps

[ond] N ond I. Nū ic hāten eom

and H and I. Now I called am

swā þā siex stafas sweotule bēcnaþ.

as the six letters clearly signify.

10

RIDDLE 26

The speaker is a wondrous creature, a joy to women and useful to neighbors, harming no one but its slayer. It stands tall in a bed, rough underneath. A churl's daughter sometimes grips it, assaults its red body, seizes its head, and fixes it tight, and soon she feels the meeting, for her eye grows wet. The usual answer is the onion, which makes the eyes water.

Ic eom wunderlicu wiht, wifum on hyhte,

I am wondrous creature, to-women for joy,

nēahbūndum nyt; nǣngum sceþpe

to-neighbors useful; to-none harm

burgsittendra nymþe bonan ānum.

of-city-dwellers except to-slayer alone.

Stapol mīn is stēaphēah, stonde ic on bedde,

Base my is steep-high, stand I in bed,

neopan rūh nāthwær. Nēpeð hwilum

beneath rough somewhere. Ventures at-times

ful cyrtenu ceorles dohtor,

very comely of-churl daughter,

mōdwlonc mēowle, þæt hēo on mec gripeð,

proud-minded maiden, that she on me grips,

rāseð mec on rēodne, rēafað mīn hēafod,

rushes me on red, plunders my head,

5

fēgeð mec on fæsten; fēleþ sōna

fixes me in confinement; feels at-once

10 mīnes gemōtes sēo þe mec nearwað,

of-my meeting she who me confines,

wif wundenlocc: wæt bið þæt ēage.

woman braided-haired: wet is that eye.

RIDDLE 27

An enemy killed the speaker, soaked it in water, and dried it in the sun, where it lost its hair. A knife scraped it and fingers folded it, and a bird's feather traced it with drops of dye. It was covered with boards and hide and adorned with gold. Its ornaments now make famous the protector of peoples, and those who use it are made wiser, stronger, and blessed with friends. The answer is a book of Scripture, the Bible or a gospel book.

Mec fēonda sum fēore besnyþede,

Me of-foes one of-life deprived,

woruldstrenga binōm; wætte siþþan,

of-world-strengths took; wetted afterward,

dýfde on wætre; dyde eft þonan,

dipped in water; put again thence,

sette on sunnan, þær ic swiþe belēas

set in sun, where I greatly lost

5 hērum þām þe ic hæfde. Heard mec siþþan

hairs those which I had. Hard me afterward

snāð seaxes ecg, sindrum begrunden;

cut of-knife edge, with-cinders ground;

fingras fēoldan, ond mec fugles wyn

fingers folded, and me of-bird joy

geond[sprengde] spēddropum, spyrede geneahhe

sprinkled-over with-useful-drops, traced often

ofer brūnne brerd, bēamtelge swealg

over brown rim, tree-dye swallowed

strēames dāle, stōp eft on mec,

of-stream part, stepped again on me,

sīþade sweartlāst. Mec sīþpan wrāh

journeyed black-tracked. Me afterward covered

hæleð hlēobordum, hȳde beþenede,

man with-protecting-boards, with-hide stretched,

gierede mec mid golde; forþon mē gliwedon

adorned me with gold; therefore me adorned

wrætlic weorc smīþa, wīre befongen.

wondrous work of-smiths, with-wire encompassed.

Nū þā gerēno ond se rēada telg

Now the ornaments and the red dye

ond þā wuldorgesteald wīde mære

and the glory-possession widely make-famous

dryhtfolca helm, nāles dolwīte.

of-lordly-peoples protector, not-at-all foolish-punishment.

Gif mīn bearn werā brūcan willað,

If of-me children of-men use will,

hȳ bēoð þȳ gesundran ond þȳ sigefæstran,

they are the sounder and the more-victory-fast,

heortum þȳ hwætran ond þȳ hygebliþran,

in-hearts the bolder and the more-mind-blithe,

ferþe þȳ frōdran, habbaþ frēonda þȳ mā,

in-spirit the wiser, have of-friends the more,

swæsra ond gesibbra, sōþra ond gōdra,

of-dear and of-related, of-true and of-good,

10

15

20

tilra ond getrēowra, þā hyra tȳr ond ēad
of-good and of-faithful, who their glory and prosperity

ēstum ȳcað ond hȳ ārstafum
with-favors increase and them with-benefits

25 lissum bilecgað ond hī lufan fæþmum
with-kindnesses cover and them of-love with-embraces

fæste clyppað. Frige hwæt ic hātte,
fast clasp. Ask what I am-called,

niþum tō nytte: nama mīn is mære,
to-men as use: name my is famous,

hæleþum gifre ond hālig sylf.
to-men useful and holy itself.

RIDDLE 28

The speaker is valued by men and gathered from groves, hills, and valleys, carried by wings through the air and bathed in a tub. Now it binds and scourges, throwing young men and old to the ground. Whoever fights against it ends on his back, robbed of strength but strong in speech, with no control of his mind, his feet, or his hands. The answer is mead.

Ic eom weorð werum, wide funden,
I am valuable to-men, widely found,

brungen of bearwum ond of burghleoþum,
brought from groves and from city-slopes,

of denum ond of dūnum. Dæges mec wāgun
from valleys and from hills. By-day me carried

feþre on lifte, feredon mid liste
wings in air, carried with skill

5 under hrōfes hlēo. Hæleð mec siþþan
under of-roof shelter. Men me afterward

bapedan in bydene. Nū ic eom bindere

batbed in tub. Now I am binder

ond swingere, sōna weorpe

and scourger, at-once throw

esne tō eorþan, hwilum ealdne ceorl;

servant to earth, at-times old churl;

sōna þæt onfindeð sē þe mec fēhð ongēan,

at-once that finds he who me grapples against,

ond wið mægenþisan minre genæsteð

and against strength-force my contends

þæt hē hrycge sceal hrūsan sēcan,

that he with-back shall earth seek,

gif hē unrædes ær ne geswiced,

if he from-folly before not ceases,

strengo bistolen, strong on spræce,

of-strength robbed, strong in speech,

mægene binumen, nāh his mōdes gewæld,

of-might deprived, not-has of-his mind control,

fōta nē folma. Frige hwæt ic hātte,

of-feet nor of-hands. Ask what I am-called,

ðe on eorþan swā esnas binde,

who on earth so servants bind,

dole æfter dyntum, be dæges leohte.

foolish after blows, by of-day light.

10

15

A part of the earth is adorned with the hardest, sharpest, and grimmest of men's treasures. It is cut, filed, turned, dried, bound, bleached, and brought from afar to men's doors, where joy lingers in the living who enjoy it and do not speak against it. After death it begins to speak variously. It is much for a wise man to consider what the creature is. Beer, the harp, and John Barleycorn have been proposed.

Bīþ foldan dǣl fǣgre gegierwed

Is of-earth part fairly adorned

mid þȳ heardestan ond mid þȳ sceapestan

with the hardest and with the sharpest

ond mid þȳ grymmeþan gumena gestrēona,

and with the grimmest of-men treasures,

corfen, sworfen, cyrrēd, þyrrēd,

cut, filed, turned, dried,

5 bunden, wunden, blǣced, wǣced,

bound, wound, bleached, softened,

frætweð, geatweð, feorran lǣded

adorned, equipped, from-afar led

tō durum dryhta, drēam bið in innan

to doors of-men, joy is in within

cwicra wihta, clengeð, lengeð,

of-living creatures, clings, lingers,

þāra þe ær lifgende longe hwile

of-those who before living long while

10 wilna brūceð ond nō wið spriceð;

of-desires enjoys and not against speaks;

ond þonne æfter dēaþe dēman onginneð,

and then after death judge begins,

meldan mislice. Micel is tō hycganne

declare variously. Much is to think

wisfæstum menn hwæt sēo wiht sȳ.

for-wisdom-fast man what the creature be.

RIDDLE 30

The speaker saw a bright creature carrying booty between its horns, home from a raid, and wishing to build itself a bower in the city. Then another wondrous creature, known to all earth-dwellers, came over the roof of the wall. It rescued the booty and drove the exile home against its will. The exile departed west in enmity and hastened on. Dust rose to the heavens, dew fell on the earth, and night departed, and afterward no man knew where the creature went. The answer is the moon and the sun.

Ic wiht geseah wundorlice

I creature saw wondrous

hornum bitwēonum hūpe lādan,

horns between booty lead,

lyftfæt lēohtlic listum gegierwed,

air-vessel bright with-skills adorned,

hūpe tō þām hām[e] of þām heresiþe:

booty to the home from the war-journey;

walde hyre on þære byrig būr ātimbran,

wished for-herself in the city bower build,

searwum āsettan, gif hit swā meahte.

with-skills set-up, if it so might.

Ðā cwōm wundorlicu wiht ofer wealles hrōf

Then came wondrous creature over of-wall roof

(sēo is eallum cūð eorðbūendum),

she is to-all known to-earth-dwellers,

- āhredde þā þā hūpe, ond tō hām bedrāf
rescued then the booty, and to home drove
 10 wreccan ofer willan; gewāt hyre west þonan
exile against will; departed for-herself west thence
 fæhpum fēran, forð ðonette;
with-feuds travel, forth hastened;
 dūst stonc tō heofonum, dēaw fēol on eorþan,
dust rose to heavens, dew fell on earth,
 niht forð gewāt: nānig siþþan
night forth departed: none afterward
 wera gewiste þære wihte sið.
of-men knew of-the creature journey.

RIDDLE 31

The speaker is busy with flame and plays with the wind, wrapped in glory and eager to go forth. It is a blossoming grove and a burning coal. Companions often pass it from hand to hand, and proud men and women kiss it. When it raises itself up, many bow to it with reverence, and it increases blessedness for men. The usual answer is the beam, both tree and cross.

- Ic eom lēgbysig, lāce mid winde
I am flame-busy, play with wind
 bewunden mid wuldre, wedre gesomnad,
wound with glory, with-weather united,
 fūs forðweges, fyre gebysgad,
eager of-forth-way, by-fire troubled,
 bearu blōwende, byrnende glēd.
grove blossoming, burning coal.
 5 Ful oft mec gesiþas sendað æfter hondum
Full often me companions send along hands

þæt mec weras ond wif wlonce cyssað.

that me men and women proud kiss.

Ðonne ic mec onhæbbe, hī onhnigaþ tō mē,

When I myself raise, they bow to me,

monige mid miltse, þær ic monnum sceal

many with reverence, where I for-men shall

ȳcan ūpcyme ēadignesse.

increase upspring of-blessedness.

RIDDLE 32

The speaker saw a strange creature singing in a hall, with its beak turned downward and feet and hands like a bird's. It cannot fly or walk, yet it sits among warriors at the feast and waits to show its skill. Silent itself, it makes a lovely sound through its foot. It is adorned with ornaments and has bare brothers. The usual answer is the bagpipe.

Is þēs middangeard missenlicum

Is this middle-earth in-various

wisum gewlitegad, wrættum gefrætwad.

ways beautified, with-ornaments adorned.

Ic seah sellic þing singan on ræcede;

I saw strange thing sing in hall;

wiht wæs nō [hwæpre] werum on gemonge

creature was not however to-men in company

sīo hæfde wæstum wundorlicran.

which had form more-wondrous.

Nīperweard [æt nytte] wæs neb hyre,

Downward at use was beak her,

fēt ond folme fugele gelice;

feet and hands to-bird alike;

- nō hwæþre flēogan mæg nē fela gongan,
not however fly can nor much walk,
- hwæþre fēþegeorn fremman onginneð,
however foot-eager perform begins,
- 10 gecoren cræftum cyrreð geneahhe;
chosen with-skills turns often;
- oft ond gelōme eorlum on gemonge
often and frequently to-warriors in company
- siteð æt symble, sǣles bideþ,
sits at feast, of-time awaits,
- hwonne ǣr hēo cræft hyre cýþan mōte
when before she skill her show may
- werum on wonge. Ne hēo þǣr wiht þigeð
to-men on plain. Not she there anything consumes
- 15 þæs þe him æt blisse beornas habbað.
of-that which for-themselves at bliss men have.
- Dēor dōmes georn, hīo dumb wunað;
Bold of-glory eager, she dumb remains;
- hwæþre hyre is on fōte fæger hlēoþor,
however to-her is in foot fair sound,
- wynlicu wōðgiefu: wrætlic mē þinceð
joyful song-gift: wondrous to-me seems
- hū sēo wiht mæge wordum lācan
how the creature can with-words play
- 20 þurh fōt neoþan. Frætwed hyrstum
through foot from-beneath. Adorned with-trappings
- hafað hyre on halse, þonne hīo hord warað,
has for-herself on neck, when she board guards,
- bær, bēagum deall, brōþor sīne,
bare, with-rings proud, brothers her,

mǣg mid mægne. Micel is tō hycgenne

kinswoman with strength. Much is to think

wisum wōðboran hwæt [sio] wiht sie.

for-wise song-bearer what the creature be.

RIDDLE 33

The speaker saw a strange device moving and grinding on the sand, with no sight, hands, shoulders, or arms. It travels swiftly on one foot, has many ribs, and has its mouth in the middle. It carries food, serves the people, and pays a yearly tribute to rich and poor. The answer is the ship.

Is þēs middangeard missenlicum

Is this middle-earth in-various

wisum gewlitegad, wrættum gefrætwad.

ways beautified, with-ornaments adorned.

Sipum sellic ic seah searo hweorfan,

At-times strange I saw device turn,

grindan wið grēote, giellende faran;

grind against sand, yelling go;

næfde sellicu wiht sýne nē folme,

not-had strange creature sight nor hands,

exle nē earmas; sceal on ānum fēt

shoulders nor arms; shall on one foot

searocēap swīfan, swīpe fēran,

device-ware sweep, quickly travel,

faran ofer feldas; hæfde fela ribba;

go over fields; had many of-ribs;

mūð wæs on middan, moncynne nyt;

mouth was in middle, to-mankind useful;

5

- 10 fere fōddurwelan folcscipe drēogeð,
carries food-wealth folk-service performs,
 wist in wigeð, ond werum gielded
food in carries, and to-men yields
 gaful gēara gehwām þæs þe guman brūcað,
tribute of-years on-each of-that which men enjoy,
 rīce ond hēane. Rece, gif þū cunne,
powerful and lowly. Tell, if thou know,
 wīs, worda glēaw, hwæt sio wiht sīe.
wise-one, of-words skilled, what the creature be.

RIDDLE 34

A wondrous creature came sailing over the waves and called to land with a loud and terrible laughter. It was sharp and cruel in battle and broke the shield-walls. It says that its mother, the dearest of women, is also its daughter, and that she stands in every land among men. The answer is the iceberg, or ice from water.

- Wiht cwōm æfter wēge wrætlicu līpan,
Creature came along wave wondrous sail,
 cȳmlic from cēole cleopode tō londe,
comely from ship called to land,
 hlinsade hlūde; hleahtor wæs gryrelic,
resounded loudly; laughter was terrible,
 egesful on earde, ecge wæron scearpe.
dreadful in land, edges were sharp.
- 5 Wæs hīo hetegrim, hilde tō sǣne,
Was she hate-grim, in-battle too slow,
 biter beadoweorca; bordweallas grōf
bitter of-battle-works; shield-walls dug

heard ond hiþende. Heterūne bond,
hard and plundering, Hate-rune bound,
 sægde searocræftig ymb hyre sylfre gesceaft:
said cunning-skilled about her own creation:
 “Is mīn mōdor mægða cynnes
“Is my mother of-maidens of-kind
 þæs dēorestan, þæt is dohtor mīn
of-the dearest, that is daughter my
 ēacen ūp liden, swā þæt is ældum cūþ,
increased up grown, as that is to-men known,
 firum on folce, þæt sēo on foldan sceal
to-men among people, that she on earth shall
 on ealra londa gehwām lissum stonda.”
in of-all lands each with-graces stand.”

10

RIDDLE 35

The speaker saw a creature in men's dwellings that feeds the cattle. It has many teeth and a beak that goes downward, and it drags things home. It searches along walls for plants, taking those that are loose and leaving those fast by their roots to grow. The answer is the rake.

Ic wiht geseah in werā burgum
I creature saw in of-men cities
 sēo þæt feoh fēdeð; hafað fela tōþa;
which the cattle feeds; has many of-teeth;
 nebb biþ hyre æt nytte, niþerweard gongeð,
beak is to-her at use, downward goes,
 hiþeð holdlice ond tō hām tȳhð,
plunders faithfully and to home draws,

- 5 wāpeð geond weallas, wyrte sēceð;
hunts throughout walls, plants seeks;
- aa hēo þā findeð þā þe fæst ne biþ;
ever she those finds those which fast not is;
- læteð hio þā wlitigan, wirtum fæste,
lets she the beautiful, by-roots fast,
- stille stonda on stapolwonge,
still stand on foundation-plain,
- beorhte blican, blōwan ond grōwan.
brightly shine, bloom and grow.

RIDDLE 36

The speaker was brought forth from the cold, wet earth. It was not made of wool or hair by skill, nor woven on a loom with warp and weft and a whirling shuttle. Silkworms did not make it. Yet men call it a joyful garment. Tupper's answer, and the usual one, is the mail coat.

- Mec se wāta wong, wundrum frēorig,
Me the wet plain, wondrously cold,
- of his innape ærist cende.
from its inside first brought-forth.
- Ne wāt ic mec beworhtne wulle flȳsum,
Not know I me made of-wool with-fleeces,
- hārum þurh hēahcraft hygeþoncum mīn.
with-hairs through high-skill with-mind-thoughts my.
- 5 Wundene mē ne bēoð wefle, nē ic wearp hafu,
Wound for-me not are wefts, nor I warp have,
- nē þurh þrēata geþræcu þræd mē ne hlimmeð,
nor through of-throngs press thread for-me — resounds,

nē æt mē hrūtende hrīsil scriþeð,

nor at me whirling shuttle glides,

nē mec ōhwonan sceal ām cnyssan.

nor me from-anywhere shall sley strike.

Wyrmas mec ne āwāfan wyrda cræftum

Worms me not wove of-fates with-skills

þā þe geolo godwebb geatwum frætwað.

those who yellow fine-cloth with-ornaments adorn.

Wile mec mon hwæpre sē þeah wīde ofer eorþan

Will me one however so though widely over earth

hātan for hæleþum hyhtlic gewāde.

call before men joyful garment.

Saga sōðcwīdum, searopuncum glēaw,

Say with-true-speeches, in-cunning-thoughts wise,

wordum wīsfæst, hwæt þis gewāde sý.

in-words wisdom-fast, what this garment be.

10

THE LEIDEN RIDDLE

Tupper prints this Northumbrian version of Riddle 36, preserved in a Leiden manuscript, after the Exeter text. The speaker was brought forth from the cold, wet earth. It was not woven on a loom with warp and weft, and worms did not make it. Men call it a joyful garment, and it does not fear the flight of arrows drawn from quivers. The answer is the mail coat.

Mec se uēta uong, uundrum frēorig,

Me the wet plain, wondrously cold,

ob his innaðæ ærest cænd[æ].

from its inside first brought-forth.

Ni uuāt ic mec biuorthæ uullan flīsum,

Not know I me made of-wool with-fleeces,

hērum ðerh hēhcraeft higido[n]cum [mīn].

with-hairs through high-skill with-mind-thoughts my.

5 Uundnæ mē ni biað ueflæ, nī ic uarp hefæ,

Wound for-me not are wefts, nor I warp have,

nī ðerih ðrēa[t]un giðræc ðrēt mē hlimmith,

nor through of-throngs press thread for-me resounds,

nē mē hrūtendi hrisil scelfæð,

nor for-me whirring shuttle shakes,

nī mec ōu[ua]n[a] aam sceal cnyssa.

nor me from-anywhere sley shall strike.

Uyrmas mec ni āuēfun uyrði cræftum

Worms me not wove of-fates with-skills

10 ðā ði goelu godueb geatum frætuath.

those who yellow fine-cloth with-ornaments adorn.

Uil mec hudræ suā ðēh uidæ ofær eorðu

Will me however so though widely over earth

hātan mith hēliðum hyhtlic giuāde.

call among men joyful garment.

Ni anægu nā ic mē ærigfæræ egsan brōgum,

Not fear — I for-myself arrow-flight of-terror with-dreads,

ðēh ði ni[mæn flānas frac]adlicæ ob cocrum.

though that take arrows hostilely from quivers.

The speaker saw a creature traveling with four feet under its belly and eight on its back, two wings, twelve eyes, and six heads. Cipher letters in the text spell the Latin words for man, woman, and horse. It traveled the sea-ways and was not a bird alone, but had the likeness of horse, man, dog, bird, and woman. The usual answer is the ship.

Ic wiht geseah on wege fēran,

I creature saw on way travel,

sēo wæs wrætlice wundrum gegierwed:

which was wondrously with-wonders adorned:

hæfde fēowere fēt under wombe

had four feet under belly

ond ehtuwe, monn h p M [p],

and eight, man b o M o,

wiif m x l k f r,

woman m u l i e r,

f hors q x x s, ufon on hrycge;

e horse q u u s, above on back;

hæfde tū fīþru ond twelf ēagan

had two wings and twelve eyes

ond siex hēafdu. Saga hwæt hīo wære.

and six heads. Say what she were.

Fōr flōdwegas; ne wæs þæt nā fugul āna,

Went flood-ways; not was that — bird alone,

ac þær wæs æghwylces ānra gelicnes,

but there was of-each of-ones likeness,

horses ond monnes, hundes ond fugles,

of-horse and of-man, of-dog and of-bird,

5

10

ond ēac wifes wlite. Þū wāst gif þū const
and also of-woman beauty. Thou knowest if thou canst
 tō gesecganne, þæt wē sōð witan
to say, that we truth know
 hū þære wihte wīse gonge.
how of-the creature manner go.

RIDDLE 38

The speaker saw a creature with a swollen belly, followed by a strong man. Its fullness escaped through its eye, yet it never dies, for its breath is restored when it gives its inside to the other. It makes a son and is its own father. The usual answer is the bellows, filled and emptied by a man.

Ic þā wihte geseah; womb wæs on hindan
I the creature saw; belly was on behind
 þrīpum āþrunten; þegn folgade,
with-forces swollen; thane followed,
 mægenrōfa man, ond micel hæfde
strength-famous man, and much had
 gefēred, þær his fyllo flēah þurh his ēage.
carried, where its fullness fled through its eye.
 5 Ne swylteð hē symle, þonne syllan sceal
Not dies he ever, when give shall
 innað þām oþrum, ac him eft cymeð
inside to-the other, but to-him again comes
 bōt in bōsme, blæd biþ āræred;
remedy in bosom, breath is raised;
 hē sunu wyrceð, bið him sylfa fæder.
he son makes, is to-him himself father.

The speaker saw a young male creature, greedy for the joy of youth, let four life-giving springs shoot out brightly for itself. A man told the speaker that if the creature survives it will break the hills, and if it dies it will bind the living. The answer is the bullock, which pulls the plow and gives leather.

Ic þā wiht geseah wāpnedcynnes;

I the creature saw of-male-kind;

geoguðmyrþe grādig him on gafol forlēt

of-youth-joy greedy for-himself as tribute let

ferðfriþende fēower wellan

life-protecting four springs

scīre scēotan, on gesceap þēotan.

brightly shoot, in destined-way gush.

Mon maþelade, sē þe mē gesægde:

Man spoke, he who to-me said:

“Sēo wiht, gif hīo gedȳgeð, dūna briceð;

“The creature, if she survives, hills breaks;

gif hē tōbirsteð, bindeð cwice.”

if he bursts-apart, binds living.”

5

Writings say that this creature is visible among men and has a special power greater than they know. It visits every living thing, but never stays two nights, and wanders homeless. It has no foot, hand, eye, mouth, mind, soul, blood, or bone, yet it comforts many. It never touched heaven and may not go to hell, but lives forever by the teachings of the King of Glory. Though it has no limb, it still lives. Day, death, time, speech, and dream have been proposed.

Gewritu secgað þæt sēo wiht sȳ
Writings say that the creature be
 mid moncynne miclum tīdum
among mankind at-great times

sweotol ond gesȳne; sundorcraeft hafað
clear and visible; special-power has
 māran micle þonne hit men witen.
greater much than it men know.

5 Hēo wile gesēcan sundor āghwylcne
She will seek apart each
 feorhberendra, gewīteð eft fēran on weg;
of-life-bearers, departs again go on way;
 ne bið hio nāfre niht þær oþre,
not is she ever night there another,

ac hio sceal wīdeferh wreccan lāste
but she shall forever of-exile in-track
 hāmlēas hweorfan, nō þȳ hēanre biþ.
homeless wander, not by-that humbler is.

10 Ne hafað hio fōt nē folm, nē āfre foldan hrān,
Not has she foot nor band, nor ever earth touched,
 nē ēagena [hafað] āgþer twēga,
nor of-eyes has either of-two,

nē mūð hafaþ, nē wiþ monnum spræc,

nor mouth has, nor with men spoke,

nē gewit hafað; ac gewritu secgað

nor intelligence has; but writings say

þæt sēo sý earmost ealra wihta,

that she be poorest of-all creatures,

þāra þe æfter gecyndum cenned wære.

of-those which according-to natures born were.

Ne hafað hīo sāwle nē feorh; ac hīo sīpas sceal

Not has she soul nor life; but she journeys shall

geond þās wundorworuld wide drēogan.

throughout this wonder-world widely endure.

Ne hafað hīo blōd nē bān; hwæpre bearnum wearð

Not has she blood nor bone; however to-children became

geond þisne middangeard mongum tō frōfre.

throughout this middle-earth to-many as comfort.

Næfre hīo heofonum hrān nē tō helle mōt;

Never she heavens touched nor to hell may;

ac hīo sceal wīdeferh wuldorcyniges

but she shall forever of-glory-king

lārum lifgan. Long is tō secganne

by-teachings live. Long is to say

hū hyre ealdorgesceaft æfter gongeð,

how her life-destiny afterward goes,

wōh wyrda gesceapu; þæt [is] wrætlic þing

crooked of-fates shapings; that is wondrous thing

tō gesecganne; sōð is æghwylc

to say; true is each

þāra þe ymb þās wiht[e] wordum bēcneð.

of-those which about this creature with-words signifies.

15

20

25

Ne hafað hēo lim ænig, leofaþ efne sē þēah.

Not has she limb any, lives even so though.

Gif þū mæge rēselan recene gesecgan

If thou can riddle quickly say

sōþum wordum, saga hwæt hio hātte.

with-true words, say what she is-called.

RIDDLE 41

The eternal creator made the speaker at the beginning and commanded it to stay awake forever, embracing the whole world. It rules everything under the circuit of heaven. It is so timid that a specter can frighten it, yet bolder than a boar. Its scent is stronger than incense or the rose, yet it is fouler than the fen, and it is older than the world and born yesterday. It is heavier than lead and lighter than a water insect, greater than the whale and weaker than a hand-worm. It is bald, yet curled locks grow on its head. The text breaks off as it compares itself to a fattened swine. The answer is creation, or nature.

Ēce is se scyppend, sē þās eorþan nū

Eternal is the creator, who this earth now

wreðstūpum [wealdeþ] ond þās world healdeð;

with-supporting-pillars rules and this world holds;

rice is se reccend ond on ryht cyning,

mighty is the ruler and in right king,

ealra anwalda, eorþan ond heofones

of-all sole-ruler, of-earth and of-heaven

5 healdeð ond wealdeð, swā hē hweorfeð ymb þās ūtan.

holds and rules, as he turns around this outside.

Hē mec wrætlice worhte æt frymðe

He me wondrously made at beginning

þā hē þisne ymbhwyrft ærest sette;

when he this circuit first set;

hēht mec wæccende wunian longe,

commanded me waking remain long,

þæt ic ne slēpe sibþan æfre,

that I not sleep afterward ever,

ond mec semninga slāp ofergongeþ,

and me suddenly sleep overcomes,

bēoð ēagan mīn ofestum betȳned.

are eyes my with-haste closed.

Þisne middangeard meahtig Dryhten

This middle-earth mighty Lord

mid his onwalde āghwār stȳreð;

with his power everywhere steers;

swā ic mid waldendes worde ealne

so I with of-ruler word all

þisne ymbhwyrft ūtan ymbclyppe.

this circuit outside embrace.

Ic eom blēað tō þon þæt mec bealdlice mæg

I am timid to that that me boldly can

gearu gongende grīma ābrēgan,

ready going specter frighten,

ond efore eom āghwār cēnra

and than-boar am everywhere bolder

þonne hē gebolgen bīdsteal giefed;

when he enraged waiting-stand gives;

ne mæg mec oferswiþan segnberendra

not can me overpower of-banner-bearers

ānig ofer eorþan nymþe se āna God,

any over earth except the one God,

10

15

20

sē þisne hēan heofon healdeþ ond wealdeþ.

who this high heaven holds and rules.

Ic eom on stence strengre [micle]

I am in scent stronger much

þonne ricels oþþe rōse sȳ,

than incense or rose be,

25 [þe swā ænlice] on eorþan tyrf

which so beautifully on of-earth turf

wynlic weaxed; ic eom wræstre þonne hēo:

joyful grows; I am more-delicate than she:

þeah þe lilie sȳ lēof moncynne,

though that lily be dear to-mankind,

beorht on blōstman, ic eom betre þonne hēo;

bright in blossom, I am better than she;

swylce ic nardes stenc nȳde oferswiþe

likewise I of-nard scent by-need overpower

30 mid mīnre swētnesse symle æghwær;

with my sweetness always everywhere;

ond ic fūle eom þonne þis fen swearte,

and I fouler am than this fen black,

þæt hēr yfle adelan stinceð.

which here with-evil filth stinks.

Eal ic under heofones hwearfte recce,

All I under of-heaven circuit rule,

swā mē lēof fæder lārde æt frymþe,

as me dear father taught at beginning,

35 þæt ic þā mid ryhte reccan mōste

that I those with right rule might

þicce ond þynne; þinga gehwylces

thick and thin; of-things of-each

onlicnesse æghwær healde.

likeness everywhere hold.

Hýrre ic eom heofone; hāteþ mec hēahcýning

Higher I am than-heaven; commands me high-king

his dēagol þing dýre bihealdan:

his secret things dearly behold:

ēac ic under eorþan eal scēawige

also I under earth all survey

wom wrāðscrafu wrāþra gāsta.

foul hateful-caves of-hostile spirits.

Ic eom micle ylðra þonne ymbhwyrft þēs

I am much older than circuit this

oþþe þēs middangeard meahte geweorþan,

or this middle-earth could come-to-be,

ond ic giestron wæs geong ācenned,

and I yesterday was young born,

māre tō monnum, þurh minre mōdor hrif.

famous to men, through of-my mother womb.

Ic eom fægerre frætsum goldes,

I am fairer than-ornaments of-gold,

þēah hit mon āwerge wīrum ūtan;

though it one wrap with-wires outside;

ic eom wýrslicre þonne þēs wudu fūla

I am worse than this wood foul

oððe þis wāroð þe hēr āworpen ligedð.

or this seaweed which here thrown-away lies.

Ic eorþan eom æghwær brādre

I than-earth am everywhere broader

ond wīdgielra þonne þēs wong grēna;

and wider than this plain green;

40

45

50

folm mec mæg bifōn ond fingras þrȳ
hand me can grasp and fingers three

ūtan ēaþe ealle ymbclyppan.
outside easily all embrace.

Hardra ic eom ond caldra þonne se hearda forst,
Harder I am and colder than the hard frost,

55 hrim heorugrimma, þonne hē tō hrūsan cymeð;
rime sword-grim, when he to earth comes;

[ic eom] Ulcanus ūpirnendan
I am of-Vulcan than-up-running

lēohtan lēoman lēge hātra.
bright gleam flame hotter.

Ic eom on gōman gēna swētra
I am on palate yet sweeter

þonne þū bēobread blende mid hunige;
than thou bee-bread mix with honey;

60 swylce ic eom wrāþre þonne wermōd sȳ
likewise I am more-bitter than wormwood be

[þe] hēr on hyrstum heasewe stondeþ.
which here in woods gray stands.

Ic mēsan mæg meahtelicor
I eat can more-mightily

ond efnetan ealdum þyrse;
and eat-as-much as-old giant;

ond ic gesælig mæg symle lifgan,
and I happy can always live,

65 þēah ic ætes ne sȳ æfre tō fēore.
though I of-food not be ever to life.

Ic mæg fromlicor flēogan þonne pernex
I can more-boldly fly than pernex

opþe earn opþe hafoc æfre meahte;

or eagle or hawk ever could;

nis zefferus, se swifra wind,

not-is zephyr, the swift wind,

þæt swā fromlice mæg fēran æghwær:

that so boldly can travel everywhere:

mē is snægl swiftra, snelra regnwyrn

than-me is snail swifter, quicker rain-worm

ond fenȳce fōre hreþre;

and fen-frog in-course quicker;

is þæs gores sunu gonge hrædra,

is of-the dung son in-going quicker,

þone wē wifel wordum nemnað.

whom we weevil with-words name.

Hefigere ic eom micle þonne se hāra stān

Heavier I am much than the gray stone

opþe unlȳtel lēades clympre;

or not-little of-lead lump;

lēohtr ic eom micel þonne þēs lȳtla wynn

lighter I am much than this little worm

þe hēr on flōde gæð fōtum drȳge.

which here on water goes with-feet dry.

Flinte ic eom heardra þe þis fyr drifeþ

Than-flint I am harder which this fire drives

of þissum strongan stȳle heardan;

from this strong steel hard;

hnescre ic eom micle halsrefeþre

softer I am much than-neck-feather

sēo hēr on winde wæweð on lyfte.

which here in wind waves in air.

70

75

80

Ic eorþan eom æghwær brædre

I than-earth am everywhere broader

ond widgehra þonne þēs wong grēna;

and wider than this plain green;

ic ūttor [ēaþe] eal ymbwinde

I farther-out easily all wind-around

85 wrætlice gewefen wundorcræfte.

wondrously woven with-wonder-skill.

Nis under mē ænig oþer

Not-is under me any other

wiht waldendre on worldlife;

creature more-powerful in world-life;

ic eom ufor ealra gesceafta,

I am higher of-all creatures,

þāra þe worhte waldend ūser,

of-those which made ruler our,

90 sē mec āna mæg ēcan meahtum

who me alone can with-eternal powers

geþēon þrymme þæt ic onþunian ne sceal.

make-thrive with-glory that I swell-up not shall.

Māra ic eom ond strengra þonne se micla hwæl,

Greater I am and stronger than the great whale,

sē þe gārsecges grund bihealdeð

he who of-ocean bottom beholds

sweartan sýne; ic eom swiþra þonne hē;

with-dark sight; I am stronger than he;

95 swylce ic eom on mægene minum læsse

likewise I am in strength my less

þonne se hondwyrn sē þe hæleþa bearn,

than the hand-worm that which of-men children,

secgas searoþoncle, seaxe delfað.

men skill-minded, with-knife dig.

Ne hafu ic in hēafde hwīte loccas,

Not have I on head white locks,

wræste gewundne, ac ic eom wīde calu;

finely curled, but I am widely bald;

nē ic brēaga nē brūna brūcan mōste,

nor I of-eyelids nor of-brows enjoy might,

ac mec bescyrede scyppend eallum:

but me deprived creator of-all:

nū mē wrætlice weaxað on hēafde

now to-me wondrously grow on head

þæt mē on gescyldrum scīnan mōtan

that for-me on shoulders shine may

ful wrætlice wundne loccas.

full wondrously wound locks.

Māra ic eom ond fættra þonne āmæsted swīn,

Greater I am and fatter than fattened swine,

bearg bellende, [þe] on bōcwuda

barrow bellowing, which in beech-wood

won wrōtende wynnum lifde

dark rooting with-joys lived

þæt hē * * *

that he (lacuna)

100

105

The opening is lost. The creature is the mother of many kinds, the best and the blackest and the dearest, which men possess over the earth. No one can live on earth without using what her children do. The usual answer is water.

*** edniwu

(lacuna) renewed

þæt is mōddor monigra cynna,

that is mother of-many kinds,

þæs sēlestan, þæs sweartestan,

of-the best, of-the blackest,

þæs dēorestan, þæs þe dryhta bearn

of-the dearest, of-that which of-men children

5 ofer foldan scēat tō gefēan āgen.

over of-earth region to joy possess.

Ne magon wē hēr in eorþan ōwiht lifgan,

Not can we here on earth at-all live,

nymðe wē brūcen þæs þā bearn dōð.

unless we enjoy of-that-which the children do.

Þæt is tō geþencanne þēoda gehwylcum,

That is to consider of-peoples for-each,

wisfæstum werum, hwæt sēo wiht sȳ.

for-wisdom-fast men, what the creature be.

The speaker saw two creatures openly at play in the game of love. The speaker can tell men who know books their names in runes: two of Need, one Ash, two Oaks, and two Hails, which spell the Old English words hana and hæn. The speaker asks who has unlocked the fetters that held the riddle fast, and says that now the two creatures' names are plain to men at their wine. The answer is the cock and the hen, the two creatures at play.

Ic seah wyhte wrætlice twā

I saw creatures wondrous two

undearnunga ūte plegan

openly outside play

hāmedlāces; hwitloc anfēg

of-intercourse-game; white-locked received

wlanc under wādum, gif þæs weorces spēow,

proud under garments, if of-the work succeeded,

fāmne fyllo. Ic on flette mæg

woman fullness. I in hall can

þurh rūnstafas rincum secgan,

through rune-letters to-warriors say,

þām þe bēc witan, bēga ætsomne

to-those who books know, of-both together

naman þāra wihta. Ðær sceal Nȳd wesan

names of-the creatures. There shall Need be

twēga oþer ond se torhta Æsc

of-two other and the bright Ash

ān an linan, Ācas twēgen,

one in line, Oaks two,

Hægelas swā some. Hwylc þæs hordgates

Hails so same. Who of-the board-gate

5

10

cāgan cræfte þā clamme onlēac

of-key with-skill the fetters unlocked

þe þā rædellan wið rȳnemenn

which the riddle against rune-men

hygefæste hēold heortan bewrigene

mind-fast held of-heart covered

15 orþoncbendum? Nū is undyrne

with-skillful-bonds? Now is unconcealed

werum æt wīne hū þā wihte mid ūs,

to-men at wine how the creatures among us,

hēanmōde twā, hātne sindon.

lowly-minded two, called are.

RIDDLE 44

The speaker knows a noble guest in a dwelling whom hunger, thirst, age, and sickness cannot harm if its servant serves it well on the journey. Then both find food, bliss, and countless kin waiting for them at home. If the servant obeys its lord badly, sorrow follows, and both suffer when they leave the bosom of the one kinswoman who is their mother and sister. The speaker asks what the guest and the servant are called. The answer is the soul and the body.

Ic wāt indryhtne æþelum dēorne

I know noble in-lineage precious

giest in gearдум, þām se grimma ne mæg

guest in dwellings, whom the grim not can

hungor sceððan, nē se hāta þurst,

hunger harm, nor the hot thirst,

yldo nē ādle, gif him ārlice

age nor sickness, if him honorably

esne þēnað sē þe āgan sceal

servant serves he who possess shall

5

on þām siðfæte. Hȳ gesunde æt hām

on the journey. They safe at home

findað witode him wiste ond blisse,

find ordained for-them food and bliss,

cnōsles unrīm; care, gif se esne

of-offspring countless-number; care, if the servant

his hlāforde hȳreð yfle,

his lord obeys badly,

frēan on fōre; ne wile forht wesan

lord on journey; not will afraid be

brōþor oþrum: him þæt bām sceðeð,

brother to-other: to-them that both harms,

þonne hȳ from bearme bēgen hweorfað

when they from bosom both turn

ānre māgan ellorfūse

of-one kinswoman eager-to-go-elsewhere

mōddor ond sweostor. Mon, sē þe wille,

mother and sister. Man, he who wishes,

cȳþe cynewordum hū se cuma hātte

make-known with-fitting-words how the guest is-called

eðþa se esne þe ic hēr ymb sprice.

or the servant which I here about speak.

10

15

RIDDLE 45

A wondrous thing hangs by a man's thigh under his garment, stiff and hard, with a hole in front. When the man lifts his garment above his knee, he wishes to fill the familiar hole with its head. The usual answer is the key.

Wrætlic hongað bi weres þeo,
Wondrous hangs by of-man thigh,
 frēan under scēate; foran is þýrel;
of-lord under garment; in-front is hole;
 bið stiþ ond heard, stede hafað gōdne,
is stiff and hard, place has good,
 þonne se esne his āgen hrægl
when the servant his own garment
 5 ofer cnēo hefeð, wile þæt cūpe hol
over knee lifts, wishes that known hole
 mid his hangellan hēafde grētan
with of-his hanging-thing head greet
 þæt hē efenlang ær oft gefylde.
which he equally-long before often filled.

RIDDLE 46

Something grows in a corner and lifts its covering. A bride, a prince's daughter, grasps the boneless thing and covers it with a cloth. The answer is dough.

Ic on wincle gefrægn weaxan nāthwæt,
I in corner heard grow something,
 þindan ond þunian, þecene hebban.
swell and rise, covering lift.

On þæt bānlēase brȳd grāpode
On that boneless bride grasped
 hygewlonc hondum; hrægle þeahte
proud-minded with-bands; with-garment covered
 þrindende þing þēodnes dohtor.
swelling thing of-prince daughter.

5

RIDDLE 47

A man sat at wine with his two wives, his two sons, his two daughters, who were sisters, and their two first-born sons. The father of each of the two princes was there, and an uncle and a nephew. In all, five lords and ladies sat within. The answer is Lot, his two daughters, and the sons they bore him, from Genesis.

Wer sæt æt wine mid his wifum twām
Man sat at wine with his wives two
 ond his twēgen suno ond his twā dohtor,
and his two sons and his two daughters,
 swāse gesweostor ond hyra suno twēgen,
dear sisters and their sons two,
 frēolico frumbearn; fæder wæs þær inne
noble first-born; father was there within
 þāra æpelinga æghwæðres mid,
of-the princes of-each with,
 ēam ond nefa. Ealra wæron fife
uncle and nephew. Of-all were five
 eorla ond idesa insittendra.
of-warriors and of-ladies sitting-within.

5

A moth ate words. The speaker thought it a wondrous event that the worm, a thief in darkness, swallowed a man's song, a glorious speech with its strong foundation. Yet the thieving guest was no wiser for the words it swallowed. The answer is the bookworm.

Moððe word fræt; mē þæt þūhte

Moth words ate; to-me that seemed

wrætlicu wyrd, þā ic þæt wundor gefrægn,

wondrous event, when I that wonder heard,

þæt se wurm forswealg wera gied sumes,

that the worm swallowed of-men song of-some,

þeof in þýstro, þrymfæstne cwide

thief in darkness, glory-fast speech

5 ond þæs strangan stapol. Stælgieſt ne wæs

and of-the strong foundation. Thieving-guest not was

wihte þý glēawra þe hē þām wordum swealg.

at-all the wiser for-that he the words swallowed.

The speaker heard a bright ring without a tongue intercede before men. It did not cry out in a loud voice, yet it said silently, "Save me, helper of souls!" Men should understand the mystery of the red gold and the spell it speaks, and wisely commit their salvation to God, as the ring said. The answer is a chalice or paten inscribed with a prayer.

Ic gefrægn for hælepum hring [ǣr]endean

I heard before men ring intercede

torhtne butan tungan, tila þēah hē hlūde

bright without tongue, well though it with-loud

stefne ne cirmde strongum wordum.

voice not cried with-strong words.

Sinc for secgum swigende cwæð:

Treasure before men silent said:

“Gehæle mec, helpend gæsta!”

“Save me, helper of-spirits!”

Rȳne ongietan rēadan goldes

Mystery understand of-red gold

guman galdorcwide, glēawe beþencan

men spell-speech, wisely consider

hyra hǣlo tō Gode, swā se hring gecwæð.

their salvation to God, as the ring said.

RIDDLE 50

The speaker knows a deaf and dumb creature, fixed in place, that often swallows useful gifts from a servant's hand. A dark, sallow-faced thane sends it things dearer than gold, which kings and queens desire. The speaker will not name the kind that the dumb creature swallows. Oven, bookcase, and altar have each been proposed as the answer.

Ic wāt eardfæstne ānne standan

I know fixed-in-place one standing

dēafne dumban, sē oft dāges swilgeð

deaf dumb, who often by-day swallows

þurh gōpes hond gifrum lācum.

through of-servant hand useful gifts.

Hwilum on þām wicum se wonna þegn,

At-times in the dwellings the dark thane,

sweart ond saloneb, sendeð oþre

black and sallow-beaked, sends others

under gōman him golde dýrran,

under palate to-him than-gold dearer,

þā æþelingas oft wilniað,

which princes often desire,

cýningas ond cwēne. Ic þæt cyn nū gēn

kings and queens. I that kind now yet

nemnan ne wille, þe him tō nytte swā

name not will, which for-them as use so

10 ond tō dugþum dōþ þæt se dumba hēr,

and as benefits does what the dumb-one here,

eorp unwita, ær forswilgeð.

brown ignorant-one, before swallows.

RIDDLE 51

A warrior is born on earth from two dumb creatures, brightly drawn out for men's use. Foe carries it against foe, and a woman often binds it. It serves men and women well if they feed it with moderation, but repays grimly anyone who lets it grow proud. The answer is fire.

Wiga is on eorþan wundrum ācenned

Warrior is on earth wondrously born

dryhtum tō nytte, of dumbum twām

for-men as use, from dumb two

torht ātyhted, þone on tēon wigeð

bright drawn-forth, whom in injury carries

fēond his fēonde. Forstrangne oft

foe against-his foe. Very-strong often

5 wif hine wrið; hē him wel hēreð,

woman him binds; he them well obeys,

þēowap him geþwære, gif him þegnað

serves them obediently, if him serve

mægeð ond mæcgas mid gemete ryhte,

maidens and men with measure right,

fēdað hine fægre; hē him fremum stēpeð

feed him fairly; he them with-benefits exalts

life on lissum. Lēanað grimme

in-life in joys. Repays grimly

þe hine wloncne weorþan lāteð.

the-one-who him proud become lets.

10

RIDDLE 52

The speaker saw four wondrous creatures journeying together, leaving very black tracks. The help of the bold was swift, flying in the air and diving under the wave. A struggling warrior showed them the way over plated gold. The answer is the pen and the fingers writing.

Ic seah wrætlice wuhte fēower

I saw wondrous creatures four

samed sipian; swearte wæran lāstas,

together journey; black were tracks,

swaþu swiþe blacu. Swift wæs on fōre

path very black. Swift was in course

fultum fromra, flēag on lyfte,

help of-bold-ones, flew in air,

dēaf under yþe. Drēag unstill

dived under wave. Toiled restless

5

winnende wiga sē him wegas tǣcneþ

struggling warrior who to-them ways shows

ofer fǣted gold, fēower eallum.

over plated gold, to-four all.

RIDDLE 53

The speaker saw two hard captives carried into a hall, fettered together with tight bonds. A dark Welsh woman was near one of them and controlled the journey of both. The usual answer is two buckets; a flail and a yoke of oxen have also been proposed as answers.

Ic seah rāpingas in ræced fergan

I saw captives into hall carry

under hrōf sales hearde twēgen,

under roof of-hall hard two,

þā wāron genamnan nearwum bendum

who were companions with-narrow bonds

gefeterade fæste tōgædre.

fettered fast together.

5 Þāra oþrum wæs ān getenge

Of-those to-other was one near

wonfāh Wale, sēo wēold hyra

dark-colored Welsh-woman, who ruled their

bēga siþe bendum fæstra.

of-both journey with-bonds fast.

The speaker saw a bright tree growing in a grove, fed by water and earth. When it was old, it fell into a wretched state, deeply wounded, dumb in bonds, and adorned in front with dark trappings. Now it clears the way with the strength of its head for another warrior, and the two often plunder the hoard together. The second follows quickly whenever the first must venture into the narrow way. The answer is the battering ram.

Ic seah on bearwe bēam hlifian

I saw in grove tree tower

tānum torhtne; þæt trēow wæs on wynne,

with-twigs bright; that tree was in joy,

wudu weaxende; wæter hine ond eorþe

wood growing; water it and earth

fēddan fāgre, oþþæt hē frōd dagum

fed fairly, until it old in-days

on oþrum wearð āglāchāde

in another became wretched-state

dēope gedolgod, dumb in bendum,

deeply wounded, dumb in bonds,

wriþen ofer wunda, wonnum hyrstum

bound over wounds, with-dark trappings

foran gefrætwed. Nū hē fācnum weg

in-front adorned. Now it for-treacherous way

þurh his hēafdes mægen hildegieste

through of-its head strength for-war-guest

oþrum rýmeð. Oft hý on ýste strudon

other clears. Often they in storm plundered

hord ætgædre; hræd wæs ond unlæt

board together; quick was and not-slow

5

10

se æftera, gif se ærra fār,
the second, if the first journey,
 genamna in nearowe, nēþan mōste.
companion in narrow, venture must.

RIDDLE 55

A young man came to where a woman stood in a corner, lifted his garment, and thrust something stiff under her belt. He worked his will and grew tired before she did, and something that good men love and pay for began to grow under her belt. The answer is the churn and butter.

Hyse cwōm gangan, þār hē hīe wisse
Youth came walking, where he her knew
 stondan in wincl; stōp feorran tō
stand in corner; stepped from afar to
 hrōr hægstealdmon, hōf his āgen
vigorous young-man, lifted his own
 hrægl hondum ūp, hrand under gyrdels
garment with-hands up, thrust under belt
 5 hyre stondendre stīpes nāthwæt,
her standing of-stiff something,
 worhte his willan, wagedan būta;
worked his will, shook both;
 þegn ōnnette, wæs þrāgum nyt
thane hastened, was at-times useful
 tillic esne; tēorode hwāpre
good servant; grew-tired however
 æt stunda gehwām strong ær þonne hīo,
at of-times each strong before than she,

wērig þæs weorces. Hyre weaxan ongon

weary of-the work. For-her grow began

under gyrdelse þæt oft gōde men

under belt what often good men

ferðþum frēogað ond mid fēo bicgað.

in-hearts love and with money buy.

RIDDLE 56

In a hall where men drank, the speaker saw something of four kinds carried in: wood, twisted gold, treasure, and silver; with the sign of the cross of him who raised a ladder to heaven. The tree is made of maple, oak, yew, and holly, all useful together to their lord. They share one name, wolf-head tree, and it often held a gold-bilted sword for its lord. The speaker challenges whoever presumes to say what the wood is called. The cross, the gallows, a sword rack, and a scabbard have been proposed.

Ic seah in healle, þær hæleð druncon,

I saw in hall, where men drank,

on flet beran fēower cynna:

onto floor carry of-four kinds:

wrætlic wudutrēow ond wunden gold,

wondrous wood-tree and twisted gold,

sinc searobunden, ond seolfres dæl,

treasure cunningly-bound, and of-silver part,

ond rōde tǣcn þæs ūs tō roderum ūp

and of-rod sign of-him-who for-us to heavens up

hlādre rārde, ær hē helwara

ladder raised, before he of-hell-dwellers

burg ābræce. Ic þæs bēames mæg

city broke. I of-the tree can

ēaþe for eorlum æþelu secgan:

easily before warriors origin tell:

þær wæs hlin ond āc, ond se hearda iŵ,

there was maple and oak, and the hard yew,

10 ond se fealwa holen; frēan sindon ealle

and the fallow holly; to-lord are all

nyt ætgædre, naman habbað āne,

useful together, name have one,

wulfhēafedtrēo, þæt oft wāpen ābād

wolf-head-tree, which often weapon obtained

his mondryhtne, māðm in healle,

for-its liege-lord, treasure in hall,

goldhilted sweord. Nū mē gieddes þisses

gold-hilted sword. Now to-me of-song of-this

15 ondsware ywe, sē hine onmēde

answer show, be-who himself presumes

wordum secgan hū se wudu hātte.

with-words say how the wood is-called.

RIDDLE 57

The speaker saw a struggling creature and turning wood that wounded. The creature took deep wounds, darts were a woe to it, and the wood was bound fast with skill. One of its feet was fixed while the other toiled and played in the air. A tree hung with leaves stood near it, and the speaker saw the leavings of arrows carried to the floor for its lord, where men drank. The answer is the loom.

Ic wæs þær inne, þær ic āne geseah

I was there within, where I one saw

winnende wiht wido bennegean,

struggling creature wood wound,

holt hweorfende; heapoglemma fēng,
wood turning; of-battle-wounds received,
 dēopra dolga; daroþas wāron
of-deep wounds; darts were
 wēo þāre wihte ond se wudu searwum
woe to-the creature and the wood with-skill
 fæste gebunden. Hyre fōta wæs
fast bound. Of-her feet was
 biidfæst oþer, oþer bisgo drēag,
fixed other, other toil endured,
 leolc on lyfte, hwilum londe nēah.
played in air, at-times to-land near.
 Trēow wæs getenge þām þær torhtan stōd
Tree was near to-that-which there bright stood
 lēafum bihongen. Ic lāfe geseah
with-leaves hung. I leavings saw
 minum hlāforde, þær hæleð druncon,
to-my lord, where men drank,
 þāra flān[a] on flet beran.
of-the arrows onto floor carry.

5

10

RIDDLE 58

The air carries small dark creatures over the hills, loud singers that travel in flocks and name themselves. Swallows, starlings, and gnats have been proposed.

Ðeos lyft byrēð lýtle wihte
This air carries little creatures
 ofer beorghleoþa, þā sind blace swiþe,
over hill-slopes, which are black very,

swearte, salopāde. Sanges rōfe

dark, dusky-coated. Of-song famous

hēapum fērað, hlūde cirmað;

in-flocks travel, loudly cry;

5 tredað bearonæssas, hwilum burgsalo

tread wooded-headlands, at-times city-balls

nipþa bearna. Nemnað hȳ sylfe.

of-men of-children. Name they themselves.

RIDDLE 59

The speaker knows a one-footed creature that endures in the field. It neither travels nor flies, yet it is useful to its lord. It has a heavy tail, a small head, a long tongue, and a piece of iron, and it goes down into an earthen pit. It carries water into the air without drinking, and three runes, among them R, are in its name. The answer is the well sweep.

Ic wāt ānfēte ellen drēogan

I know one-footed courage exercise

wiht on wonge. Wīde ne fēreð,

creature on plain. Widely not travels,

nē fela rideð, nē flēogan mæg

nor much rides, nor fly can

þurh scirne dæg, nē hīe scip fereð,

through bright day, nor it ship carries,

5 naca nægledbord; nyt bið hwæþre

boat nail-boarded; useful is however

hyre [mon]dryhtne monegum tidum.

to-its liege-lord at-many times.

Hafað hefigne steort, hēafod lȳtel,

Has heavy tail, head little,

tungan lange, tōð nænigne,

tongue long, tooth none,

isernes dæl; eorðgræf pæpeð.

of-iron part; earth-pit traverses.

Wætan ne swelgeþ, nē wiht iteþ,

Wetness not swallows, nor anything eats,

fōdres ne gitsað, fereð oft swā þeah

of-food not desires, carries often so though

lagoflōd on lyfte; life ne gielped,

water-flood in air; with-life not boasts,

hlāfordes gifum, hýreð swā þeana

of-lord with-gifts, obeys so though

þeodne sīnum. Þrȳ sind in naman

to-prince its. Three are in name

ryhte rūnstafas, þāra is Rād fultum.

right rune-letters, of-which is Road help.

10

15

RIDDLE 60

The speaker saw a golden ring in a hall. The man who turned it prayed for his soul's peace, and the dumb ring named the Savior and brought his name and wounds into the minds of those who understood it. No spirit reaches God's city with that prayer unfulfilled. The speaker asks how the ring's wounds spoke as proud hands turned it. The answer is the chalice.

Ic seah in healle hring gyldenne

I saw in hall ring golden

men scēawian, mōdum glēawe,

men examine, in-minds wise,

ferþpum frōde. Friþospē[de] bæd

in-spirits prudent. Peace-success asked

God nergende gæste sinum

God saving for-soul his

5 sē þe wende wriþan, word æfter cwæð,

he who turned twist, word after spoke,

hring on hýrede Hælend nemde

ring in household Savior named

tillfremmendra. Him torhte in gemynd

of-good-doers. To-them brightly into mind

his Dryhtnes naman dumba brōhte

of-his Lord name dumb-one brought

ond in ēagna gesihð, gif þæs æpel[est]an

and into of-eyes sight, if of-the noblest

10 goldes tācen ongietan cūþe

of-gold sign understand could

ond Dryhtnes dolg, dōn swā þæs bēages

and of-Lord wounds, do as of-the ring

benne cwædon. Ne þære bēne mæg

wounds said. Not of-the prayer can

æniges monnes ungefullodre

of-any man unfulfilled

Godes ealdorburg gæst gesēcan,

of-God royal-city spirit seek,

15 rodera ceastre. Ræde sē þe wille

of-heavens city. Read be who will

hū ðæs wrætlican wunda cwæden

how of-the wondrous wounds spoke

hringes tō hælepum, þā hē in healle wæs

of-ring to men, when it in hall was

wylted ond wended wloncra folmum.

rolled and turned of-proud-ones with-hands.

The speaker once stood rooted by the shore, where waves played about it every dawn. It never expected to speak over the mead-bench without a mouth. A knife point and a man's hand shaped it so that it could carry a message boldly to one person alone. The usual answer is the reed pen.

Ic wæs be sonde, sǣwealle nēah,
I was by sand, to-sea-wall near,
 æt merefaroþe, mīnum gewunade
at sea-shore, in-my dwelt
 frumstapole fæst; fēa ænig wæs
first-place fast; few any was
 monna cynnes, þæt mīnne þær
of-men of-kind, that my there
 on ānāde eard behēolde,
in solitude dwelling beheld,
 ac mec ūhtna gehwām ȳð sio brūne
but me of-dawns on-each wave the brown
 lagufæðme beleolc. Lȳt ic wēnde
with-water-embrace played-about. Little I expected
 þæt ic ær opþe sið æfre sceolde
that I early or late ever should
 ofer meodu[bence] mūðlēas sprecaþ,
over mead-bench mouthless speak,
 wordum wrixlan. Þæt is wundres dāl
with-words exchange. That is of-wonder part
 on sefan searolic þām þe swilc ne conn,
in mind cunning to-him who such not knows,
 hū mec seaxes ord ond sēo swiþre hond,
how me of-knife point and the right hand,

5

10

eorles ingeþonc ond ord somod,
of-man intent and point together,
 þingum geþýdan, þæt ic wiþ þē sceolde
purposely pressed, that I with thee should
 15 for unc ānum twām ærendspræce
for us-two alone two message-speech
 ābēodan bealdlice, swā hit beorna mā
announce boldly, so-that it of-men more
 uncre wordcwidas widdor ne mǣnden.
our-two word-speeches more-widely not tell.

RIDDLE 62

A noble maiden often locked the speaker in a chest and drew it out to give to her lord. Then he stuck his head into it from below. If the receiver was strong, something rough would fill the adorned speaker. Shirt, coat of mail, and helmet have been proposed.

Oft mec fæste bilēac frēolicu mēowle
Often me fast locked noble maiden
 ides on earce, hwilum ūp ātēah
lady in chest, at-times up drew
 folmum sīnum ond frēan sealde,
with-hands her and to-lord gave,
 holdum þēodne, swā hīo hāten wæs.
to-gracious prince, as she commanded was.
 5 Siðþan mē on hreþre hēafod sticade,
Afterward on-me in breast head stuck,
 niopān ūpweardne on nearo fēgde.
from-below upward into narrow fitted.

Gif þæs ondfengan ellen dohte,
If of-the receiver courage availed,
 mec frætwedne fyllan sceolde
me adorned fill should
 rūwes nāthwæt. Ræd hwæt ic mæne.
of-rough something. Guess what I mean.

RIDDLE 63

The speaker is hard and sharp, strong going in and bold coming out. It goes under the belly and clears its own way. A man in a garment pushes it from behind, draws it out of a hot hole, and thrusts it into a narrow place. The usual answer is the poker; a borer has also been proposed.

Ic eom heard ond scearp, hingonges strong,
I am hard and sharp, of-going-in strong,
 forðsipes from, frēan unforcūð;
of-going-forth bold, to-lord not-despised;
 wade under wambe ond mē weg sylfa
go under belly and for-me way myself
 ryhtne gerýme. Rinc bið on ofeste
straight clear. Man is in haste
 sē mec on þýð æftanweardne
who me on pushes from-behind
 hæleð mid hrægle, hwilum ūt tȳhð
man with garment, at-times out draws
 of hole hātne, hwilum eft fareð
from hole hot, at-times again goes

5

on nearo nāthwær, nýdeþ swiþe
into narrow somewhere, presses strongly
 sūþerne secg. Saga hwæt ic hātte.
southern man. Say what I am-called.

RIDDLE 64

The speaker is carried forth adorned with gold where men drink, and a servant kisses it with his mouth and holds it in his fingers. The rest of the text is badly damaged. The usual answer is the drinking cup, or beaker.

Oft ic secga seledrēame sceal
Often I of-men for-hall-joy shall
 fægre onþeon þonne ic eom forð boren,
fairly thrive when I am forth borne,
 glæd mid golde, þær guman drincað.
glad with gold, where men drink.
 Hwīlum mec on cofan cysseð mūþe
At-times me in chamber kisses with-mouth
 5 tillic esne þær wit tū bēoþ,
good servant where we-two two are,
 fæðme on folm[e] [fin]grum þyð,
with-embrace in hand with-fingers presses,
 wyrceð his willan * * * ð lu * * *
works his will (lacuna) (fragment) (fragment) (lacuna)
 * * * fulre þonne ic forð cyme
(lacuna) fuller when I forth come
 * * *
(lacuna)

Ne mæg ic þȳ mīpan ***

Not can I by-that conceal (lacuna)

*** [si]þpan on lēohte

(lacuna) afterward in light

(lacuna)

swylce ēac bið sōna ***

likewise also is at-once (lacuna)

*** te getācnad,

(lacuna) (fragment) signified,

hwæt mē tō ***

what to-me to (lacuna)

*** lēas rinc, þā unc geryde wæs.

(lacuna) less [?] man, when for-us-two ready was.

10

15

RIDDLE 65

The speaker saw creatures travel over the plain and fly over the water, each named by the first letters of its word in runes. The words are usually read as wicg (horse), beorn (man), hafoc (hawk), þegn (thane), fealca (falcon), ea (water), and spearwa (sparrow). The usual answer is a rider hawking.

Ic seah ƿ ond l ofer wong faran,

I saw W and I over plain travel,

beran Ɔ M; bām wæs on siþpe

bear B E; to-both was on journey

hæbbendes hyht, N ond F,

of-owner joy, H and A,

swylce þrȳþa dæl, Ɔ ond M;

likewise of-strengths part, P and E;

- 5 gefeah ƿ ond ƿ, fleah ofer ƿ,
rejoiced F and A, flew over EA,
 ȝ ond ȝ sylfes þæs folces.
S and P of-itself of-the people.

RIDDLE 66

The speaker was alive but said nothing, and it dies all the same. It was before and came again. Everyone plunders it, holds it captive, cuts off its head, and bites its bare body. It bites no man unless he bites it. The answer is the onion.

- Cwico wæs ic, ne cwæð ic wiht; cwele ic efne sē þēah;
Living was I, not spoke I anything; die I even so though;
 ær ic wæs, eft ic cwōm; æghwā mec rēafað,
before I was, again I came; everyone me plunders,
 hafað mec on headre ond mīn hēafod scireþ,
has me in confinement and my head shears,
 biteð mec on bær lic, briceð mīne wisan.
bites me on bare body, breaks my stalk.
- 5 Monnan ic ne bite, nymþe hē mē bite;
Man I not bite, unless he me bite;
 sindan þāra monige þe mec bitað.
are of-those many who me bite.

The speaker is greater than the world and smaller than a mite, lighter than the moon and swifter than the sun. It embraces the seas and the earth, reaches down to hell and up above the heavens, and fills the whole world. The answer is creation.

Ic eom mære þonne þēs middangeard,

I am greater than this middle-earth,

lāsse þonne hondwyrn, lēohtr e þonne mōna,

less than hand-worm, lighter than moon,

swiftr e þonne sunne. Sæs mē sind ealle

swifter than sun. Seas to-me are all

flōdas on fæðmum ond þēs foldan bearm,

floods in embraces and this of-earth bosom,

grēne wongas; grundum ic hrine,

green plains; grounds I touch,

helle underhnige, heofonas oferstige,

hell stoop-under, heavens climb-over,

wuldres ēþel; wīde rāce

of-glory homeland; widely reach

ofer engla eard; eorþan gefylle,

over of-angels dwelling; earth fill,

ealne middangeard ond merestrēamas

all middle-earth and sea-streams

sīde mid mē sylfum. Saga hwæt ic hātte.

wide with me myself. Say what I am-called.

5

10

The speaker heard at an assembly of a wondrous creature that speaks words of power, though it has no mouth, feet, or hands. The text is badly damaged. It became a teacher of peoples, and men may live forever by it, and it is adorned with gold and silver where men drink. The answer is the Bible.

Ic on þinge gefrægn þeodcyninges

I at assembly heard of-people-king

wrætlice wiht word galdra ***

wondrous creature word of-spells (lacuna)

*** *** snytt[ro]

(lacuna) (lacuna) wisdom

hio symle dēð fira gehw[ām] ***

she always does of-men to-each (lacuna)

5 *** ***

(lacuna) (lacuna)

wisdōme wundor mē þæt w ***

by-wisdom wonder to-me that (fragment) (lacuna)

*** ***

(lacuna) (lacuna)

*** nænne mūð hafað,

(lacuna) no mouth has,

fēt nē f[olme] ***

feet nor hands (lacuna)

10 *** welan oft sacað,

(lacuna) wealth often contends,

cwīpeð cynn ***

says kind (lacuna)

*** wearð

(lacuna) became

lēoda lārēow, forþon nū longe mag[on]

of-peoples teacher, therefore now long may

[āwa tō] ealdre ēce lifgan

ever to age eternally live

missenlice þenden menn būgað

variously while men inhabit

eorþan scēatas. Ic þæt oft geseah

of-earth regions. I that often saw

golde gegierwed, þær guman druncon,

with-gold adorned, where men drank,

since ond seolfre. Secge sē þe cunne,

with-treasure and with-silver. Say be who can,

wisfæstra hwylc, hwæt sēo wiht sý.

of-wisdom-fast-ones which, what the creature be.

15

RIDDLE 69

The speaker saw a wondrously adorned creature traveling on its way. A wonder happened on the wave: water turned to bone. The answer is ice.

Ic þā wiht geseah on weg fēran;

I the creature saw on way travel;

hēo wæs wrætlice wundrum gegierwed.

she was wondrously with-wonders adorned.

Wundor wearð on wēge: wæter wearð tō bāne.

Wonder happened on wave: water became to bone.

RIDDLE 70

The creature is wondrous to one who does not know it. It sings through its side, has a crooked neck, and has two sharp shoulders. It stands high by the way, bright-cheeked and useful to men. Harp and shepherd's pipe have both been proposed as the answer.

Wiht is wrætlic þām þe hyre wisan ne conn:

Creature is wondrous to-him who its manner not knows:

singeð þurh sidan; is se swēora wōh

sings through side; is the neck crooked

orþoncum geworht; hafap eaxle twā

with-skills made; has shoulders two

scearp on gescyldrum. His gesceapo [drēogeð],

sharp on shoulders. Its destinies (it)-endures,

5 þe swā wrætlice be wege stonde,

which so wondrously by way stands,

hēah ond hlēortorht, hāleþum tō nytte.

high and cheek-bright, to-men as use.

RIDDLE 71

The speaker is a mighty man's possession, clothed in red. It was once a stiff, steep field where bright plants grew, and it is now what fire and file have left, bound fast and adorned with wire. At times the man who carries gold weeps at its grip. The text is damaged at the end. Sword, iron helmet, and cupping glass have each been proposed as the answer.

Ic eom rices æht rēade bewāfed.

I am of-mighty-one property in-red clothed.

Stið ond stēap wong, stapol wæs iu þā

Stiff and steep plain, foundation was formerly then

wyrta wlitetorhtra: nū eom wrāþra lāf,
of-plants beauty-bright: now am of-hostile-ones leaving,

fȳres ond fēole, fæste genearwad,
of-fire and of-file, fast confined,

wire geweorþad. Wēpeð hwilum
with-wire honored. Weeps at-times

for gripe minum sē þe gold wigeð,
because-of grip my he who gold carries,

þonne ic ȳþan sceal * * * fe
when I destroy shall (lacuna) (fragment)

hringum gehyrsted mē bil * * *
with-rings adorned me sword (lacuna)

* * * dryhtne mīn * * *
(lacuna) to-lord my (lacuna)

* * * wlite bēte
(lacuna) beauty improve

RIDDLE 72

The opening is damaged. A sister fed the speaker, and it often drew on four dear brothers, each of whom gave it drink through a hole. It throve until it grew older and left them to a dark herdsman. Then it traveled widely, treading the Welsh border paths and the moors, bound under a beam with a ring on its neck. It endured toil in silence and never complained, though iron often hurt its side. The answer is the ox.

Ic wæs lȳtel * * * * * * some * * *
I was little (lacuna) (lacuna) (fragment) (lacuna)

* * * ante geaf * * * * * *
(lacuna) (fragment) gave (lacuna) (lacuna)

*** wē þe unc gemāne

(lacuna) we which for-us-two in-common

*** sweostor mīn

(lacuna) sister my

5 fēdde mec [fægre]; oft ic fēower tēah

fed me fairly; often I four drew

swāse brōþor, þāra onsundran gehwylc

dear brothers, of-whom separately each

dægtidum mē drincan sealde

in-day-times to-me drink gave

þurh þyrel þearle. Ic þāh on lust,

through hole vigorously. I throve in delight,

opþæt ic wæs yldra ond þæt ānforlēt

until I was older and that gave-up

10 sweartum hyrde, sīpade widdor,

to-dark herdsman, journeyed more-widely,

mearcpaþas Walas træd, mōras pæðde

border-paths of-Welsh trod, moors traversed

bunden under bēame, bēag hæfde on healse,

bound under beam, ring had on neck,

wēan on lāste weorc þrōwade,

woe in track work endured,

earfoða dæl. Oft mec isern scōd

of-hardships portion. Often me iron harmed

15 sāre on sīdan; ic swigade,

sorely in side; I kept-silent,

nāfre meldade monna āngum,

never told of-men to-any,

gif mē ordstæpe egle wāron.

if to-me point-steps painful were.

The speaker grew on a plain, fed by earth and sky, until enemies turned it from its nature, carried it from its home, and made it bow to a slayer's will. Now it is busy in its lord's hand. The text is damaged. It is dark, with a slender neck and fallow sides, and with a thief's skill it at times breaks openly into a fortress. The answer is the spear.

Ic on wonge āwēox, wunode þær mec fēddon

I on plain grew, dwelt where me fed

hrūse ond heofonwolcn, oþþæt onhwyrfdon mē

earth and heaven-cloud, until turned me

gēarum frōdne, þā mē grome wurdon,

in-years old, those to-me hostile became,

of þære gecynde þe ic ær cwic behēold,

from the nature which I before living held,

onwendan mine wisan, wegedon mec of earde,

changed my manner, carried me from homeland,

gedydon þæt ic sceolde wiþ gesceape minum

made that I should against nature my

on bonan willan būgan hwilum.

to of-slayer will bow at-times.

Nū eom frēan mīnes folme bysigo[d]

Now am of-lord my by-hand busied

*** dlan dæl, gif his ellen dēag,

(lacuna) (fragment) portion, if his courage avails,

oþþe æfter dōme ri ***

or after glory (fragment) (lacuna)

*** dan mārþa fremman,

(lacuna) (fragment) of-glories perform,

5

10

wyrcaŋ we ***

work (fragment) (lacuna)

*** ec on þēode ūtan we ***

(lacuna) (fragment) among people outside (fragment) (lacuna)

*** pe ond tō wrōhtstaƿ[um]

(lacuna) (fragment) and to strife-letters

15 *** ***

(lacuna) (lacuna)

*** n eorƿ, eaxe gegyrde

(lacuna) (fragment) dark, shoulder girded

wo ***

(fragment) (lacuna)

ond swīora smæl, sīdan fealwe

and neck slender, sides fallow

*** þonne mec heaƿsigel

(lacuna) when me war-sun

20 scīr bescīneð ond mec ***

bright shines-upon and me (lacuna)

fāgre feormað ond on fyrd wigeð

fairly cleans and on campaign carries

cræfte on hæfte. Cūð is wide

with-skill in handle. Known is widely

þæt ic þristra sum þēofes cræfte

that I of-bold-ones one of-thief with-skill

under brægnlocan ***

under brain-enclosure (lacuna)

25 hwilum ēawunga ēþelfæsten

at-times openly homeland-fortress

forðweard brece þæt ær frið hæfde.

forward break which before peace bad.

Fēringe from, hē fūs þonan
On-journey bold, he eager thence
wendeð of þām wicum. Wiga sē þe mīne wisan
turns from the dwellings. Warrior he who my manner
[sōþe] cunne, saga hwæt ic hātte.
truly know, say what I am-called.

RIDDLE 74

The speaker was at one time a young woman, a gray-haired queen, and a peerless warrior. It flew with the birds, swam in the flood, dived dead among the fishes, and stepped on the land with a living spirit. Ship, siren, and cuttlefish have each been proposed as the answer.

Ic wæs fæmne geong, feaxhār cwene
I was woman young, bair-gray queen
ond ænlic rinc on āne tīd;
and peerless warrior at one time;
flēah mid fuglum ond on flōde swom,
flew with birds and in flood swam,
dēaf under yþe dēad mid fiscum,
dived under wave dead among fishes,
ond on foldan stōp, hāfde ferð cwicu.
and on earth stepped, had spirit living.

5

RIDDLE 75

The speaker saw a swift creature moving along a track, named by four runes. The usual answer is the hound, read from the runes backward.

Ic swiftne geseah on swaþe fēran

I swift-one saw on track travel

𐌆 𐌰 𐌺 𐌆.

D N U H.

RIDDLE 76

The speaker saw a woman sitting alone. The riddle is a single line and has no agreed answer. Some read it as a fragment, and others join it to the riddle before it or the one after.

Ic āne geseah idese sittan.

I one saw woman sit.

RIDDLE 77

The sea fed the footless speaker. Now a man strips its skin with a knife point and eats it raw. The answer is the oyster.

Sǣ mec fēdde, sundhelm þeahte,

Sea me fed, water-helm covered,

ond mec ȳþa wrugon eorþan getenge,

and me waves covered to-earth near,

fēpelēase. Oft ic flōde ongēan

footless. Often I to-flood against

mūð ontȳnde; nū wile monna sum

mouth opened; now will of-men one

mīn flāsc fretan, felles ne recceð,

my flesh devour, of-skin not cares,

sippan hē mē of sīdan seaxes orde

after he from-me from side of-knife with-point

hȳd ārȳpeð [ond m]ec hr[a]þe sippan

skin strips and me quickly afterward

iteð unsodene ēac * * *

eats uncooked also (lacuna)

RIDDLE 78

The text is badly damaged. The surviving words speak of floods and kin, of the speaker being made into food, of killing in the water through skill, and of covering waves. Oyster, crab, and fish have been proposed.

Oft ic flōdas * * * * * *

Often I floods (lacuna) (lacuna)

* * * as cynn mīnum ond * * *

(lacuna) (fragment) kin to-my and (lacuna)

* * * [d]yde mē tō mōs[e] * * *

(lacuna) made me into food (lacuna)

* * * swā ic him * * *

(lacuna) as I to-them (lacuna)

* * * an ne æt hām gesæt * * *

(lacuna) (fragment) not at home sat (lacuna)

*** flote cwealde

(lacuna) in-water killed

þurh orþonc *** ȳpum bewrigene.

through skill (lacuna) with-waves covered.

RIDDLE 79

A single line: the speaker is a prince's property and delight. Horn and hawk have both been proposed as the answer.

Ic eom æþelinges æht ond willa.

I am of-prince property and delight.

RIDDLE 80

The speaker is a king's comrade and a prince's shoulder companion. A queen lays her hand on it at times, a warrior's white-haired daughter, and it holds in its bosom what grew in the grove. It rides on a horse at the edge of the army, has a hard tongue, and gives reward to the singer. The answer is the horn.

Ic eom æþelinges eaxlgestealla,

I am of-prince shoulder-companion,

fyrdrinces gefara, frēan minum lēof,

of-army-warrior comrade, to-lord my dear,

cyninges geselda. Cwēn mec hwilum

of-king hall-companion. Queen me at-times

hwitloccedu hond on legeð,

white-haired hand on lays,

5 eorles dohtor, þēah hīo æþelu sȳ.

of-warrior daughter, though she noble be.

Hæbbe mē on bōsme þæt on bearwe gewēox.

Have for-me in bosom what in grove grew.

Hwilum ic on wloncum wicge rīde

At-times I on proud steed ride

herges on ende; heard is mīn tunge.

of-army at end; bard is my tongue.

Oft ic wōðboran wordlēana sum

Often I to-song-bearer of-word-rewards some

āgyfe æfter giedde. Good is mīn wīse

give after song. Good is my manner

ond ic sylfa salo. Saga hwæt ic hātte.

and I myself dark. Say what I am-called.

10

RIDDLE 81

The speaker has a swollen breast, a puffed neck, a head, a high tail, eyes, ears, one foot, a beak, and a rod through its middle. It stands high above men, where the wind moves it and hail, frost, and snow beat on it. The answer is the weathercock.

Ic eom bylgedbrēost, belcedsweōra,

I am swollen-breasted, puffed-necked,

hēafod hæbbe ond hēane steort,

head have and high tail,

ēagan ond ēaran ond ænne foot,

eyes and ears and one foot,

hrycg ond heard nebb, hneccan stēapne

back and hard beak, neck steep

ond sīdan twā, sāg[ol] on middum,

and sides two, rod in middle,

5

eard ofer ældum. Āglāc drēoge

dwelling over men. Torment endure

þær mec wegeð sē þe wudu hrēreð,

where me moves he who wood stirs,

ond mec stondende strēamas bēatað,

and me standing streams beat,

hægl se hearda ond hrim þeceð

bail the hard and frost covers

10 [ond f]orst [hr]ēoseð ond fealleð snāw

and frost rushes and falls snow

[on] þyrelwombne ond ic þæt ***

on hole-bellied and I that (lacuna)

*** n mæt [won]scaft mine.

(lacuna) (fragment) measured misery my.

RIDDLE 82

The text is badly damaged. A creature moves and swallows greatly, and it has neither skin nor flesh. Crab, harrow, and hand mill have been proposed.

Wiht is *** ***

Creature is (lacuna) (lacuna)

*** [g]longende grēate swilgeð

(lacuna) going greatly swallows

(lacuna)

*** [f]ell nē flæsc, fōtum gong ***

(lacuna) skin nor flesh, with-feet goes (lacuna)

* * *

(lacuna)

* * * eð sceal mǣla gehwām * * *

(lacuna) *(fragment)* shall of-times each *(lacuna)*

RIDDLE 83

The speaker's race is old and was purified by fire. Now the earth's hostile brother guards it. It remembers well who drove its race from the land, and though it may not harm him, it sometimes causes captivity throughout the world. It has great power, but must hide its secret skill from every man. Ore, metal, and money have each been proposed as the answer.

Frōd wæs mīn fromcynn, [hæfde fela wintra]

Old was my race, had many of-winters

biden in burgum, siþþan bāles weard

lived in cities, since of-fire guardian

* * * wera lige bewunden,

(lacuna) *of-men* *with-flame* *wound,*

fyre gefælsad. Nū mē fāh warað

by-fire purified. Now me hostile guards

eorþan brōþor, sē mē ærest wearð

of-earth brother, who to-me first became

gumena tō gyrne. Ic ful gearwe gemon

of-men as grief. I full well remember

hwā mīn fromcynn fruman āgētte

who my race from-beginning destroyed

eall of earde; ic him yfle ne mōt,

all from land; I to-him evil not may,

ac ic hæft[e]nȳd hwilum ārære

but I captive-need at-times raise

- 10 wīde geond wongas. Hæbbe ic wundra fela,
widely throughout plains. Have I of-wonders many,
 middangeardes mægen unlytel,
of-middle-earth power not-little,
 ac ic miþan sceal monna gehwylcum
but I conceal shall of-men from-each
 dēgolfulne dōm dýran cræftes,
secret-full judgment of-precious skill,
 siðfæt minne. Saga hwæt ic hātte.
journey my. Say what I am-called.

RIDDLE 84

A wondrous creature is born on earth, rough and fierce, roaring as it moves along the ground. It is the mother of many famous creatures, and no one can tell in words how various their power is. The Father and his Son watch over all creation from beginning to end. The text is damaged. The mother is laden with food and treasure, dear to the blessed and kind to the poor. It is harder than earth, wiser than men, and dearer than gems, and it beautifies the world and extinguishes crimes. The damaged close asks the reader to reveal its power in words. The answer is water.

- Ān wiht is [on eorþan] wundrum ācenned,
One creature is on earth wondrously born,
 hrēoh ond rēþe, hafað rynecstrongne,
rough and fierce, has course-strong,
 grimme grymetað ond be grunde fareð.
grimly roars and along ground goes.
 Mōdor is monigra mǣrra wihta.
Mother is of-many famous creatures.
- 5 Fæger fērende fundað æfre;
Fair going hastens ever;

nēol is nearogrāp. Nænig oþrum mæg

low is close-grip. None to-other can

wlite ond wisan wordum gecyþan

beauty and manner with-words make-known

hū mislic biþ mægen þāra cynna,

how various is power of-those kinds,

fyrn forðgesceaft; fæder ealle bewāt,

ancient creation; father all watched-over,

ōr ond ende, swylce ān sunu,

beginning and end, likewise one son,

mære meotudes bearn, þurh [his meahta sp]ēd

famous of-ordainer child, through of-his powers abundance

ond þæt hȳhste mæst * * * þes tæ * * *

and that highest greatest (lacuna) (fragment) (fragment) (lacuna)

* * * dȳre cræft * * *

(lacuna) precious skill (lacuna)

* * * onne hȳ āweorp * * *

(lacuna) (fragment) they cast-away (lacuna)

* * * oþe ænig þāra * * *

(lacuna) (fragment) any of-those (lacuna)

* * * far ne mæg * * *

(lacuna) (fragment) not can (lacuna)

* * *

(lacuna)

oþer cynn eorþan * * * þon ær wæs

other kind of-earth (lacuna) than before was

wlitig ond wynsum * * *

beautiful and joyful (lacuna)

Biþ sio mōddor mægene ēacen,

Is the mother in-strength increased,

10

15

20

- wundrum bewreþed, wistum gehladen,
wondrously supported, with-food laden,
- hordum gehroden, hæleþum dýre.
with-boards adorned, to-men dear.
- Mægen bið gemiclad, meaht gesweotlad;
Power is increased, might made-manifest;
- wlite biþ geweorþad wuldornyttingum,
beauty is honored with-glory-uses,
- 25 wynsum wuldorgimm wloncum getenge,
joyful glory-gem to-proud-ones near,
- clængeorn bið ond cystig, cræfte ēacen;
purity-eager is and generous, in-skill increased;
- hio biþ ēadgum lēof, earmum getāse,
she is to-blessed-ones dear, to-poor-ones pleasant,
- frēolic, sellic, fromast ond swiþost,
noble, wondrous, boldest and strongest,
- gifrost ond grædgost grundbedd trideþ,
greediest and hungriest ground-bed treads,
- 30 þæs þe under lyfte āloden wurde
of-that which under air grown were
- ond ælda bearn ēagum sāwe
and of-men children with-eyes saw
- (swā þæt wuldor wifa, worldbearnna mæge),
as that glory of-women, of-world-children kinswoman,
- þēah þe ferþum glēaw [gefrigen hæbbe]
though that in-spirits wise heard have
- mon mōdesnottor mengo wundra.
man mind-wise multitude of-wonders.
- 35 Hrūsan bið heardra, hæleþum frōdra,
Than-earth is harder, than-men wiser,

geofum bið gearora, gimum dēorra,

than-gifts is readier, than-gems dearer,

worulde wlitigað, wæstmum tȳdreð,

world beautifies, with-fruits makes-fruitful,

firene dwāscēð * * *

crimes extinguishes (lacuna)

oft ūtan beweorpeð ānre þecene,

often outside casts with-one covering,

wundrum gewlitegað, geond werþeode

wondrously beautified, throughout nations

þæt wāfiað weras ofer eorþan,

that marvel men over earth,

þæt magon micle * * * sceafte

that may much (lacuna) (fragment)

biþ stānum bestreped, stormum * * *

is with-stones strewn, with-storms (lacuna)

* * * len * * * timbred weall

(lacuna) (fragment) (lacuna) built wall

þrym * * * ed

glory (lacuna) (fragment)

hrūsan hrīneð h * * *

earth touches (fragment) (lacuna)

* * * e genge oft

(lacuna) (fragment) effective often

searwum * * *

with-skills (lacuna)

* * * dēaðe ne fēleð,

(lacuna) death not feels,

þeah þe * * *

though that (lacuna)

40

45

50

*** du hrēren hrif wundigen

(lacuna) (fragment) stir belly wound

*** risse hord.

(lacuna) (fragment) board.

Word onhlid hælepum g ***

Word open to-men (fragment) (lacuna)

*** wrēoh, wordum geopena

(lacuna) covered, with-words reveal

55 hū mislic sȳ mægen þāra cy[nna].

how various be power of-those kinds.

RIDDLE 85

The speaker's hall is not silent, nor is the speaker loud, and the Lord shaped their journey together. The speaker is swifter and at times stronger, while the other is more enduring. The speaker sometimes rests while the other runs on, and it lives within the other and will die if they part. The answer is the fish and the river.

Nis mīn sele swīge nē ic sylfa hlūd;

Not-is my hall silent nor I myself loud;

ymb unc [dōmas dyde, unc] Driht[en] scōp

about us-two judgments made, for-us-two Lord shaped

sīþ ætsomne. Ic eom swiftre þonne hē,

journey together. I am swifter than he,

þrægum strengra, hē þreohtigra;

at-times stronger, he more-enduring;

5 hwilum ic mē reste, hē sceal rinnan forð.

at-times I for-myself rest, he shall run forth.

Ic him in wunige ā þenden ic lifge;
I him in dwell ever while I live;
 gif wit unc gedælað, mē bið dēað witod.
if we-two us-two part, for-me is death ordained.

RIDDLE 86

A creature came walking where wise men sat in assembly. It had one eye, two ears, two feet, twelve hundred heads, a back, a belly, two hands, arms, shoulders, a neck, and two sides. The answer is a one-eyed seller of garlic.

Wiht cwōm gongan þār weras sæton
Creature came walking where men sat
 monige on mæðle mōde snottre;
many in assembly in-mind wise;
 hæfde ān ēage ond ēaran twā
had one eye and ears two
 ond twēgen fēt, twelf hund hēafda,
and two feet, twelve hundred heads,
 hryc[g] ond wombe ond honda twā,
back and belly and hands two,
 earmas ond eaxle, ānne swēoran
arms and shoulders, one neck
 ond sidan twā. Saga hwæt ic hātte.
and sides two. Say what I am-called.

5

A strong man follows a creature with a swollen belly, grasps it, and blows into its eye, and it barks and wails. The text breaks off. The answer is the bellows.

Ic seah wundorlice wiht, wombe hæfde micle

I saw wondrous creature, belly had great

þrȳpum geþrungne; þegn folgade

with-forces swollen;thane followed

mægenstrong ond mundrōf; micel mē þūhte

strength-strong and hand-bold; great to-me seemed

gōdlic gumrinc, grāp on sōna

goodly man-warrior, grasped on at-once

5 heofones tōþe * * *

of-heaven with-tooth (lacuna)

blēow on ēage; hīo borcade,

blew in eye; she barked,

wanode willum. Hīo wolde sē þēah

wailed at-will. She would so though

mol * * * * * *

(fragment) (lacuna) (lacuna)

The opening is badly damaged. The speaker grew upright beside its brother, both hard, sheltered by the wood from showers at night. Now it stands alone at the end of a board and does not know where its brother dwells. Monsters tear its belly, but whoever seeks will find help for the soul in its track. The answer is the inkhorn, made from a stag's antler.

Ic wēox þār ic s ***

I grew where I (fragment) (lacuna)

(lacuna)

ond sumor mi ***

and summer (fragment) (lacuna)

(lacuna)

mē wæs mīn tin ***

to-me was my (fragment) (lacuna)

(lacuna)

[st]ōd ic on staðol[e] ***

stood I on foundation (lacuna)

*** um geong swā ***

(lacuna) (fragment) young as (lacuna)

(lacuna)

sē þēana oft geond ***

he however often throughout (lacuna)

*** [o]fgeaf,

(lacuna) gave-up,

5

10

ac ic ūplong stōd þār ic * * *

but I upright stood where I (lacuna)

ond brōþor mīn, bēgen wæron hearde.

and brother my, both were hard.

Eard wæs þȳ weorðra þe wit on stōdan,

Place was the worthier which we-two on stood,

15 hyrstum þȳ hȳrra; ful oft unc holt wrugon,

with-trappings the higher; full often us-two wood covered,

wudubēama helm, wonnum nihtum,

of-forest-trees covering, in-dark nights,

scildon wið scūrum; unc gescōp meotud.

shielded against showers; us-two shaped ordainer.

Nū unc mæran twām māgas uncre

Now for-us-two famous two kinsmen our-two

sculon æfter cuman, eard oðþringan

must after come, place wrest-from

20 gingran brōþor. Eom ic gumcynnes

from-younger brother. Am I of-mankind

ānga ofer eorþan; is mīn [āgen] bæc

only over earth; is my own back

wonn ond wundorlic. Ic on wuda stonde

dark and wondrous. I on wood stand

bordes on ende; nis mīn brōþor hēr,

of-board at end; not-is my brother here,

ac ic sceal brōþorlēas bordes on ende

but I shall brotherless of-board at end

25 stapol weardian, stondan fæste;

place guard, stand fast;

ne wāt hwær mīn brōþor on wera æhtum

not know where my brother in of-men possessions

eorþan scēata eardian sceal,

of-earth of-regions dwell shall,

sē mē ār be healfe hēah eardade.

he-who to-me before by side high dwelt.

Wit wāron gesōme saccce tō fremmanne;

We-two were united strife to perform;

nāfre uncer āwþer his ellen cȳðde,

never of-us-two either his courage showed,

swā wit þāre beadwe bēgen ne onþungan.

so-that we-two in-the battle both not prospered.

Nū mec unsceafta innan slitað,

Now me monsters within tear,

wyrðað mec be wombe; ic gewendan ne mæg;

injure me by belly; I turn not can;

æt þām spore findeð spēd sē þe sē[ceð]

at the track finds success he who seeks

*** sāwle rādes.

(lacuna) of-soul of-counsel.

30

35

RIDDLE 89

The text is badly damaged. The surviving words speak of a creature with a belly, of leather, of woe, of thanks, and of feasts. Bellows and leather bottle have both been proposed as the answer.

(lacuna)

*** e wiht wombe hæfd ***

(lacuna) (fragment) creature belly bad (lacuna)

*** tne leþre wæs

(lacuna) (fragment) with-leather was

beg *** on hindan

(fragment) (lacuna) at behind

5 grētte wēa *** worhte,

greeted woe (lacuna) made,

hwilum eft *** þygan,

at-times again (lacuna) consume,

him þoncade sibþan ***

him thanked afterward (lacuna)

*** swæsendum swylce þrāge.

(lacuna) with-feasts such time.

RIDDLE 90

The riddle is in Latin. A wolf is held by a lamb, the lamb runs to a rock and takes out the wolf's entrails, and the speaker sees two wolves standing and tormenting a third, with four feet and seven eyes. It has been read as a riddle on the name Cynewulf and in other ways.

Mirum mihi videtur: lupus ab agno tenetur;

Wonderful to-me it-seems: wolf by lamb is-held;

obcurrit agnus [rupi] et capit viscera lupi.

runs-up lamb to-rock and takes entrails of-wolf.

Dum starem et mirarem, vidi gloriam parem:

While I-stood and I-wondered, I-saw glory equal:

duo lupi stantes et tertium tribul[antes]

two wolves standing and third tormenting

5 quattuor pedes habebant, cum septem oculis videbant.

four feet they-had, with seven eyes they-saw.

The speaker's head is forged with a hammer, wounded by sharp points, and filed. Girded with rings, it often thrusts hard against hard and pushes forward what guards its lord's heart's joy at midnight. At times it draws back the guardian of the board with its beak. Then its lord can take the spoils of those he had put to death at his will. The answer is the key.

Min hēafod is homere geþrūen,

My head is with-hammer forged,

searopila wund, sworfen fēole.

with-cunning-points wounded, filed with-file.

Oft ic begīne þæt mē ongēan sticað,

Often I open-mouth-at what me against sticks,

þonne ic hnītan sceal hringum gyrde

when I thrust shall with-rings girded

hearde wið heardum, hindan þýrel

hard against hard, from-behind hole

forð āscūfan þæt frēan mīnes

forth push that of-lord my

mōdƿ freopað middelnihum.

mind-joy protects at-midnights.

Hwīlum ic under bæc bregde nebbe

At-times I under back draw with-beak

hyrde þæs hordes, þonne min hlāford wile

guardian of-the board, when my lord will

lāfe þicgan þāra þe hē of life hēt

leavings receive of-those which he from life commanded

wælcraefte āwrecan willum sīnum.

with-slaughter-skill drive at-will his.

5

10

The speaker was the boast of brown creatures, a tree in the wood, a noble bearer of life, and a growth of the earth. It was also a foundation of joy, a woman's message, and gold in dwellings. Now it is a joyful battle weapon for a warrior, improved with a ring. The text breaks off. The usual answer is the beech; ash and book have also been proposed.

Ic wæs brūnra bēot, bēam on holte,

I was of-brown-ones boast, tree in wood,

frēolic feorhbora ond foldan wæstm,

noble life-bearer and of-earth growth,

[ond] wynnstaþol ond wifes sond,

and joy-foundation and of-woman message,

gold on geardum. Nū eom gūðwigan

gold in dwellings. Now am to-war-warrior

5 hyhtlic hildewæpen, hringe bēte

joyful battle-weapon, with-ring improved

*** wel ***

(lacuna) well (lacuna)

byreð on ðþrum ***

carries in other (lacuna)

The opening is damaged. The speaker rode on its lord, who roamed deep streams and climbed steep slopes in the frost, until a younger brother took its place and drove it away. Iron wounded it without drawing blood, and now it swallows black liquid of wood and water, which a plundering foe carries away to step on a stiff board. The answer is the inkhorn, made from a stag's antler.

Frēa mīn * * *

Lord my (lacuna)

* * * de willum sīnum * * *

(lacuna) (fragment) at-will his (lacuna)

hēah ond hyht * * * [sc]earpne

high and joy (lacuna) sharp

hwilum * * *

at-times (lacuna)

[h]wilum sōhte frēa * * * as wōd

at-times sought lord (lacuna) (fragment) went

dægrīme frōd dēo[pe strē]amas,

in-day-count old deep streams,

hwilum stealc hlīpo stigan sceolde

at-times steep slopes climb had-to

ūp in ēpel, hwilum eft gewāt

up into homeland, at-times again departed

in dēop dalu duguþe sēcan

into deep valleys benefit seek

strong on stæpe; stānwongas grōf

strong in step; stony-plains dug

hrīmighearde, hwilum hāra scōc

frost-hard, at-times hoar shook

5

10

forst of feaxe. Ic on fūsum rād,
frost from hair. I on eager-one rode,
 oppæt him þone glēowstōl gingra brōþor
until from-him the glee-seat younger brother
 mīn āgnade ond mec of earde ādrāf.
my appropriated and me from land drove.

- 15 Siþþan mec isern innanweardne
Afterward me iron inward
 brūn bennade; blōd ūt ne cōm,
brown wounded; blood out not came,
 heolfor of hreþre, þēah mec heard bite
gore from breast, though me hard bit
 stiðecg stýle. Nō ic þā stunde bemearn,
stiff-edged steel. Not I that time mourned,
 nē for wunde wēop, nē wrecan meahte
nor for wound wept, nor avenge could

- 20 on wigan fēore wonnsceaft mīne,
on of-warrior life misery my,
 ac ic āglāca ealle þolige
but I wretch all endure
 þætte bord biton. Nū ic blace swelge
which boards bit. Now I black swallow
 wuda ond wātre, womb[e] befæðme
wood and water, in-belly embrace
 þæt mec on fealleð ufan þær ic stonde,
what me on falls from-above where I stand,

- 25 eorp[e]s nāthwæt, hæbbe āne fōt.
of-dark something, have one foot.
 Nū mīn hord warað hiþende fēond,
Now my board guards plundering foe,

sē þe ær wide bær wulfes gehlēpan;

he who before widely carried of-wolf companion;

oft mē of wombe bewaden fēreð,

often from-me from belly waded goes,

stepped on stið bord * * *

steps on stiff board (lacuna)

* * * de * * * þonne dægcondel

(lacuna) (fragment) (lacuna) when day-candle

sunne * * *

sun (lacuna)

[w]eorc ēagum wliteð ond sp * * *

work with-eyes beholds and (fragment) (lacuna)

30

RIDDLE 94

The text is badly damaged. The speaker compares itself with heaven, the sun, steel, and salt, and is dearer than all this light. The answer is creation, or nature.

Smip * * * ad

Smith (lacuna) (fragment)

hýrre þonne heofon * * *

higher than heaven (lacuna)

* * * dre þonne sunne,

(lacuna) (fragment) than sun,

* * * stýle

(lacuna) steel

smēare þonne sealt sý * * *

more-penetrating than salt be (lacuna)

lēofre þonne þis lēoht eall, lēohtre þonne w * * *

dearer than this light all, lighter than (fragment) (lacuna)

5

The speaker is noble and known to warriors, resting with the mighty and the lowly, and it travels widely. Wise men love its presence, and it makes wisdom known to many, though no one speaks a word. Though men seek its tracks, it at times conceals its path from everyone. Book, soul, and moon have been proposed.

Ic eom indryhten ond eorlum cūð
I am noble and to-warriors known
 ond reste oft rīcum ond hēanum,
and rest often with-mighty and with-lowly,
 folcum gefrāge fēre wide;
to-peoples well-known travel widely;
 ond mē fremdum ār frēondum stondeð
and for-me from-strangers before from-friends stands

5 hīpendra hyht, gif ic habban sceal
of-plunderers joy, if I have shall
 blād in burgum oþþe beorhtne god.
glory in cities or bright god.

Nū snottre men swīpast lufiaþ
Now wise men most love
 midwist mīne; ic monigum sceal
presence my; I to-many shall

wisdom cýpan; nō þær word sprecað
wisdom make-known; not there word speak

10 ænig ofer eorðan. Pēah nū ælda bearn,
any over earth. Though now of-men children,
 londbūendra, lāstas mīne
of-land-dwellers, tracks my

swīpe	sēcað,	ic	swaþe	hwilum
<i>greatly</i>	<i>seek,</i>	<i>I</i>	<i>track</i>	<i>at-times</i>
mīne	bemīpe	monna	gehwylcum.	
<i>my</i>	<i>conceal</i>	<i>of-men</i>	<i>from-each.</i>	
