OLD ENGLISH SERIES · VOLUME 10

The Meters, Soliloquies, and Psalms of King Alfred

King Alfred

Metra · Blōstman · Dauides sealm

The Meters, Soliloquies, and Psalms of King Alfred

His Boethius in Verse, His Augustine, and the Prose Psalms I–L

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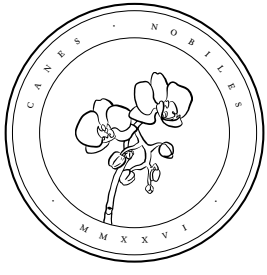
with a word-for-word interlinear English translation

preserving the original word order



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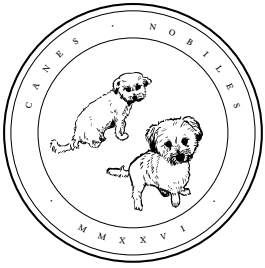

Volume 10 of the Canes Nobiles Old English interlinear texts

The Old English text follows Walter John Sedgefield's King Alfred's Old English Version of Boethius De Consolatione Philosophiae (Oxford, 1899) for the Meters; Henry Lee Hargrove's King Alfred's Old English Version of St. Augustine's Soliloquies (New York, 1902); and James W. Bright and Robert L. Ramsay's Liber Psalmorum: The West-Saxon Psalms (Boston, 1907)

The Soliloquies set from the Wikisource keying of Hargrove's text

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

The Meters keep the manuscripts' spelling and accents and Sedgefield's ȝ and þ, without his brackets and italics; a stroke over a letter stands for a following m or n. In the Soliloquies and the Psalms the length marks and the bracketed words are the editors'. G. and A. are Reason and Augustine; an ellipsis marks a gap, a dagger a word of the manuscript that Bright and Ramsay remove, and ∗∗∗ a leaf lost from the manuscript. A psalm opens with the manuscript's Latin title where it has one. The margin numbers the meters' lines and the psalms' verses and gives Hargrove's page and line where a paragraph begins.

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KING ALFRED

Metra

The Meters of Boethius

THE PROEM

The poem introduces itself. Alfred, king of the West Saxons, told this old story and showed his skill as a maker of songs. He wished to set sayings in verse for his people, so that weariness would not drive away the self-satisfied man who cares little for such things. The speaker says he will go on to take up his song and give men counsel, and whoever wishes may listen.

Đus Ælfred us ealdspell reahte,
Thus Alfred to-us old-story told,
cyning Westsexna, cræft meldode,
king of-West-Saxons, skill made-known,
leoðwyrhta list. him wæs lust micel
of-song-wrights art. to-him was desire great
ðæt he ðiossum leodum leoð spellode,
that he to-these peoples song recited,
monnum myrgen, mislice cwidas,
to-men mirth, various sayings,
þy læs ælinge ut adrife
the less with-weariness out should-drive
selflicne secg, þonne he swelces lyt
self-pleased man, when he of-such little
gymð for his gilpe. ic sceal giet sprecan,
heeds for his boast. I shall yet speak,
fōn on fitte, folccuðne ræd
take-up in song, folk-known counsel
hæleðum secgean; hliste se þe wille.
to-men to-say; let-him-listen he who will.

Long ago the Goths came out of Scythia, and under their kings Radagaisus and Alaric they crossed the Alps, overran Italy as far as Sicily, and took Rome while the emperor fled to the Greeks. Theodoric the Amaling, a baptized king, promised the Romans their old rights but broke his word, held to the Arian error, and had Pope John beheaded. Boethius, a righteous and learned noble, wrote secretly to the Greeks to bring the emperor back. Theodoric had him thrown into prison, where he fell to the floor in despair and began to sing.

Hit wæs geara iu ðætte Gotan eastan
It was of-years formerly that Goths from-the-east
of Sciððia sceldas læddon,
from Scythia shields led,
þreate geþrungon þeodlond monig.
with-host pressed-upon nation-land many.
setton suðweardes sigeþeoda twa;
set-out southwards victory-peoples two;
Gotene rice gearmælum weox.
of-Goths kingdom year-by-year grew.
hæfdan him gecynde cyningas twegen,
had for-themselves native kings two,
Rædgod ȝ Aleric; rice geþungon.
Radagaisus and Alaric; mighty (they)-throve.
Þa wæs ofer Muntgiop monig atyhted
Then was over Mont-Jove many drawn
Gota gylpes full, guðe gelysted
of-Goths of-boast full, for-battle eager
folcgewinnes. fana hwearfode
for-folk-strife. banner turned

scir on sceafte; sceotend þohton
bright on shaft; shooters thought
Italia ealle gegongan,
Italy all to-overrun,
lindwigende; hi gelæstan swua
linden-warriors; they carried-(it)-out so
efne from Muntgiop oð þone mæran wearoð
even from Mont-Jove to the famous shore
þær Sicilia sæstreamum in
where Sicily sea-streams in
eglond micel eðel mærsað.
island great homeland makes-famous.
ða wæs Romana rice gewunnen,
then was of-Romans kingdom won,
abrocen burga cyst. beadurincum wæs
broken of-cities choicest. to-battle-warriors was
Rom gerymed. Rædgot ȝ Aleric
Rome laid-open. Radagaisus and Alaric
foron on ðæt fæsten. fleah casere
went into that stronghold. fled emperor
mid þam æþelingum ut on Crecas.
with the princes out to Greeks.
ne meahte þa seo wealaf wige forstandan
not could then the woe-remnant in-war withstand
Gotan mid guðe. giomonna gestrion
Goths with battle. of-men-of-old treasure
sealdon unwillum eþelweardas,
gave unwillingly homeland-guardians,
halige aðas; wæs gehwæðeres waa.
holy oaths; was of-each woe.

þeah wæs magorinca mod mid Crecum,
yet was of-young-warriors mind with Greeks,
gif hi leodfruman læstan dorsten.
if they people-chief follow dared.
stod þrage on ðam; þeod wæs gewunnen
stood for-a-time in that; nation was conquered
wintra mænigo, oðþæt wyrd gescraf
of-winters many, until fate decreed
þ þe Þeodrice þegnas ⁊ eorlas
that — to-Theodoric thanes and warriors
heran sceoldan. wæs se heretema
obey should. was the army-leader
Criste gecnoden; cyning selfa
to-Christ devoted; king himself
onfeng fulluhtþeawum. fægnodon ealle
received baptism-rites. rejoiced all
Romwara bearn, ⁊ him recene to
of-Romans children, and him quickly to
friðes wilnedon. he him fæste gehet
for-peace wished. he to-them firmly promised
þ hy ealdrihta ælces mosten
that they of-old-rights of-each might
wyrðe gewunigen on þære welegan byrig
worthy remain in the wealthy city
ðenden God wuolde þæt he Gotena geweald
while God willed that he of-Goths power
agan moste. he þ eall aleag;
possess might. he that all belied;
wæs þæm æþelinge Arrianes
was to-the prince of-Arius

gedwola leofre þonne Drihtnes æ.
error dearer than of-Lord law.
het Iohannes godne papan
commanded John good pope
heafde beheawon; næs ðæt hærlic dæd.
from-head to-hew; not-was that honorable deed.
eac þam wæs unrim oðres manes
also to-that was countless of-other crime
þ se Gota fremede godra gehwilcum.
that the Goth did of-good-ones to-each.
ða wæs ricra sum on Rome byrig
then was of-powerful-ones one in Rome city
ahefen heretoga, hlaforde leof,
raised leader, to-lord dear,
þenden cynestole Creacas wioldon.
while throne Greeks ruled.
þæt wæs rihtwis rinc; wæs mid Romwarum
that was righteous warrior; was among Romans
sincgeofa sella, siððan longe.
treasure-giver better, since long.
he wæs for weorulde wis, weorðmynða georn,
he was for world wise, of-honors eager,
beorn boca gleaw. Boitius
warrior of-books skilled. Boethius
se hæle hatte; se þone hlisan geþah.
the hero was-called; he the repute received.
wæs him on gemynde mæla gehwilce
was to-him in mind of-times at-each
yfel ȝ edwit þ him elðeodge
evil and reproach that to-him foreign

kyningas cyððon. wæs on Creacas hold;
kings showed. was to Greeks loyal;
gemunde þara ara ȝ ealdrihta
remembered of-the honors and of-old-rights
þe his eldran mid him ahton longe,
which his elders among them had long,
lufan ȝ lissa. angan þa listum ymbe
of-love and of-kindnesses. began then with-arts about
ðencean þearflice, hu he ðider meahte
to-think needfully, how he thither could
Crecas oncerran, þæt se casere eft
Greeks turn, that the emperor again
anwald ofer hi agan moste.
power over them possess might.
sende ærendgewrit ealdhlafordum
sent message-letters to-old-lords
degelice, ȝ hi for Drihtne bæd,
secretly, and them by Lord besought,
ealdum treowum, ðæt hi æft to him
by-old troths, that they again to him
comen on þa ceastre, lete Creca witan
should-come into the city, should-let of-Greeks councilors
rædan Romwarum, rihtes wyrðe
rule to-Romans, of-right worthy
lete þone leodscipe. ða þa lare ongeat
should-let the nation. when the plot perceived
Ðeodric Amuling, ȝ þone þegn oferfeng,
Theodoric Amaling, and the thane seized,
heht fæstlice folcgesiðas
commanded firmly folk-companions

healdon þone hererinc. wæs him hreoh sefa,
to-hold the army-warrior. was to-him fierce mind,
ege from ðam eorle. he hine inne heht
fear from that warrior. he him inside commanded
on carcerne cluster belucan.
in prison with-bar to-lock.
þa wæs modsefa miclum gedrefed
then was mind-heart greatly troubled
Boetius. breac longe ær
of-Boethius. enjoyed long before
wlencea under wolcnum; he þy wyrs meahte
of-splendors under skies; he the worse could
þolian þa þrage, þa hio swa þearl becom.
endure the time, when it so severe came.
wæs þa ormod eorl, are ne wende,
was then despairing warrior, of-mercy not expected,
ne on þam fæstene frofre gemunde;
nor in the prison of-comfort remembered;
ac he neowol astreaht niðer ofdune
but he prostrate stretched down downward
feol on þa flore. fela worda spræc,
fell on the floor. many of-words spoke,
forþoht ðearle; ne wende þonan æfre
despairing sorely; not expected thence ever
cuman of ðæm clammum. cleopode to Drihtne
to-come from the fetters. called to Lord
geomran stemne, gyddode þus.
with-sad voice, sang thus.

The prisoner mourns that he, who once sang many songs gladly, must now sing sorrowful ones through his sobbing, and can no longer set his words as well as before. The worldly felicities he trusted most led him, blind, into this dark hole, robbed him of counsel and comfort, and turned their backs on him. He asks his friends why they ever called him a happy man, since those felicities cannot last.

Hwæt, ic lioða fela lustlice geo
Lo, I of-songs many gladly formerly
sanc on sælum. nu sceal siofigende,
sang in happy-times. now shall lamenting,
wope gewæged, wrecca giomor,
with-weeping troubled, wretch sad,
singan sarcwidas. me þios siccetung hafað
to-sing sore-sayings. me this sobbing has
agæled, ðes geocsa, þ ic þa ged ne mæg
hindered, this sighing, that I the songs not can
gefegean swa fægre, þeah ic fela gio þa
join so fairly, though I many formerly then
sette soðcwida, þonne ic on sælum wæs.
set of-true-sayings, when I in happy-times was.
oft ic nu miscyrre cuðe spræce,
often I now mistake known speech,
ȝ þeah uncuðre ær hwilum fond.
and yet unknown-ones before at-times found.
me þas woruldsælða welhwæs blindne
me these worldly-felicities nearly-wholly blind
on ðis dimme hol dysine forlæddon,
into this dim hole foolish misled,

ȝ me þa berypton rædes ȝ frofre
and me then robbed of-counsel and of-comfort
for heora untreowum, þe ic him æfre betst
for their faithlessness, whom I to-them ever best
truwian sceolde. hi me to wendon
trust should. they me to turned
heora bacu bitere, ȝ heora blisse from.
their backs bitter, and their bliss away.
forhwam wolde ge, weoruldfrynd mine,
why would you, world-friends mine,
secgan oððe singan þ ic gesællic mon
say or sing that I happy man
wære on weorulde? ne synt þa word soð,
were in world? not are the words true,
nu þa gesælða ne magon simle gewunigan.
now the felicities not can ever remain.

III · THE DARKENED MIND

The song laments how the darkening mind toils in a grim and bottomless pit when the storms of worldly cares beat upon it. Once it forsakes its own light, it forgets the eternal joy and presses into the darkness of this world. So it has befallen this mind, which now knows nothing but grief and has need of comfort.

Æala, on hu grimmum ȝ hu grundleasum
Alas, in how grim and how bottomless
seaðe swinceð þæt sweorcende mod,
pit toils the darkening mind,
þonne hit þa strongan stormas beatað
when it the strong storms beat

weoruldbisgunga. þonne hit winnende
of-world-cares. when it struggling
his agen leoht anforlæteð,
its own light forsakes,
ȝ mid uua forgit þone ecan gefean,
and with woe forgets the eternal joy,
ðringð on þa ðiostro ðisse worulde,
presses into the darkness of-this world,
sorgum geswenced. swa is þissum nu
with-sorrows afflicted. so is to-this now
mode gelumpen; nu hit mare ne wat
mind befallen; now it more not knows
for Gode godes buton gnornunge
before God of-good except lamentation
fremdre worulde. him is frofre ðearf.
of-alien world. to-it is of-comfort need.

IV · THE PRAYER TO THE CREATOR

The singer praises the creator of the stars, who reigns on high, turns the heavens, and rules the sun, the moon, and the morning star, giving long days to summer and short ones to winter. Every creature obeys him except man. The singer asks why God lets fate harm the innocent while evil men sit on high seats and false oaths go unpunished. He begs the Lord to look mercifully on wretched mankind, toiling on the waves of the world.

Æala, ðu scippend scirra tungla,
O, thou creator of-bright stars,
hefones ȝ eorðan; ðu on heahsetle
of-heaven and of-earth; thou on high-seat

ecum ricsast, ȝ ðu ealne hræðe
eternal reignest, and thou all swiftly
hefon ymbhwearfest, ȝ ðurh ðine halige miht
heaven turnest-about, and through thy holy might
tunglu genedest þ hi ðe to herað.
stars compellest that they thee to obey.
swylce seo sunne sweartra nihta
likewise the sun of-dark nights
ðiostro adwæsceð, þurh ðine meht,
darkness quenches, through thy might,
blacum leohte, beorhte steorran
with-pale light, bright stars
mona gemetgað; ðurh ðinra meahta sped
moon moderates; through of-thy powers success
hwilum eac þa sunnan sines bereafað
at-times also the sun of-its bereaves
beorhtan leohtes, þonne hit gebyrigan mæg
bright light, when it happen may
þæt swa geneahsne nede weorðað.
that so near by-necessity (they)-become.
swelce þone mæran morgensteorran
likewise the famous morning-star
þe we oðre naman æfensteorra
which we by-other name evening-star
nemnan herað, ðu genedest þone
to-name bear, thou compellest it
þ he þære sunnan sið bewitige;
that it of-the sun course attend;
geara gehwelce he gongan sceal,
of-years each it go shall,

beforan feran. hwæt ðu, fæder, wercest
before travel. lo thou, father, makest
sumurlange dagas swiðe hate;
summer-long days very hot;
þæm winterdagum wundrum sceorta
to-the winter-days wondrously short
tida getiohhast. ðu þæm treowum selest
times appointest. thou to-the trees givest
suðan ⁊ westan, þa ær se swearta storm
from-the-south and from-the-west, which before the dark storm
norðan ⁊ eastan benumen hæfde
from-the-north and from-the-east deprived had
leafa gehwelces ðurh þone laðran wind.
of-leaves of-each through the more-hateful wind.
eala hwæt, on eorðan ealla gesceafta
O lo, on earth all creatures
hyrað ðinre hæse; doð on heofonum swa some
obey thy command; do in heavens so same
mode ⁊ mægne, butan men anum;
with-mind and with-might, except man alone;
se wið ðinum willan wyrceð oftost.
who against thy will works oftenest.
wella, ðu eca ⁊ þu ælmihtiga
well-lo, thou eternal and thou almighty
ealra gesceafta sceppend ⁊ reccend;
of-all creatures creator and ruler;
ara ðinum earmum eorðan tudre,
have-mercy on-thy wretched of-earth offspring,
monna cynne, ðurh ðinra mehta sped.
of-men on-race, through of-thy powers success.

hwi ðu ece God æfre wolde
why thou eternal God ever wouldst
þ sio wyrd on gewill wendan sceolde
that the fate at will turn should
yflum monnum ealles swa swiðe?
for-evil men altogether so greatly?
hio ful oft dereð unscyldegum.
it full often harms the-guiltless.
sittað yfele men giond eorðricu
sit evil men throughout earth-kingdoms
on heahsetlum, halige þriccað
on high-seats, holy-ones tread
under heora fotum. firum uncuð
under their feet. to-men unknown
hwi sio wyrd swa wô wendan sceolde.
why the fate so wrongly turn should.
swa sint gehydde her on worulde
so are hidden here in world
geond burga fela beorhte cræftas.
throughout of-cities many bright virtues.
unrihtwise eallum tidum
unrighteous-ones at-all times
habbað on hospe ða þe him sindon
have in scorn those who than-them are
rihtes wisran, rices wyrðran.
of-right wiser, of-rule worthier.
bið þ lease lot lange hwile
is the false deceit long while
bewrigen mid wrencum. nu on worulde her
covered with tricks. now in world here

monnum ne deriað máne aðas.
to-men not harm wicked oaths.
gif ðu nu, waldend, ne wilt wirde steoran,
if thou now, ruler, not wilt fate steer,
ac on selfwille sigan lætest,
but in self-will to-sink lettest,
þonne ic wat þte wile woruldmen tweogan
then I know that will worldly-men doubt
geond foldan sceat, buton fea ane.
throughout of-earth expanse, except few alone.
eala, min Dryhten, ðu þe ealle ofersihst
O, my Lord, thou who all overseest
worulde gesceafta, wlit nu on moncyn
of-world creatures, look now on mankind
mildum eagum, nu hi on monegum her
with-mild eyes, now they in many here
worulde yðum wynnað ȝ swincað,
of-world waves strive and toil,
earme eorðwaran; ara him nu ða.
wretched earth-dwellers; have-mercy on-them now then.

V · CLOUD, SEA, AND SPRING

A cloud dims the sun and the stars, a south wind troubles a calm sea, and a boulder falling into a clear spring splits and muddies its stream. In the same way the darkness of the listener's heart resists bright teaching. Whoever wishes to see the true light must give up idle pleasures, the fear of hardship, pride in good fortune, and despair in bad. While either grief rules the mind, the eternal sun cannot shine through its mists.

Đu meaht be ðære sunnan sweotole geþencean,
Thou canst by the sun clearly consider,
ȝ be æghwelcum oðrum steorran
and by each other star
þara þe æfter burgum beortost scineð;
of-those which along cities brightest shines;
gif him wan fore wolcen hangað,
if it dark before cloud hangs,
ne mægen hi swa leohtne leoman ansendan
not can they so bright beam send-forth
ær se þicca mist þynra weorðe.
before the thick mist thinner becomes.
swa oft smylte sæ suðerne wind,
so often calm sea southern wind,
græge glashlutre, grimme gedrefeð,
gray glass-clear, grimly troubles,
þonne hie gemengað micla ysta,
when it stir-up great storms,
onhrerað hronmere; hrioh bið þonne
agitate whale-mere; rough is then
seo þe ær gladu onsiene wæs.
it which before glad of-aspect was.

swa oft æspringe ut awealleð
so often spring out wells
of clife harū col ⁊ hlutor,
from cliff gray cool and clear,
⁊ gereclice rihte floweð;
and directly straight flows;
irneð wið his eardes, oð hī oninnan felð
runs toward its home, until it within falls
muntes mægenstan, ⁊ him on middan geligeð,
of-mountain great-stone, and it in middle lies,
atrendlod of ðæm torre. he on tu siððan
rolled from the tor. it in two afterward
tosceaden wyrð; scir bið gedrefed
divided becomes; clear is troubled
burna geblonden; broc bið onwended
stream mingled; brook is turned
of his rihtryne, ryðum toflowen.
from its right-course, in-streams flowed-apart.
swa nu þa þiostro þinre heortan
so now the darkness of-thy heart
willað minre leohtan lare wiðstondan,
will to-my bright teaching withstand,
⁊ ðin modgeþonc miclū gedrefan.
and thy mind-thought greatly trouble.
ac gif ðu nu wilnast, þ ðu wel mæge,
but if thou now desirest, that thou well mayest,
þæt soðe leoht sweotole oncnawan,
the true light clearly perceive,
leohte geleafan, þu forlætan scealt
with-bright faith, thou forsake shalt

idle ofersælða, unnytne gefean.
idle excessive-felicities, useless joy.
þu scealt eac yfelne ege anforlætan
thou shalt also evil fear forsake
woruldearfoða. ne most ðu wesan for þæm
of-world-hardships. not mayest thou be for that
ealles to ormod, ne ðu ðe æfre ne læt
altogether too despairing, nor thou thee ever — let
wlenca gewæcan, þe læs þu weorðe for him
splendors weaken, the less thou become through them
mid ofermettū eft gescended,
with pride again shamed,
ȝ to upahafen for orsorgum
and too up-raised for untroubled
woruldgesælðum. ne eft to waclice
worldly-felicities. nor again too weakly
geortreowe æniges godes,
despair of-any good,
þonne þe for worulde wiðerweardra mæsð
when thee for world of-adverse most
þinga þreage, ȝ þu ðe selfum
of-things afflicts, and thou for-thee self
swiðost onsitte. forðæm simle bið
most dread. because ever is
se modsefa miclum gebunden
the mind-heart greatly bound
mid gedrefnesse, gif hine dreccean mot
with trouble, if it afflict may
þissa yfla hwæðer, innan swencan.
of-these evils whichever, within torment.

forðæm þa twegen tregan teoð tosomne
because the two griefs draw together
wið þ mod foran mistes dwoleman,
against the mind in-front of-mist confusion,
þ hit seo ece ne mot innan geondscinan
that it the eternal not may within shine-through
sunne for ðæm sweartum mistum,
sun for the dark mists,
ær ðæm hi geswiðrad weorðen.
before that they diminished become.

VI · NOTHING STANDS FAST

Wisdom sings that all the other stars grow dark when the sun shines brightest, and that the flowers of the field grow in a mild south wind while a storm from the north soon destroys the beauty of the rose. The northern gale also drives the wide sea against the shore. Nothing steadfast in the world lasts forever.

Ða se Wisdom eft wordhord onleac,
Then — Wisdom again word-hoard unlocked,
sang soðcwidas, ȝ þus selfa cwæð:
sang true-sayings, and thus himself said:
ðonne sio sunne sweotolost scineð,
when the sun most-clearly shines,
hadrost of hefone, hræðe bioð aðistrod
brightest from heaven, quickly are darkened
ealle ofir eorþan oðre steorran;
all over earth other stars;
forðæm hiora birhtu ne bið auht
because their brightness not is aught

to gesettane wið þære sunnan leoht.
to set against of-the sun light.
ðonne smolte blæwð suðan ȝ westan
when gently blows from-the-south and from-the-west
wind under wolcnum, þonne weaxað hraðe
wind under skies, then grow quickly
feldes blostman, fægen þ hi moton.
of-field blossoms, glad that they may.
ac se stearca storm, þonne he strong cymð
but the stark storm, when it strong comes
norðan ȝ eastan, he genimeð hraðe
from-the-north and from-the-east, it takes-away quickly
þære rosan wlite; ȝ eac þa ruman sæ
of-the rose beauty; and also the wide sea
norþerne yst nede gebædeð
northern storm by-necessity compels
þ hio strange geondstyred on staðu beateð.
that it strongly stirred-up on shore beats.
eala þ on eorðan auht fæstlices
alas that on earth aught of-steadfast
weorces on worulde ne wunað æfre.
of-work in world not remains ever.

VII · THE HOUSE ON THE ROCK

Wisdom sings that no one can build a hall on a high mountain or on sand, and no one can mingle wisdom with pride. Wind throws down the house on the hill and rain washes away the sand, as greed swallows wealth and is never satisfied. Whoever wants true felicity must flee the beauty of the world and build the house of his mind on the firm stone of humility in the valley where the Lord dwells. God keeps such a man steady in his own mind's felicities, however the winds of worldly trouble blow.

Đa ongon se Wisdom his gewunan fylgan;
Then began — Wisdom his custom follow;
gliowordum gol, gyd æfter spelle.
with-glee-words sang, song after story.
song soðcwida sumne þa geta;
sang of-true-sayings one then yet;
cwæð þæt he ne herde þ on heane munt
said that he not heard that on high mountain
monna ænig meahte asettan
of-men any could set
healle hroffæste. ne þearf eac hæleða nan
hall roof-fast. nor need also of-men any
wenan þæs weorces þ he wisdom mæge
expect of-the work that he wisdom can
wið ofermetta æfre gemengan.
with pride ever mingle.
herdes þu æfre þte ænig mon
heardst thou ever that any man
on sondbeorgas settan meahte
on sand-hills set could
fæste healle? ne mæg eac fira nan
firm hall? nor can also of-men any

wisdom timbran þær ðær woruldgitsung
wisdom build there where world-greed
beorg oferbrædeð. baru sond willað
hill overspreads. bare sand will
ren forswelgan; swa deð ricra nu
rain swallow-up; so does of-powerful-ones now
grundleas gitsung gilpes ȝ æhta;
bottomless greed of-boast and of-possessions;
gedrinceð to dryggum dreosendne welan,
drinks to dryness perishing wealth,
ȝ þeah þæs þearfan ne bið þurst aceled.
and yet of-the needy-one not is thirst cooled.
ne mæg hæleþa gehwæm hus on munte
not can of-men for-each house on mountain
lange gelæstan, forðæm him lungre on
long last, because it quickly on
swift wind swapeð. ne bið sond þon ma
swift wind sweeps. nor is sand the more
wið micelne ren manna ængum,
against great rain of-men to-any,
huses hirde; ac hit hreosan wile,
of-house guardian; but it fall will,
sigan sond æfter rene. swa bioð anra gehwæs
sink sand after rain. so are of-ones of-each
monna modsefan miclum awegede,
of-men mind-hearts greatly moved,
of hiora stede styrede, þonne hi strong dreceð
from their place stirred, when them strong afflicts
wind under wolcnum woruldearfoða,
wind under skies of-world-hardships,

oþþe hi eft se reða ren onhrereð
or them again the fierce rain stirs
sumes ymbhogan, ungemetgemen.
of-some concern, immeasurable-care.
ac se ðe þa ecan agan wille
but he who the eternal have will
soðan gesælða, he sceal swiðe flion
true felicities, he shall greatly flee
þisse worulde wlite; wyrce him siðþan
of-this world beauty; let-him-make for-himself afterward
his modes hus, þær he mæge findan
of-his mind house, where he can find
eaðmetta stan unigmet fæstne,
of-humility stone immeasurably firm,
grundweal gearone; se toglidan ne þearf,
foundation ready; which to-slide-away not needs,
þeah hit wecge wind woruldearfoþa
though it shake wind of-world-hardships
oððe ymbhogena ormete ren;
or of-concerns excessive rain;
forþæm on þære dene Drihten selfa
because in the valley Lord himself
þara eadmetta eardfæst wunigað,
of-the humility dwelling-fast dwells,
þær se wisdom â wunað on gemyndum.
where the wisdom ever dwells in memories.
forðon orsorg lif ealnig lædað
therefore untroubled life always lead
woruldmen wise buton wendinge;
worldly-men wise without change;

þonne he eall forsihð eorðlicu good
when he all despises earthly goods
ȝ eac þara yfela orsorh wunað,
and also of-the evils untroubled dwells,
hopað to þæm ecum þe þæræfter cumað,
hopes for the eternal-ones which thereafter come,
hine þonne æghwonan ælmihtig God
him then from-everywhere almighty God
singallice simle gehealdeð
continually ever holds
anwunigendne his agenum
abiding in-his own
modes gesælþum, þurh metodes gife,
of-mind felicities, through of-ordainer gift,
þeah hine se wind woruldearfoða
though him the wind of-world-hardships
swiðe swence, ȝ hine singale
greatly afflict, and him continual
gemen gæle, þonne him grimme on
care binder, when him grimly on
woruldsælþa wind wraðe blaweð,
of-worldly-felicities wind fiercely blows,
þeah þe hine ealneg se ymbhoga ðyssa
though — him always the concern of-these
woruldsælða wraðe drecce.
worldly-felicities fiercely afflict.

Wisdom sings of the first age, when the fruits of the earth were enough for everyone. There were no rich halls, fine foods, silk garments, or seafaring merchants, and no blood shed in war; people ate once a day, drank from cold springs, and slept under the trees. He wishes the present age were like it, but greed now burns in men's minds like the fire of Etna. He asks who first dug for gold and gems, dangerous treasures hidden in water and earth.

Sona swa se Wisdom þas word hæfde
As-soon as — Wisdom these words had
swetole areahte, he þa siðþan ongan
clearly expounded, he then afterward began
singan soðcwidas ⁊ þus selfa cwæð:
to-sing true-sayings and thus himself said:
hwæt, sio forme eld foldbuendum
lo, the first age to-earth-dwellers
geond eorðan sceat æghwam dohte,
throughout of-earth expanse to-everyone was-good,
þa þa anra gehwæm on eorðwæstmum
then when of-ones to-each in earth-fruits
genoh ðuhte; nis hit nu ða swelc.
enough seemed; not-is it now then such.
næron þa geond weorulde welige hamas,
not-were then throughout world wealthy homes,
ne mislice mettas ne drincas,
nor various foods nor drinks,
ne hi þara hrægla huru ne gemdon
nor they of-the garments indeed — cared
þe nu drihtguman diorost lætað;
which now noblemen dearest reckon;

forðæm hiora nænig næs þa gieta,
because of-them none was then yet,
ne hi ne gesawon sundbuende,
nor they — saw sea-dwellers,
ne ymbutan hi awer ne herdon.
nor round-about them anywhere — heard.
hwæt, hi firenlusta frece ne wæron,
lo, they of-sinful-lusts greedy not were,
buton swa hi meahton gemetlicost
except as they could most-moderately
ða gecynd began þe him Crist gesceop;
the nature practice which for-them Christ shaped;
ȝ hi æne on dæge æton symle
and they once in day ate ever
on æfentid eorþan wæstmas,
at evening-time of-earth fruits,
wudes ȝ wyrta; nalles win druncon
of-wood and of-herbs; not-at-all wine drank
scir of steape. næs þa scealca nan
bright from cup. not-was then of-servants any
þe mete oððe drinc mængan cuðe,
who food or drink mingle knew,
wæter wið hunige, ne heora wæda þon ma
water with honey, nor their garments the more
sioloce siowian; ne hi siarocræftum
with-silk sew; nor they with-cunning-crafts
godweb giredon, ne hi gimreced
purple-cloth prepared, nor they gem-balls
setton searolice, ac hi simle him
set cunningly, but they ever for-themselves

eallū tidum ute slepon
at-all times outside slept
under beamsceade. druncon burnan wæter,
under tree-shade. drank of-stream water,
calde wellan. nænig cepa ne seah
cold springs. no merchant — saw
ofer eargeblond ellendne wearod,
over wave-mingling foreign shore,
ne huru ymbe sciphergas sætilcas ne herdon,
nor indeed about ship-armies men [?] — heard,
ne furðum fira nan ymb gefeoht sprecan.
nor even of-men any about fight speak.
næs ðeos eorðe besmiten awer þa geta
not-was this earth defiled anywhere then yet
beornes blode, þe hi ne billrude
of-warrior with-blood, when they not sword-red
ne furðum wundne wer weoruldbuende
nor even wounded man world-dwellers
gesawan under sunnan. nænig siððan wæs
saw under sun. none afterward was
weorð on weorulde, gif mon his willan ongeat
honored in world, if one his will perceived
yfelne mid eldum; he wæs æghwæm lað.
evil among men; he was to-everyone hateful.
eala þær hit wurde, oððe wolde God,
O if it came-to-pass, or would God,
þæt on eorðan nu ussa tida
that on earth now of-our times
geond þas widan weoruld wæren æghwæs
throughout this wide world were in-every-way

swelce under sunnan. ac hit is sæmre nu
such under sun. but it is worse now
þ ðeos gitsunc hafað gumena gehwelces
that this greed has of-men of-each
mod amerred, þ he maran ne recð,
mind hindered, that he more not cares,
ac hit on witte weallende byrnð.
but it in mind boiling burns.
efne sio gitsung þe nænne grund hafað
even the greed which no bottom has
swearte swæfeð sumes onlice
darkly smolders somewhat like
efne þam munte þe nu monna bearn
even to-the mountain which now of-men children
Etne hatað; se on iglonde
Etna call; which on island
Sicilia swefle byrneð;
Sicily with-sulfur burns;
þæt mon helle fyr hateð wide,
which one of-hell fire calls widely,
forþæm hit symle bið sinbyrnende,
because it ever is ever-burning,
ȝ ymbutan hit oðra stowa
and around it other places
blate forbærnð biteran lege.
palely burns-up with-bitter flame.
eala, hwæt se forma feohgitsere
alas, what the first money-greedy-one
wære on worulde, se þas wongstedas
was in world, who these field-places

grof æfter golde ⁊ æfter gimcynnū?
dug after gold and after gem-kinds?
hwæt, he frecnu gestreon funde mænegum
lo, he perilous treasures found for-many
bewrigen on weorulde, wætére oððe eorþan.
covered in world, with-water or earth.

IX · NERO

Everyone knows the crimes of Nero, king of the Romans. He burned Rome for sport to see whether it would blaze as long as Troy, killed the leading councilors, his brother, and his mother, and slew his wife, rejoicing the more in each murder. He ruled the whole world and delighted in harrying its kings. God could easily have stopped him had he wished, and the song ends by saying that power does no good when its holder is not good.

Hwæt, we ealle witon hwelce ærleste
Lo, we all know what dishonors
ge neah ge feor Neron worhte,
both near and far Nero wrought,
Romwara cyning, þa his rice wæs
of-Romans king, when his kingdom was
hehst under heofonum, to hryre monegum.
highest under heavens, to ruin for-many.
wælhreowes gewed wæs ful wide cuð,
of-the-cruel-one madness was full widely known,
unrihthæmed, arleasta fela,
fornication, of-impieties many,
man ⁊ morðor, misdæda worn,
crime and murder, of-misdeeds host,

unrihtwises inwidþoncas.
of-the-unrighteous-one evil-thoughts.

he het him to gamene geara forbærnan
he commanded for-himself for sport formerly burn

Romana burig; sio his rices wæs
of-Romans city; which of-his kingdom was

ealles eðelstol. he for unsnyttrum
of-all native-seat. he for folly

wolde fandian gif þ fyr meahte
would try if the fire could

lixan swa leohte, ȝ swa longe eac
shine so brightly, and so long also

read rasettan, swæ he Romane
red rage, as he Romans

secgan geherde þ on sume tide
say heard that at some time

Troia burg ofertogen hæfde
of-Troy city overspread had

lega leohtost, lengest burne
of-flames brightest, longest burned

hama under hefonum. næs þæt herlic dæd
of-homes under heavens. not-was that honorable deed

þ hine swelces gamenes gilpan lyste,
that him of-such sport boast it-pleased,

þa he ne earnade elles wuhte
when he not earned else of-aught

buton þ he wolde ofer werðiode
except that he would over nations

his anes huru anwald cyþan.
of-him alone indeed power show.

eac hit gesælde æt sumum cierre
also it happened at some time
þæt se ilca het ealle acwellan
that the same commanded all kill
þa ricostan Romana witan
the most-powerful of-Romans councilors
ȝ þa æþelestan eorlgebyrdum
and the noblest by-noble-births
þe he on þæm folce gefrigen hæfde,
whom he among the people heard-of had,
and onuppan agene broðor
and upon-that own brother
ȝ his modor mid meca ecgum,
and his mother with of-swords edges,
billum ofbeatan. he his bryde ofslog
with-swords beat-to-death. he his bride slew
self mid sweorde, ȝ he symle wæs
himself with sword, and he ever was
micle þe bliðra on breostcofan
much the happier in breast-chamber
þonne he swylces morðres mæst gefremede.
when he of-such murder most committed.
nalles sorgode hwæþer siðþan â
not-at-all worried whether afterward ever
mihtig Drihten ametan wolde
mighty Lord mete would
wrece be gewyrhtum wohfremmendum,
vengeance by deserts to-wrong-doers,
ac he on ferðe fægn facnes ȝ searuwa
but he in spirit glad of-treachery and of-snares

wælriow wunode. wiold emne swaþeah
slaughter-cruel remained. ruled even nevertheless
ealles þisses mæran middangeardes,
all this famous middle-earth,
swa swa lyft ⁊ lagu land ymbclyppað,
so as air and water land embrace,
garsecg embegyrt gumena rice,
ocean girds of-men kingdom,
secggea sitlu, suð east ⁊ west
of-men seats, south east and west
oð ða norðmestan næssan on eorðan;
to the northernmost headlands on earth;
eall þ Nerone nede oððe lustum,
all that Nero by-necessity or with-pleasures,
heaðorinca gehwilc, heran sceolde.
of-war-men each, obey had-to.
he hæfde him to gamene, þonne he on gylp astag,
he had for-himself for sport, when he into boast climbed,
hu he eorðcyningas yrmde ⁊ cwelmde.
how he earth-kings harried and tormented.
wenst ðu þ se anwald eaðe ne meahte
thinkest thou that the power easily not could
Godes ælmihtiges þone gelpscaðan
of-God almighty the boast-foe
rice berædan, ⁊ bereafian
of-kingdom deprive, and bereave
his anwaldes ðurh þa ecan meaht,
of-his power through the eternal might,
oððe him his yfeles elles gestioran?
or him of-his evil otherwise restrain?

eala gif he wolde, ðæt he wel meahte,
O if he would, which he well could,
þæt unriht him eaðe forbiodan.
the wrong to-him easily forbid.
eawla þ se hlaford hefig gioc slepte
alas that the lord heavy yoke laid
sware on þa swyran sinra ðegena,
heavily on the necks of-his thanes,
ealra ðara hæleða þe on his tidum
of-all of-those men who in his times
geond þas lænan worold liban sceoldon.
throughout this transitory world live must.
he on unscyldgum eorla blode
he in guiltless of-warriors blood
his sweord selede swiðe gelome.
his sword soiled very frequently.
ðær wæs swiðe sweotol, þæt we sædon oft,
there was very clear, what we said often,
þæt se anwald ne deð awiht godes,
that the power not does aught of-good,
gif se wel nele þe his geweald hafað.
if he well not-will who its control has.

X · THE BONES OF WELAND

Whoever longs for fame should consider how small the earth is beside the heavens, too small to carry his name across it. Death does not care for noble birth or wealth and makes the rich man equal to the poor. The singer asks where the bones of Weland the wise goldsmith lie, and where Brutus and Cato are. They are long dead, no one knows where, and only their fame is left, too little for such men. However long life seems, death lets no one go, and then boasting does no man any good.

Gif nu hæleða hwone hlisan lyste,
If now of-men someone of-repute it-pleases,
unnytne gelþ agan wille,
useless boast have will,
þonne ic hine wolde wordum biddan
then I him would with-words ask
þ he hine æghwonon utan ymbeþohte,
that he himself from-everywhere outside considered,
sweotole ymbsawe suð east ȝ west
clearly looked-around south east and west
hu widgil sint wolcnum ymbutan
how wide are skies around
heofones hwealfe. higesnotrum
of-heaven vaults. to-the-wise-minded
mæg eaðe ðincan þ þeos eorðe sie
can easily seem that this earth is
eall for ðæt oðer unigmet lytel,
all beside the other immeasurably little,
þeah hio unwisum widgel þince,
though it to-unwise-ones wide seem,
on stede stronglic, steorleasum men.
in place strong, to-rudderless man.

þeah mæg þone wisan on gewitlocan
yet may the wise-one in wit-enclosure
þære gitsunge gelpes scamian,
of-the greed of-boast be-ashamed,
ðonne hine þæs hlisan heardost lysteð,
when him of-the repute hardest it-pleases,
ȝ he þeah ne mæg þone tobredan
and he yet not can it spread
ofer ðas nearowan, nænige ðinga,
over these narrow, by-any of-things,
eorðan sceatas; is ðæt unnet gelþ.
of-earth regions; is that useless boast.
eala, ofermodan, hwi eow a lyste
alas, proud-ones, why you ever it-pleases
mid eowrum swiran selfra willum
with your necks of-selves with-wills
þæt swære gioc symle underlutan?
the heavy yoke ever bow-under?
hwy ge ymb ðæt unnet ealnig swincen,
why you about that useless always toil,
þ ge þone hlisan habban tiliað
that you the repute have strive
ofer ðioda ma þonne eow þearf sie?
over of-peoples more than to-you need be?
þeah eow nu gesæle þ eow suð oðde norð
though to-you now befall that you south or north
þa ytmestan eorðbuende
the outermost earth-dwellers
on monig ðiodisc miclum herien,
in many-a language greatly praise,

ðeah hwa æðele sie eorlgebyrdū,
though someone noble be by-noble-births,
welum geweorðad, ⁊ on wlencum ðio
with-wealth honored, and in splendors thrive
duguðum diore, deað þæs ne scrifeð,
with-riches dear, death of-that not cares,
þonne him rum forlæt rodora waldend;
when to-him room grants of-heavens ruler;
ac he þone welegan wædlum gelice
but he the wealthy-one to-paupers like
efnmærne gedeð, ælces þinges.
equally-famous makes, of-each thing.
hwær sint nu þæs wisan Welandes ban
where are now of-the wise Weland bones
þæs goldsmiðes, þe wæs geo mærost?
of-the goldsmith, who was formerly most-famous?
forþy ic cwæð þæs wisan Welandes ban,
for-this I said of-the wise Weland bones,
forðy ængum ne mæg eorðbuendra
because from-any not can of-earth-dwellers
se cræft losian þe him Crist onlænð.
the skill be-lost which to-him Christ lends.
ne mæg mon æfre þy eð ænne wræccan
not can one ever the easier an exile
his cræftes beniman, þe mon oncerran mæg
of-his skill deprive, than one turn can
sunnan onswifan, ⁊ ðisne swiftan rodor
sun turn-aside, and this swift sky
of his rihtryne rinca ænig.
from its right-course of-men any.

hwa wat nu þæs wisan Welandes ban,
who knows now of-the wise Weland bones,
on hwelcum hi hlæwa hrusan þeccen?
in which them of-mounds earth covers?
hwær is nu se rica Romana wita
where is now the powerful of-Romans councilor
ȝ se aroda, þe we ymb sprecað,
and the resolute-one, whom we about speak,
hiora heretoga, se gehaten wæs
their leader, who called was
mid þæm burgwarum, Brutus nemned?
among the citizens, Brutus named?
hwær is eac se wisa ȝ se weorðgeorna
where is also the wise and the honor-eager
ȝ se fæstræda folces hyrde,
and the steadfast of-people guardian,
se wæs uðwita ælces þinges
who was philosopher of-each thing
cene ȝ cræftig, þæm wæs Caton nama?
bold and skilled, to-whom was Cato name?
hi wæron gefyrn forðgewitene,
they were long-ago departed,
nat nænig mon hwær hi nu sindon.
not-knows any man where they now are.
hwæt is hiora here buton se hlisa an?
what is of-them praise except the repute alone?
se is eac to lytel swelcra lariowa,
which is also too little of-such teachers,
forðæm þa magorincas maran wyrðe
because the young-warriors of-more worthy

wæron on worulde. ac hit is wyrse nu
were in world. but it is worse now
þæt geond þas eorþan æghwær sindon
that throughout this earth everywhere are
hiora gelican hwon ymb spræce,
their likes little about speech,
sume openlice, ealle forgitene,
some openly, all forgotten,
þ hi se hlisa hiwcuðe ne mæg
that them the repute familiar not can
foremære weras forð gebrengan.
very-famous men forth bring.
þeah ge nu wenen ȝ wilnigen
though you now expect and desire
þ ge lange tid libban moten,
that you long time live may,
hwæt iow æfre þy bet bio oððe þince?
what to-you ever the better is or seems?
forðæmþe nane forlet, þeah hit lang ðince,
because none lets-go, though it long seem,
deað æfter dogorrime, þonne he hæfð Drihtnes leafe.
death after day-count, when he has of-Lord leave.
hwæt þonne hæbbe hæleþa ænig
what then may-have of-men any
guma æt þæm gilpe, gif hine gegripan mot
man from the boast, if him seize may
se eca deað æfter þissum worulde?
the eternal death after this world?

XI · THE BRIDLE OF CREATION

There is one creator, ruler of all things visible and invisible, whom all creatures obey. He has bridled them so that they neither stand still nor move beyond his will, and the contrary elements, fire and water, earth and sea, strive with one another yet keep peace. He sets the seasons and bounds the sea. If he let the reins go slack, all things would fall into strife and come to nothing, but he joins peoples, marriages, and friendships in love. Mankind would be happy if its mind were ordered like the rest of creation.

An sceppend is butan ælcū tweon;
One creator is without any doubt;
se is eac wealdend woruldgesceafta
he is also ruler of-world-creatures
heofones ȝ eorðan ȝ heahsæ
of-heaven and of-earth and of-high-sea
ȝ ealra ðara þe ðærin wuniað,
and of-all of-those which therein dwell,
ungesæwenlicra, ȝ eac swa same
of-invisible-ones, and also so same
ðara ðe we eagum on lociað,
of-those which we with-eyes on look,
ealra gesceafta. se is ælmihtig;
of-all creatures. he is almighty;
þæm oleccað ealle gesceafte
to-him defer all creatures
þe þæs ambehtes awuht cunnon,
which of-the service aught know,
ge eac swa same þa ðæs auht nyton
and also so same those of-that aught not-know

þ hi þæs ðeodnes þeowas sindon.
that they of-the prince servants are.
se us gesette sido ⁊ þeawas,
he for-us set customs and ways,
eallum gesceaftum unawendendre
for-all creatures unchanging
singallice sibbe gecynde,
perpetually peace natural,
þa þa he wolde þ þ he wolde;
then when he willed that which he willed;
swa lange swa he wolde þ hit wesan sceolde,
so long as he willed that it be should,
swa hit eac to worulde sceal wunian forð;
so it also to world shall remain forth;
forþæm æfre ne magon þa unstillan
because ever not can the unstill
woruldgesceafta weorðan gestilde,
world-creatures become stilled,
of ðæm ryne onwend, ðe him rodera weard
from the course turned, which to-them of-heavens guardian
endebyrdes eallum gesette.
in-order for-all set.
hæfð se alwealda ealle gesceafta
has the all-ruler all creatures
gebæt mid his bridle; hafað butu gedon,
bridled with his bridle; has both done,
ealle gemanode, ⁊ eac getogen,
all admonished, and also drawn-in,
þ hi ne moten ofer metodes est
that they not may against of-ordainer favor

æfre gestillan, ne eft eallunga
ever be-stilled, nor again entirely
swiðor stirian, ðonne him sigora weard
more stir, than to-them of-victories guardian
his gewealdleþer wille onlætan.
his controlling-rein will let-slack.
he hafað þe bridle butu befangen
he has with-the bridle both encompassed
heofon ȝ eorþan, ȝ eall holma begong.
heaven and earth, and all of-waters expanse.
swa hæfð geheaðærod hefonrices weard
so has confined of-heaven-kingdom guardian
mid his anwealde ealle gesceafta,
with his power all creatures,
þ hiora æghwilc wið oðer winð,
that of-them each against other strives,
ȝ þeah winnende wreþiað fæste,
and yet striving support firmly,
æghwilc oðer utan ymbclyppeð,
each other outside embraces,
þy læs hi toswifen. forðæm hi symle sculon
the less they swerve-apart. because they ever must
þone ilcan ryne eft gecyrran
the same course again return
þe æt frymðe fæder getiode,
which at beginning father appointed,
ȝ swa edniwe eft gewiorðan;
and so renewed again become;
swa hit nu fagað, frean ealdgeweorc,
so it now varies, of-lord old-work,

þte winnende wiðerweard gesceaft
that striving contrary creatures
fæste sibbe forð anhealdað.
firm peace forth maintain.
swa nu fyr ȝ wæter, folde ȝ lagustream,
so now fire and water, earth and sea-stream,
manigu oðru gesceaft efnswiðe him
many other creatures equally-strong to-them
giond þas widan worulde winnað betweox him,
throughout this wide world strive between them,
ȝ swa þeah magon hiora þegnunga
and so though can their services
ȝ geferscipe fæste gehealdan.
and fellowship firmly keep.
nis hit no þæt an þ swa eaðe mæg
not-is it — that alone that so easily can
wiðerweard gesceaft wesan ætgædere
contrary creatures be together
symbel geferan, ac hit is sellicre
ever companions, but it is more-wondrous
þ hiora ænig ne mæg butan oþrum bion.
that of-them any not can without other be.
ac sceal wuhta gehwilc wiðerweardes hwæthwugu
but shall of-creatures each of-contrary something
habban under heofonum, þ his hige
have under heavens, that its mind
durre gemetgian ær hit to micel weorðe.
dare moderate before it too great become.
hæfð se ælmihtiga eallum gesceaftum
has the almighty for-all creatures

ðæt gewrixle geset þe nu wunian sceal,
the alternation set which now remain shall,
wyrta growan, leaf grenian,
herbs grow, leaves become-green,
þ on hærfest eft hrest ȝ wealuwað.
which in autumn again falls and withers.
winter bringeð weder ungemet cald,
winter brings weather immeasurably cold,
swifte windas. sumor æfter cymeð,
swift winds. summer after comes,
wearm gewideru. hwæt, þa wonnan niht
warm weathers. lo, the dark night
mona onlihteð, oððæt monnum dæg
moon lights-up, until for-men day
sunne bringeð giond þas sidan gesceaft.
sun brings throughout this wide creation.
hæfð se ilca God eorðan ȝ wætere
has the same God to-earth and to-water
mearce gesette; merestream ne dear
boundary set; sea-stream not dares
ofer eorðan sceat eard gebrædan
over of-earth expanse dwelling extend
fisca cynne butan frean leafe;
of-fishes for-kind without of-lord leave;
ne hio æfre ne mot eorðan þyrscwold
nor it ever — may of-earth threshold
up ofersteppan, ne ða ebban þon ma
up overstep, nor the ebbs the more
foldes mearce oferfaran moton.
of-earth boundary pass-over may.

þa gesetnessa sigora wealdend,
the ordinances of-victories ruler,
lifes leohtfruma, læt þenden he wile,
of-life light-source, lets while he will,
geond þas mæran gesceaft mearce healden.
throughout this famous creation bounds hold.
ac þonne se eca ⁊ se ælmihtiga
but when the eternal and the almighty
þa gewealdleðeru wile onlætan,
the controlling-reins will let-slack,
efne þara bridla þe he gebætte mid
even of-the bridles which he bridled with
his agen weorc eall æt frymðe,
his own work all at beginning,
þ is wiðerweardnes wuhte gehwelcre
that is contrariness of-creature each
þe we mid þæm bridle becnan tiliað:
which we with the bridle signify strive:
gif se ðioden læt þa toslupan,
if the prince lets them slip-apart,
sona hi forlætað lufan ⁊ sibbe,
at-once they forsake love and peace,
ðæs geferscipes freondrædenne;
of-the fellowship friendship;
tilaþ anra gehwilc agnes willan;
strives of-ones each of-own will;
woruldgesceafta winnað betweox him,
world-creatures strive between them,
oðþæt ðios eorðe eall forweorðeð,
until this earth all perishes,

ȝ eac swa same oðra gesceafta
and also so same other creatures
weorþað him selfe siððan to nauhte.
become them themselves afterward to naught.
ac se ilca God, se þ eall metgað,
but the same God, who that all moderates,
se gefehð fela folca tosomne,
he joins many of-peoples together,
ȝ mid freondscipe fæste gegadrað;
and with friendship firmly gathers;
gesamnað sinscipas, sibbe gemengeð,
unites marriages, peace mingles,
clænlice lufe. swa se cræftga eac
pure love. so the craftsman also
geferscipas fæste gesamnað,
fellowships firmly unites,
þ hi hiora freondscipe forð on symbel
that they their friendship forth in perpetuity
untweofealde treowa gehealdað,
undivided faith keep,
sibbe samrade. eala, sigora God,
peace united. O, of-victories God,
wære þis moncyn miclum gesælig
would-be this mankind greatly happy
gif hiora modsefa meahte weorðan
if their mind-heart could become
staðolfæst gereaht þurh þa strongan meaht,
steadfast directed through the strong might,
ȝ geendebyrd swa swa oðra sint
and ordered so as others are

woruldgesceafta. wære hit la þonne
world-creatures. would-be it lo then
murge mid monnum gif hit meahte swa.
merry among men if it might so.

XII · WEEDING THE FIELD

Whoever would farm fruitful land must first pull up ferns, thorns, and weeds. Honey tastes sweeter after something bitter, fair weather is welcome after storms, and day after a dark night, and so true felicity seems better to one who has suffered. If a man first roots false felicities out of his mind, as a farmer pulls weeds from his field, he will know the true ones and care for nothing else.

Se þe wille wyrcan wæstmbære lond,
He who will work fruitful land,
atio of ðæm æcere ærest sona
let-him-draw from the field first at-once
fearn and þornas ȝ fyrsas swa same,
fern and thorns and furze so same,
wiod þa þe willað welhwær derian
weeds those which will nearly-everywhere harm
clænum hwæte, þy læs he ciða leas
to-clean wheat, the less it of-shoots void
licge on ðæm lande. is leoda gehwæm
lie in the land. is of-peoples to-each
ðios oðru bysen efnbehefu;
this other example equally-needful;
þ is þætte ðynceð þegna gehwelcum
that is that seems of-thanes to-each
huniges bibread healfe þy swetre
of-honey bee-bread by-half the sweeter

gif he hwene ær huniges teare
if he a-little before of-honey drop
bitres onbyrgeð. bið eac swa same
of-bitter tastes. is also so same
monna æghwilc micle þy fægenra
of-men each much the gladder
liðes weðres, gif hine lytle ær
of-mild weather, if him a-little before
stormas gestondað ȝ se stearca wind,
storms assail and the stark wind,
norðan ȝ eastan. nænegum þuht
from-the-north and from-the-east. to-none seemed
dæg on þonce gif sio dimme niht
day in favor if the dim night
ær ofer eldum egesan ne brohte.
before over men terror not brought.
swa þincð anra gehwæm eorðbuendra
so seems of-ones to-each of-earth-dwellers
sio soðe gesælð symle ðe betere
the true felicity ever the better
ȝ þy wynsumre þe he wita ma,
and the pleasanter the he of-punishments more,
heardra henða, her adreogeð.
of-hard afflictions, here endures.
þu meaht eac mycle þy eð on modsefan
thou canst also much the easier in mind-heart
soða gesælða sweotolor gecnawan,
true felicities more-clearly know,
ȝ to heora cyðde becuman siððan,
and to their knowledge come afterward,

gif þu up atyhsð ærest sona,
if thou up pullest first at-once,
ȝ ðu awyrtwalast of gewitlocan
and thou uprootest from wit-enclosure
leasa gesælða, swa swa londes ceorl
false felicities, so as of-land peasant
of his æcere lycð yfel weod monig.
from his field pulls evil weed many.
siððan ic ðe secge þ þu sweotole meaht
afterward I to-thee say that thou clearly canst
soða gesælða sona oncnawan,
true felicities at-once perceive,
ȝ þu æfre ne recst æniges ðinges
and thou ever not carest of-any thing
ofer þa ane, gif þu hi ealles ongitst.
beyond them alone, if thou them wholly perceivest.

XIII · EVERY CREATURE SEEKS ITS NATURE

God bridles all creation, and every creature strains back toward its nature, except some angels and men. A tame lioness that tastes blood turns on her keeper, tamed birds return to the woods, a bent bough springs upward, and the sun sinks after midday, travels by night, and rises again in the east. Every creature longs to return to the home it came from, which is rest and God himself, and turns like a wheel back to where it began.

Ic wille mid giddum get gecyðan
I will with songs yet make-known
hu se ælmihtga ealra gesceafta
how the almighty of-all creatures

bryrð mid his bridlum, begð ðider he wile
pricks with his bridles, bends whither he will
mid his anwalde, ge endebyrd
with his power, and in-order
wundorlice wel gemetgað.
wondrously well moderates.
hafað swa geheaðorad heofona wealdend,
has so confined of-heavens ruler,
utan befangen ealla gesceafta,
outside encompassed all creatures,
geræped mid his racentan, þ hi aredian ne magon
bound with his chain, that they contrive not can
þ hi hi æfre him of aslepen.
that they themselves ever him from slip.
ȝ þeah wuhta gehwilc wrigað toheald
and yet of-creatures each strives leaning
sidra gesceafta swiðe onhelded
of-wide creations greatly inclined
wið þæs gecyndes þe him cyning engla,
toward the nature which for-them king of-angels,
fæder æt frymðe, fæste getiode.
father at beginning, firmly appointed.
swa nu þinga gehwilc ðiderweard fundað,
so now of-things each thitherward strives,
sidra gesceafta, buton sumum englum
of-wide creations, except some angels
ȝ moncynne; þara micles to feola,
and mankind; of-which much too many,
woroldwuniendra, winð wið gecynde.
of-world-dwellers, strive against nature.

þeah nu on londe leon gemete
though now in land lion find
wynsume wiht wel atemede,
pleasant creature well tamed,
hire magister miclum lufige,
her master greatly love,
ȝ eac ondræde dogora gehwelce,
and also dread of-days each,
gif hit æfre gesælð þ hio æniges
if it ever happens that she of-any
blodes onbyrgeð, ne ðearf beorna nan
blood tastes, not needs of-men any
wenan þære wyrde þ hio wel siððan
expect of-the event that she well afterward
hire taman healde; ac ic tiohhie
her tamer hold; but I think
þ hio ðæs niwan taman nauht ne gehicgge,
that she of-the new tamer naught — thinks,
ac ðone wildan gewunan wille geþencan
but the wild custom will remember
hire eldrena; onginð eorneste
of-her ancestors; begins in-earnest
racentan slitan, ryn, grymetigan,
chains tear, roar, rage,
ȝ ærest abit hire agenes
and first bites of-her own
huses hirde, ȝ hraðe siððan
house guardian, and quickly afterward
hæleða gehwilcne þe hio gehentan mæg.
of-men each which she seize can.

nele hio forlætan libbendes wuht,
not-will she spare of-living creature,
neata ne monna; nimð eall þ hio fint.
of-cattle nor of-men; takes all that she finds.
swa doð wudufuglas; þeah hi wel sien
so do wood-birds; though they well be
tela atemede, gif hi on treowum weorþað
properly tamed, if they in trees come
holte tomiddes, hræðe bioð forsewene
wood in-the-midst-of, quickly are despised
heora lareowas þe hi lange ær
their teachers who them long before
tydon ⁊ temedon. hi on treowum wilde
trained and tamed. they in trees wild
ealdgecynde â forð siððan
in-old-nature ever forth afterward
willum wuniað, þeah him wolde hwilc
willingly dwell, though them would some
heora lareowa listum beodan
of-their teachers with-arts offer
þone ilcan mete þe he hi æror mid
the same food which he them before with
tame getede. him þa twigu þincað
tame made. to-them the twigs seem
emne swa merge þ hi þæs metes ne recð;
even so merry that they of-the food not care;
ðincð him to ðon wynsum þ him se weald oncwyð;
seems to-them to that pleasant that them the forest answers;
þonne hi geherað hleoðrum brægdan
when they hear with-sounds modulate

oðre fugelas, hi heora agne
other birds, they their own
stefne styriað; stunað eal geador
voice stir; resounds all together
welwinsum sanc; wudu eallum oncwyð.
very-pleasant song; wood to-all answers.
swa bið eallum treowum þe him on æðele bið
so is to-all trees which to-them in nature is
þ hit on holte hyhst geweaxe;
that it in wood highest grow;
þeah þu hwilcne boh byge wið eorþan,
though thou some bough bend toward earth,
he bið upweardes swa ðu anforlætst
it is upwards as-soon-as thou lettest-go
widu on willan; went on gecynde.
wood at will; turns to nature.
swa deð eac sio sunne, þonne hio on sige weorðeð
so does also the sun, when it into sinking comes
ofer midne dæg; merecondel
over mid day; sea-candle
scyfð on ofdæle, uncuðne weg
shoves on downslope, unknown way
nihtes geneðeð, norð eft ȝ east;
by-night ventures, north again and east;
eldum oteweð, brencð eorðwarum
to-men shows, brings to-earth-dwellers
morgen meretorhtne; hio ofer moncyn stihð
morning sea-bright; it over mankind climbs
â upweardes, oð hio eft cymeð
ever upwards, until it again comes

þær hire yfemesð bið eard gecynde.
where its uppermost is dwelling natural.
swa swa ælc gesceaft ealle mægene
so as each creature with-all might
geond ðas widan woruld wrigað ⁊ higað
throughout this wide world strives and hastens
ealle mægene, eft symle onlyt
with-all might, again ever inclines
wið his gecyndes, cymð to ðonne hit mæg.
toward its nature, comes to when it may.
nis nu ofer eorðan ænegu gesceaft
not-is now on earth any creature
þe ne wilnie þ hio wolde cuman
which not desires that it would come
to þam earde þe hio of becom;
to the home which it from came;
þ is orsorgnes ⁊ ecu rest;
that is security and eternal rest;
þ is openlice ælmihti God.
that is openly almighty God.
nis nu ofer eorðan ænegu gesceaft
not-is now on earth any creature
þe ne hwearfige swa swa hweol deð
which not turns so as wheel does
on hire selfre, forðon hio swa hwearfað
on it self, because it so turns
þ hio eft cume þær hio æror wæs;
that it again come where it before was;
þonne hio ærest sie utan behwerfed,
when it first is outside turned-about,

þonne hio ealles wyrð utan becerred;
when it wholly becomes outside turned;
hio sceal eft don þ hio ær dyde,
it shall again do what it before did,
ȝ eac wesan þ hio æror wæs.
and also be what it before was.

XIV · THE GREEDY RICH MAN

A greedy rich man is no better in his mind, though he owns gold, gems, and countless goods, has a thousand acres plowed each day, and rules the whole world. He can take no more of his treasure out of this world than he brought into it.

Hwæt bið þæm welegan woruldgitsere
What is to-the wealthy world-greedy-one
on his mode ðe bet, þeah he micel age
in his mind the better, though he much own
goldes ȝ gimma ȝ gooda ge hwæs,
of-gold and of-gems and of-goods — of-each,
æhta unrim, ȝ him mon erigen scyle
of-possessions countless, and for-him one plow should
æghwelce dæg æcera ðusend,
each day of-acres thousand,
ðeah þes middangeard ȝ þis manna cyn
though this middle-earth and this of-men race
sy under sunnan suð west ȝ east
be under sun south west and east
his anwalde eall underðieded?
to-his power all subjected?

ne mot he þara hyrsta hionane lædan
not may he of-the ornaments hence lead
of ðisse worulde wuhte þon mare
from this world by-aught the more
hordgestreona ðonne he hiðer brohte.
of-hoard-treasures than he hither brought.

XV · THE FAVOR OF NERO

Though the wicked king Nero dressed himself in fine clothes, gold, and gems, every wise man hated him, and yet he raised his favorites to honor. Being chosen for a time by the most foolish of kings made them no worthier to the wise. No rational man can explain how a fool's favor makes anyone better.

Ðeah hine nu se yfela unrihtwisa
Though himself now the evil unrighteous
Neron cyningc niwan gescerpte
Nero king newly adorned
wlitegum wædum, wundorlice
with-beautiful garments, wondrously
golde geglengde ⁊ gimcynnum,
with-gold decked and with-gem-kinds,
þeah he wæs on worulde witena gehwelcum
yet he was in world of-wise-men to-each
on his lifdagum lað ⁊ unweorð,
in his life-days hateful and unworthy,
fierenfull. hwæt, se feond swaðeah
sinful. lo, the fiend nevertheless
his diorlingas duguþum stepte;
his favorites with-honors exalted;

ne mæg ic þeah gehycgan hwy him on hige þorfte
not can I however conceive why to-him in mind needed
a ðy sæl wesan; þeah hi sume hwile
ever the better be; though them some while
gecure butan cræftum cyninga dysegast,
chose without virtues of-kings most-foolish,
næron hy þy weorðran witena ænegum.
not-were they the worthier of-wise-men to-any.
ðeah hine se dysega do to cyninge,
though him the fool make to king,
hu mæg þ gesceadwis scealc gereccan
how can that rational man explain
þ he him ðy selra sie oððe þince?
that he to-him the better be or seem?

XVI · POWER OVER ONESELF

Whoever wants power must first gain power over his own mind, so that he is not subject to his vices, and must put away useless cares and laments. A man might rule the whole earth, from Thule, the western island where there is no night in summer, as far as India in the east. His power would be no greater if he could not govern himself and guard against the vices.

Se þe wille anwald agon, ðonne sceal he ærest tilian
He who will power possess, then shall he first strive
þ he his selfes on sefan age
that he of-his self in mind own
anwald innan, þy læs he æfre sie
power within, the less he ever be
his unþeawum eall underðyded;
to-his vices all subjected;

ado of his mode mislicra fela
let-him-put from his mind of-various many
þara ymbhogona þe him unnet sie;
of-the concerns which to-him useless be;
læte sume hwile siofunga
let-him-leave some while lamentations
and ermða þinra. þeah him eall sie
and of-miseries thine. though to-him all be
þes middangeard swa swa merestreamas
this middle-earth so as sea-streams
utan belicgað on æht gifen,
outside surround in possession given,
efne swa wide swa swa westmest nu
even so wide so as westmost now
an iglond ligð ut on garsecg,
an island lies out in ocean,
þær nængu bið niht on sumera
where no is night in summer
ne wuhte þon ma on wintra dæg
nor by-aught the more in of-winter day
toteled tidum, þ is Tile haten:
divided by-hours, which is Thule called:
þeah nu anra hwa ealles wealde
though now of-ones someone all rule
þæs iglandes, ⁊ eac þonan
the island, and also thence
oð Indeas eastewearde,
to Indians eastward,
þeah he nu þ eall agan mote,
though he now that all possess may,

hwy bið his anwald auhte ðy mara
why is his power by-aught the greater
gif he siððan nah his selfes geweald
if he afterward not-has of-his self control
ingeðances, ⁊ hine eorneste
of-thought, and himself earnestly
wel ne bewarenað wordum ⁊ dædum
well not guards with-words and with-deeds
wið ða unþeawas þe we ymb sprecað?
against the vices which we about speak?

XVII · TRUE NOBILITY

All the dwellers on earth have one origin, from one man and one woman, and come into the world alike, since one God is father and creator of all. He gives light to the sun, the moon, and the stars, joined soul to body, and made every man equally noble. No one should be proud of his birth, for true nobility lies in the mind and not in the flesh. Whoever is subject to his vices forsakes his nobility and his creator, and God makes him ignoble.

Ðæt eorðwaran ealle hæfden,
That earth-dwellers all had,
foldbuende, fruman gelicne;
earth-dwellers, origin like;
hi of anum twæm ealle comon,
they from only two all came,
were ⁊ wife, on woruld innan,
man and woman, into world within,
⁊ hi eac nu get ealle gelice
and they also now still all alike

on woruld cumað, wlance ⁊ heane.
into world come, proud and humble.
nis þ nan wundor, forðæm witan ealle
not-is that any wonder, because know all
þ an God is ealra gesceafta,
that one God is of-all creatures,
frea moncynnes, fæder ⁊ scippend.
lord of-mankind, father and creator.
se ðære sunnan leoht seleð of heofonum,
who to-the sun light gives from heavens,
monan ⁊ þys mærum steorrum. se gesceop men on eorðan,
to-moon and to-these famous stars. he created men on earth,
⁊ gesamnade sawle to lice
and united soul to body
æt fruman ærest, folc under wolcnum
at beginning first, people under skies
emnæðele gesceop, æghwilcne mon.
equally-noble created, each man.
hwy ge þonne æfre ofer oðre men
why you then ever over other men
ofermodigen buton andweorce,
should-be-proud without cause,
nu ge unæðelne nænigne metað?
now you ignoble none find?
hwy ge eow for æþelum up ahebben nu?
why you yourselves for nobility up raise now?
On þæm mode bið monna gehwilcum
In the mind is of-men to-each
þa rihtæþelo þe ic ðe recce ymb,
the true-nobility which I to-thee tell about,

nales on ðæm flæsce foldbuendra.
not-at-all in the flesh of-earth-dwellers.
ac nu æghwilc mon þe mid ealle bið
but now each man who with all is
his unþeawum underðieded,
to-his vices subjected,
he forlæt ærest lifes frumsceaft
he forsakes first of-life origin
�

 his agene æþelo swa selfe, 25
and his own nobility so same,
� eac þone fæder þe hine æt fruman gesceop.
and also the father who him at beginning created.
forðǣ hine anæþelað ælmihtig God,
therefore him degrades almighty God,
þ he unæþele â forð þanan
that he ignoble ever forth thence
wyrð on weorulde, to wuldre ne cymð.
becomes in world, to glory not comes.

XVIII · LUST

Wicked lust troubles the mind of almost every man. The bee, wise though it is, must perish when it stings anything in anger. So every soul must perish if the body is defiled by fornication, unless repentance comes to the heart before the man departs this life.

Eala ðæt se yfla unrihta gedeð
Alas that the evil unrighteous does
wraða willa wohhæmetes,
fierce desire of-wrong-intercourse,

þ he mid ealle gedræfð anra gehwylces
that he with all troubles of-ones of-each
monna cynnes mod fulneah þon.
of-men of-race mind full-nearly then.
hwæt, sio wilde beo, þeah wis sie,
lo, the wild bee, though wise be,
anunga sceal eall forweorþan
utterly shall all perish
gif hio yrringa awuht stingeð;
if she angrily aught stings;
swa sceal sawla gehwilc siððan losian
so shall of-souls each afterward perish
gif se lichoma forlegen weorþeð
if the body adulterous becomes
unrihthæmede, bute him ær cume
by-fornication, unless to-him before come
hreow to heortan, ær he hionan wende.
repentance to heart, before he hence go.

XIX · SEEKING WHERE NOTHING IS

Folly leads wretched men astray. No one looks for red gold on green trees, gems in vineyards, salmon on hills, or harts at sea, and people know well where to find gems and fish. Yet the foolish are so blind that they do not know where the eternal goods are hidden, and think to find true felicity, which is God himself, in this transitory life. They seek wealth and honor and, once they win them, think they have the true felicities.

Eala, þ is hefig dysig, hygeð ymbe se ðe wile,
Alas, that is heavy folly, let-him-think about he who will,
ȝ frecenlic fira gehwilcum,
and perilous of-men to-each,
þ ða earman men mid ealle gedwæleð
which the wretched men with all leads-astray
of ðæm rihtan wege recene alæded.
from the right way quickly led-away.
hwæðer ge willen on wuda secan
whether you will in wood seek
gold ðæt reade on grenū triowum?
gold the red on green trees?
Ic wat swaðeah þ hit witena nan
I know nevertheless that it of-wise-men none
þider ne seceð, forðæm hit þær ne wexð,
thither — seeks, because it there not grows,
ne on wingeardum wlitige gimmas.
nor in vineyards beautiful gems.
hwy ge nu ne settan on sume dune
why you now not set on some hill
fiscnet eowru, þonne eow fon lysteð
fishnets yours, when to-you to-catch it-pleases

leax oððe cyperan? me gelicost ðincð
salmon or kipper? to-me likeliest seems
þte ealle witen eorðbuende
that all know earth-dwellers
þoncolmode ðæt hi þær ne sint.
thoughtful-minded that they there not are.
hwæþer ge nu willen wæþan mid hundum
whether you now will hunt with hounds
on sealtne sæ, ðonne eow secan lyst
on salt sea, when to-you to-seek it-pleases
heorotas ⁊ hinda? þu gehicgan meaht
harts and binds? thou think canst
þ ge willað ða on wuda secan
that you will them in wood seek
oftor micle þonne ut on sæ.
oftener much than out on sea.
is ðæt wundorlic, þ we witan ealle,
is that wonderful, that we know all,
þ mon secan sceal be sæwaroðe
that one seek shall by sea-shore
⁊ be eaofrum æþele gimmas
and by river-banks noble gems
hwite ⁊ reade ⁊ hiwa gehwæs.
white and red and of-hues of-each.
hwæt, hi eac witon hwær hi eafiscas
lo, they also know where they river-fishes
secan þurfan, ⁊ swylcra fela
seek need, and of-such many
weoruldwelena; hi þ wel doð,
of-world-riches; they that well do,

georn fulle men, geara gehwilc.
eager men, of-years each.

ac ðæt is earmlicost ealra þinga
but that is most-wretched of-all things

þ þa dysegan sint on gedwolan wordene
that the foolish are in error become

efne swa blinde þ hi on breostum ne magon
even so blind that they in breasts not can

eaðe gecnawan hwær þa ecan good,
easily know where the eternal goods,

soða gesælða, sindon gehydda;
true felicities, are hidden;

forþæm hi æfre ne lyst æfter spyrian,
because them ever not it-pleases after track,

secan þa gesælða. wenað samwise
seek the felicities. think half-wise

þæt hi on ðis lænan mægen life findan
that they in this transitory can life find

soða gesælða, þ is selfa God.
true felicities, that is himself God.

ic nat hu ic mæge nænige ðinga
I not-know how I can by-any of-things

ealles swa swiðe on sefan minum
altogether so greatly in mind mine

hiora dysig tælan swa hit me don lysteð;
their folly blame as it me to-do pleases;

ne ic þe swa sweotole gesecgan ne mæg,
nor I to-thee so clearly tell — can,

forþæm hig sint earmran ȝ eac dysegran
because they are more-wretched and also more-foolish

ungesæligran, þonne ic þe secgan mæge.
unhappier, than I to-thee tell can.
hi wilniað welan ȝ æhta
they desire wealth and possessions
ȝ weorðscipes to gewinnanne;
and of-honor to win;
þonne hi habbað þ hiora hige seceð,
when they have what their mind seeks,
wenað þonne swa gewitlease
think then so witless
ðæt hi þa soðan gesælða hæbben.
that they the true felicities have.

XX · THE PRAYER TO THE MAKER OF ALL

The singer praises God, who made all things visible and invisible, divided time, and rules everything while himself unchanging and in need of nothing. He made the world as one and divided it into the four elements, earth, water, fire, and air, binding them in peace so that none crosses another's bounds, and he holds the earth still in the middle like the yolk in an egg. He made the soul threefold, with anger, desire, and reason to rule them, and it turns like a wheel, rising when it thinks on God. The prayer asks God to drive the mist from the mind's eyes so that it may see him, the beginning, the end, and the way.

Eala, min Drihten, þ þu eart ælmihtig,
O, my Lord, that thou art almighty,
micel, modilic, mærþum gefræge,
great, magnanimous, for-glories famed,
ȝ wundorlic witena gehwylcum.
and wonderful of-wise-men to-each.

hwæt, ðu ece God ealra gesceafta
lo, thou eternal God of-all creatures
wundorlice wel gesceope
wondrously well createdst
ungesewenlica, ȝ eac swa same
invisible-ones, and also so same
gesewenlicra softe wealdest,
visible-ones gently rulest,
scirra gesceafta, mid gesceadwisum
bright creatures, with rational
mægne ȝ cræfte. þu þysne middangeard
might and skill. thou this middle-earth
from fruman ærest forð oð ende
from beginning first forth to end
tidum totældes, swa hit getæsost wæs,
by-times dividedst, as it most-fitting was,
endebyrdes, þ hi æghwæðer
in-order, that they each
ge ær farað ge eft cumað.
both earlier go and again come.
þu þe unstilla agna gesceafta
thou who unstill own creatures
to ðinum willan wislice astyrest,
to thy will wisely stirrest,
ȝ þe self wunæst swiðe stille
and thee thyself dwellest very still
unanwendendlic a forð simle.
unchangeable ever forth ever.
nis nan mihtigra ne nan mærra,
not-is any mightier nor any more-famous,

ne geond ealle þa gesceaft efnlica þîn,
nor throughout all the creation equal thine,
ne þe ænig nedþearf næs æfre giet
nor to-thee any need was ever yet
ealra þara weorca þe þu geworht hafast;
of-all the works which thou wrought hast;
ac mid þinum willan þu hit worhtes eall,
but with thy will thou it wroughtest all,
ȝ mid anwalde þinum agenum
and with power thine own
weorulde geworhtest ȝ wuhta gehwæt,
world wroughtest and of-creatures each,
þeah ðe nænegu nedðearf wære
though — no need were
eallra þara mærþa. is ðæt micel gecynd
of-all the glories. is that great nature
þines goodes, þencð ymb se ðe wile,
of-thy good, thinks about he who will,
forðon hit is eall an ælces þincges,
because it is all one of-each thing,
þu ȝ þ ðin good. hit is þin agen,
thou and that thy good. it is thine own,
forðæm hit nis utan, ne com auht to ðe.
because it not-is from-outside, nor came aught to thee.
ac ic georne wat þ ðin goodnes is
but I well know that thy goodness is
ælmihtig good, eall mid ðe selfum.
almighty good, all with thee self.
hit is ungelic urum gecynde;
it is unlike to-our nature;

us is utan cymen eall þa we habbað
to-us is from-outside come all which we have
gooda on grundū from Gode selfum.
of-goods on grounds from God himself.
næfst þu to ænegū andan genumenne,
not-hast thou to any envy taken,
forðamþe nan þing nis þin gelica,
because no thing is thy like,
ne huru ænig ælcræftigre;
nor indeed any more-all-skilled;
forðæm þu eal good anes geþeahte
therefore thou all good of-one counsel
þines geþohtest, ȝ hi þa worhtest.
of-thine thoughtest, and them then wroughtest.
næs æror ðe ænegu gesceaft
not-was before thee any creature
þe auht oððe nauht auðer worhte.
which aught or naught either wrought.
ac ðu butan bysne, brego moncynnes,
but thou without example, prince of-mankind,
ælmihtig God, eall geworhtest
almighty God, all wroughtest
þing þearle good; eart þe selfa
things exceedingly good; art thee thyself
þæt hehste good. hwæt ðu, halig fæder,
the highest good. lo thou, holy father,
æfter þinum willan woruld gesceope,
according-to thy will world createdst,
ðisne middangeard meahtū þinū,
this middle-earth with-powers thine,

weorada Drihten, swa þu woldest self,
of-hosts Lord, as thou wouldst thyself,
ȝ mid ðinum willan wealdest ealles;
and with thy will rulest all;
forðæm þu, soða God, selfa dælest
because thou, true God, thyself dealest
gooda æghwilc. forðæm þu geara ær
of-goods each. because thou of-years before
ealla gesceafta ærest gesceope
all creatures first createdst
swiðe gelice, sumes hwæðre þeah
very alike, in-some-respect however yet
ungelice; nemdest eall swaðeah
unlike; namedst all nevertheless
mid ane noman, ealle togædre
with one name, all together
woruld under wolcnum. hwæt þu, wuldres God,
world under skies. lo thou, of-glory God,
þone anne naman eft todældes,
the one name again dividedst,
fæder, on feower; wæs þara folde an
father, into four; was of-them earth one
ȝ wæter oðer worulde dæles,
and water second of-world of-part,
ȝ fyr is þridde, ȝ feowerðe lyft;
and fire is third, and fourth air;
þæt is eall weoruld eft togædere.
that is all world again together.
habbað þeah þa feower frumstol hiora,
have yet the four original-seat their,

ægwilc hiora agenne stede,
each of-them own place,
þeah anra hwilc wið oðer sie
though of-ones each with other be
miclum gemenged, ⁊ mid mægne eac
greatly mingled, and with might also
fæder ælmihtiges fæste gebunden
of-father almighty firmly bound
gesiblice softe togædre
peaceably gently together
mid bebode þine, bilewit fæder,
with command thine, gracious father,
þte heora ænig oðres ne dorste
that of-them any of-other not dared
mearce ofergangan for metodes ege.
boundary overstep for of-ordainer fear.
ac geþweorod sint ðegnas togædre,
but reconciled are thanes together,
cyninges cēpan, cele wið hæto,
of-king champions, cold against heat,
wæt wið drygum; winnað hwæðre.
wet against dry; strive however.
wæter ⁊ eorðe wæstmas brengað.
water and earth fruits bring.
þa sint on gecynde cealda batwa,
they are by nature cold both,
wæter wæt ⁊ ceald. wangas ymbelicgað,
water wet and cold. plains surround,
eorðe ælgreno, eac hwæðre ceald.
earth all-green, also however cold.

lyft is gemenged, forþæm hio on middum wunað;
air is mingled, because it in middle dwells;
nis þ nan wundor þ hio sie wearm ⁊ ceald,
not-is that any wonder that it be warm and cold,
wæt wolcnes tier winde geblonden,
wet of-cloud distillation [?] with-wind blended,
forðæm hio is on midle, mine gefræge,
because it is in middle, by-my hearing,
fyres ⁊ eorþan. fela monna wat
of-fire and of-earth. many of-men knows
þte yfemest is eallra gesceafta
that uppermost is of-all creatures
fyr ofer eorðan, folde neoðemest.
fire above earth, earth lowest.
is þ wundorlic, weroda Drihten,
is that wonderful, of-hosts Lord,
þ ðu mid geþeahte þinum wyrcest
that thou with counsel thine workest
þæt ðu þæm gesceaftum swa gesceadlice
that thou for-the creatures so discerningly
mearce gesettest, ⁊ hi ne mengdest eac.
boundaries settest, and them not mingledst also.
hwæt, þu þæm wættere wætum ⁊ cealdum
lo, thou to-the water wet and cold
foldan to flore fæste gesettest,
earth as floor firmly settest,
forðæm hit unstille æghwider wolde
because it unstill everywhither would
wide toscriðan wac ⁊ hnesce.
widely glide-apart weak and soft.

ne meahte hit on him selfum, soð ic geare wat,
not could it on it self, truly I well know,
æfre gestandan; ac hit sio eorðe hylt
ever stand; but it the earth holds
ȝ swelgeð eac be sumum dæle,
and swallows also by some part,
þ hio siðþan mæg for ðæm sype weorðan
that it afterward can for the drink become
geleht lyftum. forðæm leaf ȝ gærs
moistened with-airs. therefore leaf and grass
bræd geond Bretene, bloweð ȝ groweð
spread throughout Britain, blooms and grows
eldum to are. eorðe sio cealde
for-men to benefit. earth the cold
brengð wæstma fela wundorlicra,
brings of-fruits many wonderful,
forðæm hio mid þæm wætere weorðeð geþawened.
because it with the water becomes moistened.
gif þ nære, þonne hio wære
if that not-were, then it were
fordrugod to duste, ȝ todrifen siððan
dried-up to dust, and driven-apart afterward
wide mid winde, swa nu weorðeð oft
widely with wind, as now becomes often
axe giond eorðan eall toblawen.
ash throughout earth all blown-apart.
ne meahte on ðære eorðan awuht libban,
not could on the earth aught live,
ne wuhte þon ma wætres brucan,
nor by-aught the more of-water enjoy,

on eardian ænige cræfte
on dwell by-any skill
for cele anum, gif þu, cyning engla,
for cold alone, if thou, king of-angels,
wið fyre hwæthwugu foldan ⁊ lagustream
with fire somewhat earth and sea-stream
ne mengdest togædre, ⁊ gemetgodest
not mingledst together, and moderatedst
cele ⁊ hæto cræfte þine,
cold and heat with-skill thine,
þ þ fyr ne mæg foldan ⁊ merestream
that the fire not can earth and sea-stream
blate forbærnan, þeah hit wið batwa sie
palely burn-up, though it with both be
fæste gefeged, fæder ealdgeweorc.
firmly joined, of-father old-work.
ne þincð me þ wundur wuhte þe læsse
not seems to-me the wonder by-aught the less
þ ðios eorðe mæg ⁊ egorstream,
that this earth can and sea-stream,
swa ceald gesceaft, cræfta nane
so cold creation, of-skills none
ealles adwæscan þ þ him oninnan sticað
wholly quench that which them within sticks
fyres, gefeged mid frean cræfte.
of-fire, joined with of-lord skill.
þæt is agen cræft eagorstreames,
that is own skill of-sea-stream,
wætres ⁊ eorþan ⁊ on wolcnum eac,
of-water and of-earth and in skies also,

ȝ efne swa same uppe ofer rodere.
and even so same up above sky.

þonne is þæs fyres frumstol on riht
then is of-the fire original-seat by right

eard ofer eallum oðrum gesceaftum
dwelling above all other creatures

gesewenlicum geond þisne sidan grund;
visible throughout this wide ground;

þeah hit wið ealla sie eft gemenged
though it with all be again mingled

weoruldgesceafta, þeah waldan ne mot
world-creatures, yet rule not may

þ hit ænige eallunga fordô
that it any entirely destroy

buton þæs leafe þe us þis lif tiode,
except of-his leave who for-us this life appointed,

þ is se eca ȝ se ælmihtga.
that is the eternal and the almighty.

eorðe is hefigre oðrum gesceaftum,
earth is heavier than-other creatures,

þicre geþruen, forðæm hio þrage stod
thicker compressed, because it for-a-time stood

ealra gesceafta under niðemæst,
of-all creatures under lowest,

buton þæm rodere, þe þas ruman gesceaft
except the sky, which this spacious creation

æghwylce dæge utan ymbhwyrfeð,
each day outside revolves-around,

ȝ þeah þære eorþan æfre ne oðrineð,
and yet the earth ever not touches,

ne hire on nanre ne mot near þonne on oðre
nor to-it in any — may nearer than in other
stowe gestæppan; striceð ymbutan
place step; moves around
ufane ⁊ neoðane, efenneah gehwæþer.
from-above and from-below, equally-near each.
æghwilc gesceaft þe we ymb sprecað
each creature which we about speak
hæfð his agenne eard onsundran,
has its own dwelling apart,
bið þeah wið þæm oðrū eac gemenged;
is yet with the others also mingled;
ne mæg hira ænig butan oðrum bion.
not can of-them any without others be.
þeah hi unsweotole somod eardien,
though they unclearly together dwell,
swa nu eorðe ⁊ wæter, earfoðtæcne
as now earth and water, hard-to-show
unwisra gehwæm, wuniað on fyre,
of-unwise-ones to-each, dwell in fire,
þeah hi sindan sweotole þæm wisum.
though they are clear to-the wise.
is þ fyr swa same fæst on þæm wætre
is the fire so same fast in the water
⁊ on stanum eac stille geheded
and in stones also still hidden
earfoðhawe, is hwæðre þær.
hard-to-see, is however there.
hafað fæder engla fyr gebunden
has father of-angels fire bound

efne to þon fæste þ hit fiolan ne mæg
even to that firmly that it escape not can
eft æt his eðle, þær þ oðer fyr
back to its homeland, where the other fire
ûp ofer eall þis eardfæst wunað.
up over all this dwelling-fast dwells.
sona hit forlæteð þas lænan gesceaft
at-once it forsakes this transitory creation
mid cele ofercumen, gif hit on cyððe gewit;
with cold overcome, if it to homeland departs;
ȝ þeah wuhta gehwilc wilnað þiderweard
and yet of-creatures each desires thitherward
þær his mægðe bið mæst ætgædre.
where of-its kin is most together.
ðu gestaðoladest þurh þa strongan meaht,
thou establishedst through the strong might,
weroda wuldorcyning, wundorlice
of-hosts glory-king, wondrously
eorðan swa fæste þ hio ôn ænige
earth so firmly that it to any
healfe ne heldeð; ne mæg hio hider ne þider
side not inclines; not can it hither nor thither
sigan þe swiðor þe hio symle dyde.
sink the more than it ever did.
hwæt, hi þeah eorðlices auht ne haldeð,
lo, it yet of-earthly aught not holds,
is þeah efneðe up ȝ ofdune
is yet equally-easy up and down
to feallanne foldan ðisse,
to fall for-earth this,

þæm anlicost þe on ægе bið
to-that likest which in egg is
gioleca onmiddan, glideð hwæðre
yolk in-middle, glides however
æg ymbutan; swa stent eall weoruld
egg around; so stands all world
stille on tille, streamas ymbutan,
still in station, streams around,
lagufloda gelac, lyfte ȝ tungla,
of-sea-floods tumult, of-air and of-stars,
ȝ sio scire scell scriðeð ymbutan
and the bright shell glides around
dogora gehwilce; dyde lange swa.
of-days at-each; did long so.
hwæt þu, ðioda God, ðriefalde on us
lo thou, of-peoples God, threefold in us
sawle gesettest, ȝ hi siððan eac
soul settest, and it afterward also
styrest ȝ stihtest þurh ða strongan meaht,
stirrest and directest through the strong might,
þ hire þy læsse on ðæm lytlan ne bið
that of-it the less in the little not is
anum fingre þe hire ôn eallum bið
one finger than of-it in all is
þæm lichoman. forðæm ic lytle ær
the body. therefore I a-little before
sweotole sæde þ sio saul wære
clearly said that the soul was
þriefald gesceaft þegna gehwilces,
threefold creature of-thanes of-each,

forðæm uðwitan ealle seggað
because philosophers all say
ðætte an gecynd ælcre saule
that one nature of-each soul
irsung sie, oðer wilnung;
anger is, second desire;
is sio þridde gecynd þæm twæm betere,
is the third nature than-the two better,
sio gesceadwisnes. nis ðæt scandlic cræft,
the reason. not-is that shameful virtue,
forðæm hit nænig hafað neat buton monnum.
because it no has beast except men.
hæfð þa oðra twa unrim wuhta;
has the other two countless of-creatures;
hæfð þa wilnunga welhwilc neten,
has the desires nearly-every beast,
ȝ þa yrsunga eac swa selfe;
and the angers also so same;
forðy men habbæð geond middangeard
therefore men have throughout middle-earth
eorðgesceafta ealla oferþungen,
earth-creatures all surpassed,
forðæmðe hi habbað, þæs ðe hi nabbað,
because they have, that which they not-have,
þone ænne cræft þe we ær nemdon.
the one virtue which we before named.
sio gesceadwisnes sceal on gehwelcum
the reason shall in each
þære wilnunge waldan semle,
the desire rule ever,

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ȝ irsunge eac swa selfe;

and anger also so same;

hio sceal mid geþeahte þegnes mode,

it shall with counsel of-thane mind,

mid andgite, ealles waldan.

with understanding, all rule.

hio is þ mæste mægen monnes saule,

it is the greatest power of-man of-soul,

ȝ se selesta sundorcræfta.

and the best of-special-virtues.

hwæt, þu ða saule, sigora waldend,

lo, thou the soul, of-victories ruler,

þeoda þrymcyning, þus gesceope

of-peoples glory-king, thus createdst

þ hio hwearfode on hire selfre

that it turned on it self

hire utan ymb, swa swa eal deð

it outside about, so as all does

rineswifte rodor, recene ymbscriðeð

course-swift sky, quickly glides-around

dogora gehwilce Drihtnes meahtum

of-days at-each of-Lord with-powers

þisne middangeard. swa deð monnes saul,

this middle-earth. so does of-man soul,

hweole gelicost; hwærfeð ymbe hy selfe,

to-wheel likest; turns about it self,

oft smeagende ymb ðas eorðlican

often pondering about these earthly

drihtnes gesceafta dagum ȝ nihtum;

of-lord creatures by-days and by-nights;

hwilum hi selfe secende smeað,
at-times it self seeking ponders,
hwilum eft smeað ymb þone ecan God,
at-times again ponders about the eternal God,
sceppend hire. scriðende færð
creator its. gliding goes
hweole gelicost, hwærfð ymb hi selfe.
to-wheel likest, turns about it self.
þonne hio ymb hire scyppend mid gescead smeað,
when it about its creator with discernment ponders,
hio bið upahæfen ofer hi selfe;
it is up-raised above it self;
ac hio bið eallunga an hire selfre
but it is entirely in it self
þonne hio ymb hi selfe secende smeað;
when it about it self seeking ponders;
hio bið swiðe fior hire selfre beneoðan,
it is very far it self beneath,
þonne hio þæs lænan lufað ȝ wundrað
when it of-the transitory loves and wonders
eorðlicu þing ofer ecne ræd.
earthly things above eternal counsel.
hwæt þu, ece God, eard forgeafe
lo thou, eternal God, dwelling gavest
saulū on heofonum, selest weorðlica
to-souls in heavens, best worthily
ginfæsta gifa, God ælmihtig,
ample gifts, God almighty,
be geearnunga anra gehwelcre.
by merit of-ones of-each.

ealle hi scinað ðurh þa sciran neaht
all they shine through the bright night
hadre on heofonum, na hwæðre þeah
clearly in heavens, not however though
ealle efenbeorhte. hwæt, we oft gesioð
all equally-bright. lo, we often see
hadrum nihtum þte heofonsteorran
on-clear nights that heaven-stars
ealle efenbeorhte æfre ne scinað.
all equally-bright ever not shine.
hwæt þu, ece God, eac gemengest
lo thou, eternal God, also minglest
þa heofoncundan hider wið eorðan,
the heavenly-ones hither with earth,
saula wið lice; siððan wuniað
souls with body; afterward dwell
þis eorðlice ⁊ þ ece samod,
this earthly and the eternal together,
saul in flæsce. hwæt, hi simle to ðe
soul in flesh. lo, they ever to thee
hion fundiað, forðæm hi hider of ðe
hence strive, because they hither from thee
æror comon; sculon eft to ðe.
before came; must again to thee.
sceal se lichama last weardigan
shall the body track keep
eft on eorðan, forðæm he ær of hire
again on earth, because it before from it
weox on weorulde. wunedon ætsomne
grew in world. dwelt together

efen swa lange swa him lyfed wæs
even so long as to-them allowed was
from þæm ælmihtigan þe hi æror gio
by the almighty who them before formerly
gesomnade; þ is soð cining,
united; that is true king,
se þas foldan gesceop, ȝ hi gefylde þa
who this earth created, and it filled then
swiðe mislicum, mine gefræge,
very various, by-my hearing,
neata cynnum, nergend user.
of-beasts with-kinds, savior our.
he hi siððan asiow sæda monegum
he it afterward sowed of-seeds with-many
wuda ȝ wyrta weorulde sceatum.
of-wood and of-herbs of-world in-regions.
forgif nu, ece God, urum modum
grant now, eternal God, to-our minds
þæt hi moten to þe, metod alwuhta,
that they may to thee, ordainer of-all-creatures,
þurg þas earfoðu up astigan,
through these hardships up climb,
ȝ of þisum bysegum, bilewit fæder,
and from these troubles, gracious father,
þeoda waldend, to þe cuman,
of-peoples ruler, to thee come,
ȝ þonne mid openum eagum moten
and then with open eyes may
modes ures ðurh ðinra mægna sped
of-mind our through of-thy powers success

æwelm gesion eallra gooda,
source see of-all goods,
þ þu eart selfa, sigedrihten God,
which thou art thyself, victory-lord God,
ge þa eagan hal ures modes,
and the eyes whole of-our mind,
þ we hi on ðe selfum siððan moten
that we them on thee self afterward may
afæstnian, fæder engla.
fasten, father of-angels.
todrif þone þiccan mist þe þrage nu
drive-apart the thick mist which for-a-time now
wið ða eagan foran usses modes
against the eyes before of-our mind
hangode hwyle hefig ⁊ þystre.
hung a-while heavy and dark.
onliht nu þa eagan usses modes
enlighten now the eyes of-our mind
mid þinum leohte, lifes waldend;
with thy light, of-life ruler;
forðæm þu eart sio birhtu, bilewit fæder,
because thou art the brightness, gracious father,
soðes leohtes, ⁊ þu selfa eart
of-true light, and thou thyself art
sio fæste ræst, fæder ælmihtig,
the firm rest, father almighty,
eallra soðfæstra. hwæt, þu softe gedest
of-all righteous-ones. lo, thou gently makest
þ hi ðe selfne gesion moten.
that they thee self see may.

ðu eart eallra þinga, þeoda waldend,
thou art of-all things, of-peoples ruler,
fruma ȝ ende. hwæt þu, fæder engla,
beginning and end. lo thou, father of-angels,
eall þing birest eðelice
all things bearest easily
buton geswince. þu eart selfa weg
without toil. thou art thyself way
ȝ latteow eac lifgendra gehwæs,
and guide also of-living-ones of-each,
ȝ sio wlitige stow þe se weg to ligð,
and the beautiful place which the way to lies,
þe ealle to a fundiað
which all to ever strive
men of moldan on þa mæran gesceaft.
men from earth into the glorious creation.

XXI · THE HAVEN OF THE MIND

The singer urges all people to strive toward the eternal good and the true felicities, and bids anyone bound by love of this world to seek his freedom quickly. That good is the one rest from all toil, a calm haven after the storms. Gold, silver, and gems cannot brighten the eyes of the mind but blind them, since earthly things are fleeting. The light of God is so bright that the sun's brightness is darkness beside it.

Wella, monna bearn geond middangeard,
Well-lo, of-men children throughout middle-earth,
friora æghwilc fundie to
of-free-men each let-strive to
þæm ecum gode þe we ymb sprecað,
the eternal good which we about speak,

ȝ to þæm gesælðum þe we secgað ymb.
and to the felicities which we say about.
se ðe þonne nu sie nearwe gehefted
he who then now be tightly fettered
mid þisses mæran middangeardes
with of-this famous middle-earth
unnyttre lufe, sece him eft hræðe
useless love, let-him-seek for-himself again quickly
fulne friodom, þ he forð cume
full freedom, that he forth come
to þæm gesælðum saula rædes.
to the felicities of-souls of-counsel.
forðæm þ is sio an rest eallra geswinca,
because that is the one rest of-all toils,
hyhtlicu hyð heaum ceolum
joyful haven for-high ships
modes usses, meresmylta wic.
of-mind our, sea-calm dwelling.
þ is sio an hyð þe æfre bið
that is the one haven which ever is
æfter þam yðum ura geswinca,
after the waves of-our toils,
ysta gehwelcre, ealnig smylte.
of-storms each, always calm.
þ is sio friðstow ȝ sio frofor an
that is the sanctuary and the comfort alone
eallra yrminga æfter þissum
of-all miseries after these
weoruldgeswincum. þ is wynsum stôw
world-toils. that is pleasant place

æfter þyssum yrmðum to aganne.
after these miseries to own.
ac ic georne wat þte gylden maðm,
but I well know that golden treasure,
sylofren sincstan, searogimma nan,
silver treasure-stone, of-cunning-gems none,
middangeardes wela modes eagan
of-middle-earth wealth of-mind eyes
æfre ne onlyhtað, auht ne gebetað
ever not enlighten, aught not improve
hiora scearpnesse to þære sceawunga
their sharpness to the contemplation
soðra gesælða; ac hi swiðor get
of-true felicities; but they more yet
monna gehwelces modes eagan
of-men of-each of-mind eyes
ablendað on breostum, þonne hi hi beorhtran gedon.
blind in breasts, than they them brighter make.
forðæm æghwilc ðing þe on þys andweardan
because each thing which in this present
life licað lænu sindon,
life pleases transitory are,
eorðlicu þing a fleondu.
earthly things ever fleeting.
ac þ is wundorlic wlite ȝ beorhtnes
but that is wonderful beauty and brightness
þe wuhta gehwæs wlite geberhteð,
which of-creatures of-each beauty brightens,
ȝ æfter þæm eallum wealdeð.
and after that all rules.

nele se waldend ðæt forweorðan scylen
not-will the ruler that perish should
saula usse, ac he hi selfa wile
souls our, but he them himself will
leoman onlihtan, lifes wealdend.
with-light enlighten, of-life ruler.
gif þonne hæleða hwilc hlutrum eagum
if then of-men any with-clear eyes
modes sines mæg æfre ofsion
of-mind his can ever see
hiofones leohtes hlutre beorhto,
of-heaven of-light clear brightness,
þonne wile he secgan þ ðære sunnan sie
then will he say that of-the sun be
beorhtnes þiostro beorna gehwylcum
brightness darkness of-men to-each
to metanne wið þ micle leoht
to measure against the great light
Godes ælmihtiges; þ is gasta gehwæm
of-God almighty; that is of-spirits to-each
ece butan ende, eadegum saulum.
eternal without end, to-blessed souls.

XXII · THE TRUTH WITHIN

Whoever seeks the truth deeply must look within himself, give up useless cares, and gather all his thought together. Then he will find within what he used to seek outside, and see his mind brighter than the summer sun. The vices and heaviness of the body cannot wholly take righteousness out of the mind, for a seed of truth remains in the soul and is awakened by questioning and teaching. As Plato said, whoever has forgotten righteousness should turn back into his own memory, where he will find it hidden.

Se þe æfter rihte mid gerece wille
He who after right with order will
inweardlice æfterspyrian
inwardly track-after
swa deoplice þæt hit todrifan ne mæg
so deeply that it drive-apart not can
monna ænig, ne amerran huru
of-men any, nor hinder indeed
ænig eorðlic ðincg, he ærest sceal
any earthly thing, he first shall
secan on him selfum þ he sume hwile
seek in him self what he some while
ymbutan hine æror sohte.
around him before sought.
sece þæt siððan on his sefan innan,
let-him-seek that afterward in his mind within,
ȝ forlæte an swa he oftost mæge
and let-him-forsake alone as he oftenest can
ælcne ymbhogan ðy him unnet sie,
each concern which to-him useless be,

ȝ gesamnige swa he swiðost mæge
and let-him-gather as he most can
ealle to þæm anum his ingeðonc;
all to the one his thought;
gesecge his mode þ hit mæg findan
let-him-say to-his mind that it can find
eall on him innan þ hit oftost nu
all in it within what it oftenest now
ymbutan hit ealneg seceð,
around it always seeks,
gooda æghwylc. he ongit siððan
of-goods each. he perceives afterward
yfel ȝ unnet eal þ he hæfde
evil and useless all that he had
on his incofan æror lange,
in his inner-chamber before long,
efne swa sweotole swa he on þa sunnan mæg
even so clearly as he on the sun can
eagum andweardum on locian;
with-eyes present on look;
ȝ he eac ongit his ingeþonc
and he also perceives his thought
leohtre ȝ berhtre þonne se leoma sie
lighter and brighter than the beam be
sunnan on sumera, þonne swegles gim,
of-sun in summer, when of-sky gem,
hador heofontungol, hlutrost scineð.
clear heaven-star, most-clearly shines.
forðæm þæs lichoman leahtras ȝ hefignes
because of-the body sins and heaviness

ȝ þa unþeawas eallunga ne magon
and the vices entirely not can
of mode ation monna ænegum
from mind take-away of-men from-any
rihtwisnesse. ðeah nu rinca hwæm
righteousness. though now of-men for-someone
þæs lichoman leahtras ȝ hefignes
of-the body sins and heaviness
ȝ unþeawas oft bysigen
and vices often occupy
monna modsefan mæst ȝ swiðost
of-men mind-heart most and strongest
mid þære yflan oforgiotolnesse,
with the evil forgetfulness,
mid gedwolmiste dreorigne sefan
with error-mist sad mind
fortihð mod foran monna gehwelces
covers mind in-front of-men of-each
þ hit swa beorhte ne mot blican ȝ scinan
that it so brightly not may gleam and shine
swa hit wolde gif hit geweald ahte,
as it would if it control had,
þeah bið sum corn sædes gehealden
yet is some grain of-seed kept
symle on þære saule soðfæstnesse,
ever in the soul of-truth,
þenden gadertang wunað gast on lice.
while together dwells spirit in body.
ðæs sædes corn bið symle aweaht
of-the seed grain is ever awakened

mid ascunga, eac siððan
with questioning, also afterward
mid goodre lare, gif hit growan sceal.
with good teaching, if it grow shall.
hu mæg ænig man andsware findan
how can any man answer find
ðinga æniges, þegen mid gesceade,
of-things of-any, thane with discernment,
þeah hine rinca hwilc rihtwislice
though him of-men any rightly
æfter frigne, gif he awuht nafað
after ask, if he aught not-has
on his modsefan mycles ne lytles
in his mind-heart of-much nor of-little
rihtwisnesse ne geradscipes?
of-righteousness nor of-reasonableness?
nis þeah ænig man þte ealles swa
not-is yet any man that altogether so
þæs geradscipes swa bereafod sie
of-the reasonableness so bereaved be
þ he andsware ænige ne cunne
that he answer any not can
findan on ferhðe, gif he frugnen bið.
find in spirit, if he asked is.
forðæm hit is riht spell þ us reahte gio
therefore it is right story that to-us told formerly
ald uðwita, ure Platon;
old philosopher, our Plato;
he cwæð þte æghwilc ungemyndig
he said that each unmindful

rihtwisnesse hine hræðe sceolde
of-righteousness himself quickly should
eft gewendan into sinum
again turn into his
modes gemynde; he mæg siððan
of-mind memory; he can afterward
on his runcofan rihtwisnesse
in his secret-chamber righteousness
findan on ferhte fæste gehydde
find in spirit firmly hidden
mid gedræfnesse dogora gehwilce
with trouble of-days at-each
modes sines mæst ⁊ swiðost,
of-mind his most and strongest,
⁊ mid hefinesse his lichoman,
and with heaviness of-his body,
⁊ mid þæm bisgum þe on breostum styreð
and with the cares which in breasts stirs
mon on mode mæla gehwylce.
one in mind of-times at-each.

Happy is the man who can see the clear, heaven-bright stream, the noble source of every good, and cast the dark mist from his mind. With God's help the speaker will improve the listener's understanding with old stories, so that he may find the right path to the eternal home of souls.

Sie ðæt la on eorðan ælces ðinges
Be that lo on earth of-each thing
gesælig mon, gif he gesion mæge
happy man, if he see can
þone hlutrestan heofontorhtan stream,
the clearest heaven-bright stream,
æþelne æwelm ælces goodes,
noble source of-each good,
ȝ of him selfum ðone sweartan mist,
and from him self the dark mist,
modes þiostro, mæg aweorpan.
of-mind darkness, can cast-away.
we sculon ðeah gita mid Godes fylste
we shall however yet with of-God help
ealdum ȝ leasum ðinne ingeþonc
with-old and false thy thought
betan bispellum, þ ðu ðe bet mæge
improve with-parables, that thou the better mayest
aredian to rodorum rihte stige
find to heavens right path
on ðone ecan eard ussa saula.
into the eternal home of-our souls.

XXIV · THE WINGS OF THE MIND

The speaker has wings swifter than a bird's, and if he could give them to the listener's mind, it could despise the earth, fly above the clouds and the fire, travel with the sun among the stars, and pass the cold star Saturn and the swift heavens to the true light. There one wise king reigns and steers the chariot of heaven and earth. Arriving, the mind would call it home. If it ever returned to the world's darkness, it would see that the unrighteous kings whom wretched people fear are wretched and powerless.

Ic hæbbe fiðru fugle swiftran,
I have feathers than-bird swifter,
mid ðæm ic fleogan mæg feor frā eorðan
with which I fly can far from earth
ofer heane hrof heofones þisses;
over high roof of-heaven this;
ac ðær ic nu moste mod gefeðran,
but if I now might mind feather,
ðinne ferðlocan, feðrum minum,
thy spirit-enclosure, with-feathers mine,
oððæt ðu meahte þisne middangeard,
until thou couldst this middle-earth,
ælc eorðlic ðing, eallunga forsion.
each earthly thing, entirely despise.
meahtes ofer rodorum gereclice
couldst over heavens directly
feðerū lacan, feor up ofer
with-feathers play, far up over
wolcnu windan; wlitan siððan
clouds wind; look afterward

ufan ofer ealle. meahtes eac faran
from-above over all. couldst also travel
ofer þæm fyre ðe fela geara for
over the fire which many of-years went
lange betweox lyfte ⁊ rodere,
long between air and sky,
swa him æt frymðe fæder getiode.
as to-it at beginning father appointed.
ðu meahtest ðe siððan mid ðære sunnan
thou couldst thyself afterward with the sun
faran betweox oðrum tunglum;
travel between other stars;
meahtest ðe full recen on ðæm rodere ufan
couldst thyself full quickly on the sky above
siððan weorðan, ⁊ ðonne samtenges
afterward come, and then forthwith
æt ðæm ælcealdan anum steorran,
at the all-cold single star,
se yfmest is eallra tungla;
which uppermost is of-all stars;
ðone Saturnus sundbuende
which Saturn sea-dwellers
hatað under heofonum; he is se cealda
call under heavens; it is the cold
eallisig tungl, yfemest wandrað
all-icy star, uppermost wanders
ofer eallum ufan oðrū steorrum.
over all above other stars.
siððan ðu ðonne ðone up a hafast
after thou then that up ever hast

forð oferfarenne, ðu meaht feorsian;
forth passed-over, thou canst go-far;
ðonne bist ðu siððan sona ofer uppan
then art thou afterward at-once over above
rodere ryneswiftum. gif ðu on riht færest,
sky course-swift. if thou on right goest,
þe þone hehstan heofon behindan lætst;
thee the highest heaven behind leavest;
ðonne meaht ðu siðða soðes leohtes
then canst thou afterward of-true light
habban þinne dæl, ðonan an cyning
have thy share, whence one king
rume ricsað ofer roderum up,
widely reigns over heavens up,
⁊ under swa same, eallra gesceafta,
and under so same, of-all creatures,
weorulde waldeð; þ is wis cyning;
world rules; that is wise king;
þ is se ðe waldeð giond werðioda
that is he who rules throughout nations
ealra oðra eorðan cyninga;
of-all other of-earth kings;
se mid his bridle ymbebæted hæfð
who with his bridle bridled-around has
ymbhwyrft ealne eorðan ⁊ heofones.
circuit all of-earth and of-heaven.
he his gewaldleðer wel gemetgað;
he his bridle-rein well moderates;
se stioreð a ðurg ða strongan meaht
he steers ever through the strong might

ðæm hrædwæne heofones ⁊ eorðan;
the swift-chariot of-heaven and of-earth;
se an dema is gestæðþig,
the one judge is steadfast,
unawendendlic, wlitig ⁊ mære.
unchangeable, beautiful and glorious.
gif ðu wyrst on wege rihtum
if thou becomest on way right
up to ðæm earde, þ is æðele stow,
up to the home, that is noble place,
ðeah ðu hi nu geta forgiten hæbbe:
though thou it now yet forgotten have:
gif ðu æfre eft þæran cymest,
if thou ever again thereto comest,
ðonne wilt þu secgan ⁊ sona cweðan:
then wilt thou say and at-once speak:
ðis is eallunga min agen cyð,
this is entirely my own country,
eard ⁊ eþel; ic wæs ær hionan
dwelling and homeland; I was before hence
cumen ⁊ acenned ðurh ðisses cræftgan meaht;
come and born through of-this craftsman might;
nylle ic æfre hionan ut witan,
not-will I ever hence out depart,
ac ic symle her softe wille
but I ever here gently will
mid fæder willan fæste standan.
with of-father will firmly stand.
gif ðe ðonne æfre eft geweorðeð
if to-thee then ever again it-happens

þ ðu wilt oððe most weorolde ðiostro
that thou wilt or must of-world darkness
eft fandian, ðu meaht eaðe gesion
again try, thou canst easily see
unrihtwise eorðan cyningas
unrighteous of-earth kings
ȝ þa ofermodan oðre rican
and the proud other powerful-ones
ðe þis werige folc wyrst tuciað, 60
who this weary people worst ill-treat,
þ hi symle bioð swiðe earme,
that they ever are very wretched,
unmehtige ælces ðinges,
powerless of-each thing,
emne ða ilcan þe þis earme folc
even the same whom this wretched people
sume hwile nu swiðost ondrædæð.
some while now most dreads.

Proud and unrighteous kings sit on high seats in splendid clothes, surrounded by armed thanes, and rage at friend and foe like mad dogs. Stripped of their robes and power, they would look like any of their servants, or worse. Excess in food, clothing, and wine breeds madness, anger, sorrow, and vain hope of revenge. Every creature desires some good by its nature, but such kings achieve nothing good, since they subject themselves to their vices and never fight against them.

Geher nu an spell be ðæm ofermodum
Hear now a story about the proud
unrihtwisum eorðan cyningum
unrighteous of-earth kings
ða her nu manegum ⁊ mislicum
who here now with-many and various
wædum wlitebeorhtum wundrum scinað
garments beauty-bright wondrously shine
on heahsetlum hrofe getenge,
on high-seats to-roof near,
golde gegerede ⁊ gimcynnum,
with-gold clothed and with-gem-kinds,
utan ymbestandne mid unrime
outside surrounded with countless
ðegna ⁊ eorla. þa bioð gehyrste
of-thanes and of-warriors. they are adorned
mid heregeatwum hildetorhtum,
with war-gear battle-bright,
sweordum ⁊ fetelum swiðe geglengde,
with-swords and with-belts greatly decked,
⁊ þegniað ðrymme micle
and serve with-majesty great

ælc oþrum, ȝ hi ealle him
each to-other, and they all them
ðonan mid þy þrymme þreatiað gehwider
thence with the majesty threaten everywhere
ymbsittenda oðra ðeoda;
of-neighbors of-other peoples;
ȝ se hlaford ne scrifð, ðe ðæm here waldeð,
and the lord not cares, who the army rules,
freonde ne feonde, feore ne æhtum;
for-friend nor for-enemy, for-life nor for-possessions;
ac he reðigmod ræst on gehwilcne,
but he fierce-minded rushes on each,
wedehunde wuhta gelicost;
to-mad-dog of-creatures likest;
bið to up âhæfen inne on mode
is too up raised within in mind
for ðæm anwalde þe him anra gehwilc
for the power which him of-ones each
his tirwina to fultemað.
of-his glory-friends to helps.
gif mon ðonne wolde him âwindan of
if one then would him strip from
þæs cynegerelan claða gehwilcne,
of-the royal-robe of-clothes each,
ȝ him ðonne oftion ðara ðegnunga
and from-him then withdraw of-the services
ȝ þæs anwaldes þe he her hæfde,
and of-the power which he here had,
ðonne meaht ðu gesion þ he bið swiðe gelic
then canst thou see that he is very like

sumum ðara gumena þe him geornost nû
to-some of-those men who him most-eagerly now
mid ðegnungū ðringað ymbeutan;
with services throng around;
gif he wyrsa ne bið, ne wene ic his na beteran.
if he worse not is, not expect I of-him — better.
gif him þonne æfre unmendlinga
if to-him then ever unexpectedly
weas geberede þ him wurde oftogen
by-chance happened that from-him were withdrawn
þrymmes ȝ wæda ȝ þegnunga
of-majesty and of-garments and of-services
ȝ ðæs anwaldes þe we ymbe sprecað,
and of-the power which we about speak,
gif him ænig þara ofhende wyrð,
if to-him any of-those lost becomes,
ic wat þ him þynceð þ he þonne sie
I know that to-him it-seems that he then be
becropen on carcern, oððe coðlice
crept into prison, or truly
racentan geræped. ic gereccan mæg
with-chain bound. I explain can
þ of ungemete ælces ðinges,
that from excess of-each thing,
wiste ȝ wæda, wingedrinces,
of-food and of-garments, of-wine-drinking,
ȝ of swetmettum, swiðost weaxað
and from sweetmeats, most grows
þære wrænnesse wodðrag micel;
of-the lust mad-fit great;

sio swiðe gedræfð sefan ingehygd
which greatly troubles of-mind inward-thought
monna gehwelces; þonan mæst cymeð
of-men of-each; thence most comes
yfla ofermetta, unnetta saca.
of-evil prides, of-useless quarrels.
þonne hi gebolgene weorþað, him wyrð on breostū inne
when they enraged become, to-them becomes in breasts within
beswungen sefa on hreðre mid ðæm swiðan welme
scourged mind in breast with the strong surge
hatheortnesse, ȝ hraðe siððan
of-hot-heartedness, and quickly afterward
unrotnesse eac geræped,
with-sadness also bound,
hearde gehæfted. him siððan onginð
hard fettered. to-them afterward begins
sū tohopa swiðe leogan
some hope greatly lie
þæs gewinnes wræce; wilnað þ irre
of-the strife vengeance; desires that anger
anes ȝ oðres; him þ eall gehæt
of-one and of-other; to-him that all promises
his recelest, rihtes ne scrifeð.
his recklessness, of-right not cares.
ic ðe sæde ær on ðisse selfan bec
I to-thee said before in this same book
þ sumes goodes sidra gesceafta
that of-some good of-wide creatures
anlepra ælc â wilnode
of-single-ones each ever desired

for his agenum ealdgecynde.
for its own old-nature.
unrihtwise eorðan cyningas
unrighteous of-earth kings
ne magon æfre þurhtion awuht goodes
not can ever accomplish aught of-good
for ðæm yfle þe ic ðe ær sæde.
for the evil which I to-thee before said.
nis ðæt nan wundor, forðæm hi willað hi
not-is that any wonder, because they will themselves
þæm unðeawū þe ic ðe ær nemde
to-the vices which I to-thee before named
anra gehwelcū â underðeodan.
of-ones to-each ever subject.
sceal ðonne nede nearwe gebugan
shall then by-necessity closely bow
to ðara hlaforda hæftedome,
to of-the lords captivity,
þe he hine eallunga ær underþiodde.
to-whom he himself entirely before subjected.
ðæt is wyrse get, þ he winnan nyle
that is worse yet, that he strive not-will
wið ðæm anwalde ænige stunde.
against the power any while.
þær he wolde â winnan onginnan,
if he would ever strive begin,
ȝ þonne on ðæm gewinne þurhwunian forð,
and then in the strife persevere forth,

þonne næfde he nane scylde,
then not-had he any guilt,
ðeah he oferwunnen weorðan sceolde.
though he overcome become should.

XXVI · ULYSSES AND CIRCE

Ulysses, king of the Thracians and the Retians, fought at Troy under Agamemnon. Given leave to go home, he left ninety-nine of his ships behind and sailed in one, and a storm drove it to the island where Circe, daughter of Apollo, reigned. The two loved each other so much that he forgot his homeland. His men longed for home, and people said that her sorcery turned them into wolves, boars, and lions, though they kept their human minds. The story shows that sorcery can change the body but not the mind, and that vices of the mind do more harm than sickness of the body.

Ic þe mæg eaðe ealdum ȝ leasū
I thee can easily with-old and false
spellū reccan spræce gelice
stories tell to-speech like
efne ðisse ilcan þe wit ymb sprecað.
even to-this same which we-two about speak.
hit gesælde gio on sume tide
it happened formerly at some time
þæt Aulixes under hæfde
that Ulysses under had
þǣ casere cynericu twa;
the emperor kingdoms two;
he wæs Þracia ðioda aldor
he was of-Thrace of-peoples chief
ȝ Retie rices hirde.
and of-Retians of-kingdom guardian.

wæs his freadrihtnes folccuð nama
was of-his lord-master folk-known name
Agamemnon, se ealles weold
Agamemnon, who all ruled
Creca rices. cuð wæs wide
of-Greeks kingdom. known was widely
þ on þa tide Troia gewin
that at that time of-Troy strife
wearð under wolcnum. for wiges heard
happened under skies. went of-war hard
Creca drihten campsted secan;
of-Greeks lord battle-place seek;
Aulixes mid an hund scipa
Ulysses with one hundred of-ships
lædde ofer lagustream; sæt longe ðær
led over sea-stream; sat long there
tyn winter full. ða sio tid gelomp
ten winters full. when the time came
þ hi ðæt rice geræht hæfdon;
that they the kingdom reached had;
diore gecepte drihten Creca
dearly bought lord of-Greeks
Troia burg tilū gesiþū.
of-Troy city with-good companions.
ða ða Aulixes leafe hæfde,
then when Ulysses leave had,
Ðracia cining, þ he þonan moste,
of-Thrace king, that he thence might,
he let him behindan hyrnde ciolas
he left him behind horned ships

nigon ȝ hundnigontig; nænigne þonan
nine and ninety; none thence
merehengesta ma þonne ænne
of-sea-horses more than one
ferede on fifelstream, famigbordon,
brought on monster-stream, foamy-sided,
ðriereðre ceol; þ bið ðæt mæste
three-oared ship; that is the greatest
creciscra scipa. þa wearð ceald weder,
of-Greek ships. then came cold weather,
stearc storma gelac; stunede sio brune
stark of-storms tumult; crashed the brown
yð wið oðre, ut feor adraf
wave against other, out far drove
on Wendelsæ wigendra scola
onto Mediterranean of-warriors troop
up on þ igland þær Apolines
up on the island where of-Apollo
dohtor wunode dægrimes worn.
daughter dwelt of-day-count host.
wæs se Apollinus æðeles cynnes,
was — Apollo of-noble race,
Iobes eafora; se wæs gio cyning.
of-Jove son; he was formerly king.
se licette litlum ȝ miclum
he pretended to-small and to-great
gumena gehwylcū þ he god wære,
of-men to-each that he god were,
hehst ȝ halgost. swa se hlaford þa
highest and holiest. so the lord then

þ dysige folc on gedwolan lædde,
the foolish people into error led,
oððæt him gelyfde leoda unrim,
until him believed of-peoples countless,
forðæm he wæs mid rihte rices hirde
because he was by right of-kingdom guardian
hiora cynecynnes. cuð is wide
of-their royal-race. known is widely
þ on ða tide þeoda æghwilc
that at that time of-peoples each
hæfdon heora hlaford for þone hehstan god,
had their lord for the highest god,
ȝ weorðodon swa swa wuldres cining,
and honored so as of-glory king,
gif he to ðæm rice wæs on rihte boren.
if he to the kingdom was by right born.
wæs þæs Iobes fæder god eac swa he;
was — of-Jove father god also as he;
Saturnus ðone sundbuende
Saturn him sea-dwellers
heton, hæleþa bearn. hæfdon ða mægða
called, of-men children. had the peoples
ælcne æfter oðrum for ecne God.
each after other for eternal God.
sceolde eac wesan Apollines
should also be of-Apollo
dohtor diorboren, dysiges folces
daughter nobly-born, of-foolish people
gumrinca gyden; cuðe galdra fela
of-warriors goddess; knew of-charms many

drifan drycræftas. hio gedwolan fylgde
practice sorceries. she error followed
manna swiðost manegra þioda,
of-men most of-many of-peoples,
cyninges dohtor, sio Circe wæs
of-king daughter, who Circe was
haten for herigum. hio ricsode
called before hosts. she reigned
on ðǣ iglonde þe Aulixes
on the island which Ulysses
cining Þracia cō ane to
king of-Thrace came with-one to
ceole liðan. cuð wæs sona
ship to-sail. known was at-once
eallre þære mænige þe hire mid wunode
to-all the multitude who her with dwelt
æþelinges sið. hio mid ungemete
of-prince journey. she with excess
lissū lufode liðmonna frean,
with-kindnesses loved of-seamen lord,
ȝ he eac swa same ealle mægne
and he also so same with-all might
efne swa swiðe hi on sefan lufode,
even so greatly her in mind loved,
þ he to his earde ænige nyste
that he to his homeland any not-knew
modes mynlan ofer mægð giunge;
of-mind desire beyond maiden young;
ac he mid þæm wife wunode siððan,
but he with the woman dwelt afterward,

oððæt him ne meahte monna ænig
until him not could of-men any
þegna sinra þær mid wesan;
of-thanes his there with be;
ac hi for ðæm yrmðum eardes lyste,
but them for the miseries of-homeland it-pleased,
mynton forlætan leofne hlaford.
intended forsake dear lord.
ða ongunnon wercan werðeoda spell;
then began make nations stories;
sædon þ hio sceolde mid hire scinlace
said that she should with her sorcery
beornas forbredan, ȝ mid balocræftum
warriors transform, and with evil-crafts
wraþum weorpan on wildra lic
wrathfully cast into of-wild-beasts body
cyninges þegnas, cyspan siððan
of-king thanes, fetter afterward
ȝ mid racentan eac ræpan mænigne.
and with chain also bind many.
sume hi to wulfum wurdon,
some they to wolves became,
ne meahton þonne word forðbringan,
not could then word bring-forth,
ac hio þragmælum ðioton ongunnon.
but they at-times howl began.
sume wæron eaforas; â grymetedon
some were boars; ever grunted
ðonne hi sares hwæt siofian scioldon.
when they of-pain something lament should.

þa ðe leon wæron ongunnon laðlice
those who lions were began loathsomely
yrrenga ryn a þonne hi sceoldon
angrily roar ever when they should
clipian for corþre. cnihtas wurdon,
call for company. youths became,
ealde ge giunge, ealle forhwerfde
old and young, all changed
to sumum diore swelcum he æror
to some beast such-as he before
on his lifdagum gelicost wæs,
in his life-days likest was,
butan þam cyninge þe sio cwen lufode.
except the king whom the queen loved.
nolde þara oþra ænig onbitan
not-would of-the others any taste
mennisces metes, ac hi ma lufedon
of-human food, but they more loved
diora drohtað, swa hit gedefe ne wæs.
of-beasts way-of-life, as it fitting not was.
næfdon hi mare monnum gelices
not-had they more to-men of-like
eorðbuendum ðonne ingeþonc;
to-earth-dwellers than thought;
hæfde anra gehwylc his agen mod;
had of-ones each his own mind;
þ wæs þeah swiðe sorgum gebunden
that was yet greatly with-sorrows bound
for ðæm earfoðum þe him onsæton.
for the hardships which them oppressed.

hwæt, ða dysegan men þe ðysum drycræftum
lo, the foolish men who these sorceries
long gelyfdon, leasum spellum,
long believed, false stories,
wisson hwæðre þ þ gewit ne mæg
knew however that the wit not can
mod onwendan monna ænig
mind change of-men any
mid drycræftum, þeah hio gedon meahte
with sorceries, though she bring-about could
þ ða lichoman lange þrage
that the bodies long time
onwend wurdon. is þ wundorlic
changed became. is that wonderful
mægencræft micel moda gehwilces
might-power great of-minds of-each
ofer lichoman lænne ⁊ sænne.
over body transitory and slow.
swylcum ⁊ swylcū þu meaht sweotole ongitan
by-such and by-such thou canst clearly perceive
þ ðæs lichoman listas ⁊ cræftas
that of-the body arts and skills
of ðæm mode cumað monna gehwylcum,
from the mind come of-men to-each,
ænlepra ælc. þu meaht eaðe ongitan
of-single-ones each. thou canst easily perceive
þte ma dereð monna gehwelcū
that more harms of-men to-each
modes unþeaw þonne mettrymnes
of-mind vice than infirmity

lænes lichoman. ne þearf leoda nan
of-transitory body. not needs of-peoples any
wenan þære wyrde þ þ werige flæsc
expect of-the event that the weary flesh
þ mod monna æniges mæge 115
the mind of-men of-any can
eallunga to him æfre onwendan;
entirely to it ever turn;
ac þa unðeawas ælces modes
but the vices of-each mind
ȝ þ ingeþonc ælces monnes
and the thought of-each man
þone lichoman lit þider hit wile.
the body leads thither it will.

XXVII · DEATH THE HUNTER

People trouble their minds with hatred like a storm-tossed sea and blame fate for their lot. Death is a terrible hunter who pursues every creature and never gives up a trail until he has caught his prey, yet men cannot wait for him and try to kill one another first, like birds and wild beasts. It would be right for each to repay others justly, to love the good, to show mercy to the wicked, and to hate their vices rather than the men themselves.

Hwy ge æfre scylen unrihtfioungum
Why you ever should with-wrong-hatreds
eower mod drefan, swa swa mereflodes
your mind trouble, so as of-sea-flood
yþa hrerað iscalde sæ,
waves stir ice-cold sea,

wecggað for winde? hwy oðwite ge
move for wind? why reproach you
wyrde eowre þ hio geweald nafað?
fate your that it control not-has?
hwy ge þæs deaðes, þe eow Drihten gesceop,
why you of-the death, which for-you Lord shaped,
gebidan ne magon bitres gecyndes,
await not can of-bitter nature,
nu he eow ælce dæg onet toweard?
now he you each day hastens toward?
ne magon ge gesion þ he sȳle spyreð
not can you see that he ever tracks
æfter ælcum eorðan tudre,
after each of-earth offspring,
diorum ⁊ fuglum? deað eac swa same
beasts and birds? death also so same
æfter moncynne geond ðisne middangeard,
after mankind throughout this middle-earth,
egeslic hunta, a bið on waðe;
terrible hunter, ever is on hunt;
nyle he ænig swæð æfre forlætan
not-will he any track ever forsake
ær he gehede þ he hwile ær
before he seize what he while before
æfter spyrede. is þ earmlic þing
after tracked. is that wretched thing
þ his gebidan ne magon burgsittende,
that of-him await not can city-dwellers,
ungesælige men hine ær willað
unhappy men him before will

foran tosciotan, swa swa fugla cyn,
in-front shoot-at, so as of-birds kind,
oððe wildu dior; þa winnað betwuh,
or wild beasts; they strive between,
ægwylc wolde oðer acwellan.
each would other kill.
ac þ is unriht ægwelcum men
but that is wrong for-each man
þæt he oðerne inwitþoncum
that he other with-malicious-thoughts
fioge on færðe, swa swa fugl oððe dior.
hate in spirit, so as bird or beast.
ac þ wære rihtost þte rinca gehwylc
but that were rightest that of-men each
oðrū gulde edlean on riht,
to-other repaid reward in right,
weorc be geweorhtū weoruldbuendū
work by deserts to-world-dwellers
þinga gehwilces; þ is þ he lufige
of-things of-each; that is that he love
gôdra gehwilcne swa he geornost mæge,
of-good-ones each as he most-eagerly can,
mildsige yflum, swa we spræcon.
have-mercy on-evil-ones, as we spoke.
he sceal þone monnan mode lufian,
he shall the man with-mind love,
ȝ his unþeawas ealle hatian
and his vices all hate
ȝ ofsniðan swa he swiðost mæge.
and cut-off as he most can.

XXVIII · THE WONDERS OF THE HEAVENS

The unlearned wonder at the courses of the stars, the Wain circling near the axle of the sky, Saturn's thirty-year round, and Boötes. They think that stars and the sun sink into the sea, which is not true, and they wonder at an eclipse of the moon. Yet they do not wonder at the envy that men and beasts bear one another, or at thunder, waves, and ice melting in the sun, which they see every day. Fools marvel at what they seldom see and think it happens by chance, but once God frees a curious learner of that folly, few such things amaze him.

Hwa is on eorðan nu unlærdra
Who is on earth now of-unlearned-ones
þe ne wundrige wolcna færeldes,
who not wonder of-skies at-course,
rodres swifto, ryne tungla,
of-sky swiftness, course of-stars,
hu hy ælce dæge utan ymbhwerfað
how they each day outside revolve
eallne middangeard? hwa is moncynnes
all middle-earth? who is of-mankind
þ ne wundrie ymb þas wlitegan tungl,
that not wonder about these beautiful stars,
hu hy sume habbað swiðe micle
how they some have very much
scyrtran ymbehwerft, sume scriðað leng
shorter circuit, some glide longer
utan ymb eall ðis? an þara tungla
outside about all this? one of-the stars
woruldmen hatað wænes þisla;
worldly-men call of-wain shaft;

þa habbað scyrtran scride ȝ færelt,
they have shorter course and journey,
ymbhwerft læssan, ðonne oðru tungl,
circuit lesser, than other stars,
forðæm hi þære eaxe utan ymbhweorfað
because they of-the axle outside revolve
þone norðende, nean ymbcerrað;
the north-end, near turn-about;
on ðære ilcan eaxe hwerfeð
on the same axle turns
eall ruma rodor, recene scriðeð,
all spacious sky, quickly glides,
suðheald swifeð swift untiorig.
south-inclined sweeps swift untiring.
hwa is on weorulde þæt ne wafige,
who is in world that not wonder,
buton þa ane þe hit ær wisson,
except those alone who it before knew,
þte mænig tungul maran ymbhwyrft
that many star greater circuit
hafað on heofonum, sume hwile eft
has in heavens, some while again
læsse geliðað, þa þe lacað ymb eaxe ende,
lesser traverse, those which move about of-axle end,
oððe micle mare geferað þa hire middre ȳbe
or much more travel those its middle about
þearle þrægað? þara is gehaten
strongly run? of-them is called
Saturnus sum, se hæfð ymb þritig
Saturn one, which has about thirty

winr̃ gerimes weoruld ymbcirred.
winters of-number world circled.
Boetes eac beorhte scineð,
Boötes also brightly shines,
oðer steorra; cymeð efne swa same
other star; comes even so same
on þone ilcan stede eft ymb þritig
to the same place again about thirty
gear gerimes ðær he gio ða wæs.
years of-number where it formerly then was.
hwa is weoruldmonna þ ne wafige
who is of-worldly-men that not wonder
hu sume steorran oð ða sæ farað
how some stars to the sea go
under merestreamas, þæs ðe monnum ðincð?
under sea-streams, as — to-men seems?
swa eac sume wenað þ sio sunne do,
so also some think that the sun do,
ac se wena nis wuhte þe soðra.
but the opinion not-is by-aught the truer.
ne bið hio on æfen ne on ærmorgen
not is it in evening nor in early-morning
merestreame þe near ðe on midne dæg,
to-sea-stream the nearer than at mid day,
ȝ þeah monnum þyncð þ hio on mere gange,
and yet to-men seems that it into sea go,
under sæ swife, þonne hio on setl glideð.
under sea sweep, when it to setting glides.
hwa is on weorulde þ ne wundrige
who is in world that not wonder

fulles monan, þonne he færinga
at-full moon, when it suddenly
wyrð under wolcnū wlites bereafad,
becomes under skies of-beauty bereaved,
beþeaht mid þiostrum? hwa þegna ne mæge
covered with darkness? who of-thanes not can
eac wafian ælces stiorran,
also wonder at-each star,
hwy hi ne scinen scirum wederū
why they not shine in-bright weathers
beforan ðære sunnan swa hi sȳle doð
before the sun as they ever do
middelnihtum wið þone monan foran,
at-midnights against the moon before,
hadrum heofone? hwæt, nu hæleða fela
in-clear heaven? lo, now of-men many
swelces ȝ swelces swiðe wundrað,
at-such and at-such greatly wonder,
ȝ ne wundriað þte wuhta gehwilc,
and not wonder that of-creatures each,
men ȝ netenu, micelne habbað
men and beasts, great have
ȝ unnetne andan betweoh him,
and useless envy between them,
swiðe singalne. is þ sellic þincg
very continual. is that strange thing
þ hi ne wundriað hu hit on wolcnū oft
that they not wonder how it in skies often
þearle þunrað, þragmælū eft
strongly thunders, at-times again

anforlæteð; ⁊ eac swa same
leaves-off; and also so same
yð wið lande ealneg winneð,
wave against land always strives,
wind wið wæge. hwa wundrað þæs,
wind against wave. who wonders at-that,
oððe oþres eft, hwi þæt îs mæge
or at-other again, why the ice can
weorðan of wætere; wlitetorht scineð
become from water; beauty-bright shines
sunna swegle hat; sona gecerreð
sun in-sky hot; at-once turns
îsmere ænlic on his agen gecynd,
ice-mere peerless to its own nature,
weorðeð to wætre. ne þincð þ wundor micel
becomes to water. not seems that wonder great
monna ænegum þ he mægge gesion
of-men to-any that he can see
dogora gehwilce, ac ðæt dysie folc
of-days at-each, but the foolish people
þæs hit seldnor gesihð swiðor wundrað,
at-that it more-seldom sees more wonders,
þeah hit wisra gehwæm wundor ðince
though it of-wise-ones to-each wonder seem
on his modsefan micle læsse.
in his mind-heart much less.
unstaðolfæste ealneg wenað
unsteadfast-ones always think
þ þ ealdgesceaft æfre ne wære
that the old-creation ever not were

þ hi seldon gesioð; ac swiþor giet
which they seldom see; but more yet
weoruldmen wenað þæt hit weas come,
worldly-men think that it by-chance came,
niwan gesælde, gif hiora nængum hwylc
newly happened, if of-them to-none any
ær ne oðeowde; is þ earmlic þinc.
before — appeared; is that wretched thing.
ac gif hiora ænig æfre weorðeð
but if of-them any ever becomes
to ðon firwetgeorn þ he fela onginð
to that curious that he many begins
leornian lista, ȝ him lifes weard
learn of-arts, and from-him of-life guardian
of mode abrit þ micle dysig
from mind removes the great folly
ðæt hit oferwrigen mid wunode lange,
which it covered with dwelt long,
þonne ic wat geare þ hi ne wundriað
then I know well that they not wonder
mæniges þinges þe monnū nu
at-many things which to-men now
wæfðo ȝ wunder welhwær þynceð.
spectacle and wonder nearly-everywhere seems.

The stars keep peace with one another as God appointed at the creation: none touches another's course, the Bear never sinks below the earth, and the morning star that heralds the day is called the evening star at night. God divides day and night between the sun and the moon, mingles dry and wet, cold and heat, and brings summer, autumn, winter, and spring in their turn. He sits on his high seat as the highest good and rules all creatures. Without the love they share for him, everything would fall apart.

Gif ðu nu wilnige weorulddrihtnes
If thou now desire of-world-lord
heane anwald hlutre mode
high power with-clear mind
ongitan giorne, gem almægene
perceive eagerly, heed with-all-might
heofones tunglu, hu hi him healdað betwuh
of-heaven stars, how they them keep between
sibbe singale; dydon swa lange
peace continual; did so long
swa hi gewenede wuldres aldor
as them accustomed of-glory prince
æt frumsceafte, þ sio fyrene mot
at creation, that the fiery may
sunne gesecan snawcealdes weg,
sun seek of-snow-cold way,
monna gemæro. hwæt, ða mæran tungl
of-men boundaries. lo, the famous stars
auðer oðres rene â ne gehrineð
either of-other course ever not touches

ærþæm þ oðer of gewiteð.
before that other away departs.
ne huru se stiorra gestigan wile
nor indeed the star descend will
westdæl wolcna, þone wise men
west-part of-skies, which wise men
Ursa nemnað. ealle stiorran
Ursa name. all stars
sigað æfter sunnan samod mid rodere
sink after sun together with sky
under eorðan grund; he ana stent.
under of-earth ground; it alone stands.
nis þ nan wundor; he is wundrum fæst
not-is that any wonder; it is wondrously fast
upende neah eaxe ðæs roderes.
upper-end near axle of-the sky.
ðonne is an steorra ofer oðre beorht,
then is one star above others bright,
cymeð eastan up ær þonne sunne;
comes from-the-east up before than sun;
þone monna bearn morgenstiorra
which of-men children morning-star
hatað under heofonum, forðæm he hæleþum dæg
call under heavens, because it to-men day
bodað æfter burgum; brengeð æfter
announces along cities; brings after
swegeltorht sunne samad eallum dæg.
sky-bright sun together to-all day.
is se forrynel fæger ȝ sciene;
is the forerunner fair and beautiful;

cymeð eastan up ær for sunnan,
comes from-the-east up before in-front-of sun,
ȝ eft æfter sunnan on setl glideð,
and again after sun to setting glides,
west under weorulde. werþioda
west under world. nations
his noman onwendað þonne niht cymeð,
its name change when night comes,
hatað hine ealle æfenstiorra;
call it all evening-star;
se bið þære sunnan swiftra; siððan hi on setl gewitað,
it is than-the sun swifter; when they to setting go,
ofirneð, þæt is æþele tungol,
outruns, that is noble star,
oðþ he be eastan eft weorðeð
until it by east again becomes
eldum oðewed ær þonne sunne.
to-men shown before than sun.
habbað æþele tungol emne gedæled
have noble stars evenly divided
dæg ȝ nihte Drihtnes meahtum,
day and night of-Lord with-powers,
sunna ȝ mone, swiðe geþwære,
sun and moon, very harmonious,
swa him æt frȳðe fæder getiohhode.
as for-them at beginning father appointed.
ne þearft þu no wenan þ ða wlitegan tungl
not needst thou — expect that the beautiful stars
ðæs þeowdomes aþroten weorðe
of-the service weary become

ær domes dæge. deð siððan ȳbe
before of-doom day. does afterward about
moncynnes fruma swa him gemet þinceð,
of-mankind founder as to-him fit seems,
forðon hi be healfe heofones þisses
therefore them by side of-heaven this
on ane ne læt ælmihtig God,
in one not lets almighty God,
þy læs hi oðra fordyden æþela gesceafta;
the less they other should-destroy noble creatures;
ac se eca God ealla gemetgað
but the eternal God all moderates
sida gesceafta, softa geþwerað.
wide creatures, gently harmonizes.
hwilum ðæt drige drifð ðone wætan,
at-times the dry drives the wet,
hwylum hi gemengeð metodes cræfte,
at-times them mingles of-ordainer with-skill,
cile wið hæto; hwilum cerreð
cold with heat; at-times turns
eft on uprodor ælbeorhta leg,
again to upper-sky all-bright flame,
leoht lyfte; ligeð him behindan
light of-air; lies it behind
hefig hrusan dæl, þeah hit hwilan ær
heavy of-earth part, though it a-while before
eorðe sio cealde oninnan hire
earth the cold within it
heold ȝ hydde haliges meahtū.
held and hid of-holy-one with-powers.

be þæs cyninges gebode cymeð geara gehwæm,
by of-the king command comes of-years each,
eorðe bringeð æghwylc tudor,
earth brings each offspring,
ȝ se hata sumor hæleða bearnum
and the hot summer of-men for-children
geara gehwilce giereð ȝ drigeð
of-years each prepares and dries
geond sidne grund sæd ȝ bleda,
throughout wide ground seed and fruits,
hærfest to honda herbuendū
autumn to hand to-here-dwellers
ripa receð. ren æfter þæm
of-ripe-things gives. rain after that
swylce hagal ȝ snaw hrusan leccað
likewise hail and snow earth moisten
on wintres tid, weder unhiore;
in of-winter time, weather fierce;
forðæm eorðe onfehð eallum sædū,
therefore earth receives all seeds,
gedeð þ hi growað geara gehwilce;
makes that they grow of-years each;
on lenctentid leaf up spryttað.
in spring-time leaves up sprout.
ac se milda metod monna bearnū
but the mild ordainer of-men for-children
on eorþan fet eall þte groweð,
on earth feeds all that grows,
wæstmas on weorolde; wel forðbrengeð hit
fruits in world; well brings-forth it

þonne he wile, heofona waldend,
when he will, of-heavens ruler,
ȝ eowað eft eorðbuendū;
and shows again to-earth-dwellers;
nimð þonn̄ he wile, nergende God;
takes when he will, saving God;
þ þ hehste good on heahsetle
that the highest good on high-seat
siteð self cyning, ȝ þios side gesceaft
sits himself king, and this wide creation
þenað ȝ þiowað; he þonan waldeð
ministers and serves; he thence rules
þæm geweltleþrum weoruldgesceafta.
with-the controlling-reins of-world-creatures.
nis þ nan wundor; he is weroda God,
not-is that any wonder; he is of-hosts God,
cyning ȝ Drihten cwucera gehwelces,
king and Lord of-living-ones of-each,
ælwm ȝ fruma eallra gesceafta,
source and beginning of-all creatures,
wyrhta ȝ sceppend weorulde þisse,
maker and creator of-world this,
wisdom ȝ æ̂ woruldbuendra.
wisdom and law of-world-dwellers.
ealla gesceafta on hærendo
all creatures on errands
hionane he sendeð, hæt eft cuman.
hence he sends, commands again come.
gif he swa gestæðdig ne staðolade
if he so steadfast not established

ealla gesceafta, æghwylc hiora
all creatures, each of-them
wrað̄e tostencte weorðan sceolden,
cruelly scattered become should,
æghwilc hiora, ealle to nauhte;
each of-them, all to naught;
weorðan sceoldon wrað̄e toslopena,
become should cruelly dissolved,
þeah þa ane lufe ealla gesceafta
though the one love all creatures
heofones ⁊ eorðan hæbben gemæne,
of-heaven and of-earth have in-common,
þ hi þiowien swilcū þiodfruman,
that they serve such people-prince,
⁊ fægniað þ hiora fæder waldeð.
and rejoice that their father rules.
nis þ nan wundor, forðæm wuhta nan
not-is that any wonder, because of-creatures none
æfre ne meahte elles wunian,
ever — could otherwise remain,
gif hi eallmægene hiora ordfruman
if they with-all-might their origin
ne þiowoden, þeodne mærum.
not served, prince glorious.

XXX · THE TRUE SUN

Homer, the most skilled poet of the Greeks and Virgil's friend and teacher, often praised the beauty of the sun. Yet the sun cannot shine on all creatures or light them within and without. The almighty maker sees through all his works at once, and he is the true sun, of whom one may sing without lying.

Omerus wæs east mid Crecum
Homer was east among Greeks
on ðæm leodscipe leoða cræftgast,
in the nation of-songs most-skilled,
Firgilies freond ȝ lareow,
of-Virgil friend and teacher,
þæm mæran sceope magistra betst.
to-the famous poet of-masters best.
hwæt, se Omerus oft ȝ gelome
lo, — Homer often and frequently
þære sunnan wlite swiðe herede,
of-the sun beauty greatly praised,
æðelo cræftas oft ȝ gelome
nobility powers often and frequently
leoðum ȝ spellum leodum reahte.
with-songs and with-stories to-peoples told.
ne mæg hio þeah gescinan, þeah hio sie scir ȝ beorht,
not can it however shine-upon, though it be clear and bright,
ahwærgen neah ealla gesceafta;
anywhere near all creatures;
ne furðum þa gesceafta ðe hio gescinan mæg,
nor even the creatures which it shine-upon can,
endemes ne mæg ealla geondlihtan
equally not can all illuminate

innan ⁊ utan. ac se ælmihtega
within and without. but the almighty
waldend ⁊ wyrhta weorulde gesceafta
ruler and maker of-world creatures
his agen weorc eall geondwliteð,
his own work all looks-through,
endemes þurhsyhð ealla gesceafta.
equally sees-through all creatures.
ðæt is sio soðe sunne mid rihte,
that is the true sun with right,
be ðæm we magon singan swylc butan lease.
about which we can sing such without lie.

XXXI · MAN LOOKS UPWARD

Creatures of many kinds move across the earth: some creep, some walk on two feet or four, some fly, and all are bent toward the ground. Man alone walks upright with his face raised, which signifies that his faith and thought should look more to heaven than to earth. It is not fitting that a man's mind should look down while his face looks up.

Hwæt, þu meaht ongitan, gif his ðe geman lyst,
Lo, thou canst perceive, if of-it thee to-heed it-pleases,
þte mislice manega wuhta
that variously many creatures
geond eorðan farað ungelice;
throughout earth travel unlike;
habbað blioh ⁊ fær, bu ungelice,
have color and motion, both unlike,
⁊ mægwlitas manegra cynna
and forms of-many kinds

cuð ȝ uncuð. creopað ȝ snicað,
known and unknown. creep and crawl,
eall lichoma eorðan getenge.
all body to-earth near.
nabbað hi æt fiðrum fultum, ne magon hi mid fotū gangan,
not-have they from wings help, nor can they with feet walk,
eorðan brucan, swa him eaden wæs.
earth enjoy, as to-them granted was.
sume fotum twam foldan peðdað,
some with-feet two earth tread,
sume fierfete, sume fleogende
some four-footed, some flying
windað under wolcnum. bið ðeah wuhta gehwylc
wind under skies. is yet of-creatures each
onhnigen to hrusan, hnipað ofdune,
bowed to earth, droops downward,
on weoruld wliteð; wilnað to eorðan,
on world looks; desires to earth,
sume nedþearfe, sume neodfræce;
some by-necessity, some by-greed;
man ana gæð metodes gesceafta
man alone goes of-ordainer of-creatures
mid his andwlitan up on gerihte.
with his face up in upright.
mid ðy is getacnod þ his treowa sceal,
by that is signified that his faith shall,
ȝ his modgeþonc, ma up þonne niðer
and his mind-thought, more up than down
habban to heofonum, þy læs he his hige wende
have to heavens, the less he his mind turn

niðer swaðær nyten. nis þ gedafenlic
down as beast. not-is that fitting
þ se modsefa monna æniges
that the mind-heart of-men of-any
niðerheald wese, ⁊ þ neb upweard.
downward-inclined be, and the face upward.

KING ALFRED

Blōstman

The Soliloquies

Alfred says that he gathered shafts, beams, and timber from a wood for every tool and building he could make, and he urges every man with wagons to fetch more from it and build fine houses. As a man on land lent by his lord hopes to earn it for his own, he asks God, who promised an eternal home through Augustine, Gregory, and Jerome, to bring him there. Augustine wrote two books, the Soliloquies, on his mind's doubts and how his reason answered them.

Gaderode mē þonne kigclas, and stuþansceaftas, and 1.1
Gathered for-myself then cudgels and prop-shafts and
lōhsceaftas, and hylfa tō ælcum þāra tōla þe ic mid wircan
bolt-shafts and handles for each of-the tools which I with work
cūðe, and bōhtimbru and bolttimbru tō ælcum þāra weorca
could and bough-timbers and bolt-timbers for each of-the works
þe ic wyrcan cūðe, þā wlitegostan trēowo be þām dēle ðe
which I work could the fairest trees by the part which
ic āberan meihte. Nē cōm ic nāþer mid ānre byrðene hām,
I carry could Nor came I either with one burden home
þe mē ne lyste ealne þane wude hām brengan, gif ic hyne
that to-me not it-pleased all the wood home bring if I it
ealne āberan meihte. On ælcum trēowo ic geseah hwæthwugu
all carry could In each tree I saw something
þæs þe ic æt hām beþorfte. Forþām ic lære ælcne ðāra þe
of-that which I at home needed Therefore I teach each of-those who
maga sī, and manigne wæn hæbbe, þæt hē menige tō þām
able be and many wagon have that he make-way to the
ilcan wuda þār ic ðās stuðansceaftas cearf, fetige hym
same wood where I these prop-shafts cut fetch for-himself
þār mā, and gefeðrige hys wænas mid fegrum gerdum, þat
there more and load his wagons with fair rods that
hē mage windan manigne smicerne wāh, and manig ænlic
he may weave many elegant wall and many excellent

hūs settan and fegerne tūn timbrian þāra, and þǣr
house set and fair homestead build of-them and there
murge and sōfte mid mæge on eardian ǣgðer ge wintras
pleasantly and softly therewith may in dwell each both winters
ge sumeras, swā-swā ic nū ne gȳt ne dyde. Ac sē þe mē
and summers so-as I now not yet — did But he who me
lǣrde, þām se wudu licode, sē mæg gedōn þæt ic sōftor
taught to-whom the wood pleased he can bring-about that I more-softly
eardian ǣgðer ge on þisum lǣnan stōclīfe be þīs wæge ðā
dwell each both in this transitory dwelling by this way the
whīle þe ic on þisse weorulde bēo, ge ēac on þām ēcan
while that I in this world be and also in the eternal
hāme ðe hē ūs gehāten hefð þurh Sanctus Augustinus
home which he to-us promised has through Saint Augustine
and Sanctus Gregorius and Sanctus Ieronimus, and þurh
and Saint Gregory and Saint Jerome and through
manege oððre hālie fædras; swā ic gelȳfe ēac þæt hē gedō
many other holy fathers so I believe also that he bring-about
for heora ealra earnunge ǣgðer ge þisne weig gelimpfulran
for of-them all merit each both this way more-suitable
gedō þonne hē ǣr þissum wes, ge hūru mīnes mōdes
make than it before this was and indeed of-my mind
ēagan tō þām ongelīhte þæt ic mage rihtne weig āredian tō
eyes to that enlighten that I may right way find to
þām ēcan hāme, and tō þām ēcan āre, and tō þāre ēcan
the eternal home and to the eternal honor and to the eternal
reste, þe ūs gehāten is þurh þā hālgan fæderas. Sīe swā.
rest which to-us promised is through the holy fathers Be-it so

2.6 Nis hit nān wundor þēah man swilc ontimber gewirce ēac on
Not-is it any wonder though one such material work also in
þāre ūtlāde and ēac on þǣre bytlinge; ac ælcne man lyst,
the carrying-out and also in the building but each man it-pleases

siððan hē ǣnig cotlȳf on his hlāfordes lǣne myd his fultume
after he any cottage on of-his lord loan with his help
getimbred hæfð, þæt hē hine mōte hwīlum þāron gerestan, and
built has that he himself may at-times thereon rest and
huntigan, and fuglian, and fiscian, and his on gehwilce wīsan
hunt and fowl and fish and himself in each way
tō þēre lǣnan tilian, ǣgþær ge on sē ge on lande, oð þone
on the loan provide each both on sea and on land until the
fyrst þe hē bōcland and ǣce yrfe þurh his hlāfordes miltse
time that he bookland and eternal inheritance through of-his lord mercy
geearnige. Swā gedō se wilega gifola, se ðe ēgðer wilt, ge
earn So let-make the rich giver he who each rules both
þissa lǣnena stōclīfe ge þāra ēcena hāma. Sē ðe ǣgþer gescōp
these transitory dwellings and the eternal homes He who each created
and ǣgþeres wilt, forgife mē þæt mē tō ǣgðrum onhagige,
and each rules grant me that to-me for both it-suit
ge hēr nytwyrðe tō bēonne, ge hūru þider tō cumane.
both here useful to be and indeed thither to come
Agustinus, Cartaina bisceop, worhte twā bēc be his āgnum 2.18
Augustine of-Carthage bishop wrote two books about his own
ingeþance. Þā bēc sint gehātene Soliloquiorum, þæt is, be
thought The books are called Soliloquiorum that is about
hys mōdes smēaunge and twēounga; hū hys gescēadwīsnes
of-his mind reflection and doubts how his reason
answarode hys mōde, þonne þæt mōd ymbe hwæt twēonode,
answered to-his mind when the mind about anything doubted
oðþe hit hwæs wilnode tō witanne þæs þe hit ǣr
or it of-anything desired to know of-that which it before
for sweotole ongytan ne meahte.
for clear perceive not could

BOOK I

I · REASON COUNSELS PRAYER

Augustine's mind turns over many things, above all whether his soul is mortal and what God is, until something he takes for his own reason speaks. She tells him to entrust what he gains to a keeper and, since his memory is too weak, to write it down; but she judges him too unwell, and he has no quiet place, leisure, or helpers, so she tells him to pray. He begins a long prayer to God, the highest truth, wisdom, and felicity, who made all things good, rouses men from the sleep of sin, and prepares eternal life for them.

3.1 Đā reahte hē, hys mōd fōr oft gāstende and smēagende
Then related he his mind went often fearing and pondering
mislicu and selcūð þing, and ealles swīðust ymbe hyne sylfne
various and strange things and of-all most about him self
— hwæt hē sylf wǣre; hwæþer hys mōd and hys sāwel
what he himself were whether his mind and his soul
dēadlic wēre and gewītendlice, þe hēo wēre ā libbendu and
mortal were and transitory or it were ever living and
ēcu; and eft ymbe hys God, hwæt hē wēre and hwilce hē
eternal and again about his God what he were and what-kind he
wēre, and hwilc good him wēre betst tō dōnne, and hwilc
were and which good for-him were best to do and which
yfel betst tō forlētende. Þā answarode mē sum ðing, ic nāt
evil best to forsake Then answered me some thing I not-know
hwæt, hweðer þe ic sylf þe ōðer þing, nē þæt nāt, hwæðer
what whether either I myself or other thing nor that know whether
hit wæs innan mē ðe ūtan; būtan þæs ic sōðlicost wēne,
it was within me or without but of-that I most-truly think
þat hyt mīn scēadwīsnes wēre; and þā cwæð hēo tō mē:
that it my reason were and then said she to me

G. Gyf ðū ēnigne gōdne heorde hæbbe þe wel cunne healdan þæt 3.12
If thou any good guardian have who well can keep that
þæt ðū gestrēone and him befæste, scēawa hyne mē; gyf þū
which thou acquire and to-him entrust show him to-me if thou
þonne nānne swā gerādne næbbe, sēc hyne oð þū hyne finde;
then none so prudent have seek him until thou him find
forþām þū ne meaht ægðer ge ealne weig ofor þām sittan
because thou not canst each both all the-way over that sit
ðe þū gestrȳned hæfst and healdan, ge ēac māran strȳnan.
which thou acquired hast and keep and also more acquire
A. Hwām wille ic ælles befæstan þæt ic elles gestrȳne būtan 3.18
To-whom will I else entrust that I else acquire except
mīnum geminde?
to-my memory
G. Is þīn gemind swā mihtig þæt hit mage eall gehealden 4.1
Is thy memory so mighty that it can all keep
þæt þū geðencst, and hym bebēotst tō healdenne?
that thou thinkest and to-it commandest to keep
A. Nese, lā nese; nē mīn nē nānes mannes nis tō þām 4.3
No lo no neither mine nor of-any man is to that
creftig þæt hit mage alle gehæaldan þæt him man befæst.
skilled that it can all keep that to-it one entrusts
G. Befæste hit þonne bōcstafum, and āwrīt hit. Ac mē 4.5
Entrust it then to-letters and write it But to-me
þincð þæt þēah þæt þū sī tō ūnhāl, þæt ðū ne mage hit
seems that though that thou be too unhealthy that thou not can it
æall āwrītan; and þēah þū æall hāl wēre, þū beþorftest
all write and though thou all healthy were thou wouldst-need
þæt ðū hæfdest dīgele stōwe, and ǣmanne ǣlces ōðres
that thou hadst secret place and free of-each other

þinges, and fǣawa cūðe men and creftige mid þē, ðe
thing and few known men and skilled with thee who
nānwiht ne āmyrdan, ac fultmoden tō þīnum crefte.
nothing — hindered but helped to thy skill

4.11 A. Ic nebbe nān þāra nē þonne ǣmenne, nē ōðera manna
I have-not any of-those nor then free nor of-other men
fultum, nē swā dȳgela stōwe þæt mē tō swilcum weorce
help nor so secret place that to-me for such work
onhagie; forðī ic nāt hwæt ic dōn sceal.
it-suits therefore I not-know what I do shall

4.14 G. Nāt ic þonne nānwiht betere þonne þū ðē gebidde.
Not-know I then anything better than thou for-thyself pray
Wilna ðē tō Gode, Hǣlend mōdes and līchaman, þæt
Entreat for-thyself to God Healer of-mind and of-body that
ðū mage þurh ðā hēle begitan þæt ðæt þū wilnast; and
thou may through the health obtain that which thou desirest and
þonne þū ðē gebeden hæbbe, āwrīt þonne þæt gebed, þī
when thou for-thyself prayed have write then the prayer the
læs þū hit forgyte, þæt þū sī ðē werðer þīnes creftes; and
less thou it forget that thou be the worthier of-thy skill and
gebyde þē fēawum wordum dēorlice mid fulle angitte.
pray for-thyself with-few words worthily with full understanding

4.20 A. Ic dō swā ðū mē lǣrst, and cwæðe þā:
I do as thou me teachest and said then

4.21 Drihten, þū ðe eart Scypend ealra gesceafta, forgyf mē ǣrest
Lord thou who art Creator of-all creatures grant me first
þæt ic þē cunne rihtæ, and gescǣadlice biddan, and þæt
that I thee can rightly and discerningly pray and that
ic mage geearnian þæt ic sī wurðe þæt ðū mē for ðīnre
I may earn that I be worthy that thou me for thy
mildheortnesse ālyse and gefrēolsige. Ic clypie tō þē, Drihten,
mercy release and set-free I call to thee Lord

þū þe æall geworhtest, þæt þe æalles geweorðan ne mihte,
thou who all madest that which at-all come-into-being not could
nē ǣac wunian ne mihte būtan þē. Ic clypie tō þē, Drihten,
nor also remain — could without thee I call to thee Lord
þū þe nāne gesceaftas ne forlǣst tō nāhte weorðan. Tō
thou who no creatures — lettest to naught become To
þām ic clypige, þe æalle gesceafta smicere geworhte būtan
him I call who all creatures elegant made without
ǣllcum andweorce. Tō þē ic clypige, þe nēfre nān yfel ne
any material To thee I call who never any evil —
worhtest, ac ǣlc gōd weorc worhtest. Tō þām ic clypige,
madest but each good work madest To him I call
þe getǣcð fēawum wīsum mannum þæt yfel nāht ne byð.
who teaches to-few wise men that evil naught — is
Drihten, þū þe eall medemu geworhtest, and nāht 5.11
Lord thou who all fitting madest and naught
unmedemes, þē nis nān gesceaft wiðerweard; þēah hwylc
of-unfitting to-thee not-is any creature contrary though any
wille, hē ne mæg, ac þū hȳ hæfst æalle gesceapene
will it not can but thou them hast all shaped
gebyrdlice, and gesōme, and tō þām geþwǣre þæt heora nān
fittingly and peaceably and to that concordant that of-them none
ne mæg ōðerne mid ælle fordōn, ac simle þæt unwlitige
— can other with all destroy but ever the unbeautiful
wlitigað þæt wlitige. Tō ðē ic clypige, þū þe lufað æall þæt
beautifies the beautiful To thee I call thou who lovest all that
þē lufian mæg, ge þā þe wytan hwæt hī lufiað, ge þā þe
thee love can both those who know what they love and those who
nyton hwæt hī lufiað. Đū þe gescēope eall gesceaftas būtan
know-not what they love Thou who createdst all creatures without
ǣllcum yfele swīþe goode, þū þe nelt þē eallunga geēowian
any evil very good thou who wilt-not thyself entirely show

openlice nānum ōðrum būton þām þe geclǣnsode bēoð on
openly to-any others except to-those who cleansed are in
heora mōde, ic clypige tō þē, Drihten, forþām þū eart Fæder
their mind I call to thee Lord because thou art Father
sōðfestnesse, and wīsdōmes, and sōþes lȳfes, and þæs hēhstan
of-truth and of-wisdom and of-true life and of-the highest
lyfes, and þāra hēhstan gesǣlþe, and þæs hēhstan goodes, and
life and of-the highest felicity and of-the highest good and
þāra hēhstan beorhtnesse, and þæs angitlican lēohtes, ðū þe
of-the highest brightness and of-the intelligible light thou who
ært Feder þæs Suna þe ūs āwehte, and gȳt wrēhð, of þām
art Father of-the Son who us awoke and still awakens from the
slēpe ūre synna, and ūs mannað þæt wē tō þē becumen.
sleep of-our sins and us admonishes that we to thee come
6.5 Ðē ic bydde, Drihten, þū þe ært sēo hēhsten sōðfæstnesse,
Thee I pray Lord thou who art the highest truth
and for þē hyt is sōð æall þætte sōð is. Ic þē bydde,
and for thee it is true all that true is I thee pray
Drihten, ðū þe ært se hēhstan wȳsdōm, and þurh þe sint
Lord thou who art the highest wisdom and through thee are
wȳse ælle þā þe wȳse sint. Ic þē bidde, Drihten, þū þe
wise all those who wise are I thee pray Lord thou who
ært riht līf, and þurh þe lybbað ælle þā þe lybbað. Þū
art right life and through thee live all those who live Thou
eart sēo hēhste gesǣlð, and for þē sint gesēlige ælle þā þe
art the highest felicity and for thee are happy all those who
gesēlige synt. Þū ært þæt hēhste gōd ... ys and wlityg.
happy are Thou art the highest good (lacuna) is and beautiful
Ðū þe ært þæt andgitlice lēoht þurh þe man ongit. Ic
Thou who art the intelligible light through which one understands I
þē bydde, Drihten, þū þe ælles middangeardes wealst; þū
thee pray Lord thou who all middle-earth rulest thou

þe wē ne magon lichamlice ongytan nāþer nē mid ēagum,
whom we not can bodily perceive either — with eyes
nē mid swece, nē mid ēarum, nē mid smecce, nē mid hrine;
or with smell or with ears or with taste or with touch
and swā þēah swilce ǣ swylce wē habbað, and swylce
and so yet such laws as we have and such
þǣawas swylce [wē] habbað, ealle þā þe gōd sint wē nāmon
ways as we have all those which good are we took
of þīnum [rīce], and of þīnum rīce wē bȳsniað eall þæt
from thy kingdom and from thy kingdom we copy all that
wē gōdes dōð. Forþāmþe ǣlc þāra āfealð þe þē flȳgð, and
we of-good do Because each of-those falls who thee flees and
ǣlc þāra ārīst þe tō þē gecyrð, and ǣlc þāra āstynt þe on
each of-those rises who to thee turns and each of-those stands-firm who in
ðē gewunað; and sē swelt ðe ðē eallunga forlēt, sē ācucað
thee dwells and he dies who thee entirely forsakes he revives
þe tō þē gecyrð, and sē lifað sōðlice, þe on þē þurhwunað.
who to thee turns and he lives truly who in thee perseveres
Ne forlǣt þē nān þe gewityg byt, nē þē nān ne sēcð būtan 7.1
Not forsakes thee any who wise is nor thee any — seeks except
wȳs, nē þē nān eallunga ne gemēt būton geclǣnsod. Ðæt ys,
wise nor thee any entirely — finds except cleansed That is
þæt man forwirðe þæt man þē forlēte. Sē se þē lufað, sē þē
that one perish that one thee forsake He who thee loves he thee
sǣcð; sē se þē fylið, sē þē hæfð. Ðīne trēowða, þe þū ūs
seeks he who thee follows he thee has Thy faiths which thou to-us
sealdest, ūs āweccað of ðām slēpe ūre sinna. Ūre tōhopa ūs
gavest us awaken from the sleep of-our sins Our hope us
āhefð tō þē. Ūre lufu, þe ðū ūs sealdest, ūs gefæstnað tō
raises to thee Our love which thou to-us gavest us fastens to
þē. Þurh þē wē ofercumað ūre fēond, ǣgþær ge gāstlice ge
thee Through thee we overcome our enemy each both spiritual and

līchamlice. Þū þe æart forgyfendde, cum tō mē, and gemylsa
bodily Thou who art forgiving come to me and have-mercy-on
mē; forþāmþe þū mycela gyfa ūs sealdest, þæt ys, þæt wē
me because thou great gifts to-us gavest that is that we
nēfre æallunga ne forwurðaþ swā þæt wē nāhte weorðan.
never entirely — perish so that we naught become
7.12 Drihten, þū þe ūs manast þæt wē wacian, ðū ūs sealdeste
Lord thou who us admonishest that we watch thou to-us gavest
gescēadwīsnesse þæt wē magon tōsēcan and tōscēadan good
reason that we may search-out and separate good
and yfel, and flēon þat yfel. Þū þe ūs sealdest þæt geþyld,
and evil and flee the evil Thou who to-us gavest the patience
þæt wē ūs ne forþōhton on nānum geswince nē on nānum
that we ourselves not despaired in any toil nor in any
ungelimpe. Nys þæt nān wundor, forþām þū swīðe wel rīcsast,
misfortune Not-is that any wonder because thou very well reignest
and gedǣst þæt wē ðē wel þēawiað. Đū ūs wel lērdest þæt wē
and makest that we thee well serve Thou us well taughtest that we
ongēatan þæt ūs wæs fremde and lēne þæt ðæt wē īuwedon
perceived that to-us was foreign and lent that which we regarded
þæt ūre āgen wēre, þæt ys, weoruldwela; and þū ūs ǣac lǣrdest
that our own were that is worldly-wealth and thou us also taughtest
þæt wē ongēatan þæt ðæt ys ūre āgen, þæt wē īeowedon þæt
that we perceived that that is our own which we regarded that
ūs fremde wēre; þæt ys, þæt heofonrīce ðæt wē þā forsāwon.
to-us foreign were that is the heaven-kingdom which we then despised
Đū þe ūs lǣrdest þat wē nāwt unālȳfdes dydon, and ǣac
Thou who us taughtest that we naught of-unpermitted did and also
lǣrdest þæt wē ne unrōtsodon þēah ūs ūre spēda wanodon. Đū
taughtest that we not grieved though to-us our riches diminished Thou
þe ūs lǣrdest þæt wē underþīeddan ūrne lȳcuman ūre mōde.
who us taughtest that we subjected our body to-our mind

Đū þe oferswīðdest ðonne dēað, þe þū sylf ārīse, and 8.5
Thou who overcamest the death when thou thyself arosest and
ǣac dēst þæt ealle men ārīsað. Đū þe ūs ælle gewurþugast
also makest that all men arise Thou who us all honorest
tō þē, and ūs geclēnsast of ælallum ūrum synnum, and
to thee and us cleansest from all our sins and
ūs gerihtwīsast, and ūre bēne gehȳrest. Đū þe ūs gedydest
us justifiest and our prayer hearest Thou who us madest
þīnes hȳredes, and þū þe ūs lērst ealle rihtwȳsnesse, and ūs
of-thy household and thou who us teachest all righteousness and us
simle good lērst, and simle ūs good dēst, and ūs ne forlǣst
ever good teachest and ever to-us good doest and us not lettest
unryhtum hlāforde ðēowian, swā wē gēo dydon. Þū ūs
unrighteous lord serve as we formerly did Thou us
clypast tō ūrum wege, and ūs gelēdest tō þǣre dura and ūs
callest to our way and us leadest to the door and to-us
ðā untȳnst, and ūs sillest þonne hlāf ēces lȳfes and þone
it openest and to-us givest then bread of-eternal life and the
drinc of lȳfes wylle. Đū þe þrēatast men for heora sinnum,
drink from of-life spring Thou who rebukest men for their sins
and þū lērst þæt hȳ rihte dōmas dēman and rihtwīsnesse dōn.
and thou teachest that they right judgments judge and righteousness do
Đū ūs getrymedest and gȳt trymest on ūrum gelēafum, þæt
Thou us strengthenedst and still strengthenest in our faiths that
ūs ne magon þā ungelȳfædan āmirran. Þū ūs sealdest and
us not can the unbelieving hinder Thou to-us gavest and
gȳt silst þæt angyt, þæt wē ofercumað þone dwolan þāra
still givest the understanding that we overcome the error of-those
[þe lǣrað] manna sāwla næbben nān edlēan æfter þisse worulde
who teach of-men souls have-not any reward after this world
heora gearnunge, swā gōdes swā yfeles, swæðer hī hēr dōð.
of-their merit either of-good or of-evil whichever they here do

Þū þe ūs ālȳsdest of ðām þēowdōme ōðera gesceafta, ðū ūs
Thou who us releasedst from the servitude of-other creatures thou for-us
simle gearwast ǣce lȳf, and ūs ǣac gyrwast tō þām ǣcan lȳfe.
ever preparest eternal life and us also preparest for the eternal life

II · THE PRAYER CONTINUED

Augustine calls on the one eternal God, Father, Son, and Holy Spirit, whom all creation serves: the heavens turn and the seasons alternate, and leaves, beasts, and men's bodies grow old, though men will rise at doomsday and the soul lives on. God gave souls the freedom to do good or evil and bridles creation with his commandments. Augustine asks to be received as a fugitive from the devil's service and to be given faith, wisdom, and love. He commits his body to God, asks to be made worthy to see him, and ends his prayer.

9.3 Cum mē nū tō fultome, þū þe ært āna ēce and sōð
Come to-me now to help thou who art alone eternal and true
Godþrimnesse — Fæder, and Suna, and se Hāliga Gāst
God-Trinity Father and Son and the Holy Spirit
— būton ǣlcere tōdēlennesse oððe onhwærfednesse, and
without any division or change and
būtan ēlcere nēode oððe unmihte, and būtan dēaðe. Þū
without any need or weakness and without death Thou
þe simle swā wunast on þēre hēhstan beorhtnesse and on
who ever so dwellest in the highest brightness and in
þǣre hēhstan gestæðþinesse, on þēre hēhstan ānmōdnesse
the highest steadfastness in the highest unity
and on þēre hēhstan genyhte, forðām þē nānes gōdes
and in the highest sufficiency because to-thee of-no good

nis wana, ac þū simle wunast swā ful ælces goodes on
is lack but thou ever dwellest so full of-each good in
ēcnesse. Þū eart Feder, and Sunu, and se Hālgan Gāst.
eternity Thou art Father and Son and the Holy Spirit
Þē ðēowiað ealle ðā gesceaftas ðe þū gescēope; ðē ys 9.12
Thee serve all the creatures which thou createdst to-thee is
ælc gōd sāwl underþāed; be þinre hēse hēo hweorfð —
each good soul subjected by thy command it turns
sēo heofene and ealla tungla heora rina behealdað; be þinre
the heaven and all stars their courses keep by thy
hēse sēo sunne bringð lēohtne dæg, and se mōna lēoht on
command the sun brings bright day and the moon light in
nyht; be þāra ānlīcnesse þū āstȳrst and wildest ællum þis
night by their likeness thou stirrest and rulest all this
middangearde, swā þæt ealle gesceafta wrixliað swā dæg and
middle-earth so that all creatures alternate as day and
nyht. Ðū recst þæt gēar and rēdst þurh þæt gewrixle þāra
night Thou rulest the year and directest through the alternation of-the
fēower tȳda, þæt ys, lencten and sumer and herfest and
four seasons that is spring and summer and autumn and
winter; þāra wrixlað ælc wyð oððer and hwerfiað, swā þat
winter of-which alternates each with other and turn so that
heora ægðer byð eft emne þat þæt hyt ær wæs, and þær
of-them each is again even that which it before was and there
þær hyt ær wes; and swā wrixlað eall tunglai and hwerfiað
where it before was and so alternate all stars and turn
on þām ylcan wīsan, and eft sē and ēa; on ðā ylcan wīsan
in the same way and again sea and rivers in the same way
hweorfiað ealle gescæafta. Wrixliað sume þā on oððer wyssan
turn all creatures Alternate some then in other way
swā þat þā ylcan eft ne cumæð þær ðær hȳ ēr wēron,
so that the same again not come there where they before were

eallunga swā swā hȳ ēr wēron, ac cumað ōðre for hȳ,
entirely so as they before were but come others for them
swā-swā lēaf on trēowum; and æpla, græs, and wyrtan, and
so-as leaves on trees and apples grass and herbs and
trēoweu foraldiað and forsēriað and cumað oððer, grēnu wexað,
trees grow-old and wither and come others green grow
and gearwað, and rīpað; for þat hȳ eft onginnað sēarian.
and bloom and ripen for that they again begin to-wither
10.6 And swā eall nȳtenu and fugelas swelces ðe nū ys lang æall tō
And so all beasts and birds such as now is long all to
ārīmanne. Gē furþum manna lichaman forealdiað, swā-swā ōðre
enumerate Yea even of-men bodies grow-old so-as other
gescæaftas ealdiað; ac swā-swā hȳ ār wurðlicor lybbað þonne
creatures age but so-as they before more-worthily live than
trēowu oðþe ōðre nȳtenu, swā hȳ ēac weorðfulicor ārīsað on
trees or other beasts so they also more-honorably arise on
dōmes dæge, swā þæt nēfre syððan þā lichaman ne geendiað nē
of-doom day so that never afterward the bodies — end nor
ne forealdiað; and þēah se līchama ēr wēre gemolsnod, [gȳt]
— grow-old and though the body before were decayed still
wæs sēo sāwl simle lybbende, siððan hēo ārest gesceapen wes.
was the soul ever living since it first created was
10.14 And æalle þā gesceaftas þe wē embe sprecað, þæt hēo ūs
And all the creatures which we about speak that they to-us
þince ungeþhwǣre and ungestæðþie, hȳ habbað þēah sumne
seem discordant and unsteady they have yet some
dǣl gestæþinesse, forðām hȳ sint gebrīdlod mid ðām brīdle
part of-steadfastness because they are bridled with the bridle
Godes beboda. Se God sealde frīdōm manna sāulum,
of-God of-commandments — God gave freedom of-men to-souls
þæt hȳ mōston dōn swā good swā yfel, swæðer hȳ woldon;
that they might do either good or evil whichever they would

and gehēt good eadlēan ðām wel dōndum, and yfel þām
and promised good reward to-the well doers and evil to-the
yfel dōndum. Mid ðām Gode ys gegyered se ǣwilm ǣlces
evil doers With — God is prepared the source of-each
gōdes, and þanan ys gegyered and forlǣten ǣlc good tō
good and thence is prepared and granted each good to
ūs þāra þe wē habbað; sē ūs gescylt wið ællum yfellum.
us of-those which we have he us shields against all evils
Nys nāht ofor hyne, ac ælle þing sint under hym, oððe
Not-is anything over him but all things are under him or
mid hym, oððe on hym. Hē geworhte man tō his ānlicnesse,
with him or in him He made man to his likeness
and ǣalc þāra manna þe hine silfne ongyt, hē ongyt
and each of-the men who him self understands he understands
þæt þis is eall sōð. To þām Gode ic clypie and cweðe:
that this is all true To — God I call and say
Gehīere, gehȳre mē, Drihten, forþām þū eart mīn God, and 11.4
Hear hear me Lord because thou art my God and
mīn Drihten, and mīn feder, and mīn sceapen, and mīn
my Lord and my father and my creator and my
gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe,
ruler and my hope and my riches and my honor
and mīn hūs, and mīn ēðel, and mīn hǣle, and mīn lȳf.
and my house and my homeland and my salvation and my life
Gehȳre, gehȳre mē, Drihten, ðīne þēawa. Þē fēawa ongytað.
Hear hear me Lord thy servant Thee few understand
Þē ānne ic lufige sōðlice ofer ælle ōðre þing; þē ic sēce, 11.10
Thee alone I love truly over all other things thee I seek
þē yc folgige, þē ic eom gearu tō þēowianne; under þīnum
thee I follow thee I am ready to serve under thy
ānwealde ic wilnie tō wunienne, forðām þū āna rīcsast. Ic
power I desire to dwell because thou alone reignest I

þē bydde þæt ðū mē bebēode þæt þæt þū wille; ac gehǣl
thee pray that thou me command that which thou will but heal
mīne ēagan and untȳn, þæt ic mage gesēon þīne wundru,
my eyes and open that I may see thy wonders
and ādrīf fram mē dysig and ofermǣto, and sile mē wīsdōm
and drive from me folly and pride and give me wisdom
þæt ic mage þē ongytan, and getǣc mē þider ic mē
that I may thee understand and teach me whither I myself
besēon sceolde tō þē, þat ic þē þǣr gehāwian mæge; ðonne
look should to thee that I thee there behold may then
gelȳfæ ic þæt ic dō lustlice þæt þæt ðū mē bebēodest.
believe I that I do gladly that which thou me commandest
11.20 Ic þē hālsie, ðū ārfæsta, wel wilende, and wel wyrcende
I thee beseech thou gracious well willing and well working
Drihten, þæt þū mē underfō, ðīnne flȳman; forðām ic wes
Lord that thou me receive thy fugitive because I was
gēo þīn, and þā flēah ic fram þē tō dēofle, and fulēode
formerly thine and then fled I from thee to devil and followed
hys willan, and micel broc geðolede on hys þēowdōme. Ac
his will and great misery suffered in his servitude But
gyf þē nū þincð swā-swā mē ðincð, genōh lange ic þolede
if to-thee now seems so-as to-me seems enough long I suffered
þā wītu ðe ic nū hwīle þolode, and leng þēowede þīnum
the punishments which I now a-while suffered and longer served to-thy
fēondum ðonne ic sceolde þām ilcum ðe þū gehæfst. Genōh
enemies than I should to-the same whom thou holdest Enough
lange ic wæs on þām bysmore and on þǣre sceame, þe hȳ
long I was in the disgrace and in the shame which they
mē on gebrōhton; ac onfōh mē nū þīnne āgene þēawa, for ic
me on brought but receive me now thine own servant for I
eom flēonde fram hym. Hwæt! hȳ mē underfēngon ǣr ðām
am fleeing from them Lo they me received before that

ic scōc fram ðē tō hym. Ne āgyf mē nǣfre eft hym, nū
I fled from thee to them Not give me ever again to-them now
ic þē gesōht hæbbe, ac untīn mē þīne dura, and tǣc mē
I thee sought have but open to-me thy door and teach me
hū ic scile tōcuman. Nebbe ic þē nānwiht tō bringende
how I should arrive Have-not I for-thee anything to bring
būtan goodne willan, forðām ic silf nānwyht ælles næbbe,
except good will because I myself nothing else have
nē ic nānwiht betere nāt þone ic lufige þæt heofenlice
nor I anything better know than I love the heavenly
and þā þæt gāstlice ofer þis æorðlice, swā ic ǣac dō, gōd
and then the spiritual over this earthly as I also do good
Feder, forðām ic mē nānwiht betere nāt þonne þæt.
Father because I for-me nothing better know than that
Ac ic nāt hū ic sceal nū cuman tō ðē, būtan þū mē 12.16
But I not-know how I shall now come to thee unless thou me
lēre. Ac getǣc hit mē, and gefultuma mē. Gef ðē þurh
teach But teach it me and help me If thee through
trēowa findon þā ðe þē findon, sile mē þā trēowa. Gȳt
faith found those who thee found give me the faith Yet
gyf ðē þurh ōðerne creft hwilcne findan þā ðe þē findan,
if thee through other virtue any found those who thee found
forgyf mē þone creft. Gyf þē þurh wȳsdōm findon þā
grant me the virtue If thee through wisdom found those
ðe þē findon, forgyf mē þonne wȳsdōm, and īæc on mē
who thee found grant me then wisdom and increase in me
þone tōhopan þæs ǣcan lȳfes, and þīne lufe geīec on me.
the hope of-the eternal life and thy love increase in me
Ēalā! hū þīn gōdnes is tō wundrienne, forþām hēo is ungelīc 12.24
O how thy goodness is to wonder-at because it is unlike
ælla goodum. Ic wilnege cuman tō þē, and ðes ælles
to-all goods I desire come to thee and of-that all

þe ic on ðām wege habban þearf ic wilnige tō þē, and
which I on the way have need I desire of thee and
þæs swīðost ðe ic būtan tō þē cuman ne meg. Gyf þū mē
of-that most which I without to thee come not can If thou me
forlēst, þonne forweorðe ic; ac ic wāt þēah þæt þū mē nealt
forsakest then perish I but I know yet that thou me wilt-not
forlēten, būtan ic þē forlǣte; nē ic ǣac nelle forlēte þē, forðām
forsake unless I thee forsake nor I also will forsake thee because
þū ært þæt hēhstæn good. Nis nān þāra ðe þē rihte sēhð,
thou art the highest good Not-is any of-those who thee rightly seeks
þæt hē þē ne finde. Ðe āna þē āriht sēcð, þe ðū onriht
that he thee not find He alone thee aright seeks whom thou aright
lērst þæt hȳ ðē sēcan, and heom getēcst hū hȳ sēcan scylon.
teachest that they thee seek and them teachest how they seek should
Wel, lā gōd Feder, wel ālȳse mē of ðām gedwolan, þe ic
Well lo good Father well release me from the error which I
on oð þisum dwealde and gȳt on dwolige; and getǣc mē
in until this erred and still in err and teach me
þone weg þe nān fēond on gemētæ, ǣr ic tō þē cume. Gyf
the way which no enemy on meet before I to thee come If
ic nānwiht ofer þē ne lufige, ic þē hālsige þæt ic þē gemēte,
I nothing over thee — love I thee beseech that I thee meet
and gyf ic ǣniges þinges ungemetlice and unrihtlice wilnige,
and if I of-any thing immoderately and wrongly desire
gefrēo mē þæs. Gedō mē þæs wyrðne þæt ic þē mōte gesēon.
free me of-that Make me of-that worthy that I thee may see
13.16 Ðū se aldsta Feder and þū wīsesta, ic þē befæste mȳnne
Thou the oldest Father and thou wisest I to-thee commit my
lȳcuman, þat þū hine gehealde hālne. Ic nāt þēah hwes ic
body that thou it keep whole I not-know however of-what I
þēr bydde, hweðer ic bydde nyttes þe unnittes mē sylfum,
there pray whether I pray of-useful or of-useless for-me self

oððe þām frēondum þe ic lufige and mē lufað; nē þæt nāt
or for-the friends whom I love and me love nor that know
hū lange ðū hyne wille hǣalne gehealdan. Forþī ic hine
how long thou it will whole keep Therefore I it
befeste ðē and bebēode, forðām þū bet wāst þonne ic wite
commit to-thee and entrust because thou better knowest than I know
hwæs ic ðerf. Forðām ic þē bydde þæt þū mē simle lēre þā
of-what I need Therefore I thee pray that thou me ever teach the
hwīle þe ic on þisum lȳcuman and þisse weorulde sīe, and
while that I in this body and this world be and
fultuma mē þæt ic simle þone rǣd ārǣdige ðe þē licwyrðe
help me that I ever the counsel utter which to-thee acceptable
sī, and mē for þām lȳfum best and rihtwyrðost sī. And nū
be and for-me for the lives best and most-worthy be And now
gȳt ofer æall ōðre þing ic þē geornlicost bydde þæt þū mē
yet over all other things I thee most-earnestly pray that thou me
ealunga tō þē gecyrran, and ne lǣt mē nānwiht oferwinnan
entirely to thee turn and not let me anything overcome
on þis wege, þat ic ne mage cuman tō þē; and geclǣnsa mē
on this way that I not can come to thee and cleanse me
ðā hwīle ðe ic on þisse worulde sī, and gedō mē unmōdigne.
the while that I in this world be and make me humble
Sile mē oferhȳda. Dō mē gescēadwīsne and rihtwīsne and
Give me magnanimity Make me discerning and righteous and
foreþancfulne and fulfremdne; and, God, gedō mē lufiende
provident and perfect and God make me loving
and onfundne þīnes wīsdōmes; and gedō mē wyrðne þæt
and experienced of-thy wisdom and make me worthy that
ic sī wyniende in þīnum ēadegan rīce. Sī hit swā.
I be dwelling in thy blessed kingdom Be it so

14.9 Nu ic habbe gedōn swā þū mē lērdest; nū ic mē
Now I have done as thou me taughtest now I for-myself
gebæd swā-swā þū mē lērdest. Þā answarode me mīn
prayed so-as thou me taughtest Then answered me my
gescēadwīsnes and cwæð:
reason and said

III · KNOWING GOD AS A FRIEND

Reason asks what Augustine wants to know, and he answers: God and his own soul. He knows nothing like God. He loves his friends not for their souls, which mice and fleas have too, but because they are men with reason. He knows Alypius better than God, and the moon's course better than tomorrow's meal, yet he wants to know God so surely that nothing could shake it. No bodily sense can give him this, and he cannot know even his friend's mind, since he does not know himself. Reason asks whether knowing God as Plato and Plotinus did would content him, and he dares not say.

14.12 G. Ic gesēo þæt þū þē gebǣde; ac seige nū hwæs þū
I see that thou for-thyself prayedst but say now of-what thou
earnodest, oððe hwæt þū habban woldest.
earnedst or what thou have wouldst

14.14 A. Ic woldo ongytan eall and witan hwæt ic nū sang.
I would understand all and know what I now sang

14.15 G. Gadera þonne of ðām eallum þe þū ðǣr embe sunge
Gather then from those all which thou there about sangest
þæt þæt þē þince þæt þē mǣst nēod sȳ, and mǣst þerf
that which to-thee seems that to-thee most need be and most need
tō witande, and befōh hyt þonne mid fēawum wordum,
to know and comprehend it then with few words
and sege hit mē.
and say it me

A. Ic þē secge sōna: God ic wolde ongytan, and mīne 14.19
I to-thee say at-once God I would understand and my
āgene sāule ic wold witan.
own soul I would know
G. Woldest þū āwiht mā witan? 14.21
Wouldst thou aught more know
A. Fela mē lyste witan ðes þe ic nāt. Nē lyst 14.22
Much to-me it-would-please know of-that which I not-know Nor it-pleases
mē þēah nānes þinges swīðor tō witanne þonne þises.
to-me however of-any thing more to know than of-this
G. Spura þanne æfter, and sǣc þæt þū ācsast, and sege 15.1
Inquire then after and seek what thou askest and say
mē ǣrest hwæt þū cūðlicost wite, and cwæð þonne tō
to-me first what thou most-surely know and say then to
mē: 'Genōh cūð mē byð God and mīn sāwel, gyf hī
me Enough known to-me is God and my soul if they
mē bēoð swā cūðe swā þis þing.'
to-me are so known as this thing
A. Nāt ic nān ðing mē swā cūð swā ic wolde þat mē 15.5
Not-know I any thing to-me so known as I wished that to-me
God wēre.
God were
G. Hwæt magon wē his þonne dōn, gyf þū nāst þæt gemet? 15.7
What can we of-it then do if thou not-knowest the measure
Þū sceoldest witan hwenne þē genōh þūhte, and gyf ðū ēfre
Thou shouldst know when to-thee enough seemed and if thou ever
tō ðām becume þæt þū þonne ofer þæt ne ēodest, ac sōhtest
to that come that thou then beyond that not wentest but soughtest
ælles hwæt, þē lēs þū ānes hwæt wylnodest ofer gemet.
else something the less thou of-any thing desiredst beyond measure

15.12 A. Ic wōt hwet þū woldest; ic þē sceolde tǣcan be sumere
I know what thou wouldst I thee should teach by some
bīsene; ac ic ne mæge, forðāmþe ic nāt nānwiht Godes
example but I not can because I not-know anything of-God
gelices, þæt ic mæge cwæðan tō þē: 'Ðus geara ic wolde
like that I can say to thee Thus well I would
cunnan God swā ic þis þing can.'
know God as I this thing know

15.16 G. Ic wondrie þīn, hwī þū secge þæt þū Gode nāwiht
I wonder of-thee why thou say that thou to-God nothing
gelices nyte, and furþan gȳt nāst hwilc hē ys.
like know and even yet not-knowest what-kind he is

15.18 A. Gyf ic wiht him gelices wiste, ic wolde þat lufian swīðe
If I aught to-him like knew I would that love very
swīðlice. Nū ic þonne nāt nānwiht him gelices, nū ne
greatly Now I then not-know anything to-him like now not
lufige ic nānwiht būton hine and mīne āgene sāule; and
love I anything except him and my own soul and
ic nāt þēah hwilc ðāra āðer ys.
I not-know however what of-them either is

15.22 G. Þū cwest þæt þū ne lufiæ nānwyht būtan God and
Thou sayest that thou not love anything except God and
þīne sāwle; gyf ðonne þæt swā is, ne þū ðonne nānne
thy soul if then that so is not thou then any
ōðerne frēond ne lufast?
other friend — lovest

16.3 A. Hwī gyf ic sāwle lufige, hū ne lufige ic mīnne frēond?
Why if I soul love how not love I my friend
Hū ne hæfð hē sāwle?
How not has he soul

G. Gyf þū þinne frēond forði lufast þe hē sāwle hæfð, 16.5
If thou thy friend therefore lovest because he soul has
hwī ne lufast þū þonne ælc þing þe sāwle hæfð? Hwī
why not lovest thou then each thing which soul has Why
ne lufast þū mȳs and flǣa?
not lovest thou mice and fleas
A. Ic hī ne lufige, forðīþe hī sint flēsclicu nȳtenu, nes 16.8
I them not love because they are fleshly beasts not
men.
men
G. Hū ne habbað þīne frēond ēac licuman swā-swā nȳtenu? 16.10
How not have thy friends also bodies so-as beasts
A. Ne lufige ic hī nā forði, ac forðāmþe hī men sint 16.12
Not love I them — therefore but because they men are
and habbað gescēadwīsnesse on hera mōde, þæt ic lufige ge
and have reason in their mind which I love yea
furðum on þēawum. Þā þe ic hātige, ðā ic hātige forþīþe
even in servants Those whom I hate them I hate because
hī þæt gōd þǣre gescēadwīsnesse wendað on yfel; forðām
they the good of-the reason turn to evil because
mē ys ēgðer þāra ālȳfad, ge þæt good tō lufianne ge
to-me is each of-them permitted both the good to love and
þæt yfel tō hātianne. Forðām ic lufige ælcne mīnra frēonda,
the evil to hate Therefore I love each of-my friends
sume lǣsse, sume swȳðor; and ælcne þāra ðe ic mā lufige
some less some more and each of-those whom I more love
þonne ōðerne, ic hine lufige swā mycele mā þonne ðone
than other I him love so much more than the
ōðerne swā ic ongyte þæt hē betran willan hæfð þonne
other as I perceive that he better will has than
se ōðer, and his gescēadwīsnesse nyttran willan tō dōnne.
the other and his reason more-useful will to make

16.22 G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þē
Enough well thou it understandest and enough rightly But if to-thee
nū hwā sǣdæ þæt hē mæhte þē gelǣran hū þū myhtast
now someone said that he could thee teach how thou mightest
ongytan God swā sweotole þæt hē wēre þē swā cūð swā
understand God so clearly that he were to-thee so known as
þē nū ys Alippius, þīn cniht, hweðer ðē þonne on ðām
to-thee now is Alypius thy disciple whether to-thee then in that
genōh þūhte, oððe hū swīðe woldest ðū him þæs þancian?
enough seemed or how greatly wouldst thou him for-that thank

17.4 A. Þanc ic wolde secgan, nē cwæde ic þēah nā ðē raðor
Thanks I would say nor would-say I however — the sooner
'genōh'.
enough

17.6 G. For hwī?
For why

17.7 A. Alippius mē is cūðre þonne God, and ne can ic
Alypius to-me is better-known than God and not know I
hine þēah swā georne swā ic wolde.
him however so well as I would

17.9 G. Lōca nū þæt þū ofergemet ne wilnige, nū ðū hī
Look now that thou beyond-measure not desire now thou them
tōgædere metest. Woldest [þū] cunnan God swā-swā Alippius?
together comparest Wouldst thou know God so-as Alypius

17.12 A. Nese; nē dō ic hī nā ðē raðor gelīce, þēah ic hȳ
No nor make I them — the sooner alike though I them
tōgædere nemne. Ac ic secge þat man wōt oft māre be
together name But I say that one knows often more about
þām hēalicran ðonne be þām hēanlicran. Ic wōt nū be
the loftier than about the lowlier I know now about

ðām mōnan, hū hē tōmorgen ferð and oððere niht; ac
the moon how it tomorrow goes and other night but
þæt is earhlicere, ic nāt hwæt ic tō morgen ætan sceal.
that is baser I not-know what I to morrow eat shall
G. Wōst þū þonne gȳt genōh be Gode, gyf hē þē byð 17.17
Knowest thou then yet enough about God if he to-thee is
cūð swā þē is nū þes mōnan færeld — on hwilcum
known as to-thee is now of-the moon course in which
tungle hē nū is, oððe on hwilce hē ðanon gēð?
constellation it now is or into which it thence goes
A. Nese; ic wolde þat hē mē wēre cūðre ðonne mōnnan [ðe] 17.20
No I wished that he to-me were better-known than moon which
ic gesēo þurh mīne ēaga. Ac mē is uncūð, þæt hine wille
I see through my eyes But to-me is unknown whether it will
God for sumum dieglum þingum, þe wē nyton, on oððere
God for some secret things which we know-not in other
wīsan wændan; ðonne bēo ic āmyrred þæs þe ic nū wēne
way turn then am I hindered of-that which I now think
þæt ic be him wite. Ac ic wolde witan swā be Gode on
that I about it know But I would know so about God in
mīnre gescēadwīsnesse and on mīnum ingeþance, þæt mē nān
my reason and in my thought that me no
þing gemyrran ne mahte, nē on nānum twēonunga gebringan.
thing hinder — could nor into any doubt bring
G. Gelȳfst þū þæs þæt ic þē mæge dōn gewisran be 18.6
Believest thou of-that that I thee can make more-certain about
Gode þonne þū nū eart be ðām mōnan?
God than thou now art about the moon

18.8 A. Gēa; ic hys gelīfe, ac mē wǣre lēofre þæt ic hyt wiste,
Yea I of-it believe but to-me were dearer that I it knew
forðām wē gelȳfað eall þæt ðæt [wē] witon, and wē nyton
because we believe all that which we know and we know-not
fæla þæs þe wē lȳfað.
many of-that which we believe

18.11 G. Mē þincð nū þæt þū ne trūwie þām uttram gewitte,
To-me seems now that thou not trust the outer sense
nāðer nē þām ēagum, nē þām ēarum, nē þām stencce, nē
either — the eyes or the ears or the smell or
ðām swece, nē ðām hrīnunge, ðat þū ðurh ðāra ǣnig swā
the taste or the touch that thou through of-them any so
sweotole ongytan mæge þæt þæt þū woldest, būton þū
clearly perceive can that which thou wouldst unless thou
hyt on þīnum ingeþance ongytæ þurh ðīn gescēadwīsnesse.
it in thy thought perceive through thy reason

18.16 A. Þæt is sōð; nē trūwige ic him nā.
That is true nor trust I them —

18.17 G. Hwæðer woldest þū ðonne þīnne cniht þe wet ēr
Whether wouldst thou then thy disciple whom we-two before
æmbe sprēcon cunnan, þe mid ðām uttram gewitum, þe
about spoke know either with the outer senses or
mid þām inran?
with the inner

18.20 A. Ic hine can nū swā ic hine of ðām ūtram gewitum cunnan
I him know now as I him from the outer senses know
mæge; ac ic wilnode þæt ic cūðe hys ingeþance of mīnum
can but I desired that I knew his thought from my
ingeþance; ðonne wiste ic hwilce trēowða hē hæfde wið mē.
thought then knew I what faith he had toward me

19.3 G. Mæg man ealles witan būton þām mid þām ingeþance?
Can one otherwise know except that with the thought

A. Ne þincð mē þæt ic swā hyt witan mæge swā-swā ic 19.4
Not seems to-me that I so it know can so-as I
wolde.
would
G. Ne canst ðonne [ðū] þīnne cniht? 19.6
Not knowest then thou thy disciple
A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē silfne 19.7
How can I him know and not-know whether I me self
can? Hyt is gecwæden on þǣre ǣ þæt man sceole lufian hys
know It is said in the law that one should love his
nēhstan swā-swā hyne sylfne. Hū wōt ic hys ðonne hū ic hine
neighbor so-as him self How know I of-it then how I him
lufian scyle, gyf ic nāt hweðer ic mē sylfe lufige? Nē [ic]
love should if I not-know whether I me self love Nor I
nāt hū hē mē lufað; ic wōt ðæt hym is þæt ylce be mē.
know how he me loves I know that to-him is the same about me
G. Tō hwī tǣst þū tō mē tō þām uttram andgytte, gyf 19.13
For why pointest thou to me to the outer sense if
ðū mid þām inran woldest God ongytan, swilce þū hyne
thou with the inner wouldst God perceive as-if thou him
woldest gesēon līchamlice, swā-swā þū ēr sǣdest þæt þū
wouldst see bodily so-as thou before saidst that thou
ðone mōnan geseawe? Nāt ic hū hyt þū mē þī þār
the moon sawest Not-know I how it thou me by-that there
tǣce, nē mæg ic hyt nān uttram angyttum gætēcan. Ac
teach nor can I it by-any outer senses teach But
sege mē hweðer þē genōh þince þæt þæt þū swā God
say me whether to-thee enough seem that which thou so God
ongytæ swā Plato and Plotinus hine ongæaton?
perceive as Plato and Plotinus him perceived

19.20 A. Ne dæar ic þæt secgan, ðæt mē on ðām genōh þince,
Not dare I that say that to-me in that enough seem
forðām ic nāt hweðer him genōh þūhte on ðām þe
because I not-know whether to-them enough seemed in that which
hȳ þǣr wiston. Ic nāt þēah hym þūhte þæt hym
they there knew I not-know however to-them seemed that them
beþorften þæt hī his māre wiston, and swā-swā mē ēr
needed that they of-it more knew and so-as to-me before
þūhton. Ðā ic mē gebæd, mē þūhte þæt ic swā fulice
seemed When I for-myself prayed to-me seemed that I so fully
ne understōde þæt þæt ic bæd swā-swā ic wolde. Ac ic ne
not understood that which I prayed so-as I would But I not
mæhte þēah forberan þæt ic æmbe ne specce, swā-swā mē
could however refrain that I about — speak so-as to-me
þūhte þæt ic ðorfte and swā-swā ic wēnde þæt hit wǣre.
seemed that I needed and so-as I thought that it were

IV · THE ANCHORS OF THE MIND

Augustine says he learned geometry's line on a ball first with his eyes, then with his mind, leaving the eyes behind as a traveler leaves his ship on reaching land. Reason tells him to fix his mind's eyes on God as a cable holds a ship to its anchor, and names the anchors, from wisdom and humility to continence. Asked how to give up what he knows for what he has only heard of, she puts to him a lord's letter and seal, and he concludes that he must follow the giver, not the gift. She bids him keep God's commandments, and when he finds them heavy, says nothing is heavy to one who loves.

20.7 G. Mē þincð nū þæt þē þince þæt þæt sī ōðer þæt
To-me seems now that to-thee seem that that be one-thing that
man wite, ōðer þæt man sōðlicost wēnð.
one know another that one most-truly thinks

A. Gēa, swā mē þincð; forðām ic wolde nū þæt þū mē 20.9
Yea so to-me seems therefore I wished now that thou me
reahtest hwæt þēr bēo twēh þēræ, oððe hwet man gewiss
explainedst what there be between them or what one certainly
wiste.
knew
G. Wōst þū þæt þū leorneodest þone creft þe wē hātað 20.12
Knowest thou that thou learnedst the art which we call
'geometrica'? On þām creft þū leornodest on ānum þoðere oðþe
geometry In that art thou learnedst on a ball or
on æpple oððe on æge ātēfred, þat þū meahtest be þǣre tēfrunge
on apple or on egg painted that thou mightest by the painting
ongytan þises rōdores ymbehwirft and þāra tungla færeld. Wōst
perceive of-this sky circuit and of-the stars course Knowest
ðū nū þæt þū leornedest on þām ylcan crefte be ānre līnan
thou now that thou learnedst in the same art about a line
þæs āwriten anlang middes þæs þoþeres? Wōst þū nū þat þē
which drawn along middle of-the ball Knowest thou now that to-thee
man þǣr on tēhte þāra twelf tungla stēde and þāra sunne færeld?
one there on showed of-the twelve stars place and of-the sun course
A. Gēa; genōh geare ic wōt hwæt sēo līne tācnað. 20.20
Yea enough well I know what the line signifies
G. Ne ondrēdest ðū ðe nū Achademicos, ðā ūðwitan, ðe 20.21
Not dreadest thou for-thyself now Academics the philosophers who
sǣdon þæt nǣfre nānwiht gewisses nǣre būton twǣonunga,
said that never anything of-certain were without doubt
nū þū segst þæt ðe þæs nānwiht ne twēonige?
now thou sayest that to-thee of-that not-at-all — it-doubts
A. Nā; ne ondrǣde ic hī mē nāwit swīðe, forðām hī 20.24
No not dread I them for-myself at-all greatly because they
sǣdon þæt nǣfre nān wīs man nǣre. Forðī mē ne sceamað
said that never any wise man were Therefore me not it-shames

nānwit þēah ic nǣre, forðī ic wōt þæt ic gȳt wīs ne ēom;
at-all though I not-were because I know that I yet wise not am
ac gyf ic ǣfre swā wīs worðe swā hī sint, þonne wille ic
but if I ever so wise become as they are then will I
syðþan dōn swā-swā hī lǣrað, oð þæt ic wille seggan þæt
afterward do so-as they teach until that I will say that
ic wite būton getwēon, þæt þæt mē þincð þæt ic wite.
I know without doubt that which to-me seems that I know
21.5 G. Ne wiðcweðe ic þām nānwiht þæt þū swā dō; ac ic
Not gainsay I to-that anything that thou so do but I
wolde witan, nū þū segst þæt þū ymbe þā līnan wite þe
would know now thou sayest that thou about the line know which
on þām þoðere þe ātēfred wæs, þe þū on leornedost
on the ball which painted was which thou on learnedst
ymbe þises rōdores hwyrft, hweðer þū ēac wite ymbe þone
about of-this sky circuit whether thou also know about the
þoðer, þe sēo lȳne on āwriten is.
ball which the line on drawn is
21.10 A. Gēa; ǣgðer þāra ic wōt. Ne mæg nān man þæs
Yea each of-them I know Not can any man of-that
gedwælian.
err
21.12 G. Hweðer geleornodest þū, þe myd þām ēagum, þe mid
Whether learnedst thou either with the eyes or with
þām ingeþance?
the thought
21.14 A. Mid ǣgðrum ic hyt geleornode: ǣrest myd ðām ēagum and
With both I it learned first with the eyes and
syðþan myd þām ingeþance. Ðā ēagan mē gebrohton on þām
afterward with the thought The eyes me brought into the
angytte; ac siðþan ic hyt þā ongyten hæfde, þā forlǣt ic þā
understanding but after I it then perceived had then forsook I the

þe scēawunga mid þām ēagum and þōhte, forðī mē þūhte þæt
— contemplation with the eyes and thought because to-me seemed that
ic his mæahte micle māre geþencan ðonne ic his mahte gesēon,
I of-it could much more think than I of-it could see
siððan þā ēagan hyt ætfæstnodon mīnum ingeþance. Swā-swā
after the eyes it fastened to-my thought So-as
scyp brincð man ofer sǣ; syððan hē þonne tō lande cymð,
ship brings man over sea after he then to land comes
þonne forlǣt hē þæt scyp standan, forþām him þincð syððan
then lets he the ship stand because to-him seems afterward
þæt hē mæge ǣð būtan faran þonne mid. Ēaðre mē þincð
that he can easier without travel than with Easier to-me seems
þēah myd scēðþe on drīgum lande tō farande, þonne mē
however with skiff on dry land to travel than to-me
þynce mid ðām ēagum būtan þāra gescēadwīsnesse ǣnigne creft
seem with the eyes without the reason any art
tō geleornianne, þēah ēagan þǣr tō hwīlum fultmian scylen.
to learn though eyes there to at-times help should
G. For ðām þingum is ðearf þæt þū rihte hāwie mid mōdes 22.3
For those things is need that thou rightly look with of-mind
ǣagum tō Gode swā rihte swā-swā scipes ancerstreng byð
eyes to God as straight so-as of-ship anchor-cable is
āþenæd on gerihte fram þām scype tō þām ancre, and
stretched in a-straight-line from the ship to the anchor and
gefastna þā ēagan þīnes mōdes on Gode swā se ancer byð
fasten the eyes of-thy mind on God as the anchor is
gefastnod on ðǣre eorðan. Þēah þæt scyp sī ūte on ðǣre
fastened in the earth Though the ship be out on the
sǣ on þām ȳðum, hyt byð gesund [and] untōslegen gyf
sea on the waves it is sound and unbroken if

se streng āþolað, forðām hys byd se ōðer ende fast on
the cable holds because of-it is the one end fast in
þǣre eorðan and se ōðer on ðām scype.
the earth and the other on the ship

22.11 A. Hwæt is þæt þæt þū hētst mōdes ēagan?
What is that which thou callest of-mind eyes

22.12 G. Gescǣadwīsnesse tō ǣacan ōðrum creftum.
Reason in addition-to other virtues

22.13 A. Hwæt sint þā ōðre creftas?
What are the other virtues

22.14 G. Wȳsdōm and ēadmēto and wærscype and gemetgung
Wisdom and humility and prudence and moderation
[and] rihtwīsnes and mildheortnes [and] gescēadwīsnis [and]
and righteousness and mercy and discretion and
gestaðþines and welwilnes [and] clēnnes and forheafdnes.
steadfastness and benevolence and purity and continence
Myd þisum ancrum þū scealt gefastnian ðone streng on
With these anchors thou shalt fasten the cable on
Gode, þæt ðæt scyp healdan sceal þīnes mōdes.
God which the ship hold shall of-thy mind

22.19 A. Drihten God, mē gedō eall swā-swā þū mē lǣrst. Ic
Lord God me make all so-as thou me teachest I
wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þā
would if I could but I not can understand how I the
ancras begytan mage, oððe hū ic hī āfastnian mage būton
anchors get can or how I them fasten can unless
þū hyt mē swætolocor getēce.
thou it me more-clearly teach

23.3 G. Ic þē myhte getēcen, ac ic þē scolde ērest ācsian, hū
I thee could teach but I thee should first ask how
manige þū forlēten hæbbe þisse worlde lusta for Gode?
many thou forsaken have of-this world of-lusts for God

Syððan þū ðonne mē þæt āsǣd heafst, þonne mæg ic þē
After thou then me that told hast then can I thee
secgan būtan ǣlcum twēon þæt þū heafst swā feola ðāra
say without any doubt that thou hast so many of-the
ancra begyte swā þū heafst þāra lusta on wurlde forlǣten.
anchors gotten as thou hast of-the lusts in world forsaken
A. Hū mæg ic forlǣten þæt ðæt ic wōt and can 23.8
How can I forsake that which I know and am-acquainted-with
and of cyldehāde tōgewonod ēom, and lufian þæt ðet mē
and from childhood accustomed am and love that which to-me
uncūð is būton gē be gesegenum? Ic wēne þēah gyf mē
unknown is except even by reports I think however if to-me
wēre swā cūð þæt ðet þū mē ymbe sagest swā mē is
were so known that which thou me about sayest as to-me is
þæt ðæt ic hǣr gesēoh, þæt ic lufede þæt and forsawe ðis.
that which I here see that I loved that and despised this
G. Ic wundrige hwī [þū] swā spece. Geþenc nū gyf ðīnes 23.13
I wonder why thou so speakest Consider now if of-thy
hlāfordes ǣrendgewrit and hys insegel tō ðē cymð, hwæðer þū
lord letter and his seal to thee comes whether thou
mæge cweðan þæt ðū hine be ðām ongytan ne mægæ, nē hys
can say that thou him by that recognize not can nor his
willan þǣr on gecnāwan ne mæge? Gyf þū ðonne cwyst þæt
will there on know — can If thou then sayest that
þū hys willan ðēr on gecnāwan mage, cweð þonne hweðer
thou his will there on know can say then whether
þē rihtra þince, þe þū hys willan folgie, þe þū folgie þām
to-thee righter seem either thou his will follow or thou follow the
welan þe hē ðē ēr forgeaf tō ēacan hys frēondscype?
wealth which he thee before gave in addition-to his friendship

24.1 A. Sam ic wylle, sam ic nelle, ic sceal secgan nīde
Whether I will or I will-not I shall say by-necessity
riht, būton ic lēogan willæ. Gyf ic ðonne lēoga, þonne wōt
right unless I lie will If I then lie then knows
God þat. Forðī ic ne dear nān oððer secgan būtan sōð,
God that Therefore I not dare any other say except truth
þæs ðe ic gecnāwan can. Mē þincð betere þæt ic forlēte
of-that which I know can To-me seems better that I forsake
þā gyfe and folgyge þām gyfan ðe mē ēgðer ys stīward,
the gift and follow the giver who to-me each is steward
ge ðæs welan ge ēac hys frēondscypes, būton [ic] ēgðer
both of-the wealth and also of-his friendship unless I each
habban magæ. Ic wolde þēah ēgþer habban, gyf ic myhte
have can I would however each have if I could
ge ðone welan ge ēac hys willan folgyan.
both the wealth and also his will follow

24.9 G. Ful rihte þū mē hæfst geandwyrd, ac ic þē wolde
Full rightly thou me hast answered but I thee would
ācsian hweðer þū wēne þæt þū mæge habban eall þæt
ask whether thou think that thou can have all that
ðet þū nū hæfst būtan þīnes hlāfordes frēondscypes.
which thou now hast without of-thy lord friendship

24.12 A. Ne wēne ic þæt ānig man sī swā dysig þat [hē] þæs
Not think I that any man be so foolish that he of-that
wēne.
think

24.14 G. Genōh rihte ðū hyt understentst, ac ic wolde witan
Enough rightly thou it understandest but I would know
hweðer þē þūhte be þām þe þū hæfst, hweðer hyt
whether to-thee seemed about that which thou hast whether it
wēre þe lāne, þe ēce.
were either transitory or eternal

A. Ne wēnde ic nǣfre þǣt hyt ǣce wēre. 24.17
Not thought I ever that it eternal were

G. Hwǣt wēnst þū be Gode and be þām ancrum þe 24.18
What thinkest thou about God and about the anchors which
wyt ǣr sprēcon, hweðer hī sīon ðe þisum gelīce ðe ǣce?
we-two before spoke whether they be either to-these like or eternal

A. Hwā is swā wōd þæt hē dyrre cweðan þæt God ne sī 24.20
Who is so mad that he dare say that God not be
ǣce?
eternal

G. Gyf hē ðonne ǣce is, hwī ne lufast ðū þane ǣcan hlāford 25.1
If he then eternal is why not lovest thou the eternal lord
swiðor þonne ðone lǣnan? Hwat! ðū wāst þæt se ǣca
more than the transitory Lo thou knowest that the eternal-one
þē nāht fram ne gewyt, būton þū fram hym gewite; and þū
thee naught from — departs unless thou from him depart and thou
scealt nīde fram ðām ōðrum sam þū wille, sam þū nelle;
shalt by-necessity from the other whether thou will or thou will-not
oððe ðū scealt hine forlǣtan oððer hē þē. Ic gehȳre þēah þæt
either thou shalt him forsake or he thee I hear however that
þū hine lufast swiðe swilice, and ēac ondrēdest and wel dēst;
thou him lovest very greatly and also dreadest and well doest
swiðe rihte and swiðe gerisenlice þū dēst. Ac ic wundrige
very rightly and very fittingly thou doest But I wonder
hwī þū ðone ōðerne mycle mā ne lufige, þe ðē ēgðer gyfð,
why thou the other much more not love who to-thee each gives
ge ðæs worldhlāfordes frēondscype ge his āgene, and ǣce
both of-the world-lord friendship and his own and eternal
lȳf after þise worulde. Hlāford is incer bēigra wealdend, ge
life after this world Lord is of-you-two of-both ruler both
ðīn ge þæs hlāfordes þe ðū ðǣr swā ungemetlice lufast.
thine and of-the lord whom thou there so immoderately lovest

25.13 A. Ic þē andette þæt ic hine wolde lufian ofer ealle oððre
I to-thee confess that I him would love over all other
þing, gyf ic hine ongytan cūðe and gecnāwan swā-swā ic
things if I him understand could and know so-as I
wolde. Ac ic hys mæg swīðe lītel ongytan oððe nāwiht, and
would But I of-him can very little understand or nothing and
þēah þām tīmum þe ic hys āgyme, and mē ænig onbrerdnes
yet at-the times when I of-him take-heed and to-me any inspiration
cym be ðām ēcan lȳfe, þonne ne lufige ic nānwiht þisses
comes about the eternal life then not love I anything of-this
andweardan lȳfes ofer þæt, nē furðum þām gelīce.
present life over that nor even to-that like

25.20 G. Hweðer þū nū wilnige þæt þū hine gesēo and swytole
Whether thou now desire that thou him see and clearly
ongyte?
understand

25.22 A. Nys mē nān willan ofer þæne.
Not-is to-me any will over that

25.23 G. Heald þonne hys bebodu.
Keep then his commandments

25.24 A. Hwilce bebodu?
Which commandments

25.25 G. Þā ic þē ǣr sēde.
Those I to-thee before said

25.26 A. Mē þincað þā swīðe hefige and swīðe manifealde.
To-me seem they very heavy and very manifold

25.27 G. Mē ne þincð nānwiht hefig ðes þe man lufað.
To-me not seems anything heavy of-that which one loves

Reason promises to show Augustine God as clearly as his eyes see the sun. The mind is the soul's eye, and to see God it must be healthy, which means firm faith, right hope, and full love; faith and hope are no longer needed once God is seen, but love only grows. While the soul is in the body it holds to these three anchors in the storm and sees God only with great toil. Every good work needs God's help, yet no one should be idle, and as no one can see the sun entirely, no one in this world should expect to know God entirely.

A. Nē þincð mē nān geswinc hefig, gyf ic gesēo and habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā hefinesse. 26.1

Nor seems to-me any toil heavy if I see and have that which I after toil But the doubt causes the heaviness

G. Genōh wel þū fēhst on þā spece, and genōh rihte þū hyt understentst. Ac ic þē meg secgan þæt ic ēom sēo gescēadwīsnes ðīnes mōdes, þe ðē wiðsprecð, and ic ēom sēo racu ðe mē onhagað ðē tō gerihtreccenne, þæt þū gesyhst myd þīnes mōdes ēagan God swā sweotole swā þū nū gesyhst myd ðæs līcuman ēagan ðā sunnan. 26.4

Enough well thou takest on the argument and enough rightly thou it understandest But I thee can say that I am the reason of-thy mind which with-thee converses and I am the discourse which to-me befits thee to direct that thou seest with of-thy mind eyes God as clearly as thou now seest with of-the body eyes the sun

A. God Ælmihtig þē forgylde. Mē is swīðe mycel þanc þæt þū mē gehātst þat þū swā swotole hit mē getēcan wille. 26.10

God Almighty thee repay To-me is very great thanks that thou me promisest that thou so clearly it me teach will

Uncūð þēah ic wǣre, ðonan cume [ic] tō þæt ic hine
Uncertain however I were thence come I to that I him
mæge sweotolor gesēon, gyf ic hine ērest gesēo swā-swā
can more-clearly see if I him first see so-as
ic nū þā sunnan gesēo. Ic ne gesēo þēah ðā sunnan swā
I now the sun see I not see however the sun so
swotolo swā ic hī gesēon wolde. Ic wōt ful lȳtle ðē gearor
clearly as I it see would I know full little the better
hwilc sēo sunne is, þēah ic hyre ēlcæ dæge onlōcige. Mē
what the sun is though I on-it each day look-on To-me
þūhte þēah good þæt ic myhte God swā swotole gesēon.
seemed however good that I might God so clearly see

26.18 G. Þenc nū swiðe georнlice tō ðām þe ic þē ǣr sǣde.
Think now very diligently to that which I to-thee before said

27.1 A. Ic wille swā ic georнost mæge.
I will as I most-diligently can

27.2 G. Wite þæt ērest gewiss þæt ðæt mōd byð þǣre sāwle ēaga,
Know that first certainly that the mind is of-the soul eye
and þæt þū scealt ēac witan, þæt ōðer byð þæt man gesēo
and that thou shalt also know that second is that one see
þæt ðæt [hē] æfter hāwode; fēorðe byt þæt þæt hē þēr
that which he after gazed fourth is that which he there
gesēon wolde. Forðām ǣlc man, ðāra þe ǣagan heft, ǣrest
see would Therefore each man of-those who eyes has first
hāwað þæs ðe hē gesēon wolde oð ðone first þe hē hyt
gazes of-that which he see would until the time that he it
gehāwað. Þonne hē hyt þonne gehāwad heaft, ðonne gesyhð
gazes-on When he it then gazed-on has then sees
hē hit. Ac þū scealt witan ðæt ic, þe nū wiðsprece, ēom
he it But thou shalt know that I who now converse-with am
gescēadwīsnes, and ic ēom ælcum manniscum mōde on þām
reason and I am to-each human mind in the

stale þe sēo hāwung byð þām ēagum. Ælces licuman æagan
place which the gaze is to-the eyes Of-each body eyes
behōfað þrēora þinga on hym silfum tō habbæne, fēorðe
need of-three things in them selves to have fourth
byt þæt hit sēcð, and tō hym getēon wolde: ān is þæt ðū
is that it seeks and to it draw would one is that thou
hefst and bricst and lufast þæt ðæt þū ær tōhopedest.
hast and enjoyest and lovest that which thou before hopedst

A. Ēalā! hweðer ic æfre cume tō ðām ðe ic tōhopie, oððe 27.15
Alas whether I ever come to that which I hope or
þæt æfre tō mē cumæ þæt ic wilnie.
that ever to me come which I desire

G. Dō nū þā lufe ðriddan tō ēacan þām gelēafan and 27.17
Put now the love third in addition-to the faith and
þām tōhopan; forðām nānre sāwle ēagan ne bēoð full hāle,
the hope because of-no soul eyes — are full whole
ge hyre God myd tō gescēonne, būton þisum þrīom. Sēo
that it God with to see without these three The
gesyhð þonne is angyt.
sight then is understanding

A. Gyf hēo ðonne hāl ēagan hæft, þæt is, hāl angyt, 28.3
If it then whole eyes has that is whole understanding
hwæs byð hyre ðonne wana, oððe hwæs þearf hēo ðonne
of-what is to-it then lack or of-what needs it then
māran?
more

G. Þāre sāule hāwung is gescēadwīsnes and smēaung. Ac 28.6
Of-the soul gaze is reason and reflection But
manige sāwle hāwiað mid ðām, and þēah ne gesēoð þæt þæt
many souls gaze with that and yet not see that which
hī wilniað, forðāmþe hī næbbað ful hāle ēagan. Ac sē ðe
they desire because they have-not full whole eyes But he who

God gesēon wille, hē scel habban his mōdes ēagan hāle; þæt
God see will he shall have of-his mind eyes whole that
is, ðæt hē hebbe festne gelēafan and rihte tōhopan and fulle
is that he have firm faith and right hope and full
lufe. Gyf hē ðonne þā ealle hefð, ðonne hæfð hē gesēlig
love If he then them all has then has he happy
līf and ǣce. Sēo gesyhð þe wē God myd gesēon scylon
life and eternal The sight which we God with see shall
is angyt. Þæt angyt byð betwēona twām þingum:
is understanding The understanding is between two things
betwēona þām ðe þǣr ongyt and þām þǣr ongitan
between the-one which there understands and the-one there understood
byð, and byð on ēgþrum fæst swā-swā lufu byð betwēona
is and is in both fast so-as love is between
þām lufiende and þām ðe hē þǣr lufað. On ēgþrum hēo
the lover and the-one whom he there loves In both it
byð fæst swā wē ēr sprēcon be ðām ancer-strengne, þæt
is fast as we before spoke about the anchor-cable that
ðe ōðer ende wēre fæst on þām scype, ōðer on þām lande.
the one end were fast on the ship other on the land

28.19 A. Gyf hyt ðonne æft ǣfre gewyrð þæt ic God gesēon
If it then afterward ever happens that I God see
mæge swā-swā þū mē nū tēhtest þæt ic his hāwian
can so-as thou me now taughtest that I of-him gaze
sceolde hweðer ic ðurfe þāra þrēora þinga ealra þe þū
should whether I need of-the three things all which thou
ǣr embe sprece, ðet is, gelēafa and tōhopa and lufu?
before about spokest that is faith and hope and love

29.4 G. Hwilc ðearf byð ðonne þæs gelēafan, þonne man gesyht
What need is then of-the faith when one sees
þæt ðæt hē ēr gelȳfde, and eft wāt þæt hē ēr tōhopede?
that which he before believed and again knows what he before hoped

Ac sēo lufa ne byð næfre gewanod, ac byð swiðe miclum
But the love not is ever diminished but is very greatly
geēced þonne þæt andgyt byð gefastnod on Gode; nē
increased when the understanding is fastened on God nor
þāre lufu nēfre ne byð nān ende: omni consummatione uidi
of-the love ever — is any end of-all consummation I-saw
finem latum mandatum tuum nimis; þæt is, ælces worulde
end broad commandment thy exceedingly that is of-each of-world
þinges ic gesēo ende, ac þīnra beboda ic ne gesēo nēfre
thing I see end but of-thy commandments I not see ever
ende. Þæt is sēo lufe embe þæt hē witegode. Ac þēah sēo
end That is the love about which he prophesied But though the
sāule sī fulfremed and fulclæne, þā hwīle þe hēo on þām
soul be perfect and fully-clean the while that it in the
līcuman byð, hēo ne mæg God gesēon swā-swā hēo wilnað
body is it not can God see so-as it desires
for þæs līcuman hefenesse and gedrēfednesse, būton mid
for of-the body heaviness and trouble except with
miclum geswince þurh gelēafan and tōhopan and þurh lufe.
great toil through faith and hope and through love
Ðæt sint þā þrēo anceras, þe þæt scyp ðæs mōdes healdað
Those are the three anchors which the ship of-the mind hold
on gemang ðām brogan þāra ȳða. Þæt mōd þēah hæfð micle
in amid the terror of-the waves The mind however has much
frōfre on ðām þe hit gelȳfð and geare wōt þæt þā ungelimp
comfort in that which it believes and well knows that the misfortunes
and þā ungesælþa þisse wurlde ne bēoð æce. Swā-swā scypes
and the unhappinesses of-this world not are eternal So-as of-ship
[hlāford], þonne þæt scyp ungetæslicost on ancre rīt and sēo
lord when the ship most-unsteadily at anchor rides and the
sæ hrēohost byð, ðonne wōt hē gewiss smelte wedere tōwæard.
sea roughest is then knows he certainly calm weather coming

30.2 Đrēo þing sint nēodbehæfe ðām ēagan ēlcere sāwle: ān is
Three things are necessary to-the eyes of-each soul one is
þæt [hēo] hāl sīen; oððer, þæt hēo hāwien ðes þe hēo
that they whole be second that they gaze of-that which they
gesēon wolden; þridde, þæt hī magen gesēon þæt þæt hī
see would third that they can see that which they
gehāwian. Tō þām þrīm is Godes fultumes ðerf, forðām
gaze-on To the three is of-God of-help need because
man nāþer ne ðā gōd nē nāne dōn ne mæge, būton hys
one neither — the good nor any do — can without his
fultume. Forðām hē is simle tō biddanne þæt hē simle
help Therefore he is ever to be-prayed-to that he ever
bēo fultumiunde; forðām hyt is ðæt þæt hē ūs onbrirde
be helping because it is that that he us inspire
and on þæt tihte þæt wē ǣrest wel willen, and syððan
and to that urge that we first well will and afterward
myd ūs wyrce þæt þæt hē wile oð ðane first ðe wē hyt
with us work that which he will until the time that we it
fulfremmen myd hym, and hūru hē myd ūs [wyrce] swā-swā
accomplish with him and indeed he with us work so-as
myd sumum gewealdnum tōlum swā-swā hyt āwriten is, þæt
with some mighty tools so-as it written is that
ǣlcum wel wyrcendum God myd bēo mydwyrhta. Wē witon
to-each well working God with be co-worker We know
ðæt nān man mæg nāwyht goodes wyrcan būton hym God
that no man can anything of-good work unless him God
myd wyrce; and þēah ne scal nān man bēo ȳdel þæt hē
with work and yet not shall any man be idle that he
hwæthwugu ne onginne be ðām myhtum þe hym God gife.
something not begin by the powers which him God give

A. Rihtne weg þū mē tǣcst. Nū ic wōt hwæt ic dōn sceal; 30.18
Right way thou me teachest Now I know what I do shall
ac ic nāt hwæðer ic mæg ðe ne mæg.
but I not-know whether I can or not can
G. Nē scealt þū þē forðencan þæt þū ful raðe ne mæge 30.20
Nor shalt thou thyself despair that thou full quickly not can
becuman tō þām ðe ðē þū wilnast. Hwā mæg æfre
come to that which thyself thou desirest Who can ever
ænigne creft on lȳtlum firste geliornnian, oððe lēasan oððe
any skill in little time learn either lesser or
māran, þe þæne creft scyle? Ðē is creft ealra crefta, þæt is,
greater than the skill should This is skill of-all skills that is
þæt man spurige æfter Gode and hys hāwie and hine gesēo.
that one inquire after God and of-him gaze and him see
A. Wel þū mē lērst; ac ic gemun hwæt þū mē ǣr gehēte, 30.26
Well thou me teachest but I remember what thou me before promisedst
and swīðe gefagen anbīdie þāra gehāta; þæt wes, þæt þū
and very glad await of-the promises that was that thou
mē behēte þæt þū mē woldest getēcan þæt ic mihte God
me promisedst that thou me wouldst teach that I might God
gesēon myd mȳnes mōdes ǣagan swā sweotele swā ic nū
see with of-my mind eyes so clearly as I now
gesēo þā sunnan myd mīnes līchaman ǣgan.
see the sun with of-my body eyes
G. Wel þū mē mynegast; ic ðē gelǣste þæt ic þē gehēt. 31.4
Well thou me remindest I to-thee perform what I thee promised
Geþence nū þæt þū myhtst gesēon myd þīnes lȳcuman ǣagan
Consider now that thou canst see with of-thy body eyes
þrēo þing on ðǣre sunnan: ān is þæt hēo is; ōðer, þæt hēo
three things in the sun one is that it is second that it
scȳnð; ðridde, þæt hēo feala þinga onlȳht myd hyre scīnian.
shines third that it many things lights-up with its shining

Ealle þā ðing þe beorhte bēoð, þonne sēo sunne hym on
All the things which bright are when the sun them on
scȳnð, hī lȳhtað ongēan, ēlc be his mǣðe. Ac þā þe
shines they shine back each by its measure But those which
ungewlitige bēoð, ðā ne lȳhtað nāwiht ongēan þā sunnan,
unbeautiful are they not shine at-all against the sun
þēah hēo hym on scīne. Ac sēo sunne scȳnð þēah on hī,
though it them on shine But the sun shines however on them
and þēah hwā ongēan lōchige, hē ne mæg hī eallunga
and though someone toward look he not can it entirely
gesēon swylce swylt hēo is. Eall þis þū myht geþencan be
see such as it is All this thou canst think about
Gode and ēac micle māre. Hē is sēo hēa sunne. Hē byt
God and also much more He is the high sun He is
simle scȳnunde of hys āgnum lēohte ǣgðer ge ðā sunnan
ever shining from his own light each both the sun
þe wē myd līcumlicum ǣagum gesēoð, ge ælle gescafta,
which we with bodily eyes see and all creatures
ge gāstlica ge eorðlicra. Forðī mē þincð swīðe dysi man
both spiritual and earthly Therefore to-me seems very foolish man
þe wilnat þæt hine eallunga ongytan swelcne swilc hē is, þā
who desires that him entirely know such as he is the
hwīle þe wē on þysse worlde bēoð. Hwæt! ic wēne þæt nān
while that we in this world are Lo I think that no
man ne sī tō þām dysig, þæt [hē] forðī unrōtsige þēah hē
man — be to that foolish that he therefore grieve though he
ne mage þās sunnan þe wē līchamlicum ēagum onlōciað
not can this sun which we with-bodily eyes look-on
eallunga gesēon and ongytan swilce swilce hēo is; ac ǣlc
entirely see and understand such as it is but each
fagnað þæs þē lǣste hē ongytan mæg be hys andgytes
rejoices of-that the least he understand can by of-his understanding

mǣðe. Wel sē dēð þe wilnað þā ēcan sunnan and Ælmyhtian
measure Well he does who desires the eternal sun and Almighty
tō ongytænne; ac hē dēð swīðe disilice, gyf he wilnað þæt
to understand but he does very foolishly if he desires that
hē hī ealunga ongyte þā hwīle þe hē in þisse worlde byð.
he it entirely understand the while that he in this world is

VI · WHAT AUGUSTINE STILL LOVES

Reason promised to teach Augustine to know God and himself, and first she asks whether they are both healthy. He admits that he still fears losing his friends, sickness, and death, and she tells him that eyes so troubled cannot hope to see the high sun, and that he does not know himself. He says that he resolved long ago to despise wealth, that he desired honor until lately, that he will take no wife, and that he wants only the food he needs. Reason asks whether he would take up wealth and honor again for his friends' sake, and he says he would if he could not otherwise keep their fellowship.

A. Swīðe wundorlice and swīðe sōðlice ðū lērst, and swīðe 32.1
Very wonderfully and very truly thou teachest and very
wel þū mē hæfst ārētne and on gōdum tōhopan gebrohtne.
well thou me hast cheered and into good hope brought
Ac ic bidde gȳt þæs þe þū mē ǣr gehēte.
But I ask still of-that which thou me before promisedst
G. Twā ðing ic þē gehēt þæt ic þē wolde gelēstan and 32.4
Two things I thee promised that I thee would perform and
getēcan; þæt is, þæt þū ongyte God and þē silfne. Ac
teach that is that thou understand God and thee self But
ic wolde witan hū þū þæt ongytan woldest, hweðer þe
I would know how thou that understand wouldst whether either
þū woldest unāfanddes gelēafan, ðe āfandud witan.
thou wouldst of-untested faith or tested know

32.8 A. Ic hyt wolde witan āfandud, forðām ic his nāt nāht
I it would know tested because I of-it not-know at-all
gefæstlice.
firmly

32.10 G. Nis þæt nān wundor. Ic hyt ne rehte gȳt þē on þā wīsan
Not-is that any wonder I it not explained yet to-thee in the way
þe þū hyt mihtest āfandod witan; forðām þēr is gȳt hwethwigu
that thou it mightest tested know because there is still something
þæs þū ǣr witan scalt, þæt is, ǣrest hweðer wit hāle sīen.
of-that thou before know shalt that is first whether we-two whole be

32.14 A. Þæt þū scealt witan hweðer þū ǣnigne hēle ongyte,
That thou shalt know whether thou any health perceive
āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðē
either — in me or in thee or in us-two both Thee
gedafenað tō lērenne and mē tō hlistenne, and mē dafenað tō
befits to teach and me to listen and me befits to
andsweorianne þes ðe ic ongyte be mȳnes andgytes mǣðe,
answer of-that which I understand by of-my understanding measure
gyf ic hys āwiht ongyte; gyf [ic] ðonne nāwiht ne ongyte,
if I of-it aught understand if I then naught — understand
þonne sceal ic bēo þæs geðafa and lētan hyt tō þīnum dōme.
then shall I be of-that consenting and leave it to thy judgment

32.20 G. Wilnast þū māran tō witanne ðonne be Gode and be
Desirest thou more to know than about God and about
þē silfum?
thee self

32.22 A. Ic þē andette þæt ic nū ne wilnigie nānes ðingges
I to-thee confess that I now not desire of-any thing
swīðor; ac ic ne dēr þæt gehāten þæt mē nānre wihte ælles
more but I not dare that promise that to-me by-no whit otherwise
ne lǣste būton þæs; forðām mē is swīðe gehēme, þǣah mē
— do except of-that because to-me is very secret [?] though to-me

hwæt cume tō mōde, þæs þe mē þonne ðincð þæt mē
something come to mind of-that which to-me then seems that me
nān þing ne mage þæs āmærran, þæt ic hyt ne firðrige and
no thing — can of-that binder that I it — further and
fremme. Þonne cymð ōðer ðing þe mē þincð rihtlicre and
accomplish Then comes other thing which to-me seems more-right and
rādlicre, ðonne forlēt ic þæt þæt ic ār genōh hæfde; and
more-advisable then forsake I that which I before enough had and
forðām hwīlum mē gebyrað, þæt byð hwæthwugu swā fæste
therefore at-times to-me happens that is something so fast
on mōde, þæt ic þence þæt ic nǣfre be mē cwucum ālētan
in mind that I think that I never by me alive let-go
ne scile. Þonne cymð mē þēah sum gedrēfnesse, þæt mē
— should Then comes to-me however some trouble that me
ābysgað tō ðām þæt ic hyt nāwðer nē forlǣtan ne mæg, nē
occupies to that that I it neither — forsake — can nor
fulfremmian ne mæg, þēah ic nān betre geþencan ne mæge.
accomplish — can though I no better think — can
Ac þrēo þing mē habbað swīoðost gedrēfed: ān is, þæt ic
But three things me have most troubled one is that I
mē ondrēde þæt ic mē scyle gedǣlan wið mīne frēond,
for-myself dread that I myself should part from my friends
ðā ðe ic swīðost lufige, oððe hī wið mē, oððe for līfe
those whom I most love or they from me either for life
oððe for dēaðe; ōðer þing is, þæt ic ondrēde untrumnesse,
or for death second thing is that I dread infirmity
ǣgðer ge cūðe ge uncūðe; ðridde is, þæt ic ondrēde dēað.
each both known and unknown third is that I dread death
G. Ic gehīre nū hwæt þū swīðost lufæst æfter ðīnum 33.16
I hear now what thou most lovest after thy
āgenum gewitte and æfter Gode: þæt is ērest, ðīnra frēonda
own mind and after God that is first of-thy friends

lȳf, and þīne āgene hēle, and þīn āgen lȳf. Ðāra fīf þinga
life and thy own health and thy own life Of-the five things
þū ondrēdest þæt þū scyle sum forlēosan, forðām þū hī
thou dreadest that thou should some lose because thou them
lufast ealle swīðe swīðlice. Gyf þū hī ne lufadæst, þonne
lovest all very greatly If thou them not lovedst then
ne ondrēde ðū nā þat þū hī forlure.
not dreadest thou — that thou them lost

33.22 A. Ic eom geþafa þæs þe þū mē segst.
I am consenting of-that which thou me sayest

33.23 G. Forðām mē ðincð þæt ic ðē gesēo swīðe unrōtne and
Therefore to-me seems that I thee see very sad and
swīðe gedrēfene on þīnum mōde, forðām þū nafst swilce
very troubled in thy mind because thou hast-not such
hǣle swilce þū hæfdest; nē þīne frēond myd ðē næfst ælle
health as thou hadst nor thy friends with thee hast all
þē swā gemōde and swā þwēre swā-swā þū woldest. Nē
to-thee so like-minded and so agreeable so-as thou wouldst Nor
ðincð mē ǣac nān wundor þēah þū sī unrōt forðām.
seems to-me also any wonder though thou be sad therefore

34.5 A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.
Rightly thou it perceivest not can I of-that deny

34.6 G. Gyf þonne ǣfre gebyreð þæt þū þē ful hālne and ful
If then ever happens that thou thee full whole and full
trumne ongytst, and hæafst ælle þīne frēond myd þē,
strong perceivest and hast all thy friends with thee
ǣgðer ge on mōde ge on līchaman, and on ðām ilcan
each both in mind and in body and in the same
worce and on ðām ylcan willum ðe ðē best lyst dōn,
work and in the same wishes which thee best it-pleases do
hweðer þū ðonne wille bēon āwiht blīðe?
whether thou then will be at-all glad

A. Gēa, lā gēa; gyf hyt nū fǣrenga gewurde, nyste ic 34.11
Yea lo yea if it now suddenly happened knew-not I
nāhwǣr eorðan hū ic ongynnan wolde.
anywhere on-earth how I begin would
G. Hū ne hæfst þū ðonne gēot ællce gedrēfednesse, ǣgðer 34.13
How not hast thou then yet all trouble each
ge mōdes ge līchaman, — nū þū þā twā hæfst, — þæt
both of-mind and of-body now thou the two hast that
is, ungemetlicum unrōtnesse? Wǣre þū for inwordlice dysig,
is with-immoderate sadness Wert thou very inwardly foolish
ðā þū wilnodest þæt þū scoldest myd swilcum ǣagum
when thou desiredst that thou shouldst with such eyes
þā hēah sunnan and ǣce gesēon?
the high sun and eternal see
A. Nū þū hæfst mē myd ælle ofercumme, þæt ic nāwðer 34.18
Now thou hast me with all overcome that I neither
eorðan nāt hwilcne dǣl hǣle ic hæbbe, nē hwilcne dǣl
on-earth know what part of-health I have nor what part
unhǣle.
of-sickness
G. Nys þæt nān wondor. Næfð nān man tō þæs hāl ēagan 34.21
Not-is that any wonder Has-not any man to that-degree whole eyes
þæt hē ǣni hwīle mage lōcigan ongēan þās sunnan, þe wē hǣr
that he any while can look against this sun which we here
gesēoð, and hūru þæs ðē lǣs gyf hēo hefð unhāle. Ac þā, þe
see and indeed so-much the less if it has unhealthy But those who
unhāle ǣagan hæbbað, magon bēon īeð on þīstrum þonne
unhealthy eyes have can be more-at-ease in darkness than
on lēohte. Mē þincð þēah þæt þē ðince þæt þū habbe hāl
in light To-me seems however that to-thee seem that thou have whole
ēagan. Ðū geþencst ðā hǣle þāra ēagan ðīnre sāwle, ac þū ne
eyes Thou thinkest the health of-the eyes of-thy soul but thou not

geðencst þæt mycle lēoht þæt þū wilnast tō gesēonne. Ne gebelg
thinkest the great light which thou desirest to see Not be-angry
þū þē wið mē, þēah ic þē frāsige and ðin fandige, forðām ic
thou thyself with me though I thee question and of-thee test because I
sceal þæt nēde dōn. Mē ðincð þæt þū ne ongyte þē silfne.
shall that by-necessity do To-me seems that thou not understand thee self

35.9 A. Ne gebelge ic mē nāwiht wið þē, ac fagnige þæs þū
Not am-angry I myself at-all with thee but rejoice of-that thou
cwȳst, forþi ic wōt þæt þū sēcst mīne ðearfe.
sayest because I know that thou seekest my need

35.11 G. Hwæðer þū nū ēniges welan wilnige?
Whether thou now of-any wealth desire

35.12 A. Gefirn ic hyt hohgode þæt ic hine sceolde forsēon. Ic hæbbe
Long-ago I it resolved that I it should despise I have
nū xxxiii wintra, and ic hæfde āne lēs þonne xx, þā ic
now thirty-three winters and I had one less than twenty when I
ērest hyt gehogede þæt ic hine ealles tō swīðe ne lufige.
first it resolved that I it altogether too greatly not love
Þēah mē genōh cume, ne fagnige ic hys nā ful swīðe, nē hys
Though to-me enough come not rejoice I of-it — full greatly nor of-it
ful ungemetlice ne brūce, nē ǣac māran getilige tō haldænne,
full immoderately — use nor also more strive to hold
þonne ic gemetlice bi bēon mage, and þā men on gehabban
than I moderately by live can and the men on maintain
and gehealdan þe ic forðian sceal; and þæt þæt þǣr ofer byð
and keep whom I support shall and that which there over is
ic hohgie swā ændebyrdlice gedēlan swā ic ændebyrdlicost mæg.
I intend so orderly distribute as I most-orderly can

35.21 G. Wilnast þū ēniges wæorðscipes?
Desirest thou of-any honor

A. Ic þē andette þæt ic þat wilnode oð mē nū āðrēað 35.22
I to-thee confess that I that desired until me now it-wearied
swīðe nīwan.
very lately
G. Ne lyste þē fægeres wīfes, and sceamfestes, and wel 36.1
Not it-pleases thee of-fair wife and of-modest and well
gelēredes, and goodra þēawa, and [ðæt] sēo þīnum willum wel
learned and of-good ways and that she to-thy wishes well
unþēod [sī], and hæbbe swīðe micle spēde, and þē on nānum
subject be and have very great riches and thee in no
þingum ne ābysige, nē ðē ne unǣmtige tō ðīnum wyllan?
things — occupy nor thee — hinder to thy will
A. Ne herast þū hī nā tō swīðe þæt ic hyre ā ðē mā 36.5
Not praisest thou her — too greatly that I of-her ever the more
wilnige? Forðām mē ne þincð nāwiht wyrse þām ðe God
desire Because to-me not seems anything worse for-him who God
þēawian wile þonne wȳf tō hæbbene, þǣh hwā cwæðe
serve will than wife to have though someone say
þæt hyt sī betere tō habbenne for bearna gestrēone. Ic
that it be better to have for of-children begetting I
cwæðe þēah þæt hyt sī prēostum betere næbbe ðonne
say however that it be for-priests better have-not than
habbe. Forði ic hohggode þæt ic scolde nān habban, forði
have Therefore I resolved that I should none have because
ic wolde bēon þī frēora Gode tō þāwianne.
I would be the freer God to serve
G. Ic gehȳre nū þæt þū ne tiohhast nān wīf tō hæbbenne; 36.12
I hear now that thou not intendest any wife to have
ac ic wolde witan hwæðer ðe þū gȳt ǣnig lufe oððe
but I would know whether — to-thee still any love or
lust sī ǣnigre wemnesse.
lust be of-any defilement

36.15 A. Hwī ācsast þū mā æfter ðām? Ne lyst mē nū þæs; ac
Why askest thou more after that Not it-pleases me now of-that but
gyf hyt mē ǣfre on lust becymð, ic hyt ondrēde swā þāre
if it to-me ever into desire comes I it dread as the
nǣdran. Hys mē lyst swā læng swā lǣs, and simle swā ic mā
adder Of-it me it-pleases the longer the less and ever the I more
wilnige þæt lēoht tō gesēonne swā mē lǣs lest þāra wīsan.
desire the light to see the to-me less it-pleases of-the ways
37.3 G. Hū be mete? hū swīðe lyst ðē þæs?
How about food how greatly it-pleases thee of-that
37.4 A. Ne lyst mē nāwiht ðāra metta þe ic forhātan habbe,
Not it-pleases me at-all of-the foods which I forsworn have
ac mē lyst ðāra þe ic getiohhod habbe tō ætanne,
but me it-pleases of-those which I determined have to eat
ðonne ic hī gesēo. Hwæt wille ic mā cwæðan āðer oððe
when I them see What will I more say either —
be mete, oððe be drince, oððe be baðe, oððe be welan,
about food or about drink or about bath or about wealth
oððe be wyrðscype, [oððe] be ǣnigum worldlusta? Ne
or about honor or about any of-world-lusts Not
wilnige ic heora nānes nāwyt mycle mā ðonne ic nēde
desire I of-them any at-all much more than I by-necessity
sceol habban tō mȳnes lichaman hēle and strengðe gehealdan
must have to of-my body health and strength keep
mage. Ic beþearf þēah micle māren tō ðāra manna þearfa
can I need however much more for of-the men needs
ðe ic bewitan sceal, þæs ǣac wilnige and nēde sceal.
whom I oversee shall of-that also desire and by-necessity must

G. On rihton þū æart. Ac ic wolde witan hwæðer sī þīn 37.13
On right thou art But I would know whether be thy
ealde gȳtsung and sēo gemǣhð eallunga of ðīnum mōde
old greed and the ambition entirely from thy mind
āstȳfcod and wyrtwalod, þæt hēo gȳt grōwan [ne] myht.
uprooted and rooted-out that it yet grow not can
A. Be hwī cwist ðū þæt? 37.16
About what sayest thou that
G. Ic cwæðe be ðām þingum þe ðū mē ǣr sēdest þat þū 37.17
I speak about the things which thou me before saidst that thou
gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō
determined hadst to forsake and for no things again to
gecyrran nolde: þæt is, ofermetta wela, and ofermytta wyrðscipe,
return wouldst that is excessive wealth and excessive honor
and ungemetlice rīclic and sēftlic lȳf; and þȳ nū ācsige ic þē
and immoderately rich and soft life and therefore now ask I thee
hweðer þū, āðer oððe for heora lufum, oððe for ēniges þinges
whether thou either — for of-them love or for of-any thing
lufum, hym eft tōgeenan wille. Ic gehērde ǣr þæt þū sēdest
love them again return will I heard before that thou saidst
þæt þū þīne frēond lufodest, æfter Gode and æfter þīnum
that thou thy friends lovedst after God and after thy
āgnum gewitte, ofer ælle oððre þing. Nū [ic] wolde witan
own mind over all other things Now I would know
hweðer þū for heora lufum woldest ðās þing eft underfōn.
whether thou for of-them love wouldst these things again receive
A. Ælle ic hyt wille eft underfōn for heora lufum, þēah hys mē 38.10
All I it will again receive for of-them love though of-it me
fōn wel ne lyste, gyf ic ælles ne mæg heora gefērǣdena habban.
take well not it-pleases if I otherwise not can of-them fellowship have

Reason warns that worldly desires are not fully rooted out, and Augustine says that he loves his friends because they help him toward wisdom. He fears illness only for its pain, for death, and for being kept from learning, as a toothache once kept him from study. He cites Cornelius Celsus on wisdom as the highest good. Reason says that a lover of wisdom must want to see it unclothed, and Augustine answers that he loves wisdom for its own sake. No one sees it bare in this life, but many roads lead to a king's hall, and the mind climbs to wisdom step by step. Reason proposes to go on the next day.

39.3 G. Ful gescēadlice ðū mē andswarast and ful rihte. Ac
Full discerningly thou me answerest and full rightly But
ic ongyte þēah þæt þā worldelustas ne sint eallunga
I perceive however that the world-lusts not are entirely
āwyrtwalode of ðinum mōde, þēah se graf gerȳd sī; forðām
uprooted from thy mind though the trench prepared be because
þā wyrttruman magon eft ðanon āsprētgan. Ne talige ic þē
the roots can again thence sprout Not reckon I to-thee
þēah þæt tō nānre scylde, forðām þū hit for ðāra ðinga lufum
however that as any fault because thou it for of-the things love
ne underfēhst, ac for þæs ðinges lufum þe ðē rihtre ys
not receivest but for of-the thing love which to-thee more-right is
tō lufianne þonne þæt. Ne āhsige ic nǣfre be nānum men
to love than that Not ask I ever about any man
hwæt hē dō; ac ic āhsige ðē nū gȳt, for hwig þū þā frēond
what he do but I ask thee now yet for what thou the friends
lufige swīðe, oððe hwæt þū on hym lufige, oððe hwæðer ðū
love greatly or what thou in them love or whether thou
hī for heomselfum lufige, þe for sumum ōðrum þingum.
them for themselves love or for some other things

A. Ic hī lufige for frēondscype and for gefērāddenne and þā 39.14
I them love for friendship and for fellowship and those
þēah ofer ælle ōðre þe mē mǣstne fultum dōð tō ongyttanne
however over all others who me most help do to understand
and tō witanne gescēadwīsnesse and wīsdōm, ælra mǣst be
and to know reason and wisdom of-all most about
Gode and be ūrum sāulum; forðām ic wōt þæt ic mæg
God and about our souls because I know that I can
æð myd heora fultume æfter spurian þonne ic būtan mæge.
easier with their help after inquire than I without can
G. Hū þonne gyf hī nellað spurian efter þām þe þū 39.20
How then if they will-not inquire after that which thou
spurast?
inquirest
A. Ic hī wille lāran þat hī wyllan. 39.22
I them will teach that they will
G. Ac hū þonne gyf þū ne meaht, and hī bēoð swā 40.1
But how then if thou not canst and they are so
recelēase þat hī lufiað ōðer þing mā þonne þæt þæt þū
careless that they love other thing more than that which thou
lufast, and cwæðað þæt hī ne magon oððe nellað?
lovest and say that they not can or will-not
A. Ic hī wyle þēah habban: hī bēoð mē on sumum 40.4
I them will however have they are to-me in some
ðingum nytte, and ic ēac heom.
things useful and I also to-them
G. Ac hū ðonne gyf hī ðē myrrað and lettað þæs līchoman 40.6
But how then if they thee hinder and obstruct of-the body
mettrimnysse?
infirmity

40.8 A. Þæt is sōð; ne ondrēde ic þēah nāwiht ðā mettrimnesse,
That is true not dread I however at-all the infirmity
gyf mē nǣre for ðrīm ðingum: ān þāra ys hefig sār, ōðer
if to-me not-were for three things one of-them is heavy pain second
dēað, þridde þæt ic ne mage þæt sēcan, nē hūre gemētan
death third that I not can that seek nor indeed find
þæt þæt ic willnige swā-swā mē þū witan dyde. Tōðæcce
that which I desire so-as me thou know madest Toothache
mē forwyrnde ǣlcre leornunga, ac hē mē ne oftēah
me prevented of-every learning but it from-me not withdrew
ðēah eallunga ðes gemyndes þæs þe ic ǣr leornode. Ic
however entirely of-the memory of-that which I before learned I
wēne þēah gyf ic gewislice ongæate þæt þæt ic wilnige tō
think however if I certainly perceived that which I desire to
ongyttanne, ðæt mē þūhte þæt sār swīðe lȳtel oððe ealles
understand that to-me seemed the pain very little or altogether
nāwyht ofer ðone gelēafan. Ic wōt þēah þæt manig broc
naught beyond the faith I know however that many affliction
byð mycle strengre ðonne tōðæcce, ðēah ic nǣfre nān strengre
is much stronger than toothache though I never any stronger
ne geðolode. Ic leornode þæt Cornelius Celsus ræahte on hys
— *suffered I learned that Cornelius Celsus told in his*
bōcum þæt on ǣlcum men wǣre wȳsdōm þæt hēhste good,
books that in each man were wisdom the highest good
and untrimnesse þæt mǣste yfel. Se cwyde mē þūhte swīðe
and infirmity the greatest evil The saying to-me seemed very
sōð. Be ðām ylcan þingum se ylca Cornelius cwæð: ‘Of
true About the same things the same Cornelius said Of
twām ðingum wē sint þæt wē sint, þæt ys, of sāule and
two things we are what we are that is of soul and
of lichaman. Sēo sāwel is gāstlic, and se līchaman eorðlic.
of body The soul is spiritual and the body earthly

Đǣra sāwle is se besta creft wīsdōm, and þæs lichaman þæt
Of-the soul is the best virtue wisdom and of-the body the
wyrste þing unhēle.' Ne þincð mē þæt ǣac nōwyht lǣas.
worst thing sickness Not seems to-me that also at-all false
G. Hū ne habbe wyt nū genōh sweotole gereaht þæt wīsdōm 41.16
How not have we-two now enough clearly shown that wisdom
ys þæt hēhste good? Hū ne ys þæt ēac nū būtan ǣlcum
is the highest good How not is that also now without any
twēon þæt ǣlcum men ys se ælra betsta creft, and þæt se
doubt that for-each man is the of-all best virtue and that the
beste weorc þæt hē æfter wȳsdōme spurige, and hine lufige
best work that he after wisdom inquire and it love
ðēr ðǣr hē hine ongyte? Ac ic wolde þæt wyt sōhten nū
there where he it perceive But I wished that we-two sought now
hwilce ðæs wȳsdōmes lufiendas bēon scolen. Hū ne wōst
what-kind of-the wisdom lovers be should How not knowest
ðū nū þæt ǣlc þāra manna þe ōðerne swīðe lufað, þæt hine
thou now that each of-the men who other greatly loves that him
lyst bet þaccian and cyssan ðonne ōðerne on bær līc, þonne
it-pleases better stroke and kiss the other on bare body than
þēr þǣr clāðas beotwēona bēoð? Ic ongyte nū þæt [þū] lufast
there where clothes between are I perceive now that thou lovest
þone wīsdōm swā swīðe, and þē lyst hine swā wel nacode
the wisdom so greatly and thee it-pleases it so well naked
ongitan and gefrēdan þæt þū noldest þæt ǣnig clāð betweuh
perceive and feel that thou wouldst-not that any cloth between
wēre; ac hē hine wyle swīðe seldon ǣnegum mæn swā
were but it itself will very seldom to-any man so
openlice geāwian. On ðām tīmum þe hē ǣnig lim swā bær
openly reveal In the times when it any limb so bare
ēowian wile, þonne ēowað hē hyt swīðe fēawum mannum; ac
show will then shows it it very to-few men but

ic nāt hū þū hym onfōn mage mid geglofedum handum.
I not-know how thou it receive can with gloved hands
Đū scealt ǣac dōn bær līc ongēan, gyf ðū hine gefrēdan wilt.
Thou shalt also put bare body against if thou it feel wilt
42.13 Ac sege mē nū gyf ðū hwilc ǣnlic wīf lofodest swīðe
But say me now if thou some peerless woman lovedst very
ungemetlice ofer ælle oððer þing, and hēo ðonne þē fluge
immoderately over all other things and she then thee fled
and nolde þē lufian on nān ōðer gerād būtan þū woldest
and would-not thee love on any other condition unless thou wouldst
ǣlce ōðer lufe ālētan for hyre ānre lufe, woldest þū þonne
each other love forsake for her alone love wouldst thou then
swā dōn swā hēo wylnode?
so do as she desired
42.18 A. Wā lā wā! hwæt þū mē for hæardne lǣrst! Hū ne wēre
Woe lo woe what thou me very hard teachest How not wert
þū ǣr geðafa þæt ic nānwiht ne lufode ofer wīsdōm, and ic
thou before agreed that I nothing — loved over wisdom and I
wæs ǣac þes geðafa, and þū cwæde þā þēah hwā hwæt
was also of-that agreed and thou saidst then though someone something
lufode for hwilces ōðres þinges ðingum, þæt hē nā þæt þing
loved for of-some other thing sake that he not the thing
ne lufede þæt hē þēr lufode; ac þæt þæt hē þurh ðæt þing
— loved which he there loved but that which he through that thing
lufode and þōhte tō tōcumanne? Forðām ic secge þæt ic ne
loved and thought to attain Therefore I say that I not
lufige ðone wīsdōm for nānum ōðrum ðingum būton for hym
love the wisdom for any other things except for it
selfum. Ælle þās weorlde ic lufige, ǣlc ðing be ðām dǣle þe
self All this world I love each thing by the part that
ic hyt nytwyrðe ongyte and hūru þæt þing swīðost þe mē tō
I it useful perceive and indeed the thing most which me to

wīsdōme fultmiað; and ðā þing ic ondrēde ǣac tō forlēosenne
wisdom helps and the things I dread also to lose
swīðost. Ic ne lufige ðēah nān ðing ælles on ðām wīsan þe ic
most I not love however any thing at-all in the way that I
ðonne wīsdōm lufige. Ælc þāra ðinga þe ic swīðost lufige þā
then wisdom love Each of-the things which I most love the
hwīle þe ic hyt swīðost lufige, ne an ic hys nānum men būtan
while that I it most love not grant I of-it any man except
mē selfum, būton wīsdōme ānum. Hine ic lufige ofer eallum
me self except wisdom alone It I love over all
ōðrum þing, and þēah ic hys ūðe ǣlcum men mīnum
other things and yet I of-it would-grant to-each man by-my
willan, [þæt] ǣlc man, þe on þis myddangearde wǣre, hine
will that each man who in this middle-earth were it
lufode, and hym æfter spirede, and hyne ǣac funde, and hys
loved and it after inquired and it also found and of-it
syððan brūce; forðām ic wōt þæt ūre lufede ǣlc ōðerne swā
afterward enjoyed because I know that of-us would-love each other so
micle swīðor swā ūre willa and ūre lufu swīðor on ānum wēre.
much more as our will and our love more in one were
G. Hū ne sǣde ic ǣr, sē se þe bær līc gefreddan wolde, þæt 43.13
How not said I before he — who bare body feel would that
hē hyt scolde myd barum [handum] gefrēdan? And ic segge
he it should with bare hands feel And I say
ēac, gyf þū ðone wīsdōm selfne gesēon wilt swā bærne, þæt
also if thou the wisdom self see wilt so bare that
þū ne scealt nānnæ clāð betwēon lǣtan þīnum ēagum and
thou not shalt any cloth between let thy eyes and
hym, nē furðum nē ne myst; tō ðām ðū ne meaht þēah on
it nor even — — mist To that thou not canst however in
þis andweardan līfe becuman, þēah ic hyt þē lǣre and þēah
this present life come though I it thee teach and though

ðū hys wilnige. Ðī ne sceal nān man geortrīwian, þēah hē
thou of-it desire Therefore not shall any man despair though he
næbbe swā hāle ēagan swā sē þe scerpest lōcian mæg; þonne
have-not so whole eyes as he who sharpest look can then
sē, ðe ealre scearpost lōcian [mæg], ne mæg þēah þā sunnan
he who of-all sharpest look can not can however the sun
selfe gesēon swilce swilce hēo ys ðā hwīle ðe hē on þis
self see such as it is the while that he in this
andweardan lȳfe byð. Næfð þēah nān man tō þæs unhāle
present life is Has-not however any man to that-degree unhealthy
ǣagan þæt hē ne mage lybban be þāre sunnan, and hine
eyes that he not can live by the sun and it
nyttian gyf hē ēnyg wiht gesēon mæg, būton hē stareblind sī.
use if he any whit see can unless he stone-blind be
Ic þē mæg tēcan ǣac ōðre bȳsne be þām wīsdōme. Geðenc
I thee can teach also other example about the wisdom Consider
nū hweðer āwiht mani mann cynges hām sēce þēr ðǣr hē
now whether at-all many man of-king home seek there where he
ðonne on tūne byð, oððe hys gemōt, oððe hys fird, oððe
then in town is or his assembly or his army or
hweðer ðē ðince þæt hī ælle on ānne weig þeder cumen?
whether to-thee seem that they all on one way thither come
44.4 Ic wēne þēah ðæt hī cumen on swīðe manige wegas: sume
I think however that they come on very many ways some
cumað swīðe feorran and habbað swīðe længe weig and swīðe
come very from-afar and have very long way and very
yfelne and swīðe earfoðferne; sume habbað swīðe langne and
evil and very hard-to-travel some have very long and
swīðe rihtne and swīðe gōdne; sume habbað swīðne scortne,
very straight and very good some have very short
and þēah wōne and nearone and fuulne; sume habbað scordne
and yet crooked and narrow and foul some have short

and smēðne and rihtne, and þēah cumað ælle tō ānum
and smooth and straight and yet come all to one
hlāforde; sume ǣð, sume unēð, nāðer nē hī þeder gelīce
lord some easily some with-difficulty neither — they thither alike
ēaðe cumað, nē hī þēr gelīce ēaðe ne bēoð. Sume bēoð on
easily come nor they there alike easily — are Some are in
māran āre and on māran ēðnesse þonne sume, sume on
more honor and in more ease than some some in
lǣssan, sume ful nēah būton, būton þæt ān þæt hē lufað. Swā
less some full nearly without except the one that he loves So
hit bið ǣac be þām wīsdōme. Ælc þāra þe hys wilnað and þe
it is also with the wisdom Each of-those who of-it desires and who
hys geornful byt, hē hym mæg cuman tō and on hys hȳrede
of-it eager is he it can come to and in its household
wunian and be lybban, þēah hī hym sume nēar sīan, sume
dwell and by live though they it some nearer be some
fyer; swā-swā ælces cynges hāma: bēoð sume on būre, sume on
farther so-as of-each king homes are some in chamber some in
healle, sume on ōdene, sume on carcerne; and lybbað þēah
hall some on threshing-floor some in prison and live however
ælle be ānes hlāfordes āre, swā-swā ælle men lybbað under
all by of-one lord favor so-as all men live under
ānre sunnan and be hyre lēohte gesēoð þæt þæt hȳ gesēoð.
one sun and by its light see that which they see
Sume swīðe scearpe and swīðe swotele lōciað; sume unǣaðe 44.22
Some very sharply and very clearly look some with-difficulty
āwiht gesēoð; sume bēoð stæreblind and nyttiað þēah þāre
aught see some are stone-blind and use however the
sunnan. Ac swā-swā þēos gesewe sunne ūres līchaman ǣagan
sun But so-as this visible sun of-our body eyes
onlēoht, swā onlīht se wīsdōm ūres mōdes ǣagan, þæt ys, ūre
lights-up so lights-up the wisdom of-our mind eyes that is our

angyt; and swā-swā þæs līchaman ǣagan hālren bēoð, swā
understanding and so-as of-the body eyes healthier are so
hȳ māre gefōð þæs lēohtes þǣre sunnan. Swā hyt byð ǣac
they more receive of-the light of-the sun So it is also
be þæs mōdes ǣagan, þæt is, andgit: swā-swā þæt hālre
with of-the mind eyes that is understanding so-as it healthier
byð swā hyt māre gesēon mæg þǣre æccan sunnan, þæt is,
is so it more see can of-the eternal sun that is
wȳsdōm. Ælc man þæ hāle ǣagan hæfð, ne þærf hē nān
wisdom Each man who whole eyes has not needs he of-any
ōðres lādtēwes, ne lārēwas þās sunnan tō gesēonne būtan þǣre
other guide nor teachers the sun to see except the
hālæ. Gyf hē hāle ēagan hæfð, hē mæg hymself hāwian on
health If he whole eyes has he can himself gaze on
ðā sunnan. Gyf hē ðonne unhāle ǣagan hæfð, þonne beþearf
the sun If he then unhealthy eyes has then needs
hē þæt hyne man lǣre þæt hē lōchige ǣrest on þonne wōh,
he that him one teach that he look first on the wall
ðonne on gold and on seolfor; þonne hē ǣaðe on þæt lōcian
then on gold and on silver when he easily on that look
[mæg], on fȳr, ǣrðām hē ongēan þā sunnan lōcie. Siððam
can on fire before he against the sun look After
hē þonne þat gelæornod hæbbe þæt his ēagan nānwyht þæt
he then that learned have that his eyes not-at-all the
fȳr ne onscyniað, hāwie þonne on steorran and on mōnan,
fire — shun gaze then on stars and on moon
ðonne ōðre sunnan scȳnan, ǣrðām hē on hī selfe lōcige.
then other sun shine before he on it self look
45.13 And swā ylce be þǣre ōðerre sunnan þe wē ǣr ymbe
And so same about the other sun which we before about
spēcon, þæt is, wȳsdōm. Sē ðe hyne myd hys mōdes ǣagum
spoke that is wisdom He who it with of-his mind eyes

gesēon wele, hē sceal of swīðe lȳtlum hyt ongynnan, and
see will he shall from very little it begin and
þonne lȳtlum and lȳtlum stīgan nēar and nēar stæpmēlum
then by-little and by-little climb nearer and nearer step-by-step
swilce hē on sume hlǣdre stīge, and wylle weorðan uppe
as-if he on some ladder climb and will become up
on sumu sǣclife. Gyf hē þonne ǣfre uppe on ðām clife
on some sea-cliff If he then ever up on the cliff
wyrð, þonne mæg hē lōcian ēgðer ge ofer þone warað ge
becomes then can he look each both over the shore and
ofer þā sǣ, þe hym ðonne benioðan byð, ge ǣac ofer
over the sea which him then beneath is and also over
þæt land þe hym ǣr bufan wæs. Ac gyf unc swā
the land which him before above was But if to-us-two so
þince, uton gebyddan unc hǣr dæglanges, and spurian tō
seem let-us stay us-two here day-long and inquire to
morgen furður æfter ðām ylcan þe wit ǣr spureden.
morrow further after the same which we-two before inquired

VIII · TRUTH CANNOT PERISH

Augustine begs Reason not to stop. She tells him to despise worldly honors, which bind the mind as a snare catches birds, and not to lament that he cannot see wisdom bare, since the physician knows better than the sick man how to heal him. She bids him be moderately glad, and he begs for a shorter way to the light. They agree that truth does not die when a truthful man dies, and Reason says that truth is God and bids Augustine believe firmly and be God's servant. The first book ends.

A. Nese, lā nese; ac ic ðē bydde ēaðmōdlice þæt ðē 46.1
No lo no but I thee pray humbly that thee
hūru ne ðrēote, nē þū þā sprece þǣr nē forlēte; ac sege
indeed not it-weary nor thou the speech there — forsake but say

gȳt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor
yet something more-clearly about that that I may more-openly
ongytan hwæthwugu be ðām wīsdōme; and bēod mē
understand something about the wisdom and command me
þæt þæt þū wylle. Ic hyt ongynne, gyf mē onhagað.
that which thou will I it begin if to-me it-suits
46.6 G. Nāt ic ðē nānwiht tō bebēodanne þæs þe þē māre
Not-know I to-thee anything to command of-that which to-thee more
ðearf sīe tō ðām cræfte þe ðū wilnast tō wittanne, þonne
need be for the art which thou desirest to know than
þæt þæt þū forsēo swā ðū swīðost mage weorlde āra, and
that that thou despise as thou most can of-world honors and
hūru ungemetlice and unālīefedlice, forðām ic ondrēde þæt
indeed immoderately and unlawfully because I dread that
hȳ gebynden þīn mōd tō hæom, and þā gefōn mȳd heora
they bind thy mind to them and then catch with their
grīne, swā-swā man dēor oððe fugelas fēht, þæt þū ne mōte
snare so-as one beasts or birds catches that thou not may
begān þæt þæt þū wilnast; forðām ic wāt swā-swā ðū frēora
attain that which thou desirest because I know so-as thou freer
byst þissa weorlde þinga, swā ðū sweotolor ongytst be ðām
art of-these of-world things so thou more-clearly perceivest about the
wīsdōme þe ðū wilnast; and gyf hyt æfre geberað þæt þū
wisdom which thou desirest and if it ever happens that thou
hī swā clæne forlætan mæht þæt heora þē nānwiht ne lyste,
them so entirely forsake canst that of-them thee nothing — it-pleases
þonne mæg ic þē forsōð secgan, gelȳf mē gyf þū wille, ðæt
then can I thee truly say believe me if thou will that
rihte on þære ylcan tȳde þū wāst æall þæt ðū nū wilnast
right at the same time thou knowest all that thou now desirest
tō witanne, and hæfst æall þæt þū wilnast tō habbenne.
to know and hast all that thou desirest to have

A. Hwenne gewyrð þæt? Ne gelȳfe ic nā þæt hyt æfre 46.20
When happens that Not believe I — that it ever
geweorðe þæt mē nānwiht ne lyste þisse weorlde āra,
happen that me nothing — it-pleases of-this world honors
būton ān ðing gewirðe: ðæt is, þæt ic gesēo þā āra þe
except one thing happen that is that I see the honors which
þū mē gehātst. Þonne ic nāt þēah mē līcie sēo tō
thou me promisest Then I not-know whether me please it to
ðām wel þæt mē mā ne lyste þissa weirulde āra.
that well that me more not it-pleases of-these of-world honors
G. Ne ðincð mē nū þæt þū mē āwiht gescēadlice andwyrde. 47.3
Not seems to-me now that thou me at-all discerningly answer
Mē ðincð þæt þū sprece þām gelicost swilce þīne ēagan
To-me seems that thou speak to-that likest as-if thy eyes
cwæðen tō þīnum mōde: ‘Nelle wyt nǣfre hǣr þā þēostru
said to thy mind Will-not we-two ever here the darkness
þǣre nihte onscunian, ǣr wit magon þā sunnan sylfe
of-the night shun before we-two can the sun self
gesēon.’ Ðystlice mē ðincð þæt þā ǣagan dōn, gyf hȳ
see Likewise to-me seems that the eyes do if they
onscuniað þǣra sunnan lēohtes þone dǣl þe hī hys gesēon
shun of-the sun light the part which they of-it see
magon. Þæt ne mæg furðum þām ælra hālestum ǣagum
can That not can even to-the of-all healthiest eyes
gebyrrian þæt hȳ heonan of þisse weurlde magen gesēon
happen that they hence from this world can see
þā sunnan sylfe. Be ðām þū miht geþencan þæt þū ne
the sun self By that thou canst consider that thou not
scalt nān seofian, þēah þū ne mage þone wīsdōm myd þīnes
shalt at-all lament though thou not can the wisdom with of-thy
mōdes ēagum nacodne gesēon swilcne swilcne hē ys; forðām
mind eyes naked see such as it is because

þū nǣfre þæt ne myhte þā hwīle þū byst on ðām þēostrum
thou never that — couldst the while thou art in the darkness
þinra sinna. Ac nota þæs wīsdōmes þe þū habbæ, and
of-thy sins But enjoy of-the wisdom which thou have and
fagene ðæs dǣles þe þū ongitan magæ, and hīga georne
rejoice of-the part which thou understand can and strive eagerly
æfter māran. Hē wōt self þæt wīsdōm hwæs þū weorðe byst,
after more It knows itself that wisdom of-what thou worthy art
hū myclum hē hine þē ēowie. Nis nānwiht wyrse on ðām
how much it itself to-thee show Not-is anything worse in the
men, þonne wēne hē þæt hē sī þæs wyrðe þe hē nis.
man than think he that he be of-that worthy which he not-is
48.1 Se lǣca wōt gearror þonne se sēoca hweðer hē hine gelācnian
The physician knows better than the sick-man whether he him heal
mæg þe ne mæg, oððe hweðer hē hine mæg gelōcnian, þe
can or not can or whether he him can heal either
myd līðum lǣcedōmum þe myd stīðum. Forðām þū ne scealt
with mild medicines or with severe Therefore thou not shalt
tō swīðe þē lāðian, nē tō swīðe seofian after āwiht. Ne
too greatly thyself hate nor too greatly lament after aught Not
sint þā ēagan þines mōdes ælles swā hāle swā þū wēnst.
are the eyes of-thy mind altogether so whole as thou thinkest
48.7 A. Swuga, lā swuga! Ne drece mē, nē īc mīne unrōtnesse.
Be-silent lo be-silent Not trouble me nor increase my sadness
Genōh ic habbe elles, þēah ðū hȳ ne ǣce. Þū hyt sēcst
Enough I have otherwise though thou it not increase Thou it seekest
hwillum swā hēa, hwīlum swā dēope, þæt ic ongyte nū þæt ic
at-times so high at-times so deep that I perceive now that I
ne æom swylc swilce ic wēnde, ac mē sceamað nū þæt ic wēnde
not am such as I thought but me it-shames now that I thought
þæs ðe hyt næs. Genōg sōð þū sǣdest. Se lǣce, þe ic
of-that which it was-not Enough truth thou saidst The physician whom I

wilnige þæt mē gehēle, hē wōt hū hāla ǣagan ic habbe. Hē
desire that me heal he knows how whole eyes I have He
wōt hwæt hē mē ēawian wile. Hym ic mē befeste, and hys
knows what he me show will To-him I myself commit and to-his
welwylnesse ic mē bebēode. Dō hē swā hē wylle. Tō hym ic
benevolence I myself commend Let-do he as he will To him I
clipige þæt hē mȳn mōd ā habbe tō hym. Ne secge ic nǣfre
call that he my mind ever have to him Not say I ever
mā þæt ic hāla ǣagan habbe ǣr ic þone wīsdōme selfne gesēo.
more that I whole eyes have before I the wisdom self see
G. Nāt ic þē nānne betran rēd þonne þū ǣr cwēde. 48.18
Not-know I to-thee any better counsel than thou before saidst
Ac lǣt bēon þone wōp and þā unrōtnesse, and bēo
But let be the weeping and the sadness and be
gemetlice bliðe. Þū wēre ǣr tō ungemetlice unrōt, forðām
moderately glad Thou wert before too immoderately sad because
sēo unrōtnes derað ǣgðer ge mōd ge līchaman.
the sadness harms each both mind and body
A. Þū woldest gemetigan mȳnne wōp and mȳnne unrōtnesse, 48.22
Thou wouldst moderate my weeping and my sadness
and ic ne ongyte nān gemet mȳnra yrmða and ungelympa.
and I not perceive any measure of-my miseries and misfortunes
Ðū hǣtst mē forlǣtan þā unrōtnesse, ðȳ lǣst ic āwðer
Thou biddest me forsake the sadness the less I either
oððe on mōde oððe on līchaman þȳ mettrumra sī; and ic
— in mind or in body the weaker be and I
ne ongyte nāne trimðe nē on mōde nē on lichaman, ac
not perceive any strength either in mind or in body but
æom ful nāh ormōd. Ac ic þē halsige, gyf ðū on ǣnigne
am full nearly despairing But I thee beseech if thou in any
wīsan mage, þæt þū mē lǣde on sumne scyrtran wæg,
way can that thou me lead on some shorter way

sume dǣle nǣar þām lēohte ðæs andgyttes þe ic lange
by-some part nearer to-the light of-the understanding which I long
wilnode, and gīet ne myhte tō cuman uncūð; þǣah mē
desired and yet not could to come unknown though me
syððan scamige þæt ic eft hāwige wið ðāra ðēostra þe ic
afterward it-shame that I again gaze toward the darkness which I
ǣr wilnode tō forlætanne, gyf ic ā genēalēce ðām lēohte.
before desired to forsake if I ever approach the light

49.10 G. Uton ændian þās bōc nū hǣr rihte and secgen on
Let-us end this book now here straightway and say in
ōðræ bēc scyrtran wæg gyf wet magen.
other book shorter way if we-two can

49.12 A. Næse, lā nese; uton ne forlǣtan gȳet ðās boc ǣr ic
No lo no let-us not forsake yet this book before I
sweotolor ongytan magæ þæt þæt wit embe sint.
more-clearly understand can that which we-two about are

49.14 G. Mē þincð þæt ic scyle swā dōn swā þū mē bytst.
To-me seems that I should so do as thou me biddest
Sum þing me tīht on þæt, ic nāt hwæt, būte ic wēne
Some thing me urges on that I not-know what except I think
þæt hyt sī se God þe ðū æfter spurast.
that it be — God whom thou after inquirest

49.17 A. Sī ðām þanc ðe þē manað, and ǣac þē, gyf þū hym
Be to-him thanks who thee admonishes and also to-thee if thou him
hære. Lǣd mē þider þū wylle; ic þē folige gyf ic mæg.
obey Lead me whither thou will I thee follow if I can

49.19 G. Mē ðincð þæt ðille gȳt witan þæt ylce þæt þū ǣr
To-me seems that thou-wilt yet know the same which thou before
woldest be Gode and be þīnre sāwle.
wouldst about God and about thy soul

50.1 A. Gēa, þæs ānnes mē lyst.
Yea of-that alone me it-pleases

G. Wilnast þū āwiht māran? Ne wilnast þū sōðfestnesse tō 50.2
Desirest thou aught more Not desirest thou truth to
witanne?
know
A. Hū mæg ic būtan sōðfestnesse āwiht sōðes witan, oððe 50.4
How can I without truth aught of-true know or
hwæt wilt þū secgan hwæt God sī būtan sōðfestnesse?
what wilt thou say what God be except truth
Forðām wē gehȳrað rēden on ðām godspelle þæt Crīst
Because we hear read in the gospel that Christ
cwǣde þæt hē wēre weig and sōðfestnes and lȳf.
said that he were way and truth and life
G. Riht þū segest; ac ic wolde witan hweðer þē þince 50.8
Right thou sayest but I would know whether to-thee seem
þæt hyt æall ān sī — sōð and sōðfestnesse.
that it all one be true and truth
A. Twā ðing, mē ðincð, þæt hī sīen swā-swā twā ðing sint: 50.10
Two things to-me seems that they be so-as two things are
ōðer is wīsdōm, ōðer is þæt þæt þēr wīs byð; and eft
one is wisdom other is that which there wise is and again
be clēnnesse: ōðer byð clēnnes, ōðer þæt þæt clēnne byð.
about purity one is purity other that which pure is
G. Hweðer ðincð þē þonne betre, þe ðæt sōð, þe sēo 50.14
Whether seems to-thee then better either the true or the
sōðfestnes?
truth
A. Sōðfestnes; forðām æall þætte sōð byð, byð of sōðfestnesse 50.16
Truth because all that true is is from truth
sōð; and ælc þāra þe clēnne byð, byð for clēnnesse
true and each of-those which pure is is through purity
clēne; and sē þe wīs byð, hē byð for wȳsdōme wīs.
pure and he who wise is he is through wisdom wise

50.19 G. Gode þanc þæt þū hyt swā wel ongitst. Ac ic wolde
To-God thanks that thou it so well understandest But I would
witan hwæs þū wēne, gyf wīs man dēad wurde, hweðer
know of-what thou think if wise man dead became whether
wīsdōm þonne dēad wurde; oððe æft, gyf clēne man dēad
wisdom then dead became or again if pure man dead
wēre, hweðer clēnnesse þonne dēad wēre; oððe gyf sōðfæst
were whether purity then dead were or if truthful
man dēad wēre, hweðer sōð þonne dēad wēre.
man dead were whether truth then dead were

51.4 A. Nese, lā nese; nē mæg þæt nā gewurðan.
No lo no nor can that — happen

51.5 G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer þū
Well thou it understandest But I would know whether thou
wēne þæt se wīsdōm þonne gelænde, oððe sēo clēnnes,
think that the wisdom then depart or the purity
oððe sēo sōðfestnes, ðonne se man gewīte; oððe hwanon
or the truth when the man depart or whence
hēo ǣr cumen, oððe hwær hȳ sīen, gyf hī sīen; oððe
they before came or where they be if they be or
hwæðer hī līchamlice sīen þe gāstlice. Forðām þes nis
whether they bodily be or spiritual Because of-that not-is
nān twēo þæt ælc þing þæt ys hwærhwugu is.
any doubt that each thing that is somewhere is

51.11 Ælla dēoplicu is sēo ācsung, and winsumu tō witanne þām
All deep is the question and pleasant to know for-him
þe hyt witan mæg. Hwæs byð þām wana þe þæt wāt?
who it know can Of-what is to-him lack who that knows

52.1 Hweðer þū mæge tōcnāwan þone rihtwīsan and þone
Whether thou can distinguish the righteous-one and the
unrihtwīsan?
unrighteous-one

A. Gēa, be sumum dǣle; nes þǣah swā-swā ic wolde. Ac 52.3
Yea by some part not however so-as I would But
mē lystæ witan þæt þū ǣr ācsodest.
me it-pleases know that thou before askedst
G. Ic wundrige hwȳ þū hæbbe swā ræðe forgitan þæt ðū 52.5
I wonder why thou have so quickly forgotten that thou
nū lȳtle ǣr andætta wēre þæt þū wisse. Hū ne cwǣd
now a-little before confessing were that thou knewest How not saidst
þū ǣr þæt þū wysse þæt sēo sōðfestness ā wēre, þǣah
thou before that thou knewest that the truth ever were though
se sōðfesta gewīte? And nū [þū] cwȳst, ‘gyf hēo sī’.
the truthful-one depart And now thou sayest if it be
A. Þæt ylce ic secge gȳt, þæt ic wāt þæt hēo byð, þǣah se 52.9
The same I say still that I know that it is though the
sōðfasta gewitte.
truthful-one depart
G. Eall þat byð sōð, þætte byð þā hwīle þe hyt byð; ac þæt 52.11
All that is true which is the while that it is but that
þū sōðfestnes hætst, þæt ys God. Hē wæs ā, and ā byð
thou truth callest that is God He was ever and ever is
undēadlic and ǣce. Se God hæfð ealle creftas on hym gesunde
immortal and eternal — God has all virtues in him sound
and ful medeme. Sē hæft gesceapena twā ǣca gesceafta, þæt
and full perfect He has created two eternal creatures that
sint engelas and manna sāuwela, þām hē sealde sumne dǣl
are angels and of-men souls to-whom he gave some part
ēcra gyfa, swilcra swilce nū wīsdōm is, and rihtwīsnes, and
of-eternal gifts such as now wisdom is and righteousness and
ōðre manega þe ūs lang ðincð tō rīmanne. Engelum hē
others many which to-us long seems to count To-angels he
gefð be heora andefne, and manna sāulum hē gyfð ǣlcre be
gives by their capacity and of-men to-souls he gives to-each by

hyre andefne swilca gyfa. Đā swilcan gifa hī ne þurfon nǣfre
its capacity such gifts The such gifts they not need ever
forlǣtan, forðām hēo bēoð ǣca, and hē gyfð ēac mannum
forsake because they are eternal and he gives also to-men
mænega and mislicum gooda gifa on þissa wurlda, þēah hī
many and various good gifts in this world though they
ēca ne sīen. Hī bēoð þēah stælwyrða þā hwīle þe wē on
eternal not be They are however serviceable the while that we in
þisse wurlde bēoð. Hwæðer ðū gīt ongyte þæt sāwla bēoð
this world are Whether thou yet perceive that souls are
undēadlice? Gif ðū hyt ongitten hæbbe, ne hel hyt mē,
immortal If thou it perceived have not hide it from-me
ac bēo hys geðafa. Gyf hyt ælles hwæt sī, sege mē þæt.
but be of-it consenting If it otherwise something be say to-me that
53.9 A. Gode þanc þæs dǣles þe ic wōt. Ic wille þis nū
To-God thanks of-the part which I know I will this now
smēigan and haldan swā ic geornost mæg, and gyf mē æt
ponder and hold as I most-diligently can and if me in
ēnugum þingum twēonað, þonne cȳðe ic hyt þē sōna.
any things it-doubts then make-known I it to-thee at-once
53.12 G. [Gelȳf] gefæstlice Gode, and befeste þē hālne Gode, and
Believe firmly to-God and commit thee whole to-God and
nā wilna nā tō swīðe þīnes āgnes willan ofer hys; ac bēo
not desire — too greatly of-thy own will over his but be
hys mann, næs þīn āgen; and bēo geðafa þæt þū ært
his man not thine own and be consenting that thou art
hys þēowa. Þonne āhæfð hē þē forðām simle nēar hym
his servant Then raises he thee therefore ever nearer him
and nēar, and ne lǣt þē nānwiht wiðerweardes bēon. Gyf
and nearer and not lets to-thee anything of-adverse be If

hē þēah geþafað þæt þē āwiht wiðerweardes becymð, þonne
he however permits that thee aught of-adverse befalls then
byð þæt for þīnre þearfe, þēah þū hyt ongytan ne cunne.
is that for thy need though thou it understand not can
A. Þæt ic gehȳre and þæs ic gelīfe, and þisse lǣre ic wille 53.20
That I hear and of-that I believe and this teaching I will
fulgan swā-swā ic fyrmæst mæg, and þes God byddan þæt
follow so-as I utmost can and of-that God pray that
ic hyt gefremman mage, swā þū mē gefirn ǣr lǣrdest;
I it accomplish can as thou me long-ago before taughtest
lǣr mē nū gyf þū wille.
teach me now if thou will
G. Dō þæt mē ǣrest and secge mē eft, siððan þū 54.3
Do that for-me first and say to-me afterward after thou
þis āsmāead hæbbe hwæt þē þisses līcie, and gif þē be
this pondered have what thee of-this please and if thee about
ǣngum þissa þinga āwiht twēoge, þonne secge þū mē þæt.
any of-these things aught it-doubt then say thou me that
Hēr endiað þā blōstman þǣre forman bōcum. 54.6
Here end the blossoms of-the first book

BOOK II

IX · BEING, LIVING, AND KNOWING

The second book begins with Augustine's prayer to know God and himself. He is certain that he exists and lives, and he wants to know whether he is immortal and whether he will know more after death. Reason shows that he loves being because he wants to live, and life because he wants to know, so that he loves wisdom above all. Augustine does not doubt God's eternity, since God made all things and rules kings, but he doubts whether souls live forever. Reason answers that no one can know this for certain in this life, so he must trust the holy fathers, and she promises to make him ashamed of his slowness.

55.1 Hēr onginð sēo gadorung þǣre blōstmena þǣre æftran bēc.
Here begins the gathering of-the blossoms of-the second book

55.2 A. Ēalā! lange wēron wit nū ǣmettige, þæt wit ne
Alas long were we-two now idle that we-two not
spyredon æfter ðām þe þū mē ǣr gehēte.
inquired after that which thou me before promisedst

55.4 G. Uton gebētan hyt; uton fōn on ōðre bōc forewearde.
Let-us amend it let-us take-up on other book forward

55.5 A. Uton þæs.
Let-us of-that

55.6 G. Uton gelȳfan þæt God sī on uncrum fultume.
Let-us believe that God be in our-two help

55.7 A. Georne wolde ic þæt wit hys gelȳfdun, gyf ic geweald āhte.
Eagerly wished I that we-two of-it believed if I power had
Ac mē þincð þæt se gelēafa ne sī on uncrum onwealde, þē
But to-me seems that the faith not be in our-two power by-the
mēþe þætte wit þǣr sēcað, būton hine God unc forgyfe.
measure that we-two there seek unless it God to-us-two grant

G. Ægðer ge se gelēafa ge ælle ðā good þe [wē] hæbban 55.11
Each both the faith and all the goods which we have
scelon. Forðī ic nāt hwæt wit ælles dōn magon būton
shall Therefore I not-know what we-two at-all do can without
hys fultume. Ic þē lǣre þēah þæt þū hyt ongynne. Gebide
his help I thee teach however that thou it begin Pray
þē fæawum wurdum swā þū inweardlicost mage, and
for-thyself with-few words as thou most-inwardly can and
wilna þæs þe þē mēst nēod ys and sī.
desire of-that which to-thee most need is and be
A. Ðā cwæð ic: 'Drihten, Drihten, þū þe simle unāwendenlic 55.16
Then said I Lord Lord thou who ever unchangeable
wunast, forgyf mē ðā twā ðing þe ic simle wilnode, —
dwellest grant me the two things which I ever desired
þæt is, þæt ic mage þē ongitan and mē selfne.' Nū ic
that is that I may thee understand and me self Now I
hæbbe gedōn swā þū mē lǣrdest; nū ic hæbbe gebeden.
have done as thou me taughtest now I have prayed
G. Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde 56.1
Now I hear what thou wouldst know But I would
witan ǣrest æt þē hwæðer þū wisse būton twēon hweðer
know first from thee whether thou knew without doubt whether
ðū wēre þe nǣre; oððe hweðer [þū] libbe þe ne libbe.
thou were or not-were or whether thou live or not live
A. Þā [sint] twā þing þæt ic gewislice wite. 56.4
Those are two things that I certainly know
G. Hwæs wilnast þū mā tō witanne? 56.5
Of-what desirest thou more to know
A. Hwæðer ic undēadlic sī. 56.6
Whether I immortal be
G. Ic gehȳre þæt þū woldest ælne wæg lybban. 56.7
I hear that thou wouldst all the-way live

56.8 A. Þæs ic æom geðafa.
Of-that I am consenting

56.9 G. Wōst þū þonne genōh gif ic gedō þæt þū þæt wōst
Knowest thou then enough if I make that thou that knowest
þæt þū mōst simle lybban?
that thou mayest ever live

56.11 A. Þæt is swīðe good gȳtsung; sege þēah hwet [ic] þē æfter
That is very good greed say however what I thee after
ācsode: hwæðer ic ā lybbende wēre; and siððan ic wolde
asked whether I ever living were and afterward I would
witan hwæðer ic, æfter þæs lȳchoman gedāle and þǣre sāwle,
know whether I after of-the body parting and of-the soul
ā māre wisse ðonne ic nū wōt ælles þæs þe ic nū lange
ever more knew than I now know of-all of-that which I now long
wilnode tō witanne; forðām ic ne mæg nānwiht ongytan bætre
desired to know because I not can anything perceive better
on men þonne hē wite, and nānwiht wyrse ðonne hē nyte.
in man than he know and anything worse than he know-not

57.5 G. Nū ic wōt æall hwæt þū woldest: ān is, þū woldest
Now I know all what thou wouldst one is thou wouldst
bēon; ōðer, þæt þū woldest lybban; ðridde, þæt þū woldest
be second that thou wouldst live third that thou wouldst
witan. And ic wāt āac for hwī þū ðā þrēo þing woldest:
know And I know also for what thou the three things wouldst
forðām þū woldest bēon þe þū woldest lybban, and forðī
therefore thou wouldst be because thou wouldst live and therefore
[þū] woldest lybban þe þū woldest witan. And ðā þrēo
thou wouldst live because thou wouldst know And the three
ðing ic gehūre þæt þū nū gewislice wāst: ðū wāst þat þū
things I hear that thou now certainly knowest thou knowest that thou

ært, and ðū wōst þæt þū lifast, and ǣac þū wōst þæt þū
art and thou knowest that thou livest and also thou knowest that thou
hwæthwugu wāst, þēah eall [þū] nyte þæt ðū witan woldest.
something knowest though all thou know-not that thou know wouldst
A. Þæt is sōð. Þā þrēo ðing ic wāt and þā ðrēo ðing ic 57.13
That is true The three things I know and the three things I
wolde: forðī ic wolde bēon, þī ic wolde lybban. Hwæt
would therefore I would be because I would live What
rōhte ic hwæðer ic wēre, gyf ic ne lyfde? Oððe hwæt
cared I whether I were if I not lived Or what
rōhte ic þæs lȳfes, gyf ic nāwiht nyste?
cared I of-the life if I nothing knew
G. Nū ic gehȳre þæt þū lufast æall þæt ðū lufast for ðām 58.3
Now I hear that thou lovest all that thou lovest for the
þrīm ðingum, and ic ongyte ǣac hwilce þāra þrēora ðinga þū
three things and I perceive also which of-the three things thou
swīðost lufast. Ðū lufast þæt þæt þū sī forðām ðū woldest
most lovest Thou lovest that that thou be because thou wouldst
libban, and forðām þū woldest libban þe þū woldest witan.
live and therefore thou wouldst live because thou wouldst know
Þī ic ongyte þæt ðū lufast þone wīsdōm ofer æalle ōðre
Therefore I perceive that thou lovest the wisdom over all other
þing. Þæt, mē ðincð, sēo ðīn hēhste good and ǣac þīn God.
things That to-me seems be thy highest good and also thy God
A. Sōð ðū mē sægest. Hwæt is se hēhsta wȳsdōm æalles 58.10
Truth thou me sayest What is the highest wisdom at-all
būton þæt hēhste good? Oððe hwæt is þæt hēhste good
except the highest good Or what is the highest good
būton þæt ǣlc man on þisse wurlde swā miclum lufað God
except that each man in this world so much loves God
swā hē wīsdōm lufað, — sam hē hine miclum lufige, sam
as he wisdom loves whether he it much love or

hē hine lȳtlum lufige, sam he hine mydlinga lufige? Be
he it little love or he it moderately love By
þām dǣle hē lufað God þe hē wīsdōm lufað.
the part he loves God that he wisdom loves
58.16 G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde þæt
Enough rightly thou it hast perceived But I wished that
wit fēngen eft þider wit ǣr wēron. Nū þū wāst
we-two took-up again where we-two before were Now thou knowest
þæt þū eart, and ēac wōst þæt ðū leofest, and wāst þæt
that thou art and also knowest that thou livest and knowest that
ðū hwæthwugu wāst, þēah ðū swā micel nyte swā ðū
thou something knowest though thou so much know-not as thou
woldest; and fēorðæ ðing þæt ðū woldest ǣac witan, þæt
wouldst and fourth thing which thou wouldst also know that
is, þæt ðū woldest witan hweðer þā ðrēo þing ælle ǣce
is that thou wouldst know whether the three things all eternal
wēron ðe nēron; oððe hweðer heora ēnig ǣce wēræ; oððe,
were or were-not or whether of-them any eternal were or
gyf hēo ælla ǣce wǣren, hweðer heora ēnig æfter ðisse
if they all eternal were whether of-them any after this
weorlde on ðām ǣcan lyfe āwðer dide werse oððe wanede.
world in the eternal life either did worse or waned
58.25 A. Ælle mȳne giornesse ðū hæfst ongyten swīðe rihte.
All my desire thou hast perceived very rightly
58.26 G. Ymbe hwæt twǣost þū nū? Hū nū ne wēre ðū ǣr geðafa
About what doubtest thou now How now not wert thou before consenting
þæt God wēre ǣce and ælmihtih, and hæfde twā gescēadwīssa
that God were eternal and almighty and had two rational
and ǣca gesceaftea gesceapena swā-swā wē ǣr sǣdon: þæt sint
and eternal creatures created so-as we before said that are
engelas and manna sāula, ðām hē hæfð forgifen ǣca gyfa?
angels and of-men souls to-whom he has given eternal gifts

Đā gyfa hī ne ðurfon nǣfre ālǣtan. Gyf ðū nū þis gemynst
The gifts they not need ever give-up If thou now this rememberest
and þises gelifest, ðonne wāst ðū būton twēon þæt þū æart
and of-this believest then knowest thou without doubt that thou art
and simle bist and simle lifast and simle hwæthwugu wāst,
and ever art and ever livest and ever something knowest
þēah þū æall nyte þæt ðū witan woldest. Nū þū wāst be
though thou all know-not that thou know wouldst Now thou knowest about
ðām þrēom þingum þe ðū æfter ācsodest, þæt is (1) hweðer
the three things which thou after askedst that is (1) whether
þū ā wēre; (2) hweðer ðū ā hwæthwugu wisse; (3) hweðer
thou ever were (2) whether thou ever something knew (3) whether
ðū æfter þæs līchaman gedāle and þāre sāwle māre wisse
thou after of-the body parting and of-the soul more knew
þonne ðū nū wāst, þe lǣsse. Æfter ðām fēorðan wit sceolon
than thou now knowest or less After the fourth we-two shall
gȳet spurian, nū þū þā ðrēo wāst, oð ðū ǣac þæt wite.
yet inquire now thou the three knowest until thou also that know
A. Swīðe endebyrdlice þū hyt recst, ac ic þē wille secgan gēt 59.10
Very orderly thou it explainest but I thee will say yet
þēah hwæs [ic] þǣr fæstlice gelȳfe [and] ymb hwæt ic þǣr gȳt
however of-what I there firmly believe and about what I there still
twēoge. Ne getwēoge ic nāwuht be Godes ǣcnesse and be
doubt Not doubt I at-all about of-God eternity and about
hys ælmihtihnesse, forðām hyt ne meg nū hū ælles bēon be
his almightiness because it not can now how otherwise be about
þāre ðrīnnesse and be ðāre ānnesse, ðē būtan fruman wæs
the trinity and about the unity which without beginning was
and būtan ænde is. Forðī ic ne mæg nā hū ælles gelȳfan,
and without end is Therefore I not can — how otherwise believe
forþām hē swā micla and swā manega, and swā wundorlice
because he so great and so many and so wonderful

gesewena gesceafta gesceapen hæfð; and þām ælallum stīorð
visible creatures created has and them all steers
and hī ælle gemetgað, and oððre hwīle gegiereð myd
and them all moderates and at-other time adorns with
ðām winsumestum wlitum, ōðre hwīle eft ongiereð and
the most-pleasant beauties at-other time again unclothes and
geungewlitegað. He wealt þāra kynninga ðe mǣstne ānweald
disfigures He rules the kings who greatest power
hæbbað þisse myddangeardes, ðā bēoð ealllum mannum gelīce
have of-this middle-earth who are to-all men alike
ācende, and ǣac ōðrum mannum gelīce sweltað. Þā [hē] lǣt
born and also to-other men alike die Them he lets
rīcsian ðā hwīle þe hē wyle. For swilcum and for manegum
reign the while that he will For such and for many
swilcum ic nāt hū ic twēogan mage hys ǣcnesse; nē ǣac
such I not-know how I doubt can of-his eternity nor also
be ūre sāwle līfe ic nū ðon mā nāwuht ne twǣoge. Ac ic
about of-our soul life I now the more at-all — doubt But I
twēoge gȳt be heora ēcnesse, hweðer hī ā lybbende sīen.
doubt still about their eternity whether they ever living be
59.28 G. Ymb hwæt twēost ðū þǣr? Hū ne sint ælle hālga bēc ful
About what doubtest thou there How not are all holy books very
nēah fulle be undēadlycnesse þǣre sāwle? Ac mē þincð nū
nearly full about immortality of-the soul But to-me seems now
þæt tō lang æall tō rīmande, and ðē tō ælenge tō gehȳranne.
that too long all to enumerate and to-thee too tedious to hear
59.32 A. Ic hys hæbbe goodne dǣl gehȳred, and ic hys ēac gelīfe;
I of-it have good part heard and I of-it also believe
ac mē lyste hyt nū bet tō witanne þonne tō gelȳfanne.
but me it-would-please it now better to know than to believe

G. Ic wundrige hwī ðū swā swīðe georne and swā gewislic 59.34
I wonder why thou so very eagerly and so certainly
[wilnodest] þæt tō witanne, þætte nēfre nān man of ðisse
desiredst that to know which never any man from this
carcerne þises andweardan lȳfes, swā gewislice witan ne myhte
prison of-this present life so certainly know — could
swā-swā ðū wilnast, þēah ðe manige gearnodon þæt hī hyt on
so-as thou desirest though — many deserved that they it in
þis andweardan līfe sweotolor ongeaton þonne oððre mænege
this present life more-clearly perceived than other many
hyt gelȳfden be þisra and be unlēasra manna sægena. Ne mæg
it believed by of-wise and by of-truthful men sayings Not can
nǣfre nān [man] ongitan, ærðāmþe sēo sāwl byð wyð þām
ever any man perceive before the soul is from the
lȳchaman gedēled, æall þæt hē witan wolde; ne furðum ðonne
body parted all that he know would nor even then
gīet ēr dōmes dæge swā sweotole swā hē wolde. And þēah
yet before of-doom day so clearly as he would And though
þā hālgan fæderas þe ǣr ūs wēron swīðe georne wisson be
the holy fathers who before us were very well knew about
ðām þe ðū ǣr ācsodest, þæt is, be undēadlicnesse manna
that which thou before askedst that is about immortality of-men
sāwla, þæt wæs swīðe sweotol on þām þæt hī nānwiht ne
of-souls that was very clear in that that they not-at-all —
twēodon, ðonne hȳ swīðost forsāwen þis andwearde lȳf …
doubted when they most despised this present life (lacuna)
gedēlde wurden; and hū hī mēst wīta geþolodon on
parted were and how they most of-torments suffered in
þisse weorlde, þæt hī æft hæfdon þī māre mēde on ðām
this world that they afterward had the more reward in the
ǣcan līfe. Þurh swylcra manna gesewenan sculon [we] gefān,
eternal life Through of-such men sayings shall we grasp

ðā wē hyt swā sweotolo ongytan ne magon swā-swā hī
when we it so clearly perceive not can so-as they
meahton; and þēah be þǣre undēadlicnesse þēre sāwle, gyf
could and yet about the immortality of-the soul if
ðū hys gēt geðafa ne eart, ic gedō þæt ðū hyt ongytst and
thou of-it yet consenting not art I make that thou it perceivest and
ic gedō ǣac þæt ðē sceamað þæt ðū hyt swā late ongeate.
I make also that thee it-shames that thou it so late perceived

X · BELIEVING THE WITNESSES

Reason asks whether Augustine would believe his lord if the lord told him of something he had never seen, and he says that he would, and would believe his companions too. She asks whether Honorius, the son of Theodosius, is wiser and more truthful than Christ, and he says certainly not. Why then, she asks, does he doubt what Christ, the apostles, the prophets, and the holy fathers say about the immortality of souls? Augustine admits that he knew all this but had forgotten it, and he is glad to be so rightly overcome.

60.20 A. Dō, lā dō; gedō þæt mē scamige forði.
Do lo do make that me it-shame therefore
60.21 G. Hwæt! ic wāt þæt ðū hefst ðone hlāford nū tōdæg ðe
Lo I know that thou hast the lord now today whom
þū trēowast æt ēlcum þingum bet þonne þē silfum; and swā
thou trustest in all things better than thee self and so
hefð ēac manig esne ðāra þe unrīcran hlāford hefð þonne
has also many servant of-those who less-powerful lord has than
ðū hefst; and ic wāt þæt þū hæfst ǣac manige frēond þāra
thou hast and I know that thou hast also many friends of-those
þe ðū genōh wel trūwast, þēah ðū him ealles swā wel
whom thou enough well trustest though thou them altogether so well

ne trūige swā [ðū] ðīnum hlāforde dēst. Hū þincð þē nū
not trust as thou thy lord dost How seems to-thee now
gyf se hlāford ðē hwilc spel segð þāra ðe þū nēfre ǣr
if the lord thee some story tells of-those which thou never before
ne gehērdest, oððe hē þē segð þæt hē hwethwugu gesāwe
— heardest or he thee tells that he something saw
þæs þe ðū nēfre ne gesāwe? Ðincð þē hweðer þū
of-that which thou never — sawest Seems to-thee whether thou
āwuht æt his segene twēoge, forðām þū hyt self ne gesāwe?
at-all at his saying doubt because thou it thyself not sawest

A. Nese, lā nese; nis nān tō ðām ungelȳfedlic spel, gyf 60.31
No lo no not-is any to that incredible story if
hē hyt segð, þæt ic hym ne gelīfe. Gē furðum manege
he it tells that I him not believe Yea even many
geþoftan ic hæbbe, gyf hī mē hwæt secgað þæt hī selfe
companions I have if they me something tell that they themselves
gesēwen oððe gehȳrdon, ic hys gelȳfe eall swā wel swā
saw or heard I of-it believe all as well as
ic hit self gesēwe oððe gehȳrde.
I it myself saw or heard

G. Ic gehīre nū þæt ðū gelȳfst þīnum hlāforde bet ðonne 61.1
I hear now that thou believest thy lord better than
þē selfum and þīnum gefērum æmnwel ðē selfum. Þū dēst
thee self and thy companions as-well-as thee self Thou dost
ēac swīðe rihte and swīðe gerisenlic myd þȳ þæt þū swā
also very rightly and very fittingly with that that thou such
gooda trēowa wið hī hefst. Ac ic wolde þæt þū mē
good faith toward them hast But I wished that thou me
sēdest hweðer þē ðince Honorius, Þeodorius sunu, wīsra
saidst whether to-thee seem Honorius of-Theodosius son wiser
oððe unlēasera þonne Crīst, Godes Sunu.
or more-truthful than Christ of-God Son

61.7 A. Nese, lā nese; nē nāwer nēah! Ac mē þincð unēðe þæt
No lo no nor anywhere near But to-me seems difficult that
ðū hī tōgædere metst. Honorius is swīðe gōd, þēah his
thou them together comparest Honorius is very good though his
feder betere wēre; hē wes swīðe ǣfest and swīðe rǣdfast
father better were he was very pious and very prudent
and swīðe rihte mīnes hlāfordes kynnes; and swā is sē [ðe]
and very rightly of-my lord of-kin and so is he who
gȳt lifað. Hī ic wille wyrðian swā-swā man worldhlāford
still lives Them I will honor so-as one world-lord
sceal, and þe ōðre ðe þū ēr embe sprece, swā-swā heora
shall and the others whom thou before about spokest so-as of-their
hlāfordes and swā man þone kyng sceal, þe byð Kyng
lord and so one the king shall who is King
ealra kynga, and ealra gesceafta scypend and wealdend.
of-all kings and of-all creatures creator and ruler
61.15 G. Nū ic gehȳre þæt þē līcað se almihtiga God bet þonne
Now I hear that thee pleases the almighty God better than
Þeodorius, and Crīst, Godes Sunu, bet ðonne Honorius,
Theodosius and Christ of-God Son better than Honorius
Þeodorius sunu. Ne lēa ic þē nā þæt þū ǣgðer lufige, ac
of-Theodosius son Not blame I thee — that thou each love but
ic ðē lēre þæt þū lufige þā hēaran hlāfordes swīðor, forðām
I thee teach that thou love the higher lords more because
hī witan eall þæt hī willað, and magon eall þæt hī willað.
they know all that they will and can all that they will
61.20 A. Eall hit is sōð þæt ðū segst. Ealles þæs ic gelȳfe.
All it is true that thou sayest Of-all that I believe
61.21 G. Nū ic gehȳre þæt ðū trūwast þām hǣaran hlāforde
Now I hear that thou trustest the higher lord
bet. Ac ic wolde witan hweðer ðē þūhte þæt þās þīne
better But I would know whether to-thee seemed that these thy

wurldhlāfordes hefden wīsran ðegnas and unlēaseran þonne
world-lords had wiser thanes and more-truthful than
ðā hēran hlāfordas hæfdan. Trūwast ðū nū þē selfum and
the higher lords had Trustest thou now thee self and
þīnum gefērum bet þonne ðām apostolum, þe wēron Crīstes
thy companions better than the apostles who were of-Christ
selfes ðegnas? oððe þām hēhfederum? oððe þām wītgum, þe
himself thanes or the patriarchs or the prophets whom
God self ðurh hī spec tō hys folce þæt þæt hē wolde?
God himself through them spoke to his people that which he would
A. Nese, lā nese; ne trūige ic nā ūs swā wel, nē nāwer 61.28
No lo no not trust I — us so well nor anywhere
nēah swā þām.
near as them
G. Hwet sprec God þonne oftor, oððe hwæt sēde hē sōðlicor 61.30
What spoke God then oftener or what said he more-truly
þurh hys wītgan hys folce þonne be sāwlen undēadlicnesse?
through his prophets to-his people than about of-souls immortality
Oððe hwet sǣdon þā apostolos and ealle hālige federas
Or what said the apostles and all holy fathers
gif hī ne sǣdon ymbe sāwla æccnesse and imbe heora
if they not said about of-souls eternity and about their
undēadlicnesse? Oððe hwæt mǣnde Crīst, þā [hē] cwæð on
immortality Or what meant Christ when he said in
hys godspelle: 'Þā unrihtwīsan farað on ǣce wītu and
his gospel The unrighteous go into eternal punishments and
þā rihtwīsan on ǣce līfe?' Nū þū gehērst hwæs Crīst cwæð
the righteous into eternal life Now thou hearest what Christ said
and hys þegnas; and ic gehērde ǣr þæt þū nāwuht ne
and his thanes and I heard before that thou not-at-all —
twēodast ymbe Honorius segene and hys þegna: hwī twēost
doubtedst about of-Honorius saying and of-his thanes why doubtest

ðū þonne ymbe Crīstes, Godes Sunu, and ymbe hēra þegena
thou then about of-Christ of-God Son and about of-their thanes
sæcgena þe hȳ selfe tō sprēcon? Þā ūs sēdon mā þyllicra
sayings which they themselves to spoke They to-us said more of-such
worda þonne wē ārīman magen, and myd manegum bȳsnum
words than we count can and with many examples
and tācnum hyt ūs sǣdon. Hwȳ ne myhte þū ðonne þām
and signs it to-us said Why not couldst thou then them
ælallum gelȳfan and cwǣde ǣr þæt þū wēre heora mann?
all believe and saidst before that thou were their man
62.10 A. Swā ic cwǣde and gīet cwæðe þæt ic ðām gelȳfe, and ǣac
So I said and still say that I them believe and also
geara wāt þæt hyt ælall sōð is þæt ūs God āwðer oððe þurh
well know that it all true is that to-us God either — through
hyne silfne oððe þurh hȳ sēde; forðām þāra byra ys mā
him self or through them said because of-the witnesses [?] is more
on hālgan bōcum þonne ēfre [ic] ārīman mage. Forði mē
in holy books than ever I count can Therefore me
sceamað nū þæt ic ǣfre ymbe þæt twēode, and ic eom geðafa
it-shames now that I ever about that doubted and I am consenting
þæt ic eom swīðe rihte oferstēled, and ic bēo ealne weig micle
that I am very rightly refuted and I am all the-way much
gefegenra þonne ðū mē myd þillicum ofærstǣlest þonne ic ǣfre
gladder when thou me with such refutest than I ever
wēræ þonne ic ōðerne man oferstǣlde. Æall þis ic wiste þēah
were when I other man refuted All this I knew however
ǣr, ac ic hyt forgeat; swā ic ondrēde ǣac þæt ic ðis dō. Ic wāt
before but I it forgot as I dread also that I this do I know
ǣac þæt ic hyt hæfde swā clēne forgetten, þæt ic hyt nǣfre
also that I it had so entirely forgotten that I it never

eft ne ofmunde, þær ðū mē þȳ sweotoloran bȳsena ne sēde,
again — remembered if thou me the clearer examples not saidst
ægðer ge be mīnum hlāforde ge be manegum bīspellum.
each both about my lord and about many parables

XI · THE SOUL IS IMMORTAL

Reason reminds Augustine that God lets no creature pass away entirely but renews all things, so the soul, the best of his creatures, cannot perish. She bids him ask his own mind why it longs to know what was before his birth and what will come after him: it has been ever since God made the first man, and it will always be. He should believe his reason, Christ, and the saints. Augustine is glad, but he asks whether the mind will grow or wane after death, and Reason sends him to the book called On Seeing God. The second book ends.

G. Ic wundrige hwī ðū ēfre þæs wēnan mahte be mannum 62.23
I wonder why thou ever of-that think couldst about of-men
sāwlum þæt hȳ næran æcan, forðām ðū genōh geare wistest
souls that they were-not eternal because thou enough well knewest
þæt hyt is sēo ealra hēhsta and sēo sēleste Godes gesceafta;
that it is the of-all highest and the best of-God creatures
and ðū wāst æac genōh geare þæt hē nāne gesceafta ne
and thou knowest also enough well that he no creatures —
forlēt eallunga gewītan swā þæt hȳ tō nāwuihte weorðe,
lets entirely depart so that they to naught become
ne furðum þā ealra unweorðlicostan. Ac hē gewlitegað and
nor even the of-all most-worthless But he beautifies and
gegerað ælle gesceafta, and æft ungewliteað and ungerað,
adorns all creatures and again disfigures and unadorns
and æft ednīowað. Swā wrixliað ealle gēnu þæt hȳ farað,
and again renews So alternate all yet that they go

and instepe æft cumað, and weorðað eft tō ðām ylcan
and at-once again come and become again to the same
wlite and tō þǣre ylcan winsumnesse manna bearnum, þe
beauty and to the same pleasantness of-men for-children which
wǣron ǣrþāmðe Adam gesingode. Nū ðū miht gehēran þæt
were before Adam sinned Now thou canst hear that
nān gesceaft swā clēne on wæg ne gewīt, þæt hē æft ne
no creature so entirely away — — departs that it again not
cume, nē swā clǣne ne forwyrð þæt hē tō hwanhwugu ne
come nor so entirely — perishes that it to something not
weorðe. Ac hwī wǣnst þū þonne, nū þā wācestan gesceafta
become But why thinkest thou then now the weakest creatures
eallunga ne gewītað, þæt sēoleste gescaft myd ealle gewīte?
entirely not depart that best creature with all depart

63.4 A. Ēalā! ic eom myd earmlicre ofergiotolnesse ofseten, þæt
Alas I am with wretched forgetfulness oppressed that
ic hyt ne myhte gemunan swā cūð swā hyt mē ǣr wæs.
I it not could remember so known as it to-me before was
Mē ðincð nū ðat þū hyt mē hefdest genōh swætele gereaht
To-me seems now that thou it me hadst enough clearly shown
be þisse ānre bȳsena, þēah þū mē nāne mā ne sēdest.
by this one example though thou me no more — saidst

63.8 G. Sēc nū on ðē selfum ðā bȳsena and þā tācnu, and þu
Seek now in thee self the examples and the signs and thou
[meaht] gearu witan þe ðū ǣr woldest witan þæt ic
canst well know that-which thou before wouldst know which I
ðē rehte be ðām uttran bȳsinum. Ācsa ðīn āgen mōd for
to-thee explained by the outer examples Ask thy own mind for
hwī hyt swā willen sī and swā geornful tō witanne þætte
what it so willing be and so eager to know that-which
ǣr wæs, ǣr ðū ācenned wēre, oððe furðum þīn yldra
before was before thou born were or even thy elder

fæder geboren wēre; and ācsa hyt ēac for hwī hyt wite
father born were and ask it also for what it know
þæt hym nū geandweard is and hyt ālce dæge gesihð and
that-which to-it now present is and it each day sees and
gehȳrð; oððe hwȳ hyt wilnige tō wittanne þæt ðe efter ūs
hears or why it desire to know that which after us
gewurðan sceal. Þonne wēne ic þæt hyt wille þē andweardan,
happen shall Then think I that it will thee answer
gif hyt gescēadwīs is, and cwæðan þæt hit forði wilnige þæt
if it rational is and say that it therefore desire that
tō witanne þæt ār ūs wes, forði hit simle wāre syððan God
to know which before us was because it ever were since God
þone forman man gesceapen hafde; and hyt forði fundige
the first man created had and it therefore strive
wið þæs þe hyt ār wēre, þæt tō witanne þæt hyt ār
toward that which it before were that to know what it before
wiste, þēah hyt nū myd þāre byrðene þæs lichaman gehefegod
knew though it now with the burden of-the body weighed-down
sīo, þæt hyt þæt witan ne mage, þæt hyt ār wiste. And
be that it that know not can which it before knew And
ic wēne þæt hyt wille cweðan tō þē þæt hyt forði þæt
I think that it will say to thee that it therefore that
wite, þæt hyt ār hār gesihð and gehȳrð, forði hyt hēr is
know which it before here sees and hears because it here is
on ðisse weurulde; and ic wēne ācac þæt [hyt] wille cweðan
in this world and I think also that it will say
þat hyt forði wilnige tō witanne þætte æfter ūrum dagum
that it therefore desire to know that-which after our days
geweorðan sceal, forðām hyt wāt þæt hyt ā bēon sceal.
happen shall because it knows that it ever be shall

63.29 A. Mē ðincð nū þæt þū hæbbe genōh swetole gesǣd þæt
To-me seems now that thou have enough clearly said that
ǣlces mannes sāwl nū sī, and ā bēo, and ā wēre syððan
of-each man soul now be and ever be and ever were since
God ǣrest þone forman man gescōp.
God first the first man created

63.32 G. Nis hyt nān twēo þæt sāwla bēoð undēadlice. Gelēf þīnre
Not-is it any doubt that souls are immortal Believe thy
āgenre gescēadwīsnesse and gelȳf Crīste, Godes Sunu, and
own reason and believe Christ of-God Son and
gelȳf eallum hys hālgum, forðām hī wēron swīðe unlēase
believe all his saints because they were very truthful
gewitan, and gelȳf þīnre āgenre sāwle, þe ðē ealne weig
witnesses and believe thy own soul which to-thee all the-way
segð þurh hyre gescēadwīsnesse þæt hēo sī on ðē; sēo segð
says through its reason that it be in thee it says
ǣac þæt hēo sī ǣce, forðām hēo wilnað ǣcra þinga. Nis
also that it be eternal because it desires of-eternal things Not-is
hēo nā swā dysigra gesceafta þæt hēo wolde sēcan þæt
it — of-so foolish creatures that it would seek what
hēo findan ne meahte, oððe wilnige þæs ðe hēo ne āhte,
it find not could or desire of-that which it not owned
nē hyre tō ne gebyrede. Forlǣt nū þonne unrihtan twēon.
nor it to — belonged Forsake now then wrong doubt
Genōh sweotol hyt is þæt ðū eart ǣce and ā byst.
Enough clear it is that thou art eternal and ever art

64.7 A. Þæt ic gehēre and þæt ic gelȳfe and geara wōt, and ic
That I hear and that I believe and well know and I
eom þæs swā gefagen swā ic nǣfre næs nānes þinges swā
am of-that so glad as I never was of-any thing so
gefagen. Nū ic gehȳre þæt mīn sāwel is ǣcu and ā lifað,
glad Now I hear that my soul is eternal and ever lives

and eall þæt mīn mōd and mīn gescādwīsnesse goodra crefta
and all that my mind and my reason of-good virtues
gegadrad þæt mōd þā simle hæfð. And ic gehēre ǣac þæt
gathered the mind them ever has And I hear also that
mīn gewit is ǣce. Ac mē lyste gȳt witan be ðām
my wit is eternal But me it-would-please yet know about the
gewitte þæt ic ǣr ācsode: hweðer hyt æfter þæs līchaman
wit what I before asked whether it after of-the body
gedāle and þāre sāwle wēoxe, þe wanede, þe hyt swā on stǣle
parting and of-the soul grew or waned or it so in place
stōde, þe hyt swā dyde swā hyt hǣr dǣð on þisse weorulde
stood or it so did as it here does in this world
— ōðre hwīle wēoxe, ōðre hwīle wanode. Ic wāt nū þæt þæt
other while grew other while waned I know now that the
lȳf ā byð and þæt gewit, ac ic ondrēde þæt hyt bēo on
life ever is and the wit but I dread that it be in
þǣre weorulde swā hyt hēr byð on cildum. Ne wēne ic nā
that world as it here is in children Not think I —
þæt þæt lȳf þǣr bēo būtan gewitte þē mā þe hyt hǣr byð
that the life there be without wit the more than it here is
on cildum; þonne byð þǣr forlȳtlu wynsumnes æt þām lȳfe.
in children then is there very-little pleasantness in the life
G. Ic gehēre nū hwæt þū woldest witan, ac ic hyt þē ne 64.22
I hear now what thou wouldst know but I it thee not
mæg myd fǣawum weordum gesecgan. Gyf þū hyt openlice
can with few words tell If thou it openly
witan wilt, þonne scealt þū hyt sēcan on þǣre bēc þe wē
know wilt then shalt thou it seek in the book which we
hātað De Videndo Deo. Sēo bōc is on Englisc gehāten Be
call On Seeing God The book is in English called About
Godes Ansȳne. Ac bēo nū gōdes mōdes, and smǣa þæt þū
of-God Sight But be now of-good mind and ponder what thou

nū leornodest, and uton būtan byddan þonne þæt [hē] unc
now learnedst and let-us both pray then that he us-two
gefultmige, forðām hē gehēt þæt hē wolde fultmian ǣlcum
help because he promised that he would help each
þāra þe tō hym cleopode and rihtes wilnode; and hē
of-those who to him called and of-right desired and he
gehēt būtan ǣlcum twēon þæt hē ūs getēhte æfter þisse
promised without any doubt that he us would-teach after this
weorulde þæt wē meohton ful gewislice witan fulne wīsdōm
world that we might full certainly know full wisdom
and ful sōðfæstnesse; þæt þū meaht gehȳran micle openlicor
and full truth that thou canst hear much more-openly
on þǣre bēc þe ic þē ǣr nemde — De Videndo Deo.
in the book which I to-thee before named On Seeing God
64.34 Hǣr endiað þā blōstman þǣre æftran bēc þe wē hātað
Here end the blossoms of-the second book which we call
Soliloquiorum.
Soliloquiorum

XII · THE SIGHT OF GOD

The speaker asks again whether the mind grows or wanes after death, and Reason tells him to read the book they spoke of. He cannot study it now, and after a gap in the text Reason explains that the good and the wicked see each other's lot, each repaid by merit. He believes that the soul keeps its wisdom, which grows until nothing is hidden after doomsday, though the mind weighed down by the body cannot now see anything as it is, just as no one sees the sun or the moon as they are. After doomsday all will see God openly, the good to their joy and the wicked to their punishment.

Þā cwæð ic: Nū [þū] hefst þā cwydas geendod þe þū of 65.1
Then said I Now thou hast the sayings ended which thou from
ðisum twām bōcum ālēse, and næfst mē gȳt geandweard be
these two books selectedst and hast-not me yet answered about
ðām þe ic þē nū nīehst ācsode, þæt wæs, be mīnum gewitte.
that which I thee now last asked that was about my wit
Ic þē ācsodde hweðer hyt, æfter þæs lichaman gedāle and þǣre
I thee asked whether it after of-the body parting and of-the
sāwle, wēoxe, þe wanode, þe hyt ǣgðer dyde swā hyt hǣr dǣð.
soul grew or waned or it both did as it here does
Hū ne sǣde ic þē ǣr þæt þū hyt sceolt sēcan on þǣre 65.7
How not said I to-thee before that thou it shouldst seek in the
bēc þe wit þā ymb sprēcon? Leorna þā bōc, þonne
book which we-two then about spoke Learn the book then
findst þū hyt þǣr.
findest thou it there
A. Mē ne onhagað nū þā bōc ealle tō āsmǣaganne; ac ic 65.10
To-me not it-suits now the book all to study but I
wolde þæt þū mē … þæt wuldor þāra gōdena, þæt heom
wished that thou me (lacuna) the glory of-the good that to-them

þince heora silfra wite þē māre, forðām hī noldon be heora
seem their own punishment the more because they would-not by of-their
fædra lārum þā ylcan āre geearnian þā hwīle þe hī on þisse
fathers teachings the same honor earn the while that they in this
weorulde wēron. And þā gōdan gesēoð ǣac heora wītu,
world were And the good see also their punishments
forðām þæt heom ðince heora āgnu þē māre. Đā yfelan
because that to-them seem their own the more The evil
gesēoð God, swā-swā se scyldiga man þe byð wið sumne
see God so-as the guilty man who is against some
king forweorht; and hē gesyhð hine and hys dēorlingas, þonne
king condemned and he sees him and his favorites then
þincð hym hys wīte þē māre. And swā ǣac þæs kinges
seems to-him his punishment the more And so also of-the king
dēorlinges gesēoð heora wīte, forðām þæt hym ā þincð
favorites see their punishment because that to-them ever seems
heora āgenu ār þē māre. Ne sceal þēah nān man wēnan
their own honor the more Not shall however any man think
þæt ælla þā þe on helle bēoð habban gelīc wīte, nē
that all those who in hell are have like punishment nor
ealle þā þe on heofenum bēoð nabbað gelīc wuldor; ac ǣlc
all those who in heavens are have like glory but each
hefð be hys gearnunga, swā wīte, swā wuldor, swæðer hē
has by his merit either punishment or glory whichever he
on byð. Đā gelīcan habbað heom gelīc. Nis þæs ǣac nā tō
in is The like have them alike Not-is of-that also — to
wēnanne þæt ealle men hæbben gelīcne wīsdōm on heofenum;
think that all men have like wisdom in heavens
ac ǣlc hæfð be þām andefnum þe hē hǣr æfter ærnað.
but each has by the measure which he here after earns

Swā ǣr hē hǣr swīðor swincð and swīðor giornð wīsdōmes 65.27
So earlier he here more toils and more yearns of-wisdom
and rihtwīsnesse, swā hē hys þǣr māre hæft, and ǣac māren
and of-righteousness so he of-it there more has and also more
āre and māren wuldor. Hwæðer þē nū gǣt sī genōh
honor and more glory Whether to-thee now yet be enough
sweotole gesēd be þām wīsdōme and be þāre Godes ansīne?
clearly said about the wisdom and about the of-God sight
Gēa; genōh wel ic gelīfe þæt wē nāne wiuht ne þurfon 66.4
Yea enough well I believe that we no whit — need
forlǣtan þæs wīsdōmes þe wē nū habbað, þēah sēo sāwl and
forsake of-the wisdom which we now have though the soul and
se līchama hȳ gedǣlan. Ac ic gelȳfe þæt ūre gewit weorðe
the body them part But I believe that our wit become
myd þī swīðe miclum geǣced, þēah wē eall witan [ne] magen
with that very greatly increased though we all know not can
ǣr dōmes dæge þæt þæt [wē] witan woldon. Ac ic gelȳfe
before of-doom day that which we know would But I believe
æfter dōmes dæge þæt ūs ne bēo nānwiht dȳhle, nāwðer nē
after of-doom day that to-us not be anything hidden either —
þæs þe on ūrum dagum byð, nē þæs þe ǣr ūs wæs,
of-that which in our days is or of-that which before us was
nē þæs þe æfter ūs gewyrð. Þū hæfst mē nū manega
or of-that which after us happens Thou hast me now many
bȳsna gereihte, and ic hæbbe sælf gesegen on hālgum bōcum
examples shown and I have self seen in holy books
gewritum mā þonne ic āreccan mage, oððe furðum gemunan
writings more than I relate can or even remember
mage. Þū tēhtest mē ēac swā ungelygena gewittnesse swā ic
can Thou taughtest me also such unlying testimony as I
nān oððer dōn ne mæg, būte ic nǣde scall hym gelīfan;
no other do — can but I by-necessity shall them believe

forðām gyf [ic] nānre wācran gewitnesse ne gelȳfe, þonne
because if I no weaker testimony — believe then
wāt ic swīðe lȳtel oððer nānwiht. Hwæt wāt ic būton þat ic
know I very little or nothing What know I except that I
wilnie þæt wē be Gode witan swā sweotole swā wē woldon?
desire that we about God know so clearly as we would
Ac þæt mōd is mid þām līchaman gehefegod and ābysgod,
But the mind is with the body weighed-down and occupied
þæt wē ne magon myd þæs mōdes ēagum nān þing gesēon
that we not can with of-the mind eyes any thing see
swylc swilc hyt is, ðē mā þe ðū myht hwīlum þǣre sunnan
such as it is the more than thou canst at-times of-the sun
scȳman gesēon, þonne þā wolcnan scēotað betwēon hyre and
beam see when the clouds shoot between it and
þē; and þēah hēo scȳnað swīðe beorhte þǣr þēr hēo bēoð.
thee and yet it shines very brightly there where it is
66.24 Ne furðum þēah þēr nān wolcne sī betwēon þē and hyre, þū
Not even though there no cloud be between thee and it thou
hȳ ne myht ful sweotole gesēon swilce swilc hēo is, forðām þū
it — canst full clearly see such as it is because thou
ne eart ðēr þǣr hēo is; nē þīn līchaman þǣr bēon ne mæg, nē
not art there where it is nor thy body there be — can nor
þīn lȳchamlican ǣagan þǣr nāwer nēah cuman ne magon, nē
thy bodily eyes there anywhere near come — can nor
þēr nēah ge gesēon. Ne furðan þone mōnan, þe ūs nēar is,
there near even see Not even the moon which to-us nearer is
wē ne magon gesēon swilcne swilc hē is. Wē witon þæt hē is
we — can see such as it is We know that it is
brādre ðonne se myddaneard, and þēah ne þincð ūs hwīlum
broader than the middle-earth and yet not seems to-us at-times
þē bradder þe ān scyld for þǣre firlene. Nū þū hæfst gehȳred
the broader than a shield for the distance Now thou hast heard

þæt wē nāðer nē myd þæs mōdes ēagan nānwiht ne magon
that we neither — with of-the mind eyes anything — can
of þisse weorulde gesēon eallunga swā-swā hyt is; ac of ðām
from this world see entirely so-as it is but from the
dǣle þe wē hys gesēoð wē sceolun gelīfan þane dēl þe wē
part which we of-it see we must believe the part which we
hys ne gesēoð. Ac ūs ys gehāten būtan ǣlcum twēon swā-swā
of-it not see But to-us is promised without any doubt so-as
wē of þisse weorulde weorðað, and sēo sāwle of þǣre
we from this world go and the soul from the
carcerne þæs līchaman ālētan byð, þæt wē witon ǣlces þinges
prison of-the body released is that we know of-each thing
þe wē nū wilniað tō witanne, and micle māre þonne þā
which we now desire to know and much more than the
ealdan men, þā ealra wissestan on þisse weorulde, witan magen.
old men the of-all wisest in this world know can
And efter dōmes dæge ūs ys gehāten þæt wē mōten God 67.6
And after of-doom day to-us is promised that we may God
gesēon openlice, ealne gesēon, swylce swylce hē ys, and hyne ā
see openly all see such as he is and him ever
syððan cunnan swā georne swā hē nū ūs can. Ne byð ūs nǣfre
afterward know as well as he now us knows Not is to-us ever
syððan nānes wīsdōmes wana. Nele hē ūs nānwiht helan, sē
afterward of-any wisdom lack Will-not he from-us anything hide he
þe ūs lǣt hyne selfne cunnan. Ac wē witon ðonne eall þæt wē
who us lets him self know But we know then all that we
nū wilniað tō witanne, ge ǣac þæt þæt wē nū nā ne wilniað
now desire to know and also that which we now not — desire
tō witanne. Ealle wē gesēoð God, ge þā þe hēr wyrste beoð
to know All we see God both those who here worst are
ge þā þe hēr beste bēoð. Ealle þā gōdan hyne gesēoð, heom
and those who here best are All the good him see to-them

tō frōfran and tō gefēan and tō āre and [tō] ēaðnesse and
for comfort and for joy and for honor and for ease and
tō wuldre; and þā yfelan hyne gesēoð swā ylce swā þā gōdan,
for glory and the evil him see so same as the good
heom þēah tō wīte, forðām hȳ gesēoð … meahte oððe
to-them however for punishment because they see (lacuna) could or
mōsten on þās wurlde, oððe hweðer hȳ ēnige geminde hefde
might in this world or whether they any memory had
þāra frēonda þe hī beftan. heom lefdon on þisse weorulde.
of-the friends whom they behind them left in this world

XIII · THE RICH MAN AND LAZARUS

Answering his own thoughts, the speaker holds that the dead remember their friends, since the rich man in hell feared his torments for his five brothers and begged Abraham to send Lazarus to warn them. The good help one another but not their wicked friends, and the wicked can help no one. The righteous remember their earthly troubles without grief, like a favorite restored to his lord after exile. He believes who built Rome, and who his parents were, only because others told him, so he believes the truer witnesses about the life to come. A man who will not grow in understanding here is a fool. The sayings Alfred gathered end here.

67.20 Đā answarede hē ān his āgnum ingeþancum and cwæð:
Then answered he alone his own thoughts and said
Hwī wēnst þū þæt þā goodan forðgefarenan habbað fulne
Why thinkest thou that the good departed have full
frēodōm and eall witon þæt hȳ witan lyst, ge on þissum
freedom and all know what they know it-pleases both in this
andweardan lȳfe, ge on ðām tōweardan? Hwī wēnst þū þæt
present life and in the future Why thinkest thou that
hȳ nabban nānege munde heora frēonda on þisse weorulde,
they have-not any memory of-their friends in this world

ðe se yfela welega on helle tintregum ondrǣd hys frēondum
since the evil rich-man in hell torments dreaded for-his friends
þā ylcan wītu þe hē gearnod hæfde. Þæt wes sē, ðe
the same punishments which he earned had That was he whom
Crīst sēde on hys godspelle þæt hē bēde Abraham þæt hē
Christ spoke-of in his gospel that he asked Abraham that he
sende Lazarus, ðone þearfan, tō hym, þæt hē myd hys lȳtlan
send Lazarus the poor-man to him that he with his little
fingre hym gedripte weteris on þā tungan, and hys þurst
finger for-him drip of-water on the tongue and his thirst
myd þī gecēlde. Đā cwæð Abraham: 'Nese, mīn [sunu]; ac
with that cool Then said Abraham No my son but
geþenc þæt þū hym forwyrndest ælcra getēsa ðā git bēcgen
consider that thou him deniedst of-all comforts when you-two both
on līchaman wēron, and þū hefdest ælc good, hē hefde ælc
in body were and thou hadst each good he had each
yfel; ne mōt hē þē nū þȳ māre dōn tō getæsan þe ðū
evil not may he for-thee now the more do for comfort than thou
þā hym woldest.' Đā cwæð se welega: 'Abraham, nū gyf þæt
then him wouldst Then said the rich-man Abraham now if that
bēon ne mæg, onsend hyne tō mīnum v brōðrum þā sint
be not can send him to my five brothers who are
gīet on eorðan, þǣr ic wes, þæt hē him āsecge on hwilcum
still on earth where I was that he them tell in what
gewīte ic eom, and hē gelǣre þæt hȳ hī wið þæt
punishment I am and he teach that they themselves against that
warnien þæt hȳ hǣr ne cumen.' Đā cwæð Abraham: 'Nese,
guard that they here not come Then said Abraham No
næse; hī habbað hāligra fedra bēc myd heom on eorðan.
no they have of-holy fathers books with them on earth

Leorniæn þā on, and gelȳfan þām; gyf hȳ him [ne] gelȳfað,
Let-them-learn them on and believe them if they them not believe
ðonne nē gelȳfað hī nā Lazere, þēah hē cume tō hiom.'
then not believe they — Lazarus though he come to them
68.11 Nū [wē] magon gehȳran, þæt ǣgðer ge ðā goodan
Now we can hear that each both the good
forðgefaranan ge þā yfelan witon eall þæt is on þisse
departed and the evil know all that is in this
weorulde gewyrð, and ēac on þā weorulde þe [hī] on
world happens and also in the world which they in
bēoð. Hī witon þane mǣstan dǣl, þēah hȳ hyt eall niton
are They know the greatest part though they it all know-not
ǣr dōmes dæge, and hī habbað swīðe micle gemynde on
before of-doom day and they have very great memory in
þās weorulde heora māga and heora frēonda. And þā gooda
this world of-their kinsmen and of-their friends And the good
helpað ðām goodum, and heora ǣlc ōðrum be ðām dǣle þe
help the good and of-them each other by the part which
hȳ magon. Ac þā goodan nellað heora yflum frēondum ārian,
they can But the good will-not their evil friends spare
forðām hȳ nellað heora yfeles geswīcan, ðē mā þe Abraham
because they will-not of-their evil cease the more than Abraham
wolde þām welegan ārian þe hē hys ǣgnes kinnes wēre,
would the rich-man spare who he of-his own kin were
forðām [hē] ongæt þat hē Gode næs swā ēaðmōd swā-swā hē
because he perceived that he to-God was-not so humble so-as he
myd rihte sceol. Ðā yfelan þanne ne magon nāwðer nē heora
with right should The evil then not can either — to-their
frēondum, nē heom selfum nāne goode, forðām hȳ ǣr on
friends or to-them selves any good because they before in
nānre helpe nēron nāðer nē heom sylfum nē heora frēondum,
no help were either — to-them selves or to-their friends

þā þe ǣr heom forðgewitone wēron, ðā hȳ on þisse
those who before them departed were when they in this
weorulde wēron. Ac hym byð þonne swā-swā þām mannum,
world were But to-them is then so-as to-the men
þe hēr bēoð on sumes kinges carcerne gebrōhte, and magon
who here are in of-some king prison brought and can
gesēon ǣlc dæge heora frēond, and geāhsian be heom þæt
see each day their friends and ask about them that
þæt hȳ willað, and ne magon heom þēah nā nāne gōde
which they will and not can for-them however — any good
ne bēon, nē hī hym þē mā, oððe nellað, oððe nē magon.
— be nor they them the more either will or — can
Ðæs hæbbað þā yfelan þē māre wīte on þǣre tōweardan 68.30
So-much have the evil the more punishment in the future
weorulde, þe hȳ witan þā āre and þone wearðscype þāra
world that they know the favor and the honor of-the
goodene; and ēac þæs þē māre þe hȳ gemunan ælle þā
good and also so-much the more that they remember all the
āre þe hȳ on þisse weorulde hæfden; and ēac þā witon þe
honor which they in this world had and also they know who
þā habbað, þe þone bæftan heom byð on þisse weorulde.
them have which then behind them is in this world
Ðā goodan, þonne, ðe fulne frēodōm habbað, gesēoð ēgðer ge 69.3
The good then who full freedom have see each both
heora frēond ge heora fēond, swā-swā hēr rīce man gesēoð
their friends and their enemies so-as here powerful man sees
oft ēgðer æt sumne ge heora frēond ge heora fēond. Gelīce hī
often each at once both their friends and their enemies Alike they
hȳ gesēoð and gelīce hȳ hī ongyotað, þēah hī hī ne lufigen.
them see and alike they them perceive though they them not love
And æft þā rihtwīsan, syððan hȳ of þisse weorulde bēoð, hȳ
And again the righteous after they from this world are they

gemunan swīðe oft ǣgðer ge ðæs gōdes ge þæs yfeles, þe
remember very often each both of-the good and of-the evil which
hȳ on ðisse weorulde hæfdon, and fageniað swīðe swīðlice þæt
they in this world had and rejoice very greatly that
[hȳ] ne forlētan heora Drihtnes willan nāwðer nē on ēðum
they not forsook of-their Lord will either — in easy
þingum, nē on rēnum, þā hwīle þe hī on þisse weorulde
things or in mysteries the while that they in this world
wēron. Swā-swā sum rīce man on þisse weorulde hym habbe
were So-as some powerful man in this world him have
hys dēorlinga sumne fram ādrifen, oððe heora bēgra unwyllum
of-his favorites one from driven or of-them both against-will
hym sī fram ānȳd, and hæbbe ðonne monige wīte and mani
him be from driven and have then many punishments and many
ungelimp on hys wrēcsīðe, and [hē] cume þēah tō þām ylcan
misfortunes in his exile and he come however to the same
hlāforde þe hē ǣr myd wes, and sī þǣr micle ārlicor
lord whom he before with was and be there much more-honorably
þonne he ǣr wæs. Þonne gemynð hē þā ungelimp þe [hē]
than he before was Then remembers he the misfortunes which he
hēr hæfde on hys wrēcsīðe, and ne byð þēah nā þe unblīðre.
here had in his exile and not is however — the less-glad
69.19 Ac ic silf geseah oððe [gelȳfde] þæt þæt mē unsōðfæstran
But I myself saw or believed that which to-me less-truthful
men sǣdon þonne þā wǣron þe þæt sēdon þæt wit þǣr
men said than those were who that said which we-two there
ymb sint. Hū ne sceal ic nēde ōðer twēgera: oððe sumum
about are How not shall I by-necessity one of-two either some
men gelīfan, oððe nānum? Mē þincð nū þæt ic wite hwā
men believe or none To-me seems now that I know who
Romeburh timbrode, and ǣac feala ōðra þinga þe ǣr
Rome-city built and also many of-other things which before

ūrum dagum geweordon wæs, þā ic ne mæg ælla ārīman.
our days happened was which I not can all count
Nāt ic nō ðī hwā [Rome]burh timbrede þe ic self
Not-know I — by-that who Rome-city built because I myself
hyt gesāwe. Nē furðum þæt nāt [ic] hwilces cynnes ic eom,
it saw Nor even that know I of-what kin I am
nē hwā mīn feder wæs oððe mōdor, būton be gesegenum.
nor who my father was or mother except by sayings
Ic wāt þæt mīn fæder mē gestrīende, and mīn mōdor mē
I know that my father me begot and my mother me
gebǣr. Nāt ic hyt nā þȳ þæt ic hyt self gesāwe, ac
bore Not-know I it — by-that that I it myself saw but
forðī þe hyt man mē sǣde. Ne sǣdon hyt mē þēah
therefore because it one me told Not told it me however
nāne swā sōðfeste men swā ðǣr wēron ðe þæt sǣdon þe
any so truthful men as there were who that said which
wit nū lange æfter spyredon, and þēah ic hys gelȳfe.
we-two now long after inquired and yet I of-it believe
Þī mē þincð swīðe dysig man and swīðe unlǣde 69.34
Therefore to-me seems very foolish man and very wretched
þe nele hys andgyt ǣcan þā hwīle þe hē on þisse
who will-not his understanding increase the while that he in this
weorulde byð, and simle wīscan and willnian þæt hē mōte
world is and ever wish and desire that he may
cuman tō ðām ǣcan lȳfe þǣr ūs nānwiht ne byð dȳgles.
come to the eternal life where to-us nothing — is of-secret
Hǣr endiað þā cwidas þe Ælfred kining ālæs of þǣre 70.4
Here end the sayings which Alfred king selected from the
bēc þe wē hātað on …
book which we call in (lacuna)

KING ALFRED

Dauides sealm

The Prose Psalms

Blessed is the man who does not walk in the counsel of the unrighteous but meditates on God's law day and night: he is like a tree planted by running water, whose fruit comes in its time and whose leaves never wither. The unrighteous are like dust the wind scatters, they will not rise on the day of doom, and God knows the way the righteous have earned.

Ioseph dicit qui corpus Domini sepeliuit

Joseph says who body of-Lord buried

Ēadig byð sē wer þe ne gǣð on geþeaht unrihtwīsra, nē on þām 1

Blessed is the man who not goes in counsel of-unrighteous nor on the

wege ne stent synfulra, nē on heora wōlberendum setle ne sitt.

way — stands of-sinful nor on their pestilent seat — sits

Ac his willa byð on Godes ǣ, and ymb his ǣ hē byð 2

But his will is in of-God law and about his law he is

smēagende dæges and nihtes.

meditating by-day and by-night

Him byð swā þām trēowe þe byð āplantod nēah wætera 3

To-him is as to-the tree which is planted near of-waters

rynum,

courses

þæt sylð his wæstmas tō rihtre tīde; and his lēaf and his 4

which gives its fruits at right time and its leaves and its

blǣda ne fealwiað nē ne sēariað; swā byð þām men þe wē

blossoms not wither nor — sear so is to-the man whom we

ǣr ymbsprǣcon; eall him cymð tō gōde þæt þæt hē dēð.

before spoke-of all to-him comes to good that which he does

Ac þā unrihtwīsan ne bēoð nā swylce, nē him ēac swā ne 5

But the unrighteous not are — such nor to-them also so —

limpð; ac hī bēoð dūste gelīcran, þonne hit wind tōblǣwð.

happens but they are to-dust more-like when it wind scatters

6 Þȳ ne ārīsað þā unrihtwīsan on dōmes dæg, nē þā
Therefore not arise the unrighteous on of-doom day nor the
synfullan ne bēoð on geþeahte þǣra rihtwīsena.
sinful — are in counsel of-the righteous
7 For þām God wāt hwylcne weg þā rihtwīsan geearnedon;
For that God knows which way the righteous earned
ac þā unrihtwīsan cumað tō wītum.
but the unrighteous come to punishments

II · WHY DO THE NATIONS RAGE

The introduction says David sang this psalm lamenting his enemies at home and abroad, as everyone who sings it does and as Christ did of the Jews. Kings and chiefs rise against God and his anointed, but God in heaven mocks them; the king he has set on Zion is called his son and promised the nations, if he asks, to rule with an iron rod. Kings and judges are told to serve the Lord with fear and receive his teaching.

Uox Christi de passione; ad Lucam Euangelium
Voice of-Christ about passion to Luke Gospel
Ðæs æfteran sealmes capitul is gecweden psalmus Dauid, þæt
Of-the second psalm chapter is called psalm of-David that
ys on Englisc Dauides sealm; for þǣm hē ys sealm gecweden,
is in English of-David psalm for that it is psalm called
for þī hē seofode on þǣm sealme and mǣnde tō Drihtne be
for that he lamented in the psalm and complained to Lord about
his fēondum, ǣgðer ge inlendum ge ūtlendum, and be eallum
his enemies each both native and foreign and about all
his earfoðum. And swā dēð ǣlc þǣra þe þysne sealm sincgð
his hardships And so does each of-those who this psalm sings
be his sylfes fēondum. And swā dyde Crīst be Iudeum.
about his own enemies And so did Christ about Jews

Hwȳ rȳð ælc folc, and hwī smēagað hī unnytt? 1
Why rages each people and why devise they vain-things
And hwȳ ārīsað eorðcyningas, and ealdormenn cumað 2
And why arise earth-kings and chiefs come
tōsomne wið Gode and wið þām þe hē tō Hlāforde
together against God and against him whom he as Lord
gecēas and gesmyrede? Hī cweðað,
chose and anointed They say
Utan tōbrecan heora bendas, and āweorpan heora geocu of 3
Let-us break their bonds and cast-away their yokes from
ūs.
us
Hwæt forstent heora sprǣc, cwæð sē wītega, þēah hī swā 4
What avails their speech said the prophet though they so
cweðen? For þām sē God þe on heofonum ys hig gehyspð,
speak For that — God who in heavens is them mocks
and Drihten hyg gescent.
and Lord them shames
And hē clypað tō him on his yrre, and gedrēfð heora 5
And he calls to them in his anger and troubles their
geþeaht.
counsel
And ic eam þēah cincg geset fram Gode ofer his ðone 6
And I am however king set by God over his the
hālgan munt Syon, tō þām þæt ic lǣre his willan and his ǣ.
holy mount Zion to that that I teach his will and his law
For þan cwæð Drihten tō mē, Þū eart mīn sunu; nū tō 7
For that said Lord to me Thou art my son now to
dæg ic ðē ācende.
day I thee begot

8 Bide mē, and ic þē sylle þēoda tō āgnum yrfe, and
Ask me and I to-thee give nations for own inheritance and
þinne anwald ic gebrǣde ofer ðēoda gemǣro.
thy power I spread over of-nations borders

9 And ic gedō þæt þū heora wylst mid īsernre gyrde, and
And I cause that thou them rulest with iron rod and
hī miht swā ēaðe ābrecan swā sē croccwyrhta mæg ǣnne
them canst as easily break as the potter can a
croccan.
pot

10 Ongytað nū, kyningas, and leorniað, gē dōmeras þe ofer
Understand now kings and learn ye judges who over
eorðan dēmað.
earth judge

11 Þēowiað Drihtne, and ondrǣdað hine; blissiað on Gode, and
Serve Lord and dread him rejoice in God and
ðēah mid ege.
yet with fear

12 Onfōð lāre, þȳ lǣs ēow God yrre weorðe, and þȳ lǣs gē
Receive teaching the less to-you God angry become and the less ye
wendon of rihtum wege.
turn from right way

13 For þǣm þonne his yrre byð onǣled, þonne bēoð ēadige
For that when his anger is kindled then are blessed
þā þe nū on hine getrȳwað.
those who now in him trust

David sang it fleeing from his son Absalom, as Christ sang it of the Jews and of Judas Iscariot. Many enemies say his soul has no help in God, but God is his help and his glory, and lifts his head; he called, was heard, slept and rose again, and fears no thousands around him. God has slain all who were hostile to him without cause and broken the sinners' power, for all salvation is in him.

Uox Christi ad Patrem de iudeis
Voice of-Christ to Father about Jews
Đysne þriddan sealm Dauid sang þā hē flēah Absalon his
This third psalm David sang when he fled Absalom his
sunu, and seofode þā yrmðe tō Drihtne. Swā dēþ ælc þāra
son and lamented the misery to Lord So does each of-the
manna þe þisne sealm singð; his sylfes earfoðu, ægðer ge
men who this psalm sings his own hardships each both
mōdes ge līchaman, hē seofað tō Drihtne. Swā dyde Crīst
of-mind and of-body he laments to Lord So did Christ
þonne hē þysne sealm sang; be Iudeum hē hine sang, and
when he this psalm sang about Jews he it sang and
be Iudan Scarioth þe hine lǣwde hē seofode tō Drihtne.
about Judas Iscariot who him betrayed he lamented to Lord
Ēalā Drihten, hwī synt swā manige mīnra fēonda þāra þe mē 1
O Lord why are so many of-my enemies of-those who me
swencað? for hwī ārīsað swā mænige wið mē? Monige cweðað
afflict for why arise so many against me Many say
tō mīnum mōde þæt hit næbbe nāne hǣle æt his Gode.
to my mind that it has-not any salvation from its God
Ac hit nis nā swā hȳ cweðað; ac þū eart būtan ælcum twēon 2
But it not-is — so they say but thou art without any doubt
mīn fultum and mīn wuldor, and þū āhefst ūpp mīn hēafod.
my help and my glory and thou raisest up my head

3 Mid mīnre stemne ic cleopode tō Drihtne, and hē mē
With my voice I called to Lord and he me
gehȳrde of his þām hālgan munte.
heard from his the holy mountain

4 Þā ongan ic slāpan and slēp, and eft ārās; for ðām þe
Then began I to-sleep and slept and again arose for that that
Drihten mē āwehte, and mē ūpp ārærde.
Lord me awakened and me up raised

5 For ðām ic mē nū nā ondrǣde þūsendu folces, þēah hī
For that I myself now not dread thousands of-people though they
mē ūtan ymbþringen; ac ðū, Drihten, ārīs, and gedō
me from-without surround but thou Lord arise and make
mē hālne; for þām þū eart mīn God.
me whole for that thou art my God

6 For ðām þū ofslōge ealle þā ðe mē wiðerwearde wǣron
For that thou slewest all those who to-me hostile were
būtan gewyrhton, and þāra synfulra mægen þū gebryttest.
without deserts and of-the sinful power thou brokest

7 For þām on ðē ys eall ūre hǣl and ūre tōhopa; and
For that in thee is all our salvation and our hope and
ofer þīn folc sȳ þīn blētsuncg.
over thy people let-be thy blessing

David sang it boasting of God's help against his enemies, as Hezekiah did when he was rescued and Christ when he was rescued from the Jews. The psalmist asks men how long they will be hard-hearted and love vanity, tells them that God hears him, and bids them not carry out their anger but repent and offer righteousness. God has given gladness to his heart and to his people plenty of wheat, wine, and oil, and he asks to sleep and rest in that plenty and peace.

Uox Christi in cruce quando positus fuit
Voice of-Christ on cross when placed was
Þē fēorða sealm ys gecweden Dauides sealm and Dauides
The fourth psalm is called of-David psalm and of-David
sang; for ðī ælc þǣra sealma þe swā gecweden byð, þæt hē
song for that each of-the psalms which so called is that it
sȳ ægðer ge Dauides sealm ge Dauides sancg, ælcne ðǣra
be each both of-David psalm and of-David song each of-those
hē sancg besōne mid weorode. Ac ðā hē þysne sealm sancg,
he sang by-tune with company But when he this psalm sang
þā gealp hē and fægnode Godes fultumes wið his fēondum.
then boasted he and rejoiced of-God help against his enemies
And swā dēð ælc welwillende man þe þisne sealm singð.
And so does each benevolent man who this psalm sings
And swā dyde Ezechias, þā hē wæs āhred æt his fēondum.
And so did Hezekiah when he was rescued from his enemies
And swā dyde Crīst, ðā hē wæs āhred æt Iudeum.
And so did Christ when he was rescued from Jews
Þonne ic cleopode tō þē, þonne gehȳrdest þū mē, Drihten; 1
When I called to thee then heardest thou me Lord
for ðām þū eart sē ðe mē gerihtwīsast, and on mīnum
for that thou art he who me justifiest and in my
earfoðum and nearonessum þū mē gerȳmdest.
hardships and straits thou me enlargedst

2 Gemiltsa mē, Drihten, and gehȳr mīn gebed.
Pity me Lord and hear my prayer

3 Ēalā manna bearn, hū lange wylle gē bēon swā heardheorte
O of-men children how long will ye be so hard-hearted
wið Gode? and hwī lufige gē īdelnesse, and sēcað lēasuncga?
against God and why love ye vanity and seek lies

4 Wite gē þæt God gemyclade his ðone gehālgodan; and hē
Know ye that God magnified his the holy-one and he
mē gehȳrð, þonne ic him tō clypige.
me hears when I him to call

5 Þēah hit gebyrige þæt gē on wōh yrsien, ne scule gē hit nō
Though it befall that ye in wrong be-angry not must ye it —
þȳ hraþor þurhtēon, þē lǣs gē syngien, and þæt unriht þæt
the sooner carry-out the less ye sin and the wrong which
gē smēagað on ēowerum mōde forlǣtað, and hrēowsiað þæs.
ye devise in your mind forsake and repent that

6 Offriað gē mid rihtwīsnesse, and bringað þā Gode tō
Offer ye with righteousness and bring them to-God as
lācum, and hopiað tō Drihtne.
offerings and hope in Lord

7 Manig man cwyð, Hwā tǣcð ūs teala, and hwā sylð ūs
Many man says Who teaches us well and who gives to-us
þā gōd þe ūs man gehǣt? And is þēah geswutelod ofer
the goods which to-us one promises And is however shown over
ūs þīn gifu, þēah hī swā ne cweðen.
us thy grace though they so not say

8 Þæt ys þæt þū sealdest blisse mīnre heortan, and þīn folc
That is that thou gavest bliss to-my heart and thy people
gemicladest, and him sealdest geniht hwǣtes and wīnes
magnifiedst and to-them gavest abundance of-wheat and of-wine
and eles and ealra †gōda, þēah hī his ðē ne ðancien.
and of-oil and of-all goods though they it thee not thank

Ac gedō nū þæt ic mōte on þām genihte and on þǣre 9
But grant now that I may in the abundance and in the
sibbe slāpan and mē gerestan; for ðām þū, Drihten,
peace sleep and myself rest for that thou Lord
synderlice mē gesettest on blisse and on tōhopan.
singly me settest in bliss and in hope

V · A MORNING PRAYER

David sang it of his own comfort and of the praise of the righteous who seek their inheritance with Christ. At dawn he prays and stands before God, who wills no wrong, lets no evil-willing man dwell before him, and destroys those who speak lies. Hoping in God's mercy, he goes to his house and asks to be led in righteousness past enemies whose minds are a bottomless pit; he asks God to drive them out, and all who love God's name to rejoice.

Uox Christi ad Patrem; et [Ezechias post infirmitatem]
Voice of-Christ to Father and Hezekiah after sickness
adorat in templo
worships in temple
Ðē fifta sealm ys gecweden Dauides sealm; ðone hē sang
The fifth psalm is called of-David psalm which he sang
be his sylfes frōfre, and be herenesse ealra ðǣra rihtwīsena
about his own comfort and about praise of-all the righteous
ðe sēcað yrfeweardnesse on heofonrīce mid Crīste, sē ys
who seek inheritance in heaven-kingdom with Christ who is
ende ealra ðinga. And ælc mann þe þisne sealm singð, hē
end of-all things And each man who this psalm sings he
hine singð be his sylfes frōfre. And swā dyde Ezechias,
it sings about his own comfort And so did Hezekiah

þā hē ālȳsed wæs of his mettrumnesse. And swā dyde
when he delivered was from his sickness And so did
Crīst, þā hē ālȳsed wæs fram Iudeum.
Christ when he delivered was from Jews

1 Drihten, onfōh mīn word mid þīnum ēarum; and ongyt
Lord receive my words with thine ears and understand
mīne stemne and mīn gehrōp; and ðenc þāra worda mīnra
my voice and my cry and think the words of-my
gebeda.
prayers

2 For ðām ic gebidde on dægrēd tō ðē; ac gedō þæt þū
For that I pray at dawn to thee but grant that thou
gehȳre mīn gebed, Drihten.
hear my prayer Lord

3 Ic stande on ārmergen beforan ðē æt gebede, and sēo þē;
I stand at early-morning before thee at prayer and see thee
þæt is þæt ic ongite þīnne willan būtan twēon, and ēac
that is that I understand thy will without doubt and also
þone wyrce; for ðām þū eart sē ylca God þe nān unriht nelt.
it work for that thou art the same God who no wrong wilt

4 Nē mid þē ne wunað sē ȳfelwillenda, nē þā unrihtwīsan
Nor with thee — dwells the evil-willing nor the unrighteous
ne wuniað beforan þīnum ēagum.
— dwell before thine eyes

5 Þū hatast ealle þā þe unriht wyrcað, and þæt ne forlǣtað,
Thou hatest all those who wrong work and it not forsake
nē his ne hrēowsiað; and þū fordēst þā þe symle lēasinga
nor it — repent and thou destroyest those who ever lies
specað.
speak

6 And þā manslagan and þā swicolan þū forsyhst.
And the manslayers and the deceitful thou despisest

Ic þonne hopiende tō þīnre þǣre myclan mildheortnesse, ic 7
I then hoping in thy the great mercy I
gange tō þīnum hūse, Drihten, and mē gebidde tō þīnum
go to thy house Lord and myself pray at thy
hālgan altare, on ðīnum ege.
holy altar in thy fear
Drihten, lǣd mē on þīne rihtwīsnesse fram mīnra fēonda 8
Lord lead me in thy righteousness from of-my enemies
willan; geriht mīnne weg beforan þīnre ansȳne; sē weg ys
will direct my way before thy face the way is
mīn weorc.
my work
For ðām on mīnra fēonda mūðe is leasuncg, and heora 9
For that in of-my enemies mouth is lying and their
mōd is swīðe īdel.
mind is very vain
Heora mōd and heora wilnuncg ys swā dēop swa grundlēas 10
Their mind and their desire is as deep as bottomless
pytt, and heora tungan sprecað symle fācn; ac dēm him,
pit and their tongues speak ever deceit but judge them
Drihten.
Lord
And gedō þæt hȳ ne mægen dōn þæt yfel þæt hȳ þencað 11
And cause that they not can do the evil which they think
and sprecað; ac be þǣre andefne heora unrihtwīsnesse fordrīf
and speak but by the measure of-their unrighteousness drive-out
hī; for ðām hȳ ðē gremiað and þīne þēowas, Drihten.
them for that they thee provoke and thy servants Lord

12 And blissian ealle þā þe tō ðē hopiað, and fægnian on
And let-rejoice all those who in thee hope and let-be-glad in
ēcnesse, and þū wuna on him; and fægnian þīn ealle þā
eternity and thou dwell in them and let-be-glad thee all those
þe lufiað þīnne naman.
who love thy name
13 For þām þū eart sē Drihten þe geblētsast and geblissast
For that thou art the Lord who blessest and gladdenest
rihtwīse. Þū ūs gecoronadest and geweorðadest, and ūs
righteous Thou us crownedst and honoredst and us
gescyldst mid þām scylde þīnre welwilnesse.
shieldest with the shield of-thy goodwill

VI · REBUKE ME NOT IN THY ANGER

David sang it of his sickness and hardships and of the fear of doomsday, as Christ and Hezekiah did of theirs. He begs God not to rebuke him in anger but to heal him, for his bones and his soul are troubled and the dead in hell cannot praise God; each night he sighs and weeps in his bed, and at times wets it with tears. Then he bids the wrongdoers depart, since the Lord has heard his weeping, and prays that his enemies be put to shame.

Uox Christi ad Patrem quando resurrexit lazarus
Voice of-Christ to Father when rose Lazarus
Dauid sang þysne syxtan sealm be his mettrumnesse and
David sang this sixth psalm about his sickness and
be his earfoðum, and ēac be þām ege þæs dōmes on
about his hardships and also about the fear of-the judgment on
dōmes dæge. And swā dēð ǣlc þāra þe hine singð. And
of-doom day And so does each of-those who it sings And

swā dyde Crīst, þā hē on eorðan wæs; hē hine sang be
so did Christ when he on earth was he it sang about
his earfoðum; and ēac Ezechias be his untrumnesse.
his hardships and also Hezekiah about his sickness
Drihten, ne þrēa þū mē on þīnum yrre, nē on þīnre 1
Lord not rebuke thou me in thy anger nor in thy
hātheortnesse ne swenc mē.
wrath — afflict me
Ac miltsa mē, Drihten, for þām ic eom unhāl; and gehǣl 2
But pity me Lord for that I am unwhole and heal
mē, for þām eall mīn mægn and eal mīn bān synt gebrytt
me for that all my strength and all my bones are broken
and gedrēfed, and mīn sāwl and mīn mōd ys swȳðe gedrēfed.
and troubled and my soul and my mind is very troubled
Ēalā Drihten, hū lange wylt þū þæt hit on ðām sȳ? 3
O Lord how long wilt thou that it in that be
Gehwyrf, lā Drihten, to †mē, and ālȳs mīne sāwle, and
Turn lo Lord to me and deliver my soul and
gedō mē hālne for ðīnre mildheortnesse.
make me whole for thy mercy
For ðām þā dēadan þe on helle bēoð þīn ne gemunan, nē 4
For that the dead who in hell are thee not remember nor
ðē andettað nē ne heriað, swā swā wē dōð.
thee confess nor — praise so as we do
Ic swince on mīnre grānunge, and ælce niht on mīnum 5
I toil in my groaning and each night in my
bedde ic sīce and wēpe, and hwīlum mīn bedd wǣte mid
bed I sigh and weep and at-times my bed wet with
tēarum.
tears

6 Mīne ēagan synt gedrēfede for yrre, and ic eom forealdod
My eyes are troubled for anger and I am grown-old
betweoh eallum mīnum fēondum.
among all my enemies
7 Gewītað fram mē ealle þā þe unriht wyrcað; for ðām
Depart from me all those who wrong work for that
þe Drihten hȳrde mīne wēpendan stefne, and God gehȳrde
that Lord heard my weeping voice and God heard
mīne hēalsunge, and Drihten onfēng mīn gebed.
my entreaty and Lord received my prayer
8 Sceamian heora for ðī, and sȳn gedrēfede ealle mīne fȳnd;
Let-be-ashamed them for that and let-be troubled all my enemies
and gān hȳ on earsling, and sceamien heora swīðe hrædlīce.
and let-go they on back and let-be-ashamed them very quickly

VII · THE PIT THE WICKED DIG

David sang it when Absalom had driven him from the kingdom and Cush cursed him. He asks God to save him from enemies who would seize him like a lion, and swears that if he has wronged them he may be trodden into the dust. He calls God to judge him by his innocence; the devil has bent his bow against the sinful, and the wicked man falls into the pit he dug, so he will praise God's righteousness.

Uox Christi ad Patrem de iudeis; et Ezechias ab hostibus
Voice of-Christ to Father about Jews and Hezekiah from enemies
…
(lacuna)
Þysne seofoðan sealm Dauid sang, þā hē seofode his
This seventh psalm David sang when he lamented his
ungelimp tō Drihtne; þæt wæs þā Absolon his sunu hine
misfortune to Lord that was when Absalom his son him

ādrifen hæfde of ðām rīce, þā hine tēonode and wyrgde
driven had from the kingdom then him insulted and cursed
Chus Geniminis sunu; þā seofode hē þæt tō Drihtne. And
Cush of-Gemini son then lamented he that to Lord And
swā dēð ælc mann þe þysne sealm singð; mænð his earfoðu
so does each man who this psalm sings laments his hardships
tō Drihtne. And swā dyde Crīst, þā hē on eorðan wæs.
to Lord And so did Christ when he on earth was
Drihten, mīn God, tō þē ic hopige; ālȳs mē fram eallum 1
Lord my God in thee I hope deliver me from all
þām þe mīn ēhtað, and gefriða mē;
those who me persecute and protect me
þæt næfre mīne fȳnd ne grīpen mīne sāwle swā swā lēo; 2
that never my enemies — seize my soul so as lion
for þām ic nāt ealles hwā mē āhredde and gehǣle,
for that I know-not at-all who me rescue and heal
būtan þū wylle.
unless thou will
Drihten, mīn God, gif ic tō þisum þe mē nū swencað 3
Lord my God if I to these who me now afflict
þæs geearnod hæbbe þæt hī nū dōð, oððe ænig unriht
that earned have which they now do or any wrong
wið hī gedōn hæbbe,
against them done have
oþþe furðum him gulde yfel wið yfle, swā swā hī hit 4
or even them repaid evil for evil so as they it
geworhton; þonne ofslēan mē mīne fȳnd orwīgne, næs
wrought then let-slay me my enemies defenseless not-at-all
þās þe mīne frȳnd bēon sceoldon.
those who my friends be should

5 And sēcan mīne fȳnd mīne sāwle, and þā gefōn, and
And let-seek my enemies my soul and it let-seize and
oftreden on eorðan mīn līf, and mīnne weorðscipe tō
let-tread-down on earth my life and my honor to
dūste gewyrcen.
dust let-make

6 Ārīs, Drihten, of þīnum yrre, and rǣr on mīnra fēonda
Arise Lord from thy anger and rear-up in of-my enemies
mearce, and geweorða þē sylfne þāra.
borders and glorify thee self of-them

7 Ārīs, Drihten, tō þīnum gehāte, and dō swā swā þū gehēte,
Arise Lord to thy promise and do so as thou promisedst
þæt wæs þæt þū woldest helpan unscyldegum; gif þū swā
that was that thou wouldst help innocent if thou so
dēst, þonne cymð swīðe mycel folc tō þīnum þēowdōme.
doest then comes very great people to thy service

8 And þū ūpp āstīhst, and hī mid þē lǣtst tō heofonum.
And thou up ascendest and them with thee lettest to heavens
Drihten, dēm folcum, and dēm mē.
Lord judge peoples and judge me

9 Drihten, dēm mē æfter mīnum gewyrhtan, and dēm mē
Lord judge me after my deserts and judge me
æfter mīnre unscæðfulnesse.
after my innocence

10 Geenda nū þæt yfel þǣra unrihtwīsra, and gerece and gerǣd
End now the evil of-the unrighteous and guide and counsel
þā rihtwīsan; þū, Drihten, þe smēast heortan and ǣdra and
the righteous thou Lord who searchest hearts and veins and
manna geþōhtas.
of-men thoughts

Mid rihte wē sēcað fultum tō þē, Drihten; for ðām þū 11
With right we seek help from thee Lord for that thou
gehǣlst þā heortan rihtra geþōhta.
healest the hearts of-right thoughts
Þē Drihten þe is rihtwīs dēma, and strang and geþyldig, 12
The Lord who is righteous judge and strong and patient
hwæðer hē yrsige ǣlce dæge? Būte gē tō him gecyrren,
whether he be-angry each day Unless ye to him turn
sē dēofol cwecð his sweord tō ēow.
the devil brandishes his sword at you
And hē bende his bogan, sē is nū gearo tō scēotanne; hē 13
And he bent his bow which is now ready to shoot he
teohað þæt hē scyle scēotan þæt dēaðes fæt, þæt synt þā
purposes that he must shoot the of-death vessel that are the
unrihtwīsan; hē gedēð his flān fȳrena þæt hē mæge mid
unrighteous he makes his arrows fiery that he can with-them
scēotan, and bærnan þā þe hēr byrnað on wrǣnnesse and
shoot and burn those who here burn in lust and
on unðēawum.
in vices
Hē cenð ǣlc unriht; and hit cymð him sāre, and his 14
He conceives each wrong and it comes to-him as-pain and to-his
gefērum.
companions
Hē ādylfð þone pytt, and hē hine ontȳnð, and on þone 15
He digs the pit and he it opens and in the
ylcan befylð.
same falls
Gehweorfe his sār on his hēafod; and on his brægn āstīge 16
Let-turn his pain on his head and on his brain let-climb
his unriht.
his wrong

17 Ic þonne andette Drihtne after his rihtwīsnesse; and herie
I then confess to-Lord after his righteousness and praise
his ðone hēan naman, and lofige.
his the high name and laud

VIII · HOW WONDERFUL THY NAME

David sang it marveling at God's works, and prophesied in it the glorious birth of Christ. God's name is wonderful throughout the earth, and he is praised even from the mouths of children at the breast. The heavens, moon, and stars are the work of his fingers, yet he remembers man, has made him a little lower than the angels and crowned him, and set every creature of land, sky, and sea under his feet.

Ecclesia laudem dicit Christo de fide omnium credentium;
Church praise speaks to-Christ about faith of-all believing
lege ad Euangelium …
read at Gospel (lacuna)
Þysne eahteoðan sealm sang Dauid, þā hē wundrade Godes
This eighth psalm sang David when he wondered of-God
wundra, sē wylt eallum gesceaftum. And ēac hē wītgode
wonders who rules all creatures And also he prophesied
on ðām sealme be þǣre wuldorlican ācennednesse Crīstes.
in the psalm about the glorious birth of-Christ
1 Hē cwæð, Ēalā Drihten, ūre God, hū wundorlīc þīn nama
He said O Lord our God how wonderful thy name
ys geond ealle eorðan!
is throughout all earth
2 For þām āhefen ys þīn myclung ofer heofonas; ge furðum,
For that raised is thy greatness over heavens and even
of ðǣra cilda mūðe þe meolc sūcað þū byst hered.
from of-the children mouth who milk suck thou art praised

Þæt hī dōð tō bysmore þīnum fēondum; for ðām þū 3
That they do for shame to-thy enemies for that thou
tōwyrpest þīne fȳnd, and ealle þā þe unrihtwīsnesse lādiað
overthrowest thy enemies and all those who unrighteousness excuse
and scyldað.
and defend
Ic ongite nū þæt weorc þīnra fingra, þæt synd heofonas 4
I understand now the work of-thy fingers that are heavens
and mōna and steorran, þā þū āstealdest.
and moon and stars which thou establishedst
Drihten, hwæt is sē mann þe þū swā myclum āmanst? 5
Lord what is the man whom thou so greatly rememberest
oþþe hwæt is sē mannes sunu þe þū oft rǣdlīce nēosast?
or what is the of-man son whom thou often wisely visitest
Þū hine gedēst lȳtle lǣssan þonne englas; þū hine 6
Thou him makest little less than angels thou him
gewuldrast and geweorðast, and him sylst hēafodgold tō
glorifiest and honorest and to-him givest head-gold for
mǣrðe; and þū hine gesetest ofer þīn handgeweorc.
glory and thou him settest over thy handiwork
Ealle gesceafta þū legst under his fēt and under his anwald; 7
All creatures thou layest under his feet and under his power
scēap and hrȳðera and ealle eorðan nȳtenu;
sheep and of-cattle and all of-earth beasts
flēogende fuglas and sǣfiscas, þā farað geond þā sǣwegas. 8
flying birds and sea-fishes which go through the sea-ways
Drihten, Drihten, ūre God, hū wuldorlīc þīn nama ys 9
Lord Lord our God how glorious thy name is
geond ealle eorðan!
throughout all earth

David thanked God that his son and other enemies could not do him all the evil they planned, as Christ and Hezekiah did. He praises God for turning his enemies back to perish and judging from his throne; God is the refuge of the poor and forgets none who seek him. The psalm then laments the proud sinner who says in his heart that God does not care, lies in wait like a lion for the poor, and is sure of no change, and it asks God to rise and help the fatherless.

Ecclesia laudem dicit Christo de iudeis et de principe
Church praise speaks to-Christ about Jews and about prince
demoniorum
of-demons

On ðām nigoðan sealme Dauid hine gebæd tō Drihtne, and
In the ninth psalm David himself prayed to Lord and
him þancode þæt his sunu and ēac ōðre fȳnd him ne mihton
him thanked that his son and also other enemies him not could
eall þæt yfel dōn þæt hī him geteohod hæfdon. And on
all the evil do that they for-him purposed had And in
ðæt ylce gerād hine singð ælc rihtwīs mann be his sylfes
the same manner it sings each righteous man about his own
fēondum. And be þām ylcan hine sang Crīst, þā Iudeas hine
enemies And about the same it sang Christ when Jews him
woldan dōn māre yfel ðonne hig mihton. And swā dyde ēac
would do more evil than they could And so did also
Ezechias, ðā his fȳnd hine ne meahton ātēon swā hȳ woldon.
Hezekiah when his enemies him not could treat so they would
1 Ic andette Drihtne on ealre mīnre heortan; and ic bodige
I confess to-Lord in all my heart and I proclaim
ealle ðīne wundra.
all thy wonders

And ic blissige and fægnige, and herige þinne naman, ðū 2
And I rejoice and am-glad and praise thy name thou
hēa God.
high God
For ðām ðū gehwyrfdest mīne fȳnd under bæc, and hī 3
For that thou turnedst my enemies behind back and they
wǣron geuntrumode and forwurdon beforan ðīnre ansȳne.
were weakened and perished before thy face
For ðām þū dēmst mīnne dōm and mīne sprǣce, and 4
For that thou judgest my judgment and my cause and
eall for mē dydest þæt ic dōn sceolde; ðū sitst on ðām
all for me didst that I do should thou sittest on the
hēan setle, þū ðe symle dēmst swīðe rihte.
high seat thou who ever judgest very rightly
Ðū ðrēast and brēgst þā ðēoda þe ūs ðrēatigað, and ðā 5
Thou rebukest and terrifiest the nations who us threaten and the
unrihtwīsan forweorðað; and ðū ādīlgast heora naman on
unrighteous perish and thou blottest-out their name to
worulda woruld.
of-worlds world
Sēo rēdelse and þæt geþeaht ūrra fēonda getēorode, ðā hī 6
The counsel and the plan of-our enemies failed when they
hit endian sceoldan; and heora [ceastra] þū tōwurpe ealle.
it finish should and their cities thou overthrewest all
And heora gemynd on weg gewāt mid þām myclan hlīsan; 7
And their memory on way departed with the great fame
and Drihten þurhwunað on ēcnesse.
and Lord endures in eternity
And hē gearwað his dōmsetl; and hē dēmð ealre eorþan 8
And he prepares his judgment-seat and he judges all earth
swȳðe emne.
very evenly

9 Hē dēmð folcum mid rihte; hē ys geworden friðstōw
He judges peoples with right he is become refuge
ðearfendra.
of-needy
10 And gefultumend þū eart, Drihten, æt ǣlcere ðearfe; for
And helper thou art Lord at every need for
ðȳ hopiað tō þē ealle þā ðe witan þinne naman.
that hope in thee all those who know thy name
11 For ðām þū ne forlætst nānne þāra þe ðē sēcð; heriað
For that thou not forsakest any of-those who thee seek praise
for ðī Drihten þone ðe eardað on Sion.
for that Lord him who dwells in Zion
12 And bodiað betweoh folcum his wundru; for ðām hē nis
And proclaim among peoples his wonders for that he not-is
nā ofergeotol þāra gebeda his þearfena; ac hē is swȳþe
— forgetful of-the prayers of-his poor but he is very
gemyndig heora blōd tō wrecanne.
mindful their blood to avenge
13 Gemiltsa mē, Drihten, and geseoh mīne ēaðmētto, hū earmne
Pity me Lord and see my humiliation how wretched
mē habbað gedōn mīne fȳnd; for ðām þū eart sē ylca
me have made my enemies for that thou art the same
God þe mē ūpp āhōfe fram dēaðes geatum, tō þām þæt ic
God who me up raisedst from of-death gates to that that I
bodade eall þīn lof on ðām geatum þǣre burge Hierusalem.
proclaimed all thy praise in the gates of-the city Jerusalem
14 Ic fægnie on þīnre hǣlo ðe þū mē sylest; and ðā ðēoda
I rejoice in thy salvation which thou me givest and the nations
þe mīn ēhtað sȳn āfæstnode on ðām ylcan earfoðum þe hī
who me persecute let-be fastened in the same hardships which they

mē geteohhod hæfdon, and heora fēt synt gefangene mid
for-me purposed had and their feet are caught with
þȳ ilcan gryne þe hī mē gehȳd and gehealden hæfdon.
the same snare which they for-me hidden and kept had
For þām byð Drihten on his rihtum dōmum; and on his 15
For that is Lord in his right judgments and in his
handgeweorce byð gefangen sē synfulla.
handiwork is caught the sinful
And þā unrihtwīsan bēoð gehwyrfede tō helle, and ǣlc folc 16
And the unrighteous are turned to hell and each people
þǣra ðe God forgyt.
of-those who God forgets
For þām God ne forgyt his ðearfan oð heora ende, nē 17
For that God not forgets his poor until their end nor
heora geþyld ne forweorð oþ ende.
their patience — perishes until end
Ārīs, Drihten, þȳ lǣs sē yfelwillenda mæge dōn þæt hē 18
Arise Lord the less the evil-willing can do what he
wille; and gedō þæt eallum folcum sȳ gedēmed beforan ðē.
will and cause that to-all peoples be judged before thee
Gesete, Drihten, ofer hȳ sumne anwald, þæt hig gelǣre 19
Set Lord over them some power that them teach
þæt hȳ witon þæt hī men synt.
that they know that they men are
Drihten, hwī gewītst þū swā feor fram ūs, and hwī noldest 20
Lord why departest thou so far from us and why wouldst-not
þū cuman tō ūs, tō þǣre tīde þe ūs nȳdþearf wæs?
thou come to us at the time that to-us need was
Þonne sē unrihtwīsa ofermōdegað, þonne byð sē earma 21
When the unrighteous grows-proud then is the poor
ðearfa onæled and gedrēfed and ēac geunrōtsod; ac weorðon
needy inflamed and troubled and also saddened but let-become

þā unrihtwīsan gefangene on þām geþōhtum þe hī geþōht
the unrighteous caught in the thoughts which they thought
habbað.
have

22 For þām sē synfulla byð hered þǣr hē his yfelan willan
For that the sinful is praised where he his evil will
wyrcð; and hine blētsiað þā yfelan for his yfelan dǣdum.
works and him bless the evil for his evil deeds

23 Sē synfulla bysmrað Drihten; and for þǣre menigu his
The sinful mocks Lord and for the multitude of-his
unrihtes hē ne geðencð þæt God hit mæg gewrecan.
wrong he not thinks that God it can avenge

24 For þām hē ne dēð God beforan his mōdes ansȳne; for
For that he not puts God before of-his mind face for
þām bēoð his wegas and his weorc eal nēh unclǣne.
that are his ways and his works all near unclean

25 For þām hē næfð nān gemynd Godes dōma beforan his
For that he has-not any memory of-God judgments before his
ansȳne, þæt hē mæge rixian and wealdan ealra his fēonda,
face that he can reign and rule all his enemies
and dōn him tō yfele þæt þæt hē wylle.
and do them for evil that which he will

26 And hē cwyð on his mōde, Ne wyrð þisses nǣfre nān
And he says in his mind Not happens of-this ever any
wending, būtan mycelre frēcennesse mīnra fēonda.
change without great peril of-my enemies

27 His mūð byð symle full wyrignessa, and bitera worda and
His mouth is ever full of-curses and of-bitter words and
fācnes and searuwa.
of-deceit and of-wiles

And under his tungan byð ealne weg ōþera manna sār 28
And under his tongue is all way of-other men pain
and geswinc; hē syt symle on geþeahte mid þām welegum
and toil he sits ever in counsel with the wealthy
dȳgollīce, tō þām þæt hē mæge fordōn þā unsceðþendan;
secretly to that that he can destroy the harmless
and þrēatað þone earman mid his ēagum; and sǣtað 29
and threatens the poor with his eyes and lies-in-wait-for
his dīgollīce, swā swā lēo dēð of his hole.
him secretly so as lion does from his hole
Hē sǣtað þæt hē berēafige þone earman, and þæs wilnað; 30
He lies-in-wait that he rob the poor and that desires
and þonne hē hine gefangen hafað mid his gryne, þonne
and when he him caught has with his snare then
genǣt hē hine; and þonne hē hine hæfð gewyldne, þonne
oppresses he him and when he him has overpowered then
āginð hē sylf sīgan, oððe āfylð.
begins he himself to-sink or falls
Hē cwæð ǣr on his mōde, Ne geþencð God þyllīces, ac 31
He said before in his mind Not considers God such but
āhwyrfð his ēagan þæt hē hit nǣfre ne gesyhð.
turns-away his eyes that he it never — sees
Ārīs, Drihten, mīn God, and āhefe ūpp þīne hand ofer ðā 32
Arise Lord my God and lift up thy hand over the
unrihtwīsan, and ne forgit þone þearfan on ende.
unrighteous and not forget the poor at end
For þām bysmrað sē unrihtwīsa Drihten; for ðām hē cwyð 33
For that mocks the unrighteous Lord for that he says
on his mōde, Ne rēcþ God, þēah ic þus dō.
in his mind Not cares God though I thus do

34 Gesyhst þū nū, cwæð sē wītega tō Drihtne, hwylc brōc and
Seest thou now said the prophet to Lord what misery and
hwylc sār wē þoliað and þrōwiað? Nū hit wǣre cyn þæt þū hit
what pain we endure and suffer Now it were fitting that thou it
him wræce mid þīnre handa. Ic þearfa eom, nū tō ðē forlǣten;
on-them avenged with thy hand I poor am now to thee left
þū eart fultumiend þāra þe nabbað nāwðer nē fæder nē mōdor.
thou art helper of-those who have-not either — father or mother
35 Þū forbrycst þone earm and þæt mægen þæs synfullan; for þȳ
Thou breakest the arm and the power of-the sinful for that
þēah hine hwā āhsode for hwī hē swā dyde, þonne ne mihte
though him anyone asked for why he so did then not could
hē hit nā gereccan, nē geþafa bēon nolde þæt hē untela dyde.
he it — explain nor consenting be would that he ill did
36 Drihten rīxað on ēcnesse on þisse worulde ge on þǣre
Lord reigns in eternity in this world and in the
tōweardan; for þǣm weorðað āworpene þā synfullan of
to-come for that become cast-out the sinful from
ǣgðrum his rīca.
both his kingdoms
37 Drihten gehȳrð þā wilnunga his þearfena; and heora mōdes
Lord hears the desires of-his poor and of-their mind
gyrnesse gehȳrað þīne ēaran.
longing hear thine ears
38 Dēm nū, Drihten, þearfe þæs earman and þæs ēaðmōdan,
Judge now Lord cause of-the poor and of-the humble
þæt sē āwyrgeda ne ēce þæt hē hine leng myclie ofer
that the accursed not increase that he himself longer magnify over
eorðan.
earth

David sang it when he was driven into the wilderness by Saul and his companions urged him to hide there like a sparrow. He trusts in God, though the sinful bend their bows to shoot the innocent in secret. The Lord in his holy temple looks on the poor and asks the righteous and the wicked what each has done, to repay them; he sends punishments like rain on the sinful, a snare, fire, the sun's heat, and pestilent winds, for he loves righteousness.

Uox Christi est; lege ad genesim, perditio sodome
Voice of-Christ is read at genesis destruction of-sodom
Ðysne tēoþan sealm Dauid sang, þā hē wæs ādrifen on
This tenth psalm David sang when he was driven into
þæt wēsten fram Sawle þām cynge, þā his gefēran hine
the wilderness by Saul the king when his companions him
lǣrdon þæt hē hine þǣr hȳdde, swā þēs spearuwa. And
advised that he himself there hid as this sparrow And
swā ylce þā rihtwīsan þe hine singað, hī seofiað be heora
so same the righteous who it sing they lament about their
fēondum, ǣgðer ge gesewenlīcum ge ungesewenlīcum. And
enemies each both visible and invisible And
swā dyde Crīst be Iudeum, þā hē þysne sealm sang.
so did Christ about Jews when he this psalm sang
Hwȳ lǣre mē þæt ic flēo geond muntas and geond wēstenu, 1
Why advise me that I flee through mountains and through wildernesses
swā spearwa; for þām ic getrȳwe Drihtne?
as sparrow for that I trust Lord
Ic wāt þēah for þām þe þā synfullan bendað heora bōgan, 2
I know however for that that the sinful bend their bows
and fyllaþ heora coceras mid flānum, tō þām þæt hī magon
and fill their quivers with arrows to that that they can
scēotan þā unscyldigan heortan dȳgollīce, þonan hī lǣst wēnað.
shoot the innocent hearts secretly whence they least expect

3 For þām hī wilniað þæs þe hī magon, þæt hī tōweorpen
For that they desire that which they can that they overthrow
þæt God geteohhad hæfð tō wyrcanne; hwæt dyde ic
what God purposed has to work what did I
unscyldega wið hī, oþþe hwæt mæg ic nū dōn?
innocent against them or what can I now do
4 Drihten ys on his hālgan temple, sē Drihten sē þæs setl
Lord is in his holy temple the Lord he whose seat
ys on heofenum.
is in heavens
5 His ēagan lōciað on his earman þearfan; his brǣwas, þæt
His eyes look on his wretched poor his brows that
ys his rihta dōm, āhsað manna bearn.
is his right judgment asks of-men children
6 Sē ylca Drihten āhsað rihtwīse and unrihtwīse, þæt heora
The same Lord asks righteous and unrighteous that their
ǣgðer secge hwæt hē dyde, þæt hē him mæge gyldan be
each say what he did that he them can repay by
heora gewyrhtum; for ðām sē þe lufað unriht, hē hatað
their deserts for that he who loves wrong he hates
his āgene sāwle.
his own soul
7 Drihten onsent manegra cynna wītu, swā swā rēn, ofer
Lord sends of-many kinds punishments so as rain over
ðā synfullan; and hī gewyrpð mid grine, and hē onsent fȳr
the sinful and them casts with snare and he sends fire
ofer hig and ungemetlice hǣto þǣre sunnan, and wōlberende
over them and immoderate heat of-the sun and pestilent
windas; mid þyllicum and mid manegum þyllicum bēoð
winds with such and with many such are
heora drincfatu gefyldu.
their drinking-cups filled

For þām God ys swȳðe rihtwīs, and hē lufað rihtwīsnesse, 8
For that God is very righteous and he loves righteousness
and hēo byð symle swȳðe emn beforan him.
and it is ever very even before him

XI · SAVE ME, LORD

David lamented that in his days righteousness and wisdom were so far gone, as every righteous man laments the wrong in his own times. Men speak deceit with their lips and boast that no lord can forbid their will. The Lord answers that he will arise for the poor and set them in safety, and his words are pure as silver seven times refined.

Christus pro passione suorum [dicit] de iudeis; lege ad
Christ for passion of-his says about Jews read at
lucan
Luke
Þā Dauid þisne endleftan sealm sang, þā seofode hē on
When David this eleventh psalm sang then lamented he in
þām sealme þæt on his dagum sceolde rihtwīsnes and wīsdōm
the psalm that in his days should righteousness and wisdom
bēon swā swīðe ālegen. And swā dēð ælc rihtwīs mann,
be so greatly laid-aside And so does each righteous man
þonne hē þysne sealm singð; þonne mænð hē tō Drihtne þæt
when he this psalm sings then complains he to Lord the
unriht þæt on his dagum bið. And swā dyde Crīst, þā hē
wrong which in his days is And so did Christ when he
hine sang; þā mænde hē tō Drihtne Iudea ungelēaffulnesse.
it sang then complained he to Lord of-Jews unbelief
Gehæl mē, Drihten; for þām hāligdōm is nū on þisum 1
Save me Lord for that holiness is now in these
tīdum full nēah āsprungen, and sōðfæstnes ys swȳðe gelȳtlod.
times full near failed and truth is very lessened

2 Īdla sprǣca hī sprecað tō heora nȳhstum; fācen hī sprecað
Idle speeches they speak to their neighbors deceit they speak
mid heora weolorum; for þām hī nabbað on heora mōde
with their lips for that they have-not in their mind
þæt hī on heora mūðe sprecað, ac þencað yfel, þēah hī
what they in their mouth speak but think evil though they
hwīlum tela cweðen.
at-times well say

3 Ac Drihten tōwyrpð ealle þā fācnesfullan weoloras, and þā
But Lord overthrows all the deceitful lips and the
ofersprǣcan and þā yfelsprǣcan tungan.
over-speaking and the evil-speaking tongues

4 Þā þe teohhiað þæt hī scylen hī sylfe weorðian mid
Those who purpose that they must them selves honor with
īdelre sprǣce, hȳ cweðað, Hwī ne synt wē mūðfrēo? hū
idle speech they say Why not are we free-of-speech how
ne mōton wē sprecan þæt wē wyllað? hwæt ondrǣde wē
not may we speak what we will what dread we
hwylc hlāford mæg ūs forbēodan ūrne willan?
what lord can us forbid our will

5 Ac Drihten cwyð, For yrmðum þǣra wǣdlena, and for
But Lord says For miseries of-the poor and for
grānunge þǣra þearfena, ic ārīse.
groaning of-the needy I arise

6 Ac hī sette on mīne hǣlo, and ic dō swȳðe trēowlīce
But them set in my salvation and I do very faithfully
ymb hȳ.
about them

Godes word, cwæð Dauid, bēoð swīðe sōð and swīðe clǣnu; 7
Of-God words said David are very true and very pure
hȳ bēoð swā hlūttur swā þæt seolfor þe byþ seofon sīðon
they are as clear as the silver which is seven times
āmered syþþan sē ōra ādolfen byð.
refined after the ore dug is
Þū, Drihten, gehǣlst ūs, and gefreoðast fram heora yfle on 8
Thou Lord savest us and protectest from their evil in
ēcnesse.
eternity
Đēah þā unrihtwīsan ūs ūtan begān on ǣlce healfe, 9
Though the unrighteous us from-without surround on each side
and heora sȳ mycle mā þonne ūre, þēah þū ūs tōbrǣdst
and of-them be much more than of-us yet thou us spreadest
ongēan hȳ and wið hī gefriðast.
against them and against them protectest

XII · HOW LONG, O LORD

David lamented his spiritual and bodily enemies, as Christ did and as Hezekiah did when the Assyrians besieged his city. He asks how long God will forget him and turn his face away, how long he must carry this sorrow while his enemy is exalted over him. He asks for light for his eyes lest he sleep in death and his enemy boast, and he trusts in God's mercy and sings to him.

Uox Christi ad Patrem de diabolo dicit; in marco
Voice of-Christ to Father about devil speaks in Mark
Đā Dauid þysne twelftan sealm sang, þā seofode hē
When David this twelfth psalm sang then lamented he
tō Drihtne on þām sealme be his fēondum, ǣgþer ge
to Lord in the psalm about his enemies each both

gāstlīcum ge lichamlīcum. And swā dēþ ælc þāra þe hine
spiritual and bodily And so does each of-those who it
singð. And swā dyde Crīst be Iudeum and be dēoflum.
sings And so did Christ about Jews and about devils
And swā dyde Ezechias sē cyng be Assiriam, þā hī hine
And so did Hezekiah the king about Assyrians when they him
ymbseten hæfdon on þāre byrig.
besieged had in the city

1 Hū lange wilt þū, Drihten, mīn forgitan? hwæðer þū oð
How long wilt thou Lord me forget whether thou until
mīnne ende wylle? oððe hū lange wilt þū āhwyrfan þīnne
my end will or how long wilt thou turn-away thy
andwlitan fram mē?
face from me

2 Hū lange sceal ic settan on mīne sāwle þis sorhfulle geþeaht,
How long shall I set in my soul this sorrowful counsel
and þis sār æt mīnre heortan? hwæþer ic ælce dæge scyle?
and this pain at my heart whether I each day must

3 Hū lange sceal mīn fēond bēon ūpp āhafen ofer mē? Beseoh
How long shall my enemy be up raised over me Look
tō mē, Drihten, mīn God, and gehȳr mē.
to me Lord my God and hear me

4 Onliht mīne ēagan, þæt hī næfre ne slāpan on swylcum
Enlighten my eyes that they never — sleep in such
dēaðe.
death

5 Þȳ læs æfre mīn fēond cweðe, Ic eom strengra þonne hē.
The less ever my enemy say I am stronger than he
Þā þe mē swencað, hȳ fægniað, gif ic onstyred bēo; ac
Those who me afflict they rejoice if I moved be but
ic þēah on þīne mildheortnesse gelȳfe.
I however in thy mercy believe

Mīn heorte blissað on þīnre hǣlo, and ic singe þām Gode 6
My heart rejoices in thy salvation and I sing — to-God
þe mē eall gōd syleð, and lofie þīnne naman, þū hēhsta
who me all good gives and praise thy name thou highest
God.
God

XIII · NO GOD WHO KNOWS OR AVENGES

David lamented that there was so little faith and wisdom in his days, as Christ did of the Jews and Hezekiah of Rabshakeh. The unrighteous man says in his mind that there is no God who knows or avenges this, and none does good, not even one; they are like tombs, fair outside and foul within, and their feet are swift to shed blood. Fear and misfortune come upon them when they least expect it, for God is with the righteous, and none but the Lord rises from Zion to give Israel salvation.

Uox Christi ad diuitem se interrogantem et de populo
Voice of-Christ to rich-man him questioning and about people
iudaico
Jewish
Đā Dauid þisne þreottēoðan sealm sang, þā seofode hē
When David this thirteenth psalm sang then lamented he
tō Drihtne on þām sealme þæt ǣfre on his dagum sceolde
to Lord in the psalm that ever in his days should
gewurðan swā lȳtle trēowa, and swā lȳtel wīsdōm wǣre on
become so little faith and so little wisdom were in
worulde. And swā dēð ælc rihtwīs man þe hine nū singð;
world And so does each righteous man who it now sings
hē seofað þæt ylce be his tīdum. And swā dyde Crīst
he laments the same about his times And so did Christ
be Iudeum; and Ezechias be Rapsace, Assiria cyninge.
about Jews and Hezekiah about Rabshakeh of-Assyrians king

1 Sē unrihtwīsa cwyð on his mōde, Nis nān God þe þis
The unrighteous says in his mind Not-is any God who this
wite oððe wræce; þonne byð þæt folc for þām cwyde
know or avenge then is the people for the saying
gewemmed, and gescynded on heora wonwillan.
defiled and shamed in their perverse-will
2 Nis nān þe eallunga wel dō, ne forðon ānlēpe.
Not-is any who entirely well do not even one
3 Drihten lōcað of heofenum ofer manna bearn, and hāwað
Lord looks from heavens over of-men children and gazes
hwæðer hē gesēo ānigne þǣra þe hine sēce oþþe hine
whether he see any of-those who him seek or him
ongite.
perceive
4 Ac hī hine flēoð ealle endemes, and sēcað and lufiað þæt hȳ
But they him flee all together and seek and love that they
sȳn īdle and unnytte; nis heora furðum ān þe eallunga wel dō.
be idle and useless not-is of-them even one who entirely well do
5 Hī synt byrgenum gelīce, sēo byð ūtan fæger and innan
They are to-tombs like which is outside fair and inside
fūl; heora tungan wyrcaþ mycel fācn; þēah hī fægere
foul their tongues work much deceit though they fairly
sprecon, heora geþeaht and heora willa and heora weorc byð
speak their counsel and their will and their work is
swylce þǣre wyrrestan nædran āttor, þā mon aspis hǣt.
like of-the worst serpent poison which one asp calls
6 Ðāra mūð byð symle full wyrignessa and bitera worda;
Their mouth is ever full of-curses and of-bitter words
heora fēt bēoð swīðe hraðe blōd tō āgēotanne unþearfes for
their feet are very quick blood to shed needlessly for
yflum willan.
evil will

And heora wegas bēoþ symle gedrēfede; hīe wilniað ealle 7
And their ways are ever troubled they desire with-all
mægne ōþera manna unsǣlþa, and him cymð sylfum þæt
might of-other men misfortunes and to-them comes selves the
ylce; ne sēcað hī nāne sibbe.
same not seek they any peace
Nē Godes ege ne byð beforan heora mōdes ēagum. Hwī ne 8
Nor of-God fear — is before of-their mind eyes Why not
ongitað ealle þe unriht wyrcað,
understand all who wrong work
þā þe wilniað fretan mīn folc swā ǣnne hlāf, þā ne 9
those who desire to-devour my people as a loaf who not
clypiað tō Gode mid gōdum weorcum, hwī ne ongitað hī
call to God with good works why not understand they
þæt him cymð, þonne hī lǣst wēnað, ege and ungelimp?
that to-them comes when they least expect fear and misfortune
Hwȳ ne ongitað hī þæt God byð mid þām rihtwīsran 10
Why not understand they that God is with the more-righteous
folce? Hwī gedrēfe gē mīnes yrminges geþeaht? for ðām
people Why trouble ye of-my wretch counsel for that
God ys mīn geþeaht.
God is my counsel
Hwā ārīst elles of Syon tō þǣm þæt hē sylle Israelum 11
Who arises else from Zion to that that he give to-Israel
hǣlo, būtan þū, Drihten, þe āfyrst hæftnȳd of þīnum
salvation except thou Lord who removest captivity from thy
folce?
people
Blissie nū, Iacobes cyn, and fægnian Israele. 12
Let-rejoice now of-Jacob kin and let-be-glad Israel

David sang it when he was driven from his land and longed to return, as the Israelites did in Babylon and as every righteous man longs for rest in this world and the next. The Lord answers through the prophet that the one who may dwell on his holy mountain enters without stain, speaks truth, wrongs no neighbor, honors those who fear God, keeps his oath, and takes no usury. Such a man will never be moved.

Uerba populi in captiuitate babilonis [optantis] redditum ad
Words of-people in captivity of-babylon desiring return to
patriam
homeland

Dauid sang þysne fēowertēoðan sealm, þā hē ādrifen wæs
David sang this fourteenth psalm when he driven was
of his earde; wīscte þæt hē mōste eft tō cuman. And
from his land wished that he might again thither come And
swā dyde Israela folc, þā hīe on hæftnȳde gelǣdde wǣron
so did of-Israelites people when they into captivity led were
of Hierusalem tō Babilonia. And swā dēð ǣlc rihtwīs man,
from Jerusalem to Babylon And so does each righteous man
þonne hē þysne sealm singð; wilnað him sumere rōthwīle
when he this psalm sings desires for-himself some respite
on þissere worulde, and ēce reste æfter þisum. And swā
in this world and eternal rest after this And so
dyde Crīst, þā hē hine sang; seofode his earfoðu tō Drihtne.
did Christ when he it sang lamented his hardships to Lord
1 Drihten, hwā eardað on þīnum temple, oððe hwā mōt hine
Lord who dwells in thy temple or who may himself
gerestan on þǣm hālgan munte?
rest on the holy mount

Þā andswarode Drihten þæs wītgan mōde þurh onbryrdnesse 2
Then answered Lord of-the prophet mind through inspiration
þæs Hālgan Gāstes; and cwæð sē wītga, Ic wāt, þēah ic
of-the Holy Ghost and said the prophet I know though I
āhsige, hwā þǣr eardað: sē þe in gǣð būtan wamme, and
ask who there dwells he who in goes without stain and
wyrcð rihtwīsnesse.
works righteousness
And sē þe sprycð rihtwīsnesse mid his tungan, and næfð 3
And he who speaks righteousness with his tongue and has-not
nān fācn on his mōde;
any deceit in his mind
nē his nȳhstan nān yfel ne dēð, nē nān edwit ne underfēhð 4
nor to-his neighbor any evil — does nor any reproach — receives
wið his nȳhstan.
against his neighbor
And sē þe þone āwyrgdan for nāwuht hæfð; and sē þe 5
And he who the accursed for naught holds and he who
þone rihtwīsan weorþað, þone þe Godes ege hæfð.
the righteous honors him who of-God fear has
Sē þe his nȳhstan swereð, and hine mid trēowum ne 6
He who to-his neighbor swears and him with pledges not
beswīcð; and sē þe his feoh tō unrihtum wæstmsceatte ne
deceives and he who his money for unjust usury not
syleð, nē nānes fēos ne wilnað æt þām unscyldigan onfōn.
gives nor any money — desires from the innocent to-receive
Sē þe þus dēð, ne wyrð hē nǣfre āstyred nē scynd on 7
He who thus does not becomes he ever moved nor shamed in
ēcnesse.
eternity

David sang it of his troubles of mind and body, and Hezekiah of his sickness. He asks God to keep him, for he is his God and gave him all he has, and promises not to gather an army for unjust war or pray to idols. The Lord is his portion and his cup; though inner lusts still war with him, God is always before him, will not leave his soul in hell, and fills him with joy.

Uox Christi ad Patrem; Ezechias orauit Dominum in egritudine

Voice of-Christ to Father Hezekiah prayed to-Lord in sickness

Þone fīftēoðan sealm Dauid sang be his earfoðum, ǣgðer ge mōdes ge līchaman. And eft swā ilce Ezechias hine sang be his mettrumnesse; wilnode him tō Gode sumre frōfre. And swā dēð ǣlc rihtwīs mann þe hine singð, on his earfoðum. And swā dyde Crīst, þā hē hine sang.

The fifteenth psalm David sang about his hardships each both of-mind and of-body And again so same Hezekiah it sang about his sickness desired for-himself from God some comfort And so does each righteous man who it sings in his hardships And so did Christ when he it sang

1 Gehealde mē, Drihten, for þām ic hopige tō ðē. Hū ne sǣde ic þē, Drihten, þæt þū eart mīn God; for þām þū mē eall þā good sealdest þe ic hæbbe, and þē heora nān nȳdþearf nis eft on mē tō nimenne.

Keep me Lord for that I hope in thee How not said I to-thee Lord that thou art my God for that thou to-me all the goods gavest which I have and to-thee of-them no need is again from me to take

Drihten gefylde ealne mīnne willan, and mē forgeaf þæt 2
Lord fulfilled all my will and me granted that
ic mōste ofercuman þā þēoda þe mē ungeðwǣre wǣron,
I might overcome the nations who to-me hostile were
and heora hergas tōweorpan æfter mīnum āgnum willan.
and their armies overthrow after my own will
Heora unmiht and heora untrymð is swīðe gemanigfealdod; 3
Their weakness and their infirmity is very multiplied
nū swȳðe hraðe hī forwurðað.
now very quickly they perish
Ne gaderie ic nān folc tō unrihtum gewinne, swā swā hī 4
Not gather I any people to unjust war so as they
dōð; nē ic ne clypige tō heora godum, nē tō heargum
do nor I — call to their gods nor to idols
ne gebidde mid mīne mūðe.
— pray with my mouth
For þām þū, Drihten, eart sē dǣl mīnes yrfes, and sē 5
For that thou Lord art the portion of-my inheritance and the
calic mīnre blisse; and þū eart sē þe mē geednīwodest
cup of-my bliss and thou art he who to-me renewedst
mīn rīce.
my kingdom
Þū gedydest þæt wē mǣtan ūre land mid rāpum, and 6
Thou madest that we measured our land with ropes and
mīn hlyt gefēoll ofer þæt betste; for þām is mīn land nū
my lot fell over the best for that is my land now
foremǣre and mē swȳðe unblēo.
glorious and to-me very fair
Ic blētsige þone Drihten þe mē sealde andgit; ac þēah 7
I bless the Lord who me gave understanding but though
hē mē þāra ūterrena gewinna gefrēode, þēah winnað wið
he me from-the outer wars freed yet war against

mē þā inran unrihtlustas dæges and nihtes, þæt ic ne eom
me the inner wrong-lusts by-day and by-night that I not am
þēah eallunga orsorh.
however entirely untroubled

8 Ic ongite Drihten, and hē byð symle beforan þǣre ansȳne
I perceive Lord and he is ever before the face
mīnes mōdes; for þǣm hē bið simle on mīnum fultume,
of-my mind for that he is ever in my help
þæt ic ne bēo eallunga oferswīðed.
that I not be entirely overcome

9 For þǣm þingum mīn mōd is gelustfullod, and ic cȳðe
For those things my mind is delighted and I make-known
þā blisse on mīnre tungan, and on þǣm tōhopan ic mē
the bliss on my tongue and in the hope I myself
syððan gereste.
afterward rest

10 For þǣm þū ne forlǣtst mīne sāwle nē mīn mōd tō helle;
For that thou not leavest my soul nor my mind to hell
nē þīnne gehālgodan ne lǣtst forrōtian nē forweorðan.
nor thy holy-one — lettest rot nor perish

11 Þū mē gedydest līfes wegas cūðe, and gefylst mē mid
Thou to-me madest of-life ways known and fillest me with
gefēan beforan þīnre ansȳne; for ǣlc riht lustbǣrnes cymð
joy before thy face for each right delight comes
þurh þīnne fultum þǣm þe hēo cimð on ēcnesse.
through thy help to-him to-whom it comes in eternity

David prayed earnestly and declared himself innocent before enemies who persecuted him without cause, as Christ did of the Jews. God has tested him in the night as gold in the fire and found no wrong, and he asks to be kept as the apple of the eye and hidden under God's wings. His proud enemies lie in wait like lions, and he asks God to rescue him and fill them with punishment, and to be satisfied himself when he sees God's glory.

Christus de iudeis dicit ad Patrem
Christ about Jews speaks to Father
Dauid sang þysne syxtēoþan sealm, and hine geornfullice
David sang this sixteenth psalm and himself earnestly
gebæd on þisum sealme tō Drihtne, and hine unscyldigne
prayed in this psalm to Lord and himself guiltless
cȳðde wið þā his fȳnd þe his ēhton būtan scylde. And
showed against the his enemies who him persecuted without guilt And
swā dōð ealle þā rihtwīsan þe þisne sealm singað; ymb
so do all the righteous who this psalm sing about
þæt ylce hī hine singað. And swā dyde Crīst be Iudeum.
the same they it sing And so did Christ about Jews
Gehȳr, Drihten, mīn gebed, and ongit mīne rihtwīsnesse. 1
Hear Lord my prayer and understand my righteousness
And onfōh mid þīnum ēarum mīn gebed; for þon þū wāst þæt 2
And receive with thine ears my prayer for that thou knowest that
ic būtan fācne tō þē cleopige. Beforan ðē sȳ sē dōm betwuh
I without deceit to thee call Before thee let-be the judgment between
mē and him; gesēon mīne ēagan þone rihtan dōm betwuh ūs.
me and him let-see my eyes the right judgment between us
Þū hæfst āfandod mīn mōd, and þū cōme †tō mē on 3
Thou hast tried my mind and thou camest to me at
niht and mē gemēttest unrōtne, and mē sude mid þām
night and me foundest sad and me boiledst with the

fȳre monegra earfoða, swā swā gold oþþe seolfor; and þū
fire of-many hardships so as gold or silver and thou
ne fundest on mē nān unriht wiþ hī.
not foundest in me any wrong toward them
4 Nē ic furðum nānum menn ne sǣde eal þā earfoða þe
Nor I even to-any man — said all the hardships which
hī mē dydon; for þām wordum þīnra weolora ic geþolode
they to-me did for the words of-thy lips I endured
hearde wegas and manigfeald earfoðu.
hard ways and manifold hardships
5 Geriht, Drihten, mīne stæpas on þīne wegas þæt ic ne
Direct Lord my steps on thy ways that I not
āslīde þǣr þǣr ic stæppan scyle.
slip there where I step must
6 For þām ic clypige symle tō þē, for þām þū symle mē
For that I call ever to thee for that thou ever me
gehȳrdest; onhyld nū þīne ēaran tō mē, and gehȳr mīn
heardest incline now thine ears to me and hear my
word.
words
7 Gewundra nū, and geweorða þīne mildheortnesse on mē,
Make-wonderful now and honor thy mercy on me
þū þe symle gehǣlst þā þe tō ðē hopiað, and hī
thou who ever savest those who in thee hope and them
gehyldst wið þā þe winnað wið þīnne willan.
shieldest against those who strive against thy will
8 Geheald mē, Drihten, and beorh mē, swā swā man byrhð
Keep me Lord and guard me so as one guards
þām æplum on his ēagum mid his brǣwum; gehȳd mē
the apples in his eyes with his brows hide me

under þīnra fiðera sceade wið þāra unrihtwīsena ansȳne
under of-thy feathers shadow against of-the unrighteous face
þe wilniað þæt hī mē fordōn.
who desire that they me destroy
Mīne fȳnd mē ymbhringdon ūtan on ælce healfe, 9
My enemies me surrounded from-without on each side
and hī habbað ealle heora fætnesse and heora tōhopan
and they have all their fatness and their hope
and heora weolan swiþe orsorhlīce ūtan bewunden, and
and their wealth very securely from-without wound and
sprecað nū for þī swīðe ofermōdlīce.
speak now for that very proudly
Hȳ habbað mē swȳðe forsewenlīce ūtan ymbstanden; þā 10
They have me very scornfully from-without surrounded the
ēagan heora mōdes habbað geteohhad þæt hī mē gebȳgen
eyes of-their mind have purposed that they me bow
oð eorðan.
to earth
Hȳ sætiað mīn, and sittað swā gearwe swā sē lēo dēð 11
They lie-in-wait-for me and sit as ready as the lion does
tō þām þe hē gefōn wyle, and swā swā his hwelp byð
to that which he seize will and so as his whelp is
gehȳd æt þære sæte.
hidden at the ambush
Ārīs, Drihten, and cum tō mē ær ær hīe cumen, and 12
Arise Lord and come to me first before they come and
gehwyrfe hī fram mē, and āhrede mīne sāwle æt þām
turn them from me and rescue my soul from the
unrihtan wīsan, and of þære wræce mīnra fēonda ālȳs
unrighteous leader and from the vengeance of-my enemies deliver
mē mid þīnre handa and mid þīne mægene.
me with thy hand and with thy might

13 Drihten, gedō þæt heora menigo sȳ lǣsse þonne ūre fēawena
Lord cause that their multitude be less than of-us few
nū is, and tōstencte hī geond eorþan libbende of þis
now is and scatter them through earth living from this
lande; gefyl hīe nū mid þǣre wītnunga þe þū lange
land fill them now with the punishment which thou long
gehȳd hæfdest, and þēah him geteohhod.
hidden hadst and yet for-them purposed

14 Weorþen hī swā geðrǣste mid hungre, þæt hī eton swȳnen
Let-become they so pressed with hunger that they eat swine
flǣsc, þæt Iudeum unālȳfedlīc ys tō etanne, and þæt þæt hī
flesh which for-Jews unlawful is to eat and that which they
lǣfon healdan heora bearnum and heora bearna bearnum.
leave let-keep for-their children and for-their of-children children

15 Ic þonne rihtwīs mē oðȳwe beforan þīnre ansȳne, and bēo
I then righteous myself show before thy face and am
þonne gefylled ealles goodes, þonne mē byð ætēawed ðīn
then filled of-all good when to-me is shown thy
wuldor.
glory

David sang it near the end of his life, long after God had saved him from Saul and all his enemies, as Christ did after his rescue from the Jews. In distress he called to God, who came down with earthquake, smoke, fire, darkness, hail, and lightning and rescued him from the immense waters. God rewarded his righteousness, girded him with strength, made his feet swift as a hart's, and set him over peoples, so he praises God among the nations.

[Dauid dicit in similitudinem Christi] in passione in inferno
David speaks in likeness of-Christ in passion in hell
constituti ad Patrem
placed to Father
Dauid sang þysne seofontēoþan sealm lȳtle ǣr his ende,
David sang this seventeenth psalm little before his end
ymb swȳðe lang þæs þe hine God ālȳsed hæfde, ǣgðer
about very long after-that that him God delivered had each
ge æt Sawle ge æt eallum his fēondum. And swā dēð
both from Saul and from all his enemies And so does
ǣlc þāra þe hine singð; þancað Gode his mundbyrde,
each of-those who it sings thanks God his protection
þonne hē hine of hwylcum earfoðum ālȳsed hæfð, oþþe
when he him from some hardships delivered has or
hine oððe þone þe hē hine fore singð. For þǣm ylcan
him or him whom he it for sings For the same
hine sang Crīst, þonne hē ālȳsed wæs fram Iudea ēhtnesse.
it sang Christ when he delivered was from of-Jews persecution
Ic þē lufige, Drihten, for þǣm þū eart mīn mægen; 1
I thee love Lord for that thou art my strength
Drihten, þū eart mīn trymenes and mīn friðstōw.
Lord thou art my firmness and my refuge

2 Þū eart mīn ālȳsend and mīn God and mīn gefultumend;
Thou art my deliverer and my God and my helper
tō þē ic hopige.
in thee I hope

3 Þū eart mīn scyldere, and sē horn mīnre hǣlo; þū eart
Thou art my protector and the horn of-my salvation thou art
mīn fultumend; herigende ic clypige tō þē, Drihten, and
my helper praising I call to thee Lord and
fram mīnum fēondum ic weorðe āhredd.
from my enemies I become rescued

4 Mē ymbhringdon sār and sorga and grānung ful nēah oð
Me surrounded pains and sorrows and groaning full near to
dēað; and gēotende strēam unrihtwīsnessa mīnra wiðerweardra
death and pouring stream of-unrighteousnesses of-my adversaries
mē gedrēfdon.
me troubled

5 Mē ymbhringdon sār and manigfeald wītu ful nēah
Me surrounded pains and manifold punishments full near
anlīc helle wītum, and dēaðes grynu mē gefēngon; and
like to-hell punishments and of-death snares me seized and
on eallum mīnum earfoðum ic clypige tō Drihtne, and tō
in all my hardships I call to Lord and to
mīnum Gode ic cīge.
my God I cry

6 And hē gehȳrde of his þām hālgan temple mīne stemne,
And he heard from his the holy temple my voice
and mīn gehrōp cōm beforan his ansȳne, and ēac on his
and my cry came before his face and also into his
ēaran hit ēode.
ears it went

And āstyred wæs and ācwacode sēo eorðe mīnra fēonda, 7
And moved was and quaked the earth of-my enemies
and sē grundweall þāra munta wæs tōhrēred, þæt is þæt
and the foundation of-the mountains was shaken that is the
mægen mīnra ofermōdena fēonda; hȳ wǣron āstyrede, for
might of-my proud enemies they were moved for
þām him wæs God yrre.
that with-them was God angry
For þām āstāh smēc for his yrre, and fȳr blysede beforan 8
For that rose smoke for his anger and fire blazed before
his ansȳne.
his face
Glēda wǣron onælde fram him; hē onælde heofonas, and 9
Coals were kindled from him he kindled heavens and
āstāh mē on fultum; and sēo eorðe wæs gesworcen and
descended to-me in help and the earth was darkened and
āðȳstrod under his fōtum.
obscured under his feet
And hē āstāh eft ofer cherubin, and hē flēah; and hē 10
And he ascended again over cherubim and he flew and he
flēah ofer winda fiðeru.
flew over of-winds feathers
And lēt [þȳstru] betwux him and mīnum fēondum þæt hē 11
And let darkness between him and my enemies that he
[wæs] nǣfre gesewen fram him, and hē wæs þēah swīðe
was never seen by them and he was however very
lēoht on his temple; þā hangode swīðe þȳstru wæter on
bright in his temple then hung very dark water in
þām wolcnum and on þǣre lyfte.
the clouds and in the air

12 And þā urnan swā swā līgetu beforan his ansȳne; and hē
And then ran so as lightnings before his face and he
gemengde hagol and fȳres glēda.
mingled hail and of-fire coals
13 And worhte þunorrāda on heofonum; and sē hȳhsta sealde
And wrought thunderclaps in heavens and the highest gave
his stemne.
his voice
14 Hē sende his strǣlas and hī tōstencte, and gemanigfealdode
He sent his arrows and them scattered and multiplied
his līgeta and gedrēfde hig mid þȳ.
his lightnings and troubled them with that
15 And eorðan wæter ūt flēowan, and sēo eorðe wæs āstyred,
And of-earth waters out flowed and the earth was moved
and on manegum stōwum gehrōpen,
and in many places laid-open
16 for þīnum þrēan and for þīnum yrre.
for thy rebuke and for thy anger
17 Drihten sende of his hēanesse, and āhredde mē æt þām
Lord sent from his height and rescued me from the
ofermǣtum wæterum,
immense waters
18 and of mīnum strengestum fēondum, and for eallum þām
and from my strongest enemies and for all those
þe mē hatedon; for þām hig wǣron gestrangode ofer me.
who me hated for that they were strengthened over me
19 Hīe mē bregdon swīðe swīðlice on þām dagum þe ic
They me terrified very greatly in the days that I
geþrǣsted wæs, and Drihten wæs geworden mīn scyld, and
afflicted was and Lord was become my shield and

hē mē gelǣdde on rȳmet of mīnum nearonessum, and
he me led into open-space from my straits and
gedyde mē hālne, for þām hē mē wolde.
made me whole for that he me wished
And hē mē geald æfter mīnre rihtwīsnesse; and æfter þǣre 20
And he me repaid after my righteousness and after the
unscæðfulnesse mīnra handa hē mē geald.
innocence of-my hands he me repaid
For þām ic hēold Godes wegas and his bebodu; and ic ne 21
For that I held of-God ways and his commands and I not
dyde ārlēaslīce nē unhȳrsumlīce wið mīnne Drihten.
did impiously nor disobediently against my Lord
For þām ealle his dōmas bēoð symle beforan mīnre ansȳne; 22
For that all his judgments are ever before my face
and his rihtwīsnessa ic ne āwearp fram mē.
and his righteousnesses I not cast-away from me
For ðī ic weorðe unwemme beforan him; and ic mē 23
For that I become spotless before him and I myself
behealde wið mīn unriht.
guard against my wrong
And mē gylt Drihten æfter mīnre rihtwīsnesse, and æfter 24
And me repays Lord after my righteousness and after
þǣre unscæðfulnesse mīnra handa beforan his ēagum.
the innocence of-my hands before his eyes
Ac bēo þū hālig, Drihten, wið þā hālgan, and unsceðfull 25
But be thou holy Lord with the holy and innocent
wið þā unsceðfullan, and gecoren wið þā gecorenan, and
with the innocent and chosen with the chosen and
hwyrf þē wið þā forhwyrfdan.
turn thee against the perverse

26 For þām ic wāt þæt þū symle ēadmōd folc gehǣlst; and
For that I know that thou ever humble people savest and
þā ēagan þāra ofermōdena ðū geēaðmētst.
the eyes of-the proud thou humblest
27 For þām þū onǣlest mīn lēohtfæt; Drihten, mīn God,
For that thou kindlest my lamp Lord my God
onlȳht mīne þȳstru.
enlighten my darkness
28 For þām ic weorðe fram þē ālȳsed æt costingum, and
For that I become by thee delivered from temptations and
þurh mīnes Godes fultum ic ūt gange ofer mīnre burge
through of-my God help I out go over of-my city
weall, þēah hēo sȳ ūtan behringed mid mīnum fēondum.
wall though it be from-without surrounded with my enemies
29 Drihten, mīn God, unwemme synt þīne wegas; Godes word
Lord my God spotless are thy ways of-God words
synt āmered on fȳre; hē is gefriþiend ælces þāra þe him
are refined in fire he is protector of-each of-those who him
tō hopað.
in hope
30 Hwylc ys God, būtan ūran Gode? oððe hwylc Drihten,
What is God except our God or what Lord
būtan ūrum Drihtne?
except our Lord
31 Sē God mē gegyrde mid mægnum and mid cræftum, and
— God me girded with strengths and with skills and
gesette mīne wegas unwemme.
set my ways spotless
32 Hē gedyde mīne fēt swā gerǣde swā swā heorotum, and
He made my feet as swift as as of-harts and
mē gesette ofer hēanesse.
me set over height

Hē gelǣrde mīne handa tō gefeohte; and hē gedyde mīne 33
He taught my hands to fight and he made my
earmas swā strange swā ǣrene bogan.
arms as strong as brazen bow
And þū, Drihten, sealdest mē gescyldnesse þīnre hǣlo; and 34
And thou Lord gavest me protection of-thy salvation and
þīn swīðre hand mē underfēng, and þīn lār mē getȳde.
thy right hand me received and thy teaching me instructed
Þū gebrǣddest mīne stæpas under mē þæt mīne fēt ne 35
Thou broadenedst my steps under me that my feet not
slideredon.
slid
Ic ēhte mīnra fēonda, and ic hīe gefēng, and ic ne geswāc 36
I pursued my enemies and I them caught and I not ceased
ǣr hīe forwurdon; ic hīe gebīgde þæt hīe ne mihton
before they perished I them bent that they not could
gestandan ongēan mē, ac fēollon under mīne fēt.
stand against me but fell under my feet
Þū mē begyrdest mid mægenum and mid cræftum tō wīge. 37
Thou me girdedst with strengths and with skills for war
Þū gedydest mē underþēodde þā þe wið mē ūpp ārison; 38
Thou madest to-me subject those who against me up rose
and mīnra fēonda bæc þū onwendest tō mē, and mē hine
and of-my enemies back thou turnedst to me and to-me it
gesealdest; and þū tostenctest þā þe mē hatedon.
gavest and thou scatteredst those who me hated
Hȳ clypodon, and næs þāra þe hig gehǣlde; hȳ clypodon 39
They called and not-was of-those who them saved they called
tō heora godum, and hȳ noldon gehȳran.
to their gods and they would-not hear

40 For þām ic hī tōdǣlde swā smæle, and swā swā dūst
For that I them divided as small and so as dust
beforan winde, and hī ādilgode, swā swā wind dēð dūst
before wind and them blotted-out so as wind does dust
on herestrǣtum.
on highways
41 Gefriða mē, Drihten, wið þises folces unhȳrsumnesse; for
Protect me Lord against of-this people disobedience for
þām þū mē gesettest him tō hēafde, and ēac ōðrum
that thou me settest to-them as head and also to-other
ðēodum.
nations
42 And þæt folc mē þēowode þæt ic nǣfre ne cūðe; hȳ
And the people me served which I never — knew they
onhyldan heora ēaran tō mīnum wordum and gehȳrdon mē.
inclined their ears to my words and heard me
43 Ac þā ælðēodgan bearn mē oft lugon; and þēah hī
But the foreign children me often lied-to and though they
forealdedon on mīnum ðēowdōme, hȳ healtodon on heora
grew-old in my service they halted in their
wegum; for þām hī hyra willum ne hēoldon Iudea ǣ.
ways for that they of-their will not held of-Jews law
44 Mīn Drihten leofað symle, and hē byð symle geblētsad, and
My Lord lives ever and he is ever blessed and
hē is ūp āhafen, Drihten mīn Hǣlend.
he is up raised Lord my Savior
45 Þū eart sōð God; þū þe mē sealdest þæt ic meahte
Thou art true God thou who me gavest that I might
swylc wīte dōn mīnum fēondum, and mē swylc folc
such punishment do to-my enemies and to-me such people
underþȳdest.
subjectedst

Þū eart mīn ālȳsend fram þām þēodum ðe wið mē 46
Thou art my deliverer from the nations who against me
yrsiað, and mē ūpp āhefst ofer ðā þe ārison wið mē;
are-angry and me up raisest over those who rose against me
and fram þām unrihtwīsan were þū mē ālȳsdest.
and from the unrighteous man thou me deliveredst
For þām ic ðē andette, Drihten, beforan folcum; and on 47
For that I thee confess Lord before peoples and in
þīnum naman ic singe sealmas.
thy name I sing psalms
Gemycla nū and gemonigfealda þā hǣlo þæs cynges ðe 48
Magnify now and multiply the salvation of-the king whom
ðū gesettest ofer folcum; and dō mildheortnesse þīnum
thou settest over peoples and do mercy to-thy
gesmyredan Dauide and his cynne on ēcnesse.
anointed David and to-his kin in eternity

XVIII · THE HEAVENS DECLARE THE GLORY OF GOD

David sang it in thanks for the creatures God made to serve men. The heavens proclaim God's glory and day speaks to day; God set his temple in the sun, which comes out like a bridegroom and runs its course so that none can hide from its heat. God's law and commands are blameless, faithful, and sweeter than honey, and the psalmist asks to be cleansed from hidden sins and kept from his enemies.

Dauid dicit de aduentu cristi
David speaks about coming of-Christ
Ðysne eahtatēoðan sealm Dauid sang Gode tō þancunga
This eighteenth psalm David sang to-God as thanks
his mislīcra and manigfealdra gesceafta ðe hē gescēop
for-his various and manifold creatures which he created

mannum tō ðēowian, ne for ðȳ þæt þā men sceoldon him
for-men to serve not for that that the men should them
ðēowian; be þǣm hē cwæð:
serve about which he said

1 Heofonas bodiað Godes wuldor, and his handgeweorc bodiað
Heavens proclaim of-God glory and his handiwork proclaim
þone rodor.
the sky

2 Sē dæg segð þām ōðrum dæge Godes wundru, and sēo
The day says to-the other day of-God wonders and the
niht þǣre nihte cȳð Godes wīsdōm.
night to-the night makes-known of-God wisdom

3 Nis nān folc on eorðan nē nān mennisc geþēode þe ne
Not-is any people on earth nor any human tongue which not
gyrre mistlīca Godes gesceafta.
hear various of-God creatures

4 Ofer ealle eorðan færð heora stemn; ofer ealle eorðan endas
Over all earth goes their voice over all of-earth ends
heora word.
their words

5 Drihten timbrede his templ on þǣre sunnan; sēo sunne
Lord built his temple in the sun the sun
ārīst swīðe ǣr on morgen ūp, swā swā brȳdguma of his
rises very early in morning up so as bridegroom from his
brȳdbūre.
bride-chamber

6 And hēo yrnð swā egeslīce on hyre weg swā swā gigant
And it runs so terribly on its way so as giant
yrnð on his weg; hēo stīhð oð þæs heofenes hēanesse and
runs on his way it climbs to of-the heaven height and

þanon āstīhð, and swā yrnð ymbūtan oð hēo eft þyder
thence descends and so runs around until it again thither
cymð; ne mæg hine nān man behȳdan wið hire hǣto.
comes not can himself any man hide from its heat
Godes ǣ is swīðe unleahtorwyrðe, for þǣm hēo hwyrfð 7
Of-God law is very blameless for that it turns
manna mōd and heora sāwla tō Gode; Godes bebod is
of-men mind and their souls to God Of-God command is
swīðe getrȳwe; Godes rihtwīsnessa synt swīðe rihta, for
very faithful of-God righteousnesses are very right for
ðǣm hȳ geblissiað manna heortan; Godes bebod is swīðe
that they gladden of-men hearts Of-God command is very
lēoht, hit onlīht þā ēagan, ǣgþer ge mōdes ge līchaman.
bright it enlightens the eyes each both of-mind and of-body
Godes ege is swīðe hālig, hē þurhwunað ā worlda world; 8
Of-God fear is very holy it endures ever of-worlds world
Godes dōmas synt swīðe sōðe, hī synt gerihtwīsode on
of-God judgments are very true they are justified in
him sylfum.
them selves
Hȳ synt mā tō lufianne þonne gold oððe dēorwurðe 9
They are more to love than gold or precious
gimmas; and hī synt swētran ðonne hunig oððe bēobrēad.
gems and they are sweeter than honey or honeycomb
For þǣm ðīn ðēow hī hylt; on heora gehyldnesse is mænig 10
For that thy servant them holds in their keeping is many
edlēan.
reward

11 Hwā ongyt his uncysta? from þǣm ðe mē beholen
Who understands his faults from those which from-me hidden
synt geclǣnsa mē, Drihten, and from ælðēodegum fēondum
are cleanse me Lord and from foreign enemies
spara mē þīnne ðēow, Drihten.
spare me thy servant Lord
12 Gif mīne fȳnd ne rīcsiað ofer mē, þonne bēo ic unwemme,
If my enemies not rule over me then am I spotless
and bēo geclǣnsod from þǣm mǣstum scyldum. Ac gif
and am cleansed from the greatest sins But if
hī mē ābysgiað, þonne ne mæg ic smēagan mīne unscylda,
they me busy then not can I consider my innocence
nē ēac ðīnne willan ne mæg smēagan tō wyrcanne.
nor also thy will — can consider to work
13 Gif ðū mē þonne fram him ālȳst, ðonne sprece ic þæt þē
If thou me then from them deliverest then speak I what thee
līcað, and mīnes mōdes smēaung byð symle beforan ðīnre
pleases and of-my mind reflection is ever before thy
ansȳne.
face
14 Drihten, þū eart mīn fultum and mīn ālȳsend.
Lord thou art my help and my deliverer

David told how his people prayed for him in his troubles, as Hezekiah's people did when he was besieged, Christians do for their kings, and the apostles did of Christ when he was led to the cross. The prayer asks that God hear, help, and remember the king's offerings and grant his desire. Their enemies rejoice and boast in chariots and horses, but they glory in the name of the Lord their God, and pray him to save the king.

Item, Christo eunti ad crucem dicit Ecclesia
Likewise to-Christ going to cross says Church
Dauid sang þysne nigontēoðan sealm, and sǣde on ðǣm sealme
David sang this nineteenth psalm and said in the psalm
hū his folc him fore gebǣde on his earfoðum. And ēac Ezechias
how his people him for prayed in his hardships And also of-Hezekiah
folc gebæd for hine, þā hē wæs beseten mid his fēondum
people prayed for him when he was besieged with his enemies
on þǣre byrig. And swā dōð ealle Crīstene men þe þysne
in the city And so do all Christian men who this
sealm singað; hȳ hine singað for heora kyningas. And ēac þā
psalm sing they it sing for their kings And also the
apostolas hine sungon be Crīste, þā hine man lǣdde tō rōde.
apostles it sang about Christ when him one led to cross
Gehȳre ðē Drihten on þǣm dæge þīnra earfoða; gefriðie þē 1
Let-hear thee Lord on the day of-thy hardships let-protect thee
sē nama Iacobes Godes.
the name of-Jacob God
And onsende þē fultum of his þām hālgan temple, and 2
And let-send thee help from his the holy temple and
of Sion gehǣle ðē.
from Zion let-save thee

3 Gemyndig sȳ Drihten ealra þīnra offrunga; and þīn ælmesse
Mindful let-be Lord of-all thy offerings and thy alms
sȳ andfengu.
let-be acceptable

4 Gylde þē Drihten æfter ðīnum willan; and eall ðīn geðeaht
Let-repay thee Lord after thy will and all thy counsel
hē getrymie.
he let-strengthen

5 Þæt wē mōton fægnian on ðīnre hǣlo, and on ðǣm naman
That we may rejoice in thy salvation and in the name
Drihtnes ūres Godes wē sȳn gemyclade.
of-Lord our God we be magnified

6 Gefylle, Drihten, eall þīn gebedu; nū wē ongitað þæt Drihten
Let-fulfill Lord all thy prayers now we understand that Lord
wile gehǣlan his þone gesmyredan and þone gehālgodan,
will save his the anointed and the hallowed
and hē hine gehȳrð of his þām hālgan heofone; swīðe
and he him hears from his the holy heaven very
mihtig is sēo hǣlo his ðǣre swȳðran handa.
mighty is the salvation of-his the right hand

7 On rynewǣnum and on horsum ūre fȳnd fægniað and þæs
In chariots and in horses our enemies rejoice and of-that
gilpað; wē þonne on þǣm naman Drihtnes ūres Godes ūs
boast we then in the name of-Lord our God us
micliað.
magnify

8 Hȳ synd nū gebundne, and hī āfēollon; and wē sōðlice
They are now bound and they fell and we truly
ārison, and synt ūpp āhafene.
rose and are up raised

Drihten, gehǣl ūrne kyning; and gehȳr ūs on ðǣm dæge 9
Lord save our king and hear us on the day
þe wē ðē tō clypiað.
that we thee to call

XX · THE KING REJOICES

David sang it of himself, prophesying of Hezekiah and most of all of Christ. The king rejoices in God's strength because God gave him what he asked, came with sweet blessings to his help sooner than he expected, sent a crown set with gems to his head, and gave him long life forever. The psalm breaks off where Bright marks a leaf lost from the manuscript.

De ezechia canitur, cesis asiriis et infirmitate curata
About Hezekiah is-sung slain Assyrians and sickness cured
Ðysne twentigoðan sealm Dauid sang be him sylfum; and
This twentieth psalm David sang about him self and
ēac wītegode be Ezechie þǣm kinge. And ǣlc folc þe
also prophesied about Hezekiah the king And each people that
hine singð hine singð for heora kyning. And ealra mǣst
it sings it sings for their king And of-all most
Dauid wītegode on þǣm sealme be Crīste.
David prophesied in the psalm about Christ
Drihten, on ðīnum mægene nū blissað ūre kyning, and for 1
Lord in thy might now rejoices our king and for
þīnre hǣlo hē fægnað swīðe swīðlīce.
thy salvation he is-glad very greatly
For ðǣm þū him sealdest his mōdes willan; and þæs þe 2
For that thou to-him gavest of-his mind will and that which
hē mid his weolorum wilnade, þæs þū him ne forwyrndest.
he with his lips desired that thou him not deniedst

3 Mid þǣre swētnesse þīnra blētsunga þū wǣre hrædra tō his
With the sweetness of-thy blessings thou wert quicker to his
fultume þonne hē wēnde; þū sendest his hēafod kynegold,
help than he expected thou sentest on-his head crown
mid dēorwyrþum gimmum āstǣned.
with precious gems set

4 Hē bæd langes līfes, and þū hit him sealdest ā worlda
He asked of-long life and thou it to-him gavest ever of-worlds
world.
world

5 Swīðe micel is his wul ...
Very great is his glo- (lacuna)

* * *
(lacuna)

XXI · WHY HAST THOU FORSAKEN ME

David sang it praying and lamenting his troubles and enemies, as Christ did of the Jews. He cries day and night and blames his own sins, not God, for being unheard; he is more like a worm than a man, mocked by all, surrounded by bulls and dogs, his strength poured out like water, and they have pierced his hands and feet and cast lots for his clothes. He asks to be saved from the lion's mouth and promises to praise God before the congregation, where the poor will eat and all nations will worship.

Uox Christi ad Patrem in cruce eleuati
Voice of-Christ to Father on cross lifted
Đisne ān a[nd twenti]guþan sealm [Dauid sang], biddend[e
This one and twentieth psalm David sang praying
tō Dryhtne and seo]figende b[e his earfoðum and] b[e] his
to Lord and lamenting about his hardships and about his

f[ēondum. And swā] d[ēð ǣl]c man þ[e hine] singð; be his
enemies And so does each man who it sings about his
fēo[ndum] hē hine singð. And [swā] dyde Crīs[t] be Iudeum.
enemies he it sings And so did Christ about Jews
Drihten, Drihten, mīn God, beseoh tō mē; hwī forlēte þū 1
Lord Lord my God look to me why forsookest thou
mē swā feor mīnre hǣlo?
me so far from-my salvation
Ic clypige dæges and nihtes tō ðē, and andette mīne scylda, and 2
I call by-day and by-night to thee and confess my sins and
seofige mīn ungelimp, and þū hit ne gehȳrst; ac ne understand
lament my misfortune and thou it not hearest but not impute
þū hit mē tō unrihtwīsnesse, for ðǣm ic þē nāne oðwīte
thou it to-me for unrighteousness for that I thee not-at-all reproach
þæt þū mē ne gehȳrst, ac mīnum āgnum scyldum ic hit wīte.
that thou me not hearest but to-my own sins I it blame
Ðū wunast on hālgum stōwum, Drihten, Israela lof; tō 3
Thou dwellest in holy places Lord of-Israelites praise in
þē hopedon ūre fæderas, hī hopedon tō þē, and þū hī
thee hoped our fathers they hoped in thee and thou them
ālȳsdest.
deliveredst
Hȳ clypodon tō ðē, and hī wurdon for ðī gehǣlde; hī 4
They called to thee and they were for that saved they
hopedon, and hī þæs ne sceamode.
hoped and they of-that not were-ashamed
Ic eam wyrme gelicra ðonne men, for þām ic eom worden 5
I am to-worm likelier than to-man for that I am become
mannum tō leahtrunge and tō forsewennesse; and ic eom ūt
to-men for reproach and for contempt and I am out
āworpen fram him of heora gesomnunga, swā þēs wyrm.
cast from them from their assemblies as this worm

6 Ælc þǣra þe mē gesyhð, hē mē †forsyhð and onscunað;
Each of-those who me sees he me despises and shuns
hī sprecað mid heora welerum, and wecgað heora hēafdu,
they speak with their lips and wag their heads
and cweðað,
and say
7 Hē hopode tō Drihtne, ālȳse hē hine; nū hē gealp þæt
He hoped in Lord let-deliver he him now he boasted that
hē hine lufode.
he him loved
8 Drihten, þū eart sē þe mē gelǣddest of mīnre mōdor
Lord thou art he who me leddest from of-my mother
innoðe; þū wǣre mīn tōhopa, syþþan ic fram mīnre mōdor
womb thou wert my hope since I from of-my mother
brēoston gelǣd wæs; þīnre gȳmenne ic wæs beboden; syððan
breasts led was to-thy care I was committed since
ic of hire innoðe ēode, þū wǣre mīn God.
I from her womb went thou wert my God
9 Ne gewīt þū fram mē; for þām mē synt earfoðu swȳðe
Not depart thou from me for that to-me are hardships very
nēh, and nis nān ōþer þe wylle oððe mæge mē gehelpan.
near and not-is any other who will or can me help
10 Mē ymbhringdon swīðe mænige calfru, þæt synt lȳtle and
Me surrounded very many calves that are little and
nīwe fȳnd; and þā fættan fēaras mē ofsǣton, þæt synd
new enemies and the fat bulls me beset that are
strengran fȳnd.
stronger enemies
11 Hī tōdydon heora mūð ongēan mē, swā swā lēo þonne
They opened their mouth against me so as lion when
hē gēonað and grymetað and gefēhð þæt þæt hē wyle;
he gapes and roars and seizes that which he will

eal mīn mægen is tōstenced and tō nāuhte worden, swā
all my strength is scattered and to naught become so
swā þæt wæter þæt þe byð ūt āgoten.
as the water that which is out poured
Mīn heorte and mīn mōd is gemolten, swā þæt weax, on 12
My heart and my mind is melted as the wax in
innan mē.
within me
And mīn mægen ys forsearod, swā swā lǣmen crocca, and 13
And my strength is dried-up so as earthen pot and
mīn tunge ys gecleofod tō mīnum gomum, and tō dēadum
my tongue is cleaved to my gums and to dead
dūste ful nēah mīne fȳnd mē geworhton.
dust full near my enemies me made
For ðan mē ymbhringdon swīðe mænige hundas; and sēo 14
For that me surrounded very many dogs and the
gegaderung þāra āwyrgedra mē ofsǣton.
gathering of-the accursed me beset
Hȳ þurhdulfon mīne handa and mīne fēt, and gerīmde eall 15
They pierced my hands and my feet and numbered all
mīn bān, þæt ys mīn mægn and mīne getrȳwan frȳnd þām
my bones that is my strength and my faithful friends whom
ic getruwode swā wel swā mīnum āgenum limum.
I trusted as well as my own limbs
Hȳ mīn hāwodon and mē behēoldon; and gedǣldan him 16
They me gazed-at and me beheld and divided among-them
mīn hrægl and þæt tōhlutan.
my garment and that cast-lots-for
Ac, lā Drihten, ne āfyr þīnne fultum fram mē, ac lōca tō 17
But lo Lord not remove thy help from me but look to
mīnre generennesse.
my deliverance

18 Āhrede mīne sāwle æt heora sweordum; and of þæs
Rescue my soul from their swords and from of-the
hundes handa mīn līf.
dog hands my life

19 Gefriða mē of þæs lēon mūðe; and of þām hornum þāra
Protect me from of-the lion mouth and from the horns of-the
ānhyrna gefriða mē yrming.
unicorns protect me wretch

20 Ic þonne bodie þīnne naman mīnum brōðrum; on midre
I then proclaim thy name to-my brothers in middle
heora gesomnunge ic þē herie, and cweþe tō him,
of-their assembly I thee praise and say to them

21 Sē þe Drihten ondrǣde herie hine, eall Iacobes cynn.
He who Lord dreads let-praise him all of-Jacob kin

22 Ondrǣde hine eall Israela cynn, for þām hē nā forsyhð nē ne
Let-dread him all of-Israelites kin for that he not despises nor —
āwyrpð earmra manna gebeda, nē hē his andwlitan ne āwende
casts-away of-poor men prayers nor he his face — turned-away
fram mē; ac þonne ic clypode tō him, þonne gehȳrde hē mē.
from me but when I called to him then heard he me

23 Beforan þē byð mīn lof on þǣre myclan cyrcan; ic gylde
Before thee is my praise in the great church I repay
mīn gehāt Drihtne, beforan þām þe hine ondrǣdað.
my vow to-Lord before those who him dread

24 Þonne etaþ þā þearfan and hī bēoð gefyllede; and heriað
Then eat the poor and they are filled and praise
þonne Drihten þā þe hine sēcað.
then Lord those who him seek

And heora heortan onfōð mægene and libbað ā worlda 25
And their hearts receive strength and live ever of-worlds
world; þonne gemunan þæt eall eorðgemæru, and gecyrrað
world then remember that all earth-borders and turn
ealle tō Drihtne.
all to Lord
And gebiddað hȳ tō him ealle þēoda and ælc cynn; for 26
And pray they to him all nations and each kin for
þām ðe Drihtnes synd þā rīcu, and hē wylt ealra þēoda.
that that of-Lord are the kingdoms and he rules all nations
Hȳ etað, and hȳ gebiddað ealle þā welegan geond þās 27
They eat and they pray all the wealthy throughout this
eorþan; beforan his ansȳne cumað ealle þā þe on eorðan
earth before his face come all those who on earth
āstīgað.
descend
And mīn sāwl him leofað, and mīn sǣd him þēowað. 28
And my soul for-him lives and my seed him serves
And hȳ bodiað Drihten, ūre cyn þæt æfter ūs cymð; and 29
And they proclaim Lord our kin that after us comes and
heofonas bodiað his rihtwīsnesse þām folcum þe þonne
heavens proclaim his righteousness to-the peoples who then
bēoð ācende, þā worhte Drihten.
are born which made Lord

David prophesied the Israelites' release from Babylon and his own return from exile, and Christians thank God in it for their release from sin after baptism. The Lord rules him so that he lacks nothing, feeds him in good pasture by the waters, and leads him in the paths of righteousness. He fears no evil in the shadow of death, for God's rod and staff comfort him, God spreads him a table before his enemies, and he asks that God's mercy follow him so that he may dwell in God's house to old age.

Dauid sang þysne twā and twenteogeþan sealm, þā hē
David sang this two and twentieth psalm when he
wītegode be Israela folces frēodōme, hū hȳ sceoldon bēon
prophesied about of-Israelite people freedom how they should be
ālǣd of Babilonia þēowdōme, and hū hī sceoldon Gode
led from of-Babylon bondage and how they should God
þancian þǣra āra þe hī be wege hæfdon hāmweardes; and
thank for-the favors which they by way had homeward and
ēac be his āgenre gehwyrftnesse of his wræcsiðe. And ǣlc
also about his own return from his exile And each
þǣra ðe hine singð, hē þancað Gode his ālȳsnesse of his
of-those who it sings he thanks God for-his deliverance from his
earfoðum. And swā dydon þā apostolas and eall þæt Crīstene
hardships And so did the apostles and all the Christian
folc Crīstes ǣriste. And ēac þanciað Crīstene men on þyson
people of-Christ resurrection And also thank Christian men in this
sealme heora ālȳsnesse of heora scyldum æfter fulluhte.
psalm for-their deliverance from their sins after baptism
1 Drihten mē rǣt, ne byð mē nānes gōdes wan; and hē
Lord me rules not is to-me of-any good wanting and he
mē geset on swȳðe good feohland.
me sets in very good pasture

And fēdde mē be wætera staðum; and mīn mōd gehwyrfde 2
And fed me by of-waters shores and my mind turned
of unrōtnesse on gefēan.
from sadness into joy
Hē mē gelǣdde ofer þā wegas rihtwīsnesse, for his naman. 3
He me led over the ways of-righteousness for his name
Þēah ic nū gange on midde þā sceade dēaðes, ne ondrǣde 4
Though I now go in midst the shadow of-death not dread
ic mē nān yfel; for þām þū byst mid mē, Drihten.
I for-me any evil for that thou art with me Lord
Þīn gyrd and þīn stæf mē āfrēfredon, þæt is þīn þrēaung 5
Thy rod and thy staff me comforted that is thy rebuke
and eft þīn frēfrung.
and again thy comfort
Þū gegearwodest beforan mē swīðe brādne bēod wið þāra 6
Thou preparedst before me very broad table against of-those
willan þe mē hatedon.
will who me hated
Þū gesmyredest mē mid ele mīn hēafod; Drihten, hū mǣre 7
Thou anointedst me with oil my head Lord how glorious
þīn folc nū is, ælce dæge hit symblað.
thy people now is each day it feasts
And folgie mē nū þīn mildheortnes ealle dagas mīnes līfes, 8
And let-follow me now thy mercy all days of-my life
þæt ic mæge wunian on þīnum hūse swīþe lange tiid oð 9
that I can dwell in thy house very long time until
lange ylde.
long age

David told by what merits a man is freed from hardship, and prophesied Christ's ascension after his resurrection. The earth and all in it are the Lord's; only the man innocent in his hands and clean in heart, who swears no oath to deceive his neighbor, may stand on God's mountain. The chiefs are bidden to open the eternal gates for the king God has glorified, and the people ask who that glorious king is: their lord, strong and mighty, who had power in battle.

Uox populi de captiuitate babilonis

Voice of-people about captivity of-babylon

On þissum þrēo and twentigoðan sealme Dauid wītegode

In this three and twentieth psalm David prophesied

and rehte mid hwylcum geearnungum gehwylc man hine

and told with which merits each man himself

mæg ālȳsan of his earfoðum. And ēac hē wītgode be

can deliver from his hardships And also he prophesied about

Crīstes sigefæstnesse, þā þā hē on heofonas āstāh æfter

of-Christ victory then when he into heavens ascended after

his ǣriste. And ēac hē wītgode be him sylfum, hū his

his resurrection And also he prophesied about him self how his

ealdormenn sceoldon fægnian his cymes of his wræcsīðe.

chiefs should rejoice of-his coming from his exile

1 Drihtnes ys eorðe and eall þæt hēo mid gefyld is; and eall

of-Lord is earth and all that it with filled is and all

mancynn þe þǣr on eardað is Drihtnes.

mankind that there in dwells is of-Lord

2 Hē gesette þā eorþan ofer þǣre sǣ, and ofer ðām ēam hē

He set the earth over the sea and over the rivers he

hī gestaðelode.

it established

Hwā is þæs wyrðe þæt [hē] āstīge on Godes munt? oþþe 3
Who is of-that worthy that he ascend on of-God mount or
hwā mōt standan on his hālgan stōwe?
who may stand in his holy place
Hē byð þæs wyrðe þe unscæðfull byð mid his handum and 4
He is of-that worthy who innocent is with his hands and
clǣne on his heortan; sē þe ne hwyrfð his mōd æfter īdlum
clean in his heart he who not turns his mind after idle
geþōhtum, and him mid weorcum fulgǣð, þēah hī him on
thoughts and them with deeds follows though they to-him in
mōd cumen; nē nǣnne āð ne swerað tō beswice his nȳhstan.
mind come nor any oath — swears for deceit of-his neighbor
Sē þe swylc byð, hē onfēhð blētsunge fram Gode and 5
He who such is he receives blessing from God and
miltse æt Drihtne Hǣlende.
mercy from Lord Savior
Þyllic byð þæt cyn þe God sēcð, and þā þe sēcað þone 6
Such is the kin which God seeks and those who seek the
andwlitan Iacobes Godes.
face of-Jacob God
Undōð nū ēower geatu, gē ealdormen, and onhlīdað þā ēcan 7
Undo now your gates ye chiefs and open the eternal
geata; for þan þe in gǣð sē kyning þe God gewuldrod
gates for that that in goes the king whom God glorified
hæfð and geweorðod. Þā andswarode þæt folc and cwæð,
has and honored Then answered the people and said
Hwæt is þēs wuldorfæsta kyning? Hit is ūre hlāford, strang 8
What is this glorious king It is our lord strong
and mihtig, sē þe hæfde anweald on gefeohte.
and mighty he who had power in battle

9 Gedōð nū, ealdormen, ēowru geatu and onhlidað ēowre ēcan
Make now chiefs your gates and open your eternal
geatu; for þām þǣr inn gǣð sē kyning þe God gewuldrod
gates for that there in goes the king whom God glorified
hæfð and geweorðod.
has and honored
10 Hwæt is sē gewuldroda kyning? Hit is sē wuldorfæsta, sē
What is the glorified king It is the glorious-one he
þe God fore wyrcð swylc wundru.
whom God for works such wonders

XXIV · TO THEE I LIFT MY SOUL

David prayed when he came to the rest he had longed for, and prophesied the people's return from captivity and Christ's resurrection. He lifts his soul to God, asks never to be shamed, and prays to be taught God's ways and not to have the sins of his youth remembered. God's ways are mercy and righteousness to those who seek his law and love his commands, and the psalmist, alone and afflicted, asks to be rescued from his many enemies.

Uox Dauid de aduentu cristi
Voice of-David about coming of-Christ
Dauid sang þysne fēower and twentigoðan sealm and hine þǣr
David sang this four and twentieth psalm and himself there
on gebæd, þā hē tō þǣre reste becōm þe hē ǣr wilnode. And
in prayed when he to the rest came which he before desired And
ēac hē wītegode on þām sealme be þæs folces gehwyrfnesse
also he prophesied in the psalm about of-the people return
of heora hæftnȳde, þā hī on Babilonia gehæfte wǣron; and
from their captivity when they in Babylon captive were and

swā ylce bi ælcum rihtwīsum, þonne hē ænige reste hæfð
so same about each righteous when he any rest has
æfter his earfoðum; and ēac be Crīste æfter his æriste.
after his hardships and also about Christ after his resurrection
Tō þē ic hæbbe, Drihten, mīn mōd and mīne sāwle; 1
To thee I lift Lord my mind and my soul
Drihten, mīn God, tō þē ic hopige, and ic þæs næfre ne
Lord my God in thee I hope and I of-that never —
sceamige.
am-ashamed
Nē mīne fȳnd mē næfre for ðȳ ne bysmrian; nē nān þǣra 2
Nor my enemies me ever for that — let-mock nor any of-those
þe tō þē hopað ne wyrð gescended.
who in thee hope — becomes shamed
Scamien heora ealle þā unrihtwīsan þe īdelnesse wyrcað; 3
Let-be-ashamed them all the unrighteous who vanity work
Drihten, gedō mē þīne wegas cūðe, and lær mē þīne paðas.
Lord make to-me thy ways known and teach me thy paths
Gerǣd mē, and gerece on þīnre sōðfæstnesse, and lær 4
Counsel me and guide in thy truth and teach
mē, for þām þū eart Drihten mīn Hælend; ælce dæge ic
me for that thou art Lord my Savior each day I
anbīdige þīnes fultumes.
await thy help
Gemun, Drihten, þīnra miltsunga and þīnre mildheortnesse 5
Remember Lord thy pities and thy mercy
þe fram fruman worlde wæs.
which from beginning of-world was
Þā scylda mīnes iugoðhādes ne gemun þū, Drihten, nē huru 6
The sins of-my youth not remember thou Lord nor indeed
þā þe ic ungewisses geworhte, þæt synt þā þe ic wēnde
those which I unwittingly wrought that are those which I thought

þæt nān scyld nǣre; ac for þīnre myclan mildheortnesse
that no sin were but for thy great mercy
bēo þū mīn gemyndig, Drihten.
be thou of-me mindful Lord
7 For þām gesette God ǣ scyldiendum on heora wegum,
For that set God law for-sinners in their ways
and geriht þā manðwǣran on dōmum, and him getǣceð his
and directs the meek in judgments and them teaches his
wegas.
ways
8 For þīnre gōdnesse, Drihten, þū eart swēte and wynsum
For thy goodness Lord thou art sweet and pleasant
and ēac rihtwīs. Ealle Godes wegas syndon mildheortnes and
and also righteous All of-God ways are mercy and
rihtwīsnes ælcum þǣra þe his ǣ sēcað and his bebodu lufiað.
righteousness to-each of-those who his law seek and his commands love
9 Drihten, for þīnum naman bēo þū forgifende mīne synna,
Lord for thy name be thou forgiving my sins
for þȳ hī synt swȳðe mycele.
for that they are very great
10 Hwā hwylc mann swā Drihten ondrǣt, hē him geset þā
Who whatever man so Lord dreads he for-him sets the
ǣ and him sylð þæt geþeaht on þone weg þe heora
law and to-him gives the counsel on the way which of-them
ǣgðrum līcað, ge Gode ge ēac þām men.
to-both pleases both to-God and also to-the man
11 His sāwl hī gerest sōfte on monegum goodum, and his
His soul itself rests softly in many goods and his
sǣd on ēce yrfeweardnesse gesit eorðan.
seed in eternal inheritance possesses earth

Drihten is mægen and cræftig ælces þǽra þe hine ondrǽt, 12
Lord is strength and mighty of-each of-those who him dreads
and hē him getǽcð eallum his willan.
and he them teaches all his will
Symle lōciað mīne ēagan tō Gode; for þām hē ālȳsð mīne 13
Ever look my eyes to God for that he delivers my
fēt of gryne.
feet from snare
Gelōca tō mē, Drihten, and gemiltsa mē; for þām ic eom 14
Look to me Lord and pity me for that I am
āna forlǽten, yrming.
alone forsaken wretch
And þā earfoðu mīnre heortan synd swȳðe tōbrǽd and 15
And the hardships of-my heart are very widened and
gemanigfealdod; gedō for þī, Drihten, þæt þū mē gefriðie
multiplied cause for that Lord that thou me protect
æt mīnre nȳdþearfe.
at my need
Geseoh mīne ēaðmētto and mīne earfoða; and forgif ealle 16
See my humiliation and my hardships and forgive all
mīne scylda.
my sins
And geseoh ēac mīne fȳnd, for þām hī synt swȳþe 17
And see also my enemies for that they are very
gemanigfealdode; and geseoh hū unrihtlīce hī mē hatiað.
multiplied and see how unrighteously they me hate
Geheald mīne sāwle, and gefriða mē, þæt mē ne sceamie 18
Keep my soul and protect me that me not it-shame
þæs þe ic tō þē clypige.
of-that that I to thee call

19 Þā unsceðfullan and þā rihtwīsan, þā þē begangað, cōman
The innocent and the righteous who thee worship came
tō mē; wēndon þæt mē sceolde cuman sum fultum and
to me thought that to-me should come some help and
sum frōfor fram þē, for þām ic symle þæs anbīdode and
some comfort from thee for that I ever that awaited and
wilnode and wēnde æt þē, Drihten.
desired and expected from thee Lord
20 Gefriða me, Drihten, Israela God, of eallum mīnum
Protect me Lord of-Israelites God from all my
nearonessum.
straits

XXV · JUDGE ME, O LORD

David sang it of his innocence toward his son and his counselors, and prophesied of Israel's innocence toward the Assyrians. He asks God to judge and test him, for he has not sat with the idle or the wicked, has ever desired to wash his hands among the innocent and go about God's altar, and loves the beauty of God's house. He asks not to be destroyed with the impious and the manslayers; the rest is lost with a leaf of the manuscript.

Propheta de se testatur
Prophet about himself testifies
Dauid sang þisne fif and twentigoðan sealm be his
David sang this five and twentieth psalm about his
unscyldignesse wið his sunu and wið his geþeahteras þe hine
innocence toward his son and toward his counselors who him
on wōh lǣrdan. And ēac hē wītgode on þām sealme be þǣre
in wrong advised And also he prophesied in the psalm about the
unscyldignesse Israela folces wið Asirie, þā hī hȳ lǣddan
innocence of-Israelite people toward Assyrians when they them led

on hæftnȳd tō Babilonia. And ēac swā ylce ælc rihtwīs man þe
into captivity to Babylon And also so same each righteous man who
hine singð, hē hine singð be him sylfum and be þām þe
it sings he it sings about him self and about those who
hine unscyldigne dreccað. And swā dyde ēac Crīst be Iudeum.
him innocent afflict And so did also Christ about Jews
Dēm mē, Drihten, for þām ic eom unscyldig wið þās 1
Judge me Lord for that I am innocent toward these
mīne fȳnd, and ic hopige tō Drihtne, and ic ne weorðe
my enemies and I hope in Lord and I not become
for þī geuntrumod.
for that weakened
Fanda mīn, Drihten, and smēa mīne geþōhtas. 2
Try me Lord and search my thoughts
For þan þīn mildheortnes is beforan mīnum ēagum, and ic 3
For that thy mercy is before my eyes and I
symle tilode mid rihtwīsnesse þē and him tō licianne.
ever strove with righteousness thee and them to please
Ne sæt ic nā on þǣre samnunge īdelra manna and unnytra; 4
Not sat I — in the assembly of-idle men and useless
ne ic in ēode on þæt geþeaht unrihtwyrcendra.
nor I in went into the counsel of-wrongdoers
Ac ic hatode þā gesamnunge unrihtwīsra; for þām ic nǣfre 5
But I hated the assembly of-unrighteous for that I never
ne teolade sittan on ānum willan mid þām ārlēasum.
— strove to-sit in one will with the impious
Ac ic wilnode symle þæt ic āðwōge mīne handa betwuh þām 6
But I desired ever that I washed my hands among the
unscæððigum, þæt is þæt ic wǣre unscyldig betwuh him; þæt
innocent that is that I were guiltless among them that
ic meahte hweorfan ymb þīnne þone hālgan alter, Drihten.
I might go about thy the holy altar Lord

7 And þǣr gehȳran þā stemne þines lofes, and þæt ic mæge
And there hear the voice of-thy praise and that I can
cȳþan eall þīn wundru.
make-known all thy wonders

8 Drihten, ic lufode þone wlite þines hūses, and þā stōwe
Lord I loved the beauty of-thy house and the place
þines wuldorfæstan temples.
of-thy glorious temple

9 Ac ne forlēos mīne sāwle ongemang þām ārlēasum, nē mīn
But not destroy my soul among the impious nor my
līf betwuh þām manslagum, þǣra handa and þǣra weorc
life among the manslayers whose hands and whose works
syndon fulle unrihtwīsnesse.
are full of-unrighteousness

* * *
(lacuna)

The damaged introduction says David prophesied here of Hezekiah's thanks for his joy and of Christ's deliverance. The Lord is his light and salvation, so he fears nothing; his enemies stumbled, and though an army camps against him his heart is unafraid. After a gap he asks to understand God's will and be protected in the temple where God hid him in the evil days, not to be forsaken now that father and mother have forsaken him, and he believes he will see God's good in the land of the living.

Ezechias assiriorum morte letior ...
Hezekiah of-Assyrians at-death gladder (lacuna)
...oran w[... And ēac h]ē wītegode [on þām sealme]
(lacuna) (lacuna) (lacuna) And also he prophesied in the psalm
be Ezechie þām c[yning, hū] hē scolde Gode þa[ncian]
about Hezekiah the king how he should God thank
þǣre blisse þe hē [hæfde. And swā] ylce dēð ǣlc þǣ[ra þe
for-the bliss which he had And so same does each of-those who
hine] singð, oððe for hi[ne sylfne] oððe for ōðerne, [Gode
it sings either for him self or for another God
hē þan]cað þǣre bli[sse þe hē hæfð]; and ēac wītegode
he thanks for-the bliss which he has and also prophesied
on þām [seal]me be Crīste, h[ū hē sceolde] bēon ālȳse[d].
in the psalm about Christ how he should be delivered
Drihten is mīn onlȳhtend and mīn Hǣlend; hwæt þearf ic 1
Lord is my enlightener and my Savior what need I
ondrǣdan?
dread
Drihten is scyldend mīnes lifes; hwȳ sceal ic bēon āfǣrd? 2
Lord is protector of-my life why shall I be afraid

3 Þonne mē tō genēalǣhton mīne fȳnd mē tō derianne,
When me to approached my enemies me to harm
swylce hī woldon fretan mīn flǣsc, þā þe mē swencton,
as-if they would devour my flesh those who me afflicted
hī wǣron sylfe geuntrumode and gefēollon.
they were themselves weakened and fell
4 Þēah hī nū gȳt wyrcen getruman and scyldridan wið mē,
Though they now yet make troops and shield-riders against me
ne byð mīn heorte nāwuht āfǣred; þēah hī ārīsan ongēan
not is my heart at-all afraid though they rise against
mē tō feohtanne, tō þām Gode ic hopie þe mē ǣr gefrēode.
me to fight in — God I hope who me before freed
5 … and gesēon Godes willan, and þone ongitan; and hē
(lacuna) and see of-God will and it understand and he
mē gefriðie on his þām halgan temple.
me protect in his the holy temple
6 For þām hē mē gehȳdde on his temple, on þām yflan
For that he me hid in his temple in the evil
dagum hē mē gefriðode, on þām sceade his geteldes and
days he me protected in the shadow of-his tent and
his temples; and hē mē āhōf ūpp on hēane stān.
of-his temple and he me raised up on high stone
7 And huru nū hæfð mīn hēafod ūpp āhafen ofer mīne fȳnd,
And indeed now has my head up raised over my enemies
for þǣm ic ymbhweorfe þīn þæt hālige tempel, Drihten,
for that I go-about thy the holy temple Lord
and þǣr offrige on þīnum hūse þā offrunga; sangas ic
and there offer in thy house the offerings songs I
singe, and secge Gode lof.
sing and say to-God praise

Gehȳr, Drihten, mīne stefne, mid þǣre ic clypige tō þē; 8
Hear Lord my voice with which I call to thee
gemiltsa mē, and gehȳr mē.
pity me and hear me
Tō þē cwyð mīn heorte, Ic sōhte þīne ansȳne; ic sēce gȳt 9
To thee says my heart I sought thy face I seek yet
symle, Drihten.
ever Lord
Ne āwend þū þīne ansȳne fram mē; ne þē nǣfre yrringa 10
Not turn thou thy face from me nor thee ever angrily
ācyr fram þīnum þēowe.
turn from thy servant
Þū eart mīn fultumend, Drihten; ne forlǣt mē, nē ne 11
Thou art my helper Lord not forsake me nor —
forseoh mē, Drihten, mīn Hǣlend.
despise me Lord my Savior
For þām mīn fæder and mīn mōdor mē forlēton, ac Drihten 12
For that my father and my mother me forsook but Lord
mē ne forlēt.
me not forsook
Gesete mē ǣ, Drihten, on þīnum wege, and gerece mē on 13
Set me law Lord in thy way and guide me on
rihtne pæð fore mīnum fēondum.
right path before my enemies
And ne syle mē tō þāra mōdes willan þe mīn ēhtað; for 14
And not give me to of-those of-mind will who me persecute for
ðām ārison ongēan mē lēase gewitnessa, and heora lēasung
that rose against me false witnesses and their lying
wæs gecyrred tō heom sylfum.
was turned to them selves
Ic gelȳfe þæt ic gesēo Godes good on libbendra lande. 15
I believe that I see of-God good in of-living land

16 Hopa nū, mīn mōd, tō Drihtne, and gebīd his willan, and
Hope now my mind in Lord and await his will and
dō esnlīce, and gestaþela and gestranga þīne heortan, and
act manfully and establish and strengthen thy heart and
geþola Drihtnes willan.
endure of-Lord will

XXVII · DO NOT DESTROY ME WITH THE WICKED

David cried to God to cheer him and shield him from enemies seen and unseen, as Hezekiah did in his sickness and Christ did. Unless God answers he will be like one who falls into the pit, and he asks not to be destroyed with the wicked, who speak lovingly to their neighbors with deceit in their hearts. He blesses God for hearing him, since the Lord is his help and protector, the strength of his people and the protector of his anointed, and asks him to save his people.

Uox Christi ad Patrem de iudaeis
Voice of-Christ to Father about Jews
Dauid sang þisne seofon and twentigoþan sealm: on þǣm sealme
David sang this seven and twentieth psalm in the psalm
hē was cleopiende tō Drihtne; wilnode þæt hē hine ārette and
he was calling to Lord desired that he him cheered and
gefriðode wiþ eallum earfoðum, ǣgðer ge mōdes ge lichaman,
protected against all hardships each both of-mind and of-body
and wið ealle his fȳnd gescylde, ge wið gesewene ge wið
and against all his enemies shielded both against visible and against
ungesewene. And ēac Ezechias on þām ylcan sealme hine
invisible And also Hezekiah in the same psalm himself
gebæd þæt hine God ālȳsde, ǣgðer ge æt his mettrumnesse
prayed that him God delivered each both from his sickness
ge æt his fēondum, swā hē þā dyde. And þæs ylcan wilnað
and from his enemies as he then did And that same desires

ælc [þæra] þe hine singð, oþþe for hine sylfne oððe for
each of-those who it sings either for him self or for
ōþerne. And swā ylce dyde Crīst, þā þā hē þysne sealm sang.
another And so same did Christ then when he this psalm sang
Tō þē ic hopige, Drihten, mīn God; ne swuga, ac dēm 1
In thee I hope Lord my God not be-silent but judge
and miltsa mē; gif þū swā ne dēst, þonne bēo ic gelīcost
and pity me if thou so not doest then am I likest
þām þe āfylð on pytt.
to-him who falls into pit
Ac gehȳr þā stemne mīnes gebedes; for þām ic nū tō þē 2
But hear the voice of-my prayer for that I now to thee
clypige, and mīne handa ūpp hebbe tō þīnum þām hālgan
call and my hands up raise to thy the holy
temple.
temple
Ne syle mē nē ne send mid þām synfullan, and mid þām 3
Not give me nor — send with the sinful and with the
unrihtwyrcendum ne forlēos mē.
wrongdoers not destroy me
Nē mē ne fordō mid þām þe luflīce sprecað tō heora 4
Nor me — destroy with those who lovingly speak to their
nȳhstum, and habbað þēah fācn on heora heortan.
neighbors and have yet deceit in their heart
Ic wāt þæt þū sylst him edlēan be heora gehwyrhtum, and 5
I know that thou givest them reward by their deserts and
æfter þām unrihte þe hī answincað þū heom gyldest.
after the wrong which they toil-at thou them repayest
Đū heom sylst edlēan; for þām hȳ ne ongitað þīn weorc, 6
Thou them givest reward for that they not understand thy works
nē þā ne gesēoð.
nor them — see

7 Þū hī tōwyrpst, and hī eft getimbrast. Geblētsod sȳ
Thou them overthrowest and them again buildest Blessed be
Drihten, for þām þe hē gehȳrde þā stemne mīnes gebedes.
Lord for that that he heard the voice of-my prayer
8 Drihten is mīn fultumend and mīn gescyldend; on hine
Lord is my helper and my protector in him
gehyht mīn heorte, and hē mē gefultumað.
hoped my heart and he me helps
9 Drihten is strengo his folces, and gescyldend þǣre hǣlo
Lord is strength of-his people and protector of-the salvation
his gesmyredan.
of-his anointed
10 Gehǣl, Drihten, þīn folc, and geblētsa þīn yrfeland, and
Save Lord thy people and bless thy inheritance and
gerece þā þe þǣr on eardiað, and hī ūpp āhefe on
guide those who there in dwell and them up raise in
ēcnesse.
eternity

David bade the people pay their vows and give alms for God's gifts, and prophesied the same of Hezekiah, of all afflicted and restored, and of Christ. The children of God are bidden to bring him glory and to pray to him in his holy hall. God's word is over the waters, breaks the cedars of Lebanon, which betoken proud men's power, quenches fire, and shakes the wilderness of Kadesh, and the Lord gives his people strength and peace.

Consummatio tabernaculi

Completion of-tabernacle

Đysne eahta and twentigoðan sealm Dauid sang, bebēodende

This eight and twentieth psalm David sang commanding

þām folce þæt hī gelǣston heora gehāt, and heora ælmessan

the people that they fulfilled their vows and their alms

sealdon Gode for swā myclum gifum swā hē him geaf.

gave to-God for so great gifts as he to-them gave

And hē wītegode ēac þæt ylce be Ezechie þe lange æfter

And he prophesied also the same about Hezekiah who long after

him wæs, þæt hē sceolde þæt ylce dōn, þonne hē ālȳsed

him was that he should the same do when he delivered

wǣre æt Asirium and ēac æt his mettrumnesse. And ēac

were from Assyrians and also from his sickness And also

swā [þæt] ilce hē wītegode be eallum þām þe æfter him

so the same he prophesied about all those who after him

gebrocode wǣron and eft ārētte, þæt hī ēac þæs Gode

afflicted were and again cheered that they also for-that God

þancodon æfter heora bȳsne. And ēac hē wītegode be

thanked after their example And also he prophesied about

Crīste þæt hē sceolde bēon ālȳsed æt Iudeum. Hē cwæð:

Christ that he should be delivered from Jews He said

1 Gē Godes bearn, bringað ēow sylfe Gode, and bringað him
Ye of-God children bring you selves to-God and bring him
ēac ēowera ramma bearn.
also of-your rams young
2 And bringað ēac Drihtne wuldor and weorðmynd; and
And bring also to-Lord glory and honor and
bringað wuldor Drihtnes naman.
bring glory of-Lord to-name
3 And gebiddað ēow tō Gode on his hālgan healle: Godes
And pray ye to God in his holy hall Of-God
word is ofer wætrum, and hȳ gehæft; hē is mægenþrymmes
word is over waters and them holds he is of-majesty
God, and hē þunrað ofer manegum wæterum and mycelum.
God and he thunders over many waters and great
4 Godes word is on mycelum mægene, and mycelu þing dēð.
Of-God word is in great might and great things does
5 Þæs Godes word brycþ cedortrēowu, and symle sē God brycð
— of-God word breaks cedar-trees and ever — God breaks
þā hēan cedertrēowu on Libano, þām myclan munte: þā
the high cedar-trees on Lebanon the great mountain the
trēowa tācniað ofermōdra manna anweald. Drihten forbrycð
trees betoken of-proud men power Lord shatters
and forbryt þā myclan cedertrēowu, emne swā þā lȳtlan
and crushes the great cedar-trees even as the little
on wæstmas; þā ōwæstmas bēoð swā mycle and swā fægere
in fruits the shoots are as great and as fair
swā swā þæs dēores bearn þe unicornus hātte.
so as of-the beast young which unicorn is-called
6 Godes word ādwæscð fȳres līg; Drihten āhrysode þā wēstan
Of-God word quenches of-fire flame Lord shook the waste
eorðan, and āstyrede þā wēstan stōwe þe is gehāten Cades.
earth and stirred the waste place which is called Kadesh

And hē gedyde þæt þā fȳnd flugan swā heortas, and hē 7
And he caused that the enemies fled as harts and he
onwrēah þā eorðan þe ǣr wæs oferþeaht mid fēondum;
uncovered the earth which before was covered with enemies
cumon nū for þī ealle tō his temple, and secgon him þæs lof.
let-come now for that all to his temple and let-say to-him of-that praise
Drihten ūs gedyde þæt wē mōston būian æfter þām folce; 8
Lord us caused that we might dwell after the people
sē Drihten īs ūre kyning, sē sitt on ēcnesse ofer ūs.
the Lord is our king who sits in eternity over us
Drihten sylþ his folce mægen, and geblētsað his folc on 9
Lord gives to-his people strength and blesses his people in
sibbe.
peace

XXIX · WEEPING AT EVENING, LAUGHTER AT MORNING

David thanked God for saving him from his enemies, and prophesied the same of Hezekiah, of the righteous, and of Christ's deliverance from the Jews and from death. God healed him and drew his soul from hell, and the saints are bidden to praise him, for weeping at evening turns to laughter at morning. In his prosperity he thought nothing could ever change; when God turned his face away he was troubled, cried out, and was answered, his mourning turned to joy.

Æcclesia orat cum laude
Church prays with praise
Dauid sang þysne nigan and twentigoþan sealm þām Gode
David sang this nine and twentieth psalm — to-God
þe hine ālȳsde æt his fēondum and æt eallum earfoðum.
who him delivered from his enemies and from all hardships
And þæt ylce hē wītgode be Ezechie, þæt hē sceolde þæt
And the same he prophesied about Hezekiah that he should the

ylce dōn, þonne hē ālȳsed wǣre æt Ássirium and æt his
same do when he delivered were from Assyrians and from his
metrumnesse. And þæt ylce hē wītegode be ǣlcum rihtwīson
sickness And the same he prophesied about each righteous
men þe þysne sealm singð oþþe for hine sylfne oþþe for
man who this psalm sings either for him self or for
ōðerne, Gode tō þancunge þǣre blisse þe hē þonne hæfð.
another to-God as thanks for-the bliss which he then has
And ēac hē wītegode on þām sealme be Crīste, hū hē
And also he prophesied in the psalm about Christ how he
sceolde ālȳsed bēon, ǣgðer ge fram Iudeum ge of ðȳ dēaðe.
should delivered be each both from Jews and from the death

1 Ic fægnige, Drihten, and þē herige, for þām þū mē
I rejoice Lord and thee praise for that thou me
gefriðadest, and þū ne lēte mīne fȳnd mīn fægnian.
protectedst and thou not didst-let my enemies of-me rejoice

2 Drihten, mīn God, ic clypode tō þē, and þū mē gehǣldest,
Lord my God I called to thee and thou me healedst
and ātuge mīne sāwle of nēolnessum and of helle, and
and drewest my soul from abysses and from hell and
mē gehǣldest fram þǣra gefērscipe þe fēollon on pytt.
me savedst from of-those fellowship who fell into pit

3 Heriað nū Drihten ealle his hālige, and andettað þæt
Praise now Lord all his saints and confess the
gemynd his hālignesse.
memory of-his holiness

4 For þām open wracu ys on his yrsunga, and sōð līf on
For that open vengeance is in his anger and true life in
þām þæt man wrece his willan.
that that one work his will

Þēah wē wēpon on ǣfen, hē gedēð þæt wē hlihhað on 5
Though we weep at evening he causes that we laugh at
morgen.
morning
Ic cwæð on mīnum wlencum and on mīnre orsorhnesse, 6
I said in my prosperity and in my security
Ne wyrð þises nǣfre nān wendincg.
Not becomes of-this ever any change
For þām þū mē sealdest on ðīnum goodan willan wlite 7
For that thou me gavest in thy good will beauty
and mægen; þā āwendest þū þīnne andwlitan fram mē,
and strength then turnedst thou thy face from me
þā wearð ic sōna gedrēfed.
then became I at-once troubled
Þā clypode ic eft tō þē, and gebæd mē tō mīnum 8
Then called I again to thee and prayed myself to my
Drihtne, and cwæð, Drihten, hū nyt is þē mīn slæge,
Lord and said Lord how useful is to-thee my slaughter
oþþe mīn cwalu, oððe mīn rōtung on byrgenne?
or my death or my rotting in tomb
Hwæðer þē þæt dūst herige on þǣre byrgene; oþþe hwæðer 9
Whether thee the dust praise in the tomb or whether
hit cȳðe þīne rihtwīsnesse?
it make-known thy righteousness
Þā gehȳrde Drihten þā word, and gemildsade mē; hē wearð 10
Then heard Lord the words and pitied me he became
mē tō fultume.
to-me for help
Drihten, þū gehwyrfdest mīnne hēaf and mīne seofunga 11
Lord thou turnedst my lament and my sighings
mē tō gefēan; þū tōtǣre mīn hwīte hrægl, and þū mē
for-me to joy thou torest my white garment and thou me

bebyrgdst mid gefēan; for þām hit ys cyn þæt mīn wuldor
girdedst with joy for that it is fitting that my glory
and mīn gylp þē herige þæt ic ne wurðe gedrēfed.
and my boast thee praise that I not become troubled
12 Drihten, mīn God, on ēcnesse ic þē herige.
Lord my God in eternity I thee praise

XXX · INTO THY HANDS

David prayed for his return from exile, and prophesied the people's exile in Babylon and Christ's prayer against what the Jews did him. He asks God to be his refuge, to lead him out of hidden snares, and commits his soul into God's hands; his strength is spent with misery, he is a reproach to his enemies and a fear to his neighbors, and like a broken vessel, but his times are in God's hand. He praises the hidden sweetness God keeps for those who fear him and bids all who hope in God be strong.

Confessio est credentium Deum
Confession is of-believers in-God
Dauid sang þysne þrittigoðan sealm, gebiddende tō Drihtne
David sang this thirtieth psalm praying to Lord
for his hāmcyme of þām wræce and of þām earfoðan þe hē
for his homecoming from the exile and from the hardships that he
þā on wæs. And ēac hē wītgode be þǣre wræce þe æfter
then in was And also he prophesied about the exile which after
him wurðan sceolde þǣm folce, þæt wæs þā hī tō Babilonia
him befall should to-the people that was when they to Babylon
gelǣdde wǣron; hē wītgode þæt hī sceoldon gebiddan on þā
led were he prophesied that they should pray in the
ylcan wīsan þe hē dyde, and hyra ungelimp þǣr seofian swā
same manner that he did and their misfortune there lament as
hē dyde. And ēac hē wītegode be ǣlcum rihtwīsan menn
he did And also he prophesied about each righteous man

þe sealmas singð, āwþer oþþe for hine sylfne oððe for ōðerne
who psalms sings either — for him self or for other
mann þāra þe geswenced byð, āwðer oþþe on mōde oþþe on
man of-those who afflicted is either — in mind or in
līchaman. And hē wītegode ēac be Crīste, þæt hē hine sceolde
body And he prophesied also about Christ that he himself should
swā gebiddan wið þām earfoðum þe Iudeas him dydon.
so pray against the hardships which Jews him did
Tō þē ic hopige, Drihten, ne gesceamað mē nǣfre þæs; on 1
In thee I hope Lord not it-shames me ever of-that in
þinre rihtwīsnesse ālȳs mē, and gefriða mē.
thy righteousness deliver me and protect me
Onhyld tō mē þīne ēaran, and efste þæt þū mē gefriðie. 2
Incline to me thine ears and hasten that thou me protect
And bēo mīn God and mīn gefriðiend; and bēo mīn 3
And be my God and my protector and be my
friðstow, and gedō mē hālne.
refuge and make me whole
For þām þū eart mīn trymnes and mīn gebeorh; on þīnum 4
For that thou art my firmness and my refuge in thy
naman ic þē hēalsige þæt þū bēo mīn lādþēow, and mē
name I thee beseech that thou be my guide and me
fēde.
feed
And ālǣd mē of þysum grynum þe hēr gehȳdde synt 5
And lead me from these snares which here hidden are
beforan mē, for þām þū eart mīn gescyldend; Drihten, on
before me for that thou art my protector Lord into
þīne handa ic befæste mīne sāwle.
thy hands I commit my soul

6 Þū mē āhreddest, Drihten, rihtwīsnesse God; þū hatodest
Thou me rescuedst Lord of-righteousness God thou hatedst
þā þe beēoden īdelnesse, and ēac þā þe unnyt worhton.
those who practiced vanity and also those who uselessness wrought
7 Ic þonne symle hopige tō Drihtne, and fægnie, and
I then ever hope in Lord and rejoice and
wynsumige, and blissige on þīnre míldheortnesse.
delight and am-glad in thy mercy
8 For þām þū gesāwe mīne ēadmōdnesse, and þū gēdydest
For that thou sawest my humility and thou madest
hāle æt nȳdþearfe mīne sāwle, and mē ne dēmdest on
whole at need my soul and me not judgedst into
mīnra fēonda handa.
of-my enemies hands
9 Ac āsettest mīne fēt on swȳðe brād land: gemiltsa mē nū,
But settest my feet on very broad land pity me now
Drihten, for þām ic swince.
Lord for that I toil
10 Mīne ēagan wǣron gedrēfede and āfǣrde for þīnum yrre;
My eyes were troubled and afraid for thy anger
and ēac swā ilce mīn mōd and mīn maga.
and also so same my mind and my stomach
11 For þām full nēah on þām sāre getēorode and geendode
For that full near in the pain failed and ended
mīn līf; and mīn gēar wǣron on sicetunga and on gestǣne.
my life and my years were in sighings and in groaning
12 And geuntrumod wæs for wǣdle and for yrmðum mīn
And weakened was for poverty and for miseries my
mægen; and mīn bān wǣron gedrēfedu and full nēah forod.
strength and my bones were troubled and full near broken

Ofer ealle mīne fȳnd ic eom geworden tō edwīte, and 13
Over all my enemies I am become for reproach and
mīnum nēahgebūrum swīðost; ic eom worden him tō ege,
to-my neighbors most I am become to-them for fear
and eallum þām þe mē cunnon.
and to-all those who me know
Þā þe mē gesāwon, hī mē flugon; full nēah ic āfēoll 14
Those who me saw they me fled full near I fell
swā swā sē þe byð dēad on his heortan and on his mōde;
so as he who is dead in his heart and in his mind
and ic wæs swylce forloren fæt and tōbrocen.
and I was like lost vessel and broken
For þām ic gehȳrde manegra manna edwīt þe mē ymbūtan 15
For that I heard of-many men reproach who me about
būdon.
dwelt
And swā hwǣr swā hī hī gegaderodon ealle tōgædere, tō 16
And so where so they them gathered all together to
þām þæt hȳ þeahtodon hū hī mihton geniman mīne sāwle.
that that they deliberated how they could take my soul
And ic þēah, Drihten, tō þē hopode, and sǣde þæt þū 17
And I however Lord in thee hoped and said that thou
wǣre mīn God; on þīnum handum synd þā lenga mīnra
wert my God in thy hands are the lengths of-my
tīda.
times
Ālȳs mē, and gefriða mē of mīnra fēonda handum and 18
Deliver me and protect me from of-my enemies hands and
fram þām þe mīn ēhtað.
from those who me persecute

19 And onlīht þīnne andwlitan ofer þīnne þēow, and gedō
And enlighten thy face over thy servant and make
mē hālne for þīnre mildheortnesse, and gedō þæt mē ne
me whole for thy mercy and cause that me not
gesceamige, for þām ic cleopode tō þē.
it-shame for that I called to thee
20 Ac þēah sceal gescamian þā unrihtwīsan, and hī bēoð
But however shall be-ashamed the unrighteous and they are
gelǣd tō helle; and ādumbiað þā fācnfullan weoloras, þā
led to hell and grow-dumb the deceitful lips those
þe sprecað wið þone rihtwīsan unriht on heora ofermēttum
who speak against the righteous wrong in their pride
and on heora leahtrunga.
and in their reproaches
21 Ēalā Drihten, hū micel and hū manigfeald is sēo mycelnes
O Lord how great and how manifold is the greatness
þīnre swētnesse þe þū hæfst gehȳd and gehealden þām þe
of-thy sweetness which thou hast hidden and kept for-those who
þē ondrǣdað; þā swētnesse þū him ne lǣtst nǣfre āspringan,
thee dread the sweetness thou them not lettest ever fail
nānum þǣra þe tō þē hopað beforan manna bearnum.
to-any of-those who in thee hope before of-men children
22 Þū [hī] gehȳdst and gehyldst hāle and orsorge, ǣgðer ge
Thou them hidest and keepest whole and untroubled each both
mōdes ge līchaman, būtan ǣlcere gedrēfednesse þe menn
of-mind and of-body without any trouble which men
þrōwiað.
suffer
23 Þū hī gescyldst on þīnum temple wið ǣlcere tungan
Thou them shieldest in thy temple against every of-tongue
leahtrunge.
reproach

Geblētsod sȳ Drihten, for þām hē swā wuldorlīce gecȳdde 24
Blessed be Lord for that he so gloriously showed
his mildheortnesse mē on þǣre fæstan byrig.
his mercy to-me in the fast city
Ic cwæð on mīnre fyrhto þæt ic wǣre āworpen of þīnra 25
I said in my fear that I were cast-out from of-thine
ēagena ansȳne.
eyes sight
And þū þā for þī gehȳrdest þā stemne mīnra gebeda, þā 26
And thou then for that heardest the voice of-my prayers when
ic tō þē cliopode.
I to thee called
Lufiað nū for þan Drihten ealle his hālgan; for þām 27
Love now for that Lord all his saints for that
rihtwīsnesse God lufað and sēcð, and forgylt be fullan
righteousness God loves and seeks and repays in full
ælcum þe ofermētto dōð.
to-each who pride do
Ac dōð esnlīce, and gestrangiað ēowere heortan and ēower 28
But act manfully and strengthen your hearts and your
mōd, ælc þǣra þe tō Gode hopige.
mind each of-those who in God hope

David marveled at the happiness of those whose sins God forgives, prophesied it of Hezekiah, and blamed himself for not repenting before he was punished. While he kept silent his bones grew old, and God's hand was heavy on him day and night, until he confessed his sins and God forgave them. God answers that he will teach him the way, and he warns men not to be like the horse and mule, which must be drawn in with bridle and muzzle.

Oratio ezechie post languorem
Prayer of-Hezekiah after sickness
Dauid sang þisne ān and þrittigoðan sealm, wundriende þǣre
David sang this one and thirtieth psalm wondering at-the
unāseccgendlīcan gesǣlignesse þāra manna þe him God forgifð
unspeakable happiness of-those men who to-them God forgives
ealle heora scylda and him ǣlc geswinc āferþ, swā swā hē
all their sins and from-them each toil removes so as he
him oft dyde. And hē wītgode ēac be Ezechie, hū hē sceolde
him often did And he prophesied also about Hezekiah how he should
wundrian þǣre myclan mildheortnesse þe hē him oft forgeaf,
wonder at-the great mercy which he to-him often gave
ǣgðer ge on his hǣlo ge on his ālȳsnesse æt his fēondum. And
each both in his health and in his deliverance from his enemies And
swā [þæt] ylce hē wītgode be ǣlcum gōdum men þe him
so the same he prophesied about each good man whom him
God swā ymb dyde. And hē ætwāt ēac him sylfum, þæt hē ne
God so about did And he reproached also him self that he not
hrēowsode his synna ǣr hē hæfde wītnunga. And hē wītgode
repented his sins before he had punishments And he prophesied
ēac be Crīste, þæt hē swā ylce wolde herian swylce menn.
also about Christ that he so same would praise such men

Ēadige bēoð þā þe him bēoð heora unrihtwīsnesse 1
Blessed are those who to-them are their unrighteousnesses
forgifene, and heora synna bēoð behelede.
forgiven and their sins are covered
Ēadig byð sē wer þe him God ne oðwīt his scylda, nē 2
Blessed is the man who to-him God not imputes his sins nor
on his mōde ne byð fācn.
in his mind — is deceit
For þām þe ic sugode, and hæl mīne scylda, eal mīn bān 3
For that that I was-silent and hid my sins all my bones
and mīn mægn forealdode; þā ongan ic clypian ealne dæg.
and my strength grew-old then began I to-cry all day
For þām ǣgðer ge on dæg ge on niht wæs swȳðe hefig 4
For that each both by day and by night was very heavy
ofer mē þīn hand and þīn yrre; ic wæs gehwyrfed on ǣlce
over me thy hand and thy anger I was turned into every
yrmðe swylce mē wǣre sē hrycg forbrocen.
misery as-if for-me were the back broken
Ic þā gedyde mīne scylda þē swȳþe cūþe, and mīn unriht 5
I then made my sins to-thee very known and my wrong
ic nā ne helede wið þē.
I not — hid from thee
Þā cwæð ic on mīnum mōde þæt ic wolde andettan 6
Then said I in my mind that I would confess
and stǣlan ongēan mē sylfne mīne scylda, and þā Gode
and charge against me self my sins and them to-God
andettan; and þū mē þā forgeafe þæt unriht mīnra scylda.
confess and thou me then forgavest the wrong of-my sins
For þǣm gebiddað ealle hālige tō þē on tilne tīman, 7
For that pray all saints to thee at good time
for þǣm þonne and for eallum heora goodum dǣdum ne
for that then and for all their good deeds not

genēalǣcð him nā þæt flōd þǣra myclena wætera, þæt synt
approaches them — the flood of-the great waters that are
þās andweardan earfoþa and ēac þā weardan.
these present hardships and also the to-come
8 Þū eart mīn gebeorhstōw on mīnum earfoþum, þā mē
Thou art my refuge in my hardships which me
habbað ūtan behringed; ac þū þe eart mīn frēfrend,
have from-without surrounded but thou who art my comforter
āhrede mē æt þām þe mē habbað ūtan bestanden.
rescue me from those who me have from-without beset
9 Þā andswarode God þām wītegan þurh þone Hālgan Gāst
Then answered God the prophet through the Holy Ghost
and cwæð, Ic þē sylle andgit, and þē getǣce þone weg þe
and said I thee give understanding and thee teach the way which
þū on steppan scealt; and ic lōcie tō þē mid mīnum ēagum.
thou on step shalt and I look to thee with my eyes
10 Ne bēo gē nā swylce hors and mūlas, on þām nis andgit.
Not be ye — such horses and mules in whom not-is understanding
11 Þǣra cinbān þū scealt mid bridle and mid caman tō þē
Whose jaws thou shalt with bridle and with muzzle to thee
getēon; swā ylce þū scealt þā men þe heora gelīcan bēoð,
draw so same thou shalt the men who their likes are
for þām hī elles ne genēalǣceað þīnum willan.
for that they else not approach thy will
12 Swīþe manigfealde synt synfulra manna swingelan; ac þā
Very manifold are of-sinful men scourges but those
þe tō Gode hopiað bēoð ymbhringde mid swȳþe manegre
who in God hope are surrounded with very much
mildheortnesse.
mercy

Blissiað for þǣm on Gode, and wynsumiað, gē rihtwīsan; 13
Rejoice for that in God and delight ye righteous
and fægniað and wuldriað ealra rihtwillenda heortan.
and be-glad and glory of-all right-willing hearts

XXXII · SING A NEW SONG

David praised God for saving him and setting him over his kingdom, and taught all men to thank God, as Christ would after his resurrection. The righteous are bidden to praise God with harp and new song, for by his word the heavens were made and he gathers the seas as in a bottle. He scatters the counsels of nations, looks down on all men from heaven, and no king or giant is saved by his own strength or his horse, but God's eyes are on those who fear him.

Dauid sang þisne twā and þrīttigoþan sealm, herigende
David sang this two and thirtieth psalm praising
Drihten, and him þanciende þæt hē hine swā wundorlīce of
Lord and him thanking that he him so wonderfully from
eallum his earfoþum gefriðode, and hine swā weorðlīce gesette
all his hardships protected and him so worthily set
ofer his rīce. And ēac hē lǣrde on þām sealme ealle menn,
over his kingdom And also he taught in the psalm all men
þæt hī sceoldon Gode þancian ealra þǣra gooda þe hē him
that they should to-God thank for-all the goods which he them
dyde. And hē wītgode ēac be Ezechie, þæt hē sceolde þæt ylce
did And he prophesied also about Hezekiah that he should the same
dōn þonne hē ālȳsed wǣre of his earfoþum; and be ǣlcum
do when he delivered were from his hardships and about each
þǣra þe þysne sealm singð. And ēac be Crīste hē wītgode,
of-those who this psalm sings And also about Christ he prophesied
þæt hē sceolde æfter his ǣriste ealle men þæt ylce lǣran.
that he should after his resurrection all men the same teach

1 Blissiað, gē rihtwīsan, on Godes gifum; rihte hit gerīst þæt
Rejoice ye righteous in of-God gifts rightly it befits that
hine ealle rihtwillende emnlīce herian.
him all right-willing equally praise

2 Heriað hine mid hearpum, and on þǣre tȳnstrengean
Praise him with harps and on the ten-stringed
hearpan.
harp

3 Singað him nīwne sang, and heriað hine swȳþe wel mid
Sing him new song and praise him very well with
hēare stemne.
high voice

4 For þǣm his word synd swȳþe riht, and ealle his weorc
For that his words are very right and all his works
synt getrēowe.
are faithful

5 Hē lufað mildheortnesse and rihte dōmas; mid his
He loves mercy and right judgments with his
mildheortnesse hē gefylð ealle eorðan; mid his worde synt
mercy he fills all earth with his word are
getrymede heofonas; and þurh þone gāst his mūðes synt
established heavens and through the spirit of-his mouth are
eall heofona mægn.
all of-heavens host

6 Hē gegaderode eall sǣwætru tōsomne swylce hī wǣron on
He gathered all sea-waters together as-if they were in
ānum cylle; hē gesette þone gārsecg on his goldhorde.
one bottle he set the ocean in his treasury

7 Ondrǣde hine eall eorðe; fram him bēoð onstyred ealle
Let-dread him all earth by him are moved all
gesceafta and ealle þā þe on eorðan būiað.
creatures and all those who on earth dwell

For þǣm hē cwæð his willan, þā wæs hē geworden; hē 8
For that he spoke his will then was it done he
bebēad his willan, þā wǣron ealle gesceafta gesceapene.
commanded his will then were all creatures created
Sē Drihten tōstencð þā geþeaht yfelwillendra kynna, and hē 9
The Lord scatters the counsels of-evil-willing kins and he
forsyhð þā geþōhtas þāra folca, and ēac yfelra ealdormanna
despises the thoughts of-the peoples and also of-evil chiefs
geþeaht hē forsyhð.
counsel he despises
Ac Godes geþeaht wunað on ēcnesse, and geþōht his mōdes 10
But of-God counsel dwells in eternity and thought of-his mind
ā weorulda weoruld.
ever of-worlds world
Ēalā, ēadig byþ þæt kynn þe swylc God byð heora God; 11
O blessed is the kin whose such God is their God
and ēadig byð þæt folc þe sē Drihten gecȳst him tō
and blessed is the people which the Lord chooses for-himself as
yrfeweardnesse.
inheritance
Drihten lōcað of heofonum and gesihð eall manna bearn 12
Lord looks from heavens and sees all of-men children
of his þām wlitegan temple; hē wlīt ofer ealle þā þe
from his the beautiful temple he looks over all those who
ealre eorðan ymbhwyrft būiað.
of-all earth circuit inhabit
For þām hē gescēop heora heortan, ǣlces synderlīce; and hē 13
For that he created their hearts of-each separately and he
ongit heora ealra weorc.
understands of-them all works

14 Ne wyrð nān kyning næfre gehæled þurh his āgen mægen;
Not becomes any king ever saved through his own might
nē sē gigant ne wyrð nā gehæled on þǣre mycelnesse his
nor the giant — becomes — saved in the greatness of-his
mægenes.
might

15 Hē byð swīðe dysig, sē þe getrūwað on his horses swiftnesse,
He is very foolish he who trusts in of-his horse swiftness
for þǣm hit is swīðe lēas tōhopa; for þǣm nāwþer nē ðām horse
for that it is very false hope for that neither — to-the horse
nē þǣm rædemen ne wyrð geborgen of his āgnum cræftum.
nor to-the rider — becomes saved by his own skills

16 Symle bēoð Godes ēagan open ofer þā ðe hine ondrædað,
Ever are of-God eyes open over those who him dread
and ofer þā þe hopiað tō his mildheortnesse; for þām þæt hē
and over those who hope in his mercy for that that he
gefriðie heora sāwla fram dēaðe, and hī fēde on hungres tīde.
protect their souls from death and them feed in of-hunger time

17 Hopiað nū tō Drihtne ūre sāwla, for þām hē ys ūre
Hope now in Lord our souls for that he is our
friðigend and ūre gescyldend, and on hine blissiað ūre
protector and our shield and in him rejoice our
heortan, and tō his hālgan naman wē hopiað.
hearts and in his holy name we hope

18 Sȳ, Drihten, þīn mildheortnes ofer ūs, swā swā wē gehyhtað
Let-be Lord thy mercy over us so as we hope
on þē.
in thee

David promised always to bless God for his gifts and prayed for God's angel to help him, and prophesied the same of Hezekiah after his victory over the Assyrians and of Christ. He sought God and was delivered, and asks God to send his angel around those who fear him. He calls children to learn the fear of God: keep the tongue from evil, turn from evil, and seek peace, for God's eyes are on the righteous and he is near those troubled in their hearts.

Ezechias, uicto assirio, semper Dominum benedicere …
Hezekiah conquered Assyrian ever Lord to-bless (lacuna)
Dauid sang þysne þrēo and þrittigoðan sealm, gehātende
David sang this three and thirtieth psalm promising
Drihtne þæt hē hine symle wolde blētsian for þǣm gifum
to-Lord that he him ever would bless for the gifts
þe hē him geaf; and hē wilnode on þǣm sealme þæt him
which he to-him gave and he desired in the psalm that him
God sende his godcundne engel on his fultum. And hē lǣrde
God send his divine angel in his help And he taught
ēac on þǣm sealme ǣlcne man þe æfter him wǣre, þæt
also in the psalm each man who after him were that
hē þæt ylce dyde. And hē wītgode ēac on þǣm sealme be
he the same did And he prophesied also in the psalm about
Ezechie þām kincge, þæt hē sceolde þæt ylce dōn æfter þām
Hezekiah the king that he should the same do after the
sige þe hē hæfde wið Assirium. And þæt ylce hē wītgode
victory which he had against Assyrians And the same he prophesied
be Crīste, þæt hē þæt ylce dōn wolde, and ēac ōðre lǣran.
about Christ that he the same do would and also others teach
Ic blētsige Drihten on ǣlce tīd; symle byð his lof on 1
I bless Lord at every time ever is his praise in
mīnum mūðe.
my mouth

2 On Gode byð geherod mīn sāwl; gehȳren þæt þā manþwǣran,
In God is praised my soul let-hear that the meek
and blissien for þȳ.
and let-rejoice for that

3 Micliað Drihten mid mē; and ūpp āhebben wē his naman
Magnify Lord with me and up let-raise we his name
betwuh ūs.
among us

4 Ic sōhte Drihten, and hē mē gehȳrde, and of eallum
I sought Lord and he me heard and from all
mīnum earfoðum hē mē gefriðode.
my hardships he me protected

5 Cumað nū tō him and genēalǣcað him, and hē ēow onlīht
Come now to him and approach him and he you enlightens
and ēowerne andwlitan nā ne gesceamað.
and your face not — shames

6 Þēs þearfa cleopode tō Drihtne, and Drihten hine gehȳrde,
This poor-man called to Lord and Lord him heard
and of eallum his earfoþum hē hine ālȳsde.
and from all his hardships he him delivered

7 Onsende hē his engel ymbūtan þā þe hine ondrǣdað, þæt
Let-send he his angel around those who him dread that
hē hī gefriðige, swā hē mē dyde.
he them protect as he me did

8 Fandiað nū þonne; ongite gē þæt Drihten is swȳðe sēfte;
Try now then understand ye that Lord is very gentle
ēadig byð sē wer þe tō him cleopað.
blessed is the man who to him calls

9 Ondrǣdon hine ealle his hālige, for þǣm þǣm ne byð
Let-dread him all his saints for that to-those not is
nānes goodes wana þe hine ondrǣdað.
of-any good lack who him dread

Þā welegan wǣdledon and ēodon biddende, and hī hingrode; 10
The wealthy grew-poor and went begging and them hungered
ac þā þe God sēceað, ne āspringeð him nān good.
but those who God seek not fails them any good
Cumað nū, bearn, and gehȳrað mē; ic ēow lǣre Godes ege. 11
Come now children and hear me I you teach of-God fear
Sē þe libban wylle, and wilnige þæt hē gesēo goode dagas, 12
He who live will and desires that he see good days
gehȳre hwæt ic secge.
let-hear what I say
Forbēode his tungan ǣlc yfel, and his weolorum þæt hī ne 13
Let-forbid his tongue each evil and his lips that they not
sprecon nān fācn.
speak any deceit
Onwende hine fram yfele, and wyrce good; sēce sibbe, and 14
Let-turn himself from evil and let-work good let-seek peace and
folgie þǣre.
let-follow it
For þǣm Godes ēagan bēoð ofer þā rihtwīsan ontȳnde, and 15
For that of-God eyes are over the righteous opened and
ēac his ēaran tō heora gebedum.
also his ears to their prayers
Ac Godes andwlita and his yrre byð ofer þā þe yfel 16
But of-God face and his anger is over those who evil
wyrcað, tō þǣm þæt hē forlēose heora gemynd ofer eorðan.
work to that that he destroy their memory over earth
Þā rihtwīsan cleopodon, and Drihten hī gehȳrde, and of 17
The righteous called and Lord them heard and from
eallum hiora earfoðum hē hī ālȳsde.
all their hardships he them delivered

18 Swīþe nēah is Drihten þām þe bēoð gedrēfede on heora
Very near is Lord to-those who are troubled in their
heortum; and þā ēaðmōdan on heora gāste hē gehǣlð.
hearts and the humble in their spirit he saves
19 Monigu synt earfoðu þāra rihtwīsena; and of eallum þǣm
Many are hardships of-the righteous and from all those
hī ālȳsð Drihten.
them delivers Lord
20 Drihten gehylt eall heora bān, þæt ys eall heora mægen,
Lord keeps all their bones that is all their strength
þæt heora ne wyrð furðon ān tōbrocen.
that of-them not becomes even one broken
21 Ac þǣra synfullena dēað byð sē wyrsta; and þā þe þone
But of-the sinful death is the worst and those who the
rihtwīsan hatiað, þā āgyltað.
righteous hate they sin
22 Drihten gefriðað þā sāwla his þēowa, and ne forlǣt nǣnne
Lord protects the souls of-his servants and not forsakes any
þǣra þe him tō hopað.
of-those who him in hope

David lamented his misery and prayed God to spare him, and prophesied the same of the righteous and of Christ, rather as prophecy than curse. He asks God to take up weapon and shield and draw his sword, to scatter his enemies like dust, and to catch them in the snares they hid. False witnesses repaid his kindness with evil; when they were grievous to him he put on a white garment and fasted, but they rejoiced in his misfortune, and he asks God to judge him and shame them.

Totus psalmus est ex persona cristi
Whole psalm is from person of-Christ
Dauid sang þysne fēower and þrittigoþan sealm, siofigende
David sang this four and thirtieth psalm lamenting
tō Drihtne his yrmða; tealde his ungelimp, and hū hē hine
to Lord his miseries recounted his misfortune and how he himself
gebæd tō Gode þæt hē him geārode. And ēac hē wītegode
prayed to God that he him spared And also he prophesied
on þām ilcan sealme þæt ylce be ǣlcum rihtwīson menn
in the same psalm the same about each righteous man
þe þysne sealm sunge, oððe for hine sylfne oþþe for ōþerne
who this psalm sang or for him self or for other
mann, þæt hē sceolde þæs ylcan wilnian. Ēac hē wītgode
man that he should that same desire Also he prophesied
be Crīste, þæt hē wolde þæt ylce dōn þonne hē cōme;
about Christ that he would the same do when he came
mā wītgiende þonne wyrgende oððe wilniende.
more prophesying than cursing or wishing
Dēm mē, Drihten, and þǣm þe mē swencað; feoht wið 1
Judge me Lord and those who me afflict fight against
þā þe wið mē feohtað.
those who against me fight
And gefōh wǣpn and scyld; and ārīs mē tō fultume. 2
And seize weapon and shield and arise me for help

3 Getēoh þīn sweord, and cum ongēan hȳ, and belūc heora
Draw thy sword and come against them and shut their
wegas mid þīnum sweorde, þāra þe mīn ēhtað; cweð tō mīnre
ways with thy sword of-those who me persecute say to my
sāwle, Ne ondræd þū þē; ic eom þīn hælo, and ic þē gehealde.
soul Not dread thou thee I am thy salvation and I thee keep
4 Geleahtrode sȳn mīne fȳnd, and sceamien heora, þā þe
Reproached let-be my enemies and let-be-ashamed them those who
sēcað mīne sāwle tō fordōnne.
seek my soul to destroy
5 Sȳn hī gecyrde on earsling, and scamien heora, þā þe
Let-be they turned on back and let-be-ashamed them those who
mē ðenceað yfeles.
to-me think of-evil
6 Sȳn hī tōstencte, swā swā dūst beforan winde, and Godes
Let-be they scattered so as dust before wind and of-God
engel hī geþrǣste.
angel them let-oppress
7 Sȳn heora wegas þȳstre and slidore, and Godes engel heora
Let-be their ways dark and slippery and of-God angel them
ēhte.
let-pursue
8 For þām hī būtan gewyrhtum teldedon gryne, and þā
For that they without deserts spread snare and then
gehȳddon, tō þām þæt hī woldan mē on gefōn; and īdle
hid to that that they would me in catch and vain
hī wǣron, þā hī mē tǣldon.
they were when they me reproached
9 Gefōn hī þā grynu þe wið hȳ beheled synt, and ēac
Let-catch them the snares which against them hidden are and also
þā þe hī wið mē beheled hæfdon.
those which they against me hidden had

Þonne blissað mīn sāwl and mīn mōd on Drihtne, and hit 10
Then rejoices my soul and my mind in Lord and it
byð gelustfullod on his hǣlo.
is delighted in his salvation
Eall mīn bān, þæt is mīn mægen, cwyð, Ēalā, Drihten, 11
All my bones that is my strength says O Lord
hwā is ðīn gelīca; for þām þū generest þone earman of
who is thy like for that thou savest the poor from
þæs strengran anwealde, and þone wǣdlan and þone þearfan
of-the stronger power and the needy and the poor
āhredst æt þǣm þe hine swencað.
rescuest from those who him afflict
Þonne wið mē ārison lēase gewitan, and stældon on mē, 12
When against me rose false witnesses and charged on me
þæt ic nāwþer ne nyste nē ne worhte: ac guldon mē yfel
what I neither — knew nor — wrought but repaid me evil
wið gōde, and woldon mē gedōn unwæstmbǣrne, swā swā
for good and would me make barren so as
sē þe būtan ǣlcum yrfewearde byð.
he who without any heir is
Ic, þā þā hī mē swā hefige wǣron, dyde mē hwīte 13
I then when they to-me so heavy were did me white
hrægl on, and gebīgde mīn mōd tō fæstenne, and mīn
garment on and bent my mind to fasting and my
gebedo wendon eft tō mē on mīnne āgenne bosm; for
prayers turned again to me into my own bosom for
þām heora nolde onfōn sē dēma þe ic hī tō sende.
that them would-not receive the judge whom I them to sent
And ic, þēah þēah hī me swā hefige wǣron, hȳ lufode, 14
And I however though they to-me so heavy were them loved
and him tilode tō līcianne and tō cwēmanne, swā swā mīnum
and them strove to please and to satisfy so as my

nȳhstum oððe mīnum brēðer; and hȳ mē gedydon swā
neighbors or my brother and they me made so
unrōtne and swā wēpendne, swā sē byð þone þe hē lufað.
sad and so weeping as he is whom that he loves
15 Hȳ wǣron bliðe wið mē on heora gebǣrum, and þēah on
They were cheerful toward me in their bearing and yet in
heora mōde hī blissedon micle swȳðor on mīnum ungelimpe;
their mind they rejoiced much more in my misfortune
and hī cōmon ongēan mē, and gegaderodon swȳðe manega
and they came against me and gathered very many
swingellan ofer mē; and ic nyste hwæt hī mē witon.
scourges over me and I knew-not why they me blamed
16 And hȳ wurdon þēah tōstencte, and hȳ þēah þæs nā
And they became however scattered and they however of-that not
ne hrēowsedon; ac fandodon eft mīn, and bysmredon mē
— repented but tried again me and mocked me
mid ælcere bysmrunga, and grīstbitedon mid heora tōþum
with every mockery and gnashed with their teeth
ongēan mē.
against me
17 And þā cwæð ic, Drihten, hwænne gesyhst þū þis, oððe
And then said I Lord when seest thou this or
hwænne gefriðast þū mīne sāwle wið heora yfelum dǣdum,
when protectest thou my soul against their evil deeds
oþþe hwænne āhredst mīne āgnan sāwle æt þæm lēoum?
or when rescuest my own soul from the lions
18 Gif þū mē ǣfre ālȳst, ic þē andette on mycelre gesamnunge,
If thou me ever deliverest I thee confess in great assembly
and þē þǣr herige.
and thee there praise

For þām þæt mīne fȳnd ne blissien æfter mē; þā þe 19
For that that my enemies not rejoice after me those who
winnað mid unrihte ongēan mē, and mē hatiað būtan
strive with wrong against me and me hate without
scylde, and wincettað mid heora ēagum betwuh him.
guilt and wink with their eyes among them
Þēah hī gesibsumlīce hwīlum wið mē sprecen, hȳ þenceað 20
Though they peaceably at-times with me speak they think
þēah swīðe fācenlīce.
however very deceitfully
Hȳ geopenodon ealne heora mūð for leahtre, tō þām þæt hī 21
They opened all their mouth for reproach to that that they
mē bysmredon, and cwādon, Hit is lā ful good þæt ǣfre ūre
me mocked and said It is lo full good that ever our
ēagan mōston gesēon þæt wē wilnodon; nū þū gesyhst, Drihten,
eyes might see what we desired now thou seest Lord
hwæt hȳ dōð, ne geþafa þū hit leng, nē gewīt fram mē.
what they do not allow thou it longer nor depart from me
Arīs, Drihten, and beseoh tō mē, and geseoh hū unscyldig 22
Arise Lord and look to me and see how innocent
ic eom wið þā þe mīn ēhtað; Drihten, mīn God, ārīs
I am toward those who me persecute Lord my God arise
tō mīnum þinge and tō mīnre þearfe.
to my cause and to my need
Drihten, Drihten, mīn God, dēm mē æfter þīnre 23
Lord Lord my God judge me after thy
mildheortnesse, þæt mīne fȳnd ne gefēon mīnes ungelimpes,
mercy that my enemies not rejoice of-my misfortune
nē hȳ cweþan on heora mōde, Wel lā wel is ūrum mōdum;
nor they say in their mind Well lo well is to-our minds
nē hȳ ne cweðen, Wē hine frātan.
nor they — say We him devoured

24 Ac sceamien hȳ heora, and him ēac ondrǣdon ǣgðer
But let-be-ashamed they them and themselves also let-dread each
endemes þā þe fægniað mīnes ungelimpes; beslēpen hī on
together those who rejoice of-my misfortune let-slip they on
hȳ bysmor, and gegyrion hȳ mid sceame, þā ofersprǣcan
them shame and let-clothe they with shame the boastful
þe mē yfel cweðað.
who to-me evil speak

25 Fægnien þā and blissien þā þe willon mē þancian mīnre
Let-rejoice they and let-be-glad those who will me thank for-my
rihtwīsnesse, and þā þe symle cweðað, Gemyclad sȳ
righteousness and those who ever say Magnified be
Drihten, and þā þe willon sibbe wið his þēow.
Lord and those who will peace with his servant

26 Þonne smēað mīn tunge þīne rihtwīsnesse, and ealne dæg
Then meditates my tongue thy righteousness and all day
þīn lof.
thy praise

David sang it when he was driven out by Saul, at the time he took Saul's jug and spear from his tent at night, and Christ sang it of Judas. The wicked man has no fear of God, plots wrong in his chamber, and hates no evil. God's mercy reaches to the heavens and his judgments are a great deep; men hope under the shadow of his feathers, for with him is the well of life, and the psalmist asks not to be trodden down by the proud.

Propheta cum laude opera ipsius iude dicit
Prophet with praise works of-him of-Judas speaks
Dauid sang [þisne] fīf and þrīttigoðan sealm, þā hē wæs
David sang this five and thirtieth psalm when he was
āflȳmed fram Sawle, on þā ylcan tiid þe hē genam his
put-to-flight by Saul at the same time that he took his
cēac and his spere on his getelde on niht tō tācne þæt hē
jug and his spear in his tent at night as token that he
inne mid him slǣpendum wæs. And swā dēð ǣlc þāra þe
in with him sleeping was And so does each of-those who
þysne sealm singð, for his earfoþum. And swā dyde Crīst,
this psalm sings for his hardships And so did Christ
þā hē hine sang for þām earfoðum þe Iudas him dyde.
when he it sang for the hardships which Judas him did
Sē unrihtwīsa cwyþ on his mōde þæt hē wylle syngian; 1
The unrighteous says in his mind that he will sin
for þām Godes ege nis beforan his ēagum.
for that of-God fear not-is before his eyes
For þǣm hē dēð swīðe fācenlīce beforan his ansȳne; ac his 2
For that he does very deceitfully before his face but his
unriht and his fēoung wurð þēah swīðe open.
wrong and his hatred becomes however very open

3 Þā word his mūðes bēoð unriht and fācen; hē nyle
The words of-his mouth are wrong and deceit he will-not
ongitan þæt hē cunne wel dōn; unriht hē byð smēagende
understand that he can well do wrong he is meditating
on his cliofan.
in his chamber

4 Hē stent on ælcum yflum wege; ne hatað hē nān yfel.
He stands on every evil way not hates he any evil

5 Drihten, þīn mildheortnes is on heofonum, and þīn rihtwīsnes
Lord thy mercy is in heavens and thy righteousness
is ūpp oð þā wolcnu.
is up to the clouds

6 Þīn rihtwīsnes is swā hēah swā þā heofonlīcan muntas, and
Thy righteousness is as high as the heavenly mountains and
þīne dōmas synt swā dēope swā swā æfgrynde oþþe sēo
thy judgments are as deep as as abyss or the
dēoposte sæ.
deepest sea

7 Menn and nýtenu þū gehælst, Drihten; hū wundorlīce þū
Men and beasts thou savest Lord how wonderfully thou
gemanigfealdodest þīne mildheortnesse, Drihten!
multipliedst thy mercy Lord

8 Manna bearn sōðlice symle hopiað tō þæm sceade þīnra
Of-men children truly ever hope in the shadow of-thy
fiðera; and hȳ bēoð oferdrencte on þære genihte þīnes
feathers and they are made-drunk in the abundance of-thy
hūses, and on þære æ þīnes willan þū hȳ drencst.
house and in the law of-thy will thou them givest-drink

9 For þæm mid þē is līfes wylle; and of þīnum lēohte wē
For that with thee is of-life well and from thy light we
bēoð onlīhte.
are enlightened

Lǣt forð þine mildheortnesse þām þe þē witon, and þine 10
Let forth thy mercy to-those who thee know and thy
rihtwīsnesse þām þe synt rihtes mōdes.
righteousness to-those who are of-right mind
Ne lǣt þū mē oftredan þā ofermōdan under heora fōtum; 11
Not let thou me tread-down the proud under their feet
and þāra synfullena handa mē nā ne styrien.
and of-the sinful hands me not — let-move
Ac under heora fēt and under heora handa gefeallen 12
But under their feet and under their hands let-fall
ealle þā þe unriht wyrcen; and him þæt līcað, hȳ synt
all those who wrong work and to-them that pleases they are
āworpene þæt hī ne [magon standan].
cast-out that they not can stand

XXXVI · DO NOT IMITATE THE WICKED

David taught the faithful not to imitate the wicked, whose security fails quickly, and Christ taught the same. The wicked wither like hay, but those who trust in God and do good will possess the earth and delight in peace. The righteous man's little is better than the sinner's wealth; he is never forsaken nor his children beggars, while the wicked man, though exalted like a cedar of Lebanon, is soon gone and his place not found.

Hunc psalmum de sapientia salomonis …
This psalm about wisdom of-Solomon (lacuna)
Dauid sang þysne syx and þrītigoðan sealm; on þǣm hē lǣrde
David sang this six and thirtieth psalm in which he taught
ealle gelēaffulle þæt hȳ ne onhȳredon þām yfelwillendum, þēah
all believers that they not imitated the evil-willing though
him þūhte þæt hī gesǣlige and orsorge wǣron, for þām
to-them seemed that they happy and untroubled were for that

hyra orsorgnes swīðe hraðe āspringð. And ælc þāra ðe gȳt
their security very quickly fails And each of-those who yet
þysne sealm singð, be þām ylcan hē him singð. And ēac
this psalm sings about the same he for-himself sings And also
Crīst þæt ylce lǣrde and wītgode, þonne hē þysne sealm sang.
Christ the same taught and prophesied when he this psalm sang
1 Ne wundrie gē þāra yfelwillendra and þāra orsorgra, nē
Not wonder ye at-the evil-willing and at-the untroubled nor
him nā ne onhȳriað; nē ēow ne ofþince, þēah ēow ne
them — — imitate nor to-you — displease though to-you not
sȳ swā swā him þām þe unriht wyrcað.
be so as to-them those who wrong work
2 For þǣm swȳþe hraþe forseariað swā fileðe, and hȳ gefeallað
For that very quickly wither as hay and they fall
swīðe hrædlīce, swā swā wyrta lēaf oþþe blōstman.
very quickly so as of-plants leaves or blossoms
3 Ac þū hopa tō Drihtne, and dō good; and būwa eorðan,
But thou hope in Lord and do good and dwell-in earth
and fēd þē on hyre welum.
and feed thee on her riches
4 And blissa on Drihtne; þonne syleð hē þē þæt þū bidst
And rejoice in Lord then gives he thee what thou askest
on þīnum mōde.
in thy mind
5 Onwrēoh Gode þīne wegas, and hopa tō him; hē þē gedēð
Reveal to-God thy ways and hope in him he thee gives
fultum.
help

And hē gedēð þīne rihtwīsnesse mannum swā sweotole swā 6
And he makes thy righteousness to-men as clear as
sunnan; and þīnne dōm hē gedēð swā sweotolne swā
sun and thy judgment he makes as clear as
sunne byð tō middes dæges.
sun is at mid day
Bēo þū Gode underþȳd, and hālsa hine; and ne onhȳre 7
Be thou to-God subject and beseech him and not imitate
þām þe byð orsorh on his wege, and wyrcð þēah unriht.
him who is untroubled on his way and works however wrong
Forlǣt yrre and hātheortnesse; ne bysna þē be nānum þǣra 8
Forsake anger and wrath not pattern thee on any of-those
þe yfel dōn.
who evil do
For þǣm þā þe yfel dōð and þæt ne bētað, hȳ bēoð 9
For that those who evil do and that not amend they are
āwyrtwalode of eorþan; ac þā þe tō Gode hopiað and
uprooted from earth but those who in God hope and
his fultumes anbīdiað, hȳ gesittað on yrfeweardnesse eorþan.
his help await they possess in inheritance earth
Gebīd āne lȳtle hwīle, þonne ne byð sē synfulla; þēah þū 10
Wait a little while then not is the sinful though thou
þonne sēce his stōwe, þonne ne findst þū hȳ.
then seek his place then not findest thou it
Ac þā manþwǣran gesittað eorþan, and fægniað þǣre myclan 11
But the meek possess earth and rejoice of-the great
sibbe.
peace

12 Sē synfulla sǣtað þæs rihtwīsan, and grīstbitað mid
The sinful lies-in-wait-for the righteous and gnashes with
his tōþum ongēan hine; ac Drihten hine gebysmrað, for
his teeth against him but Lord him mocks for
þām hē gesyhð hū hraðe his ende cymð.
that he sees how quickly his end comes
13 Þā synfullan tēoð heora sweord and bendað heora bogan
The sinful draw their swords and bend their bows
tō þǣm þæt hī mægon besyrian þone earman and þone
to that that they can ensnare the poor and the
wǣdlan, and þurhscēotan þā unscæðfullan heortan.
needy and shoot-through the innocent hearts
14 Ac heora sweord gāð inn on heora heortan, and heora
But their swords go in into their hearts and their
bogan forberstað.
bows burst
15 Betere ys þām rihtwīsan lȳtel þonne þām synfullan mycel
Better is to-the righteous little than to-the sinful great
wela.
wealth
16 For þām sē earm and þæt mægen þǣra synfulra byð
For that the arm and the might of-the sinful is
forbrocen; ac Drihten gestrangað þā rihtwīsan.
broken but Lord strengthens the righteous
17 For þǣm hē wāt þā wegas þǣra unsceðfulra, and heora
For that he knows the ways of-the innocent and their
yrfeweardnes byð on ēcnesse.
inheritance is in eternity
18 Ne gesceamað hȳ nā on þǣre yflan tīde; ac on hungres
Not shames them — in the evil time but in of-hunger
tīde hȳ bēoð gefyllede, þonne þā synfullan forweorðað.
time they are filled when the sinful perish

Þā Godes fȳnd swīþe hraðe, þæs þe hȳ bēoð geārode 19
The of-God enemies very quickly after-that that they are honored
and ūpp āhefene, bēoð gedwæscte swā swā smēc.
and up raised are quenched so as smoke
Ǽfre borgiað þā synfullan, and nǽfre ne gyldað; þā rihtwīsan 20
Ever borrow the sinful and never — repay the righteous
syllað ǽgþer ge tō borge ge tō gife.
give each both as loan and as gift
Þā þe God blētsiað bēoð eorðan yrfeweardas; and þā þe 21
Those who God bless are of-earth heirs and those who
hine wyrgeað forweorðað.
him curse perish
Fram Gode byð gereht sē weg þæs rihtwīsan; and hine 22
By God is directed the way of-the righteous and him
lyst his wega and his weorca swīðe.
it-pleases his ways and his works greatly
And þēah sē rihtwīsa āfealle, ne wyrð hē gebrysed, nē his nān 23
And though the righteous fall not becomes he bruised nor of-his any
bān tōbrocen; for þām God gefēhð his hand and hine ūpp ārǽrð.
bone broken for that God seizes his hand and him up raises
Ic wæs gēo geong, and nū ic ealdige; and ne geseah ic 24
I was once young and now I grow-old and not saw I
nǽfre rihtwīsne man forlǽtenne, nē his sǽd þæt wǽre hlāfes
ever righteous man forsaken nor his seed that were of-bread
wǽdla.
needy
Ac sē rihtwīsa ǽlce dæge miltsað and syleð ōþrum tō 25
But the righteous each day pities and gives to-others as
borge, and his sǽd byð on blētsunge on genihte.
loan and his seed is in blessing in abundance

26 Gecyr for þǣm fram yfele, and dō good; þonne wunast þū
Turn for that from evil and do good then dwellest thou
on weorulda weorld.
to of-worlds world

27 For þǣm God lufað ryhte dōmas, and ne forlǣt nǣfre his
For that God loves right judgments and not forsakes ever his
hālge, ac hē gehylt hȳ on ēcnesse.
saints but he keeps them in eternity

28 Hē wītnað þā scyldigan; and þæt sǣd þǣra unrihtwīsra
He punishes the guilty and the seed of-the unrighteous
forwyrð.
perishes

29 Þā rihtwīsan gesittað eorðan on yrfeweardnesse, and hȳ
The righteous possess earth in inheritance and they
būiað on hyre ā weorulda weoruld.
dwell on her ever of-worlds world

30 Sē mūð þæs rihtwīsan smēað wīsdōm, and his tunge sprycð
The mouth of-the righteous meditates wisdom and his tongue speaks
rihte dōmas.
right judgments

31 Sēo ǣ his Godes bið on his heortan, and ne āslīt his fōt.
The law of-his God is in his heart and not slips his foot

32 Sē synfulla hopaþ symle þæs rihtwīsan, and sēcð hine tō
The sinful watches ever the righteous and seeks him to
fordōnne; ac Drihten hine ne forlǣt on his handa tō þām
destroy but Lord him not leaves in his hands to that
þæt hē hine mæge fordōn; and Drihten dēmð hym bǣm.
that he him can destroy and Lord judges them both

Gebīd Drihtnes, and heald his bebodu, and hē þē ūpp 33
Await Lord and keep his commands and he thee up
āhefð tō þǣm þæt þū būst eorðan; and þū gesyhst
raises to that that thou dwellest-in earth and thou seest
hwǣr þā synfullan forweorðað.
where the sinful perish
Ic geseah þone unrihtwīsan swīðe ūp āhafenne, swā swā 34
I saw the unrighteous very up raised so as
sum cedertrēow on Libanus munte.
some cedar-tree on Lebanon mountain
And ic þā þanon fōr and eft ðyder cōm, þonne næs hē; 35
And I then thence went and again thither came then not-was he
and ic ācsode æfter him and hine sōhte, and hine ne funde, nē
and I asked after him and him sought and him not found nor
furþum þā stōwe þe ic hine ǣr on geseah gecnāwan ne mihte.
even the place which I him before in saw know — could
Heald for ðȳ rihtwīsnesse and efnesse; for þǣm sē gesibsuma 36
Hold for that righteousness and evenness for that the peaceable
lǣfð symle yrfeweard æfter him.
leaves ever heir after him
Ac þā unrihtwīsan symle forweorþað ealle ætsomne mid 37
But the unrighteous ever perish all together with
hyra yrfeweardum.
their heirs
Ac sēo hǣl þǣra rihtwīsena cymeð symle fram Gode; and 38
But the salvation of-the righteous comes ever from God and
hē byð heora gescyldend on geswinces tīde.
he is their protector in of-toil time

39 And Drihten him gefultumað, and hȳ ālȳsð, and hȳ āhret
And Lord them helps and them delivers and them rescues
æt þām synfullum, and hȳ gedēð hāle; for þǣm hȳ hopiað
from the sinful and them makes whole for that they hope
tō him.
in him

XXXVII · REBUKE ME NOT, O LORD

David confessed his sins and lamented his misfortune, and prophesied the same of Hezekiah, of all who sing it, and of Christ. God's arrows are fixed in him, there is no health in his flesh, his sins weigh on him like a heavy burden, and his wounds fester through his folly. His friends stand far off and his enemies plot; he is like a deaf and dumb man, and he confesses his wrong and asks God not to forsake him.

Ezechias egrotans Domino supplicat
Hezekiah sick to-Lord prays
Dauid sang þysne seofon and þrittigoðan sealm, andettende
David sang this seven and thirtieth psalm confessing
Drihtne his scylde, and seofigende his ungelimp þæt hē ǣr
to-Lord his sins and lamenting his misfortune that he before
mid his scyldum geearnode; and hē ēac hēalsode Drihten
with his sins earned and he also besought Lord
on ðǣm sealme þæt hē hine on swylcum earfeðum ne lēte
in the psalm that he him in such hardships not let
his līf geendian. And hē wītegode ēac be Ezechie þām
his life end And he prophesied also about Hezekiah the
kyncge, þæt hē sceolde þæt ylce dōn on his earfoðum. And
king that he should the same do in his hardships And
ēac be ǣlcum þǣra þe þysne sealm sunge, oþþe for hine
also about each of-those who this psalm sang either for him

sylfne oððe for ōðerne man, hē wītgode, þæt hē sceolde
self or for other man he prophesied that he should
þæt ilce mǣnan and ēac þæt ylce gemētan. And ēac be
the same lament and also the same find And also about
Crīste hē wītegode, þæt hē wolde þæt ylce dōn.
Christ he prophesied that he would the same do
Drihten, ne þrēa þū mē, nē ne þrafa on þīnum yrre; nē 1
Lord not rebuke thou me nor — reprove in thy anger nor
on þīnre hātheortnesse ne wītna ðū mē.
in thy wrath — punish thou me
For þām þīne flāna synt āfæstnad on mē, þæt synt þā 2
For that thine arrows are fixed in me that are the
earfoðu þe ic nū þolie; and þū gestrangodest þīne handa
hardships which I now suffer and thou strengthenedst thy hands
ofer mē.
over me
Nis nān hǣlo on mīnum flǣsce, for þǣre andweardnesse 3
Not-is any health in my flesh for the presence
þīnes yrres; nē nān sib, nē nān rest nis mīnum bānum,
of-thy anger nor any peace nor any rest is to-my bones
beforan þǣre ansȳne mīnra synna.
before the face of-my sins
For þǣm mīn unriht mē hlȳpð nū ofer hēafod; and swā 4
For that my wrong me leaps now over head and so
swā hefig byrðen hȳ synt gehefegode ofer mē.
as heavy burden they are weighed-down over me
Mīne wunda rotedan and fūledon for mīnum dysige. 5
My wounds rotted and festered for my folly
Ic eom swīðe earm geworden, and ic eom ful nēah gebīged 6
I am very wretched become and I am full near bowed
tō ende; ǣlce dæge ic gange inn †unrōt.
to end each day I go in sad

7 For þǣm eall mīn lichama is full flǣsclicra lusta; for þām
For that all my body is full of-fleshly lusts for that
nis nān hǣlo on mīnum flǣsce.
not-is any health in my flesh
8 Ac ic eom gesǣged and gehnǣged and swīðe geēaðmed;
But I am laid-low and bent-down and very humbled
and ic grymetige and stēne swīþe swīðlīce mid ealle mōde.
and I roar and groan very greatly with all mind
9 Drihten, Drihten, þū wāst nū eall hwæs ic wilnie; eall hit
Lord Lord thou knowest now all what I desire all it
ys beforan ðē, and mīn grānung þē nis nā forholen.
is before thee and my groaning from-thee not-is — hidden
10 Mīn heorte is gedrēfed and mīn mōd on innan mē, for
My heart is troubled and my mind in within me for
þǣm mīn mægen and mīn strengo and mīn cræft mē hæfð
that my strength and my might and my skill me has
forlǣten; and þæt lēoht and sēo scearpnes mīnra ēagena þe
forsaken and the light and the sharpness of-my eyes which
ic ǣr hæfde nis nū mid mē, swā swā ic hȳ gēo hæfde.
I before had not-is now with me so as I it once had
11 Mīne frȳnd and mīne māgas and mīne nēahgebūras synt nū
My friends and my kinsmen and my neighbors are now
gemengde wið mīne fȳnd, and standað nū mid him ongēan
mingled with my enemies and stand now with them against
mē, and synt mē nū tōweardes; and þā þe mē nȳhst
me and are to-me now hostile and those who to-me nearest
wǣran, þā ic orsorgost wæs, standað mē nū swīðe feor.
were when I most-untroubled was stand from-me now very far

And wyrceað wōh þā þe mē hefigiað, and mīne sāwle 12
And work wrong those who me oppress and my soul
sēceað hū hȳ magon yfel dōn; sprecað īdelnesse, and
seek how they can evil do speak vanity and
smēagað fācn ælce dæge.
devise deceit each day
Ic þonne swā swā dēaf dyde swylce ic hit ne gehȳrde; and 13
I then so as deaf did as-if I it not heard and
swugode swā swā sē dumba þe nǣfre his mūð ne ontȳnð.
was-silent so as the dumb who never his mouth — opens
Ic wæs geworden swylce sē mann þe nānwuht ne gehȳrð, 14
I was become like the man who nothing — hears
nē on his mūðe næfð nāne riht andsware.
nor in his mouth has any right answer
For þām ic hopode tō þē, Drihten, and cwæð tō þē, Gehȳr 15
For that I hoped in thee Lord and said to thee Hear
ðis, Drihten, and andswara him.
this Lord and answer them
For þām ic symle bæd þæt nǣfre mīne fȳnd ne gefǣgen 16
For that I ever prayed that never my enemies — rejoiced
æfter mē; þȳ lǣs hī mægen sprecan gemetlico word ongēan
after me the less they can speak measured words against
mē, gif hȳ gesēon þæt mīne fēt slidrien.
me if they see that my feet slip
For þām ic eom nū tō swingellan gearu, and mīn sār ys 17
For that I am now for scourges ready and my pain is
symle beforan mē.
ever before me
For þām ic andette Gode mīn unriht, and ic þence ymbe 18
For that I confess to-God my wrong and I think about
mīne synna.
my sins

19 Gȳt libbað mīne fȳnd, and synt strengran þonne ic, and
Yet live my enemies and are stronger than I and
synt swīðe gemanigfealdode þā þe mē mid unrihte hatiað.
are very multiplied those who me with wrong hate
20 Þā ðe mē gyldað yfel mid goode, hȳ mē lǣtað; for þȳ
Those who me repay evil for good they me leave for that
ic sēce riht.
I seek right
21 Ne forlǣt mē, Drihten, mīn God, nē ne gewīt fram mē;
Not forsake me Lord my God nor — depart from me
ac beseoh mē tō fultume, Drihten God, mīn Hǣlend.
but look me to help Lord God my Savior

XXXVIII · A STRANGER ON EARTH

The introduction says David lamented his sorrows under Saul and rebuked those who wrongfully gather riches not knowing to whom they leave them; a lost leaf then takes the rubric and verses 1–5, so the psalm begins inside verse 6. Every man's strength is vanity, and the psalmist was silent under God's punishment, which makes a man as frail as a spider's web. He asks God to hear his tears, since he is a stranger on earth like his fathers, and to grant him some rest before he departs.

Dauid sang þysne eahta and þrittigoþan sealm, seofigende tō
David sang this eight and thirtieth psalm lamenting to
Drihtne mid hū manegum unrōtnessum hē wæs ofðrycced
Lord with how many sorrows he was oppressed
under Sawle; on þǣm sealme hē lǣrde and tǣlde ealle men
under Saul in the psalm he taught and reproved all men
þe worulde welan gaderiað mid unrihte, and nytan hwām hī
who of-world wealth gather with wrong and know-not to-whom they
hine lǣfað. And ēac hē wītgode þæt ǣlc þǣra þæt ylce dōn
it leave And also he prophesied that each of-those the same do

sceolde þe þysne sealm æfter him sunge. And ēac hē wītgode
should who this psalm after him sang And also he prophesied
be Crīste, þæt hē wolde seofian swā ylce his nearonesse þe
about Christ that he would lament so same his straits which
hē hæfde under Iudeum. And ēac on æfteweardum þǣm sealme
he had under Jews And also in latter-part the psalm
hē wilnode ealra swīðost þæt him God sealde sume frōfre
he desired of-all most that to-him God gave some comfort
and sume rōthwīle on þyssum andweardum life ǣr his ende.
and some rest in this present life before his end

* * *

(lacuna)

... ælces libbendes mannes mægen and anwald is īdelnes. 6
(lacuna) of-each living man strength and power is vanity
And swā þēah ælc man hæfð Godes anlīcnesse on him, 7
And so however each man has of-God likeness in him
þēah hit īdel sȳ þæt hȳ mid gedrēfde synt.
though it vain be that they with troubled are
Þæt ys þæt hȳ gaderiað feoh, and nyton hwām hȳ hyt 8
That is that they gather money and know-not for-whom they it
gadriað.
gather
Hwæt ys þonne mīn tōhopa? hwæs anbīdie ic, būtan þīn, 9
What is then my hope what await I except thee
Drihten? for þām mid þē is eall mīn æht.
Lord for that with thee is all my possession
Ac of eallum mīnum unrihtwīsnessum gefriða mē; þū mē 10
But from all my unrighteousnesses protect me thou me
sealdest tō bysmrianne þām unrihtwīsan.
gavest to mock to-the unrighteous

11 Þā geswugode ic and ne ondyde nā mīnne mūð, for þǣm
Then was-silent I and not opened — my mouth for that
ic ongeat þæt þū hit geðafodest; ac āwend nū fram mē
I perceived that thou it allowedst but turn now from me
þīne wītnunga, for þām ic eom nū getēorod; for þǣm for
thy punishments for that I am now exhausted for that for
þǣre strenge þīnra handa and þīnre þrēaunga ic getēorode
the strength of-thy hands and of-thy rebukes I failed
on þǣre þrōwunge.
in the suffering

12 Ælcne man þū þrēast for his āgenre scylde, and gedēst
Each man thou rebukest for his own sin and causest
þæt hē āswint on his mōde, and wyrð swā tēdre swā swā
that he languishes in his mind and becomes as tender so as
gangewifran nett.
of-spider web

13 For þām byð ælc man gedrēfed, and ābysgod on īdlum
For that is each man troubled and busied in idle
sorgum and on ymbhogum.
sorrows and in cares

14 Drihten, gehȳr mīn gebed and mīne hēalsunga; onfōh mid
Lord hear my prayer and my entreaties receive with
þīnum ēarum mīnne wōp and mīne tēaras; ne swuga wið
thine ears my weeping and my tears not be-silent toward
mē, ac andswara mē mid þīne fultume.
me but answer me with thy help

15 For þām ic eom nīfara hider on eorþan beforan ðē and
For that I am newcomer hither on earth before thee and
ælðēodig, swā swā ealle mīne fæderas wǣran.
stranger so as all my fathers were

Forlǣt mē nū, Drihten, tō sumre rōthwīle on þisse weorulde, 16
Let me now Lord to some rest in this world
ǣr ic hire swā of gewīte þæt ic eft on ne sȳ.
before I it so from depart that I again in not be

XXXIX · I WAITED FOR THE LORD

David boasted that his waiting for God's help had not been in vain, and prophesied the captives in Babylon and Christ; a Christian should sing the last psalm in trouble and this one after. God heard him, lifted him from the pit, set his feet on a high stone, and put a new song in his mouth. God wanted obedience rather than offerings, and the psalmist has proclaimed his righteousness; now, with evils past number and enemies more than his hairs, he asks God not to delay.

Item de patientia Pauli ubi Christum prior adnuntiat;
Likewise about patience of-Paul where Christ first announces
lege in actus apostolorum
read in Acts of-Apostles
Dauid sang þysne nigan and þrītigoþan sealm, gylpende on
David sang this nine and thirtieth psalm boasting in
þām sealme þæt hē nāuht īdel nǣre, þā hē anbīdode Godes
the psalm that he not-at-all vain were when he awaited of-God
fultumes; for þām hē on þǣm ǣrran sealme āhsode God, hwæt
help for that he in the former psalm asked God what
his anbīd wǣre, oððe hwæs hē anbīdode. And ēac hē wītgode
his waiting were or for-what he waited And also he prophesied
be þām gehæftan folce on Babylonia, þæt hȳ sceoldon þone
about the captive people in Babylon that they should the
ylcan sealm singan and þæt ylce seofian; and eft fægnian, þonne
same psalm sing and the same lament and again rejoice when
hȳ on genere wǣron, and þysne sealm singan, swā hē dyde. And
they in safety were and this psalm sing as he did And

swā ylce gebyreð ælcum Crīstnum men, þās twēgen sealmas tō
so same befits to-each Christian man these two psalms to
singanne, þone ærran on his earfoðum and þone æftran syþþan
sing the former in his hardships and the latter after
hē genered byð. And þæt ylce hē witgode be Crīste, þæt hē
he saved is And the same he prophesied about Christ that he
wolde be þām ylcan þās sealmas singan, ægðer ge be þām
would about the same these psalms sing each both about the
earfoðum þe him Iudeas dydon ge eft be his ālȳsnesse.
hardships which him Jews did and again about his deliverance

1 Næs ic on nāuht īdlum anbīde, þēah hit mē lang anbīd
Not-was I in at-all vain waiting though it to-me long waiting
þūhte, þā ðā ic anbīdode Godes fultumes; for þām hē
seemed when when I awaited of-God help for that he
beseah wið mīn and gehȳrde mīn gebed, and ālǣdde mē
looked toward me and heard my prayer and led me
fram þām pytte ælcra yrmða, and of þām dūste and of
from the pit of-all miseries and from the dust and from
þām drosnum ælces ðēowdōmes and ælcere hæftnȳde.
the dregs of-all bondage and of-all captivity

2 And hē āsette mīne fēt on swīðe hēanne stān, þæt ys on
And he set my feet on very high stone that is on
swȳðe hēah setl and on swȳðe fæstne anweald; and hē
very high seat and in very fast power and he
gerihte mīne stæpas, and sende on mīnne mūð nīwne sang,
directed my steps and sent into my mouth new song
þæt is lofsang ūrum Gode.
that is hymn to-our God

3 Manege gesēoð hū þū hæfst ymbe ūs gedōn, and for þȳ
Many see how thou hast about us done and for that
tō þē hopiað and þē ondrǣdað.
in thee hope and thee dread

Ēadig byð sē wer þe his tōhopa byð tō swylcum Drihtne, 4
Blessed is the man who his hope is in such Lord
and ne lōcað nǣfre tō īdelnesse, nē tō lēasungum, nē tō
and not looks ever to vanity nor to lies nor to
dysige.
folly
Drihten, mīn God, þū gemanigfealdodest þīn wundru and 5
Lord my God thou multipliedst thy wonders and
þīne geðōhtas, þæt ys þīn weorc; nis nān þǣra þe þē
thy thoughts that is thy work not-is any of-those that to-thee
gelīc sēo.
like be
Ic spræc and þæt sǣde, for ðām hȳ wǣran gemanigfealdode 6
I spoke and it said for that they were multiplied
ofer ǣlc gerīm; noldest þū nā ofrunga and oflāta nāne,
over every number wouldst-not thou — offerings and oblations any
ac hȳrsumnesse þū mē bebude for ofrunga.
but obedience thou me commandedst for offerings
Ne bud þū mē nā ælmessan tō syllan, nē for mīnum 7
Not badest thou me — alms to give nor for my
synnum, þā þā ic hȳ næfde; ac ic cwæð, Ic eom gearu,
sins when when I them had-not but I said I am ready
ic cume, and sylle þæt þū ǣr bebude, þæt ys hȳrsumness.
I come and give what thou before commandedst that is obedience
On forewardre þyssere bēc ys āwriten be mē and ēac on 8
In front this book is written about me and also in
manegum ōþrum þæt ic sceolde þīnne willan wyrcan, and swā ic
many others that I should thy will work and so I
ēac wylle dōn; Drihten, mīn God, ic hæfde geteohhod, and gȳt
also will do Lord my God I had purposed and yet
hæbbe, þæt ic scyle healdan þīne ǣ symle on mīnre heortan.
have that I must hold thy law ever in my heart

9 Ic cȳðe þīne rihtwīsnesse on micelre gesamnunge; and
I make-known thy righteousness in great assembly and
mīnum weolorum ic ne forbēode ac bebēode þæt hȳ þæt
my lips I not forbid but command that they it
sprecon symle.
speak ever

10 Drihten, þū wāst þæt ic ne āhȳdde on mīnum mōde þīne
Lord thou knowest that I not hid in my mind thy
rihtwīsnesse; ac þīne sōðfæstnesse and þīne hǣlo ic sǣde.
righteousness but thy truth and thy salvation I said

11 Ne āhȳdde ic nā þīne mildheortnesse and þīne rihtwīsnesse
Not hid I — thy mercy and thy righteousness
on myclum gemōtum.
in great assemblies

12 Ac ne dō þū, Drihten, þæt þīn mildheortnes sȳ mē
But not cause thou Lord that thy mercy be from-me
āfyrred; for þām þīn mildheortnes and þīn sōðfæstnes mē
removed for that thy mercy and thy truth me
symle underfēngon.
ever received

13 For þām mē ymbhringde manig yfel, þǣra nis nān rīm;
For that me surrounded many evils of-which not-is any number
mē gefēngan mīne āgene unrihtwīsnessa, and ic hȳ ne
me seized my own unrighteousnesses and I them not
meahte gesēon nē ongytan.
could see nor understand

14 Mīne fȳnd wǣran gemanigfealdode þæt heora wæs mā
My enemies were multiplied that of-them was more
þonne hǣra on mīnum hēafde; and mīn heorte and mīn
than of-hairs on my head and my heart and my
mōd mē forlēton tō þām þæt ic mē nyste nǣnne rǣd.
mind me forsook to that that I for-me knew-not any counsel

Ac licige þē nū, Drihten, ic þē bidde, þæt þū [mē] 15
But let-please thee now Lord I thee ask that thou me
geārige, and ne lata þū tō mīnum fultume.
spare and not delay thou to my help
Sceamian hiora and ondrǣden him endemes þā þe 16
Let-be-ashamed them and let-dread themselves together those who
ēhtað mīne sāwle and hȳ teohhiað mē tō āfyrrane.
persecute my soul and they purpose me to remove
Sȳn hȳ gehwyrfde under bæc and ondrǣden him þā þe 17
Let-be they turned behind back and let-dread themselves those who
mē yfeles unnon.
to-me evil wish
Beren hī swiþe raþe heora āgene scame þā þe cweþað be 18
Let-bear they very quickly their own shame those who say about
mē, þonne mē hwylc ungelimp becymð, Is þæt lā well?
me when to-me some misfortune befalls Is that lo well
Blissien þā and fægnien þā þe þīnne willan sēceað; and 19
Let-rejoice they and let-be-glad those who thy will seek and
cweðen þā þe hopiað tō þīnre hǣlo, Gemyclad sȳ sē
let-say those who hope in thy salvation Magnified be the
Drihten þe swylc dēð.
Lord who such does
Ic eom yrming and þearfa, and þēah Drihten mīn gȳmð. 20
I am wretch and poor and yet Lord me cares
Þū, Drihten, eart mīn friðiend and mīn gefultumend and 21
Thou Lord art my protector and my helper and
mīn gescyldend; Drihten, mīn God, ne yld nū þæt þū mē
my shield Lord my God not delay now that thou me
ārie.
spare

David sang of his troubles and God's help, how he tested friends and enemies, and prophesied of Hezekiah, of every Christian, and of Christ and the Jews. The man who helps the poor God will keep alive and strengthen on his sickbed. The psalmist's enemies wish him dead, visit him with false words, and plot against him, even those he trusted most and those who had eaten and drunk with him, and he asks God to raise him up and blesses the God of Israel.

Uox Christi de passione sua et de iuda traditore
Voice of-Christ about passion his and about Judas traitor
Dauid sang þysne fēowertigoðan sealm be his earfoðum, and
David sang this fortieth psalm about his hardships and
eft be þām fultume þe hē hæfde fram Gode; and hē sǣde
again about the help which he had from God and he said
ēac on þām sealme hū hē hæfde āfandod ǣgðer ge his frȳnd
also in the psalm how he had tried each both his friends
ge his fȳnd on his earfoðum and on his ungelimpe. And ēac
and his enemies in his hardships and in his misfortune And also
hē wītgode be Ezechie cincge þe æfter him bēon sceolde, þæt
he prophesied about Hezekiah king who after him be should that
him sceolde þæt ylce bēon. And ēac be ǣlcum Crīstnum men
to-him should the same be And also about each Christian man
hē wītgode þæt ylce þāra þe ǣrest on earfoðum byð and eft
he prophesied the same of-those who first in hardships is and again
on ēðnesse. And ēac be Crīste hē wītgode on þǣm sealme and
in ease And also about Christ he prophesied in the psalm and
be Iudeum, hū hȳ hine swencton and hū hine God eft ārētte.
about Jews how they him afflicted and how him God again cheered
1 Ēadig byð sē þe ongyt þæs þearfan and þæs wǣdlan, and
Blessed is he who heeds the poor and the needy and
him þonne gefultumað, gif hine tō onhagað; gif hine ne
him then helps if him to is-possible if him not

onhagað, þonne ne licað him þēah his earfoðu; þone gefriþað
is-possible then not pleases him however his hardships him protects
Drihten on swylcum dæge swylce him swylc yfel becymð.
Lord on such day as to-him such evil befalls
Drihten hine gehylt and hine gelīffæst and gedēð hine 2
Lord him keeps and him quickens and makes him
gesǣligne on eorðan, and ne sylð hine nā on his fēonda
happy on earth and not gives him — into of-his enemies
anweald.
power
Drihten him bringð fultum tō his bedde þe hē on līð; 3
Lord him brings help to his bed which he on lies
and eall his bedd hē onwent of untrumnesse tō trymðe.
and all his bed he turns from sickness to strength
Ic cweðe, Drihten, tō þē, Gemildsa mē and gehǣl mīne 4
I say Lord to thee Pity me and heal my
sāwle; for ðon ic gesyngode wið þē.
soul for that I sinned against thee
Mīne fȳnd mē cwǣdon yfel and wilnodon, and sprǣcon 5
My enemies to-me spoke evil and desired and spoke
betwuh him and cwǣdon, Hwonne ǣr hē bēo dēad, oþþe
among them and said When before he be dead or
hwænne his nama āspringe?
when his name fail
And þēah hȳ þæs lyste, þēah hȳ ēodon in tō mē, and 6
And though them that it-pleased yet they went in to me and
fandodon mīn, and seofodon mīn sār.
tried me and lamented my pain

7 And þonne hȳ ūt ēodon from me, þonne worhton hȳ heora
And when they out went from me then made they their
gemōt, and wǣran ealle ānsprǣce þonne hȳ mē leahtrodon
meeting and were all of-one-speech when they me reviled
and lǣðdon.
and loathed

8 Ealle mīne fȳnd hȳ þonne gegaderodon ongēan mē, and
All my enemies they then gathered against me and
þōhton mē yfeles, and sprǣcon mē yfeles, and sprǣcon
thought for-me evil and spoke to-me evil and spoke
unriht wið mē, and cwǣdon on bysmor:
wrong against me and said in mockery

9 Nis him nān lāð, hē rest hine ēaðe, hē mæg ārīsan, þēah
Not-is to-him any harm he rests himself easily he can arise though
hē slāpe and līcette untrymnesse. Ge furðon þā sprǣcon
he sleep and feign sickness Yea even those spoke
þæt ylce mid him þe ic betst truwode, and þā þe ǣr
the same with them whom I best trusted and those who before
ǣton and druncon mid mē.
ate and drank with me

10 Þū þonne, Drihten, nū gemiltsa mē, and ārǣre mē tō þām
Thou then Lord now pity me and raise me to that
þæt ic him mæge forgyldan þæs lēan.
that I them can repay the reward

11 Þonne ongyte ic on þām þæt þū mē lufast, gif nān mīnra
Then understand I in that that thou me lovest if none of-my
fēonda ne fægnað mīnes ungelimpes.
enemies — rejoices of-my misfortune

12 Þū mē underfēnge for mīnre unsceðfulnesse, and mē
Thou me receivedst for my innocence and me
gestrangodest beforan þīnre ansȳne on ēcnesse.
strengthenedst before thy face in eternity

Geblētsod sȳ sē Drihten, Israela God, on weorulda weoruld: 13
Blessed be the Lord of-Israelites God to of-worlds world
sȳ swā.
be so

XLI · AS THE HART LONGS

David longed to return from exile to his homeland, and prophesied of the captives in Babylon, of every afflicted Christian, and of Christ. As the hart longs for water, his soul longs for God; his tears are his bread while men ask where his God is. He remembers God's former gifts and knows he will come to God's house with a voice of joy; deep calls to deep, and he asks why his soul is troubled and bids it hope in God.

Uox Christi ante baptismum …
Voice of-Christ before baptism (lacuna)
Dauid sang þysne ān and fēowertigoþan sealm, þā hē
David sang this one and fortieth psalm when he
wilnode tō hys ēðle tō cumanne of his wræcsiðe.
desired to his homeland to come from his exile
And þæt ilce hē wītgode be Israela folce gehæftum on
And the same he prophesied about of-Israelite people captive in
Babilonia, þæt hȳ sceoldon þæt ylce dōn. And ēac hē
Babylon that they should the same do And also he
wītgode be ǣlcum Crīstnum men þāra [þe] geswenced
prophesied about each Christian man of-those who afflicted
[wǣre], oþþe on mōde oððe on lichaman, and þonne
were either in mind or in body and then
wilnode ǣgðer ge þyses lifes frōfre ge þæs tōweardan. And
desired each both of-this life comfort and of-the to-come And

ēac be Crīste and be Iudeum hē wītgode, hū hē wilnode
also about Christ and about Jews he prophesied how he desired
þæt hē wurde gedǣled wið hȳ and wið heora yfelnesse.
that he were divided from them and from their wickedness
1 Swā heort wilnað tō wætre þonne hē wērig byð oþþe
As hart longs for water when he weary is or
ofþyrst, swā wilnað mīn sāwl and mīn mōd tō þē, Drihten.
athirst so longs my soul and my mind for thee Lord
2 Mīne sāwle þyrst and lyst þæt hēo mæge cuman tō Gode,
My soul thirsts and it-pleases that it can come to God
for þām hē is sē libbenda wylle; ēalā Dryhten, hwænne
for that he is the living well O Lord when
gewyrð þæt, þæt ic cume and ætȳwe beforan Godes ansȳne?
happens that that I come and appear before of-God face
3 Mē wǣran mīne tēaras for hlāfas, ǣgþer ge on dæg ge
To-me were my tears for loaves each both by day and
on niht; þonne ic gehȳrde tō mē cweþan, Hwǣr is þīn
by night when I heard to me say Where is thy
God þe þū tō hopast?
God whom thou in hopest
4 Ac þonne gemunde [ic] þīne ǣrran gyfa, and gestaðelode on
But then remembered I thy former gifts and established in
mē mīne sāwle; for þȳ ic geare wiste þæt ic sceolde cuman for
me my soul for that I well knew that I should come for
Godes mildheortnesse tō þām wundorlīcan temple, þæt ys Godes
of-God mercy to the wonderful temple that is of-God
hūs; þyder ic sceal cuman mid mycelre wynsumnesse stemne,
house thither I shall come with of-great joy voice
and mid andetnesse, swylce symblendra swēg byð and blīðra.
and with confession as of-feasters sound is and of-glad

For hwī eart þū þonne unrōt, mīn sāwl and mīn mōd? 5
For why art thou then sad my soul and my mind
hwī gedrēfe gyt me?
why trouble you-two me
Hopa tō Drihtne, for þām ic hine gȳt andette; for þām hē 6
Hope in Lord for that I him yet confess for that he
ys mīn Hǣlend and mīn God.
is my Savior and my God
Wið mē sylfne wæs mīn sāwl and mīn mōd gebolgen 7
Against me self was my soul and my mind angered
and gedrēfed; for þǣm ic eom gemyndig þīn, Drihten, be
and troubled for that I am mindful of-thee Lord by
Iordane staðe, and on þām lȳtlan cnolle þe Ermon hātte.
of-Jordan shore and on the little hill which Hermon is-called
Sēo nēolnes cliopað tō þǣre nēolnesse, and hēo oncwyð for 8
The abyss calls to the abyss and it answers for
þǣre stemne eorðan wæterǣdra, þæt ys þīn yrre; eall hēah
the voice of-earth water-veins that is thy anger all high
wītu and hefig cōman tō mē, and þīne ȳþa mē oferflēowon.
punishments and heavy came to me and thy waves me overflowed
On dæg bebēad God his mildheortnesse cuman tō mē, 9
By day commanded God his mercy come to me
mē tō gefriþianne wið þyssum yrmðum; and on niht hē
me to protect against these miseries and by night he
ūs bebēad þæt wē sceoldon singan his sang.
us commanded that we should sing his song
Mid mē bēoð symble gearo gebedu tō þām Gode þe mē 10
With me are ever ready prayers to — God who me
libbendne þanon gelǣdde; ic cweðe tō þām Gode, Þū eart
living thence led I say to — God Thou art
mīn andfengend.
my receiver

11 Hwȳ forgitst þū mīn, and hwī āwyrpst þū mē fram
Why forgettest thou me and why castest thou me from
þē? oððe hwȳ lætst þū mē gān þus unrōtne, þonne mē
thee or why lettest thou me go thus sad when me
mysceað mīne fȳnd?
afflict my enemies
12 And þonne hȳ tōbrecað eall mīn bān, and þonne mē
And when they break all my bones and when me
hyspað þā þe mē swencað; and huru swīðost þonne hȳ
mock those who me afflict and indeed most when they
cweðað ǣlce dæge, Hwǣr ys þīn God?
say each day Where is thy God
13 For hwȳ eart þū unrōt, mīn mōd and mīn sāwl? and hwȳ
For why art thou sad my mind and my soul and why
gedrēfst þū mē?
troublest thou me
14 Hopa tō Drihtne, for þām ic gȳt hine andette; for þām hē
Hope in Lord for that I yet him confess for that he
is mīn Hǣlend and mīn God.
is my Savior and my God

David besought God to judge between him and his enemies who did not keep his law, and prophesied of the captives in Babylon. He asks God to deliver him from the unjust and deceitful man and to send his light and truth to lead him to his holy hill. There he will go to the altar of the God who gladdened his youth, praise him on the harp, and bid his soul hope in God.

Uox aecclesie

Voice of-church

Dauid sang þysne tū and fēowertigoþan sealm, and hēalsode

David sang this two and fortieth psalm and besought

God on þyssum sealme þæt hē dēmde betwuh him and

God in this psalm that he judged between him and

his fēondum þe nāne ǣ Godes ne hēoldon. And hē ēac

his enemies who no law of-God — held And he also

wītgode be þām gehæftan folce on Babylonia, þæt hȳ

prophesied about the captive people in Babylon that they

sceoldon þæt ylce dōn. And be ǣlcum Crīstnum menn

should the same do And about each Christian man

þe þysne sealm singð, hē wītgode þæt hȳ hine sceoldon

who this psalm sings he prophesied that they it should

be þām ylcan singan; and ēac Crīst be Iudeum.

about the same sing and also Christ about Jews

Dēm mē. Dryhten, and dō sum tōscēad betwuh mē 1

Judge me Lord and make some distinction between me

and unrihtwīsum folce; and from fācenfullum menn and

and unrighteous people and from deceitful man and

unrihtwīsum gefriða mē.

unrighteous protect me

2 For þām þū eart mīn God and mīn mægen; forhwȳ
For that thou art my God and my strength why
āwyrpst þū mē? and hwī lætst þū mē gān unrōtne, þonne
castest thou me and why lettest thou me go sad when
mīne fȳnd mē drecceað?
my enemies me afflict
3 Send þīn lēoht and þīne sōðfæstnesse, þā þe [mē]
Send thy light and thy truth those which me
gēogēara lǣddon, þæt hȳ mē nū gȳt gelǣdan tō þīnum
of-old led that they me now yet lead to thy
hālgan munte, in on þīn hālge templ;
holy mount in into thy holy temple
4 þæt ic þonne gange tō þīnum altere, and tō þām Gode þe
that I then go to thy altar and to — God who
mē blīðne gedyde on mīnum geogoðhāde.
me glad made in my youth
5 Ic þē andette, Dryhten, mid sange and mid hearpan. Hwȳ
I thee confess Lord with song and with harp Why
eart þū unrōt, mīn sāwl? oþþe hwī gedrēfest þū mē?
art thou sad my soul or why troublest thou me
6 Hopa tō Drihtne, for þām ic hine gȳt andette; for þām
Hope in Lord for that I him yet confess for that
þū eart God, mīn Hǣlend and mīn Dryhten.
thou art God my Savior and my Lord

David lamented that God did not hear his people as quickly as he heard their fathers, and prophesied of the Maccabees under Antiochus and of Christ. Their fathers told them how God drove out the nations by his hand, not their swords. Yet God has now cast them off, scattered them like sheep among the nations, and made them a byword, though they have not forgotten his law, and the psalm asks God to wake and help them.

Machabeorum pressuras ... et uox Apostoli
Of-Maccabees afflictions (lacuna) and voice of-Apostle
Dauid sang þysne þrēo and tēowertigoðan sealm, seofigende
David sang this three and fortieth psalm lamenting
his earfoþa; and myngode þāra gyfa þe hē his fædrum
his hardships and recalled the gifts which he to-his fathers
and his foregengum sealde, and hiora eaforum gehēt; and
and to-his forebears gave and to-their offspring promised and
ēac seofode þæt him þūhte þæt hȳ God on ðām tīdum
also lamented that to-him seemed that them God in the times
swā hrædlīce ne gehȳrde swā hē his foregengan dyde. And
so quickly not heard as he his forebears did And
ēac hē wītgode on þām sealme be Mathathia and be
also he prophesied in the psalm about Mattathias and about
his sunum, þā wē Machabeas hātað, þæt hȳ sceoldon
his sons whom we Maccabees call that they should
þæt ylce seofian on hiora earfoðum under Antiochus þām
the same lament in their hardships under Antiochus the
kynge. And ēac hē wītgode be ælcum Crīstnum men þe
king And also he prophesied about each Christian man who
tō Gode hopað, þæt hē sceolde þæt ylce dōn; and ēac
in God hopes that he should the same do and also
be Crīste, þæt hē wolde þæt ylce dōn be Iudeum.
about Christ that he would the same do about Jews

1 Drihten, wē gehȳrdon mid ūrum ēarum, and ūre fæderas
Lord we heard with our ears and our fathers
hit ūs sǣdon,
it to-us told
2 þā weorc þe þū worhtest on hiora dagum, and on hiora
the works which thou wroughtest in their days and in of-their
foregengena dagum.
forebears days
3 Þæt wæs þæt þīn hand tōwearp þā elðēodegan folc, and
That was that thy hand overthrew the foreign peoples and
plantode and tȳdrede ūre foregengan; þū swenctest þā
planted and propagated our forebears thou afflictedst the
elðēodgan folc, and hȳ āwurpe.
foreign peoples and them castedst-out
4 Ne geēodon ūre foregengan nā ðās eorðan mid sweorda
Not won our forebears — this earth with of-swords
ecgum, nē hȳ mid þȳ ne gehēoldon; nē heora earmas hȳ
edges nor they with that — held nor their arms they
ne gehēoldon, nē ne gehǣldon;
— held nor — saved
5 ac þīn swīðre hand and þīn earm and þæt lēoht þīnes andwlitan;
but thy right hand and thy arm and the light of-thy face
for þām hȳ þē þā līcodon, and þē līcode mid him tō bēonne.
for that they thee then pleased and thee pleased with them to be
6 Hū ne eart þū mīn cyning and mīn Drihten, swā ylce swā
How not art thou my king and my Lord so same as
þū hiora wǣre, þū þe bebude hǣlo cuman tō Iacobes
thou theirs wert thou who commandedst salvation come to of-Jacob
cynne?
kin

Þurh þē wē beþurscon ūre fȳnd and āwindwedan; and for 7
Through thee we threshed our enemies and winnowed and for
þīnum naman wē forsāwan þā þe stōdon ongēan ūs.
thy name we despised those who stood against us
Ne getrūwode ic nǣfre on mīnne bogan; nē mīn sweord 8
Not trusted I ever in my bow nor my sword
mē ne gefriðode nē ne gehǣlde.
me — protected nor — saved
Ac þū ūs āhreddest æt þām þe ūre ēhton; and þā ðe 9
But thou us rescuedst from those who us persecuted and those who
ūs hatedon þū gebysmrodest.
us hated thou shamedst
And wē þā heredon God ælce dæge, and wē wǣron ēac 10
And we then praised God each day and we were also
geherede fram ōþrum þēodum, for his weorcum; and his
praised by other nations for his works and his
naman wē andettað ā weoruld.
name we confess ever world
Þēah þū, Drihten, ūs nū ādrifen hæbbe fram þē, and ūs 11
Though thou Lord us now driven have from thee and us
gebysmrod, and mid ūs ne fare on fyrd swā þū gēo dydest.
shamed and with us not go in army as thou once didst
Ac þū hæfst nū ūs gehwyrfde on bæclincg, and ūs 12
But thou hast now us turned on back and us
forsewenran gedōne þonne ūre fȳnd; and þā þe ūs hatiað,
more-despised made than our enemies and those who us hate
hȳ ūs gegrīpað, and him sylfum gehrespað.
they us seize and for-them selves plunder
Þū ūs geþafodest him tō metsianne, swā swā scēap; and 13
Thou us allowedst them to feed so as sheep and
þū ūs tōstenctest geond manega þēoda.
thou us scatteredst among many nations

14 Þū ūs bebohtest and bewrixledest, and nān folc mid ūs
Thou us soldest and exchangedst and no people with us
ne gehwyrfdest.
— *exchangedst*

15 Þū ūs gesettest tō edwīte and tō bysmre ūrum nēahgebūrum,
Thou us settest for reproach and for mockery to-our neighbors
and tō hleahtre and tō forsewennesse eallum þām þe ūs
and for laughter and for contempt to-all those who us
ymbsittað.
sit-around

16 Þū hæfst ūs gedōn tō ealdsprǣce, þæt ōðra þēoda nyton
Thou hast us made for byword that other nations know-not
hwæt hȳ elles sprecon būton ūre bysmer, and wecggeað
what they else speak except our shame and wag
heora hēafod ongēan ūs on heora gesamnuncge.
their head against us in their assembly

17 Ælce dæge byð mīn sceamu beforan mē, and ongēan mē;
Each day is my shame before me and against me
and mid mīnum bysmre ic eom bewrogen,
and with my mockery I am covered

18 for þāra stemne þe mē hyspað and tǣlað, and for þāra
for of-those voice who me mock and blame and for of-those
ansȳne þe mīn ēhtað.
face who me persecute

19 Eall þās earfoðu becōman ofer ūs; and ne forgēate wē
All these hardships came over us and not forgot we
þēah nā þē, nē þæt wōh ne worhton þæt wē þīne ǣ
however — thee nor the wrong — wrought that we thy law
forlēten, nē ūre mōd ne ēode on bæclincg fram þē.
forsook nor our mind — went on back from thee

And þēah þū geþafodest þæt ūre stæpas wendon of þīnum 20
And yet thou allowedst that our steps turned from thy
wege; for þām þū woldest ūs geēaðmēdan on þǣre stōwe
way for that thou wouldst us humble in the place
ūre unrōtnesse, þǣr wē wǣron bewrigene mid dēaþes sceadu.
of-our sadness where we were covered with of-death shadow
Gif wē ofergeotole wǣron Drihtnes naman, ūres Godes, and 21
If we forgetful were of-Lord name of-our God and
gif wē ūre handa ūpp hōfon tō ōþrum gode,
if we our hands up raised to other god
hū ne wrǣce hit þonne God? for þan hē wāt ealle 22
how not avenged it then God for that he knows all
dȳgelnessa ælcere heortan.
secrets of-every heart
For þām wē bēoð ælce dæge for ðē geswencte; hȳ teohhiað 23
For that we are each day for thee afflicted they reckon
ūs him tō snǣdincgscēapum.
us for-them as slaughter-sheep
Ārīs, Drihten, for hwī slǣpst þū? ārīs, and ne drīf ūs fram 24
Arise Lord for why sleepest thou arise and not drive us from
þē oð ūrne ende.
thee until our end
For hwī wendst þū þīnne andwlitan fram ūs? oððe hwȳ 25
For why turnest thou thy face from us or why
forgytst þū ūre yrmða and ūre geswinc?
forgettest thou our miseries and our toil
For þām synt nū full nēah tō dūste gelǣd ūre sāwla, and 26
For that are now full near to dust brought our souls and
ūre wamb līð on þǣre eorðan.
our belly lies on the earth

27 Ārīs, Drihten, and gefultuma ūs, and ālȳs ūs for þīnum
Arise Lord and help us and deliver us for thy
naman.
name

XLIV · MY HEART UTTERS A GOOD WORD

The introduction says David, filled with the Holy Ghost, spoke here of the Father, the Son, and the Church, and the Father speaks of Christ's birth. The king is fairest of men and girds his sword, which is the gospel's teaching; his throne is forever, and myrrh drops from his garments in ivory palaces. The queen in gold at his right hand is the Church, bidden to forget her father the devil, and the king's sons born in his fathers' place, the apostles, will be chiefs over all the earth.

Propheta de Christo ad ecclesiam dicit ... de regina
Prophet about Christ to church speaks (lacuna) about queen
austri.
of-south
Dauid wītgode on þissum fēower and fēowertigoþan sealme,
David prophesied in this four and fortieth psalm
þā hē wæs oferdrenct mid þȳ Hālgan Gāste, and on
when he was drenched with the Holy Ghost and in
eallum þām sealme hē spræc ymb Fæder and ymb Sunu;
all the psalm he spoke about Father and about Son
and ymb þā hālgan gesamnuncga Crīstenra manna geond
and about the holy assembly of-Christian men throughout
ealle eorðan. Sōna on þām forman ferse sē Fæder spræc
all earth Straightway in the first verse the Father spoke
þurh Dauid be Crīstes ācennesse, and cwæð:
through David about of-Christ birth and said

Mīn heorte bealcet good word, þæt ys good Godes bearn; 1
My heart utters good word that is good of-God child
þǣm cyncge ic befæste anweald ofer eall mīn weorc.
to-the king I commit power over all my work
Mīn tunge ys gelīcost þæs wrīteres feþere þe hraðost wrīt, 2
My tongue is likest of-the writer pen which quickest writes
þæt ys Crīst, sē ys word and tunge God-Fæder; þurh hine
that is Christ who is word and tongue of-God-Father through him
synt ealle þincg geworht.
are all things wrought
Hē ys fægrostes andwlitan ofer eall manna bearn; geondgotene 3
He is of-fairest face over all of-men children poured-out
synt þīne weleras mid Godes gyfe, for þām hē geblētsode
are thy lips with of-God grace for that he blessed
God on ēcnesse.
God in eternity
Gyrd nū þīn sweord ofer þīn þēoh, þū Mihtiga! þæt ys 4
Gird now thy sword over thy thigh thou Mighty-one that is
gāstlīcu lār, sēo ys on ðām godspelle; sēo ys scearpre
spiritual teaching which is in the gospel which is sharper
þonne ǣnig sweord.
than any sword
Geheald nū þīnne wlite and þīne fægernesse; and cum 5
Keep now thy beauty and thy fairness and come
orsorg, and rīxsa,
untroubled and reign
for þīnre sōðfæstnesse and for þīnre ryhtwīsnesse; þē gelǣt 6
for thy truth and for thy righteousness thee leads
swȳþe wundorlice þīn sēo swȳþre hand and þīn āgen
very wonderfully thy the right hand and thy own
anweald tō þǣm.
power to that

7 Þīna flāna synt swȳþe scearpa on þām heortum þīnra
Thy arrows are very sharp in the hearts of-thy
fēonda; folc gefeallað under ðē, þæt ys þæt hȳ ōþer twēga,
enemies peoples fall under thee that is that they one of-two
oþþe on andetnesse gefeallað oþþe on helle.
either in confession fall or in hell
8 Þīn setl is, Drihten, on weorulda weoruld; swīðe ryht is
Thy seat is Lord to of-worlds world very right is
sēo cynegyrd þīnes rīces, sēo gerecð ǣlcne mann oþþe tō
the scepter of-thy kingdom which directs each man either to
þīnum willan oððe tō wīte.
thy will or to punishment
9 Þū lufodest rihtwīsnesse, and hatodest unrihtwīsnesse; for
Thou lovedst righteousness and hatedst unrighteousness for
þām þē gesmyrede Dryhten, þīn God, mid þām ele blisse
that thee anointed Lord thy God with the oil of-bliss
ofer ealle ōþre menn.
over all other men
10 Myrre and gutta and cassia dropiað of þīnum clāðum
Myrrh and resin and cassia drop from thy clothes
and of þīnum elpanbǣnenum hūsum, on þǣm þē gelufiað
and from thy ivory houses in which thee love
cyningca dohtor, þā þǣr wuniað for þīnre lufan and for
of-kings daughters who there dwell for thy love and for
þīnre weorðunga. Þā wyrtgemang tācniað mistlīcu mægen
thy honor The spice-mixtures betoken various virtues
Crīstes, and þæt hrægl tācnað Crīstes līchaman, and þā
of-Christ and the garment betokens of-Christ body and the
elpanbǣnenan hūs tācniað rihtwīsra manna heortan, þāra
ivory houses betoken of-righteous men hearts of-the
kyningca dohtor tācniað rihtwīsra manna sāwla.
kings daughters betoken of-righteous men souls

And þǣr stent cwēn þē on þā swȳðran hand, mid golde 11
And there stands queen to-thee on the right hand with gold
getucode and mid ǣlcere mislicre fægernesse gegyred, þæt
adorned and with every various fairness clothed that
ys eall Crīstnu gesamnung.
is all Christian assembly
Gehȳr nū, mīn dohtor, þæt ys sēo gesamnuncg Crīstnes 12
Hear now my daughter that is the assembly of-Christian
folces; geseoh, and onhyld þīn ēare, and forgit and ālǣt
people see and incline thine ear and forget and leave
þīn folc, þæt synd yfelwillende menn and unðēawas, and
thy people that are evil-willing men and vices and
þæt hūs and þone hīred þīnes lēasan fæder, þæt ys dēofol.
the house and the household of-thy false father that is devil
For þām sē cyncg wilnað þīnes wlites, for þām hē ys 13
For that the king desires thy beauty for that he is
Drihten þīn God; gebide þē tō him, and weorþa hine; and
Lord thy God pray thee to him and honor him and
swā ylce dōð ēac þā dohtor þǣre welegan byrig Tyrig, hī
so same do also the daughters of-the wealthy city Tyre they
hine weorðiað mid gyfum, þæt synt þā sāwla þe bēoð
him honor with gifts that are the souls which are
gewelgoda mid goodum geearnuncgum.
enriched with good merits
Gif þū þus dēst, þonne weorðiað þē ealle þā welegastan 14
If thou thus doest then honor thee all the wealthiest
on ǣlcum folce; and habbað him þæt tō mǣstum gylpe,
in every people and have for-them it for greatest boast
þæt hȳ gesēon kyninga dohtra inne mid him,
that they see of-kings daughters in with them

15 ūtan beslēpte and gegyrede mid eallum mislīcum
from-without clad and adorned with all various
hrægla wlitum and mid gyldnum fnasum, þæt synt mistlīce
of-garments beauties and with golden fringes that are various
geearnunga fulfremedra manna. Ēalā kyningc, hwæt þē
merits of-perfect men O king how to-thee
bēoð brōht manega mǣdenu, and æfter þām þǣre sēo
are brought many maidens and after that of-her the
nȳhste þe wē ǣr ymbe sprǣcon.
nearest whom we before about spoke

16 Mid blisse and mid fægnuncge hȳ bīoð gelǣdde in tō
With bliss and with rejoicing they are led in to
þīnum temple, þæt synt þā sāwla þe heora mægðhād
thy temple that are the souls who their virginity
gehealdað and þā hrēowsiendan and þā þe gewītnode bēoð
keep and the repenting and those who punished are
for hiora scyldum, oþþe heora willum oððe heora unwillum.
for their sins either their will or their unwillingness

17 For þīnum fædrum þē bīoð ācennedu bearn, þæt synt
For thy fathers to-thee are born children that are
apostolas wið þām hēahfædrum and wið wītgum; and þū
apostles for the patriarchs and for prophets and thou
hȳ gesetst tō ealdormannum ofer ealle eorþan.
them settest as chiefs over all earth

18 And hȳ bēoð gemyndige þīnes naman, Dryhten, on ǣlcere
And they are mindful of-thy name Lord in every
cnēoresse.
generation

19 And þonne for þȳ þē andett ǣlc folc on ēcnesse and on
And then for that thee confesses each people in eternity and to
weorulda weoruld.
of-worlds world

David thanked God for many rescues, and prophesied of Judah and Benjamin, saved from Pekah and Rezin for their elders' merits and not Ahaz's, and of Christ. God is their refuge, so they do not fear though the earth is troubled and the mountains fall into the sea. God's city is glad and cannot be moved while he is in her midst, he breaks bows and burns shields, and he bids them be free and see that he alone is God.

Uox Apostoli in passione Christi
Voice of-Apostle in passion of-Christ
Dauid sang þysne fif and fēowertigoþan sealm, þanciende Gode
David sang this five and fortieth psalm thanking God
þæt hē hine oft ālȳsde of manegum earfoðum. And ēac hē
that he him often delivered from many hardships And also he
wītgode þæt þæt ylce sceoldon dōn þā men þā þe twā scīra
prophesied that that same should do the men those who two shires
[bēoð], þæt ys Iude and Beniamin, þæt hȳ sceoldon þām Gode
are that is Judah and Benjamin that they should — to-God
þancian þe hȳ gefriðoðe fram þāre ymbsetennesse, and fram
thank who them protected from the siege and from
þāre hereunge þāra twēga kyncga, Sacces Rumeles suna, and
the plundering of-the two kings of-Pekah of-Remaliah son and
Rasses Syria cyncges; næs þæt nā gedōn for þæs cynincges
of-Rezin of-Syria king not-was that — done for of-the king
geearnuncga Achats, ac for Godes mildheortnesse and for his
merits of-Ahaz but for of-God mercy and for of-his
yldrena gewyrhtum hit gewearð þæt þā twēgen kyningas wǣron
elders deserts it befell that the two kings were
ādrifene fram Assyria cynge. And ēac þæt ylce hē wītgode be
driven by of-Assyria king And also the same he prophesied about

ælcum rihtwīsum menn þe ǣrest geswenced byð and eft geārod.
each righteous man who first afflicted is and again favored
And ēac be Crīste and be Iudeum hē wītgode þæt ylce.
And also about Christ and about Jews he prophesied the same
1 Dryhten ys ūre gebeorh and ūre mægen and ūre fultumend
Lord is our refuge and our strength and our helper
on earfoðum, þā ūs swīðe swīðlīce oft on becōmon.
in hardships which us very greatly often on came
2 For þām wē ūs ne ondrǣdað, þēah eall eorðe sȳ
For that we ourselves not dread though all earth be
gedrēfedu, and þēah þā muntas sȳn āworpene on midde þā
troubled and though the mountains be cast into midst the
sǣ.
sea
3 Ūre fȳnd cōman swā egeslice tō ūs þæt ūs ðūhte for
Our enemies came so terribly to us that to-us seemed for
þām geþune þæt sīo eorþe eall cwacode, and hȳ wǣron
the din that the earth all quaked and they were
þēah sōna āfǣrde fram Gode swȳþor þonne wē; and þā
however at-once frightened by God more than we and the
ūp āhafenan kyningcas swā þā muntas wǣron ēac gedrēfde
up raised kings as the mountains were also troubled
for þæs Godes strenge.
for — of-God strength
4 Þā wæs geblissod sēo Godes burh on Hierusalem, for þām
Then was gladdened the of-God city in Jerusalem for the
cyme þæs scūres þe hȳ geclǣsnode: sē Hȳhsta gehālgode
coming of-the shower which them cleansed the Highest hallowed
his templ in on þǣre byrig; for þām ne wyrð sēo burh nǣfre
his temple in in the city for that not becomes the city ever
onwend, þā hwīle þe God byð unonwendelīc on hire midle.
moved the while that God is unchangeable in her midst

God hyre gehealp swȳþe ǣr on morgen, and gedrēfed 5
God her helped very early in morning and troubled
wǣron þā elðēodgan folc, and hiora rīce wæs gehnǣged;
were the foreign peoples and their kingdom was humbled
sē Hȳhsta sende his word, and gehwyrfed wæs ūre land
the Highest sent his word and turned was our land
and ūre folc tō beteran, and hī and heora land tō wyrsan.
and our people to better and they and their land to worse
Drihten, mægena God, ys mid ūs, and ūre andfengend is 6
Lord of-hosts God is with us and our receiver is
Iacobes God.
of-Jacob God
Cumað, and gesīoð Godes weorc and his wundru þe hē 7
Come and see of-God works and his wonders which he
wyrcð ofer eorðan.
works over earth
Hē āfierð fram ūs ǣlc gefeoht ūt ofer ūre landgemǣru, 8
He removes from us each war out over our borders
and forbrycð ūra fēonda bogan, and eall heora wǣpn
and shatters of-our enemies bows and all their weapons
gebryt, and heora scyldas forbærnð. Þā andswarode God
breaks and their shields burns Then answered God
þæs wītgan mōde, and cwæð eft þurh þone wītgan,
of-the prophet mind and said again through the prophet
Geǣmetgiað ēow nū, and gesīoð þæt ic eom āna God, 9
Free yourselves now and see that I am alone God
and mē nū ūp āhebbe ofer ðā elðēodegan folc, and ēac
and myself now up raise over the foreign peoples and also
on þysum folce ic bēo nū ūp āhæfen.
in this people I am now up raised

10 Dryhten, mægena God, ys mid ūs, and ūre andfengend ys
Lord of-hosts God is with us and our receiver is
Iacobes God.
of-Jacob God

XLVI · RAISE YOUR HANDS

David taught all nations to praise God, who protected him and crushed his enemies, and prophesied of the Maccabees, of the righteous delivered, and of Christ and the Jews. The hostile nations are bidden to weep and Israel to raise their hands and rejoice, for God is the great King over all gods, who subdued peoples under them and chose them and Jacob's kin for his inheritance. God has gone up with joyful song and trumpets, and the princes of the earth gather to the God of Abraham.

Uox Apostoli postquam ascendit Christus ad Patrem
Voice of-Apostle after ascended Christ to Father
Dauid sang þysne syx and fēowertigoþan sealm, and lǣrde on
David sang this six and fortieth psalm and taught in
þām sealme ealle þēoda þæt hȳ heredon þone God mid him mid
the psalm all nations that they praised — God with him with
ælcum þāra cræftum þe man God mid herian mihte, þone God
each of-the skills which one God with praise might — God
þe hine swā ārlice gefriðode on eallum his earfoðum and ealle
who him so graciously protected in all his hardships and all
his fȳnd gebrytte. And ēac hē wītgode be Machabeum, þæt
his enemies broke And also he prophesied about Maccabees that
hȳ sceoldon þæt ylce dōn, þā hȳ ālȳsde wǣron æt elðēodegum
they should the same do when they delivered were from foreign
folcum. And ēac hē wītgode be ælcum rihtwīsum geswenctum
peoples And also he prophesied about each righteous afflicted
and eft ālȳsdum; and ēac be Crīste and be Iudeum.
and again delivered and also about Christ and about Jews

Wēpað nū and hēofað, eall orlegu folc, for þām ūre God 1
Weep now and lament all hostile peoples for that our God
ēow hæfð ofercumen; and ēac gē, Israhela, hebbað ūpp ēowre
you has overcome and also ye Israelites raise up your
handa, and fægniað, and myrgað Gode mid wynsumre stemne.
hands and rejoice and make-merry to-God with joyful voice
For þām hē ys swȳþe hēah God, and swȳþe andrysnlīc, 2
For that he is very high God and very awesome
and swiþe micel Cynincg ofer ealle ōðre godas.
and very great King over all other gods
Hē ūs underþēodde ūre folc, and orlega þēoda hē ālēde 3
He to-us subjected our people and hostile nations he laid
under ūre fēt.
under our feet
Hē ūs gecēas him tō yrfeweardnesse, and Iacobes cynn 4
He us chose for-himself as inheritance and of-Jacob kin
þæt hē lufode.
which he loved
Drihten āstāh mid wynsume sange and mid bȳmena stemne. 5
Lord ascended with joyful song and with of-trumpets voice
Ac singað ūrum Gode, and heriað hine; singað, singað, and 6
But sing to-our God and praise him sing sing and
heriað ūrne Cyning; singað, and heriað hine.
praise our King sing and praise him
For þām hē ys God, and Cynincg ealre eorðan; singað, and 7
For that he is God and King of-all earth sing and
heriað hine wīslice.
praise him wisely
Dryhten rīxað ofer eall cynrynu; Drihten sit ofer his ðām 8
Lord reigns over all kindreds Lord sits on his the
hālgan setle.
holy seat

9 Þā ealdormen ealre eorðan becumað tō Abrahames Gode, and
The chiefs of-all earth come to of-Abraham God and
bēoð him underðȳdde; for þām hē oferswīðde þā strangan
are to-him subjected for that he overcame the strong
kyningcgas ofer eorðan, þā þe wǣron ūp āhæfene swā þās godas.
kings over earth those who were up raised as these gods

XLVII · GREAT IS THE LORD

David praised the victory by which God overthrew proud kings, taught others to give thanks when rescued, and prophesied of Christ after the resurrection. God is great in his city on Mount Zion, and the kings who gathered against it were terrified, seized with pain like a woman in labor, and broken as a storm breaks ships near Tarshish in Cilicia. As they heard of old, so they now see, and they are bidden to walk around Zion and tell his wonders.

[Figura] aecclesie [in] Hierusalem future
Figure of-church in Jerusalem future
Dauid sang þysne seofon and tēowertigoþan sealm, mycliende
David sang this seven and fortieth psalm magnifying
þone wundorlican sige Godes þe hē þā and oftor ǣr
the wonderful victory of-God which he then and oftener before
dyde, hū hrædlice hē oferswīðde swā ofermōde kyningas. And
did how quickly he overcame so proud kings And
ēac hē lǣrde ǣlcne man þe geswǣre and ofercumen and
also he taught each man who afflicted and overcome and
eft gefriðod [byð], þæt hē swā ylce Gode þancode and his
again protected is that he so same to-God thanked and his
anweald herede. And þæt ylce hē wītgode be Crīste, þæt
power praised And the same he prophesied about Christ that
hē þæt ylce sceolde cweðan tō his Fæder æfter ðǣre ǣriste.
he the same should say to his Father after the resurrection

Mycel ys sē Drihten ūre God, and swȳþe tō herianne on 1
Great is the Lord our God and very to praise in
þǣre byrig ūres Drihtnes and on his þām hālgan munte.
the city of-our Lord and on his the holy mount
Hē tōbrædde blisse ofer ealle ūre eorþan; sīo mycle burh 2
He spread bliss over all our earth the great city
þæs myclan kyninges is āset on þā norðhealfe þæs muntes
of-the great king is set on the north-side of-the mount
Syon.
Zion
Sē God ys cūð on þǣre byrig, for þām hē hire symle 3
— God is known in the city for that he her ever
fultumað.
helps
Ēalā hwæt, gē sāwon hū egeslīce gegaderode wǣron 4
O lo ye saw how terribly gathered were
eorðkyningas, and hū hī tōgædere cōmon.
earth-kings and how they together came
And sōna swā hī gesāwon Godes wundru hȳ wǣron 5
And as-soon as they saw of-God wonders they were
wundriende, and wǣran gedrēfde, and wǣran styriende and
wondering and were troubled and were stirring and
onwende for þām ege and fyrhto þe hī gegripon.
moved for the fear and terror which them seized
For þām him cōm swā hrædlīc sār and wracu swā þām 6
For that to-them came so sudden pain and punishment as to-the
cennendan wīfe cymð fǣrlic sār; and hȳ wǣron gebrytte
bearing woman comes sudden pain and they were broken
swā hrædlīce swā swā hradu ȳst windes scip tōbrycð on
so quickly so as swift storm of-wind ship breaks on

þām sandum, nēah þǣre byrig þe Tarsit hātte, sēo is
the sands near the city which Tarshish is-called which is
on þām lande þe Cilicia hātte.
in the land that Cilicia is-called

7 Swā swā wē gēogēare hȳrdon þæt God dyde be ūrum
So as we of-old heard that God did about our
fæderum, swā wē gesēoð nū þæt hē dēð be ūs on þæs
fathers so we see now that he does about us in —
Godes byrig þe myclu wundru wyrcð, þæt ys on ūres
of-God city who great wonders works that is in of-our
Godes byrig þe hē gestaþelode on ēcnesse.
God city which he established in eternity

8 Wē onfōð, Drihten, þīnre mildheortnesse, on middum þīnum
We receive Lord thy mercy in midst thy
temple.
temple

9 Swā swā þīn nama is tōbrǣd and gemyclad geond ealle
So as thy name is spread and magnified throughout all
eorðan, swā ys ēac þīn lof; þīn swīðre hand is full
earth so is also thy praise thy right hand is full
rihtwīsnesse.
of-righteousness

10 Blissie nu Syon sē munt, and fægnie Iudea cyn, for þīnum
Let-rejoice now Zion the mount and let-be-glad of-Judah kin for thy
dōmum, Drihten.
judgments Lord

11 Hweorfað ymb Sion, and gāð ofer þone weall Hierusalem and
Go about Zion and go over the wall of-Jerusalem and
ymbūtan heriað God mid ælces cynnes heringe, and lufiað hine
round-about praise God with of-every kind praise and love him
and secgað his wundru on þām torrum and on þām wīghūsum
and tell his wonders in the towers and in the war-houses

þǣre byrig; and fæstniað ēower mōd on his wundrum, and dǣlað
of-the city and fasten your mind on his wonders and divide
hire weorðias swiðe rihte, and secgað swylc wundru ēowrum
her estates very rightly and tell such wonders to-your
gingrum, þæt hȳ hȳ mægen eft secgan of cynne on cynn.
younger-ones that they them can again tell from kin to kin
For þām hē is ūre God on ēcnesse and on weorulda 12
For that he is our God in eternity and to of-worlds
woruld; and hē rǣt ūs and recð on weorulda weorld.
world and he rules us and guides to of-worlds world

XLVIII · MAN CANNOT TAKE HIS RICHES

David taught that no one should be proud of riches he cannot take with him, nor the poor think God does not care for them. No brother can redeem another's soul from hell; the wise and the foolish die alike, their tombs are their houses, and the man in honor is like the foolish beasts. Hell is filled with such men like a fold with sheep and death swallows them, but God will redeem the psalmist's soul, so no one should envy the rich, who had his heaven here and goes where no light is seen.

Item, uox aecclesie super lazaro et diuite purpurato
Likewise voice of-church over Lazarus and rich-man purple-clad
Dauid sang þysne eahta and fēowertigoðan sealm, on þām
David sang this eight and fortieth psalm in which
hē lǣrde ealle men, ge on his dagum ge æfter his dagum,
he taught all men both in his days and after his days
þæt hȳ hȳ ūpp ne āhōfen for heora welum, and þæt hȳ
that they themselves up not raised for their riches and that they
ongēaton þæt hī ne mihton þā welan mid him lǣdan heonon
understood that they not could the riches with them lead hence
of weorulde; and ēac hē lǣrde þæt þā ðearfan hȳ ne
from world and also he taught that the poor themselves not

forðōhton, nē ne wēnden þæt God heora ne rōhte. And ēac
despaired nor — thought that God of-them not cared And also
hē wītgode þæt ealle rihtwīse menn sceoldon þæt ylce lǣran;
he prophesied that all righteous men should the same teach
and ēac þæt Crīst wolde þæt ylce lǣran þonne hē cōme.
and also that Christ would the same teach when he came
1 Gehȳrað nū þās word, ealle þēoda; and onfōð heora mid
Hear now these words all nations and receive them with
ēowrum ēarum, ealle þā þe eorðan būiað,
your ears all those who earth inhabit
2 and ealle þā þe þǣr on ācende synt, and eall manna
and all those who there in born are and all of-men
bearn, ǣgðer ge welige ge hēane.
children each both wealthy and lowly
3 Mīn mūð wile sprecan wīsdōm, and sēo smēaung mīnre
My mouth will speak wisdom and the reflection of-my
heortan foreþancolnesse.
heart forethought
4 Ic onhylde mīn ēaran tō þām bīspellum þæs ðe mē innan
I incline my ear to the parables of-him who me within
lǣrð; and ic secge on þȳs sealme hwæs ic wylle āscian,
teaches and I say in this psalm what I will ask
5 and hwæt ic ondrǣde on þǣm yflan dagum; þæt is
and what I dread in the evil days that is
unrihtwīsnes mīnra hōa and ealles mīnes flǣsces, sīo mē
unrighteousness of-my heels and of-all my flesh which me
hæfð ūtan behrincged.
has from-without surrounded
6 Ongitan nū, þā þe trūwiað heora āgenum mægene, and
Let-understand now those who trust their own might and
þǣre mycelnesse hiora spēda gylpað and wuldrað:
the greatness of-their riches boast and glory

þæt nān brōðor ōþres sāwle nele ālȳsan of helle, nē ne 7
that no brother of-another soul will deliver from hell nor —
mæg, þēah hē wylle, gif hē sylf nānwuht nyle, nē ne dēð tō
can though he will if he himself nothing will nor — does for
goode þā hwīle þe hē hēr byð. Gylde for þȳ him sylf and
good the while that he here is Let-repay for that him himself and
ālȳse his sāwle þā hwȳle ðe hē hēr sȳ; for þām sē brōðor
let-deliver his soul the while that he here be for that the brother
oþþe nyle oððe ne mæg, gif hē sylf nā ne onginð tō tilianne
either will-not or not can if he himself not — begins to strive
þæt hē þæt weorð āgife tō ālȳsnesse his sāwle; ac þæt ys
that he the price give for deliverance of-his soul but that is
wyrse þæt full nēah ælc mann þæs tiolað, fram þām anginne
worse that full near each man for-that strives from the beginning
his lifes oþ þone ende, hū hē on ēcnesse swincan mæge;
of-his life until the end how he in eternity toil can
and næfð nænne forðanc be his dēaðe, þonne hē gesyhð 8
and has-not any forethought about his death when he sees
þā welegan and þā weoruldwīsan sweltan; sē unwīsa and
the wealthy and the world-wise die the unwise and
sē dysega forweorþað him ætsamne,
the foolish perish them together
and lǣfað fremdum heora ǣhte; þēah hȳ gesibbe hæbben, 9
and leave to-strangers their possessions though they kinsmen have
hȳ bēoð him swȳðe fremde þonne hī nān good æfter
they are to-them very strange when they no good after
him ne dōð; ac heora byrgen byð heora hūs on ēcnesse,
them — do but their tomb is their house in eternity
and heora geteld of cynne on cynn; and hī nemnað hiora 10
and their tent from kin to kin and they name their
land and hiora tūnas be heora naman.
lands and their estates after their names

11 Þā hwīle þe mon on āre and on anwealde byð, næfð hē
The while that one in honor and in power is has-not he
full nēah nān andgyt nānes goodes, ac onhyreð dysegum
full near any understanding of-any good but imitates foolish
nēatum, swā hī ēac bēoð him swȳðe gelīce.
cattle as they also are to-them very like
12 Ac þēs weg and þēos orsorgnes þyses andweardan lifes him
But this way and this security of-this present life them
fet wītu on þām tōweardan; for þām hēo on lāst tiliað
fetches punishments in the to-come for that they in track strive
tō cwēmanne Gode and mannum mid wordum næs mid
to please God and men with words not-at-all with
weorcum; nē furþum gearone willan nabbað tō þām weorce.
works nor even ready will have for the work
13 Mid swylcum monnum byð hell gefylled swā swā fald mid
With such men is hell filled so as fold with
scēapum; and sē dēað hȳ forswylcð on ēcnesse.
sheep and the death them swallows in eternity
14 And sōna on þām ylcan morgene þā rihtwīsan heora
And at-once in the same morning the righteous them
wealdað, and hyra fultum and hyra anweald forealdað on
rule and their help and their power grow-old in
helle, for þǣm hȳ bēoð ādrifene of heora wuldre.
hell for that they are driven from their glory
15 Ac God þēah ālȳst mīne sāwle of helle handa; þēah ic
But God however delivers my soul from of-hell hand though I
þyder cume, þonne hē mē underfēhð.
thither come when he me receives

Ne wundrige gē nā, nē ne andgiað on þone welegan, 16
Not wonder ye — nor — envy against the wealthy
þēah hē welig sēo geworden, and þēah gemanigfealdod sȳ
though he wealthy be become and though multiplied be
þæt wuldor his hūses.
the glory of-his house
For þām þe hē ðyder ne lǣt þæt eall mid him þonne hē 17
For that that he thither not leads that all with him when he
heonan færþ, nē hit him æfter þyder ne færeð.
hence goes nor it him after thither — goes
For þǣm hē hæfde his heofonrīce hēr on eorðan, þā him 18
For that he had his heaven-kingdom here on earth when to-him
nānes willan næs forwyrnd hēr, nē nānes lustes on þysse
of-no will was refused here nor of-any lust in this
weorulde; for ðām hē nyste him nǣnne þanc, nē Gode
world for that he knew-not for-it any thanks nor to-God
nē mannum, þæs ðe [hē] him sealde, syððan hē hit
nor to-men for-that which he to-him gave after he it
hæfde, būtan þā āne hwīle þe hit him man sealde.
had except the one while that it to-him one gave
For þǣm hē færð þǣr his foregengan bēoð, þæt is tō helle, 19
For that he goes where his forebears are that is to hell
þǣr hē nǣfre nān lēoht ne gesyhð.
where he never any light — sees
Ac þās sprǣce ne ongit nā swylc mann, þonne hē byð 20
But these words not understands — such man when he is
on welan and on weorðscipe, and onhyreð þonne dysegum
in wealth and in honor and imitates then foolish
nēatum, and byð him swīðe gelīc geworden.
cattle and is to-them very like become

David sang of Christ's two comings and how he rebuked the Jews and all who offer God beasts and not themselves. God shines out of Zion with fire and storm, bids heaven fold itself like a book and the earth gather his saints at his right hand, and wants no calves or goats, for every beast is his, but praise and paid vows. He will rebuke the sinner who hates instruction, joins thieves and adulterers, and slanders his brother; the offering of praise honors him.

Dauid dicit ad increpandum peccatores.

David speaks to rebuke sinners

Dauid sang þysne nigen and tēowertigoðan sealm be

David sang this nine and fortieth psalm about

ægþrum tōcyme Crīstes; on þām sealme hē cȳdde hū

both comings of-Christ in the psalm he showed how

egeslīce Crīst þrēatode Iudeas, and ealle heora gelīcan þe

terribly Christ rebuked Jews and all their like who

þæt ylce dōð þæt hȳ dydon, for þām hȳ sealdon ælmessan

the same do that they did for that they gave alms

and ofredon Gode heora nȳtenu, næs hȳ sylfe.

and offered to-God their beasts not-at-all them selves

1 Dryhtna Dryhten wæs sprecende þæt hē wolde cuman tō

Of-lords Lord was speaking that he would come to

eorðan, swā hē eft dyde, and cliopode eorðlīce men tō

earth as he afterward did and called earthly men to

gelēafan.

faith

2 Fram sunnan ūpgange oð hire setlgang of Sion ārās sē

From of-sun rising until its setting from Zion arose the

wlite his andwlitan.

beauty of-his face

And eft cymð sē ylca God swiðe openlīce, þæt ys ūre 3
And again comes the same God very openly that is our
God; and hē þonne nāht ne swugað.
God and he then not-at-all — is-silent
Fȳr byrnð for his ansȳne, and ymb hine ūtan strange 4
Fire burns before his face and about him from-without strong
stormas.
storms
And hē cleopað tō þǣm heofone; hǣt hine þæt hē hine 5
And he calls to the heaven bids it that it itself
fealde swā swā bōc; and hē bebyt þǣre eorðan þæt hēo
fold so as book and he commands the earth that it
tōdǣle hyre folc,
divide its people
and gegadrie on þā swȳðran hand his hālgan, þā þe 6
and gather on the right hand his saints those who
hēoldon his bebodu ofer ælcere offrunga.
held his commands over every offering
Heofonas bodiað his rihtwīsnesse, for þām sē God is 7
Heavens proclaim his righteousness for that — God is
dēmend;
judge
and þonne cwyð tō him, Gehȳrað nū, mīn folc; ic sprece 8
and then says to them Hear now my people I speak
tō ēow, Israelum, and ic ēow secge sōðlīce, for þām ic
to you Israelites and I you tell truly for that I
eom Drihten ēower God:
am Lord your God
Ne þrēage ic ēow nā æfter offrunga; for ðām ēowra offrunga 9
Not rebuke I you — for offerings for that your offerings
synt symle beforan mīnre ansȳne.
are ever before my face

10 Ne onfō ic nā of ēowrum hūse cealfas, nē of ēowrum
Not receive I — from your house calves nor from your
heordum buccan.
herds goats
11 For þām mīn synt ealra wuda wildēor, and ealra dūna cēap
For that mine are of-all woods wild-beasts and of-all hills cattle
and nȳtenu and oxan.
and beasts and oxen
12 Ic can ealle heofones fugelas, and eall eorþan wlite is mid
I know all of-heaven birds and all of-earth beauty is with
mē.
me
13 Gif mē hingreð, ne seofige ic þæt nā tō ēow; for ðām
If me it-hungers not lament I it — to you for that
mīn ís eall eorðan ymbhwyrft and eall hyre innuncg.
mine is all of-earth circuit and all its contents
14 Wēne gē þæt ic ete þǣra fēarra flǣsc, oþþe þāra buccena
Think ye that I eat of-the bulls flesh or of-the goats
blōd drince?
blood drink
15 Ac ofriað Gode þā offrunge lofes, and gyldað þām Hȳhstan
But offer to-God the offering of-praise and pay to-the Highest
ēower gehāt.
your vows
16 And cleopiað tō mē on þām dagum ēowra earfoða; þonne
And call to me in the days of-your hardships then
gefriðie ic ēow, and gē weorðiað mē.
protect I you and ye honor me

Ac tō þām synfullan cwyð God, For hwȳ bodast þū mīne 17
But to the sinful says God For why proclaimest thou my
rihtwīsnesse? oððe for hwȳ onfēhst þū on þīnne fūlan mūð
righteousness or for why receivest thou into thy foul mouth
mīne ǣ?
my law
For þǣm þū hatodest symle leornunga, and forwurpe mīn 18
For that thou hatedst ever learning and castedst my
word symle under bæc fram þē.
words ever behind back from thee
Gif þū gesāwe þēof, þū urne mid him, næs nā ongēan 19
If thou sawest thief thou rannest with him not-at-all — against
hine; and þū dydest þē tō þām wōhhǣmendum.
him and thou madest thee to the adulterers
Þīn mūð wæs symle ful unrihtes, and þīn tunge ontȳnde 20
Thy mouth was ever full of-wrong and thy tongue opened
fācn.
deceit
Þū sǣte ongēan þīnne [brōþor] and tǣldest hine; and 21
Thou satest against thy brother and blamedst him and
worhtest wrōhte betwuh þē and þīnre mōdor suna ōðrum.
wroughtest strife between thee and of-thy mother son other
Eall þis yfel þū dydest, and ic swugode and þolode swylce 22
All this evil thou didst and I was-silent and endured as-if
ic hit nyste; þū rǣswedest swīðe unryhte þæt ic wǣre þīn
I it knew-not thou reckonedst very wrongly that I were thy
gelīca, swylce ic ne meahte þē forgyldan swylces edlēan.
like as-if I not could thee repay such reward
Ic þē þrēage nū, and stǣle beforan þē, and þē cȳðe 23
I thee rebuke now and charge before thee and thee make-known
eal þās yflu. Gehȳrað nū þiss, and ongytað ealle þā þe
all these evils Hear now this and understand all those who

Godes forgytað, þȳ lǣs hē ēow gegrīpe; for þām nys nān
God forget the less he you seize for that not-is any
ōþer þe ēow mæge gefriðian of his handa.
other who you can protect from his hand
24 Sēo ofrung lofes mē licað swīðost, and mē ēac swȳðost
The offering of-praise me pleases most and me also most
weorþað; and on þǣre offrunga is sē rihtwīsa weg, on þǣre
honors and in the offering is the righteous way in which
ic getǣce Godes hǣlo eallum þām þe swā dōð.
I teach of-God salvation to-all those who so do

L · HAVE MERCY ON ME, O GOD

David repented the sin Nathan rebuked, against Uriah the Hittite for Bathsheba's sake, and prophesied the repentance of Israel in Babylon, of Saint Paul, and of every righteous man. He asks God, in his great mercy, to wash him clean of his sin, which is always before him; against God alone he sinned, and he was conceived in sin. He asks to be sprinkled with hyssop and made whiter than snow, and for joy to his hearing; the rest is lost with a leaf of the manuscript.

Uox Dauid ad poenitentiam
Voice of-David to penitence
Dauid sang þysne fiftigoðan sealm, hrēowsiende for ðām
David sang this fiftieth psalm repenting for the
ǣrendum þe Nathan sē wītga him sǣde; þæt wæs þæt hē
messages which Nathan the prophet him told that was that he
hæfde gesyngod wið Ureus þone Cyðþiscan, þā hē hine
had sinned against Uriah the Hittite when he him
beswāc for his wīfes þingum, þǣre nama wæs Bersabe. And
deceived for of-his wife sake whose name was Bathsheba And
ēac hē wītgode on þām sealme be Israela folce, hū hȳ
also he prophesied in the psalm about of-Israelite people how they

sceoldon hrēowsian hyra hæftnȳd on Babilonia. And ēac be
should repent their captivity in Babylon And also about
Sancte Paule þām apostole and be ǣlcum rihtwīsum men hē
Saint Paul the apostle and about each righteous man he
wītgode, hū hȳ sceoldon syngian and eft hrēowsian. Hē cwæð:
prophesied how they should sin and again repent He said
Miltsa mē, Drihten, æfter þīnre mycelan mildheortnesse. 1
Pity me Lord after thy great mercy
And æfter þǣre menigu þīnra mildheortnessa ādilega mīne 2
And after the multitude of-thy mercies blot-out my
unrihtwīsnessa.
unrighteousnesses
And āðweah mē clǣnran from mīnum unrihtwīsnessum 3
And wash me cleaner from my unrighteousnesses
þonne ic ǣr ðysse scylde wæs; and of þysse scamlēasan
than I before this sin was and from this shameless
scylde geclǣnsa mē.
sin cleanse me
For þām mīne unrihtwīsnessa ic ongyte, and mīna synna 4
For that my unrighteousnesses I acknowledge and my sins
bēoð symle beforan mē on mīnum gemynde.
are ever before me in my memory
Wið þē ǣnne ic gesyngode, and ic dyde yfel beforan ðē; 5
Against thee alone I sinned and I did evil before thee
wið þē ǣnne ic sceal þæt bētan, for þǣm þū āna eart
against thee alone I shall it amend for that thou alone art
rihtwīs, and oferswīðest ealle þonne ðū dēmst.
righteous and overcomest all when thou judgest

6 Nis hit nān wundor, þēah þū sȳ gōd, and ic yfel; for
Not-is it any wonder though thou be good and I evil for
ðām þū wāst þæt ic wæs mid unrihtwīsnesse onfangen,
that thou knowest that I was with unrighteousness conceived
and mīn mōdor mē gebær mid synne.
and my mother me bore with sin

7 Ic wāt þæt þū symle lufast rihtwīsnesse, and mē sealdest
I know that thou ever lovest righteousness and me gavest
mænega gyfa ðīnes wīsdōmes; þā gyfa synt beheleda and
many gifts of-thy wisdom the gifts are hidden and
uncūþa manegum ōðrum.
unknown to-many others

8 Ac bespreng mē nū mid þīnum hāligdōme, swā swā mid
But sprinkle me now with thy holiness so as with
ysopon, þæt ic bēo geclǣnsod; and āðweah mē þæt ic sȳ
hyssop that I be cleansed and wash me that I be
hwītra þonne snāw.
whiter than snow

9 Syle mīnre gehȳrnesse gefēan and blisse, þæt ic gehȳre
Give to-my hearing joy and bliss that I hear
þæt ic wylle, and ēac ōðre gehȳron be mē þæt þæt ic
what I will and also others hear about me that which I
wilnige, swā swā hȳ ǣr gehȳrdon þæt þæt ic nolde; þæt
desire so as they before heard that which I would-not that
þonne mæge unrōte mōd blissian.
then can sad mind rejoice

* * *
(lacuna)
