OLD ENGLISH SERIES · VOLUME 15

Judith, Maldon, and the Minor Poems

Judith · The Battle of Maldon

Judith, Maldon, and the Minor Poems

With Solomon and Saturn, Brunanburh,
Waldere, the Charms, and the Rune Poem

---

with a word-for-word interlinear English translation

preserving the original word order



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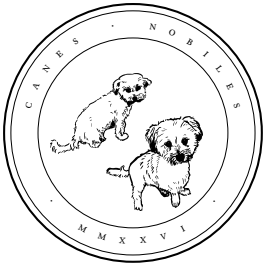

Volume 15 of the Canes Nobiles Old English interlinear texts

The Old English text follows Bibliothek der angelsächsischen Poesie, begründet von Christian W. M. Grein, neu bearbeitet von Richard Paul Wülker, vol. I (Kassel: Wigand, 1881–1883) and vol. II (Leipzig: Wigand, 1894); for Psalm 50 and the psalm fragments, Grein's first Bibliothek, vol. II (Göttingen, 1858); for four short poems, Henry Sweet's The Oldest English Texts (1885) and Julius Zupitza's texts in Anglia 1 (1878) and ZfdA 31 (1887); and, for Solomon and Saturn and Adrian and Ritheus, John M. Kemble's The Dialogue of Salomon and Saturnus (London: Ælfric Society, 1848)

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

The text is Grein–Wülker's, without length marks, with the insular g set as g, and with the Tironian sign ⁊ where their second volume prints it. ∗∗∗ marks a gap in the manuscript. Solomon and Saturn, the prose Solomon and Saturn, and Adrian and Ritheus are Kemble's, with his accents and his brackets; the verse sets two of his half-lines to a row. The psalms keep Grein's spelling of 1858; on the Ruthwell Cross an ellipsis stands for runes Sweet cannot read. The verses of each poem are numbered as the edition numbers them, Solomon and Saturn by Kemble's count of half-lines, the dialogues' questions by his numbers, and the Latin that the prayers and proverbs render stands on lines of its own between the verses.

CONTENTS

JUDITH

IX · Judith's Faith 11
X · The Feast and the Beheading 12
XI · The Return to Bethulia 20
XII · The Rout of the Assyrians 28

THE BATTLE OF MALDON

The Battle of Maldon 39

THE CHRONICLE POEMS

The Battle of Brunanburh 65
The Capture of the Five Boroughs 70
The Coronation of Edgar 71
The Death of Edgar 73
The Death of Alfred 76
The Death of Edward 78

WALDERE

The First Fragment 83
The Second Fragment 85

JUDGMENT DAY II

Judgment Day II 91

THE MENOLOGIUM

The Menologium 115

THE CHARMS

I · For Unfruitful Land 133
II · For a Sudden Stitch 139
III · For a Swarm of Bees 141
IV · The Nine Herbs Charm 142
Va · For Lost Cattle 147
Vb · For Stolen Cattle 148
Vc · For Lost Cattle 149
VI · Against a Dwarf 151
VII · For Delayed Birth 153
VIII · A Journey Charm 155

THE SHORTER POEMS

The Rune Poem 161
Maxims II 170
Durham 175

THE SHORTER POEMS

(continued)

The Franks Casket 176
A Proverb from Winfrid's Time 177
Cædmon's Hymn, West Saxon 177
Cædmon's Hymn, Northumbrian 178
An Exhortation to Christian Living 179
A Summons to Prayer 185
Homiletic Fragment II 187
A Prayer, I 189
A Prayer, II 190
A Prayer, III 191
The Kentish Hymn 195
The Lord's Prayer in the Exeter Book 198
The Lord's Prayer in Junius 121 199
The Lord's Prayer in Corpus 201 203
The Gloria 212
The Creed 217
The Brussels Cross 222

FOUR SHORT POEMS

The Ruthwell Cross 225
Bede's Death Song 227
The Latin-English Proverbs 227
A Charm for a Wen 228

PSALM 50 AND THE PSALM FRAGMENTS

Psalm 50 233
Psalm 5, the Benedictine Office 244

PSALM 50 AND THE PSALM FRAGMENTS

(continued)

Psalm 19, the Benedictine Office 245
Psalm 24, the Benedictine Office 245
Psalm 27, the Benedictine Office 246
Psalm 32, the Benedictine Office 247
Psalm 34, the Benedictine Office 247
Psalm 40, the Benedictine Office 248
Psalm 43, the Benedictine Office 249
Psalm 50, the Benedictine Office 249

SALOMON AND SATURN

The Palm-Twigged Pater Noster 253
The Pater Noster and the Devil 265
The End of the First Dialogue 274
Wulf's Land and the Bird of Death 275
Old Age and the Questions of Fate 282
Fate, Foresight, and the Fallen Angel 290

SALOMON AND SATURNUS

Creation, Adam, and the Patriarchs 301
Noah's Flood and the Best of Things 308
The Sea's Salt and the Ten Words 312

ADRIAN AND RITHEUS

Adrian Questions Ritheus 319
The Soul's Feet and the Sweet Word 324

Judith

The poem begins in mid-sentence, the earlier fitts lost. Judith found the protection of the glorious Lord when she most needed it, and God granted her request because she kept firm faith in him. Holofernes orders a lavish wine-feast and summons his chief thanes, who hurry to him. It is the fourth day since Judith, wise and elf-bright, first came to him.

∗∗∗ tweode gifena
(lacuna) doubted gifts
in ðys ginnan grunde; heo ðar ða gearwe funde
in this wide ground; she there then readily found
mundbyrd æt ðam mæran þeodne, þa heo ahte mæste þearfe
protection from the glorious prince, when she had greatest need
hyldo þæs hehstan deman, þæt he hie wið þæs hehstan brogan
favor of-the highest judge, that he her against the highest terror
gefriðode, frymða waldend: hyre ðæs fæder on roderum
protected, of-beginnings ruler: to-her of-that father in heavens
torhtmod tiðe gefremede, þe heo ahte trumne geleafan
glorious-minded boon granted, since she had firm faith
a to ðam ælmihtigan. Gefrægen ic ða Holofernus
ever in the almighty. Heard I then Holofernes
winhatan wyrcean georne ȝ eallum wundrum þrymlic
wine-summons make eagerly and with-all wonders magnificent
girwan up swæsendo: to ðam het se gumena baldor
prepare up banquet: to that commanded the of-men lord
ealle ða yldestan ðegnas. Hie ðæt ofstum miclum
all the eldest thanes. They that with-haste great
ræfndon rondwiggende, comon to ðam rican þeodne
performed shield-warriors, came to the mighty prince

feran folces ræswan. Þæt wæs þy feorðan dogore,
travel of-people leaders. That was on-the fourth day,
þæs ðe Iudith hyne gleaw on geðonce,
after that Judith him wise in thought,
ides ælfscinu ærest gesohte.
lady elf-bright first sought.

X · THE FEAST AND THE BEHEADING

Holofernes laughs and roars at the feast and drenches his men with wine until they lie senseless. At nightfall, meaning to defile her, he has Judith brought to his tent, where a golden fly-net hangs around his bed. But he falls drunk on the bed and sleeps. Judith draws a sharp sword and prays to the Trinity for victory and faith. God gives her courage, and she seizes the heathen by the hair and strikes twice, and the head rolls to the floor. His soul goes down to hell, bound among serpents forever.

Hie ða to ðam symle sittan eodon,
They then to the feast sit went,
wlance to wingedrince, ealle his weagesiðas,
proud to wine-drinking, all his woe-companions,
bealde byrnwiggende. Þær wæron bollan steape
bold mail-warriors. There were bowls deep
boren æfter bencum gelome, swylce eac bunan ⁊ orcas
borne along benches often, likewise also cups and pitchers
fulle fletsittendum: hie þæt fæge þegon,
full to-hall-sitters: they that doomed consumed,
rofe rondwiggende, þeah ðæs se rica ne wende,
brave shield-warriors, though that the mighty-one not expected,
egesful eorla dryhten. Ða wearð Holofernus,
terrible of-warriors lord. Then was Holofernes,

goldwine gumena on gytesalum;
gold-friend of-men in pouring-joys;
hloh ȝ hlydde, hlynede ȝ dynede,
laughed and shouted, roared and dinned,
þæt mihten fira bearn feorran gehyran,
that might of-men children from-afar hear,
hu se stiðmoda styrmde ȝ gylede,
how the stern-minded-one stormed and yelled,
modig ȝ medugal manode geneahhe
proud and mead-wanton urged often
bencsittende, þæt hi gebærdon wel.
bench-sitters, that they bore-themselves well.
Swa se inwidda ofer ealne dæg
So the wicked-one over all day
dryhtguman sine drencte mid wine,
retainers his drenched with wine,
swiðmod sinces brytta, oðþæt hie on swiman lagon,
strong-minded of-treasure dispenser, until they in swoon lay,
oferdrencte his duguðe ealle, swylce hie wæron deaðe geslegene,
over-drenched his host all, as they were by-death slain,
agotene goda gehwylces. Swa het se gumena aldor
drained of-goods of-each. So commanded the of-men lord
fylgan fletsittendum, oðþæt fira bearnum
attend to-hall-sitters, until of-men to-children
nealæhte niht seo þystre. Het ða niða geblonden
approached night the dark. Commanded then of-malice steeped
þa eadigan mægð ofstum fetigan
the blessed maiden with-haste fetch
to his bedreste, beagum gehlæste,
to his bed-rest, with-rings laden,

hringum gehrodene. Hie hraðe fremedon
with-rings adorned. They quickly performed(-it)
anbyhtscealcas, swa him heora ealdor bebead,
attendant-servants, as them their lord commanded,
byrnwigena brego: bearhtme stopon
of-mail-warriors prince: with-clamor stepped
to ðam gysterne, þær hie Iudithðe
to the guest-hall, where they Judith
fundon ferhðgleawe, ȝ ða fromlice
found spirit-wise, and then boldly
lindwiggende lædan ongunnon
linden-warriors lead began
þa torhtan mægð to træfe þam hean,
the bright maiden to tent the high,
þær se rica hyne reste on symbel,
where the mighty-one himself rested for ever,
nihtes inne, nergende lað
by-night inside, to-savior hateful
Holofernus. Þær wæs eallgylden
Holofernes. There was all-golden
fleohnet fæger ȝ ymbe þæs folctogan
fly-net fair and around of-the people-leader
bed ahongen, þæt se bealofulla
bed hung, that the baleful-one
mihte wlitan þurh wigena baldor
might look through of-warriors lord
on æghwylcne, þe ðær inne com
on each-one, who there inside came
hæleða bearna, ȝ on hyne nænig
of-heroes of-children, and on him none

monna cynnes, nymðe se modiga hwæne
of-men of-race, unless the proud-one someone
niðe rofra him þe near hete
in-strife of-brave-ones him the nearer commanded
rinca to rune gegangan. Hie ða on reste gebrohton
of-warriors to counsel go. They then to rest brought
snude ða snoteran idese; eodon ða stercedferhðe
quickly the wise lady; went then stout-hearted
hæleð heora hearran cyðan, þæt wæs seo halige meowle
heroes their lord make-known, that was the holy maiden
gebroht on his burgetelde. Þa wearð se brema on mode
brought into his pavilion. Then was the famous-one in mind
bliðe burga ealdor, þohte ða beorhtan idese
glad of-cities lord, intended the bright lady
mid widle ⁊ mid womme besmitan; ne wolde þæt wuldres dema
with filth and with stain defile; not would that of-glory judge
geðafian, þrymmes hyrde, ac he him þæs ðinges gestyrde
permit, of-majesty keeper, but he him (from)-that thing restrained
dryhten, dugeða waldend. Gewat ða se deofulcunda,
lord, of-hosts ruler. Departed then the devil-natured-one,
galferhð gumena ðreate,
lustful-spirited of-men with-troop,
bealofull his beddes neosan, þær he sceolde his blæd forleosan
baleful his bed seek, where he should his glory lose
ædre binnan anre nihte; hæfde ða his ende gebidenne
quickly within one night; had then his end awaited
on eorðan unswæslicne, swylcne he ær æfter worhte,
on earth ungentle, such(-as) he before toward worked,
þearlmod ðeoden gumena, þenden he on ðysse worulde
severe-minded prince of-men, while he in this world

wunode under wolcna hrofe. Gefeol ða wine swa druncen
dwelt under of-clouds roof. Fell then with-wine so drunk
se rica on his reste middan, swa he nyste ræda nanne
the mighty-one on of-his bed middle, so he not-knew of-counsels any
on gewitlocan; wiggend stopon
in wit-enclosure; warriors stepped
ut of ðam inne ofstum miclum,
out of the chamber with-haste great,
weras winsade, þe ðone wærlogan,
men wine-sated, who the troth-breaker,
laðne leodhatan læddon to bedde
hateful people-hater led to bed
nehstan siðe. Þa wæs nergendes
on-last time. Then was of-savior
þeowen þrymful þearle gemyndig,
handmaid glorious sorely mindful,
hu heo þone atolan eaðost mihte
how she the terrible-one most-easily might
ealdre benæman, ær se unsyfra,
of-life deprive, before the impure-one,
womfull onwoce. Genam ða wundenlocc
sinful awoke. Took then (the)-curly-locked
scyppendes mægð scearpne mece,
of-creator maiden sharp sword,
scurum heardne ȝ of sceaðe abræd
in-storms hard and from sheath drew
swiðran folme; ongan ða swegles weard
with-right hand; began then of-heaven guardian
be naman nemnan, nergend ealra
by name name, savior of-all

woruldbuendra, ȝ þæt word acwæð:
world-dwellers, and that word spoke:
Ic ðe, frymða god ȝ frofre gæst,
I thee, of-beginnings god and of-comfort spirit,
bearn alwaldan, biddan wylle
son of-all-ruler, pray will
miltse þinre me þearffendre,
mercy thy to-me needing,
ðrynesse ðrym. Þearle ys me nu ða,
of-trinity glory. Sorely is to-me now then,
heorte ys onhæted ȝ hige geomor,
heart is inflamed and mind sad,
swyðe mid sorgum gedrefed. Forgif me, swegles ealdor,
greatly with sorrows troubled. Grant me, of-heaven lord,
sigor ȝ soðne geleafan, þæt ic mid þys sweorde mote
victory and true faith, that I with this sword may
geheawan þysne morðres bryttan; geunne me minra gesynta,
hew-down this of-murder dispenser; grant me my successes,
þearlmod þeoden gumena: nahte ic þinre næfre
severe-minded prince of-men: not-had I of-thy ever
miltse þon maran þearfe: gewrec nu, mihtig dryhten,
mercy the greater need: avenge now, mighty lord,
torhtmod tires brytta, þæt me ys þus torne on mode,
glorious-minded of-glory dispenser, that to-me is thus bitter in mind,
hate on hreðre minum." Hi ða se hehsta dema
hot in breast my." Her then the highest judge
ædre mid elne onbryrde, swa he deð anra gehwylcne
at-once with courage inspired, as he does of-ones each
her buendra, þe hyne him to helpe seceð
here of-dwellers, who him for-himself to help seeks

mid ræde ⁊ mid rihte geleafan. Þa wearð hyre rume on mode,
with counsel and with right faith. Then was to-her roomy in mind,
haligre hyht geniwod; genam ða þone hæðenan mannan
of-holy-one hope renewed; took then the heathen man
fæste be feaxe sinum, teah hyne folmum wið hyre weard
fast by hair his, drew him with-hands to her -ward
bysmerlice, ⁊ þone bealofullan
shamefully, and the baleful-one
listum alede, laðne mannan,
with-skill laid-down, hateful man,
swa heo ðæs unlædan eaðost mihte
so she the wretched-one most-easily could
wel gewealdan. Sloh ða wundenlocc
well control. Struck then (the)-curly-locked
þone feondsceaðan fagum mece,
the foe-harmer with-shining sword,
heteþoncolne, þæt heo healfne forcearf
hostile-minded, that she half cut-through
þone sweoran him, þæt he on swiman læg,
the neck to-him, that he in swoon lay,
druncen ⁊ dolhwund. Næs ða dead þa gyt,
drunk and wound-sore. Not-was then dead then yet,
ealles orsawle: sloh ða eornoste
wholly soulless: struck then earnestly
ides ellenrof oþre siðe
lady courage-brave on-second time
þone hæðenan hund, þæt him þæt heafod wand
the heathen hound, that to-him the head rolled
forð on ða flore; læg se fula leap
forth on the floor; lay the foul trunk

gesne beæftan, gæst ellor hwearf,
lifeless behind, spirit elsewhere turned,
under neowelne næs ⁊ ðær genyðerad wæs,
under deep headland and there humbled was,
susle gesæled syððan æfre,
with-torment bound afterward ever,
wyrmum bewunden, witum gebunden,
with-serpents wound-about, with-torments bound,
hearde gehæfted in hellebryne
hard held in hell-burning
æfter hinsiðe. Ne ðearf he hopian no
after death-journey. Not need he hope —
þystrum forðylmed, þæt he ðonan mote
with-darkness enveloped, that he thence may-(go)
of ðam wyrmsele, ac ðær wunian sceal
from the serpent-hall, but there dwell shall
awa to aldre butan ende forð
ever to age without end forth
in ðam heolstran ham hyhtwynna leas.
in the dark home of-hope-joys void.

XI · THE RETURN TO BETHULIA

Judith gives the bloody head to her handmaid, who carries it home in the food bag, and the two women go out of the camp to Bethulia. The watchmen let them in, and Judith tells the people that God has granted them glory for their long injuries. At her command the head is shown to the city, and she urges the men to arm at dawn and attack. They march out with banners as the wolf, the raven, and the eagle wait for the slaughter, and they cut down the Assyrians.

Hæfde ða gefohten foremærne blæd
Had then won-by-fighting very-famous glory
Iudith æt guðe, swa hyre god uðe,
Judith at battle, as to-her god granted,
swegles ealdor, þe hyre sigores onleah.
of-heaven lord, who to-her victory granted.
Þa seo snotere mægð snude gebrohte
Then the wise maiden quickly brought
þæs herewæðan heafod swa blodig
of-the warrior head so bloody
on ðam fætelse, þe hyre foregenga,
in the bag, which her attendant,
blachleor ides hyra begea nest,
pale-cheeked lady of-them both food,
ðeawum geðungen þyder on lædde,
in-virtues excellent thither in led,
ȝ hit ða swa heolfrig hyre on hond ageaf,
and it then so gory to-her into hand gave,
higeþoncolre ham to berenne,
to-thoughtful-one home to bear,
Iudith gingran sinre. Eodon ða gegnum þanonne
Judith to-handmaid her. Went then straightway thence

þa idesa ba ellenþriste,
the ladies both courage-bold,
oðþæt hie becomon collenferhðe,
until they came bold-spirited,
eadhreðige mægð ut of ðam herige,
blessed-triumphant maidens out of the army,
þæt hie sweotollice geseon mihten
that they clearly see might
þære wlitegan byrig weallas blican,
of-the beautiful city walls shine,
Bethuliam. Hie ða beahhrodene
Bethulia. They then ring-adorned
feðelaste forð onettan,
on-foot-track forth hastened,
oð hie glædmode gegan hæfdon
until they glad-minded gone had
to ðam wealgate. Wiggend sæton,
to the wall-gate. Warriors sat,
weras wæccende wearde heoldon
men watching guard held
in ðam fæstenne, swa ðam folce ær
in the fortress, as to-the people before
geomormodum Iudith bebead,
sad-minded Judith commanded,
searoðoncol mægð, þa heo on sið gewat,
skill-thoughtful maiden, when she on journey departed,
ides ellenrof. Wæs ða eft cumen
lady courage-brave. Was then again come
leof to leodum, ȝ ða lungre het
dear-one to people, and then quickly commanded

gleawhydig wif gumena sumne
wise-minded woman of-men one
of ðære ginnan byrig hyre togeanes gan
from the wide city her toward go
ȝ hi ofostlice in forlæton
and them quickly in let
þurh ðæs wealles geat, ȝ þæt word acwæð
through of-the wall gate, and that word spoke
to ðam sigefolce: "Ic eow secgan mæg
to the victory-people: "I to-you tell can
þoncwyrðe þing, þæt ge ne þyrfen leng
thank-worthy thing, that you not need longer
murnan on mode: eow ys metod bliðe,
mourn in mind: to-you is ordainer kind,
cyninga wuldor; þæt gecyðed wearð
of-kings glory; that made-known was
geond woruld wide, þæt eow ys wuldorblæd
throughout world widely, that to-you is glory-renown
torhtlic toweard ȝ tir gifeðe
splendid coming and honor granted
þara læðða, þe ge lange drugon."
of-the injuries, which you long endured."
Þa wurdon bliðe burhsittende,
Then became glad city-dwellers,
syððan hi gehyrdon, hu seo halige spræc
after they heard, how the holy-one spoke
ofer heanne weall. Here wæs on lustum:
over high wall. Army was in joys:
wið þæs fæstengeates folc onette,
toward the fortress-gate people hastened,

weras, wif somod wornum ȝ heapum,
men, women together in-crowds and in-bands,
ðreatum ȝ ðrymmum þrungon ȝ urnon
in-troops and in-throngs pressed and ran
ongean ða þeodnes mægð þusendmælum,
toward the of-lord maiden by-thousands,
ealde ge geonge: æghwylcum wearð
old and young: to-each was
men on ðære medobyrig mod areted,
man in the mead-city mind cheered,
syððan hie ongeaton, þæt wæs Iudith cumen
after they perceived, that was Judith come
eft to eðle, ȝ ða ofostlice
again to homeland, and then quickly
hie mid eaðmedum in forleton.
her with humility in let.
Þa seo gleawe het golde gefrætewod
Then the wise-one commanded with-gold adorned
hyre ðinenne þancolmode
her handmaid thoughtful
þæs herewæðan heafod onwriðan
of-the warrior head unwrap
ȝ hyt to behðe blodig ætywan
and it as proof bloody show
þam burgleodum, hu hyre æt beaduwe gespeow.
to-the city-people, how to-her at battle sped.
Spræc ða seo æðele to eallum þam folce:
Spoke then the noble-one to all the people:
“Her ge magon sweotole, sigerofe hæleð,
“Here you can clearly, victory-brave heroes,

leoda ræswan, on ðæs laðestan,
of-peoples leaders, on of-the most-hateful,
hæðenes heaðorinces heafod starian,
heathen battle-warrior head stare,
Holofernus unlyfigendes,
of-Holofernes unliving,
þe us monna mæst morðra gefremede,
who to-us of-men most of-murders committed,
sarra sorga, ⁊ þæt swyðor gyt
of-grievous sorrows, and that more yet
ycan wolde; ac him ne uðe god
increase would; but to-him not granted god
lengran lifes, þæt he mid læððum us
longer life, that he with injuries us
eglan moste: ic him ealdor oðþrong
afflict might: I from-him life wrested
þurh godes fultum. Nu ic gumena gehwæne
through of-god help. Now I of-men each
þyssa burgleoda biddan wylle,
of-these city-people ask will,
randwiggendra, þæt ge recene eow
of-shield-warriors, that you promptly yourselves
fysan to gefeohte; syððan frymða god,
hasten to battle; when of-beginnings god,
arfæst cyning eastan sende
gracious king from-east sends
leohtne leoman, berað linde forð,
bright light, bear lindens forth,
bord for breostum ⁊ byrnhomas,
boards before breasts and mail-coats,

scire helmas in sceaðena gemong,
shining helmets into of-enemies throng,
fyllan folctogan fagum sweordum,
fell people-leaders with-shining swords,
fæge frumgaras. Fynd syndon eowere
doomed chieftains. Foes are your
gedemed to deaðe ȝ ge dom agon,
doomed to death and you glory own,
tir æt tohtan, swa eow getacnod hafað
honor at battle, as to-you signified has
mihtig dryhten þurh mine hand."
mighty lord through my hand."
Þa wearð snelra werod snude gegearewod,
Then was of-bold-ones troop quickly prepared,
cenra to campe; stopon cynerofe
of-keen-ones for combat; stepped nobly-brave
secgas ȝ gesiðas, bæron þufas,
men and companions, bore banners,
foron to gefeohte forð on gerihte
went to battle forth on straight-course
hæleð under helmum of ðære haligan byrig
heroes under helmets from the holy city
on ðæt dægred sylf; dynedan scildas,
at the dawn itself; resounded shields,
hlude hlummon. Þæs se hlanca gefeah
loudly clanged. At-that the lean-one rejoiced
wulf in walde ȝ se wanna hrefn,
wolf in forest and the dark raven,
wælgifre fugel: westan begen,
slaughter-greedy bird: from-west both,

þæt him ða þeodguman þohton tilian
that for-them the people-men intended provide
fylle on fægum; ac him fleah on last
feast on doomed-ones; but them flew on track
earn ætes georn, urigfeðera,
eagle of-food eager, dewy-feathered,
salowigpada sang hildeleoð,
dusky-coated sang battle-song,
hyrnednebba. Stopon heaðorincas,
horn-beaked. Stepped battle-warriors,
beornas to beadowe bordum beðeahte,
warriors to battle with-boards covered,
hwealfum lindum, þa ðe hwile ær
with-arched lindens, those who while before
elðeodigra edwit þoledon,
of-foreigners reproach suffered,
hæðenra hosp; him þæt hearde wearð
of-heathens scorn; to-them that hard was
æt ðam æscplegan eallum forgolden
at the ash-play to-all repaid
Assyrium, syððan Ebreas
to-Assyrians, after Hebrews
under guðfanum gegan hæfdon
under war-banners gone had
to ðam fyrdwicum. Hie ða fromlice
to the camps. They then boldly
leton forð fleogan flana scuras,
let forth fly of-arrows showers,
hildenædran of hornbogan,
battle-adders from horn-bow,

strælas stedehearde; styrmdon hlude
arrows firm-hard; stormed loudly
grame guðfrecan, garas sendon
fierce war-bold-ones, spears sent
in heardra gemang; hæleð wæron yrre,
into of-hard-ones throng; heroes were angry,
landbuende laðum cynne,
land-dwellers to-hateful race,
stopon styrnmode, stercedferhðe
stepped stern-minded, stout-hearted
wrehton unsofte ealdgeniðlan
roused ungently old-enemies
medowerige: mundum brugdon
mead-weary: with-hands drew
scealcas of sceaðum scirmæled swyrd,
servants from sheaths bright-adorned swords,
ecgum gecoste, slogon eornoste
in-edges tested, struck earnestly
Assiria oretmægas,
of-Assyrians warriors,
niðhycgende, nanne ne sparedon
hostile-minded, none — spared
þæs herefolces, heanne ne ricne
of-the army-people, lowly nor mighty
cwicera manna, þe hie ofercuman mihton.
of-living men, whom they overcome could.

XII · THE ROUT OF THE ASSYRIANS

The Assyrian captains wake to the attack and hurry to their lord's tent, but none dares to rouse him. One at last ventures in and finds him headless on his bed, and he tells the others that their ruin has come. They throw down their weapons and flee, and the Hebrews cut them down and take their spoil for a month. The people give Judith the sword, helmet, and treasures of Holofernes, and she gives the glory to God, whose praise closes the poem.

Swa ða magoþegnas on ða morgentid
So then young-thanes in the morning-time
ehton elðeoda ealle þrage,
pursued foreign-peoples all time,
oðþæt ongeaton, ða ðe grame wæron,
until perceived, those who fierce were,
ðæs herefolces heafodweardas,
of-the army-people head-guards,
þæt him swyrdgeswing swiðlic eowdon
that to-them sword-swing mighty showed
weras Ebrisce. Hie wordum þæt
men Hebrew. They with-words that
þam yldestan ealdorþegnum
to-the eldest chief-thanes
cyðan eodon, wrehton cumbolwigan
make-known went, roused banner-warriors
�sc him forhtlice færspel bodedon,
and to-them fearfully sudden-news announced,
medowerigum morgencollan,
to-mead-weary morning-terror,
atolne ecgplegan. Þa ic ædre gefrægn
terrible edge-play. Then I at-once heard

slegefæge hæleð slæpe tobredon
slaughter-doomed heroes from-sleep started
�sc wið þæs bealofullan burgeteldes
and toward of-the baleful-one pavilion
weras ∗∗∗ ferhðe hwearfum þringan
men (lacuna) in-spirit in-crowds throng
Holofernus; hogedon aninga
of-Holofernes; intended straightway
hyra hlaforde hyldo bodian,
to-their lord favor announce,
ærðon ðe him se egesa on ufan sæte,
before that on-them the terror on above sat,
mægen Ebrea. Mynton ealle,
might of-Hebrews. Supposed all,
þæt se beorna brego �sc seo beorhte mægð
that the of-warriors prince and the bright maiden
in ðam wlitegan træfe wæron ætsomne,
in the beautiful tent were together,
Iudith seo æðele �sc se galmoda,
Judith the noble and the lustful,
egesfull �sc afor: næs ðeah eorla nan,
terrible and fierce: not-was though of-warriors any,
þe ðone wiggend aweccan dorste
who the warrior awaken dared
oððe gecunnian, hu ðone cumbolwigan
or find-out, how the banner-warrior
wið ða halgan mægð hæfde geworden,
with the holy maiden had fared,
metodes meowlan. Mægen nealæhte,
of-ordainer maiden. Army approached,

folc Ebrea, fuhton þearle
people of-Hebrews, fought fiercely
heardum heoruwæpnum, hæfte guldon
with-hard sword-weapons, with-hilt repaid
hyra fyrngeflitu, fagum swyrdum
their old-quarrels, with-shining swords
ealde æfðoncan; Assyria wearð
old grudges; of-Assyrians was
on ðam dægeweorce dom geswiðrod,
in the day-work glory diminished,
bælc forbiged. Beornas stodon
pride humbled. Warriors stood
ymbe hyra þeodnes træf þearle gebylde,
around of-their prince tent sorely agitated,
sweorcendferhðe. Hi ða somod ealle
darkening-spirited. They then together all
ongunnon cohhetan, cirman hlude
began cough, cry-out loudly
ȝ gristbitian gode orfeorme,
and gnash-teeth of-good destitute,
mid toðon torn þoligende; þa wæs hyra tires æt ende,
with teeth grief suffering; then was of-their glory at end,
eades ȝ ellendæda. Hogedon þa eorlas
of-prosperity and of-brave-deeds. Intended the warriors
aweccan hyra winedryhten: him wiht ne speow.
awaken their friend-lord: for-them a-whit not succeeded.
Þa wearð sið ȝ late sum to ðam arod
Then was late and slowly one to that bold
þara beadorinca, þæt he in þæt burgeteld
of-the battle-warriors, that he into the pavilion

niðheard neðde, swa hyne nyd fordraf:
hostility-hard ventured, as him need drove:
funde ða on bedde blacne licgan,
found then on bed pale lie,
his goldgifan gæstes gesne,
his gold-giver of-spirit deprived,
lifes belidenne. He þa lungre gefeoll
of-life bereft. He then quickly fell
freorig to foldan, ongan his feax teran
chilled to earth, began his hair tear
hreoh on mode �sl his hrægl somod,
troubled in mind and his garment likewise,
�sl þæt word acwæð to ðam wiggendum,
and that word spoke to the warriors,
þe ðær unrote ute wæron:
who there sad outside were:
"Her ys geswutelod ure sylfra forwyrd,
"Here is revealed of-our own destruction,
toweard getacnod, þæt þære tide ys
coming signified, that of-the time is
mid niðum neah geðrungen,
with afflictions near pressed,
þe we ∗∗∗ sculon losian somod,
when we (lacuna) must perish together,
æt sæcce forweorðan: her lið sweorde geheawen,
at strife perish: here lies with-sword hewn,
beheafdod healdend ure." Hi ða hreowigmode
beheaded protector our." They then sad-minded
wurpon hyra wæpen of dune, gewitan him werigferhðe
threw their weapons from hill, departed for-themselves weary-spirited

on fleam sceacan. Him mon feaht on last,
in flight hasten. Them one fought on track,
mægeneacen folc, oð se mæsta dæl
might-increased people, until the greatest part
þæs heriges læg hilde gesæged
of-the army lay with-battle cut-down
on ðam sigewonge, sweordum geheawen,
on the victory-field, with-swords hewn,
wulfum to willan ⁊ eac wælgifrum
to-wolves for pleasure and also to-slaughter-greedy
fuglum to frofre. Flugon, ða ðe lyfdon,
birds for comfort. Fled, those who lived,
laðra linde. Him on laste for
of-hateful-ones lindens. Them on track went
sweot Ebrea sigore geweorðod,
host of-Hebrews with-victory honored,
dome gedyrsod; him feng dryhten god
with-glory exalted; to-them came lord god
fægre on fultum, frea ælmihtig.
fairly in help, lord almighty.
Hi ða fromlice fagum swyrdum
They then boldly with-shining swords
hæleð higerofe herpað worhton
heroes mind-brave army-path wrought
þurh laðra gemong, linde heowon,
through of-hateful-ones throng, lindens hewed,
scildburh scæron; sceotend wæron
shield-wall cut; shooters were
guðe gegremede, guman Ebrisce,
by-battle enraged, men Hebrew,

þegnas on ða tid þearle gelyste
thanes at the time sorely desirous
gargewinnes. Þær on greot gefeoll
of-spear-strife. There on dust fell
se hyhsta dæl heafodgerimes
the highest part of-head-number
Assiria ealdorduguðe,
of-Assyrians of-chief-host,
laðan cynnes: lythwon becom
of-hateful race: few came
cwicera to cyðde. Cirdon cynerofe,
of-living to homeland. Turned nobly-brave,
wiggend on wiðertrod wælscel on innan,
warriors on back-track slaughter-heap in within,
reocende hræw; rum wæs to nimanne
reeking corpses; room was to take
londbuendum on ðam laðestan,
to-land-dwellers from the most-hateful,
hyra ealdfeondum unlyfigendum
their old-foes unliving
heolfrig herereaf, hyrsta scyne,
gory army-spoil, ornaments beautiful,
bord ȝ brad swyrd, brune helmas,
board and broad sword, brown helmets,
dyre madmas. Hæfdon domlice
dear treasures. Had gloriously
on ðam folcstede fynd oferwunnen,
in the people-place foes overcome,
eðelweardas ealdhettende
homeland-guardians old-haters

swyrdum aswefede: hie on swaðe reston,
with-swords put-to-sleep: they on track rested,
þa ðe him to life laðost wæron
those who to-them in life most-hateful were
cwicera cynna. Ða seo cneoris eall,
of-living races. Then the nation all,
mægða mærost anes monðes fyrst,
of-tribes most-famous of-one month space,
wlanc wundenlocc wægon ȝ læddon
proud curly-locked carried and led
to ðære beorhtan byrig Bethuliam
to the bright city Bethulia
helmas ȝ hupseax, hare byrnan,
helmets and hip-knives, gray mail-coats,
guðsceorp gumena golde gefrætewod,
war-gear of-men with-gold adorned,
mærra madma, þonne mon ænig
of-more-glorious treasures, than man any
asecgan mæge searoþoncelra;
tell can of-skill-thoughtful-ones;
eal þæt ða ðeodguman þrymme geeodon,
all that the people-men with-might gained,
cene under cumblum ȝ compwige
keen under banners and in-combat
þurh Iudithe gleawe lare,
through of-Judith wise teaching,
mægð modigre. Hi to mede hyre
of-maiden brave. They as reward to-her
of ðam siðfate sylfre brohton
from the journey herself brought

eorlas æscrofe Holofernes
warriors ash-brave of-Holofernes
sweord ȝ swatigne helm, swylce eac side byrnan,
sword and bloody helmet, likewise also ample mail-coat,
gerenode readum golde, ȝ eal, þæt se rinca baldor,
adorned with-red gold, and all, that the of-warriors lord,
swiðmod sinces ahte oððe sundoryrfes,
stern-minded of-treasure owned or of-private-heritage,
beaga ȝ beorhtra maðma, hi þæt þære beorhtan idese
of-rings and of-bright treasures, they that to-the bright lady
ageafon, gearoþoncolre. Ealles ðæs Iudith sægde
gave, to-ready-thoughtful. For-all that Judith said
wuldor weroda dryhtne, þe hyre weorðmynde geaf,
glory of-hosts to-lord, who to-her honor gave,
mærðe on moldan rice, swylce eac mede on heofonum,
fame in of-earth realm, likewise also reward in heavens,
sigorlean in swegles wuldre, þæs ðe heo ahte soðne geleafan
victory-reward in of-heaven glory, because that she had true faith
to ðam ælmihtigan; huru æt þam ende ne tweode
in the almighty; indeed at the end not doubted
þæs leanes, þe heo lange gyrnde. Þæs sy ðam leofan dryhtne
the reward, which she long yearned. For-that be to-the dear lord
wuldor to widan aldre, þe gesceop wind ȝ lyfte,
glory to wide age, who created wind and air,
roderas ȝ rume grundas, swylce eac reðe streamas
heavens and spacious grounds, likewise also fierce streams
ȝ swegles dreamas þurh his sylfes miltse.
and of-heaven joys through his own mercy.

The Battle of Maldon

The opening is lost. Byrhtnoth, Æthelred's earl, draws up the East Saxons on the bank of the Panta, and a viking herald demands tribute for peace. Byrhtnoth answers that the English will pay in spears. Three men hold the causeway until the earl, in his pride, lets the vikings cross. Byrhtnoth is wounded, commends his soul to God, and is cut down. Godric flees on his lord's horse and others follow, but Ælfwine, Offa, Leofsunu, Dunhere, and the old retainer Byrhtwold urge one another to avenge their lord. Offa dies beside his fallen lord, and another Godric, Æthelgar's son, falls fighting as the fragment breaks off.

∗∗∗ brocen wurde;
(lacuna) broken were;
het þa hyssa hwæne hors forlætan,
commanded then of-young-men each horse let-go,
feor afysan and forð gangan,
far drive-off and forth go,
hicgan to handum and to hige godum.
think to hands and to courage good.
þa þæt Offan mæg ærest onfunde,
when that of-Offa kinsman first perceived,
þæt se eorl nolde yrhðo geþolian;
that the earl would-not cowardice endure;
he let him þa of handon leofre fleogan
he let him then from hands beloved fly
hafoc wið þæs holtes and to þære hilde stop;
hawk toward the wood and to the battle stepped;
be þam man mihte oncnawan, þæt se cniht nolde
by that one might perceive, that the youth would-not
wacian æt þam wige, þa he to wæpnum feng;
weaken at the battle, when he to weapons took;

eac him wolde Eadric his ealdre gelæstan,
also him would Eadric to-his lord serve,
frean to gefeohte; ongan þa forð beran
to-lord to battle; began then forth bear
gar to guþe: he hæfde god geþanc,
spear to war: he had good thought,
þa hwile þe he mid handum healdan mihte
the while that he with hands hold could
bord and brad swurd: beot he gelæste,
board and broad sword: vow he fulfilled,
þa he ætforan his frean feohtan sceolde.
when he before his lord fight should.
Ða þær Byrhtnoð ongan beornas trymian,
Then there Byrhtnoth began warriors array,
rad and rædde, rincum tæhte,
rode and counseled, to-warriors taught,
hu hi sceoldon standan and þone stede healdan,
how they should stand and the place hold,
and bæd, þæt hyra randan rihte heoldon,
and asked, that their shields rightly held,
fæste mid folman and ne forhtedon na.
fast with hands and not feared —.
Þa he hæfde þæt folc fægere getrymmed,
When he had the people fairly arrayed,
he lihte þa mid leodon, þær him leofost wæs,
he alighted then with people, where to-him dearest was,
þær he his heorðwerod holdost wiste.
where he his hearth-troop most-loyal knew.
Þa stod on stæðe, stiðlice clypode
Then stood on shore, sternly called

wicinga ar, wordum mælde
of-vikings messenger, with-words spoke
se on beot abead brimliþendra
who in threat announced of-sea-farers
ærænde to þam eorle, þær he on ofre stod:
errand to the earl, where he on bank stood:
"Me sendon to þe sæmen snelle,
"Me sent to thee seamen bold,
heton ðe secgan, þæt þu most sendan raðe
commanded to-thee say, that thou must send quickly
beagas wið gebeorge: and eow betere is,
rings for protection: and for-you better is,
þæt ge þisne garræs mid gafole forgyldon,
that you this spear-rush with tribute buy-off,
þonne we swa hearde hilde dælon.
than we so hard battle share.
Ne þurfe we us spillan, gif ge spedaþ to þam:
Not need we us destroy, if you prosper to that:
we willað wið þam golde grið fæstnian.
we will for the gold truce fasten.
Gyf þu þat gerædest, þe her ricost eart,
If thou that decidest, who here mightiest art,
þæt þu þine leoda lysan wille,
that thou thy people ransom will,
syllan sæmannum on hyra sylfra dom
give to-seamen at their own judgment
feoh wið freode and niman frið æt us,
money for peace and take peace from us,
we willaþ mid þam sceattum us to scype gangan,
we will with the coins us to ship go,

on flot feran and eow friþes healdan."
on sea travel and to-you peace keep."
Byrhtnoð maþelode, bord hafenode,
Byrhtnoth spoke, board raised,
wand wacne æsc, wordum mælde
brandished slender ash, with-words spoke
yrre and anræd, ageaf him andsware:
angry and resolute, gave him answer:
"Gehyre þu, sælida, hwæt þis folc segeð:
"Hear thou, seafarer, what this people says:
hi willað eow to gafole garas syllan,
they will to-you as tribute spears give,
ættrynne ord and ealde swurd,
poison-running point and old swords,
þa heregeatu, þe eow æt hilde ne deah.
the war-gear, which to-you at battle not avails.
Brimmanna boda, abeod eft ongean,
Of-sea-men messenger, announce back again,
sege þinum leodum miccle laþre spell,
say to-thy people much more-hateful tale,
þæt her stynt unforcuð eorl mid his werode,
that here stands un-infamous earl with his troop,
þe wile gealgean eþel þysne,
who will defend homeland this,
Æþelredes eard, ealdres mines,
of-Æthelred land, of-lord my,
folc and foldan: feallan sceolon
people and earth: fall shall
hæþene æt hilde. To heanlic me þinceð,
heathens at battle. Too shameful to-me seems,

þæt ge mid urum sceattum to scype gangon
that you with our coins to ship go
unbefohtene, nu ge þus feor hider
unfought, now you thus far hither
on urne eard in becomon.
onto our land in came.
Ne sceole ge swa softe sinc gegangan:
Not shall you so easily treasure win:
us sceal ord and ecg ær geseman,
us shall point and edge first reconcile,
grim guðplega, ær we gofol syllon."
grim war-play, before we tribute give."
Het þa bord beran, beornas gangan,
Commanded then boards bear, warriors go,
þæt hi on þam easteðe ealle stodon.
that they on the river-bank all stood.
Ne mihte þær for wætere werod to þam oðrum:
Not could there for water troop to the other:
þær com flowende flod æfter ebban,
there came flowing flood after ebb,
lucon lagustreamas; to lang hit him þuhte,
locked sea-streams; too long it to-them seemed,
hwænne hi togædere garas beron.
until they together spears bore.
Hi þær Pantan stream mid prasse bestodon,
They there of-Panta stream with array stood-around,
Eastseaxena ord and se æschere;
of-East-Saxons vanguard and the ash-army;
ne mihte hyra ænig oþrum derian,
not could of-them any to-other harm,

buton hwa þurh flanes flyht fyl gename.
unless one through of-arrow flight fall took.
Se flod ut gewat; þa flotan stodon gearowe,
The flood out went; the seamen stood ready,
wicinga fela wiges georne.
of-vikings many of-war eager.
Het þa hæleða hleo healdan þa bricge
Commanded then of-heroes protector hold the causeway
wigan wigheardne, se wæs haten Wulfstan,
warrior war-hard, who was called Wulfstan,
cafne mid his cynne: þæt wæs Ceolan sunu,
bold with his kin: that was of-Ceola son,
þe ðone forman man mid his francan ofsceat,
who the first man with his spear shot-down,
þe þær baldlicost on þa bricge stop.
who there most-boldly on the causeway stepped.
Þær stodon mid Wulfstane wigan unforhte,
There stood with Wulfstan warriors unafraid,
Ælfere and Maccus, modige twegen;
Ælfhere and Maccus, brave two;
þa noldon æt þam forda fleam gewyrcan,
who would-not at the ford flight make,
ac hi fæstlice wið ða fynd weredon,
but they firmly against the foes defended,
þa hwile þe hi wæpna wealdan moston.
the while that they weapons wield might.
þa hi þæt ongeaton and georne gesawon,
when they that perceived and clearly saw,
þæt hi þær bricgweardas bitere fundon:
that they there causeway-guards bitter found:

ongunnon lytegian þa laðe gystas,
began use-guile the hateful guests,
bædon, þæt hi upgangan agan moston,
asked, that they passage-up have might,
ofer þone ford faran, feþan lædan.
over the ford travel, foot-troops lead.
Ða se eorl ongan for his ofermode
Then the earl began for his over-pride
alyfan landes to fela laþere ðeode,
allow of-land too much to-hateful people,
ongan ceallian þa ofer cald wæter
began call then over cold water
Byrhthelmes bearn, beornas gehlyston:
of-Byrhthelm son, warriors listened:
"Nu eow is gerymed, gað ricene to us,
"Now to-you is made-room, go quickly to us,
guman to guþe: god ana wat,
men to war: god alone knows,
hwa þære wælstowe wealdan mote."
who the slaughter-place control may."
Wodon þa wælwulfas, for wætere ne murnon,
Waded then slaughter-wolves, for water not cared,
wicinga werod west ofer Pantan,
of-vikings troop west over Panta,
ofer scir wæter scyldas wegon,
over bright water shields carried,
lidmen to lande linde bæron.
sailors to land lindens bore.
Þær ongean gramum gearowe stodon
There against fierce-ones ready stood

Byrhtnoð mid beornum. He mid bordum het
Byrhtnoth with warriors. He with boards commanded
wyrcan þone wihagan and þæt werod healdan
make the war-hedge and the troop hold
fæste wið feondum: þa wæs fohte neh,
fast against foes: then was fight near,
tir æt getohte; wæs seo tid cumen,
glory at combat; was the time come,
þæt þær fæge men feallan sceoldon.
that there doomed men fall must.
Þær wearð hream ahafen, hremmas wundon,
There was cry raised, ravens circled,
earn æses georn: wæs on eorþan cyrm.
eagle of-carrion eager: was on earth uproar.
Hi leton þa of folman feolhearde speru,
They let then from hands file-hard spears,
gegrundene garas fleogan:
ground spears fly:
bogan wæron bysige, bord ord onfeng:
bows were busy, board point received:
biter wæs se beaduræs, beornas feollon
bitter was the battle-rush, warriors fell
on gehwæðere hand, hyssas lagon.
on either hand, young-men lay.
Wund wearð Wulfmær, wælræste geceas
Wounded was Wulfmær, slaughter-bed chose
Byrhtnoðes mæg: he mid billum wearð,
of-Byrhtnoth kinsman: he with swords was,
his swustersunu, swiðe forheawen.
his sister-son, greatly hewn-down.

Þær wærð wicingum wiþerlean agyfen:
There was to-vikings requital given:
gehyrde ic, þæt Eadweard anne sloge
heard I, that Edward one struck
swiðe mid his swurde, swenges ne wyrnde,
strongly with his sword, stroke not withheld,
þæt him æt fotum feoll fæge cempa;
that to-him at feet fell doomed champion;
þæs him his ðeoden þanc gesæde,
for-that to-him his prince thanks said,
þam burþene, þa he byre hæfde.
to-the chamberlain, when he chance had.
Swa stemnetton stiðhugende
So stood-firm stern-minded
hysas æt hilde; hogodon georne,
young-men at battle; considered eagerly,
hwa þær mid orde ærost mihte
who there with point first could
on fægean men feorh gewinnan,
on doomed man life win,
wigan mid wæpnum: wæl feol on eorðan.
warriors with weapons: slain fell on earth.
Stodon stædefæste: stihte hi Byrhtnoð,
Stood steadfast: urged them Byrhtnoth,
bæd þæt hyssa gehwylc hogode to wige,
asked that of-young-men each intend to battle,
þe on Denon wolde dom gefeohtan.
who on Danes would glory win-by-fighting.
Wod þa wiges heard, wæpen up ahof,
Advanced then of-war hard-one, weapon up raised,

bord to gebeorge, and wið þæs beornes stop:
board for protection, and toward the warrior stepped:
eode swa anræd eorl to þam ceorle:
went so resolute earl to the churl:
ægþer hyra oðrum yfeles hogode.
each of-them to-other evil intended.
Sende ða se særinc suþerne gar,
Sent then the sea-warrior southern spear,
þæt gewundod wearð wigena hlaford.
that wounded was of-warriors lord.
He sceaf þa mid ðam scylde, þæt se sceaft tobærst
He shoved then with the shield, that the shaft burst
and þæt spere sprengde, þæt hit sprang ongean;
and the spear shattered, that it sprang back;
gegremod wearð se guðrinc: he mid gare stang
enraged was the war-warrior: he with spear pierced
wlancne wicing, þe him þa wunde forgeaf.
proud viking, who to-him the wound gave.
Frod wæs se fyrdrinc: he let his francan wadan
Wise was the army-warrior: he let his spear pass
þurh ðæs hysses hals, hand wisode,
through of-the young-man neck, hand guided,
þæt he on þam færsceaðan feorh geræhte.
that he on the sudden-foe life reached.
Ða he oþerne ofstlice sceat,
Then he another hastily shot,
þæt seo byrne tobærst: he wæs on breostum wund
that the mail-coat burst: he was in breast wounded
þurh ða hringlocan, him æt heortan stod
through the ring-locks, to-him at heart stood

ætterne ord; se eorl wæs þe bliþra,
poisonous point; the earl was the blither,
hloh þa modi man, sæde metode þanc
laughed then brave man, said to-ordainer thanks
ðæs dægweorces, þe him drihten forgeaf.
for-the day-work, which to-him lord gave.
Forlet þa drenga sum daroð of handa,
Let-go then of-warriors one dart from hand,
fleogan of folman, þæt se to forð gewat
fly from hand, that it too forth went
þurh ðone æþelan Æþelredes þegen.
through the noble of-Æthelred thane.
Him be healfe stod hyse unweaxen,
Him by side stood youth ungrown,
cniht on gecampe, se full caflice
boy in combat, who full boldly
bræd of þam beorne blodigne gar,
drew from the warrior bloody spear,
Wulfstanes bearn, Wulfmær se geonga
of-Wulfstan son, Wulfmær the young
forlet forheardne faran eft ongean:
let very-hard go back again:
ord in gewod, þæt se on eorþan læg,
point in went, that he on earth lay,
þe his þeoden ær þearle geræhte.
who his prince before sorely reached.
Eode þa gesyrwed secg to þam eorle:
Went then armed man to the earl:
he wolde þæs beornes beagas gefecgan,
he would of-the warrior rings seize,

reaf and hringas and gerenod swurd.
armor and rings and adorned sword.
Ða Byrhtnoð bræd bill of sceðe,
Then Byrhtnoth drew sword from sheath,
brad and bruneccg, and on þa byrnan sloh:
broad and bright-edged, and on the mail-coat struck:
to raþe hine gelette lidmanna sum,
too quickly him hindered of-seamen one,
þa he þæs eorles earm amyrde;
when he of-the earl arm injured;
feoll þa to foldan fealohilte swurd:
fell then to earth yellow-hilted sword:
ne mihte he gehealdan heardne mece,
not could he hold hard blade,
wæpnes wealdan. Þa gyt þæt word gecwæð
weapon wield. Then yet that word said
har hilderinc, hyssas bylde,
gray battle-warrior, young-men encouraged,
bæd gangan forð gode geferan:
asked go forth good companions:
ne mihte þa on fotum leng fæste gestandan,
not could then on feet longer firm stand,
he to heofenum wlat, hleoðrode eorl:
he to heavens looked, cried-out earl:
"Geþance þe, ðeoda waldend,
"Thank thee, of-peoples ruler,
ealra þæra wynna, þe ic on worulde gebad.
for-all the joys, which I in world experienced.
Nu ic ah, milde metod, mæste þearfe,
Now I have, gentle ordainer, greatest need,

þæt þu minum gaste godes geunne,
that thou to-my spirit good grant,
þæt min sawul to ðe siðian mote,
that my soul to thee journey may,
on þin geweald, þeoden engla,
into thy power, prince of-angels,
mid friþe ferian: ic eom frymdi to þe,
with peace travel: I am beseeching to thee,
þæt hi helsceaðan hynan ne moton."
that it hell-foes humble not may."
Ða hine heowon hæðene scealcas
Then him hewed heathen servants
and begen þa beornas, þe him big stodon,
and both the warriors, who him by stood,
Ælfnoð and Wulfmær bewegen lagon:
Ælfnoth and Wulfmær both lay:
ða on emn hyra frean feorh gesealdon.
who on level-with their lord life gave.
Hi bugon þa fram beaduwe, þe þær beon noldon:
They turned then from battle, who there be would-not:
þær wurdon Oddan bearn ærest on fleame,
there were of-Odda sons first in flight,
Godric fram guþe, and þone godan forlet,
Godric from war, and the good-one abandoned,
þe him mænigne oft mear gesealde:
who to-him many often horse gave:
he gehleop þone eoh, þe ahte his hlaford,
he leapt-on the steed, which owned his lord,
on þam gerædum, þe hit riht ne wæs,
in the trappings, as it right not was,

and his broðru mid him begen ærdon,
and his brothers with him both ran,
Godwine and Godwig, guþe ne gymdon,
Godwine and Godwig, war not heeded,
ac wendon fram þam wige and þone wudu sohton,
but turned from the battle and the wood sought,
flugon on þæt fæsten and hyra feore burgon
fled into the fastness and their life saved
and manna ma þonne hit ænig mæð wære,
and of-men more than it any fitness were,
gyf hi þa geearnunga ealle gemundon,
if they the benefits all remembered,
þe he him to duguþe gedon hæfde.
which he them for benefit done had.
Swa him Offa on dæg ær asæde
So him Offa on day before told
on þam meþelstede, þa he gemot hæfde,
in the meeting-place, when he assembly had,
þæt þær modelice manega spræcon,
that there bravely many spoke,
þe eft æt þære þearfe þolian noldon.
who afterward at the need endure would-not.
Ða wearð afeallen þæs folces ealdor,
Then was fallen of-the people lord,
Æþelredes eorl; ealle gesawon
of-Æthelred earl; all saw
heorðgeneatas, þæt hyra heorra læg.
hearth-companions, that their lord lay.
Þa ðær wendon forð wlance þegenas,
Then there turned forth proud thanes,

unearge men efston georne:
uncowardly men hastened eagerly:
hi woldon þa ealle oðer twega,
they would then all one of-two,
lif forlætan oððe leofne gewrecan.
life lose or dear-one avenge.
Swa hi bylde forð bearn Ælfrices,
So them encouraged forth son of-Ælfric,
wiga wintrum geong, wordum mælde,
warrior in-winters young, with-words spoke,
Ælfwine þa cwæð, he on ellen spræc:
Ælfwine then said, he in courage spoke:
"Gemunaþ þa mæla, þe we oft æt meodo spræcon,
"Remember the speeches, which we often at mead spoke,
þonne we on bence beot ahofon
when we on bench vow raised
hæleð on healle ymbe heard gewinn!
heroes in hall about hard strife!
nu mæg cunnian hwa cene sy.
now can test who keen be.
Ic wylle mine æþelo eallum gecyþan,
I will my lineage to-all make-known,
þæt ic wæs on Myrcon miccles cynnes:
that I was among Mercians of-great kin:
wæs min ealda fæder Ealhelm haten,
was my old father [grandfather] Ealhhelm called,
wis ealdorman, woruldgesælig.
wise ealdorman, world-blessed.
Ne sceolon me on þære þeode þegenas ætwitan,
Not shall me among the people thanes reproach,

þæt ic of ðisse fyrde feran wille,
that I from this army travel will,
eard gesecan, nu min ealdor ligeð
home seek, now my lord lies
forheawen æt hilde; me is þæt hearma mæst!
hewn-down at battle; to-me is that of-griefs greatest!
He wæs ægðer min mæg and min hlaford."
He was both my kinsman and my lord."
Þa he forð eode, fæhðe gemunde,
Then he forth went, feud remembered,
þæt he mid orde anne geræhte
that he with point one reached
flotan on þam folce, þæt se on foldan læg
seaman in the people, that he on earth lay
forwegen mid his wæpne. Ongan þa winas manian,
slain with his weapon. Began then friends urge,
frynd and geferan, þæt hi forð eodon.
friends and companions, that they forth went.
Offa gemælde, æscholt asceoc:
Offa spoke, ash-wood shook:
"Hwæt þu, Ælfwine, hafast ealle gemanode
"Lo thou, Ælfwine, hast all urged
þegenas to þearfe: nu ure þeoden lið,
thanes to need: now our prince lies,
eorl on eorðan, us is eallum þearf,
earl on earth, to-us is to-all need,
þæt ure æghwylc oþerne bylde
that of-us each other encourage
wigan to wige, þa hwile þe he wæpen mæge
warrior to battle, the while that he weapon can

habban and healdan, heardne mece,
have and hold, hard blade,
gar and god swurd. Us Godric hæfð,
spear and good sword. Us Godric has,
earh Oddan bearn, ealle beswicene:
cowardly of-Odda son, all betrayed:
wende þæs formoni man, þa he on meare rad,
believed that too-many man, when he on horse rode,
on wlancan þam wicge, þæt wære hit ure hlaford;
on proud the steed, that were it our lord;
forþan wearð her on felda folc totwæmed,
therefore was here on field people divided,
scyldburh tobrocen. Abreoðe his angin,
shield-wall broken. Perish his undertaking,
þæt he her swa manigne man aflymde!"
that he here so many man put-to-flight!"
Leofsunu gemælde and his linde ahof,
Leofsunu spoke and his linden raised,
bord to gebeorge, he þam beorne oncwæð:
board for protection, he to-the warrior answered:
"Ic þæt gehate, þæt ic heonon nelle
"I that vow, that I hence will-not
fleon fotes trym, ac wille furðor gan,
flee of-foot space, but will further go,
wrecan on gewinne minne winedrihten.
avenge in strife my friend-lord.
Ne þurfon me embe Sturmere stedefæste hælæð
Not need me around Sturmer steadfast heroes
wordum ætwitan, nu min wine gecranc,
with-words reproach, now my friend fell,

þæt ic hlafordleas ham siðie,
that I lordless home journey,
wende fram wige: ac me sceal wæpen niman,
turn from battle: but me shall weapon take,
ord and iren." He ful yrre wod,
point and iron." He full angry advanced,
feaht fæstlice, fleam he forhogode.
fought firmly, flight he scorned.
Dunhere þa cwæð, daroð acwehte,
Dunhere then said, dart shook,
unorne ceorl ofer eall clypode,
simple churl over all called,
bæd þæt beorna gehwylc Byrhtnoð wræce:
asked that of-warriors each Byrhtnoth avenge:
"Ne mæg na wandian se þe wrecan þenceð
"Not can — waver he who avenge intends
frean on folce ne for feore murnan".
lord on people nor for life mourn".
Þa hi forð eodon, feores hi ne rohton:
Then they forth went, life they not cared:
ongunnon þa hiredmen heardlice feohtan,
began then household-men hardily fight,
grame garberend, and god bædon,
fierce spear-bearers, and god asked,
þæt hi moston gewrecan hyra winedrihten
that they might avenge their friend-lord
and on hyra feondum fyl gewyrcan.
and on their foes fall work.
Him se gysel ongan georнlice fylstan:
Them the hostage began eagerly help:

he wæs on Norðhymbron heardes cynnes,
he was among Northumbrians of-hard kin,
Ecglafes bearn, him wæs Æscferð nama:
of-Ecglaf son, to-him was Æscferth name:
he ne wandode na æt þam wigplegan,
he not wavered — at the war-play,
ac he fysde forð flan genehe;
but he sent forth arrow often;
hwilon he on bord sceat, hwilon beorn tæsde:
at-times he on board shot, at-times warrior tore:
æfre embe stunde he sealde sume wunde,
ever about while he gave some wound,
þa hwile ðe he wæpna wealdan moste.
the while that he weapons wield could.
Ða gyt on orde stod Eadweard se langa,
Then yet in front stood Edward the tall,
gearc and geornful gylpwordum spræc,
ready and eager with-boast-words spoke,
þæt he nolde fleogan fotmæl landes,
that he would-not flee foot-measure of-land,
ofer bæc bugan, þa his betera leg.
over back turn, when his better lay.
He bræc þone bordweall and wið ða beornas feaht,
He broke the board-wall and against the warriors fought,
oð þæt he his sincgyfan on þam sæmannum
until that he his treasure-giver on the seamen
wurðlice wrec, ær he on wæle læge.
worthily avenged, before he among slain lay.
Swa dyde Æþelric, æþele gefera,
So did Æthelric, noble companion,

fus and forðgeorn feaht eornoste
eager and forth-eager fought earnestly
Sibyrhtes broðor and swiðe mænig oþer,
of-Sibyrht brother and very many other,
clufon cellod bord, cene hi weredon:
split bossed board, keen they defended:
bærst bordes lærig and seo byrne sang
burst of-board rim and the mail-coat sang
gryreleoða sum. Þa æt guðe sloh
of-terror-songs one. Then at war struck
Offa þone sælidan, þæt he on eorðan feoll
Offa the seafarer, that he on earth fell
and ðær Gaddes mæg grund gesohte.
and there of-Gadd kinsman ground sought.
Raðe wearð æt hilde Offa forheawen;
Quickly was at battle Offa hewn-down;
he hæfde ðeah geforþod, þæt he his frean gehet,
he had though accomplished, that he to-his lord promised,
swa he beotode ær wið his beahgifan,
as he vowed before with his ring-giver,
þæt hi sceoldon begen on burh ridan,
that they should both into stronghold ride,
hale to hame oððe on here crincgan,
whole to home or in army fall,
on wælstowe wundum sweltan;
on slaughter-place from-wounds die;
he læg ðegenlice ðeodne gehende.
he lay thane-like to-prince near.
Ða wearð borda gebræc: brimmen wodon
Then was of-boards crash: sea-men advanced

guðe gegremode; gar oft þurhwod
by-war enraged; spear often went-through
fæges feorhhus. Forð ða eode Wistan,
of-doomed-one life-house. Forth then went Wistan,
Þurstanes sunu wið þas secgas feaht:
of-Thurstan son against these men fought:
he wæs on geþrang hyra þreora bana,
he was in throng of-them three slayer,
ær him Wigelines bearn on þam wæle læge.
before him of-Wigelin son among the slain lay.
Þær wæs stið gemot, stodon fæste
There was stern meeting, stood fast
wigan on gewinne; wigend cruncon
warriors in strife; fighters fell
wundum werige, wæl feol on eorþan.
with-wounds weary, slain fell on earth.
Oswold and Eadwold ealle hwile,
Oswold and Eadwold all while,
begen þa gebroþru beornas trymedon,
both the brothers warriors encouraged,
hyra winemagas wordon bædon,
their friend-kinsmen with-words asked,
þæt hi þær æt ðearfe þolian sceoldon,
that they there at need endure should,
unwaclice wæpna neotan.
unweakly weapons use.
Byrhtwold maþelode, bord hafenode:
Byrhtwold spoke, board raised:
se wæs eald geneat; æsc acwehte,
he was old retainer; ash shook,

he ful baldlice beornas lærde:
he full boldly warriors taught:
"Hige sceal þe heardra, heorte þe cenre,
"Mind shall the harder, heart the keener,
mod sceal þe mare, þe ure mægen lytlað.
courage shall the more, as our might lessens.
Her lið ure ealdor eall forheawen,
Here lies our lord all hewn-down,
god on greote; a mæg gnornian
good in dust; ever can mourn
se ðe nu fram þis wigplegan wendan þenceð.
he who now from this war-play turn intends.
Ic eom frod feores: fram ic ne wille,
I am old of-life: from I not will,
ac ic me be healfe minum hlaforde,
but I me by side to-my lord,
be swa leofan men licgan þence."
by so dear man lie intend."
Swa hi Æþelgares bearn ealle bylde,
So them of-Æthelgar son all encouraged,
Godric to guþe; oft he gar forlet,
Godric to war; often he spear let-go,
wælspere windan on þa wicingas:
slaughter-spear fly on the vikings:
swa he on þam folce fyrmest eode,
as he in the people foremost went,

heow and hynde, oð þæt he on hilde gecranc.
hewed and humbled, until that he in battle fell.
Næs þæt na se Godric, þe ða guðe forbeah ∗∗∗ 325
Not-was that — the Godric, who the war fled (lacuna)

The Chronicle Poems

THE BATTLE OF BRUNANBURH

The annal for 937. King Athelstan and his brother Edmund win lifelong glory at Brunanburh against the Scots and the Norse under Anlaf. The West Saxons pursue the fugitives all day, and five young kings and seven of Anlaf's earls lie dead. Anlaf escapes by ship to Dublin, and old Constantine of the Scots goes home without his son and with nothing to boast of. The brothers return to Wessex, leaving the raven, the eagle, and the wolf the slain. The books tell of no greater slaughter since the Angles and Saxons came from the east.

Her Æþelstan cing, eorla drihten,
Here Athelstan king, of-warriors lord,
beorna beaggifa and his broþor eac,
of-warriors ring-giver and his brother also,
Eadmund æþeling ealdorlangne tir
Edmund prince lifelong glory
geslogan æt sake sweorda ecggum
won-by-striking at strife of-swords with-edges
embe Brunnanburh; bordweall clufan,
around Brunanburh; board-wall split,
heowan heaðolinda hamora lafum
hewed battle-lindens of-hammers with-leavings
eaforan Eadweardes; swa him geæþele wæs
sons of-Edward; as to-them natural was
fram cneomagum, þæt hie æt campe oft
from kinsmen, that they at battle often
wið laðra gehwane land ealgodan,
against of-hateful-ones each land defended,
hord and hamas. Hettend crungon,
hoard and homes. Enemies fell,

Scotta leode and scipflotan
of-Scots people and ship-sailors
fæge feollan: feld dennade
doomed fell: field streamed
secga swate, siþþan sunne upp
of-men with-blood, after sun up
on morgentid, mære tungol,
in morning-time, glorious star,
glad ofer grundas godes candel beorht,
glided over grounds of-god candle bright,
eces drihtnes, oþ þæt seo æþele gesceaft
of-eternal lord, until that the noble creation
sah to setle. Þær læg secg manig
sank to seat. There lay man many
garum forgrunden, guman norðerne,
by-spears ground-down, men northern,
ofer scyld sceoten swylce Scyttisc eac,
over shield shot likewise Scottish also,
werig wigges sæd. Westsexe forð
weary of-war sated. West-Saxons forth
andlangne dæg eoredcystum
livelong day in-troop-bands
on last legdon laðum þeodum,
on track laid to-hateful peoples,
heowan hereflyman hindan þearle
hewed army-fugitives from-behind sorely
mecum mylenscearpum. Myrce ne wyrndon
with-blades mill-sharp. Mercians not refused
heardes handplegan hæleþa nanum,
hard hand-play of-heroes to-any,

þara ðe mid Anlafe ofer eargebland
of-those who with Anlaf over wave-tumult
on lides bosme land gesohtan
in of-ship bosom land sought
fæge to gefeohte. Fife lagon
doomed to battle. Five lay
on ðæm campstede ciningas geonge,
on the battle-place kings young,
sweordum aswefede swilce seofone eac
with-swords put-to-sleep likewise seven also
eorlas Anlafes, unrim herges,
earls of-Anlaf, countless of-army,
flotan and Scotta. Þær geflymed wearð
of-sailors and of-Scots. There put-to-flight was
Norðmanna brego, nede gebæded
of-Northmen prince, by-need compelled
to lides stefne lytle weorode;
to of-ship prow with-little troop;
cread cnear on flot, cing ut gewat,
pressed ship on sea, king out went,
on fealone flod feorh generede;
on fallow flood life saved;
swylce þær eac se froda mid fleame com
likewise there also the old-one with flight came
on his cyþþe norð Constantinus,
to his homeland north Constantine,
har hilderinc hreman ne þorfte
gray battle-warrior exult not needed
mecea gemanan: he wæs his maga sceard,
of-blades fellowship: he was of-his kinsmen deprived,

freonda gefylled on folcstede,
of-friends felled on people-place,
forslegen æt sace and his sunu forlet
slain at strife and his son left
on wælstowe wundum forgrunden
on slaughter-place with-wounds ground-down
geongne æt guþe. Gylpan ne þorfte
young at war. Boast not needed
beorn blandenfex billgeslyhtes,
warrior mixed-haired sword-clash,
eald inwitta ne Anlaf þe ma:
old deceiver nor Anlaf the more:
mid heora herelafum hlihhan ne þorftan,
with their army-remnants laugh not needed,
þæt hie beadoweorca beteran wurdan
that they of-battle-works better were
on campstede cumbolgehnastes,
on battle-place of-banner-clash,
garmittinge gumena gemotes,
of-spear-meeting of-men of-encounter,
wæpengewrixles, þæs hie on wælfelda
of-weapon-exchange, as they on slaughter-field
wiþ Eadweardes eaforan plegodan.
against of-Edward sons played.
Gewitan him þa Norðmenn nægled-cnearrum,
Departed for-themselves then Northmen in-nailed-ships,
dreorig daroða laf on Dynges mere
gory of-darts remnant on Dinges sea
ofer deop wæter Dyflen secean,
over deep water Dublin seek,

eft Iraland ǽwisc mode.
back Ireland ashamed in-mind.
Swylce þa gebroðor begen ætsomne,
Likewise then brothers both together,
cing and æþeling cyþþe sohtan,
king and prince homeland sought,
Westseaxna land wigges hremige.
of-West-Saxons land of-war exulting.
Letan him behindan hraw bryttigean
Left them behind corpses enjoy
salowig-padan, þone sweartan hræfn,
dusky-coated, the black raven,
hyrnednebban and þone haso-padan
horn-beaked and the gray-coated
earn, æftan hwit, æses brucan,
eagle, behind white, carrion enjoy,
grædigne guþhafoc and þæt græge deor,
greedy war-hawk and the gray beast,
wulf on wealde. Ne wearð wæl mare
wolf in forest. Not was slaughter more
on þys eglande æfre gyta
on this island ever yet
folces afylled beforan þyssum
of-people felled before this
sweordes ecgum, þæs þe us secggeaþ bec,
of-sword with-edges, as that to-us say books,
ealde uþwitan, syþþan eastan hider
old scholars, since from-east hither
Engle and Sexan upp becoman,
Angles and Saxons up came,

ofer brade brimu Brytene sohtan,
over broad seas Britain sought,
wlance wigsmiþas Wealas ofercoman,
proud war-smiths Welsh overcame,
eorlas arhwate eard begeaton.
warriors honor-eager homeland got.

THE CAPTURE OF THE FIVE BOROUGHS

The annal for 942. King Edmund takes Mercia as far as Dore, Whitwell Gap, and the Humber, and frees the five boroughs of Leicester, Lincoln, Nottingham, Stamford, and Derby, which had long been held in heathen bonds under the Northmen.

Her Eadmund cing, Engla þeoden,
Here Edmund king, of-English prince,
mægcea mundbora Myrce geeode,
of-men protector Mercia overran,
dyre dædfruma, swa Dor sceadeþ
dear deed-doer, as Dore divides
Hwitan wylles geat and Humbran ea,
of-White well gate and of-Humber river,
brada brimstream. Burga fife:
broad sea-stream. Of-boroughs five:
Ligeraceaster and Lindkylne,
Leicester and Lincoln,
Snotingaham swylce Stanford eac
Nottingham likewise Stamford also
and Deoraby Denum wæron
and Derby to-Danes were

æror, under Norðmannum nede gebæded
before, under Northmen by-need compelled
on hæþenum hæfteclammum
in heathen captive-bonds
lange þrage, oþ hie alysde eft
long time, until them freed again
for his weorðscipe wiggendra hleo,
for his honor of-warriors protector,
eafora Eadweardes, Eadmund cining.
son of-Edward, Edmund king.

THE CORONATION OF EDGAR

The annal for 973. Edgar is consecrated king at Bath before a great gathering of priests and monks on Whitsunday. The poet reckons the date as nine hundred and seventy-three years from the birth of Christ, and says the king was in his thirtieth year.

Her Eadgar wæs, Engla waldend,
Here Edgar was, of-English ruler,
corðre mycclum to kinge gehalgod
with-company great as king consecrated
on þære ealdan byrig Acemannesceastre;
in the old city Acemannesceaster;
eac hie egbuend oþre worde,
also it island-dwellers with-other word,
beornas Baðan nemnað. Þær wæs blis mycel
men Bath name. There was bliss great
on þam eadgan dæge eallum geworden,
on the blessed day to-all come-about,

þone niða bearn nemnað and cegeað
which of-men children name and call
Pentecostenes dæg. Þær wæs preosta heap,
of-Pentecost day. There was of-priests crowd,
mycel muneca þreat mine gefræge
great of-monks throng by-my hearing
gleawra gegaderod. And þa agangen wæs
of-wise-ones gathered. And then passed was
tynhund wintra geteled rimes
ten-hundred of-winters counted of-number
fram gebyrdtide bremes cinges,
from birth-time of-famous king,
leohta hyrdes, butan ðær to lafe þa get
of-lights of-guardian, except there as remainder then yet
wæs wintergeteles, þæs gewritu secgað,
was of-winter-count, as writings say,
seofan and XX: swa neah wæs sigora frean
seven and twenty: so near was of-victories of-lord
þusend aurnen, ða þa þis gelamp.
thousand run-out, then when this happened.
And him Eadmundes eafora hæfde
And for-himself of-Edmund son had
nigen and XX niþweorca heard
nine and twenty of-hostile-works hard
wintra on worlde, ða þis geworden wæs,
of-winters in world, when this come-about was,
ond þa on ðam þrittigæþan wæs þeoden gehalgod.
and then in the thirtieth was prince consecrated.

THE DEATH OF EDGAR

The annal for 975. King Edgar dies in July, and his young son Edward succeeds him; the good bishop Cyneweard had died ten nights before. In Mercia God's praise is cast down, many of God's servants are scattered, and the gray-haired Oslac is driven over the sea from his homeland. A comet appears in the heavens, and famine follows until God restores the harvest.

Her geendode eorðan dreamas
Here ended of-earth joys
Eadgar, Engla cing, ceas him oþer leoht
Edgar, of-English king, chose for-himself other light
wlitig and wynsum and þis wace forlet,
beautiful and pleasant and this feeble abandoned,
lif þis læne. Nemnað leoda bearn,
life this transitory. Name of-peoples children,
menn on moldan þone monaþ gehwær
men on earth the month everywhere
on þisse eþeltyrf, þa þe ær wæron
in this homeland-turf, those who before were
on rimcræfte rihte getogene,
in reckoning-skill rightly trained,
Iulius monð, þær se geonga gewat
July month, where the young-one departed
on þone eahtoðan dæg Eadgar of life,
on the eighth day Edgar from life,
beorna beahgifa. Feng his bearn syþþan
of-warriors ring-giver. Took his son afterward
to cynerice, cild unwexen,
to kingdom, child ungrown,

eorla aldor, ðam wæs Eadweard nama.
of-warriors lord, to-whom was Edward name.
And him tirfæst hæleþ X nihtum ær
And him glory-firm hero by-ten nights before
of Brytene gewat, bisceop se goda
from Britain departed, bishop the good
þurh gecyndne cræft, þam wæs Cyneweard nama.
through natural power, to-whom was Cyneweard name.
Ða wearð on Myrcum mine gefræge
Then was among Mercians by-my hearing
wide and welhwær waldendes lof
widely and everywhere of-ruler praise
afylled on foldan; feala wearð todræfed
felled on earth; many were scattered
gleawra godes þeowa: þæt wæs gnornung mycel,
of-wise of-god servants: that was mourning great,
þam þe on breostum wæg byrnende lufan
to-him who in breast bore burning love
meotodes on mode. Þa wæs mærða fruma
of-ordainer in mind. Then was of-glories author
to swiþe forsawen, sigora waldend,
too greatly despised, of-victories ruler,
rodera rædend, þa man his riht tobræc.
of-heavens governor, when one his law broke.
Ða wearð eac adræfed deormod hæleþ,
Then was also driven-out brave-minded hero,
Oslac of earde ofer yþa gewalc,
Oslac from homeland over of-waves rolling,
ofer ganotes bæð, gomolfeax hæleþ,
over of-gannet bath, gray-haired hero,

wis and wordsnotor ofer wætera geþring,
wise and word-wise over of-waters throng,
ofer hwæles eþel, hama bereafod.
over of-whale homeland, of-homes bereft.
Þa wearð eac ætywed uppe on roderum
Then was also shown up in heavens
steorra on staðole, ðone stiþferhþe
star in place, which stern-spirited
hæleþ higegleawe hatað wide
heroes mind-wise call widely
cometa be naman, cræftgleawe menn,
comet by name, skill-wise men,
wise woðboran. Wæs geond werþeode
wise sages. Was throughout nations
waldendes wracu wide gefræge,
of-ruler vengeance widely known,
hungor ofer hrusan: þæt eft heofona weard
hunger over earth: that afterward of-heavens guardian
gebette, brego engla geaf eft blisse gehwæm
amended, prince of-angels gave again bliss to-each
egbuendra þurh eorðan wæstm.
of-island-dwellers through of-earth fruit.

The annal for 1036. The ætheling Alfred, son of Æthelred, comes to England to see his mother at Winchester, but Earl Godwine seizes him and scatters, sells, kills, and maims his men. Alfred is taken bound to Ely, blinded on board ship, and left with the monks there until he dies. He is buried in the south porch of the church, and his soul is with Christ.

Her com Ælfred, se unsceððiga æþeling, Æþelrædes
Here came Alfred, the innocent prince, of-Æthelred
sunu cinges, hider inn and wolde to his meder, þe on Wincestre
son of-king, hither in and would to his mother, who in Winchester
sæt: ac hit him ne geþafode Godwine eorl ne ec oþre men, þe
sat: but it him not permitted Godwine earl nor also other men, who
mycel mihton wealdan; forðan hit hleoðrode þa swiðe toward
much could rule; because it sounded then greatly toward
Haralde, þeh hit unriht wære.
Harold, though it wrong were.
Ac Godwine hine þa gelette and hine on hæft sette,
But Godwine him then hindered and him in captivity set,
and his geferan he todraf and sume mislice ofsloh,
and his companions he scattered and some variously slew,
sume hi man wið feo sealde, sume hreowlice acwealde,
some them one for money sold, some cruelly killed,
sume hi man bende, sume hi man blende,
some them one bound, some them one blinded,
sume hamelode, sume hættode.
some maimed, some scalped.
Ne wearð dreorlicre dæd gedon on þison earde,
Not was more-dreadful deed done in this land,

syþþan Dene comon and her frið namon!
since Danes came and here peace took!
Nu is to gelyfenne to ðan leofan gode,
Now is to believe in the dear god,
þæt hi blission bliðe mid Criste,
that they rejoice glad with Christ,
þe wæron butan scylde swa earmlice acwealde.
who were without guilt so wretchedly killed.
Se æþeling lyfode þa gyt: ælc yfel man him gehet,
The prince lived then yet: each evil one to-him promised,
oð þæt man gerædde, þæt man hine lædde
until that one decided, that one him led
to Eligbyrig swa gebundenne.
to Ely so bound.
Sona swa he lende, on scype man hine blende
Soon as he landed, on ship one him blinded
and hine swa blindne brohte to ðam munecon;
and him so blind brought to the monks;
and he þar wunode, ða hwile þe he lyfode.
and he there dwelt, the while that he lived.
Syððan hine man byrigde, swa him wel gebyrede,
Afterward him one buried, as to-him well befitted,
ful wurðlice, swa he wyrðe wæs,
full worthily, as he worthy was,
æt þam westende, þam styple ful gehende
at the west-end, to-the steeple full near
on þam suðportice: seo saul is mid Criste.
in the south-porch: the soul is with Christ.

THE DEATH OF EDWARD

The annal for 1065. King Edward, Æthelred's son, dies and sends his soul to Christ. He ruled twenty-four and a half years over the English, the Saxons, the Welsh, the Scots, and the Britons, though he had lived long in exile while the Danes held the kingdom for twenty-eight years. He defended the land until sudden death took him and angels carried his soul to heaven. The wise king had entrusted the kingdom to Earl Harold, who always served him loyally.

Her Eadward kingc, Engla hlaford,
Here Edward king, of-English lord,
sende soþfæste sawle to Criste,
sent righteous soul to Christ,
on godes wæra gast haligne.
into of-god keeping spirit holy.
He on worulda her wunode þrage
He in world here dwelt time
on kyneþrymme cræftig ræda:
in royal-majesty skillful of-counsels:
XXIIII freolic wealdend
twenty-four noble ruler
wintra gerimes weolan britnode,
of-winters of-number wealth dispensed,
and healfe tid hæleða wealdend
and half time of-heroes ruler
weold wel geþungen Walum and Scottum
ruled well excellent Welsh and Scots
and Bryttum eac, byre Æðelredes
and Britons also, son of-Æthelred
Englum and Sexum, oretmægcum,
English and Saxons, warriors,

swa ymbclyppað cealda brymmas,
as embrace cold seas,
þæt eall Eadwarde, æðelum kinge,
that all to-Edward, to-noble king,
hyrdon holdlice hagestealde menn.
obeyed loyally young-warrior men.
Wæs a bliðemod bealuleas kyng,
Was ever blithe-minded baleless king,
þeah he lang ær lande bereafod
though he long before of-land bereft
wunode wræclastum wide geond eorðan,
dwelt in-exile-tracks widely throughout earth,
syððan Cnut ofercom kynn Æðelredes
after Cnut overcame kin of-Æthelred
and Dena weoldon deore rice
and Danes ruled dear kingdom
Engla landes: XXVIII
of-English of-land: twenty-eight
wintra gerimes welan brytnodan.
of-winters of-number wealth dispensed.
Syððan forð becom freolic in geatwum
Afterward forth came noble in trappings
kyningc, kystum god, clæne and milde:
king, in-virtues good, pure and mild:
Eadward se æðela eðel bewerode,
Edward the noble homeland defended,
land and leode, oð þæt lunger becom
land and people, until that suddenly came
deað se bitera and swa deore genam
death the bitter and so dear took

æþelne of eorðan: englas feredon
noble-one from earth: angels carried
soþfæste sawle innan swegles leoht.
righteous soul into of-heaven light.
And se froda swa þeah befæste þæt rice
And the wise-one so though entrusted the kingdom
heahþungenum menn, Harolde sylfum,
to-high-excellent man, to-Harold himself,
æþelum eorle, se in ealle tid
to-noble earl, who in all time
hyrde holdlice hærran sinum
obeyed loyally to-lord his
wordum and dædum: wihte ne agælde
with-words and with-deeds: a-whit not neglected
þæs þe þearf wæs þæs þeodkyninges.
of-that which need was of-the people-king.

Waldere

THE FIRST FRAGMENT

The fragment opens in the middle of a speech. A speaker, usually taken to be Hildegyth, urges Waldere to trust Mimming, the sword Weland made, and not let his courage fail, for the day has come when he must lose his life or win lasting glory. She has never seen him shun a fight or flee, though she feared he fought too boldly. She tells him to honor himself with good deeds and to humble Guthhere's boast, since Guthhere began this battle unjustly and refused the sword and the treasure offered him. Now Guthhere must leave the fight with neither, or die here.

∗∗∗ hyrde hyne georne:
(lacuna) encouraged him eagerly:
"huru Welandes geworc ne geswiceð
"indeed of-Weland work not fails
monna ænigum, þara ðe Mimming can
of-men to-any, of-those who Mimming can
hearne gehealdan. Oft æt hilde gedreas
hard hold. Often at battle fell
swatfag and sweordwund sec æfter oðrum.
blood-stained and sword-wounded man after other.
Ætlan ordwyga! ne læt ðin ellen nu gyt
Of-Attila vanguard-warrior! not let thy courage now yet
gedreosan to dæge, dryhtscipe feallan!
fail to day, lordship fall!
∗∗∗ Ac is se dæg cumen,
(lacuna) But is the day come,
þæt ðu scealt aninga oðer twega,
that thou shalt without-fail one of-two,
lif forleosan oððe lange dom
life lose or long glory

agan mid eldum, Ælfheres sunu!
have among men, of-Ælfhere son!
Nalles ic ðe, wine min, wordum cide,
Not-at-all I thee, friend my, with-words chide,
ðy ic ðe gesawe æt ðam sweordplegan
because I thee saw at the sword-play
ðurh edwitscype æniges monnes
through shamefulness of-any man
wig forbugan oððe on weal fleon,
battle shun or to wall flee,
lice beorgan, ðeah þe laðra fela
body save, though that of-hateful-ones many
ðinne byrnhomon billum heowun;
thy mail-coat with-swords hewed;
ac ðu symle furðor feohtan sohtest
but thou ever further fight soughtest
mæl ofer mearce: ðy ic ðe metod ondred,
time beyond boundary: therefore I for-thee ordainer feared,
þæt ðu to fyrenlice feohtan sohtest
that thou too violently fight soughtest
æt ðam ætstealle, oðres monnes
at the battle-station, of-other man
wigrædenne. Weorða ðe selfne
war-arrangement. Honor thee self
godum dædum, ðenden ðin god recce!
with-good deeds, while thee god care!
Ne murn ðu for ði mece: ðe wearð maðma cyst
Not mourn thou for the blade: to-thee was of-treasures best
gifeðe to eoce unc. Ðy ðu Guðhere scealt
granted to help to-us-two. Therefore thou for-Guthhere shalt

beot forbigan, ðæs ðe he ðas beaduwe ongan
vow humble, because that he this battle began
mid unryhte ærest secan;
with wrong first seek;
forsoc he ðam swurde and ðam syncfatum,
refused he the sword and the treasure-vessels,
beaga mænigo: nu sceal bega leas
of-rings multitude: now shall of-both void
hworfan from ðisse hilde, hlafurd secan
turn from this battle, lord seek
ealdne ᛟ, oððe her ær swefan,
old homeland, or here first sleep,
gif he ða ∗∗∗
if he then (lacuna)

THE SECOND FRAGMENT

A speaker, probably Guthhere, praises a sword hidden in a stone case, which Theodric meant to give Widia for freeing him from captivity. Waldere answers that Guthhere thought Hagena had beaten him, and dares him to take the gray mail-coat, Ælfhere's heirloom. God gives victory, he says, to the man who trusts in him.

∗∗∗ ce bæteran
(lacuna) (fragment) better
buton ðam anum, ðe ic eac hafa
except the one, which I also have
on stanfate stille gehided.
in stone-case still hidden.
Ic wat, þæt hit ðohte Ðeodric Widian
I know, that it thought Theodric to-Widia

selfum onsendon and eac sinc micel
himself send and also treasure great
maðma mid ði mece, monig oðres mid him
of-treasures with the blade, many of-other with it
golde gegirwan, iulean genam,
with-gold adorn, former-reward took,
þæs ðe hine of nearwum Niðhades mæg,
because that him from straits of-Nithhad kinsman,
Welandes bearn, Widia ut forlet:
of-Weland son, Widia out released:
ðurh fifela gefeald forð onette."
through of-monsters domain forth hastened."
Waldere maðelode, wiga ellenrof,
Waldere spoke, warrior courage-brave,
hæfde him on handa hildefrofre,
had for-himself in hand battle-comfort,
guðbilla gripe, gyddode wordum:
of-war-swords grip, spoke with-words:
"Hwæt! ðu huru wendest, wine Burgenda,
"Lo! thou indeed thoughtest, friend of-Burgundians,
þæt me Hagenan hand hilde gefremede
that me of-Hagena hand battle performed
and getwæmde feðewigges: feta, gyf ðu dyrre,
and separated (from)-foot-fight: fetch, if thou dare,
æt ðus heaðuwerigan hare byrnan!
from thus battle-weary gray mail-coat!
Standeð me her on eaxelum Ælfheres laf
Stands to-me here on shoulders of-Ælfhere heirloom
god and geapneb, golde geweorðod,
good and broad-fronted, with-gold honored,

ealles unscende æðelinges reaf
wholly unshameful of-prince garment
to habbanne, þonne hand wereð
to have, when hand defends
feorhhord feondum: ne bið fah wið me,
life-hoard from-foes: not is treacherous toward me,
þonne yfle unmægas eft ongynnað,
when evil un-kinsmen again begin,
mecum gemetað, swa ge me dydon.
with-blades meet, as you me did.
Ðeah mæg sige syllan se ðe symle byð
Yet can victory give he who ever is
recen and rædfest ryhta gehwilces:
ready and counsel-firm of-rights of-each:
se ðe him to ðam halgan helpe gelifeð,
he who for-himself in the holy-one help trusts,
to gode gioce, he þær gearo findeð,
in god help, he there ready finds,
gif ða earnunga ær geðenceð;
if the merits before considers;
þonne moten wlance welan britnian,
then may proud-ones wealth dispense,
æhtum wealdan: þæt is ***
possessions rule: that is (lacuna)

Judgment Day II

JUDGMENT DAY II

The poet sits alone in a grove among running streams while the wind shakes the trees. Troubled by thoughts of his sins, death, and judgment, he calls on his veins to pour out hot tears and asks that every hidden guilt be laid bare, like the penitent thief who won paradise with a few faithful words. He describes the Last Judgment, when the earth trembles, the heavens darken, every hidden thought is revealed, and fire fills the air. He then contrasts the torments of hell with the joys of heaven, where Mary leads a company of virgins.

Hwæt! ic ana sæt innan bearwe
Lo! I alone sat within grove
mid helme beþeht, holte tomiddes,
with covering covered, wood amid,
þær þa wæterburnan swegdon ⁊ urnon
where the water-brooks sounded and ran
on middan gehæge, eal swa ic secge:
in middle enclosure, all as I say:
eac þær wynwyrta weoxon ⁊ bleowon
also there joy-plants grew and blossomed
innon þam gemonge on ænlicum wonge
within the throng on peerless plain
⁊ þa wudubeamas wagedon ⁊ swegdon
and the wood-trees shook and sounded
þurh winda gryre, wolcn wæs gehrered
through of-winds terror, sky was stirred
⁊ min earme mod eal wæs gedrefed.
and my wretched mind all was troubled.
Þa ic færinga forht ⁊ unrot
Then I suddenly afraid and sad

þas unhyrlican fers onhefde mid sange,
these grim verses raised with song,
eall swylce þu cwæde, synna gemunde,
all as-if thou saidst, sins rememberedst,
lifes leahtra ⁊ þa langan tid,
of-life vices and the long time,
þæs dimman cyme deaðes on eorðan.
of-the dark coming death on earth.
Ic ondræde me eac dom þone miclan
I dreaded for-myself also judgment the great
for mandædum minum on eorðan
for evil-deeds my on earth
⁊ þæt ece ic eac yrre ondræde me
and the eternal I also anger dreaded for-myself
⁊ synfulra gehwam æt sylfum gode
and of-sinful-ones to-each from himself god
⁊ hu mihtig frea eall manna cynn
and how mighty lord all of-men race
todæleð ⁊ todemeð þurh his dihlan miht.
divides and judges-apart through his secret might.
Ic gemunde eac mærðe drihtnes
I remembered also glory of-lord
⁊ þara haligra on heofonan rice,
and of-the holy-ones in of-heaven kingdom,
swylce earmsceapenra yfel ⁊ witu.
likewise of-wretched-ones evil and torments.
Ic gemunde þis mid me ⁊ ic mearn swiðe
I remembered this with me and I mourned greatly
⁊ ic murcnigende cwæð, mode gedrefed:
and I complaining said, in-mind troubled:

Nu ic eow, æddran, ealle bidde,
Now I you, veins, all ask,
þæt ge wylspringas wel ontynan,
that you well-springs well open,
hate on hleorum, recene to tearum;
hot on cheeks, quickly to tears;
þænne ic synful slea swiðe mid fyste
when I sinful strike hard with fist
breost mine, beate on gebedstowe
breast my, beat in prayer-place
�既 minne lichaman lecge on eorðan
and my body lay on earth
ꝺ gearnade sar ealle ic gecige;
and earned pains all I call-upon;
ic bidde eow benum nu ða,
I ask you with-prayers now then,
þæt ge ne wandian wiht for tearum,
that you not hold-back a-whit for tears,
ac dreorige hleor dreccað mid wope
but sad cheeks afflict with weeping
ꝺ sealtum dropum sona ofergeotaþ
and with-salt drops at-once pour-over
ꝺ geopeniað man ecum drihtne.
and reveal wickedness to-eternal lord.
Ne þær owiht inne ne belife
Not there aught inside — remain
on heortscræfe heanra gylta,
in heart-cave of-base guilts,
þæt hit ne sy dægcuð, þæt þæt dihle wæs,
that it not be day-known, what that secret was,

openum wordum eall abæred,
with-open words all revealed,
breostes ȝ tungan ȝ flæsces swa some.
of-breast and of-tongue and of-flesh so same.
Ðis is an hæl earmre sauwle
This is one salvation for-wretched soul
ȝ þam sorgiendum selest hihta,
and to-the sorrowing best of-hopes,
þæt he wunda her wope gecyðe
that he wounds here with-weeping make-known
uplicum læce, se ana mæg
to-heavenly physician, who alone can
aglidene modgod gode gehælan
slipped mind-good with-good heal
ȝ ræplingas recene onbindan
and captives quickly unbind
ne mid swiðran his swyþe nele brysan
nor with right-hand his greatly will crush
wanhydige mod wealdend engla
heedless minds ruler of-angels
ne þone wlacan smocan waces flæsces
nor the lukewarm smoke of-weak flax
wyle waldend Crist wætere gedwæscan.
will ruler Christ with-water quench.
Hu ne gesceop þe se scaþa scearplice bysne,
How not made for-thee the thief sharply example,
þe mid Criste wæs cwylmed on rode,
who with Christ was tortured on rood,
hu micel forstent ȝ hu mære is
how much avails and how glorious is

seo soðe hreow synna ȝ gylta?
the true repentance of-sins and of-guilts?
Se sceaða wæs on rode scyldig ȝ manful,
The thief was on rood guilty and wicked,
mid undædum eall gesymed:
with misdeeds all loaded:
he drihtene swa þeah deaðe gehende
he to-lord so though to-death near
his bena bebead breostgehigdum;
his prayers offered with-breast-thoughts;
he mid lyt wordum ac geleaffullum
he with few words but faithful
his hæle begeat ȝ help recene
his salvation got and help quickly
ȝ in gefor þa ænlican geatu
and in went the peerless gates
neorxnawonges mid nerigende.
of-paradise with savior.
Ic acsige þe la, earme geþanc,
I ask thee O, wretched thought,
hwi latast þu swa lange, þæt þu ðe læce ne cystþ?
why delayest thou so long, that thou for-thyself physician not choosest?
oððe hwi swigast þu, synnigu tunge,
or why art-silent thou, sinful tongue,
nu þu forgifnesse hæfst gearugne timan,
now thou of-forgiveness hast ready time,
nu þe ælmihtig earum atihtum,
now thee almighty with-ears attentive,
heofonrices weard gehyreð mid lustum?
of-heaven-kingdom guardian hears with pleasures?

Ac se dæg cymeð, ðonne demeð god
But the day comes, when judges god
eorðan ymbhwyrft: þu ana scealt
of-earth circuit: thou alone shalt
gyldan scad wordum wið scyppend god
pay reckoning with-words to creator god
ȝ þam rican frean riht agyldan.
and to-the mighty lord right render.
Ic lære, þæt þu beo hrædra mid hreowlicum tearum
I teach, that thou be quicker with rueful tears
ȝ þæt yrre forfoh eces deman!
and the anger forestall of-eternal judge!
Hwæt ligst þu on horwe leahtrum afylled,
Why liest thou in filth with-vices filled,
flæsc, mid synnum? hwi ne feormast þu
flesh, with sins? why not cleansest thou
mid teara gyte torne synne?
with of-tears pouring bitter sins?
hwi ne bidst þu þe beþunga ȝ plaster,
why not askest thou for-thyself fomentations and plaster,
lifes læcedomes æt lifes frean?
of-life medicine from of-life lord?
Nu þu scealt greotan, tearas geotan,
Now thou shalt weep, tears pour,
þa hwile tima sy ȝ tid wopes;
the while time be and time of-weeping;
nu is halwende, þæt man her wepe
now is salutary, that one here weep
ȝ dædbote do drihtne to willan.
and penance do to-lord for pleasure.

Glæd bið se godes sunu, gif þu gnorn þrowast
Glad is the of-god son, if thou sorrow sufferest
ȝ þe sylfum demst for synnum on eorðan;
and thee self judgest for sins on earth;
ne heofenes god henða ȝ gyltas
not of-heaven god injuries and guilts
ofer ænne syþ wrecan wile ænigum men.
beyond one time avenge will on-any man.
Ne scealt þu forhyccan heaf ȝ wopas
Not shalt thou despise lamentation and weepings
ȝ forgifnesse gearugne timan.
and of-forgiveness ready time.
Gemyne eac on mode, hu micel is þæt wite,
Remember also in mind, how great is the torment,
þe þara earmra byð for ærdædum,
which of-the wretched-ones is for former-deeds,
oþþe hu egeslic ȝ hu andrysne
or how terrible and how awesome
heahþrymme cyningc her wile deman
high-majestic king here will judge
anra gehwylcum be ærdædum
of-ones to-each by former-deeds
oþþe hwylce forebeacn feran onginnað
or which fore-signs travel begin
ȝ Cristes cyme cyþað on eorðan!
and of-Christ coming make-known on earth!
Eall eorðe bifað, eac swa þa duna
All earth trembles, also so the hills
dreosað ȝ hreosað
sink and fall

ȝ beorga hlida bugað ȝ myltað
and of-barrows lids bend and melt
ȝ se egeslica sweg ungerydre sæ
and the terrible sound of-rough sea
eall manna mod miclum gedrefeð.
all of-men mind greatly troubles.
Eal bið eac upheofon
All is also upper-heaven
sweart ȝ gesworcen, swiðe geþuxsað
black and darkened, greatly grows-dark
deorc ȝ dimhiw ȝ dwolma sweart.
dark and dim-hued and chaos black.
Þonne stedelease steoran hreosað
Then placeless stars fall
ȝ seo sunne forswyrcð sona on morgen
and the sun darkens at-once in morning
ne se mona næfð nanre mihte wiht,
nor the moon has of-any might a-whit,
þæt he þære nihte genipu mæge flecgan.
that he of-the night darkness can drive-off.
Eac þonne cumað hider ufon of heofone
Also then come hither from-above from heaven
deað beacnigende tacen, bregað þa earman;
death betokening signs, terrify the wretched;
þonne cumað upplice eoredheapas,
then come heavenly troop-hosts,
stiþmægen astyred, styllað embutan
strong-might stirred, leap around
eal engla werod, ecne behlænað,
all of-angels host, eternal-one surround,

ðone mæran metod mihte ⁊ þrymme.
the glorious ordainer with-might and with-majesty.
Sitt þonne sigelbeorht swegles brytta
Sits then sun-bright of-heaven dispenser
on heahsetle, helme beweorðod.
on high-seat, with-crown honored.
We beoð færinga him beforan brohte,
We are suddenly him before brought,
ægwhanum cumene to his ansyne,
from-everywhere come to his face,
þæt gehwylc underfo dom be his dædum æt drihtne sylfum.
that each receive judgment by his deeds from lord himself.
Ic bidde, man, þæt þu gemune, hu micel bið se broga
I ask, man, that thou remember, how great is the terror
beforan domsetle drihtnes þænne:
before judgment-seat of-lord then:
stent he heortleas ⁊ earh,
stands he heartless and cowardly,
amasod ⁊ amarod, mihtleas afæred;
amazed and bewildered, mightless afraid;
þænne samod becumað of swegles hleo
then together come from of-heaven shelter
eall engla werod, ecne ymbtrymmað.
all of-angels host, eternal-one surround.
Æne bið geban micel and aboden þider
Once is summons great and summoned thither
eal Adames cnosl, eorðbuendra,
all of-Adam offspring, of-earth-dwellers,
þe on foldan wearð feded æfre
who on earth was fed ever

oððe modar gebær to manlican
or mother bore to human-likeness
oþþe þa þe wæron oððe woldon beon
or those who were or would be
oþþe towearde geteald wæron awiht.
or future counted were at-all.
Ðonne eallum beoð ealra gesweotolude
Then to-all are of-all revealed
digle geþancas on þære dægtide,
secret thoughts in that day-time,
eal þæt seo heorte hearmes geþohte
all that the heart of-harm thought
oððe seo tunge to teonan geclypede
or the tongue for injury called
oþþe mannes hand manes gefremede
or of-man hand of-wickedness performed
on þystrum scræfum, þinga on eorðan;
in dark caves, of-things on earth;
eal, þæt hwæne sceamode scylda on worulde,
all, that anyone was-ashamed of-sins in world,
þæt he ænigum men ypte oððe cyðde,
that he to-any man uttered or made-known,
þonne bið eallum open ætsomne,
then is to-all open together,
gelice alyfed þæt man lange hæl.
likewise laid-bare what one long bid.
Ufenan eall þis, eac byð gefylled
Above all this, also is filled
eal uplic lyft ættrenum lige,
all upper air with-poisonous flame,

færð fyr ofer eall: ne byð þær nan foresteal,
goes fire over all: not is there any hindrance,
ne him man na ne mæg miht forwyrnan:
nor to-it one — — can might withhold:
eal, þæt us þincð æmtig eahgemearces
all, that to-us seems empty of-eye-boundary
under roderes ryne, readum lige
under of-heaven course, with-red flame
bið emnes mid þy eal gefylled.
is evenly with that all filled.
Ðonne fyren lig blaweð ȝ braslað
Then fiery flame blows and crackles
read ȝ reðe, ræsct ȝ efesteð,
red and fierce, rushes and hastens,
hu he synfullum susle gefremede:
how he for-sinful-ones torment might-work:
ne se wrecenda bryne wile forbugan
nor the avenging burning will turn-aside
oððe ænigum þær are gefremman,
or to-any there mercy perform,
buton he horwum sy her afeormad
unless he from-filths be here cleansed
ȝ þonne þider cume þearle aclænsad.
and then thither come sorely cleansed.
Þonne fela mægða, folca unrim,
Then many of-tribes, of-peoples countless,
heora sinnigan breost swiðlice beatað
their sinful breast greatly beat
forhte mid fyste for fyrenlustum;
afraid with fist for sinful-lusts;

þær beoð þearfan ⁊ þeodcyningas,
there are poor-ones and people-kings,
earm ⁊ eadig: ealle beoð afæred;
poor and rich: all are afraid;
þær hæfð ane lage earm ⁊ se welega,
there has one law poor and the wealthy,
forðon hi habbað ege ealle ætsomne.
because they have fear all together.
Ðæt reðe flod ræscet fyre
The fierce flood rushes with-fire
⁊ biterlice bærnð ða earman saula
and bitterly burns the wretched souls
⁊ heora heortan horxlice wyrmas,
and their hearts foully worms,
synscyldigra ceorfað ⁊ slitað.
of-sin-guilty-ones carve and tear.
Ne mæg þær æni man be agnum gewyrhtum
Not can there any man by own deeds
gedyrstig wesan deman gehende;
bold be judge near;
ac ealle þurhyrnð oga ætsomne,
but all runs-through terror together,
breostgehyda ⁊ se bitera wop
breast-thoughts and the bitter weeping
⁊ þær stænt astifad stane gelicast
and there stands stiffened to-stone likest
eal arleas heap yfeles on wenan.
all graceless heap of-evil in expectation.
Hwæt dest þu, la flæsc? hwæt dreogest þu nu?
What doest thou, O flesh? what endurest thou now?

hwæt miht þu on þa tid þearfe gewepan?
what canst thou in that time need weep?
Wa, þe nu þu þeowast
Woe, to-thee now thou servest
ȝ her glæd leofast on galnysse
and here glad livest in lust
ȝ þe mid stiðum astyrest sticelum þæs gælsan!
and thee with stiff stirrest goads of-the lust!
Hwi ne forhtas þu fyrene egsan?
Why not fearest thou fiery terrors?
ȝ þe sylfum ondræd swiðlice witu,
and for-thee self dread great torments,
ða deoflum geo drihten geteode,
which to-devils formerly lord appointed,
awyrgedum gastum weana to leane?
to-accursed spirits of-woes as reward?
þa oferswiðað sefan ȝ spræce
which overpower mind and speech
manna gehwylces for micelnysse:
of-men of-each for greatness:
nænig spræc mæg beon, spellum areccan
no speech can be, with-tales tell
ænegum on eorðan earmlice witu,
to-any on earth wretched torments,
fule stowa fyres on grunde,
foul places of-fire in abyss,
þe wæs in grimmum susle on helle.
which was in grim torment in hell.
Þær synt to sorge ætsomne gemenged
There are for sorrow together mingled

se þrosma lig ⁊ se þrece gicela,
the smoky flame and the violent icicle,
swiðe hat ⁊ ceald helle tomiddes:
very hot and cold hell amid:
hwilum þær eagan ungemetum wepað
at-times there eyes immeasurably weep
for þæs ofnes bryne, eal he is bealuwes full;
for of-the furnace burning, all it is of-bale full;
hwilum eac þa teþ for miclum cyle manna þær gryrrað.
at-times also the teeth for great cold of-men there gnash.
Þis atule gewrixl earmsceape men
This terrible exchange wretched men
on worulda woruld wendað þær inne
in of-worlds world turn there inside
betwyx forsworcenum sweartum nihtum
between darkened black nights
⁊ weallendes pices wean ⁊ þrosme.
and of-boiling pitch woe and smoke.
Þær nan stefne styreð butan stearcheard
There no voice stirs except stark-hard
wop ⁊ wanung, na wiht elles;
weeping and wailing, no whit else;
ne bið þær ansyn gesewen ænigre wihte
not is there face seen of-any creature
butan þara cwelra, þe cwylmað ða earman.
except of-the tormentors, who torture the wretched.
Ne bið þær inne aht gemeted
Not is there inside aught found
butan lig ⁊ cyle ⁊ laðlic ful:
except flame and cold and loathsome foulness:

hy mid nosan ne magon naht geswæccan,
they with nose not can aught smell,
butan unstences ormætnesse.
except of-stench immensity.
Þær beoð þa wanigendan welras gefylde
There are the wailing lips filled
ligspiwelum bryne laðlices fyres
with-flame-spewing burning of-loathsome fire
�既 hy wælgrimme wyrmas slitað
and them slaughter-grim worms tear
ꝺ heora ban gnagað brynigum tuxlum.
and their bones gnaw with-burning tusks.
Ufenon eal þis bið þæt earme breost
Above all this is the wretched breast
mid bitere care breged ꝺ swenced,
with bitter care frightened and afflicted,
for hwi fyrngende flæsc on þas frecnan tid
for why sinning flesh in this perilous time
hym selfum swa fela synna geworhte,
for-it self so many of-sins wrought,
þæt hit on cweartern cwylmed wyrde,
that it in prison tortured were,
þær ða atelan synd ecan witu:
where the terrible are eternal torments:
þær leohtes ne leoht lytel sperca
there of-light not shines little spark
earmum ænig ne þær arfæstnes
to-wretched any nor there mercy
ne sib ne hopa ne swige gegladað
nor peace nor hope nor silence gladdens

ne þara wera worn wihte.
nor of-the men multitude at-all.
Flyhð frofor aweg: ne bið þær fultum nan,
Flees comfort away: not is there help any,
þæt wið þa biteran þing gebeorh mæge fremman.
that against the bitter things protection can make.
Ne bið þær ansyn gemet ænigre blisse:
Not is there face found of-any bliss:
225 þær bið angryslic ege ⁊ fyrhtu
there is horrible fear and fright
⁊ sari mod, swiðlic gristbigtung.
and sorry mind, great gnashing.
Þær bið unrotnes æghwær wælhreow,
There is sadness everywhere savage,
eald ⁊ yrre ⁊ æmelnes
old and anger and sloth
⁊ þær synne eac; sauwle on lige
and there sins also; souls in flame
230 on blindum scræfe byrnað ⁊ yrnað.
in blind cave burn and run.
Þonne deriende gedwinað heonone
Then harmful vanish hence
þysse worulde gefean, gewitað mid ealle;
of-this world joys, depart with all;
þonne druncennes gedwineð mid wistum
then drunkenness vanishes with feasts
⁊ hleahter ⁊ plega hleapað ætsomne
and laughter and play leap together
235 ⁊ wrænnes eac gewiteð heonone
and lechery also departs hence

ȝ fæsthafolnes feor gewiteð,
and stinginess far departs,
uncyst onweg ȝ ælc gælsa
vice away and each lust
scyldig scyndan on sceade þone
guilty hasten into shadow then
ȝ se earma flyhð uncræftiga slæp,
and the wretched flees skill-less sleep,
sleac mid sluman slincan on hinder.
slack with slumber slink on behind.
Đonne blindum beseah biterum ligum
Then on-blind-ones looked with-bitter flames
earme on ende, þæt unalyfed is nu;
wretched at end, what unpermitted is now;
leofest on life lað bið þænne,
dearest in life hateful is then,
ȝ þæt werige mod wendað þa gyltas
and the weary mind turn the guilts
swiðe mid sorgum ȝ mid sargunge.
greatly with sorrows and with lamentation.
Ea la, se bið gesælig ȝ ofersælig
Oh lo, he is blessed and over-blessed
ȝ on worulda woruld wihta gesæligost,
and in of-worlds world of-creatures most-blessed,
se þe mid gesyntum swylce cwyldas
he who with prosperity such plagues
ȝ witum mæg wel forbugon
and torments can well avoid
ȝ samod bliðe on woruld ealle
and together glad in world all

his þeodne geþeon ⁊ þonne mot habban
to-his lord thrive and then may have
heofonrice: þæt is hihta mæst.
heaven-kingdom: that is of-hopes greatest.
Þær niht ne genipð næfre þeostra
There night not darkens ever of-darknesses
þæs heofenlican leohtes sciman;
of-the heavenly light radiance;
ne cymð þær sorh ne sar ne geswenced yld
not comes there sorrow nor pain nor afflicted age
ne þær ænig geswinc æfre gelimpeð:
nor there any toil ever happens:
oððe hunger oððe þurst oððe heanlic slæp;
either hunger or thirst or wretched sleep;
ne bið þær fefur ne adl ne færlic cwyld,
not is there fever nor illness nor sudden plague,
nanes liges gebrasl ne se laðlica cyle.
of-any flame crackling nor the loathsome cold.
Nis þær unrotnes ne þær æmelnys
Not-is there sadness nor there sloth
ne hryre ne caru ne hreoh tintrega;
nor ruin nor care nor rough torment;
ne bið þær liget ne laðlic storm,
not is there lightning nor loathsome storm,
winter ne þunerrad ne wiht cealdes,
winter nor thunderclap nor whit of-cold,
ne þær hagulscuras hearde mid snawe;
nor there hail-showers hard with snow;
ne bið þær wædl ne lyre ne deaðes gryre
not is there poverty nor loss nor of-death terror

ne yrmð ne agnes ne ænigu gnornung:
nor misery nor anguish nor any mourning:
ac þær samod ricxað sib mid spede
but there together reigns peace with prosperity
ȝ arfæstnes ȝ ece god,
and mercy and eternal good,
wuldor and wurðmynt,
glory and honor,
swylce lof ȝ lif ȝ leoflic geþwærnes.
likewise praise and life and lovely concord.
Ufenan eal þis ece drihten
Above all this eternal lord
him ealra goda gehwylc glædlice ðenað,
to-them of-all goods each gladly serves,
þæra andweard ealle weorðaþ,
whose presence all honor,
ȝ fehþ ȝ geblysað fæder ætsomne,
and receives and blesses father together,
wuldraþ ȝ wel hylt,
glorifies and well holds,
fægere frætuað ȝ freolice lufað
fairly adorns and freely loves
ȝ on heofonsetle hean gerinnað.
and in heaven-seat high gathers.
His sunu bliðe, sigores brytta,
His son glad, of-victory dispenser,
sylð anra gehwam ece mede,
gives of-ones to-each eternal reward,
heofonlice hyrsta, þæt is healic gifu,
heavenly ornaments, that is lofty gift,

gemang þam ænlican engla werode
among the peerless of-angels host
ȝ þæra haligra heapum ȝ þreatum;
and of-the holy-ones crowds and troops;
þær hy beoð geþeode þeodscipum on gemang
there they are joined to-nations in among
betwyx heahfæderas ȝ halige witegan
between patriarchs and holy prophets
blissiendum modum byrgum tomiddes,
with-rejoicing minds cities amid,
þær þa ærendracan synd ælmihtiges godes,
where the messengers are of-almighty god,
ȝ betweoh rosena reade heapas,
and between of-roses red crowds,
þær symle scinað.
where always shine.
Þær þæra hwittra hwyrfð mædenheap,
There of-the white-ones wanders maiden-throng,
blostmum behangen, beorhtost wereda:
with-blossoms hung, brightest of-hosts:
þe ealle læt ænlicu godes drut,
whom all leads peerless of-god beloved,
seo frowe, þe us frean acende,
the lady, who for-us lord bore,
metod on moldan, meowle seo clæne:
ordainer on earth, maiden the pure:
þæt is Maria, mædena selast;
that is Mary, of-maidens best;
heo let þurh þa scenan scinendan ricu,
she leads through the beautiful shining realms,

gebletsodost ealra, þæs breman fæder
most-blessed of-all, of-the famous father
betweox fæder ȝ sunu freolicum werede
between father and son with-noble host
ȝ betwyx þære ecan uplicum sibbe
and between the eternal heavenly peace
rice rædwitan, rodera weardas.
mighty counselors, of-heavens guardians.
Hwæt mæg beon heardes her on life,
What can be of-hard here in life,
gif þu wille secgan soð þæm, þe frineð,
if thou wilt say truth to-him, who asks,
wið þam þu mote gemang þam werode
in-exchange-for that thou may among the host
eardian unbleoh on ecnesse
dwell unafraid in eternity
ȝ on upcundra eadegum setlum
and in of-heavenly-ones blessed seats
brucan bliðnesse butan ende forð?
enjoy bliss without end forth?

The Menologium

The poem walks through the Christian year from Christmas, marking the months by their Latin and Old English names and the feasts by the nights between them. Among the feasts are Candlemas, Easter, the finding of the Cross, the feasts of the apostles and of Augustine of Canterbury, Midsummer, All Saints, and Martinmas. The seasons change with the months. It ends by saying that the reader now knows the saints' days as the Saxon king commands them to be kept throughout Britain.

Crist wæs acennyd, cyninga wuldor
Christ was born, of-kings glory
on midne winter, mære þeoden
at mid winter, glorious prince
ece, ælmihtig, on þy eahteoðan dæg
eternal, almighty, on the eighth day
hælend gehaten heofonrices weard.
savior called of-heaven-kingdom guardian.
Swa þa sylfan tiid side herigeas,
So the same time wide armies,
folc unmæte habbað foreweard gear,
people immense have beginning year,
forþy se kalend us cymeð geþincged
because the kalends to-us comes appointed
on þam ylcan dæge us to tune,
on the same day to-us to town,
forma monað; hine folc mycel
first month; it people great
Ianuarius gerum heton.
January of-old called.
And þæs embe fif niht þætte fulwihttiid
And after-that about five nights that baptism-time

eces drihtnes to us cymeð,
of-eternal lord to us comes,
þæne "twelfta dæg" tireadige
which "twelfth day" glory-blessed
hæleð heaðurofe hatað on Brytene,
heroes battle-brave call in Britain,
in foldan her. Swylce emb feower wucan
in land here. Likewise about four weeks
þætte Solmonað sigeð to tune
that Sol-month moves to town
butan twam nihtum, swa hit getealdon geo,
except two nights, as it counted formerly,
Februarius fær, frode gesiþas
February going, wise companions
ealde, ægleawe. And þæs embe ane niht
old, law-wise. And after-that about one night
þæt we Marian mæssan healdað,
that we of-Mary mass keep,
cyninges modor: forþan heo Crist on þam dæge,
of-king mother: because she Christ on the day,
bearn wealdendes brohte to temple.
son of-ruler brought to temple.
Đænne þæs emb fif niht þæt afered byð
Then after-that about five nights that removed is
winter of wicum ⁊ se wigend þa
winter from dwellings and the warrior then
æfter seofentynum swylt þrowade
after seventeen death suffered
nihtgerimes, nergendes þegen,
of-night-count, of-savior thane,

Mathias mære, mine gefræge,
Matthias glorious, by-my hearing,
þæs þe lencten on tun geliden hæfde,
after that spring into town glided had,
werum to wicum. Swylce eac is wide cuð
to-men to dwellings. Likewise also is widely known
ymb III ⁊ twa þeodum gewelhwær
about three and two to-peoples everywhere
his cyme kalend ceorlum ⁊ eorlum,
his coming kalends to-churls and to-earls,
(butan þænne bises geboden weorðe
(except when of-leap-day announced be
feorðan geare: þænne he furðor cymeð
in-fourth year: then he further comes
ufor anre niht us to tune)
later by-one night to-us to town)
hrime gehyrsted, hagolscurum færð
with-frost adorned, with-hail-showers goes
geond middangeard Martius reðe,
throughout middle-earth March fierce,
Hlyda healic. Đænne se halga þæs
Hlyda lofty. Then the holy-one after-that
emb XI niht, æþele scynde
about eleven nights, noble hastened
Gregorius in godes wære,
Gregory into of-god keeping,
breme in Brytene. Swylce Benedictus
famous in Britain. Likewise Benedict
embe nigon niht þæs nergend sohte,
about nine nights after-that savior sought,

heard ȝ higestrang: þæne heriað wel
hard and mind-strong: whom praise well
in gewritum wise, wealdendes þeow
in writings wise-ones, of-ruler servant
rincas regolfæste. Swylce eac rimcræftige
men rule-firm. Likewise also number-skilled
on þa ylcan tiid emniht healdað,
at the same time equinox keep,
forðan wealdend god worhte æt frymðe
because ruler god made at beginning
on þy sylfan dæge sunnan ȝ monan.
on the same day sun and moon.
Hwæt, ymb feower niht fæder onsende,
Lo, about four nights father sent,
þæs þe emnihte eorlas healdað,
after that equinox men keep,
heahengel his, se hælo abead
high-angel his, who salvation announced
Marian mycle, þæt heo meotod sceolde
to-Mary great, that she ordainer should
cennan, kyninga betst, swa hit gecyðed wearð
bear, of-kings best, as it made-known was
geond middangeard: wæs þæt mære wyrd
throughout middle-earth: was that glorious event
folcum gefræge. Swylce emb feower ȝ þreo
to-peoples famous. Likewise about four and three
nihtgerimes þætte nergend sent
of-night-count that savior sends
Aprelis monað: on þam oftust cymð
April month: in which most-often comes

seo mære tiid mannum to frofre,
the glorious time to-men for comfort,
drihtnes ærist; þænne dream gerist
of-lord resurrection; then joy befits
wel wide gehwær, swa se witega sang:
well widely everywhere, as the prophet sang:
"Þis is se dæg, þæne drihten us,
"This is the day, which lord for-us,
wisfæst worhte wera cneorrissum,
wise-firm made of-men to-generations,
eallum eorðwarum eadigum to blisse."
to-all earth-dwellers blessed for bliss."
Ne magon we þa tide be getale healdan
Not can we the time by count keep
dagena rimes ne drihtnes stige
of-days of-number nor of-lord ascent
on heofenas up, forþan hi hwearfað aa
into heavens up, because they turn ever
wisra gewyrdum, ac sceal wintrum frod
of-wise-ones by-reckonings, but shall in-winters old
on circule cræfte findan
in cycle with-skill find
halige dagas. Sculan we hwæðere gyt
holy days. Shall we however yet
martira gemynd ma areccan,
of-martyrs memory more tell,
wrecan wordum forð, wisse gesingan,
utter with-words forth, certainly sing,
þæt embe nihgontyne niht,
that about nineteen nights,

þæs þe Eastermonað to us cymeð,
after that Easter-month to us comes,
þæt man reliquias ræran onginneð,
that one relics raise begins,
halige gehyrste: þæt is healic dæg,
holy ornaments: that is lofty day,
bentiid bremu. Swylce in burh raþe
prayer-time famous. Likewise into town quickly
smicere on gearwum ∗∗∗
elegant in apparel (lacuna)
wudum ⁊ wyrtum cymeð wlitig scriðan
with-woods and with-plants comes beautiful gliding
þrymlice on tun, þearfe bringeð
gloriously into town, benefit brings
Maius micle geond menigeo gehwær.
May great throughout multitude everywhere.
Swa þi ylcan dæge æþele geferan,
So on-the same day noble companions,
Philippus ⁊ Iacob feorh agefan,
Philip and James life gave,
modige magoþegnas for meotudes lufan.
brave young-thanes for of-ordainer love.
And þæs embe twa niht þætte tæhte god
And after-that about two nights that showed god
Elenan eadigre æþelust beama,
to-Helen blessed noblest of-trees,
on þam þrowode þeoden engla
on which suffered prince of-angels
for manna lufan, meotud on galgan
for of-men love, ordainer on gallows

be fæder leafe. Swylce ymb fyrst wucan
by of-father leave. Likewise about space of-week
butan anre niht þætte yldum bringð
except one night that to-men brings
sigelbeorhte dagas sumor to tune,
sun-bright days summer to town,
wearme gewyderu: þænne wangas hraðe
warm weathers: then fields quickly
blostmum blowað, swylce blis astihð
with-blossoms bloom, likewise bliss rises
geond middangeard manigra hada
throughout middle-earth of-many kinds
cwicera cynna, cyninge lof secgað
of-living races, to-king praise say
mænifealdlice, mærne bremað,
manifoldly, glorious-one celebrate,
ælmihtigne. Þæs emb eahta ȝ nigon
almighty. After-that about eight and nine
dogera rimes þætte drihten nam
of-days of-number that lord took
in oðer leoht Agustinus,
into other light Augustine,
bliðne on breostum, þæs þe he on Brytene her
glad in breast, because that he in Britain here
eaðmode him eorlas funde
humble to-him men found
to godes willan, swa him se gleawa bebead
to of-god will, as him the wise-one commanded
Gregorius. Ne hyrde ic guman a fyrn,
Gregory. Not heard I man ever formerly,

ænigne ær æfre bringan
any before ever bring
ofer sealtne mere selran lare,
over salt sea better teaching,
bisceop bremran. Nu on Brytene rest
bishop more-famous. Now in Britain rests
on Cantwarum cynestole neah
among Kentish-men royal-seat near
mynstre mærum. Þænne monað bringð
in-minster glorious. Then month brings
ymb twa ȝ þreo tiida lange
about two and three times long
Ærra Liða us to tune,
Earlier Litha to-us to town,
Iunius on geard, on þam gim astihð
June into dwelling, in which gem rises
on heofenas up hyhst on geare,
into heavens up highest in year,
tungla torhtast ȝ of tille agrynt
of-stars brightest and from station descends
to sete sigeð. Wyle syððan leng
to seat sinks. Will afterward longer
grund behealdan ȝ gangan lator
ground behold and go later
ofer foldan wang fægerust leohta,
over of-earth plain fairest of-lights,
woruldgesceafta. Þænne wuldres þegn
of-world-creatures. Then of-glory thane
ymb þreotyne, þeodnes dyrling,
about thirteen, of-prince darling,

Iohannes in geardagan wearð acenned,
John in days-of-yore was born,
tyn nihtum eac: we þa tiid healdað
by-ten nights also: we the time keep
on midne sumor mycles on æþelum.
at mid summer much in nobility.
Wide is geweorðod, swa þæt wel gerist,
Widely is honored, as that well befits,
haligra tid geond hæleða bearn
of-holy-ones time throughout of-heroes children
Petrus ȝ Paulus. Hwæt, þa apostolas,
Peter and Paul. Lo, the apostles,
þeoden holde þrowedon on Rome
to-prince loyal suffered in Rome
ofer midne sumor miccle gewisse
after mid summer greatly certainly
furðor fif nihtum folcbealo þrealic,
further by-five nights people-bale grievous,
mærne martyrdom. Hæfdon mænige ær
glorious martyrdom. Had many before
wundra geworhte geond wærþeoda,
of-wonders wrought throughout nations,
swylce hi æfter þam unrim fremedon
likewise they after that countless performed
swutelra ȝ gesynra þurh sunu meotudes
of-clear and of-evident through son of-ordainer
ealdorþegnas. Þænne ædre cymð
chief-thanes. Then quickly comes
emb twa niht þæs tidlice us
about two nights after-that timely to-us

Iulius monað, on þam Iacobus
July month, in which James
ymb feower niht feorh gesealde
about four nights life gave
ond twentigum, trum in breostum,
and twenty, firm in breast,
frod ȝ fæstræd folca lareow,
wise and steadfast of-peoples teacher,
Zebedes afera. ȝ þæs symle scriþ
of-Zebedee son. And after-that ever glides
ymb seofon niht þæs sumere gebrihted
about seven nights after-that with-summer brightened
Weodmonað on tun; welhwæt bringeð
Weed-month into town; everything brings
Agustus yrmenþeodum
August to-mighty-peoples
hlafmæssan dæg. Swa þæs hærfest cymð
of-loaf-mass day. So after-that harvest comes
ymbe oðer swylc butan anre wanan,
about other such except one lacking,
wlitig wæstmum hladen: wela byð geywed
beautiful with-fruits laden: wealth is shown
fægere on foldan. Þænne forð gewat
fairly on earth. Then forth departed
ymb þreo niht þæs þeodne getrywe
about three nights after-that to-prince true
þurh martyrdom, mære diacon,
through martyrdom, glorious deacon,
Laurentius: hæfð nu lif wið þan
Lawrence: has now life in-exchange-for that

mid wuldorfæder weorca to leane.
with glory-father of-works as reward.
Swylce þæs ymb fif niht fægerust mægða,
Likewise after-that about five nights fairest of-maidens,
wifa wuldor sohte weroda god
of-women glory sought of-hosts god
for suna sibbe sigefæstne ham,
for of-son kinship victory-firm home,
neorxna wang: hæfde nergend þa
of-paradise plain: had savior then
fægere fostorlean fæmnan forgolden
fairly fostering-reward to-virgin repaid
ece to ealdre. Þænne ealling byð
eternal to age. Then always is
ymb tyn niht þæs tiid geweorðad
about ten nights after-that time honored
Bartholomeus in Brytene her,
of-Bartholomew in Britain here,
wyrð wel þungen. Swylce eac wide byð
worthy well excellent. Likewise also widely is
eorlum geypped æþelinges deað
to-men revealed of-prince death
ymb feower niht, se þe fægere iu
about four nights, he who fairly formerly
mid wætere oferwearp wuldres cynebearn,
with water sprinkled of-glory royal-child,
wiga weorðlice. Be him wealdend cwæð,
warrior worthily. Of him ruler said,
þæt nan mærra man geond middangeard
that no more-glorious man throughout middle-earth

betux wife ȝ were wurde acenned.
between woman and man were born.
Ond þæs ymbe þreo niht geond þeoda feala,
And after-that about three nights throughout of-peoples many,
þætte Haligmonð heleþum geþinged
that Holy-month to-heroes appointed
fereð to folce, swa hit foregleawe,
travels to people, as it foresighted,
ealde uþwitan æror fundan,
old scholars earlier found,
Septembres fær: ȝ þy seofoþan dæg,
of-September going: and on-the seventh day,
þæt acenned wearð cwena selost,
that born was of-women best,
drihtnes modor. Þænne dagena worn
of-lord mother. Then of-days multitude
ymbe þreotyne þegn unforcuð,
about thirteen thane unignoble,
godspelles gleaw gast onsende,
of-gospel wise spirit sent-forth,
Matheus his to metodsceafte
Matthew his to destiny
in ecne gefean. Þænne ealling cymð
into eternal joy. Then always comes
ymb þreo niht þæs þeodum wide
about three nights after-that to-peoples widely
emnihtes dæg, ylda bearnum.
of-equinox day, of-men to-children.
Hwæt, we weorðiað wide geond eorðan
Lo, we honor widely throughout earth

heahengles tiid on hærfeste,
of-high-angel time in harvest,
Michaheles, swa þæt menigo wat,
of-Michael, as that multitude knows,
fif nihtum ufor þæs þe folcum byð,
by-five nights later after that to-peoples is,
eorlum geywed emnihtes dæg.
to-men shown of-equinox day.
And þæs embe twa niht, þæt se teoða monð
And after-that about two nights, that the tenth month
on folc fereð frode geþeahte,
into people travels by-wise counsel,
October on tun us to genihte,
October into town to-us for abundance,
Winterfylleð, swa hine wide cigað
Winter-full, as it widely call
igbuende, Engle ⁊ Seaxe,
island-dwellers, Angles and Saxons,
weras mid wifum. Swylce wigena tiid
men with women. Likewise of-warriors time
ymb twentig þæs twegra healdað
about twenty after-that of-two keep
⁊ fif nihtum samod ætgædere
and five nights at-once together
on anne dæg. We þa æþelingas
on one day. We the princes
fyrn gefrunan, þæt hy foremære,
formerly heard, that they very-famous,
Simon ⁊ Judas symble wæron
Simon and Judas always were

drihtne dyre: for þon hi dom hlutan,
to-lord dear: for that they glory obtained,
eadigne upweg. ȝ þæs ofstum bringð
blessed up-way. And after-that with-haste brings
embe feower niht folce genihtsum
about four nights to-people abundant
Blotmonað on tun, beornum to wiste
Sacrifice-month into town, to-warriors for feast
Nouembris, niða bearnum
November, of-men to-children
eadignesse, swa nan oðer na deð
blessedness, as no other — does
monað maran miltse drihtnes.
month more mercy of-lord.
And þy ylcan dæge ealra we healdað
And on-the same day of-all we keep
Sancta symbel, þara þe sið oððe ær
Of-saints feast, of-those who late or early
worhtan in worulde willan drihtnes.
wrought in world will of-lord.
Syþþan wintres dæg wide gangeð
Afterward of-winter day widely goes
on syx nihtum, sigelbeorhtne genimð
in six nights, sun-bright takes
hærfest mid herige hrimes ȝ snawes,
harvest with army of-frost and of-snow,
forste gefeterad be frean hæse,
with-frost fettered by of-lord command,
þæt us wunian ne mot wangas grene
that for-us remain not may fields green

foldan frætuwe. Þæs ymb feower niht
of-earth ornaments. After-that about four nights
þætte Martinus mære geleorde,
that Martin glorious departed,
wer womma leas wealdend sohte,
man of-stains void ruler sought,
upengla weard. Þænne embe eahta niht
of-up-angels guardian. Then about eight nights
�

 feowerum þætte fan gode
and four that foes to-god
besenctun on sægrund sigefæstne wer,
sank into sea-bottom victory-firm man,
on brime haran, þe iu beorna fela
in sea gray-one, whom formerly of-warriors many
Clementes oft clypiað to þearfe.
Clement often call in need.
� þæs embe seofon niht sigedrihtne leof,
And after-that about seven nights to-victory-lord dear,
æþele Andreas up on roderum
noble Andrew up in heavens
his gast ageaf, on godes wære
his spirit gave, into of-god keeping
fus on forðweg. Þænne folcum bringð
eager on forth-way. Then to-peoples brings
morgen to mannum monað to tune,
morning to men month to town,
Decembris, drihta bearnum
December, of-hosts to-children
Ærra Iula. Swylce emb eahta ꝭ twelf
Earlier Yule. Likewise about eight and twelve

nihtgerimes, þætte nergend sylf
of-night-count, that savior himself
þristhydigum Thomase forgeaf
to-bold-minded Thomas gave
wið earfeðum ece rice,
for hardships eternal kingdom,
bealdum beornwigan bletsunga his.
to-bold warrior-fighter blessings his.
Þænne emb feower niht þætte fæder engla
Then about four nights that father of-angels
his sunu sende on þas sidan gesceaft
his son sent into this wide creation
folcum to frofre. Nu ge findan magon
to-peoples for comfort. Now you find can
haligra tiid, þe man healdan sceal:
of-holy-ones time, which one keep shall:
swa bebugeð gebod geond Brytenricu
as extends command throughout Britain-kingdom
Sexna kyninges on þas sylfan tiid.
of-Saxons of-king in this same time.

The Charms

A remedy for land that will not yield or has been harmed by sorcery. Four turves are cut before dawn, dressed with oil, honey, yeast, milk, every kind of tree and herb, and holy water, sung over at masses, and set back in the field. The healer faces east and prays to the Lord, to earth and heaven, and to Mary. Seed from almsmen is set on the plow with a prayer that the Lord grant Erce, mother of earth, growing fields. As the first furrow is cut the earth is hailed, and a loaf is laid under it.

Her ys seo bot, hu ðu meaht þine æceras betan, gif
Here is the remedy, how thou canst thy fields improve, if
hi nellaþ wel wexan oþþe þær hwilc ungedefe þing ongedon bið
they will-not well grow or there some harmful thing done-on is
on dry oððe on lyblace.
by wizard or by witchcraft.
Genim þonne on niht, ær hyt dagige, feower tyrf on feower healfa
Take then at night, ere it dawn, four turf on four sides
þæs landes and gemearca, hu hy ær stodon. Nim þonne ele and
of-the land and mark, how they before stood. Take then oil and
hunig and beorman and ælces feos meolc, þe on þæm lande sy,
honey and yeast and of-each beast milk, which on the land be,
and ælces treowcynnes dæl, þe on þæm lande sy gewexen, butan
and of-each tree-kind part, which on the land be grown, except
heardan beaman and ælcre namcuþre wyrte dæl butan glappan
hard trees and of-each known plant part except burdock
anon and do þonne halig-wæter ðær on and drype þonne þriwa
alone and put then holy-water there on and drip then thrice
on þone staðol þara turfa and cweþe ðonne ðas word: Crescite
on the base of-the turves and say then these words: Grow
wexe, et multiplicamini and gemænigfealda, et replete and gefylle,
grow, & multiply and multiply, & fill and fill,

terram þas eorðan. In nomine patris et filii et spiritus sancti sint
earth this earth. In name of-father & of-son & of-spirit holy be
bene dicti. And pater noster swa oft swa þæt oðer. And bere
well said. And father our as often as the other. And bear
siþþan ða turf to circean and mæssepreost asinge feower mæssan
afterward the turves to church and mass-priest sing four masses
ofer þan turfon and wende man þæt grene
over the turves and turn one the green
to ðan weofode and siþþan
to the altar and afterward
gebringe man þa turf þær hi ær wæron ær sunnan setlgange.
bring one the turves where they before were before of-sun setting.
And hæbbe him gæworht of cwicbeame feower Cristes mælo and
And have him made of quickbeam four of-Christ crosses and
awrite on ælcon ende: Matheus and Marcus, Lucas and Johannes.
write on each end: Matthew and Mark, Luke and John.
Lege þæt Cristes mæl on þone pyt neoþeweardne, cweðe ðonne:
Lay the of-Christ cross in the pit bottom, say then:
Crux Matheus, crux Marcus, crux Lucas, crux sanctus Johannes.
Cross Matthew, cross Mark, cross Luke, cross saint John.
Nim ðonne þa turf and sete ðær ufon on and cweþe ðonne nigon
Take then the turves and set there above on and say then nine
siþon þas word: Crescite, and swa oft Pater noster, and wende þe
times these words: Grow, and as often Father our, and turn thee
þonne eastweard and onlut nigon siðon
then eastward and bow nine times
eadmodlice and cweð þonne
humbly and say then
þas word:
these words:

Eastweard ic stande, arena ic me bidde,
Eastward I stand, mercies I for-myself pray,
bidde ic þone mæran domine, bidde ðone miclan drihten,
pray I the glorious lord, pray the great lord,
bidde ic ðone haligan heofonrices weard;
pray I the holy of-heaven-kingdom guardian;
eorðan ic bidde and upheofon
earth I pray and upper-heaven
and ða soþan sancta Marian
and the true holy Mary
and heofones meaht and heahreced,
and of-heaven might and high-hall,
þæt ic mote þis gealdor mid gife drihtnes
that I may this charm with gift of-lord
toðum ontynan þurh trumne geþanc,
with-teeth open through firm thought,
aweccan þas wæstmas us to woruldnytte,
awaken these crops for-us to world-use,
gefyllan þas foldan mid fæste geleafan,
fill this earth with firm faith,
wlitigigan þas wancgturf, swa se witega cwæð,
beautify this field-turf, as the prophet said,
þæt se hæfde are on eorþrice, se þe ælmyssan
that he had honor in earth-kingdom, he who alms
dælde domlice drihtnes þances.
dealt gloriously of-lord for-sake.
Wende þe þonne III sunganges, astrece þe þonne on andlang and
Turn thee then three sunwise, stretch thee then at full-length and

arim þær letanias and cweð þonne: Sanctus, sanctus,
recite there litanies and say then: Holy, holy,

sanctus oþ ende.
holy to end.

Sing þonne Benedicite aþenedon earmon
Sing then Bless-ye with-outstretched arms

and Magnificat and Pater
and Magnifies and Father

noster III, and bebeod hit Criste and
our three, and commend it to-Christ and

sancta Marian and þære halgan
to-holy Mary and to-the holy

rode to lofe and to weorþinga and are þam, þe þæt land age,
rood for praise and for honor and grace to-him, who the land own,

and eallon þam, þe him underðeodde synt. Ðonne þæt eall
and to-all those, who to-him subject are. When that all

sie gedon, þonne nime man uncuþ sæd
be done, then take one unknown seed

æt ælmesmannum and selle
from alms-men and give

him twa swylc, swylce man æt him nime, and gegaderie ealle his
them two such, as one from them take, and gather all his

sulhgeteogo togædere; borige þonne on þam beame stor and finol
plow-gear together; bore then in the beam incense and fennel

and gehalgode sapan and gehalgod sealt.
and hallowed soap and hallowed salt.

Nim þonne þæt sæd, sete
Take then the seed, set

on þæs sules bodig, cweð þonne:
on of-the plow body, say then:

Erce, Erce, Erce, eorþan modor,
Erce, Erce, Erce, of-earth mother,
geunne þe se alwalda, ece drihten,
grant thee the all-ruler, eternal lord,
ǽcera wexendra and wridendra,
fields growing and flourishing,
eacniendra and elniendra,
increasing and strengthening,
sceafta heries, scire-wæstma
of-shafts army, bright-crops
and þære bradan bere wæstma
and of-the broad barley crops
and þære hwitan hwæte wæstma
and of-the white wheat crops
and ealra eorþan wæstma.
and all of-earth crops.
Geunne him ece drihten
Grant him eternal lord
and his halige, þe on heofonum synt,
and his saints, who in heavens are,
þæt hys yrþ si gefriþod wið ealra feonda gehwæne,
that his produce be protected against of-all fiends each,
and heo si geborgen wið ealra bealwa gehwylc,
and it be secured against of-all evils each,
þara lyblaca geond land sawen.
of-the witchcrafts throughout land sown.
Nu ic bidde ðone waldend, se ðe ðas woruld gesceop,
Now I pray the ruler, he who this world created,
þæt ne sy nan to þæs cwidol wif ne to þæs cræftig man,
that not be any so very eloquent woman nor so very skillful man,

þæt awendan ne mæge word þus gecwedene.
that overturn not can words thus spoken.
Þonne man þa sulh forð drife and þa forman furh onsceote. Cweð
When one the plow forth drive and the first furrow cut. Say
þonne:
then:
Hal wes þu, folde, fira modor,
Hale be thou, earth, of-men mother,
beo þu growende on godes fæþme,
be thou growing in of-god embrace,
fodre gefylled firum to nytte.
with-food filled for-men for use.
Nim þonne ælces cynnes melo and abacæ man innewerdre handa
Take then of-each kind meal and bake one with-inner hand
bradnæ hlaf and gecned hine mid meolce and mid halig-wætere
broad loaf and knead it with milk and with holy-water
and lecge under þa forman furh. Cweþe þonne:
and lay under the first furrow. Say then:
Ful æcer fodres fira cinne,
Full field of-food of-men to-race,
beorht-blowende, þu gebletsod weorþ
bright-blooming, thou blessed become
þæs haligan noman, þe ðas heofon gesceop
of-the holy name, who this heaven created
and ðas eorþan, þe we on lifiaþ;
and this earth, which we on live;
se god, se þas grundas geworhte, geunne us growende gife,
the god, who these grounds made, grant us growing gift,
þæt us corna gehwylc cume to nytte.
that to-us of-grains each come for use.

Cweð þonne III Crescite in nomine patris, sint benedicti. Amen
Say then three Grow in name of-father, be blessed. Amen
and Pater noster þriwa.
and Father our thrice.

II · FOR A SUDDEN STITCH

A remedy for a sudden stitch. Feverfew, red nettle, and plantain are boiled in butter. The charm tells of mighty women who rode loud over the mound and sent yelling spears, and it sends a flying arrow back against them to drive out the little spear. It names a smith who forged a little knife and six who forged slaughter-spears, bids any iron inside, the work of witches, to melt, and promises healing from the shot of gods, elves, or witches. The knife is then put into the liquid.

Wið færstice feferfuige and seo reade netele, ðe þurh
Against sudden-stitch feverfew and the red nettle, which through
ærn inwyxð, and wegbrade; wyll in buteran.
house in-grows, and plantain; boil in butter.
Hlude wæran hy, la hlude, ða hy ofer þone hlæw ridan;
Loud were they, lo loud, when they over the mound rode;
wæran anmode, ða hy ofer land ridan.
were resolute, when they over land rode.
Scyld ðu ðe nu, þu ðysne nið genesan mote:
Shield thou thee now, thou this malice survive may:
ut, lytel spere, gif her inne sie!
out, little spear, if here inside be!
Stod under linde under leohtum scylde,
Stood under linden under light shield,
þær ða mihtigan wif hyra mægen beræddon
where the mighty women their might prepared

and hy gyllende garas sændan.
and they yelling spears sent.
Ic him oðerne eft wille sændan
I to-them another back will send
fleogende flanne forane togeanes:
flying arrow in-front against:
ut, lytel spere, gif hit her inne sy!
out, little spear, if it here inside be!
Sæt smið, sloh seax lytel,
Sat smith, forged knife little,
∗∗∗ iserna wund swiðe:
(lacuna) of-irons wound greatly:
ut, lytel spere, gif her inne sy!
out, little spear, if here inside be!
Syx smiðas sætan, wælspera worhtan:
Six smiths sat, slaughter-spears wrought:
ut, spere; næs in, spere!
out, spear; not-at-all in, spear!
gif her inne sy isenes dæl,
if here inside be of-iron part,
hægtessan geweorc, hit sceal gemyltan!
of-witch work, it shall melt!
Gif ðu wære on fell scoten oððe wære on flæsc scoten
If thou wert in skin shot or wert in flesh shot
oððe wære on blod scoten oððe wære on ban scoten
or wert in blood shot or wert in bone shot
oððe wære on lið scoten; næfre ne sy ðin lif atæsed;
or wert in limb shot; never — be thy life harmed;
gif hit wære esa gescot oððe hit wære ylfa gescot
if it were of-gods shot or it were of-elves shot

oððe hit wære hægtessan gescot: nu ic wille ðin helpan.
or it were of-witch shot: now I will thee help.

Þis ðe to bote esa gescotes, ðis ðe to bote ylfa gescotes,
This to-thee for remedy of-gods of-shot, this to-thee for remedy of-elves of-shot,

ðis ðe to bote hægtessan gescotes: ic ðin wille helpan.
this to-thee for remedy of-witch of-shot: I thee will help.

Fleoh þær on fyrgen ***
Flee there to mountain (lacuna)

hæfde hal westu. Helpe ðin drihten!
head [?] hale be-thou. Help thee lord!

Nim þonne þæt seax, ado on wætan.
Take then the knife, put into liquid.

III · FOR A SWARM OF BEES

The healer takes earth under the right foot, saying that earth avails against every creature and against envy and forgetfulness. When the bees swarm, grit is thrown over them. The charm bids the victory-women settle to the earth and never fly wild to the wood, and to be as mindful of the owner's good as every man is of food and home.

Nim eorþan, oferweorp mid þinre swiþran handa under
Take earth, throw with thy right hand under

þinum swiþran fet and cweð:
thy right foot and say:

"Fo ic under fot, funde ic hit.
"Take I under foot, found I it.

Hwæt, eorðe mæg wið ealra wihta gehwilce
Lo, earth avails against of-all creatures each

and wið andan and wið æminde
and against malice and against forgetfulness

and wið þa micelan mannes tungan."
and against the great of-man tongue."
And wið on forweorp ofer greot, þonne hi swirman, and cweð:
And against on throw over grit, when they swarm, and say:
"Sitte ge, sigewif, sigað to eorþan!
"Sit you, victory-women, sink to earth!
næfre ge wilde to wudu fleogan!
never you wild to wood fly!
Beo ge swa gemindige mines godes,
Be you as mindful of-my good,
swa bið manna gehwilc metes and eþeles.
as is of-men each of-food and of-homeland.

IV · THE NINE HERBS CHARM

Nine herbs are called on by name, mugwort, plantain, chamomile, chervil, and fennel among them, and each is praised for its strength against poison, infection, and the enemy that travels the land. Woden takes nine glory-twigs and strikes the serpent into nine pieces, and Christ is said to have made the herbs. The charm names poisons by their colors and blisters by their causes, and the healer drives the poison out with his breath.

Gemyne ðu, Mucgwyrt, hwæt þu ameldodest,
Remember thou, Mugwort, what thou revealedst,
hwæt þu renadest æt regenmelde.
what thou arrangedst at great-proclamation.
Una þu hattest, yldost wyrta.
Una thou art-called, oldest of-plants.
Ðu miht wið III ond wið XXX,
Thou availest against three and against thirty,

þu miht wiþ attre ond wið onflyge,
thou availest against poison and against infection,
þu miht wiþ þa laþan, ðe geond lond færð.
thou availest against the hateful-one, which throughout land goes.
Ond þu, Wegbrade, wyrta modor,
And thou, Plantain, of-plants mother,
eastan openo, innan mihtigu;
from-east open, within mighty;
ofer ðe crætu curran, ofer ðe cwene reodan,
over thee carts creaked, over thee queens rode,
ofer ðe bryde bryo dedon, ofer þe fearras fnærdon;
over thee brides outcry made, over thee bulls snorted;
eallum þu þon wiðstode ond wiðstunedest:
to-all thou then withstoodst and dashedst-against:
swa ðu wiðstonde attre ond onflyge
so thou withstand poison and infection
ond þæm laðan, þe geond lond fereð.
and the hateful-one, which throughout land goes.
Stune hætte þeos wyrt, heo on stane geweox;
Stune is-called this plant, it on stone grew;
stond heo wið attre, stunað heo wærce.
stands it against poison, dashes-against it pain.
Stiðe heo hatte, wiðstunað heo attre,
Stithe it is-called, dashes-against it poison,
wreceð heo wraðan, weorpeð ut attor.
drives-out it hostile-one, casts out poison.
þis is seo wyrt, seo wiþ wyrm gefeaht,
this is the plant, which against serpent fought,
þeos mæg wið attre, heo mæg wið onflyge,
this avails against poison, it avails against infection,

heo mæg wið ða laþan, ðe geond lond fereþ.
it avails against the hateful-one, which throughout land goes.
Fleoh þu nu, Attorlaðe, seo læsse ða maran,
Flee thou now, Venom-loather, the lesser the greater,
seo mare þa læssan, oððæt him beigra bot sy.
the greater the lesser, until to-him of-both remedy be.
Gemyne þu, Mægðe, hwæt þu ameldodest,
Remember thou, Chamomile, what thou revealedst,
hwæt ðu geændadest æt Alorforda:
what thou accomplishedst at Alderford:
þæt næfre for gefloge feorh ne gesealde,
that never for infection life — gave,
syþðan him mon mægðan to mete gegyrede.
after for-him one chamomile for food prepared.
Þis is seo wyrt, ðe Wergulu hatte;
This is the plant, which Wergulu is-called;
ðas onsænde seolh ofer sæs hrygc
this sent seal over of-sea ridge
ondan attres oþres to bote.
malice of-poison other for remedy.
Ðas VIIII ongan wið nygon attrum.
These nine began against nine poisons.
Wyrm com snican, toslat he man:
Serpent came creeping, tore he man:
ða genam Woden VIIII wuldortanas,
then took Woden nine glory-twigs,
sloh ða þa næddran, þæt heo on VIIII tofleah.
struck then the adder, that it into nine flew-apart.
Þær geændade æppel ond attor,
There ended apple and poison,

∗∗∗

(lacuna)

þæt heo næfre ne wolde on hus bugan.

that it never — would into house turn.

Fille ond Finule, fela mihtigu twa,

Chervil and Fennel, very mighty two,

þa wyrte gesceop witig drihten,

the plants created wise lord,

halig on heofonum; þa he hongode,

holy in heavens; when he hung,

sette ond sænde on VII worulde

set and sent into seven worlds

earmum ond eadigum eallum to bote.

to-poor and to-rich to-all for remedy.

Stond heo wið wærce, stunað heo wið attre,

Stands it against pain, dashes it against poison,

seo mæg wið III ond wið XXX,

it avails against three and against thirty,

wið feondes hond ond wið þæs fagan hond,

against of-fiend hand and against of-the hostile hand,

∗∗∗ wið frea begde,

(lacuna) against lord [?] trick [?],

wið malscrunge minra wihta.

against bewitching of-my creatures.

Nu magon þas VIIII wyrta wið nygon wuldorgeflogenum, wið

Now avail these nine plants for nine glory-fugitives, for

VIIII attrum ond wið nygon onflygnum, wið ðy readan attre, wið

nine poisons and for nine infections, for the red poison, for

ðy runlan attre, wið ðy hwitan attre, wið ðy wedenan attre, wið

the running poison, for the white poison, for the purple poison, for

ðy geolwan attre, wið ðy grenan attre, wið ðy wonnan attre,
the yellow poison, for the green poison, for the dark poison,
wið ðy brunan attre, wið ðy basewan attre;
for the brown poison, for the crimson poison;
wið wyrmgeblæd, wið wætergeblæd, wið þorngeblæd,
for serpent-blister, for water-blister, for thorn-blister,
wið þysgeblæd,
for thistle-blister,
wið ysgeblæd, wið attorgeblæd, gif ænig attor cume eastan fleogan
for ice-blister, for poison-blister, if any poison come from-east flying
oððe ænig norðan cume oððe ænig westan ofer werðeode. Crist
or any from-north come or any from-west over nation. Christ
stod ofer adle ængan cundes. Ic ana wat
stood over disease of-any kind. I alone know
ea rinnende ond þa nygon
river running and the nine
nædran behealdað; motan ealle weoda nu wyrtum aspringan,
adders behold; may all weeds now with-plants spring-up,
sæs toslupan, eal sealt wæter, ðonne ic þis attor of ðe geblawe.
seas slip-apart, all salt water, when I this poison from thee blow.

When someone first tells the owner that his cattle are lost, he must say before anything else that Bethlehem, where Christ was born, is famous throughout the world, and that this deed should become as well known. He then prays three times toward each of the four quarters that the cross of Christ bring the cattle back, and recalls that the Jews could not hide their deed at the crucifixion, so this deed should never be hidden.

þonne þe mon ærest secge, þæt þin ceap sy losod, þonne
when to-thee one first say, that thy cattle be lost, then
cweð þu ærest, ær þu elles hwæt cweþe:
say thou first, before thou else aught say:
Bæðleem hatte seo buruh, þe Crist on acænned wæs,
Bethlehem is-called the city, which Christ in born was,
seo is gemærsad geond ealne middangeard:
which is made-famous throughout all middle-earth:
swa þyos dæd for monnum mære gewurþe!
so this deed before men famous become!
þurh þa haligan cristes rode. Amen. Gebide þe þonne þriwa
through the holy of-christ rood. Amen. Pray thee then thrice
east and cweþ þonne þriwa:
east and say then thrice:
Crux Christi ab oriente reducat; gebide
Cross of-Christ from east bring-back; pray
þe þonne þriwa west and cweð þonne þriwa:
thee then thrice west and say then thrice:
Crux Christi ab occidente
Cross of-Christ from west
reducat; gebide þe þonne þriwa suð and cweð þriwa: Crux
bring-back; pray thee then thrice south and say thrice: Cross

10 Christi ab austro reducat; gebide þonne þriwa norð and cweð
of-Christ from south bring-back; pray then thrice north and say
þriwa: Crux Christi ab aquilone reducat,
thrice: Cross of-Christ from north bring-back,
crux Christi abscondita est
cross of-Christ hidden was
et inuenta est. Judeas Crist ahengon, dydon dæda þa wyrrestan;
and found was. Jews Christ hanged, did of-deeds the worst;
hælon þæt hy forhelan ne mihtan: swa þeos dæd nænige þinga
concealed what they conceal not could: so this deed by-no way
forholen ne wurþe þurh þa haligan Cristes rode. Amen.
concealed — become through the holy of-Christ rood. Amen.

vb · FOR STOLEN CATTLE

A second form of the cattle charm, said before any other word when a beast has been stolen. It repeats the words about Bethlehem, where Christ was born, and prays that this deed become as famous. The speaker faces east, west, south, and north in turn, asking that the cross of Christ bring the animal back, and says that as the Jews could not hide the worst of deeds, the hanging of Christ, so this deed should never be hidden.

Ðis man sceal cweðan, ðonne his ceapa hwilcne man
This one shall say, when of-his cattle any one
forstolenne. Cwyð ær he ænyg oþer word cweðe:
stolen. Says before he any other word say:
Bethlem hattæ seo burh, ðe Crist on geboren wes,
Bethlehem is-called the city, which Christ in born was,
seo is gemærsod ofer ealne middangeard:
which is made-famous over all middle-earth:

swa ðeos dæd wyrþe for mannum mære.
so this deed become before men famous.
per crucem Christi. And gebede þe þonne þriwa east and cweð
through cross of-Christ. And pray thee then thrice east and say
þriwa Crux Christi ab oriente reducat;
thrice Cross of-Christ from east bring-back;
and in west and cweð Crux
and in west and say Cross
Christi ab occidente reducat; and in suþ and cweð þriwa Crux
of-Christ from west bring-back; and in south and say thrice Cross
Christi a meridie reducat; and in norð and cweð: Crux Christi
of-Christ from south bring-back; and in north and say: Cross of-Christ
abscondita est et inuenta est. Judeas Crist ahengon, gedidon him
hidden was and found was. Jews Christ hanged, did to-him
dæda þa wyrstan; hælon, þæt hi forhelan ne mihton: swa næfre
of-deeds the worst; concealed, what they conceal not could: so never
ðeos dæd forholen ne wyrþe per crucem Christi.
this deed concealed — become through cross of-Christ.

VC · FOR LOST CATTLE

The speaker prays that nothing of his be stolen or hidden, any more than Herod could hide the Lord. He thinks of Saint Helen and of Christ on the cross, and calls on Garmund, God's thane, to find the cattle and bring them home. He curses the thief: may he have no land or house to take them to, may he wither as wood withers in fire, and may he be as brittle as the thistle.

Ne forstolen ne forholen nanuht, þæs ðe ic age, þe
Neither stolen nor concealed aught, of-that which I own, the
ma ðe mihte Herod urne drihten. Ic geþohte sancte Eadelenan
more than could Herod our lord. I thought-of saint Helen

and ic geþohte Crist on rode ahangen; swa ic þence ðis feoh
and I thought-of Christ on rood hanged; so I think this cattle
to findanne næs to oþfeorrganne and to
to find not-at-all to carry-off and to
witanne næs to oðwyrceanne
know not-at-all to harm
and to lufianne næs to oðlædanne.
and to love not-at-all to lead-away.
Garmund, godes ðegen,
Garmund, of-god thane,
find þæt feoh and fere þæt feoh
find the cattle and bring the cattle
and hafa þæt feoh and heald þæt feoh
and have the cattle and hold the cattle
and fere ham þæt feoh,
and bring home the cattle,
þæt he næfre nabbe landes, þæt he hit oðlæde,
that he never have of-land, that he it lead-away,
ne foldan, þæt he hit oðferie,
nor of-earth, that he it carry-off,
ne husa, þæt he hit oðhealde.
nor of-houses, that he it withhold.
Gyf hyt hwa gedo, ne gedige hit him næfre!
If it anyone do, not prosper it to-him ever!
Binnan þrym nihtum cunne ic his mihta,
Within three nights know I his powers,
his mægen and his mundcræftas.
his strength and his protections.
Eall he weornige, swa fyer wudu weornie,
All he wither, as fire wood wither,

swa breðel þeo, swa þystel, se ðe þis
as brittle be, as thistle, he who this
feoh oðfergean þence oððe ðis
cattle carry-off intend or this
orf oðehtian ðence. Amen.
livestock drive-off intend. Amen.

VI · AGAINST A DWARF

Seven wafers are written with the names of the Seven Sleepers, and a charm is sung into the patient's ears and over his head. A maiden hangs it round his neck for three days, and he is soon better. The charm tells of a spider-creature that came in with its garment in hand, called the sufferer its steed, and set off with him from the land; as soon as they were away, they began to cool. Then the beast's sister came and swore that this should never harm the sick man, nor anyone who learned the charm.

Wið weorh man sceal niman VII lytle oflætan, swylce
Against dwarf one shall take seven little wafers, such
man mid ofrað, and writtan þas naman on ælcre oflætan:
one with offers, and write these names on each wafer:
Maximianus, Malchus, Johannes, Martinianus, Dionisius,
Maximian, Malchus, John, Martinian, Dionysius,
Constantinus,
Constantine,
Serafion. Þænne eft þæt galdor, þæt her æfter cweð, man sceal
Serapion. Then afterward the charm, which here after says, one shall
singan: ærest on þæt wynstre eare, þænne on þæt swiðre eare,
sing: first into the left ear, then into the right ear,
þænne hufan þæs mannes moldan. And ga þænne an mædenman
then above of-the man crown. And go then a maiden

to and ho hit on his sweoran and do man swa þry dagas: him
to and hang it on his neck and do one so three days: to-him
bið sona sel.
is soon better.
Her com in gangan, in spider wiht,
Here came in walking, in spider creature,
hæfde him his haman on handa;
had for-himself his garment in hand;
cwæð þæt þu his hæncgest wære.
said that thou his steed wert.
Lege þe his teagean sweoran.
Laid to-thee his bonds neck.
Ongunnan him of þæm lande liþan:
Began for-themselves from the land sail:
sona swa hy of þæm lande coman, þa ongunnan him þa colian.
soon as they from the land came, then began them then cool.
Þa com ingangan deores sweostar, þa geændade heo
Then came in-walking of-beast sister, then ended she
and aðas swor, ðæt næfre þis ðæm adlegan derian ne moste
and oaths swore, that never this to-the sick-one harm — might
ne þæm þe þis galdor begytan mihte
nor to-him who this charm obtain might
oððe þe þis galdor ongalan cuþe.
or who this charm chant could.
Amen, fiat.
Amen, be-it-done.

VII · FOR DELAYED BIRTH

A woman who cannot bring a child to term steps three times over a dead man's grave and says the words against a late, dark, and lame birth. When she is with child she steps over her husband in bed, and when she feels it alive she goes to church and declares it to Christ at the altar. Other remedies follow: a piece of her own child's grave, wrapped in black wool and sold to merchants, and the milk of a one-colored cow, sipped and spat into running water. She then swallows a mouthful of the water, speaks the words, and without looking back goes to eat in another house.

Se wifman, se hire cild afedan ne mæg, gange to
The woman, who her child nourish not can, go to
gewitenes mannes birgenne and stæppe þonne
of-departed man grave and step then
þriwa ofer þa byrgenne
thrice over the grave
and cweþe þonne þriwa þas word:
and say then thrice these words:
þis me to bote þære laþan lætbyrde,
this to-me for remedy of-the hateful late-birth,
þis me to bote þære swæran swærtbyrde,
this to-me for remedy of-the heavy dark-birth,
þis me to bote þære laðan lambyrde.
this to-me for remedy of-the hateful lame-birth.
And þonne þæt wif seo mid bearne and heo to hyre hlaforde on
And when the woman be with child and she to her lord in
reste ga, þonne cweþe heo:
bed go, then say she:
Up ic gonge, ofer þe stæppe
Up I go, over thee step

mid cwican cilde nalæs mid cwellendum,
with living child not-at-all with dying,
mid fulborenum nalæs mid fægan.
with full-born not-at-all with doomed.
And þonne seo modor gefele, þæt þæt bearn si cwic, ga þonne to
And when the mother feel, that the child be alive, go then to
cyrican and þonne heo toforan þan weofode cume, cweþe þonne:
church and when she before the altar come, say then:
Criste, ic sæde, þis gecyþed!
To-Christ, I said, this made-known!
Se wifmon, se hyre bearn afedan ne mæge, genime heo sylf hyre
The woman, who her child nourish not can, take she herself of-her
agenes cildes gebyrgenne dæl, wry æfter þonne on blace wulle
own child of-grave part, wrap afterward then in black wool
and bebicge to cepemannum and cweþe þonne:
and sell to merchants and say then:
Ic hit bebicge, ge hit bebicgan
I it sell, you it buy
þas sweartan wulle and þysse sorge corn.
this black wool and of-this sorrow grain.
Se wifman, se ne mæge bearn afedan, nime þonne anes bleos cu
The woman, who not can child nourish, take then of-one hue cow
meoluc on hyre handa and gesupe þonne mid hyre muþe and
milk in her hand and sup then with her mouth and
gange þonne to yrnendum wætere and spiwe þær in þa meocl
go then to running water and spit there in-(it) the milk
and hlade þonne mid þære ylcan hand þæs wæteres muðfulne and
and scoop then with the same hand of-the water mouthful and
forswelge. Cweþe þonne þas word:
swallow. Say then these words:

Gehwer ferde ic me þone mæran maga þihtan
Everywhere carried I for-myself the glorious stomach thriving
mid þysse mæran mete þihtan,
with this glorious food thriving,
þonne ic me wille habban and ham gan.
then I for-myself will have and home go.
Þonne heo to þan broce ga, þonne ne beseo heo, no ne eft þonne
When she to the brook go, then not look she, nor — back when
heo þanan ga, and þonne ga heo in oþer hus oþer heo ut ofeode
she thence go, and then go she in other house than she out went
and þær gebyrge metes.
and there taste food.

VIII · A JOURNEY CHARM

The traveler encloses himself in a staff and commits himself to God against every stitch, blow, and terror. He sings a victory charm and calls on the patriarchs, Mary, Peter and Paul, and a thousand angels to guard him. He arms himself with the four evangelists as helmet, mail-coat, sword, and shield, and prays for a calm journey, friends on the way, and the peace of heaven.

Ic me on þisse gyrde beluce and on godes helde bebeode
I me in this rod enclose and into of-god grace commend
wiþ þane sara stice, wið þane sara slege,
against the sore stitch, against the sore blow,
wiþ þane grymman gryre,
against the grim terror,
wið ðane micelan egsan, þe bið eghwam lað,
against the great dread, which is to-each hateful,
and wið eal þæt lað, þe in to land fare.
and against all the hateful, which in to land travel.

Sygegealdor ic begale, sigegyrd ic me wege,
Victory-charm I chant, victory-rod I for-myself carry,
wordsige and worcsige, se me dege;
word-victory and work-victory, which me avail;
ne me merra gemyrre ne me maga ne geswence
not me nightmare hinder nor me stomach — afflict
ne me næfre minum feore forht ne gewurþe:
nor me ever for-my life afraid — become:
ac gehæle me ælmihtig and sunu and frofregast,
but heal me almighty and son and comfort-spirit,
ealles wuldres wyrdig dryhten,
of-all glory worthy lord,
swa swa ic gehyrde heofna scyppende.
so as I heard of-heavens creator.
Abrame and Isace
Abraham and Isaac
and swilce men, Moyses and Iacob,
and such men, Moses and Jacob,
and Dauit and Iosep.
and David and Joseph.
And Euan and Annan and Elizabet,
And Eve and Anna and Elizabeth,
Saharie and ec Marie, modur Cristes,
Zachary and also Mary, mother of-Christ,
and eac þa gebroðru, Petrus and Paulus,
and also the brothers, Peter and Paul,
and eac ðusend þira engla
and also thousand of-those angels
clipige ic me to are wið eallum feondum.
call I for-me to help against all fiends.

Hi me ferion and friþion and mine fore nerion,
They me carry and protect and my journey save,
eal me gehealdon, me gewealdon
all me hold, me rule
worces stirende, si me wuldres hyht
of-work steering, be to-me of-glory hope
hand ofer heafod, haligra rof,
hand over head, of-holy-ones band,
sigerofra sceote, soðfæstra engla.
of-victory-brave troop, of-righteous angels.
Biddu ealle bliðum mode, þæt me beo hand ofer heafod.
Pray-I all with-glad mind, that to-me be hand over head.
Matheus helm, Marcus byrne,
Matthew helmet, Mark mail-coat,
leoht lifes rof, Locas min swurd,
light of-life strength, Luke my sword,
scearp and scirecg, scyld Iohannes,
sharp and bright-edged, shield John,
wuldre gewlitegod wega Serafhin.
with-glory adorned of-ways Seraphim.
Forð ic gefare, frind ic gemete,
Forth I go, friends I meet,
eall engla blæd, eadiges lare.
all of-angels glory, of-blessed-one teaching.
Bidde ic nu god, sigeres godes miltse,
Pray I now god, of-victory of-god mercy,
siðfæt godne, smyltne and lihtne
journey good, calm and light
wind wederum, windas gefran,
wind by-weathers, winds heard,

circinde wæter simblege haleþe
circling water ever [?] heals [?]
wið eallum feondum, freond ic gemete wið,
against all fiends, friend I meet with,
þæt ic on þes ælmihtian on his frið wunian mote,
that I in of-this almighty in his peace dwell may,
belocun wiþ þam laþan, se me lyfes eht,
locked against the hateful-one, who me life pursues,
on engla blæd gestaþelod,
in of-angels glory established,
and innan halre hand heofna rices blæd,
and within safe hand of-heavens of-kingdom glory,
þa hwile þe ic on life wunian mote. Amen.
the while that I in life dwell may. Amen.

The Shorter Poems

Each stanza names a rune of the Old English alphabet and describes what its name means: wealth, the aurochs, the thorn, the mouth, riding, the torch, and so on through the twenty-nine letters. The stanzas turn each name into a small lesson about human life. Wealth must be shared, the sun comforts sailors, the oak gives food and sails the sea, and the last stanza speaks of the grave, when joys depart.

ᚠ (feoh) byþ frofur fira gehwylcum;
F wealth is comfort of-men to-each;
sceal ðeah manna gehwylc miclun hyt dælan,
shall though of-men each greatly it deal,
gif he wile for drihtne domes hleotan.
if he will before lord glory obtain.

ᚢ (ur) byþ anmod and oferhyrned,
U aurochs is resolute and over-horned,
fela-frecne deor, feohteþ mid hornum
very-fierce beast, fights with horns
mære morstapa: þæt is modig wuht.
glorious moor-stepper: that is brave creature.

ᚦ (þorn) byþ ðearle scearp, ðegna gehwylcum
TH thorn is exceedingly sharp, of-thanes to-each
anfeng ys yfyl, ungemetun reþe
grasping is evil, immeasurably fierce
manna gehwylcun, ðe him mid resteð.
of-men to-each, who it among rests.

ᚩ (os) byþ ordfruma ælcre spræce,
O mouth is origin of-each speech,
wisdomes wraþu and witena frofur
of-wisdom support and of-wise-ones comfort
and eorla gehwam eadnys and tohiht.
and of-warriors to-each blessedness and hope.

ᚱ (rad) byþ on recyde rinca gehwylcum
R riding is in hall of-warriors to-each
sefte, and swiþhwæt ðam, ðe sitteþ on ufan
easy, and very-strenuous to-him, who sits on above
meare mægenheardum ofer milpaþas.
horse mighty-hard over mile-paths.

ᚳ (cen) byþ cwicera gehwam cuþ on fyre,
C torch is of-living to-each known by fire,
blac and beorhtlic, byrneþ oftust,
pale and bright, burns most-often,
ðær hi æþelingas inne restaþ.
where they princes inside rest.

ᚷ (gyfu) gumena byþ gleng and herenys,
G gift of-men is ornament and praise,
wraþu and wyrþscype, and wræcna gehwam
support and honor, and of-outcasts to-each
ar and ætwist, ðe byþ oþra leas.
grace and sustenance, who is of-others void.

ᚹ (wen) ne bruceþ, ðe can weana lyt,
W joy — enjoys, who knows of-woes little,
sares and sorge, and him sylfa hæfþ
of-pain and of-sorrow, and to-him himself has
blæd and blysse and eac byrga geniht.
prosperity and bliss and also of-cities abundance.

ᚻ (hægl) byþ hwitust corna; hwyrft hit of heofones lyfte,
H hail is whitest of-grains; whirls it from of-heaven air,
wealcaþ hit windes scura, weorþeþ hit to wætere syððan.
tosses it of-wind showers, becomes it to water afterward.

ᚾ (nyd) byþ nearu on breostan,
N need is narrow on breast,
weorþeþ hio ðeah oft niþa bearnum
becomes it though often of-men to-children
to helpe and to hæle gehwæþre, gif hi hire hlystaþ æror.
to help and to salvation nevertheless, if they to-it listen before.

ᛁ (is) byþ ofercald, ungemetum slidor,
I ice is over-cold, immeasurably slippery,
glisnaþ glæshluttur, gimmum gelicust
glistens glass-clear, to-gems likest
flor forste geworuht, fæger ansyne.
floor with-frost wrought, fair in-appearance.

ᛃ (ger) byþ gumena hiht, ðonne god læteþ,
J year is of-men hope, when god lets,
halig heofones cyning hrusan syllan
holy of-heaven king earth give
beorhte bleda beornum and ðearfum.
bright fruits to-warriors and to-poor-ones.

ᛇ (eoh) byþ utan unsmeþe treow,
EO yew is outside rough tree,
heard, hrusan fæst, hyrde fyres,
hard, in-earth fast, keeper of-fire,
wyrtrumun underwreþyd, wyn on eþle.
with-roots twined-underneath, joy on homeland.

ᛈ (peorð) byþ symble plega and hlehter
P peorth [?] is always play and laughter
wlancum ∗∗∗, ðar wigan sittaþ
to-proud-ones (lacuna), where warriors sit
on beorsele bliþe ætsomne.
in beer-hall blithe together.

ᛉ (eolh) secg eard hæfþ oftust on fenne,
X elk sedge home has most-often in fen,
wexeð on wature, wundaþ grimme,
grows in water, wounds grimly,
blode brenneð beorna gehwylcne,
with-blood burns of-warriors each,
ðe him ænigne onfeng gedeð.
who to-it any grasping does.

ᛋ (sigel) semannum symble biþ on hihte,
S sun to-seamen always is in hope,
ðonne hi hine feriaþ ofer fisces beþ,
when they it carry over of-fish bath,
oþ hi brimhengest bringeþ to lande.
until them sea-steed brings to land.

ᛏ (tir) biþ tacna sum, healdeð trywa wel
T glory is of-signs one, keeps faith well
wiþ æþelingas, a biþ on færylde
with princes, ever is on journey
ofer nihta genipu, næfre swiceþ.
over of-nights mists, never fails.

ᛒ (beorc) byþ bleda leas, bereþ efne swa ðeah
B birch is of-fruits void, bears even so though
tanas butan tudder, biþ on telgum wlitig,
shoots without offspring, is in branches beautiful,
heah on helme hrysted fægere,
high in crown adorned fairly,
geloden leafum, lyfte getenge.
laden with-leaves, to-air touching.

ᛖ (eh) byþ for eorlum æþelinga wyn,
E horse is before warriors of-princes joy,
hors hofum wlanc, ðær him hæleþ ymb
horse in-hoofs proud, where it heroes about
welege on wicgum wrixlaþ spræce,
wealthy on steeds exchange speech,
and biþ unstyllum æfre frofur.
and is to-restless-ones ever comfort.

ᛗ (man, deg) byþ on myrgþe his magan leof:
M man, day is in mirth to-his kinsman dear:
sceal þeah anra gehwylc oðrum swican,
shall though of-ones each to-other fail,
forðam dryhten wyle dome sine
because lord will by-judgment his
þæt earme flæsc eorþan betæcan.
the wretched flesh to-earth commit.

ᛚ (lagu) byþ leodum langsum geþuht,
L water is to-people lengthy seemed,
gif hi sculun neþan on nacan tealtum
if they must venture in ship unsteady
and hi sæyþa swyþe bregaþ
and them sea-waves greatly frighten
and se brimhengest bridles ne gymeð.
and the sea-steed bridle not heeds.

ᛝ (ing) wæs ærest mid Eastdenum
NG Ing was first among East-Danes
gesewen secgun, oþ he siððan est
seen by-men, until he afterward east
ofer wæg gewat, wæn æfter ran:
over wave departed, wagon after ran:
ðus Heardingas ðone hæle nemdun.
thus Heardings the hero named.

ᛟ (eþel) byþ oferleof æghwylcum men,
OE homeland is over-dear to-each man,
gif he mot ðær rihtes and gerysena on,
if he may there right and proprieties in,
brucan on bolde bleadum oftast.
enjoy in dwelling in-prosperity most-often.

ᛞ (dæg, mann) byþ drihtnes sond, deore mannum,
D day, man is of-lord messenger, dear to-men,
mære metodes leoht, myrgþ and tohiht
glorious of-ordainer light, mirth and hope
eadgum and earmum, eallum brice.
to-blessed and to-poor, to-all use.

ᚪ (ac) byþ on eorþan elda bearnum
A oak is on earth of-men to-children
flæsces fodor, fereþ gelome
of-flesh food, travels often
ofer ganotes bæþ: garsecg fandaþ,
over of-gannet bath: ocean tests,
hwæþer ac hæbbe æþele treowe.
whether oak have noble faith.

ᚫ (æsc) biþ oferheah, eldum dyre,
Æ ash is over-high, to-men dear,
stiþ on staþule, stede rihte hylt,
stiff in foundation, place rightly holds,
ðeah him feohtan on firas monige.
though it fight against men many.

ᚣ (yr) byþ æþelinga and eorla gehwæs
Y bow is of-princes and of-warriors of-each
wyn and wyrþmynd, byþ on wicge fæger,
joy and honor, is on steed fair,
fæstlic on færelde fyrdgeatewa sum.
firm on journey of-army-gear one.

ᛡ (ior) byþ eafixa sum and ðeah a bruceþ
IO eel [?] is of-river-fishes one and though ever enjoys
fodres on foldan, hafaþ fægerne eard
food on earth, has fair dwelling
wætre beworpen, ðær he wynnum leofaþ.
with-water surrounded, where it with-joys lives.

ᛠ (ear, tir) byþ egle eorla gehwylcun,
EA earth, glory is loathsome of-warriors to-each,
ðonne fæstlice flæsc onginneþ,
when fixedly flesh begins,
hraw colian, hrusan ceosan
corpse grow-cold, earth choose
blac to gebeddan: bleda gedreosaþ,
pale as bedfellow: fruits fall,
wynna gewitaþ, wera geswicaþ.
joys depart, pledges fail.

A string of gnomic sayings about how things are and ought to be. A king must hold his kingdom, winter is coldest, and truth is most deceptive. Then comes a long list of where things belong: the hawk on the glove, the dragon in the mound, and the king in the hall giving rings. Next the poem sets opposites against each other, good against evil, youth against age, and life against death, and says the criminal must hang for his crime. It ends by saying that only God knows where souls go after death.

Cyning sceal rice healdan. Ceastra beoð feorran gesyne,
King shall kingdom hold. Cities are from-afar visible,
orðanc enta geweorc, þa þe on þysse eorðan syndon,
skillful of-giants work, those which on this earth are,
wrætlic weallstana geweorc. Wind byð on lyfte swiftust,
wondrous of-wall-stones work. Wind is in air swiftest,
þunar byð þragum hludast. Þrymmas syndan Cristes myccle,
thunder is at-times loudest. Glories are of-Christ great,
wyrd byð swiðost. Winter byð cealdost,
fate is strongest. Winter is coldest,
lencten hrimigost, he byð lengest ceald,
spring frostiest, it is longest cold,
sumor sunwlitegost, swegel byð hatost,
summer sun-brightest, sky is hottest,
hærfest hreðeadegost, hæleðum bringeð
harvest glory-blessedest, to-men brings
geares wæstmas, þa þe him god sendeð.
of-year fruits, those which to-them god sends.
Soð bið swicolost, sinc byð deorost,
Truth is most-deceptive, treasure is dearest,
gold gumena gehwam, and gomol snoterost,
gold of-men to-each, and old-one wisest,

fyrngearum frod, se þe ær feala gebideð.
in-former-years wise, he who before much experiences.
Wea bið wundrum clibbor. Wolcnu scriðað.
Woe is wondrously clinging. Clouds glide.
Geongne æþeling sceolan gode gesiðas
Young prince shall good companions
byldan to beaduwe and to beahgife.
encourage to battle and to ring-giving.
Ellen sceal on eorle, ecg sceal wið helme
Courage shall in warrior, edge shall against helmet
hilde gebidan. Hafuc sceal on glofe
battle experience. Hawk shall on glove
wilde gewunian, wulf sceal on bearowe,
wild dwell, wolf shall in grove,
earm anhaga, eofor sceal on holte
wretched solitary-one, boar shall in wood
toðmægenes trum. Til sceal on eðle
of-tooth-might strong. Good-man shall in homeland
domes wyrcean. Daroð sceal on handa,
glory work. Dart shall in hand,
gar golde fah. Gim sceal on hringe
spear with-gold adorned. Gem shall on ring
standan steap and geap. Stream sceal on yðum
stand high and broad. Stream shall in waves
mencgan mereflode. Mæst sceal on ceole
mingle with-sea-flood. Mast shall on keel
segelgyrd seomian. Sweord sceal on bearme,
sail-yard ride. Sword shall in lap,
drihtlic isern. Draca sceal on hlæwe
lordly iron. Dragon shall in mound

frod, frætwum wlanc. Fisc sceal on wætere
old, in-ornaments proud. Fish shall in water
cynren cennan. Cyning sceal on healle
offspring bear. King shall in hall
beagas dælan. Bera sceal on hæðe
rings deal. Bear shall on heath
eald and egesfull. Ea of dune sceal
old and terrible. River from hill shall
flodgræg feran. Fyrd sceal ætsomne,
flood-gray go. Army shall together,
tirfæstra getrum. Treow sceal on eorle,
of-glory-firm-ones troop. Faith shall in warrior,
wisdom on were. Wudu sceal on foldan
wisdom in man. Wood shall on earth
blædum blowan. Beorh sceal on eorþan
with-fruits bloom. Hill shall on earth
grene standan. God sceal on heofenum
green stand. God shall in heavens
dæda demend. Duru sceal on healle,
of-deeds judge. Door shall on hall,
rum recedes muð. Rand sceal on scylde,
wide of-building mouth. Boss shall on shield,
fæst fingra gebeorh. Fugel uppe sceal
fast of-fingers protection. Bird above shall
lacan on lyfte. Leax sceal on wæle
sport in air. Salmon shall in pool
mid sceote scriðan. Scur sceal on heofenum
with trout glide. Shower shall in heavens
winde geblanden in þas woruld cuman.
with-wind blended into this world come.

Þeof sceal gangan þystrum wederum.
Thief shall go in-dark weathers.
Þyrs sceal on fenne gewunian
Giant shall in fen dwell
ana innan lande. Ides sceal dyrne cræfte,
alone within land. Lady shall by-secret craft,
fæmne hire freond gesecean, gif heo nelle on folce geþeon,
maiden her friend seek, if she will-not among people thrive,
þæt hi man beagum gebicge. Brim sceal sealte weallan,
that her one with-rings buy. Sea shall with-salt surge,
lyfthelm and laguflod ymb ealra landa gehwylc
air-cover and sea-flood around of-all lands each
flowan firgenstreamas. Feoh sceal on eorðan
flow mountain-streams. Cattle shall on earth
tydran and tyman. Tungol sceal on heofenum
propagate and breed. Star shall in heavens
beorhte scinan, swa him bebead meotud.
brightly shine, as it commanded ordainer.
God sceal wið yfele, geogoð sceal wið yldo,
Good shall against evil, youth shall against age,
lif sceal wið deaþe, leoht sceal wið þystrum,
life shall against death, light shall against darkness,
fyrd wið fyrde, feond wið oðrum,
army against army, foe against other,
lað wið laþe ymb land sacan,
hateful against hateful about land strive,
synne stælan. A sceal snotor hycgean
sin impute. Ever shall wise-one think
ymb þysse worulde gewinn, wearh hangian,
about of-this world strife, criminal hang,

fægere ongildan, þæt he ær facen dyde
fairly pay-for, that he before crime did
manna cynne. Meotod ana wat,
of-men to-race. Ordainer alone knows,
hwyder seo sawul sceal syððan hweorfan
whither the soul shall afterward turn
and ealle þa gastas, þe for gode hweorfað
and all the spirits, which before god turn
æfter deaðdæge, domes bidað
after death-day, judgment await
on fæder fæðme. Is seo forðgesceaft
in of-father embrace. Is the future-creation
digol and dyrne; drihten ana wat,
hidden and secret; lord alone knows,
nergende fæder: næni eft cymeð
saving father: none again comes
hider under hrofas, þe þæt her for soð
hither under roofs, who that here for truth
mannum secge, hwylc sy meotodes gesceaft,
to-men say, what be of-ordainer creation,
sigefolca gesetu, þær he sylfa wunað.
of-victory-peoples dwellings, where he himself dwells.

DURHAM

The poem praises the city of Durham, set on a steep rock above the river Wear, with fish in the water and beasts in the woods. It lists the relics kept in the minster: Saint Cuthbert, the head of King Oswald, Aidan, Eadberht, Eadfrith, Æthelwold, Bede, and Boisil, Cuthbert's teacher. They await the day of judgment there with the man of God.

Is ðeos burch breome geond Breotenrice,
Is this city famous throughout Britain-kingdom,
steape gestaðolad; stanas ymbutan
steeply established; stones round-about
wundrum gewæxen. Weor ymbeorneð,
wondrously grown. Wear runs-around,
ea yðum stronge, and ðerinne wunað
river in-waves strong, and therein dwells
feola fisca kyn on floda gemonge.
many of-fishes kind in of-floods throng.
And ðær gewexen is wuda fæstern micel:
And there grown is of-wood fastness great:
wuniað in ðem wycum wilda deor monige,
dwell in the places wild beasts many,
in deopum dalum deora ungerim.
in deep dales of-beasts countless.
Is in ðere byri eac, bearnum gecyðed,
Is in the city also, to-men made-known,
ðe arfesta eadiga Cudberch and ðes clenen cyninges heafud
the gracious blessed Cuthbert and of-the pure king head
Osuualdes, Engle leo, and Aidan biscop,
of-Oswald, of-English lion, and Aidan bishop,

Eadberch and Eadfrið, æðele geferes.
Eadberht and Eadfrith, noble companions.
Is ðerinne midd heom Æðelwold biscop
Is therein with them Æthelwold bishop
and ðe breoma bocera Beda and Boisil abbot,
and the famous scholar Bede and Boisil abbot,
ðe clene Cudberte on gecheðe
who to-pure Cuthbert in youth
lerde lustum, and he his lara wel genom.
taught with-pleasure, and he his teachings well took.
Eardiað æt ðem eadigen in ðem minstre
Dwell with the blessed-one in the minster
unarimeda reliquia,
countless relics,
monia wundrum gewurðad, ðes ðe writ seggeð,
many with-wonders honored, as that writing says,
ðe midd ðene drihtnes wer domes bideð.
which with the of-lord man judgment awaits.

THE FRANKS CASKET

The three lines are carved on a whalebone chest. They tell how the flood cast the fish onto the cliff, and how the whale grieved when it swam onto the shingle.

Hronæs ban
Of-whale bone
fiscflodu ahof on fergenbyrig;
fish-flood lifted onto mountain-cliff;
warþ gasric grorn, þær he on greut giswom.
became gasric [?] sad, where he onto grit swam.

A PROVERB FROM WINFRID'S TIME

Two lines of Old English quoted among the letters of Boniface's circle, under a Latin rubric bidding the reader remember a Saxon saying. The slow man puts off every glorious venture, and dies alone.

Oft dædlata domę foręldit
Often deed-slow-one glory delays
sigisitha gahuem: suuyltit thi ana.
of-victory-journeys each: dies he alone.

CÆDMON'S HYMN, WEST SAXON

The song Bede says the cowherd Cædmon was given in a dream. It praises the Guardian of heaven, the Creator who first made heaven as a roof for the children of earth and then the middle earth for men. This is the West Saxon text of the Old English Bede.

Nu sculon herigean heofonrices weard,
Now shall praise of-heaven-kingdom guardian,
meotodes meahte ȝ his modgeþanc,
of-ordainer might and his mind-thought,
weorc wuldorfæder, swa he wundra gehwæs
work of-glory-father, as he of-wonders of-each
ece drihten or onstealde.
eternal lord beginning established.
He ærest sceop eorðan bearnum
He first created of-earth for-children
heofon to hrofe halig scyppend;
heaven as roof holy creator;

þa middangeard monncynnes weard,
then middle-earth of-mankind guardian,
ece drihten æfter teode
eternal lord afterward made
firum foldan, frea ælmihtig.
for-men earth, lord almighty.

CÆDMON'S HYMN, NORTHUMBRIAN

The same hymn in the Northumbrian dialect of Bede's own time, written at the end of an early copy of his Latin history. It praises the Creator, who made heaven as a roof and then the earth for men. A Latin note follows, saying that Cædmon first sang this song.

Nu scylun hergan hefaenricaes uard,
Now shall praise of-heaven-kingdom guardian,
metudæs maecti end his modgidanc,
of-ordainer might and his mind-thought,
uerc uuldurfadur, sue he uundra gihuaes
work of-glory-father, as he of-wonders of-each
eci dryctin or astelidæ.
eternal lord beginning established.
He aerist scop aelda barnum
He first created of-men for-children
heben til hrofe haleg scepen;
heaven as roof holy creator;
tha middungeard moncynnæs uard,
then middle-earth of-mankind guardian,
eci dryctin æfter tiadæ
eternal lord afterward made

firum foldan, frea allmectig.
for-men earth, lord almighty.
Primo cantauit Caedmon istud carmen.
First sang Caedmon this song.

AN EXHORTATION TO CHRISTIAN LIVING

A teacher instructs one dear to him: to reach the kingdom he must be humble, give alms, keep vigils, and pray often when alone. Prayer, love, alms, and hope in the Savior bring the soul to rest. No wealth given away after death can free a soul the fiends have seized, so he should give alms in secret while he lives. He warns against gluttony, drunkenness, and lust, and against sinful thoughts at night. The pupil, a gray warrior, must mourn his sins, since he cannot know what the Lord will do with him at death, and must toil day and night for the heavenly home.

Nu lære ic þe, swa man leofne sceal:
Now teach I thee, as one dear-one shall:
gif þu wille þæt blowende rice gestigan,
if thou wilt the blooming kingdom ascend,
þænne beo þu eadmod ⁊ ælmesgeorn,
then be thou humble and alms-eager,
wis on wordum ⁊ wæccan lufa
wise in words and vigils love
on hyge halgum on þas hwilwendan tid
in mind holy in this transitory time
bliðe mode ⁊ gebedum filige
with-glad mind and to-prayers attend
oftost symle, þær þu ana sy!
most-often always, where thou alone be!
Forðan þæt halige gebed ⁊ seo hluttre lufu
Because the holy prayer and the pure love

godes ⁊ manna ⁊ seo ælmessylen
of-god and of-men and the alms-giving
⁊ se miccla hopa to þinum hælende,
and the great hope in thy savior,
þæt he þine synna adwæscan wylle,
that he thy sins quench will,
*** ⁊ eac oþera fela
(lacuna) and also of-others many
godra weorca glengað ⁊ bringað
of-good works adorn and bring
þa soðfæstan sauwle to reste
the righteous soul to rest
on þa uplican eadignesse.
in the heavenly blessedness.
Wyrc þæt þu wyrce, word oððe dæda,
Work what thou work, words or deeds,
hafa metodes ege on gemang symle,
have of-ordainer fear in among ever,
þæt is witodlice wisdomes ord,
that is certainly of-wisdom beginning,
þæt þu þæt ece leoht eal ne forleose.
that thou the eternal light all not lose.
Þeos woruld is æt ende ⁊ we synd wædlan gyt
This world is at end and we are paupers yet
heofena rices: þæt is hefig byrden.
of-heavens of-kingdom: that is heavy burden.
⁊ þeah þu æfter þinum ende eall gesylle,
and though thou after thy end all give,
þæt þu on eorðan ær gestryndes
what thou on earth before acquiredst

goda gehwylces, wylle gode cweman,
of-goods of-each, wilt to-god please,
ne mihtu mid þæm eallum sauwle þine
not canst-thou with those all soul thy
ut alysan, gif heo inne wyrð
out redeem, if it inside becomes
feondum befangen, frofre bedæled,
by-fiends seized, of-comfort deprived,
welena forwyrned: ac þu wuldres god,
of-riches refused: but thou of-glory god,
ece ælmihtigne ealninga bidde,
eternal almighty altogether pray,
þæt he þe ne forlæte laðum to handa,
that he thee not abandon to-hateful-ones into hand,
feondum to frofre, ac þu fleoh þanan,
to-fiends for comfort, but thou flee thence,
syle ælmessan oft ⁊ gelome digolice: þæt bið drihtnes lac
give alms often and frequently secretly: that is of-lord offering
gumena gehwylces, þe on god gelyfð.
of-men of-each, who in god believes.
Ceapa þe mid æhtum eces leohtes,
Buy for-thee with possessions of-eternal light,
þy læs þu forweorðe, þænne þu hyra geweald nafast
by-that less thou perish, when thou of-them power not-hast
to syllanne. Hit bið swiðe yfel
to give. It is very evil
manna gehwilcum, þæt he micel age,
of-men to-each, that he much own,
gif he him god ne ondræt
if he for-himself god not dreads

swiðor micle þonne his sylfes gewil.
more much than his own will.
Warna þe georne wið þære wambe fylle:
Guard thee eagerly against of-the belly fullness:
forþan heo þa unþeawas ealle gesomnað,
because it the vices all gathers,
þe þære saule swiðost deriað,
which to-the soul most harm,
þæt is druncennes ȝ dyrne geligere,
that is drunkenness and secret fornication,
ungemet wilnung ætes ȝ slæpes:
immoderate desire of-food and of-sleep:
þa man mæg mid fæstenum
which one can with fasts
ȝ forhæfdnessum heonon adrifan
and abstinences hence drive-out
ȝ mid cyricsocnum cealdum wederum
and with church-visits in-cold weathers
eadmodlice ealluncga biddan
humbly altogether pray
heofena drihten, þæt he þe hæl gife,
of-heavens lord, that he thee salvation give,
milde mundbora, swa him gemet þince.
gentle protector, as to-him fitting seem.
ȝ ondræd þu ðe dihle wisan,
and dread thou for-thee secret ways,
nearwe geþancas, þe on niht becumað,
narrow thoughts, which in night come,
synlustas foroft swiðe fremman.
sin-lusts very-often greatly perform.

Earfoðlice þy þu earhlice scealt
Painfully therefore thou fearfully shalt
gyltas þine swiðe bemurnan,
guilts thy greatly bemoan,
har hilderinc: hefie þe ðincaþ
gray battle-warrior: heavy to-thee seem
synna þine. Forþam þu sylf ongyte,
sins thy. Therefore thou thyself perceive,
þæt þu alætan scealt læne staþelas,
that thou leave shalt transitory foundations,
eard ȝ eþel. Uncuð bið þe þænne,
dwelling and homeland. Unknown is to-thee then,
to hwan þe þin drihten gedon wille,
to what thee thy lord do will,
þænne þu lengc ne most lifes brucan
when thou longer not mayst life enjoy
eardes on eþle, swa þu ær dydest
dwelling in homeland, as thou before didst
blissum hremi. Nu þu ðe beorgan scealt
with-joys exulting. Now thou thee protect shalt
ȝ wið feonda gehwæne fæste healdan
and against of-fiends each firmly hold
sauwle þine: a hi winnað embe þæt
soul thy: ever they strive about that
dæges ȝ nihtes ongean drihtnes lif;
by-day and by-night against of-lord life;
þu miht hy gefleman, gif þu filian wilt
thou canst them put-to-flight, if thou follow wilt
larum minum, swa ic lære þe,
teachings my, as I teach thee,

digollice, þæt þu on dægred
secretly, that thou at dawn
oft ymbe þinre sauwle ræd swiðe smeage,
often about of-thy soul counsel greatly consider,
hu þu þæt ece leoht æfre begytan mæge,
how thou the eternal light ever obtain can,
siðe gesecan; þu scealt glædlice swiðe swincan
with-journey seek; thou shalt gladly greatly toil
wið þæs uplican eþelrices
toward the heavenly homeland-kingdom
dæges ⁊ nihtes; þu scealt druncen fleon
by-day and by-night; thou shalt drunkenness flee
⁊ þa oferfylle ealle forlætan.
and the gluttony all abandon.
Gif þu wilt þa upplican eardwic ceosan,
If thou wilt the heavenly dwelling choose,
þænne scealt þu hit on eorðan ær geþencan
then shalt thou it on earth before consider
⁊ þu þe sylfne swiðe gebindan
and thou thee self greatly bind
⁊ þa unþeawas ealle forlætan,
and the vices all abandon,
þe þu on þis life ær lufedest ⁊ feddest.
which thou in this life before lovedst and feddest.

A SUMMONS TO PRAYER

Each line joins Old English to Latin. The speaker prays that God, who rules the world from his throne, may have mercy on the one named and grant him peace, and that Christ, born of the Virgin Mary, may help him. He bids him call often on the merciful Lord and on the Virgin to whom the birth of Christ was announced, and then on all the saints, so that they intercede for him and the highest Judge receives his soul into eternal light.

Þænne gemiltsað þe, N., mundum qui regit,
Then pities thee, N., world who rules,
ðeoda þrymcyningc thronum sedens
of-peoples glory-king on-thrones sitting
a butan ende ∗∗∗
ever without end (lacuna)
saule wine ∗∗∗
of-soul friend (lacuna)
Geunne þe on life auctor pacis
Grant thee in life author of-peace
sibbe gesælða, salus mundi,
of-peace blessings, salvation of-world,
metod se mæra magna uirtute
ordainer the glorious with-great power
ȝ se soðfæsta summi filius
and the true of-highest son
fo on fultum, factor cosmi,
take in help, maker of-universe,
se of æðelre wæs uirginis partu
who of noble was of-virgin by-birth
clæne acenned Christus in orbem,
purely born Christ into world,

metod þurh Marian, mundi redemptor,
ordainer through Mary, of-world redeemer,
ȝ þurh þæne halgan gast. Uoca frequenter,
and through the holy spirit. Call frequently,
bide helpes hine clementem dominum,
ask help him merciful lord,
se onsended wæs summo de throno
who sent was highest from throne
ȝ þære clænan clara uoce
and to-the pure with-clear voice
þa gebyrd bodade bona uoluntate,
the birth announced with-good will,
þæt heo scolde cennan Christum regem,
that she should bear Christ king,
ealra cyninga cyningc casta uiuendo.
of-all kings king chaste living.
ȝ þu þa soðfæstan supplex roga,
and thou the righteous-ones suppliant ask,
fultumes bidde friclo uirginem almam
help pray eagerly [?] virgin nourishing
ȝ þær æfter to omnes sanctos
and there after to all saints
bliðmod bidde, beatos et iustos,
glad-minded pray, blessed and just,
þæt hi ealle þe unica uoce
that they all thee with-one voice
þingian to þeodne thronum regenti,
intercede to prince on-thrones ruling,
æcum drihtne, alta polorum,
to-eternal lord, heights of-heavens,

þæt he þine saule summus iudex
that he thy soul highest judge
onfo freolice, factor aeternus,
receive freely, maker eternal,
ȝ he gelæde in lucem perhennem,
and he lead into light everlasting,
þær eadige animae sanctae,
where blessed souls holy,
rice restað regno caelorum!
mighty rest in-kingdom of-heavens!

HOMILETIC FRAGMENT II

The speaker bids his hearer rejoice in spirit and hold his thoughts fast, since friends fail and the world hastens on through storms. There is one faith, one baptism, one eternal Father, and one Lord, who made the earth. Glory grew, though creation long lay hidden in darkness, and the damaged text turns to a maiden and a brightness that was the source of all light.

Gefeoh nu on ferðe ȝ to frofre geþeoh
Rejoice now in spirit and to comfort thrive
dryhtne þinum ȝ þinne dom arær;
to-lord thy and thy glory raise;
heald hordlocan, hyge fæste bind
hold hoard-enclosure, mind fast bind
mid modsefan. Monig biþ uncuþ
with mind-heart. Many is unknown
treowgeþofta, teorað hwilum,
faith-comrade, fails at-times,
waciaþ wordbeot: swa þeos woruld fareð,
weaken word-vows: so this world goes,

scurum scyndeð ⁊ gesceap dreogeð.
with-showers hastens and fate endures.
An is geleafa, an lifgende,
One is faith, one living,
an is fulwiht, an fæder ece,
one is baptism, one father eternal,
an is folces fruma, se þas foldan gesceop,
one is of-people author, who this earth created,
duguðe ⁊ dreamas. Dom siþþan weox,
benefits and joys. Glory afterward grew,
þeah þeos læne gesceaft longe stode
though this transitory creation long stood
heolstre gehyded, helme gedygled,
with-darkness hidden, with-covering concealed,
biþeaht wel treowum, þystre oferfæðmed:
covered well with-trees, with-darkness overspread:
siþþan in geong awe ***
afterward in young ever [?] (lacuna)
mægeð modhwatu mid moncynne;
maiden mind-bold among mankind;
ðær gelicade þa ***
there pleased then (lacuna)
in þam hordfate halgan gæste
in the hoard-vessel to-holy spirit
beorht on br *** scan,
bright in (fragment) (lacuna) shone,
se wæs ordfruma ealles leohtes.
which was origin of-all light.

A PRAYER, I

The speaker calls on the dear Lord and good judge for help. He knows his soul is wounded by sin and asks God to heal it, since God can do so more easily than any physician who ever lived.

Ælа drihten leof, ælа dema god,
O lord dear, O judge good,
geara me, ece waldend!
help [?] me, eternal ruler!
Ic wat mine saule synnum forwundod;
I know my soul with-sins wounded;
gehæl þu hy, heofena drihten,
heal thou it, of-heavens lord,
�sup gelacna þu hy, lifes ealdor;
and cure thou it, of-life lord;
forþan ðu eðest miht ealra læca,
because thou most-easily canst of-all physicians,
ðæra þe gewurde side oððe wyde.
of-those who were widely or far.

The speaker calls himself the Creator's wretch and asks him for mercy. The man who serves the devil day and night will find his reward bitter unless he turns from evil. The man who obeys the Lord and does his will is blessed, if he holds to it until the end.

Ælа frea beorhta, folkes scippend!
O lord bright, of-people creator!
gemilsa þyn mod me to gode,
soften thy mind to-me for good,
sile þyne are þynum earminge!
give thy mercy to-thy wretch!
Se byð earming, þe on eorðan her
He is wretch, who on earth here
dæiges ȝ nihtes deofle campað
by-day and by-night for-devil fights
ȝ hys willan wyrcð: wa him þære mirigðe,
and his will works: woe to-him for-the mirth,
þonne he ða handlean hafað ȝ sceawað,
when he the hand-reward has and sees,
butan he þæs yfeles ær geswyce.
unless he the evil before cease.
Se byð eadig, se þe on eorðan her
He is blessed, he who on earth here
dæiges ȝ nyhtes drihtne hyræð
by-day and by-night to-lord obeys
ȝ a hys willan wyrcð: wel hym þæs geweorkes,
and ever his will works: well to-him for-the work,

ðonne he ða handlean hafað ⁊ sceawað,
when he the hand-reward has and sees,
gyf he ealteawne ende gedreogeð.
if he wholly-good end reaches.

A PRAYER, III

The speaker praises God as the light of light, whose greatness no man or angel can tell, and who was born in Bethlehem for the comfort of men. He confesses that he is small and sinful, sinning by deed, word, and thought, and asks God's help to do his will before he leaves this life. He prays to go up with the angels and praise God forever.

Æla leohtes leoht, æla lyfes wynn!
O of-light light, O of-life joy!
getiþa me, tireadig kyning,
grant me, glory-blessed king,
þonne ic minre sawle swegles bydde,
when I for-my soul of-heaven pray,
ece are. Þu eart eaðe, god,
eternal grace. Thou art easy, god,
∗∗∗ hæfst ⁊ waldest
(lacuna) hast and rulest
ana ofer ealle eorðan ⁊ heofonas
alone over all earth and heavens
syddra gesceafta. Ðu eart soð meotod,
of-wide creatures. Thou art true ordainer,
ana ofer ealle eorðbugende,
alone over all earth-dwellers,
swilce on heofonum up þu eart hælend god.
likewise in heavens up thou art savior god.

Ne mæg þe aherian hæleða ænig;
Not can thee praise of-heroes any;
þeh us gesomnie geond sidne grund,
though us gather throughout wide ground,
men ofer moldan, geond ealne middaneard,
men over earth, throughout all middle-earth,
ne mage we næfre asæcgan ne þæt soðe witan,
not can we ever tell nor the truth know,
hu þu æðele eart, ece drihten.
how thou noble art, eternal lord.
Ne þeah engla werod up on heofenum
Not though of-angels host up in heavens
snotra tosomne sæcgan ongunnon,
of-wise together say began,
ne magon hy næfre areccean ne þæt gerim wytan,
not can they ever recount nor the number know,
hu þu mære eart, mihtig drihten:
how thou glorious art, mighty lord:
ac is wunder mycel, wealdend engla,
but is wonder great, ruler of-angels,
gif þu hit sylf awast, sigores ealdor,
if thou it thyself knowest, of-victory lord,
hu þu mære eart, mihtig ⁊ mægenstrang,
how thou glorious art, mighty and main-strong,
ealra kyninga kyning, Crist lifiend,
of-all kings king, Christ living,
ealra worulda scippend, wealdend engla,
of-all worlds creator, ruler of-angels,
ealra dugeþa duguð, drihten hælend.
of-all glories glory, lord savior.

Đu eart se æðela, þe on ærdagum
Thou art the noble-one, whom in former-days
ealra femnena wyn fægere akende
of-all virgins joy fairly bore
on Bethleem, ðære byrig, beornum to frofre,
in Bethlehem, the city, to-men for comfort,
eallum to are ylda bearnum,
to-all for grace of-men to-children,
þam þe gelyfað on lyfiendne god
to-those who believe in living god
⁊ on þæt ece leoht uppe on roderum.
and in the eternal light up in heavens.
Đyn mægen ys swa mære, mihtig drihten,
Thy might is so glorious, mighty lord,
swa þæt ænig ne wat, eorðbuende
so that any not knows, earth-dwellers
þa deopnesse drihtnes mihta,
the depth of-lord of-powers,
ne þæt ænig ne wat engla hades
nor that any — knows of-angels of-order
þa heahnisse heofena kyninges.
the height of-heavens of-king.
Ic þe andette, ælmihtig god,
I to-thee confess, almighty god,
þæt ic gelyfe on þe, leofa hælend,
that I believe in thee, dear savior,
þæt þu eart se miccla ⁊ se mægenstranga
that thou art the great-one and the main-strong
⁊ se eadmoda ealra goda
and the humble of-all good-ones

ȝ se ece kyning ealra gesceafta:
and the eternal king of-all creatures:
ȝ ic eom se litla for þe ȝ se lyðra man,
and I am the little before thee and the wicked man,
se her syngige swiðe genehhe,
who here sin very often,
dæges ȝ nihtes do, swa ic ne sceolde,
by-day and by-night do, as I not should,
hwile mid weorce, hwile mid worde,
at-times with work, at-times with word,
hwile mid geþohte þearle scyldi,
at-times with thought sorely guilty,
inwitniðas oft ȝ gelome.
malicious-hostilities often and frequently.
Ac ic þe halsige nu, heofena drihten,
But I thee implore now, of-heavens lord,
ȝ gebidde me to þe, bearna selost,
and pray for-myself to thee, of-sons best,
þæt ðu gemilsige me, mihtig drihten,
that thou pity me, mighty lord,
heofena heahkyning ȝ se halga gast,
of-heavens high-king and the holy spirit,
ȝ gefylste me, fæder ælmihtig,
and help me, father almighty,
þæt ic þinne willan gewyrcean mæge,
that I thy will work can,
ær ic of þysum lænan lyfe gehweorfe.
before I from this transitory life turn.
Ne forweorn þu me, wuldres drihten,
Not refuse thou me, of-glory lord,

ac getyþa me, tyreadig kyning;
but grant me, glory-blessed king;
læt me mid englum up siðian,
let me with angels up journey,
sittan on swegle, ∗∗∗
sit in heaven, (lacuna)
herian heofonas god haligum reorde
praise of-heavens god with-holy voice
a butan ende. Amen.
ever without end. Amen.

THE KENTISH HYMN

A hymn in the Kentish dialect, praising God in the words of the Gloria in excelsis. The singers thank the eternal Father and the Son, the holy Lamb who overthrew the sins of the world and bought the children of Israel with his blood. They ask him to have mercy on mankind and praise him as the one judge of the living and the dead.

Wuton wuldrian weorada dryhten
Let-us glorify of-hosts lord
halgan hlioðorcwidum, hiofonrices weard
with-holy sound-speeches, of-heaven-kingdom guardian
lufian liofwendum, lifęs agend:
love with-kindnesses, of-life owner:
ȝ him simle sio sigefęst wuldor
and to-him ever be victory-firm glory
uppe mid ænglum ȝ on eorðan sibb
above with angels and on earth peace
gumena gehwilcum goodes willan.
of-men to-each of-good will.

We ðe heriað halgum stefnum
We thee praise with-holy voices
ȝ we blætsiað bilewitne fęder
and we bless gracious father
ȝ ðe þanciað, þioda walden,
and thee thank, of-peoples ruler,
ðines weorðlican wuldordreames
for-thy worthy glory-joy
ȝ ðare miclan mægena gerena,
and for-the great of-powers mysteries,
ðe ðu, god dryhten, gastes miehtum
which thou, god lord, of-spirit with-powers
hafest on gewealdum hiofen ȝ eorðan,
hast in powers heaven and earth,
an ece fęder, ælmehtig god.
one eternal father, almighty god.
Ðu eart cyninga cyningc cwicera gehwilces,
Thou art of-kings king of-living of-each,
ðu eart sigefest sunu ȝ soð hęlend
thou art victory-firm son and true savior
ofer ealle gescęft angla ȝ manna.
over all creation of-angels and of-men.
Ðu, dryhten god, on dreamum wunast
Thou, lord god, in joys dwellest
on ðære upplican æðelan ceastre,
in the heavenly noble city,
frea folca gehwæs, swa ðu æt fruman wære
lord of-peoples of-each, as thou at beginning wast
efeneadig bearn agenum fæder.
equally-blessed son to-own father.

Đu eart heofenlic lioht ⁊ ðæt halige lamb,
Thou art heavenly light and the holy lamb,
ðe ðy manscilde middangeardes
who the wicked-guilts of-middle-earth
for þinre arfęstnesse ealle towurpe,
for thy mercy all overthrew,
fiond geflæmdest, follc generedes,
fiend puttest-to-flight, people savedst,
blode gebohtest bearn Israela;
with-blood boughtest children of-Israelites;
ða ðu ahofe ðurh ðæt halige triow
when thou raisedst through the holy tree
ðinre ðrowunga ðriostre senna,
of-thy sufferings dark sins,
þæt ðu on hæahsetle heafena rices
that thou on high-seat of-heavens of-kingdom
sitest sigehræmig on ða swiðran hand
sittest victory-exulting on the right hand
ðinum godfæder, gasta gemyndig.
to-thy god-father, of-spirits mindful.
Mildsa nu, meahtig, manna cynne
Have-mercy now, mighty-one, of-men to-race
⁊ of leahtrum ales ðine ða liofan gesceft
and from vices release thy the dear creation
⁊ us hale gedo, heleða sceppend,
and us whole make, of-heroes creator,
niða nergend, for ðines naman are.
of-men savior, for of-thy name honor.
Đu eart soðlice simle halig
Thou art truly ever holy

ȝ ðu eart ana æce dryhten
and thou art alone eternal lord
ȝ ðu ana bist eallra dema,
and thou alone art of-all judge,
cwucra ge deadra, Crist nergend:
of-living and of-dead, Christ savior:
forðan ðu on ðrymme ricsast ȝ on ðrinesse
because thou in glory reignest and in trinity
ȝ on annesse ealles waldend,
and in unity of-all ruler,
hiofena heahcyninc, haliges gastes
of-heavens high-king, of-holy spirit
fegere gefelled in fæder wuldre.
fairly filled in of-father glory.

THE LORD'S PRAYER IN THE EXETER BOOK

A short verse paraphrase of the Lord's Prayer. It asks that God's name be hallowed and his kingdom come, and that his will be done on earth. It prays for daily bread, and for protection from temptation and every evil.

Halig fæder, þu þe on heofonum eardast
Holy father, thou who in heavens dwellest
geweorðad wuldres dreame. Sy þinum weorcum halgad
honored of-glory with-joy. Be for-thy works hallowed
noma niþþa bearnum: þu eart nergend wera.
name of-men to-children: thou art savior of-men.
Cyme þin rice wide ȝ þin rædfæst willa
Come thy kingdom widely and thy counsel-firm will

aræred under rodores hrofe eac þon on rumre foldan.
raised under of-heaven roof also then on spacious earth.
Syle us to dæge domfæstne blæd,
Give us to day glory-firm prosperity,
hlaf userne, helpend wera,
bread our, helper of-men,
þone singalan, soðfæst meotod.
the perpetual, true ordainer.
Ne læt usic costunga cnyssan to swiðe,
Not let us temptations oppress too greatly,
ac þu us freodom gief, folca waldend,
but thou us freedom give, of-peoples ruler,
from yfla gehwam a to widan feore.
from of-evils each ever to wide life.

THE LORD'S PRAYER IN JUNIUS 121

A paraphrase of the Lord's Prayer set clause by clause beneath the Latin. Each petition is expanded into a few lines: the hallowing of the name, the coming of the kingdom, God's will done on earth as in heaven, and the bread that is Christ himself. It asks for forgiveness as we forgive, not to be led into torment, and for deliverance from evil and every fiend, and it ends by thanking God for release from the captivity of hell.

Pater noster qui es in cęlis.
Father our who art in heavens.
Fæder manncynnes, frofres ic þe bidde,
Father of-mankind, comfort I thee ask,
halig drihten, þu ðe on heofonum eart;
holy lord, thou who in heavens art;

Sanctificetur nomen tuum,
Be-hallowed name thy,
Þæt sy gehalgod, hygecræftum fæst,
That be hallowed, in-mind-powers fast,
þin nama nu ða, neriende Crist,
thy name now then, savior Christ,
in urum ferhðlocan fæste gestaðelod.
in our spirit-enclosure firmly established.
Adueniat regnum tuum.
Come kingdom thy.
Cume nu to mannum, mihta wealdend,
Come now to men, of-powers ruler,
þin rice to us, rihtwis dema,
thy kingdom to us, righteous judge,
ȝ ðin geleafa in lifdæge
and thy faith in life-day
on urum mode mære þurhwunige.
in our mind glorious endure.
Fiat uoluntas tua sicut in cęlo & in terra.
Be-done will thy as in heaven and on earth.
ȝ þin willa mid us weorðe gelæsted
and thy will with us be fulfilled
on eardunge eorðan rices,
in dwelling of-earth of-kingdom,
swa hluttor is in heofonwuldre,
as pure is in heaven-glory,
wynnum gewlitegod a to worulde forð.
with-joys adorned ever to world forth.
Panem nostrum cotidianum da nobis hodie.
Bread our daily give to-us today.

Syle us nu to dæge, drihten gumena,
Give to-us now to day, lord of-men,
heofena heahcyning, hlaf urne,
of-heavens high-king, bread our,
þone ðu onsendest sawlum to hæle
which thou sentest to-souls for salvation
on middaneard manna cynnes:
into middle-earth of-men of-race:
þæt is se clæna Crist, drihten god.
that is the pure Christ, lord god.
Et dimitte nobis debita nostra.
And forgive to-us debts our.
Forgyf us, gumena weard, gyltas ȝ synna
Forgive us, of-men guardian, guilts and sins
ȝ ure leahtras alet, lices wunda
and our vices remit, of-body wounds
ȝ mandæda, swa we mildum wið ðe,
and evil-deeds, as we merciful against thee,
ælmihtigum gode oft abylgeað,
almighty god often offend,
Sicut & nos dimittimus debitoribus nostris,
As and we forgive to-debtors our,
swa swa we forlætað leahtras on eorþan,
so as we forgive vices on earth,
þam þe wið us oft agyltað,
to-those who against us often sin,
ȝ him womdæde witan ne þencað
and to-them wicked-deeds impute not intend
for earnunge ecan lifes.
for earning of-eternal life.

Et ne nos inducas in temptationem.
And not us lead into temptation.
Ne læd þu us to wite in wean sorge
Not lead thou us to torment into of-woe sorrow
ne in costunge, Crist nerigende,
nor into temptation, Christ savior,
þy læs we arlease ealra þinra mildsa
by-that less we graceless of-all thy mercies
þurh feondscipe fremde weorðan.
through enmity alien become.
Sed libera nos a malo.
But free us from evil.
�既 wið yfele gefreo us eac nu ða
and against evil free us also now then
feonda gehwylces: we in ferhðlocan,
of-fiends of-each: we in spirit-enclosure,
þeoden engla, ðanc ꝺ wuldor,
prince of-angels, thanks and glory,
soð sigedrihten, secgað georne,
true victory-lord, say eagerly,
þæs ðe þu us milde mihtum alysdest
because that thou us mercifully with-powers releasedst
fram hæftnyde hellewites.
from captivity of-hell-torment.
Amen.
Amen.
Weorðe þæt.
Be that.

A long paraphrase of the Lord's Prayer, each Latin petition followed by several lines of meditation. The poet describes the angels' praise, the seventy-two languages in which God's name is hallowed, and the joys of the heavenly kingdom. He dwells on the Judgment, when bones rise whole and every deed is known. He asks God not to let his handiwork perish at the last day.

Pater noster.
Father our.
Þu eart ure fæder, ealles wealdend,
Thou art our father, of-all ruler,
cyninc on wuldre; forðam we clypiað to þe,
king in glory; therefore we call to thee,
are biddað, nu þu yþost miht
grace ask, now thou most-easily canst
sawle alysan; þu hig sændest ær
soul release; thou it sentest before
þurh þine æþelan hand in to þam flæsce:
through thy noble hand in to the flesh:
ac hwar cymð heo nu,
but where comes it now,
buton þu, engla god, eft hig alyse,
unless thou, of-angels god, again it release,
sawle of synnum þurh þine soðan miht?
soul from sins through thy true might?
Qui es in celis.
Who art in heavens.
Ðu eart on heofonum hiht ȝ frofor,
Thou art in heavens hope and comfort,

blissa beorhtost: ealle abugað to þe,
of-joys brightest: all bow to thee,
þinra engla þrym, anre stæfne
of-thy angels host, with-one voice
clypiað to Criste, cweþað ealle þus:
call to Christ, say all thus:
"Halig eart þu, halig, heofonengla cyningc,
"Holy art thou, holy, of-heaven-angels king,
drihten ure, ⁊ þine domas synd
lord our, and thy judgments are
rihte ⁊ rume, ræcað efne gehwam,
right and ample, reach even to-each,
æghwilcum men agen gewyrhta:
to-each man own of-deeds:
'wel bið ðam, þe wyrcð willan þinne!'
'well is to-him, who works will thy!'
Sanctificetur nomen tuum.
Be-hallowed name thy.
Swa is gehalgod þin heah nama
So is hallowed thy high name
swiðe mærlice manegum gereordum,
very gloriously in-many languages,
twa ⁊ hundseofontig, þæs þe secgað bec,
two and seventy, as that say books,
þæt þu, engla god, ealle gesettest
that thou, of-angels god, all appointedst
ælcere þeode þeaw ⁊ wisan:
to-each nation custom and manner:
þa wurþiað þin weorc wordum ⁊ dædum,
they honor thy work with-words and with-deeds,

þurh gecynd clypiað ȝ Crist heriað
through nature call and Christ praise
ȝ þin lof lædað, lifigenda god,
and thy praise lead, living god,
swa þu eart geæþelod geond ealle world.
as thou art ennobled throughout all world.
Adueniat regnum tuum.
Come kingdom thy.
Cum nu ȝ mildsa, mihta waldend,
Come now and have-mercy, of-powers ruler,
ȝ us þin rice alyf, rihtwis dema,
and to-us thy kingdom grant, righteous judge,
earda selost ȝ ece lif,
of-dwellings best and eternal life,
þar we sib ȝ lufu samod gemetað,
where we peace and love together find,
eagena beorhtnys ȝ ealle mirhðe,
of-eyes brightness and all mirth,
þar bið gehyred þin halige lof
where is heard thy holy praise
ȝ þin micele miht mannum to frofre,
and thy great might to-men for comfort,
swa þu, engla god, eallum blissast.
as thou, of-angels god, to-all givest-bliss.
Fiat uoluntas tua.
Be-done will thy.
Gewurðe þin willa, swa þu, waldend, eart
Be-done thy will, as thou, ruler, art
ece geopenod geond ealle world
eternal revealed throughout all world

ȝ þu þe silf eart soðfæst dema,
and thou for-thee thyself art true judge,
rice rædbora geond rumne grund.
mighty counselor throughout spacious ground.
Swa þin heahsetl is heah ȝ mære,
As thy high-seat is high and glorious,
fæger ȝ wurðlic, swa þin fæder worhte,
fair and worthy, as thy father made,
æþele ȝ ece, þar ðu on sittest
noble and eternal, where thou on sittest
on sinre swiðran healf. Þu eart sunu ȝ fæder
on his right side. Thou art son and father
ana ægþer: swa is þin æþele gecynd
alone both: so is thy noble nature
micclum gemærsod ȝ þu monegum helpst,
greatly glorified and thou to-many helpest,
ealra cyninga þrym, clypast ofer ealle:
of-all kings glory, callest over all:
bið þin wuldorword wide gehyred,
is thy glory-word widely heard,
þonne þu þine fyrde fægere geblissast,
when thou thy army fairly gladdenest,
sylest miht ȝ mund micclum herige;
givest might and protection to-great army;
ȝ þe þanciað þusenda fela,
and thee thank of-thousands many,
eal engla þrym anre stæfne.
all of-angels host with-one voice.
Sicut in celo,
As in heaven,

Swa þe on heofonum heahþrymnesse,
So thee in heavens high-majesty,
æþele ȝ ece a þanciað,
noble and eternal ever thank,
clæne ȝ gecorene Cristes þegnas,
pure and chosen of-Christ thanes,
singað ȝ biddað soðfæstne god
sing and ask true god
are ȝ gifnesse ealre þeode;
grace and forgiveness for-all people;
þonne þu him tiðast, tyreadig cyningc,
then thou to-them grantest, glory-blessed king,
swa þu eadmod eart ealre worlde.
as thou gracious art to-all world.
Sy þe þanc ȝ lof þinre mildse,
Be to-thee thanks and praise for-thy mercy,
wuldor ȝ willa! þu gewurðod eart
glory and will! thou honored art
on heofonrice, heah casere,
in heaven-kingdom, high emperor,
Et in terra,
And on earth,
And on eorðan, ealra cyninga
And on earth, of-all kings
help ȝ heafod, halig læce,
help and head, holy physician,
reðe ȝ rihtwis, rumheort hlaford.
stern and righteous, generous lord.
Þu geæþelodest þe ealle gesceafta
Thou ennobledest for-thee all creatures

ȝ tosyndrodest hig siððan on manega,
and separatedst them afterward into many,
sealdest ælce gecynd agene wisan
gavest to-each kind own manner
ȝ a þine mildse ofer manna bearn.
and ever thy mercy over of-men children.
Panem nostrum cotidianum.
Bread our daily.
Swa mid sibbe sænst urne hlaf
So with peace sendest our bread
dæghwamlice duguðe þinre,
daily of-benefit thy,
rihtlice dælest ∗∗∗
rightly dealest (lacuna)
mete þinum mannum ȝ him mare gehætst
food to-thy men and to-them more promisest
æfter forðsiðe: þines fæder rice
after forth-journey: of-thy father kingdom
(þæt wæs on fruman fægere gegearwod),
(that was at beginning fairly prepared),
earda selost ȝ ece lif,
of-dwellings best and eternal life,
gif we soð ȝ riht symle gelæstað.
if we truth and right ever perform.
Da nobis hodie.
Give to-us today.
Syle us to dæg, drihten, þine
Give us to day, lord, thy
mildse ȝ mihta, ȝ ure mod gebig,
mercy and powers, and our mind bend,

þanc ⁊ þeawas on þin gewil.
thought and customs to thy will.
Bewyrc us on heortan haligne gast
Work-in us in heart holy spirit
fæste on innan ⁊ us fultum sile,
firmly in within and to-us help give,
þæt we moton wyrcan willan þinne
that we may work will thy
⁊ þe betæcan, tyreadig cyningc,
and to-thee commit, glory-blessed king,
sawle ure on þines silfes hand.
soul our into of-thy own hand.
Et dimitte nobis debita nostra.
And forgive to-us debts our.
Forgif us ure synna, þæt us ne scamige eft,
Forgive to-us our sins, that us not shame again,
drihten ure, þonne þu on dome sitst
lord our, when thou in judgment sittest
⁊ ealle men up arisað,
and all men up arise,
þe fram wife ⁊ fram were wurdon acænned.
who from woman and from man were born.
Beoð þa gebrosnodon eft ban mid þam flaesce
Are the decayed again bones with the flesh
ealle ansunde eft geworden;
all whole again become;
þar we swutollice siððan oncnawað
there we clearly afterward recognize
eal, þæt we geworhton on worldrice,
all, that we wrought in world-kingdom,

betere ȝ wyrse: ðar beoð buta geara.
better and worse: there are both ready.
Ne magon we hit na dyrnan, forðam þe hit drihten wat,
Not can we it — hide, because that it lord knows,
ȝ þar gewitnesse beoð wuldormicele
and there witnesses are glory-great
heofonwaru ȝ eorðwaru, helwaru þridde.
heaven-dwellers and earth-dwellers, hell-dwellers third.
Þonne beoð egsa geond ealle world,
Then is terror throughout all world,
þar man us tyhhað on dæg twegen eardas,
where one to-us assigns on day two dwellings,
drihtenes are oððe deofles þeowet,
of-lord grace or of-devil servitude,
swa hwaðer we geearniað her on life,
so whichever we earn here in life,
þa hwile þe ure mihta mæste wæron.
the while that our powers greatest were.
Sicut et nos dimittimus debitoribus nostris.
As and we forgive to-debtors our.
Ac ðonne us alysað lifigende god
But then us release living god
sawle ure, swa we her forgifað
soul our, as we here forgive
earmon mannum, þe wið us agilton.
to-wretched men, who against us sinned.
Et ne nos inducas in temtationem.
And not us lead into temptation.
And na us þu ne læt laðe beswican
And not us thou — let hateful-ones deceive

on costunga, cwellan ⁊ bærnan
in temptations, kill and burn
sawle ure, þeah we sinna fela
soul our, though we of-sins many
didon for ure disige dæges ⁊ nihtes,
did for our folly by-day and by-night,
idele spræce ⁊ unriht weorc,
idle speech and wrong work,
þine bodu bræcon. We þe biddað nu,
thy commands broke. We thee ask now,
ælmihtig god, are ⁊ gifnes:
almighty god, grace and forgiveness:
ne læt swa heanlice þin handgeweorc
not let so shamefully thy handiwork
on endedæge eal forwurðan.
on end-day all perish.
Set libera nos a malo.
But free us from evil.
Ac alys us of yfele! ealle we beþurfon
But release us from evil! all we need
godes gifnesse: we agylt habbað
of-god forgiveness: we sinned have
⁊ swiðe gesingod. We ðe, soðfæstan god,
and greatly sinned. We thee, true god,
heriað ⁊ lofiað, swa þu, hælend, eart
praise and laud, as thou, savior, art
cynebearn gecydd cwycum ⁊ deadum,
royal-child made-known to-living and to-dead,
æþele ⁊ ece ofer ealle þingc.
noble and eternal over all things.

Þu miht on anre hand eaðe befealdan
Thou canst in one hand easily enfold
ealne middaneard: swilc is mære cyningc!
all middle-earth: such is glorious king!
Amen.
Amen.
Sy, swa þu silf wilt, soðfæst dema,
Be, as thou thyself wilt, true judge,
we þe, engla god, ealle heriað:
we thee, of-angels god, all praise:
swa þu eart gewurðod a on worlda forð!
so thou art honored ever in worlds forth!

THE GLORIA

A paraphrase of the Gloria Patri, set between its Latin phrases. It praises God as ruler of earth, air, and clouds and father of comforts, with his Son and the Holy Spirit. It recalls how God made heaven, earth, and all creatures in six days, rested on the seventh, and hallowed Sunday, and says that Christian books and all mankind praise him as he reigns forever. After the Amen it tells how he made man and gave him breath and soul.

Sy þe wuldor ȝ lof wide geopenod
Be to-thee glory and praise widely revealed
geond ealle þeoda, þanc ȝ wylla,
throughout all nations, thanks and will,
mægen ȝ mildse ȝ ealles modes lufu,
might and mercy and of-all mind love,
soðfæstra sib ȝ ðines sylfes dom
of-righteous-ones peace and of-thy own glory

worulde gewlitegod, swa ðu wealdan miht
in-world adorned, as thou rule canst
eall eorðan mægen ȝ uplyfte,
all of-earth might and upper-air,
wind ȝ wolcna: wealdest eall on riht.
wind and of-clouds: rulest all in right.
Patri et filio & spiritui sancto.
To-father and to-son and to-spirit holy.
Þu eart frofra fæder ȝ feorhhyrde,
Thou art of-comforts father and life-keeper,
lifes latteow, leohtes wealdend,
of-life leader, of-light ruler,
asyndrod fram synnum, swa ðin sunu mære
separated from sins, as thy son glorious
þurh clæne gecynd, cyning ofer ealle,
through pure nature, king over all,
beald, gebletsod, boca lareow,
bold, blessed, of-books teacher,
heah higefrofre ȝ halig gast.
high mind-comfort and holy spirit.
Sicut erat in principio.
As it-was in beginning.
Swa wæs on fruman frea mancynnes,
So was at beginning lord of-mankind,
ealre worulde wlite ȝ frofre,
of-all world beauty and comfort,
clæne ȝ cræftig. Þu gecyddest þæt,
pure and skillful. Thou showedst that,
þa ðu, ece god, ana gewrohtest
when thou, eternal god, alone wroughtest

þurh halige miht heofonas ⁊ eorðan,
through holy might heavens and earth,
eardas ⁊ uplyft ⁊ ealle þing.
dwellings and upper-air and all things.
Þu settest on foldan swyðe feala cynna
Thou settest on earth very many of-kinds
⁊ tosyndrodost hig syððon on mænego,
and separatedst them afterward into many,
þu gewrohtest, ece god, ealle gesceafta
thou wroughtest, eternal god, all creatures
on syx dagum ⁊ on þone seofoðan þu gerestest.
in six days and on the seventh thou restedst.
Þa wæs geforðad þin fægere weorc
Then was accomplished thy fair work
⁊ ðu sunnandæg sylf halgodest
and thou Sunday thyself hallowedst
⁊ gemærsodest hine manegum to helpe.
and madest-glorious it to-many for help.
Þone heahan dæg healdað ⁊ freoðiaþ
The high day keep and protect
ealle, þa ðe cunnon cristene þeawas,
all, those who know Christian customs,
haligne heortlufan ⁊ ðæs hehstan gebod:
holy heart-love and of-the highest command:
on drihtnes namon se dæg is gewurðod.
in of-lord name the day is honored.
Et nunc et semper.
And now and always.
⁊ nu ⁊ symble þine soðan weorc
and now and always thy true works

ȝ ðin mycele miht manegum swytelað,
and thy great might to-many make-clear,
swa þine cræftas heo cyðaþ wide
as thy powers they make-known widely
ofer ealle woruld: ece standeþ
over all world: eternal stands
godes handgeweorc, groweð swa ðu hete.
of-god handiwork, grows as thou commandedst.
Ealle þe heriað halige dreamas
All thee praise holy joys
clænre stefne ȝ cristene bec,
with-pure voice and Christian books,
eall middaneard ȝ we men cweþað
all middle-earth and we men say
on grunde her: “Gode lof ȝ ðanc,
on ground here: “To-god praise and thanks,
ece willa ȝ ðin agen dom”.
eternal will and thy own glory”.
Et in secula seculorum.
And into ages of-ages.
ȝ on worulda woruld wunað ȝ rixað
and in of-worlds world dwells and reigns
cyning innan wuldre ȝ his þa gecorenan,
king within glory and his the chosen-ones,
heahþrymnesse haliges gastes,
high-majesty of-holy spirit,
wlitige englas ȝ wuldorgyfe,
beautiful angels and glory-gifts,
soðe sibbe, sawla þangung,
true peace, of-souls thanksgiving,

modes miltse. Þær is seo mæste lufu,
of-mind mercy. There is the greatest love,
haligdomas, heofonas syndon
holy-things, heavens are
þurh þine ecan word æghwær fulle,
through thy eternal word everywhere full,
swa syndon þine mihta ofer middangeard
so are thy powers over middle-earth
swutele ⁊ gesyne, þæt ðu hy sylf worhtest.
clear and visible, that thou them thyself wroughtest.
AMEN.
AMEN.
We þæt "soðlice" secgað ealle.
We that "truly" say all.
Þurh clæne gecynd þu eart cyning on riht
Through pure nature thou art king in right
clæne ⁊ cræftig. Þu gecyddest þæt,
pure and skillful. Thou showedst that,
þa ðu, mihtig god, man geworhtest
when thou, mighty god, man wroughtest
⁊ him on dydest oruð ⁊ sawul,
and to-him in didst breath and soul,
sealdest word ⁊ gewitt ⁊ wæstma gecynd;
gavest word and wit and of-fruits nature;
cyddest þine cræftas: swylc is Cristes miht.
showedst thy powers: such is of-Christ might.

THE CREED

A paraphrase of the Apostles' Creed. The speaker believes in the almighty Father, maker of heaven and earth, and in the Son, announced by Gabriel and born of Mary, who suffered under Pilate, was buried by Joseph, harrowed hell, rose on the third day, and after forty days set out for the heavenly homeland. The speaker also believes in the Holy Spirit, one God with the Father and the Son under three names, and in the church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life.

Credo in deum patrem omnipotentem.
I-believe in god father almighty.
Ælmihtig fæder up on rodore,
Almighty father up in heaven,
þe ða sciran gesceaft sceope ȝ worhtest
who the bright creation createdst and wroughtest
ȝ eorðan wang ealne gesettest;
and of-earth plain all establishedst;
ic þe ecne god ænne gecenne,
I thee eternal god one acknowledge,
lustum gelyfe. Þu eart lifes frea,
with-pleasure believe. Thou art of-life lord,
engla ordfruma, eorðan wealdend,
of-angels origin, of-earth ruler,
ȝ ðu garsecges grundas geworhtest
and thou of-ocean grounds wroughtest
ȝ þu ða manega canst mærra tungla.
and thou the many knowest of-glorious stars.
Et in Jesum Christum filium eius unicum dominum nostrum.
And in Jesus Christ son his only lord our.

Ic on sunu þinne soðne gelyfe,
I in son thy true believe,
hælendne cyning, hider asendne
saving king, hither sent
of ðam uplican engla rice,
from the heavenly of-angels kingdom,
þone Gabriel, godes ærendraca,
whom Gabriel, of-god messenger,
sanctan Marian sylfre gebodode.
to-holy Mary herself announced.
Ides unmæne, heo þæt ærende
Lady unblemished, she the message
onfeng freolice ⁊ ðe fæder sylfne
received freely and thee father self
under breostcofan bearn acende.
under breast-chamber child bore.
Næs ðær gefremmed firen æt giftum,
Not-was there committed crime at marriage,
ac þær halig gast handgyft sealde
but there holy spirit hand-gift gave
þære fæmnan, bosm fylde mid blisse,
to-the virgin, bosom filled with bliss,
⁊ heo cuðlice cende swa mærne
and she openly bore so glorious
eorðbuendum engla scyppend,
to-earth-dwellers of-angels creator,
se to frofre gewearð foldbuendum,
who as comfort became to-earth-dwellers,
⁊ ymbe Bethleem bodedan englas,
and around Bethlehem announced angels,

þæt acenned wæs Crist on eorðan.
that born was Christ on earth.
Passus sub Pontio Pilato.
Suffered under Pontius Pilate.
Ða se Pontisca Pilatus weold
When the Pontic Pilate ruled
under Romwarum rîces and doma,
under Romans of-power and of-judgments,
þa se deora frea deað þrowade,
then the dear lord death suffered,
on gealgan stah gumena drihten,
on gallows climbed of-men lord,
þone geomormod Josep byrigde,
whom sad-minded Joseph buried,
ȝ he of helle huðe gefette,
and he from hell booty fetched,
of þam suslhofe sawla manega,
from the torment-house souls many,
het ða uplicne eþel secan.
commanded them heavenly homeland seek.
Tertia die resurrexit a mortuis.
On-third day rose-again from dead.
Þæs þy ðriddan dæge þeoda wealdend
After-that on-the third day of-peoples ruler
aras, rices frea recen of moldan.
arose, of-kingdom lord quickly from earth.
ȝ he XL daga folgeras sine
and he forty of-days followers his
runum arette ȝ ða his rice began,
with-mysteries cheered and then his kingdom began,

þone uplican eðel secan:
the heavenly homeland seek:
cwæð, þæt he nolde nænne forlætan,
said, that he would-not any abandon,
þe him forð ofer þæt fylian wolde
who him forth after that follow would
40 ȝ mid fæstum sefan freoðe gelæstan.
and with firm mind peace keep.
Credo in spiritum sanctum.
I-believe in spirit holy.
Ic haligne gast hihte beluce,
I holy spirit with-hope enclose,
emne swa ecne swa is aðor gecweden,
even as eternal as is either called,
fæder oððe freobearn, folca gereordum:
father or noble-son, of-peoples in-languages:
ne synd þæt þreo godas þriwa genemned,
not are those three gods thrice named,
45 ac is an god, se ðe ealle hafað
but is one god, he who all has
þa þry naman þinga gerynum,
the three names of-things in-mysteries,
soð ȝ sigefæst ofer side gesceaft,
true and victory-firm over wide creation,
wereda wuldorgyfa wlanc ȝ ece.
of-hosts glory-giver proud and eternal.
Sanctam ęcclesiam catholicam.
Holy church universal.
Eac ic gelyfe, þæt syn leofe gode,
Also I believe, that be dear to-god,

þe þurh ænne geþanc ealdor heriað,
who through one thought lord praise,
heofona heahcyning her for life.
of-heavens high-king here in life.
Sanctorum communionem.
Of-saints communion.
ȝ ic gemænscipe mærne getreowe
and I communion glorious trust
þinra haligra her for life.
of-thy saints here in life.
Remissionem pecatorum.
Remission of-sins.
Lisse ic gelyfe leahtra gehwylces.
Remission I believe of-vices of-each.
Carnis resurrectionem.
Of-flesh resurrection.
ȝ ic þone ærest ealra getreowe,
and I the resurrection of-all trust,
flæsces on foldan on þa forhtan tid.
of-flesh on earth in the fearful time.
Et uitam ęternam.
And life eternal.
þær ðu ece lif eallum dældest,
where thou eternal life to-all dealtest,
swa her manna gehwylc metode gecwemað.
as here of-men each to-ordainer pleases.

The inscription on a reliquary cross now at Brussels, which echoes The Dream of the Rood. *The cross speaks: its name is Rood, and trembling and drenched with blood it once bore the mighty King.*

Rod is min nama: geo ic ricne cyning
Rood is my name: formerly I mighty king
bær byfigende, blode bestemed.
bore trembling, with-blood drenched.

Four Short Poems

The runic verses on the stone cross at Ruthwell, a shorter Dream of the Rood, many letters worn away. The cross speaks: God almighty stripped himself to mount the gallows; the cross dared not bow; it raised the mighty King, the Lord of heaven, and both were mocked together, and it was drenched with blood. Christ was on the cross; noble men came from afar to the one, and the cross beheld it all, troubled with sorrows and wounded with arrows. They laid him down limb-weary and stood at his head. The last lines name Cædmon as its maker.

(On)geredæ hinæ God alme…ttig,
Stripped himself God almighty,
þa he walde on galgu gistiga
when he would on gallows ascend
modig fore … men
brave before (lacuna) men
(b)ug(a ic ni dars)te.
bow I not dared.
(ahof) ic riicnæ kyniqc,
raised I powerful king,
heafunæs hlafard;
of-heaven lord;
hælda ic (n)i darstæ.
lean I not dared.
bismærædu uqket men ba ætgad(r)e;
mocked us-two men both together;
ic (wæs) miþ blodæ bistemi(d),
I was with blood drenched,
bi(g)ot(en) o(f) …
poured from (lacuna)

Krist wæs on rodi.

Christ was on cross.

hweþræ þer fusæ fearran kwomu

yet there eager-ones from-afar came

æþþilæ til anum: ic þæt al bi(hea)l(d).

nobles to one: I that all beheld.

s(are) ic wæs mi(þ) sorgu(m) gi(d)rœ(fe)d, h(n)ag(ic) ...

sorely I was with sorrows troubled, bowed-I (lacuna)

... miþ strelum giwundad.

(lacuna) with arrows wounded.

alegdun hiæ hinæ limwœrignæ,

laid-down they him limb-weary,

gistoddun him (æt) h(is l)icæs (h)eaf(du)m,

stood them at of-his body head,

(bi)hea(l)du(n) hi(æ) þer h(eafun) ...

beheld they there of-heaven (lacuna)

idægiscæf

(unread)

Kadmon

Cædmon

mæfauœþo.

me-made.

BEDE'S DEATH SONG

The five lines Bede is said to have spoken before his death, in the Northumbrian of the St. Gall manuscript: before the journey all must make, no one is so wise in thought that he need not consider, before he goes hence, what good or evil will be judged to his soul after his death-day.

Fore there neidfaerae naenig uuiurthit
Before the need-journey no-one becomes
thoncsnotturra than him thar[f] sie,
more-thought-wise than for-him need be,
to ymbhycggannae, aer his hiniong[a]e,
to consider, before his going-hence,
huaet his gastae, godaes aeththa yflaes,
what to-his spirit, of-good or of-evil,
aefter deothdaege doemid uueorth[a]e.
after death-day judged become.

THE LATIN-ENGLISH PROVERBS

Three Latin proverbs, each followed by its Old English rendering: the apple never rolls so far that it does not show where it came from; heat cools, white grows dirty, love turns to loathing, light darkens; and everything that is not eternal grows old.

Pomum licet ab arbore igitur unde reuoluitur tamen prouidit,
Apple although from tree therefore whence rolls yet foresees,
unde nascitur.
whence is-born.
Se æppel nǽfre þæs feorr ne trenddeð, hê cŷð, hwanon hê com.
The apple never so far — rolls, it shows, whence it came.

Ardor frigescit, nitor squalescit, amor abolescit,
Heat grows-cold, brightness grows-foul, love fades,
lux obtenebrescit.
light grows-dark.
Hât âcôlað, hwît âsolað, leóf âlâðaþ, leóht âðŷstrað.
Hot cools, white soils, dear grows-hateful, light darkens.
Senescunt omnia, que æterna non sunt.
Grow-old all-things, which eternal not are.
Æghwæt forealdað, þæs þe êce ne byð.
Everything grows-old, of-that which eternal not is.

A CHARM FOR A WEN

A charm against a wen, spoken to the swelling as if to a creature. It may not build or dwell here, but must go north to the nearby hill, where it has a wretched brother who will lay a leaf at its head, under the wolf's foot, under the eagle's feather and claw. It is bidden ever to wither, to shrink like coal on the hearth, shrivel like filth on a wall, and dwindle like water in a pail, until it becomes as little as a linseed grain and much less, as a hand-worm's hip-bone, and so little that it becomes nothing.

Wenne, wenne, wenchichenne,
Wen, wen, little-wen,
her nescealt þu timbrien ne nenne tun habben,
here not-shalt thou build nor any dwelling have,
ac þu scealt north eonene to þan nihgân berhge,
but thou shalt north hence to the near hill,
þer þu hauest ermig enne broþer:
where thou hast wretched a brother:
he þe sceal legge leaf et heafde,
he to-thee shall lay leaf at head,

under fot uolmes, under ueþer earnes,
under foot of-wolf, under feather of-eagle,
under earnes clea. â þu geweornie:
under of-eagle claw. ever thou wither:
clinge þu, alswa col on heorþe;
shrink thou, as coal on hearth;
scring þu, alswä scësne awagë,
shrivel thou, as dung on-wall,
ȝ weorne, alswä weter on anbre:
and dwindle, as water in pail:
swa litel þu gewurþe, alswa linsêtcorn
so little thou become, as linseed-grain
ȝ miccli lesse; alswa anes handwurmes hupeban, ȝ alswa litel
and much less; as of-a hand-worm hip-bone, and so little
þu gewurþe, þet þu nawiht gewurþe.
thou become, that thou nothing become.

Psalm 50 and the Psalm Fragments

The Kentish verse paraphrase of the Miserere. It opens on David, the famous singer and warrior king, who sent Uriah to his death and took Bathsheba, and was told of God's judgment by the prophet. David confesses and prays: for mercy and the blotting-out of his sins, to be washed and cleansed with hyssop, for a clean heart and a right spirit, not to be cast from God's face, and for his lips to be opened in praise; God wants no burnt offering but a contrite spirit. He asks that Mount Zion be victorious and the walls of Jerusalem strengthened. The poem then returns to David, whom God deemed worthy of the kingdom because he had atoned for his sins with humble thought, and the poet ends praying that the sins of all be forgiven and joy be won in the land of the living.

David väs hâten diórmôd häleð,
David was called dear-minded hero,
Israêla brega äðele and rîce,
of-Israelites ruler noble and powerful,
cyninga cŷnost, Criste liófost.
of-kings most-noble, to-Christ dearest.
Väs he under hiofenum hearpera mærost,
Was he under heavens of-harpers most-famous,
þâra ve an folcum gefrugen häbben:
of-those we among peoples heard-of have:
sangere he väs sôðfästest, svíðe geþancol
singer he was truest, very thoughtful
tô þingienne þióðum sînum
to intercede for-peoples his
við þane mildostan manna sceppend.
with the mildest of-men creator.
Väs se dryhtnes þióva David ät vîge
Was the of-lord servant David in battle

sôð sigecempa, searocŷne man,
true victory-warrior, cunning man,
câsere cräftig, þonne cumbulgebrec
emperor mighty, when banner-crash
on gevinndagum veorðan scoldun.
in strife-days come-about should.
Hveðere him geiode, svâ ful oft gedêð,
Yet to-him befell, as full often happens,
þatte godferhte gylt gefremmað
that god-minded guilt commit
þurh lîchaman lêne geþohtas.
through of-body transient thoughts.
Gelamp, þät him mon ansende sâvla neriend
It-happened, that to-him one sent of-souls savior
vîtgan mid vordum, veorada drihten,
prophet with words, of-hosts lord,
and secgan hêt, selfum gecŷðan
and say commanded, to-himself make-known
ymb his vomdæda valdendes dôm,
about his evil-deeds of-ruler judgment,
þät se fruma være his feores sceldig,
that the chief were of-his life guilty,
forþam þe he Uriam hêt aldrê benêman,
because that he Uriah commanded of-life deprive,
fromne ferdrinc fere beserode
bold soldier of-life robbed
and Bezabe brohte tô vîfe
and Bathsheba brought as wife
for gîtsunga, þe he godes eorre
for greed, whereby he of-god anger

þurh his selfes veorc sôna âfunde.
through his own work at-once found.
Him þâ þingode þióda aldor
For-himself then pleaded of-peoples prince
David georne and tô drihtne gebäd
David eagerly and to lord prayed
and his synna hord selfa ontênde,
and of-his sins hoard himself opened,
gyltas georne gode andhêtte,
guilts eagerly to-god confessed,
veoruda dryhtne and þus vordum cväð:
of-hosts to-lord and thus with-words spoke:
Miltsa þu me meahta valdend, nu þu vâst manna geþohtas!
Have-mercy-on thou me of-powers ruler, now thou knowest of-men thoughts!
help þu, hælend mîn, handgeveorces
help thou, savior my, handiwork
þînes ânes, älmehtig god,
thine alone, almighty god,
efter þînre þâra miclan mildhiortnesse!
after thy the great mercy!
Ond eác efter menio miltsa þînra,
And also after multitude of-mercies thine,
drihten veoruda, âdilga mîn unriht
lord of-hosts, blot-out my wrong
tô forgefenesse gâste mînum!
to forgiveness to-spirit my!
Âþveah me of sennum sâule fram vammum,
Wash me from sins soul from stains,
gâsta sceppend, geltas geclânsa,
of-spirits creator, guilts cleanse,

þâ þe ic on aldre æfre gefremede
those which I in life ever committed
þurh lîchaman leðre geþohtas!
through of-body wicked thoughts!
Forþan ic unriht mîn eal oncnâve
Therefore I wrong my all acknowledge
and eác synna gehvær selfum at eágan
and also of-sins everywhere to-myself before eyes
firendêda geþrec beforan standeð,
of-crimes press before stands,
scelda scînað: forgef me, sceppend mîn
guilts shine: grant me, creator my
lîfes leóhtfruma, þînre lufan blisse!
of-life light-author, of-thy love bliss!
Nu ic ânum þe oft syngode
Now I against-only thee often sinned
and yfela feola eác gefremede
and of-evils many also committed
gelta gramhegdig, ic þe gâsta breogo
of-guilts hostile-minded, I thee of-spirits prince
hêlende Crist helpe bidde,
savior Christ help ask,
þät me forgefene gâstes vunde
that to-me forgiven of-spirit wounds
an forðgesceaft fêran môte,
into future-creation go may,
þŷ þîne vordcvidas veorðan gefelde,
because thy sayings become fulfilled,
þät þu ne vilnast veora æniges deáð!
that thou not desirest of-men of-any death!

Ac þu synfulle simle lærdes,
But thou sinful always taughtest,
þät hio cerrende Criste hêrdon
that they turning to-Christ obeyed
and hiom lîf mid þe langsum begêton;
and for-themselves life with thee lasting obtained;
svylce þu ät dôme dryhten ofersvîðdes
likewise thou at judgment lord overcomest
ealra synna cynn, sâula neriend!
of-all sins kind, of-souls savior!
Ic on unrihtum eác þan in synnum
I in wrongs also besides in sins
geeácnod väs: þu þät âna vâst,
conceived was: thou that alone knowest,
mähtig dryhten, hû me môdor gebär
mighty lord, how me mother bore
in scame and in sceldum: forgef me, sceppend mîn,
in shame and in guilts: grant me, creator my,
þät ic fram þâm synnum selfa gecerre,
that I from the sins myself turn,
þâ þy mîne äldran ær gevorhtan
those which my elders before wrought
and ic selfa eác sioððan beeode!
and I myself also afterward practiced!
Ac þu selfa god sôðan lufast:
But thou thyself god truth lovest:
þŷ ic þe mid bênum biddan vile
therefore I thee with prayers ask will
lîfes and lisse, lióhtes aldor,
life and grace, of-light prince,

forþan þu me uncûðe eác þan derne
because thou to-me unknown also besides hidden
þînre snetera hord selfa ontêndes.
of-thy wisdom hoard thyself openedst.
Þu me, meahtig god, milde and blîðe
Thou me, mighty god, mild and gentle
þurh ysopon ealne âhluttra!
through hyssop all purify!
þonne ic geclænsod Criste hêro
then I cleansed to-Christ obey
and eác ofer snâve self scînende
and also over snow self shining
þînre sibbe lufan sôna gemête.
of-thy peace love at-once find.
Ontŷn nu, elmihtig, eárna hleóðor,
Open now, almighty, of-ears hearing,
þät mîn gehêrnes hehtful veorðe,
that my hearing joyful become,
on gefeán bliðse forðveard tô þe!
in joy of-bliss forward to thee!
þanne bióð on venne, vealdend, simle
then are in joy, ruler, always
þâ gebrocenan bân, bilvit dryhten,
the broken bones, gentle lord,
þâ þe on hænðum ær hvîle væron.
those which in humiliations before for-a-while were.
Âhverf nu fram synnum, sâula neriend,
Turn now from sins, of-souls savior,
and fram misdêdum mînra gylta
and from misdeeds of-my guilts

þîne ansióne, älmeahtig god,
thy face, almighty god,
and þurh miltsunga meahta þînra
and through mercies of-powers thine
þu unriht mîn eall âdilga!
thou wrong my all blot-out!
Vec þu, dryhten Crist, clêne hiortan
Awaken thou, lord Christ, clean heart
in me, mehtig god, môdsvîðne geþanc,
in me, mighty god, strong-minded thought,
tô þolienne þînne villan
to endure thy will
and tô healdenne hâlige dômas!
and to keep holy judgments!
and þu rihtne gâst, rodera valdend,
and thou right spirit, of-heavens ruler,
in ferðe mînum feste geniova!
in spirit my firmly renew!
Ne âveorp þu me, veoruda dryhten,
Not cast-away thou me, of-hosts lord,
fram ansióne ealra þînra miltsa
from face of-all thy mercies
ne þane gôdan fram me gâst hâligne
nor the good from me spirit holy
âferredne, freá älmeahtig,
removed, lord almighty,
þînra ârna me ealne bescerve!
of-thy favors me wholly deprive!
Säle nu bliðse me, bilevit dryhten,
Give now bliss to-me, gentle lord,

þînre hælo heht, helm alvihta!
of-thy salvation joy, protector of-all-creatures!
and me, lifgende lióhtes hiorde,
and me, living of-light shepherd,
gâstê þînê, god, selfa getreme,
with-spirit thy, god, thyself strengthen,
þät ic aldorlîce â forð sioððan
that I eternally ever forth afterward
tô þînum villan veorðan môte!
to thy will become may!
Simle ic þîne veogas vanhogan lærde,
Always I thy ways to-the-heedless taught,
þät hie ârleáse eft gecerdan
that they impious again turned
tô hiora selfra sâula hiorde,
to of-their own souls shepherd,
god, selfa tô þe gâstes mundberd
god, self to thee of-spirit protection
þurh sibbe lufan sêccan scoldan.
through of-peace love seek should.
Befreó me an ferðe, fäder mancynnes,
Free me in spirit, father of-mankind,
fram blôdgete and bealanîðum,
from bloodshed and baleful-malice,
god lifigende! gylta geclânsa,
god living! guilts cleanse,
hêlo and helpend hiofenrîces veard!
salvation and helper of-heaven-kingdom guardian!
þanne tunge mîn trióvfest blissað
then tongue my faithful rejoices

for þînes selfes sôðfestnesse.
for of-thy self righteousness.
Ontŷn nu, valdend god, veoloras mîne!
Open now, ruler god, lips my!
svâ mîn mûð sioððan mähte þîne
so my mouth afterward might thy
and lof georne lióðum tô bliðse,
and praise eagerly with-songs to bliss,
sôð sigedryhten, sêccende väs.
true victory-lord, telling was.
Ic þe onsegednesse sôna brohte
I to-thee sacrifice at-once brought
veoruda dryhtne, þêr þu volde svâ,
of-hosts to-lord, if thou wouldst so,
þâ þu þat ne lufedest, lîfes bretta,
when thou that not lovedst, of-life ruler,
þat ic þe bernelâc brengan môste
that I to-thee burnt-offering bring might
deáðra neáta dryhtne tô villan:
of-dead beasts to-lord to will:
Ac þe miclê mâ, mehtig dryhten,
But to-thee much more, mighty lord,
lifiende Crist, lîcverðe bið
living Christ, pleasing is
se gehnysta gâst, hiorte geclânsod
the contrite spirit, heart cleansed
and geeáðmêded ingeþancum:
and humbled in-inner-thoughts:
þâ þu älmehtig æfre ne ævest.
those thou almighty ever not despisest.

Gedô nu främsume frôfre þîne
Make now beneficent comfort thy
tô þînum gôdan gâstes villan,
to thy good of-spirit will,
þätte Sione dûn sigefest veorðe
that of-Zion mount victorious become
and veallas Sion vynfeste getremed,
and walls of-Zion joy-fast strengthened,
Hierusolme, god lifiende!
of-Jerusalem, god living!
Svâ þu, freá meahtig, anfêhst siððan
So thou, lord mighty, receivest afterward
liófvende lâc lióda þînre,
loving offering of-people thy,
hælend manna! hio þät hâlige cealf
savior of-men! they the holy calf
on vigbed þîn villum âsettað,
on altar thy with-wills set,
lióhtes aldor! forgef me, lifigende
of-light prince! grant me, living
meotod mancynnes, mähtig dryhten,
creator of-mankind, mighty lord,
þät þâ sorhfullan sâule vunde,
that the sorrowful of-soul wounds,
þâ þe ic on älde oððe on giógeðe
those which I in age or in youth
in flæschaman gefremed häbbe,
in flesh-body committed have,
leahtra hegeleásra, mid lufan þînra
of-sins reckless, with love thine

gâste forgefene glîdan môte!
to-spirit forgiven glide may!
Svâ þingode þióde aldor
So pleaded of-people prince
Dauid tô dryhtne dêda gemyndig,
David to lord deeds mindful,
þät hine mehtig god mannum tô frôfre
that him mighty god to-men for comfort
þäs cynedômes Crist neriende
of-the kingdom Christ saving
valdende god veorðne munde:
ruling god worthy deemed:
forþon he gebêtte balanîða hord
because he atoned-for of-baleful-deeds hoard
mid eáðmêdê ingeþancê,
with humble inner-thought,
þâ þe he on ferðe gefremed häfde.
those which he in spirit committed had.
Gâstes vunde forgef us, god meahtig,
Of-spirit wounds forgive us, god mighty,
þät ve synna hord simle ofervinnan
that we of-sins hoard always overcome
and us geearnian æce dreámas
and for-ourselves earn eternal joys
an lifigendra landes venne! Amen.
in of-living of-land joy! Amen.

Verses of Psalm 5 that the Benedictine Office sets in Old English verse, a morning prayer: the Lord is asked to hear the speaker's words and cries, and he will stand before him at dawn, knowing God wants no wrong.

Vord þu mîn onfôh, vuldres ealdor,
Word thou my receive, of-glory prince,
and mid eárum gehŷr, êce dryhten!
and with ears hear, eternal lord!
ongit mîne clypunga cûðum gereordê,
perceive my cries with-known speech,
beheald mîn gebed holdum môdê!
behold my prayer with-gracious mind!
þu eart mîn cyning and eác êce god.
thou art my king and also eternal god.
Forþon ic tô þe, êce dryhten,
Because I to thee, eternal lord,
sôðum gebidde, and þu symble gehŷr
truly pray, and thou always hear
morgena gehvilcê mîne stefne!
of-mornings each my voice!
Ic þe ät stande ær on morgen
I thee by stand early in morning
and þe silfne geseó: forþon ic tô sôðe vât,
and thee self see: because I for truth know,
þät þu unriht ne vilt ænig, dryhten.
that thou wrong not wilt any, lord.

PSALM 19, THE BENEDICTINE OFFICE

Verses of Psalm 19 that the Benedictine Office sets in Old English verse: a prayer that the Lord keep the king whole and hear his people whenever they call.

Dô dryhten cyng dædum hâlne
Make lord king by-deeds whole
and us eác gehŷr holdum môdê,
and us also hear with-gracious mind,
svilcê ve þe daga, dryhten, cîgen!
whichever we thee of-days, lord, call!

PSALM 24, THE BENEDICTINE OFFICE

Verses of Psalm 24 that the Benedictine Office sets in Old English verse: a prayer to be taught God's ways and paths and to live always in his truth, that he remember his mercies and not the sins of the speaker's youth.

Dô me vegas þîne vîse, dryhten,
Make me ways thy known, lord,
and me þînra stîga stapas eác gelær!
and me of-thy paths steps also teach!
Gerece me on ræde and me ricene gelær,
Direct me in counsel and me quickly teach,
þät ic on þînre sôðfästnisse symble lifige!
that I in thy truth always live!
Ves þu gemyndig miltsa þînra,
Be thou mindful mercies thine,

þe þu dryhten dydest, siððan dagas væron
which thou lord didst, since days were
and þu vîslîce þâs voruld gesettest!
and thou wisely this world establishedst!
Ne gemynega þu me mînra firena
Not remember thou me my sins
gramra tô georne, þe ic geong dyde
hostile too eagerly, which I young did
and me uncûðe æghvær væron!
and to-me unknown everywhere were!
For þînre þære myclan mildheortnisse
For thy the great mercy
veorð gemyndig mîn, mihtig dryhten!
become mindful me, mighty lord!

PSALM 27, THE BENEDICTINE OFFICE

Verses of Psalm 27 that the Benedictine Office sets in Old English verse: a prayer that the Lord save and bless his people and his heritage, and rule them so that they live in joy.

Hâl dô þîn folc, hâlig dryhten,
Whole make thy people, holy lord,
and þîn yrfe eác eall gebletsa!
and thy heritage also all bless!
rece þu heo [and rihte] svylce,
rule thou them [and direct] likewise,
þät hi on vorulde vynnum lifigen!
that they in world in-joys live!

PSALM 32, THE BENEDICTINE OFFICE

Verses of Psalm 32 that the Benedictine Office sets in Old English verse: a prayer that God's mercy be over his people, as they hope in him.

Vese þîn mildheortnis, mihtig dryhten,
Be thy mercy, mighty lord,
vell ofer us, svâ ve vênað on þe!
well over us, as we hope in thee!

PSALM 34, THE BENEDICTINE OFFICE

Verses of Psalm 34 that the Benedictine Office sets in Old English verse: a prayer that the Lord judge and fight those who harm the speaker, take up spear and shield in his help, and tell his soul that he stood by it.

Dêm dryhten nu, þâ me deredon ær!
Judge lord now, those-who me harmed before!
âfeoht svylce, þâ me fuhtan tô!
fight likewise, those-who me fought against!
Gegrîp gâr and scild and me georn gestande
Seize spear and shield and me eagerly stand-by
on fultume við feónda gryre!
in help against of-enemies terror!
Heald me herevæpnum við unholdum
Guard me with-war-weapons against the-hostile
and vîgê belûc vrâðum feóndum,
and with-war shut-off to-wrathful enemies,

þe mîn ehtend ealle sindon!
who my persecutors all are!
Säge þonne siððan sâvle mînre,
Say then afterward to-soul my,
þät þu hire on hæle hold gestôde!
that thou her in salvation gracious stoodst-by!

PSALM 40, THE BENEDICTINE OFFICE

Verses of Psalm 40 that the Benedictine Office sets in Old English verse: a prayer for mercy and the healing of the speaker's soul, since he grieves at the sins he has often committed against God.

Ic nu mägenê cveðe: miltsa me dryhten,
I now with-might say: have-mercy-on me lord,
hæl mîne sâvle! forþon me hreóveð nu,
heal my soul! because me grieves now,
þät ic firene on þe fremede geneahhige.
that I sins against thee committed often.

PSALM 43, THE BENEDICTINE OFFICE

Verses of Psalm 43 that the Benedictine Office sets in Old English verse: a prayer that the Lord arise and give his people help and rescue from their enemies, because they love his name.

Ârîs dryhten nu and us ricene dô
Arise lord now and to-us quickly do
fælne fultum and us ät feóndum âhredde!
faithful help and us from enemies rescue!
forþon ve naman þînne niéde lufiað.
because we name thy eagerly love.

PSALM 50, THE BENEDICTINE OFFICE

Verses of Psalm 50 that the Benedictine Office sets in Old English verse: prayers from the Miserere: for mercy, that God turn his face from the speaker's sins and blot them out, give him a clean heart and a right spirit, not cast him from his face nor take the Holy Spirit from him, and give him the joy of salvation.

Mildsa me, mihtig dryhten, svâ þu manegum dydest
Have-mercy-on me, mighty lord, as thou to-many didst
äfter þînre þære mycelan mildheortnysse!
after thy the great mercy!
Âvend þîn ansŷne â fram mînum
Turn thy face ever from my
fræcnum firenum and nu forð heonon
dangerous sins and now forth hence
eall mîn unriht âdväsc æghvær symle!
all my wrong extinguish everywhere always!

Syle me, hâlig god, heortan clæne
Give me, holy god, heart clean
and rihtne gâst god geniva
and right spirit god renew
on mînre gehygde hûru, mîn dryhten!
in my mind indeed, my lord!
Ne âvyrp þu me, vuldres ealdor,
Not cast-away thou me, of-glory prince,
fram þînre ansŷne æfre tô feore
from thy face ever in life
ne hûru onveg âber þone hâlgan gâst,
nor indeed away bear the holy spirit,
þät he me færinga fremde vyrðe!
that he to-me suddenly strange become!
Syle me þînre hælu holde blisse
Give me of-thy salvation gracious bliss
and me ealdorlîce äðelê gâstê
and me princely with-noble spirit
on þînne villan getryme, veroda dryhten!
in thy will strengthen, of-hosts lord!

Salomon and Saturn

Solomon and Saturn

THE PALM-TWIGGED PATER NOSTER

Saturn has tasted the books of the islands, of Libya, Greece, and India, yet never found the truth about the palm-twigged Pater Noster, and offers Solomon thirty pounds of gold and his twelve sons to learn it. Solomon answers that the man who cannot praise Christ through the canticle wanders like a beast, while the prayer opens heaven, quenches the devil's fire, and heals the lame, blind, deaf, and dumb. Its letters fight the devil one by one, P with a golden goad, then A, T, E, R, and the rest, so a man should sing it whenever he draws his sword.

SATURNUS CWÆÐ. HWÆT! Ic iglanda eallra hæbbe
Lo! I of-islands all have
bóca onbyrged, þurhgebregd stafas,
books tasted, through-turned letters,
lárcræftas onlocen Libia and Greca,
learning-crafts unlocked of-Libya and of-Greeks,
swylce eác istoriam Indea ríces.
likewise also history of-Indians of-kingdom.
Me ða treahteras tala wísedon
Me the interpreters of-accounts guided
on ðám micelan béc, ∗∗∗
in the great book, (lacuna)
∗∗∗ swylce ic næfre on eallum
(lacuna) such I never in all
ðám fyrngewrýtum findan ne mihte
the ancient-writings find — could
sóðe samode. Ic sóhte ðá git
truly together. I sought then yet
hwylc wǽre módes, oððe mægenþrymmes,
which were of-mind, or of-majesty,

elnes oððe iehte eorlscipes,
of-courage or of-possession of-nobility,
se ge-palmtwígeda Pater Noster.
the palm-twigged Father Our.
Sille ic ðe ealle, sunu Dauides,
Give I thee all, son of-David,
þeóden I[s]raela, xxx. punda
prince of-Israelites, thirty of-pounds
smætes goldes and míne suna twelfe,
of-refined gold and my sons twelve,
gif ðú mec gebringest ðæt ic sí gebrydded,
if thou me bringest that I be stirred,
þurh ðæs cantices cwide, Cristes linan;
through of-the canticle saying, of-Christ line;
gesémest mec mid sóðe, and ic mec gesund fa[re],
satisfiest me with truth, and I me sound fare,
wende mec on willan on wæteres hricg,
turn me at will on of-water back,
ofer Coferflód Caldeas sécan.
over Chebar-flood Chaldeans seek.
SALOMON CWÆÐ. Unlæde bið on eorðan, unnyt lífes,
Wretched is on earth, useless of-life,
wéste wísdómes, weallað swá nieten
empty of-wisdom, wanders as beast
feldgangende, feoh bútan gewitte,
field-going, cattle without understanding,
se þurh ðone cantic ne can Crist geherian:
he-who through the canticle not can Christ praise:
warað windes full, worpað hine deófol
wanders of-wind full, casts him devil

on dómdæge, draca egeslíce,
on doomsday, dragon terribly,
bismorlíce of blácere liðran
shamefully from pale sling
írenum afelum. Ealle beóð áweaxen
with-iron balls [?]. All are grown
of edwittes ýða heáfdum;
from of-reproach of-waves heads;
ðonne him bið leófre ðonne eall ðeós leóhte gesceaft
then to-him is dearer than all this bright creation
gegoten fram ðam grunde goldes and seolfres,
poured from the ground of-gold and of-silver,
feðersceatum full feohgestreóna,
to-four-corners full of-riches,
gif he æfre ðæs organes ówiht cúðe:
if he ever of-the song aught knew:
fracoð he bið ðonne and fremede freán ælmihtigum,
vile he is then and estranged to-lord almighty,
englum ungelíc ána hwearfað.
to-angels unlike alone wanders.
SATURNUS CWÆÐ. Ac hwá mæg eáðost ealra gesceafta
But who can most-easily of-all creatures
ða hálgan duru heofona rices
the holy door of-heavens of-kingdom
torhte ontýnan on getælríme?
brightly open in number?
SALOMON CWÆÐ. Ðæt ge-palmtwígede Pater Noster
The palm-twigged Father Our
heofonas ontýneð, hálige geblissað,
heavens opens, holy-ones gladdens,

metod gemiltsað, morðor gefylleð,
ordainer makes-merciful, murder fells,
ádwæsceð deófles fýr Dryhtnes onæleð:
quenches of-devil fire of-Lord kindles:
swylce ðú miht ***
likewise thou canst (lacuna)
mid ðý beorhtan gebede blód onhætan
with the bright prayer blood heat
ðæs deófles dryʒ, ðæt him dropan stígað
of-the devil sorcerer, that to-him drops rise
sváte geswíðed sefan intingum,
with-sweat strengthened of-mind causes,
egesfullícran ðonne seó ǽrene gripu
more-terrible than the brazen cauldron
ðonne heó for xii [f]yra tydernessum
when it for twelve of-men [?] frailties
ofer gléda gripe gifrust wealleð.
over of-embers grip most-greedily boils.
Forðon hafað se cantic ofer ealle Cristes béc
Therefore has the canticle over all of-Christ books
wídmærost word: he gewrítu láreð,
most-widely-famed word: it writings teaches,
stefnum steóreð, and h[im] stede healdeð,
with-voices steers, and him place holds,
heofona ríces heregeatewa wǽgeð.
of-heavens of-kingdom war-gear wears.
SATURNUS CWÆÐ. Ac húlíc is se organ in gemýndum
But what-like is the song in minds
tó begonganne, ðám ðe his gást wile
to practice, to-him who his spirit will

meltan wið morðre, mergan of sorge,
melt against murder, purge from sorrow,
ásceadan of scyldum? Huru him scippend geaf
separate from sins? Indeed to-it creator gave
wuldorlícne wlíte! Mec ðæs on worulde full oft
glorious beauty! Me of-that in world full often
fyrwit fríneð, fús gewíteð,
curiosity asks, eager departs,
mód gemengeð. Nǽnig manna wát,
mind troubles. No of-men knows,
hæleða under heofenum, hú mín hyge dreóseð
of-heroes under heavens, how my mind sinks
bysig æfter bócum; hwílum me bryne stígeð,
busy after books; at-times to-me burning rises,
hyge heortan neáh hearde wealleð.
mind heart near hard boils.
SALOMON CWÆÐ. Gylden is se Godes cwide, gimmum ástǽned,
Golden is the of-God saying, with-gems adorned,
hafað silfren leáf; sundor mæg ǽghwylc
has silver leaves; apart can each
ðurh gástes gife gódspel secgan:
through of-spirit gift gospel tell:
he bið sefan snytro and sáwle hunig;
it is of-mind wisdom and of-soul honey;
and módes meolc, mǽrða gesǽligost;
and of-mind milk, of-glories most-blessed;
he mæg ða sáwle of sinnihte
it can the soul from endless-night
gefeccan under foldan; nǽfre híe se feónd tó ðæs niðer
fetch under earth; never them the fiend to that-extent down

feterum gefæstnað, ðeáh he híe mid fíftigum
with-fetters fastens, though he them with fifty
clusum beclemme, he ðone cræft briceð,
bars confine, it the craft breaks,
and ða orðancas ealle tóslíteð:
and the devices all tears-apart:
hungor he áhýðeð, helle gestrúdeð,
hunger it plunders, hell robs,
wylm tóweorpeð, wuldor getimbreð.
surge overthrows, glory builds.
He is módigra middangearde,
It is of-proud-ones middle-earth,
staðole strengra ðonne ealra stána gripe.
foundation stronger than of-all stones grip.
Lamena he is læce, leóht wincendra,
Of-lame-ones it is physician, light of-blinking-ones,
swylce he is deáfra duru dumbra tunge,
likewise it is of-deaf door of-dumb tongue,
scyldigra scyld, scyppendes seld;
of-guilty-ones shield, of-creator hall;
flódes ferigend, folces nerigend,
of-flood ferryman, of-people savior,
ýða yrfeweard earmra fisca,
of-waves guardian of-wretched fishes,
and wyrma helm, wildeora holt,
and of-worms protector, of-wild-beasts wood,
on wéstenne weard, weorðmynda geard:
in wilderness guardian, of-honors enclosure:
and seðe wile geornlíce ðone Godes cwide
and he-who will eagerly the of-God saying

singan sóðlíce, and hine symle wile
sing truly, and it ever will
lufian bútan leahtrum, he mæg ðone láðan gást,
love without vices, he can the hateful spirit,
feohtende feónd fleónde gebringan,
fighting fiend fleeing bring,
gif ðú him ǽrest on úfan ierne gebringest
if thou him first on above anger bringest
Prologa prima ðam is ᛈ P nama:
Prologue first to-whom is P P name:
hafað gúðmecga gyrde lange,
has of-war-men rod long,
gyldene gáde, and á ðone g[rim]man feónd
golden goad, and ever the grim fiend
swíðmód swípeð; and him on swaðe fylgeð
strong-minded scourges; and him on track follows
ᚨ A ofermægene, and hine eác ofslýhð.
A A with-great-might, and him also slays.
ᛏ T hine teswað, and hine on ða tungan sticað,
T T him injures, and him in the tongue stabs,
wræsteð him ðæt woddor, and him ða wongan briceð.
wrests him the throat, and him the cheeks breaks.
ᛖ E hine yflað, swá he á wile
E E him harms, as he ever will
ealra feónda gehwone fæste gestandan;
of-all fiends each firmly withstand;
ðonne hine on unðanc, ᚱ R eorringa geséceð;
then him in displeasure, R R angrily seeks;
bócstafa brego bregdeð sona
of-letters prince seizes at-once

feond be ðám feaxe, læteð flint brecan
fiend by the hair, lets flint break
scines sconcan; he ne besceáwað nó
of-demon shanks; he not regards —
his leomena lið, ne bið him læce gód.
of-his limbs joint, nor is to-him physician good.
Wendeð he hine ðonne under wolcnum wígsteall séceð
Turns he him then under clouds war-place seeks
heólstre behelmed, huru him bið æt heortan wá,
with-darkness covered, indeed to-him is at heart woe,
ðonne [h]e hangiende helle wisceð,
when he hanging of-hell wishes,
ðæs engestan éðel-ríces;
of-the narrowest homeland-kingdom;
ðonne hine forcinnað ða cyrican ge túnas.
when him despise the churches and towns.
Ⲛ Ⲟ [som]od ǽghwæðer bringeð
N O together each brings
sweópan of síðe; sárgiað hwíle
scourge from journey; afflict awhile
fremdne flǽschoman, feorh ne bemurneð;
strange flesh-covering, life not mourns;
ðonne Ⲥ S cymeð, engla geræswa,
then S S comes, of-angels leader,
wuldores stæf, wráðne gegrípeð
of-glory letter, the-wrathful seizes
feónd be ðám fótum, læteð foreweard hleor
fiend by the feet, lets forward cheek
on strangne stán, and stregdað tóðas
on strong stone, and scatters teeth

geond helle heáp: hýdeð hine æghwylc
throughout of-hell host: hides him each
æfter sceades sciman; sceaða bið gebysigod,
after of-shade gleam; harmer is afflicted,
Satanes ðegn swíðe gestilled.
of-Satan thane greatly stilled.
Swylce hine ᛇ Q and ᚣ V cwealme gehnægeð,
Likewise him Q Q and V V with-death humbles,
frome folctogan farað him tógegnes,
bold leaders go him against,
habbað leóht speru, lange sceaftas,
have light spears, long shafts,
swíðmóde sweópan; swenga ne wyrnað
strong-minded scourges; of-blows not withhold
deórra dynta; him bið ðæt deófol láð.
of-severe strokes; to-them is the devil hateful.
Ðonne hine ᛚ L and se yrra ᚳ C
Then him L L and the angry C C
gúðe begyrdað; geáp stæf wígeð
with-battle gird; crooked letter fights
biterne brógan: býgað sona
bitter terror: bends at-once
helle hæftling, ðæt he on hinder gǽð:
of-hell captive, that he on behind goes:
ðonne hine ᚠ F and ᛗ M útan ymbðringað
then him F F and M M without throng-around
scyldigne sceaðan; habbað scearp speru,
guilty harmer; have sharp spears,
atole earhfare; æled lætað
terrible arrow-flight; fire let

on ðæs feóndes feax flána stregdan,
on of-the fiend hair of-arrows strew,
biterne brógan; banan heardlíce
bitter terror; slayer hard
grimme ongildað, ðæs híe oft gilp brecað.
grimly repay, of-that they often boast break.
Ðonne hine æt niehstan nearwe stilleð
Then him at last narrowly stills
ᚷ G se geápa, ðone God sendeð
G G the crooked, whom God sends
freóndum on fultum; fareð æfter ᛞ D,
to-friends in help; goes after D D,
fífmægnum full: fýr bið se ðridda;
with-five-powers full: fire is the third;
stæf stræte neáh stille bídeð.
letter street near still waits.
H onetteð, engel hine scirpeð,
H hastens, angel him clothes,
Cristes cempan, on cwícum wǽdum
of-Christ champion, in living garments
Godes spyrigendes, geónges hrægles.
of-God following, of-young garment.
Ðonne hine on lyfte lífgetwinnan,
Then him in air life-twins,
under tungla getrumum, twigena ordum,
under of-stars troops, of-twigs points,
sweópum seolfrenum, swíðe weallað,
with-scourges silver, greatly rage,
oððæt him bán blícað, blédað ædran;
until to-him bones gleam, bleed veins;

gártorn geótað gifrum deófle.
spear-anger pour to-greedy devil.
Mæg symle se Godes cwide gumena gehwylcum,
Can ever the of-God saying of-men to-each,
ealra feónda gehwone fleónde gebringan,
of-all fiends each fleeing bring,
ðurh mannes múð, mánfulra heáp
through of-man mouth, of-wicked host
sweartne geswencan; næfre híe ðæs sellíce
black afflict; never they so strangely
bleóum bregdað æfter báncofan,
with-colors change after bone-chamber,
feðerhoman onfóð. Hwílum flotan grípað,
feather-coat receive. At-times sailors seize,
hwílum híe gewendað on wyrmes líc
at-times they turn into of-serpent body
[scearpes] and stícoles, stingað nýten
sharp and pointed, sting cattle
feldgongende, feoh gestrúdað;
field-going, cattle plunder;
hwílum híe on wætere wicg gehnægað,
at-times they in water steed bring-down,
hornum ge-heáwað oððæt him heortan blód,
with-horns hew until to-him of-heart blood,
fámig flódes bæð, foldan geséceð.
foamy of-flood bath, earth seeks.
Hwílum híe gefeterað fæges monnes handa;
At-times they fetter of-doomed man hands;
gehefegað ðonne he æt hilde sceall
weigh-down when he at battle shall

wið láðwerud lifes tiligan:
against hateful-host of-life strive:
áwrítað híe on his wæpne wælnota heáp,
inscribe they on his weapon of-death-marks host,
bealwe bócstafas; bill forscrífað,
baleful letters; sword bewitch,
meces mǽrðo. Forðon nánig man
of-blade glory. Therefore no man
scile oft orðances útábredan
should often in-haste draw-out
wæpnes ecgge, ðeáh ðe him se wlíte cweme;
of-weapon edge, though that to-him the beauty please;
ac symle he sceal singan, ðonne he his sweord geteó,
but ever he shall sing, when he his sword draws,
Pater Noster, and ðæt Palmtreów
Father Our, and the Palm-tree
biddan mid blisse, ðæt him bú gife
pray with bliss, that to-him both give
feorh and folme, ðonne his feónd cyme.
life and hand, when his enemy come.

In prose, Saturn asks in how many shapes the devil and the Pater Noster contend. Solomon names thirty, the devil as child, dragon, darkness, and death, the prayer as holy spirit, arrow, light, and Christ. The Pater Noster shoots the devil with boiling arrows and drives him with lightning and thunder to the iron chain where his father dwells, and the devil seeks shelter in a guilty man's cattle or an unblessed mouth. Its golden head, eyes, heart, arms, sword, and voice outshine all creation, and its banner's twelve hangings are named until a lost leaf breaks the text.

Saturnus cwæð. Ac hú moniges bleós bið ðæt deófol and se
Saturn said But how of-many shapes is the devil and the
Pater Noster ðonne híe betwih him gewinnað?
Father Our when they between them contend

Saloman cwæð. Ðritiges bleós.
Solomon said Of-thirty shapes

Saturnus cwæð. Hwæt sindon ða ǽrestan?
Saturn said What are the first

Saloman cwæð. Ðæt deófol bið ǽrest on geógoðháde, on
Solomon said The devil is first in youth in
cildes onlícnisse: ðonne bið se Pater Noster on háliges gástes
of-child likeness then is the Father Our in of-holy spirit
onlícnisse. Ðriddan síðe bið ðæt deófol on dracan onlícnisse:
likeness Third time is the devil in of-dragon likeness
feorðan síðe bið se Pater Noster on strǽles onlícnisse
fourth time is the Father Our in of-arrow likeness
ðe Brachia Dei hátte. Fíftan síðe bið ðæt deófol on
which Arms of-God is-called Fifth time is the devil in
ðýstres onlícnisse: sixtan síðe bið se Pater Noster on leóhtes
of-darkness likeness sixth time is the Father Our in of-light
onlícnisse. Seofoðan síðe bið ðonne ðæt deófol on wildeóres
likeness Seventh time is then the devil in of-wild-beast

onlícnisse: eahteoðan síðe bið se Pater Noster on ðæs hwæles
likeness eighth time is the Father Our in of-the whale
onlícnisse ðe Leuiathan hátte. Nigoðan síðe bið ðæt deófol
likeness which Leviathan is-called Ninth time is the devil
on atoles swefnes onlícnisse: teoðan síðe bið ðonne se Pater
in of-terrible dream likeness tenth time is then the Father
Noster on heofonlícre gesihðe onlícnisse. Endleftan síðe bið
Our in of-heavenly vision likeness Eleventh time is
ðæt deófol on yfles wífes onlícnisse: twelftan síðe bið se Pater
the devil in of-evil woman likeness twelfth time is the Father
Noster on heofonlícre byrnan onlícnisse. Ðreoteoðan síðe bið
Our in of-heavenly corslet likeness Thirteenth time is
ðæt deófol on sweordes onlícnisse: feowerteoðan síðe bið se
the devil in of-sword likeness fourteenth time is the
Pater Noster on gyldenre byrnan onlícnisse. Fífteoðan síðe bið
Father Our in of-golden corslet likeness Fifteenth time is
ðæt deófol on bremles onlícnisse: sixteoðan síðe bið se Pater
the devil in of-bramble likeness sixteenth time is the Father
Noster on seolfrenes earnes onlícnisse. Seofonteoðan síðe bið
Our in of-silver eagle likeness Seventeenth time is
ðonne ðæt deófol on sleges onlícnisse: eahtateoðan síðe bið
then the devil in of-blow likeness eighteenth time is
se Pater Noster on seolfrenes earnes onlícnisse. Nigonteoðan
the Father Our in of-silver eagle likeness Nineteenth
síðe bið ðæt deófol on fylles onlícnisse: xx síðe bið [se]
time is the devil in of-fall likeness twentieth time is the
Pater Noster on Cristes onlícnisse. On xxi síðe bið ðæt
Father Our in of-Christ likeness At twenty-first time is the
deófol on ǽtrenes fugeles onlícnisse: on xxii síðe bið se
devil in of-poisonous bird likeness at twenty-second time is the
Pater Noster on gyldenes earnes onlícnisse. On xxiii síðe
Father Our in of-golden eagle likeness At twenty-third time

bið ðæt deófol on wulfes onlícnisse: on xxiiii síðe bið se
is the devil in of-wolf likeness at twenty-fourth time is the
Pater Noster on gyldenre racenteage onlícnisse. On xxv
Father Our in of-golden chain likeness At twenty-fifth
síðe bið ðæt deófol on wrohte onlícnisse: on xxvi síðe
time is the devil in of-strife likeness at twenty-sixth time
bið se Pater Noster on sibbe onlícnisse. On xxvi síðe
is the Father Our in of-peace likeness At twenty-seventh time
bið ðæt deófol on yfeles geþohtes onlícnisse: on xxviii síðe
is the devil in of-evil thought likeness at twenty-eighth time
bið se Pater Noster on árfæstes gástes onlícnisse. On xxviiii
is the Father Our in of-pious spirit likeness At twenty-ninth
síðe bið deóplícor gehwyrfed ðæt deófol on deáðes onlícnisse.
time is more-deeply turned the devil into of-death likeness

Salomon cwæð. Dómlícor bið ðonne se Pater Noster
Solomon said More-gloriously is then the Father Our
gehwyrfed on Dryhtnes onlícnisse.
turned into of-Lord likeness

Saturnus cwæð. Ac hwá áspyreð ðæt deófol of geofones
Saturn said But who tracks the devil from of-ocean
holte, and hine gebringeð on ðára Cristes cempena fæðmum
wood and him brings into of-the of-Christ champions embraces
ðe ðus hátton, Cherubin and Seraphin?
who thus are-called Cherubim and Seraphim

[Salomon cwæð.] Uriel and Rumiel.
Solomon said Uriel and Rumiel

Saturnus cwæð. Ac hwá sceótað ðæt deófol mid weallendum
Saturn said But who shoots the devil with boiling
strælum?
arrows

Saloman cwæð. Se Pater Noster sceótað ðæt deófol mid
Solomon said The Father Our shoots the devil with
weallendum strælum; and seó liget hit bærneð and tácnað, and
boiling arrows and the lightning it burns and marks and
se regn hit [on] úfan wyrðeð, and ða genipu hit dweliað, and se
the rain it on above damages [?] and the mists it confound and the
ðunor hit ðrysceð mid ðære fýrenan æcxe, and hit drífeð tó ðære
thunder it threshes with the fiery axe and it drives to the
írenan racenteage ðe his fæder on eardað, Satan and Sathiel.
iron chain which his father in dwells Satan and Sathiel
And ðonne ðæt deófol swíðe wérgað hit séceð scyldiges mannes
And when the devil greatly wearies it seeks of-guilty man
nýten, oððe uncláne treów; oððe gif hit méteð ungesenodes
cattle or unclean tree or if it meets of-unblessed
mannes múð and líchoman, and hit ðonne on forgitenan
man mouth and body and it then into of-forgetful
mannes innelfe gewíteð, and ðurh his fel and ðurh his flæsc
man bowels goes and through his skin and through his flesh
on ða eorðan gewíteð, and ðanon helle wésten gespyrreð.
into the earth goes and thence of-hell waste tracks

Saturnus cwæð. Ac húlíc heáfod hafað se Pater Noster?
Saturn said But what-like head has the Father Our

Saloman cwæð. Pater Noster hafað gylden heáfod and silfren
Solomon said Father Our has golden head and silver
feax; and ðeáh ðe ealle eorðan wæter sýn gemenged wið ðám
hair and though that all of-earth waters be mingled with the
heofonlícum wætrum uppe on áne ædran, and hit samlíce
heavenly waters up in one vein and it together
rinan onginne eal middangeard mid eallum his gesceaftum,
to-rain begin all middle-earth with all its creatures
he mæg under ðæs Pater Nosters feaxe ánum locce drige
it can under of-the Father Our hair one lock dry

gestandan: and his eágan sindon xxi ðusendum síða
stand and his eyes are twenty-one thousand times
beorhtran ðonne ealles middangeardes eorðe, ðeáh ðe heó sý
brighter than of-all middle-earth earth though that it be
mid ðǽra beorhtestan lilian blostmum ofbræded, and ǽghwylc
with of-the brightest lilies blossoms overspread and each
blostman leáf hæbbe xii sunnan, and ǽghwylc blostma
of-blossom leaf have twelve suns and each blossom
hæbbe xii monan, and ǽghwylc mona sý synderlíce xii
have twelve moons and each moon be separately twelve
ðusendum síða beorhtra ðonne he geó wæs ǽr Abeles slege.
thousand times brighter than it once was before of-Abel slaying

Saturnus cwæð. Ac húlíc is ðæs Pater Nosters seó wlítige
Saturn said But what-like is of-the Father Our the beautiful
heorte?
heart

Saloman cwæð. His heorte is xii ðusendum síða beorhtre
Solomon said His heart is twelve thousand times brighter
ðonne ealle ðas seofon heofonas ðe ús sindon ofergesette,
than all these seven heavens which us are over-set
ðeáh ðe híe sýn ealle mid ðý dómiscan fýre onæled, and
though that they be all with the doomlike fire kindled and
ðeáh ðe eal ðeós eorðe him neoðan tógegnes birne, and heó
though that all this earth him beneath against burn and it
hæbbe fýrene tungan, and gyldenne hracan, and leóhtne múð
have fiery tongue and golden throat and bright mouth
inneweardne. And ðeáh ðe eal middangeard sý fram Adames
inward And though that all middle-earth be from of-Adam
frymðe edniówe geworden, and ánra gehwylc hæbbe ða xii
beginning anew made and of-one each have the twelve
snyttro Habrahames and Isaces and Jacobes, and ánra gehwylc
wisdoms of-Abraham and of-Isaac and of-Jacob and of-one each

móte lifigan ðreo hund wintra, ne magon hý ðǽre tungan
may live three hundred of-winters not can they of-the tongue
gerecnisse, ne hire mægnes swíðmódnisse áspyrian. And his
account — of-its power strong-mindedness trace And his
earmas sindon xii ðusendum síða lengran ðonne ealles
arms are twelve thousand times longer than of-all
middangeardes eorðe, oððe beámas, ðeáh ðe hý sýn mid
middle-earth earth or beams though that they be with
ðý beorhtestan wyrhtan folmum tósomne geféged, and ánra
the brightest of-craftsman hands together joined and of-one
gehwylc ende sý fram óðrum tó ðám midle mid ðý gulliscan
each end be from other to the middle with the golden [?]
seolfre oferworht, and mid ðám neorxnawonges compgimmum
silver overwrought and with the of-paradise battle-gems
ástǽned; and his handa twá, hý sint brádran ðonne xii
adorned and his hands two they are broader than twelve
middangeardas ðeáh hý sýn ealle tósomne gesette. And se
middle-earths though they be all together set And the
hálga cantic he hafað gyldene fingras, and ðára is ánra
holy canticle it has golden fingers and of-them is of-one
gehwylc synderlíce xxxtigum ðusendum dǽla lengra ðonne
each separately by-thirty thousand parts longer than
eal middangeard oððe eorðe; and on ðæs Pater Nosters ðǽre
all middle-earth or earth and in of-the Father Our the
swíðran handa is gyldenes sweordes onlícnis, ðæt is eallum
right hand is of-golden sword likeness that is to-all
óðrum wæpnum ungelíc; his leóma he is hlutra and beorhtra
other weapons unlike its gleam it is clearer and brighter
ðonne ealra heofona tunglu, oððe on ealre eorðan sýn goldes
than of-all heavens stars or in all earth be of-gold
and seolfres frætwednissa and fægernissa: and ðæs dryhtenlícan
and of-silver adornments and beauties and of-the lordly

wæpnes seó swíðre ecglast he is mildra and gemetfæstra
weapon the right edge-track it is milder and more-measured
ðonne ealles middangeardes swétnissa, oððe his stencas; and
than of-all middle-earth sweetnesses or its scents and
seó winstre ecglast ðæs ilcan wæpnes, he is réðra and
the left edge-track of-the same weapon it is fiercer and
scearpra ðonne eal middangeard, ðeáh he sý binnan his feower
sharper than all middle-earth though it be within its four
hwommum fulgedrifen wildeóra, and ánra gehwylc deór hæbbe
corners filled of-wild-beasts and of-one each beast have
synderlíce xii hornas írene, and ánra gehwylc horn hæbbe
separately twelve horns iron and of-one each horn have
xii tindas írene, and ánra gehwylc tind hæbbe synderlice xii
twelve tines iron and of-one each tine have separately twelve
ordas, and ánra gehwylc [ord] sý xii ðúsendum síða scearpra
points and of-one each point be twelve thousand times sharper
ðonne seó án flán ðe sý fram hundtwelftigum hyrdenna
than the one arrow which be by hundred-twenty hardenings
geondhyrded. And ðeáh ðe seofon middangeardas sýn ealle
hardened And though that seven middle-earths be all
on efn ábrædde on þisses ánes onlícnisse, and ðær sý eal
on level spread in of-this one likeness and there be all
gesomned ðætte heofon oððe hel oððe eorðe æfre ácende,
gathered that-which heaven or hell or earth ever brought-forth
ne magon hý ða lífes linan on middan ymbfæðmian. And se
not can they the of-life line in middle embrace And the
Pater Noster he mæg ána ealla gesceafta on his ðáre swíðran
Father Our it can alone all creatures in its the right
hand on ánes weaxæpples onlícnisse geðýn and gewringan. And
hand in of-one wax-apple likeness press and wring And
his geðoht he is springdra and swiftra ðonne xii ðúsendu
his thought it is more-sprightly and swifter than twelve thousand

háligra gásta, ðeáh ðe ánra gehwylc gást hæbbe synderlice xii
of-holy spirits though that of-one each spirit have separately twelve
feðerhoman, and ánra gehwylc feðerhoma hæbbe xii windas,
feather-coats and of-one each feather-coat have twelve winds
and ánra gehwylc wind twelf sigefæstnissa synderlíce. And
and of-one each wind twelve victories separately And
his stefen heó is hlúdre ðonne eal mancyn oððe eal wildeóra
his voice it is louder than all mankind or all of-wild-beasts
cyn, ðeáh ðe hý sýn ealle on ðone munt gesæmnod, ðe sý
kind though that they be all on the mountain gathered which be
in ðære lengoðe seó line ðe wile xxxiii síða ealne eorðan
in the length the line which will thirty-three times all of-earth
ymbehwyrft útan ymblicgan. And ðeáh ðe ðáron gesomnod
circuit without encompass And though that thereon gathered
sý eal ðætte heofon oððe hel oððe eorðe æfre ácende,
be all that-which heaven or hell or earth ever brought-forth
and ánra gehwylc ge ðára cweðendra ge ðára uncweðendra,
and of-one each both of-the speaking and of-the unspeaking
hæbbe gyldene býman on múðe, and ealra býmena gehwylc
have golden trumpet in mouth and of-all trumpets each
hæbbe xii hleóðor, and hleóðra gehwylc sý heofone heárre
have twelve sounds and of-sounds each be than-heaven higher
and helle deópre, ðonne gena ðæs hálgan cantices se gyldena
and than-hell deeper then yet of-the holy canticle the golden
organ he hý ealle oferhleóðrað, and ealle ða óðre he ádýfeð.
organ it them all out-sounds and all the others it deafens

Saturnus cwæð. Ac húlíc is ðæs [Pater Nosters seó wlítige
Saturn said But what-like is of-the Father Our the beautiful
scrúd?
garment

Salomon cwæð.] Pater Noster hafað gyldene fonan, and
Solomon said Father Our has golden banner and
seó fone is mid xii gódwebbum útan ymbhangen, and ánra
the banner is with twelve fine-cloths without hung-round and of-one
gehwylc gódweb hangað on hundtwelftigum hringa gyldenra.
each fine-cloth hangs on hundred-twenty of-rings golden
And ðæt æreste gódweb is háten Aurum cæleste, ðam ðióstro
And the first fine-cloth is called Gold heavenly which darkness
ne magon cxxtigum mila neáh gehleónian: ðonne nemnað
not can by-hundred-twenty miles near approach then name
englas ðæt æftere gódweb, Spiritum Paraclitum; in ðám
angels the second fine-cloth Spirit Paraclete in the
gódwebcynne bið Sanctus Mihhael gescyrped on dómes dæg:
fine-cloth-kind is Saint Michael clothed on of-doom day
ðonne nemnað englas ðæt ðridde gódweb Pastoralices; ðæt
then name angels the third fine-cloth Pastoral that
gódweb wæs on ðæs gódwebbes onlícnisse ðe geó ymb mínes
fine-cloth was in of-the fine-cloth likeness which once about of-my
fæder Dauides columban hangode on ðissum ilcan temple:
father David columns hung in this same temple
ðonne is ðæt feorðe gódweb háten Solacitum; ðæt gódweb wæs
then is the fourth fine-cloth called Solace that fine-cloth was
on ðæs gódwebbes onlícnisse ðe geó Abimelech se góda cyning
in of-the fine-cloth likeness which once Abimelech the good king
bróhte Criste tó lácum and tó ansægdnisse: ðonne is ðæt fífte
brought to-Christ for offerings and for sacrifice then is the fifth
gódweb háten Uita perpetua; ðæt gódweb is ðonne ðære hálgan
fine-cloth called Life everlasting that fine-cloth is then of-the holy
ðrinnisse: ðonne is ðæt sixte gódweb háten Sacrificium Dei; ðæt
Trinity then is the sixth fine-cloth called Sacrifice of-God that
is ðonne on ealra deóra anlícnisse: ðonne is ðæt seofoðe ∗∗∗
is then in of-all beasts likeness then is the seventh (lacuna)

After the lost leaf, the high king commands hell to be closed, full of fire, on the sinful souls and the fiends with them. So the wise son of David had overcome and confounded the Chaldean earl, who came from far away and yet was glad, though his spirit had never laughed before.

…swíce ǽr he sóð wíte,
deceives [?] before he truth know,
ðæt ða synfullan sáwla sticien,
that the sinful souls stick,
mid hettendum helle tó middes;
with enemies of-hell in middle;
háteð ðonne heáhcyning helle betýnan
commands then high-king hell close
fýres fulle, and ða feóndas mid.
of-fire full, and the fiends with.
Hæfde ðá se snotra sunu Dauides
Had then the wise son of-David
forcumen and forcýðed Caldea eorl:
overcome and confounded of-Chaldeans earl:
hwæðre wæs on sǽlum, seðe of síðe cwom
yet was in happiness, he-who from journey came
feorran gefered; nǽfre ǽr his ferhð áhlóg.
from-afar traveled; never before his spirit laughed.

Of old two wise men contended, Solomon the more famous, though Saturn held the keys of books and had traveled every land from India to Jerusalem. Asked of the land where no one may set foot, Saturn tells of Wulf, Nimrod's friend, who slew twenty-five dragons there and fell, so poisonous creatures woke there. Saturn asks what dumb thing in a valley has seven tongues, and Solomon praises books. Then Solomon tells of a four-headed bird with griffin's feet, bound in Philistia, called Vasa mortis.

Hwæt! Ic flítan gefrægn on fyrndagum
Lo! I contend heard in former-days
módgleáwe men, middangeardes ræswan,
mind-wise men, of-middle-earth leaders,
gewesan ymbe hyra wísdóm; wyrs déð seðe lýhð,
contend about their wisdom; worse does he-who lies,
oððe ðæs sóðes ansaceð. Salomon wæs bremra,
or the truth denies. Solomon was more-famous,
ðeáh ðe Saturnus sumra hæfde,
though that Saturn of-some had,
bald breóst-toga, bóca c[æga],
bold breast-leader, of-books keys,
[leorn]inga locan. Land eal geondhwearf,
of-learnings locks. Land all traversed,
[Indea eard,] [ea]st Corsias,
of-Indians land, east Corsias,
Persea ríce, Palestinion,
of-Persians kingdom, Palestine,
Niniuen ceastre, and Norðpredan;
Nineveh city, and Northpredan;

Meda máððumselas, Marculfes eard;
of-Medes treasure-halls, of-Marculf land;
Saulus ríce swá hit súð licgeð
of-Saul kingdom as it south lies
ymbe Gealboe, and ymb Geador;
about Gilboa, and about Geador;
Norðfilistina flet, fæsten Creca,
of-North-Philistines floor, fortress of-Greeks,
wudu Egipta, wæter Mathea,
wood of-Egyptians, water of-Mathea,
Claudas, Coreffes, Caldea ríce,
Claudas, Coreffes, of-Chaldeans kingdom,
Creca cræftas, cyn Arabia,
of-Greeks crafts, race of-Arabia,
láre Libia, lond Siria,
lore of-Libya, land of-Syria,
Pitðinia, Buðanasan, Pamphilia Pores gemære:
Bithynia, Buthanasa, Pamphylia of-Porus border:
Macedonia, Mesopotamie,
Macedonia, Mesopotamia,
Cappadocia, Cristes Hierycho,
Cappadocia, of-Christ Jericho,
Hierusa ... oððe ic stígie,
Jerusalem [?] (lacuna) or I ascend,
nýttes bicge, ðeáh ...
of-use buy, though (lacuna)
wát ic ðonne gif ðú gewítest on Wendelsæ,
know I then if thou departest into Wendel-sea,
ofer Coforflód cýðde sécean,
over Chebar-flood home seek,

ðæt ðú wile gilpan ðæt ðú hæbbe. ...ena bearn
that thou wilt boast that thou have. (fragment) children
forcumen and forcýðed; wát ic ðæt wæron Caldeas
overcome and confounded; know I that were Chaldeans
gúðe ðæs gilpne, and ðæs goldwlonce,
of-battle so boastful, and so gold-proud,
mærða ðæs módige, ðær tó ðám monig gelomp
of-glories so proud, there to that many happened
súð ymbe Sanere feld. Saga me from ðám lande
south about Shinar field. Tell me about the land
ðær nænig fira ne mæg fótum gestæppan.
where no of-men — can with-feet step.
SATURNUS CWÆÐ. Se mæra wæs háten sælíðende
The famous-one was called seafarer
Weallende Wulf, werþeódum cúð
Welling Wulf, to-nations known
Filistina, freónd Nebrondes.
of-Philistines, friend of-Nimrod.
He on ðám felde geslóg xxv
He on the field slew twenty-five
dracena on dægred, and hine ðá of deáð offeóll;
of-dragons at dawn, and him then off [?] death felled;
forðan ðas foldan ne mæg fira ænig,
therefore this land not can of-men any,
ðone mearcstede mon gesécan,
the boundary-place man seek,
fugol gefleógan, ne ðon má foldan neát.
bird fly-to, nor the more of-earth beast.
Ðánon ætorcyn ærest gewurdon
Thence poison-kin first became

wíde onwǽcned, ða ðe nú weallende
widely awakened, those who now welling
ðurh áttres orað ingang rýmað.
through of-venom breath entrance open.
Git his sweord scínað swíðe gescǽned,
Still his sword shines greatly polished,
and ofer ða byrgena blícað ða hiltas.
and over the graves gleam the hilts.
SALOMON CWÆÐ. Dol bið seðe gǽð on deóp wæter,
Foolish is he-who goes into deep water,
seðe sund nafað, né gesegled scip,
he-who swimming not-has, nor sailed ship,
né fugles flyht, né him mid fótum ne mæg
nor of-bird flight, nor him with feet — can
grund geræcan: huru se Godes cunnað
ground reach: indeed he of-God tests
ful dyslíce, dryhtnes meahta.
full foolishly, of-lord powers.
SATURNUS CWÆÐ. Ac hwæt is se dumba seðe on sumre dene resteð,
But what is the dumb-one which in some valley rests,
swíðe snyttrað; hafað seofon tungan,
greatly makes-wise; has seven tongues,
hafað tungena gehwylc xx orda,
has of-tongues each twenty of-points,
hafað orda gehwylc engles snytro;
has of-points each of-angel wisdom;
ðára ðe wile ánra hwylc uppe bringan,
of-those which will of-one each up bring,
ðæt ðú ðære gyldnan gesihst Hierusalem
that thou of-the golden seest Jerusalem

weallas blícan, and hyra wynród lixan,
walls gleam, and their joy-rood shine,
sóðfæstra segn? Saga hwæt ic mæne.
of-righteous-ones sign? Say what I mean.
SALOMON CWÆÐ. Béc syndon breme, bodiað geneahhe
Books are famous, proclaim abundantly
weotedne willan ðám ðe wiht hycgeð;
appointed will to-him who aught thinks;
gestrangað hý and gestaðeliað staðolfæstne geðoht,
strengthen they and establish steadfast thought,
ámyrgað módsefan manna gehwylces
gladden mind of-men of-each
of ðreánýdlan ðisses lifes.
from affliction-need of-this life.
SATURNUS CWÆÐ. Beald bið seðe onbyrigeð bóca cræftes;
Bold is he-who tastes of-books craft;
symle bið ðe wísra ðe hira geweald hæbbe.
ever is the wiser who their power has.
SALOMON CWÆÐ. Sige hý onsendað sóðfæstra gehwám,
Victory they send of-righteous-ones to-each,
hælo hýðe ðám ðe hý lufað.
of-salvation haven to-those who them love.
SATURNUS CWÆÐ. Án wísa is on woruldríce
One thing is in world-kingdom
ymb ða me fyrwet bræc L wintra,
about which me curiosity broke fifty of-winters,
dæges and nihtes, ðurh deóp gesceaft:
by-day and by-night, through deep creation:
geómrende gást déð iugena swá,
mourning spirit does of-youths so,

ær ðon me ge-unne éce dryhten
before that me grant eternal lord
ðæt me geséme snoterra mon.
that me satisfy wiser man.
SALOMON CWÆÐ. Sóð is ðæt ðu sagast. Seme ic ðe recene
True is what thou sayest. Satisfy I thee quickly
ymb ða wrætlícan wiht. Wilt ðu ðæt ic ðe secge?
about the wondrous creature. Wilt thou that I thee tell?
án fugel siteð on Filistina
a bird sits in of-Philistines
middelgemærum, munt is hine ymbutan,
middle-borders, mountain is it about,
geáp gylden weal; georne hine healdað
wide golden wall; eagerly it hold
witan Filistina ***
counselors of-Philistines (lacuna)
*** ***
(lacuna) (lacuna)
wæpna ecgum, hý ðæs wære cunnon,
of-weapons with-edges, they of-that wary know,
healdað hine nihta gehwylce, norðan and súðan
hold it of-nights each, from-north and from-south
on twá healfa twá hund wearda.
on two sides two hundred of-guards.
Se fugel hafað IIII heáfdu
The bird has four heads
medumra manna, and he is on middan
of-middling men, and it is in middle
hwælan hiwes; he hafað fiðeru
of-whale hue; it has wings

and griffus fét. ∗∗∗
and of-griffin feet. (lacuna)
Licgeð lonnum fæst, locað unhióre,
Lies with-chains fast, looks fiercely,
swíðe swingeð, and his searo hringeð;
greatly swings, and its armor rings;
gilleð geómorlíce and his gyrn sefað;
yells mournfully and its grief soothes;
wylleð hine on ðám wíte, wunað unlustum,
rages him in the torment, dwells unwillingly,
singeð syllíce, seldum æfre
sings strangely, seldom ever
his leóma licgað; lengað hine hearde,
its limbs lie; longs it hard,
ðynceð him ðæt sý ðriá xxx ðusend wintra
seems to-it that be thrice thirty thousand of-winters
ǽr he dómdæges dyn gehýre.
before it of-doomsday din hear.
Nyste hine on ðǽre foldan fira ǽnig,
Not-knew it in the earth of-men any,
eorðan cynnes, ǽr ðon ic hine ána onfand,
of-earth of-race, before that I it alone found,
and hine ðá gebændan hét ofer brád wæter,
and it then bind commanded over broad water,
[oð]ðæt hine se modiga héht Melotes bearn,
until it the brave-one commanded of-Melot son,
Filistina fruma, fæste gebindan,
of-Philistines prince, fast bind,
lonnum belúcan, wið leódgrýre.
with-chains lock-up, against people-terror.

Done fugel hátað foldbúende,
The bird call earth-dwellers,
Filistina fruman, Uasa mortis.
of-Philistines princes, Vasa mortis.

OLD AGE AND THE QUESTIONS OF FATE

Saturn asks what wonder goes through the world devouring all, and Solomon answers that it is old age, which fells trees, outlasts stones, and bites through iron. Snow covers the earth and hinders the beasts; night is the darkest of weathers, and leaves are green only a little while, as sinners fall. The two press each other with questions: the four ropes of the doomed, who judges Christ, why the sun does not shine everywhere, why riches are unequally shared, why twins have unlike fortunes. A mother cannot choose her child's fate.

SATURNUS CWÆÐ. Ac hwæt is ðæt wundor
But what is the wonder
ðæt geond ðás woruld fareð,
that throughout this world goes,
styrnenga gǽð, staðolas beáteð,
sternly goes, foundations beats,
áweccað wópdropan, winneð oft hider;
awakens weeping-drops, struggles often hither;
ne mæg hit steorra né stán, né se steápa gim,
not can it star nor stone, nor the steep gem,
wæter né wildeór wihte beswícan:
water nor wild-beast aught deceive:
ac him on hand gǽð heardes and hnæsces,
but to-it into hand goes of-hard and of-soft,
mycles metes; him tó móse sceal
of-great food; to-it as food shall

gegangan geara gehwylce, grundbúendra,
go of-years each, of-ground-dwellers,
lyftfleógendra, laguswimmendra,
of-air-fliers, of-water-swimmers,
ðria ðreoteno ðúsend gerímes.
thrice thirteen thousand of-number.
SALOMON CWÆÐ. Yldo beóð on eorðan ǽghwæs cræftig,
Age is on earth of-everything powerful,
mid hýðendre hildewræsne,
with plundering battle-fetter,
rúmre racenteage ræcеð wíde;
with-roomy chain reaches widely;
langre linan lisseð eal ðæt heó wile;
with-long line subdues all that she will;
beám heó ábreóteð, and bebriceð telgum;
tree she breaks, and breaks-off with-branches;
ástyreð stándene stefn on síðe,
stirs standing trunk on journey,
afylleð hine on foldan; friteð æfter ðám
fells it on earth; devours after that
wildne fugol; heó oferwígeð wulf,
wild bird; she overcomes wolf,
heó oferbídeð stánas, heó oferstígeð stýle
she outlasts stones, she surmounts steel
hió ábíteð íren mid óme, déð úsic swá.
she bites-through iron with rust, does us so.
SATURNUS CWÆÐ. Ac forhwon fealleð se snáw, foldan behýdeð,
But why falls the snow, earth hides,
bewrihð wyrta cíð, wæstmas getígeð,
covers of-plants sprout, fruits ties,

geðýð hý and geðreátað, ðæt hý ðráge beóð
presses them and afflicts, that they a-time are
cealde geclungene: ful oft he gecostað eác
cold shrunken: full often it tries also
wildeóra worn, wætum he oferhrægeð;
of-wild-beasts multitude, with-wet it overpowers;
gebryceð burga geátu, bealdlíce fereð,
breaks of-cities gates, boldly goes,
reáfað swíðor mycle, ðonne se swíðra nið
robs more much, than the stronger enmity
se hine gelǽdeð on ða láðan wíc,
which it leads into the hateful dwelling,
mid ðám fǽcnan feónde tó willan.
with the treacherous fiend for pleasure.
SATURNUS CWÆÐ. Niht bið wedera þeóstrost, nýd bið wyrda heardost,
Night is of-weathers darkest, need is of-fates hardest,
sorh bið swǽrost byrðen, slǽp bið deáðe gelícost.
sorrow is heaviest burden, sleep is to-death likest.
SALOMON CWÆÐ. Lytle hwíle leáf beóð gréne,
Little while leaves are green,
ðonne hý eft fealewiað, feallað on eorðan,
then they again fade, fall on earth,
and forweorniað, weorðað tó duste:
and wither, become to dust:
swá ðonne gefeallað ða ðe firena ǽr
so then fall those who sins before
lange lǽstað, lifiað him in máne;
long perform, live for-themselves in crime;
hýdað heáhgestreón, healdað georne
hide high-treasure, hold eagerly

on fæstenne, feóndum tó willan;
in fastness, to-fiends for pleasure;
and wénað wanhogan ðæt hý wile wuldorcyning
and think fools that them will glory-king
ælmihtig God, éce gehýran.
almighty God, eternal hear.
SATURNUS CWÆÐ. Sona bið gesýne, siððan flówan mót
Soon is seen, after flow may
ýð ofer eal lond; ne wile heó áwa
wave over all land; not will it ever
ðæs síðes geswícan, siððan hire se sǽl cymeð
the journey cease, after to-it the time comes
ðæt heó dómes dæges dyn gehýre.
that it of-doom of-day din hear.
SALOMON CWÆÐ. Wá bið ðonne ðissum módgum monnum
Woe is then to-these proud men
ðám ðe her nú mid máne lengest
those who here now with crime longest
lifiað on ðisse lǽnan gesceafte; iú ðæt ðíne leóde gecýðdon,
live in this transitory creation; once that thy people showed,
wunnon hý wið dryhtnes mihtum,
strove they against of-lord mights,
forðon hý ðæt weorc ne gedígdon.
because they the work not survived.
Ne sceal ic ðe hwæðre, bróðor, ábelgan;
Not shall I thee however, brother, anger;
ðú eart swíðe bittres cynnes,
thou art very of-bitter race,
eorre eormenstrýnde, ne be-irn ðú on ða inwítgecyndo.
angry of-mighty-stock, not run thou into the malice-nature.

SATURNUS CWÆÐ. Saga ðú me, Salomon cyning, sunu Dauides,
Tell thou me, Solomon king, son of-David,
hwæt beóð ða feowere fæges rápas.
what are the four of-doomed ropes.
SALOMON CWÆÐ. Gewurdene wyrda, ðá beóð
Happened fates, those are
ða feowere fæges rápas.
the four of-doomed ropes.
SATURNUS CWÆÐ. Ac hwá démeð ðonne dryhtne Criste,
But who judges then lord Christ,
on dómes dæge ðonne he démeð eallum gesceaftum.
on of-doom day when he judges all creatures.
SALOMON CWÆÐ. Hwá dear ðonne dryhtne déman
Who dares then lord judge
ðe ús of duste geworhte,
who us from dust made,
nergend of nihtes sunde. Ac saga me hwæt nærende wæron.
savior from of-night sound. But tell me what not-being were.
SATURNUS CWÆÐ. Ac forhwon ne mót seó sunne síde gesceafte
But why not may the sun wide creation
scíre geondscínan. For hwám besceadeð heó
brightly shine-through. For what shades she
muntas and móras, and eác monige
mountains and moors, and also many
wéste stówa. Hú geweorðeð ðæt.
waste places. How happens that.
SALOMON CWÆÐ. Ac forhwám næron eorð[we]lan ealle gedæled
But why not-were earth-riches all divided
leódum gelíce. Sum tó lyt hafað,
to-peoples alike. One too little has,

gódes grædig: hine God seteð
good greedy: him God sets
ðurh ge-earnunga endgum tó ræste.
through deservings at-the-end to rest.
SATURNUS CWÆÐ. Ac forhwám beóð ða gesíðas somod ætgædre,
But why are the companions jointly together,
wóp and hleahtor. Ful oft hý weorðgeornra
weeping and laughter. Full often they of-honor-eager
sælða tóslítað. Hú gesæleð ðæt.
happinesses tear-apart. How happens that.
SALOMON CWÆÐ. Unlæde bið and ormód seðe á wile
Wretched is and despairing he-who ever will
geómrian on gihða; se bið Gode fracoðest.
mourn in cares; he is to-God most-hateful.
SATURNUS CWÆÐ. For hwám ne móton we ðonne ealle mid onmedlan
For what not may we then all with pride
gegnum gangan in Godes ríce.
straight go into of-God kingdom.
SALOMON CWÆÐ. Ne mæg fýres feng né forstes cyle,
Not can of-fire grip nor of-frost cold,
snáw né sunne somod eardian,
snow nor sun together dwell,
ealdor geefnan; ac hira sceal ánra gehwylc
life share; but of-them shall of-one each
onlútan and onlíðigan, ðe hafað læsse mægen.
bow and yield, who has less might.
SATURNUS CWÆÐ. Ac for hwám ðonne lifað se wyrsa leng.
But for what then lives the worse longer.
Se wyrsa ne wát in woruldríce,
The worse not knows in world-kingdom,

on his mægwinum máran áre.
in his kinsfolk greater honor.
SALOMON CWÆÐ. Ne mæg mon foryldan ænige hwíle
Not can one put-off any while
ðone deóran síð, ac he hine ádreógan sceal.
the dear journey, but he it endure shall.
SATURNUS CWÆÐ. Ac hú gegangeð ðæt, góde oððe yfle,
But how happens that, to-good or to-evil,
ðonne hý beóð ðurh áne idese ácende
when they are through one woman born
twegen getwinnas, ne bið hira tír gelíc.
two twins, not is their glory alike.
Óðer bið unlæde on eorðan, óðer bið eádig,
One is wretched on earth, other is blessed,
swíðe leóftæle mid leóda dúguðum:
very beloved with of-peoples hosts:
óðer lifað lytle hwíle;
other lives little while;
swíceð on ðisse sídan gesceafte
fails in this wide creation
and ðonne eft mid sorgum gewíteð.
and then again with sorrows departs.
Fricge ic ðe, hláford Salomon, hwæðres bið hira folgoð betra.
Ask I thee, lord Solomon, of-which is their lot better.
SALOMON CWÆÐ. Módor ne rædað ðonne heó magan cenneð,
Mother not controls when she son bears,
hú him weorðe geond woruld wídsíð sceapen.
how to-him be throughout world wide-journey shaped.
Oft heó tó bealwe bearn áfédeð,
Often she to bale child rears,

selfre tó sorge, siððan dreógeð
herself to sorrow, after endures
his earfoðu, orlegstunde;
his hardships, war-hour;
heó ðæs eaforan sceal oft and gelome
she the son shall often and frequently
grimme greótan, ðonne he geóng fareð,
grimly weep, when he young goes,
hafað wilde mód, wérige heortan,
has wild mind, weary heart,
sefan sorhfulne, slíðeð geneahhe
mind sorrowful, slides often
wérig, wilna leás, wuldres bedǽled;
weary, of-desires void, of-glory deprived;
hwílum hygegeómor healle weardað,
at-times sad-minded hall guards,
lifað leódum feor; locað geneahhe
lives from-people far; looks often
fram ðám unlǽdan ængan hláford.
from the wretched only lord.
Forðan náh seó módor geweald ðonne heó magan cenneð,
Therefore not-has the mother power when she son bears,
bearnes blǽdes; ac sceal on gebyrd faran
of-child of-fortune; but shall in birth go
án æfter ánum: ðæt is eald gesceaft.
one after one: that is old decree.

Saturn asks why the young do not strive for wisdom and why water never rests, and himself praises the blessed morsel and light, which has the hue of the Holy Spirit and climbs back to its source. He asks which is stronger, fate or foresight; Solomon answers that a wise man can moderate each fate. One angel would not obey and was cast with his followers into a hell of cold, serpents, and hunger. Of the two spirits about each man, the bright one departs weeping at a heart of stone.

SATURNUS CWÆÐ. Ac for hwám nele mon him on giógoðe
But for what will-not one for-himself in youth
georne gewyrcan
eagerly gain
deóres dryhtscipes, and dǽd fremman;
noble lordship, and deed perform;
wadan on wísdóm, winnan æfter snytro.
wade into wisdom, strive after wisdom.
SALOMON CWÆÐ. Hwæt. Him mæg eádig eorl eáðe geceósan,
Lo. For-himself can blessed warrior easily choose,
on his módsefan, mildne hláford,
in his mind, mild lord,
ánne æðeling. Ne mæg dón unlǽde swá.
one prince. Not can do wretched-one so.
SATURNUS CWÆÐ. Ac forhwám winneð ðis wæter geond woruldríce,
But why strives this water throughout world-kingdom,
dreógeð deóp gesceaft, ne mót on dæg
endures deep creation, not may by day
restan [né] nihtes, nýdað crǽfte tíd;
rest nor by-night, compels with-craft time;
cristnað and clǽnsað cwicra menigo,
christens and cleanses of-living multitude,

wuldre gewlítigað. Ic wihte ne can
with-glory beautifies. I aught not know
forhwám se streám ne mót stillan nihtes.
why the stream not may be-still by-night.
his lifes fæðme; symle hit bið his láreowum hýrsum;
of-its life embrace; ever it is to-its teachers obedient;
ful oft hit eác ðæs deófles dúgoðe gemætgeð,
full often it also of-the devil host restrains,
ðǽr witena bið worn gesamnod;
where of-wise-men is multitude gathered;
ðonne snottrum men snæd oðglídeð,
when from-wise man morsel slips,
ðá he ða leóhte gesihð lúteð æfter,
when he the light sees bows after,
gesegnað and gesyfleð, and him self friteð:
blesses and eats-with-relish, and him self devours:
swylc bið seó án snæd ǽghwylcum men
such is the one morsel to-each man
sélre mycle, gif heó gesegnod bið,
better much, if it blessed is,
tó þicganne, gif he hit geðencan can,
to eat, if he it consider can,
ðonne him sýn seofon daga symbelgereordu.
than to-him be of-seven days feast-meals.
Leóht hafað hiw and hád háliges gástes,
Light has hue and form of-holy spirit,
Cristes gecyndo, hit ðæt gecýðeð.
of-Christ nature, it that shows.
Ful oft gif hit unwitan ǽnige hwíle
Full often if it fools any while

healdað bútan hæftum, hit ðurh hróf wádeð,
hold without fetters, it through roof wades,
briceð and bærneð boldgetimbru;
breaks and burns house-timbers;
seómað steáp and geáp, stígeð on lenge,
hovers steep and broad, climbs at length,
clymmað on gecyndo; cunnað hwænne móte
climbs in nature; tries when may
fýr on his frumsceaft on fæder geardas,
fire to its first-creation in of-father dwellings,
eft tó his éðle ðanon hit æror cwom.
again to its homeland whence it before came.
Hit bið eallinga eorlum gesihðe,
It is altogether to-warriors sight,
ðám ðe gedǽlan can dryhtnes ðecelan;
to-those who share can of-lord torch;
forðon nis nǽnigu gecynd cwiclifigende,
because not-is any kind quick-living,
né fugol né fisc, né foldan stán,
nor bird nor fish, nor of-earth stone,
né wæteres wylm, né wudutelga,
nor of-water surge, nor wood-branches,
né munt né mór, né ðes middangeard,
nor mountain nor moor, nor this middle-earth,
ðæt he forð ne sý fýres cynnes.
that it forth not be of-fire of-race.
SATURNUS CWÆÐ. Ful oft ic fróde men fyrn gehýrde
Full often I wise men formerly heard
secgan and swerian ymb sume wísan,
say and swear about some matter,

hwæðer wǽre twegra bútan tweón strengra,
which were of-two without doubt stronger,
wyrd ðe warnung, ðonne hý winnað oft
fate or foresight, when they strive often
mid hira ðreánýdlan hwæðer ne áðreóteð.
with their affliction-need which not tires.
Ær ic tó sóðum wát sægdon me geara
Before I for truth know told me formerly
Filistina witan, ðonne we on geflítum sǽton,
of-Philistines wise-men, when we in disputes sat,
bóca tóbræddon and on bearm lǽgdon,
books spread-out and in lap laid,
meðelcwidas mengdon, moniges fengon,
speeches mingled, many grasped,
ðæt nǽre nænig manna middangeardes
that not-were any of-men of-middle-earth
ðæt mihte ðǽra twegra tweón áspyrian.
who could of-the two doubt trace.
SALOMON CWÆÐ. Wyrd bið wended hearde, wealleð swíðe geneahhe,
Fate is turned hard, boils very abundantly,
heó wóp wecceð, heó weán hládeð,
she weeping wakes, she woes loads,
heó gást scýt, heó gár bireð.
she spirit shoots, she spear bears.
And hwæðre him mæg wíssefa wyrda gehwylce
And yet for-himself can wise-mind of-fates each
gemetigian, gif he bið módes gleáw,
moderate, if he is of-mind wise,
and tó his freóndum wile fultum sécan,
and to his friends will help seek,

ðeáhhwæðre godcundes gástes brúcan.
nevertheless divine spirit enjoy.

885 SATURNUS CWÆÐ. Ac hwæt wíteð ús wyrd seó swíðe,
But what imposes on-us fate the strong,

ealra firena fruma, fæhðo módor,
of-all sins source, of-feud mother,

890 weána wyrtwela wópes heáfod,
of-woes root of-weeping head,

frumscylda gehwæs fæder and módor,
of-original-sins each father and mother,

deáðes dohtor, ac tó hwám drohtað heó mid ús.
of-death daughter, but for what dwells she with us.

895 Hwæt. Heó wile lifigende late áðreótan,
Lo. She will living-one late weary,

ðæt heó ðurh firena geflítu fæhðo ne tydre.
that she through of-sins strifes feud not produce.

900 SALOMON CWÆÐ. Nolde gæd geador in Godes ríce,
Would-not fellowship together in of-God kingdom,

eádiges engles and ðæs ofermódan:
of-blessed angel and of-the proud-one:

óðer his dryhtne hýrde, ðurh dyrne cræftas
one his lord obeyed, through secret crafts

905 óðer him ongan wyrcan ***
other for-himself began to-make (lacuna)

segn and síde byrnan; cwæð ðæt he mid his gesíðum
banner and wide corslet; said that he with his companions

910 wolde hýðan eal heofona ríce, and him ðǽr on healfum [sittan
would plunder all of-heavens kingdom, and him there on half sit

cyrran] him mid ðý teoðan dǽle, oððæt he his [ágenne cúðe
turn him with the tenth part, until he his own knew

ende] ðurh [metod]sceafte; ðá wearð seó æðele gedryht
end through ordainer-decree; then became the noble company
gedréfed ðurh ðæs deófles gehygdo;
troubled through of-the devil thought;
forlet hine ðá of dúne gehreósan,
let him then off down fall,
afýlde hine ðá under foldan sceatas,
felled him then under of-earth corners,
héht hine ðær fæste gebindan; ðæt syndon ða úsic feohtað on;
commanded him there fast bind; those are who us fight on;
forðon is witena gehwám wópes eáca.
therefore is of-wise-men to-each of-weeping increase.
Ðá ðæt eádig onfand engla dryhten,
When that blessed perceived of-angels lord,
ðæt hý leng mid him láre ne namon,
that they longer with him teaching not took,
áwearp hine ðá of ðám wuldre and wíde tódráf,
cast him then from the glory and widely drove-apart,
and bebeád him bearn heofonwara,
and commanded them children of-heaven-folk,
ðæt hý eác sceóldon á ðenden hý lifdon
that they also should ever while they lived
wunian in wylme, wóp ðrówian,
dwell in surge, weeping suffer,
heáf under heofonum: and him helle gescóp,
lament under heavens: and for-them hell created,
wælcealde wíc, wintre beðeahte:
death-cold dwelling, with-winter covered:
wæter insende and wyrmgeardas,
water sent-in and serpent-yards,

atol deór monig írenum hornum,
terrible beast many with-iron horns,
blódige earnas and bláce nædran;
bloody eagles and pale adders;
ðirst and hungor and ðearle gewin,
thirst and hunger and severe strife,
eácne egesan, unrótnisse;
great terrors, sadness;
and ælghwylc him ðissa earfoða éce standeð,
and each to-them of-these hardships eternal stands,
bútan edwende, á ðenden hý lifigað.
without change, ever while they live.
SATURNUS CWÆÐ. Is ðonne on ðisse foldan fira ænig
Is then in this earth of-men any
eorðan cynnes, ðára ðe ∗∗∗ an man áge,
of-earth of-race, of-those who (lacuna) one man have,
deáð ábæde ær se dæg cyme,
death ask before the day come,
ðæt sý his calend cwide árunnen,
that be his calendar saying run-out,
and hine mon ánunga út ábanne.
and him one at-once out summon.
SALOMON CWÆÐ. ∗∗∗ ∗∗∗ onsendeð
(lacuna) (lacuna) sends
dryhten he ∗∗∗ ∗∗∗
lord he (lacuna) (lacuna)
se sceal behealdan hú his hyge ∗∗∗
he shall behold how his mind (lacuna)
∗∗∗ dig grówan in Godes sibbe,
(lacuna) (fragment) grow in of-God peace,

murnan metodes ðrym, and ðý ðe hit dæg bið.
mourn of-ordainer majesty, and by-that that it day is.
Ðonne hine ymbegangað gástas twegen;
Then him go-around spirits two;
óðer bið golde glædra, óðer bið grundum sweartra;
one is than-gold brighter, other is than-depths blacker;
óðer cymeð ofer [súsle] ðære stýlenan helle,
one comes over torment of-the steely hell,
óðer hine læreð ðæt he lufan healde,
one him teaches that he love hold,
metodes miltse, and his mægа ræd;
of-ordainer mercy, and his of-kinsmen counsel;
óðer hine tyhteð and on tæso læreð,
other him incites and to injury teaches,
ýweð him and yppeð earmra manna
shows him and reveals of-poor men
misgemynda, and ðurh ðæt his mód hweteð;
misdeeds, and through that his mind whets;
lædeð hine and læceð and hine geond land spáneð,
leads him and entices and him throughout land lures,
oððæt his eáge bið æfðancum ful,
until his eye is with-envies full,
ðurh earmra scyld yrre geworden;
through of-poor sin angry become;
swá ðonne feóhteð se feónd on feower gecynd,
so then fights the fiend in four kinds,
oððæt he gewendeð on ða wyrsan hand
until he turns onto the worse hand
deófles dædum, dæglongne fyrst,
of-devil to-deeds, day-long space,

and his willan wirceð ðe hine on woh spáneð.
and his will works who him to wrong lures.
Gewíteð ðonne wépende on weg faran
Departs then weeping on way to-go
engel tó his earde, and ðæt eal secgað:
angel to his homeland, and that all says:
Ne mihte ic of ðáre heortan heardne áðringan
Not could I from the heart hard force-out
stýlenne stán, sticað him tó middes
steely stone, sticks him in middle

Salomon and Saturnus

The Prose Solomon and Saturn

Saturn asks and Solomon answers: God sat on the wings of the winds at creation, said first Fiat Lux, and made all things in six days. Adam's name came from four stars and his body from eight pounds: of earth, fire, wind, cloud, grace, blossoms, dew, and salt; he dwelt thirteen winters in paradise, ate the forbidden fruit on a Friday, and lived nine hundred and thirty winters in toil. The patriarchs to Noah are counted with their years, seventy-two peoples spring from Noah's sons, and Mary's age, the ages of the world, and the wives of Noah, Ham, and Japheth are named.

HER cyð hú Saturnus and Saloman fettodon ymbe heora
HERE tells how Saturn and Solomon contended about their
wísdóm. Ða cwæð Saturnus tó Salomane:
wisdom Then said Saturn to Solomon

Saga me hwǽr God sæte ðá he geworhte heofonas and 1
Tell me where God sat when he made heavens and
eorðan.
earth

Ic ðe secge, he sæt ofer [winda] feðerum.
I thee tell he sat over of-winds wings

Saga me hwylc word ǽrest forðeóde of Godes múðe? 2
Tell me which word first went-forth from of-God mouth

Ic ðe secge, Fiat Lux; et facta Lux.
I thee tell Let-be Light and made Light

Saga me for hwylcum þingum heofon sý geháten heofon? 3
Tell me for what things heaven be called heaven

Ic ðe secge, forðon he behelað eal ðæt him be úfan bið.
I thee tell because it covers all that it by above is

Saga me, hwæt is God? 4
Tell me what is God

Ic ðe secge, ðæt is God ðe ealle ðing on his gewealdum
I thee tell that is God who all things in his power
hafað.
has
Saga me, on hú fela daga God geworhte ealle gesceafta?
Tell me in how many of-days God made all creatures
Ic ðe secge, on vi dagum God gesceóp ealle gesceafta:
I thee tell in six days God created all creatures
on ðám ærostan dæge he gesceóp leóht; on ðám æfteran
on the first day he created light on the second
dæge he gesceóp ða gesceapu, ðe ðisne heofon healdað;
day he created the shapes which this heaven hold
on ðám ðriddan dæge he gesceóp sæ, and eorðan; on ðám
on the third day he created sea and earth on the
feorðan dæge he gesceóp heofones tunglu; and on ðám v
fourth day he created of-heaven stars and on the fifth
dæge he gesceóp fixas and fugelas; and on ðám vi dæge
day he created fishes and birds and on the sixth day
he gesceóp deór, and nytenu, and Adám, ðone ærostan man.
he created beasts and cattle and Adam the first man
Saga me, hwanon wæs Adámes nama gesceapen?
Tell me whence was of-Adam name made
Ic ðe secge, fram iiii steorrum.
I thee tell from four stars
Saga me, hwæ[t] hátton ðage?
Tell me what were-called they
Ic ðe secge, Arthox, Dux, Aróthólem, Minsymbrie.
I thee tell Arthox Dux Arotholem Minsymbrie
Saga me ðæt andworc ðe Adám wæs of geworht, se
Tell me the material which Adam was of made the
ærusta man?
first man

Ic ðe secge, of viii punda gewihte.
I thee tell of eight of-pounds weight
Saga me, hwæt hátton ðage? 9
Tell me what were-called they
Ic ðe secge, ðæt æroste wæs foldan pund, of ðám him
I thee tell the first was of-earth pound from which to-him
wæs flæsc geworht; óðer wæs fýres pund, ðanon him wæs
was flesh made second was of-fire pound whence to-him was
ðæt blód reád and hát; ðridde wæs windes pund, ðanon him
the blood red and hot third was of-wind pound whence to-him
wæs seó æðung geseald; feorðe wæs wolcnes pund, ðanon
was the breath given fourth was of-cloud pound whence
him wæs his módes unstaðelfæstnes geseald; fifte wæs gyfe
to-him was of-his mind instability given fifth was of-grace
pund, ðanon him wæs geseald se fæt and geþang; sixte wæs
pound whence to-him was given the fat and thought sixth was
blostmena pund, ðanon him wæs eágena missenlícnes geseald;
of-blossoms pound whence to-him was of-eyes variety given
seofoðe wæs deáwes pund, ðanon him becom swát; eahtoðe
seventh was of-dew pound whence to-him came sweat eighth
wæs sealtes pund, ðanon him wǽron ða tearas sealte.
was of-salt pound whence to-him were the tears salt
Saga me, on hwylcere ylde wæs Adám, ðá he gesceapen 10
Tell me at what age was Adam when he created
wæs?
was
Ic ðe secge, he wæs on xxx wintra yldo.
I thee tell he was at thirty of-winters age
Saga me, hú lang wæs Adám on lenge gesceapen? 11
Tell me how long was Adam in length created
Ic ðe secge, he wæs vi and cx ynca lang.
I thee tell he was six and hundred-ten of-inches long

12 Saga me hú fela wintra leofode Adám on ðissere worulde?
Tell me how many of-winters lived Adam in this world
Ic ðe secge, he leofode ix hund wintra, and xxx wintra,
I thee tell he lived nine hundred of-winters and thirty of-winters
on geswince, and on yrmðe; and syððan tó helle ferde, and
in toil and in misery and afterward to hell went and
ðǽr grimme wítu þolode v ðúsend wintra, and twá hund
there grim torments suffered five thousand of-winters and two hundred
wintra, and viii and xx wintra.
of-winters and eight and twenty of-winters

13 Saga me, hú fela wintra hæfde Adám ǽr he bearn
Tell me how many of-winters had Adam before he child
strýnde?
begot
Ic ðe secge, án hund wintra, and xxx wintra, ǽr he bearn
I thee tell one hundred of-winters and thirty of-winters before he child
strýnde; and ðá gestrýnde he bearn on his cnihthádе, se
begot and then begot he child in his youth who
hátte Seth, and he ðá leofode ealles nigon hundred wintra,
was-called Seth and he then lived in-all nine hundred of-winters
and xxx on ðissere worulde. Ða lifde Seth his sunu án
and thirty in this world Then lived Seth his son one
hund wintra and v wintra, ǽr he bearn gestrýnde, and ðá
hundred of-winters and five of-winters before he child begot and then
gestrýnde he bearn, on his cnihthádе, se hátte Enos, and
begot he child in his youth who was-called Enos and
ðá lifde he him sil[f] ealles nigon hund wintra, and xii
then lived he for-him self in-all nine hundred of-winters and twelve
wintra. Ðá hæfde Enos án hund wintra, ðá gestrýnde he
of-winters When had Enos one hundred of-winters then begot he
Chanan, and ðá lifde he Enos ealles nigon hund wintra, and
Cainan and then lived he Enos in-all nine hundred of-winters and

v wintra. And ðá hæfde Chanan lxx wintra, ðá gestrýnde
five of-winters And when had Cainan seventy of-winters then begot
he Malaleh, and Chanan lifde ðá ealles nigon hund wintra,
he Mahalaleel and Cainan lived then in-all nine hundred of-winters
and x wintra. Ðá hæfde Malaleh v and lx wintra, ðá
and ten of-winters When had Mahalaleel five and sixty of-winters then
gestrýnde he Jared; and Malaleh, he lifde ealles nigon hund
begot he Jared and Mahalaleel he lived in-all nine hundred
wintra, and v wintra. Ðá hæfde Jared ii and lx wintra, and
of-winters and five of-winters When had Jared two and sixty of-winters and
án hund wintra, ðá gestrýnde he Enoh; and Jared his fæder
one hundred of-winters then begot he Enoch and Jared his father
lifde ealles eahta hund wintra, and ii and lx wintra. Ðá
lived in-all eight hundred of-winters and two and sixty of-winters When
hæfde Enoh v and lx wintra; ðá gestrýnde he Matusalem;
had Enoch five and sixty of-winters then begot he Methuselah
and Enoh lifde ealles ccc wintra, and v and lx wintra;
and Enoch lived in-all three-hundred of-winters and five and sixty of-winters
ðá genam hine God mid sáwle, and mid líchaman, up in
then took him God with soul and with body up into
ðone heofon. Ðá hæfde Mathusalem vii and lxxx wintra,
the heaven When had Methuselah seven and eighty of-winters
and án hund wintra, ðá gestrýnde he Lamec; and Matusalem
and one hundred of-winters then begot he Lamech and Methuselah
his fæder lifde ealles nigon hund wintra, and ix and lx
his father lived in-all nine hundred of-winters and nine and sixty
wintra. Ðá hæfde Lamec án hund wintra, and lxxxii wintra,
of-winters When had Lamech one hundred of-winters and eighty-two of-winters
ðá gestrýnde he Noe; and Lamec lifde ealles vii hund
then begot he Noah and Lamech lived in-all seven hundred
wintra, and lxxvii wintra. Ðá hæfde Noe, d wintra,
of-winters and seventy-seven of-winters When had Noah five-hundred of-winters

ðá gestrýnde he bearn, Sem, Cham, Jafet; and Noe lifde
then begot he children Shem Ham Japheth and Noah lived
ealles on ðissere worulde dccc wintra, and l wintra.
in-all in this world eight-hundred of-winters and fifty of-winters

14 Saga me, hú fela þeóda áwócon of his iii bearnum?
Tell me how many peoples arose from his three children
Ic ðe secge, lxxii þeóda sindon; and of Seme, his
I thee tell seventy-two peoples are and from Shem his
yldestan suna, áwócon xxx, and of Cham, xxx, and of
eldest son arose thirty and from Ham thirty and from
Jafeðe, xii.
Japheth twelve

15 Saga me, hwæt wæs seðe ácenned næs, and eft bebirged
Tell me who was he-who born not-was and again buried
wæs on his móder innoðe, and æfter ðám deáðe gefullod
was in his mother womb and after the death baptized
wæs?
was
Ic ðe secge, ðæt wæs Adám.
I thee tell that was Adam

16 Saga me, hú lang lifde Adám on neorxnawange?
Tell me how long lived Adam in paradise
Ie ðe secge, [þrittine wintra], and on ðám [feowerteoðan]
I thee tell thirteen winters and on the fourteenth
he ábyrgde ða forbodenan fictreówes blæda, and ðæt on
he tasted the forbidden of-fig-tree fruits and that on
Frigedæg, and ðurh ðæt he wæs on helle v ðusend wintra,
Friday and through that he was in hell five thousand of-winters
and ii c wintra, and viii and xx wintra.
and two hundred of-winters and eight and twenty of-winters

17 Saga me of Sca Maria ylde.
Tell me of of-Saint Mary age

Ic ðe secge, heó wæs iii and sixtig geara eald, ðá heó
I thee tell she was three and sixty of-years old when she
belyfen wæs; and heó wæs xiiii wintra, ðá heó Crist cende,
died was and she was fourteen of-winters when she Christ bore
and heó wæs mid him xxxiii geara on middangearde, and
and she was with him thirty-three of-years on earth and
heó wæs xvi geara æfter him on worulde. And fram Adáme,
she was sixteen of-years after him in world And from Adam
and of frymðe middangeardes, wæs on getál gerímes, oð
and from beginning of-middle-earth was in count of-number until
ðone mycelan Noes flód, ii þúsend wintra, and ii c
the great of-Noah flood two thousand of-winters and two hundred
wintra, and ii and lx wintra; and fram ðám flóde wæs oð
of-winters and two and sixty of-winters and from the flood was until
Abrahames gebyrdtíde ix c wintra, and ii, and lx wintra;
of-Abraham birth-time nine hundred of-winters and two and sixty of-winters
and fram Abrahame wæs ðá forð oð Moises tíde, and Israela
and from Abraham was then forth until of-Moses time and of-Israelites
oferfær út of Egyptum, v c wintra, and viii wintra;
crossing out from Egypt five hundred of-winters and eight of-winters
and fram frymðe middangeardes oð Cristes þrówunge, wǽron
and from beginning of-middle-earth until of-Christ passion were
vi þúsend wintra, and hund wintra, and viii and l wintra.
six thousand of-winters and hundred of-winters and eight and fifty of-winters

Saga me, hú lange worhte man Noes earce? 18
Tell me how long worked one of-Noah ark
Ic ðe secge, lxxx wintra, of ðám treówcynne ðe is
I thee tell eighty of-winters of the tree-kind which is
genemned Sem.
named Sem

Saga me, hwæt hátte Noes wíf? 19
Tell me what was-called of-Noah wife

Ic ðe secge, heó hátte Dálila.
I thee tell she was-called Dalila
20 And hwæt hátte Chames wíf?
And what was-called of-Ham wife
Jaítarecta heó hátte.
Jaitarecta she was-called
21 And hwæt hátte Jafeðes wíf?
And what was-called of-Japheth wife
Ic ðe secge, Catafluuia heó hátte; and óðrum naman híg sindon genemnede, Olla, and Ollína, and Ollibana; swá híg þreo hátton.
I thee tell Catafluvia she was-called and by-other names they are named Olla and Ollina and Ollibana so they three were-called

NOAH'S FLOOD AND THE BEST OF THINGS

The flood lasted forty days and nights, and the ark was three hundred fathoms long, fifty wide, and thirty high. The first city was Nineveh, and the cities where the sun rises and sets are named. The lily is the best herb, for it betokens Christ, the dove the best bird, the Jordan the best water. God divided the fallen angels among the air, the water, and hell. Saint Peter first spoke with a dog, Ham first plowed, and stones bear no fruit because Abel's blood fell on stone. The word is best and worst.

22 Saga me, hú lange wæs Noes flód ofer eorðan?
Tell me how long was of-Noah flood over earth
Ic ðe secge, xl daga, and nihta.
I thee tell forty of-days and of-nights
23 Saga me, hú lang wæs Noes earc on lenge?
Tell me how long was of-Noah ark in length

Ic ðe secge, heó wæs ccc fæðmena lang, and l
I thee tell it was three-hundred of-fathoms long and fifty
fæðmena wíd, and xxx fæðmena heáh.
of-fathoms wide and thirty of-fathoms high
Saga me, hwæt suna hæfde Adám? 24
Tell me what of-sons had Adam
Ic ðe secge, xxx sunena, and xxx dohtra.
I thee tell thirty of-sons and thirty of-daughters
Saga me, hwylc man átimbrode ærust ceastre? 25
Tell me which man built first city
Ic ðe secge, Knos hátte, and wæs Niniuem seó burh;
I thee tell Knos was-called and was Nineveh the city
and wǽron ðærin gemanna hund twelftig ðúsenda, and xx
and were therein of-people hundred twenty thousands and twenty
ðúsenda; and Hierusalem seó burh heó wæs ǽrest æfter ðám
thousands and Jerusalem the city it was first after the
Noes flód getimbrod.
of-Noah flood built
And hwæt hátte seó burh, ðær sunne úp on morgen gáð? 26
And what is-called the city where sun up in morning goes
Ic ðe secge, Iaiaca hátte seó burh.
I thee tell Iaiaca is-called the city
Saga me, hwǽr gáð seó sunne on æfen tó setle? 27
Tell me where goes the sun in evening to setting
Ic ðe secge, Garita hátte seó burh.
I thee tell Garita is-called the city
Saga me, hwylc wyrt is betst and sélust? 28
Tell me which herb is best and finest
Ic ðe secge, Lilige hátte seó wyrt, forðám ðe heó getácnað
I thee tell Lily is-called the herb because that it betokens
Crist.
Christ

29 Saga me, hwylc fugel is sélust?
Tell me which bird is finest
Ic ðe secge, culfre is sélust, heó getácnað ðone Háligan
I thee tell dove is finest it betokens the Holy
Gást.
Ghost

30 Saga me, hwanon cymð ligetu?
Tell me whence comes lightning
Ic [ðe] secge, heo cymð fram winde and fram wætere.
I thee tell it comes from wind and from water

31 Saga me, hwylc wæter is sélust?
Tell me which water is finest
Ic ðe secge, Jordanem seó ea is sélust, forðám ðe Crist
I thee tell Jordan the river is finest because that Christ
wæs on hire gefullod.
was in it baptized

32 Saga me, hwyder gewiton ða englas ðe Gode wiðsócon on
Tell me whither went the angels who God forsook in
heofona ríce?
of-heavens kingdom
Ic ðe secge, [God] híg tódǽlde on þri dǽlas: ánne dǽl
I thee tell God them divided into three parts one part
he ásette on ðæs lyftes gedríf, óðerne dǽl on ðæs wæteres
he set in of-the air drive second part in of-the water
gedríf, þriddan dǽl on helle neówelnisse.
drive third part in of-hell abyss

33 Saga me, hú fela is woruldwætra?
Tell me how many is of-world-waters
Ic ðe secge, twá sindon sealte sǽ, and twá fersce.
I thee tell two are salt seas and two fresh

34 Saga me, hwylc man ǽrest wǽre wið hund sprecende?
Tell me which man first were with dog speaking

Ic ðe secge, Scs. Petrus.

I thee tell Saint Peter

Saga me, hwylc man áþóhte ærest mid sul tó erianne? 35

Tell me which man devised first with plow to plow

Ic ðe secge, ðæt wæs Cham, Noes sunu.

I thee tell that was Ham of-Noah son

Saga me, forhwám stánas ne sint berende? 36

Tell me why stones not are bearing

Ic ðe secge, forðám ðe Abeles blód gefeól ofer stán, ða

I thee tell because that of-Abel blood fell on stone when

hine Chain his bróðer ofslóh mid ánes esoles cinbáne.

him Cain his brother slew with of-an ass chin-bone

Saga me, hwæt is betst and wyrst betwinan mannum? 37

Tell me what is best and worst between men

Ic ðe secge, word is betst and wyrst betwix mannum.

I thee tell word is best and worst between men

Saga me, hwæt is cúðost mannum on eorðan tó witanne? 38

Tell me what is surest to-men on earth to know

Ic ðe secge, ðæt nis nænigum men nánwiht swá cúð swá

I thee tell that not-is to-any man aught so sure as

he sceal deáð þrówian.

he shall death suffer

Saga me, hwæt sindon ða þreo þing ðe nán man búton 39

Tell me what are the three things which no man without

lifian ne mæg?

live — can

Ic ðe secge, án is fýr, óðer is wæter, þridde is ísen.

I thee tell one is fire second is water third is iron

Saga me, hwylc treów is ealra treówa betst? 40

Tell me which tree is of-all trees best

Ic ðe secge, ðæt is wíntreów.

I thee tell that is wine-tree

The soul rests in the brain, the heart, or the blood when the body sleeps. The sea turned salt when Moses cast the ten words into it and shed his tears there, and the commandments are given in Latin and Old English. The earth was cursed through Adam and Abel's blood and blessed through Noah and baptism. Four things are never full: earth, fire, hell, and the greedy man. The rivers of paradise, the sun's red, and the counts of birds, fishes, bones, veins, teeth, days, and hours follow.

41 Saga me, hwǽr restað ðæs mannes sáwul ðonne se líchama
Tell me where rests of-the man soul when the body
slépð?
sleeps
Ic ðe secge, on þrim stówum heó bið; on ðám brægene,
I thee tell in three places it is in the brain
oððe on ðǽre heortan, oððe on ðám blóde.
or in the heart or in the blood

42 Saga me, forhwám wæs seó sǽ sealt geworden?
Tell me why was the sea salt become
Ic ðe secge, of ðám x wordum ðe Moises gesomnode in
I thee tell from the ten words which Moses gathered in
ðǽre ealdan ǽ, Godes bebodu; and he áwearp ða x word in
the old law of-God commandments and he cast the ten words into
ða sǽ, and his tearas ágeát in ða sǽ; forðám wearð seó sǽ sealt.
the sea and his tears shed into the sea therefore became the sea salt

43 Saga me, hwæt wǽron ða word?
Tell me what were the words
Ic ðe secge, ðæt forme word wæs, Non habeas Deos alienos;
I thee tell the first word was Not have-thou Gods other
ðæt is, ne lufa ðú óðerne God ofer me. Ðæt óðer word wæs,
that is not love thou other God over me The second word was
Non adsumes nomen Domini in vanum; ðæt is, ne cig ðú Godes
Not take-thou name of-Lord in vain that is not call thou of-God

naman on ídel. Đæt þrid[de word wæs], Healdað ðone háligan
name in idle The third word was Keep the holy
restedæg. Đæt [feorðe word] wæs, Ára ðínum fæder, and ðínre
rest-day The fourth word was Honor thy father and thy
meder. [Đæt v] word wæs, Non occides; ne sleh ðú man …dine.
mother The fifth word was Not kill-thou not slay thou man (fragment)
Đæt vi word wæs, Non mechaberis; on unriht ne hǽm ðú.
The sixth word was Not commit-adultery-thou in wrong not lie thou
Đæt vii word wæs, Ne stala ðú. Đæt viii word wæs, Ne saga
The seventh word was Not steal thou The eighth word was Not say
leáse gewitnysse. Đæt ix word wæs, Ne concupiscas uxorem
false witness The ninth word was Not covet-thou wife
proximi tui; ne gewilna ðú óðres mannes wífes on unriht.
of-neighbor thy not desire thou of-other man wife in wrong

Saga me, hwǽr is Moyses byrgen ðæs cyninges? 44
Tell me where is of-Moses tomb of-the king
Ic ðe secge, heó is be ðám húse ðe Fegor hátte, and
I thee tell it is by the house which Phogor is-called and
nán man nis ðe hig wíte ǽr ðám myclan dóme.
no man is who it know before the great judgment

Saga me for hwylcum þingum ðeós eorðe áwyrged wǽre, 45
Tell me for what things this earth cursed were
oððe eft gebletsod?
or again blessed
Ic ðe secge, þurh Adám heó wæs áwyrged, and þurh
I thee tell through Adam it was cursed and through
Abeles blód, and eft heó wæs gebletsod þurh Noe, and
of-Abel blood and again it was blessed through Noah and
…and þurh fulluhte.
and [?] through baptism

Saga me, hw[á] wíngeard ǽrost plantode? 46
Tell me who vineyard first planted

Ic ðe secge, ðæt [wæs Noe] se heáhfæder.
I thee tell that was Noah the high-father

47 Saga me, hwá nemde ǽrost Godes naman?
Tell me who named first of-God name

Ic ðe secge, se deóful nemde ǽrost Godes naman.
I thee tell the devil named first of-God name

48 Saga me, hwæt is hefigost tó beranne on eorðan?
Tell me what is heaviest to bear on earth

Ic ðe secge, mannes synna, and his hláfordes irre.
I thee tell of-man sins and of-his lord anger

49 Saga me, hwæt is ðæt óðrum lícige, and óðrum mislícige?
Tell me what is that to-one pleases and to-other displeases

Ic ðe secge, ðæt is dóm.
I thee tell that is judgment

50 Saga me, hwæt syndon ða iiii þing ðe næfre fulle náron,
Tell me what are the four things which never full were

ne næfre ne beoð?
nor ever — are

Ic ðe secge, án is eorðe, óðer is fýr, þridde is hell, feorðe
I thee tell one is earth second is fire third is hell fourth

is se gitsienda man worulde welena.
is the greedy man of-world riches

51 Saga me, hú fela is fleógendra fugelcynna?
Tell me how many is of-flying bird-kinds

Ic ðe secge, iiii [and] fíftig.
I thee tell four and fifty

52 Saga me, hú fela is fisccynna on wætere?
Tell me how many is of-fish-kinds in water

Ic ðe secge, vi and xx.
I thee tell six and twenty

53 Saga me, hwylc man ǽrost mynster getimbrode?
Tell me which man first minster built

Ic ðe secge, Elias and Eliseus ða witegan, and æfter
I thee tell Elijah and Elisha the prophets and after
fulluhte, Paulus and Antonius, ða ærostan ancran.
baptism Paul and Anthony the first anchorites
Saga me, hwæt sindon ða streámas, and ða [burn]an, ðe 54
Tell me what are the streams and the brooks which
on neorxna wange fleótað?
in of-paradise field flow
Ic ðe secge, hiora sindon iiii; seó æroste hátte Fison,
I thee tell of-them are four the first is-called Pison
seó óðer hátte Geon, and seó iii hátte Tygres, seó feorðe
the second is-called Gihon and the third is-called Tigris the fourth
Eufraten, ðæt is meolc, and hunig, and ele, and wín.
Euphrates that is milk and honey and oil and wine
Saga me, forhwám bið seó sunne reád on æfen? 55
Tell me why is the sun red in evening
Ic ðe secge, forðám heó locað on helle.
I thee tell because it looks on hell
Saga me, hwý scíneð heó swá reáde on morgene? 56
Tell me why shines it so red in morning
Ic ðe secge, forðám hire twýnað hwæðer heó mæg, ðe ne
I thee tell because to-it doubts whether it can or not
mæg, ðisne middangeard geondscínan, swá hire beboden is.
can this middle-earth shine-through as to-it commanded is
Saga me ðas iiii wæteru ðe ðas eorðan fédað? 57
Tell me these four waters which this earth feed
Ic ðe secge, ðæt is snáw, and wæter, and hagol, and deáw.
I thee tell that is snow and water and hail and dew
Saga me, hwá ærost bócstafas sette? 58
Tell me who first letters set
Ic ðe secge, Mercurius se gygand.
I thee tell Mercury the giant

59 Saga me, hwæt bóccynna, and hú fela sindon.
Tell me what of-book-kinds and how many are
Ic ðe secge, Canones béc sindon ealra twá and hundseofontig,
I thee tell of-Canon books are of-all two and seventy
eal swá fela þeó[da] sindon on geríme, and eal swá fela
just so many peoples are in number and just so many
leorningcnihta, bútan ðám xii Apostolum. Mannes bán sindon
of-disciples besides the twelve Apostles Of-man bones are
on geríme ealra cc and xviii: mannes æddran [sindon]
in number of-all two-hundred and eighteen of-man veins are
ealra ccc and v and lx: mannes tóða beóð on eallum his
of-all three-hundred and five and sixty of-man teeth are in all his
lífe, ii and xxx. On xii monðum beóð ii [and fíftig] wucena,
life two and thirty In twelve months are two and fifty of-weeks
and ccc dagena and v, and lx daga: on xii monðum
and three-hundred of-days and five and sixty of-days in twelve months
beóð eahta þúsenda tída, and [lx tída] and vii hund tída.
are eight thousands of-hours and sixty of-hours and seven hundred of-hours
On xii monðum ðú scealt sillan ðínum þeówan men vii hund
In twelve months thou shalt give to-thy servant man seven hundred
hláfa, and xx hláfa, búton morgemetum, and nónmetum.
of-loaves and twenty of-loaves besides morning-meals and noon-meals

Adrian and Ritheus

Adrian asks and Ritheus answers. Adam was thirteen years in paradise and sinned on a Friday, the day on which he was made, he died, and Christ suffered. Eve was made from his left side. The land the sun never shone on is the Red Sea's bed, and at night the sun shines in Leviathan, on hell, and on the island Glith, where holy souls rest. The first bishops, prophet, and physician are named; Enoch and Elijah weep because they must still die, and the raven turned black for not returning to the ark.

Adrianus cwæð tó Ritheus.

Adrian said to Ritheus

Saga me, hú lange wæs Adam on Neorxna wange? 1

Tell me how long was Adam in of-Paradise field

Ic ðe secge he wæs þrittine geara.

I thee tell he was thirteen of-years

Saga me on hwylcne dæg he gesyngode. 2

Tell me on which day he sinned

Ic ðe secge, on Frigedæg, and on ðone dæg he wæs ǽr

I thee tell on Friday and on the day he was before

gesceapen, and on ða dæge he eft áswealt, and for ðám

created and on the day he again died and for that

Crist eft þrowode on ðǽm dæge.

Christ again suffered on the day

Saga me, on hwæðere Adames sídan nam úre Dryhten 3

Tell me from which of-Adam side took our Lord

ðæt rib ðe he ðæt wíf of geworhte?

the rib which he the woman of made

Ic ðe secge, on ðǽre winstran.

I thee tell from the left

Saga me, hwǽr sæt úre Dryhten ðá he geworhte heofenan 4

Tell me where sat our Lord when he made heaven

and eorðan, and ealle gesceafta?

and earth and all creatures

Ic ðe secge, ofer winda fiðerum.

I thee tell over of-winds wings

5 Saga me, hwǽr is seó eorðe ðe næfre sunne on ne

Tell me where is the earth which never sun on —

sceán né mona, né næfre wind on ne bleów náne tíd dæges,

shone nor moon nor ever wind on — blew any time of-day

né ǽr né æfter?

nor before nor after

Ic ðe secge, seó eorðe is in ðǽre reádan sǽ, ofer ðǽre

I thee tell the earth is in the red sea over which

eóde Israela folc of Egipta hæftnoðe.

went of-Israel people from of-Egyptians captivity

6 Saga me hwǽr scíne seó sunne on niht.

Tell me where shine the sun at night

Ic ðe secge, on þrím stówum: ǽrest on ðæs hwæles innoðe

I thee tell in three places first in of-the whale belly

ðe is cweden Leuiathan, and on óðre tíd heó scínð on helle,

which is called Leviathan and at second time it shines on hell

and ða þridde tíd heó scínð on ðám ealonde ðæt is Glið

and the third time it shines on the island that is Glith

nemned, and ðær restað háligra manna sáwla oð dómes dæg.

named and there rest of-holy men souls until of-doom day

7 Saga me for hwám scíne seó sunne swá reáde on ǽrne

Tell me for what shine the sun so red in early

morgen.

morning

Ic ðe secge, for ðám ðe heó cymð úp of ðǽre sǽ.

I thee tell for that that it comes up from the sea

8 Saga me, for hwám bið seó sunne swá reád on æfen?

Tell me for what is the sun so red in evening

Ic ðe secge, for ðám ðe heó locað úfan on helle.

I thee tell for that that it looks from-above on hell

Saga me hú mycel seó sunne sý. 9

Tell me how great the sun be

Ic ðe secge, heó is mære ðonne eorðe, for ðám ðe heó

I thee tell it is greater [?] than earth for that that it

bið on ælcum lande hát.

is in each land hot

Saga me hwylc sý seó sunne. 10

Tell me what be the sun

Ic ðe secge, Astriges se dry sæde ðæt hit wære birnende

I thee tell Astriges the sorcerer said that it were burning

stán.

stone

Saga me hwæt ðæs lifigendan mannes gleng sý. 11

Tell me what of-the living man adornment be

Ic ðe secge, ðæs deádan swát.

I thee tell of-the dead sweat

Saga me hwylc sunu wræce ærest his fæder on his móder 12

Tell me which son avenged first his father in of-his mother

innoðe.

womb

Ic ðe secge, ðære næddran sunu; for ðám ðe seó móder

I thee tell of-the adder son for that that the mother

ofslóh ærest ðone fæder, and ðonne ofsleað ða bearn eft ða

slew first the father and then slay the children again the

móder.

mother

Saga me, hwylc bisceop wære ærest on ðære ealdan æ, 13

Tell me which bishop were first in the old law

ær Cristes tócyme.

before of-Christ advent

Ic ðe secge, Melchisedec, and Aaron.

I thee tell Melchizedek and Aaron

14 Saga me hwylc bisceop wǽre [ærest] on ðǽre niwan ǽ.
Tell me which bishop were first in the new law
Ic ðe secge, Petrus, and Jacobus.
I thee tell Peter and James

15 Saga me, hwylc man witegode ǽrest?
Tell me which man prophesied first
Ic ðe secge, Samuel.
I thee tell Samuel

16 Saga me, hwa wrát bócstafas ǽrest?
Tell me who wrote letters first
Ic ðe secge, Mercurius se gigant.
I thee tell Mercury the giant

17 Saga me, hwa sette ǽrest wíngeardas, oððe hwá dranc ǽrest wín?
Tell me who set first vineyards or who drank first wine
Ic ðe secge, Noe.
I thee tell Noah

18 Saga me hwa wǽre ǽrest lǽce.
Tell me who were first physician
Ic ðe secge, Asterius se wæs cweden.
I thee tell Asterius he was called

19 Saga me, hwæt synt ða twegen men on Neorxna-wange, and ðás gelomlíce wépað, and beóð unróte.
Tell me what are the two men in Paradise-field and these frequently weep and are sad
Ic ðe secge, Enoc and Helias; hí wépað forðám ðe hí sceólon cuman on ðisne middangeard, and beón deáde, ðeáh hý ǽr ðonne deáð longe yldon.
I thee tell Enoch and Elijah they weep because that they must come into this middle-earth and be dead though they before then death long delayed

Saga me, hwǽr wuniað hý? 20
Tell me where dwell they
Ic ðe secge, Malifica and Intimphonis, ðæt is, on sunfelda,
I thee tell Malifica and Intimphonis that is in sun-field
and on sceanfelda.
and in shining-field
Saga me for hwám sí se hrefen swá sweart, ðe ǽr wæs 21
Tell me for what be the raven so black which before was
hwít.
white
Ic ðe secge, for ðý ðe he eft ne hwirfde tó Noe in tó
I thee tell for that that he back not returned to Noah in to
ðǽre arce, ðe he ǽr of gesend wæs.
the ark which he before from sent was
Saga me for hwám se hrefen ðurh gehyrsumnisse geþingode 22
Tell me for what the raven through obedience atoned
ðæt he ǽr þurh módignisse ágilte.
what he before through pride sinned
Ic ðe secge, ðá he fédde Heliam, ðám eóde he tó ðám
I thee tell when he fed Elijah to-whom went he to the
wésterne, and him þenode.
desert and him served
Saga me, hwǽr bið mannes mód? 23
Tell me where is of-man mind
Ic ðe secge, on ðám heáfde, and gǽð út þurh ðone múð.
I thee tell in the head and goes out through the mouth
Saga me, hwylce wihta beoð óðre tíd wífcynnes, and óðre 24
Tell me which creatures are one time of-female-kind and other
tíd wæpnedcynnes?
time of-male-kind

Ic ðe secge, Belda se fisc on sǽ, and Viperus seó næddre,
I thee tell Belda the fish in sea and Viperus the snake
and Corvus se fugel, ðæt is se hrefen.
and Corvus the bird that is the raven

THE SOUL'S FEET AND THE SWEET WORD

The soul's two feet are the love of God and of men, and with neither it is lame; its four wings are prudence, concord, strength, and righteousness. Adam was dead and never born. The first word was Let there be light, the heaviest burden a lord's anger. Seven soldiers divided Christ's garment, Christ was born through Mary's right breast, and Joshua made the sun stand at Gibeon. A sweet word multiplies friendship, and a man who no longer shows two little figures in his eyes dies within three days.

25 Saga me for hwám seó sǽ sí sealt.
Tell me for what the sea be salt
Ic ðe secge, forðám ðe Moyses wearp on sǽ ða tin word
I thee tell because that Moses cast into sea the ten words
ðǽre ealdan æ, ðá ðá he worhte ða breda, for ðám ðe
of-the old law then when he made the tablets for that that
Israela folc wurðedon deófolgild.
of-Israel people worshiped idol
26 Saga me, hwæt sindon ða twegen fét ða seó sáwul
Tell me what are the two feet which the soul
habban sceal?
have shall
Ic ðe secge, Godes lufu and manna; and gif heó ðǽra
I thee tell of-God love and of-men and if it of-them
náðer nafað, ðonne byð heó healt.
neither has then is it lame

Saga me, on hú manegum fiðerum sceal seó sáwul fleógan, 27
Tell me on how many wings shall the soul fly
gif heó sceal tó heofenum fleógan?
if it shall to heavens fly
Ic ðe secge, feower; gleáwnisse, geþwærnisse, strengðe, and
I thee tell four prudence concord strength and
rihtwísnisse.
righteousness
Saga me hwylc man wære deád, and nære ácenned, and 28
Tell me which man were dead and not-were born and
æfter ðám deáðe wære eft bebiriged in his móder innoðe?
after the death were again buried in of-his mother womb
Ic ðe secge, ðæt wæs Adam, se æresta man; for ðám eorðe
I thee tell that was Adam the first man for that earth
wæs his móder, and he wæs bibiriged eft in ðære eorðan.
was his mother and he was buried again in the earth
Saga me ðære burge naman ðær sunne upgæð. 29
Tell me of-the city name where sun up-goes
Ic ðe secge, Jaiaca heó hátte.
I thee tell Jaiaca it is-called
Saga me, hwæt hátte ðæt ðær heó on setel gæð? 30
Tell me what is-called that where it to setting goes
Ic ðe secge, Janita heó hátte.
I thee tell Janita it is-called
Saga me, hwylc word wæs ærest? 31
Tell me which word was first
Ic ðe secge, Dryhten cwæð, Geweorðe leóht.
I thee tell Lord said Let-be light
Saga me, hwæt is hefigost mannum on eorðan? 32
Tell me what is heaviest for-men on earth
Ic ðe secge, hláfordes irre.
I thee tell of-lord anger

33 Saga me hú fela sí fleógendra fugela cynna.
Tell me how many be of-flying birds of-kinds
Ic ðe secge, twá and fiftig.
I thee tell two and fifty

34 Saga me hwæt næddercynna sí on eorðan.
Tell me what of-adder-kinds be on earth
Ic ðe secge, feower and þrittig.
I thee tell four and thirty

35 Saga me hwæt fisccynna sí on wætere.
Tell me what of-fish-kinds be in water
Ic ðe secge, six and þrittig.
I thee tell six and thirty

36 Saga me hwa gesceópe ealra fisca naman.
Tell me who created of-all fishes names
Ic ðe secge, Adam se æresta man.
I thee tell Adam the first man

37 Saga me, hú fela wæs ðæra cempena ðe Cristes hrægel
Tell me how many was of-the soldiers who of-Christ garment
dǽldon?
divided
Ic ðe secge, seofon heora wǽron.
I thee tell seven of-them were

38 Saga me feower stafas dumbe.
Tell me four letters dumb
Ic ðe secge, án is mód; óðer geþanc; þridde is swefn;
I thee tell one is mind other thought third is dream
feorðe is egesa.
fourth is fear

39 Saga me, hwæt sint ða þreo þing ðe nan man butan ne
Tell me what are the three things which no man without —
mæg beón?
can be

Ic ðe secge, ðæt is wæter, and fýr, and ísen.
I thee tell that is water and fire and iron
Saga me, hwa Godes naman nemnede ǽrest? 40
Tell me who of-God name named first
Ic ðe secge, Deófol.
I thee tell Devil
Saga me, hú wæs Crist ácenned of Marian his móder? 41
Tell me how was Christ born of Mary his mother
Ic ðe secge, þurh þæt swíðre breóst.
I thee tell through the right breast
Saga me, hwa dyde ðæt sunne stód áne tíd dæges? 42
Tell me who did that sun stood one hour of-day
Ic ðe secge, Josue hit gedyde in Moyses gefeohte; seó
I thee tell Joshua it did in of-Moses battle the
dún hátte Gabaon, ðe heó on stód.
hill was-called Gibeon which it on stood
Saga me, hwæt bið betst and wyrst? 43
Tell me what is best and worst
Ic ðe secge, mannes word.
I thee tell of-man word
Saga me, hwæt ðám men sí leófust on his lífe, and 44
Tell me what to-the man be dearest in his life and
láðost æfter his deáðe.
most-hateful after his death
Ic ðe secge, his willa.
I thee tell his will
Saga me, hwæt déð ðæt swéte word? 45
Tell me what does the sweet word
Ic ðe secge, hit gemanigfealdað mannes freóndscipe, and
I thee tell it multiplies of-man friendship and
stilleð mannes feónd.
stills of-man enemy

46 Saga me, hwylc bið se leása freónd?
Tell me which is the false friend
Ic ðe secge, he bið mannes gefera tó beóde, and ná tó
I thee tell he is of-man companion at table and not at
neódþearfe.
need

47 Saga me, hwæt onscunað se seóca man ðe he ǽr gesund
Tell me what shuns the sick man which he before sound
lufode?
loved
Ic ðe secge, ðám seócum men bið mete láð ðe him ǽr
I thee tell to-the sick man is food hateful which to-him before
wæs leóf, and his eágum bið leóht láð, ðe him æror wæs leóf.
was dear and to-his eyes is light hateful which to-him before was dear

48 Saga me, on hwám mæg man geseón mannes deáð?
Tell me in what can one see of-man death
Ic ðe secge, twegen manlícan beoð on mannes eágum;
I thee tell two images are in of-man eyes
gif ðú ða ne gesihst, ðonne swilt se man, and bið gewiten
if thou them not seest then dies the man and is departed
ǽr þrim dagum.
before three days