

OLD ENGLISH SERIES • VOLUME 27

THE OLD ENGLISH HEPTATEUCH

Leuiticus
Numerus
Deuteronomium
Iosue
Iudicum

The Old English Heptateuch

*Part Two: Leviticus to Judges,
with Ælfric's Letter to Sigeweard*

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

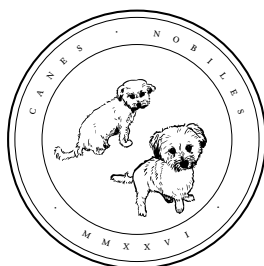


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Volume 27 of the Canes Nobiles Old English interlinear texts

The Old English text follows S. J. Crawford's text, *The Old English Version of the Heptateuch*, Ælfric's *Treatise on the Old and New Testament and His Preface to Genesis*, Early English Text Society, Original Series 160 (London, 1922)

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The text is Crawford's, from the manuscripts British Library Cotton Claudius B. iv and, for the Letter, Bodleian Laud Misc. 509; letters and words in angle brackets are those he supplies, and square brackets are his. The margin gives the verse numbers he prints, with the chapter at each chapter's first verse.

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Leuiticus

Leuiticus

Leviticus, the opening rubric explains, is called in English the service book, since the priests' services are written in it. God gives Moses, in much shortened form, the rites of the whole offering of cattle, sheep, and birds, the meal offering without leaven or honey and with salt, the peace offering, the sin offerings for priest, people, ruler, and common man, and the priests' portions. Moses washes and robes Aaron and his sons, anoints Aaron, and offers for them, and after seven days fire from God consumes the offering. Nadab and Abihu offer unballowed fire and are burned, the priests are forbidden drink in the holy place, and the clean and unclean beasts, fish, and birds are named.

Her ongynð seo ðridde boc, ðe is genemned on Ebreis

Here begins the third book that is named in Hebrew

Uaicra, ȝ Leuiticus on Grecisc, ȝ Ministerialis on Leden,

Vaicra and Leviticus in Greek and Ministerialis in Latin

ðæt is Ðenungboc on Englis, for ðan ðe ðæra sacerda

that is Service-book in English for that that of-the priests

ðenunga synd ðæron awritene.

services are therein written

Drihten clypode to Moyse on þære halgan wurþungstowe, 1.1

Lord called to Moses in the holy worship-place

ȝ ðus cwæð:

and thus said

Sege Israhela bearnum: Gyf hwilc eower wille Gode offrunga 2

Say of-Israel to-children If any of-you will to-God offerings

bringan of nytenum, þæt is of hryperum ȝ of sceapum,

bring of beasts that is of oxen and of sheep

- 3 ȝ seo offrung be þam fullan beon sceole, þonne bringe
and the offering by the full be shall then let-bring
 he of hryperum an unwem(n)e oxancealf to þære halgan
he of oxen an unblemished ox-calf to of-the holy
 stowe dura Drihten myd to gegladienne.
place door Lord with to gladden
- 4 ȝ sette his hand ofer þære offrunge heafod: þonne biþ
and let-set his hand over of-the offering head then is
 heo andfenge ȝ fremiende to his clænsunge.
it acceptable and profiting to his cleansing
- 5 Ofrie þonne þæt cealf beforan Drihtne, ȝ Aarones suna,
Let-offer then the calf before Lord and of-Aaron sons
 þæs sacerdes, offrian þæs cealfes blod ȝ geoton embutan
of-the priest let-offer of-the calf blood and pour about
 þæt weofod þe is beforan þære halgan stowe dura.
the altar that is before of-the holy place door
- 6 ȝ hyldon þa offrunga ȝ ceorfan to sticcon.
and let-flay the offerings and carve to pieces
- 7 ȝ don fyr innan þæt weofod uppan þam sticceom þe
and let-put fire within the altar upon the pieces that
 ðær tosnidene beoþ, þæt heafod ȝ ealle ða þingc ðe to
there cut-up are the head and all the things that to
 þære lifre clyfiap.
the liver cleave
- 9 ȝ waxan þæt innewearde ȝ þa fe(t); ȝ se sacerd forbærne
and let-wash the inwards and the feet and the priest let-burn
 ða Drihtne to leohte ȝ to wynsumum stence.
them to-Lord as light and as pleasant smell
- 10 Gyf seo offrung þonne beo of sceapon oððe of gaton,
If the offering then be of sheep or of goats
 bringe enytre offrunga ȝ unwemme.
let-bring yearling offerings and unblemished

7 offrie ða beforan Drihtne æt þæs weofodes sidan þe is 11
and let-offer them before Lord at of-the altar side that is

on norþhealfe, 7 geoton Aarones suna þæt blod uppan
on north-half and let-pour of-Aaron sons the blood upon
 þæt weofod ymbutan.

the altar about

7 todælon þa lima 7 þæt heafod 7 ealle þa þingc þe 12
and let-divide the limbs and the head and all the things that
 on þære lifre clifiað, 7 lecgon uppan þone wudu þe man
on the liver cleave and lay upon the wood that one
 þæt fyr sceal under don.

the fire shall under put

Waxan þonne þæt innewealde: 7 se sacerd bærnþ hit eall 13
Let-wash then the inwards and the priest burns it all
 uppon ðam weofode to wynsumum swæcce.

upon the altar as pleasant savor

Gyf seo offrung þonne biþ of fugelum, þonne bringe he 14
If the offering then is of birds then let-bring he
 turtlan 7 culfran briddas,

turtledoves and of-dove young

7 offrie se sacerd æt ðam weofode 7 bige þone swuran 15
and let-offer the priest at the altar and bend the neck

7 læte yrnan þæt blod nyðer andlang þæs weofodes.
and let run the blood down along the altar

7 wurpe þone cropp 7 þa feþera wiðæftan þæt weofod 16
and let-throw the crop and the feathers behind the altar
 on easthealfe, on þære stowe þe man þa axan gyt.

on east-half in the place that one the ashes pours

- 17 *Æt*brede of þa feþeru, næs ne ceorfe, ȝ bærne hi
Let-pluck off the feathers not-at-all — cut and burn them
 uppan þam weofode Drihtne to offrunge ȝ to wynsumum
upon the altar to-Lord as offering and as pleasant
s⟨w⟩æcce.

savor

- 2.1 Þonne man bringe offrunge Drihtne, nime smedman ȝ
When one bring offering to-Lord let-take fine-flour and
 geote ele on uppan ȝ stor,
pour oil on upon and incense
- 2 ȝ bringe to Aarones sunum, þæs sacerdes, ȝ nime heora
and let-bring to of-Aaron sons of-the priest and let-take of-them
 an ane handfulle smedeman ȝ eles ȝ stores, ȝ lecge
one a handful of-fine-flour and of-oil and of-incense and lay
 uppan þæt weofod Drihtne to wurþunga.
upon the altar to-Lord as worship
- 3 ȝ þæt þær to lafe bið, þæt bið Aarones ȝ his bearna.
and what there as remnant is that is of-Aaron and of-bis children
- 4 Bring clæne ofenbacene hlafas mid ele gesmyrede butan
Bring clean oven-baked loaves with oil smeared without
 beorman.
leaven
- 6 Tobrec hi lytlum ȝ geote ele on uppan.
Break them small and pour oil on upon
- 11 Ne do man nanne beorman ne hunig to nanre offrunga.
Not let-put one any leaven nor honey to any offering
- 12 Bringað dæl þærof ȝ ne cume hit uppan þam weofode.
Bring part thereof and not let-come it upon the altar
- 13 Þu scealt ⟨bringan sealt⟩ to ælcere offrunga.
Thou shalt bring salt to each offering

Gyf he hryðeru offrian wille, bringe unwem(n)e fearr oppe 3.1
If he oxen offer will let-bring unblemished bull or
 heafare.

beifer

ȝ setton Aarones suna heora handa uppan þære offrunga 2
and let-set of-Aaron sons their hands upon of-the offering
 heafod, ȝ <geoton> þæt blod ymbutan þæt weofod.

head and pour the blood about the altar

ȝ bringon þone rysle, þe þa heortgesidu mid beoþ 3
and let-bring the fat that the entrails with are
 oferwrogen, to þam weofode, ȝ eall þæt þærinne <fættest>
covered to the altar and all that therein fattest

sy ȝ þa lundlagan mid hire rysle,

be and the kidneys with its fat

ȝ bærnnon uppan þam weofode Drihtne to lace. 5
and let-burn upon the altar to-Lord as offering

Gif he sceap bringe, ramm oððe eowe, syn hi unwemme. 6
If he sheep bring ram or ewe let-be they unblemished

Gyf he lamb bringe, 7
If he lamb bring

Geoton Aarones suna his blod ymbutan þæt weofod. 8
Let-pour of-Aaron sons its blood about the altar

ȝ bringon Drihtne þone rysel ȝ tægl ȝ gelyndu. 9
and let-bring to-Lord the fat and tail and fats

ȝ bærne se sacerd hit uppan þam weofode. 11
and let-burn the priest it upon the altar

ȝ gyf man gat offrige, do man on ða ylcan wisan. 12
and if one goat offer let-do one in the same manner

Ælc rysel sceal Drihtne to leohte. 14
Each fat shall to-Lord as light

Ne ete ge naþer ne rysel ne blod. 17
Not eat ye either nor fat nor blood

- 4.3 Gyf se gehalgode sacerð syngað 7 deþ ðæt ðæt folc
If the hallowed priest sins and makes that the people
 syngie, offrie Drihtne unwemme cealf.
sin let-offer to-Lord unblemished calf
- 4 7 læde hit to þæs temples dura.
and let-lead it to of-the temple door
- 5 Nime þonne of þæs cealfes blode 7 sprencge seofon syþon
Let-take then of of-the calf blood and sprinkle seven times
 on ðæs temples wahryft.
on of-the temple veil
- 13 Gyf eall Israhela folc singað þurh ungewiss, bringe an cealf
If all of-Israel people sins through ignorance let-bring a calf
 to þam temple, 7 læde hit to ðære dura.
to the temple and lead it to the door
- 15 7 setton þæs folces ealdoran hyra handa uppan his heafod, 7
and let-set of-the people elders their hands upon its head and
 þonne þæt cealf geoffrod sy, nime se sacerð his blod, 7 dyppe
when the calf offered be let-take the priest its blood and dip
 his finger þæron 7 sprengge seofon syðon on þæt wahrift.
his finger therein and sprinkle seven times on the veil
- 18 7 smite of ðam sylfan blode on þæs weofodes hyrnan,
and let-smear of the same blood on of-the altar horns
 7 geote þæt þær to lafe bið æt ðam weofode nyðan.
and pour what there as remnant is at the altar beneath
- 19 7 bærne þone rysel uppan þam weofode.
and let-burn the fat upon the altar
- 20 7 gebidde se sacerð for hi.
and let-pray the priest for them
- 21 7 forbærne þæt cealf butan ðære wicstowe.
and let-burn the calf without the camp
- 22 Gyf se ealdor syngað, bringe anne buccan to bote.
If the ruler sins let-bring a buck as atonement

Gyf folces man syngað þurh nytennyse 7 his gilt undergyt, 27

If of-people man sins through ignorance and his guilt perceives

bringe ane gat to bote <to> ðam temple.

let-bring a goat as atonement to the temple

Gyf man wat þæt oðer man sweraþ, he bið scyldig gyf he 5.1

If one knows that other man swears he is guilty if he

hit forhylð.

it conceals

Se man þe swerað man 7 eft his gilt ongyt bringe an 4

The man who swears falsely and afterward his guilt perceives let-bring a

cylferlamb to bote, oþþe gat, for hine 7 for his synne.

ewe-lamb as atonement or goat for him and for his sin

7 gyf he nyten næbbe, bringe twa turtlan oððe twegen 7

and if he beast have-not let-bring two turtledoves or two

culfran briddas, ænne for þære synne, oþerne to offrunga.

of-dove young one for the sin other as offering

Gyf he næbbe turtlan ne culfran, bringe melu. 11

If he have-not turtledoves nor doves let-bring meal

Drihten spræc to Moyse, 7 þus cwæþ: 6.19

Lord spoke to Moses and thus said

Beod Aarone 7 his sunum þæt hi bringon Drihtne to 20

Bid to-Aaron and to-his sons that they bring to-Lord as

offrunge, on ðam dæge þe hi man smyrað 7 halgað,

offering on the day that them one anoints and hallows

melues ðone teoðan dæl þæs gemetes, ðe man nemneð

of-meal the tenth part of-the measure that one names

“ephi,” healf ær undern, healf ofer undern;

ephah half before undern half after undern

Þa sceolon beon elebacene 7 wearme. 21

Those shall be oil-baked and warm

23 Ne ete nan man of þæra sacerda offrunga, ac forbærne
Not let-eat any man of of-the priests offerings but let-burn
 hi man ealle.

them one all

24 Drihten spræc to Moyse, ⁊ þus cwæþ: Ne ete nan man
Lord spoke to Moses and thus said Not let-eat any man
 of ðære offrunga þe man Drihtne bringþ butan þa sacerdas
of the offering that one to-Lord brings except the priests
 ⁊ heora cynn.

and their kin

7.17 ⁊ gyf þær hwæt to lafe biþ ofer twegen dagas, forbærne
and if there aught as remnant is over two days let-burn
 hit man þæs ðridðan dæges.

it one on-the third day

25 Gyf hwa þæt smeru oþþe þæt blod ytt, þe bið Gode
If anyone the fat or the blood eats that is to-God
 geoffrad, he sceal forwurðan.

offered he shall perish

31-32 Se swyðra boh ⁊ þa rib sceolon beon Aarones ⁊ his
The right shoulder and the ribs shall be of-Aaron and of-his
 sunena of ðære offrunga þe man for gesibsumnysse offrað.

sons of the offering that one for peace offers

8.1 Drihten spræc to Moyse, ⁊ þus cwæþ:

Lord spoke to Moses and thus said

2 Nim Aaron ⁊ his suna ⁊ heora reaf ⁊ smyringele ⁊
Take Aaron and his sons and their garments and anointing-oil and
 an cealf for synne ⁊ twegen rammas ⁊ þeorfe hlafas.

a calf for sin and two rams and unleavened loaves

3 ⁊ gadera eall folc to ðæs temples dura.

and gather all people to of-the temple door

4 Moyses dyde swa Drihten him bebed,

Moses did as Lord him commanded

- 7 cwæp to þam folce: Þis Drihten bebed. 5
and said to the people This Lord commanded
 He þwoh ða Aaron 7 his suna. 6
He washed then Aaron and his sons
 7 scrydde ðone biseop mid linenum reafe 7 gyrde hine 7
and clothed the bishop with linen garment and girded him
 7 dyde ymbe hine blæhæwene tunecan 7 lede eacclað
and put about him blue tunic and laid shoulde-cloth
 ofer hine.
over him
 7 band to ðam rationale, on ðam wæs awriten “Lar 7 8
and bound to the rationale on which was written Doctrine and
 Sôpfæstnys.”
Truth
 7 band his heafod mid claðe 7 mid gehalgodan 9
and bound his head with cloth and with hallowed
 gyldenbende, swa Drihten him bebed.
gold-band as Lord him commanded
 7 he nam ðone smyringcele, 10
and he took the anointing-oil
 7 smyrode ða halgan stowe 7 ðæt weofod 7 ealle heora 11
and anointed the holy place and the altar and all their
 fatu 7 halgode ðæt arfæt.
vessels and hallowed the laver
 7 he geat ele uppān Aarones heafod 7 smyrode hine 7 12
and he poured oil upon of-Aaron head and anointed him and
 gehalgode.
hallowed
 7 he scridde his suna midd 7 gyrde hi 7 hufode, swa 13
and he clothed his sons also and girded them and capped as
 Drihten bebed.
Lord commanded

14 ȝ brohte an cealf for synne, ȝ Aaron ȝ his suna setton
and brought a calf for sin and Aaron and his sons set
 heora handa uppan his heafod,

their hands upon its head

15 ȝ offrodon hit ȝ smyrodon þæs weofodes hyrnan mid
and offered it and smeared of-the altar horns with
 ðam blode, ȝ guton ðæt þær to lafe wæs under ðæt
the blood and poured what there as remnant was under the
 weofod.

altar

16 ȝ bærndon ðone rysle ȝ þa lundlagan uppan ðam weofode.
and burned the fat and the kidneys upon the altar

17 ȝ ðæt cealf hi bærndon butan ðære wicstowe mid felle
and the calf they burned without the camp with skin
 ȝ mid flæsce, swa Drihten him bebed.

and with flesh as Lord them commanded

18 Hi offrodon anne ramm,

They offered a ram

19 ȝ guton his blod ymbutan ðæt weofod.

and poured its blood about the altar

20 ȝ curfon ðone ram eall to sticceon.

and carved the ram all to pieces

21 ȝ forbærndon uppan þam weofode, for ðan ðe he wæs
and burned upon the altar for that that it was
 Drihtnes offrung.

of-Lord offering

22-23 Ða Moyses ðone ramm offrode, he æthran mid ðam

When Moses the ram offered he touched with the

blode Aarones swyðre eare ȝ his swyðrañ ðuman ȝ ðæs
blood of-Aaron right ear and his right thumb and of-the
 wynstran fotes miclan tan.

left foot great toe

ða he ðus gedon hæfde, he geat ðæt blod uppan ðæt 24
when he thus done had he poured the blood upon the
 weofod, þe ðær to lafe wæs.

altar that there as remnant was

ðone tægl 7 eall ðæt smeru 7 twegen lundlagan mid 25
the tail and all the fat and two kidneys with
 gelyndum,

fats

Hi forbærndon uppan ðam weofode. 28

They burned upon the altar

7 ða he hi ðus gehalgod hæfde, ða cwæð he: Seoðað 31
and when he them thus hallowed had then said he Boil

eowwerne mete beforan ðæs temples dura 7 etað ⟨þær þa⟩,
your food before of-the temple door and eat there them

swa Drihten behead, 7 ðus cwæð: Ete Aaron 7 his suna.
as Lord commanded and thus said Let-eat Aaron and his sons

7 swa hwæt swa ðær to lafe beo, oððe of flæsce oððe 32
and so what so there as remnant be either of flesh or
 of hlafe, forbærne man þæt.

of bread let-burn one that

Ne fare ge seofon dagon of ðære stowe durum. 33

Not go ye seven days from of-the place doors

Ac healdað ðær wearde dægес 7 nihtes, swa Drihten 35

But keep there watch by-day and by-night as Lord

behead.

commanded

Aaron 7 his suna dydon ealle ða þingc, ðe Drihten him 36

Aaron and his sons did all the things that Lord them

behead þurh Moysen.

commanded through Moses

- 9.1 *Æfter seofon dagum, Moyses clypode Aaron 7 his suna*
After seven days Moses called Aaron and his sons
 7 þa betstborenan of Israhela folce, 7 cwæð to him:
and the best-born of of-Israel people and said to them
- 2 *Offriað an cealf 7 anne ram for synne, ægðer unwehme.*
Offer a calf and a ram for sin each unblemished
- 3 7 beodað Israhela folce, þæt hi offrion for synne buccan
and bid of-Israel people that they offer for sin buck
 7 cealf 7 lamb, ælc anwintre 7 unwehme;
and calf and lamb each one-winter and unblemished
- 4 7 for sibsumnesse oxan 7 ramm: to dæg Drihten ætywð.
and for peace ox and ram to day Lord appears
- 5 *Hi namon þa ealle ða ðingc ðe Moyses him bebead, 7*
They took then all the things that Moses them bade and
 brohton to ðæs temples dura.
brought to of-the temple door
- 6 7 Moyses cwæð to þam folce: Wyrceað þæt Drihten eow
and Moses said to the people Do what Lord you
 bebead, 7 Drihten eow ætywð.
commanded and Lord to-you appears
- 23 *Ða Aaron geofrod hæfde 7 ðæt folc gebletsod, swa*
When Aaron offered had and the people blessed as
 Moyses him bebead, ða eode he nyðer. ða ætywde Godes
Moses him commanded then went he down then appeared of-God
 wuldor eallum þam folce.
glory to-all the people
- 24 7 com fyr of Gode 7 forbærnde ealle ða ofrunga þe
and came fire from God and burned all the offerings that
 uppan þam weofode wæron. 7 ða þæt folc þæt geseah,
upon the altar were and when the people that saw
 þa feollon hi nyðer 7 heredon Drihten.
then fell they down and praised Lord

Ɔa namon Aarones suna, Nadab 7 Abiud, heora storcyllan, 10.1

Then took of-Aaron sons Nadab and Abihu their censers

7 onældon Ɔaron unhalgod fyr, ðæt him forboden wæs,

and kindled thereon unballowed fire that to-them forbidden was

beforan Gode.

before God

7 fyr com Ɔærrihte 7 forbærnde hi to deaðe. 2

and fire came straightway and burned them to death

Ɔa swugode Aaron 7 wæs sarig. 3

Then was-silent Aaron and was sorry

Ɔa bead Moyses Missabele 7 Elifafan, Aczicheles sunum, 4

Then bade Moses Misbael and Elzaphan of-Uzziel sons

Aarones fæderan, ðæt hi namon heora maga lic 7 Ɔaron

of-Aaron uncle that they took of-their kinsmen bodies and bore

butan wicstowe.

without camp

7 hi eodon sona 7 Ɔaron hi aweg 7 wurpon hi ut, 5

and they went at-once and bore them away and threw them out

swa him beboden wæs.

so them commanded was

Moyses cwæð to Aarone 7 to Eleazare 7 to Iðamare, 6

Moses said to Aaron and to Eleazar and to Ithamar

his sunon: Forlætað eowre hreowsunga, ðe læs ge habbon

his sons Leave-off your mournings the less ye have

Godes yrre.

of-God anger

Drihten spræc to Aarone 7 to his sunum: 8

Lord spoke to Aaron and to his sons

Ne drince ge nan ðingc ðæs ðe man mæg druncen of beon 9

Not drink ye any thing of-that that one may drunk of be

ðonne ge gan in to ðære halgan stowe, ðe læs ge swylton.

when ye go in to the holy place the less ye die

11.1 Drihten spræc to Moyse 7 to Aarone:

Lord spoke to Moses and to Aaron

2 Secgað Israhela bearnum,

Say of-Israel to-children

3 ðæt hi eton þa nytenu ðe heora clawa todælede beoð 7

that they eat the beasts that their hoofs divided are and

ceowað.

chew

4 Ne ete ge þa ðingc ðe ceowað 7 clawa ne todælað, swa

Not eat ye the things that chew and hoofs not divide as

olfend.

camel

6 Hara 7 swyn synd forbodene to æthrinene.

Hare and swine are forbidden to touch

9 Ne ete ge nanne fisc, buton ða þe habbað finnas 7 scylla.

Not eat ye any fish except those that have fins and scales

12 ða oþre synd unclæne.

the others are unclean

13 Ne ete ge nan ðingc hafoccyntes ne earnoccyntes,

Not eat ye any thing of-hawk-kind nor of-eagle-kind

15-17 Ne ulan, ne nan þingc hrefncyntes.

Nor owl nor any thing of-raven-kind

God forbids lying with kin and doing as the nations before Israel did. He commands honor to parents and forbids theft, false oaths, cursing the deaf, unjust judgment, mixed breeding and sowing, omens, and sorcery; the stranger is to be loved. Molech worship, cursing parents, and witchcraft are punished by death. Of the holy days only the Passover is set. A man who curses God's name is stoned, and the law of retaliation follows. The seventh year rests the land, and a holy year of forgiveness frees every servant who will go. God promises blessing for obedience, and for disobedience curses, scattering, and fear, until the people confess and he remembers his covenant with Abraham, Isaac, and Jacob.

Ne hæme nan man wið his magan, ne wiþ his mæges 18.16

Not let-lie-with any man with his kinswoman nor with of-his kinsman

wif.

wife

Healdað mine bebodu; ne do ge nan ðingc ðe ða dydon, 30

Keep my commands not do ye any thing that those did

þe beforan eow wæron, ðe læs ge beon besmitene: ic eom

who before you were the less ye be defiled I am

Drihten eower God.

Lord your God

Arwurðiað eowerne fæder 7 eowre modor, 7 healdað mine 19.3

Honor your father and your mother and keep my

fæstendagas.

fast-days

Ne stel ðu, ne leoh ðu, ne beswic ðu ðinne nextan. 11

Not steal thou nor lie thou nor deceive thou thy neighbor

Ne swera ðu man on minum naman: ic eom Drihten. 12

Not swear thou falsely in my name I am Lord

- 13 Ne bysmra ðu ðinne mæg; nafa ðu ane niht unforgolden

Not mock thou thy kinsman have-not thou one night unpaid

þæs weorc ðe ðe wyrce.

of-him work who for-thee works

- 14 Ne wyrie ðu deafe; ne scremme ðu blinde; ondræd ðinne

Not curse thou deaf nor trip thou blind dread thy

God.

God

- 15 Ne dem nan unriht; ne forseoh ðu ðearfan; ne arwurða

Not judge any wrong nor despise thou poor-man nor honor

þone rican; deme rihte ðinum nextan.

the rich judge rightly thy neighbor

- 16 Ne beo ðu sacful.

Not be thou quarrelsome

- 17 Ne hata ðu þinne nextan on þinre heortan ac þrea hine

Not hate thou thy neighbor in thy heart but rebuke him

openlice.

openly

- 18 Ne tyn ðu þine neahgeburas; lufa þinne freond swa ðe

Not vex thou thy neighbors love thy friend as thee

sylfne: ic eom Drihten.

self I am Lord

- 19 Healdað mine æ; ne do ðu þæt nytenu hæmon mid opres

Keep my law not make thou that beasts mate with of-other

cynnes nytenum: ne saw ðu ðinne æcer mid gemengdum

kind beasts nor sow thou thy field with mingled

sæde.

seed

- 23–25 Ne ete ge þara treowa bleða ðe ge plantiað, ær ðam

Not eat ye of-the trees fruits that ye plant before the

fiftan geare.

fifth year

Ne ete ge blod, ne ne gyman hwata ne swefna. 26

Not eat ye blood nor — heed omens nor dreams

Ne ge eow ne efesion, ne beard ne sceron. 27

Nor ye yourselves — shave nor beard — shear

Ne læt ðu þine dohtor beon myltestre, þe læs ðin land sy 29

Not let thou thy daughter be harlot the less thy land be

mid mane gefylled.

with crime filled

Ne gym ðu drycræfta ne galdra. 31

Not heed thou sorceries nor spells

Arwurðe ealdne man ȝ ondræd þe ðinne God. 32

Honor old man and dread thee thy God

Ne hyrwe ge utancymene man, ac si he gemang eow 33

Not oppress ye foreign man but let-be he among you

swa inlendisc, ȝ lufiað hine swa eow sylfe, for ðam ðe

as native and love him as you selves for that that

ge wæron utacymene on Egypta lande.

ye were foreigners in of-Egyptians land

Habbað rihtne anmittan, ȝ emne wæga ȝ emne gemetu 35

Have right balance and even weights and even measures

ȝ sestras: ic eom Drihten, eower God, þe eow ælædde

and pints I am Lord your God who you led

of Egypta lande.

from of-Egyptians land

Healdað mine bebodu ȝ mine domas. 37

Keep my commands and my judgments

Gyf ænig man gelyfe on Moloches hearh, swelte he deaðe; 20.2

If any man believe in of-Moloch temple let-die he by-death

hæne hine man mid stanum.

let-stone him one with stones

Gyf hwa wirigð his fæder ȝ his modor, he sceal sweltan. 9

If anyone curses his father and his mother he shall die

27 Se man þe bega wiccecræft, swelte he deaðe.

The man who practice witchcraft let-die he by-death

23.1 Drihten spræc to Moyse, ⁊ ðus cwæð:

Lord spoke to Moses and thus said

2 Sege Israhela folce; þis synd ða dagas, ðe ge sceolon

Say of-Israel to-people these are the days that ye shall

Drihtne halgian ⁊ wurðian.

to-Lord hallow and honor

5 On ðam feowerteoðan dæge þes forman monðes on æfen

On the fourteenth day of-the first month in evening

bið Drihtnes færeld.

is of-Lord passing

10 ⁊ ðonne ge in cumað on þæt land þe ic eow sylle, ne

and when ye in come into the land that I to-you give not

ripe ge to clæne, ne ge ne gaderian ða ear þe bæfton

reap ye too clean nor ye — gather the ears that behind

eow beoð, ac lætað ðearfan ⁊ utancymene hi lesan.

you are but let poor-men and foreigners them glean

24.10 Sum Egyptisc man gestrynde sunu be Israheliscon wife

Some Egyptian man begot son by Israelite woman

onmang Israhela folce. Ða flat he wið anne Israheliscne

among of-Israel people Then strove he with an Israelite

man,

man

11 ⁊ hyrwe Godes naman ⁊ wirigde hine. Ða lædde hine

and blasphemed of-God name and cursed him Then led him

man to Moyse (His modor hatte Salomith, Dabarius dohtor,

one to Moses His mother was-called Shelomith of-Dibri daughter

of Danes cynne),

of of-Dan kin

7 hig dydon hine on cweartern, oð hi wiston hwæt 12
and they put him in prison until they knew what
 Drihten be him tæhte.

Lord about him taught

Ða cwæð Drihten to Moyse: Læd ut þone hyruwend wiðutan 13
Then said Lord to Moses Lead out the blasphemer outside
 þa wicstowe, 7 setton ealle ða þe his word gehyrdon heora

the camp and let-set all those who his words heard their

handa uppā his heafod, 7 oftorfie eall ðæt folc hine:

hands upon his head and let-stone all the people him

7 cweð to Israhela folce: Se mann ðe wyrigð Drihtnes 15
and say to of-Israel people The man who curses of-Lord
 naman, swelte he deaðe.

name let-die he by-death

Se ðe man ofslyhð oþpe gewundað, he sceal sweltan. 17

He who man slays or wounds he shall die

Se ðe orf ofslyhð, gilde heafod wið heafde. 18

He who cattle slays let-pay head for head

Gif neahgebur wið oþerne agylte, do him man ðæt ylce 19

If neighbor against other offend let-do him one the same

ðæt he ðam oðrum dyde.

that he to-the other did

Gylde eage mid <eagan> 7 toð mid teð, si he landes man, 20

Let-pay eye with eye and tooth with tooth be he of-land man

sy he utlendisc.

be he foreign

Israhela bearn dydon swa Drihten Moyse bebed. 23

Of-Israel children did as Lord Moses commanded

Drihten spræc to Moyse on Synai dune, 7 cwæð: 25.1

Lord spoke to Moses on Sinai hill and said

- 2 <Sprec> to Israhela folce ðas word; Ponne ge inn cumað on
Speak to of-Israel people these words When ye in come into
 ðæt land þe ic eow sylle, freolsiað Drihtnes restendæg.
the land that I to-you give keep of-Lord rest-day
- 3 Syx gear ðu scealt sawan 7 wyrcean ðinne wingearð 7
Six years thou shalt sow and work thy vineyard and
 gaderian heora wæstmas.
gather their fruits
- 4 ðæt sefoðe gear ðæt land bið freoh þurh Drihtnes gyfe;
the seventh year the land is free through of-Lord gift
 ne saw ðu þonne, ne ne rip, ne ðinne wingearð ne wyrç.
not sow thou then nor — reap nor thy vineyard — work
- 5 Ne heora wæstmas ne gadera þonne hi weaxað sylfwilles,
Nor their fruits — gather when they grow of-own-will
 for þam ðe hit bið restengear.
for that that it is rest-year
- 10 7 þæt fifteode gear bið halig 7 forgyfenesse gear; on
and the fifteenth year is holy and of-forgiveness year in
 ðam forgyfennysse gearre man sceall freogean ælcne ðeowan,
the of-forgiveness year one shall free each servant
 butan he fram his hlaforde nelle.
unless he from his lord will-not
- 11 Gyf he þonne fram his hlaforde nelle, læde man hine to
If he then from his lord will-not let-lead one him to
 þæs temples dura, 7 þyrlic his eare mid anum æle, 7
of-the temple door and pierce his ear with an awl and
 beo he æfre syððan ðeow.
let-be he ever afterward servant
- 17 Ne swenceað eowre magas: ondrædað eowerne Drihten,
Not afflict your kinsmen dread your Lord
 eowerne God.
your God

Healdað mine bebodu 7 mine domas, ðæt ge libbon eower 18
Keep my commands and my judgments that ye live your
 lif butan ælcere sorhge.

life without any sorrow

Gyf hwa þonne cwyð: Hwæt ete we on þam seofodan 20
If anyone then says What eat we in the seventh
 gear, gyf we ne sawað ne ne gaderiað ure wæstmas?

year if we not sow nor — gather our fruits

Ic eow sylle mine bletsunga, ðæt an gear bringð ðreora 21
I to-you give my blessings that one year brings of-three
 geara wæstmas.

years fruits

Sawað on þam eahtoðan gear, 7 etað ealde wæstmas of 22
Sow in the eighth year and eat old fruits until
 ðæt nygoðe gear 7 of niwe cumað.

the ninth year and until new come

Ne sylle ge ðæt land on ece yrfe, for þam ðe hit is 23
Not sell ye the land in eternal inheritance for that that it is
 〈min〉, 7 ge syndon utancymene 7 mine tilian.

mine and ye are foreigners and my tillers

Gyf ðin wanspediga mæg beo mid ðe, ne nim ðu na 25
If thy poor kinsman be with thee not take thou —
 mare æt him to hyre ðonne ðu sealdest.

more from him for hire than thou gavest

Ne syle ðu ðin feoh to hyre. 37

Not give thou thy money for hire

Þeah ðin nexta for his yrmðe gange on ðeowet, nafa ðu 39
Though thy neighbor for his misery go into servitude have-not thou
 hine for wealh ac for medgyldan.

him as slave but as hired-man

Hi synd mine ðeowas 7 ic hi gelædde of Egypta lande. 42
They are my servants and I them led from of-Egyptians land

- 44-45 Nabbon ge wealas ne wylna of eowrum cynne, ac of ðam
Have-not ye slaves nor slave-women of your kin but of the
 ðeodum ðe eow abuton synd, ȝ of utancymenum.
nations that you about are and of foreigners
- 55 Israhela bearn synd mine ðeowan, ðe ic ut alædde of
Of-Israel children are my servants whom I out led from
 Egypta lande:
of-Egyptians land
- 26.1 Ic eom Drihten eowwer God. Ne wyrce ge eow hearga ne
I am Lord your God Not make ye for-you temples nor
 agrafene godas: ic eom Drihten.
carved gods I am Lord
- 3 Gyf ge healdað mine beboda, ic eow sylle fulle wæstmas
If ye keep my commands I to-you give full fruits
- 5 ȝ ge etað to fülle ȝ ge eardiað butan ege on eowrum
and ye eat to fullness and ye dwell without fear in your
 lande.
land
- 6 ȝ. ic sylle sibbe on eowrum gemærum ȝ ge beoð butan
and I give peace in your borders and ye are without
 brogan; ic afyrre yfele wildeor ȝ gewin fram eow.
terror I remove evil wild-beasts and strife from you
- 7 Ge feohtað wið eowre fynd ȝ hi hreosað beforan eow.
Ye fight against your foes and they fall before you
- 8 Fif eowre fliað heora hundteontig, ȝ hundteontig eowre
Five of-you put-to-flight of-them hundred and hundred of-you
 〈fliað〉 heora tyn ðusenda; eowre fynd feallað beforan eow.
put-to-flight of-them ten thousands your foes fall before you
- 9 Ic eow geseo, ȝ do ðæt ge weaxað; ȝ ge beoð
I you see and make that ye grow and ye are
 gemænifylde, ȝ ic fæstnie min wed mid eow.
multiplied and I fasten my covenant with you

Ge etað ealde mettas oð eow niwe cumon. 10

Ye eat old foods until to-you new come

Ic sette mine halgan stowe tomiddes eowre, 7 ne awurpe 11

I set my holy place amid you and not cast-off

ic eow.

I you

Ac ic ga betwux eow, 7 ic beo eower God 7 ge beoð 12

But I go among you and I am your God and ye are

min folc.

my people

Ic eom Drihten eower Godd, ðe eow ut alædde of 13

I am Lord your God who you out led from

Egypta lande, ðæt ge me ðeowodon; 7 ic eom se ðe

of-Egyptians land that ye me served and I am he who

tobræc ða racyntan ymbutan eowrum swuran 7 alysde eow.

broke the chains about your neck and delivered you

Gyf ge (me) ne gehyrað 7 mine bebodu forhogiaþ, 14

If ye me not hear and my commands despise

7 mine æ 7 mine domas forseoð, 7 ne doð min wedd for 15

and my law and my judgments scorn and not do my covenant for

naht, ic gedo eow ðas ðingc: ic sende hrædlice fyr 7 gewyrce

naught I do you these things I send quickly fire and make

eow to wædlan; on idel ge swincað 7 eowre fynd his brucað.

you into poverty in vain ye toil and your foes it enjoy

Ic wiðstande ongean eow, 7 ge feallað beforan eowrum 17

I stand against you and ye fall before your

feondum 7 ge hyrað ðam ðe eow hatiaþ; ge fleoð þeah

foes and ye obey those who you hate ye flee though

eow man ne drife.

you one not drive

Ic eow do seofonfealdne ege. 18

I you do sevenfold fear

- 19 ȝ ic forbrece eowre ofermōdignysse heardnysse, ȝ ic gedo
and I break of-your pride hardness and I make
 ðæt eow bið ægðer heard ge heofone ge eorðe.
that to-you is each hard — heaven and earth
- 20 ȝ eall eowre geswinc beoð idele; ne bringð seo eorðe eow
and all your toils are idle not brings the earth you
 nane wæstmas.
any fruits
- 22 ȝ ic sende on eow wildeor, þæt forspillon eow ȝ eowre
and I send on you wild-beasts that destroy you and your
 nytenu.
beasts
- 23 Gyf ge nellað onfon mine lare, ȝ gað ongean me, ic ga
If ye will-not receive my teaching and go against me I go
 ongen eow ȝ slea eow.
against you and strike you
- 25 ȝ þonne ge fleoð fram byrig to byrig, ic sende cwealm
and when ye flee from city to city I send pestilence
 on eow, ȝ hungor, swa ðæt fīf bacað on anum ofne, ȝ
on you and hunger so that five bake in one oven and
 ge etað hlafe be gewihte ȝ ge ne beoð fulle.
ye eat bread by weight and ye not are full
- 28 ȝ ic witnige eow seofon witon, swa ðæt ge etað eowre
and I punish you with-seven punishments so that ye eat of-your
 suna ȝ eowre dohtra flæsc.
sons and of-your daughters flesh
- 30 ȝ ic towurpe eowre heagan getimbru, ȝ eowre hearga
and I overthrow your high buildings and your temples
 ic tobrece, ȝ ge feallað betwux eowrum deofolgyldum ȝ
I break and ye fall among your idols and

ic onscunige eow, swa ðæt ic do eowre burga weste 7
I abhor you so that I make your cities waste and
 eowra stowe, 7 ic fordo eow, 7 eowre fynd wafiað eower.
your places and I destroy you and your foes wonder-at you
 Ic todrife eow, 7 þæt land lið on reste, for ðan ðe hit 33
I scatter you and the land lies in rest for that that it
 ne reste ða hwile ðe ge ðæron wunodon.
not rested the while that ye therein dwelt
 7 ða þe þær to lafe beoð, ða beoð on swa miclum ege, þæt 36
and those who there as remnant are they are in so great fear that
 hi fleoð leafes sweg swylce hit swurd sy; hi feallað, þeah hi
they flee of-leaf sound as-if it sword be they fall though them
 nan man ne slea, 7 fleoð, ðeah him nan man wið ne feohte.
no man — slay and flee though them no man against — fight
 7 for eowrum agenum gilde ge beoð geswencte, oð ðæt 39
and for your own guilt ye are afflicted until that
 ge andettan eowre synna 7 eower yldrena, mid ðam hi
ye confess your sins and of-your elders with which they
 me gremedon 7 eodon ongen me.
me angered and went against me
 7 ic ga ongean eow, 7 læde eow on feonda land, oþ 41
and I go against you and lead you into of-foes land until
 eower lyðre mod ablysige; ðonne gebidde ge for eowrum
your wicked mind blushes then pray ye for your
 arleasnyssum.
impieties
 7 ic ⟨gime⟩ min wedd, ðe ic behet Abrahame 7 Isaace 42
and I heed my covenant that I promised to-Abraham and to-Isaac
 7 Iacobe.
and to-Jacob

43 Ic gyme ðæs landes, þonne ge hit forlætað; hit licað me,
I heed the land when ye it forsake it pleases me
 þeah hit weste sy.

though it waste be

44 Ic eom Drihten eower God, ðe eow ut alædde of Egypta
I am Lord your God who you out led from of-Egyptians
 lande beforan ealles folces gesyhðe. Ðis synd ða bebodu
land before of-all people sight These are the commands
 7 domas 7 laga, ðe Drihten gesette betwux him 7
and judgments and laws that Lord set between him and
 Israhela folce on Sinai dune.

of-Israel people on Sinai hill

Numerus

Numbers

In the wilderness of Sinai Moses and Aaron number Israel's fighting men by their elders, and the Levites, not counted with them, are set to keep the holy place under Aaron. God gives the priestly blessing. Moses asks Hobab to guide them, and the ark goes before the camp. The people complain, and fire burns the camp's edge until Moses prays. The mixed multitude craves meat and weeps for Egypt's fish and melons, scorning the manna; Moses cannot bear them alone, and God puts his spirit on seventy elders. Eldad and Medad prophesy in the camp. Quails fall, and a plague strikes the greedy.

Her ongynd seo boc, ðe is genemned on Ebreisc Valedaber,
Here begins the book that is named in Hebrew Valedaber
 ðæt is on Leden Numerus, and on Englisc Getel, for ðan
that is in Latin Numerus and in English Number for that
 ðe Israhela bearn wæron on ðære getealde.

that of-Israel children were in the count

Drihten spræc witodlice to Moyse on Sinai dune, on ðære 1.1

Lord spoke certainly to Moses on Sinai hill in the
 halgan stowe, on ðam forman dæge ðæs æfteran monðes,
holy place on the first day of-the second month
 on þam oðrum geare, þe hi foron of Egypta lande.

in the second year that they went from of-Egyptians land

Nim ȝ telle Israhela folc, swa hwæt swa wæpnedhades sy: 2

Take and count of-Israel people so what so of-male-kind be

Fram twentigum wintrum ȝ ofer ðæt, ealle ða strengeston 3

From twenty winters and over that all the strongest

of Israhela folce, telle ðu ȝ Aaron heapmælum.

of of-Israel people count thou and Aaron by-troops

ȝ ðæra mægða ealdras beoð mid inc mid heora hiredum, 4

and of-the tribes elders are with you-two with their households

ðe ðis synd heora naman: of Rubene, Elisur, Sedeures sunu. 5

who these are their names of Reuben Elizur of-Shedeur son

- 6 Of Simeon, Salamiel Surisaddais sunu.
Of Simeon Shelumiel of-Zurishaddai son
- 7 Of Iuda, Naason Aminadabis sunu; of Isachar, Nathanael
Of Judah Nabshon of-Aminadab son of Issachar Netbaneel
 Suares sunu; of Zabulon, Eliab Elonis sunu; Iosepes bearna—
of-Zuar son of Zebulun Eliab of-Helon son of-Joseph children
 of Efraim, Elisama Amiiudes sunu; on Mannase, Gamaliel
of Ephraim Elisbama of-Ammibud son in Manasse Gamaliel
 Phadasures sunu; of Benjamin, Abidan Gedeonis sunu; of Dan,
of-Pedabzur son of Benjamin Abidan of-Gideoni son of Dan
 Abiezer Amisadaies sunu; of Aser, Pheziel Ochranes sunu; of
Abiezer of-Ammishaddai son of Asher Pagiel of-Ocran son of
 Gad, Eliazapha Dueles sunu; of Neptalim, Ahyra Enananys sunu.
Gad Eliasaph of-Deuel son of Naphtali Abira of-Enan son
- 16 Ðis synd ða, ðe wæron ða æðelostan ealdras geond ða
These are those who were the noblest elders throughout the
 scira, 7 Israhela heafodmenn.
sbires and of-Israel head-men
- 17 Moyses 7 Aaron gegaderodon ealle ðas on ðam forman
Moses and Aaron gathered all these on the first
 dæge ðæs æfran monðes, 7 demdon him, swa Drihten
day of-the second month and judged them as Lord
 behead Moyse, 7 hi man tealde on Sinai westene.
commanded Moses and them one counted in Sinai wilderness
- 45 Ðus fela wæs ðæra manna, ðe Moyses 7 Aaron 7 ða
Thus many was of-the men whom Moses and Aaron and the
 .xii. Israhela ealdras getealdon fram twentigum wintrum 7
twelve of-Israel elders counted from twenty winters and
 bu(f)an þam, þæra ðe to gefeohte faran mihton, sixhund
above that of-those who to battle go might six-hundred
 ðusenda 7 ðreo ðusenda 7 fiffhundred 7 fiftig.
thousands and three thousands and five-hundred and fifty

ƿa sacerdas mid heora hirede næron getealde mid him, 47

The priests with their household not-were counted with them

for ðan ðe Drihten bebead Moyse: Ne telle ðu Leuies

for that that Lord commanded Moses Not count thou of-Levi

mægðe; ne sete ðu hi mid Israhela folce, ac sete hi to

tribe nor set thou them with of-Israel people but set them to

ðære halgan stowe 7 to ðam ðingon ðe ðærto belimpað.

the holy place and to the things that thereto belong

Israhela bearn dydon neah eallon ðingon þe Drihten bebead 54

Of-Israel children did near all things that Lord commanded

ðurh Moysen.

through Moses

7 ealles heora heres wæs, ða he todæled wæs, fifhund 2.32

and of-all their army was when it divided was five-hundred

ðusenda 7 þreo 7 hundeachtig ðusenda 7 fif hundredo

thousands and three and eighty thousands and five hundreds

7 fiftig.

and fifty

Hig foron flocmælum mid heora hiredum. 34

They went by-flocks with their households

Dis synd Aarones bearna naman, þe to sacerdum gehalgode 3.2

These are of-Aaron children names who to priests hallowed

wæron: Nadab his frumcenneda sunu 7 Abiud 7 Eleazar

were Nadab his firstborn son and Abihu and Eleazar

7 Iðamar.

and Ithamar

Nadab 7 Abiud wurden deade, þa hi brohton þæt 4

Nadab and Abihu became dead when they brought the

ungehalgode fyr beforan Drihtnes gesihðe on Sinai westene,

unhallowed fire before of-Lord sight in Sinai wilderness

butan bearnum; Eleazar 7 Iðamar brucon sacerdhades
without children Eleazar and Ithamar enjoyed priesthood
 beforan heora fæder Aarone.

before their father Aaron

5 Drihten spræc to Moyse, 7 cwæð:

Lord spoke to Moses and said

6 Nim Leuies mægðe 7 sete hi under Aarone, ðæt hi
Take of-Levi tribe and set them under Aaron that they
 ðenion him 7 healdon 7 begymon ðæra ðinga ðe to
serve him and keep and heed of-the things that to
 ðære halgan eardungstowe belimpað.

the holy dwelling-place belong

9 Beon hi ðenas under Aarone 7 his sunum.

Let-be they servants under Aaron and his sons

10 Gesete Aaron 7 his suna to sacerdum: gyf hwylc utacymen
Set Aaron and his sons as priests if any foreign
 man begynne to ðenigenne, swelte he deaðe.

man begin to serve let-die he by-death

12 Ic nam Leuies cynn æt Israhela folce for [ðam] ælc
I took of-Levi kin from of-Israel people for that each
 frumcenned, 7 hi synd mine ðenas.

firstborn and they are my servants

13 Min bið ælc frumcenned, syððan ic sloh ða frumcennedan
Mine is each firstborn since I slew the firstborn
 on Egypta lande, ægðer ge on mannum ge on nytenum.

in of-Egyptians land each — in men and in beasts

14 Drihten cwæð to Moyse on Sinai westene:

Lord said to Moses in Sinai wilderness

15 Tele ælcne wæpnedman on Leuies mægðe fram anum monðe
Count each male in of-Levi tribe from one month
 7 bufan ðam.

and above that

Moyses	ða	tealde,	swa	Drihten	him	bebead.	16			
<i>Moses</i>	<i>then</i>	<i>counted</i>	<i>as</i>	<i>Lord</i>	<i>him</i>	<i>commanded</i>				
Leuies	ðry	suna:	Gerson	ȝ	Caath	ȝ	Merari.	17		
<i>Of-Levi</i>	<i>three</i>	<i>sons</i>	<i>Gershon</i>	<i>and</i>	<i>Kobath</i>	<i>and</i>	<i>Merari</i>			
Gersones	hiredes	wæron	seofon	ðusenda	ȝ	fif	hundrydu,	21–22		
<i>Of-Gershon</i>	<i>household</i>	<i>were</i>	<i>seven</i>	<i>thousands</i>	<i>and</i>	<i>five</i>	<i>hundreds</i>			
þa	heoldon	ða	halgan	eardungstowe	on	westhealfe.				
<i>who</i>	<i>kept</i>	<i>the</i>	<i>holy</i>	<i>dwelling-place</i>	<i>on</i>	<i>west-half</i>				
Caathes	hiredes	wæron	eahta	ðusenda	ȝ	six	hundrydu þa	27–29		
<i>Of-Kobath</i>	<i>household</i>	<i>were</i>	<i>eight</i>	<i>thousands</i>	<i>and</i>	<i>six</i>	<i>hundreds</i>	<i>who</i>		
heoldon	ða	halgan	eardungstowe	on	suphealfe.					
<i>kept</i>	<i>the</i>	<i>holy</i>	<i>dwelling-place</i>	<i>on</i>	<i>south-half</i>					
Meraries	hiredes	wæron	six	þusend	ȝ	twa	hundrydu þa	33–34		
<i>Of-Merari</i>	<i>household</i>	<i>were</i>	<i>six</i>	<i>thousand</i>	<i>and</i>	<i>two</i>	<i>hundreds</i>	<i>who</i>		
heoldon	þa	halgan	stowe	on	norðhealfe.					
<i>kept</i>	<i>the</i>	<i>holy</i>	<i>place</i>	<i>on</i>	<i>north-half</i>					
Moyses	ȝ	Aaron	ȝ	heora	bearn	gymdon	ðæs	temples on	38	
<i>Moses</i>	<i>and</i>	<i>Aaron</i>	<i>and</i>	<i>their</i>	<i>children</i>	<i>beeded</i>	<i>the</i>	<i>temple</i>	<i>in</i>	
middan	Israhela	folce.								
<i>midst</i>	<i>of-Israel</i>	<i>people</i>								
Þa	Moyses	ȝ	Aaron	þa	Leuite	geteald	hæfdon,	eal	swa	39
<i>When</i>	<i>Moses</i>	<i>and</i>	<i>Aaron</i>	<i>the</i>	<i>Levites</i>	<i>counted</i>	<i>had</i>	<i>all</i>	<i>as</i>	
Drihten	him	bebead,	þa	wæron	heora	twa	ȝ	twentig		
<i>Lord</i>	<i>them</i>	<i>commanded</i>	<i>then</i>	<i>were</i>	<i>of-them</i>	<i>two</i>	<i>and</i>	<i>twenty</i>		
ðusenda.										
<i>thousands</i>										
Drihten	spræc	to	Moyse,	ȝ	cwæð:					6.22
<i>Lord</i>	<i>spoke</i>	<i>to</i>	<i>Moses</i>	<i>and</i>	<i>said</i>					
Sprec	to	Aarone	ȝ	to	his	sunum:	Þonne	ge	bletsion	23
<i>Speak</i>	<i>to</i>	<i>Aaron</i>	<i>and</i>	<i>to</i>	<i>his</i>	<i>sons</i>	<i>When</i>	<i>ye</i>	<i>bless</i>	
Israhela	folc,	cweðað	þus:							
<i>of-Israel</i>	<i>people</i>	<i>say</i>	<i>thus</i>							

- 24 Gebletsie eow God ȝ gehealde eow, ȝ ætywe eow Drihten
Let-bless you God and keep you and let-show to-you Lord
 his ansyne ȝ gemiltsie eow; ȝ gewende Drihten his
his face and have-mercy-on you and let-turn Lord his
 andwlitan to eow ȝ sylle eow sibbe.
countenance to you and give to-you peace
- 27 Clipion minne naman ȝ ic bletsie hi.
Let-call-on my name and I bless them
- 8.20 Israhela bearn dydon neah ðam ðe Drihten him bebead
Of-Israel children did near that that Lord them commanded
 þurh Moysen.
through Moses
- 10.28 Ða hi ut foron of Egypta lande, swa him God wissode,
When they out went from of-Egyptians land so them God guided
 ða cwæð Moyses to Iobabe his mæge, Ragueles suna þam
then said Moses to Hobab his kinsman of-Raguel son the
 Madianitiscean: We willað faran to ðam lande, þe God us
Midianite We will go to the land that God to-us
 syllan wile: far mid us, ðæt we ðe weligne gedon, for
give will go with us that we thee wealthy make for
 ðan ðe Drihten behet god Israhela folce.
that that Lord promised good of-Israel to-people
- 30 He andswarode, ȝ cwæð: Ne fare ic mid eow, ac ic
He answered and said Not go I with you but I
 gewende to minum earde þær ic geboren wæs,
turn to my land where I born was
- 31 ða cwæð Moyses: Ne forlæt ðu us; þu canst wegass geond
then said Moses Not leave thou us thou knowest ways throughout
 þæt westen; ac beo ure ladman.
the wilderness but be our guide

7 þonne ðu mid us cymst, we þe sylłað swa hwæt swa 32
and when thou with us comest we to-thee give so what so

ðær selost bið of þam æhtum ðe Drihten us sylð.

there best is of the possessions that Lord to-us gives

Hi foron of Drihtnes munte þreora daga færeld, 7 33

They went from of-Lord mountain of-three days journey and

Drihtnes earc for beforan him ðry dagas sceawiende þa

of-Lord ark went before them three days viewing the

wicstowe.

camp

Drihtnes genip for ofer hi on dæg, þonne hi foron. 34

Of-Lord mist went over them by day when they went

Ðonne seo earc wæs up ahafen, ðonne cwæþ Moyses: Aris, 35

When the ark was up lifted then said Moses Arise

Drihten, 7 todrif þine fynd, þæt ða fleon fram þinre

Lord and scatter thy foes that they flee from thy

ansyne, þe þe hatedon.

face who thee hated

7 þonne heo aset wæs, he cwæþ: Gewend Drihten to 36

and when it set was he said Turn Lord to

Israhela folce.

of-Israel people

Gemang ðam aras micel murcning on ðam folce ongear 11.1

Amid that arose great murmuring in the people against

Drihten, 7 hi wæron sarie for heora geswince. Þa he

Lord and they were sorry for their toil When he

þæt gehyrde, ða wearð he yrre, 7 Drihtnes fyr wearð

that heard then became he angry and of-Lord fire was

onæled 7 forbærnde þone ytemestan dæl þæs folces.

kindled and burned the outermost part of-the people

- 2 Þa clypode þæt folc to Moyse, 7 Moyses gebæd to
Then called the people to Moses and Moses prayed to
 Drihtne, 7 þæt fyr geswac.
Lord and the fire ceased
- 3 7 he nemde þære stowe naman, "Onal," for þan þe
and he named of-the place name Onal for that that
 Drihtnes fyr wæs ðær onæled ongean þæt folc.
of-Lord fire was there kindled against the people
- 4 Ðæt gemengede folc wearð gefylled mid gyfernysse, 7
The mixed people was filled with greed and
 sæton 7 weopon mid Israhela folce, 7 cwædon: Hwa sylð
sat and wept with of-Israel people and said Who gives
 us flæsc to etanne?
to-us flesh to eat
- 5 We gemunon hu fela fixa we hæfdon to gyfe on Egypta
We remember how many of-fishes we had for gift in of-Egyptians
 lande, 7 we hæfdon cucumeres, þæt sind eorðæpla, 7
land and we had cucumbers that are earth-apples and
 pepones 7 porleac 7 enneleac 7 manega oþre þingc.
melons and leeks and onions and many other things
- 6 Nu we synd hlæne; nabbe we nan þingc to etene butan
Now we are lean have-not we any thing to eat except
 man.
manna
- 7 Swa hi heton þone heofonlican mete þe hi God mid
So they called the heavenly food that them God with
 fedde; þæt wæs swilce coriandran sæd, hwites bleos swa
fed that was like of-coriander seed of-white hue as
 cristalla.
crystal

Þæt hi gaderodon ⁊ grundon on cwyrne oððe brytton 8

That they gathered and ground in mill or crushed

⁊ sudon on croccan ⁊ worhton hlafas ðærof: þa wæron

and boiled in pots and made loaves thereof which were

swylce hi wæron elebacene.

as-if they were oil-baked

Ponne ðæt deaw com on niht, ðonne com ðærmid se 9

When the dew came in night then came therewith the

heofonlica mete þe hi “man” heton.

heavenly food that they manna called

Moyses gehyrde ðæt ðæt folc weop, ælc æt his geteldes 10

Moses heard that the people wept each at of-his tent

dura, ⁊ Godes yrre astah swyðe, ⁊ hit ðuhte Moyse

door and of-God anger rose greatly and it seemed to-Moses

swyðe hefityme.

very grievous

⁊ he cwæð to Drihtne: Hwi geswenctest ðu þinne ðeow? 11

and he said to Lord Why afflictedst thou thy servant

Hwi nabbe ic nane gyfe beforan ðe, ⁊ hwi settest ðu

Why have-not I any favor before thee and why settest thou

þises folces swarnysse uppan me?

of-this people heaviness upon me

Cwyst ðu, gecacnode ic hi ealle oþþe acende ic hi, þæt 12

Sayest thou conceived I them all or bore I them that

ðu me bude þæt ic hi bære on minum bosme, swa

thou me badest that I them bore in my bosom as

fostormodor deð cild, ⁊ þæt ic bære on þæt land, þe

foster-mother does child and that I bore into the land that

ðu hyra fæderum foreswore?

thou to-their fathers sworest

- 13 Hwanan sceolde me cuman flæsc, ðæt ic sylle ðison folce?

Whence should to-me come flesh that I give to-this people

Hi wepað ongean me, ⁊ cweðað: Syle us flæsc to etanne.

They weep against me and say Give to-us flesh to eat

- 14 Ne mæg ic ana acuman eall þis folc; hit is me swyðe

Not may I alone bear all this people it is to-me very

hefig.

heavy

- 15 Butan ðu elles wylle, ic bidde ðe ðæt ðu me ofslea ⁊

Unless thou otherwise will I ask thee that thou me slay and

ic hæbbe gyfe beforan ðe, þæt ic ne sy mid swa miclum

I have favor before thee that I not be with so great

yfele geswenct.

evil afflicted

- 16 Drihten cwæð to Moyse: Geceos me hundseofontig manna

Lord said to Moses Choose for-me seventy men

of Israhela folces, ealdrum ðe ðu wite þæt synd staðolfæste

of of-Israel people elders whom thou know that are steadfast

⁊ lareowas, ⁊ læd hi to ðære eardungstowe dura, þæt

and teachers and lead them to of-the dwelling-place door that

hi standon ðær mid ðe,

they stand there with thee

- 17 Oð þæt ic nyðer astige ⁊ wið ðe sprece; ⁊ ic nime

Until that I down climb and with thee speak and I take

of ðinum gaste ⁊ sylle him, ⁊ hi underfoð þis folc

of thy spirit and give to-them and they receive this people

mid ðe, þæt ðu ne sy ana gehefegod.

with thee that thou not be alone burdened

- 18 Sege þam folce: Beoð geheorte; to merigen ge etað flæsc,

Say to-the people Be hearted to morrow ye eat flesh

for ðan ðe ge weopon beforan me ⁊ [hi] cwædon: Hwa

for that that ye wept before me and they said Who

sylð us flæsc? Wel us wæs on Egypta lande. Drihten
gives to-us flesh Well to-us was in of-Egyptians land Lord

eow sylð flæsc 7 ge etað

to-you gives flesh and ye eat

Næs to anum dæge, ne to twam, ne to fifon, ne to 19

Not-at-all for one day nor for two nor for five nor for

tynon, ne to twentigum, ac fulne monað, oð hit gæð

ten nor for twenty but full month until it goes

ðurh eowre næsðyrlu 7 si gewend to wlættan, for ðam ðe

through your nostrils and be turned to loathing for that that

ge gremedon Drihten 7 weopon beforan him 7 cwædon:

ye angered Lord and wept before him and said

Hwi foron we ut of Egypta lande?

Why went we out from of-Egyptians land

Moyse cwæð to Drihtne: Þises folces is sixhund þusend 21

Moses said to Lord Of-this people is six-hundred thousand

gangendra manna, 7 þu segst: Ic sylle him flæsc fulne

walking men and thou sayest I give to-them flesh full

monað.

month

Cwyst ðu, bið sceapa oððe hryðera swa fela ofslagen, 22

Sayest thou is of-sheep or of-oxen so many slain

þæt hi genoh habbon, oððe beoð ealle sæfixas gegaderod

that they enough have or are all sea-fishes gathered

tosomne, þæt hi gefyllon þis folc?

together that they fill this people

Drihten him andswarode, 7 cwæð: Cwyst ðu, is Drihtnes 23

Lord him answered and said Sayest thou is of-Lord

hand unmihtig? Nu rihte ðu gesyhst hwæðer min word

hand powerless Now straight thou seest whether my word

beo mid weorce gefylled.

be with work fulfilled

24 Moyses com ȝ rehte ðam folce Godes word; he gegaderode
Moses came and told to-the people of-God words he gathered
 hundseofontig manna of Israhela folce; ða he let standan
seventy men of of-Israel people whom he let stand
 ymbeutan ða eardungstowe.

about the dwelling-place

25 Drihten astah nyðer þurh genip, ȝ spræc to him, ȝ
Lord climbed down through mist and spoke to him and
 nam of ðam gaste ðe wæs on Moyse, ȝ sealde ðam
took of the spirit that was on Moses and gave to-the
 hundseofontigum mannum; ða se gast gereste on him, hi
seventy men when the spirit rested on them they
 witegodon ȝ syððan ne geswicon.

prophesied and afterward not ceased

26 Ða belifon twegen men on ðam wicstowum; ðæra oðer
Then remained two men in the camps of-whom one
 hatte Eldad ȝ oþer Meldad; ofer ða se gast gereste;
was-called Eldad and other Medad over whom the spirit rested
 hi wæron awritene ȝ ne eodon ut to ðære eardungstowe.

they were written and not went out to the dwelling-place

27 Ða hi witegodon on wicstowe, ða arn an cnapa, ȝ cwæð
When they prophesied in camp then ran a boy and said
 to Moyse: Eldad ȝ Meldad witegiað on wicstowum.

to Moses Eldad and Medad prophesy in camps

28 ȝ Iosue, Nunes sunu, cwæð: Hlaford min Moyses, forbeod
and Joshua of-Nun son said Lord my Moses forbid
 him þæt.

them that

29 Ða cwæð Moyses: Ne ofðince ðe ðæt Drihten sylle his
Then said Moses Not displease thee that Lord give his
 gyfe ðam ðe he wille.

grace to-him whom he will

Moyses 7 Israheles folces ealdras cyrdon to ðam wicstowum. 30

Moses and of-Israel people elders turned to the camps

Wind com fram Drihtne 7 brohte ofer sæ ða fugelas, ðe man 31

Wind came from Lord and brought over sea the birds that one

“coturnices” hateð, 7 sende on ða wicstowa, swa feorr swa

coturnices calls and sent on the camps so far so

man on anum dæge (ge)faran mæg, on ælce healfe ymbeutan

one in one day go may on each side about

ða wicstowa; hi flugon on twegra elna heahnysses bufan eorðan.

the camps they flew at of-two ells height above earth

Ða aras ðæt folc 7 gaderode ealne dæg 7 ealle ða 32

Then arose the people and gathered all day and all the

niht micle mænigeo ðæra fugela; se ðe lytel gegaderode,

night great multitude of-the birds he who little gathered

he hæfde tyn gemetu ðæs gemetes, ðe hi “chorus” hatað,

he had ten measures of-the measure that they cor call

7 hi behwufon hi butan ðære wicstowe.

and they spread them without the camp

Ða gyt wæs flæsc on heora toðum; ne ateorode him ðyllic 33

Then yet was flesh in their teeth not failed them such

mete. Ða wearð Drihten yrre, 7 sloh ðæt folc mid swyðe

food then became Lord angry and struck the people with very

miclum wite.

great punishment

7 hi genemdon ða stowe “Gewylnunga Byrgena,” ðær hi 34

and they named the place of-Lusts Graves where they

byrigdon ðæt folc. 7 hi foron ðanon 7 wunedon on

buried the people and they went thence and dwelt in

Asteroth.

Hazereth

Miriam and Aaron speak against Moses, the meekest of men, and Miriam is struck with leprosy and shut out seven days. Twelve spies view Canaan for forty days and bring back its fruit, but the others say its people are too strong, and the people weep and would return to Egypt. Caleb and Joshua alone urge them on. At Moses' prayer God spares the people but condemns that generation to die in the wilderness, the ten spies die, and an attack made against God's word is routed. Korah, On, Dathan, and Abiram rise against Moses; the earth swallows Dathan and Abiram with their households, fire consumes the two hundred and fifty who offered incense, and when the people murmur again Aaron's censer stays the plague.

12.1 Maria ꝥ Aaron ciddon wið Moyses for his Sigelhearwenan
Miriam and Aaron chid with Moses for his Ethiopian
 wife,

wife

2 ꝥ cwædon: Segst ðu, spræc Drihten wið Moyses anne? ne
and said Sayest thou spoke Lord with Moses alone not
 spræc he eac wið us? Ða Drihten ðæt gehyrde, ða yrsode
spoke he also with us When Lord that heard then raged
 he swyðe.

he greatly

3 Moyses soðlice wæs se bylewitesta man ofer ealle men ðe
Moses truly was the simplest man over all men who
 on eorðan wunedon.

on earth dwelt

4 ꝥ he cwæð to him ꝥ to Aarone ꝥ to Marian: Gað
and he said to him and to Aaron and to Miriam Go
 ut ge ðreo to ðære eardungstowe. Ða hi wæron ut agane,
out ye three to the dwelling-place When they were out gone
 Drihten astah nyðer on genipe ꝥ stod on ðære stowe dura
Lord climbed down in mist and stood at of-the place door

7 clypode Aaron 7 Marian. Ða hi eodon, ða cwæð
and called Aaron and Miriam When they went then said
 he to him: Gyf hwylc man of eow bið Drihtnes witega, ic
he to them If any man of you is of-Lord prophet I
 him æteowe on gesyhðe oððe ðurh swefen ic sprece to him.
to-him appear in vision or through dreams I speak to him
 Nis nan man Moyses gelica, mines ðeowan, on minum 7
Not-is any man to-Moses like my servant in my
 huse, se is me ealra getreowost.
house he is to-me of-all most-faithful
 Ic sprece to him muðe to muðe 7 openlice, næs ðurh 8
I speak to him mouth to mouth and openly not-at-all through
 rædelsas ne ðurh (hiwwinge): ondræde ge eow ðæt ge
riddles nor through figures dread ye yourselves that ye
 ciddon wið Moyses, minne ðeow.
chid with Moses my servant
 7 he gewat yrre ongean hi, 7 ðæt genip geswac. 9
and he departed angry against them and the mist ceased
 Ða ætywde hrædlice on Marian scinende hreofnys swa hwit 10
Then appeared suddenly on Miriam shining leprosy so white
 swa snaw. Ða Aaron hi beheold, 7 geseah ðæt hire
so snow When Aaron her beheld and saw that her
 lichama wæs afylled mid hreoflan, ða cwæð he to Moyse: Ic
body was filled with leprosy then said he to Moses I
 bidde ðe, hlaford min, ðæt ðu ne asette on unc ðas synne,
ask thee lord my that thou not set on us-two this sin
 þeah wit dyslice dydon, ðæt Maria, uncer swustor, ne
though we-two foolishly did that Miriam our-two sister not
 forwurðe; nu is healf hire lichama mid hreofnysse fornunen.
perish now is half her body with leprosy consumed

13 Moyses ða clypode to Drihtne, ⁊ cwæð: Drihten God, ic
Moses then called to Lord and said Lord God I
 bidde ðe, hæl hi.

ask thee heal her

14 Drihten him andswarode, ⁊ cwæþ: Gyf hyre fæder spigette
Lord him answered and said If her father spat
 on hyre nebb, hu ne sceolde hyre huru þinga sceamian .vii.
on her face how not should her at-least of-things shame seven
 dagas? Beo heo asyndrod .vii. dagas fram oðrum mannum,
days Let-be she separated seven days from other men
 ⁊ clypie hi man syððan ongean.

and let-call her one afterward back

15 Maria wæs belocen .vii. dagas butan ðære wicstowe, ⁊ ðæt
Miriam was locked seven days without the camp and the
 folc ne styrode na hwider, ær þam þe Maria wearð hal
people not stirred — anywhitber before that that Miriam became whole
 geworden.

become

13.1 Æfter ðam ðe Moyses, se mæra heretoga, mid Israhela
After that that Moses the great general with of-Israel
 folce, swa swa him God bebed, ofer ða Readan Sæ ferde,
people so as him God commanded over the Red Sea went
 ⁊ Farao adrenced wæs, ⁊ syððan se ælmihtiga God him
and Pharaoh drowned was and afterward the almighty God them
 æ geset hæfde, ða ða seo fyrd com to Pharan ðam
law set had then when the army came to Paran the
 westene, ða cwæð se heofonlica God to ðam halgan Moyses:
wilderness then said the heavenly God to the holy Moses

Ceos ðe nu men þæt magon sceawian ðone eard Chanaan 3

Choose thee now men who may view the land of-Canaan

landes, ðe ic Israhela folce forgyfan wille to heora gewearde,

land that I of-Israel to-people give will to their power

ƿ asend twelf heafodmen of ðam twelf mægðum.

and send twelve head-men of the twelve tribes

Ða dyde Moyses swa God him bebed, ƿ sende of ðam 4

Then did Moses as God him commanded and sent from the

westene, ðe is genemned Pharan, twelf sceaweras,

wilderness that is named Paran twelve spies

Þe heora naman her synd awritene: Of Ruben, Semmua 5

Whose their names here are written Of Reuben Shammua

Sechores sunu; of Simeon, Saphath Vries sunu; of Iudas, Chaleb

of-Zaccur son of Simeon Shaphat of-Hori son of Judah Caleb

Ieppones sunu; of Efraim, Osee Nunes sunu; of Isachar, Igal

of-Jephunneh son of Ephraim Oshea of-Nun son of Issachar Igal

Iosepes sunu; of Benjamin, Psalhti Raphues sunu; of Zabulon,

of-Joseph son of Benjamin Palti of-Raphu son of Zebulun

Iedidel Sodiys sunu; of Ioseph, Gaddi Susius sunu; of Dan,

Gaddiel of-Sodi son of Joseph Gaddi of-Susi son of Dan

Amihel Iemallies sunu; of Aser, Stur Michaeles sunu; of

Ammiel of-Gemalli son of Asher Sethur of-Michael son of

Neptalim, Naabdi Vaphsies sunu; of Gad, Guel Mathies sunu.

Naphtali Nabbi of-Vophsi son of Gad Geuel of-Machi son

Ðis synd ðara manna naman, ðe Moyses sende to 17

These are of-the men names whom Moses sent to

sceawigenne Chanaan land.

view Canaan land

ƿ ðus cwæð: Farað geond ðone suðdæl,

18

and thus said Go throughout the south-part

- 19 ȝ sceawiað ðæt land, hwæðer hit wæstmbære sy ȝ mid
and view the land whether it fruitful be and with
 wudum gemencged,
woods mingled
- 20 ȝ ða burga gebette oððe butan weallum, ȝ hwæðer ðæt
and the cities repaired or without walls and whether the
 landfolc sy to gefeohte stranglic oððe untrumlic, feawa on
land-folk be in battle strong or weak few in
 getele hwæðer ðe fela.
number whether or many
- 21 ȝ feriað mid eow of ðære eorðan wæstmum, ðonne ge
and carry with you of of-the earth fruits when ye
 eft cumað. Hit wæs ða se tima ðe winberian ripodon.
again come It was then the time that grapes ripened
- 22 ȝ hi ferdon ða sona ȝ sceawodon þone eard,
and they went then at-once and viewed the land
- 26 ȝ geond feowertig daga embferdon ðone eard.
and throughout forty days went-about the land
- 24 ȝ of ðam winbogum mid berium mid ealle ȝ æpplum
and of the vine-boughs with berries with all and apples
 ȝ ofætum eft mid him brohton.
and fruits again with them brought
- 27 ȝ comon to Moyse, þær he mid ðære fyrde wæs, on
and came to Moses where he with the army was in
 Pharan ðam westene.
Paran the wilderness
- 28 ȝ ðas word him to cwædon: We comon to ðam earde þe
and these words him to said We came to the land that
 ge us heton faran, þe flewð witodlice meolce ȝ hunie,
ye us commanded go which flows certainly with-milk and with-boney
 swa swa ge of ðisum wæstmum wel oncnawon magon.
so as ye from these fruits well know may

Ac þa strengstan weras wuniað on ðam lande 7 micela 29

But the strongest men dwell in the land and great

burga ðær synd 7 mærlíce geweallode: ðær we gesawon

cities there are and gloriously walled there we saw

Enachus cynryn.

of-Anak kindred

Amalech eac swylce eardað on ðam suðdæle, Etheus on 30

Amalek also likewise dwells in the south-part Hittite in

ðam muntlandum, 7 Iebuseus 7 Amorreus, Chananeus

the mountain-lands and Jebusite and Amorite Canaanite

wið ða sæ 7 ymb ða ea Iordan.

by the sea and about the river Jordan

Hwæt ða Israhela bearn endemes hrymdon ⟨7⟩ ongean 31

Lo then of-Israel children together cried and against

Moysen miclum ceorodon; ac Caleph hi gestilde, 7 cwæð

Moses greatly murmured but Caleb them stilled and said

mid gebylde: Vton faran to þam earde, 7 geagnian us

with boldness Let-us go to the land and take-possession for-us

ðæt land, for ðan ðe we magon mid mihte hit begytan.

the land for that that we may with might it get

Ða oðre soðlice cwædon, þe mid him asende wæron: Ne 32

The others truly said who with him sent were Not

mage we faran nateshwon to ðam folce þus, for ðan þe

may we go at-all to the people thus for that that

hi synd strengran þonne we.

they are stronger than we

7 we ðær gesawon of ðam entcynne Enachys bearna micelra 34

and we there saw of the giant-kind of-Anak children of-great

wæstma, ðam we ne synd ðe gelicran ðe lytle gærstapan.

stature to-whom we not are the liker than little locusts

7 hi tældon ðæt land mid heora teonwordum. 33

and they blamed the land with their slanders

- 14.1 Hwæt ða, eal seo mæniū endemes weop sona, ⁊ miclum
Lo then all the multitude together wept at-once and greatly
 ceorodon ongear Moysen, ⁊ cwædon:
murmured against Moses and said
- 3 We wisceað ðæt we on Egypta lande wæron ær deade ⁊ na
We wish that we in of-Egyptians land were before dead and not
 on ðisum westene, ⁊ we wisceað swyðor þæt we forwurðon
in this wilderness and we wish rather that we perished
 her ⁊ us Drihten ne læde in to ðam lande, þæt we ðær
here and us Lord not lead in to the land that we there
 licgon ofslagene ⁊ ure wif ⁊ cyld wurðon gehegode.
lie slain and our wives and children become captured
 Nis us, la, betere þæt we bugon ongear to Egypta lande?
Not-is to-us O better that we turn back to of-Egyptians land
- 4 ⁊ ælc cwæð to oðrum: Vton us gesettan efne nu heretogan
and each said to other Let-us us set even now general
 ⁊ uton gecyrran to Egypta lande.
and let-us turn to of-Egyptians land
- 5 Moyses ða ⁊ Aaron miclum wurdon astyrode ⁊ feollon
Moses then and Aaron greatly were moved and fell
 astrehte ætforan ðære mæniū.
stretched before the multitude
- 6 Caleph ða ⁊ Iosue cwædon to ðam folce:
Caleb then and Joshua said to the people
- 7 Þæt land ðe we sceawodon is swyðe ðearle god.
The land that we viewed is very exceedingly good
- 8 Gyf Drihten us arfæst bið, he us in gelæt to ðam, ⁊
If Lord to-us gracious is he us in leads to it and
 sylð us ða moldan þe meolce ⁊ hunie flewð.
gives to-us the mold that with-milk and with-honey flows

Ne beo ge wiðerræde wið eowerne Drihten, ne ge ne 9
Not be ye rebellious against your Lord nor ye —
 ondrædon eow; Drihten is mid us.

dread yourselves Lord is with us
 Ða hrymde eal seo mæniū ȝ mid stanum woldon hi 10
Then cried all the multitude and with stones would them
 oftorfian; ac Godes wuldor wearð sona wundorlice æteowod
stone but of-God glory became at-once wondrously shown
 ofer ðæt Godes scrin, þær hi on locodon.

over the of-God shrine where they on looked
 ȝ God cwæð to Moyse: Hu lange tælð þis folc me, ȝ 11
and God said to Moses How long blames this people me and
 hu lange ne gelyfað hi me on eallum ðam tacnum þe
how long not believe they me in all the signs that
 ic ætforan him dyde?

I before them did
 Ic ofslea hi mid cwyldre ȝ hi fordo mid cwealme, ȝ ic 12
I slay them with plague and them destroy with pestilence and I
 ðe gesette syððan to heretogan ofer micle ðeode strengan
thee set afterward as general over great nation stronger
 þonne ðeos.

than this
 Moyse ða clypode, ȝ ðus cwæð to Drihtne: Gyf ða 13
Moses then called and thus said to Lord If the
 Egyptiscean gehyrað, ȝ ða ðe her eardiað abutan, þæt ðu
Egyptians hear and those who here dwell about that thou
 þas mæniū ofslīht swa swa anne mannan, þonne secgað
this multitude slayest so as one man then say
 hi sona þæt ðu ofsloge hi for ði, þæt ðu ne mihtæst
they at-once that thou slewest them for that that thou not mightest
 hi gelædan to ðam lande ðe ðu him behete.
them lead to the land that thou to-them promisedst

- 17 Ac sy þin strengð gemærsod, swa swa ðu swore.
But let-be thy strength glorified so as thou sworest
- 19 Drihten, ic ðe bidde ðæt ðu forgyfe þises folces synna
Lord I thee ask that thou forgive of-this people sins
 æfter micelnisse þinre mildheortnysse.
after greatness of-thy mercy
- 20 Drihten cwæð to Moyse: Ic hit forgyfe æfter ðinum worde.
Lord said to Moses I it forgive after thy word
- 22 Swa ðeah soðlice ealle þa ðe gesawon mine mægnðrymnysse
So though truly all those who saw my majesty
 ȝ ða miclan tacna, ðe ic worhte on Egypta lande ȝ on
and the great signs that I wrought in of-Egyptians land and in
 þisum westene, ȝ costnodon me nu tyn siðon ȝ mine stemne
this wilderness and tempted me now ten times and my voice
 ne gehyrsumodon, ne geseoð hi ðæt land, þe ic foreswor
not obeyed not see they the land that I swore
 heora fæderum, ne nan þæra ðe me tælde ne gesihð ðæt land.
to-their fathers nor any of-those who me blamed — sees the land
- 30 Caleph ȝ Iosue cumað to þam lande.
Caleb and Joshua come to the land
- 31 Eowre bearn ic læde to þam lande soðlice.
Your children I lead to the land truly
- 32 ȝ eowre lic sceolan licgan on þisum westene.
and your bodies shall lie in this wilderness
- 33 Eowre bearn beoð worigende on þisum westene feowertig
Your children are wandering in this wilderness forty
 wintra ȝ eower forligr berað, oð ðæt heora fædera hreaw
winters and your fornication bear until that of-their fathers corpses
 beon fornumene.
be consumed

Æfter ðæra feowertigra daga getæle, þe ge ðæt land 34

After of-the forty days number that ye the land
 besceawodon, ger bið for dæge geteald, 7 on feowertigum
viewed year is for day counted and in forty
 gearum ge underfoð eowre unrihtwisnyssa, þæt ge witon
years ye receive your iniquities that ye know
 mine wrace.

my vengeance

Ða wurdon sona ofslagene on Godes gesihðe ða tyn 36-37

Then were at-once slain in of-God sight the ten
 sceaweras, þe sceawodon ðæt land, 7 deade nyðer feollon,
spies who viewed the land and dead down fell
 for ðan ðe hi þæt folc mistihton 7 þæt land tældon.

for that that they the people misled and the land blamed

7 ða twegen leofodan, Iosue 7 Caleph, 7 hi comon to 38

and the two lived Joshua and Caleb and they came to
 þam lande.

the land

Ða weop þæt folc sare, 39

Then wept the people sorely

7 sona on ærne merien astigon gewæpnode up to ðære 40

and at-once in early morning climbed armed up to the
 dune, 7 cwædon: We synd gearwe nu to gewinnenne þæt
hill and said We are ready now to win the
 land be ðam ðe Drihten spræc, for ðan þe we syngodon.

land of which that Lord spoke for that that we sinned

Ða cwæð Moyses to andsware: Hwi ofergæge ge Godes 41

Then said Moses in answer Why transgress ye of-God

word? Hit ne becymð eow na to nanre spede.

word It not comes to-you — to any success

42 Ne fare ge, ic bidde, for ðan þe God nis mid eow, þæt
Not go ye I ask for that that God not-is with you that
 ge ne feallon ætforan eowrum feondum.

ye not fall before your foes

44 Hi swa ðeah ablende beotlice astygon to ðæs munes
They so though blinded boastfully climbed to of-the mountain
 cnæppe.

top

45 ȝ ða comon heora fynd, Amalechitisc folc ȝ Chananeus
and then came their foes Amalekite people and Canaanite
 samod, þe eardedon on ðam munte, ȝ hi miclum slogon
together who dwelt on the mountain and them greatly slew

ȝ ehtende adrifon oþ ðæt hi comon to Horma.

and pursuing drove until that they came to Hormah

44 ȝ Moyses wæs stille on þære wicstowe.

and Moses was still in the camp

(God gesette ða Moyse mænifealde beboda.)

God set then to-Moses manifold commands

16.1 ȝ æfter ðam færllice arison feower weras, Chore ȝ Hon,
and after that suddenly arose four men Korah and On
 Dathan ȝ Abiron, ongear Moysen miclum astyrode, ȝ
Dathan and Abiram against Moses greatly stirred and
 ðridde healf hund manna of ðam yldstum mannum;

third half hundred men of the eldest men

3 ȝ cwædon to Moyse ȝ to Aarone þam sacerde: Eall
and said to Moses and to Aaron the priest All
 ðeos mæniu soðlice syndon haligra bearn ȝ God wunað
this multitude truly are of-holy children and God dwells
 on him: Hwi synd ge ahafene ofer Drihtnes folc?

in them Why are ye lifted over of-Lord people

4 ȝ Moyses feoll astreht sona to eorðan.

and Moses fell stretched at-once to earth

ȝ to ðam folce cwæð: To mergen ⟨ge⟩swutelað God hwilce 5
and to the people said To morrow shows God whom
 he gecyst to him.

he chooses to him

Nime eower ælc his storcyllan ȝ stere ætforan Gode; ȝ 6
Let-take of-you each his censer and let-cense before God and
 þone þe he gecyst, beo se halig.

him whom he chooses let-be he holy

Hi dydon swa on mergen mid miclum gedwylde ȝ brohton 18
They did so in morning with great error and brought
 heora storcyllan, standende æt ðam getelde.

their censers standing at the tent

Ac Dathan ȝ Abiron stodon on heora geteldum. 27

But Dathan and Abiram stood in their tents

ȝ cwædon to Moyse mid miclum graman: 12

and said to Moses with great wrath

Is ðe, la, lytel geðuht þæt ðu alæddeð us of ðam lande 13

Is to-thee O little seemed that thou leddest us from the land

þe weol meolce ȝ hunige, þæt ðu us ofsloge on þisum

that welled with-milk and with-honey that thou us slewest in this

westene, butan þu eac ure gewealde?

wilderness unless thou also our rule

Witodlice þu gelæddeð us in to ðam lande þe eall flewð on 14

Certainly thou leddest us in to the land that all flows in

riðum meolce ȝ hunige(s) ȝ sealdest us land ȝ æhta

streams of-milk and of-honey and gavest to-us land and possessions

ȝ wingearðas ðær; oððe wilt ðu, la, ut apytan ure eagan?

and vineyards there or wilt thou O out pluck our eyes

Ða æteowde Godes wuldor. 19

Then appeared of-God glory

ȝ God cwæð to Moyse: 20

and God said to Moses

- 21 Asyndriað eow fram ðisre scyldigan gegaderunge, þæt ic
Separate yourselves from this guilty assembly that I
 hi færlíce fordon mæge.
them suddenly destroy may
- 31-32 Hwæt ða færlíce geopenode seo eorðe hi sylfe ȝ forswearh
Lo then suddenly opened the earth it self and swallowed
 ða weras mid wifum ȝ cildum, Dathan ȝ Abiron, mid
the men with wives and children Dathan and Abiram with
 heora geteldum ȝ eallum æhtum,
their tents and all possessions
- 33 Þæt hi in to helle cuce siðodon mid sande ofhrorene.
That they in to hell alive went with sand overwhelmed
- 34 ȝ þæt folc fleah afyrht for heora hreamē.
and the people fled afraid for their cry
- 35 Eac swylce færlíce fyr com fram Gode ȝ ofsloh ða oþre
Also likewise suddenly fire came from God and slew the others
 þe offrodon ðone stor, ðridde healf hund manna, þær hi
who offered the incense third half hundred men where they
 heoldon þa recelsfata.
beld the censers
- 41 Eft on ðam oðrum dæge eall seo mæniū ceorode ongear
Again on the second day all the multitude murmured against
 Moysen ȝ Aaron, cweðende: Ge ofslogon Godes folc.
Moses and Aaron saying Ye slew of-God people
- 42 ȝ seo sacu ða aras.
and the strife then arose
- 43 ȝ Moyses ȝ Aaron efston mid fleame to Godes getelde,
and Moses and Aaron hastened with flight to of-God tent
 ȝ þa ða hi in agan wæron, ða ætywde Godes wuldor.
and then when they in gone were then appeared of-God glory
- 44 ȝ God cwæð to Moyse:
and God said to Moses

Gewitað aweg fram ðisre mæniū; nu ic hi adylgie. 45

Depart away from this multitude now I them destroy

ȝ Moyses cwæð to Aarone: Nim ðin recelsfæt ȝ efst 46

and Moses said to Aaron Take thy censer and hasten

to ðam folce ȝ for hi gebide, for ðan ðe Godes yrre

to the people and for them pray for that that of-God anger

is ofer hi ȝ his wite reðegað.

is over them and his punishment rages

Aaron ða ardlice arn to ðam folce ȝ sterde mid thimiama 47

Aaron then quickly ran to the people and censured with thymia

standende betwynan ðam cucuan ȝ ðam deadum, ȝ bæd

standing between the living and the dead and prayed

for ðæt folc; ðæt wite ða geswac.

for the people the punishment then ceased

ȝ þær wæron ofslagene feowertyne ðusenda of ðæs folces 49

and there were slain fourteen thousands of of-the people

mæniū ȝ seofonhund manna buta(n) ðam ðe ðær ofslagene

multitude and seven-hundred men except those who there slain

wæron on Chores <ceaste>.

were in of-Korah strife

Aaron code ða eft to Moyse to Drihtnes getelde. 50

Aaron went then again to Moses to of-Lord tent

Aaron's rod buds and is kept as a sign. Miriam dies, Moses strikes the rock for water, Edom refuses passage, and Aaron dies on Mount Hor. Bitten by fiery serpents for their murmuring, the people live by looking on the brazen serpent. Israel defeats Sihon and Og. Balak of Moab sends for Balaam to curse Israel; his ass sees the angel in the way and speaks, and Balaam blesses Israel three times. Balaam teaches Balak to set women by his idol, and twenty-four thousand who turned to Baal-peor are slain. In the war on Midian Balak and Balaam fall, and Moses has the married women killed. A new count finds none of the first generation but Caleb and Joshua.

17.1 ȝ Drihten cwæð to Moyse:

and Lord said to Moses

2 Nim nu twelf gyrda æt ðam twelf mægðum fram þære

Take now twelve rods from the twelve tribes from of-the

mægða ealdrum, ȝ heora ælcas naman awrit on his gyrde,

tribes elders and of-them each name write on his rod

ȝ Aarones nama beo on Leuies mægðe, ȝ lege ða gyrda

and of-Aaron name let-be on of-Levi tribe and lay the rods

on ðam getelde þær ic ðe to sprece.

in the tent where I thee to speak

5 ȝ þone þe ic geceose, þonne sprytt his gyrd, ȝ ic

and him whom I choose then sprouts his rod and I

gestille fram me Ȝsrahela ceorunge.

still from me of-Israel murmuring

7 Moyses ða dyde swa swa Drihten him bebed.

Moses then did so as Lord him commanded

7 eode on ærne merien in to ðam getelde, 7 efne ða 8
and went in early morning in to the tent and even then
 wæs growende Aarones gyrð on blostmum 7 on leafum
was growing of-Aaron rod in blossoms and in leaves
 on hnutbeames wisan.

in of-nut-tree manner

He bær ða ða gyrða to Ysrahela bearnum, 7 hi gesawon 9
He bore then the rods to of-Israel children and they saw
 hwæt þær geswutelod wæs; ælc nam þa his gyrde.

what there shewn was each took then his rod

7 God cwæð eft to Moyse: Ber Aarones gyrde in to 10
and God said again to Moses Bear of-Aaron rod in to
 ðam getelde, ðæt heo sy gehealden Israhele to tacne 7
the tent that it be kept to-Israel as sign and
 heora ceorung geswice, þæt hi ne swelton.

their murmuring cease that they not die

7 Moyses dyde swa swa him Drihten bebed. 11

and Moses did so as him Lord commanded

God geceas Aaron him to sacerde 7 of his ofsprince to 18.1
God chose Aaron for-him as priest and of his offspring for
 his offrunge symle 7 of Leuies mægðe manega to Leuita
his offering ever and of of-Levi tribe many as Levites
 Aarone to fylste to ðam ælicum onsægednyssum, 7 God
to-Aaron as help for the lawful sacrifices and God
 sylf him sealde ða gesetnyssa.

himself to-them gave the ordinances

Æfter þisum comon Israhela bearn to ðam westene Sin, 7 20.1
After this came of-Israel children to the wilderness Sin and
 ðær sweolt Maria, Aarones swustor, 7 is ðær bebyrged.

there died Miriam of-Aaron sister and is there buried

Ða næs ðær nan wæter on þam westene þam folce. 2

Then not-was there any water in the wilderness for-the people

- 3 ȝ hi ða ciddon swiðe wið Moysen.
and they then chid greatly with Moses
- 6 He clypode ða to Gode.
He called then to God
- 7 ȝ God cwæð to him:
and God said to him
- 8 Gang ðu ȝ Aaron ȝ gegaderiað þis folc geond to ðam
Go thou and Aaron and gather this people yonder to the
 stane; ȝ se stan eow sylþ wæter.
stone and the stone to-you gives water
- 10 Hi comon ða to ðam flinte.
They came then to the flint
- 11 ȝ he ætforan him eallon sloh mid ðære gyrde tua þone flint,
and he before them all struck with the rod twice the flint
 ȝ þær fleow sona of ðam flinte wæter swa genihtsumlice, þæt
and there flowed at-once from the flint water so abundantly that
 heora nytena druncon ȝ eall Israhela folc of ðære anre riðe.
their beasts drank and all of-Israel people from the one stream
- 14 Ða sende Moyses ærendracan to Edom þam cynincge;
Then sent Moses messengers to Edom the king
- 17 Bæd þæt he moste faran forð ofer his land be rihtum wege
Asked that he might go forth over his land by right way
 ȝ ne reppan his nan þingc.
and not touch his any thing
- 18 Edom ða andwyrde þam ærendracum, ȝ cwæð: Ne fare ge
Edom then answered the messengers and said Not go ye
 ðurh me.
through me
- 20 ȝ he ferde ða sona mid eallon his folce to gefeohte gearu:
and he went then at-once with all his people for battle ready

7 forwyrnde Israhele þæt oferfæreld þurh his land. Hi 21
and refused to-Israel the passage through his land They
 gewendon þa aweg, 7 gewicodon wið ðone munt, þe is
turned then away and camped by the mountain that is
 Or gehaten.

Hor called

Þær Aaron forðferde 7 Eleazarus, his sunu, wæs sacerð for 28
There Aaron departed and Eleazar his son was priest for
 hine.

him

7 hi ealle beweopon Aarones forðsið geond .xxx. daga 30
and they all bewept of-Aaron departure throughout thirty days
 geomriende swyðe.

mourning greatly

Chananeus þa wann wið Israhela bearn, 7 siges on him 21.1
Canaanite then fought against of-Israel children and victory over them
 gewann.

won

Ac hi wendon to Gode mid ealre heortan. 2

But they turned to God with all heart

7 hi gehyrde God, 7 him siges forgeaf, þæt hi 3
and them heard God and to-them victory gave that they
 ofslogon þone cyningc 7 his folc samod mid swurdes ecge
slew the king and his people together with of-sword edge

7 heora burga towendon.

and their cities overturned

7 gewendon him ham ðanon ofer langne weg, þæt hi 4
and turned for-them home thence over long way that they
 þæt land embferdon. Þæt folc wearð ða aðryt 7 ðearle
the land went-about The people became then wearied and exceedingly
 geswenct mid ðam siðfæte.

afflicted with the journey

- 5 ȝ ceorodon ongean Godd ȝ ongean Moysen miclum, ȝ
and murmured against God and against Moses greatly and
 cwædon: Hwi læddest ðu, la, us of Egypta lande, þæt
said Why leddest thou O us from of-Egyptians land that
 we swulton on þisum westene? We nabbað naðor ne hlaf
we died in this wilderness We have-not either — bread
 ne wæter, ȝ us wlatap nu for ðisum leohtostan mete.
nor water and us loathes now for this lightest food
- 6 For ðam ðingon þa sona sende God him to fyrene
For that reason then at-once sent God them to fiery
 næddran, ȝ hi ðæt folc totæron ȝ manega adyddon.
serpents and they the people tore and many killed
- 7 ȝ hi to Moyse cwædon: We syngodon swyðe, for ðan ðe we
and they to Moses said We sinned greatly for that that we
 swa spæcon ongean God ȝ ðe; ac gebide for us, þæt he afyrsgie
so spoke against God and thee but pray for us that he remove
 fram us ða fyrene næddran. Moyses ða gebæd for ðæt folc.
from us the fiery serpents Moses then prayed for the people
- 8 ȝ God cwæð to him: Wȳrc ane ærene næddran ȝ sete
and God said to him Make a brazen serpent and set
 upp to tacne, ȝ se ðe tosliten beo, beseo upp to ðære
up as sign and he who torn be let-look up to the
 næddran, ȝ he leofoð sona swa he besyhð on hi.
serpent and he lives at-once so he looks on it
- 9 Moyses ða worhte ða ærenan næddran, ȝ sette to tacne;
Moses then made the brazen serpent and set as sign
 ȝ þa ðe toslitene wæron beheoldon to ðære næddran ȝ
and those who torn were looked to the serpent and
 wurdon gehælede.
were healed
- 10 Hi ferdon ða ðanon mid heora fyrdwicum.
They went then thence with their camps

7 Moyses sende ða to Seon, ðam cyninge Amoreiscre 21
and Moses sent then to Sihon the king of-Amorite

ðeode, ðisum wordum, 7 cwæð:

nation with-these words and said

Ic bidde ðæt ðu me lyfe ofer ðin land to farene. Ne reppe we 22

I ask that thou me allow over thy land to go Not touch we

ðine æceras oððe wineardas, <ne> eowwer wæterpyttas; ac swa

thy fields or vineyards nor your water-pits but so

swa se weg lið we farað, gyf we moton, forð ofer ðin land.

as the way lies we go if we may forth over thy land

Ða nolde <Seon>, se cyningc, nateshwon him tiðian þæt 23

Then would-not Sihon the king at-all them grant that

Israhel ferde forð ofer his gemæru, ac gegaderode his folc

Israel went forth over his borders but gathered his people

7 ferde him togenes 7 feaht swyðe ongean, oð ðæt he

and went them toward and fought greatly against until that he

feol ofslagen, 7 his folc samod, mid swurdes ecge.

fell slain and his people together with of-sword edge

Hi geeodon ða his land 7 ealle his burga, 7 Israhel 25

They took then his land and all his cities and Israel

wunode þa on þam widgillan lande.

dwelt then in the spacious land

Moyses ða sende 7 het sceawian Azer; þære wic hi 32

Moses then sent and commanded view Jazer the town they

geeodon 7 ahton þone eard.

took and owned the land

Hi gewendon ða ðanon 7 woldon to Basan, ac Og, se 33

They turned then thence and would to Bashan but Og the

cyning, com him togeanes mid eallum his folce to gefeohte

king came them toward with all his people for battle

gearu.

ready

34 Drihten cwæð to Moyse: Ne ondræd ðu hine; ic hine
Lord said to Moses Not dread thou him I him
 sealde to þinum gewearde 7 eall his folc 7 land.

gave into thy power and all his people and land

35 7 hi fuhton ða swyðe, 7 Israhel ofsloh Og þone
and they fought then greatly and Israel slew Og the
 cyningc, 7 his suna, 7 his folc eall to forwyrde, 7
king and his sons and his people all to destruction and
 geahton his land 7 ealle his burga.

owned his land and all his cities

22.1 Moyses ða ferde to Moab mid ðam folce.

Moses then went to Moab with the people

2-4 7 se cyningc Balac cwæð to his leode: Swa adylegað þis
and the king Balak said to his people So destroys this
 folc mid heora fyrdræfte ealle ða ðe eardiað on urum
people with their war-craft all those who dwell in our
 gemærum, swa swa oxa gewunaþ to awestenne gærs oð ða
borders so as ox is-wont to waste grass to the
 wyrtruman eorð(s)lihtes mid toðum.

roots earth-level with teeth

5 He sende þa his bodan to Balaam ðam witegan, Beores

He sent then his messengers to Balaam the prophet of-Beor

suna 7 bæd ðæt he come to wyrigenne þæt folc þe

son and asked that he came to curse the people that

fundode wið his, 7 cwæð: Ic wat þæt se bið gebletsod,

strove against his and said I know that he is blessed

ðe ðu gebletsast, 7 se bið awyrged þe ðu wyrigst.

whom thou blessest and he is cursed whom thou cursest

7 Ða bodan ða comon to Balaam mid sceattum.

The messengers then came to Balaam with treasures

Balaam andwyrde þam ærendracum 7 cwæð: Ðeah Balaac 18

Balaam answered the messengers and said Though Balak

me sylle goldes 7 seolfres an hus full, ic ne mæg awendan

to-me give of-gold and of-silver a house full I not may turn

Godes word.

of-God word

Ac beoð her to niht 7 bidað andsware.

19

But be here to night and await answer

Ða com God on niht to Balaam, 7 cwæð: Nu ðas men 20

Then came God in night to Balaam and said Now these men

þe feccað; far mid him, swa ðæt ðu do þæt ic ðe bebeode.

thee fetch go with them so that thou do what I thee command

Balaam ða ferde forð mid ðam bodum on assan ridende. 21

Balaam then went forth with the messengers on ass riding

7 efne Godes encgel forstod þone weg ðær he wolde ridan 22

and even of-God angel withstood the way where he would ride

mid atogenum sweorde, swilce he hine slean wolde.

with drawn sword as-if he him slay would

Se assa geseah ðone encgel standende, 7 Balaam ne 23

The ass saw the angel standing and Balaam not

geseah. Ða forbeah se assa þæs engles swurd, 7 eode

saw Then turned-aside the ass of-the angel sword and went

of ðam wege. Hwæt þa Balaam beot þone assan, wolde

from the way Lo then Balaam beat the ass would

ðæt he eode innon þone weg.

that he went into the way

Ða fleah se assa gyt forht for þam encgle, 7 ðyde his 25

Then fled the ass yet afraid for the angel and thrust of-his

hlafordes fot ðearle to ðam hege. Balaam þa gyt beot

lord foot exceedingly to the hedge Balaam then yet beat

þone assan.

the ass

- 26 ȝ se encgel eode in to anum nyrwette, þe he ne mihte
and the angel went in to a narrow-place that he not might
 forbugan on naðre healfe, for ðan þe þær nan bige næs.
turn-aside on either side for that that there no bend was
- 27 Ða feol se assa adune afyrht for ðam engle, ȝ Balaam
Then fell the ass down afraid for the angel and Balaam
 wearð yrrre ȝ beot hine gyt swyðor.
became angry and beat it yet more
- 28 Ða geopenode Drihten þæs assan muð, ȝ he cwæð: Hwi
Then opened Lord of-the ass mouth and it said Why
 beatst ðu me swa swyðe?
beatest thou me so greatly
- 29 ȝ Balaam andwyrde: For ðam ðe ðu me beswice, ȝ ic
and Balaam answered For that that thou me deceivedst and I
 ðe ofslean wolde, gyf ic swurd hæfde.
thee slay would if I sword had
- 30 Ða sæde se assa: Ne eom ic na þin assa þe ðu on ridst
then said the ass Not am I — thy ass that thou on ridest
 symble? Sege hwænne ic æfre ær þyllic ðe gebude.
ever Say when I ever before such to-thee offered
- 31 God þa geopenode Balaames eagon, þæt he geseah þone
God then opened of-Balaam eyes that he saw the
 engel þe se assa forbeah, mid nacodum swurde, ȝ he
angel that the ass turned-aside with naked sword and he
 hnah to eorðan, ȝ aleat wið ðæs engles.
bowed to earth and bent toward the angel
- 32 ȝ se encgel cwæþ: Hwi beote ðu þinne assan efne nu
and the angel said Why beatest thou thy ass even now
 þrywa?
thrice

Ic þe ofsloge sona 7 se assa ne leofode, gyf he ne 33
I thee slew at-once and the ass not lived if he not
 forbuge me.

turned-aside me

7 Balaam cwæð: Ic syngode nytende; nyste þæt ðu stode 34
and Balaam said I sinned not-knowing knew-not that thou stoodest
 ongearn me, 7 gyf ðe min færeld mislicað, ic fare eft
against me and if thee my journey displeases I go again
 ongearn.

back

Se encgel cwæð to him: Farr mid þisum mannum, 7 35
The angel said to him Go with these men and
 warnu þæt ðu nan þinc elles ne sprece buton þæt ic þe
beware that thou no thing else — speak except what I thee
 bebeode. 7 Balaam þa rad forð.

command and Balaam then rode forth

Se cyning ða, Balac, com him togeanes. 36

The king then Balak came him toward

7 he arærde sona seofon weofoda; 7 þær lac geoffrode 23.1
and he raised at-once seven altars and there offering offered
 on ða ealdan wisan.

in the old manner

7 cwæð to Balac: Hu mæg ic awyrrian þone ðe God 8
and said to Balak How may I curse him whom God
 bletsode? 7 he witegode ða, swa him wissode God, 7
blessed and he prophesied then so him guided God and
 bletsode Israhel.

blessed Israel

7 Balac cwæð to him: Ic ðe fette for ði, þæt ðu mine 11
and Balak said to him I thee fetched for that that thou my
 fynd wyrigdest, 7 þu hi bletsast.

foes cursedst and thou them blestest

- 12 Balaam cwæð ða: Cwyst ðu, mæg ic oþer sprecan buton
Balaam said then Sayest thou may I other speak except
 ðæt Drihten het?
what Lord commanded
- 13 ða cwæð Balac him to: Cum to oðre stowe mid me.
then said Balak him to Come to other place with me
- 14 ȝ he eft arærde oðre seofan weofoda, ȝ bletsode Israhel.
and he again raised other seven altars and blessed Israel
- 25 ȝ Balac cwæð: Ne ðu hine wyrige, ne ðu hine bletsa.
and Balak said Not thou him curse nor thou him bless
- 26 Ða cwæð Balaam to Balaace ðus: Hu ne sæde ic ðe þæt
Then said Balaam to Balak thus How not said I to-thee that
 swa hwæt swa God me bebude, þæt ic ðæt dyde?
so what so God me bade that I that did
- 27 ȝ Balac cwæð: Cum, ic ðe læde to oðre stowe, gyf Gode
and Balak said Come I thee lead to other place if to-God
 swa gelicie þæt ðu hi ðanon gewyrige.
so please that thou them thence curse
- 28 Hi eodon ða begen up to ðam munte; ȝ he sona arærde
They went then both up to the mountain and he at-once raised
 seofan weofoda, ȝ lac geoffrode,
seven altars and offering offered
- 24.1 ȝ Israhel bletsode, ȝ þa ðingc witegode þe him gewissode
and Israel blessed and the things prophesied that him guided
 God.
God
- 2 He mihte geseon Israhel of ðam munte þanon.
He might see Israel from the mountain thence

ða yrsode Balac wið Balaam, 7 cwæð: Ic ðe het 10
then raged Balak against Balaam and said I thee commanded
 feccan, þæt ðu mine fynd wyrigdest, 7 þu nu ðrywa hi
fetch that thou my foes cursedst and thou now thrice them
 bletsodest.

blessedst

Far ðe nu ham: ic hæfde gemynt ðe to arwurðienne on 11
Go thee now home I had intended thee to honor in
 æhtum 7 on feo, ac God ðe benæmde ðæs wurðmyntes.
possessions and in money but God thee deprived of-the honor

Hit stent on oðrum bocum, þæt Balaam swa ðeah tæhte
It stands in other books that Balaam so though taught
 þam cyningce hu he cuman mihte þæt he hi beswice. 7
the king how he come might that he them deceive and
 he eac swa dyde; he beswac hi swa, þæt he sette wifmen
he also so did he deceived them so that he set women
 æt his hæðengylde gehende ðam folce, þær hi on locodon.
at his idol near the people where they on looked

7 hi eodon ða to manega of ðam folce to ðam myltystrum
and they went then too many of the people to the harlots
 7 wið hi hæmdon; 7 to ðam hæðengylde bugon.
and with them lay and to the idol bowed

God wearð ða yrre Israhela bearnum, 25.3

God became then angry of-Israel to-children

7 het Moyses ahon þa ðe ðæt man dydon. 4
and commanded Moses hang those who the crime did

Moyes þa het ða manfullan ofslean, ealle ða ðe 5
Moses then commanded the wicked slay all those who
 bugon to Belphegor.
bowed to Baalpeor

- 8-9 ȝ þær wurdon ofslagene mid swurdes ecge feower ȝ
and there were slain with of-sword edge four and
 twenti ðusenda of ðæs folces mæniū; ȝ Godes yrre geswac
twenty thousands of of-the people multitude and of-God anger ceased
 ȝ he him syððan mildsode.
and he them afterward pitied
- 16 God bebead sybpan Moyse, ȝ cwæð:
God commanded afterward to-Moses and said
- 17 Wrec Israhela bearn on ðam Madia(ni)tiscum ȝ ofsleap hi,
Avenge of-Israel children on the Midianites and slay them
 for ðam þe hi beswicon eow.
for that that they deceived you
- 31.6 Moyses ða sende sona twelf ðusenda gewæpnodra manna,
Moses then sent at-once twelve thousands armed men
 to ðam wige cafllice.
to the war boldly
- 7 ȝ hi ða ferdon ȝ ðæt folc ofslogon, ȝ þone cyningc
and they then went and the people slew and the king
 Balac ȝ Balaam samod; ȝ ðæt land aweston ȝ ða wif
Balak and Balaam together and the land wasted and the women
 heoldon; ȝ comon to Moyse mid micelre huðe.
kept and came to Moses with great booty
- 14 Moyses ða yrsode; ȝ axode hwi hi heoldon ða wifmen
Moses then raged and asked why they kept the women
 to life, ðe hi forlærdon ær æt ðam hæðengylde.
in life who them misled before at the idol
- 17 ȝ het hi ða acwellan ealle ða wif ðe weras hæfdon.
and commanded them then kill all the women who men had

<ȝ het healdan þa mædena. Hi didon þa swa ȝ 18
and commanded keep the maidens They did then so and
 sige hæfdon) syððan. ȝ comon to ðam lande þe hi to
victory had afterward and came to the land that them to
 lædde God, ðe he Abrahame behet ȝ his ofsprincge.
led God which he to-Abraham promised and to-his offspring

Moyses getealde ðæs folces mæniu ðe on ðam westene 26.2
Moses counted of-the people multitude who in the wilderness
 wæron accennede wigendra manna fram twentigwintre, ȝ
were born of-fighting men from twenty-winters and
 sume eac ylðran.
some also older

ȝ þær soðlice wæron sixhund ðusenda ȝ feower ȝ 51-62
and there truly were six-hundred thousands and four and
 twentig ðusenda ȝ seofonhund manna ȝ ðrittig manna.
twenty thousands and seven-hundred men and thirty men

Heora fæderas ealle forðferdon on ðam westene, buton 64-65
Their fathers all departed in the wilderness except
 Caleph ȝ Iosue; hi comon to ðam lande, ȝ mid Israhela
Caleb and Joshua they came to the land and with of-Israel
 bearnum þone eard geeodon ȝ him betwynan dældon, swa
children the land took and them between divided so
 swa him dihte Iosue.
as them directed Joshua

Deuteronomium

Deuteronomy

Beyond Jordan Moses addresses Israel. He recalls the appointing of rulers, the spies, and the people's refusal to enter the land; the Lord swore that none of that generation but Caleb would see it, that Joshua would lead them in, and that their little ones would inherit it, and Moses himself pleaded to cross and was refused. He urges them to keep the commandments, to make no image, since they saw none at Horeb, and to worship no sun or stars, warning that if they fall away they will be scattered, and that God will still receive them if they seek him. He repeats the ten commandments and the people's fear at the mountain.

Her ongynð seo boc ðe is genemned on Ebreisc Helle

Here begins the book that is named in Hebrew Elle

Adabarim, and on Grecisc Deuteronomium, ȝ on Leden

Haddebarim and in Greek Deuteronomium and in Latin

Secunda Lex, ȝ on Englisc Seo Æftre Æ.

Secunda Lex and in English The Second Law

Dis synd ða word ðe Moyses spræc to eallum Israhela 1.1

These are the words that Moses spoke to all of-Israel

folce begeondan Iordane on ðam feldwestene wið ða Readan

people beyond Jordan in the field-wilderness by the Red

Sæ, betwux Pharan ȝ Thophel ȝ Laban ȝ Aseroh, ðær

Sea between Paran and Tophel and Laban and Hazeroth where

micel gold is, endleofan daga færeld on Choreb, ðurh Seir

much gold is of-eleven days journey in Horeb through of-Seir

dune weg oð Cadesbarne.

hill way to Kadesbbarnea

On ðam feowerteopa(n) geare on ðam endlyftan monðe on 3

In the fourteenth year in the eleventh month on

ðam forman dæge ðæs monðes, he spræc to him ealle

the first day of-the month he spoke to them all

ða ðingc ðe Drihten him bebed, syððan he sloh Seon,

the things that Lord him commanded after he slew Sibon

Amorrea cyningc, se wunode on Esebon, 7 Og, cyningc
of-Amorites king who dwelt in Hesbbon and Og king
 on Basan, se wunode on Aseroth 7 on Edrai begeondan
in Bashan who dwelt in Ashtaroth and in Edrei beyond
 Iordane on Moab lande. Moyses geswutelode ða æ, 7 cwæð:
Jordan in Moab land Moses showed the law and said

- 6 Drihten ure God sprecð to us on Oreb, 7 cweð: Genoh
Lord our God speaks to us in Horeb and says Enough
 lange ge wunedon on ðisse dune.
long ye dwelt on this hill

- 7 Cyrrað 7 farað to Amorrea dune 7 to oðrum feldlandum
Turn and go to of-Amorites hill and to other field-lands
 7 dunlandum 7 to unhehrum landum on suðhealf wið ða
and hill-lands and to lower lands on south-half by the
 sæ Chanaan landes 7 Libani, oð ðæt micele flod Eufraten.
sea of-Canaan land and of-Lebanon to the great river Euphrates

- 8 Be ðam lande Drihten cwæð: Nu ic hit sealde eow, farað
About the land Lord said Now I it gave to-you go
 inn 7 habbað þæt, ðæt Drihten foreswor eowrum fæderum,
in and have that that Lord swore to-your fathers
 Abrahame 7 Isaace 7 Iacobe, ðæt he hit sealde him
to-Abraham and to-Isaac and to-Jacob that he it gave to-them
 7 hira ofsprincge æfter him.
and their offspring after them

- 9 7 ic cwæð to eow on ðære tide: Ne mæg ic ana eow
and I said to you in the time Not may I alone you
 acuman, for ðan ðe Drihten eow gemænifylde, 7 eower
bear for that that Lord you multiplied and of-you
 is to dæg swa fela swa steorrena.
is to day so many so of-stars

Drihten, eower fædera God, geice fela ðusenda to þison 11

Lord of-your fathers God let-increase many thousands to this

getele, 7 bletsige eow swa he eow behet:

number and let-bless you as he to-you promised

Næ mæg ic ana eower gemang acuman 7 eower swarnyssa 12

Not may I alone your throng bear and your heaviness

7 eowre saca.

and your quarrels

7 ic cwæð to eow: Ceosað eow wise men of eowrum 13

and I said to you Choose for-you wise men of your

cynne 7 gleawe 7 ða ðe heora drohtnung si afandod;

kin and skilled and those who their life be proved

7 ic gesette hig eow to ealdrum.

and I set them for-you as rulers

Ða andswarodon ge me, 7 cwædon: Wel ðu sprecst. 14

Then answered ye me and said Well thou speakest

7 ic nam wise men 7 welborene, 7 sette hi to 15

and I took wise men and well-born and set them as

ealdrum 7 to hundredmannum 7 to fiftigesmannum 7

rulers and as hundred-men and as fifty-men and

to teoþingmannum, þe eow lærdon ælc ðingc.

as tithing-men who you taught each thing

7 ic bebead him, 7 cwæð: Demað ælcon men riht, sy 16

and I commanded them and said Judge for-each man right be

hit burga mann, sy hit utacymene.

it of-cities man be it foreigner

Demað ðam rican swa ðam heanan, 7 ðam lytlan swa 17

Judge the rich as the poor and the little as

ðam miclan, for ðam ðe hit is Godes dom. Gyf eow

the great for that that it is of-God judgment If to-you

ænig ðingc ðince earfoðlic, secgað hit me 7 ic hit bete.

any thing seem difficult say it to-me and I it amend

20 Ic cwæð to eow:

I said to you

21 Farað to ðam lande þe God behet eowrum fæderum, 7
Go to the land that God promised to-your fathers and
 habbað hit: ne ondræde ge eow, ne nan ðingc ne forhtiað.
have it not dread ye yourselves nor any thing — fear

22 7 ge andswaredon me, 7 cwædon: Vton sendan sceaweras,
and ye answered me and said Let-us send spies
 ðæt sceawion ðæt land 7 cyðan us on hwylcne weg
that view the land and make-known to-us on which way
 we faran sceolon 7 to hwylcum burgum.
we go must and to which cities

23 7 ic sende twelf men of eow.

and I sent twelve men of you

24 7 hi foron 7 ðæt land sceawodon 7 us ðæs landes wæstmas
and they went and the land viewed and us of-the land fruits
 brohton, 7 cwædon: God is ðæt land ðe God us syllan wile.
brought and said Good is the land that God to-us give will

26 Ða noldon ge faran for eowre geleaflyste, 7 ne gelyfdon
Then would-not ye go for your unbelief and not believed
 Drihtnes spræce.

of-Lord speech

27 7 ge murcnodon, 7 cwædon: Drihten us hatað, 7 for
and ye murmured and said Lord us hates and for
 ðam he alædde us ut of Egypta lande, to ðam ðæt he
that he led us out from of-Egyptians land to that that he
 us sealde on Amoreiscra hand to ofsleanne.
us gave into of-Amorites hand to slay

Hwyder fare we? Ða bodan us færdon, 7 cwædon: ðær 28

Whither go we The messengers us frightened and said there

is micel folc 7 maran men ðonne we, 7 micla burga

is great people and greater men than we and great cities

7 oð heofun fæste; ðær we gesawon Enachis suna.

and to heaven fast there we saw of-Anak sons

And ic cwæð to eow: Ne forhtiað 7 ne ondrædað hi. 29

And I said to you Not fear and not dread them

Drihten eower God, ðe eower lateow is, he fyht for eow, 30

Lord your God who your leader is he fights for you

swa he dyde on Egypta lande beforan eallum folce.

so he did in of-Egyptians land before all people

7 ge sylfe on westene gesawon: Drihten, eower God, 31

and ye yourselves in wilderness saw Lord your God

eow bær on eallum ðam wegum ðe ge foron, swa man

you bore on all the ways that ye went so one

byrð lytle cyld, oð ðæt ge comon to ðisse stowe.

bears little child until that ye came to this place

7 ge furðon ne gelyfdon Drihtne, eowrum Gode. 32

and ye even not believed Lord your God

Se eode beforan eow on wege 7 mearcode ða stowa ðe 33

He went before you on way and marked the places that

ge eowre geteld on slean sceoldon; on niht he tæhte eow

ye your tents on pitch should by night he taught you

ðurh fyr 7 on dæg ðurh genip.

through fire and by day through mist

7 ða Drihten eowre spræca gehyrde, he wæs swyðe yrr, 34

and when Lord your speeches heard he was very angry

7 swor, 7 cwæð:

and swore and said

35 Ne syhð nan man of ðisse wyrrestan cneoresse ðæt gode
Not sees any man of this worst generation the good
 land, ðe ic mid aðe behet eowrum fæderum buton Caleb,
land that I with oath promised to-your fathers except Caleb
 Iepones sunu; he hit gesyhð ⁊ ic hit sylle him ⁊ his
of-Jephunneh son he it sees and I it give to-him and to-his
 bearnum, for ðam ðe he fyligde me.

children for that that he followed me

37 Næs ðæt nan wundor ðæt Drihten wæs ðam folce gram,
Not-was that any wonder that Lord was to-the people wroth
 þonne he wæs me yrre for <eowre> scylde, ⁊ cwæð to
when he was to-me angry for your guilt and said to
 me: Ne færst ðu ðider;

me Not goest thou thither

38 Ac Iosue Nunes sunu, þin þen, he færð ðyder in for ðe; mynga
But Joshua of-Nun son thy servant he goes thither in for thee exhort
 hine ⁊ gestranga hine; ⁊ he todælð ðæt land Israhela folce.

him and strengthen him and he divides the land of-Israel to-people

39 Eowre lytlingas ⁊ ða cild ðe nyton nanes ðinges nan gescead
Your little-ones and the children who know-not of-any thing any discernment
 ne godes ne yfeles, hi farað inn, ⁊ ic him sylle ðæt land.

nor of-good nor of-evil they go in and I to-them give the land

40 Ge cyrrað ⁊ farað on ðæt westen ður ða Readan Sæ, ⁊
Ye turn and go into the wilderness through the Red Sea and
 ðoliað ðæs ðe eow God behet for eowre ungehyrsumnysse
suffer that that you God promised for your disobedience
 ⁊ eowre geleafleaste.

and your unbelief

3.23 Ic bæd Drihten on ða tid, ⁊ ðus cwæð:

I asked Lord at the time and thus said

Drihten God, ðu ðe ongunne ætywan ðinum ðeowe ðine 24

Lord God thou who beganst show to-thy servant thy
 mærd̥e 7 ðine strengstan hand, nis soðlice nan oðer Godd
greatness and thy strongest hand not-is truly any other God
 ne on heofone ne on eorðan, ðe mæge weorcean ða weorc
nor in heaven nor on earth who may work the works
 ðe ðu wyrcest, 7 beon wiðmeten ðinre strengðe.

that thou werkest and be compared to-thy strength

Alyfe me to farenne 7 to geseonne ðæt seloste land 25

Allow me to go and to see the best land
 begeondan Iordane, 7 ða gecorenustan dune 7 Libanum.
beyond Jordan and the choicest hill and Lebanon

7 Drihten me wæs yrre for eowre scylde, 7 cwæð to 26

and Lord to-me was angry for your guilt and said to
 me: Genoh hyt is nu; ne sprec ðu nateshwon lenge to
me Enough it is now not speak thou at-all longer to
 me ymbe ðis ðingc.

me about this thing

Astih on Fasgan muntēs cnæpp, 7 beseoh to westdæle 7 27

Climb on of-Pisgab mountain top and look to west-part and
 to norðdæle 7 to suðdæle 7 to eastdæle: ne oferfærst ðu
to north-part and to south-part and to east-part not crosstest thou
 soðlice Iordane.

truly Jordan

Beod Iosue 7 gestranga hine, for ðam ðe he stæpð beforan 28

Bid Joshua and strengthen him for that that he steps before
 þison folc 7 todæld him ðæt land, ðæt he geseon sceall.
this people and divides to-them the land that he see shall

7 we wunedon on ðære dene wið Phogores templ. 29

and we dwelt in the valley by of-Peor temple

- 4.1 La Israhel! gehyr nu bebodu ȝ domas ðe ic lære, ȝ do
O Israel bear now commands and judgments that I teach and do
 ða, ðæt ðu sy langlife ȝ fare inn ȝ hæbbe ðæt land,
them that thou be long-lived and go in and have the land
 ðæt Drihten, eower fædera God, eow syllan wile.
that Lord of-your fathers God to-you give will
- 2 Ne ice ge nan ðingc to ðam worde ðe ic eow to sprece,
Not add ye any thing to the word that I you to speak
 ne ge ne wanion of ðam. Gehealdað Drihtnes bebodu,
nor ye — diminish from it Keep of-Lord commands
 eowres Godes, ðe ic eow bebeode.
of-your God that I you command
- 3 Ge gesawon ealle ða ðingc ðe Drihten dyde ongen Belphegor,
Ye saw all the things that Lord did against Baalpeor
 hu he forbrytte ealle his biggengan beforan eow.
how he crusbed all his worshipers before you
- 5 Ge witon ðæt ic lærde bebodu ȝ rihtwisnyssa, swa Drihten
Ye know that I taught commands and righteousnesses as Lord
 God me bebead.
God me commanded
- 8 Hwylc oðer ðeod is swa mære, ðe hæbbe laga ȝ rihte
What other nation is so great that have laws and right
 domas ȝ ealle æ ðe ic to dæg foresette beforan eow?
judgments and all law that I to day set-before before you
- 9 Gehealdað eow sylfe ȝ eowre sawla geornlice; ne cuman
Keep you selves and your souls eagerly not let-come
 eow ðas word of gemynde swa lange swa ge libbon; lærað
to-you these words from mind so long so ye live teach
 eowre suna ȝ eowre magas, þæt hi healdon ða bebodu
your sons and your kinsmen that they keep the commands
 ðe ic eow bead.
that I you bade

Ne gesawe ge nane anlicnesse on ðam dæge ðe Drihten 15

Not saw ye any image on the day that Lord

spræc to eow on Oreb on fyres midlene.

spoke to you in Horeb in of-fire midst

Ne wyrce ge eow ðe ma nane anlicnyssa ne wæpmanes, 16

Not make ye for-you the more any images nor of-man

ne wifmanes, ne nanes nytenes, ne fugeles ne wyrmes, ne

nor of-woman nor of-any beast nor of-bird nor of-worm nor

fisces.

of-fish

Ne behealdon ge heofonan, ne sunnan, ne monan, ne 19

Not behold ye heaven nor sun nor moon nor

steorran, ðe læs ðe ge ðurh gedwyld on hi gelyfon. God

stars the less that ye through error on them believe God

hi gesceop eallum mannum to bryce.

them created for-all men to use

Soðlice Drihten eow alædde of Egypta lande to ðam ðæt 20

Truly Lord you led from of-Egyptians land to that that

he hæfde eow to agenum folce.

he had you as own people

Eft he cwæð: Drihten wæs me yrre for eowrum spræcum, 21

Again he said Lord was to-me angry for your speeches

ƿ swor ðæt ic ne oferfore Iordane ne ne come on ðam

and swore that I not crossed Jordan nor — came in the

selustan lande, ðe Drihten eow syllan wile.

best land that Lord to-you give will

Nu swelte ic her on lande: ne fare ic ofer Iordane, ac ge 22

Now die I here in land not go I over Jordan but ye

farað ƿ agað ðæt gecorene land.

go and own the chosen land

- 23 Warniað eow ðæt ge næfre ne forgyton Drihtnes wedd,
Beware yourselves that ye never — forget of-Lord covenant
 eowres Godes, ðe he eow behet.
of-your God that he to-you promised
- 25 Gyf ge þonne minum worde ne gelyfað 7 Drihtnes beboda
If ye then my word not believe and of-Lord commands
 forhogiað, ic hæbbe to dæg gewitnysse heofon 7 eorðan
despise I have to day as-witness heaven and earth
 ðæt ge forwurðað raðe on ðam lande, ðe Drihten eow
that ye perish quickly in the land that Lord you
 to gelet; ne beo ge ðæron nane hwile.
to leads not are ye therein any while
- 27 Ac Drihten eow todrifð geond ealle ðeoda, ðæt eower byð
But Lord you scatters throughout all nations that of-you is
 feawa on ðam lande to lafe.
few in the land as remnant
- 28 7 ge ðeowiað fremdum godum, manna handgeweorc,
and ye serve strange gods of-men handiwork
 treowene 7 stænene; ða ne geseoð, ne ne gehyrað, ne
wooden and stone which not see nor — hear nor
 hi ne etað, ne hi ne drincað.
they — eat nor they — drink
- 29 7 ðonne ge gemunað Drihten, eowerne God, 7 hine
and when ye remember Lord your God and him
 secað, ðonne gemete ge hine, gyf ge hine mid inweardre
seek then find ye him if ye him with inward
 heortan secað, 7 mid ealle mihte.
heart seek and with all might
- 30 On ðære ytemestan tide ge beoð gecyrrede to Drihtne, eowrum
In the last time ye are turned to Lord your
 Gode, 7 ge gehyrað his stemne, for ðam ðe he is mildheort
God and ye hear his voice for that that he is merciful

God; ne forlæt he eow, ne he eallunga ne adylgað eow, ne
God not forsakes he you nor he utterly — destroys you nor
 he ne forgyt his wedd, on ðam he swor eowrum fæderum.

he — forgets his covenant in which he swore to-your fathers

Axiað be ealdon dagon ðe wæron ær þonne ge, of 32

Ask about old days that were before than ye from

ðam dæge ðe Drihten man gesceop ofer eorðan, fram

the day that Lord man created over earth from

ufewardum heofone 7 oð his ende, hwæðer æfre gewurde

top heaven and to its end wether ever became

ðus gerad ðingc, oððe hwæðer ænig man gehyrde Godes

thus fashioned thing or wether any man heard of-God

stefne 7 his word, swa swa ge gehyrdon 7 gesawon.

voice and his word so as ye heard and saw

Ongytað eornostlice to dæg on eower heortan ðæt Drihten 39

Understand therefore to day in your heart that Lord

sylf is God 7 nis nan oðer ne uppe on heofonum ne

himself is God and not-is any other nor up in heavens nor

nyðer on eorðan.

down on earth

Gehaldað his beboda 7 domas ðe ic eow beode, þæt eow sy 40

Keep his commands and judgments that I you command that to-you be

well 7 eowrum bearnum æfter eow, 7 ðæt ge ðurhwunian

well and to-your children after you and that ye continue

lange on ðam lande ðe Drihten, eower God, eow syllan wile.

long in the land that Lord your God to-you give will

Ðis is seo æ ðe Moyses foresette beforan Israhela folce, 44

This is the law that Moses set-before before of-Israel people

7 laga 7 domas, ðus cweðende:

and laws and judgments thus saying

- 5.1 La Israhel, gehyr nu godcunde domas 7 leorniað ða 7
O Israel hear now divine judgments and learn them and
 eac wyrceað.
also do
- 2 Drihten God behet us wedd on Oreb.
Lord God promised to-us covenant in Horeb
- 3 Ne sealde he wedd urum fæderum, ac us ðe nu gyt
Not gave he covenant to-our fathers but to-us who now yet
 lybbað.
live
- 4 Ansyne to ansyne he spræc to us on ðam munte of ðæs
Face to face he spoke to us on the mountain from of-the
 fyres midlene.
fire midst
- 5 Ic wæs dælre betwux Gode 7 eow on ða tide ðæt ic
I was divider between God and you in the time that I
 cuðe eow his word, 7 he cwæð:
made-known to-you his word and he said
- 6 Ic eom Drihten, eower God, ðe eow ut alædde of Egypta
I am Lord your God who you out led from of-Egyptians
 lande of ðeowte.
land from servitude
- 7 (I) Nafa ðu fremde godas beforan me.
I Have-not thou strange gods before me
- 8 (II) Ne wyrce ðu græftgeweorc, ne nanes cynnes anlicnyssa,
II Not make thou graven-work nor of-any kind images
 ne ða ne wurða. Ic eom Drihten, eower God, ðe wrece
nor them — worship I am Lord your God who avenge
 fædera unrihtwisnyssa on hyra bearnum,
of-fathers iniquities on their children
- 10 7 miltsige ðam ðe me lufiað 7 mine bebodu healdað.
and pity those who me love and my commands keep

(III) Ne nemne ge Drihtnes naman on idel, for ðam ðe ne 11

III Not name ye of-Lord name in vain for that that not

byð he unscyldig, se ðe for idelum ðincge his naman nemð.

is he guiltless he who for idle thing his name names

(III) Healdað ðone restendæg, ðæt ðu hine halgie, swa 12

III Keep the rest-day that thou it hallow as

Drihten ðe bebead, 7 ðus cwæð:

Lord thee commanded and thus said

Wyrç syx dagas 7 freolsa ðone seofodan. 13

Work six days and keep-holiday the seventh

Gemunað ðæt ge sylfe wæron ðeowe on Egypta lande 15

Remember that ye yourselves were servants in of-Egyptians land

7 ic eow alysde.

and I you delivered

(V) Arwurða ðinne fæder 7 ðine modor, ðæt ðu sy langlife 16

V Honor thy father and thy mother that thou be long-lived

7 ðæt ðu sy welig on ðam lande ðe God ðe syllan wile.

and that thou be wealthy in the land that God to-thee give will

(VI) Ne beo ðu manslaga. 17

VI Not be thou manslayer

(VII) Ne unrihtþæme ðu. 18

VII Not commit-adultery thou

(VIII) Ne stel ðu. 19

VIII Not steal thou

(VIII) Ne sege ðu lease gewitnessa. 20

VIII Not say thou false witnesses

(X) Ne gryn ðu ðines nextan wifes, ne his huses, ne his 21

X Not desire thou of-thy neighbor wife nor his house nor his

landes, ne nan ðæra ðinga þe his beo.

land nor any of-the things that his be

- 22 Ðis synd ða word ðe Drihten spræc to eallum Israhela folce
These are the words that Lord spoke to all of-Israel people
 on ðam munte on ðæs fyres midlene 7 ðæs genipes, micelre
on the mountain in of-the fire midst and of-the mist with-great
 stefne, 7 wrat ða on twam stænenum tabulum 7 sealde me.
voice and wrote them on two stone tablets and gave to-me
- 23 Æfter ðam ðe ge gehyrdon his word 7 gesawon ðone
After that that ye heard his word and saw the
 munt byrnan, ða cwædon to me ða ealdras 7 ða
mountain burn then said to me the elders and the
 betstborenan men:
best-born men
- 24 Nu we gesawon Godes mægenðrym 7 his micelnysa; we
Now we saw of-God majesty and his greatness we
 gehyrdon his stefne on <fyres> midlene, 7 we ongeaton
heard his voice in of-fire midst and we understood
 to dæg ðæt Godd spræc wið men, 7 se leofað.
to day that God spoke with man and he lives
- 25 Hwi swelte we 7 forwurðað on ðisum mæstan fyre?
Why die we and perish in this greatest fire
 Witodlice gyf we lenge gehyrað Drihtnes stefne, ures Godes,
Certainly if we longer hear of-Lord voice of-our God
 we forwurðað.
we perish
- 26 Hu mæg ænig man lyfiende Godes stefne gehyran 7 eac
How may any man living of-God voice hear and also
 libban?
live
- 27 Ga ðu 7 gehyr ða ðingc ðe Drihten, ure God, þe secge
Go thou and hear the things that Lord our God to-thee say
 7 sege us; 7 we gehyrað ðe 7 doð ða.
and say to-us and we hear thee and do them

Ða Drihten ðæt gehyrde, ða cwæð he to me: Ic gehyrde 28

When Lord that heard then said he to me I heard

ðises folces word, ðe hi spæcon well.

of-this people words that they spoke well

Hwanon cymð him swylc geðanc, ðæt hi ondredon me 29

Whence comes to-them such thought that they dreaded me

ƿ healdon mine bebodu, ðæt him sy wel on ecnysse ƿ

and kept my commands that to-them be well in eternity and

heora bearnum?

to-their children

Sege him ðæt hi faron to heora geteldum. 30

Say to-them that they go to their tents

Stand ðu her mid me, ƿ ic secge ðe ealle bebodu ƿ 31

Stand thou here with me and I say to-thee all commands and

godcunde æ ƿ domas; lære hi, ðæt hi don ða on þam

divine law and judgments teach them that they do them in the

lande ðe ic him to æhte sylle.

land that I to-them as possession give

Healdað ða ðingc ðe Drihten, eowwer God, eow bebead; 32

Keep the things that Lord your God you commanded

ne ahyldre ge naðer ne on ða wynstran healfre ne on ða

not turn ye either — to the left side nor to the

swyðran.

right

Ac gað rihte on ðone weg ðe Drihten eow bebead, ðæt 33

But go straight on the way that Lord you commanded that

ge libbon ƿ eow sy well ƿ eowre dagas syn gelencgede

ye live and to-you be well and your days be lengthened

on ðam lande, ðe ge agon sceolon.

in the land that ye own shall

The Lord is one; love him with all your heart and teach his words to your children. When the Lord gives you cities you did not build, do not forget him. The land is given not for Israel's righteousness but for the nations' wickedness, and Moses recalls the golden calf, the broken tablets, and his forty days of prayer; at God's word he makes new tablets and an ark to hold them, and the tribe of Levi is set to bear it. God asks only that they fear him, love him, and keep his law, for he loves the stranger. Blessing and curse are set on Gerizim and Ebal. A false prophet, or a kinsman or friend who tempts them to strange gods, must die; tithes, help for the poor, and the freeing of slaves are commanded.

6.4 Gehyre, Israhel! Dryhten, ure God, is an God.

Hear Israel Lord our God is one God

5 Lufa ðinne Drihten mid ealre ðinre heortan 7 mid ƿeallum
Love thy Lord with all thy heart and with all
mode 7 mid ƿeallum mægne.
mind and with all might

6 7 healdað ða word ðe ic ðe bebeode 7 lære ða ðinum
and keep the words that I thee command and teach them to-thy
bearnum, ðonne ðu sitte on ðinum huse, 7 writ ða on
children when thou sit in thy house and write them on
ðinum ƿærscwolde 7 on ðines huses durum.
thy threshold and on of-thy house doors

10 7 ðonne Drihten, eower God, eow in gelæt on ðæt land, ðe
and when Lord your God you in leads into the land that
he foreswor eowrum fæderum, Abrahame 7 Isaace 7 Iacobe,
he swore to-your fathers to-Abraham and to-Isaac and to-Jacob
7 he eow sylð miccle burga 7 ða selustan gebytlu 7 fulle
and he to-you gives great cities and the best buildings and full

hus ælces welan ða ðe ge ne worhton, 7 wæterpyttas ðe
houses of-each wealth those that ye not wrought and water-pits that
 ge ne dulfon, wingearðas 7 elebeamas ðe ge ne plantodon,
ye not dug vineyards and olive-trees that ye not planted
 7 ge etað 7 beoð gefyllede,
and ye eat and are filled

12

Warniað geornlice ðæt ge ne forgyton Drihten, ðe eow ut
Beware eagerly that ye not forget Lord who you out
 alædde of Egypta lande of ðeowetes huse. Geeaðmede
led from of-Egyptians land from of-servitude house Bow-to
 Drihten, ðinne God, 7 ðeowa him anum 7 swera on
Lord thy God and serve him alone and swear by
 his naman.
his name

14

Ne far ðu æfter fremdum godum, ði læs ðe God yrsie
Not go thou after strange gods the less that God rage
 ongear ðe.
against thee

Ne fanda ðu ðines Godes, swa ðu dydest on ðære
Not tempt thou thy God so thou didst in the
 costnungstowe.

16

temptation-place

Gehealdað eornostlice ða bebodu 7 ða godcundan æ 7
Keep therefore the commands and the divine law and
 domas, ðe <ic> eow <sylle> to dæg <7> bebeode ðæt ge don.
judgments that I to-you give to day and command that ye do
 Gyf ðu hi gehyltst, Drihten ðin God gehealt ðæt wedd
If thou them keepest Lord thy God keeps the covenant
 7 ða mildheortnysse ðe he swor eowrum fæderum.
and the mercy that he swore to-your fathers

12

- 13 ȝ he lufað ȝ gemænifylt and he blestað eow ȝ eowre
and he loves and multiplies and he blesses you and your
 wæstmas on ðam lande ðe he foreswor eowrum fæderum.
fruits in the land that he swore to-your fathers
- 14 Ge beoð gebletsod toforan eallum oðrum mannum; ne bið
Ye are blessed before all other men not is
 mid eow nan ðingc unberendes, ne on mannum ne on
with you any thing of-barren nor in men nor in
 nytenum.
beasts
- 15 Drihten adrifð fram eow ælc yfel ȝ wyrpð ongean eowre
Lord drives from you each evil and throws against your
 fynd.
foes
- 8.19 Gyf ge ðonne forgymeleasiað Drihtnes bebod, eowres Godes,
If ye then neglect of-Lord command of-your God
 ȝ fyliað fremdum godum, ic secge eow to soðan ðæt ge
and follow strange gods I say to-you in truth that ye
 forwurðað mid ealle, gyf ge beoð ungehyrsume Drihtnes beboda.
perish with all if ye are disobedient of-Lord commands
- 9.4 Ne wene ge na ðæt Drihten, eower God, fordyde eowre
Not think ye — that Lord your God destroyed your
 fynd ȝ sealde eow ðæt seluste land for eowre rihtwisnyssae,
foes and gave to-you the best land for your righteousness
 ac he hi fordyde for heora arleasnysse.
but he them destroyed for their wickedness
- 5 ȝ ðæt ðæt word wære gefylled, ðe he mid aðe behet
and that the word were fulfilled that he with oath promised
 eowrum fæderum, Abrahame ȝ Isaace ȝ Iacobe.
to-your fathers to-Abraham and to-Isaac and to-Jacob

Wite ge to soðum ðingum ðæt God ne sealde eow for 6
Know ye in true things that God not gave to-you for
 eowre godnysse ðæt seluste land to æhte, for ðam ðe ge
your goodness the best land as possession for that that ye
 synd ealra folca ungeleaffulluste 7 heardheorteste.

are of-all peoples most-unbelieving and most-hard-hearted

Gemunat 7 ne forgytað, hu swyðe ge gremedon Drihten 7
Remember and not forget how greatly ye angered Lord
 on ðam westene. Of ðam dæge ðe he eow ut alædde
in the wilderness From the day that he you out led
 of Egypta lande oð ðisne an(d)weardan dæg, æfre ge
from of-Egyptians land until this present day ever ye
 fliton 7 wunnon ongear Drihten.

strove and fought against Lord

On Oreb ge hine gremedon 7 he wæs yrre 7 wolde eow 8
In Horeb ye him angered and he was angry and would you
 fordon.

destroy

ða astah ic on ðone munt 7 bær ða stænenan bredu, 9
then climbed I on the mountain and bore the stone tablets
 on ðam wæs ðæt wedd ðe Drihten wið eow gecwæð, 7
on which was the covenant that Lord with you spoke and
 ic ðurhwunode on ðam munte feowertig daga 7 feowertig
I stayed on the mountain forty days and forty
 nihta, swa ðæt ic ne æt ne ne dranc.

nights so that I not ate nor — drank

7 Drihten me sealde twa stænene tabulan mid Godes 10
and Lord to-me gave two stone tablets with of-God
 fingre awritene.

finger written

- 11 ȝ ða feowertig daga ȝ efenfela nihta agane wæron,
and when forty days and as-many nights gone were
 Drihten me sealde ða bredu.
Lord to-me gave the tablets
- 12 And cwæð to me: Aris ȝ gang nyðer, for ðam ðe ðin
And said to me Arise and go down for that that thy
 folc, ðe ðu ut alæddeð of Egypta lande, forleton raðe
people that thou out leddest from of-Egyptians land forsook quickly
 mine bebodu ȝ ðone weg ðe ðu him geswutelodeð, ȝ
my commands and the way that thou them showedst and
 hi guton him hæðenne god.
they cast for-themselves heathen god
- 13 ȝ Drihten cwæð eft to me: Ic geseo ðæt ðis folc is
and Lord said again to me I see that this people is
 heardheort ȝ ungleaaffull;
hard-hearted and unbelieving
- 14 Læt me, ðæt ic hi fordo ȝ adylgie heora naman under
Let me that I them destroy and blot their name under
 heofone, ȝ ic gesette ðe ofer ða ðeode ðe is mare ðonne
heaven and I set thee over the nation that is greater than
 ðeos ȝ strengre.
this and stronger
- 15 ða ic nyðer eode of ðam byrnendan munte ȝ hæfde ða
when I down went from the burning mountain and had the
 twa bredu on twam handum,
two tablets in two hands
- 16 ȝ ic geseah ðæt ge syngodon beforan Gode, ȝ worhton
and I saw that ye sinned before God and wrought
 eow gegoten cealf, ȝ wurðodon hit for God, ȝ forleton
for-you cast calf and worshiped it as God and forsook
 raðe ðone weg ðe Drihten eow æteowde.
quickly the way that Lord you showed

Ic wearp ða bredu of minum handum 7 tobræc hi 17
I threw the tablets from my hands and broke them
 beforan eow.

before you

7 ic feoll beforan Drihtne, swa ic ær dyde; feoworti daga 18
and I fell before Lord so I before did forty days

7 feoworti nihta ne æt ic ne ne dranc, for eallum eowrum
and forty nights not ate I nor — drank for all your
 synnum ðe ge dydon ongearn God 7 hine gremedon.

sins that ye did against God and him angered

Ic ondred soðlice his gramen 7 his yre, for ðam ðe he 19
I dreaded truly his wrath and his anger for that that he
 wæs astyrod ongearn eow 7 wolde eow fordon; 7 Drihten
was stirred against you and would you destroy and Lord
 me gehyrde 7 tiðode me.

me heard and granted me

He wæs yre wið Aaron 7 wolde hine fordon, 7 ic 20
He was angry with Aaron and would him destroy and I
 gebæd for hine.

prayed for him

Eowerne gylt ðe ge worhton, ðæt wæs þæt cealf, ic nam 21

Your guilt that ye wrought that was the calf I took

7 forbærnde 7 brytte to duste, 7 wearp on ða burnan
and burned and crushed to dust and threw into the brook
 ðe of ðam munte scyt.

that from the mountain shoots

On bryne 7 on costnunge 7 on gewilnunge byrgenum ge 22

In burning and in temptation and in of-lust graves ye

gremedon Drihten.

angered Lord

- 23 ða he sende eow of Cadesbarne, 7 ðus cwæð: Farað
when he sent you from Kadesbbarnea and thus said Go
 7 habbað ðæt land ðe ic eow sealde: 7 ge forhogodon
and have the land that I to-you gave and ye despired
 Drihtnes gebod, 7 ge noldon him gelyfan, ac wæron æfre
of-Lord command and ye would-not him believe but were ever
 widerwearde on ðam dæge ðe ic eow cuðe.
hostile on the day that I you knew
- 25 Ic læg beforan Drihtne feowortig daga 7 feowortig nihta,
I lay before Lord forty days and forty nights
 on ðam ic hine bæd eaðmodlice ðæt he eow ne fordyde,
in which I him asked humbly that he you not destroyed
 swa he cwæð ðæt he don wolde.
so he said that he do would
- 26 7 ic cwæð: Drihten God, ne forspil ðu ðin folc 7 ðine
and I said Lord God not destroy thou thy people and thy
 yrfeweardnisse, ðe ðu alysdest, ða ðu hi ut alæddest
inheritance that thou deliveredst when thou them out ledest
 of Egypta lande.
from of-Egyptians land
- 27 Gemun ðinra ðeowa, Abrahames 7 Isaaces 7 Iacobes; ne
Remember thy servants Abraham and Isaac and Jacob not
 beheald ðu þises folces heardheortnysse 7 arleasnysse,
behold thou of-this people hard-heartedness and wickedness
- 28 ðæt ðæs landes menn, ðe ðu hi of alæddost, ne secgon:
that of-the land men that thou them from ledest not say
 Drihten hi ne mihte gelædan on ðæt land ðe he him
Lord them not could lead into the land that he to-them
 behet, ac he hi hatode 7 for ðam he hi lædde ut,
promised but he them hated and for that he them led out
 ðæt he hi ofsloge on ðam westene.
that he them slew in the wilderness

On ðære tide Drihten cwæð to me: Wyrce ðe twa 10.1

In the time Lord said to me Make for-thee two
 stænene tabulan, swylce ða ærran wæron, ⁊ astih to me
stone tablets such the former were and climb to me
 on ðone munt, ⁊ wyrce treowene earce.

on the mountain and make wooden ark

⁊ ic write on ðam bredum ða word ðe wæron on ðam 2

and I write on the tablets the words that were on those
 ðe ðu ær bræce: ⁊ lege ða on ða earce.

that thou before brokest and lay them in the ark

Ic worhte earce of sethim-treowum ⁊ stænene tabulan, 3

I made ark of shittim-trees and stone tablets

swylce ða ærran wæron, ⁊ ic astah on ðone munt ⁊
such the former were and I climbed on the mountain and
 hæfde hi on minum handum.

had them in my hands

⁊ he wrat on ðam bredum ða tyn word ðe on ðam 4

and he wrote on the tablets the ten words that on the
 oðrum awritene wæron, ⁊ sealde hi me.

others written were and gave them to-me

⁊ ic eode nyðer of ðam munte ⁊ lede ða bredu on þa earce, 5

and I went down from the mountain and laid the tablets in the ark
 ðe ic worhte, ðær hi synd of ðisne dæg, swa Drihten me bead.

that I made where they are until this day as Lord me bade

On ða tide he bead ðæt Leuies mægð bære ða earce, ⁊ 8

In the time he bade that of-Levi tribe bore the ark and

stode beforan him on ðenunge, ⁊ bletsode Godes naman
stood before him in service and blessed of-God name

oð ðysne andweardan dæg.

until this present day

- 10 Ic stod on ðam munte, swa ic ær dyde, feowertig daga
I stood on the mountain so I before did forty days
 ȝ feowortig nihta, ȝ Drihten me gehyrde ȝ nolde eow
and forty nights and Lord me heard and would-not you
 fordon.

destroy

- 11 ȝ he cwæð to me: Ga beforan ðison folce to ðam lande
and he said to me Go before this people to the land
 ðe ic behet heora fæderum to sylleenne.

that I promised to-their fathers to give

- 12 La Israhel! ne bit God ðe nanes ðinges, buton ðæt ðu
O Israel not asks God thee any thing except that thou
 ondræde Drihten ðinne Godd ȝ lufie hine ȝ ðeowige
dread Lord thy God and love him and serve
 him mid eallum mægne ȝ mid eallum mode.

him with all might and with all mind

- 13 ȝ gehealde Drihtnes bebodu ȝ his æ, ðe ic ðe to dæg
and keep of-Lord commands and his law that I thee to day
 bebeode.

command

- 14 Heofon (ȝ heofona heofon) ȝ eorðe ȝ ealle ða ðingc ðe
Heaven and of-heavens heaven and earth and all the things that
 synd on him synd Drihtnes, eowres Godes.

are in them are of-Lord of-your God

- 17 Drihten sylf is goda God, mære God ȝ mihtig (ȝ)
Lord himself is of-gods God great God and mighty and
 egesful; ne wandað he for ricum ne for heanum.

dreadful not spares he for rich nor for poor

- 18 He demð steopcildum ȝ wudewum; he lufað fordrifene ȝ
He judges for-orphans and widows he loves outcasts and
 sylð him andlyfene ȝ scrud.

gives to-them sustenance and clothing

Lufiað fordrifene, for ðam ðe ge sylfe wæron fordrifene 19
Love outcasts for that that ye yourselves were outcasts

ᵹ utancymene of Egypta lande.

and foreigners from of-Egyptians land

Hundseofontigra sum eowre fæderas wæron (þa hi foron) on 22

Of-seventy one your fathers were when they went into

Egypta lande, ᵹ Drihten, eower God, eow gemænigfylde

of-Egyptians land and Lord your God you multiplied

swa heofonas tungla.

so heavens stars

Lufiað Drihten eowerne God, ᵹ wyrceað his bebodu ᵹ 11.1

Love Lord your God and do his commands and

his æ ᵹ his domas on ælcne timan.

his law and his judgments at each time

Oncnawað to dæg ða þingc ðe eowre bearn nyton, ða ðe 2

Know to day the things that your children know-not those who

ne gehyrdon Drihtnes lare, eowres Godes, ᵹ his mærdða

not heard of-Lord teaching of-your God and his glories

ᵹ his strengða, ᵹ ða tacnea, ðe he worhte on Pharaone

and his strengths and the signs that he wrought on Pharaoh

cinincge onmiddan Egypta lande, ᵹ on eallum Egypta

king amid of-Egyptians land and on all of-Egyptians

here ᵹ on horsum ᵹ on cratum, hu ðære Readan Sæ

army and on horses and on chariots how of-the Red Sea

wæteru hi adrencton, ða hi eow drifon, ᵹ Drihten hi

waters them drowned when they you drove and Lord them

adylgode oð ðisne andweardan dæg.

destroyed until this present day

ᵹ gemunað hwæt he eow dyde on ðam westene, oð ge 5

and remember what he to-you did in the wilderness until ye

comon to ðisse stowe, ᵹ hu seo eorðe forswearh Dathan

came to this place and how the earth swallowed Dathan

7 Abiron mid husum, 7 geteldum, 7 mid eallum hyra
and Abiram with houses and tents and with all their
 spedum þe hi hæfdon, onmiddan Israhela folce.

riches that they had amid of-Israel people

7 Ge gesawen ealle ða mæran Drihtnes weorc, þe he worhte,
Ye saw all the great of-Lord works that he wrought

25 7 gehyrdon his word ðus cweðende;

and heard his word thus saying

26 Nu to dæg ic sette beforan eow bletsunga 7 wyrignysse:

Now to day I set before you blessings and curse

bletsunge, gyf ge hyrsumiað Drihtnes bebodum, eowres

blessing if ye obey of-Lord commands of-your

Godes, ðe ic eow to dæg bebeode, wyrignyssa, gyf ge ne

God that I you to day command curses if ye not

hyrað Drihtnes bebodum, ðe he eow bebead, 7 gað æfter

obey of-Lord commands that he you commanded and go after

fremdum godum ðe ge ne cunnon.

strange gods that ye not know

29 ðonne Drihten eow gelæt on ðæt land ðe ge to farað on to

when Lord you leads into the land that ye to go in to

eardigenne, þonne set he bletsunga uppan Garizim dune 7

dwelt then sets he blessings upon Gerizim hill and

awyrignysse uppan Hebal dune, ða synd begeondan Iordane

curse upon Ebal hill which are beyond Jordan

be ðam wege ðe lið to sunnan setlgange on Chananeus lande,

by the way that lies to of-sun setting in of-Canaanite land

se eardað on feldlandum wið Galgalam 7 wið ða langan dene.

who dwells in field-lands by Gilgal and by the long valley

12.32 Wyrceað ealle ða ðingc ðe Drihten eow bebead, 7 ne ice

Do all the things that Lord you commanded and not add

ge nan ðingc ðærto, ne ne waniað.

ye any thing thereto nor — diminish

Gyf ænig witega arise betwynan <eow>, 7 secge ðæt hine 13.1

*If any prophet arise among you and say that him
mæte swefen, 7 secge tacnu 7 forebeacnu, 7 hit agæð
dreamed dreams and say signs and portents and it comes-to-pass
eall swa he sprycð, 7 he cwyð to eow: Vton gan 7 fylan
all as he speaks and he says to you Let-us go and follow
fremdum godum (ðe ge ne cunnon) 7 uton ðeowian him.
strange gods that ye not know and let-us serve them
Ne hlyste ðu his worda, for ðan ðe Drihten fandað eower, 3
Not listen thou his words for that that Lord tries you
hwæðer ge hine lufian mid eallum mode.
whether ye him love with all mind*

Fyliað Drihtne, eowrum Gode, 7 ondrædað hine 7 healdað 4

*Follow Lord your God and dread him and keep
his bebodu 7 gehyrað hine 7 ðeowiað him.
his commands and hear him and serve him*

Slea man ðone leasan witegan, for ðam ðe he awende eow 5

*Let-slay one the false prophet for that that he turned you
fram Drihtne, eowrum Gode, ðe eow ut alædde of Egypta
from Lord your God who you out led from of-Egyptians
lande, 7 for ðam ðe he dyde ðæt ge dweledon of ðam
land and for that that he did that ye erred from the
wege ðe Drihten eow bebead, ðæt ge adrifon yfel fram eow.
way that Lord you commanded that ye drive evil from you*

Gyf ðin broðor ðe lære dearninga, oððe ðin suna, oððe 6

*If thy brother thee teach secretly or thy son or
ðin dohtor, oððe ðin wif, oððe ðin freond, 7 ðus cweðe:
thy daughter or thy wife or thy friend and thus say*

Vton gan 7 ðeowian fremdum godum.

Let-us go and serve strange gods

- 8 Ne hyre ðu him, ne ðu him ne ara, ðæt ðu him gemiltsige
Not obey thou him nor thou him — spare that thou him pity
 7 hine bedyhlige, ac ofsleah hine ðærrihte.
and him hide but slay him straightway
- 10 7 oftorfa ðu 7 eall ðæt folc hine mid stanum for ðam
and stone thou and all the people him with stones for that
 ðe he wolde ateon ðe fram Drihtne, þinum Gode, ðe ðe
that he would draw thee from Lord thy God who thee
 ut alædde of Egypta lande of ðeowettes huse, ðæt eal
out led from of-Egyptians land from of-servitude house that all
 Israhela folc ondræde, ðonne hi ðæt gehyrað, 7 nateshwon
of-Israel people dread when they that hear and by-no-means
 nan ðingc ne don eft swylces.
any thing — do afterward of-such
- 14.1 Beoð Drihtnes bearn, eowres Godes: ne efesiað eow, ne
Be of-Lord children of-your God not shave yourselves nor
 eowre hær ne scerað, for ðam ðe Drihten eow geceas him
your hair — shear for that that Lord you chose for-him
 to syndrigum folce ofer ealle oðre folc.
as peculiar people over all other peoples
- 22 Syle ðone teoðan dæl ealra ðinra wæstma ælce geare Drihtne,
Give the tenth part of-all thy fruits each year to-Lord
 ðinum Gode, on ðære stowe þe he gecyst ðæt man his naman
thy God in the place that he chooses that one his name
 on nemne, 7 leorna ðæt ðu ondræde Drihten on ælce tid.
on name and learn that thou dread Lord at each time
- 24 Gyf se weg swa lang beo, ðæt þu ðine þingc ðyder bringan
If the way so long be that thou thy things thither bring
 ne mæge, ðonne syle ðu hi wið wurðe 7 bring ðæt
not may then sell thou them for price and bring the
 wurð to ðære stowe;
price to the place

ȝ bige ðær mid ðam ylcan feo swa hwæt swa ðe licie, 26

and buy there with the same money so what so thee please

hryðera ȝ sceap ȝ win ȝ beor ȝ eal ðæt ðe licie,

of-oxen and sheep and wine and beer and all that thee please

ȝ et ðær beforan Drihtne; ðu ȝ ðin hiwræden, ȝ se

and eat there before Lord thou and thy household and the

sacerd ðe binnan þinre byrig beo.

priest who within thy city be

ȝ Gyf ðinra freonda ænig beo binnan ðinre byrig on

and If of-thy friends any be within thy city in

ðam lande ðe Drihten, ðin God, ðe syllan wile, ȝ him

the land that Lord thy God to-thee give will and him

gelimpe ðæt he ðearfa beo, ne beo ðu swa heardheort

befall that he poor-man be not be thou so hard-hearted

ðæt ðu him ðines godes wyrne.

that thou him thy goods refuse

Ac syle him to læne swa hwæt swa he beðurfe ȝ he ðe bidde, 15.8

But give to-him as loan so what so he need and he thee ask

þæ læs he wrege ðe to Drihtne ȝ hit wurðe ðe to hearme.

the less he accuse thee to Lord and it become to-thee as harm

Ne wanda ðu ðæt ðu ðinum frynd ne helpe ðær he 10

Not hesitate thou that thou thy friend not help where he

beðurfe, ȝ Drihten, eower Godd, eow bletsie on ælcne

need and Lord your God you bless at each

timan.

time

Ne beo ge butan ðearfan on ðam lande ðær ðu on wunie, 11

Not be ye without poor-men in the land where thou in dwell

for ðam ðe ic bebead ðæt ðu dohtest ðinum breðer ȝ

for that that I commanded that thou didst-good to-thy brother and

wædlan ȝ ðearfan.

needy and poor

- 12 Gyf ðu gebicge ænne mann, ðeowige he ðe six gear, 7
If thou buy a man let-serve he thee six years and
 freo hine on ðam seofodā(n).
free him in the seventh
- 13 7 þonne þu hine freoge, ne læt ðu hine gan idelhende
and when thou him freest not let thou him go empty-banded
 fram ðe.
from thee
- 14 Ac syle him formete on hlafe 7 on sufle 7 on wine,
But give to-him provision in bread and in relish and in wine
 ðæt Drihten, ðin God, ðe bletsie.
that Lord thy God thee bless
- 15 Gemun ðæt ðu wære ðeow on Egypta lande 7 Drihten
Remember that thou wert servant in of-Egyptians land and Lord
 ðe alydsde.
thee delivered
- 16 Gyf se ðeowa þonne cweðe ðæt he nelle fram ðe faran,
If the servant then say that he will-not from thee go
 for ðam ðe he lufað ðe 7 þine hiwrædene, nim ðonne
for that that he loves thee and thy household take then
 anne æll 7 þurhsting his eare æt ðines huses ðura 7
anawl and pierce his ear at of-thy house door and
 beo he ðe syððan ðeow on ecnysse.
let-be he to-thee afterward servant in eternity

Judges must take no bribe; idolaters are stoned, and a king must be one of their own kin. Sorcery is forbidden, a false witness suffers what he intended, and a city is offered peace before it is besieged. A rebellious son is stoned; the dead on the gallows are buried the same day. Laws on dress, adultery, usury, vows, a neighbor's vineyard, the newly married, pledges, the brother's widow, and just weights follow. The Levites proclaim the curses on Ebal, the people answering Amen. Moses then sets out the blessings for obedience and the curses of disease, defeat, siege, and exile for disobedience.

Sete deman ȝ lareowas, ðæt hi demon rihtne dom, ȝ ne 16.18

*Set judges and teachers that they judge right judgment and not
wendon ne hider ne ðyder. Ne wanda ðu for rican ne for
turn nor hither nor thither Not waver thou for rich nor for
heanum ne for nanum sceatte, for ðam medsceattas ablendað
poor nor for any bribe for that bribes blind*

wisra manna geðancas ȝ awendaþ rihtwisnessa word.

of-wise men thoughts and pervert of-righteousnesses words

Fylige rihtlice ðam rihte, ðæt ðu libbe lange on ðam lande 20

Follow rightly the right that thou live long in the land

ðe Drihten, ðin God, ðe sylð.

that Lord thy God to-thee gives

Gyf ænig mann ðeowige fremdum godum, ȝ geeaðmede 17.2-3

If any man serve strange gods and bow

hine to sunnan ȝ to monan, ȝ hit man to soðan

himself to sun and to moon and it one in truth

ongyte, oftorfie hine mann mid stanum.

perceive let-stone him one with stones

Ne ceos ðu ðe cyningc of nanre oðre ðeode mannum 15

Not choose thou for-thee king of of-any other nation men

buton of ðinum agenum cynne.

except of thy own kin

- 18.10 ȝ warna ðe ðæt ðu ne gyme drycræfta ne swefna ne
and beware thee that thou not heed sorceries nor dreams nor
 hwatena, ne idelra galdra, ne ne axa nane wiccean rædes,
omens nor idle spells nor — ask any of-witch counsel
 ne sece ðu riht æt deadum.
nor seek thou right from dead
- 12 Soðlice Drihten onscunað ealle ðas ðingc ȝ for ðylcon
Truly Lord shuns all these things and for such
 gylte he eow fordeð.
guilt be you destroys
- 17 Drihten cwæð:
Lord said
- 19 Gyf ge nellað ða word gehyran, ðe eow bebodene synd on
If ye will-not the words hear that you commanded are in
 minum naman, ic hit wrece on eow.
my name I it avenge on you
- 19.16 Gyf ænig man oðerne wrege ȝ him hwylcne gylt onsecge;
If any man other accuse and him some guilt charge
 smeage man geornlice hwæðer hit soð sy, ȝ gyf hit
let-examine one eagerly whether it true be and if it
 ðonne leas bið, beo se leasa gewita ðæs ylcan wyrðe, ðe
then false is let-be the false witness of-the same worthy that
 he wolde ðæt se oðer wære.
he would that the other were
- 20.10 Gyf ðu wille ænige buruh oferwinnan, beod him ærest
If thou will any city overcome offer to-them first
 sibbe.
peace
- 11 Gyf hi ðonne on hand gað ȝ ða gatu ondoð, þonne beon
If they then into hand go and the gates open then let-be
 hi ealle gesunde ȝ ðeowion ðe ȝ beon ðine gafolgyldan.
they all sound and serve thee and be thy tributaries

Gyf hi ðonne ðæt nellað 7 willað ongen ðe feohtan, 12

If they then that will-not and will against thee fight

ofsleah ælcne wæpnedman, butan wifum 7 cildum.

slay each male except women and children

Gyf ænig man hæbbe modigne sunu 7 rancne, ðe nelle 21.18

If any man have proud son and arrogant who will-not

hyran his fæder 7 his meder, ðonne nimon hi hine 7

obey his father and his mother then let-take they him and

lædon to ðære burge deman, 7 cweðon to him: ðis is

lead to of-the city judges and say to them this is

uncer ungehyrsuma sunu; he forhogað ðæt he hyre uncer

our-two disobedient son he despises that he hear our-two

lare; he begæð unætas 7 oferdryncean 7 galscype.

teaching he practices gluttonies and drunkennesses and lust

Oftorfe eall seo burhwaru hine mid stanum to deaðe. 21

Let-stone all the city-folk him with stones to death

Ðonne man bið deaðes scyldig 7 hine man on gealgan 22

When man is of-death guilty and him one on gallows

ahelhð, byrge hine man ðæs ylcan dæges, ði læs ðe ðæt

hangs let-bury him one on-the same day the less that the

land sy besmiten ðurh hine.

land be defiled through him

Ne scryde nan wif hi mid wæpmanes reafe, ne wæpman 22.5

Not let-clothe any woman herself with of-man garment nor man

mid wifmanes reafe.

with of-woman garment

Gyf ænig man hæme mid oðres wife, swelton hi buta. 22

If any man lie with of-another wife let-die they both

- 28 Gyf ænig man ofernime unbeweddod mæden 7 hit wurð
If any man take-by-force unbetrothed maiden and it becomes
 cuð, sylle hire fæder fiftig yntsena seolfres 7 hæbbe hi
known let-give to-her father fifty ounces of-silver and have her
 æfre syððan to wife swa lange swa he libbe.
ever afterward as wife so long so he live
- 23.19 Ne læne ðinum breðer nan ðingc to hyre, ac fremdum men.
Not lend to-thy brother any thing for hire but to-strange men
- 21 ðonne ðu behat behætst Drihtne, ðinum Gode, ne wanda
when thou vow vowest to-Lord thy God not hesitate
 ðu ðæt ðu hit ne gelæste, for ðam ðe he hit wile habban,
thou that thou it not fulfill for that that he it will have
 7 gyf ðu dead bist, ðu byst scyldig.
and if thou dead art thou art guilty
- 22 7 gyf ðu nan ðingc ne behætst, ðu byst clæne.
and if thou no thing — vowest thou art clean
- 24 Gyf ðu gange binnan ðines freondes wingearð, et ðæra bergena,
If thou go within of-thy friend vineyard eat the berries
 swa fela swa ðu wille, 7 ne ber ðu na ma ut mid ðe.
so many so thou will and not bear thou — more out with thee
- 25 7 gyf ðu gange ofer his æcer, brec ða ear 7 gnid, 7
and if thou go over his field break the ears and rub and
 ne rip ðu na mid sicele.
not reap thou — with sickle
- 24.5 ðonne man niwan wif nimð, ne fare he ut to gefeohte, ne
When man new wife takes not let-go he out to battle nor
 him nan man utfærelð ne beode, ac beo him æt ham butan
him any man expedition — command but let-be him at home without
 gylte on his huse, ðæt he geblissige an gear mid his wife.
guilt in his house that he rejoice one year with his wife
- 7 Gyf ænig man sylle his broðor wiþ wurðe, si he ofslagen.
If any man sell his brother for price let-be he slain

Nafa ðu nanes ðearfan wedd mid ðe nihtlangne fyrst, ac 12
Have-not thou of-any poor-man pledge with thee night-long time but
 agyf hit him sona ær sunnan setlgange, ðæt he bletsie ðe,
give it to-him at-once before of-sun setting that he bless thee
 þonne he gerest on his reafe, 7 ðæt ðu hæbbe rihtwisnyse.
when he rests in his garment and that thou have righteousness
 Ne slea man fæderas for suna gylton, ne suna for fædera 16
Not slay one fathers for of-sons guilts nor sons for of-fathers
 gylton, ac swelte anra gehwylc for his agenum gylte.
guilts but let-die of-one each for his own guilt
 Gyf twegen gebroðra cardiað ætsamne, 7 hyra oðer bið dead 25.5
If two brothers dwell together and of-them one is dead
 butan bearnum, ne nime ðæs forðfarenan laf nanne oþerne
without children not let-take of-the departed widow any other
 man buton his broðor, ðæt he awecce his broðor sæd;
man except his brother that he raise of-his brother seed
 7 nemne man ðone frumcennedan sunu be ðæs deadan 6
and let-name one the firstborn son by of-the dead
 naman, þæt his nama ne beo adylegod of Israhela folce.
name that his name not be blotted from of-Israel people
 Gyf he ðonne nelle niman his broðor lafe, þe him seo 7
If he then will-not take of-his brother widow whom him the
 æ bebyt to hæbþenne, fare ðæt wif to ðam portgate 7
law bids to have let-go the woman to the town-gate and
 cyðe hit ðam yldestan mannum.
make-known it to-the eldest men
 Clypie hine man ðyder 7 axie hine be ðam ðingum; 8
Let-call him one thither and ask him about the things
 gyf he ðonne cwyð: Nelle ic hi habban to wife; [7] ga
if he then says Will-not I her have as wife and let-go
 ðæt wif to him 7 nime his gescy of his fotum beforan
the woman to him and take his shoe from his feet before

ðam ealdrum 7 spæte on his nebb; 7 nemne hine ælc
the elders and spit on his face and let-name him each
 man on Israhela folce “unsceoda.”

man in of-Israel people unsbod

- 13-15 Hæbbe ælc man rihtne anmittan, 7 rihte wæga, 7 rihte
Let-have each man right balance and right weights and right
 gemetu on ælcum þincge, ðæt hi naðer ne syn ne læssan
measures in each thing that they neither — be nor less
 ne maran ðonne hit riht sy,

nor more than it right be

- 16 For ðan ðe Drihten ascunað ælce unrihtwisnyssae.

For that that Lord shuns each iniquity

- 27.9 Moyses 7 ða sacerdas of Leuies cynne cwædon to eallum
Moses and the priests of of-Levi kin said to all
 Israhela folce: La Israhel! ongyt ðæt ðu eart Drihtnes folc,
of-Israel people O Israel perceive that thou art of-Lord people
 ðines Godes.

of-thy God

- 10 Gehyr his word 7 his beboda 7 his rihtwisnyssa, ðe ic
Hear his word and his commands and his righteousnesses that I
 eow bebeode.

you command

- 11 And Moyses cwæð to ðam folce:

And Moses said to the people

- 12 Ðis synd ða ðe sculon standan 7 bletsian Drihten
These are those who shall stand and bless Lord
 uppan Gazarim dune, ðonne hi habbað Iordane oferfarene:—
upon Gerizim hill when they have Jordan crossed
 Simeon 7 Leui, Iudas 7 Isachar, Ioseph 7 Benjamin.

Simeon and Levi Judah and Issachar Joseph and Benjamin

ȝ ðas sceolon standan on Hebal dune to wyrgegne:— 13
and these shall stand on Ebal hill to curse

Ruben ȝ Gad, Aser ȝ Zabulon, Dan ȝ Neptalim.

Reuben and Gad Aser and Zebulun Dan and Naphtali

ȝ ða sacerdas of Leuies cynne cweðað to Israhela folce 14
and the priests of of-Levi kin say to of-Israel people
 hludre stefne:

with-loud voice

Beo se man awyrged ðe wyrce agrafene Godas oððe 15
Let-be the man cursed who make carved Gods or
 gegotene ȝ on diglum sette. ȝ eal ðæt folc cweðe, Amen.

cast and in secret set and all the people let-say Amen

Beo se man awyrged ðe ne arwurðað his fæder ȝ his 16
Let-be the man cursed who not honors his father and his
 modor. ȝ eall folc cwyð, Amen.

mother and all people says Amen

Sy se man awyrged ðe forhwyrfe his freondes landgemæru. 17
Let-be the man cursed who move of-his friend landmarks
 ȝ eall folc cwyð, Amen.

and all people says Amen

Beo se man awyrged ðe deme unrihte domas steopcildum 19
Let-be the man cursed who judge unjust judgments for-orphans
 ȝ wydewum. ȝ cwyðe eal folc, Amen.

and widows and let-say all people Amen

Sy se awyrged se ðe hæme mid his fæder wife. ȝ eal 20
Let-be he cursed he who lie with of-his father wife and all
 folc cweðe, Amen.

people let-say Amen

Beo se man awyrged ðe hæme wið nyten. ȝ cweðe eall 21
Let-be the man cursed who lie with beast and let-say all
 ðæt folc, Amen.

the people Amen

- 22 Sy ðe man awyrgeð se ðe hæme wið his swustor, oððe
Let-be the man cursed be who lie with his sister or
 wið his swegre. 7 eal folc cwyð, Amen.
with his mother-in-law and all people says Amen
- 24 Sy ælc morðslaga awyrgeð. 7 eal folc cwyð, Amen.
Let-be each murderer cursed and all people says Amen
- 25 Sy se awyrgeð ðe unscyldigne mann belæwe wið metsceatte.
Let-be he cursed who innocent man betray for bribe
 7 eal folc cwyð, Amen.
and all people says Amen
- 26 Beo se awyrgeð ðe <ne> wunað on ðisse æ, 7 hi mid
Let-be he cursed who not dwells in this law and it with
 spæcon 7 mid wordum gefylð 7 nele mid weorcum.
speeches and with words fulfills and will-not with works
 7 eal folc cweð, Amen.
and all people says Amen
- 28.1 Gyf ðu ðonne Drihtne hyrsumast 7 his beboda healtst,
If thou then to-Lord obeyest and his commands keepest
 ðe ic ðe bebeode, Drihten ðin God ðe gedeð heahst 7
that I thee command Lord thy God thee makes highest and
 mærost ealra ðæra ðeoda ðe on eorðan wun(i)að.
greatest of-all the nations that on earth dwell
- 2 Ealle ðas bletsunga cumað ofer ðe, gyf ðu gehealtst his
All these blessings come over thee if thou keepest his
 beboda.
commands
- 3 Beo ðu gebletsod on byrig; beo ðu gebletsod on lande.
Be thou blessed in city be thou blessed in land
- 4 Beo ðines innoðes wæstm gebletsod, 7 þines landes wæstm,
Let-be of-thy womb fruit blessed and of-thy land fruit
 7 ðinre nytena wæstm.
and of-thy beasts fruit

Beon ðine bernu gebletsode, 7 eac ðine lafa. 5

Let-be thy barns blessed and also thy remnants

Beo ðu gebletsod ingangende 7 utgangende. 6

Be thou blessed in-going and out-going

Drihten afylð ðine fynd beforan ðe; on anne weg hi gað 7

Lord fells thy foes before thee on one way they go

ongean ðe 7 on seofon wegum hi fleoð fram ðe.

against thee and on seven ways they flee from thee

Drihten sent bletsunga ofer ðine heddernu 7 ofer ealle 8

Lord sends blessings over thy storehouses and over all

ðine weorc ðe ðu wyrcest, 7 he bletsað ðe on ðam lande

thy works that thou workest and he blesses thee in the land

ðe ðu underfehst.

that thou receivest

Drihten ðe gecyst to halegum folce, swa swa he swor, gyf 9

Lord thee chooses as holy people so as he swore if

ðu gehealtst Drihtnes bebodu,

thou keepest of-Lord commands

7 ealle men geseoð ðæt ðu Drihten lufast; him stent 10

and all men see that thou Lord lovest to-them stands

ege of ðe.

fear of thee

Drihten gedeoð ðæt ðu hæfst ælces godes genoh, swa swa 11

Lord makes that thou hast of-each good enough so as

he swor ðinum fæderum.

he swore to-thy fathers

He geopenað heofun, his selesta(n) goldhord, 7 sent 12

He opens heaven his best treasure and sends

tidrenas on ðin land; he bletsað ealle ðine weorc; ðe biddað

timely-rains on thy land he blesses all thy works thee ask

manega ðeoda ðines ðincges to læne, 7 ðu ne bitst nanne.

many nations thy thing as loan and thou not askest any

- 13 Drihten ðe geset symle on foreweard ȝ na on æfteweard,
Lord thee sets ever in front and not in rear
 ȝ ðu bist æfre bufan ȝ na benyðan, gyf ðu Drihtnes
and thou art ever above and not beneath if thou of-Lord
 bebodum hyrsumast, swa ic ðe bebeode.
commands obeyest so I thee command
- 15 Moyses cwæð eft to Israhela folce: Gyf ðu nelt gehyran
Moses said again to of-Israel people If thou wilt-not hear
 Drihtnes bebod, ðines Godes, ðe ic ðe to dæg bebeode,
of-Lord command of-thy God that I thee to day command
 ealle ðas wyrignyssa cumað ofer ðe ȝ ðe fordoð.
all these curses come over thee and thee destroy
- 16 Beo ðu awyriged binnan byrig ȝ butan.
Be thou cursed within city and without
- 17 Sy ðin bearn awyriged ȝ ðine lafa.
Let-be thy child cursed and thy remnants
- 18 Sy þines innodes wæstm awyriged ȝ ðines landes wæstm
Let-be of-thy womb fruit cursed and of-thy land fruit
 ȝ þinra nytena.
and of-thy beasts
- 19 Beo ðu awyriged ingangende ȝ utgangende.
Be thou cursed in-going and out-going
- 20 Sende Drihten hungor ȝ yrmðe ofer ðe, oð he ðe fordo,
Let-send Lord hunger and misery over thee until he thee destroy
 for ðam ðe ðu hine forlete.
for that that thou him forsookest
- 21 Sende Drihten cwealm on ðe.
Let-send Lord pestilence on thee
- 22 Slea ðe Drihten mid feforadle ȝ mid cyle ȝ mid hætan
Let-strike thee Lord with fever-disease and with cold and with heat
 ȝ mid swoleða(n), oð ðu forwurðe.
and with burning until thou perish

Sy ðe heofune swylce ar 7 eorðe swylce ysen. 23

Let-be to-thee heaven like brass and earth like iron

Sende Drihten dust ofer ðin land for ren 7 feallon axan 24

Let-send Lord dust over thy land for rain and let-fall ashes

of heofone ofer ðe, ðæt ðu sy forbryt.

from heaven over thee that thou be crused

Do Drihten ðæt ðu fealle beforan ðinum feondum, 7 25

Let-make Lord that thou fall before thy foes and

ðon(n)e ðu fare on anne weg ongean hi, ðæt ðu fleo on seofon

when thou go on one way against them that thou flee on seven

wegas fram him, 7 ðu sy todrifen geond ealle eorðricu, 7

ways from them and thou be scattered throughout all earth-kingsdoms and

ðæt ðin lichama sy eallum fugelum to mete 7 wilddeorum.

that thy body be to-all birds as food and to-wild-beasts

Slea ðe Drihten mid ðam Egyptiscean witon, ðæt ðu 27

Let-strike thee Lord with the Egyptian torments that thou

hal ne wurðe.

whole not become

Sende ðe Drihten on ungewit 7 blindnysse, ðæt ðu grapie 28

Let-send thee Lord into madness and blindness that thou grope

on midne dæg, swa se blinda deð on ðystrum, 7 ðæt ðu

at mid day so the blind does in darkneses and that thou

ne mæge ðine wegas aredian, 7 ðolie bysmor on ælcne

not may thy ways direct and suffer shame at each

timan, 7 næbbe ðone ðe ðe werige.

time and have-not him who thee defend

7 þu nimst wif 7 oðer man lið mid hyre; ðu rærst hus 30

and thou takest wife and other man lies with her thou raisest house

7 ne eardast ðæron; ðu plantast wingearð 7 ne brycst his.

and not dwellest therein thou plantest vineyard and not enjoyest it

- 31 Man slicð ðinne oxan beforan ðe, 7 þu his ne abitst;
One slays thy ox before thee and thou it not tastest
 nime man ðinne assan beforan ðe 7 hine na ne ongyfe;
let-take one thy ass before thee and it not — give-back
 niman ðine fynd ðin orf 7 nafa ðu nanne fultum.
let-take thy foes thy cattle and have-not thou any help
- 32 Syn ðine suna 7 ðine dohtra geseald oðrum folce, ðær
Let-be thy sons and thy daughters given to-other people where
 ðu on locige, 7 ne sy nan strengð on ðinre handa.
thou on look and not be any strength in thy hand
- 33 Ete elðeodig folc ðine tilunga 7 ðe mid bysmore ofsittan
Let-eat foreign people thy tillings and thee with shame oppress
 ealle ðine dagas, ðæt ðu gange wa(f)igende for hyra ege.
all thy days that thou go wavering for their fear
- 35 Slea ðe Drihten mid ðam wyrstan yfele on cneowum
Let-strike thee Lord with the worst evil on knees
 7 on spearlirum, ðæt ðu næbbe nan ðincg hales fram
and on calves that thou have-not any thing of-whole from
 ðam fotwolmun of ðone hneccan.
the soles to the neck
- 36 Drihten sent uncuðe ðeode ofer eow, ða ðe ge ne cunnon,
Lord sends unknown nations over you those that ye not know
 7 ge ðeowiað fremdum godum, stoccum 7 stanum.
and ye serve strange gods stocks and stones
- 37 7 ge forwurðað ðurh bygspel 7 bigcwydas.
and ye perish through proverbs and by-words
- 38 Ge sawað micel sæd 7 ripað litel, for ðam gærstapan hit
Ye sow much seed and reap little for that locusts it
 fretað eall.
devour all

Ge plantiað wineardas 7 delfað, 7 ge ne drincað ðærof, 39
Ye plant vineyards and dig and ye not drink thereof
 for ðam ðe wurmas hine fretað.

for that that worms it devour

Ealle eowre elebeamas forwurðað. 40

All your olive-trees perish

Ge strynað suna 7 dohtra, 7 ne brucað heora, for ðam 41
Ye beget sons and daughters and not enjoy them for that
 ðe hi man læt to oðrum lande.

that them one leads to other land

Ragu 7 meos fornymð ealle eowres landes wæstmas. 42

Lichen and moss consumes all of-your land fruits

Vtancymene eardiað on eowrum lande 7 beoð wyldran 43

Foreigners dwell in your land and are mightier

ðonne ge 7 eow genyðeriað.

than ye and you humble

Hi lænað eow 7 ge ne lænað him; hi beoð on foreweard 44

They lend to-you and ye not lend to-them they are in front

7 ge on æfteward.

and ye in rear

Ealle ðas wyrignyssa cumað ofer eow 7 eow fordoð, for 45

All these curses come over you and you destroy for

ðam ðe ge forhokedon Drihtnes beboda, 7 ða æ ðe he

that that ye despised of-Lord commands and the law that he

bebead.

commanded

7 tacnu 7 forebeacnu wurðað on eow 7 on eowrum 46

and signs and portents become on you and on your

ofspryngce.

offspring

- 48 ȝ ge ðeowiað eowrum feondum, ȝ Drihten asent hungor
and ye serve your foes and Lord sends hunger
 on eow ȝ ðurst ȝ næcede ȝ ælce wædle; Drihten sett
on you and thirst and nakedness and each want Lord sets
 ysen geoc on eowerne swuran, of ge forwurðað.
iron yoke on your neck until ye perish
- 49 ȝ he asent ðeoda ofer eow of feorwegum, ðæra spræca
and he sends nations over you from far-ways whose speeches
 ge ne cunnon.
ye not know
- 53 Ge beoð swa lange inne besetene, oð ge etað eowre agene
Ye are so long within besieged until ye eat your own
 suna ȝ dohtra, buton ge healdon ðisse æ word, ðe
sons and daughters unless ye keep of-this law words that
 her on ðisse bec awritene synd, ȝ ondrædan Drihtnes
here in this book written are and dread of-Lord
 wurðfullan naman, eowres Godes.
honorable name of-your God
- 59 Drihten geeacnoð eowre wito ȝ eowres cynrynes wito; ða
Lord increases your torments and of-your kindred torments the
 wyrstan untrumnyssa ȝ ðone mæstan ece he sent on <eow>.
worst sicknesses and the greatest ache he sends on you
- 61 ȝ ðær to eacan ealle ða adla ðe synt awritene on ðisse
and there in addition all the diseases that are written in this
 bec, he sent ofer eow, ðæt ge forwurðan.
book he sends over you that ye perish
- 62 ȝ eower wurðað feawa to lafe, ðe ær wæron swa fela
and of-you become few as remnant who before were so many
 swa heofones tungla, for ðam ðe ge ne gehyrdon Drihtnes
so of-heaven stars for that that ye not heard of-Lord
 word.
word

ȝ swa Drihten eow ær gemiltsode ȝ eow gemænifylde, 63
and as Lord you before had-mercy-on and you multiplied

swa he eow forðeð ȝ genyðerað ȝ forhwyrð eow of
so he you destroys and humbles and drives you from
 ðam lande ðe ge inn farað to agenne.

the land that ye in go to own

Drihten eow adrifð geond ealle ðeoda oð eorðan endas, 64

Lord you drives throughout all nations to of-earth ends

ȝ ge ðeowiað ðam godum ðe ge ne cunnon, stoccon, ȝ
and ye serve the gods that ye not know stocks and
 stanum.

stones

Witodlice ne gereste ge on nanum earde; he sent on eow 65

Certainly not rest ye in any land he sends on you

forhte heortan ȝ geteoriende eagan ȝ modes gnornunge.

fearful heart and failing eyes and of-mind sorrow

ȝ eow bið eower lyf æwene; ge ondrædað eow deað 66

and to-you is your life doubtful ye dread yourselves death

dæges ȝ nihtes.

by-day and by-night

On ærne mergen ge cweðað: Hwa hylpð us ðæt we æfnes 67

In early morning ye say Who helps us that we evening

gebidan? ȝ on æfen ge cweðað: Hwa fylst us ðæt we dæges

await and in evening ye say Who helps us that we day

gibidon? For eowre forhtnysse ȝ yrhðe, ðe eow eglað.

await For your fear and cowardice that you troubles

Scyphere eow nimð ȝ sylð eow eowrum feondum to ceape, 68

Fleet you takes and gives you to-your foes for sale

ȝ eow ne alyst nan man.

and you not redeems any man

In Moab Moses renews the covenant with all Israel, for those yet to come as well, and sets before them life and good, death and evil. He is a hundred and twenty years old; he charges Joshua before the people and gives the written law to the priests and elders to read before all Israel. God foretells Israel's falling away and gives Moses a song of God's care and Israel's ingratitude as witness against them. Moses blesses the twelve tribes, climbs Nebo, and from Pisgah sees the land he will not enter; he dies in Moab, and no man knows his grave. Israel mourns him thirty days; Joshua, on whom he laid his hands, is filled with wisdom, and no prophet like Moses has arisen since.

29.1 Ðis synd ða word ðe Drihten behead Moyse ðæt he
These are the words that Lord commanded Moses that he
 bude Israhela folce on Moab lande, butan ðam wedde ðe
bade of-Israel to-people in Moab land besides the covenant that
 he him behet on Oreb.

he to-them promised in Horeb

2 ȝ Moyses clypode eall Israhela folc, ȝ cwæð to him:
and Moses called all of-Israel people and said to them
 Ge gesawon ealle ða ðingc ðe Drihten worhte beforan eow
Ye saw all the things that Lord wrought before you
 on Egypta lande on Pharaone ȝ on eallum his ðeowum;
in of-Egyptians land on Pharaoh and on all his servants
 ȝ micele costnunga on eallum his lande ge gesawon, ða
and great temptations in all his land ye saw the
 tacn ȝ ða forebeacn.

signs and the portents

4 Drihten eow ne sealde undergytende heortan, ne eagan to
Lord to-you not gave understanding heart nor eyes to
 geseonne, ne earan to gehyrenne oð ðisne andweardan dæg.
see nor ears to hear until this present day

He lādde eow feowertig wintra geond ðæt westen: næron 5

He led you forty winters throughout the wilderness not-were

eowre reaf forwerode, ne eowre gescyg mid ylde fornumene.

your garments worn-out nor your shoes with age consumed

Ne æte ge hlaƿ, ne drunce ge win ne beor, ðæt ge wiston 6

Not ate ye bread nor drank ye wine nor beer that ye knew

ðæt he is Drihten, eower God.

that he is Lord your God

ƿ ge comon to ðisse stowe, ƿ Seon, cyng of Esebon, 7

and ye came to this place and Sibon king of Hesbbon

for ut ƿ Og, cyng of Basan, for ongean us to gefeohte,

went out and Og king of Bashan went against us to battle

ƿ we ofslogon hi.

and we slew them

ƿ namon hyra land, ƿ sealdon hit Rubene to æhte ƿ 8

and took their land and gave it to-Reuben as possession and

Gade ƿ healfre Mannases mægðe.

to-Gad and to-half of-Manasseh tribe

Healdað eornostlice ealle ðisse æ word ƿ gefyllað hi, ðæt 9

Keep therefore all of-this law words and fulfill them that

ge undergyton ealle ða ðingc ðe ge doð.

ye understand all the things that ye do

Ge standað to dæg ealle beforan Drihtne, eowrum Gode, 10

Ye stand to day all before Lord your God

eowra mægða ea(l)dras ƿ ða betstborenan ƿ þa lareowas ƿ

of-your tribes elders and the best-born and the teachers and

eall Israhela folc, (bearn), ƿ wif ƿ ealle utancymene ðe mid

all of-Israel people children and wives and all foreigners who with

eow eardiað, butan wuduheawerum ƿ ðam ðe wæter berað.

you dwell except wood-bewers and those who water bear

- 12 ȝ gað on Drihtnes bebodum, eowres Godes, ðæt he gelæste
and go in of-Lord commands of-your God that he fulfill
 eow ðæt he mid aðe swor eowrum fæderum, Abrahame ȝ
to-you what he with oath swore to-your fathers to-Abraham and
 Isaace ȝ Iacobe.
to-Isaac and to-Jacob
- 14 Ne beode ic ðas bebodu eow anum, ac eallum mannum,
Not command I these commands to-you alone but to-all men
 ðam ðe nu synd ȝ ðam ðe towearde synd.
those who now are and those who to-come are
- 30.15 Ongytað ðæt God sette to dæg beforan eow lif ȝ god, ȝ
Understand that God set to day before you life and good and
 ðær ongean deað ȝ yfel, ðæt ge lufion Drihten, eowerne God,
there against death and evil that ye love Lord your God
 ȝ healdon his bebodu, ðæt ge libbon ȝ syn gemænifylde.
and keep his commands that ye live and be multiplied
- 17 Soðlice, gyf eower heorte bið fram awend ȝ nele gehyran,
Truly if your heart is from turned and will-not hear
 ȝ ge beoð mid gedwolan beswicen ȝ lufiað fremde godas, ic
and ye are with error deceived and love strange gods I
 secge eow to soðe ðæt ge forwurðað ȝ sweltaþ on lytlere hwile.
say to-you in truth that ye perish and die in little while
- 19 Ic clypie me to dæg to gewitnysse heofon ȝ eorðan þæt
I call me to day as witness heaven and earth that
 ic eow sette beforan lif ȝ god, bletsunga ȝ wyrignysa:
I you set before life and good blessings and curses
 geceosað lif, ðæt ge libbon ȝ eower ofspringe.
choose life that ye live and your offspring

Lufie Drihten: he is soplice lif 7 eower daga langnyss, ðæt ge 20

Love Lord he is truly life and of-your days length that ye
 eardion on ðam lande þe Drihten foreswor eowrum fæderum,
 dwell in the land that Lord swore to-your fathers

Abrahame 7 Isaace 7 Iacobe, ðæt he hit sealde him.

to-Abraham and to-Isaac and to-Jacob that he it gave to-them

Witodlice Moyses spræc ealle ðas word to eallum Israhela 31.1

Certainly Moses spoke all these words to all of-Israel
 folce.

people

7 cwæð to him: Ic eom to dæg hundtwelftiwintrae; ne 2

and said to them I am to day hundred-twenty-winters not
 mæg ic lenge faran ut 7 inn, 7 eac Drihten cwæð to
 may I longer go out and in and also Lord said to
 me: Ne oferfærsðu Iordane.

me Not crosstest-thou Jordan

Eornostlice Drihten, eower God, færð beforan eow 7 gewylt 3

Therefore Lord your God goes before you and subdues
 eow ealle ðeoda to handa, 7 Iosue færð beforan eow, swa
 you all nations into hand and Joshua goes before you so
 God spræc.

God spoke

Ongynnað esnlice 7 beoð staðolfæste: ne ondrædað eow 6

Begin manfully and be steadfast not dread yourselves
 ne ge ne forhtion, for ðam Drihten, eower God, eow læt
 nor ye — fear for that Lord your God you leads
 7 eow ne forlæt.

and you not forsakes

Moyes ða cwæð to Iosue beforan eallum Israhela folce: 7

Moses then said to Joshua before all of-Israel people

Beo strang 7 staðolfæst. Soðlice ðu lædst ðis folc on ðæt

Be strong and steadfast Truly thou leadest this people into the

land ðe Drihten swor ðæt he syllan wolde hyra fæderum,
land that Lord swore that he give would to-their fathers

ƿ ðu hit todælst mid hlyte.

and thou it dividest with lot

- 8 ƿ Drihten, ðe eowwer latteow is, bið mid ðe: ne forlæt
and Lord who your leader is is with thee not forsakes
 he ðe na; ne ondræd ðu ðe, ne ðu ne forhta.

he thee — not dread thou thyself nor thou — fear

- 9 Witodlice Moyses wrat ðas æ ƿ sealde hi ðam sacerdum,
Certainly Moses wrote this law and gave it to-the priests
 Leuies bearnum, ƿ eallum Israhela ealdrum,

of-Levi to-children and to-all of-Israel elders

- 10 ƿ cwæð to him:

and said to them

- 11 Þonne eall Israhela folc togædere sy, ðonne ræde ge ðas
When all of-Israel people together be then read ye these
 word ðisse æ beforan him, ðæt hi gehyron, ƿ leornion,
words of-this law before them that they hear and learn
 ƿ ondrædon Drihten eowerne God, ƿ healdon ƿ gefyllon
and dread Lord your God and keep and fulfill
 ealle ðisse æ word.

all of-this law words

- 14 ƿ Drihten cwæð to Moyses: Nu synd ðines deaðes dagas
and Lord said to Moses Now are of-thy death days
 gehende; clypa Iosue ƿ standað on ðære halgan stowe,
near call Joshua and stand in the holy place
 ðæt ic spece wið hine. Moyses ƿ Iosue foron ƿ stodon
that I speak with him Moses and Joshua went and stood
 on ðære halgan stowe.

in the holy place

7 Drihten him ætywde on genipe on ðære halgan stowe 15
and Lord to-them appeared in mist in of-the holy place
 ingange.

entrance

7 Drihten cwæð to Moyse: Nu ðu scealt restan mid þinum 16
and Lord said to Moses Now thou shalt rest with thy
 fæderum, 7 þis folc arist 7 syngað 7 folgað fremdum
fathers and this people arises and sins and follows strange
 godum on ðam lande ðe hit to færð 7 on eardað; ðær hi
gods in the land that it to goes and in dwells there they
 forlætað me 7 doð for naht ðæt wedd ðe ic him sealde.
forsake me and make for naught the covenant that I to-them gave

7 min yrre arist ongen hi on ðam dæge, 7 ic forlæte hi 7 17
and my anger arises against them on the day and I forsake them and
 behyde me fram him, 7 hi beoð fordone; him cumað to ealle
hide me from them and they are destroyed them come to all
 yfelu 7 geswencednyssa, swa ðæt hi cweðað on ðam dæge:
evils and afflictions so that they say on the day
 ðas yfelu synd becomen on us for ðam ðe God nys mid us.

these evils are come on us for that that God not-is with us
 Soðlice ic me behyde on ðam dæge fram him for eallum 18
Truly I me hide on the day from them for all
 ⟨þam yfelum⟩ ðe hi dydon, 7 for ðam ðe hi fyligdon
the evils that they did and for that that they followed
 fremdum godum.

strange gods

Writað nu ðisne cantic 7 lærað Israhela bearn, ðæt hi 19
Write now this canticle and teach of-Israel children that they
 hyne gemyndelice singon, 7 sy me ðis leoð to tacne
it mindfully sing and let-be to-me this song as sign
 gemang Israhela folce.

among of-Israel people

- 20 Soðlice ic hi in gelæde on ðæt land ðe ic foreswor hyra
Truly I them in lead into the land that I swore to-their
 fæderum; ðæt is wæstmbære land ægðer ge on meolce ge
fathers that is fruitful land each — in milk and
 on hunige; ȝ ðonne hi etað ȝ fulle beoð ȝ fætte,
in honey and when they eat and full are and fat
 þonne forlætað hi me ȝ cyrrað to fremdum godum ȝ
then forsake they me and turn to strange gods and
 ðeowiað him, ȝ tellað min wedd for naht.
serve them and count my covenant for naught
- 21 Syððan hi gemetað manega yfelu ȝ geswencednyssa, ðis
After they meet many evils and afflictions this
 leoð him andswarað for gewitnyssse ȝ ðæt leoð ne adylegað
song them answers as witness and the song not blots
 nan man of ðines ofsprincges muðe; ic wat soðlice ðæs
any man from of-thy offspring mouth I know truly of-the
 folces geðanc, hwæt hi to dæg don willað, ær ðam ðe
people thought what they to day do will before that that
 ic hi in gelæde on ðæt land ðe ic him behet.
I them in lead into the land that I to-them promised
- 22 Moyses wrat <ðone> cantic ȝ lærde Israhela folc,
Moses wrote the canticle and taught of-Israel people
- 23 ȝ bead Iosue, Nunys suna, ȝ cwæð: Beo strang ȝ
and bade Joshua of-Nun son and said Be strong and
 staðolfæst; ðu gelædst Israhela folc on ðæt land ðe ic
steadfast thou ledest of-Israel people into the land that I
 him behet, ȝ ic beo mid ðe.
to-them promised and I am with thee

Æfter ðam ðe Moyses wrat ðisse æ bebody, 7 ða 24

After that that Moses wrote of-this law commands and them
 gefylde, he bebead Leuies cynne, ðe bæron ða earce ðe
fulfilled he bade of-Levi kin who bore the ark that
 Drihtnes wedd on wæs, 7 ðus cwæð:

of-Lord covenant in was and thus said

Nimað ðas boc 7 lecgað hi be ðære earce sidan, ðe 26

Take this book and lay it by of-the ark side that
 Drihtnes wedd on is, ðæt heo sy ðær ongan eow to
of-Lord covenant in is that it be there against you as
 gewitnysse.

witness

Ic can eower geflit 7 eowre heardheortnysse. On minum 27

I know your strife and your hard-heartedness In my
 life, ða hwile ðe ic mid eow ferde, æfre ge fliton ongan
life the while that I with you went ever ye strove against
 Godd, 7 ge doð miccle swyðor syððan ic dead beo.

God and ye do much more after I dead am

Gegaderiað to me ealle ða betstborenan on eowrum cynne 28

Gather to me all the best-born in your kin
 7 lareowas, ðæt hi gehyron mine word, 7 ic clypige
and teachers that they bear my words and I call
 heofun 7 eorðan to gewitnysse.

heaven and earth as witness

Ic wat ðæt ge unrihtlice lybbað æfter minum deaðe, 7 ge 29

I know that ye unrighteously live after my death and ye
 sona forlætað ða ðincg ðe ic eow bebead, 7 becumað on
at-once forsake the things that I you commanded and come into
 miccle yfelu on ðære ytemestan tide, ðonne ge unriht wyrceað
great evils in the last time when ye wrong work
 beforan Drihtne 7 hine gremiað mid eowrum handgeweorce.

before Lord and him anger with your handiwork

- 30 Moyses spæc ðas word beforan Israhela folce 7 hi fylde
Moses spoke these words before of-Israel people and them fulfilled
 oð ende, 7 ðus cwæð:
to end and thus said
- 32.1 Gehyrað heofonas ða ðingc ðe ic spece, 7 gehyre eorðe
Hear heavens the things that I speak and let-hear earth
 mine word.
my words
- 2 Weaxe min lar swa ren; flowe min spæc swa deaw 7
Let-grow my teaching as rain let-flow my speech as dew and
 swa smylte ren 7 swa dropan ofer gærsa ciðas, for ðam
as gentle rain and as drops over of-grasses shoots for that
 ðe ic clypie Drihtnes naman. Syllað mærdæ urum Gode.
that I call-on of-Lord name Give glory to-our God
- 4 Godes weorc synd fulfremede 7 ealle his wegæs synd domas;
Of-God works are perfect and all his ways are judgments
 Godd is getrywe, butan ælcere unrihtwisnysse rihtwise.
God is true without any iniquity righteous
- 5 Him syngodon on unrihtwisum 7 na his gecorenan bearn.
Him sinned in unrighteous and not his chosen children
 La yfele cneores!
O evil generation
- 6 Agyltsðu Drihtne ðas ðincg, stunt folc 7 unwis? Secge ge,
Repayest-thou to-Lord these things foolish people and unwise Say ye
 nis he eower fæder, ðe eow ahte 7 worhte 7 gesceop?
not-is he your father who you owned and wrought and created
- 7 Gemunað ealdra daga; geðenceað ealle cneoressa; axiað eowre
Remember old days think-of all generations ask your
 fæderas 7 hi cyðað eow, eowre yldestan 7 hi secgað
fathers and they make-known to-you your eldest and they say
 eow.
to-you

ða se hehsta todælde ðeoda; ð<a> he ascyrede Adames 8
when the highest divided nations when he separated of-Adam
 bearn, he geset folca gemæro æfter Israhela bearna getele.
children he set of-peoples bounds after of-Israel children number
 Drihtnes dæl wæs his folc 7 Iacob his yrfeweardnyss. 9
Of-Lord portion was his people and Jacob his inheritance
 He funde hit on westum lande, on egeslicere stowe 7 10
He found it in waste land in dreadful place and
 on widum westene; he lædde hit ymbutan 7 lærde 7
in wide wilderness he led it about and taught and
 heold hi swa his eagan seon.
kept it so of-his eye pupil
 Swa earn his briddas spænð to flihte 7 ofer hi flicerað, 11
As eagle his young entices to flight and over them flutters
 swa he tobrædde his feðeru 7 nam eower cynryn 7 bær
so he spread his feathers and took your kindred and bore
 on his eaxlum.
on his shoulders
 Drihten sylf wæs eowwer latteow 7 næs mid him nan 12
Lord himself was your leader and not-was with him any
 fremde god.
strange god
 He sette hi ofer heah land, ðæt hi æton ðæs landes 13
He set them over high land that they ate of-the land
 wæstmas 7 ðæt hi sucon hunig of stane 7 ele of ðam
fruits and that they sucked honey from stone and oil from the
 heardustan stane, buteran of hryðera heorde 7 meoluc of
hardest stone butter from of-oxen herd and milk from
 sceapun mid lamba ryle 7 ramma of Basanes cynrene 7
sheep with of-lambs fat and of-rams of of-Basban kindred and
 buccan 7 hwætēs smedeman. 7 hi druncon hluttur win.
bucks and of-wheat fine-flour and they drank clear wine

- 15 Hi wæron gemæste 7 wiðerodon for hyra fætmysse;
They were fattened and kicked for their fatness
 hi forleton God heora scyppend 7 gewiton fram hyra
they forsook God their creator and departed from their
 halwendenan Gode.
saving God
- 16 Hi gremedon hine mid fremdum godum.
They angered him with strange gods
- 17 Hi offrodon deoflum 7 na Gode, ðam godum ðe hi ne
They offered to-devils and not to-God to-the gods that they not
 cuðon; niwe comon, ðe hyra fæderas ne wurðodon.
knew new came whom their fathers not worshiped
- 18 Ge forleton God ðe eow ge(strynde), 7 ge forgeaton
Ye forsook God who you begot and ye forgot
 Drihten eowwerne scyppend.
Lord your creator
- 19 ða Drihten ðæt geseah, ða wearð he yrre, for ðam ðe
when Lord that saw then became he angry for that that
 his suna 7 his dohtra hine gremedon.
his sons and his daughters him angered
- 20 7 he cwæð: Ic behyde me fram him, 7 ic besceawige hyra
and he said I hide me from them and I behold their
 endas; soðlice hit is ungeleafful cynryn 7 ungetrywe bearn.
ends truly it is unbelieving kindred and unfaithful children
- 21 Hi me tyrigdon mid hyra idelgyldum, 7 ic anyde hi ut
They me provoked with their idols and I compel them out
 on fremde folc 7 ic hi geswence mid dysgere ðeode.
on strange people and I them afflict with foolish nation

Fyr is onæled on minre hatheortnyse 7 byrnð oð helle 22

Fire is kindled in my fury and burns to of-bell

endas 7 fryt land mid his wæstme 7 forbærnð duna

ends and devours land with its fruit and burns of-bills

staðelas.

foundations

Ic gegaderige yfelu ofer hi 7 ic afæstnige mine flana on 23

I gather evils over them and I fasten my arrows on

him.

them

Hi beoð mid hungre fornumene 7 fugelas hi fretað mid 24

They are with hunger consumed and birds them devour with

ðære biterustan slitincge; ic sende wildeora teð on hi mid

the bitterest tearing I send of-wild-beasts teeth on them with

wurmum 7 næddrum.

worms and serpents

Vte hi reafoð swurd 7 inne ege, cniht 7 mædenu, 25

Outside them robs sword and inside fear boy and maidens

sucende mid ealdum men.

sucking with old man

Ic cwæð: Hwær synd hi? ic gedo ðæt hyra gemynd geswicð 26

I said Where are they I make that their memory ceases

of eallum mannum.

from all men

7 for hyra feonda yrr ic wandode, ðe læs ðe hyra 27

and for of-their foes wrath I forbore the less that their

fynd ofermodegodon, 7 cwædon: Vre hand is heah 7 ne

foes grew-proud and said Our hand is high and not

worhte Drihten ðas ðingc.

wrought Lord these things

ðeod is butan geðeahte 7 butan gleawnyse. 28

nation is without counsel and without wisdom

- 29 Ic wisce ðæt hi wiston 7 undergeaton 7 foresceawodon
I wish that they knew and understood and foresaw
 hyra ende,
their end
- 30 Hu an man drifð ðusend 7 twegen aflymeþ tyn ðusendu? Hu
How one man drives thousand and two put-to-flight ten thousands How
 nis hit for ðam ðe hyra God hi forlet 7 Drihten hi beleac?
not-is it for that that their God them forsook and Lord them shut-up
- 31 Soðlice nis ure God swylce hyra God is, 7 ure fynd synd
Truly not-is our God such their God is and our foes are
 deman.
judges
- 32 Hyra wingearð is of Sodomwara winearde 7 of Gomorra
Their vineyard is of of-Sodomites vineyard and of Gomorrah
 underburgum; hyra winberie is gealla 7 ðæt biteroste clyster.
suburbs their grape is gall and the bitterest cluster
- 33 Heora win is dracena gealla 7 næddrena attor unhalwendlic.
Their wine is of-dragons gall and of-adders venom deadly
- 34 Hu næron þas gecseapen mid me 7 geinseglude on minum
How not-were these created with me and sealed in my
 goldhordum?
treasures
- 35 Seo wracu is min 7 ic hit agylde on tide, ðæt hyra
The vengeance is mine and I it repay in time that their
 fot ætslide; hyra forwyrde dæg is gehende; 7 þas ðingc
foot slip of-their destruction day is near and these things
 eow synd gegearwode.
for-you are prepared

Drihten demð his folce 7 gemiltsað his ðeowum; he 36

Lord judges his people and has-mercy-on his servants he

gesyhð hi geuntrumod 7 ða belocen an geteorodun 7 ða

sees them weakened and the shut-up failed and the

lafa synd fornumene.

remnants are consumed

7 cweðað: Hwær synd hyra godas on ðam hi truwan 37

and say Where are their gods in which they trust

hæfdon, of ðæra ofrrunga ge æton rylas 7 druncon win

had of the offerings ye ate fats and drank wine

on heora ofrrungum? Arison nu 7 fylston eow æt nyddearfe.

in their offerings Let-arise now and help you in need

Geseoð ðæt ic ana eom 7 nis nan oþer god butan me; 39

See that I alone am and not-is any other god except me

ic ofslea 7 ic læte libban; ic ofslea 7 ic hæle, 7 ne

I slay and I let live I slay and I heal and not

mæg nan man of minre handa ut alynian.

may any man from my hand out free

Ic h(e)bbe to heofone mine hand 7 ic swerige ðurh mine 40

I lift to heaven my hand and I swear by my

swyðran, 7 ic cweðe: Ic libbe on ecnysse.

right and I say I live in eternity

Ic gescyrpe min swurd swa ligette 7 min hand demð; ic 41

I whet my sword as lightning and my hand judges I

agylde wrace minum feondum 7 ðam ðe me hatedon.

repay vengeance to-my foes and to-those who me hated

Ic smyrige mine flan on blode, 7 min swurd fryt flæsc. 42

I smear my arrows with blood and my sword devours flesh

Geblissiað heofonas mid him 7 arwurðion hine ealle Godes 43

Rejoice heavens with him and let-honor him all of-God

englas; ðeoda heriað his folc, for ðam ðe he wrycð his

angels nations praise his people for that that he avenges his

ðeowas 7 agylt wrace hyra feondum, 7 Drihten byð
servants and repays vengeance to-their foes and Lord is
 arfæst his folces lande.

gracious of-his people to-land

44 Moyses 7 Iosue, Nunes sunu, nu spræcon ealle ðas word
Moses and Joshua of-Nun son now spoke all these words
 to eallum Israhela folce.

to all of-Israel people

46 7 cwædon: Healdap ealle ðas word ðe ic eow to dæg
and said Keep all these words that I you to day
 bebeode, 7 beo(d)að ða eowrum bearnum to healdenne
command and command them to-your children to keep

7 to donne,

and to do

47 For ðam ne synd hi eow on idel beboden, ac ðæt ge libbon
For that not are they to-you in vain commanded but that ye live
 ðurh hine 7 þurhwunion lange tid 7 doð ða þingc on ðam
through it and continue long time and do the things in the
 lande ðe ge in farap to agenne, þone <ge> ofer Iordane <farap>.

land that ye in go to own which ye over Jordan go

48 Drihten wæs ða sprecende to Moyse, ðus cweðende:

Lord was then speaking to Moses thus saying

49 Astih to me on ðisne munt Abarim, se is on Nebo dune, on
Climb to me on this mountain Abarim which is on Nebo hill in
 ðam lande Moab ongean Iericho, 7 geseoh Chanaan land ðe
the land Moab opposite Jericho and see Canaan land that
 ic forgyfe Israhela bearnum to agenne, 7 swelt on ðam munte.

I give of-Israel to-children to own and die on the mountain

7 þu byst geðeodd to ðinum folcum, swa swa Aaron, 50
and thou art joined to thy peoples so as Aaron
 ðin broðor, wæs dead on ðære dune Or, 7 wæs gelogod
thy brother was dead on the hill Hor and was placed
 to his folcum.

to his peoples

For ðam ðe gyt agylton ætforan me on Israhela bearna 51
For that that ye-two sinned before me in of-Israel children
 middan æt ðæs wiðersæces wæterum on Chades on ðam
midst at of-the strife waters in Kadesb in the
 westene Sin, 7 ge ne wurðodon me onmang Israhela bearnum.

wilderness Sin and ye not honored me among of-Israel children

þu scealt geseon ðæt land 7 þu ne cymst ðæron. 52

thou shalt see the land and thou not comest therein

Moyses ða gebletsode ær his deaðe Israhela bearn, ða 33.1

Moses then blessed before his death of-Israel children the

twelf mægða, ælce mid syndrigre blætsunge.

twelve tribes each with special blessing

7 astah syððan uppan ðone munt Nebo, on Fasgan cnæp, 34.1

and climbed afterward upon the mountain Nebo on of-Pisgab top

ongean ða buruh Iericho; 7 Drihten him æteowde eall Galaad

opposite the city Jericho and Lord to-him showed all Gilead

land oð Dan, 7 eall Neptalim land, 7 Effraim, 7 Mannasen,

land until Dan and all Naphtali land and Ephraim and Manasseh

7 eall ðæt land oð ða ytemestan sæ, 7 ðone suðdæl 7

and all the land until the outermost sea and the south-part and

ða rumnysse Iericho felde 7 pa(ł)mtreowa byrig oð Segor.

the spaciousness of-Jericho field and of-palm-trees city until Zoar

Drihten cwæð ða to him: Ðis is ðæt land ðe ic behet 4

Lord said then to him This is the land that I promised

Abrahame 7 Isaace 7 Iacobe, ðus cweðende: ðinum

to-Abraham and to-Isaac and to-Jacob thus saying to-thy

ofsprincge ic forgyfe ðis land. Ðu hit gesawe nu ðinum
offspring I give this land Thou it sawest now with-thy
 eagum ȝ ðu ne færst ðæron.

eyes and thou not goest therein

- 5 Moyses ða, Godes ðeow, wæs ðær dead on Moab lande,
Moses then of-God servant was there dead in Moab land
 swa swa Drihten wolde.

so as Lord would

- 6 ȝ he bebyrigde hine on ðære dene Moablende(s) ongean
and he buried him in the valley of-Moab-land opposite
 Phogor; ȝ nyste nan man his byrgenne oð ðisne
Peor and knew-not any man his tomb until this
 andweardan dæg.

present day

- 7 Hundtwelftig geara wæs Moyses, ða ða he gewat, ȝ his
Hundred-twenty years was Moses then when he departed and his
 eagan ne mistodon ne his teð ne wagodon.

eyes not dimmed nor his teeth — wagged

- 8 ȝ Israhela bearn hine beweopon ðritig daga on Moabes
and of-Israel children him bewept thirty days in of-Moab
 feldum, ȝ ða heofungdagas wæron ða gefyllede ðe hi
fields and the mourning-days were then fulfilled that they
 Moysen bemændon.

Moses lamented

- 9 Soðlice Iosue, Nunes sunu, wearð gefylled mid wisdomes
Truly Joshua of-Nun son was filled with of-wisdom
 gaste, for ðan ðe Moyses sette his handa uppā hine,

spirit for that that Moses set his hands upon him

- ȝ Israhela bearn him gehyrsumodon, ȝ dydon swa swa
and of-Israel children him obeyed and did so as
 Drihten bebed Moysen.

Lord commanded Moses

Ne aras syððan nan witega on Israhela ðeode swylce Moyses 10

Not arose afterward any prophet in of-Israel nation such Moses
 wæs, ðe Drihten cuðe of anyne to anyne, on eallum
was whom Lord knew from face to face in all
 tacnum ȝ forebeacnum ðe God sende ðurh hine, ðæt he
signs and portents that God sent through him that he
 worhte on Egypta lande Pharaone ȝ eallum his folce,
wrought in of-Egyptians land on-Pharaoh and on-all his people
 ȝ eallum his lande, ȝ ealle ða strangan mihta ȝ ða
and on-all his land and all the strong mights and the
 miclan wundra, þe Moyses worhte ætforan Israhela folce.
great wonders that Moses wrought before of-Israel people

Liber Iosue

Joshua

After Moses' death God commands Joshua to lead Israel over Jordan and to be strong and of good courage. Joshua sends two spies to Jericho, where the harlot Rahab hides them, sends the pursuers astray, and lets them down from the wall by a rope, on their oath to spare her house. The priests bear the ark into Jordan, the waters stand, and the people cross on dry ground; twelve stones are set up as a memorial. At Gilgal the men born in the wilderness are circumcised, the Passover is kept, and the manna ceases. A captain of the Lord's host meets Joshua.

Incipit liber Iosue.

Begins book of-Joshua

Hit wæs geworden æfter Moyses forðsiðe, Drihtnes ðeowan, 1.1

It was become after of-Moses departure of-Lord servant

ðæt Drihten spræc to Iosue, Nunes suna, ⁊ cwæð him to:

that Lord spoke to Joshua of-Nun son and said him to

Moyses, min ðeowa, forðferde; aris nu ⁊ far ofer ðas ea 2

Moses my servant departed arise now and go over this river

Iordanen, ðu ⁊ eal ðis folc mid ðe, to ðam lande ðe

Jordan thou and all this people with thee to the land that

ic forgyfe Israhela bearnum.

I give of-Israel to-children

Eal ðæt rymet ðe eower fotswaðu on bestæppað, ic eow 3

All the room that your footprints on step I to-you

forgyfe, swa swa ic spræc to Moyse,

give so as I spoke to Moses

Fram ðam westene ⁊ fram Libano oð ða miclan ea 4

From the wilderness and from Lebanon to the great river

Eufraten, eall Eðea land oð ða miclan sæ ongean sunnan

Euphrates all of-Hittites land to the great sea toward of-sun

setlgang beoð eowre gemæru.

setting are your bounds

- 5 Ne mæg eow nan ðingc wiðstandan on eallum dagum ðines
Not may you any thing withstand in all days of-thy
 lifes; swa swa ic wæs mid Moyse, swa ic beo eac mid
life so as I was with Moses so I am also with
 ðe, ȝ ic ðe ne forlæte.
thee and I thee not forsake
- 6 Beo ðu nu gestrangod ȝ ellenrof; soðlice ðu dælst mid
Be thou now strengthened and courageous truly thou dividest with
 hlote ðisum folce ðæt land ðe ic behet ðinum fæderum.
lot to-this people the land that I promised to-thy fathers
- 7 Beo ðu gestrangod ȝ swyðe ellenrof, ðæt ðu mid weorcum
Be thou strengthened and very courageous that thou with works
 gefylle ða æ ðe Moyses, min ðeowa, ðe bebead; ne ðu
fulfill the law that Moses my servant thee commanded nor thou
 ne gebuh fram ðære æ on ða swyðran healfē ne on ða
— turn from the law on the right side nor on the
 wynstran, ðæt ðu ongyte ealle ða ðingc ðe ðu dest.
left that thou understand all the things that thou doest
- 9 Ic ðe bebeode ðæt ðu beo gestrangod ȝ ellenrof; ne
I thee command that thou be strengthened and courageous not
 ondræd ðu ðe, for ðan ðe ic, ðin Drihten ȝ ðin God,
dread thou thyself for that that I thy Lord and thy God
 beo mid ðe on eallum ðam ðe ðu to færst.
am with thee in all that that thou to goest
- 10 Hwæt ða Iosue het ðæt folc hi gearcian to ðam
Lo then Joshua commanded the people themselves prepare to the
 earde to farenne, swa swa se Ælmihtiga wolde.
land to go so as the Almighty would
- 16 ȝ ðæt folc him behet ðæt hi him gehyrsumian woldon
and the people to-him promised that they him obey would
 on eallum his hæsum, swa swa hig gehyrsumodon Moyse;
in all his commands so as they obeyed Moses

hi bædon ða georne: Beo huru Godd mid ðe, swa swa
they asked then eagerly Let-be at-least God with thee so as
 he wæs mid Moyse,

he was with Moses

ȝ se man ðe wiðcwyrð ðinum bebodum ahwar, beo he 18
and the man who gainsays thy commands anywhere let-be he
 deaðes scyldig: beo ðu huru gehyrt ȝ hicg ðegenlice.

of-death guilty be thou at-least heartened and think thane-like

Iosue ða sona asende twegen sceaweras digellice of Sathin, 2.1

Joshua then at-once sent two spies secretly from Shittim

ȝ het sceawian ðæt land ȝ ða buruh Iericho, hu heo
and commanded view the land and the city Jericho how it
 geworht wære. Hi ferdon ða ȝ comon to anre myltistran

wrought were They went then and came to a harlot

huse (heo wæs Raab gehaten) ȝ gereston hi ðær.

house she was Rabab called and rested them there

Ða wearð ðam cyninge gecydd ðæt ðær comon sceaweras 2

Then was to-the king made-known that there came spies

of Israhela bearnum, ðæt hi ða burh sceawodon, ȝ sende

from of-Israel children that they the city viewed and sent

to Raab ȝ het ða sceaweras agyfan.

to Rabab and commanded the spies give-up

Ac heo hæfde hi behydd, ær hyre seo hæs to come, 4-6

But she had them hidden before her the command to came

on hyre upflora, ȝ geandwyrde ðus: Ic andytte ðæt hi

in her upper-floor and answered thus I confess that they

comon to me, ac ic ne cuðe heora fær, ȝ hi urnon

came to me but I not knew their going and they ran

on æfnunge ut of ðissere byrig, mid ðam ðe ða burhgata

at evening out of this city with that that the city-gates

belocene wurdon; ef(s)taþ nu ardlice ȝ ge hi ofridað.

locked were hasten now quickly and ye them overtake

- 7 Hi ða sona æfter ridon idelum færelde.
They then at-once after rode with-idle journey
- 8 ȝ ðæt wif ða spræc to ðam behyddum werum:
and the woman then spoke to the bidden men
- 9 Ic wat nu to soðan ðæt God eow sylð ðisne eard; witodlice
I know now in truth that God to-you gives this land certainly
 eower ege is on us becumen, ȝ ðis folc is geyrged ȝ
your fear is on us come and this people is terrified and
 ormod ongean eow.
despairing against you
- 10 We gehyrdon ðæt Drihten adrigde ða Readan Sæ, ða ða
We heard that Lord dried the Red Sea then when
 ge ferdon fram Egypta lande, ȝ hu ge ofslogon syððan
ye went from of-Egyptians land and how ye slew afterward
 twegen cyningas, Seon ȝ Og,
two kings Sibon and Og
- 11 ȝ asweare ure mod, ȝ ure gast forhtode to eowrum
and darkened our mind and our spirit feared at your
 infærelde; eower Drihten is soðlice soð God on heofonum
entrance your Lord is truly true God in heavens
 ȝ on eorðan, ðe ealle ðingc gewylt.
and on earth who all things rules
- 12 Sweriað me nu ðurh Drihten ðæt ge don eft wið me swylce
Swear to-me now by Lord that ye do again with me such
 mildheortnysse swa ic macode wið eow, ȝ syllað me sum
mercy so I made with you and give to-me some
 tacn, ðæt ic sylf beo gehealden, ȝ min fæder, ȝ modor ȝ
sign that I myself be kept and my father and mother and
 mine gebroðra, ȝ ða ðe us to lociað, alysað fram deaðe.
my brothers and those who us to belong deliver from death

ða cnihtas hyre andwyrdon 7 mid aðe hyre beheton: 14
the youths her answered and with oath to-her promised

Ðonne ure Drihten us forgyfð ðisne eard to gewearde, we
When our Lord to-us gives this land into power we
 cyðað mildheortnysse on ðe.

show mercy on thee

Witodlice hire hus wæs on ðam wealle fæst, 7 heo let hi ut 15

Certainly her house was on the wall fast and she let them out
 mid anum langan rape ðurh ðæs huses eahðirl ofer ðone weal.

with a long rope through of-the house window over the wall

7 cwæð: Farað eow nu wærlice 7 gewendað to muntum 16

and said Go you now warily and turn to mountains

7 lutiað ðær ðry dagas, ðe læs ðe eow gemeton, ða

and hide there three days the less that you meet those

ðe eow æfter ridon, 7 efstað syððan aweg.

who you after rode and hasten afterward away

Hi cwædon to ðam wife: We beoð unscyldige wið ðe, ðonne 17

They said to the woman We are guiltless toward thee when

we to ðisum lande becomað, gyf ðu lætst ðisne rap hangian

we to this land come if thou lettest this rope hang

on ðam ehðyrle, ðær ðu us ut alete, 7 gelangast to ðe ðine

in the window where thou us out lettest and fetchest to thee thy

leofostan frynd, fæder 7 modor 7 ðine magas, in to ðe.

dearest friends father and mother and thy kinsmen in to thee

7 locchwa ut gange, licge he ofslagen, 7 se ðe on ðam 19

and whosoever out go let-lie he slain and he who in the

huse beo, hæbbe frið mid ðe.

house be let-have peace with thee

7 gyf ðu abarast ure spræce, we ne beoð forsworene. 20

and if thou barest our speech we not are forsworn

ðæt wif him cwæð to: Eower cwyde stande! 21

the woman him said to Your saying let-stand

- 22 Hi efston ða aweg, swa ðæt wif hi lærde, ⁊ comon
They hastened then away so the woman them taught and came
 to Iosue ⁊ cyddon him eal ðis.
to Joshua and made-known to-him all this
- 24 Hi sædon him: To soðan us sylð Drihten ðis land; ealle
They said to-him In truth to-us gives Lord this land all
 synd geyrgede, ðe eardiað on ðisum lande.
are terrified who dwell in this land
- 3.1 Iosue ða aras hraðe on ðære nihte, ⁊ astyrode his fyrdwic
Joshua then arose quickly in the night and moved his camp
 forð to Iordanen, ⁊ wicode ðreo niht wið ða ea on
forth to Jordan and camped three nights by the river in
 anbidunge.
waiting
- 2 ⁊ sende ða bydelas, ⁊ bead eallum ðam here: ðonne man
and sent then heralds and bade all the army when one
 eowres Godes earce styrað mid ðam gangendum bærmannum
of-your God ark moves with the going bearers
 of Leuies cynne, ⁊ ge ne cunnon ðone weg, folgiað eow
of of-Levi kin and ye not know the way follow you
 feorran ðære earce, ⁊ nan man ne genealæce neah ðam arce.
far-off the ark and no man — approach near the ark
- 5 ⁊ beoð gehalgode; betwux eow Drihten wyrceð wundra to
and be hallowed among you Lord works wonders to
 mergen.
morrow
- 6 ⁊ he cwæð to ðam sacerðum: Nimað ðis Godes scrin
and he said to the priests Take this of-God shrine
 ⁊ gað ætforan ðam folce: ⁊ ða sacerðas dydon swa swa
and go before the people and the priests did so as
 Iosue hi het.
Joshua them commanded

7 Drihten cwæð to Iosue: Nu to dæg ic ongyrne ðe to
and Lord said to Joshua Now to day I begin thee to
 mærsigenne ætforan Israhela bearnum, ðæt hi magon witan
glorify before of-Israel children that they may know
 ðæt ic wille mid ðe beon, swa swa ic mid Moysen wæs.

that I will with thee be so as I with Moses was
 7 ðu gewissa ða sacerdas, ða þe ðæt scrin berað, ðæt 8
and thou direct the priests those who the shrine bear that
 hi gebidon on ðære ea.

they wait in the river

Iosue ða clypode, 7 cwæð to ðam folce: 9

Joshua then called and said to the people

Be ðam ge magon witan ðæt God wunað betwux eow, 7 10

By that ye may know that God dwells among you and

ða hæðenan todræfð, ðe nu habbað ðisne eard on eowre

the heathens drives-out who now have this land in your

gesyhðe, for ðan Iordan, seo ea, ætstent on hyre rýne;

sight for that Jordan the river stands in her course

swa ðæt scrin in bið geboren, swa ofstýnt se stream.

so the shrine in is borne so stops the stream

Ðæt folc ferde ða forð to ðære ea, 7 sona swa ða 14

The people went then forth to the river and soon as the

bærmen gesetton heora fotlæst on ðære ea ofre, swa ætstod

bearers set their footstep on of-the river bank so stood

se stream, 7 ongan to ðindenne ongean, swilce hit wære

the stream and began to swell back as-if it were

an heah dun, 7 se æf(t)ra stream arn ut to ðære sæ.

a high hill and the latter stream ran out to the sea

17 Hwæt ða sacerdas ða ætstodon on ðam grunde on drigre
Lo the priests then stood on the ground on dry
 moldan on middan ðære ea, 7 eal ðæt folc ferde forð
mold in midst of-the river and all the people went forth
 ofer ða ea be drium grunde.

over the river by dry ground

4.1 7 Drihten cwæð to Iosue:

and Lord said to Joshua

2 Hat nu twelf weras of ðam twelf mægðum niman twelf
Command now twelve men of the twelve tribes take twelve
 stanas on middan ðære ea ðær ða sacerdas stodon, 7
stones in midst of-the river where the priests stood and
 habban forð mid eow to eowre wicstowe 7 wurpan hi ðær.

have forth with you to your camp and throw them there

4 ða dide Iosue swa swa Drihten him bebead, 7 cwæð to
Then did Joshua so as Lord him commanded and said to
 ðam folce:

the people

6 Gyf eowre bearn eow befrinað eft on uferum dagum,
If your children you ask afterward in later days
 “Hwæt doð ðas stanas her?” Þonne secge ge to andsware,

What do these stones here Then say ye in answer

ðæt seo ea Iordane adruwode, mid ðam ðe ure fæderas
that the river Jordan dried-up with that that our fathers
 ferdon ofer hi mid ðam halgan scrine, 7 hi beoð her
went over it with the holy sbrine and they are here
 to gemynde Israhela bearnum a on ecnysse.

as memorial of-Israel to-children ever in eternity

Ða dydon ða twelf weras swa swa Drihten him bebead, 8

Then did the twelve men so as Lord them commanded

ƿ namon twelf stanas on ðæs streames ryne; hæfdon forð

and took twelve stones in of-the stream course had forth

mid him to heora fyrdwicum.

with them to their camps

Iosue het eac ahebban oðre twelf stanas tomiddes 9

Joshua commanded also lift other twelve stones amid

ðam streame, þær hi stodon mid ðam scrine, ƿ hi ðær

the stream where they stood with the shrine and they there

ðurhwuniað oð ðisne andweardan dæg.

remain until this present day

ƿ ðæt folc ferde forð mid gebylde. 10

and the people went forth with boldness

On ðam dæge gemærsoðe se ælmihtiga Drihten Iosue þone 14

On the day glorified the almighty Lord Joshua the

æþelan ætforan Israhela folce, ðæt hi hine ondredon, swa

noble before of-Israel people that they him dreaded so

swa hi ondredon Moysen.

as they dreaded Moses

Mid ðam ðe hi ferdon fram ðære ea Iordanen, ða arn 18

With that that they went from the river Jordan then ran

se stream forð swa swa he ær dyde.

the stream forth so as it before did

ƿ hi wicodon on Galgala, on easthealfe Iericho, on ðam 19

and they camped in Gilgal on east-half of-Jericho on the

teoðan dæge ðæs forman monðes.

tenth day of-the first month

Ða geaxodon ða cyningas ðe eardodon on ðam leodscypum 5.1

Then learned the kings who dwelt in the nations

þæt Drihten ða ea Iordanen adrigde ætforan Israhela

that Lord the river Jordan dried before of-Israel

bearnum ða ða hi ferdon ðær ofer, ða wearð heora
 children then when they went there over then became their
 heorte toslopen 7 heora gast ne belaf on him, for ðan
 heart dissolved and their spirit not remained in them for that
 ðe hi ondredon Israhela tocymes.

that they dreaded of-Israel coming

- 2 Drihten cwæð to Iosue on ðære ylcan tide: Wyrð ðe
 Lord said to Joshua in the same time Make for-thee
 stæne sex, 7 oðre siðe ymbsnyð Israhela bearn.

stone knives and second time circumcise of-Israel children

- 3 Iosue ða dyde swa swa Drihten him bebed, 7 Israhela
 Joshua then did so as Lord him commanded and of-Israel
 bearn ealle ymbsnað uppā ðam beorge ðe is gehaten
 children all circumcised upon the hill that is called
 “Preputiorum.”

of-Foreskins

- 4 Heora fæderas wæron ær on Egypto ymbsnydene 7 seo iugoð
 Their fathers were before in Egypt circumcised and the youth
 næs, ðe be ðam wege wæs acenned on ðam langsumon færelde
 not-was that by the way was born in the long journey
 feowerti geara, 7 ðis is se intinga ðære æftran ymbsnydennysse.

forty years and this is the reason of-the second circumcision

- 8 Hi gewunodan ðær swa on ðære ylcan wicstowe, oð ðæt
 They dwelt there so in the same camp until that
 hi gehælede wurden, 7 heton ða stowe Galgala.

they healed were and called the place Gilgal

- 9 Drihten cwæð to Iosue: Nu to dæg ic adyde þæra Egyptiscra
 Lord said to Joshua Now to day I removed of-the Egyptians
 hosp fram eowrum cynne.

reproach from your kin

Hi wurdon ða on Galgala, 7 worhton Phase, ðæt is 10
They were then in Gilgal and made Passover that is
 færeldfreols, on ðam feowerteoðan dæge ðæs monðes on
passing-feast on the fourteenth day of-the month in
 æfnunge on Iericho feldum.

evening in of-Jericho fields

7 æton of ðæs landes wæstmum on ðam oðrum dæge, 11
and ate of of-the land fruits on the second day
 ðeorfe hlafas 7 polentan ðæs ylcan geares.

unleavened loaves and parched-corn of-the same year

Æfter ðam ðe hi æton of ðæs eardes wæstmum, him ateorode 12
After that that they ate of of-the land fruits them failed
 se heofonlica mete; ne hi syððan ne onbyrigdon ðæs bigleofan
the heavenly food nor they afterward — tasted of-the sustenance
 ofer ðæt, ac of ðæs geares wæstmum Chanaan landes.

over that but of of-the year fruits of-Canaan land

Mid ðam ðe Iosue com on Iericho lande, he geseah ænne 13
With that that Joshua came into of-Jericho land he saw a
 wer wið ða fyrde standan mid atogenum swurde, 7 he
man by the army stand with drawn sword and he
 sona hine axode: Eart ðu ures geferes ðe ure wiðerwinna?

at-once him asked Art thou of-our companion or our adversary

Se wer him andwyrde: Ic eom ealdor 7 latteow Drihtnes 14
The man him answered I am chief and leader of-Lord
 heres, 7 ic hider nu com.

army and I hither now came

Iosue ða feoll sona afyrht to eorðan, 7 cwæð: Hwæt 15
Joshua then fell at-once afraid to earth and said What
 sprycð min hlaford to his ðeowan ðus?

speaks my lord to his servant thus

- 16 Se engel him cwæð to: Vncnyte ðin gescy hraðe of ðinum
The angel him said to Untie thy shoe quickly from thy
 fotum, for ðam ðe se stede is halig, ðe ðu on styntst.
feet for that that the place is holy that thou on standest
 ȝ he swa dyde.
and he so did

VI-IX · JERICO, AI, AND THE GIBEONITES

Israel marches about Jericho for seven days with the ark and trumpets, and on the seventh the walls fall. The city is accursed and burned, its gold and silver given to the Lord, and only Rahab and her kin are spared. Achan hides forbidden plunder, so Israel is routed at Ai; the lot finds him, and he is stoned and his goods burned. Joshua sets an ambush and feigns flight while the ambush burns Ai; he hangs its king and renews the law of Moses at an altar. The Gibeonites, in worn clothes and with moldy bread, trick him into a treaty and are made to carry water and hew wood.

- 6.1 Hiericho seo burh wæs mid weallum ymbtrymed ȝ fæste
Jericho the city was with walls surrounded and fast
 belocen for ðes folces tocyme, ȝ hi ne dorston ut faran
locked for of-the people coming and they not dared out go
 ne in faran for him.
nor in go for them
- 2 Drihten cwæð ða to Iosue: Ic do ðas buruh Hiericho on
Lord said then to Joshua I put this city Jericho in
 ðinum gewearde ȝ ðone cyning samod ȝ ða strengstan
thy power and the king together and the strongest
 weras ðe wuniað on hyre.
men who dwell in it

Farað nu six dagas symble ymb ða burh, ælce dæg æne 3
Go now six days ever about the city each day once
 <ealle feohtendras> ȝ ealle suwigende;
all fighters and all keeping-silent
 ȝ seofon sacerdas blawan mid byman eow ætforan. 4
and seven priests let-blow with trumpets you before
 Iosue ða swa dyde, ȝ ða sacerdas bæron ðæt Godes scrin 12
Joshua then so did and the priests bore the of-God shrine
 ymbe ða burh, ælce dæge æne.
about the city each day once
 ȝ oðre seofon blewon mid sylfrenum byman. 13
and other seven blew with silver trumpets
 ȝ hi ealle to fyrdwicon ferdon æfter ðam. 14
and they all to camps went after that
 On ðam seofodan dæge hi ferdon seofon siðon ymb ða 15
On the seventh day they went seven times about the
 burh.
city
 ȝ on ðam seofodan ymbfærelde, ða ða sacerdas blewon, ȝ 16
and in the seventh going-round then when priests blew and
 ðæt folc eall hrymde, swa swa Iosue him rædde, ða burston
the people all cried so as Joshua them counseled then burst
 ða weallas, ðe ða burh behæfdon, endemes to grunde, ȝ
the walls that the city surrounded wholly to ground and
 hi ða in eodon, ælc man swa he stod on ðam ymbgange.
they then in went each man so he stood in the going-round
 Iosue ða clypode, ȝ cwæð to ðam folce: Sy ðeos burh 17
Joshua then called and said to the people Let-be this city
 amansumod ȝ eall ðæt bið on hyre, buton Raab ana
accursed and all that is in it except Rabab alone

libbe 7 ða ðe lociað to hyre, for ðan ðe heo urum
live and those who belong to her for that that she to-our
 ærendracum arfæstnysse cydde

messengers kindness showed

- 18 7 ge nan ðingc ne hreppon on reafe ne on feo, ðæt
and ye no thing — touch in garment nor in money that
 ge ne beon scyldige sceamlicre forgægednysse, 7 Israhela
ye not be guilty of-shameful transgression and of-Israel
 fyrdwic for synne beo gedrefed.

camp for sin be troubled

- 19 Swa hwæt swa her goldes byð, ðæt beo Gode gehalgod, 7
So what so here of-gold is that let-be to-God hallowed and
 on seolfre oððe on are, eall in to his hordum.

in silver or in brass all in to his boards

- 21 Hi ofslogon ða sona mid swurdes ecge weras 7 wifmen
They slew then at-once with of-sword edge men and women
 7 ða wepende cild, hryðera 7 scep, assan 7 ealle ðingc.
and the weeping children oxen and sheep asses and all things

- 22 Iosue cwæð ða syððan to ðam foresædum ærendracum: Gað
Joshua said then afterward to the aforesaid messengers Go
 nu to ðam huse, ðær ge behydde wæron, 7 lædað ut ðæt
now to the house where ye hidden were and lead out the
 wif, ðe eowrum life geheolp, 7 ða ðe hyre to lociað,
woman who your life helped and those who her to belong
 lædað of ðisre byrig.

lead from this city

- 23 Hy dydon ða swa swa him gedihte Iosue, 7 læddon hi
They did then so as them directed Joshua and led her
 of ðære byrig mid eallum hyre magum, 7 hi syððan
from the city with all her kinsmen and they afterward
 leofodon mid sibbe betwux him.

lived with peace among them

Hi forbærndon ða ða burh ȝ ðæt ðe binnan hyre wæs. 24

They burned then the city and that that within it was

ȝ Iosue bæd ðus: Beo se awyrgeð, ðe æfre eft geedstaðelic 25

and Joshua prayed thus Let-be he cursed who ever again rebuild

ðas buruh Hiericho.

this city Jericho

God wæs ða mid Iosue on eallum his weorcum, ȝ his 27

God was then with Joshua in all his works and his

nama wearð gewidmærsod wide geond ðæt land.

name was spread-abroad widely throughout the land

Witodlice Achar, Charmies sunu, Zabdi's suna, Zares suna, 7.1

Certainly Achan of-Carmi son of-Zabdi son of-Zerah son

of Iudan mægðe, behydde of ðam herereafe, ðe him

of of-Judah tribe bid of the plunder that to-him

forboden wæs, ðe Iosue amansumode; ȝ se ælmihtiga

forbidden was which Joshua accursed and the almighty

God yrsode sona ongean Israhela bearn.

God raged at-once against of-Israel children

Ða sende Iosue sceaweras to Hai, ðe ðær gehende wæs, 2

Then sent Joshua spies to Ai which there near was

ȝ het besceawian ða burh. Hi ferdon ða ȝ comon,

and commanded view the city They went then and came

ȝ cwædon to Iosue: Ne læd ðu eal ðis folc to ðære

and said to Joshua Not lead thou all this people to the

lytlan byrig, ac twa ðusenda oððe ðreo læt faran ðærto.

little city but two thousands or three let go thereto

Hwæt sceal eall ðis folc on idel beon geswenct?

Why shall all this people in vain be afflicted

Ða ferdon ðreo ðusenda feohtendra weras to oferwinnenne 4

Then went three thousands fighting men to overcome

ða burh, ac hi wurdon on fleame ȝ sona ofslagene, six

the city but they were in flight and at-once slain six

ȝ ðritig, fram ðære buruhware, ðe him on bæc filigdon.

and thirty by the city-folk who them on back followed

ða wearð Iosue swyðe sarig on his mode, ȝ eal Israhela

then became Joshua very sorry in his mind and all of-Israel

folc wurdon afyrhte for ðære dæde.

people were afraid for the deed

6 ȝ Iosue feol astreht ætforan Godes scrine, ȝ ða yldestan

and Joshua fell stretched before of-God shrine and the eldest

men ealle hi astrehton licgende swa oð æfen, ȝ

men all themselves stretched-out lying so until evening and

dydon dust uppan heora heafda.

put dust upon their heads

7 Iosue ða clypode, ȝ cwæð mid angsumnysse: Wella! min

Joshua then called and said with anguish Alas my

Drihten God, hwi woldest ðu lædan ðis folc hider ofer ðas

Lord God why wouldst thou lead this people hitber over this

ea, ðæt ðu us sealdest on Amorrea handum ȝ us fordydest?

river that thou us gavest into of-Amorites hands and us destroyedst

9 ðis geaxiað Chananei ȝ cumað hider to us, ȝ ealle ðas

This learn Canaanites and come hitber to us and all these

landleoda belicgað us mid fyrde ȝ urne naman adylegiað;

land-people surround us with army and our name destroy

ȝ hwæt dest ðu, Drihten, ðinum mæran naman?

and what doest thou Lord for-thy great name

10 ȝ Drihten him cwæð to: Aris nu, Iosue; hwi list ðu

and Lord him said to Arise now Joshua why liest thou

neowel on eorðan?

prostrate on earth

Israhel syngode ȝ ða gesetnysse gewemde; hi ætbrudon 11
Israel sinned and the ordinance defiled they took-away
 of ðam herereafe, ðe him forboden wæs, ȝ on heora
of the plunder that to-them forbidden was and in their
 hordfatum behyddon.

board-vessels bid

Nu næfð Israhel nænne stede wið his fynd ac flyhð underbæc, 12
Now has-not Israel any standing against his foes but flees backward
 for ðan ðe he is besmiten mid ðære <a>mansumunge; ne beo ic
for that that he is defiled with the curse not am I
 lenge mid eow, buton ge þone fordon ðe ðises gyltes sy scyldig.

longer with you unless ye him destroy who of-this guilt be guilty

ȝ ðus secge ðam folce: Beoð gearwe to mergen: seo 13
and thus say to-the people Be ready to morrow the
 amansumung is on eow.

curse is on you

Gegaderiað eow be mægðum ȝ gange ðæt gehlot fram 14
Gather yourselves by tribes and let-go the lot from
 mægðe to mægðe ȝ be manna hiwrædenum ȝ be
tribe to tribe and by of-men households and by
 ænlypegum mannum;

single men

ȝ beo se forbærned, se ðe befangen byð on ðam fracodan 15
and let-be he burned he who taken is in the wicked
 gylte, mid eallum his æhtum, for ðam unrihtum weorce.

guilt with all his possessions for the wrong work

Hi samnodon hi ða be syndrigum mægðum, ȝ eode 16
They gathered themselves then by separate tribes and went
 ðæt gehlot swa lange oð hit becom to ðam ylcan men,
the lot so long until it came to the same man

ðe ðæt man gefremode, to ðam foresædan Achar, Charmies
who the crime committed to the aforesaid Achab of-Carmi
 suna, of Iudan mægðe, ⁊ he wearð ameldod.

son of of-Judah tribe and he was betrayed

- 20 He andette ða Iosue ætforan him eallum, ⁊ cwæð: Soðlice
He confessed then to-Joshua before them all and said Truly
 ic syngode;

I sinned

- 21 Ic geseah betwux ðam herereafum wrymreadne basinge ⁊
I saw among the plunders scarlet cloak and
 twahund entsa hwites seolfres ⁊ sumne gyldene dale on
two-hundred ounces of-white silver and some golden bar in
 fiftigum entsum, ⁊ ic atbræd ðæt ⁊ behydde on eorðan
fifty ounces and I took that and hid in earth
 ætforan minum getelde.

before my tent

- 22 Iosue ða sende sona to his getelde, ⁊ man funde ða
Joshua then sent at-once to his tent and one found the
 ðingc, swa swa he foresæde.

things so as he foretold

- 24 ⁊ hi læddon Achar to <A>chores dene, mid wife, ⁊ mid
and they led Achab to of-Achor valley with wife and with
 cildum, ⁊ mid eallum æhtum, ⁊ hine ðær stændon ⁊
children and with all possessions and him there stoned and
 his ðingc forbærndon.

his things burned

- 26 ⁊ worhton mid stanum ænne steapne beorh him ofer; ⁊
and made with stones a steep mound him over and
 Godes hatheortnys gecyrde sona fram ðam folce.

of-God fury turned at-once from the people

Drihten cwæð to Iosue: Ne ondræd ðu ðe nan ðingc: 8.1

Lord said to Joshua Not dread thou thyself any thing
 nim ðæs folces mæniū ȝ far ðe to Hai: ða buruh ic
take of-the people multitude and go thee to Ai the city I
 ðe sylle ȝ ða buruhware samod, þone cyningc, ȝ ðæt
to-thee give and the city-folk together the king and the
 land, ȝ ða ðe lociað to him.

land and those who belong to him

Do ymb ða burh, swa ðu dydest embe Hiericho; habbað 2

Do about the city so thou didst about Jericho have
 eow ða huðe ȝ ðæt orf eow gemæne; sete nu syrwa
for-you the booty and the cattle to-you common set now ambush
 wiðæften ða burh.

behind the city

Iosue sende ða sona on ðære nihte ðritig ðusend werā 3

Joshua sent then at-once in the night thirty thousand men
 to ðæra searwa stowe, ȝ het hi beon gearwe ȝ
to of-the ambush place and commanded them be ready and
 anbidan ðær, ȝ cwæð:

wait there and said

Ic fare mid ðisum folce foran ongean ða burh; ȝ þonne 5

I go with this people in-front toward the city and when
 hi ut farað to us, we fleoð endemes; þonne wenað hi
they out go to us we flee together then think they
 soðlice ðæt we syn geyrgede.

truly that we be terrified

Ðonne fare ge to, mid ðam ðe we fleonde beoð, ȝ gegað 7

Then go ye to with that that we fleeing are and take
 ða burh ȝ forbærnað hi sona. Hi dydon ða swa swa
the city and burn it at-once They did then so as
 him dihte Iosue.

them directed Joshua

- 10 ȝ he sylf on ærne merigen mid ðam oðrum floce to
and he himself in early morning with the other troop to
 ðære byrig ferde beotlice mid wige.
the city went boastfully with war
- 14 Hi geseah ða se cyningc ðe sæt on ðære byrig, (ȝ gewende of
Them saw then the king who sat in the city and turned from
 ðære byrig) mid ealre ðare buruhware ȝ mid eallum his folce
the city with all the city-folk and with all his people
 to gefeohte gearu, ȝ nyston ða searwe ðe him sæton bæfton.
to battle ready and knew-not the ambush that them sat behind
- 15 Iosue ða fleah, swylce he afyrht wære, mid eallum his here
Joshua then fled as-if he afraid were with all his army
 (andlang ðæs westenes).
along the wilderness
- 16 ȝ ða oðre hrymdon hridende him æfter.
and the others cried riding them after
- 18 Drihten cwæð ða to Iosue: Ahefe ðinne scyld up ongean
Lord said then to Joshua Lift thy shield up toward
 ðas burh Hai; ic ðe forgyfe hi.
this city Ai I to-thee give it
- 19 He ahefde sona his scyld, ȝ ðæt gesawon ða oðre, ðe lutedon
He lifted at-once his shield and that saw the others who lurked
 on ðære dygelnysse, swa swa him dihte Iosue, ȝ arison sona
in the hiding so as them directed Joshua and arose at-once
 ȝ ridon to ðære byrig, ȝ hi ealle forbærndon buton gefeohte.
and rode to the city and it all burned without battle
- 20 Seo buruhwaru ða beseah underbæc sona ȝ gesawon ðone
The city-folk then looked backward at-once and saw the
 smic swyðe heage astigan, ȝ ne mihton ðanon fleon ne
smoke very high climb and not could thence flee nor
 forð ne underbæc.
forth nor backward

Iosue ða geseah ðæt seo burh wæs gegan ȝ feaht him 21

Joshua then saw that the city was taken and fought them

wið sona ȝ his geferan wiðhinda, ȝ ofslogon hi

against at-once and his companions behind and slew them

endemes, ðæt ðær an ne belaf.

wholly that there one not remained

ðone cyningc hi brohton cucene to Iosue, ðone he het 23

the king they brought alive to Joshua whom he commanded

ahon on heagum gealgum.

hang on high gallows

Twelf ðusenda ðær feollon on ðam gefeohte ofslagene, wera 25

Twelve thousands there fell in the battle slain men

ȝ wifa.

and women

ȝ Iosue worhte ða an weofod Gode, of ungeworhtum 30

and Joshua made then an altar to-God of unwrought

stanum, ȝ his lac ðær geofrode ðam lyfiendan Gode,

stones and his offering there offered to-the living God

ȝ Moyses æ geedniwode ætforan Israhela bearnum. 32

and of-Moses law renewed before of-Israel children

Ðes hlisa wearð ða cuð ðæra leoda cyningum ðe begeondan 9.1

This fame became then known of-the peoples to-kings who beyond

Iordane eardiende wæron.

Jordan dwelling were

ȝ gesamnodon hi ealle anmodlice to gefeohte togeanes 2

and gathered themselves all with-one-mind to battle against

Iosue ȝ Israhela bearnum.

Joshua and of-Israel children

Hwæt ða Gabanitiscean gamenlice ræddon, ȝ mid geaplicre 3

Lo the Gibeonites craftily counseled and with crafty

fare ferdon to Iosue.

going went to Joshua

- 4-5 Namon him ealde gescy 7 unornlic scrud 7 fynige
Took for-themselves old shoes and shabby clothing and moldy
 hlafas, 7 forwerede fætelsas 7 geclutode bytta.
loaves and worn bags and patched bottles
- 6 7 cwædon to Iosue; We comon, leof, feorran of fyrlnenum
and said to Joshua We came dear from-far from far
 lande, 7 we gewilniað friðes 7 freondræddene wið eow.
land and we desire peace and friendship with you
 Him andwyrde Iosue 7 Israhela folc ðus:
Them answered Joshua and of-Israel people thus
- 7 We nyton ðeah ge wunion her on neawyste hwær, 7 we frið ne
We know-not though ye dwell here in neighborhood where and we peace not
 nimað ðus færinga wið eow; weald ðeah eower eard us gesceote.
take thus suddenly with you lest though your land to-us fall
- 9 Hi andwyrdon Iosue 7 Israhela bearnum ðus: We gehyrdon
They answered Joshua and of-Israel children thus We heard
 eowerne hlisan, hu se lyfigenda God eow siges forgeaf on
your fame how the living God to-you victory gave over
 Seone ðam cyninge 7 on Og eal swa on Astaroth.
Sibon the king and over Og all as in Ashtaroth
- 11 Ða cwædon ure frynd ðæt we comon to eow to eowre
Then said our friends that we came to you to your
 manrædene.
homage
- 12 7 we mid us namon nigbacene hlafas, ðe for ðam langan
and we with us took new-baked loaves which for the long
 wege nu synd gefyne gode, swa swa ge fandian magon.
way now are moldy so as ye prove may

Vre reaf synd forwerede, syððan we gewendon hider, 7 13

Our garments are worn since we turned hither and

ure gescy geclutode, swa swa ge geseon magon, for ðam

our shoes patched so as ye see may for the

langsuman færelde syððan we ferdon ut.

long journey since we went out

Hi undorfeng ða Iosue, 7 ne befran his Drihten. 14

Them received then Joshua and not asked his Lord

7 hi ealle him sworon ðæt hi man slea nolde. 15

and they all to-them swore that them one slay would-not

Hwæt ða ymbe ðry dagas wearð heora dæd cuð, ðæt 16

Lo then about three days became their deed known that

hi on neawyste eardodon, 7 eall heora geapscype wearð

they in neighborhood dwelt and all their craftiness was

ameldod Israhela bearnum.

betrayed of-Israel to-children

Hi ne mihton swa ðeah ða men acwellan for heora aðsware, 18

They not could so though the men kill for their oath

ac arodon heora life.

but spared their life

7 Iosue him bebead ðæt hi bæron wæter to ðæs folces 27

and Joshua them commanded that they bore water for of-the people

neode 7 to Godes weofode 7 wudedon him symle on

need and for of-God altar and bewed-wood for-them ever at

gesettum timan. Hi bugon ða to ðam, 7 him wæs

set time They submitted then to that and to-them was

geborgen; 7 wunedon on Israhela on ðam weorce fæste

saved and dwelt in Israel in the work fast

Five kings attack Gibeon; Joshua routs them, hailstones kill more than the sword, and at his prayer the sun and moon stand still. The kings are taken from their cave and hanged, and their cities fall one by one. Jabin of Hazor gathers a host like the sand; Joshua hamstringing their horses, burns their chariots, and burns Hazor. The thirty-one conquered kings are listed, and the land is divided by lot and has rest. Old Joshua exhorts the elders to keep Moses' law and shun idols; the people promise, he dies at a hundred and ten, and Joseph's bones are buried at Shechem.

10.3 Hwæt ða Adonisedech, cyningc on Ierusalem, sende to ðam
Lo then Adonizedek king in Jerusalem sent to the
 cyningum on Ebron 7 on Hierimoth 7 on Lachis 7 on
kings in Hebron and in Jarmuth and in Lachish and in
 Eglon, 7 cwæð:

Eglon and said

4 Cumað to me, ic bidde, 7 bringað me fultum, ðæt we
Come to me I ask and bring me help that we
 magon ða burh Gabaon oferwinnan, for ðan ðe hi gebugon
may the city Gibeon overcome for that that they submitted
 to Iosue 7 Israhela bearnum.

to Joshua and of-Israel children

5 ða comon ða fif cyningas mid fyrde to Gabaon 7 wicodon
then came the five kings with army to Gibeon and camped
 ðær onemn, woldon hi oferwinnan.

there opposite would them overcome

6 ða sende seo buruhwaru sona to Iosue biddende ðæt he
then sent the city-folk at-once to Joshua asking that he
 come 7 ða burh geheolde.

came and the city kept

7 Iosue ða ferde mid his fyrde ðyderweard.

Joshua then went with his army thitherward

7 Drihten him cwæð to: Ne ondræd ðu ðe nan ðingc; 8
and Lord him said to Not dread thou thyself any thing
 on ðine handa ic hi betæce; ne mæg heora nan ðe
into thy hand I them deliver not may of-them any thee
 wiðstandan.

withstand

Iosue him ða feng on mid gefeohte, 7 Drihten hi 9
Joshua them then took on with battle and Lord them
 aflymde fram Israhela bearnum; hi feollon ða swyðe on
put-to-flight from of-Israel children they fell then greatly in
 ðam fleame ofslagene.

the flight slain

7 God him sende ufan greate hægolstanas, 7 wurdon 11
and God them sent from-above great hailstones and were
 ma manna ofslagene mid ðam miclum hægolstanum ðonne
more of-men slain with the great hailstones than
 hi mid swurde ofslogon ðæs dæges.

they with sword slew that day

On ðam dæge bæd Iosue his Drihten, 7 ðus cwæð: Ne 12
On the day asked Joshua his Lord and thus said Not
 astyra ðu sunne of ðam stede furðor ongear Gabaon, 7
stir thou sun from the place further toward Gibeon and
 ne gang ðu mona ongear <Achialon> ænne stæpe furðor!

not go thou moon toward Ajalon one step further

ða stod seo sunne on ðam stede fæste 7 se mona gelice, 13
then stood the sun in the place fast and the moon likewise
 oð ðæt hi aledon heora fynd.

until that they laid-low their foes

14 Næs swa lang dæg ær ðam on ðisum life æfre, ne
Not-was so long day before that in this life ever nor
 syððan on ðisre worulde, for ðan ðe God wolde ða fylstan
afterward in this world for that that God would then help
 his ceman ȝ feohtan for Israhel.

his warriors and fight for Israel

16 ða fif cyningas ætbu(r)ston, ȝ flugon to Maceda ȝ
the five kings escaped and fled to Makkedah and
 behyddon hig on anum scræfe, hopodon to life.

bid themselves in a cave hoped for life

17 Ða wearð Iosue gecydd ðæt ða cyningas ðær lagon
Then was to-Joshua made-known that the kings there lay
 behydde on ðam scræfe.

bidden in the cave

18 ȝ he het ða sona wylan to ðam scræfe micele
and he commanded then at-once roll to the cave great
 weorcstanas ȝ beclysan hi ðærinne, oð ðæt hi comon
work-stones and shut them therein until that they came
 eft ȝ sett(e)n him weardas ofer, ȝ gewende him forð.

again and set them guards over and turned him forth

21 Ðæt folc ða hit gegaderode æfter ðam gefeohte to Iosue
The people then itself gathered after the battle to Joshua
 to Maceda byrig, ȝ nan man ne dorste on eallum ðam
to Makkedah city and no man — dared in all the
 ymbwhyrfte acweðan ongean him.

region speak against them

22–24 ða cwæð Iosue: Teoð ða cyningas forð ut of ðam scræfe
then said Joshua Draw the kings forth out of the cave
 ȝ gangon ða yldestan to ȝ ofstæppaþ heora sweoran
and let-go the eldest to and tread their necks

swyðe myð fotum. ða dydon ða ealdormen swa swa him
greatly with feet then did the ealdormen so as them
dihte Iosue, 7 ðara cyninga swuran forcuðlice trædon.

directed Joshua and of-the kings necks shamefully trod

7 Iosue cwæð eft to Israhela folce: Ne ondræde ge eow; 25

and Joshua said again to of-Israel people Not dread ye yourselves

ðus deð ure Drihten eallum eowrum feondum ðe feohtende

thus does our Lord to-all your foes who fighting

beoð wið eow.

are against you

Iosue hi ofslöh ða 7 syððan up aheng on fif wacum bogum, 26

Joshua them slew then and afterward up hung on five weak boughs

7 het hi byrian on æfen on ðam ylcan scræfe, ðær hi

and commanded them bury in evening in the same cave where they

ær lutedon, 7 lecgan him on uppan ormæte weorcstanas.

before lurked and lay them on upon enormous work-stones

On ðam dæge he gewan ða burh Maceda 7 ðone cyning ofslöh 28

On the day he won the city Makkedah and the king slew

7 acwealde his folc 7 on hyre ne belæfde nane lafe cuce.

and killed his people and in it not left any remnant alive

Ða ðanon he gewende mid wige to Lebna 7 oferwan ða 29

Then thence he turned with war to Libnah and overcame the

burh, 7 mid wige acwealde ðone cyning 7 ðæt folc, 7 ðær

city and with war killed the king and the people and there

furðon ne belæfde naht to lafe cucu, ðe ne lage ofslagen.

even not left aught as remnant alive that not lay slain

Fram Lebna he ferde mid his fyrde to Lachis. 31

From Libnah he went with his army to Lachish

7 Drihten him sealde on ðone oðerne dæg ða buruh on 32

and Lord to-him gave on the second day the city into

his handa 7 ða buruhwara samod, 7 he cwealde hi

his band and the city-folk together and he killed them

ealle 7 ðone oðerne cyningc, Hiram gehaten, ðe onette
all and the other king Hiram called who hastened
 to ðære byrig him to fultume; ac he feol him sylf, 7
to the city them as help but he fell him self and
 his folces nan ðingc ætfleon ne mihte.

of-his people no thing escape — might

34 He ferde ða to Eglon, 7 ymbſæt ða buruh.

He went then to Eglon and besieged the city

35 7 on ðam ylcan dæge he geeode ða burh, 7 mid wæpnum
and on the same day he took the city and with weapons
 acwealde ða ðe wunedon on hyre.

killed those who dwelt in it

36 Fram Eglon hi ferdon 7 fuhton on Ebron, 7 ða
From Eglon they went and fought against Hebron and the
 buruh oferwunnon, 7 mid wige acwealdon eal ðæt hi ðær
city overcame and with war killed all that they there
 fundon ðæs earman folces.

found of-the wretched people

38 Fram Hebron he gecyrde to Dabira ðære byrig 7 hi
From Hebron he turned to Debir the city and it
 aweste, 7 oferwan ðone cyningc 7 his folc ofsloh mid
laid-waste and overcame the king and his people slew with
 swurdes ecge, 7 ne let ðær to lafe nan ðing libbende.

of-sword edge and not let there as remnant any thing living

40 Iosue ofsloh ða mid ðam sigefæstan here eall ðæt mennisc
Joshua slew then with the victorious army all the people
 ðe on muntum wunode, 7 ða ðe on ðam suðdæle
that on mountains dwelt and those who in the south-part
 syttende wæron 7 on feldlicum wunungum, ðe he findan
sitting were and in field dwellings that he find
 mihte, 7 Asedoch eac, mid eallum heora cyningum, 7
might and Asbdoth also with all their kings and

ælc ðingc ðe orðode, he acwealde mid wæpnum, swa swa
each thing that breathed he killed with weapons so as
 Drihten him behead, Israhela God.

Lord him commanded of-Israel God

On anre hergunge he aweste fram Chadesbarne, oð ðæt 41
In one raid he laid-waste from Kadesbbarnea until that
 he com to Gazan, eal Gessen land oð Gabaon ða burh, ȝ
he came to Gaza all Gosben land to Gibeon the city and
 ealle ða cyningas acwealde ȝ heora folc. Drihten soðlice
all the kings killed and their people Lord truly
 feaht for hine ȝ Israhel.

fought for him and Israel

ȝ hi ealle gecyrdon gesunde to Galgala. 43
and they all turned sound to Gilgal

Ðis wearð ða gecydd ðam cyninge Iabin, ðe rixode on 11.1-2
This was then made-known to-the king Jabin who reigned in
 Asor, ȝ he hraðe sende to eallum ðam cyningum, ðe cuce
Hazor and he quickly sent to all the kings who alive
 ða wæron on eallum ðam eardum ðe him ymbe lagon.
then were in all the lands that him about lay

ȝ hi anmodlice comon ealle mid heora folcum, swa 4-5
and they with-one-mind came all with their peoples so
 mænigfealde swa swa sandceosel on sæstrande byð, ðæt hi
manifold so as sand-gravel on sea-shore is that they
 mid ðære mæniu mihton oferwinnan Israhela bearn.

with the multitude might overcome of-Israel children

Ac Drihten cwæð to Iosue: Ne ondræd ðu ðe ðas mæniu; 6
But Lord said to Josbua Not dread thou thyself this multitude
 nu to mergen ic hi sylle on ðisre ylcan tide ealle to
now to morrow I them give in this same time all to

wundienne on Israhela gesyhðe, 7 ðu soðlice forcyrfst
wound in of-Israel sight and thou truly cuttest

heora horsa hohsyna 7 heora cræta forbærnst.

their horses hamstrings and their chariots burnest

7 Iosue com ða mid gecampe to him mid eallum his here,
Joshua came then with warfare to them with all his host

8 7 hi hetelice sloh, 7 nan ðing ne belæfde libbende on
and them fiercely slew and no thing — left living in
 him.

them

9 He forcearf ða hohsina ealra ðæra horsa 7 forbærnde heora
He cut the hamstrings of-all the horses and burned their
 cræta, swa swa him bebead Drihten.

chariots so as him commanded Lord

10 He ferde ða to Asor mid fyrdlicum truman, 7 ða burh
He went then to Hazor with warlike troops and the city
 geeode, 7 ðær binnan ofsloh ðone cyning 7 ðæt folc
took and there within slew the king and the people
 ðe he ðær funde. Seo burh Asor wæs swyðe trum gefyrn
that he there found The city Hazor was very strong long-ago
 7 man(eg)ra burga heafod.

and of-many cities head

11 Ac hi forbærnde Iosue, 7 ealle hyre fæstenu hi forðylgodon
But it burned Joshua and all its fortresses they destroyed
 mid fyre, swa swa Moyses him bebead, se mæra Godes
with fire so as Moses them commanded the great of-God
 man.

man

ðæra burga huðe hi hæfdon him gemæne, ⁊ hi dældon 14

of-the cities booty they had them common and they divided

ðæt orf, swa him dihte Moyses: ne forlet Iosue nan ðingc

the cattle so them directed Moses not left Joshua any thing

his beboda.

of-his commands

Iosue ða gewylde eall ðæt widgylle land manegra cyninga 16

Joshua then subdued all the spacious land of-many kings

on muntum ⁊ on feldum, ⁊ ða cyningas ofsloh mid

on mountains and in fields and the kings slew with

swurdes ecge.

of-sword edge

Lange he wæs feohtende on fyrlynum burgum, ⁊ ælc 18

Long he was fighting in far cities and each

buruhwaru wæs bugende to him, butan Eueum ana ðe

city-folk was bowing to him except Hivites alone who

eardodon on Gabaon.

dwelt in Gibeon

Drihten hi gehyrde ðæt hi gehæfton wið hine, ðæt hi 20

Lord them hardened that they held against him that they

feollon on ðam gefeohte ætforan Israhela bearnum, ⁊ nane

fell in the battle before of-Israel children and no

mildheortnysse ne begeaton, swa swa God bebedad Moyse.

mercy — got so as God commanded Moses

On ðære tide com Iosue ⁊ ofsloh Enachim on muntlandum 21

In the time came Joshua and slew Anakims in mountain-lands

Hebron ⁊ Dabir ⁊ Anab ⁊ of ælcum munte Iudan

Hebron and Debir and Anab and from each mountain of-Judah

⁊ Israhel, ⁊ heora burga adylegode.

and of-Israel and their cities destroyed

- 23 Iosue ða gewann mid wige ðone eard, swa swa Drihten cwæð
Joshua then won with war the land so as Lord said
 to Moyse on ær, ⁊ he dælde ðæt land Israhela bearnum,
to Moses on before and he divided the land of-Israel to-children
 eallum ðam twelf mægðum; ⁊ ðæt gewin ða geswac.
to-all the twelve tribes and the strife then ceased
- 12.1 Ðis synd ða cyningas ðe Iosue ofsloh, ⁊ Israhela bearn,
These are the kings whom Joshua slew and of-Israel children
 begeondan Iordane:
beyond Jordan
- 9 Þis is se æresta, cyningc on Hiericho, ⁊ ða buruh gewann;
This is the first king in Jericho and the city won
 cyning on Hai;
king in Ai
- 10 Cyning on Ierusalem; cyning on Hebron;
King in Jerusalem king in Hebron
- 11 Cyning on Hierimoth; cyning on Lachis;
King in Jarmuth king in Lachish
- 12 Cyning on Eglon; cyning on Gazer;
King in Eglon king in Gezer
- 13 Cyning on Dabir; cyning on Gader;
King in Debir king in Geder
- 14 Cyning on Herma; cyning on Hered;
King in Hormah king in Arad
- 15 Cyning on Lebna; cyning on Odolla;
King in Libnah king in Adullam
- 16 Cyning on Maceda; cyning on Bethel;
King in Makedab king in Bethel
- 17 Cyning on Tapha; cyning on Afer;
King in Tappuab king in Hepher
- 18 Cyning on Afeht; cyning on Saron;
King in Apbek king in Lasbaron

- Cyning on Madon; cyning on Asor; 19
King in Madon king in Hazor
- Cyning on Someron; cyning on Achsaf; 20
King in Shimron king in Achsbaph
- Cyning on Thenach; cyning on Mageddo; 21
King in Taanach king in Megiddo
- Cyning on Cedes; cyning on Iachane; 22
King in Kedesb king in Jokneam
- Cyning on Dor; cyning on Galgal; 23
King in Dor king in Gilgal
- Cyning on Thersa: ðæt is ealra cyninga an ȝ ðritig. 24
King in Tirzab that is of-all kings one and thirty
- Drihten ða forgeaf Israhela bearnum eallne ðone eard, swa 21.41
Lord then gave of-Israel to-children all the land so
 swa he behet heora ealdfæderum, ȝ hi ahton hit syððan
as he promised to-their forefathers and they owned it afterward
 ȝ hi ðæron eardedon ȝ heora ofspring syððan.
and they therein dwelt and their offspring afterward
- God him forgeaf ða sibbe on eallum ymbhwyrfte ȝ nan 42
God to-them gave then peace in all region and no
 wiðerwinna ne dorste winnan wið ðæt folc, ȝ ealle hi
adversary — dared fight against the people and all they
 bugon to Israhelea manrædene.
bowed to of-Israel homage
- ȝ Drihten eall gefylde ðæt he him ær behet; næs nan 43
and Lord all fulfilled that he to-them before promised not-was any
 ðingc aidlod ac wæs eall gefylled.
thing made-void but was all fulfilled
- Hi dældon ða ðæt land, swa swa him dihte Iosue, æfre 14.2
They divided then the land so as them directed Joshua ever
 be gehlote on eallum ðam burgum ȝ on burhscyrum, ðe
by lot in all the cities and in city-shires that

binnan ðam earde wæron, on wudum 7 on feldum, 7
within the land were in woods and in fields and
 feng ælc to his dæle.

took each to his share

- 23.1 Ða æfter langum fyrste, syððan hi on friðe wunodon
Then after long time after they in peace dwelt
 7 Iosue ealdode, ða het he cuman him to Israhela
and Joshua grew-old then commanded he come him to of-Israel
 bearn 7 ða yldstan heafodmen, 7 manode hi georne,
children and the eldest head-men and exhorted them eagerly
 ðæt hi Moyses æ on eallum ðingum heoldon, swa swa se
that they of-Moses law in all things kept so as the
 ælmihtiga God him on Sinai ðam munte gesette 7 gedihte.
almighty God them on Sinai the mountain set and dictated

- 7 He bæd hi ða georne ðæt hi bugan ne sceoldon fram
He asked them then eagerly that they turn not should from
 Godes biggengum to ðam bysmorfullum hæðengilde on ðæs
of-God worships to the shameful idolatry in of-the
 folces wisan, ðe ðær wearð ofslagen.

people manner which there was slain

- 24.16 Hi ða anmodlice cwædon ðæt hi ðam ælmihtigan Gode
They then with-one-mind said that they the almighty God
 æfre woldon ðeowian on eallum heora life, ðe swylce
ever would serve in all their life who such
 wundra gefremode on heora fæderum 7 on him.

wonders performed on their fathers and on them

- 31 Hi dydon eac swa on Iosues dagum 7 on ðæra ealdra
They did also so in of-Joshua days and in of-the elders
 dagum ðe æfter him leofodan, ðe ða wundra cuðon ðe
days who after him lived who the wonders knew that
 God worhte on him.

God wrought on them

Iosue wæs on ylde tyn geara 7 hundteontig, 7 he ða 29
Joshua was in age ten years and hundred and he then
 forðferde ætforan his magum.

departed before his kinsmen

7 hi hine bebyrigdon <on his> gehlotlande, ðe lið to 30
and they him buried in his lot-land that lies to
 Effraim dune fram norð<dæle> Gaas d(u)ne.

Ephraim hill from north-part of-Gaasb hill

Iosepes ban witodlice, ðe Israhela bearn broht(on) of 32
Of-Joseph bones certainly which of-Israel children brought from
 Egypta lande, hi bebyrigdon on Sichem, on ðæs landes

of-Egyptians land they buried in Shechem in of-the land

dæle ðe Iacob bohte æt Emores sunum, Sichesmes fæder;

part that Jacob bought from of-Hamor sons of-Shechem father

7 hit wæs gehloten to Iosepes bearna lande, <for ðam

and it was allotted to of-Joseph children land for that

ðe Iacob hit sealde Iosepe is sune æt is forsyðe.)

that Jacob it gave to-Joseph his son at his departure

(Explicit Liber Iosue.)

Ends Book of-Joshua

De Libro Iudicum

Judges

Ælfric sets out the pattern of Judges: Israel sins, God gives it into heathen hands, and when it repents he sends a deliverer. Othniel overcomes Cushan. Ehud, who can use his left hand as well as his right, brings the people's gifts to Eglon of Moab and thrusts his sword into the fat king's belly. Barak defeats Sisera, who flees to Jael's tent, where she drives a tent-peg through his temples. A psalm verse is read against God's foes, the heathen and false Christians. Gideon takes three hundred men with trumpets and pitchers and routs Midian by night; Oreb and Zeeb fall, and he hunts down Zebah and Zalmunna and takes their lives.

De Libro Iudicum, Anglice.

On Book of-Judges in-English

Æfter ðam ðe Moyses, se mæra heretoga, þæt Godes folc
After that that Moses the great general the of-God people
 gelædde of Pharaones þeowette ofer ða Readan Sæ, 7
led from of-Pharaoh servitude over the Red Sea and
 God him æ gesette, 7 æfter þam þe Iosue be Godes
God them law set and after that that Joshua by of-God
 sylfes gewissunge þæt mankyn gebrohte mid swiðe micclum
self guidance the mankind brought with very great
 sige to þam behatenan earde 7 hi þæron wunedon, þa
victory to the promised land and they therein dwelt then
 wurdon hig ealles to oft on yfel awende 7 mid yfelum
became they all too often to evil turned and with evil
 weorce þone ælmihtigan God þearle gegremedon, 7 God
work the almighty God exceedingly angered and God
 hi eac sona hæðenum leodum let to anwealde, swa þæt
them also at-once to-heathen peoples let into power so that
 þa hæðenan hæfdon heora geweald, swa oft swa hig abulgon
the heathens had their power so often so they angered
 þam ælmihtigan Gode, oð þæt hig eft oncneowon heora
the almighty God until that they again acknowledged their

yfelan dæda 7 gebugon to Gode biddende his miltse. Ða
evil deeds and turned to God asking his mercy Then
 funde he him sona sumne fultum æfre, 7 he hig ahredde
found he them at-once some help ever and he them rescued
 of þam reðan þeowte þæra hæðenra leoda þe heora hæfdon
from the cruel servitude of-the heathen peoples who of-them had
 gewæld. Hig næfdon nanne cyning him gecorene þa git,
power They had-not any king for-them chosen then yet
 for ðam þe God sylf wæs heora wissiend þa 7 gesette
for that that God himself was their guide then and set
 him deman þe demdon þam folce to swiþe langum fyrste,
them judges who judged the people for very long time
 oð þæt hi sylfe gecuron Saul him to cyninge, swa swa
until that they themselves chose Saul for-them as king so as
 us secgað bec, be Godes geþafunge on Samueles timan.
to-us say books by of-God consent in of-Samuel time

- 3.5 We willað nu secgan swutelicor be þisum, þæt þæt Israhela
We will now say more-plainly about this that the of-Israel
 folc æfter Iosuam forðsiþe, þæs æþelan heretogan, þe hig þider
people after of-Joshua departure of-the noble general who them thither
 gelædde, 7 æfter geendunge þæra ealdra manna þe Godes
led and after ending of-the old men who of-God
 mihta cuðon 7 his wundra gesawon, wunodon on þam lande
mights knew and his wonders saw dwelt in the land
 betwux hæþenum leodum, 7 gewifodon him ongean Godes
among heathen peoples and married for-themselves against of-God
 willan on þam hæðenum mædenum þæs hæðenan mancynnes,
will among the heathen maidens of-the heathen mankind
 7 fengon to lufienne heora fulan þeawas, 7 eaðelice forleton
and began to love their foul ways and easily forsook
 Godes gesetnysse 7 his halgan æ mid ealle forgeaton.
of-God ordinance and his holy law with all forgot

God wearð him þa yrre for yfelum dædum, ⁊ betæhte 8

God became to-them then angry for evil deeds and delivered

hig Chusam, þam hæþenan cyninge, swa þæt hig þeowodon

them to-Cushan the heathen king so that they served

swiðe yfelum þeowte þam hæþenan cyninge to eahta geara

very evil servitude the heathen king for eight years

fyrste, ⁊ he hig ofsette ⁊ geswencte forðearle.

time and he them oppressed and afflicted exceedingly

Hig þa eft clipodon to þam ælmihtigan Gode, ⁊ he 9

They then again called to the almighty God and he

him asende sona his fultum; gesette him anne deman, se

them sent at-once his help set them a judge who

hatte Othoniel.

was-called Othniel

On him wæs Godes gast, ⁊ he hig þa gewissode ⁊ 10

On him was of-God spirit and he them then guided and

feahrt wið þone Chusan ⁊ hine ofercom sona ðurh Godes

fought against the Cushan and him overcame at-once through of-God

sylfes fultum.

self help

⁊ hi syððan wunedon on fulre sybbe ealles feowertig 11

and they afterward dwelt in full peace in-all forty

geara, ⁊ Othoniel þa geendode his dagas.

years and Othniel then ended his days

Eft þa Israhel æfter his forðsiþe geeacnodon heora yfel ⁊ 12

Again then Israel after his departure increased their evil and

þone ælmihtigan God mid weorcum gegremedon ⁊ gewendon

the almighty God with works angered and turned

heora mod fram his geleafan ⁊ his æ forsawon; ða

their mind from his faith and his law despised then

betæhte he hig eac Eglone, þam cyninge <Mo>abiscre ðeode.

delivered he them also to-Eglon the king of-Moabite nation

- 13 Se hig ofsloh swiðe 7 heora burh gewann 7 gewilde
Who them slew greatly and their city won and subdued
 hig ealle, swa þæt hig him þeowodon on micclum geswince
them all so that they him served in great toil
 eahtatyne gear for heora unræde.
eighteen years for their folly
- 15 Hig clipodon þa swiðe on heora geswencednisse to þam
They called then greatly in their affliction to the
 heofonlican Gode, his helps biddende, 7 he him asende
heavenly God his help asking and he them sent
 sona alysednisse þurh heora agenne mæg, se hatte Aoth;
at-once deliverance through their own kinsman who was-called Ebud
 him wæs gelice gewylde his wynstre 7 his swiðre. ða
to-him was alike subject his left and his right then
 gesende þæt folc sume lac þam cyninge þurh ðone Aoth.
sent the people some gifts to-the king through the Ebud
- 17 7 he him brohte þa lac.
and he him brought the gifts
- 19 Æfter heora spræce cwæþ se Aoth him to: Eala þu Engol
After their speech said the Ebud him to O thou Eglon
 cining!
king
- 20 Ic hæbbe þe to secganne ures Godes ærende; uton gan
I have to-thee to say of-our God errand let-us go
 onsundron. 7 hig sona eodon in to sumum diglan huse.
apart and they at-once went in to some secret house
- 21 ða abræd Aoth bealdlice his swurd mid his wynstran handa 7
then drew Ebud boldly his sword with his left hand and
 hine hetelice þidde, swa þæt þa hiltan eodon in to þam innoðe,
him fiercely thrust so that the hilts went in to the belly
 7 þæt smeru wand ut, for ðam þe he wæs swiðe fætt. He forlet
and the fat wound out for that that he was very fat He left

þa þæt swurd stician on him 7 gewende him ut æt sumere
then the sword stick in him and turned him out at some
 oþre duran, oð þæt he eft becom to his agenum geferon.
other door until that he again came to his own companions
 Englon se cining læg þær swa dead. 25

Eglon the king lay there so dead
 7 Aoth bleow bealdlice his horn 7 ferde mid fultume to 27
and Ebud blew boldly his horn and went with help to
 gefeohte sona, 7 ofsloh tyn ðusend Englonas folces.

battle at-once and slew ten thousand of-Eglon people
 7 he þa Moabiscan miclum geeadmette 7 hi underþeodde 30
and he the Moabites greatly humbled and them subjected
 his agenum þeowte, 7 heora land þa wæs wuniende on
to-his own servitude and their land then was dwelling in
 sibbe æfter þisre dæde hundehtatig geara.

peace after this deed eighty years
 Æfter Aothes forðsiðe hi geeacnodon eft heora unrihtwisnysse 4.1
After of-Ebud departure they increased again their iniquity

7 heora yfel ongean God.

and their evil against God
 7 he hig þa betæhte sumum gramlican cininge, Iabin 2
and he them then delivered to-some fierce king Jabin
 gehaten.

called
 And he hæfde heora geweald ealles twentig geara, 7 hig 3
And he had of-them power in-all twenty years and them
 yfele ofsette; 7 hig þa clipodon on hira earfoðnisse to
evilly oppressed and they then called in their hardship to
 þam mildheortan Gode, his mildsunge biddende.
the merciful God his mercy asking

- 6 Ða asende him God sumne heretogan to, Barac gehaten, 7
Then sent them God some general to Barak called and
 he þa ferde mid tyn þusend mannum to þære burnan Cison,
he then went with ten thousand men to the brook Kisbon
 7 se cining Iabin sende him togeanes anne ealdormann
and the king Jabin sent him toward an ealdorman
 him swiðe getreowe, Sisarra gehaten, mid nigonhund crætum
to-him very faithful Sisera called with nine-hundred chariots
 7 mid ealre his fyrde to gefeohte gearowe.
and with all his army for battle ready
- 14 Hwæt þa se Barac, gebyld swiðe þurh God, feaht him
Lo then the Barak emboldened greatly through God fought him
 togeanes mid his fyrde swiðe.
against with his army greatly
- 15 7 God þa afærde þone forsædan ealdorman 7 ealle his
and God then terrified the aforesaid ealdorman and all his
 meniu, ðæt hig mihtlease flugon, 7 hig man ofsloh, þæt
multitude that they mightless fled and them one slew that
 hig sweltende feollon.
they dying fell
- 17 7 Sesirra arn of his agenum cræte fram ealre þære fyrde,
and Sisera ran from his own chariot from all the army
 geegsod þurh God, oð þæt he werig becom to anum
terrified through God until that he weary came to a
 wifmen æt nehstan, þe him ær wæs cuð, Iahel geha(ten).
woman at last who to-him before was known Jael called
- 18 7 heo cwæþ to him: Gang in, la leof, to urum getelde!
and she said to him Go in O dear to our tent
 ne ondræd þe nan þing! He eode þa inn earhlice swiðe,
not dread thee any thing He went then in fearfully greatly

ȝ seo wimman mid hire hwitle bewreah hine sona, let
and the woman with her cloak covered him at-once let
hine licgan swa ætlutian his feondum.

him lie so hide from-his foes

He wæs swiðe ofurnen ȝ he <e>ðode swiðe; bæd him 19
He was very exhausted and he breathed greatly asked for-himself
drincan ȝ heo him blipelice sealde: be<helode> hine eft.

drink and she to-him gladly gave covered him again

ȝ he hire cwæð to: Stand nu ȝ beheald: gif her ænig 20
and he her said to Stand now and behold if here any
man cume acsigende embe me, ðonne andswara þu sona

man come asking about me then answer thou at-once

þæt her nan man ne come. ȝ he læg þær swa.

that here no man — came and he lay there so

ða æfter litlum fyrste gelæhte seo wifman an þæra 21
then after little time seized the woman one of-the

teldsticcena ȝ stop inn digollice, gesloh ða mid anum bytle
tent-pegs and stepped in secretly struck then with a mallet

bu<f>an his þunwengan, þæt se sticca him eode ut þurh þæt
above his temples that the peg him went out through the

heafod in to þære eorðan, ȝ he ætforan hire spearnlode mid
head in to the earth and he before her struggled with
fotum, oð þæt he forðferde swa mid bysmorlicum deaðe.

feet until that he departed so with shameful death

ȝ Barac com sona, <sohte> þone Sisara; wolde hine ofslean. 22

and Barak came at-once sought the Sisera would him slay

Ða clipode seo wimman cuðlice him to, het hine

Then called the woman familiarly him to commanded him

sceawian þone þe he sohte; ȝ he geseah þa hwar Sisara
view him whom he sought and he saw then where Sisera

læg, ȝ se teldsticca sticcode þurh his heafod.

lay and the tent-peg stuck through his head

23 God þa geeadmette Iabin þone cining ætforan his folce; 7
God then humbled Jabin the king before his people and
 hig fæstlice weoxon 7 mid strange mihte hine ofpri(h)ton,
they steadfastly grew and with strong might him oppressed
 oð þæt hig mid ealle hine adilegodon.
until that they with all him destroyed

5.32 7 hi þa feowertig wintra wunedon on sibbe.
and they then forty winters dwelt in peace
 We secgað nu eac þæt we singað be þisum on urum
We say now also what we sing about this in our
 sealmsange, swa swa hit sang Daid þurh þone Halgan Gast,
psalm-song so as it sang David through the Holy Spirit
 God heriende þus: Ecce inimici tui sonauerunt et qui oderunt
God praising thus Lo foes thy have-sounded and who have-bated
 <te e>xtollerunt capud. Fac illis sicut Madian & Sisare, sicut
thee have-lifted head Do to-them as Midian and Sisera as
 Iabin in torrente Cison; ðæt ys on urum gereorde: "He cwæp
Jabin in torrent Kisbon that is in our tongue He said
 to his Drihtene, Efne nu Drihten þine fynd hlydað 7 þa þe
to his Lord Even now Lord thy foes roar and those who
 þe hatiað ahebbað heora heafda. Do him swa swa Madian
thee hate lift their heads Do to-them so as Midian
 7 swa swa Sisaran 7 swa swa Iabin æt þam burnan Cyson."
and so as Sisera and so as Jabin at the brook Kisbon
 Hwæt sind Godes fynd buton þa fulan hæðenan 7 þa leasan
What are of-God foes except the foul heathens and the false
 Cristenan, þe hlydað ongear God 7 mid unrihtwisnisse þa
Christians who roar against God and with iniquity the
 earman ofsittað 7 Godes lima dreccað, Gode to forsewennysse,
wretched oppress and of-God limbs vex to-God in contempt
 ahebbende heora heafda on healicre modignisse? Ac þes sealm
lifting their heads in high pride But this psalm

us segð, <hu him> sceal getimian, swa swa ðam eorgan Sisaran
to-us says how them shall befall so as the wicked Sisera
 ȝ þam arleasan Iabine, þæt hi beon adilegode fram Drihtenes
and the impious Jabin that they be destroyed by of-Lord
 halgum mannum þa þe hi huxlice her on life gedrehton.
holy men those whom they shamefully here in life afflicted
 ðeos racu us segð, þe we nu ær ræddon, ðæt þæt 6.1
this narrative to-us says that we now before read that the
 Israhela folc, þe we embe sprecað, siþþan gesyngodon swiðe
of-Israel people that we about speak afterward sinned greatly
 wið heora Drihten, ȝ he let hi to handa þam hæþenan
against their Lord and he let them into hand to-the heathen
 leodscipe, Madian gecweden.
nation Midian called
 Ða hig miclum geswencton; ȝ heora orf genamon ȝ heora 2
Who them greatly afflicted and their cattle took and their
 æceras aweston ȝ ealle heora bigleofan endemes ætbrudon. Ða
fields wasted and all their sustenance utterly took-away then
 fleah þæt earme folc to fyrlnum muntum ȝ behiddon hig
fled the wretched people to far mountains and hid themselves
 on scræfum, mid hungre gewæhte. Ðæt hi mihton geseon þæt
in caves with hunger weakened that they might see that
 hig forsawon God, hi wurdon swa geeadmette yfele heora
they despised God they were so humbled evilly by-their
 feondum sume seofon gear on ðære miclan sorge; ȝ heora
foes some seven years in the great sorrow and their
 fynd ferdon freolice gehwær, swa þicce swa gærstapan, on
foes went freely everywhere so thick so locusts in
 ðam godan earde ȝ þæs eardes brucon him to bismore swa.
the good land and the land enjoyed them as shame so

7 Israhela folc þa earmlice clipode to þam heofonlican Gode,
Of-Israel people then wretchedly called to the heavenly God
 his helpes biddende.

his help asking

14 ȝ he him foresceawode sumne heretogan, Gedeon gehaten,
and he them provided some general Gideon called
 heora agenes cynnes; ðam bebead God sylf þæt he sceolde
of-their own kin whom commanded God himself that he should
 faran ȝ his folc ahreddan fram heora yrmðe, ȝ cwæð
go and his people rescue from their misery and said
 him wordum þus to: Wite þu þæt ic ðe asende.

him with-words thus to Know thou that I thee send

7.1 God hine þa gestrangode, ȝ he gegaderode sona þæt
God him then strengthened and he gathered at-once the
 earme folc þær þær 〈hig〉 aflogene wæron, ȝ ferde ða mid
wretched people there where they fled were and went then with
 fultume þær heora fynd wicodon, swa swa him gewissode
help where their foes camped so as him guided
 se welwillenda God.

the benevolent God

2 ða cwæþ God sylf to him: Swiðe micel folc þu hæfst
then said God himself to him Very great people thou hast
 on þinre firdinge to þam gefeohte; læt hi gecirran sume,
in thy army for the battle let them turn-back some
 ðe læs þe hi secgon eft þæt hi mid hira folce hig
the less that they say afterward that they with their people them
 sylfe alysdon ȝ mid heora fultume him gefuhton sige.
selves delivered and with their help for-themselves fought victory

4 ða geceas Gedeon, swa swa him gewissode God, þreohund
then chose Gideon so as him guided God three-hundred
 wera mid him of eallum þam werode.

men with him of all the troop

7 ȝ God him sǣde þa: Ic sylf nu alyse eow on ðisum þrim
and God to-him said then I myself now deliver you with these three
 hundrydum, ȝ þe on hand betæhte ða Madianitiscean, þe
hundreds and thee into hand delivered the Midianites who
 eow swa miclum gedrehton.

you so greatly afflicted

ðam folce wæs gewunelic þæt hi weredon byman on ælcum 16
to-the people was customary that they bore trumpets in each
 gefeohte ȝ þa blewon swiðe. Ða het Gedeon his
battle and then blew greatly Then commanded Gideon his
 geferan habban heora byman him mid to þære blawunge
companions have their trumpets them with for the blowing
 ȝ het heora ælcne geniman anne æmtigne sester oððe
and commanded of-them each take an empty pitcher or
 anne wæterbuc to þam gewinne forð.

a water-jar to the fight forth

ȝ cwæþ him siþþan to: Swa swa ge geseoð þæt ic do, 17
and said them afterward to So as ye see that I do
 doð ealle endemes æfter me sona. <He todælde> hi þa
do all together after me at-once He divided them then
 on þrim diglum <floccum>.

into three bidden troops

ȝ ferde nihtes to þær heora fy⟨n⟩d wicodon, begunnon to 19
and went by-night to where their foes camped began to
 blawenne mid heora byman swiðe ȝ slogon togædere ða
blow with their trumpets greatly and struck together the
 æmtigan sestras, ȝ tobræcon þa bucas mid micelre brastlunge.
empty pitchers and broke the jars with great crashing

Wearð þa afæred eall seo hæðene fyrd þurch heora blawunge 21
Became then afraid all the heathen army through their blowing

ȝ ðæra buca sweg.

and of-the jars sound

- 22 ȝ God hi geegsode, þæt hi begunnon to slanne ælc
and God them terrified that they began to slay each
 heora oðerne mid hira agenum swurde on þære sweartan
of-them other with their own sword in the dark
 nihte mid stiðlicum gefeohte.
night with stern fighting
- 23 Hi flugon þa sume, ac him ferde æfter Gedeon swiðe
They fled then some but them went after Gideon greatly
 ofsleande æfre, oð þæt þær afeollon fif ȝ þrittig ðusenda,
slaying ever until that there fell five and thirty thousands
 sume þurh hi silfe, sume þurh Gedeon.
some through them selves some through Gideon
- 25 ȝ twegen ealdormen eac, Horeb ȝ Zeb, ðær feollon
and two ealdormen also Oreb and Zeeb there fell
 ofslagen[n]e.
slain
- 8.12 ȝ him ætflugon twegen ciningas, Zebee ȝ Salmana, ac
and from-him escaped two kings Zebah and Zalmunna but
 he sohte hi georne, oð þæt he hi gelæhte; ȝ gelædde hi
he sought them eagerly until that he them seized and led them
 ongean to his agenre fyrde; ȝ heora feorh him benam.
back to his own army and their life from-them took
- 28 ⟨ȝ heora land⟩ wæs þa wuniende on friðe feowertig wintra
and their land was then dwelling in peace forty winters
 be Gedeones wissunge.
by of-Gideon guidance
 Be þisum we singað eac on þam foresædan sealme ongean
About this we sing also in the aforesaid psalm against
 Godes wiðerwinna⟨n⟩, þe willað æfre þwyres, swa swa se Halga
of-God adversaries who will ever perversely so as the Holy
 Gast us sæde þurch Dauid: Pone principes eorum sicut Oreb
Spirit to-us said through David Set princes their as Oreb

et Zeb et Zebee et Psalmana; ðæt ys on Engliscre spræce:

and Zeb and Zebah and Zalmunna that is in English speech

“Sete ðu ure Drihten heora ealdormen swa swa Horeb ȝ

Set thou our Lord their ealdormen so as Oreb and

Zeb ȝ swa swa Zebee ȝ Salmana”; ðæt is on angite þæt þa

Zeb and so as Zebah and Zalmunna that is in sense that the

yfelan heafodmen, Godes wiðerwinnan, wurden þa gescinde.

evil head-men of-God adversaries became then confounded

X-XVI · JEPHTHAH AND SAMSON

Israel serves Ammon until Jephthah delivers it. Under the Philistines an angel tells Manoah and his barren wife that they will have a son, holy to God from childhood, who must never be shaven or shorn nor drink ale or wine. Samson tears a lion apart, breaks the ropes he is bound with, and kills a thousand Philistines with an ass's jawbone, from which God sends him water. Ælfric answers the doubter: the old law is fulfilled to the letter. Samson carries off the gates of Gaza. Delilah wheedles out the secret of his strength and cuts his hair; the Philistines blind him and set him to grind, and at their feast he pulls down the house upon them all.

Hwæt þa æfter fyrste þæt Israhela folc begunnon to geeacnienne 10.6

Lo then after a-time that of-Israel people began to increase

heora ealdan synna mid edniwum synnum on Godes gesihðe,

their old sins with renewed sins in of-God sight

ȝ his æ forleton, þe he him ær gesette on þam munte Sinai.

and his law forsook that he them before set on the mountain Sinai

ȝ hine micclum gremedon, swa þæt he mid yrrre hi on 7

and him greatly angered so that he with anger them into

hand betæhte þam hæðenan leodscipum, se hatte Amon.

hand delivered to-the heathen nations which was-called Ammon

8 Hi wurdon ða gehergode 7 gehynde forswiðe eahtatýne gear
They were then captured and humbled exceedingly eighteen years
 under heora handa, oð þæt hig earmlice to ðam ælmihtigan
under their hands until that they wretchedly to the almighty
 clipodon 7 heora synna andetton mid sorhfullum mode.
called and their sins confessed with sorrowful mind

11.1 ða ofhearmode Gode heora yrmða sona, 7 him foresceawode
then pitied to-God their miseries at-once and them provided
 sumne heafodman, Iepthae gehaten, 7 him Godes gast on
some head-man Jephthah called and him of-God spirit on
 wæs.

was

32 He ferde ða mid fultume 7 heora fynd ofsloh, 7 hi
He went then with help and their foes slew and them
 God betæhte to his anwealde, swa þæt he þa gewann heora
God delivered into his power so that he then won their
 twenti burga, 7 he hi geeadmette heora undances swa.
twenty cities and he them humbled of-them against-will so

12.7-14 7 hi wunodon on sibbe an 7 ðritig geara.

and they dwelt in peace one and thirty years

13.1 Æfter þisum fyrste hig fengon eft to gremienne þone
After this time they began again to anger the
 ælmihtigan God on heora ealdan wisan mid heora yfelum
almighty God in their old manner with their evil
 dædum, 7 he hi eac betæhte þam hæðenan folce þe
deeds and he them also delivered to-the heathen people who
 hatton Philistei ealles feowertig geara for heora misræde.
were-called Philistines in-all forty years for their misrule

An man wæs eardigende on Israhela þeode, Manue gehaten, 2

A man was dwelling in of-Israel nation Manoah called
 of ðære mægðe Dan: his wif wæs untymende 7 hig
of the tribe Dan his wife was barren and they
 wunedon butan cilde.

dwelt without child

Him com þa gangende to Godes engel, 7 cwæð ðæt 3

Them came then going to of-God angel and said that
 hi sceoldon habban sunu him gemæne; “Se bið Gode
they should have son them common He is to-God
 halig fram his cildhade 7 man ne mot hine efsian oððe
holy from his childhood and one not may him shave or
 besciran; ne he ealu ne drince næfre oþpe win, ne naht
shear nor he ale — drink ever or wine nor aught
 fules ne ðicge, for þam þe he onginð to alysenne his folc,
foul — eat for that that he begins to deliver his people
 Israhela þeode, of Philistea þeowte.”

of-Israel nation from of-Philistines servitude

Heo acende þa sunu, swa swa hyre sæde se engel, 7 het 24

She bore then son so as to-her said the angel and called
 hine Samson, 7 he swiðe weoxs, 7 God hine bletsode,
him Samson and he greatly grew and God him blessed
 7 Godes gast wæs on him.

and of-God spirit was on him

7 he wearð þa mihtig on micelre strengðe, swa þæt 14.5

and he became then mighty in great strength so that
 he gelæhte ane leon be wege, þe hine abitan wolde, 7
he seized a lion by way which him bite would and
 tobræd hi to sticcum, swilce he totære sum eaðelic ticcen.
rent it to pieces as-if he tore some easy kid

- 15.8 He begann þa to winnenne wið ða Philisteos 7 heora
He began then to fight against the Philistines and of-them
 fela ofsloh 7 to sceame tucode, þeah þe hig anweald
many slew and to shame ill-treated though that they power
 hæfdon ofer his leode.
had over his people
- 9 ða ferdon þa Philistei forð æfter Samsone 7 heton
then went the Philistines forth after Samson and commanded
 his leode, þæt hi hine ageafon to hira anwealde, þæt hig
his people that they him gave-up to their power that they
 wrecan mihton heora teonræddenne mid tintregum on him.
avenge might their injury with torments on him
- 13 Hig ða hine gebundon mid twam bæstenum rapum 7
They then him bound with two bast ropes and
 hine gelæddon to þam (laðan flocce).
him led to the hateful troop
- 14 7 ða Philisteiscan þæs fægnodon swiðe, urnon him
and the Philistines of-that rejoiced greatly ran him
 togeanes ealle hlydende, woldon hine tintregian for heora
toward all shouting would him torment for their
 teonrædene. ða tobræd Samson begen his earmas, ðæt þa
injury then pulled-apart Samson both his arms that the
 rapas toburston, þe he mid gebunden wæs.
ropes burst that he with bound was
- 15 7 he gelæhte ða sona sumes assan cinban þe he ðær funde, 7
and he seized then at-once of-some ass jawbone that he there found and
 gefeaht wið hig 7 ofsloh an þusend mid þæs assan cinbane.
fought against them and slew one thousand with of-the ass jawbone
- 16 7 cwæð to him sylfum: Ic ofsloh witodlice an þusend
and said to him self I slew certainly one thousand
 wera mid þæs assan cinbane.
men with of-the ass jawbone

He wearð þa swiðe ofþyrst for ðam wundorlican slege 18

He became then very thirsty for the wondrous slaughter

ƿ bæd þone heofonlican God, þæt he him asende drincan;

and asked the heavenly God that he him sent drink

for þam þe on ðære neawiste næs nan wæterscipe.

for that that in the neighborhood not-was any water

ða arn of þam ci(n)bane, of anum teð, wæter, ƿ Samson 19

then ran from the jawbone from a tooth water and Samson

þa dranc ƿ his Drihtene þancode.

then drank and his Lord thanked

Nu gif hwa wundrie, hu hit gewurðan mihte þæt Samson

Now if anyone wonder how it become might that Samson

se stranga swa ofslean mihte an þusend manna mid þæs

the strong so slay might one thousand men with of-the

assan ci(n)bane, þonne secge se mann, hu þæt gewurðan

ass jawbone then let-say the man how that become

mihte, þæt God him sende þa wæter of þæs assan teð.

might that God him sent the water from of-the ass tooth

Nis þis nan gedwimor ne nan dwollic sagu, ac seo ealde

Not-is this any illusion nor any foolish saga but the old

gesetniss ys eall swa trumlic, swa swa se Hælend sæde

law is all so firm so as the Savior said

on his halgan godspelle, þæt an stæf ne bið, ne an

in his holy gospel that one letter not is nor one

strica, awæged of ðære ealdan gesetnisse, þæt hi ne beon

stroke moved from the old law that they not be

gefyllede: gif hwa ðises ne gelyfð, he ys ungeleafulic.

fulfilled if anyone this not believes he is unbelieving

Æfter þisum he ferde to Philistea lande in to anre birig 16.1

After this he went to of-Philistines land in to a city

on heora anwealde, Gaza gehaten.

in their power Gaza called

2 ȝ hi þæs fægnodon, besetton þa þæt hus þe he inne
and they of-that rejoiced beset then the house that he inside
 wunode, woldon hine geniman, mid þam þe he ut eode
dwelt would him seize with that that he out went
 on ærne mergen, ȝ hine ofslean.

in early morning and him slay

3 Hwæt ða Samson heora syrunga undergeat, ȝ aras on
Lo then Samson their plots perceived and arose at
 midre nihte tomiddes his feondum ȝ genam ða burhgatu
mid night amid his foes and took the city-gates
 ȝ gebær on his hricge mid þam postum, swa swa hi
and bore on his back with the posts so as they
 belocene wæron, up to anre dune to ufewardum þam
locked were up to a hill to top the
 cnolle, ȝ eode him swa orsorgh of heora gesihpum.

knoll and went him so carefree from their sights

4 Hine beswac swa þeah siððan an wif, Dalila gehaten,
Him deceived so though afterward a woman Delilah called
 of þam hæðenan folce, swa þæt he hire sæde, þurh
of the heathen people so that he to-her said through
 hire swicdom bepæht, on hwam his strengð wæs ȝ
her treachery deceived in what his strength was and
 his wundorlice miht. ða hæðenan Philistei beheton hir(e)
his wondrous might the heathen Philistines promised to-her
 sceattas, wið þam þe heo beswice Samson þone strangan.

treasures for that that she deceive Samson the strong

6 ða ahsode heo hine georne mid hire olæcunge on hwam
then asked she him eagerly with her flattery in what
 his miht wære?

his might were

And he hire andwirde: Gif ic beo gebunden mid seofon 7

And he her answered If I am bound with seven

rapum of sinum geworhte, sona ic beo gewyld.

ropes of sinews wrought at-once I am overcome

ðæt swicole wif þa befeat þa seofon rapas, 7 he þurh 8

the treacherous woman then got the seven ropes and he through

syrwunge swa wearð gebunden.

plotting so was bound

7 him mann cydde þæt þær comon his find; ða 9

and to-him one made-known that there came his foes then

tobræc he sona þa rapas swa swa hefelþrædas, 7 þæt

broke he at-once the ropes so as weaving-threads and the

wif nyste on hwam his miht wæs.

woman knew-not in what his might was

He wearð eft gebunden mid eallniwum rapum 7 he þa 11

He was again bound with all-new ropes and he them

tobræc swa swa þa oðre.

broke so as the others

Heo beswac hine swa þeah, þæt he hire sæde æt nextan: 16

She deceived him so though that he to-her said at last

Ic eom Gode gehalgod fram minum cildhade, 7 ic næs

I am to-God hallowed from my childhood and I not-was

næfre geefsod ne næfre bescoren, 7 gif ic beo bescoren,

ever shaved nor ever shorn and if I am shorn

þonne beo ic unmihtig oðrum mannum gelic.

then am I mightless to-other men like

7 heo let þa swa. 18

and she let then so

19 Heo þa on sumum dæge, þa þa he on slæpe læg, forcearf
She then on some day then when he in sleep lay cut-off
 his seofan loccas 7 awrehte hine siðþan; ða wæs he swa
his seven locks and woke him afterward then was he so
 unmihtig swa swa oðre men.

mightless so as other men

21 7 þa Philistei gefengon hine sona, swa swa heo hine
and the Philistines seized him at-once so as she him
 belæwde, 7 gelæddon hine aweg; 7 heo hæfde ðone
betrayed and led him away and she had the
 sceatt, swa swa him gewearð. Hi þa hine ablendon 7
treasure so as them agreed They then him blinded and
 gebundenne læddon on heardum raceteagum ham to heora
bound led in hard chains home to their
 birig, 7 on cwearterne belucon to langre firste, heton
city and in prison locked for long time commanded
 hine grindan æt hira handcwyrne.

him grind at their hand-mill

22 ða weoxon his loccas 7 his miht eft on him.

then grew his locks and his might again in him

23 7 þa Philistei full bliðe wæron, þancodon heora gode,
and the Philistines full blithe were thanked their god
 Dagon gehaten, swilce hig þurh his fultum heora feond
Dagon called as-if they through his help their foe
 gewildon.

subdued

25 ða Philistei þa micle fyrme geworhton 7 gesamnodon hi
then Philistines the great feast made and gathered themselves
 on sumre upflora, ealle þa heafodmen 7 eac swilce wimmen,
in some upper-floor all the head-men and also likewise women
 þreo þusend manna, on micelre blisse: 7 þa þa hig bliðust
three thousand men in great bliss and then when they blithest

wæron, þa bædon hig sume, þæt Samson moste him macian
were then asked they some that Samson might them make
 sum gamen, ⁊ hine man sona gefette mid swiðlicre wafunge
some game and him one at-once fetched with great wonder
 ⁊ heton hine standan betwux twam stænenum swerum:
and commanded him stand between two stone pillars
 On ðam twam swerum stod þæt hus eall geworht. 26

On the two pillars stood the house all wrought
 ⁊ Samson ða plegode swiðe him ætforan, ⁊ gelæhte þa 27
and Samson then played greatly them before and seized the
 sweras mid swiðlicre mihte, ⁊ sloh hi togædere, þæt hi
pillars with great might and struck them together that they
 sona toburston; ⁊ þæt hus þa afeoll eall þæt folc to
at-once burst and the house then fell all the people to
 deaðe ⁊ Samson forð mid, swa þæt he miccle ma on
death and Samson forth with so that he much more in
 his deaðe acwealde, ðonne he ær cucu dyde.
his death killed than he before alive did

Samson betokens Christ, who broke the gates of hell as Samson bore off the gates of Gaza. After the judges Israel took kings, as the books of Kings tell. The Romans had consuls and then emperors, counseled by a senate, who won the world. Christian emperors won by faith: Constantine; the elder Theodosius, whose foes' weapons the wind turned back; and the younger Theodosius, whose men crossed a fen led by an angel, before whom a hundred thousand Persians and Saracens drowned in the Euphrates and the Immortals fell, and whose foe Rugas was struck by lightning. English kings won the same way: Alfred, Æthelstan against Anlaf, and Edgar, to whom kings came seeking peace.

He hæfde getacnunge ures Hælendes Cristes, þe on his agenum
He had signification of-our Savior Christ who in his own
 deaðe þone deofol gewylde 7 his mihte oferswiðde 7 hine
death the devil subdued and his might overpowered and him
 mankynnes benæm(d)e. Ða Philistei, swa swa we her beforan
of-mankind deprived The Philistines so as we here before
 sædon, besæton þone Samson 7 hine ofslean woldon on
said beset the Samson and him slay would in
 heora birig Gaza; ac he bær ða gatu upp to anum beorge, to
their city Gaza but he bore the gates up to a hill to
 bysmore his feondum. Eall swa þa Iudeiscan, þe ofslogon urne
shame to-his foes All so the Jews who slew our
 Drihten, besetton his birgene sona mid wearde, ac he tobræc
Lord beset his tomb at-once with guard but he broke
 hellegatu mid his heofonlican mihte, 7 of þam deofle genam
hell-gates with his heavenly might and from the devil took
 þone dæl, þe he wolde, Adames ofspringes, 7 he eaðelice
the part that he would of-Adam offspring and he easily
 aras of ðam deaðe gesund on þam þriðdan dæge 7 astah to
arose from the death sound on the third day and climbed to

heofenum to his halgan Fæder, gewunnenum sige, to wuldre
heavens to his holy Father won victory to glory
 him sylfum 7 his halgum þegnum, þam ðe he alysde.
for-him self and his holy thanes those whom he redeemed
 Nelle we secgan na swiðor be þisum, buton þæt se Israhel,
Will-not we say — more about this except that the Israel
 þe we embe spræcon, mislice ferde, oð þæt hi fengon to
that we about spoke variously went until that they took to
 ciningum, swa swa on “Cininga Bocum” ys full cuð be ðam.
kings so as in of-Kings Books is full known about that
 Ða Romaniscan leoda wæron eac lange eal swa buton cyne gum,
The Roman peoples were also long all so without kings
 ær þam ðe cristendom wære, 7 hæfdon him consulas, þæt
before that that Christendom were and had them consuls that
 we cweðað rædboran. Se consul sceolde him eallum wisian 7
we call counselors The consul should them all guide and
 beon heora yldost to anes geares fyrste; feng þonne oðer to,
be their eldest for of-one year time took then other to
 <to> oðres geares fyrste, to þam ylcan anwealde, 7 eode swa
for of-other year time to the same power and went so
 abutan be heora gebyrdum 7 be heora geþingðum, oð þæt
about by their births and by their dignities until that
 heora formanega oft fengon to anwealde 7 wunodon him on
of-them very-many often took to power and dwelt them in
 sibbe swiðe anrædlice, 7 heold ælc oðerne on arwurðnisse.
peace very steadfastly and held each other in honor
 Swa hi hæfdon ða siððan cesares ofer hig, þæt we
So they had then afterward caesars over them that we
 cweðað caseres, þa beoð cininga yldest, 7 hi mid heora
call emperors who are of-kings eldest and they with their
 wisdom gewyldon þa æt nehstan ealne middanearð to
wisdom subdued then at last all world to

heora anwealde. Hi hæfdon ælce dæge heora witenas gemot,
their power They had each day of-their wise-men moot
 7 wæron gesette synderlice to ðam þa senatores, ðæt synd
and were set separately for that the senators that are
 þeodwitan, þe dæghwamlice smeodon on anum sindrian
nation-wise-men who daily deliberated in a separate
 huse embe ealles folces þearfe <ofer fela þeoda 7 embe
house about of-all people need over many nations and about
 rihtwisnisse> 7 heora ræd kyddon siððan þam casere 7
righteousness and their counsel made-known afterward to-the emperor and
 him gewearð anes. Gif ænig leodscipe wæs ungewylde þam
them agreed of-one If any nation was unsubdued to-the
 casere, þonne sende he him to swa fela eoroda, ðe mihton
emperor then sent he them to so many troops that might
 gebigan þæt mennisc him to, oþþe mid egsunge þæt hig
bend the people him to either with terror that they
 bugon to sibbe, oððe mid wige þæt hi wurdon gewylde.
bowed to peace or with war that they were subdued
 Eft on þam cristendome wæs Constantinus se forma casere
Again in the Christendom was Constantine the first emperor
 ðe to Criste beah; 7 us secgað bec þæt he sigefæst wæs
who to Christ bowed and to-us say books that he victorious was
 þurh þone Hælend Crist þe he gecoren hæfde. Eac his
through the Savior Christ whom he chosen had Also his
 æftergengan þe on God gelyfdon wæron æfre sigefæste þurh
successors who in God believed were ever victorious through
 þone soðan God, 7 se cristendom weox wel on heora
the true God and the Christendom grew well in their
 timan 7 þæt ealde deofolgild wearð adwæsced þurh hi.
time and the old devil-worship was quenched through them

Se yldra Theodosius swiðe oft hæfde sige on manegum
The elder Theodosius very often had victory in many
 gewinne for his miclum geleafan, swa þæt on sumum
strife for his great faith so that in some
 gefeohte him sende God swa micelne wind, þæt þa wæmna
battle him sent God so great wind that the weapons
 flugon mid swiftum gesceote swiðe on heora find, ⁊ his
flew with swift shot greatly on their foes and of-his
 feonda wæmna wendon on hi sylfe ⁊ fylston þam casere,
foes weapons turned on them selves and helped the emperor
 oð þæt him com to fotum his wiðerwinna gewilniende friðes.
until that him came to feet his adversary desiring peace
 Ac þa þæs caseres cempan hine acwealdon, sona se gingra
But when of-the emperor warriors him killed at-once the younger
 Theodosius wæs swiðe gelyfed, ⁊ he æfre his fyrde þam
Theodosius was very believing and he ever his army to-the
 Hælende betæhte, ⁊ God feaht for hine ⁊ his fyrde geheold,
Savior committed and God fought for him and his army kept
 swa þæt on sumne sæl sum his ealdormanna, þe him swiðe
so that at some time some of-his ealdormen who to-him very
 leof wæs, wearð gelæht fram his feondum; ða sende he sona to
dear was was seized by his foes then sent he at-once to
 þæs ealdormannes sunu mid micclum fultume, ⁊ hi gemetton
of-the ealdorman son with great help and they met
 þærrihte Godes engel him togeanes gangende mid him, se him
straightway of-God angel them toward going with them who them
 tæhte þone weg, þe hi sylfe ne cuðon, ofer anum bradum
taught the way that they themselves not knew over a broad
 fenne, ðær nan fær ær næs, ⁊ ofer þam wætere mid
fen where no passage before was and over the water with
 wundorlicum færeldre drium fotum ealle, swa swa Moyses dyde
wondrous journey with-dry feet all so as Moses did

mid ðam ealdan Israhel ofer þa Readan Sæ, oð þæt hi becomon
with the old Israel over the Red Sea until that they came
 þær ðær he gehæft wæs, 7 his fynd ofslogon mid swurdes
there where he captive was and his foes slew with of-sword
 ecge 7 þone ealdorman ahreddon fram heora reðnisse swa.
edge and the ealdorman rescued from their cruelty so
 Ðæra Perscis(c)ra cyning wæs ðam casere wiðerræde; þa sende
Of-the Persians king was to-the emperor hostile then sent
 he his here him to 7 he eac gegaderode of þam Saraceniscum
he his army him to and he also gathered of the Saracens
 swiðe micle fyrde togeanes þam casere; ac Crist him sende
very great army against the emperor but Christ them sent
 to swa micelne ogan, þæt hi hig sylfe adrengton an hund
to so great terror that they them selves drowned one hundred
 ðusend manna on ðære miclan ea, Eufrates gehaten, 7 he
thousand men in the great river Euphrates called and he
 wolde þa frið; ða ne moste he abugan for his manna unræde.
would then peace then not might he submit for of-his men folly
 He hæfde on his anwealde an ðusend cempena swa cene
He had in his power one thousand warriors so bold
 to wige, þæt hi wæron gehatene ealle immortal(e)s, þæt
in war that they were called all immortals that
 sindon “undeadlice”; ða cwædon þæt hi woldon cunnian
are undying who said that they would test
 heora mihte on ðæs caseres fyrde, ær þam þe hig fengon
their might on of-the emperor army before that that they took
 to sibbe. Hi þa ferdon to truwende on hi silfe, 7
to peace They then went to trusting in them selves and
 ðæs caseres fyrd feaht wið hig sona, sume foran ongean,
of-the emperor army fought against them at-once some from-front against

sume ferdon hindan, oð þæt þa “undeadlican” lagon ealle
some went from-behind until that the undying lay all
 deade; ⁊ heora cyning ða beah to þæs caseres willa(n).

dead and their king then bowed to of-the emperor will

On sumne sæl woldon þa wiðerrædan hæðenan mid micelre

At some time would the hostile heathens with great

fyrde faran on heregoð on þæs caseres anwealde on

army go on raid into of-the emperor power in

Romaniscre þeode, ⁊ ferdon ða to mid miclum gefilce. ðis

Roman nation and went then to with great multitude this

wearð þa gekydd ðam casere sona, ⁊ he hine gewende

was then made-known to-the emperor at-once and he himself turned

to his gewunelicum gebedum ⁊ þæt gewinn betæhte þam

to his customary prayers and the strife committed to-the

welwillendan Hælende, ⁊ him raðe becom Cristes sylfes

benevolent Savior and him quickly came of-Christ self

fultum, swa þæt se heretoga þære hæðenra fyrde, Rugas

help so that the general of-the heathen army Rugas

gehaten, mid heofonlicum ligette wearð sona ofslagen ⁊

called with heavenly lightning was at-once slain and

his geferan sume, ⁊ eac oðer fyr of heofenum þa becom

his companions some and also other fire from heavens then came

⁊ forbærnde þa herelaf(e), ðæt þær nan ne belaf, swilcne

and burned the army-remnant that there none — remained such

fultum hæfde Theodosius þurh God.

help had Theodosius through God

On Engla lande eac oft wæron cyningas sigefæste þurh

In of-English land also often were kings victorious through

God, swa swa we secgan gehyrdon, swa swa wæs Ælfred

God so as we say heard so as was Alfred

cining, þe oft gefeagt wið Denan, oþ þæt he sige gewann

king who often fought against Danes until that he victory won

7 bewerode his leode; swa gelice Æðestan, þe wið Anlaf
and defended his people so likewise Æthelstan who against Anlaf
 gefeaht 7 his firde ofsloh 7 aflimde hine sylfne, 7 he on
fought and his army slew and put-to-flight him self and he in
 sibbe wunode sibban mid his leode. Eadgar, se æðela 7 se
peace dwelt afterward with his people Edgar the noble and the
 anræda cining, arærde Godes lof on his leode gehwær, ealra
steadfast king raised of-God praise in his people everywhere of-all
 cininga swiðost ofer Engla ðeode, 7 him God gewilde his
kings most over of-English nation and him God subdued his
 wiðerwinnan a, ciningas 7 eorlas, þæt hi comon him to
adversaries ever kings and earls that they came him to
 buton ælcum gefeohte friðes wilniende, him underþeodde to
without any battle peace desiring him subjected to
 þam þe he wolde, 7 he wæs gewurðod wide geond land.
that that he would and he was honored widely throughout land
 We endiað nu þisne cwide þus, þanciende ðam ælmihtigan
We end now this discourse thus thanking the almighty
 ealra his godnissa, se ðe æfre rixað on ecnisse. Amen.
for-all his goodnesses he who ever reigns in eternity Amen

ÆLFRIC

Libellus de ueteri testamento et nouo

Ælfric's Letter to Sigeweard

Ælfric writes for Sigeward of Eastheolon: a wise man speaks with works. God, without beginning, is the Father, his Wisdom, and the Holy Spirit who is their love. He creates ten hosts of angels; Lucifer, proud of his brightness, will not serve, finds no seat to hold him, and falls into hell with his companions. God makes Adam and Eve, and the devil deceives them. Moses wrote five books. In Genesis the fathers betoken Christ: Adam, Abel in his slaying, Seth, Noah, whose name means rest, and Isaac offered by Abraham, while Enoch was taken up alive to return with Elijah against Antichrist. The ages run through the flood, the tower, and Sodom to Joseph in Egypt.

Incipit libellus de ueteri testamento et nouo. Ðis gewrit
Begins little-book about old testament and new This writing
 wæs to anum men gediht ac hit mæg swa ðeah manegum
was for one man composed but it may so though to-many
 fremian.

profit

Ælfric abbod gret freondlice Sigwerd æt Eastheolon. Ic secge
Ælfric abbot greets friendly Sigeward at Eastheolon I say
 þe to soðan þæt se bið swiþe wis, se þe mid weorcum
to-thee in truth that he is very wise he who with works
 spricð, ⁊ se hæfð forþgang for Gode ⁊ for worulde,
speaks and he has progress before God and before world
 se ðe mid godum weorcum hine sylfne geglengð, ⁊ þæt
he who with good works him self adorns and that
 is swiðe geswutelod on halgum gesetnissum þæt þa halgan
is very manifested in holy writings that the holy
 was þe gode weorc beedon, þæt hi wurðfulle wæron
men who good works practiced that they honorable were
 on þissere worulde, ⁊ nu halige sindon on heofenan rices
in this world and now holy are in of-heaven kingdom

mirhþe, 7 heora gemynd þurhwunað nu a to worulde for
mirth and their memory endures now ever to world for
 heora anrædnisse 7 heora trywðe wið God. Ða gimeleasan
their steadfastness and their troth toward God The careless
 men, þe heora lif adrugon on ealre idelnisse, 7 swa
men who their life spent in all idleness and so
 geendodon, heora gemynd is forgiten on halgum gewritum,
ended their memory is forgotten in holy writings
 buton þæt secgað þa ealdan gesetnissa heora yfelan dæda
except that say the old writings their evil deeds
 7 þæt þæt hig forðemde sindon. Ðu bæde me for oft
and that that they condemned are Thou askedst me very often
 Englisca gewritena, 7 ic þe ne getiðode ealles swa timlice,
English writings and I thee not granted at-all so early
 ær ðam þe þu mid weorcum þæs gewilnodest æt me,
before that that thou with works it desiredst from me
 þa ða þu me bæde for Godes lufon georne þæt ic þe æt
then when thou me askedst for of-God love eagerly that I thee at
 ham æt þinum huse gespræce, 7 þu ða swiðe mændest,
home at thy house spoke-with and thou then greatly lamentedst
 þa þa ic mid þe wæs, þæt þu mine gewrita begitan ne
then when I with thee was that thou my writings get not
 mihtest. Nu wille ic þæt þu hæbbe huru þis litle, nu ðe
mightest Now will I that thou have at-least this little now to-thee
 wisdom gelicað 7 þu hine habban wilt, þæt þu ealles ne
wisdom pleases and thou it have wilt that thou at-all not
 beo minra boca bedæled. God lufað þa godan weorc, 7 he
be of-my books deprived God loves the good works and he
 wyle hig habban æt us, 7 hit ys awriten witodlice be
will them have from us and it is written certainly about
 him þæt he sylf blissað on his agenum weorcum, swa swa
him that he himself rejoices in his own works so as

se sealmwirhta þus sang be him: Sit gloria Domini in
the psalmist thus sang about him Let-be glory of-Lord in
 seculum seculi; letabitur Dominus in operibus suis, ðæt ys
age of-age will-rejoice Lord in works his that is
 on Engliscre spræce: "Si ures Drihtenes wuldor on worulda
in English speech Let-be of-our Lord glory in of-worlds
 woruldum; ure Drihten blissað on his agenum weorcum." Þus
worlds our Lord rejoices in his own works Thus
 cwæþ se witega. Se ælmihtiga Scippend geswutelode hine
said the prophet The almighty Creator showed him
 sylfne þurh þa micclan weorc ðe he geworhte æt fruman,
self through the great works that he wrought at beginning
 7 wolde þæt ða gesceafta gesawon his mærdæ 7 on wuldre
and would that the creatures saw his glories and in glory
 mid him wunodon on ecnisse on his underþeodnisse him
with him dwelt in eternity in his subjection to-him
 æfre gehirsume, for ðam þe hit ys swiðe wolic þæt ða
ever obedient for that that it is very wrong that the
 geworhtan gesceafta þam ne beon gehirsume þe hi gesceop
wrought creatures to-him not be obedient who them created
 7 geworhte. Næs þeos woruld æt fruman, ac hi geworhte
and wrought Not-was this world at beginning but it wrought
 God silf, se þe æfre þurhwunode buton ælcum anginne on
God himself be who ever continued without any beginning in
 his micclan wuldre 7 on his mægenþrimnisse eall swa mihtig
his great glory and in his majesty all so mighty
 swa he nu ys 7 eall swa micel on his leohte, for ðan ðe
so he now is and all so great in his light for that that
 he ys soð leoht 7 lif 7 soðfæstnisse, 7 se ræd wæs
he is true light and life and truth and the counsel was
 æfre on his rædfæstum gebance, þæt he wircan wolde þa
ever in his wise thought that he work would the

wundorlican gesceafta, be þan ðe he wolde þurh his micclan
wondrous creatures by that that he would through his great
 wisdom þa gesceafta gescippan 7 þurh his soðan lufe hig
wisdom the creatures create and through his true love them
 liffæstan on þam life, þe hig habbað. Her is seo halige
quicken in the life that they have Here is the holy
 þrinnis on þisum þrim mannum: se ælmihtiga Fæder of
Trinity in these three persons the almighty Father from
 nanum oðrum gecumen, 7 se micla Wisdom of þam wisan
none other come and the great Wisdom from the wise
 Fæder æfre of him anum butan anginne acenned, se þe us
Father ever from him alone without beginning born he who us
 alisde of urum þeowte syððan mid þære menniscnisse, þe
redeemed from our servitude afterward with the humanity that
 he of Marian genam; nu is heora begra lufu him bam
he from Mary took now is of-them both love to-them both
 æfre gemæne, þæt is se Halga Gast, þe ealle þing geliffæst,
ever common that is the Holy Spirit who all things quickens
 swa micel 7 swa mihtig, þæt he mid his gife ealle þa
so great and so mighty that he with his grace all the
 englas onliht, þe eardiað on heofenum, 7 ealra manna
angels enlightens who dwell in heavens and of-all men
 heortan, þe on middanearde libbað, þa þe rihtlice gelifað
hearts who on earth live those who rightly believe
 on þone lifendan God, 7 ealra manna synna soðlice forgifð,
in the living God and of-all men sins truly forgives
 þam þe heora synna silfwilles behreowsiað, 7 nis nan
to-those who their sins voluntarily repent and not-is any
 forgifenis buton þurh his gife; and he spræc þurh witegan,
forgiveness except through his grace and he spoke through prophets
 þe witegodon ymbe Crist, for þan þe he ys se willa 7
who prophesied about Christ for that that he is the will and

witodlice lufu þæs Fæder 7 þæs Suna, swa swa we sædon
certainly love of-the Father and of-the Son so as we said
 ær. Seofonfealde gifa he gifð mancynne git, be þam ic
before Sevenfold gifts he gives to-mankind yet about which I
 awrat ær on sumum oðrum gewrite on Engliscre spræce,
wrote before in some other writing in English speech
 swa swa Isaias se witega hit on bec sette on his witegunge.
so as Isaiah the prophet it in book set in his prophecy
 Se ælmihtiga Scippend, ða ða he englas gesceop, þa
The almighty Creator then when he angels created then
 geworhte he þurh his wisdom tyn engla werod on þam
wrought he through his wisdom ten of-angels hosts on the
 forman dæge on micelre fægernisse, fela þusenda on ðam
first day in great fairness many thousands in the
 frumscafte, þæt hi on his wuldre hine wurðedon ealle
first-creation that they in his glory him worshiped all
 lichamlease, leohte 7 strange, buton eallum synnum on
bodiless bright and strong without all sins in
 gesælpe libbende, swa wlitiges gecindes, swa we secgan ne
bliss living of-so beautiful nature so we say not
 magon, 7 nan yfel ðing næs on ðam englum þa git, ne
may and no evil thing was in the angels then yet nor
 nan yfel ne com ðurh Godes gesceapennisse, for ðan ðe he
any evil — came through of-God creation for that that he
 sylf ys eall god 7 ælc god cimd of him; 7 ða englas
himself is all good and each good comes from him and the angels
 þa wunodon on þam wuldre mid Gode. Hwæt, þa binnan
then dwelt in the glory with God Lo then within
 six dagum, þe se soða God þa gesceafta gesceop, þe he
six days that the true God the creatures created that he
 gescippan wolde, gesceawode se an engel þe þær ænlicost
create would beheld the one angel who there most-peerless

wæs, hu fæger he silf wæs ⁊ hu scinende on wuldre, ⁊
was how fair he himself was and how shining in glory and
 cunnode his mihte, þæt he mihtig wæs gesceapen, ⁊ him
tested his might that he mighty was created and him
 wel gelicode his wurðfulniss þa: se hatte “Lucifer,” þæt
well pleased his honor then he was-called Lucifer that
 ys “Leohtberend,” for ðære miclan beorhtnisse his mæran
is Light-bearer for the great brightness of-his famous
 hiwes. Ða þuhte him to huxlic, þæt he hiran sceolde
form Then seemed to-him too shameful that he obey should
 ænigum hlaforde, þa he swa ænlic wæs, ⁊ nolde wurðian
any lord when he so peerless was and would-not worship
 þone, þe hine geworhte, ⁊ him þancian æfre ðæs þe
him who him wrought and him thank ever for-that that
 he him forgeaf ⁊ beon him underðeodd þæs ðe swiþor
he to-him gave and he him subject of-that the more
 geornlice for þære miclan mærdæ þe he hine gemæðegode.
eagerly for the great glory that he him honored
 He nolde þa habban his Scippend him to hlaforde, ne
He would-not then have his Creator for-him as lord nor
 he nolde þurhwunian on ðære soþfæstnisse ðæs soðfæstan
he would continue in the truth of-the true
 Godes sunu, þe hine gesceop fægerne, ac wolde mid riccetere
God son who him created fair but would with power
 him rice gewinnan ⁊ þurh modignisse hine macian to
for-himself kingdom win and through pride him make into
 Gode, ⁊ nam him gegadan ongean Godes willan to his
God and took for-himself companions against of-God will to his
 unræde on eornost gefæstnod. Ða næfde he nan setl, hwær
folly in earnest fastened Then had-not he any seat where
 he sittan mihte, for ðan ðe nan heofon nolde hine aberan,
he sit might for that that no heaven would him bear

ne nan rice næs, þe his mihte beon ongean Godes willan,
 nor any kingdom was that his might be against of-God will
 þe geworhte ealle ðinc. Ða afunde se modiga, hwilce his
 who wrought all things Then found the proud what his
 mihta wæron, þa þa his fet ne mihton furðon ahwar
 mights were then when his feet not might even anywhere
 standan, ac he feoll ða adun to deofle awend, 7 ealle his
 stand but he fell then down into devil turned and all his
 gegadan of ðam Godes hirede in to helle wite be heora
 companions from the of-God household in to of-hell torment by their
 gewirhtum. Ða on ðam sixtan dæge, siþþan ðis gedon wæs,
 deserts Then on the sixth day after this done was
 gesceop se ælmihtiga God mannan of eorðan Adam mid
 created the almighty God man from earth Adam with
 his handum 7 him sawle forgeaf, 7 Evan eft siþþan of
 his hands and to-him soul gave and Eve again afterward from
 Adames ribbe, þæt hi sceoldon habban, 7 heora ofspring
 of-Adam rib that they should have and their offspring
 mid him, þa fægeran wununge þe se feond forleas, gif
 with them the fair dwelling that the fiend lost if
 hi gehirsumedon heora Scippende on riht. Ða beswac se
 they obeyed their Creator in right Then deceived the
 deofol siððan eft þa men, þæt hi Godes bebod tobræcon
 devil afterward again the men that they of-God command broke
 for-raþe 7 wurdon þa deadlice, 7 adræfde butu of ðære
 very-quickly and became then mortal and drove both from the
 myrþe to þisum middanearde, 7 on sorhge leofodon 7
 mirth to this world and in sorrow lived and
 on geswincum siþþan, 7 eall heora ofsprinc þe him of
 in toils afterward and all their offspring who them from
 com siððan, oþ þæt ure Hælend Crist ure yfel gebette, swa
 came afterward until that our Savior Christ our evil amended so

swa þeos racu æfter us segð. We nymað of þam bocum
as this narrative later to-us says We take from the books
 þas endebyrdnysse, þe Moises awrat, se mæra heretoga, swa
this order that Moses wrote the great general so
 swa him God silf dihte on heora sunderspræce, þa þa he
as him God himself dictated in their private-speech then when he
 mid Gode wunode on þam munte Sinai feowertig daga on
with God dwelt on the mountain Sinai forty days on
 an, 7 underfeng his lare, 7 he ætes ne gimde on eallum
one and received his teaching and he food not heeded in all
 þam fyrste for ðære miclan bisnunge þæra boca lare.
the time for the great example of-the books teaching
 Fif bec he awrat mid wundorlicum dihte. Seo forme ys
Five books he wrote with wondrous composition The first is
 Genesis, þe befehð þas racu ærest fram frumsceafte, 7
Genesis which contains this narrative first from first-creation and
 be Adames synne 7 hu he leofode nigan hund geara on
about of-Adam sin and how he lived nine hundred years in
 þære forman ylde þissere worulde, 7 bearn gestrinde be
the first age of-this world and children begot by
 his gebeddan Euan, 7 he siððan gewat mid sorge to helle.
his bedfellow Eve and he afterward departed with sorrow to hell
 Cain wæs his sunu, se acwealde his broðor, Abel gehaten,
Cain was his son who killed his brother Abel called
 unschildigne mannan for his agenum andan, þe he hæfde
innocent man for his own envy that he had
 to him, 7 Caines ofspring, þe him of com, siððan eall
toward him and of-Cain offspring that him from came afterward all
 wearð adrenced on þam deopan flode, þe on Noes dagum
was drowned in the deep flood that in of-Noah days
 adydde eall mancinn buton þam eahta mannum, ðe binnan
killed all mankind except the eight men who within

þam arce wæron, 7 of þam yfelan teame ne com nan
the ark were and from the evil offspring not came any
 ðing siþþan. Ac Adam gestrinde æfter Abeles slege oðerne
thing afterward But Adam begot after of-Abel slaying another
 sunu, se wæs Seth gehaten, of ðam strengre com þæt
son who was Seth called from that stock came that
 þæt cucu belaf, Noe 7 his wif 7 heora þri suna, Sem,
that alive remained Noah and his wife and their three sons Shem
 Cham 7 Iafeth mid heora þrim wifum. We secgað nu mid
Ham and Japheth with their three wives We tell now with
 ofste þas endebirdnisse, for þan ðe we oft habbað ymbe
haste this order for that that we often have about
 þis awriten mid maran andgite, þa þu miht sceawian, 7
this written with greater understanding which thou mayest see and
 eac ða getacnunga, þæt Adam getacnude, þe on ðam sixtan
also the significations that Adam betokened who on the sixth
 dæge gesceapen wæs þurh God, urne Hælend Crist, þe com
day created was through God our Savior Christ who came
 to þissere worulde, 7 us geedniwode to his gelicnisse. Eua
to this world and us renewed to his likeness Eve
 getacnode, þe of Adames sida(n). God silf geworhte,
betokened whom from of-Adam side God himself wrought
 Godes gelaðunge, þe of Cristes sidan siþþan wearð
of-God church which from of-Christ side afterward was
 acenned. Abeles slege soðlice getacnode ures Hælendes slege,
born Of-Abel slaying truly betokened of-our Savior slaying
 þe ða Iudeiscan ofslogon, yfele gebroðra swa swa Cain wæs.
whom the Jews slew evil brothers so as Cain was
 Seth, Adames sunu (7 eac se þridða) ys gesæd “ærist,”
Seth of-Adam son and also the third is said resurrection
 7 he getacnode untwilice Crist, se þe of deaðe aras on
and he betokened undoubtedly Christ he who from death arose on

ðam þridan dæge. Enoh wæs geciged se seofoða man fram
the third day Enoch was called the seventh man from
 Adame; he worhte Godes willan 7 God hine ða genam
Adam he wrought of-God will and God him then took
 mid ansundum lichaman of þisum life upp, 7 he ys
with whole body from this life up and he is
 cucu git, swa swa Helias, se æðela witega, þe wæs eal swa
alive yet so as Elijah the noble prophet who was all so
 genumen to þam oðrum life, 7 hi cumað begen togeanes
taken to the other life and they come both against
 Antecriste, þæt hig his leasunga alecgon þurh God, 7 beoð
Antichrist that they his lies lay-down through God and are
 þonne ofslegen þurh ðone sylfan feond, 7 hi eft arisað,
then slain through the same fiend and they again arise
 swa swa ealle men doð. Noe, þe on ðam arce wæs on ðam
so as all men do Noah who in the ark was in the
 miclum flode, þe ealle woruld adrencte buton þam eahta
great flood that all world drowned except the eight
 mannum, ys gereht requies, þæt is “rest” on Englisc; 7 he
men is interpreted requies that is rest in English and he
 getacnode Crist, þe for ð(y) com to us, þæt he us of yðum
betokened Christ who for that came to us that he us from waves
 þissere worulde to reste gebrohte 7 to blisse mid him.
of-this world to rest brought and to bliss with him
 And swa forð oð ende, ælc halig fæder mid wordum oþþe
And so forth until end each holy father with words or
 mid weorcum cyddon urne Hælend 7 his fær witodlice.
with works made-known our Savior and his journey certainly
 Her wæs seo forme yld þissere worulde, 7 seo oðer yld
Here was the first age of-this world and the second age
 wæs þissere worulde oð Abrahames timan, þæs ealdan
was of-this world until of-Abraham time of-the old

heahfæderes. Nu segð us seo boc be Noes ofspringe,
patriarch Now says to-us the book about of-Noah offspring
 þæt his suna gestrindon twa 7 hundseofontig suna; þa
that his sons begot two and seventy sons who
 begunnon to wircenne þa wundorlican burh 7 þone heagan
began to work the wondrous city and the high
 stipel, þe sceolde astigan upp to heofenum, be heora
tower that should climb up to heavens by their
 unræde; ac God silf com þærto 7 sceawode heora weorc
folly but God himself came thereto and beheld their work
 7 sealde heora ælcum synderlice spræce, þæt heora ælcum
and gave of-them to-each separate speech that of-them to-each
 wæs uncuð hwæt oþer sæde, 7 hi swa geswicon sona
was unknown what other said and they so ceased at-once
 þære getimbrunge, 7 hi ða toferdon to fyrrenum lande on
the building and they then went-apart to far land in
 swa manegum gereordum swa þæra manna wæs. On þære
so many tongues so of-the men was In the
 ylcan ylde man aræde hæðengild wide geond þas woruld,
same age one raised idolatry widely throughout this world
 swa swa we awriton æror on oðrum larspellum to geleafan
so as we wrote before in other homilies for of-faith
 trimminge, 7 on þissere ylde þa yfelan leoda, fif burhscira
strengthening and in this age the evil peoples five city-shires
 ðæs fulan mennisces Sodomitisces eardes, mid sweffenum
of-the foul people of-Sodomite land with sulfurous
 fyre færllice wurdon ealle forbærnde, 7 heora burga samod,
fire suddenly were all burned and their cities together
 buton Loþe anum, þe God alædde þanon mid his ðrim
except Lot alone whom God led thence with his three
 hiwum for his rihtwisnisse. Of Noes yldstan sunu, þe
household-members for his righteousness From of-Noah eldest son who

wæs Sem gehaten, com þæt Ebreisce folc, þe on God gelifde,
was Shem called came the Hebrew people that in God believed
 Abrahames forðfæderas, ⁊ his fæder wæs Tare, se eardode
of-Abraham forefathers and his father was Terah who dwelt
 ærest on Chaldea rice, oð þæt Abraham ferde be Godes
first in of-Chaldees kingdom until that Abraham went by of-God
 hæse to Chananeiscan earde, þær his cynn siððan wunode.
command to Canaanite land where his kin afterward dwelt
 Abraham, se heahfæder, hæfde twegen suna, Ismael ⁊ Isaac,
Abraham the patriarch had two sons Ishmael and Isaac
 ⁊ he wurpode God mid ealre his heortan, ⁊ se heofonlica
and he worshiped God with all his heart and the heavenly
 God him gelome to spræc for his micclan geleafan, for
God him often to spoke for his great faith for
 þan þe he wolde offrian his agenne sunu Gode, Isaac þone
that that he would offer his own son to-God Isaac the
 leofran, to lace on his weofode on þa ealdan wisan, gif hit
dearer as offering on his altar in the old manner if it
 God swa wolde. God þa hine gebletsode ⁊ his bearn wæs
God so would God then him blessed and his child was
 gesund, ⁊ God silf him behet, þæt þurh his cyn sceolde
sound and God himself to-him promised that through his kin should
 eall mannkynn beon gebletsod for his micclan geleafan ⁊
all mankind be blessed for his great faith and
 for his gehirsumnisse, þe he hæfde to Gode. Abraham, þe
for his obedience that he had toward God Abraham who
 wolde Isaac geoffrian be Godes hæse, hæfde getacnunge þæs
would Isaac offer by of-God command had signification of-the
 heofonlican Fæder, þe his Sunu asende to cwale for us, ⁊
heavenly Father who his Son sent to death for us and
 Isaac getacnode þone Hælend Crist, ðe acweald wæs for us.
Isaac betokened the Savior Christ who killed was for us

Seo þridde yld wæs ða wuniende oð Daid, þone mæran
The third age was then lasting until David the great
 cyning Abrahames cynnes; of ðam com Crist siððan, þe
king of-Abraham kin from whom came Christ afterward who
 eall mancynn alysde. Of Cham, Noes suna, com þæt
all mankind redeemed From Ham of-Noah son came the
 Chananeisce folc, 7 of Iaphet, þam ginstan, þe wæs
Canaanite people and from Japheth the youngest who was
 gebletsod þurh Noe, com þæt norðerne mennisc be þære
blessed through Noah came the northern people by the
 Norðsæ, for þan þe ðri dælas sind gedælede þurh hig,
North-sea for that that three parts are divided through them
 Asia on eastrice þam yldstan suna, Affrica on suððæle þæs
Asia in east-kingdom to-the eldest son Africa in south-part of-the
 Chames cynne, 7 Europa on norððæle Iapheþes ofspringe. 7
Ham to-kin and Europe in north-part of-Japheth to-offspring and
 se ælmihtiga God æfter Noes flode eallum mancinne forgeaf
the almighty God after of-Noah flood to-all mankind gave
 him gemænlice fiscinn 7 fugolcinn 7 þa fiðerfetan deor
to-them in-common fish-kind and bird-kind and the four-footed beasts
 7 þa clænan nytena for his micclan ciste; ac he forbæd
and the clean beasts for his great bounty but he forbade
 swa þeah blod to þicgenne. Isaac þa gestrynde Esau 7
so though blood to eat Isaac then begot Esau and
 Iacob, twegen getwisan on micelre getacnunge. Ac se gingra
Jacob two twins in great signification But the younger
 broðor, þe Iacob wæs gehaten, wæs Gode leofre for his
brother who Jacob was called was to-God dearer for his
 godum þeawum, 7 for his bilewitnisse he wearð gebletsod.
good ways and for his simplicity he was blessed
 Se gestrynde twelf suna; þa syndon heahfæderas, namcuðe
He begot twelve sons who are patriarchs renowned

weras. 7 wearð þa micel hunger seofon gear on an, 7 hig
men and became then great hunger seven years on one and they
 sipodon ealle to Egipta lande, þær hi bigleofan fundon.
journeyed all to of-Egyptians land where they sustenance found
 His ginsta sunu buton anum, wæs Ioseph gehaten, wearð
His youngest son but one was Joseph called became
 ðær hlaford on Egipta lande under þam cininge, him
there lord in of-Egyptians land under the king to-him
 swiðe gecweme, 7 he heold his fæder on fullum wurðscipe
very pleasing and he kept his father in full honor
 þær mid eallum his broðrum 7 heora bearnum samod; 7
there with all his brothers and their children together and
 se Ioseph leofode on þam lande mærlíce hundteontig geara
the Joseph lived in the land gloriously hundred years
 7 tin to eacan, 7 seo boc Genesis geendað þus her.
and ten in addition and the book Genesis ends thus here

Exodus tells of the ten plagues, the Red Sea, the manna, and the law, which Leviticus, Numbers, and Deuteronomy continue; Ælfric has turned them into English. Joshua, whose book he translated for Æthelweard, won the promised land and betokens the Savior. The judges rose and fell with Israel's faith, and Ruth was Jesse's grandmother. Kings and Chronicles tell of Saul, of David, strong-handed psalmist and figure of Christ, and of wise Solomon, who built the temple and wrote three books. Good kings prospered and bad ones fell, until Nebuchadnezzar destroyed Jerusalem; the three youths survived his furnace, and after seventy years Cyrus sent the exiles home. Jesus son of Sirach wrote Wisdom and Ecclesiasticus.

Seo ofer boc ys Exodus gehaten, þe Moyses awrat be
 The second book is Exodus called which Moses wrote about
 þam miclum tacnum 7 be þam tyn witum, þe wurdon
 the great signs and about the ten torments that were
 þa gefremode ofer Pharao þone cining 7 ofer his folce
 then performed over Pharaoh the king and over his people
 þurh ðone ælmihtigan God on Moises timan. Se wearð
 through the almighty God in of-Moses time Who was
 acenned, swa swa us kyð þeos boc, 7 his broðer
 born so as to-us makes-known this book and his brother
 Aaron, Amrames sunu, on Pharaones dæge, Gode swiþe dyre,
 Aaron of-Amram son in of-Pharaoh day to-God very dear
 swiðe mihtige menn on manegum wundrum. Ða wolde God
 very mighty men in many wonders then would God
 habban þæt folc of ðam lande Abrahames cynnes eft to
 have the people from the land of-Abraham kin again to
 heora earde. Ac se Pharao nolde þæt folc fram him lætan,
 their land But the Pharaoh would-not the people from him let
 ær þan þe God him sende swiðlice oðan tyn cinna wita
 before that that God him sent vebemently terror of-ten kinds torments

for his teonræddenne. ⁊ Moises þa siððan þæt manncinn
for his injury and Moses then afterward the mankind
 gelædde of Pharaones ðeowte æfter feowerhund gearum,
led from of-Pharaoh servitude after four-hundred years
 sippan Iacob þider com mid þam Ebreiscan kinne. On þære
since Jacob thither came with the Hebrew kin In the
 fyrde wæron, þe ferdon fram Egipte, sixhund þusend manna
army were who went from Egypt six-hundred thousand men
 butan wifum ⁊ cildum, ⁊ butan þære mægðe Leui, þe
without wives and children and without the tribe Levi which
 næs genamod þærto. Moyses hig lædde þa þurh Godes
not-was numbered thereto Moses them led then through of-God
 mihte ealle ofer ða Readan Sæ, swa swa we rædað on
might all over the Red Sea so as we read in
 bocum: ⁊ Pharao se kyning ferde him æthindan on git mid
books and Pharaoh the king went them behind on yet with
 maran fyrde, wolde þæt folc habban ongean to his lande to
greater army would the people have back to his land to
 his laðum þeowte. Ða geopenode seo sæ togeanes Moysen
his hateful servitude Then opened the sea toward Moses
 ⁊ þæt wæter him stod swilce stanweallas bufan heora
and the water them stood like stone-walls above their
 heafdum, ⁊ hi eodon be þam grundum, oð þæt hi up
heads and they went by the grounds until that they up
 comon ealle gesunde, heriende mid sange þone heofenlican
came all sound praising with song the heavenly
 God. Moyses þa sloh þa sæ mid his girde ⁊ þæt wæter
God Moses then struck the sea with his rod and the water
 þa feoll ofer Pharaones fyrde ofer his menifealdum crætum
then fell over of-Pharaoh army over his manifold chariots
 ⁊ his mærlicum riddum ⁊ adrenccte hi ealle, þæt þær
and his famous riders and drowned them all that there

an mann ne belaf. Nu segð us seo boc, þæt God siððan
one man not remained Now says to-us the book that God afterward
 afedde ealne þone here mid heofonlicum mete, 7 him
fed all the army with heavenly food and them
 ælce dæg com edniwe of heofenum feowertig wintra fyrst
each day came anew from heavens forty winters time
 on þam westene farende, 7 of heardum stane him com
in the wilderness going and from hard stone them came
 yrnende wæter, 7 God him sette æ, þæt ys open lagu,
running water and God them set law that is open law
 þam folce to steore on þam fif bocum, þe Moyses awrat,
to-the people as guidance in the five books that Moses wrote
 swa swa him gewissode God. Ða twa bec we nemnodon;
so as him guided God The two books we named
 Leuiticus is seo þridde, Numerus feorðe; seo fife ys gehaten
Leviticus is the third Numbers fourth the fifth is called
 Deuteronomium, þæt ys “oþer lagu.” Ðas ðreo bec us secgað
Deuteronomy that is second law These three books to-us say
 hu hig siþþan ferdon ofer þæt widgille westen þær þær
how they afterward went over the spacious wilderness there where
 nan mann ne wunode ær, 7 be þam miclum wundrum,
no man — dwelt before and about the great wonders
 þe God worhte on him binnan þam feowertigum gearum
that God wrought on them within the forty years
 on ealre þære racu; 7 we habbað awend witodlice on
in all the narrative and we have turned certainly into
 Englisc. On þam mann mæg gehiran, hu se heofonlica God
English In which one may hear how the heavenly God
 spræc mid weorcum 7 mid wundrum him to; 7 he eac
spoke with works and with wonders them to and he also
 þa weorc on gewritum afæstnode mannum to gemynde on
the works in writings fastened for-men as memorial in

miclum getacnungum. ⁊ Moises se mæra, mid þam þe he
great significations and Moses the great with that that he
 wæs on ylde hundertwintig wintra, ða gewat he of life, ⁊
was in age hundred-twenty winters then departed he from life and
 God silf hine bebirigde ⁊ gesette Iosue on Moyses stede
God himself him buried and set Joshua in of-Moses stead
 þam mannum to heretoga(n), ⁊ Moyses hæfde hine ær
to-the men as general and Moses had him before
 gebletsod, ⁊ God silf him behet þæt he wolde mid him
blessed and God himself to-him promised that he would with him
 beon, swa swa he mid Moyses wæs, on miclum wundrum.
he so as he with Moses was in great wonders
 Seo boc þe he gesette, Liber Iosue, segð hu he ferde mid
The book that he set Book of-Joshua says how he went with
 Israhela folce to Abrahames earde, ⁊ hu he þone eard
of-Israel people to of-Abraham land and how he the land
 gewann, ⁊ hu seo sunne ætstod, oð þæt he sige hæfde,
won and how the sun stood until that he victory had
 ⁊ hu he þone eard ealne todælde. Ðis ic awende eac on
and how he the land all divided This I turned also into
 Englisc hwilon Æþelwerde ealdormen; on þam man mæg
English once for-Æthelweard ealdorman in which one may
 sceawian Godes micclan wundra mid weorcum gefremode.
see of-God great wonders with works performed
 His fæder hatte Nun, ⁊ he leofode hund geara ⁊ tyn
His father was-called Nun and he lived hundred years and ten
 gear to eacan, ⁊ he siþþan gewat æfter his micclan sige, ⁊
years in addition and he afterward departed after his great victory and
 þæt mennisc ðær siþþan þone eard bogodan under Moises
the people there afterward the land inhabited under of-Moses
 lage. Iosue hæfde ðæs Hælendes getacnunge, mid þam þe
law Joshua had of-the Savior signification with that that

he gelædde to þam lande þæt folc, þe him behaten wæs,
he led to the land the people that them promised was
 swa swa se Hælend deð, þe læt to heofenan rice þa ðe
so as the Savior does who leads to of-heaven kingdom those who
 on hine gelyfað, gif hi mid godum weorcum hine gegladiað.
in him believe if they with good works him gladden
 Æfter þisum wæron witodlice deman on þam ylcan earde on
After this were certainly judges in the same land in
 Israhela þeode, þe þam folce wissodon, swa swa hit awriten
of-Israel nation who the people guided so as it written
 ys on Liber Iudicum, þæt ys “demena boc.” Seo boc us
is in Book of-Judges that is of-judges book The book to-us
 segð swutollice be þam folce, þæt hi on sibbe wunedon
says clearly about the people that they in peace dwelt
 swa lange swa hi wurðodon þone heofonlican God on his
so long so they worshiped the heavenly God in his
 bigengum georne, ⁊ swa oft swa hi forleton þone lifiendan
worships eagerly and so often so they forsook the living
 God, þonne wurdon hi gehergode ⁊ to hospe gedonne
God then were they captured and to scorn made
 fram hæðenum leodum, þe him abutan eardodon. Eft þonne
by beaten peoples who them about dwelt Again when
 hi clipodon on eornost to Gode mid soðre dædbote, þonne
they called in earnest to God with true repentance then
 sende he him fultum þurh sumne deman, þe wiðsette heora
sent he them help through some judge who withstood their
 feondum ⁊ hi alisde of heora yrmðe; ⁊ hi lange swa on
foes and them delivered from their misery and they long so in
 þam lande eardodon. Ðis man mæg rædan, se þe his recð to
the land dwelt This one may read he who it cares to
 gehirenne, on þære Engliscan bec, þe ic awende be þisum.
bear in the English book that I turned about this

Ic þohte þæt ge woldon þurh ða wundorlican race eower
I thought that ye would through the wondrous narrative your
 mod awendan to Godes willan on eornost; ac beo þeos boc
mind turn to of-God will in earnest but let-be this book
 her þus geendod. An wimman hatte Ruth þe wæs æfter
here thus ended A woman was-called Ruth who was after
 þisum Moabiscre þeode, ac heo wearð geæwnod Iessan ealdan
this of-Moabite nation but she was married of-Jesse to-old
 fæder 7 se Iesse wæs Dawides fæder. Seo boc þe þis segð
father and the Jesse was of-David father The book that this says
 hatte Liber Ruth, 7 heo is geendebyrd on ure bibliothecan.
is-called Book of-Ruth and it is ordered in our library
 Æfter þisum demum þæt Israhela folc gecuron him
After these judges the of-Israel people chose for-themselves
 ciningas, swa swa us cyð seo racu, on Samueles
kings so as to-us makes-known the narrative in of-Samuel
 timan, þæs soðfæstan witegan. Be þam sind awritene
time of-the truthful prophet About which are written
 witodlice feower bec, þa sind gehatenne Liber Regum on
certainly four books which are called Book of-Kings in
 Leden, þæt ys “cininga boc” gecweden swa on an, 7 Verba
Latin that is of-kings book called so on one and Words
 Dierum lið þærto (geiced); seo ys seo fife boc, for fela
of-Days lies thereto added which is the fifth book for many
 gewissungum þe seo an boc hæfð toforan þam oðrum, 7
directions that the one book has before the others and
 þas bec awriton Samuel 7 Malachim. On þisum bocum
these books wrote Samuel and Malachim In these books
 us segð þæt Saul wæs gecoren ærest to cyninge on Israhela
to-us says that Saul was chosen first as king in of-Israel
 þeode, for þan þe hig woldon sumne weriend habban, þe
nation for that that they would some defender have who

hi geheolde wið þæt hæþene folc, 7 cyddon heora willan
them kept against the heathen people and made-known their will
 þam witegan Samuele, þæt hig heora cynne cining habban
to-the prophet Samuel that they for-their kin king have
 woldon, swa swa oðre leodscipas on eallum lande hæfdon.
would so as other nations in all land had
 Hwæt þa Samuel sæde þæt Gode, 7 God him gefafode
Lo then Samuel said that to-God and God them allowed
 þæt hig setton him to kininge Saul, Cises sunu, 7 he
that they set for-them as king Saul of-Kish son and he
 siððan rixode feowertig geara fæc, 7 þæt folc bewerode
afterward reigned forty years space and the people defended
 wið þa hæþenan leoda heardlice mid wæmnum, þeah þe he
against the heathen peoples hardily with weapons though that he
 misferde on manegum oðrum þingum. David, Iessan sunu,
erred in many other things David of-Jesse son
 se deorwurða sealmwirhta of þam firmestan kynne, þe wæs
the precious psalmist of the foremost kin which was
 gecweden Iudan, wearð þurh God gecoren to cininge siþþan
called Judah was through God chosen as king afterward
 on Israhela þeode hig to bewerienne, 7 he stranglice
in of-Israel nation them to defend and he strongly
 rixode, 7 bewerode þæt folc wið þa hæðenan leoda ðe
reigned and defended the people against the heathen peoples who
 him on(wunnon), 7 he hæfde æfre sige 7 ofsloh þa
them assailed and he had ever victory and slew the
 hæðenan on ⟨ælcum⟩ gefeohte, for þan þe he wurðode þone
heathens in each battle for that that he worshiped the
 ælmihtigan God mid ealre heortan, 7 mid godum weorcum
almighty God with all heart and with good works
 he geglende his kynedom 7 þæs kynedomes geweold
he adorned his kingdom and the kingdom ruled

feowertig geara on an, 7 his hlysa is fulcuð on geleafullum
forty years on one and his fame is full-known in faithful
 bocum. And seo feorðe yld þissere worulde stod fram
books And the fourth age of-this world stood from
 Dauide oð Daniele þam witegan. Daid is gecweden fortis
David until Daniel the prophet David is called strong
 manum; on andgitte þæt ys “stranghynde” on Englisc, for
of-hand in sense that is strong-handed in English for
 þan þe he gewylde þone wildan beran 7 his ceafas totær
that that he subdued the wild bear and his jaws tore
 buton ælcum wæmne, 7 þa wildan leo he gewylde eal swa;
without any weapon and the wild lion he subdued all so
 tobræc hire ceafas mid his barum handum. 7 he eode to
broke its jaws with his bare hands and he went to
 anwige ongean þone ent, Goliath gehaten, þa þa he cniht
single-combat against the giant Goliath called then when he boy
 wæs, 7 mid his liðeran ofwearp þone geleafleasan ent, þæt
was and with his sling overthrew the faithless giant that
 he læg geswogen 7 sloh him of þæt heafod 7 on fleame
he lay swooned and struck him off the head and into flight
 gebrohte þa Philisteos ealle, þe fuhton wið Saul, 7 he
brought the Philistines all who fought against Saul and he
 siges þa hæfde. He hæfde getacnunge þæs Hælendes Cristes,
victory then had He had signification of-the Savior Christ
 þe ys stranghynde, þe þone hetolan deofol eaðelice gewilde,
who is strong-handed who the hateful devil easily subdued
 7 him of gewann ealle þa geleafullan on his gelaðunge,
and him from won all the faithful in his church
 swa swa Daid gelæhte þæt scep of þam deorum. He ys
so as David seized the sheep from the beasts He is
 halig witega, 7 he witegode fela ymbe urne Hælend Crist,
holy prophet and he prophesied much about our Savior Christ

swa swa us kypað þa sealmas, þe he þurh Godes gast
so as to-us make-known the psalms that he through of-God spirit
 Gode to lofe gesang, ⁊ se Saltere ys an boc, þe he gesette
to-God as praise sang and the Psalter is a book that he set
 þurh God betwux oðrum bocum on þære bibliothecan.

through God among other books in the library

He gesette on his ylde his sunu to cininge, þone snoteran

He set in his age his son as king the wise

Salomon, ⁊ he sibban rixode feowertig wintra on fulre

Solomon and he afterward reigned forty winters in full

sibbe æfre, ⁊ for his micclum wisdome hyne wurðodon

peace ever and for his great wisdom him honored

ciningas, ⁊ man his wisdom sohte of fyrlenum eardum,

kings and one his wisdom sought from far lands

⁊ of gehwilcum landum him comon lac to wurðscipe, ⁊

and from every lands him came gifts as honor and

he his folc geheold butan ælcum gefeohte. He arærde Gode

he his people kept without any battle He raised to-God

þæt ænlice tempel binnan Hierusalem on wunderlicum cræfte

the peerless temple within Jerusalem in wondrous craft

swa fægere getimbrod ⁊ swa fæste getrymmed ⁊ swa

so fair built and so fast strengthened and so

widgille hus oferworht mid golde ⁊ mid hwitum seolfre,

spacious house overlaid with gold and with white silver

swa we secgan ne magon. He gesette þreo bec þurh his

so we say not may He set three books through his

snoternisse. An ys Parable, þæt ys “bigspellboc,” na swilce

wisdom One is Proverbs that is parable-book not such

ge secgað, ac wisdomes bigspell ⁊ warnung wið disig, ⁊

ye say but of-wisdom parables and warning against folly and

hu man selost mæg synna forbugan, ⁊ þone weg gefaran

how one best may sins avoid and the way travel

þe gewissað to Gode. Oþer ys gecweden Ecclesias[ti]c, þæt
that leads to God Other is called Ecclesiastes that
 ys on Englisc “ealra þeoda ræd” ȝ deaflic to gehirenne
is in English of-all nations counsel and fitting to hear
 on healicum gemote. Seo þridde ys gecweden Cantica
in high assembly The third is called Song
 Canticorum, þæt segð on Englisc “ealra sanga fyrmest” þone
of-Songs that says in English of-all songs foremost which
 he sang be Criste ȝ be Cristes circean, þæt ys eall
he sang about Christ and about of-Christ church that is all
 seo lāþung þe gelyfð on Crist; ȝ þas bec standað nu
the congregation that believes in Christ and these books stand now
 on þære bibliotheca. Salomon ys gecweden “gesibsum” on
in the library Solomon is called peaceable in
 Englisc, ȝ he getacnode urne Hælend Crist, þe us sibbe
English and he betokened our Savior Christ who us peace
 brohte, ȝ ys þære sibbe ealdor, se þe us geðeodde to
brought and is of-the peace prince he who us joined to
 engla werodum, ȝ us circean arærde, ðe is his gelaðung.
of-angels hosts and for-us church raised which is his congregation
 Nu standað manega cyningas on þære Cininga Bocum, be
Now stand many kings in of-the Kings Books about
 þam ic gesette eac sume boc on Englisc. Sume hig wæron
which I set also some book in English Some they were
 rihtwise ȝ wurðodon a God, swa swa Ezechias wæs ȝ
righteous and worshiped ever God so as Hezekiah was and
 siþþan Iosias, ȝ eac sume oþre, þe sigefæste wæron ȝ heora
afterward Josiah and also some others who victorious were and their
 kynedom heoldon kenlice þurh Gode, þe hig wurðodon, ȝ
kingdom held boldly through God whom they worshiped and
 hi wunodon on friðe. Sume wæron arlease ȝ swiðe yfele
they dwelt in peace Some were wicked and very evilly

ferdon, þonne hi Godes ne gimdon, ne God him ne fylste;
went when they God not cared-for nor God them — helped
ȝ amyrdon heora folc þurh heora mandæda ȝ on bysmore
and marred their people through their crimes and in shame
leofdon þurh geleafleaste, ȝ yfele geendodon on heora unhlasan,
lived through faithlessness and evilly ended in their infamy
swa swa Sedechias, se ungesæliga kining, þe mann gelædde
so as Zedekiah the unhappy king whom one led
on bendum to Babilonian birig, ȝ man ofsloh his twegen
in bonds to of-Babylon city and one slew his two
suna ætforan his gesihþe ȝ hine ablende siððā(n) ȝ gesette
sons before his sight and him blinded afterward and set
hine on cweartern ȝ þam eardum becom oðer wracu siððan.
him in prison and to-the lands came other vengeance afterward
Nabochodonosor, se namcuða cining on Chaldeiscum earde,
Nebuchadnezzar the renowned king in Chaldean land
com to Hierusalem mid micelre fyrde, ȝ þæt manncyn ofsloh,
came to Jerusalem with great army and the people slew
ȝ þa burh towende, ȝ þæt tempel towearp æfter feowerhund
and the city overturned and the temple overthrew after four-hundred
gearum þæs þe hit gesett wæs, for ðæra kininga geleafleaste, þe
years of-that that it set was for of-the kings faithlessness who
forleton heora Drihten, ȝ þæs folces gimeleaste, þe ne gimde
forsook their Lord and of-the people carelessness that not cared-for
Godes; ȝ gelædde þone kining to Chaldea mid him, Achim
God and led the king to Chaldea with him Achim
gehaten, swiðe huxlice, þæt he mihte oncnawan his manfullan
called very shamefully that he might know his wicked
dæda huru on þam hæftneðe wið þone heofenlican God. Se
deeds at-least in the captivity against the heavenly God The
Chaldea cininc com þa to his earde mid þære huðe ȝ þære
Chaldean king came then to his land with the booty and the

herelafe, on ðære wæs Daniel, se deorwyrða witega, ⁊ þa þry
army-remnant in which was Daniel the precious prophet and the three
 cnihtas, þe synt gehatene þus, Sidrac, Misaac et Abdenago,
youths who are called thus Shadrach Meshach and Abednego
 ⁊ on oþre wisan hi wæron gehatene Annanias, Azarias, Misael.
and in other manner they were called Hananiah Azariah Misael
 ðas þri cnihtas het se cyning awurpan in to byrnendum
these three youths commanded the king throw in to burning
 ofne; ac heora bendas sona wurdon forswælede, ⁊ hig gesunde
oven but their bonds at-once were burned-up and they sound
 eodon, heriende mid sange þone heofenlican God, þe hi
went praising with song the heavenly God who them
 swa geheold on þam hatan ofne, þæt heora fex næs furðon
so kept in the hot oven that their hair not-was even
 forswæled. ⁊ se kining hi het þa gan of þam ofne.
singed and the king them commanded then go from the oven
 Her ongan seo fife yld þissere worulde; seo stod swa astreht
Here began the fifth age of-this world which stood so stretched
 oð þæt Crist sylf com on þære sixtan ylde to þissere
until that Christ himself came in the sixth age to this
 worulde on menniscum gecynde of Marian innoðe, se þe
world in human nature from of-Mary womb he who
 æfre wæs God mid his ælmihtigan Fæder. Seo herelaf ða
ever was God with his almighty Father The remnant then
 wunode þæs (gehergodan) folces on Chaldeiscum earde under
dwelt of-the captured people in Chaldean land under
 þam kininge, gecnæwe heora synna wið þone ælmihtigan
the king aware of-their sins against the almighty
 God. Hundseofontig geara hi wunodon þær on þeowte, oð
God Seventy years they dwelt there in servitude until
 þæt Cirus cyning hi asende eft ongean to Iudea lande,
that Cyrus king them sent again back to Judea land

þanon þe hi alædde wæron, and het hig eft aræran þæt
thence that they led were and commanded them again raise the
 ænlice tempel, swa swa se ælmihtiga God on his mod asende,
peerless temple so as the almighty God into his mind sent
 þæt he his folce mildsode æfter swa micelre yrmðe; 7 hi
that he to-his people showed-mercy after so great misery and they
 þær sibban wunedon, oð þæt Crist sylf wearð geboren.
there afterward dwelt until that Christ himself was born
 Nu sindon twa mære bec gesette on endebyrdnysse to
Now are two great books set in order to
 Salamones bocum, swilce he hig gedihte; for þære gelicnisse
of-Solomon books as-if he them composed for the likeness
 his gelogodan spræce 7 for þære getingnysse (hig) man
of-his ordered speech and for the eloquence them one
 getitelode him; ac Iesus hi gesette, Siraces sunu: an
entitled to-him but Jesus them set of-Sirach son one
 ys Liber Sapientię, þæt ys, “wisdomes boc,” seo oðer ys
is Book of-Wisdom that is of-wisdom book the other is
 gecweden. Ecclesiasticus, swiðe micele bec, 7 man hig ræt
called Ecclesiasticus very great books and one them reads
 on circan to micclum wisdomes swiðe gewunelice.
in church for great wisdom very customarily

Ælfric turns to the prophets who foretold Christ. Isaiah speaks of the virgin who will bear Emmanuel and is cut in two by Manasseh; Jeremiah, hallowed before birth, is imprisoned and stoned in Egypt; Ezekiel prophesies in captivity; Daniel reckons the years to Christ and is thrown to the lions. Among the twelve minor prophets, Jonah's three nights in the whale betoken Christ's burial. Elijah and Elisha wrote no books, and the Sibyls' books are not in our library. Ezra tells of the return, Job of the devil's trial, Tobias of blindness healed by Raphael, Esther of a queen who saved her people, Judith of a widow's victory, set as an example for defending the land with weapons, and the Maccabees of a war for God's law.

We nymað þa witegan nu þe witegodon embe Crist þurh þone
We take the prophets now who prophesied about Christ through the
 Halgan Gast be þæs Hælendes tokime to þisum middanearde
Holy Spirit about of-the Savior coming to this world
 on soðre menniscnisse, swa swa we wyllað awritan heræfter.
in true humanity so as we will write hereafter
 Isaías wæs gehaten sum halig witega on ðæra kininga timan,
Isaiah was called a holy prophet in of-the kings time
 swa swa us kyð seo boc. Se witegode be Criste swiðe
so as to-us makes-known the book He prophesied about Christ very
 gewislice, swilce he godspellere wære, swiðe gewyrdelice, 7
certainly as-if he evangelist were very fittingly and
 cwæð on his gesetnysse swa swa we secgað her: Ecce uirgo
said in his writing so as we say here Lo virgin
 concipiet & pariet filium & uocabitur nomen eius Emmanuel,
will-conceive and will-bear son and will-be-called name his Emmanuel
 & reliqua. Efne mæden sceal geeacnian 7 oncennan sunu
and the-rest Even maiden shall conceive and bear son
 7 his nama bið geciged "God sylf ys mid us." Eft se ylca
and his name is called God himself is with us Again the same

witega awrat on his gesetnysse: Puer natus est nobis & filius
prophet wrote in his writing Child born is to-us and son
 datus est nobis, & reliqua: “Vs ys cild acenned: ȝ us ys
given is to-us and the-rest To-us is child born and to-us is
 sunu forgifen ȝ his ealdordom ys on eaxle, ȝ his nama
son given and his rule is on shoulder and his name
 bið gehaten wundorlic, rædbora, witodlice strang God ȝ
is called wondrous counselor certainly strong God and
 fæder towerdre worulde, soðlice sibbe ealdor, ȝ his kynedom
father of-coming world truly of-peace prince and his kingdom
 bið menigfeald, ȝ ne bið nan ende his ecan sibbe.” His
is manifold and not is any end of-bis eternal peace His
 boc ys swiðe micel ȝ menigfeald be Criste ȝ be Godes
book is very great and manifold about Christ and about of-God
 mærdæ, be eallum mancinne on gastlicum andgitte on
glory about all mankind in spiritual sense in
 Godes gelapunge. He bodode geleafan on Iudea lande ȝ
of-God church He preached faith in Judea land and
 unriht forbead, oð þæt se reða kyning, Mannases gehaten,
wrong forbade until that the cruel king Manasseh called
 Ezechian sunu, hine tocleaf on twa ȝ hine acwealde swa.
of-Hezekiah son him cleft in two and him killed so
 Hieremias se witega wæs on þam lande swiðe halig witega fram
Jeremiah the prophet was in the land very holy prophet from
 his cildhade; be þam cwæð God sylf to him: Ic þe gecuðe
his childhood about whom said God himself to him I thee knew
 soðlice ær þan þe ic þe gesceope on þinre modor innoðe,
truly before that that I thee created in thy mother womb
 ȝ ic þe gehalgode ær þan þe þu acenned wurde, ȝ ic
and I thee hallowed before that that thou born wert and I
 þe gesette þeodum to witegan. He wunode on clānnysse, ȝ
thee set to-nations as prophet He dwelt in chastity and

he awrat ane boc ðurh þone Halgan Gast on his witegunge,
he wrote a book through the Holy Spirit in his prophecy
 micele 7 menigfealde, þam mannum to lare, of gastlicum
great and manifold for-the men as teaching of spiritual
 andgitte eac be þam Hælende. He wearð oft gebend 7
sense also about the Savior He was often bound and
 gebroht on cweartern for his halgan lare, 7 he heofode
brought into prison for his holy teaching and he lamented
 micclum þæs folces synna, swa swa his boc us segð, 7 he
greatly of-the people sins so as his book to-us says and he
 wearð oftorfod mid stanum æt nextan on Egipta lande for
was stoned with stones at last in of-Egyptians land for
 his geleafan. Plato se uðwita 7 se wisosta mann on hæðenum
his faith Plato the philosopher and the wisest man in heathen
 folce hæfde hine gesprecen, 7 se witega þa hine gewissode,
people had him spoken-with and the prophet then him guided
 þæt he cuðe gelyfan on þone lifendan God, swa swa Agustinus
that he could believe in the living God so as Augustine
 hit on bocum gesette; 7 Ieremias ys ure witega synderlice.
it in books set and Jeremiah is our prophet specially
 Ezechiel se witega wearð gehergod mid þam folce, þa þa
Ezekiel the prophet was captured with the people then when
 se Chaldeisca kining acwealde ða Iudeiscan 7 ða herelafe
the Chaldean king killed the Jews and the remnant
 to his lande adraf, þa þa Daniel se witega wearð eac
to his land drove then when Daniel the prophet was also
 gelæht. 7 Ezechiel ða on þeowte þær wunode 7 witegode
seized and Ezekiel then in servitude there dwelt and prophesied
 þær, 7 awrat ane boc micele on gesetnisse be þam
there and wrote a book great in writing about the
 mancynne 7 be urum Drihtene, swiðe deop on andgite,
mankind and about our Lord very deep in sense

oð þæt se heafodman þæs gehergodan folces hine acwealde,
 until that the head-man of-the captured people him killed
 swa swa us kyð sum lareow.

so as to-us makes-known some teacher

Daniel se witega wunode on Chaldea, wurðfull þam ciningum,
 Daniel the prophet dwelt in Chaldea honored by-the kings

ȝ awrat ane boc on his witegunge, þe him God sylf onwreah,
 and wrote a book in his prophecy that him God himself revealed

ȝ he swutelice sæde on his gesetnise be Cristes acennednisse,
 and he plainly said in his writing about of-Christ birth

swa swa he com to mannum feowerhund geara ȝ hundnigontig
 so as he came to men four-hundred years and ninety

geara fram Darie ðam cininge, oð þæt ure Drihten com on
 years from Darius the king until that our Lord came in

soðre menniscnisse of Marian innoþe. His boc is swiðe micel
 true humanity from of-Mary womb His book is very great

on manegum getacnungum, langsum her to secgende be hire
 in many significations long here to say about its

gesetnyssum ȝ hu he wæs aworpen þam wildum leonum, be
 writings and how he was thrown to-the wild lions about

þam we awriton on Englisc on sumum spelle hwilon. He næs
 which we wrote in English in some homily once He not-was

na ofslagen, ac he him sylf gewat, þa þa he hund geara
 — slain but he him self departed then when he hundred years

wæs ȝ tyn gear on ylde, ȝ he wæs bebirged on Babilonia.
 was and ten years in age and he was buried in Babylon

Twelf witega(n) syndon to eacan þisum git, ðe twelf bec
 Twelve prophets are in addition to-these yet who twelve books

awriton on heora witegunge be sumum dæle læssan on
 wrote in their prophecy by some part lesser in

gesetnysse, micle on andgitte be Cristes menniscnysse ȝ
 writing great in sense about of-Christ humanity and

be Godes folce, swa swa God him onwreah. ðæra naman we
about of-God people so as God them revealed whose names we
 willað awritan on þisum cwyde: Osee, Iohel, Amos, Abdias,
will write in this discourse Hosea Joel Amos Obadiah
 Ionas (se þe ðreo niht wæs wiðinnan þam hwale, 7 se
Jonah he who three nights was within the whale and the
 hwæl hine abær to Niniuea birig, 7 seo dæd getacnode ures
whale him bore to of-Nineveh city and the deed betokened of-our
 Drihtenes deað, þe læg on birgine swa langum fæce, ac he
Lord death who lay in tomb so long space but he
 aras of deaðe þurh his drihtenlican mihte) Micheas, Navm,
arose from death through his lordly might Micah Nabum
 Abbacvc, se namnode þone Hælend be his naman þus: Ego
Habakkuk who named the Savior by his name thus I
 autem in Domino gaudebo & exultabo in Deo Iesu meo,
however in Lord will-rejoice and will-exult in God Jesus my
 ðæt ys on Englisc; "Ic blissie on Drihtene 7 ic fægne on
that is in English I rejoice in Lord and I am-glad in
 Gode minum Hælende." "Jesus" wæs gehaten ure Hælend on
God my Savior Jesus was called our Savior in
 life, 7 swa sæde þes witega, ær ðan þe he wurde acenned,
life and so said this prophet before that that he were born
 7 swa swa se heahengel hit sæde on þam godspelle. He ys
and so as the archangel it said in the gospel He is
 gehaten eac "Crist"; be þam cwæð sum witega for fela hund
called also Christ about whom said some prophet for many hundred
 gearum, ær þan þe he acenned wurde: Adstiterunt reges
years before that that he born were Stood-up kings
 terre & principes conuenerunt in unum aduersus Dominum
of-earth and princes came-together in one against Lord
 & aduersus Christum eius, "⟨Eorðlice⟩ ciningas 7 ealdormenn
and against Christ his Earthly kings and ealdormen

arison ongean urne Drihten 7 þone Hælend Crist"; þæt wæs
arose against our Lord and the Savior Christ that was
 Herodes cining 7 Pilatus ealdormann, swa swa ða apostolas
Herod king and Pilate ealdorman so as the apostles
 be þam understodon; Sophonias, Aggeus, Zacharias, Malachias.
about that understood Zephaniah Haggai Zechariah Malachi
 Wæron eac oðre witegan, þe ne writon nane bec, swa swa wæs
Were also other prophets who not wrote any books so as was
 Helias 7 Heliseus, ac heora wundra syndon awritene swa ðeah
Elijah and Elisha but their wonders are written so though
 on þara Cininga Bocum on fulcuðum gemynde. Tyn mædena
in of-the Kings Books in full-known memory Ten maidens
 wæron on mislicre tide on hæpenum leodum, þa man het
were in various time in heathen peoples whom one called
 Sibillas, þæt synd "witegestran," 7 hi witegodon ealle be
Sibyls that are prophetesses and they prophesied all about
 þam Hælende Criste, 7 heora bec setton swiðe swutelice
the Savior Christ and their books set very plainly
 ðurh þone soþan God be ealre his fare mid fullum geleafan,
through the true God about all his journey with full faith
 for ðan þe God wolde him gewitan habban of hæðenum
for that that God would him witnesses have from heathen
 leodum 7 of geleafullum; ac heora bec ne synd na on
peoples and from faithful but their books not are — in
 ure gesetnissum on þære biblioþecan swa swa þas oðre beoð.
our writings in the library so as these others are
 Esdras se writere awrat ane boc, hu þæt folc com ongean
Ezra the scribe wrote a book how the people came back
 fram Chaldea lande to Iudea lande 7 hi Hierusalem þa
from Chaldea land to Judea land and they Jerusalem the
 burh eft arærdon, 7 þæt tempel þærbinnan, swa swa Cyrus
city again raised and the temple therein so as Cyrus

kinig him sealde leafe æfter hundseofontigon gearum, þæt
king to-them gave leave after seventy years that
 hi heora eard bogodon, ⁊ seo boc ys geendebyrd on þissere
they their land inhabited and the book is ordered in this
 gesetnysse mid deopum andgitte on diglum getacnungum.
writing with deep sense in secret significations

Iob wæs gehaten sum heah Godes þegen on þam lande Chus,
Job was called a high of-Godthane in the land Uz
 swiðe geleafull wer, welig on æhtum; se wearð afandod
very faithful man wealthy in possessions who was tried
 þurh þone swicolan deofol, swa swa his boc us segð, þe
through the treacherous devil so as his book to-us says that
 he sylf gesette sibban he afandod wæs, be þam ic awende
he himself set after he tried was about which I turned
 on Englisc sumne cwide iu, ⁊ hit ys eac witegung
into English some discourse formerly and it is also prophecy
 witodlice be Criste ⁊ be his gelapunge, swa swa lareowas
certainly about Christ and about his church so as teachers
 secgað, ⁊ seo boc ys geendebyrd on þissere gesetnysse.
say and the book is ordered in this writing

Sum Iudeisc man wearð eac afandod, Tobias gehaten, swiðe
A Jewish man was also tried Tobias called very
 ælmesgeorn ⁊ swiþe gelyfed on þone lyfiendan God. Se wæs
alms-eager and very believing in the living God He was
 eac gehergod to Sirian lande, ac he heold swa þeah his geleafan
also captured to Syria land but he kept so though his faith
 þær mid godum weorcum ⁊ God his afandode, swa þæt he
there with good works and God him tried so that he
 blind wearð and swa wunode tyn gear; ac God hine gehælde eft
blind became and so remained ten years but God him healed again
 þurh his heahengel, Raphael gehaten, swa swa seo racu us
through his archangel Raphael called so as the narrative to-us

segð on his agenre bec, þe he sylf awrat, 7 seo boc ys geteald
says in his own book that he himself wrote and the book is counted
 to þisum getele, for ðan þe þæron ys eac swilce getacnung.
to this number for that that therein is also such signification
 Hester seo cwen, þe hire kynn ahredde, hæfð eac ane boc
Esther the queen who her kin rescued has also a book
 on þisum getele, for ðan þe Godes lof ys gelogod þæron;
in this number for that that of-God praise is placed therein
 ða ic awende on Englisc on ure wisan sceortlice.

which I turned into English in our manner briefly

Iudith seo wuduwe, þe oferwann Holofernem þone Siriscan
Judith the widow who overcame Holofernes the Syrian
 ealdormann, hæfð hire agene boc betwux þisum bocum be
ealdorman has her own book among these books about
 hire agenum siges; seo ys eac on Englisc on ure wisan
her own victory which is also into English in our manner
 gesett eow mannum to bysne, þæt ge eowerne eard mid
set for-you men as example that ye your land with
 wæmnum bewerian wið onwinnendne here.

weapons defend against assailing army

Twa bec synd gesette æfter cyrclicum þeawum betwux þisum
Two books are set after church customs among these
 bocum, þe gebiriað to Godes lofe, Machabeorum gehatene,
books that belong to of-God praise of-Maccabees called
 for heora micclum gewinne, for ðan þe hig wunnon mid
for their great struggle for that that they fought with
 wæmnum þa swiðe wið þone hæðenan here, þe him on
weapons then greatly against the heathen army that them against
 wann swiðe, wolde hig adilegian 7 adyddan of þam earde,
fought greatly would them destroy and kill from the land
 þe him God forgeaf, 7 Godes lof alecgan. Hwæt, þa
that to-them God gave and of-God praise lay-down Lo then

Mathathias, se mæra Godes þegen, mid his fif sunum, feaht
Mattathias the great of-God thane with his five sons fought
 wið þone here miccle gelomlicor ðonne þu gelyfan wylle, 7
against the army much more-often than thou believe wilt and
 hig sige hæfdon þurh þone soðan God, þe hig on gelyfdon
they victory had through the true God whom they in believed
 æfter Moyses æ. Hig noldon na feohtan mid fægerum
after of-Moses law They would-not — fight with fair
 wordum anum, swa þæt hi wel spræcon, 7 awendon þæt
words alone so that they well spoke and turned that
 eft, þe læs ðe him become se hefigtima cwyde, þe se
afterward the less that them came the grievous saying that the
 witega gecwæð be sumum leodscipe þus: Et iratus est
prophet said about some nation thus And angered is
 furore Dominus in populo suo & abhominatus hereditatem
with-fury Lord in people his and abhorred inheritance
 suam, & cetera: “Drihten wearð yrrer mid graman his
his and the-rest Lord became angry with wrath to-his
 folce, 7 he onscunode his yrfewerdnisse, 7 he betæhte hig
people and he abhorred his inheritance and he delivered them
 on hæpenra handum, 7 heora fynd soðlice hæfdon heora
into of-beathens bands and their foes truly had their
 gewæld, 7 hig swiðe gedrehton þa deriendlica(n) fynd
power and them greatly afflicted the harmful foes
 7 hig wurdon geeadmette under heora handum.” Nolde
and they were humbled under their bands Would-not
 Machabeus, se mæra Godes cempa, habban þisne dom ðurh
Maccabeus the great of-God warrior have this judgment through
 his Drihtenes yrrer, ac him wæs leofre, þæt he mid geleafan
of-his Lord anger but to-him was dearer that he with faith
 clipode on his eornost to Gode þisne oðerne cwyde: Da
called in his earnest to God this other saying Give

nobis, Domine, auxilium de tribulatione, quia uana salus
to-us Lord help from tribulation for vain salvation
 hominis, & cetera: "Syle us, leof Drihten, þinne soðan
of-man and the-rest Give to-us dear Lord thy true
 fultum on ure gedrefednisse 7 gedo us strengan, for þan
help in our trouble and make us stronger for that
 þe mannes fultum ys unmihtig 7 idel. Ac uton wyrcean
that of-man help is powerless and idle But let-us work
 mihte on þone mihtigan God, 7 he to nahte gedeð urne
might in the mighty God and he to naught makes our
 deriendlican fynd." Machabeus þa gefylde ðas foresædan word
harmful foes Maccabeus then fulfilled these aforesaid words
 mid stranglicum weorcum, 7 oferwann his fynd, 7 sint
with strong works and overcame his foes and are
 for ði gesette his sigefæstan dæda on þam twam bocum
for that set his victorious deeds in the two books
 on bibliothecan Gode to wurðmynte, 7 ic awende hig on
in library to-God as honor and I turned them into
 Englisc 7 rædon gif ge wyllað eow sylfum to ræde!
English and read if ye will for-you selves as counsel

The law and the prophets ran until John the Baptist, Christ's forerunner. Matthew, Mark, Luke, and John wrote the four gospels, the four rivers of paradise and Ezekiel's four creatures. Christ was born in the sixth age, worked wonders, chose twelve apostles and seventy-two disciples, suffered, rose, and will judge all men. The apostles wrote epistles: Peter two, James one, John three, Judas, not the traitor, one, and Paul fifteen. Christ, James, John, and Paul all teach that deeds speak louder than words. Luke wrote Acts, and Ælfric tells where each apostle preached and how each ended, all but Matthias, whose end he could not learn.

Ic secge þe nu, Siwerd, ðæt ic her gesett hæbbe þas feawa
I say to-thee now Sigeward that I here set have these few
 bysna of ðan ealdan bocum on þære ealdan gecyðnysse
examples from the old books in the old testament
 under Moyses æ, 7 hu, gif þu wiltest ealne ðone wisdom
under of-Moses law and how if thou knewest all the wisdom
 þe on þam bocum stynt, þonne woldest þu gelyfan þæt
that in the books stands then wouldst thou believe that
 ic na ne wæge on þisum gewrite.

I not — deceive in this writing

Ic wille nu secgan eft sceortlice þe be þære niwan
I will now say again briefly to-thee about the new
 gecyðnisse æfter Cristes tocyme, þæt þu mid ealle ne beo
testament after of-Christ coming that thou with all not be
 þæs andgites bedæled, þeah þe ðu be fullan underfon
of-the understanding deprived though that thou by full receive
 ne mage ealle þa gesetnissa þæs soþan gewrites: bist swa
not may all the writings of-the true scripture art so
 ðeah gebet þurh þas litlan bysne.
though bettered through these little examples

Lex & prophete usque ad Iohannem, sicut legitur in
Law and prophets until to John as is-read in
 Euangelio: Moyses æ wæs ȝ witegan soþlice oð Iohannes
Gospel Of-Moses law was and prophets truly until John
 wearð acenned, þe Crist gefullode. He ys ende þære ealdan æ
was born who Christ baptized He is end of-the old law
 ȝ æt him ongann seo godspellbodung, ȝ he wæs acenned
and with him began the gospel-preaching and he was born
 on Cristes tocime. Swa swa dægsteorra on dægred upp gæð
at of-Christ coming So as day-star at dawn up goes
 ætforan þære sunnan, swa scean Iohannes on haligre bodunge
before the sun so shone John in holy preaching
 ætforan þam Hælende, ȝ he wæs his bydel on his bodunge,
before the Savior and he was his herald in his preaching
 ȝ mid his fulluhte kydde Cristes fulluht toward. Crist
and with his baptism made-known of-Christ baptism to-come Christ
 sylf cwæð be him, þæt ne come nateshwon betwux wifa
himself said about him that not came at-all among of-women
 bearnum nan mærra man ðonne he wæs; ac Crist næs na
children any greater man than he was but Christ not-was —
 geteald to þissere wiðmetenyse, se þe acenned wæs of ðam
counted to this comparison he who born was of the
 clænan mædene. Ne awrat Iohannes nane boc synderlice, ac his
clean maiden Not wrote John any book separately but his
 dæda sind awritene on Drihtenes godspelle, þone he gefullode
deeds are written in of-Lord gospel whom he baptized
 ȝ his forerynel wæs on life ge on deaðe, ȝ his hlisa nu
and his forerunner was in life and in death and his fame now
 stynt swa hwær swa cristendom bið ȝ þa Cristes bec cumað.
stands so where so Christendom is and the of-Christ books come

Feower Cristes bec sindon be Criste sylfum awriten. An
Four of-Christ books are about Christ himself written One
 ðæra awrat Matheus, þe mid þam Hælende wæs, his agen
of-them wrote Matthew who with the Savior was his own
 leorningcniht on þisum life farende. ⁊ he his wundra geseah
disciple in this life going and he his wonders saw
 ⁊ awrat hi on þære bec, þe him to gemynde þa mihton
and wrote them in the book that him for memory then might
 becuman, on Ebreiscum gereorde æfter Cristes þrowunge on
come in Hebrew tongue after of-Christ passion in
 Iudea lande, þam þe gelyfdon on God; ⁊ he ys se forma
Judea land for-those who believed in God and he is the first
 godspellere on ðære gesetnisse. Marcus se godspellere, þe
evangelist in the writing Mark the evangelist who
 wæs mid Petre on lare, his agen godsunu on Godes lare
was with Peter in teaching his own godson in of-God teaching
 gebogen, wrat þa oðre boc be Petres bodunge be ðam þe
gown wrote the second book about of-Peter preaching about that that
 he geleornode of his larspellum on Romana byrig, swa swa
he learned from his homilies in of-Romans city so as
 he gebeden wæs þurh ða geleafullan, þe gelyfdon on God
he asked was through the faithful who believed in God
 of þare burhware þurh Petres bodunge. Lucas se godspellere
of the city-folk through of-Peter preaching Luke the evangelist
 awrat ða þriððan boc, se ðe fram cildhade folgode þam
wrote the third book he who from childhood followed the
 apostolum ⁊ mid Paule siþþan siðode on his fare, ⁊ æt
apostles and with Paul afterward journeyed on his journey and from
 him leornode ða godspellican lare on clænisse lybbende,
him learned the evangelical teaching in chastity living
 ⁊ ⟨awrat⟩ þa Cristes boc on Achaian lande mid Greciscum
and wrote the of-Christ book in Achaia land with Greek

gereorde, swa he of Paules lare 7 þæra apostola lare
tongue so he from of-Paul teaching and of-the apostles teaching
 leornode. Iohannes se apostol on Asian lande, swa swa
learned John the apostle in Asia land so as
 þa biscopas bædon, began þa feorðan boc be Cristes
the bishops asked began the fourth book about of-Christ
 godcundnysse, on Greciscum gereorde, 7 be ðære deopnysse,
divinity in Greek tongue and about the deepness
 þe him Drihten awreah þa þa he hlinode on his luflicum
that him Lord revealed then when he leaned on his loving
 breoste, on þam ðe wæs behydd se heofonlica goldhord.
breast in that which was hidden the heavenly treasure
 Ðas synd þa feower ean of anum wyllspringe, þe gað of
These are the four rivers from one spring that go from
 Paradisum ofer Godes folc wide: 7 þas feower godspelleras
Paradise over of-God people widely and these four evangelists
 wæron gefyrn getacnode, swa Ezechiel hi geseah, Matheus
were long-ago betokened so Ezekiel them saw Matthew
 on mannes hiwe, Marcus on leon, Lucas on cealfes, Iohannes
in of-man form Mark in lion Luke in of-calf John
 on earnes, for ðære getacnunge þe hig getacnodon. Matheus
in of-eagle for the signification that they betokened Matthew
 awrat be Cristes menniscnisse, 7 Marcus, swa swa leo
wrote about of-Christ humanity and Mark so as lion
 hludswege, clipode on þam wildan mancynne swilce on
loud-voiced called in the wild mankind as-if in
 westene, 7 Lucas be þam sacerde Zacharias ongann, þe
wilderness and Luke about the priest Zacharias began who
 cealf geoffrode on Godes onsægednisse, and Iohannes, swa swa
calf offered in of-God sacrifice and John so as

earn, þa upplican digolnisse mid his scearpum eagum scaawode

eagle the lofty mystery with his sharp eyes beheld

georne 7 be Cristes godcundnyse his godspell gesette.

eagerly and about of-Christ divinity his gospel set

Ðas feower bec kyþað hu Crist com to mannum of

These four books make-known how Christ came to men from

Marian ðam mædene, middaneardes alysend on þære sixtan

Mary the maiden of-world redeemer in the sixth

ylde þissere worulde, be þan ðe þa witegan hit gewriton on

age of-this world by that that the prophets it wrote in

bocum, on Bethleem birig binnan Iudea on Augustes dagum,

books in Bethlehem city within Judea in of-Augustus days

þæs æðelan caseres, 7 englas þa kyddon his acennednyse

of-the noble emperor and angels then made-known his birth

mid heofonlicum sange fela þusenda. Ða comon þri ciningas

with heavenly song many thousands then came three kings

to Criste mid lacum of eastrice feorran, 7 Herodes

to Christ with gifts from east-realm afar and Herod

acwealde ealle þa litlan cild, þe on ðam lande wæron, þæt

killed all the little children who in the land were that

he Crist acwealde, ac he ne com him to na, for ðan ðe he

he Christ killed but he not came him to — for that that he

mid swicdome hine swa sohte; 7 se yfela cining on yrmþum

with treachery him so sought and the evil king in miseries

acweal. Ða bec us secgað swutelice be Criste, hu he wundra

died the books to-us tell clearly about Christ how he wonders

worhte 7 hu he wæs gefullod 7 hu he apostolas geceas,

wrought and how he was baptized and how he apostles chose

þæt sind ærendracan, twelf on anginne þa þa he ærest

that are messengers twelve at beginning then when he first

bodode. Ða sint gehatene þisum naman on bocum— Petrus

preached They are called by-these names in books Peter

7 Andreas, Iacobus 7 Iohannes Thomas, <Matthæus> 7
and Andrew James and John Thomas Matthew and
 se oðer Iacob, Philippus 7 Bartholomeus, Tatheus, <Simon
the other James Philip and Bartholomew Thaddeus Simon
 Cananæus> 7 Paulus: ac Paulus wæs gecoren æfter Cristes
Canaanite and Paul but Paul was chosen after of-Christ
 upstige, 7 Mathias eac mann geceas for Iudan, þe Crist
ascension and Matthias also one chose for Judas who Christ
 belæwde 7 þa forloren wæs. Æfter þisum he geceas twa
betrayed and then lost was After this he chose two
 7 hundseofonti to his lareowdome him to leorningcnihtum,
and seventy to his teaching him for disciples
 þa he tosende geond eall to ælcere birig þider þe he
whom he sent throughout all to each city thither that he
 towerd wæs, þæt mann wiste his cyme; ac we ne afundon
toward was that one knew his coming but we not found
 na awritene heora naman on bocum. He wunode þa mid
— written their names in books He dwelt then with
 mannum on þisum middanearde þreo 7 þrittig geara 7
men in this world three and thirty years and
 sumne eacan þærto, 7 cristendom arærde 7 kydde mid
some increase thereto and Christendom raised and showed with
 wundrum, swa swa his godspell secgað, þæt he Godes sunu
wonders so as his gospels say that he of-God son
 ys, þa þa he þa deadan menn þurh his mihte arærde,
is then when he the dead men through his might raised
 7 ælce untrumnyse eaðelice gehælde, 7 he wæter awende
and each infirmity easily bealed and he water turned
 to winlicum drence, 7 ofer sæ eode eall drium fotum, 7
to winy drink and over sea went all with-dry feet and
 windas gestilde mid his wordes hæse, 7 deofla adræfde
winds stilled with of-his word command and devils drove

of gedrehtum wodum, 7 forgeaf gewitt æfter wodnysse.
from afflicted madmen and gave wit after madness
 Eft sibban he þrowode sylfwilles deað on rode ahangen for
Again afterward he suffered voluntarily death on cross hanged for
 ure alysednysse, 7 of deaðe aras on þam ðriddan dæge,
our redemption and from death arose on the third day
 7 astah to heofenum to his heofenlican fæder gewunnum
and ascended to heavens to his heavenly father with-won
 siges, 7 gewylt ealle þing, 7 cymð to demende eallum
victory and rules all things and comes to judge all
 mancynne on þam micclan dæge, ælcum be his dædum. Ic
mankind on the great day each by his deeds I
 secge þis sceortlice, for ðan þe ic gesett hæbbe of þisum
say this briefly for that that I set have from these
 feower bocum wel feowertig larspella on Engliscum gereorde
four books well forty homilies in English tongue
 7 sumne eacan ðærto, þa þu miht rædan be þissere
and some increase thereto which thou mayest read about this
 race on maran andgite, ðonne ic her secge.
narrative in greater understanding than I here say
 Ða apostoli gesetton eac swilce larspell to þam leodscipum þe
The apostles set also likewise homilies to the peoples who
 to geleafan bugon, þæt hi þurh ða mynegunge heora mod
to faith bowed that they through the admonition their mind
 getrymdon on Cristes geleafan on þam cristendome, ðe þa
strengthened in of-Christ faith in the Christendom that then
 niwan asprang on þære micclan niwan gecyðnysse. Petrʒs se
newly sprang-up in the great new testament Peter the
 apostol awrat twegen pistolas, ac hig synd maran þonne man
apostle wrote two epistles but they are greater than one
 æt mæssan ræt, 7 habbað langne tige to geleafan trimminge,
at mass reads and have long reach to of-faith strengthening

7 hig synd to bocum getealde on þære bibliothecan. Iacob
and they are to books counted in the library James
 se rihtwisa awrat anne pistol micelne on lare mannum to
the righteous wrote one epistle great in teaching for-men to
 understandenne, þam þe æniges cristendomes cepað on heora
understand those who any Christendom heed in their
 life. Iohannes se godspellere, Gode to wurðmynte, gesette ðri
life John the evangelist God to honor set three
 pistols, þæt syndon þreo bec mid lufe afyllede folce to lare.
epistles that are three books with love filled people for teaching
 Iudas se apostol awrat anne pistol, na se forlorena Iudas
Judas the apostle wrote one epistle not the lost Judas
 þe ðone Hælend belæwde, ac se halga Iudas þe him æfre
who the Savior betrayed but the holy Judas who him ever
 folgode. And her sind nu seofon bec on þissere gesetnisce.
followed And here are now seven books in this writing
 Paulus se apostol awrat manega pistols, for þan þe Crist hine
Paul the apostle wrote many epistles for that that Christ him
 gesette eallum þeodum to lareowe, 7 on soþre eufæstnysse he
set for-all nations as teacher and in true piety he
 gesette ða þeawas, ðe þa geleafullan folc on heora life healdað,
set the customs that the faithful people in their life hold
 þa þe hig sylfe gelogiað 7 heora lif for Gode. Fiftyne pistols
those who them selves order and their life before God Fifteen epistles
 awrat se an apostol to þam leodscipum, þe he to geleafan
wrote the one apostle to the peoples whom he to faith
 gebigde; þa syndon micle bec on þære bibliothecan 7 þa
turned which are great books in the library and they
 fremiað us to ure rihtinge, gif we þæs leoda lareowes lare
profit us to our correction if we of-the of-peoples teacher teaching
 folgiað. He awrat to þam Romaniscum anne, to Corinthios
follow He wrote to the Romans one to Corinthians

ii, eac to Galathas anne, to Ephesios anne, to Philipenses
two also to Galatians one to Ephesians one to Philippians
 anne, to Thesalonicenses twegen, to Colosenses anne, eac
one to Thessalonians two to Colossians one also
 to Ebreos anne, ȝ to his agenum discipulum Timotheum
to Hebrews one and to his own disciple Timothy
 twegen, ȝ Titum anne, to Philemonem anne, to Laodicenses
two and Titus one to Philemon one to Laodiceans
 anne; ealles fiftyne, swa hlude swa ðunor, geleafullum folcum.
one in-all fifteen so loud as thunder to-faithful peoples
 Be þam ic wille secgan sume feawa word; ærest be ðam
About that I will say some few words first about the
 Hælende, hu he us lærde on his halgan godspelle, þa þe hine
Savior how he us taught in his holy gospel those who him
 lufiað: Si diligitis me, mandata mea seruete, & cetera: “Gif
love If ye-love me commandments my keep and the-rest If
 ge lufiað me, healdað mine beboda.” “Se þe me lufað, he
ye love me keep my commandments He who me loves he
 healt mine spræce ȝ min Fæder hine lufað ȝ wit cumað
holds my speech and my Father him loves and we-two come
 to him ȝ mid him wuniað witodlice syððan; se þe me ne
to him and with him dwell certainly afterward he who me not
 lufað, ne healt he na mine spræce.” Her we magon gehiran,
loves not holds he — my speech Here we may hear
 þæt se Hælend lufað swiþor þa dæde þonne þa smeðan word:
that the Savior loves more the deeds than the smooth words
 þa word gewitað ȝ þa weorc standað. Be þam cwæð Iacob,
the words depart and the works stand About that said James
 se rihtwisa apostol: Estote factores uerbi & non auditores
the righteous apostle Be doers of-word and not bearers
 tantum fallentes uosmet ipsos: “Beoð þæs wordes wircendras
only deceiving you yourselves Be of-the word doers

witodlice mid dædum 7 eow sylfe ne bepæcað, swa þæt ge
certainly with deeds and you selves not deceive so that ye
 hlyston þa word ana butan þam weorcum." Eall swa Iohannes
listen-to the words alone without the works All so John
 us lærde þisum wordum: Filioli mei, non diligamus
us taught with-these words Little-children my not let-us-love
 uerbo neque lingua, sed opere & ueritate: "Mine leofan
with-word nor with-tongue but with-deed and with-truth My dear
 bearn, ne lufige we, ic bidde, mid worde 7 mid tungan,
children not love we I pray with word and with tongue
 ac mid weorce 7 soðfæstnysse." Paulus se apostol be ðam
but with work and truth Paul the apostle about the
 ylcan cwæð: Qui dicunt se nosse Dominum, factis
same said Who say themselves to-know Lord with-deeds
 autem negant: "Hi secgað, þæt hig cunnon þone soðan God,
but deny They say that they know the true God
 ac hig mid heora weorcum hine wiðsacað." Se man, þe behet
but they with their works him deny The man who promises
 geswicennysse yfeles 7 his wedd to þam sylð 7 awend
ceasing of-evil and his pledge to that gives and turns
 þæt eft, hu mæg he ðonne habban þæs Hælendes fultum,
that again how may he then have of-the Savior help
 se þe gesihð and gesceawað <his> heortan, þæt he wylle
he who sees and beholds his heart that he will
 awendan his word eft wið hine? Ac man mot on eornost
turn his word again against him But one must in earnest
 motian wið his Drihten, se þe wyle þæt we sprecon mid
plead with his Lord he who wills that we speak with
 weorcum wið hine; for þan se ðe wel spricð 7 þa word
works with him for that he who well speaks and the words
 na gelæst, he ne deð nan þingc buton fordemð hine sylfne.
not performs he not does any thing but condemns him self

Lucas se godspellere, se ðe wæs læce on life, gesette twa
Luke the evangelist he who was physician in life set two
 bec urum saulum to hæle: an ys seo Cristes boc; oþer
books for-our souls to health one is the of-Christ book other
 ys gecweden þus, Actus Apostolorum, þæt ys on Engliscre
is called thus Acts of-Apostles that is in English
 spræce, “þæra apostola dæda,” þe hi dydon ætgædere, ⁊ hu
speech of-the apostles deeds which they did together and how
 〈hi〉 siððan toferdon to fyrlenum eardum, swa swa se Hælend
they afterward dispersed to distant lands so as the Savior
 bebead on his halgum godspelle, þæt hig ealle leoda læran
commanded in his holy gospel that they all peoples teach
 sceoldon ⁊ gebigan to geleafan mid heora bodunge. Petrus
should and turn to faith with their preaching Peter
 bodode on Antiochian byrig, ⁊ þær wæron ærest gecwedene
preached in Antioch city and there were first called
 “cristene” men þurh hine, ⁊ he ferde siððan swiþe fus to
Christian men through him and he went afterward very eager to
 Rome, ⁊ þær bodode þære burhware geleafan fif and twentig
Rome and there preached to-the city-folk faith five and twenty
 wintra mid wundrum ⁊ tacnum, oð þæt se casere Nero
winters with wonders and signs until that the emperor Nero
 hine acwealde on rode. Paulus ferde wide geond þas woruld
him killed on cross Paul went widely throughout this world
 bodiende manegum leodscipum, oð þæt he on last becom
preaching to-many peoples until that he at last came
 in to Rome byrig ⁊ þær eac bodode. ⁊ Nero het þa
in to Rome city and there also preached and Nero commanded then
 hine beheafðian on þam ylcan dæge, þe he aheng Petrum.
him bebead on the same day that he hanged Peter
 Andreas bodode on Achaian lande ⁊ on Scithian, ⁊ he
Andrew preached in Achaia land and in Scythia and he

syððan wearð on rode ahangen for þæs Hælendes naman.
afterward was on cross hanged for of-the Savior name
 Iacob se gingra, þe wæs Iohannes broþor, bodode þam
James the younger who was of-John brother preached to-the
 Iudeiscum þe wæron tostengte, þam twelf mægðum, tacna
Jews who were scattered to-the twelve tribes signs
 wircende, oð þæt Herodes cyning hine beheafdode. Iohannes
working until that Herod king him beheaded John
 his broðor bodode on Asia, on eastewardan worulde, 7 he
his brother preached in Asia in eastern world and he
 ne wearð na ofslagen, ac æfter manegum wundrum he gewat
not was — slain but after many wonders he departed
 to Criste, þa þa he on ylde wæs nygan 7 hundnygontig
to Christ then when he in age was nine and ninety
 wintra. Philippus bodode þam hæðenum folce wið þære
winters Philip preached to-the heathen people by the
 sæ sylfre, 7 he siððan gewat to Hærapolim 7 wearð þa
sea itself and he afterward departed to Hierapolis and was then
 geendod. Thomas bodode on Parthon 7 Medon 7 on
ended Thomas preached among Parthians and Medes and in
 Yrcaniam, oð þæt he com to Indian 7 þær wearð ofslagen
Hyrcania until that he came to India and there was slain
 for þone soðan geleafan. Bartholomeus bodode on Indian, on
for the true faith Bartholomew preached in India in
 þære fyrrian Indian, 7 þær wearð ofslagen. Matheus bodode
the farther India and there was slain Matthew preached
 on Ethiopian lande, þæt synd þa Silhearwan, 7 se kining
in Ethiopia land that are the Ethiopians and the king
 hine ofsloh, na se gelyfeda, ac se ungeleaffulla. Iacob se
him slew not the believing but the unbelieving James the
 rihtwisa wunode on þam lande binnan Hierusalem bodiende
righteous dwelt in the land within Jerusalem preaching

geleafan oð þæt þa Iudeiscan hine acwealdon. Simon 7
faith until that the Jews him killed Simon and
 Iudas samod wæron gemartyrode on Persida lande for Cristes
Judas together were martyred in Persia land for of-Christ
 geleafan, on ðam þe hi bodedon 7 biscopas gehadedon
faith in that which they preached and bishops ordained
 on heora twelf scirum, oð þæt man hig ofsloh. Mathias
in their twelve districts until that one them slew Mattbias
 bodode on Iudea lande, se þe wæs gecoren on Iudan stede,
preached in Judea land he who was chosen in of-Judas stead
 þæt þæra apostola getel wurde gefylled. Ealra þissera apostola
that of-the apostles number were filled Of-all these apostles
 geendunge ic hæbbe awriten buton Mathian anes, þe ic
ending I have written but of-Mattbias alone which I
 ofacsian <ne> mihte: ða ge mihton rædan 7 eow aræman
find-out not could which ye might read and you uplift
 on þam, gif ge holde wæron eowrum agenum sawlum.
by that if ye loyal were to-your own souls

John, the longest-lived apostle, wrote the Apocalypse in exile. Ælfric tells from Jerome how Domitian put John in boiling oil, which left him unharmed, and banished him to Patmos. Recalled to Ephesus, John commits a promising youth to a bishop he has ordained, who baptizes him and lets him go; the youth turns to drink, theft, and murder and leads a band of robbers. John rides to them, pursues the fleeing youth, and promises to give his life for him; the youth weeps and is restored by John's prayer and fasting. Isaiah's two seraphim are the two testaments, and a teacher who will not draw on both is a blind guide.

Iohannes leofode on þisum life heora lengst, 7 he awrat þa
John lived in this life of-them longest and he wrote the
 boc on his wræcsiðe Apocalipsis gehaten, þæt ys “onwrigennys,”
book in his exile Apocalypse called that is revelation
 þe him Crist geswutelode on his gastlican gesihþe be þam
which to-him Christ showed in his spiritual vision about the
 Hælende sylfum 7 his gelaðunge 7 be domes dæge 7
Savior himself and his church and about of-doom day and
 be þam deoflican Antecriste 7 be þam æriste to þam
about the devilish Antichrist and about the resurrection to the
 ecan life; 7 þeos boc ys æftemyst on ðære bibliothecan.
eternal life and this book is last in the library
 Ic mæg þe secgan git sum þing be Iohanne, þæt þu
I may to-thee say yet some thing about John that thou
 wylt gelyfan, þæt he mid weorcum spræc to sumum cnihte,
wilt believe that he with works spoke to a-certain youth
 swa swa us kyð seo racu, ðone he lufode, 7 him
so as to-us makes-known the narrative whom he loved and him
 eac swa gelæste. Hieronimus se wurþfulla 7 se wisa bocere,
also so performed Jerome the worthy and the wise scholar
 þe ure bibliothecan gebrohte to Ledene of Greciscum
who our library brought to Latin from Greek

bocum 7 of Ebreiscum, he awrat be Iohanne þam halgan
books and from Hebrew he wrote about John the holy
 godspellere, Cristes modrian sunu, on þære circlican bec
evangelist of-Christ aunt son in the ecclesiastical book
 Ecclesiastica Hystoria, þus cweðende be him: Audi fabulam,
Ecclesiastical History thus saying about him Hear story
 non fabulam sed rem gestam de Iohanne apostolo, & cetera.
not story but thing done about John apostle and the-rest
 “Gehyr ðu þas race, na swilce lease sagu, ac geworden
Hear thou this narrative not as false tale but happened
 þing be Iohanne ðam apostole” 7 swiþe gemyndelic eallum
thing about John the apostle and very memorable to-all
 geleaffullum þe on ealdum dagum be him gedon wæs.
faithful which in old days about him done was
 Domicianus hatte se deoflica casere, þe æfter Nerone þa
Domitian was-called the devilish emperor who after Nero the
 reðan ehtnyssa besette on þam cristenum, 7 hi acwealde
cruel persecutions set on the Christians and them killed
 mid witum. Se het genyman þone halgan apostol 7
with torments He commanded seize the holy apostle and
 on weallendum ele he het hine baðian, for ðan þe se
in boiling oil he commanded him bathe for that that the
 hata ele gæð in to ðam bane; 7 him wæs eaðgete ele to
hot oil goes in to the bone and him was easily-got oil for
 þam baðe. Hig gebrohton þa Iohannem binnan þære cyfe
the bath They brought then John within the vat
 on þam weallendan ele; ac he wearð gescild þurh Godes
in the boiling oil but he was shielded through of-God
 mihte 7 mid halum lichaman of þam baðe eode, swa swa
might and with whole body from the bath went so as
 he unwemme wæs fram flæsclicum lustum 7 fulre galnysse.
he unblemished was from fleshly lusts and foul lewdness

Æfter þisum gehet se hetola casere, for ðan ðe Iohannes
After this commanded the hostile emperor for that that John
 nolde his bodunge geswican, þæt man hine gebrohte binnan
would-not his preaching cease that one him brought within
 anum igode feor on wræcside, Pathmos gehaten, 7 he þær
an island far in exile Patmos called and he there
 wunode, oð þæt þæs caseres witan heora hlaford ofslogon,
dwelt until that of-the emperor counselors their lord slew
 swa swa him eallum gewearð, for his wælhreownysse 7 his
so as them all agreed for his cruelty and his
 gewittleaste, 7 þa witan þa demdon þæt eall wurde aidlod,
madness and the counselors then judged that all were annulled
 7 mid ealle awend, swa hwæt swa he wolde mid his
and with all overturned so what so he would with his
 yfelan ræde ær þam gefremman. Wearð þa eft gelangod
evil counsel before that perform Was then again summoned
 se geleafulla apostol of þam iglande ham to Ephesan
the faithful apostle from the island home to Ephesus
 byrig, þær þær he wununge hæfde, Godes wundra wircende
city there where he dwelling had of-God wonders working
 7 þæt folc lærende to geleafan simble. Ða æfter sumum
and the people teaching to faith always Then after some
 fyrste ferde se apostol, swa swa he gelaðod wæs þurh þa
time went the apostle so as he invited was through the
 geleafullan, to gehendum burgum bodigende geleafan 7 þæt
faithful to neighboring cities preaching faith and that
 he circean arærde on gehwilcum scirum, þær þær ær ðam
he churches raised in every district there where before that
 næron, 7 he eac þa gesette mid gehadodum preostum, be
not-were and he also them set with ordained priests by
 þam þe se Halga Gast him simble gewissode, swa swa us
that that the Holy Spirit him always guided so as to-us

segð seo racu. He becom þa to anre birig, swa swa he
says the narrative He came then to a city so as he
 gebeden wæs, gehende Ephesan, ⁊ þær bisceop gehadode, ⁊
asked was near Ephesus and there bishop ordained and
 þa circlican þeawas him sylf þær getæhte þam gehadodum
the ecclesiastical customs him self there taught to-the ordained
 preostum, ðe he þær gelogode, ⁊ mid micelre mærpæ þæt
priests whom he there placed and with great glory the
 mennisc þær lærde to Godes geleafan mid glædre heortan.
people there taught to of-God faith with glad heart
 Ða geseah Iohannes sumne cniht on þam folce iunglicre
Then saw John a-certain youth in the people of-youthful
 ylde ⁊ ænlices hiwes, stranglic on wæstmæ ⁊ wenlic
age and of-peerless form strong in stature and handsome
 on nebbe, swiðe glæd on mode ⁊ on anginne caf, ⁊
in face very glad in mind and in enterprise bold and
 begann to lufienne on his liðum þeawum þone iungan
began to love in his gentle manners the young
 cniht þæt he hine Criste gestrynde. Ða beseah Iohannes
youth that he him for-Christ gained Then looked John
 swa upp to þam bisceope, þe ða niwan wæs gehadod, ⁊
so up to the bishop who then newly was ordained and
 him þus to cwæð: "Wite þu la bisceop, þæt ic wille þæt
him thus to said Know thou O bishop that I will that
 þu hæbbe þisne iungan man mid þe on þinre lare æt
thou have this young man with thee in thy teaching at
 ham, ⁊ ic hine þe befæste mid healicre gecneordnisse
home and I him to-thee commit with high diligence
 on Cristes gewitnysse ⁊ þissere gelaðunge." Hwæt, þa se
in of-Christ witness and of-this church Lo then the
 bisceop bliðelice underfeng þone foresædan cniht, ⁊ sæde
bishop gladly received the aforesaid youth and said

þæt he wolde his gimene habban mid geornfulnysse, swa
that he would his care have with zeal as
 he him bebed, on his wununge mid him. Iohannes þa
he him bade in his dwelling with him John then
 eft geedleahte his word 7 gelome bebed þam bisceope
again repeated his word and often bade the bishop
 mid hæsum, þæt he þone iungan cniht gewissian sceolde
with commands that he the young youth guide should
 to ðam halgan geleafan, 7 he ham þa gewende eft to
to the holy faith and he home then turned again to
 Efesan birig to his bisceopstole. Se bisceop þa underfeng,
Ephesus city to his see The bishop then received
 swa swa him beboden wæs, þone iungan cniht, 7 him
so as him commanded was the young youth and him
 Cristes lare dæghwamlice tæhte 7 hine deorwurðlice heold,
of-Christ teaching daily taught and him preciousely held
 oð þæt he hine gefullode mid fullum truwan þæt he
until that he him baptized with full trust that he
 geleafful wære, 7 he wunode swa mid him on arwurðnysse,
faithful were and he dwelt so with him in honor
 oð þæt se bisceop hine let faran be his wille, wende
until that the bishop him let go by his will thought
 þæt he sceolde on Godes gife þurhwunian on gastlicum
that he should in of-God grace persevere in spiritual
 þeawum. He ge-seah þa sona þæt he his sylfes geweold
ways He saw then soon that he his self ruled
 on ungeripedum freodome 7 unstaððigum þeawum, 7
in unripe freedom and unsteady ways and
 begann þa to lufienne leahtras to swiðe 7 fela unðeawas
began then to love vices too greatly and many bad-ways
 mid his efenealdum cnihtum, þe unrædlice ferdon on heora
with his equal-aged youths who rashly went in their

idelum lustum on gewemmednyssum 7 wolicum gebærum.
idle lusts in corruptions and wanton behaviors
 He 7 his geferan þa begunnon to lufienne þa micclan
He and his companions then began to love the great
 druncennisse on nihtlicum gedwylde, 7 hig þa hine on
drunkenness in nightly error and they then him on
 gebrohton þæt he begann to stelenne on heora gewunan,
brought that he began to steal in their custom
 7 he gewenede swa hine sylfne simble to heora synlicum
and he accustomed so him self always to their sinful
 þeawum 7 to marum morðdædum mid þam manfullum
ways and to greater murder-deeds with the wicked
 flocce. He genam þa heardlice þurh heora lare on his
band He took then hardly through their teaching in his
 orþance þa egeslican dæda, 7 swa swa modig hors þe
mind the terrible deeds and so as proud horse that
 ungemidlod byð 7 nele gehirsumian þam ðe him on
unbridled is and will-not obey him who him on
 uppan sitt, swa ferde se cniht on his fracedum dædum,
top sits so went the youth in his shameful deeds
 7 on morðdædum micclum gestrangod on orwennysse
and in murder-deeds greatly strenghtened in despair
 his agenre hæle, swa þæt he ortruwode on his drihtnys
of-his own salvation so that he despaired in of-his lord
 mildheortnysse, [7 his mildheortnysse], 7 his fulluhtes
mercy and his mercy and his baptism
 ne rohte, þe he underfangen hæfde. Him þuhte þa to
not recked which he received had Him seemed then too
 waclic þæt he wolde gefremman þa ⟨læssan⟩ leahtras, ac he
paltry that he would commit the lesser vices but he
 leornode æfre maran 7 maran on his manfulnysse 7 ne
learned ever greater and greater in his wickedness and not

let nanne his gelican on yfele. He ne geþafode þa, þæt he
left any his like in evil He not consented then that he
 underþeod wære yfelum gegadum, þe hine ær forlærdon,
subject were to-evil comrades who him before misled
 ac wolde beon yldest on þam yfelan flocce 7 geworhte
but would be eldest in the evil band and made
 his geferan to wealdgengum ealle on widgillum dunum
his companions to forest-rovers all in wide bills
 on ealre hreownysse. Eft þa æfter fyrste ferde se apostol
in all fierceness Again then after time went the apostle
 to þære foresædan byrig, ðe se bisceop on wunode, þe
to the aforesaid city which the bishop in dwelt who
 þone cniht hæfde on his gimene æror, swa swa Iohannes
the youth had in his care before so as John
 het, 7 he hine befæste 7 he swiðe bliðe wæs æt
commanded and he him committed and he very glad was at
 þam bisceopstole, syððan he gedon hæfde his Drihtenes
the see after he done had of-his Lord
 þenunga 7 þa ðing gefyllede, þe he fore gelapod wæs.
services and the things fulfilled which he for invited was
 He cwæð þa anrædlice: “Eala þu la bisceop, gebring me
He said then resolutely O thou O bishop bring me
 nu ætforan þæt þæt ic ðe befæste on mines Drihtnes
now before that that I to-thee committed in of-my Lord
 truwan, 7 on þære gewitnysse, þe ðu wissian scealt on
trust and in the witness which thou guide shalt in
 þissere gelaðunge.” He wearð þa ablicged 7 wende þæt
this church He was then astonished and thought that
 he bæde sumes opres sceattes oððe sumes feos, þæs þe
he asked some other treasure or some money that which
 he ne underfeng fram þam apostole; ac he eft beðohte,
he not received from the apostle but he again bethought

þæt se eadiga Iohannes him leogan nolde, ne hine þæs
that the blessed John to-him lie would-not nor him that
 biddan þæt he ær ne befæste, 7 he forhtmod wafode.
ask which he before not committed and he fearful wondered
 Iohannes þa geseah þæt he sæt abliged, 7 cwæð him
John then saw that he sat astonished and said him
 eft þus to: "Ic bidde æt þe nu þæs iungan cnihtes, þe
again thus to I ask of thee now the young youth whom
 ic þe befæste, and þæs broþor sawle þe me besorh ys."
I to-thee committed and of-the brother soul which to-me dear is
 Ða begann se ealda incuðlice siccettan 7 mid wope wearð
Then began the old-one strangely sigh and with weeping was
 witodlice ofergoten, 7 cwæð to Iohanne: "He, leof, ys nu
certainly overflowed and said to John He dear is now
 dead." Ða befran Iohannes færlice, 7 cwæð: "Hu ys he
dead Then asked John suddenly and said How is he
 la dead oððe hwilcum deaðe?" He cwæð him eft þus to
O dead or by-what death He said to-him again thus for
 andsware: "He is Gode dead, for þan þe he leahterfull 7
answer He is to-God dead for that that he vicious and
 geleafleas ætbærst, 7 he ys geworden nu to wealddengan
faithless broke-away and he is become now to forest-rover
 7 þæra sceaðena ealdor, þe he him sylf gegaderode, 7
and of-the robbers chief whom he him self gathered and
 wunað on anre dune mid manegum sceapum, þam þe he
dwells on a hill with many robbers to-those whom he
 nu ys ealdor 7 heretoga." Hwæt, þa Iohannes mid ormætre
now is chief and captain Lo then John with immense
 geomerunge cwehte his heafod, 7 cwæð to þam bisceope:
lamentation shook his head and said to the bishop
 "Godne hyrde let ic þe, þæt þu þæs broðor sawle heolde;
Good shepherd left I thee that thou of-the brother soul heldest

ac beo me nu gegearcod an gerædod hors 7 latteow þæs
but be me now prepared a saddled horse and guide of-the
 weges þe lið to þam sceaðum." 7 man him sona funde,
way that lies to the robbers and one him soon found
 þæs þe he frimdig wæs, 7 he fram þære ciricean sona
that which he asking was and he from the church soon
 swiðe efste, oð þæt he geseah þæra sceapena fær, 7
greatly hastened until that he saw of-the robbers track and
 to þam weardmannum witodlice becom. Ða gelæhton þa
to the watchmen certainly came Then seized the
 weardmen his wealdleðer fæste, þæt he mid fleame huru
watchmen his bridle fast that he with flight at-least
 ne ætburste; ac he nolde him ætfeon ne nanes fleames
not escape but he would-not them flee nor any flight
 cepan, ac he clypode ofer eall: "Ic com me sylf to eow;
heed but he called over all I came me self to you
 alædað me nu to butan <late> eowerne ealdor." Hig clipodon
lead me now to without delay your chief They called
 þa mid þam þone cniht him raðe to, þe hira heafodman
then with that the youth them quickly to who their headman
 wæs, 7 he com þa gewæmnod, 7 he mid sceame wearð
was and he came then armed and he with shame was
 sona ofergoten, þa þa he oncneow þone Cristes apostol,
soon overflowed then when he recognized the of-Christ apostle
 7 began to fleonne fram his andweardnysse. Iohannes ða
and began to flee from his presence John then
 heow þæt hors mid þam spuram 7 wearð him æfterweard
struck the horse with the spur and was him after
 7 his ylde ne gimde, clypode þa hlude 7 cwæð to þam
and his age not heeded called then loud and said to the
 fleondum: "Eala þu min sunu, hwi flihist þu þinne fæder?
fleeing-one O thou my son why fleest thou thy father

Hwi fliht ðu þisne ealdan 7 ungewæpnod(an)? Ne ondræd
Why fleest thou this old and unarmed Not dread
 þe la earmig; git þu hæfst lifes hiht. Ic wille agildan
thee O wretch yet thou hast of-life hope I will render
 gescead for þinre sawle Criste 7 ic lustlice wille min lif
account for thy soul to-Christ and I gladly will my life
 for þe syllan, swa swa se Hælend sealde hine sylfne for us,
for thee give so as the Savior gave him self for us
 7 mine sawle ic sille for þinre. Ætstand huru nu, 7 gehyr
and my soul I give for thine Stand at-least now and hear
 þas word, 7 gelyf þæt se Hælend me asende to þe." Ða
these words and believe that the Savior me sent to thee Then
 ætstod se wealdgenga, syþþan he þas word gehirde, 7 aleat
stood the forest-rover after he these words heard and bowed
 to eorðan mid eallum lichama(n), 7 awearp his wæmna
to earth with all body and threw-away his weapons
 7 weop swiðe biterlice, 7 he bifiende feoll to Iohannes
and wept very bitterly and he trembling fell to of-John
 fotum mid geomerunge 7 þoterunge mid tearum ofergoten,
feet with lamentation and howling with tears overflowed
 biddende miltsunge be þam ðe he mihte, 7 behydde his
asking mercy by that that he could and hid his
 swiðran hand ofsceamod forðearle for þære morðdæde þe
right hand ashamed exceedingly for the murder-deed which
 he gedon hæfde, 7 for þam manslihte þe he sloh mid
he done had and for the manslaughter which he slew with
 þære handa. Ða swor se apostol, þæt he soðlice wolde him
the hand Then swore the apostle that he truly would him
 mildsunge begitan æt þam mildheortan Hælende, 7 eac he
mercy obtain from the merciful Savior and also he
 sylf aleat to him, 7 gelæhte his swiþran, for ðære þe he
self bowed to him and seized his right for that which he

ofdrædd wæs for his morðdædum, ⁊ alædde <hine> aweg
afraid was for his murder-deeds and led him away
 wepende to circean, ⁊ for hine gebæd mid broðorlicre
weeping to church and for him prayed with brotherly
 lufe, swa swa he him behet, to þam Hælende gelome, ⁊
love so as he to-him promised to the Savior often and
 eac mid fæste fela daga on an, oð þæt he him mildsunge
also with fast many days on end until that he him mercy
 beget æt þam mildheortan Criste. He hine frefrode eac
obtained from the merciful Christ He him comforted also
 mid his fægera(n) lare ⁊ his afyrhte mod swiþe fægerlice
with his fair teaching and his frightened mind very fairly
 mid his frofre geliðewæhte, þæt he ne wurde ormod, ⁊ he
with his comfort softened that he not became despairing and he
 nateshwon ne geswac, ær þan þe his sawul wæs wiðinnan
by-no-means — ceased before that that his soul was within
 gegladod þurh þone Halgan Gast ⁊ he mildsunge hæfde
gladdened through the Holy Spirit and he mercy had
 ealra his misdæda. He hine hadode eac to þæs Hælendes
of-all his misdeeds He him ordained also to of-the Savior
 þeowdome; ac us ne segð na seo racu to hwam he
service but to-us not says — the narrative to what he
 hine sette, buton þæt he sealde soðe gebysnunge eallum
him set but that he gave true example to-all
 dædbetendum, þe to Drihtene gecyrrað, þæt hig magon
penitents who to Lord turn that they may
 arisan, gif hig rædfæste beoð, fram heora sawle deaþe ⁊
arise if they steadfast are from of-their soul death and
 fram heora synn(a) bendum, ⁊ heora Scippend gladian mid
from of-their sins bonds and their Creator gladden with

soðre dædbote, 7 habban þæt ece lif mid þam leofan
true penance and have the eternal life with the dear

Hælende se þe a rixað on ecnysse. Amen.

Savior he who ever reigns in eternity Amen

We habbað nu gesæd be ðam circlicum bocum on þære

We have now said about the ecclesiastical books in the

ealdan æ 7 eac on þære niwan: ða synd þa twa gecyðnyssa

old law and also in the new which are the two testaments

be Cristes menniscnysse 7 be þære halgan þrinnyse on

about of-Christ humanity and about the holy Trinity in

soðre annysse, swa Isaiahs geseah on his gastlican gesihðe, hu

true unity as Isaiah saw in his spiritual vision how

God sylf gesæt 7 him sungon abutan duo seraphin, þæt

God himself sat and him sang about two seraphim that

sind twa engla werod: Sanctus, sanctus, sanctus, Dominus

are two of-angels hosts Holy holy holy Lord

Deus Sabaoth, þæt ys on Englisc: "Halig, halig, halig,

God Of-hosts that is in English Holy holy holy

Drihten weroda God. Mid his wu(l)dre ys afylled eall eorðan

Lord of-hosts God With his glory is filled all of-earth

bradnysse." Ða twa seraphin soðlice getacnod(on) þa ealdan

breadth The two seraphim truly betokened the old

gekyðnysse 7 eac þa niwan, þe heriað mid wordum 7

testament and also the new which praise with words and

mid weorcum æfre þone ælmihtigan God, se þe ana rixað

with works ever the almighty God he who alone reigns

on anre god(c)undnysse butan anginne 7 ende. Ða lareowas,

in one divinity without beginning and end the teachers

þe nellað heora lare nyman of þisum halgum bocum, ne

who will-not their teaching take from these holy books nor

heora gebysnunga, þa beoð swilce lareowas, swa swa Crist

their examples they are such teachers so as Christ

sylf sæde: Cecus si ceco ducatum prestat, ambo in foueam
himself said Blind if to-blind guidance offer both into pit
 cadent. "Gif se blinda man bið þæs blindan latteow, þonne
will-fall If the blind man is of-the blind guide then
 befeallað hi begen on sumne blindne seað." Ða lareowas þe
fall they both into some blind pit The teachers who
 willað heora lare nyman of þisum halgum bocum 7 heora
will their teaching take from these holy books and their
 gebysnunga ge of þære ealdan gekiðnisse ge of þære niwan,
examples both from the old testament and from the new
 þa beoð swilce lareowas, swa swa Crist eft sylf cwæð: Omnis
they are such teachers so as Christ again self said Every
 scriba doctus in regno celorum similis est homini patrifamilias,
scribe learned in kingdom of-heavens like is to-man householder
 qui profert de thesauro suo noua & uetera: "Ælc gelæred
who brings-forth from treasure his new and old Every learned
 bocere on Godes gelaðunge ys gelic þam hlaforde, þe forlæt
scholar in of-God church is like the lord who lets-out
 simble of his agenum goldhorde ealde þing 7 niwe."
always from his own treasure old things and new

There are seventy-two books, as many as the nations divided at the giants' city after the Flood and the disciples Christ sent out. The sixth age runs until doomsday, the seventh is of the souls at rest, and the eighth is the eternal day. Whoever turns from these books learns in torment what he despised. The throne stands on three legs, those who work, pray, and fight, and falls if one is broken. Bribes pervert judgment. The Jews' city fell to Titus through famine for their crime against Christ. Works speak louder than words. Ælfric warns Sigeweard against pressing drink on another, and asks copyists to copy his book truly.

Twa 7 hundseofontig boca sind on bibliothecan, for þan
Two and seventy books are in library for that
 þe hig sume sind tosette on twa for heora langnysse on
that they some are divided into two for their length in
 geleafulre ciricean: þæt mæg sceawian þe ða gesetnisse cann.
faithful church that may see who the arrangement knows
 7 swa fela þeoda wurdon toðælede æt þære wundorlican
and so many nations were divided at the wondrous
 byrig, þe þa entas woldon wircean mid gebeote æfter Noes
city which the giants would build with boast after of-Noah
 flode, ær þan ðe hi toferdon. And swa fela leorningnihta
flood before that that they dispersed And so many disciples
 asende ure Hælend mancinne to bodienne þæra boca lare
sent our Savior to-mankind to preach of-the books teaching
 mid þam cristendome, þe þa com on þas woruld þurh
with the Christendom that then came into this world through
 ðone Hælend sylfne 7 þurh his bydelas. Syndon swa þeah
the Savior self and through his heralds Are so though
 gesette oðre bec ðurh halige lareowas, þe man hæfð wide
set other books through holy teachers which one has widely
 gehwær on cristendome Criste to lofe.
everywhere in Christendom to-Christ as praise

7 seo sixte yld þissere worulde stynt fram Criste astreht op
and the sixth age of-this world stands from Christ stretched until
 domes dæg eallum mannun ungewiss, ac hit wat se Hælend.
of-doom day to-all men uncertain but it knows the Savior
 Seo seofode yld ys þe yrnð mid þisum sixum fram Abele
The seventh age is which runs with these six from Abel
 þam rihtwisan oð þissere worulde ende, na on lybbendum
the righteous until of-this world end not in living
 mannun, ac on forðfarenum sawlum on þam oðrum life, þær
men but in departed souls in the other life there
 þær hig blissiað andbidiende git þæs ecan lifes þonne hig
where they rejoice awaiting yet of-the eternal life when they
 arisað, swa swa we ealle sceolon, of deaðe gesunde urum
arise so as we all shall from death sound our
 Drihtene togeanes. Seo eahteode yld ys se an eca dæg
Lord toward The eighth age is the one eternal day
 æfter urum æriste, þonne we rixiað mid Gode on sawle 7
after our resurrection when we reign with God in soul and
 on lichaman on ecere sælpe, 7 ne biþ nan ende þ(æ)s anes
in body in eternal bliss and not is any end of-the one
 dæges, þonne þa halgan scinað swa swa seo sunne deð nu.
day when the saints shine so as the sun does now
 Hu mæg se man wel faran, ðe his mod awent fram eallum
How may the man well fare who his mind turns from all
 þisum bocum 7 bið him swa anwille, þæt him leofre
these books and is him so obstinate that to-him dearer
 bið, þæt he lybbe æfre be his agenum dihte ascired fram
is that he live ever by his own direction cut-off from
 þisum, swilce he ne cunne Cristes gesetnyssa? Moyses us
these as-if he not knew of-Christ writings Moses us
 lærde, se mæra witega, on his gesetnissun þus secgende
taught the great prophet in his writings thus saying

eallum: Interroga patrem tuum & adnuntiabit tibi, maiores
to-all Ask father thy and he-will-declare to-thee elders
 tuos, & dicent tibi, & cetera; þæt ys on Englisc: "Acsa
thy and they-will-say to-thee and the-rest that is in English Ask
 þinne fæder embe ðone soþan God 7 he þe kyð be
thy father about the true God and he to-thee tells about
 him; befrin þine ylðran 7 hig þe secgað." Gif þu nelt
him ask thy elders and they to-thee say If thou wilt-not
 witan 7 beon gewissod her, þu scealt leornian ðær þe
know and be guided here thou shalt learn there to-thee
 laþre bið on egeslicum witum, ðæt þu wite þonne
more-loathsome is in terrible torments that thou know then
 hwæne þu forsawe 7 hwæs gesetnyse. Witan sceoldon
whom thou despisedst and whose writing Counselors should
 smeagan mid wislicum geþeahte, þonne on mancinne to
consider with wise counsel when in mankind too
 micel yfel bið, hwilc þæra stelenna þæs cinestoles wære
much evil is which of-the legs of-the throne were
 tobrocen, 7 betan þone sona. Se cinestol stynt on þisum
broken and mend that soon The throne stands on these
 þrim stelum: laboratores, bellatores, oratores. Laboratores
three legs workers warriors pray-ers Workers
 sind þe us bigleofan tiliað, yrðlingas 7 æhte men to þam
are who us sustenance provide plowmen and bond men to that
 anum betæhte. Oratores syndon þe us þingiað to Gode 7
alone assigned Pray-ers are who for-us intercede to God and
 cristendom fyrðriað on cristenum folcum on Godes þeowdome
Christendom further in Christian peoples in of-God service
 to ðam gastlican gewinne, to þam anum betæhte us eallum
to the spiritual struggle to that alone assigned for-us all
 to þearfe. Bellatores sindon þe ure burga healdað 7 eac
to benefit Warriors are who our cities hold and also

urne eard, wið þone sigendne here feohtende mid wæmnum,
our land against the invading army fighting with weapons
 swa swa Paulus sæde, se þeoda lareow, on his lareowdome:

so as Paul said the of-nations teacher in his teaching

Non sine causa portat miles gladium, & cetera, “Ne byrð

Not without cause bears soldier sword and the-rest Not bears

na se cniht butan intingan his swurd. He ys Godes þen

— the soldier without cause his sword He is of-God minister

þe sylfum to þearfe on ðam yfelum wyrceendum to wræce

to-thee self to benefit on the evil workers for vengeance

gesett.” On þisum þrim stelum stynt se cynestol, 7 gif an

set On these three legs stands the throne and if one

bið forud, he fylð adun sona þam oðrum stelum to unþearfe

is broken it falls down soon to-the other legs to harm

gewiss. Ac hwæt gebyrað us embe þis to smeagenne? Þis

certainly But what befits us about this to consider This

sceolon smeagan þe þæs giman sceolon.

must consider who that care must

Se rihtwisa God lufað rihte domas; ac medsceattas awendað

The righteous God loves right judgments but bribes turn

wolice to oft þa rihtan domas ongean Drihtenes willan, 7

wrongly too often the right judgments against of-Lord will and

seo yfelnyss becymð ofer eallum folce, þær ðær se unþeaw

the evil comes over all people there where the vice

orsorhlice rixað. Se þe Godes þegen bið, sceolde deman

securely reigns He who of-God thane is should judge

rihtlice butan ælcum medsceatte mid soðfæstnysse; þonne

rightly without any bribe with truth then

wurðode he God mid þam godan þeawe 7 his med wære

would-honor he God with the good custom and his reward were

micel for Gode, se ðe leofað 7 rixað a to worulde. Amen.

great before God he who lives and reigns ever to world Amen

Ic wolde secgan be þam ungesæligum folce, be þam
I would say about the unblessed people about the
 Iudeiscum, þe urne Drihten ahengon, ac ic wolde ærest
Jews who our Lord hanged but I would first
 secgan þæt þæt ic gesæd hæbbe. Manega ðær gelyfdon of
say that that I said have Many there believed of
 þam mancinne on Crist, ac se mæsta dæl þæs mancennes
the people in Christ but the greatest part of-the people
 nolde on hine gelyfan and losodon for ði. Him becomon
would-not in him believe and perished for that To-them came
 fela yrmða æfter Cristes þrowunge on eallum ungelimpum,
many miseries after of-Christ passion in all misfortunes
 ⁊ ofslagenne wurden fela þæs folces mid færlicum onræsum.
and slain were many of-the people with sudden onslaughts
 ⁊ hi acwealdon Cristes apostolas þone gingran Iacob ⁊
and they killed of-Christ apostles the younger James and
 þone rihtwisan Iacob, ⁊ Stephanum octorfedon mid heardum
the righteous James and Stephen stoned with hard
 stanum, ⁊ heora yfel geeacnodon him sylfum to unþearfe
stones and their evil increased for-them selves to harm
 ⁊ noldon besargian þæs Hælendes slege ne mid nanre
and would-not lament of-the Savior slaying nor with any
 dædbote his mildse biddan. Ða sende he him to sillice tacna
penance his mercy ask Then sent he them to strange signs
 ⁊ siððan hergunge þurh þa Romaniscan. Vespasianus wæs
and afterward ravaging through the Romans Vespasian was
 casere on þam timan; se asende him to his sunu Titum mid
emperor in the time who sent them to his son Titus with
 micelre fyrde þæs Romaniscan folces ⁊ besæt heora burh,
great army of-the Roman people and besieged their city
 oð þæt hi swulton hungre ⁊ mann awarep þa lic for þan
until that they died by-hunger and one threw the bodies for the

lāplican stence ut ofer ðone weall, ȝ ne mihton nateshwon
loathsome stench out over the wall and not could at-all
 for heora mægenleaste þa meniu bewerian. Hi cuwon heora
for their weakness the multitude defend They chewed their
 girdlas ȝ gærs æton georne, ȝ ælc læhte of oðrum, gif
belts and grass ate eagerly and each snatched from other if
 he hwæt lites hæfde, ȝ ðone mete of þam muðe swiþe
he anything of-little had and the food from the mouth very
 unmægðlice, ȝ reaferas urnon geond ealle þa burh ȝ
unkindly and robbers ran throughout all the city and
 smeallice sohton mid swiþlicum ðreate þone behiddan mete
narrowly sought with violent threat the bidden food
 on heora hordcleofan, ȝ beoton ælcne man þe ænig þing
in their storerooms and beat each man who any thing
 hæfde, gif he heora wodnisse wolde wiðcweðan. Nys us na
had if he their madness would gainsay Not-is to-us —
 to secgenne þone sceamlica(n) morð þe þær gedon wæs,
to say the shameful murder which there done was
 ac hi wurdon adydde mid þam hatan hungre, fela hund
but they were killed with the hot hunger many hundred
 manna þæs ærman menniscas, ma þonne we secgan willað,
men of-the wretched people more than we say will
 ȝ þa reaferas siþþan ofsloh ælc oðerne, ȝ seo burh wearð
and the robbers afterward slew each other and the city was
 gewyld ȝ toworpen grundlunga, swa se Hælend sæde ær
subdued and overthrown from-the-ground as the Savior said before
 his þrowunge. Of þam iungum cnihtum, þe comon of ðam
his passion Of the young youths who came from the
 hungre, on eallum þam lande hi alæddon aweg to wircenne
hunger in all the land they led away to weave
 godeweb, swa swa hi wæron getogene, ȝ of þam cnapum
fine-cloth so as they were trained and from the boys

ys þæt kynn git gehwær. ⁊ þis wæs þæt edlean heora
is that race yet everywhere and this was the reward of-their
 yfelan dæda ⁊ eac hellewite, þæt þæt him hefegore ys.
evil deeds and also hell-torment that that to-them heavier is
 Nu miht þu wel witan, þæt weorc sprecað swiþor þonne
Now mayest thou well know that works speak more than
 þa nacodan word, þe nabbað nane fremminge. Is swa þeah
the naked words which not-have any performance Is so though
 god weorc on þam godan wordum, þonne man oðerne lærð
good work in the good words when one another teaches
 ⁊ to geleafan getrimð mid þære soþan lare, ⁊ þonne
and to faith strengthens with the true teaching and when
 mann wisdom sprecð manegum to þearfe ⁊ to rihtinge,
one wisdom speaks for-many to benefit and to correction
 þæt God si geherod, se þe a rixað. Amen.
that God be praised he who ever reigns Amen
 Ðu woldest me laðian, þa þa ic wæs mid þe, þæt ic swiðor
Thou wouldst me invite then when I was with thee that I more
 drunce swilce for blisse ofer minum gewunan: ac wite þu, leof
drank as-if for joy over my custom but know thou dear
 man, þæt se þe oðerne neadað ofer his mihte to drincenne,
man that he who another compels over his might to drink
 þæt se mot aberan heora begra gil(t), gif him ænig hearm
that he must bear of-them both guilt if to-him any barm
 of þam drence becymð. Vre Hælend Crist on his halgan
from the drink comes Our Savior Christ in his holy
 godspelle forbead þone oferdrenc eallum gelyfedum mannun:
gospel forbade the over-drinking to-all believing men
 healde se ðe wille his gesetnysse. ⁊ þa halgan lareowas æfter
let-keep he who will his ordinance and the holy teachers after
 þam Hælende aledon þone unðeaw þurh heora lareowdom
the Savior put-down the vice through their teaching

ȝ tæhton þæt man drince swa swa him ne derede, for
and taught that one drink so as him not harmed for
 ðan þe se oferdrenc forðeð untwilice þæs mannes sawle ȝ
that that the over-drinking destroys undoubtedly of-the man soul and
 his gesundfullnysse, ȝ unhæl becymð of þam drence.

his health and sickness comes from the drink
 Locahwa þas boc awrite, write hig be þære bysne, ȝ
Whoever this book copies let-copy it by the exemplar and
 for Godes lufon hi gerihte, þæt heo to leas ne beo þam
for of-God love it let-correct that it too false not be to-the
 writere to plihthe ȝ me to tale!
writer for peril and to-me for blame
