

OLD ENGLISH SERIES • VOLUME 4

CHRIST AND GUTHLAC

Christ · Saint Guthlac

with Azarias, the Phoenix, and Juliana

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

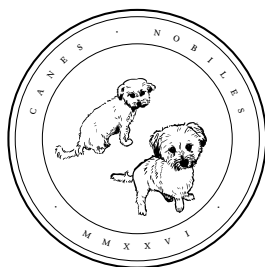


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Volume 4 of the Canes Nobiles Old English interlinear texts

The Old English text follows The Exeter Book: An Anthology of Anglo-Saxon Poetry,
edited by Israel Gollancz, Part I (London: Early English Text Society, 1895)

Set from a page scan of the 1895 printing

Translated and composed with AI, edited by Christopher Hench

Artwork by Esther Steves

Gollancz prints the manuscript: its raised points and the few stops and commas
he sets, no capital on a name, the manuscript's accents, the abbreviations
expanded, and every compound hyphenated as he writes it. The wide space within
a line is the caesura between its half-lines. The sections are the manuscript's,
and the verses are numbered as the edition numbers them.

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Christ

The poem opens without its first leaves, in the middle of an address to Christ. He is the wall-stone the builders rejected, and the singers ask him to come and join the broken walls of the house he made, and to rescue the weary band from the wrathful. They speak from prison, sorrowing for the sun, and ask when light will be opened to them, and they recall the maiden he chose as mother. Then they turn to Jerusalem, city of angels, and tell her to look through all creation for the king who comes to dwell in her.

cyninge·

to-king·

ðu eart se weall-stan þe ða wyrhtan íu
thou art the wall-stone which the workmen of-old

wið-wurpon to weorce wel þe geriseð
rejected for work well to-thee it-befits

þæt þu heafod síc healle mærrre
that thou head be of-ball glorious

and gesomnige side weallas
and (thou)-join wide walls

fæste gefoge flint unbræcne
with-firm joining flint unbreakable

þæt geond eorð-b[yri]g eall eagna gesihþe
that throughout earth-city all of-eyes with-sight

wundrien to worlde wuldres ealdor·
may-wonder to world of-glory prince·

gesweotula nu þurh searo-cræft þin sylfes weorc
reveal now through skill-craft thy own work

soð-fæst sigor-beorht and sona forlæt
truth-fast victory-bright and at-once let

5

10

weall wið wealle nu is þam weorce þearf
wall against wall now is for-the work need

þæt se cræftga cume and se cyning sylfa
that the craftsman come and the king himself

and þonne gebete nu gebrosnad is
and then repair now decayed is

hús under hrofe he þæt hra gescop
house under roof he that body shaped

15 leomo læmena nu sceal lif-frea
limbs of-clay now shall life-lord

þone wergan heap wrapum ahreddan
the weary band from-wrathful-ones rescue

earme from egsan swa he oft dyde
wretched-ones from terror as he often did

eala þu reccend and þu riht cyning
O thou ruler and thou just king

se þe locan healdeð lif ontyneð
he who locks holds life opens

20 eadga us siges oþrum forwyrned
bless us of-victory to-another denied

wlitigan wil-sipes gif his weorc ne deag
of-bright desire-journey if his work not avails

huru we for þearfe þas word sprecað
indeed we for need these words speak

[nu gemærsl]giað þone þe mon gescop
now (we)-magnify him who man shaped

þæt he ne hete *** ceose sprecan
that he not command (lacuna) choose to-speak

25 cearfulra þing þe we in carcerne
of-sorrowful-ones case which we in prison

sittað	sorgende	sunnan	wi[l-s]ið	
<i>sit</i>	<i>sorrowing</i>	<i>of-sun</i>	<i>desire-journey</i>	
hwonne	us	lif-frea	leoht	ontyne
<i>when</i>	<i>for-us</i>	<i>life-lord</i>	<i>light</i>	<i>may-open</i>
weorðe	ussum	mode	to	mund-boran
<i>may-become</i>	<i>to-our</i>	<i>mind</i>	<i>as</i>	<i>protector</i>
and	þæt	tydre	gewitt	tire bewinde
<i>and</i>	<i>that</i>	<i>frail</i>	<i>mind</i>	<i>with-glory may-encompass</i>
gedo	usic	þæs	wyrðe	þe he to wuldre forlet
<i>make</i>	<i>us</i>	<i>of-that</i>	<i>worthy</i>	<i>which he to glory permitted</i>
þa	we	hean-lice	hweorfan	sceoldan
<i>when</i>	<i>we</i>	<i>abjectly</i>	<i>depart</i>	<i>had-to</i>
to	þis	enge	lond	eðle bescyrede
<i>to</i>	<i>this</i>	<i>narrow</i>	<i>land</i>	<i>of-homeland deprived</i>
forþon	secgan	mæg	se ðe soð	spricedð
<i>therefore</i>	<i>say</i>	<i>may</i>	<i>be who</i>	<i>truth speaks</i>
þæt	he	ahredde	þa	for-hwyrfed wæs
<i>that</i>	<i>he</i>	<i>rescued</i>	<i>that-which</i>	<i>perverted was</i>
frum-cyn	fira	wæs	seo fæmne	geong
<i>first-race</i>	<i>of-men</i>	<i>was</i>	<i>the</i>	<i>maiden young</i>
mægð	manes	leas	þe he him	to meder geceas·
<i>maiden</i>	<i>of-sin</i>	<i>free</i>	<i>whom he</i>	<i>for-himself as mother chose·</i>
þæt	wæs	geworden	butan	weres frigum
<i>that</i>	<i>was</i>	<i>done</i>	<i>without</i>	<i>of-man embraces</i>
þæt	þurh	bearnas	gebyrd	bryd eacen wearð
<i>that</i>	<i>through</i>	<i>of-child</i>	<i>birth</i>	<i>bride pregnant became</i>
nænig	efenlic	þam	ær	ne siþþan
<i>none</i>	<i>like</i>	<i>to-that</i>	<i>before</i>	<i>nor after</i>
in	worlde	gewearð	wifes	gearnung
<i>in</i>	<i>world</i>	<i>happened</i>	<i>of-woman</i>	<i>merit</i>

þæt degol wæs dryhtnes geryne

that secret was of-lord mystery

eal giofu gæst-lic grund-sceat geond-spreot·

all gift spirit-like earth-region pervaded·

þær wisna fela wearð inlihted

there of-things many became illumined

lare long-sume þurh lifes fruman·

teachings long-lasting through of-life author·

45 þe ær under hoðman biholen lægon

which before under darkness concealed lay

witgena woð-song þa se waldend cwom

of-prophets song-lay when the ruler came

seþe reorda gehwæs ryne gemiclað

he-who of-voices of-each course magnifies

ðara þe geneahhe noman scyppendes

of-those who abundantly name of-creator

þurh ho[r]scne had hergan willað·

through wise nature praise will·

50 eala sibbe gesihð Sancta hierusalem·

O of-peace vision Holy Jerusalem·

cyne-stola cyst cristes burg-lond

of-royal-thrones choicest of-Christ city-land

engla eþel-stol and þa ane in þe

of-angels home-seat and those alone in thee

saule soð-fæstra simle gerestað

souls of-truth-fast ever rest

wuldrum hremge næfre wommes tacn

in-glories exulting never of-sin token

55 in þam eard-gearde eawed weorþeð·

in the dwelling-yard shown becomes·

ac þe firina gehwylc feor abugeð
but from-thee of-sins each far shrinks
 wærgðo and gewinnes bist to wuldre full
of-curse and of-strife thou-art in glory full
 halgan hyhtes swa þu gehaten eart
of-holy hope as thou called art
 sioh nu sylfa þe geond þas sidan gesceaft
look now thyself thee throughout this wide creation
 swylce rodores hrof rume geond-wlitán 60
likewise of-sky roof widely to-survey
 ymb healfa gehwone hu þec heofones cyning
about of-sides each how thee of-heaven king
 siðe geseceð and sylf cymeð
with-journey visits and himself comes
 nimeð eard in þe swa hit ær gefyrn
takes dwelling in thee as it before long-ago
 witgan wis-fæste wordum sægdon
prophets wisdom-fast with-words said
 cyðdon cristes gebyrd cwædon þe to frofre 65
made-known of-Christ birth spoke to-thee as comfort
 burga bet-licast· nu is þæt bearn cymen
of-cities best· now is that child come
 awæcned to wyrpe weorcum ebreá·
born for relief to-afflictions of-Hebrews·
 bringeð blisse þe benda onlyseð
brings joy to-thee bonds looses
 niþum geneðde nearo-þearfe conn
by-afflictions oppressed dire-need he-knows
 hu se earma sceal are gebidan 70
how the wretched-one shall mercy await

The singers greet Mary as the noblest woman on earth and ask her to explain the mystery of a birth without a husband. Mary answers the sons and daughters of Jerusalem that Christ has revealed in her the guilt of Eve undone, so that the blessing belongs to men and women alike. They cry to the Dayspring to send his sun to those who sit in darkness, greet Emmanuel, God with us, and pray, as the captives in bonds prayed, that he come and bring salvation.

eala wifa wynn geond wuldres þrym·

O of-women joy throughout of-glory majesty·

fæmne freo-licast· ofer ealne foldan sceat

maiden noblest· over all of-earth region

þæs þe æfre sund-buend secgan hyrdon·

of-that which ever sea-dwellers tell heard·

arece us þæt geryne þæt þe of roderum cwom

explain to-us that mystery which to-thee from heavens came

75 hu þu eacnunge æfre onfenge

how thou conception ever receivedst

bearnas þurh gebyrde and þone gebed-scipe

of-child through birth and that bed-fellowship

æfter mon-wisan mod ne cudeð·

after man-manner mind not knewest·

ne we soð-lice swylc ne gefrignan

nor we truly such nor heard-of

in ær-dagum æfre gelimpan

in early-days ever to-happen

80 þæt ðu in sundur-giefe swylce befenge

that thou in special-grace such receivedst

ne we þære wyrde wenan þurfon

nor we of-that event expect need

towearð in tide huru treow in þe

future in time indeed faith in thee

weorð-licu wunade nu þu wuldres þrym

worthy dwelt now thou of-glory majesty

bosme gebære and no gebrosmad wearð

in-bosom didst-bear and not corrupted became

mægð-had se micla swa eal manna bearn

maidenhood the great as all of-men children

sorgum sawað swa eft ripað

with-sorrows sow so afterward reap

cennað to cwealme cwæð sio eadge mæg

bring-forth to death said the blessed maiden

symle sigores full Sancta maria·

ever of-victory full Holy Mary·

hwæt is þeos wundrung þe ge wafiað

what is this wonder which you marvel-at

and geomrende gehþum mænað

and mourning with-griefs lament

sunu solimæ somod his dohtor

sons of-Salem together his daughters

fricgað þurh fyrwet hu ic fæmnan-had

you-ask through curiosity how I maidenhood

mund minne geheold and eac modor gewearð

protection mine kept and also mother became

mære meotudes suna forþan þæt monnum nis

glorious of-ordainer of-son therefore that to-men not-is

cuð geryne ac crist onwrah

known mystery but Christ revealed

in dauides dyrre mægan·

in of-David dear kinswoman·

85

90

95

- þæt is euan scyld eal for-pynderd
that is of-Eve guilt all driven-away
 wærgða áworpen and gewuldrad is
of-curses cast-off and glorified is
 se heanra hād hyht is onfangen
the humbler estate hope is received
 100 þæt nu bletsung mot bām gemæne
that now blessing may to-both common
 werum and wifum á to worulde forð
to-men and to-women ever to world forth
 in þam up-lican engla dreame·
in the upper of-angels joy·
 mid soð-fæder symle wunian·
with truth-father ever dwell·
 eala earendel engla beorhtast
O dayspring of-angels brightest
 105 ofer middan-geard monnum sended
over middle-earth to-men sent
 and soð-fæsta sunnan leoma
and truth-fast of-sun radiance
 torht ofer tunglas þu tida gehwane
bright over stars thou of-times each
 of sylfum þe symle inlihtes·
from self thee ever illuminest·
 swa þu god of gode gearo acenned
as thou god from god long-since begotten
 110 sunu soþan fæder swegles in wuldre
son of-true father of-sky in glory
 butan anginne æfre wære·
without beginning ever wast·

Swa þec nu for þearfum þin agen geweorc

So thee now for needs thy own handiwork

bideð þurh byldo þæt þu þa beorhtan us·

prays through boldness that thou the bright to-us·

súnnan onsende and þe sylf cyme

sun send and thou thyself come

þæt ðu inleohte þa þe longe ær·

that thou enlighten those who long before·

þrosme beþeahte and in þeostrum her

with-smoke covered and in darkness here

sæton sin-neahtes synnum bifealdne

sat of-perpetual-night with-sins enfolded

deorc deapes sceadu dreogan sceoldan·

dark of-death shadow endure had-to·

nu we hyht-fulle hælo gelyfað

now we hopeful salvation believe

þurh þæt word godes weorodum brungen

through that word of-god to-hosts brought

þe on frymðe wæs fæder ælmihtigum

which in beginning was to-father almighty

efen-ece mid god and nu eft gewearð

co-eternal with god and now again became

flæsc firena leas þæt seo fæmne gebær

flesh of-sins free which the maiden bore

geomrum to geoce god wæs mid us

to-mourners for help god was with us

gesewen butan synnum somod eardedon

seen without sins together they-dwelt

mihtig meotudes bearn and se monnes sunu

mighty of-ordainer child and the of-man son

115

120

125

- geþwære on þeode we þæs þonc magon
in-accord among people we for-that thanks can
 secgan sige-dryhtne symle bi gewyrhtum
say to-victory-lord ever by deeds
 þæs þe he hine sylfne us sendan wolde·
because that he him self to-us send willed·
 130 eala gæsta god hu þu gleawlice
O of-spirits god how thou wisely
 mid noman ryhte nemned wære
with name rightly named wast
 emmanuhel swa hit engel gecwæð
Emmanuel as it angel spoke
 ærest on ebresc þæt is eft gereht
first in Hebrew which is again interpreted
 rume bi gerynum nu is rodera weard
widely by mysteries now is of-heavens guardian
 135 god sylfa mid us swa þæt gomele gefyrn
god himself with us as that ancient-ones long-ago
 ealra cyninga cyning and þone clænan eac
of-all kings king and the pure also
 sacerð soð-lice sægdon toward·
priest truly they-said coming·
 swa se mære iu melchisedech·
as the famous of-old Melchizedek·
 gleaw in gæste god-þrym on-wrah
wise in spirit god-majesty revealed
 140 eces alwaldan se wæs æ bringend
of-eternal all-ruler he was law bringer
 lara lædend þam longe his
of-teachings leader to-those long his

hyhtan hider-cyme swa him gehaten wæs
hoped-for hither-coming as to-them promised was

þætte sunu meotudes sylfa wolde
that son of-ordainer himself would

gefælsian foldan mægðe.
cleanse of-earth peoples.

swylce grundas eac gæstes mægne
likewise abysses also of-spirit with-might

sipe gesecan nu hie softe þæs
with-journey visit now they quietly of-that

bidon in bendum hwonne bearn godes
waited in bonds when child of-god

cwome to cearigum forþon cwædon swa
might-come to sorrowing therefore they-said thus

suslum geslæhte nu þu sylfa cum
with-torments smitten now thou thyself come

heofones heah-cyning bring us hælo-lif
of-heaven high-king bring to-us salvation-life

werigum wite-þeowum wope forcymenum
to-weary punishment-slaves with-weeping overcome

bitrum bryne-tearum is seo bot gelong
with-bitter burning-tears is the remedy dependent

eal æt þe anum * * * ofer-þearfum
all on thee alone (lacuna) to-greatly-needy

hæftas hyge-geomre hider [gesece
captives mind-sad hither seek

ne læt] þe behindan. þonne þu heonan cyrre
not let thee behind. when thou hence turnest

mænigo þus micle ac þu miltse on us
multitude thus great but thou mercy on us

145

150

155

gecyð cyne-lice crist nergende

show royally Christ savior

wuldres æpeling ne læt awyrgde ofer us

of-glory prince not let accursed-ones over us

onwald agan læf us ecne gefean

power have leave to-us eternal joy

160 wuldres þines þæt þec weorðien

of-glory thy that thee may-honor

weoroda wuldor-cyning þa þu geworhtes ær

of-hosts glory-king those thou madest before

hondum þinum þu in hean-nisum

with-hands thy thou in high-places

wunast wide ferh mid waldend fæder

dwellest wide life with ruler father

III · JOSEPH AND MARY

Mary tells Joseph that he must break their friendship and let her go, since he is grieved and robbed of honor by what men say. Joseph cannot defend himself: if he speaks the truth she must die by stoning, and if he keeps silent he is a perjurer. Then Mary reveals the mystery: Gabriel announced it, she bore the son of God and remains a maiden, and Joseph is called his father in the world. It closes with a hymn to Christ and a plea that he rescue the flock the accursed wolf has scattered.

eala ioseph min iacobes bearn

O Joseph mine of-Jacob son

165 mæg dauides mæran cyninges·

kinsman of-David of-glorious king·

nu þu freode scealt fæste gedælan

now thou friendship must firmly sever

álætan lufan mine· Ic lungre eam

give-up love mine· I quickly am

deope gedrefed dome bereafod·

deeply troubled of-glory bereft·

forðon ic worn for þe worde hæbbe

because I multitude for thee with-word have

sidra sorga and sár-cwida·

of-great sorrows and of-grievous-words·

hearmes gehyred and me hosp sprecað

of-injury heard and to-me insult they-speak

torn-worda fela ic tearas sceal

of-bitter-words many I tears must

geotan geomor-mod· god eaþe mæg

pour sad-minded· god easily can

gehælan hyge-sorge heortan minre

heal mind-sorrow of-heart mine

afrefran fea-sceaftne· eala fæmne geong

comfort destitute-one· O maiden young

mægð maria· hwæt bemurnest ðu

maiden Mary· what mournest thou

cleopast cearigende ne ic culpan in þe

criest sorrowing not I fault in thee

incan ænigne æfre onfunde·

grudge any ever found·

womma geworhtra and þu þa word spricest

of-sins committed and thou those words speakest

swa þu sylfa sie synna gehwylcre

as thou thyself wert of-sins of-every

firena gefylled ic to fela hæbbe

of-crimes filled I too much have

170

175

180

- þæs byrd-scypes bealwa onfongen·
of-that childbearing of-evils received·
- hu mæg ic ladigan lapan spræce
how can I refute hateful speech
- oþþe andsware ænige findan·
or answer any find·
- 185 wraþum to-wipere is þæt wide cuð
to-hostile-ones in-opposition is that widely known
- þæt ic of þam torhtan temple dryhtnes
that I from the bright temple of-lord
- onfeng freo-lice fæmnan clæne
received nobly maiden pure
- womma lease· and nu gehwyrfed is
of-sins free· and now changed is
- þurh nat-hwylces me nawþer deag
through of-I-know-not-what to-me neither avails
- 190 secge ne swige gif ic soð sprece·
I-speak nor I-am-silent if I truth speak·
- þonne sceal dauides dohtor sweltan
then must of-David daughter die
- stanum astyrfed gen strengre is
with-stones killed yet harder is
- þæt ic morþor hele scyle man-swara·
that I crime conceal must perjurer·
- lapan leoda gehwam lifgan siþþan
bateful of-peoples to-each live afterward
- 195 fracodð in folcum þa seo fæmne onwrah·
despised among peoples then the maiden revealed·
- ryht-geryno and þus reordade·
right-mystery and thus spoke·

Soð ic secge	þurh sunu meotudes	
<i>Truth I say</i>	<i>by son of-ordainer</i>	
gæsta geocend	þæt ic gen ne conn	
<i>of-spirits helper</i>	<i>that I yet not know</i>	
þurh gemæc-scipe	monnes ower	
<i>through union</i>	<i>of-man anywhere</i>	
ænges on eorðan	ac me eaden wearð	200
<i>of-any on earth</i>	<i>but to-me granted became</i>	
geongre in geardum	þæt me gabrihel	
<i>to-young-one in dwellings</i>	<i>that to-me Gabriel</i>	
heofones heag-engel	hælo gebodade.	
<i>of-heaven high-angel</i>	<i>salvation announced.</i>	
sægde soð-lice	þæt me swegles gæst	
<i>said truly</i>	<i>that to-me of-sky spirit</i>	
leoman onlyhte	sceolde ic lifes þrym	
<i>with-radiance would-illumine</i>	<i>should I of-life majesty</i>	
geberan beorhtne sunu	bearn eacen godes	205
<i>bear bright son</i>	<i>child mighty of-god</i>	
torhtes tir-fruma[n]	nu ic his tempel eam	
<i>of-bright glory-source</i>	<i>now I his temple am</i>	
gefremed butan facne	in me frofre gæst	
<i>made without deceit</i>	<i>in me of-comfort spirit</i>	
ge-eardode	nu þu ealle forlæt	
<i>dwelt</i>	<i>now thou all leave</i>	
sare sorg-ceare	saga ecne þonc	
<i>sore sorrow-care</i>	<i>say eternal thanks</i>	
mærum meotodes sunu	þæt ic his modor gewearð	210
<i>to-glorious of-ordainer to-son</i>	<i>that I his mother became</i>	
fæmne forð se-þeah	and þu fæder cweden	
<i>maiden still nevertheless</i>	<i>and thou father called</i>	

- woruld-cund bi wene sceolde witedom
world-born by supposition should prophecy
 in him sylfum beon soðe gefylled·
in him self be truly fulfilled·
 eala þu soða and þu sib-suma
O thou true and thou peace-bringing
 215 ealra cyninga cyning crist æl-mihtig
of-all kings king Christ almighty
 hu þu ær wære eallum geworden
how thou before wast to-all become
 worulde þrymmum mid þinne wuldor-fæder
of-world with-hosts with thy glory-father
 cild acenned þurh his cræft and meaht·
child begotten through his craft and might·
 nis ænig nú eorl under lyfte
not-is any now warrior under sky
 220 secg searo-þoncol to þæs swiðe gleaw·
man craft-minded to that so wise·
 þe þæt asecgan mæge sund buendum·
who that tell can sea to-dwellers·
 areccan mid ryhte hu þe rodera weard
explain with rightness how thee of-heavens guardian
 æt frymðe genom him to freo-bearne
at beginning took to-him as noble-child
 þæt wæs þara þinga þe her þeoda cynn
that was of-those things which here of-nations race
 225 gefrugen mid folcum æt fruman ærest
heard among peoples at beginning first
 geworden under wolcnum þæt witig god
happened under clouds that wise god

lifes ord-fruma leoht and þystro
of-life origin light and darkness
 gedælde dryhtlice and him wæs domes gewæld
divided lordly and to-him was of-judgment power
 and þa wisan abead weoroda ealdor·
and that ordinance proclaimed of-hosts prince·
 nu sie geworden forþ a to widan feore· 230
now be done forth ever to wide life·
 leoht lixende gefea lifgendra gehwam
light shining joy of-living of-each
 þe in cneorissum cende weorðen
who in generations born become
 and þa sona gelomp þa hit swa sceolde
and then at-once it-happened when it so should
 leoma leohtade leoda mægþum
radiance shone of-peoples to-tribes
 torht mid tunglum æfter þon tida bigong 235
bright with stars after that of-times course
 sylfa sette þæt þu sunu wære
himself set that thou son wast
 efen-eardigende mid þinne engan frean
co-dwelling with thy only lord
 ær þon oht þisses æfre gewurde·
before that aught of-this ever came-to-be·
 þu eart seo snyttro þe þas sidan gesceaft
thou art the wisdom which this wide creation
 mid þi waldende worhtes ealle· 240
with the ruler madest all·
 forþon nis ænig þæs horsc ne þæs hyge-cræftig
therefore not-is any so wise nor so mind-skilled

- þe þin from-cyn mæge fira bearnum
who thy origin can of-men to-children
 sweotule geseþan cum nu sigores weard
clearly declare come now of-victory guardian
 meotod mon-cynnes and þine miltse her
ordainer of-mankind and thy mercy here
 245 arfæst ywe us is eallum neod
gracious show to-us is to-all need
 þæt we þin medren-cynn motan cunnan
that we thy mother-kin may know
 ryht-geryno nu we areccan ne mægon
right-mystery now we explain not can
 þæt fædren-cynn· fier owiht
that father-kin· further at-all
 þu þisne middan-geard milde geblissa
thou this middle-earth mildly gladden
 250 þurh ðinne her-cyme hælende crist·
through thy here-coming savior Christ·
 and þa gyldnan geatu þe in gear-dagum
and those golden gates which in year-days
 ful longe ær bilocen stodan
full long before locked stood
 heofona heah frea hat ontynan
of-heavens high lord command to-open
 and usic þonne gesece þurh þin sylfes gong
and us then seek through thy own going
 255 eaðmod to eorþan us is þinra arna þearf·
humble to earth to-us is of-thy mercies need·
 hafað se awyrgda wulf tostenced
has the accursed wolf scattered

deor dæd-scua dryhten þin eowde
beast deed-shadow lord thy flock
 wide towrecene þæt ðu waldend ær
widely driven-apart which thou ruler before
 blode gebohtes þæt se bealo-fulla
with-blood boughtest that the baleful-one
 hyneð heard-lice and him on hæft nimeð 260
oppresses harshly and to-him into captivity takes
 ofer usse nioda lust forþon we nergend þe
against our of-desires pleasure therefore we savior thee
 biddað georn-lice breost-gehygdum
pray earnestly with-breast-thoughts
 þæt þu hræd-lice helpe gefremme
that thou quickly help perform
 wergum wreccan þæt se wites bona·
to-weary exile that the of-torment slayer·
 in helle grund hean gedreose 265
into of-hell abyss abject may-fall
 and þin hond-geweorc hæleþa scyppend
and thy hand-work of-heroes creator
 mote arisan and on ryht cuman
may rise and into right come
 to þam up-cundan æþelan rice·
to the heavenly noble kingdom·
 þonan us ær þurh syn-lust se swearta gæst
whence us before through sin-lust the dark spirit
 forteah and fortylde þæt we tires wone 270
seduced and enticed so-that we of-glory lacking
 a butan ende sculon ermþu dreogan
ever without end must misery endure

butan þu usic þon ofost-licor ece dryhten

unless thou us the more-quickly eternal lord

æt þam leod-sceapan lifgende god

from the people-ravager living god

helm alwihta hreddan wille

protector of-all-creatures rescue wilt

IV · THE CLOSED GATE

The singers call Mary the purest queen on earth and the bride of the best of kings, and praise the mind that kept her maidenhood for God. They recall Isaiah, who saw in vision a gate bound with wonderful fastenings, until an angel told him that God himself would pass through it and leave it shut behind him. That gate, they say, is Mary, and they ask her to intercede for them. Then they pray to Christ, co-eternal with the Father, to come quickly and rescue his captives.

275 eala þu mæra middan-geardes

O thou glorious of-middle-earth

seo clæneste cwen ofer eorþan

the purest queen over earth

þara [þ]e gewurde to widan feore

of-those which came-to-be to wide life

hu þec mid ryhte ealle reord-berend

how thee with right all speech-bearers

hatað and secgað hæleð geond foldan

call and say heroes throughout earth

280 bliþe mode þæt þu bryd sie

with-glad mind that thou bride be

þæs selestan swegles bryttan·

of-the best of-sky dispenser·

Swylce þa hyhstan on heofonum eac

Likewise the highest in heavens also

cristes þegnas cweþað and singað

of-Christ thanes say and sing

þæt þu sie hlæfdige halgum meahtrum

that thou be lady with-holy powers

wuldor-weorudes and worl[d]-cundra

of-glory-host and of-world-born

hada under heofonum and hel-wara·

of-orders under heavens and of-bell-dwellers·

forþon þu þæt ana ealra monna

because thou that alone of-all men

geþohtest þrymlice þrist-hycgende

conceivedst gloriously bold-thinking

þæt þu þinne mægð-had meotude brohtes

that thou thy maidenhood to-ordainer broughtest

sealdes butan synnum nan swylc ne cwom

gavest without sins none such nor came

ænig oþer ofer ealle men

any other over all men

bryd beaga hroden þe þa beorhtan lac

bride with-rings adorned who that bright gift

to heofon-hame hluttre mode

to heaven-home with-pure mind

sipþan sende forðon heht sigores fruma

afterward sent therefore commanded of-victory author

his heah-bodan hider gefleogan·

his high-messenger hither fly·

of his mægen-þrymme and þe meahta sped

from his might-majesty and to-thee of-powers abundance

285

290

295

snude cyðan þæt þu sunu dryhtnes
quickly make-known that thou son of-lord

þurh clæne gebyrd cennan sceolde
through pure birth bring-forth shouldst

monnum to miltse and þe maria forð
to-men for mercy and thee Mary henceforth

300 efne unwemme a gehealden
even unstained ever kept

eac we þæt gefrugnon þæt gefyrn bi þe
also we that heard that long-ago about thee

soð-fæst sægde sum woð-bora
truth-fast said a-certain song-bearer

in eald-dagum esaïas
in old-days Isaiah

þæt he wære gelæded þæt he lifes gesteald
that he were led that he of-life dwelling

305 in þam ecan ham eal sceawode
in the eternal home all beheld

wlat þa swa wis-fæst witga geond þeod-land
looked then so wisdom-fast prophet throughout nation-land

opþæt he gestarode þær gestapelad wæs
until he gazed-upon where established was

æpelic ingong eal wæs gebunden
noble entrance all was bound

deoran since duru ormæte
with-precious treasure door immense

310 wundur-clommum bewripen wende swiðe
with-wonder-chains encircled he-thought strongly

þæt ænig elda æfre meahhte
that any of-men ever could

swa fæstlice fore-scyttelsas

so firmly bolts

on ecnesse o in-hebba

in eternity ever raise

opþe ðæs ceaster-hlides clustor onlucan·

or of-that city-gate lock unlock·

ær him godes engel þurh glædne geþonc

before to-him of-god angel through gracious thought

þa wisan onwrah and þæt word acwæð

the matter revealed and that word spoke

ic þe mæg secgan þæt soð gewearð

I to-thee can say what truth came-to-be

þæt ðas gyldnan gatu giet sume siþe

that these golden gates yet at-some time

god sylf wile gæstes mægne

god himself will of-spirit with-might

gefælsian fæder æl-mihtig

cleanse father almighty

and þurh þa fæstan locu foldan neosan

and through the firm locks earth visit

and hio þonne æfter him ece stondeð

and they then after him eternal stand

simle singales swa beclýsed

ever perpetually so closed

þæt nænig oþer nymþe nergend god

that none other except savior god

hy æfre ma eft onluced·

them ever more again unlocks·

nu þæt is gefylled þæt se froda þa

now that is fulfilled which the wise-one then

315

320

325

mid ealum þær on-wlatade·

with eyes there beheld·

þu eart þæt weall-dor þurh þe waldend frea

thou art that wall-door through which ruler lord

æne on þas eorðan ut-siðade

once onto this earth out-journeyed

330 and efne swa þec gemette meahtrum gehrodene

and even as thee he-found with-powers adorned

clæne and gecorene crist æl-mihtig

pure and chosen Christ almighty

swa ðe æfter him engla þeoden

so thee after him of-angels prince

eft unmæle ælces þinges

again unstained of-every thing

liopu-cægan bileac lifes brytta

with-limb-key locked of-life dispenser

335 iowa us nu þa are þe se engel þe

show to-us now that grace which the angel to-thee

godes spel-boda gabriel brohte

of-god message-bearer Gabriel brought

huru þæs biddað burg-sittende

indeed of-that pray city-dwellers

þæt ðu þa frofre folcum cyðe

that thou that comfort to-peoples make-known

þinre sylfre sunu siþþan we motan

of-thine own son afterward we may

340 an-modlice ealle hyhtan

with-one-mind all hope

nu we on þæt bearn foran breostum stardiað

now we on that child before breast gaze

geþinga us nu þristum wordum

intercede for-us now with-bold words

þæt he us ne læte leng owihte

that he us not let longer at-all

in þisse deað-dene gedwolan hyran

in this death-valley error obey

ac þæt he usic geferge in fæder-*rice*

but that he us bring into father-kingdom

þær we sorg-lease siþþan motan

where we sorrow-free afterward may

wunigan in wuldre mid weoroda god·

dwell in glory with of-hosts god·

eala þu halga heofona dryhten

O thou holy of-heavens lord

þu mid fæder þinne gefyrn wære

thou with father thy long-ago wast

efen-wesende in þam æþelan ham·

co-existing in the noble home·

næs ænig þa giet engel geworden

not-was any then yet angel made

ne þæs miclan mægen-þrymmes nán·

nor of-that great might-majesty any·

ðe in roderum up rice biwitigað

who in heavens above realm watch-over

þeodnes þryð-gesteald and his þegnunga·

of-prince might-dwelling and his services·

þa þu ærest wære mid þone ecan frean

when thou first wast with the eternal lord

sylf settende þas sidan gesceaft·

thyself establishing this wide creation·

345

350

355

brade bryten-grundas bām inc is gemæne
broad spacious-lands to-both you-two is common

heah-gæst hleofæst we þe hælend crist
high-spirit most-sheltering we thee savior Christ

þurh eað-medu ealle biddað
through humility all pray

365 þæt þu gehyre hæfta stefne
that thou hear of-captives voice

þinra nied-þiowa nergende god
of-thy need-slaves savior god

hu we sind geswencte þurh ure sylfra gewill
how we are afflicted through our own will

habbað wræc-mæcgas wergan gæstas
have exile-men accursed spirits

hetlen hel-sceaþa hearde genyrwad
hostile hell-ravager hard oppressed

365 gebunden bealo-rapum is seo bot gelong
bound with-bale-ropes is the remedy dependent

eall æt þe anum ece dryhten·
all on thee alone eternal lord·

hreow-cearigum help þæt þin hider-cyme
to-sorrow-anxious help that thy hither-coming

afrefre fea-sceafta þeah we fæhþo wið þec
may-comfort destitute-ones though we feud against thee

þurh firena lust gefremed hæbben·
through of-crimes lust committed have·

370 Ara nu onbehtum and usse yrmþa gepenc
Spare now to-servants and our miseries consider

hu we tealtrigað tydran mode
how we totter with-frail mind

hwearfað heanlice cym nu hæleþa cyning

wander abjectly come now of-heroes king

ne lata to lange us is lissa þearf

not delay too long to-us is of-mercies need

þæt þu us ahredde and us hælo-giefe

that thou us rescue and to-us salvation-gift

soð-fæst sylle þæt we sibban forð

truth-fast give that we afterward forth

þa sellan þing symle moten

the better things ever may

geþeon on þeode þinne willan

prosper among people thy will

375

V · HOLY, HOLY, HOLY

The section praises the Trinity, high and holy and blessed over the wide plains, whom the seraphim celebrate without weariness, guarding the face of the eternal Lord with their wings and pressing about the throne to be nearest the savior. Their song is given: Holy art thou, Lord of hosts, the heavens and earth are filled with thy glory. Then the singers marvel at the exchange by which the creator took flesh from a maiden, and urge every man to praise him. The part ends with Amen.

eala seo wlitige weorð-mynda full

O the beautiful of-honors full

heah and halig heofon-cund þrynes

high and holy heaven-born trinity

brade geblissad geond bryten-wongas

widely blessed throughout spacious-plains

þa mid ryhte sculon reord-berende

which with right must speech-bearers

380

- earme eorð-ware ealle mægene
wretched earth-dwellers with-all might
- hergan healice nu us hælend god
praise highly now to-us savior god
- wærfæst onwrah þæt we hine witan motan
faith-fast revealed that we him know may
- 385 forþon hy dæd-hwæte dome geswiðde
therefore they deed-bold with-glory strengthened
- þæt soð-fæste seraphinnes cýnn
the truth-fast of-seraphim race
- uppe mid englum a bremende
above with angels ever celebrating
- unapreotendum þrymmum singað
with-unwearying hosts sing
- ful healice hludan stefne
full loftily with-loud voice
- 390 fægre feor and neah habbaþ folgopa
fairly far and near they-have of-services
- cyst mid cyninge him þæt crist forgeaf
the-choicest with king to-them that Christ granted
- þæt hy motan his æt-wiste eagam brucan
that they may of-his presence with-eyes enjoy
- simle singales swegle gehyrste
ever perpetually with-radiance adorned
- weorðian waldend wide and side
honor ruler wide and broad
- 395 and mid hyra fīþrum frean æl-mihtges
and with their wings of-lord almighty
- onsyne wear[ðia]ð ecan dryhtnes
face they-guard of-eternal lord

and ymb þeoden-stol þringað georne
and about prince-throne they-press eagerly
 hwylc hyra nehst mæge ussum nergende
which of-them nearest may to-our savior
 flihte lacan frið-geardum in
with-flight play peace-courts in
 lofiað leof-licne and in leohte him
they-praise beloved-one and in light to-him
 þa word cwepað and wuldriað
these words they-say and glorify
 æþelne ord-fruman ealra gesceafta·
noble origin of-all creatures·
 halig eart þu halig heah-engla brego
holy art thou holy of-archangels prince
 soð sigores fréa simle þu bist halig
true of-victory lord ever thou art holy
 dryhtna dryhten a þin dom wunað
of-lords lord ever thy glory endures
 eorð-lic mid ældum in ælce tid
earthly among men in every time
 wide geweorpad þu eart weoroda god
widely honored thou art of-hosts god
 forþon þu gefyldest foldan and rodoras
because thou hast-filled earth and heavens
 wigendra hleo wuldres þines
of-warriors shelter of-glory thy
 helm al-wihta sie þe in heannessum
protector of-all-creatures be to-thee in heights
 ece hælo and in eorþan lof
eternal salvation and on earth praise

400

405

410

beorht mid beornum þu gebletsad leofa

bright among warriors thou blessed beloved

þe in dryhtnes noman dugeþum cwome

who in of-lord name with-hosts camest

heanum to hroþre þe in heahþum sie

to-lowly for comfort to-thee in heights be

415 a butan ende ece herenis·

ever without end eternal praise·

eala hwæt þæt is wræc-líc wrixl in werā life

O lo that is wondrous change in of-men life

þætte mon-cynnes milde scyppend

that of-mankind mild creator

onfeng æt fæmnan flæsc unwemme

received from maiden flesh unstained

and sio weres friga wiht ne cupe

and she of-man embraces at-all not knew

420 ne þurh sæd ne cwom sigores agend

nor through seed nor came of-victory owner

monnes ofer moldan ac þæt wæs ma cræft

of-man over earth but that was more craft

þonne hit eorð-buend ealle cupan

than it earth-dwellers all knew

þurh geryne hu he rodera þrim

through mystery how he of-heavens majesty

heofona heah frea helpe gefremede

of-heavens high lord help performed

425 monna cynne þurh his modor hrif

of-men to-race through his mother womb

and swa forð gongende folca nergend

and so forth going of-peoples savior

his forgif-nesse gumum to helpe

his forgiveness to-men for help

dæleð dogra gehwam dryhten weoroda

deals of-days to-each lord of-hosts

forþon we hine dom-hwate dædum and wordum

therefore we him judgment-eager with-deeds and with-words

hergen hold-lice þæt is healic ræd

should-praise faithfully that is lofty counsel

monna gehwylcum þe gemynd hafað

of-men to-each who mind has

þæt he symle oftost and inlocast

that he ever most-often and most-inwardly

and georn-licost god weorþige

and most-eagerly god may-honor

he him þære lisse lean forgildeð

he to-him of-that grace reward repays

se gehalgoda hælend sylfa

the hallowed savior himself

efne in þam eðle þær he ær ne cwom

even in the homeland where he before not came

in lifgendra londes wynne

in of-living of-land joy

þær he gesælig sibban eardað

where he blessed afterward dwells

ealne widan feorh wunað butan ende Amen

all wide life he-remains without end Amen

430

435

Cynewulf tells his reader to seek out why the angels did not appear in white at the birth in Bethlehem when they did so at the ascension. Forty days after rising from death, Christ gathers his thanes at Bethany, gives them his blessing, and tells them to go through all the world, preach, baptize, and sow peace. A great sound is heard in the air, the host of heaven comes, and he ascends before his grieving thanes, while two bright angels ask the men of Galilee why they wait.

- 440 nu ðu geornlice gæst-gerynum
 now thou earnestly with-spirit-mysteries
- mon se mæra mod-cræfte sec
 man the great with-mind-craft seek
- þurh sefan snyttro þæt þu soð wite
 through of-mind wisdom that thou truth mayest-know
- hu þæt geeode þa se æl-mihtiga
 how that came-about when the almighty
- acenned wearð þurh clænne hād
 born was through pure nature
- 445 siþþan he marian mægða weolman
 after he Mary of-maidens flower
- mærrer meowlan mund-heals geceas·
 glorious maiden protection chose·
- þæt þær in hwitum hræglum gewerede
 that there in white garments clothed
- englas ne oðeowdun þa se æþeling cwom
 angels not appeared when the prince came
- beorn in betlem bodan wæron gearwe
 warrior in Bethlehem messengers were ready
- 450 þa þurh hleoþor-cwide hyrdum cyðdon
 who through voice-speech to-shepherds made-known

sægdon soðne gefean þætte sunu wære

told true joy that son were

in middan-geard meotudes acenned

in middle-earth of-ordainer born

in betleme hwæpre in bocum ne cwið

in Bethlehem however in books not it-says

þæt hy in hwitum þær hræglum oðywden·

that they in white there garments appeared·

in þa æpelan tid swa hie eft dydon·

in the noble time as they afterward did·

ða se brega mæra· to bethania

when the prince great· to Bethany

þeoden þrym-fæst his þegna gedryht

prince majesty-fast his of-thenes company

gelaðade leof weorud hy þæs lareowes

summoned dear band they of-that teacher

on þam wil-dæge word ne gehyrwdon

on the desire-day word not despised

hyra sinc-giefan sona wæron gearwe

of-their treasure-giver at-once they-were ready

hæleð mid hlaford to þære halgan byrg

heroes with lord to the holy city

þær him tacna fela tires brytta

where to-them of-signs many of-glory dispenser

onwrah wuldres helm word-gerynum

revealed of-glory protector with-word-mysteries

ærpon up-stige án-cenned sunu

before ascended only-begotten son

efen-ece bearn agnum fæder

co-eternal child to-own father

455

460

465

þæs ymb feowertig þe he of foldan ær
after about forty which he from earth before

from deaðe aras dagaena rimes·
from death rose of-days of-number·

hæfde þa gefylled swa ær biforan sungon
had then fulfilled as before beforehand sang

witgena word geond woruld innan
of-prophets word throughout world within

470 þurh his þrowinga þegnas heredon·
through his sufferings thanes praised·

lufedun leof-wendum lifes agend
loved with-loving-hearts of-life owner

fæder frum-sceafta he him fægre þæs
father of-first-creations he to-them fairly for-that

leofum gesiþum lean æfter geaf
to-dear companions reward after gave

and þæt word acwæð waldend engla
and that word spoke ruler of-angels

475 gefysed fréa mihtig to fæder rice
ready lord mighty for of-father kingdom

gefeod ge on ferððe næfre ic from-hweorfe
rejoice you in spirit never I depart

ac ic lufan symle læste wið eowic
but I love ever will-keep toward you

and eow meaht giefen and mid-wunige
and to-you power I-give and with-remain

awo to ealdre þæt eow æfre ne bið
ever to age so-that to-you ever not is

480 þurh gife mine godes onsien·
through grace mine of-good lack·

Farað nu geond ealne· yrmenne grund·

Go now throughout all· spacious earth·

geond wid-wegas· weoredum cyðað·

throughout wide-ways· to-hosts make-known·

bodiað and bremað· beorhtne geleafan·

preach and proclaim· bright faith·

and fulwiað folc under roderum·

and baptize people under heavens·

hweorfað to heofonum· hergas breotaþ·

turn to heavens· idol-temples break·

fyllað and feogað· feond-scype dwæscað·

fill and hate· enmity quench·

sibbe sawað· on sefan manna·

peace sow· in minds of-men·

þurh meahta sped· ic eow mid-wunige·

through of-powers abundance· I with-you remain·

forð on frofre· and eow friðe healde·

forth in comfort· and you in-peace will-hold·

strengðu stapol-fæstre· on stowa gehware·

with-strength more-steadfast· in places in-each·

ða wearð semninga sweg on lyfte·

then became suddenly sound in air·

hlud gehyred· heofon-engla þreat·

loud heard· of-heaven-angels troop·

weorud wlite-scyne· wuldres aras·

band beauty-bright· of-glory messengers·

cwomun on corðre· cyning ure gewat·

came in company· king our departed·

þurh þæs temples hrof· þær hy to-segun·

through of-the temple roof· where they looked-on·

485

490

495

þa þe leofes þa gen· last weardedun·

those who of-beloved then still· track kept·

on þam þing-stede· þegnas gecorene·

in the meeting-place· thanes chosen·

gesegon hi on heahþu· hlaford stigan·

saw they into heights· lord ascend·

god-bearn of grundum· him wæs geomor sefa·

god-child from depths· to-them was sad heart·

500 hat æt heortan· hyge murnende·

hot at heart· mind mourning·

þæs þe hi swa leofne· leng ne mostun·

because that they so dear-one· longer not might·

geseon under swegle· song áhofun·

see under sky· song they-raised·

aras ufan-cunde· æþeling heredun·

messengers from-above· prince they-praised·

lofedun lif-fruman· leohte gefegun·

praised life-source· in-light rejoiced·

505 þe of þæs hælendes· heafelan lixte·

which from of-the savior· head shone·

gesegon hy æl-beorhte· englas twegen·

saw they all-bright· angels two·

fægre ymb þæt frum-bearn· frætwum blican·

fair about that first-child· with-adornments gleam·

cyninga wuldor· cleopodon of heahþu·

of-kings glory· they-called from height·

wordum wræt-licum· ofer wera mengu·

with-words wondrous· over of-men multitude·

510 beorhtan reorde· hwæt bidað ge

with-bright voice· what await you

galilesce· guman on hwearfte·

Galilean· men in circle·

Nu ge sweotule geseoð· soðne dryhten·

Now you clearly see· true lord·

on swegl faran· sigores ágend·

into sky go· of-victory owner·

wile up heonan· eard gestigan·

he-will up hence· dwelling ascend·

æþelinga ord· mid þas engla gedryht·

of-princes chief· with this of-angels company·

ealra folca fruma· fæder eþel-stóll

of-all peoples origin· to-father home-seat

515

VII · THE GATES OF THE CITY

The angels tell the watching disciples that they mean to bear their lord over the roofs of heaven to the bright city, and that he will come again to judge every deed. Christ takes his seat at the Father's right hand, while the men go back to Jerusalem weeping. The angels call to the heavenly city to open its gates to the king who has stripped hell of its tribute and led out the greatest of spoils, and the section ends with the choice set before every living man.

we mid þyslice· þreate willað·

we with such-like· troop will·

ofer heofona gehlidu· hlaford fergan·

over of-heavens roofs· lord bear·

to þære beorhtan byrg· mid þas bliðan gedryt·

to the bright city· with this joyful company·

ealra sige-bearna· þæt seleste·

of-all victory-children· that best·

520

and æþeleste· þe ge her onstariað·

and noblest· which you here gaze-upon·

and in frofre geseoð· frætwum blican·

and in comfort see· with-adornments gleam·

wile eft swa-þeah· eorðan mægðe·

he-will again nevertheless· of-earth peoples·

sylfa geseacan· side herge·

himself visit· with-broad host·

525 and þonne gedeman· dæda gehwylc·

and then judge· of-deeds each·

þara ðe gefremedon· folc under roderum·

of-those which performed· peoples under heavens·

ða wæs wuldres weard· wolcnum bifen·

then was of-glory guardian· by-clouds enveloped·

heah-engla cyning· ofer hrofas upp·

of-archangels king· over roofs up·

haligra helm· hyht wæs geniwad·

of-holy-ones protector· hope was renewed·

530 blis in burgum· þurh þæs beornes cyme·

joy in cities· through of-the warrior coming·

gesæt sige-hremig· on þa swiþran hand·

sat victory-exulting· on the right hand·

ece ead-fruma· agnum fæder·

eternal bliss-source· to-own father·

gewitan him þa gongan· to hierusalem·

departed themselves then to-go· to Jerusalem·

hæleð hyge-rofe· in ða halgan burg·

heroes mind-brave· into the holy city·

535 geomor-mode· þonan hy god nyhst·

sad-minded· whence they god last·

up-stigende· eagum segun·

ascending· with-eyes saw·

hyra wil-gifan· þær wæs wopes hring·

their joy-giver· there was of-weeping sound·

torne bitolden· wæs seo treow lufu·

with-grief covered· was the faithful love·

hat æt heortan· hreðer innan weoll·

hot at heart· breast within welled·

beorn breost-sefa· bidon ealle þær·

burned breast-mind· waited all there·

þegnas þrym-fulle· þeodnes gehata·

thanes majesty-full· of-prince of-promises·

in þære torhtan byrig· tyn niht þa-gen·

in the bright city· ten nights still·

swa him sylf bibead· swegles agend·

as to-them himself commanded· of-sky owner·

ær þon up-stige· ealles waldend·

before that ascended· of-all ruler·

on heofona gehyld hwite cwoman·

into of-heavens keeping white came·

eorla ead-giefan· englas to-geanes·

of-warriors to-bliss-giver· angels towards·

ðæt is wel cweden· swa gewritu secgað·

that is well said· as writings say·

þæt him al-beorhte englas togeanes·

that to-him all-bright angels towards·

in þa halgan tid· heapum cwoman·

in the holy time· in-troops came·

sigan on swegle· þa wæs symbla mæst·

descending in sky· then was of-feasts greatest·

540

545

550

geworden in wuldre· wel þæt gedafenað·

made in glory· well that befits·

þæt to þære blisse· beorhte gewerede·

that to the bliss· brightly clothed·

in þæs þeodnes burg· þegnas cwoman·

into of-the prince city· thanes came·

weorud wlite-scyne· gesegon wil-cuman·

band beauty-bright· saw welcome-one·

555 on heah-setle· heofones waldend·

on high-seat· of-heaven ruler·

folca feorh-giefan· frætsum ealles waldend

of-peoples life-giver· with-adornments of-all ruler

middan-geardes and mægen-þrymnes

of-middle-earth and of-might-majesty

hafað nu se halga helle bireafod

has now the holy-one bell bereft

ealles þæs gafoles þe hi gear-dagum

of-all that tribute which she in-year-days

560 in þæt orlege unryhte swealg·

in that strife unrightly swallowed·

nu sind forcumene and in cwic-susle

now are overcome and in living-torment

gehynde and gehæfte in helle grund

humiled and captive in of-bell abyss

duguþum bidæled deofla cempa

of-benefits deprived of-devils champions

ne meahtan wiþer-brogan wige spowan

not could adversaries in-war succeed

565 wæpna wyrpum siþþan wuldres cyning

of-weapons with-casts after of-glory king

heofon-rices helm hilde gefremede

of-heaven-kingdom protector battle waged

wiþ his eald-feondum ánes meathum

against his old-foes of-one with-powers

þær he of hæfte áhlód huþa mæste·

where he from captivity led-out of-spoils greatest·

of feonda byrig folces unrim·

from of-foes city of-people countless-number·

þisne ilcan þreat þe ge her on-stariað

this same troop which you here gaze-upon

wile nu gesecan sawla nergend

will now visit of-souls savior

gæsta gief-stol godes agen bearn

of-spirits gift-throne of-god own child

æfter guð-plegan nu ge geare cunnon

after war-play now you clearly know

hwæt se hlaford is se þisne here lædeð

what the lord is who this host leads

nu ge from-lice freondum to-geanes

now you boldly to-friends towards

gongað glæd-mode geatu ontynað·

go glad-minded gates open·

wile into eow ealles waldend

will into you of-all ruler

cyning on ceastre corðre ne lytle

king into city with-company not small

fyrn-weorca fruma folc gelædan

of-ancient-works origin people lead

in dreama dream ðe he on deofflum genom

into of-joys joy which he from devils took

570

575

580

þurh his sylfes sygor sib sceal gemæne

through his own victory peace shall common

englum and ældum á forð heonan

to-angels and to-men ever forth hence

wesan wide-ferh· wær is æt-somne

be for-ever· covenant is together

godes and monna gæst-halig treow

of-god and of-men spirit-holy faith

585 lufu lifes hyht and ealles leohtes gefea·

love of-life hope and of-all light joy·

hwæt we nú gehyrdan hu þæt hælu-bearn

lo we now have-heard how that salvation-child

þurh his hyder-cyme hals eft forgeaf

through his hither-coming salvation again gave

gefreode and gefreopade folc under wolcnum

freed and protected people under clouds

mære meotudes sunu þæt nu monna gehwylc

glorious of-ordainer son so-that now of-men each

590 cwic þendan her wunat geceosan mót

living while here be-remains choose may

swa helle hienþu swa heofones mærp

either of-hell humiliation or of-heaven glory

swa þæt leohte leoht swa ða lapan niht

either that bright light or the hateful night

swa þrymmes þræce swa þrystra wræce·

either of-majesty press or of-darknesses misery·

swa mid dryhten dream· swa mid deoflum hream·

either with lord joy· or with devils clamor·

595 swa wite mid wrapum swa wuldor mid arum

either torment with hostile-ones or glory with gracious-ones

swa lif swa deað swa him leofre bið
either life or death as to-him dearer is
 to gefremmanne þenden flæsc and gæst
to perform while flesh and spirit
 wuniað in worulde wuldor þæs age
dwell in world glory of-that may-have
 þrynsse þrym þonc butan ende
of-trinity majesty thanks without end

VIII · THE GIFTS OF MEN

God gives food, wealth, mild weather, sun and moon, dew and rain, and above all the salvation won at the ascension. The poet recalls Job, who called the son of God a bird; the Jews could not perceive him, and the bird's flight was hidden from his foes on earth. Then the gifts are counted: eloquence, song, the harp, the law, the stars' courses, writing, success in battle, seamanship, smithcraft. No one is given them all, lest pride harm him.

ðæt is þæs wyrðe þætte wer-þeode
that is of-that worthy that nations
 secgen dryhtne þonc duguða gehwylcre
should-say to-lord thanks of-benefits for-each
 þe us sið and ær simle gefremede
which to-us late and early ever he-performed
 þurh monig-fealdra mæгна geryno·
through of-manifold powers mysteries·
 he us æt gifeð and æhta sped
he to-us food gives and of-possession abundance
 welan ofer wid-lond and weder liþe
wealth over wide-land and weather mild

600

605

under swegles hleo sunne and mona
under of-sky shelter sun and moon

æpelast tungla eallum scinað
noblest of-stars to-all shine

heofon-condelle hælepum on eorðan
heaven-candles to-heroes on earth

dreoseð deaw and ren duguðe weccap
falls dew and rain benefit they-waken

610 to feorh-nere fira cynne
for life-sustenance of-men to-race

iecað eorð-welan· þæs we ealles sculon
increase earth-wealth· of-that we of-all must

secgan þonc and lof· þeodne ussum·
say thanks and praise· to-prince our·

and huru þære hælo· þe he us to hyhte forgeaf·
and indeed of-that salvation· which he to-us for hope granted·

ða he þa yrmðu· eft-oncyrde
when he those miseries· turned-back

615 æt [h]is up-stige· þe we ær drugon
at his ascension· which we before endured

and geþingade þeod-buendum·
and interceded for-nation-dwellers·

wið fæder swæsne fæhþa mæste
with father own of-feuds greatest

cyning an-boren cwide eft-onhwearf
king only-begotten sentence reversed

saulum to sibbe se þe ær sungen [wæs]
to-souls for peace that which before sung [was]

620 þurh yrne hyge· ældum to sorge·
through angry mind· to-men for sorrow·

Ic þec ofer eorðan geworhte· on þære þu scealt yrmþum lifgan·

I thee over earth made· on which thou shalt in-miseries live·

wunian in gewinne and wræce dreogan

dwelt in strife and misery endure

feondum to hroþor fus-leoð galan

to-foes for comfort death-song sing

and to þære ilcan scealt eft geweorþan

and to the same thou-shalt again become

wyrmum aweallen þonan wites fyr

with-worms swarming whence of-torment fire

of þære eorðan scealt eft gesecan·

from the earth thou-shalt again seek·

Hwæt ús þis se æþeling yðre gefremede

Lo to-us this the prince more-easily performed

þa he leómum onfeng· and lic-homan

when he limbs received· and body

monnes magu-tudre· sibþan meotodes sunu

of-man of-offspring· after of-ordainer son

engla eþel· upgestigan

of-angels homeland· ascend

wolde weoroda god· ús se willa bicwom

would of-hosts god· to-us that desire came

heanum to helpe on þa halgan tíð·

to-lowly for help in the holy time·

bi þon giedd áwræc iob swa he cuðe

about that song uttered Job as he knew

herede helm wera hælend lofede

praised protector of-men savior lauded

and mid sib-lufan sunu waldendes

and with peace-love son of-ruler

625

630

635

freo-noman cende and hine fugel nemde

free-name declared and him bird named

þone iudeas· ongietan ne meahtan·

whom Jews· perceive not could·

in ðære god-cundan gæstes strengðu

in the divine of-spirit strength

wæs þæs fugles flyht feondum on eorþan·

was of-that bird flight to-foes on earth·

640 dyrne and degol· þam þe deorc gewit

secret and bidden· to-those who dark understanding

hæfdon on hreþre heortan stænne·

had in breast heart stony·

noldan hi þa torhtan· tacen oncnawan·

would-not they those bright· signs acknowledge·

þe him beforan fremede. freo-bearn godes·

which them before performed. free-child of-god·

monig mis-líc· geond middan-geard

many various· throughout middle-earth

645 swa se fæla fugel· flyges cunnode·

so the faithful bird· of-flight made-trial·

hwilum engla eard· up gesohte·

at-times of-angels dwelling· up sought·

modig meahtum strang· þone maran ham·

brave in-powers strong· that greater home·

hwilum he to eorþan eft gestylde·

at-times he to earth again darted·

þurh gæstes giefe grund-sceat sohte·

through of-spirit grace earth-region sought·

650 wende to worulde bi þon se witga song·

turned to world about that the prophet sang·

he wæs upp-hafen engla fæðmum
he was up-raised of-angels in-embraces
 in his þa miclan· meahta spede·
in his that great· of-powers abundance·
 heah and halig ofer heofona þrym·
high and holy over of-heavens majesty·
 ne meahtan þa þæs fugles· flyht gecnawan·
not could they of-that bird· flight know·
 þe þæs up-stiges and-sæc fremedon
who of-that ascension denial made
 and þæt ne gelyfdon þætte lif-fruma
and that not believed that life-source
 in monnes hiw ofer mæгна þrym
in of-man form over of-hosts majesty
 halig fróm hrusan ahafen wurde·
holy from earth raised became·
 ða us geweorðade se þas world gescop
then us honored he-who this world shaped
 godes gæst-sunu and us giefte sealde
of-god spirit-son and to-us gifts gave
 uppe mid englum ece stapelas
above with angels eternal foundations
 and eac monig-fealde modes snyttru
and also manifold of-mind wisdom
 seow and sette geond sefan monna·
sowed and set througbout minds of-men·
 Sumum word-laþe wise sendeð
To-one word-eloquence wise he-sends
 on his modes gemynd þurh his mupes gæst
into his of-mind thought througb his of-mouth spirit

655

660

665

æþele andgiet· se mæg eal fela·

noble understanding· he can all much·

singan and secgan þam bið snyttru cræft·

sing and say to-him is of-wisdom skill·

bifolen on ferðe· Sum mæg fingrum wel·

committed in spirit· One can with-fingers well·

hlude fore hæleþum hearpan storgan·

loudly before heroes harp stir·

670 gleo-beam gretan· Sum mæg god-cunde·

glee-wood touch· One can divine·

reccan ryhte æ· Sum mæg ryne tungla·

expound rightly law· One can course of-stars·

secgan side gesceaft· Sum mæg searolice

tell wide creation· One can skillfully

word-cwide writan· Sumum wiges sped·

word-speech write· To-one of-war success·

giefeð æt gupe þonne gar-getrum

he-gives in battle when spear-troop

675 ofer scild-hreadan sceotend sendað

over shield-covers shooters send

flacor flan-geweorc· Sum mæg fromlice

flying arrow-work· One can boldly

ofer sealtne sá sund-wudu drifan

over salt sea sea-wood drive

hreran holm-þræce· Sum mæg heanne beam

stir ocean-tumult· One can high tree

stælgne gestigan· Sum mæg styled sweord·

steep climb· One can steeled sword·

680 wæpen gewyrca· Sum con wonga bigong·

weapon make· One knows of-plains extent·

wegas wid-gielle swa se waldend us

ways wide-spread so the ruler to-us

god-bearn on grundum his giefe bryttað.

god-child on earth his gifts dispenses.

Nyle he ængum anum· ealle gesyllan

Will-not he to-any one· all give

gæstes snyttru þy læs him gielp sceþþe

of-spirit wisdom by-that less to-him pride may-harm

þurh his anes cræft ofer oþre forð

through his of-one skill over others forth

685

IX · THE SIX LEAPS

The prophet saw the gems of heaven raised, the sun and moon, which are God and his church. Solomon sang that the king of angels would leap upon the mountains, and the poet counts the leaps: into the maiden, into the manger, onto the cross, into the tomb, down into hell where he bound its king, and up into heaven. As Christ sprang from height to height, men must leap in the thoughts of their hearts from strength to strength. It ends with the guard against the tempter's arrows and a prayer to the Father, the Son, and the Spirit.

ðus god meahtig geofum un-hneawum·

thus god mighty with-gifts ungrudging·

cynning al-wihta· cræftum weorðað·

king of-all-creatures· with-powers honors·

eorþan tuddor swylce eadgum blæd

of-earth offspring likewise to-blessed prosperity

seleð on swegle sibbe ræreþ

gives in sky peace raises

ece to ealdre engla and monna

eternal to age of-angels and of-men

690

swa he his weorc weorþað· bi þon se witga cwæð
as he his work honors· about that the prophet said

þæt á-hæfen wæren halge gimmas
that up-raised were holy gems

hædre heofon-tungol healice upp·
bright heaven-star loftily up·

sunne and mona· hwæt sindan þa
sun and moon· what are those

695 gimmas swa scyne buton god sylfa
gems so bright but god himself

he is se soð-fæsta· sunnan leoma
he is the truth-fast· of-sun radiance

englum and eorð-warum æþele scima
to-angels and to-earth-dwellers noble brightness

ofer middan-geard mona lixæð
over middle-earth moon shines

gæst-lic tungol swa seo godes circe
spiritual star as the of-god church

700 þurh gesomninga· soðes and ryhtes
through assemblies· of-truth and of-right

beorhte bliceð swa hit on bocum cwip
brightly gleams as it in books says

sippan of grundum god-bearn á-stag·
after from depths god-child ascended·

cyning clænra gehwæs þa seo circe hér·
king of-pure of-each then the church here·

æ-fyllendra eaht-nysse bád·
of-law-fulfillers persecution endured·

705 under hæþenra· hyrda gewældum
under of-beathen· keepers powers

þær ða syn-sceaðan soþes ne giemdon

where those sin-ravagers of-truth not heeded

gæstes þearfe ac hi godes tempel

of-spirit need but they of-god temple

bræcan and bærndon blod-gyte worhtan

broke and burned blood-shed wrought

feodan and fyldon hwæpre forð bicwom

hated and felled however forth came

þurh gæstes giefes godes þegna blæd

through of-spirit grace of-god of-thanes glory

æfter up-stige ecan dryhtnes

after ascension of-eternal lord

bi þon salomon song sunu dauibes

about that Solomon sang son of-David

giedda gearo-snottor gæst-gerynum

of-songs ready-wise with-spirit-mysteries

waldend wer-þeoda and þæt word acwæð

ruler of-nations and that word spoke

cuð þæt geweorðeð þætte cyning engla

known that becomes that king of-angels

meotud meahtum swið munt gestylleð

ordainer in-powers strong mountain will-spring

gehleapeð hea-dune hyllas and cnollas

will-leap high-downs hills and knolls

bewrið mid his wuldre woruld alyseð

encircles with his glory world redeems

ealle eorð-buend þurh þone æpelan stylle

all earth-dwellers through the noble leap

wæs se forma hlyp þa he on fæmnan astag

was the first leap when he into maiden descended

710

715

720

- mægeð un-mæle and þær mennisc hiw
maiden unstained and there human form
 onfeng butan firenum þæt to frofre gewearð
received without sins that for comfort became
 eallum eorð-warum wæs se oþer stiell
to-all earth-dwellers was the second leap
 bearnes gebyrda· þa he in binne wæs
of-child birth· when he in manger was
 725 in cildes hiw clapum bewunden
in of-child form in-clothes wound
 ealra þrymma þrym wæs se þrida hlyp
of-all glories glory was the third leap
 rodor-cyninges ræs þa he on rode astag
of-heaven-king rush when he on rood mounted
 fæder frofre gæst wæs se feorða stiell
father of-comfort spirit was the fourth leap
 in byrgenne þa he þone beam ofgeaf
into tomb when he that tree gave-up
 730 fold-ærne fæst wæs se fifta hlyp
in-earth-house fast was the fifth leap
 þa he hell-warena heap forbygde
when he of-hell-dwellers host humbled
 in cwic-susle cyning inne gebond
in living-torment king within bound
 feonda fore-sprecan fyrnum teagum
of-fiends advocate with-fiery chains
 grom-hydgne þær he gen ligeð
fierce-minded where he still lies
 735 in carcerne clommum gefæstnad
in prison with-fetters fastened

synnum gesæled· wæs se siexta hlyp
with-sins bound· was the sixth leap
 haliges hyht-plega þa he to heofonum astag
of-holy-one hope-play when he to heavens ascended
 on his eald-cyððe þa wæs engla þreat
into his old-home then was of-angels troop
 on þa halgan tid hleahtre blipe
in the holy time with-laughter glad
 wynnum geworden gesawan wuldres þrym
with-joys made they-saw of-glory majesty
 æþelinga ord eþles neosan
of-princes chief homeland to-seek
 beorhtra bolda þa wearð burg-warum·
of-bright dwellings then became to-city-dwellers·
 eadgum ece gefea· æþelinges plega
to-blessed eternal joy· of-prince play
 þus her on grundum godes ece bearn
thus here on grounds of-god eternal child
 ofer heah hleoðu hlypum stylde
over high slopes with-leaps sprang
 modig æfter muntum swa we men sculon
brave along mountains so we men must
 heortan gehygdum hlypum styllan
of-heart with-thoughts with-leaps spring
 of mægne in mægen· mærpum tilgan
from strength into strength· for-glories strive
 þæt we to þam hyhstan hrofe gestigan
that we to the highest roof may-ascend
 halgum weorcum þær is hyht and blis
by-holy works where is hope and joy

740

745

750

geþungen þegn-weorud is us þearf micel
excellent thane-host is to-us need great

þæt we mid heortan hælo secen·
that we with heart salvation may-seek-

þær we mid gæste georne gelyfað
where we with spirit earnestly believe

þæt þæt hælo-bearn heonan up-stige
that that salvation-child hence ascended

755 mid usse lic-homan lifgende god
with our body living god

forþon we a sculon idle lustas
therefore we ever must idle desires

syn-wunde forseon and þæs sellran gefeon
sin-wounds despise and of-that better rejoice

habbað we us to frofre fæder on roderum
have we to-us for comfort father in heavens

ælmeahtigne he his áras þonan
almighty he his messengers thence

760 halig of heahðu hider onsendedð
holy from height hither sends

þa us gescildap wið sceppendra
who us shield against of-injurers

eglum earh-farum þi læs un-holdan·
dread arrow-flights by-that less hostile-ones-

wunde gewyrceþ þonne wroht-bora
wound may-work when strife-bearer

in folc godes forð onsendedð
into people of-god forth sends

765 of his brægd-bogan biterne stræl
from his guile-bow bitter arrow

forþon we fæste sculon wið þam fær-scyte
therefore we firmly must against the sudden-shot

symle wærlíce· wearde healdan
ever warily· watch bold

þy læs se attres ord in-gebuge
by-that less the of-poison point bend-in

biter bord-gelac under ban-locan
bitter shield-play under bone-enclosure

feonda fær-searo þæt bið frecne wund
of-fiends sudden-cunning that is dangerous wound

blatast benna utan us beorgan þa
most-livid of-wounds let-us us protect then

þenden we on eorðan eard weardigen
while we on earth dwelling guard

utan us to fæder freoþa wilnian
let-us us from father of-peace ask

biddan bearn godes and þone bliðan gæst
pray child of-god and that gracious spirit

þæt he us gescilde wið sceapan wæpnum·
that he us may-shield against of-foe weapons·

laþra lyge-searwum se us lif forgeaf
of-bateful-ones lying-wiles who to-us life gave

leomu lic and gæst· si him lof symle
limbs body and spirit· be to-him praise ever

þurh woruld worulda· wuldor on heofnum
through world of-worlds· glory in heavens

770

775

No man on earth need fear the devil's shafts if God shields him, but the day of judgment is near and each will be paid as he has earned. The poet says he fears the sterner doom, having not kept well what his savior commanded. Here he sets his name in runes: the bold one shall tremble, joy and wealth shall be taken, and earth's adornments burn. He will teach each dear one not to neglect the soul's need, and closes with the voyage over cold water to the harbor heaven's ruler opened.

ne þearf him ondrædan deofla strælas

not needs to-him dread of-devils arrows

780 ænig on eorðan ælda cynnes

any on earth of-men of-race

gromra gar-fare gif hine god scildep

of-fierce-ones spear-course if him god shields

duguða dryhten is þam dome neah

of-hosts lord is that judgment near

þæt we gelice sceolon leanum hleotan

that we alike shall rewards obtain

swa we wide feorh weorcum hlóðun

as we wide life with-works heaped

785 geond sidne grund us secgað bec

throughout wide earth to-us say books

hú æt ærestan ead-mod astag·

how at first humble descended·

in middan-geard mæгна gold-hord

into middle-earth of-powers gold-board

in fæmnan fæðm freo bearn godes·

into of-maiden bosom noble child of-god·

halig of heahþu huru ic wene me·

holy from height indeed I expect for-myself·

and eac ondræde· dóm ðy reþran·
and also dread· judgment the sterner·
 ðonne eft cymeð engla þeoden
when again comes of-angels prince
 þe ic ne heold teala þæt me hælend min
because I not kept well what to-me savior mine
 on bocum bibeað ic þæs brogan sceal
in books commanded I of-that terror must
 geseon sýn-wræce þæs þe ic soð talge
see sin-vengeance of-that which I true reckon
 þær monig beoð on gemot læded
where many are into assembly led
 fore onsyne eces deman
before face of-eternal judge
 þonne ƿ cwacað· gehyreð cyning mæðlan·
then torch [?] quakes· bears king speak·
 rodera ryhtend· sprecau reþe word
of-heavens ruler· speak fierce words
 þam þe him ær in worulde wace hyrdon
to-those who to-him before in world feebly obeyed
 þendan ƿ and † yþast meahtan
while bow [?] and need most-easily could
 frofre findan þær sceal forht monig
comfort find there shall fearful many
 on þam wong-stede werig bidan
on the plain-place weary wait
 hwæt him æfter dædum deman wille
what to-him after deeds adjudge be-will
 wraþra wita biþ se ƿ scæcen
of-cruel torments is the joy departed

790

795

800

- 805 **eorþan frætwa ƿ wæs longe.**
of-earth adornments aurochs [?] was long.
- ƿ flodum bilocen lif-wynna dæl.**
water by-floods enclosed of-life-joys portion.
- ƿ on foldan þonne frætwe sculon**
wealth on earth then adornments shall
- byrnan on bæle blac rasetteð**
burn on pyre pale rages
- recen reada leg reþe scribeð.**
swift red flame fierce glides.
- 810 **geond woruld wide wongas hreosað**
throughout world wide plains fall
- burg-stede berstað brond bið on tyhte**
city-steads burst fire is in course
- æleð eald-gestreon unmunlice**
burns old-treasure pitilessly
- gæsta gifrast þæt geo guman heoldan**
of-spirits greediest which once men held
- þenden him on eorþan onmedla wæs.**
while to-them on earth pomp was.
- 815 **forþon ic leofra gehwone læran wille**
therefore I of-dear-ones each teach will
- þæt he ne agæle gæstes þearfe**
that he not neglect of-spirit need
- ne on gylp geote þenden god wille**
nor in boasting pour while god wills
- þæt he her in worulde wunian mote**
that he here in world dwell may
- somed sipian sawel in lice**
together journey soul in body

in þam gæst-hofe	scyle gumena gehwylc	820
<i>in the spirit-dwelling</i>	<i>must of-men each</i>	
on his gear-dagum	georne biþencan	
<i>in his year-days</i>	<i>earnestly consider</i>	
þæt us milde bicwom	meahta waldend	
<i>that to-us mild came</i>	<i>of-powers ruler</i>	
æt ærestan	þurh þæs engles word·	
<i>at first</i>	<i>through of-the angel word·</i>	
bið nu eorneste	þonne eft cymeð	
<i>is now earnest</i>	<i>when again he-comes</i>	
reðe and ryhtwis	rodor bið onhrered	825
<i>fierce and righteous</i>	<i>heaven is stirred</i>	
and þas miclan gemetu	middan-geardes	
<i>and these great measures</i>	<i>of-middle-earth</i>	
beheofiað·	þonne beorht cyning leanað	
<i>lament·</i>	<i>when bright king repays</i>	
þæs þe hy on eorþan	eargum dædum	
<i>for-that which they on earth</i>	<i>with-wicked deeds</i>	
lifdon leahtrum fá·	þæs hi longe sculon	
<i>lived with-sins stained·</i>	<i>for-that they long must</i>	
ferð-werige onfon	in fyr-baðe	830
<i>spirit-weary receive</i>	<i>in fire-bath</i>	
wælmum biwrecene	wrap-lic and-lean·	
<i>by-surges driven</i>	<i>cruel requital·</i>	
þonne mæгна cyning	on gemot cymeð	
<i>when of-powers king</i>	<i>to assembly comes</i>	
þrymma mæsta	þeod-egsa bið	
<i>of-glories greatest</i>	<i>nation-terror is</i>	
hlud gehyred	bi heofon-woman	
<i>loud heard</i>	<i>by heaven-uproar</i>	

- 835 cwanienðra cirm cerge reotað
of-lamenting-ones cry sorrowful they-weep
 fore onsyne eces deman
before face of-eternal judge
 þa þe hyra weorcum wace truwiað
those who in-their works feebly trust
 ðær biþ oð-ywed egsa mara
there is revealed terror greater
 þonne from frum-gesceape gefrægen wurde
than from first-creation heard-of was
- 840 æfre on eorðan þær bið æghwylcum
ever on earth there is to-each
 syn-wyrcendra on þa snudan tid
of-sin-workers in the swift time
 leofra micle þonne eall þeos læne gesceaft
dearer much than all this transitory creation
 þær he hine sylfne on þam sige-þreate
if he him self in the victory-host
 behydan mæge þonne herga fruma
hide might when of-hosts origin
- 845 æþelinga ord eallum demeð
of-princes chief to-all judges
 leofum ge laðum lean æfter ryhte
to-dear and to-hateful reward after right
 þeoda gehwylcre is us þearf micel
of-nations to-each is to-us need great
 þæt we gæstes wlite ær þam gryre-brogan
that we of-spirit beauty before that terror-dread
 on þas gæsnan tid georne biþencen
in this barren time earnestly consider

Nu is þon gelicost swa we on lagu-flode

850

Now is to-that likest as-if we on water-flood

ofer cald wæter ceolum liðan

over cold water in-ships sail

geond sidne sá sund-hengestum

throughout wide sea with-sea-steeds

flod-wudu fergen is þæt frecne stream·

flood-wood we-drive is that perilous current·

yða ofermæta þe we her on lacað

of-waves immense which we here on toss

geond þas wacán woruld windge holmas

855

throughout this weak world windy seas

ofer deop gelad wæs se drohtað strong

over deep path was the condition hard

ær þon we to londe geliden hæfdon

before that we to land sailed had

ofer hreone hrycg þa us help bicwom

over rough ridge then to-us help came

þæt us to hælo hyþe gelædde

which us to salvation harbor led

godes gæst-sunu and us giefte sealde

860

of-god spirit-son and to-us grace gave

þæt we oncnawan magun ofer ceoles bord

that we know may over of-ship side

hwær we sælan sceolon sund-hengestas

where we moor must sea-steeds

ealde yð-mearas ancrum fæste

old wave-horses with-anchors fast

utan us to þære hyðe hyht stapelian·

let-us for-us to the harbor hope fix·

865 ða us gerymde rodera waldend
 which to-us opened of-heavens ruler
 halge on heahþu þa he heofonum astag
 holy in height when he to-heavens ascended

XI • THE DAY OF DOOM

The great day comes at midnight like a thief, and takes men unready. Angels blow trumpets from the four corners of the earth and wake the whole race of men to judgment. Christ himself appears in the east, brighter than men can conceive, sweet to the blessed and bitter to the guilty. Fire runs before the Lord, the heavens burst, the sun turns to the color of blood, the moon falls, and the stars are beaten from the sky; then the flame takes sea, earth, and heaven together.

 ðonne mid fere fold-buende
 then with terror earth-dwellers
 se micla dæg meahtan dryhtnes
 the great day of-mighty lord
 æt midre niht mægne bihlæmed
 at mid night with-power will-strike
 870 scire gesceafte swa oft sceaða fæcne
 bright creation as often robber crafty
 þeof þrist-lice þe on þystre fareð
 thief boldly who in darkness goes
 on sweartre niht sorg-lease hæled
 in black night sorrow-free heroes
 semninga for-fehð slæpe gebundne
 suddenly seizes in-sleep bound
 eorlas ungearwe yfles genæged
 warriors unready with-evil assaults

swa on syne beorg	somod up cymeð	875
<i>so on Zion mount</i>	<i>together up comes</i>	
mægen-folc micel	meotude getrywe	
<i>host-people great</i>	<i>to-ordainer faithful</i>	
beorht and blipe	him weorpeð blæd gifen·	
<i>bright and joyful</i>	<i>to-them becomes glory given·</i>	
þonne from feowerum	foldan sceatum	
<i>then from four</i>	<i>of-earth regions</i>	
þam ytemestum	eorþan rices	
<i>the utmost</i>	<i>of-earth of-kingdom</i>	
englas æl-beorhte	on efen blawað	880
<i>angels all-bright</i>	<i>at once blow</i>	
byman on brehtme	beofað middan-geard	
<i>trumpets in clamor</i>	<i>trembles middle-earth</i>	
hruse under hælepum	hlydað tosomne	
<i>earth under heroes</i>	<i>they-sound together</i>	
trume and torhte	wið tungla gong	
<i>firm and bright</i>	<i>against of-stars course</i>	
singað and swinsiap	suþan and norþan	
<i>sing and make-melody</i>	<i>from-south and from-north</i>	
eastan and westan	ofer ealle gesceaft	885
<i>from-east and from-west</i>	<i>over all creation</i>	
weccað of deaðe	dryht-gumena bearn	
<i>waken from death</i>	<i>of-noble-men children</i>	
eall monna cynn	to meotud-sceafte	
<i>all of-men race</i>	<i>to ordainer-decree</i>	
eges-lic of þære ealdan moldan	hatað hy upp-astandan	
<i>terrible from the old earth</i>	<i>they-bid them stand-up</i>	
sneome of slæpe þy fæstan	þær mon mæg sorgende folc	
<i>quickly from sleep the fast</i>	<i>there one may sorrowing people</i>	

- 890 gehyran hyge-geomor hearde gefysed
bear mind-sad sorely driven
 cearum cwīpende cwicra gewyrhtu
with-cares lamenting of-living deeds
 forhte á-færde þæt bið fore-tacna mæst
afraid terrified that is of-portents greatest
 þara þe ær oþþe sið æfre gewurde
of-those which early or late ever came-to-be
 monnum oþ-ywed þar gemengde beoð
to-men revealed there mingled are
- 895 onhælo gelac engla and deofla
of-terror play of-angels and of-devils
 beorhtra and blacra weorpeð bega cyme
of-bright and of-pale becomes of-both coming
 hwitra and sweatra swa him is ham sceapen
of-white and of-black as to-them is home shaped
 ungelice englum and deoflum
unlike to-angels and to-devils
 þonne semninga on syne beorg
then suddenly on Zion mount
- 900 suþan eastan sunnan leoma
from-south from-east of-sun radiance
 cymeð of scyppende scynan leohtor
comes from creator to-shine brighter
 þonne hit men mægen modum ahycgan
than it men can with-minds conceive
 beorhte blican þonne bearn godes
brightly to-gleam then child of-god
 þurh heofona gehleodu hider oð-yweð
through of-heavens roofs hither appears

cymeð wundorlic	cristes onsyn	905
<i>comes</i>	<i>wondrous of-Christ face</i>	
æpel-cyninges wlite	eastan fram roderum	
<i>of-noble-king beauty</i>	<i>from-east from heavens</i>	
on sefan swete	sinum folce	
<i>in mind sweet</i>	<i>to-his people</i>	
biter bealo-fullum	gebleod wundrum·	
<i>bitter to-baleful-ones</i>	<i>tinged wondrously·</i>	
eadgum and earmum	ungelice	
<i>to-blessed and to-wretched</i>	<i>unlike</i>	
he bið þam godum	glæd-mod on gesihþe·	910
<i>he is to-the good</i>	<i>glad-minded in sight·</i>	
wlitig wynsumlic	weorude þam halgan·	
<i>beautiful winsome</i>	<i>to-host the holy·</i>	
on gefean fæger·	freond and leoftæl·	
<i>in joy fair·</i>	<i>friend and beloved·</i>	
lufsum and lipe	leofum monnum	
<i>lovely and gentle</i>	<i>to-dear men</i>	
to sceawianne	þone scynan wlite	
<i>to behold</i>	<i>that shining beauty</i>	
weðne mid willum	waldendes cyme	915
<i>gentle with joys</i>	<i>of-ruler coming</i>	
mægen-cyninges	þam þe him on mode ær	
<i>of-might-king</i>	<i>to-those who to-him in mind before</i>	
wordum and weorcum	wel gecwemdun·	
<i>with-words and with-works</i>	<i>well pleased·</i>	
he bið þam yflum	eges-lic and grim-lic	
<i>he is to-the evil</i>	<i>terrible and grim</i>	
to geseonne	synnegum monnum	
<i>to behold</i>	<i>to-sinful men</i>	

- 920 þam þær mid firenum cumað forð for-worhte
to-those there with sins come forth condemned
- þæt mæg wites to wearninga þam þe hafað wisne geþoht
that may of-torment for warning to-him who has wise thought
- þæt se him eallunga owiht ne ondrædeð
that he to-himself altogether anything not dreads
- se for ðære onsyne egsan ne weorpeð
who before the face of-terror not becomes
- forht on ferðe þonne he frean gesihð
afraid in spirit when he lord sees
- 925 ealra gesceafta andweardne faran
of-all creatures present go
- mid mægen-wundrum mongum to þinge
with might-wonders to-many to assembly
- ond him on healfa gehwone heofon-engla þreat
and to-him on of-sides each of-heaven-angels troop
- ymb-utan farað ælbeorhtra scolu
around go of-all-bright band
- hergas haligra heapum geneahhe
hosts of-holy-ones in-troops abundantly
- 930 dyneð deop gescaft and fore dryhtne færeð
resounds deep creation and before lord goes
- wælm-fyra mæst ofer widne grund
of-surging-fires greatest over wide earth
- hlemmeð hata leg heofonas berstað
crashes hot flame heavens burst
- trume and torhte tungol of-hreosað
firm and bright stars fall-down
- þonne weorpeð sunne sweart gewended
then becomes sun black turned

on blodes hiw	seo ðe beorhte scán	935
<i>into of-blood hue</i>	<i>she which brightly shone</i>	
ofer ær-woruld	ælda bearnum·	
<i>over former-world</i>	<i>of-men to-children·</i>	
Mona þæt sylfe	þe ær mon-cynne	
<i>Moon that same</i>	<i>which before to-mankind</i>	
nihtes lyhte	nīper gehreoseð·	
<i>by-night gave-light</i>	<i>downward falls·</i>	
and steorran swa	some stredað of heofone	
<i>and stars so likewise</i>	<i>scatter from heaven</i>	
þurh ða strongan lyft	stormum abeatne·	940
<i>through the strong air</i>	<i>by-storms beaten·</i>	
Wile ælmihtig	mid his engla gedryht	
<i>Will almighty</i>	<i>with his of-angels company</i>	
mægen-cyninga meotod	on gemot cuman	
<i>of-might-kings</i>	<i>ordainer to assembly come</i>	
þrym-fæst þeoden	bið þær his þegna eac	
<i>majesty-fast prince</i>	<i>is there his of-thanes also</i>	
hreþ-eadig heap	halge sawle	
<i>glory-blessed host</i>	<i>holy souls</i>	
mid hyra frean farað	þonne folca weard	945
<i>with their lord go</i>	<i>when of-peoples guardian</i>	
þurh egsan þrea	eorðan mægðe	
<i>through of-terror affliction</i>	<i>of-earth peoples</i>	
sylfa geseceð	weorpeð geond sidne grund	
<i>himself will-seek</i>	<i>becomes throughout wide earth</i>	
hlud gehyred	heofon-byman stefn	
<i>loud heard</i>	<i>of-heaven-trumpet voice</i>	
and on seofon healfa	swogað windas	
<i>and on seven sides</i>	<i>roar winds</i>	

- 950 blawað brecende bearhtma mæste
blow breaking of-crashes greatest
 weccað and woniað woruld mid storme·
waken and lay-waste world with storm·
 fyllað mid feore foldan gesceaftē·
fill with life of-earth creatures·
 ðonne heard gebrec hlud ún-mæte
then hard crash loud immeasurable
 swar and swiðlic sweg-dynna mæst
heavy and violent of-sound-din greatest
 955 ældum eges-lic eawed weorpeð
to-men terrible revealed becomes
 þær mægen werge monna cynnes
where hosts accursed of-men of-race
 wornum hweorfað on widne leg
in-crowds turn into wide flame
 þa þær cwice meteð cwelmende fyr
those there living meets killing fire
 sume up sume niþer ældes fulle·
some up some down of-fire full·
 960 þonne bið untweo þæt þær adames·
then is undoubted that there of-Adam·
 cýn cearena full cwipeð gesargad
race of-sorrows full laments grieved
 nales fore lytlum leode geomre
not-at-all for small people sad
 ac fore þam mæstan mægen-earfeþum.
but for that greatest mighty-hardships.
 ðonne eall þreo on efen nimeð
when all three at once takes

won fyres wælm wide tosomne
dark of-fire surge widely together

se swearta lig sæs mid hyra fiscum
the black flame seas with their fishes

eorþan mid hire beorgum and up-heofon
earth with her mountains and up-heaven

torhtne mid his tunglum teon-leg somod
bright with his stars destruction-flame together

þrypum bærneð þreo eal on án
with-force burns three all into one

grimme togædre grornað gesargad
grimly together laments grieved

eal middan-geard on þa mæran tid
all middle-earth in the great time

965

970

XII • THE FIRE

The greedy flame searches the whole earth, melting mountains, burning cities, burning the sea like wax, and consuming every treasure men have hoarded. Then God comes to the great mountain with his angels, and the pure host shines about him while angels and sinners alike tremble. The dead rise from their graves in the flesh, each carrying all that he did in the world; nothing is hidden from the judge, and the mind's thoughts are as plain to him as deeds. The blessed come gladly, bearing the beauty of their works.

swa se gifra gæst grundas geond-seceð
so the greedy spirit depths searches-through

hipende leg heah-getimbro
ravaging flame high-buildings

fylleð on fold-wong fyres egsan
fells onto earth-plain of-fire with-terror

- 975 **wid-mære blæst woruld mid-ealle**
wide-famed blast world altogether
- hat heoro-gifre hreosað geneahhe**
hot fiercely-greedy falls abundantly
- to-brocene burg-weallas beorgas gemeltað**
shattered city-walls mountains melt
- and heah-cleofu þa wið holme ær**
and high-cliffs which against sea before
- fæste wið flodum foldan scedun**
firm against floods earth divided
- 980 **stið and stæð-fæst stapelas wið wæge**
stiff and shore-fast foundations against wave
- wætre windendum þonne wihta gehwylce**
with-water winding then of-creatures each
- deora and fugla deað-leg nimeð**
of-beasts and of-birds death-flame takes
- færeð æfter foldan fyr-swearta leg**
goes over earth fire-black flame
- weallende wiga swa ær wæter fleowan**
surging warrior as before waters flowed
- 985 **flodas afysde· þonne on fyr-baðe**
floods driven· then in fire-bath
- swelað sæ-fiscas sundes getwæfde**
burn sea-fishes of-swimming deprived
- wæg-deora gehwylc werig swelteð**
of-wave-beasts each weary dies
- byrneþ wæter swa weax þær bið wundra má**
burns water like wax there is of-wonders more
- þonne hit ænig on mode mæge apencan**
than it any in mind can conceive

hu þæt gestun and se storm and seo stronge lyft 990
how the crash and the storm and the strong air

breað brade gesceaft beornas gretað
break broad creation warriors cry-out

wepað wanende wergum stefnum
weep waning with-weary voices

heane hyge-geomre hreowum gedreahte·
abject mind-sad with-sorrows afflicted·

Seoþeð swearta leg synne on fordonum
Seethes black flame sin in ruined-ones

and góld-frætwe gleda forswelgað 995
and gold-adornments embers devour

eall ær-gestreon eþel-cyninga·
all ancient-treasure of-homeland-kings·

ðær bið cirm and cearu and cwicra gewin
there is cry and care and of-living struggle

gehreow and hlud wop bi heofon-woman
grief and loud weeping by heaven-uproar

earmlic ælda gedreag þonan ænig ne mæg
wretched of-men tumult thence any not can

firen-dædum fah frið gewinnan 1000
with-crime-deeds stained peace win

leg-bryne losian londes ower·
flame-burning escape of-land anywhere·

Ac þæt fyr nimeð þurh foldan gehwæt
But that fire takes through earth everything

græfeð grim-lice georne aseceð
digs grimly eagerly searches-out

innan and utan eorðan sceatas
within and without of-earth regions

- 1005 oþþæt eall hafað ældes leoma
until all has of-fire gleam
 woruld-widles wom wælme forbærned·
of-world-filth stain with-surge burned-up·
 ðonne mihtig god on þone mæran beorg
then mighty god onto the great mount
 mid þy mæstan mægen-þrymme cymeð
with the greatest might-majesty comes
 heofon-engla cyning halig scineð
of-heaven-angels king holy shines
- 1010 wuldorlic ofer weredum waldende god·
glorious over hosts ruling god·
 ond hine ymb-utan æpel-duguð betast
and him around noble-host best
 halge here-feðan hlutre blicað
holy war-bands brightly gleam
 eadig engla gedryht in-geþoncum
blessed of-angels company in-thoughts
 forhte beofiað fore fæder egsan
afraid tremble before of-father terror
- 1015 forþon nis ænig wundor hu him woruld-monna
therefore not-is any wonder how to-them of-world-men
 seo unclæne gecynd cearum sorgende
the unclean race with-cares sorrowing
 hearde ondrede· ðonne sio halge gecynd
sorely dreads· when the holy race
 hwit and heofon-beorht heag-engla mægen
white and heaven-bright of-archangels host
 for ðære onsyne beoð egsan afyrhte
before the face are with-terror frightened

bidað beofiende	beorhte gesceafte	1020
<i>wait trembling</i>	<i>bright creatures</i>	
dryhtnes domes	daga eges-licast	
<i>of-lord of-judgment</i>	<i>of-days most-terrible</i>	
weorpeð in worulde	þonne wuldor-cyning	
<i>becomes in world</i>	<i>when glory-king</i>	
þurh þrym þreað	þeoda gehwylc	
<i>through majesty afflicts</i>	<i>of-nations each</i>	
hateð á-risan	reord-berende	
<i>bids arise</i>	<i>speech-bearers</i>	
of fold-grafum	folc anra gehwylc	1025
<i>from earth-graves</i>	<i>people of-ones each</i>	
cuman to gemote·	mon-cynnes gehwone	
<i>come to assembly·</i>	<i>of-mankind each</i>	
þonne eall hraðe	adames cynn	
<i>then all quickly</i>	<i>of-Adam race</i>	
onfehð flæsce	weorpeð fold-ræste	
<i>receives flesh</i>	<i>becomes earth-rest</i>	
eardes æt ende	sceal þonne anra gehwylc	
<i>of-dwelling at end</i>	<i>shall then of-ones each</i>	
fore cristes cyme	cwic árisan	1030
<i>before of-Christ coming</i>	<i>living arise</i>	
leoðum onfon	and lic-homan	
<i>limbs receive</i>	<i>and body</i>	
ed-geong wesan	hafað eall on him	
<i>young-again be</i>	<i>has all on him</i>	
þæs þe he on foldan	in fyrn-dagum	
<i>of-that which he on earth</i>	<i>in ancient-days</i>	
godes oþþe gales	on his gæste gehlód	
<i>of-good or of-wanton</i>	<i>in his spirit heaped</i>	

- 1035 geara gongum hafað æt-gædre bú
of-years with-courses has together both
 lic and sawle sceal on leoht cuman
body and soul must into light come
 sinra weorca wlite and worda gemynd
of-his works beauty and of-words memory
 and heortan gehygd fore heofona cyning·
and of-heart thought before of-heavens king·
 Ðonne biþ geyced and geedniwad
Then is increased and renewed
- 1040 mon-cyn þurh meotud micel ariseð
mankind through ordainer great arises
 dryht-folc to dome siþþan deapes bend
noble-people to judgment after of-death bond
 to-leseð lif-fruma lyft bið onbærned
loosens life-author air is kindled
 hreosað heofon-steorran hyþað wide
fall heaven-stars they-ravage widely
 gifre glede gæstas hweorfað
greedy embers spirits turn
- 1045 on ecne eard opene weorþað
into eternal dwelling open become
 ofer middan-geard monna dæde·
over middle-earth of-men deeds·
 ne magun hord wera heortan gepohtas
not can board of-men of-heart thoughts
 fore waldende wihte bemipan·
before ruler at-all conceal·
 ne sindon him dæda dyrne ac þær bið dryhtne cuð
not are to-him deeds secret but there is to-lord known

on þam miclan dæge	hu monna gehwylc	1050
<i>on the great day</i>	<i>how of-men each</i>	
ær earnode	eces lifes	
<i>before earned</i>	<i>of-eternal life</i>	
and eall andweard	þæt hi ær oþþe sið	
<i>and all present</i>	<i>what they early or late</i>	
worhtun in worulde·	ne bið þær wiht for-holen	
<i>wrought in world·</i>	<i>not is there anything concealed</i>	
monna gehygda	ac se mæra dæg	
<i>of-men of-thoughts</i>	<i>but the great day</i>	
hreþer-locena hord	heortan geþohtas	1055
<i>of-breast-enclosures board</i>	<i>of-heart thoughts</i>	
ealle ætyweð	ær sceal gepencan	
<i>all reveals</i>	<i>before must consider</i>	
gæstes þearfe	seþe gode mynteð	
<i>of-spirit need</i>	<i>he-who to-god intends</i>	
bringan beorhtne wlite	þonne bryne costað	
<i>bring bright beauty</i>	<i>when burning tries</i>	
hat heoru-gifre	hu gehealdne sind	
<i>hot fiercely-greedy</i>	<i>how kept are</i>	
sawle wið synnum	fore sige-deman·	1060
<i>souls against sins</i>	<i>before victory-judge·</i>	
ðonne sio byman stefen	and se beorhta segn	
<i>when the of-trumpet voice</i>	<i>and the bright sign</i>	
and þæt hate fyr	and seo héa duguð	
<i>and the hot fire</i>	<i>and the high host</i>	
and se engla þrym	and se egšan þrea	
<i>and the of-angels majesty</i>	<i>and the of-terror affliction</i>	
and se hearda dæg	and seo hea ród	
<i>and the hard day</i>	<i>and the high rood</i>	

- 1065 **ryht aræred** **rices to beacne**
straight raised of-kingdom for sign
- folc-dryht werā** **biforan bonnað**
people-host of-men before summons
- sawla gehwylce** **þara þe sið opþe ær**
of-souls each of-those which late or early
- on lic-homan** **leopum onfengen·**
in body limbs received·
- ðonne weoroda mæst** **fore waldende**
then of-hosts greatest before ruler
- 1070 **ece and ed-geong** **andweard gæð**
eternal and young-again present goes
- neode and nyde** **bi noman gehatne**
by-desire and by-need by name called
- berað breosta hord** **fore bearn godes**
they-bear of-breasts hoard before child of-god
- feores frætwe** **wile fæder eahtan**
of-life adornments will father weigh
- hu gesunde suna** **sawle bringen**
how sound sons souls may-bring
- 1075 **of þam eðle** **þe hi on lifdon·**
from the homeland which they in lived·
- ðonne beoð bealde·** **þa þe beorhtne wlite**
then are bold· those who bright beauty
- meotude bringað** **bið hyra meaht and gefea**
to-ordainer bring is their power and joy
- swiðe gesælig-lic** **sawlum to gielde**
very blessed to-souls for reward

wuldor-lean weorca wel is þam þe motun

glory-reward of-works well is to-those who may

on þa grimman tid gode lician

in the grim time to-god please

1080

XIII • THE ROOD

The cross stands before all nations, drenched with the blood of the king of heaven, shining over creation; it is a comfort to the saved and a terror to those who never thanked him for it. They see the old wounds and the open gashes, the pierced hands and feet, and the blood and water from his side. The poet recalls the mockery, the blows, and the crown of thorns, and how the dumb creation felt what men did not: the sun darkened, the temple's veil tore, the earth shook, and the dead rose.

þær him sylfe geseoð sorga mæste

there to-them selves they-see of-sorrows greatest

syn-fá men sarig-ferðe·

sin-stained men sad-hearted·

ne bið him to are þæt þær fore ell-þeodum

not is to-them for grace that there before foreign-nations

usses dryhtnes ród andweard stondeð

of-our lord rood present stands

beacna beorhtast blode bestemed

of-beacons brightest with-blood drenched

heofon-cyninges hlutran dreore

of-heaven-king with-pure gore

biseon mid swate þæt ofer side gesceaft

suffused with sweat which over wide creation

scire scined sceaðu beoð bidyrned·

brightly shines shadows are hidden·

1085

- þær se leohta beam leodum byrhteð
where the bright tree to-peoples brightens
- 1090 þæt þeah to teonum [geteod] weorþeð
that however to injuries [turned] becomes
- þeodum to þrea þam þe þonc gode
to-nations for affliction to-those who thanks to-god
- wom-wyrcende wita ne cuþun
sin-working of-torments not knew
- þæs he on þone halgan beam áhongen wæs
because he on the holy tree hanged was
- fore mon-cynnes man-forwyrhtu·
for of-mankind sin-crimes·
- 1095 þær he leof-lice lifes ceapode
where he graciously of-life bought
- þeoden mon-cynne on þam dæge
prince for-mankind on the day
- mid þy weorðe þe nó wom dyde
with that price which not sin did
- his lic-homa leahtra firena
his body of-vices of-crimes
- mid þy usic alysde þæs he eft-lean wile
with that us be-redeemed of-that he requital will
- 1100 þurh eorneste ealles genomian·
through earnest of-all claim·
- ðonne sio reade ród ofer ealle
when the red rood over all
- swegle scined on þære sunnan gylð
in-sky shines in of-the sun stead
- on þa forhtlice firenum fordone
on that fearfully with-sins ruined

swearte syn-wyrcend sorgum wlitað
dark sin-workers with-sorrows gaze
 geseoð him to bealwe þæt him betst bicwom 1105
they-see to-them for bale what to-them best came
 þær hy hit to gode ongietan woldan
if they it for good understand would
 and eac þa ealdan wunde and þa openan dolg
and also those old wounds and those open gasbes
 on hyra dryhtne geseoð dreorig-ferðe
on their lord they-see sad-hearted
 swa him mid næglum þurh-drifan nið-hycgende
as to-him with nails pierced malice-minded
 þa hwitan honda and þa halgan fet 1110
those white bands and those holy feet
 and of his sidan swa some swat forletan
and from his side likewise same blood let-out
 þær blod and wæter butu æt-somne
where blood and water both together
 ut bicwoma fore eagna gesyhð
out came before of-eyes sight
 rinnan fore rincum þa he on rode wæs·
run before warriors when he on rood was·
 eall þis magon him sylfe geseon þonne 1115
all this can to-them selves see then
 open orgete þæt he for ælda lufan
open manifest that he for of-men love
 firen-fremmendra fela þrowade·
of-crime-doers much suffered·
 magun leoda bearn leohte oncnawan
can of-peoples children clearly perceive

- hu hine lygnedon lease on geþoncum
how him they-denied false in thoughts
- 1120 hysptun hearm-cwidum and on his hleor somod
mocked with-injury-speeches and on his cheek together
- hyra spatl speowdon spræcon him edwit
their spittle spat spoke to-him reproach
- and on þone eadgan andwlitan swa some
and on the blessed countenance likewise same
- hel-fuse men hondum slogun
hell-eager men with-hands struck
- folmum areahtum and fystum eac·
with-palms outstretched and with-fists also·
- 1125 and ymb his heafod heardne gebigdon
and about his head hard they-bent
- beag þyrnenne· blinde on geþoncum·
crown thorny· blind in thoughts·
- dysge and gedwealde gesegun þa dumban gesceaft
foolish and deluded saw the dumb creation
- eorðan eal-grene and up-rodor
earth all-green and up-heaven
- forhte gefelan frean þrowinga
afraid feel of-lord sufferings
- 1130 and mid cearum cwiðdun þeah hi cwice næron
and with cares lamented though they living were-not
- þa hyra scyppend sceaþan onfengon
when their creator ravagers seized
- syngum hondum sunne wearð adwæsced
with-sinful hands sun became quenched
- þream aþrysmed þa sio þeod geseah
by-afflictions stifled when the nation saw

in hierusalem godwebba cyst

in Jerusalem of-fine-cloths choicest

þæt ær ðam halgan huse sceolde

which before that holy house should

to weorþunga weorud sceawian

for honor host behold

ufan eall forbærst þæt hit on eorþan læg

from-above all burst-apart so-that it on earth lay

on twam styccum þæs temples segl

in two pieces of-that temple veil

wundor-bleom geworht to wlite þæs huses

with-wondrous-hues wrought for beauty of-that house

sylf slat on tu swylce hit seaxes ecg

itself tore in two as-if it of-knife edge

scearp þurh-wode scire burstan

sharp had-passed-through brightly burst

muras and stanas monge æfter foldan

walls and stones many over earth

and seo eorðe eac egsan myrde

and the earth also with-terror was-troubled

beofode on bearhtme and se brada sæ

trembled in clamor and the broad sea

cyðde cræftes meah̄t and of clomme bræc

made-known of-power might and from bond broke

up yrringa on eorþan fæðm

up angrily onto of-earth bosom

ge on stede scynum steorran forleton

also in place shining stars forsook

hyra swæsne wlite on þa sylfan tid

their own beauty at the same time

1135

1140

1145

- heofon hluttre ongeat hwa hine healice
heaven clearly perceived who him loftily
- 1150 torhtne getremede tungol-gimmum·
bright had-set with-star-gems·
- forþon he his bodan sende þa wæs geboren ærest
therefore he his messenger sent when was born first
- gesceafta scir-cyning hwæt eac scyldge men
of-creatures bright-king lo also guilty men
- gesegon to soðe þy sylfan dæge
saw for truth on-that same day
- þe on þrowade þeod-wundor micel
which on he-suffered nation-wonder great
- 1155 þætte eorðe ageaf þa hyre on lægun
that earth gave-up those in-her in lay
- eft lifgende up ástodan
again living up stood
- þa þe heo ær fæste bifen hæfde
those whom she before fast enclosed had
- deade bibyrgde þe dryhtnes bibod
dead buried who of-lord command
- heoldon on hrepre· hell eac ongeat
held in breast· hell also perceived
- 1160 scyld-wreccende· þæt se scyppend cwom
sin-avenging· that the creator came
- waldende god þa heo þæt weorud ageaf
ruling god when she that host gave-up
- hlope of þam hatan hrepre hyge wearð mongum blissad
troop from the hot breast mind became to-many gladdened
- sawlum sorge to-glidene· hwæt eac sá cyðde
to-souls sorrows dissolved· lo also sea made-known

hwa hine gesette	on sidne grúnd	
<i>who it set</i>	<i>on wide ground</i>	
tir-meahtig cyning	forþon he hine tredne him	1165
<i>glory-mighty king</i>	<i>because he it firm to-him</i>	
ongean gyrede	þonne god wolde	
<i>in-return prepared</i>	<i>when god would</i>	
ofer sine yðe gan	eah-stream ne dorste	
<i>over its waves go</i>	<i>water-stream not dared</i>	
his fream fet	flode bisencan·	
<i>his of-lord feet</i>	<i>in-flood sink·</i>	
ge eac beamas onbudon	hwa hy mid bledum sceop	
<i>also too trees revealed</i>	<i>who them with fruits shaped</i>	
monge nales feá·	ða mihtig god	1170
<i>many not-at-all few·</i>	<i>when mighty god</i>	
on hira anne gestag	þær he earfeþu	
<i>onto of-them one mounted</i>	<i>where he hardships</i>	
geþolade fore þearfe	þeod-buendra	
<i>endured for need</i>	<i>of-nation-dwellers</i>	
laðlicne deað	leodum to helpe·	
<i>loathsome death</i>	<i>to-peoples for help·</i>	
ða wearð beam monig	blodigum tearum	
<i>then became tree many</i>	<i>with-bloody tears</i>	
birunnen under rindum	reade and þicce	1175
<i>run-over under barks</i>	<i>red and thick</i>	
æp wearð to swate·	þæt asecgan ne magun	
<i>sap became to blood·</i>	<i>which tell not can</i>	
fold-buende	þurh frod gewit	
<i>earth-dwellers</i>	<i>through wise understanding</i>	
hu fela þa onfundun	þa gefelan ne magun	
<i>how many then perceived</i>	<i>those feel not can</i>	

- dryhtnes þrowinga deade gesceaftē
of-lord sufferings dead creatures
- 1180 þa þe æþelast sind eorðan gecynda
those which noblest are of-earth of-kinds
 and heofones eac heah-getimbro·
and of-heaven also high-buildings·
 eall fore þam anum unrot gewearð
all before that one sad became
 forht afongen þeah hi ferð-gewit
afraid seized though they spirit-understanding
 of hyra æþelum ænig ne cuþen
from their natures any not knew
- 1185 wendon swa þeah wundrum þa hyra waldend fór
they-turned so however wondrously when their ruler went
 of lic-homan leode ne cuþan
from body peoples not knew
 mod-blinde men meotud oncnawan
mind-blind men ordainer acknowledge
 flintum heardran þæt hi frea neredē
than-flints harder that them lord saved
 fram hell-cwale halgum meahtum
from hell-torment with-holy powers
- 1190 alwalda god þæt æt ærestan
all-ruling god that at first
 fore-þoncle men from fruman worulde
fore-thoughtful men from beginning of-world
 þurh wis gewit witgan dryhtnes
through wise understanding prophets of-lord
 halge hige-gleawe hælepum sægdon
holy mind-wise to-heroes said

oft nales æne ymb þæt æþele bearn·

often not-at-all once about that noble child·

ðæt se earcnan stan eallum sceolde

that the precious stone to-all should

to hleo and to hroper hæleþa cynne

for shelter and for comfort of-heroes to-race

weorðan in worulde wuldres agend

become in world of-glory owner

eades ord-fruma þurh þa æþelan cwenn

of-bliss origin through the noble queen

1195

XIV · THE THREE SIGNS

The poet asks what a man expects who will not remember what Christ endured for him, and describes the grief of the guilty when they see the marks of the passion. The blessed are gathered on the right hand and the sinful on the left. Three signs are given to the saved: they shine brighter than the sun, they see their reward, and they see the torment they escaped. Three griefs await the damned. The section closes with the wish that we might wash the sin-rust away while life lasts.

hwæs weneð se þe mid gewitte nyle

what expects he who with understanding will-not

gemunan þa mildan meotudes lare

remember the mild of-ordainer teachings

and eal ða earfeðu þe he fore ældum adreag

and all those hardships which he for men endured

forþon þe he wolde þæt we wuldres eard

because that he willed that we of-glory dwelling

in ecnesse agan mostén·

in eternity have might·

1200

- Swa þam bið grorne on þam grimman dæge
So to-them is grievous on the grim day
 1205 domes þæs miclan þam þe dryhtnes sceal
of-judgment that great to-those who of-lord shall
 deað-firenum forden dolg sceawian
by-death-sins ruined wounds behold
 wunde and wite on werigum sefan
wound and torment in weary mind
 geseoð sorga mæste hu se sylfa cyning
they-see of-sorrows greatest how the self king
 mid sine lic-homan lysde of firenum
with his body redeemed from crimes
 1210 þurh milde mod þæt hy mostun mán-weorca
through mild mind that they might of-sin-works
 tome lifgan and tires blæd
free live and of-glory splendor
 ecne agan hy þæs eðles þonc
eternal have they of-that homeland thanks
 hyra waldende wita ne cupon
to-their ruler of-torments not knew
 Forþon þær to teonum þa tacen geseoð
Therefore there to injuries those signs they-see
 1215 orgeatu on gode ungesælge
manifest on god unblessed
 þonne crist siteð on his cyne-stole
when Christ sits on his royal-throne
 on heah-setle heofon-mæгна god
on high-seat of-heaven-hosts god
 fæder ælmihtig folca gehwylcum
father almighty of-peoples to-each

scyppend scinende scrifeð bi gewyrhtum

creator shining decrees by deeds

eall æfter ryhte rodera waldend

all after right of-heavens ruler

1220

þónne beoð gesomnad on þa swiþran hond

then are gathered on the right hand

þa clænan folc criste sylfum

the pure peoples to-Christ himself

gecorene bi cystum þa ær sinne cwide georne

chosen by virtues who before his word eagerly

lustum læstun on hyra lif-dagum·

with-joys fulfilled in their life-days·

ond þær wom-sceapan on þone wyrstan dæl

and there sin-ravagers to the worse part

1225

fore scyppende scyrede weorþað

before creator allotted become

hateð him gewitan on þa winstran hond

bids them depart on the left hand

sigora soð cyning synfulra weorud·

of-victories true king of-sinful host·

þær hy arasade reotað and beofiað

there they exposed weep and tremble

fore frean forhte swa fule swa gæt

before lord afraid as foul as goats

1230

unsyfre folc arna ne wenað·

unclean people of-mercies not expect·

ðonne bið gæsta dóm fore gode sceaden·

then is of-spirits judgment before god separated·

wera cneorissum swa hi geworhtun ár

of-men to-generations as they wrought before

- þær bið on eadgum eð gesyne
there is in blessed-ones easily seen
- 1235 þreo tacen somod þæs þe hi hyra þeodnes wel
three signs together of-that which they of-their prince well
 wordum and weorcum willan heoldon
with-words and with-works will kept
 an is ærest orgeate þær
one is first manifest there
 þæt hy fore leodum leohte blicaþ
that they before peoples brightly gleam
 blæde and byrhte ofer burga gesetu
with-splendor and with-brightness over of-cities dwellings
- 1240 him onscinað ær-gewyrhtu
on-them shine former-works
 on sylfra gehwam sunnan beorhtran·
on of-selves each than-sun brighter·
 oþer is to-eacan andgete swa some
second is besides manifest likewise same
 þæt hy him in wuldre witon waldendes giefte
that they to-them in glory know of-ruler gift
 and onseoð eagam to wynne
and look-on with-eyes for joy
- 1245 þæt hi on heofon-ricc hlutru dreamas
that they in heaven-kingdom pure joys
 eadge mid englum agan motun·
blessed with angels have may·
 ðonne bið þridde hu on þystra bealo
then is third how in of-darknesses bale
 þæt gesælige weorud gesihð þæt fordone
that blessed host sees that ruined

sár þrowian	synna to wite	
<i>pain suffer</i>	<i>of-sins for punishment</i>	
weallendne lig	and wyrma wlite	1250
<i>surging flame</i>	<i>and of-worms aspect</i>	
bitrum ceaflum	byrnendra scole	
<i>with-bitter jaws</i>	<i>of-burning-ones troop</i>	
of þam him áweaxeð	wynsum geféa	
<i>from that to-them grows</i>	<i>winsome joy</i>	
þonne hi þæt yfel geseoð	oðre dreogan	
<i>when they that evil see</i>	<i>others endure</i>	
þæt hy þurh miltse	meotudes genæson·	
<i>that they through mercy</i>	<i>of-ordainer escaped·</i>	
ðonne hi þy geornor	gode þonciað	1255
<i>then they the more-eagerly</i>	<i>to-god give-thanks</i>	
blædes and blissa	þe hy bu geseoð	
<i>of-splendor and of-joys</i>	<i>which they both see</i>	
þæt he hy generede	from nið-cwale	
<i>that he them saved</i>	<i>from malice-death</i>	
and eac forgeaf	ece dreamas	
<i>and also granted</i>	<i>eternal joys</i>	
bið him hel bilocen	heofon-ric agiefen	
<i>is to-them hell locked</i>	<i>heaven-kingdom given</i>	
swa sceal gewrixled	þam þe ær wel heoldon	1260
<i>so shall be-exchanged</i>	<i>to-those who before well kept</i>	
þurh mod-lufan	meotudes willan·	
<i>through heart-love</i>	<i>of-ordainer will·</i>	
ðonne bið þam oþrum	ungelice	
<i>then is to-the others</i>	<i>unlike</i>	
willa geworden	magon weana to fela	
<i>desire become</i>	<i>they-can of-woes too many</i>	

geseon on him selfum synne genoge
see on them selves sins enough

1265 atol-earfoða ær gedenra
of-dire-hardships before done

þær him sorgendum sar oðclifeð·
there to-them sorrowing pain cleaves·

þroht þeod-bealu on þreo healfa
hardship nation-bale on three sides

an is þara þæt hy him yrmþa to fela
one is of-those that they to-them of-miseries too many

grim helle fyr gearo to wite
grim of-bell fire ready for punishment

1270 andweard seoð on þa hi awo sculon
present see into which they ever must

wræc-winnende wærgðu dreogan
misery-struggling damnation endure

þonne is him oþer earfeþu swa some
then is to-them second hardship likewise same

scyldgum to sconde þæt hi þær scoma mæste
to-guilty for sbame that they there of-sbames greatest

dreogað fordone on him dryhten gesihð
endure ruined on them lord sees

1275 nales feara sum firen-bealu laðlic
not-at-all of-few one crime-bale loathsome

and þæt æll-beorhte eac sceawiað
and that all-bright also behold

heofon-engla here and hæleþa bearn
of-heaven-angels host and of-heroes children

ealle eorð-buend and atol deofol
all earth-dwellers and dire devil

mircne mægen-cræft mán-womma gehwone·

murky might-craft of-sin-stains each·

Magon þurh þa lic-homan leahtra firene

1280

They-can through the body of-vices crimes

geseon on þam sawlum beoð þa syngan flæsc

see on the souls are the sinful flesh

scandum þurh-waden swa þæt scire glæs

with-shames pervaded like that bright glass

þæt mon ypæst mæg eall þurh-wlitan·

that one most-easily can all see-through·

ðonne bið þæt þridde þearfendum sorg

then is that third to-needy sorrow

cwipende cearo þæt hy on þa clænan seoð

1285

lamenting care that they on the pure look

hu hi fore gód-dædum glade blissiað

how they for good-deeds glad rejoice

þa hy unsælge ær forhogdun

which they unblessed before despised

to donne þonne him dagas læstun

to do when to-them days lasted

and be hyra weorcum wepende sár

and for their works weeping sore

þæt hi ær freolice fremedon unryht

1290

that they before freely performed wrong

geseoð hi þa betran blæde scinan·

see they the better with-splendor shine·

ne bið him hyra yrmðu an to wite

not is to-them their misery alone for punishment

ac þara oþerra ead to sorgum

but of-those others bliss for sorrows

þæs þe hy swa fægre gefean on fyrdagum.
because that they so fair joy in ancient-days.

1295 and swa ænlice an-forletun
and so peerless gave-up

þurh leaslice lices wynne
through false of-body joy

earges flæsc-homan idelne lust
of-craven flesh-covering idle desire

þær hi ascamode scondum gedreahte
there they asbamed with-shames afflicted

swiciað on swiman syn-byrþenne
wander in swoon sin-burden

1300 firen-weorc berað on þæt þa folc seoð.
crime-work they-bear on which the peoples look.

wære him þon betre þæt hy bealo-dæde
would-be to-them the better that they of-bale-deed

ælces unryhtes ær gescomeden
of-every wrong before had-been-asbamed

fore anum men eargra weorca
before one man of-craven works

godes bodan sægdon þæt hi to gyrne wiston
of-god messenger told what they to grief knew

1305 firen-dæda on him ne mæg þurh þæt flæsc se scrift
of-crime-deeds on him not can through that flesh the confessor

geseon on þære sawle hwæþer him mon soð þe lyge
see in the soul whether to-him one truth or lie

sagað on hine sylfne þonne he þa synne bigæð
says about him self when he the sin confesses

mæg mon swa þeah gelacnigan leahtra gehwylcne
can one so however heal of-vices each

yfel unclæne gif he hit anum geseġð
evil unclean if he it to-one tells
 and nænig bihelan mæg on þam heardan dæge 1310
and none conceal can on the hard day
 wom unbeted ðær hit þa weorud geseoð.
sin unatoned there it the hosts see.
 eala þær we nu magon wraþe firene
O if we now could cruel crimes
 geseon on ussum sawlum synna wunde
see in our souls of-sins wounds
 mid lic-homan leahtra gehygdu
with body of-vices thoughts
 eagum unclæne in-geþoncas. 1315
with-eyes unclean inward-thoughts.
 ne þæt ænig mæg oþrum gesecgan
not that any can to-another tell
 mid hu micle elne æghwylc wille
with how great zeal each would
 þurh ealle list lifes tiligan
through all skill of-life strive
 feores forhtlice forð áðolian
of-life fearfully forth endure
 syn-rust þwean and hine sylfne þrean 1320
sin-rust wash and him self chasten
 and þæt wom ærran wunde hælæn
and that stain former wound heal
 þone lytlan fyrst þe her lifes sy
that little space which here of-life be
 þæt he mæge fore eagum eorð-buendra
that he may before eyes of-earth-dwellers

unscomiende eðles mid monnum

unashamed of-homeland among men

1325 brucan bysmerleas þendan bu somod

enjoy blameless while both together

lic and sawle lifgan mote

body and soul live may

XV · THE WORDS TO THE SAVED AND THE REPROACH

The judge speaks first to the blessed, telling them to enter the kingdom prepared for them, since what they did for the hungry, the naked, and the sick they did for him. Then he turns to those on the left hand, who may look for no mercy, and begins the reproach: I made thee with my hands, gave thee a living spirit, set thee in a fair land, and thou brokest my command at the fiend's word and wast cast out; so I was born of a maiden and laid in a manger, to save thee from hell.

nu we sceolon georne gleawlice þurh-seon

now we must earnestly wisely look-through

usse hreþer-cofan heortan eagum

our breast-chambers of-heart with-eyes

innan uncyste we mid þam oðrum ne magun

within vices we with the others not can

1330 heafod-gimmum hyge-þonces ferð

with-head-gems of-mind-thought spirit

eagum þurh-wlitan ænge þinga

with-eyes see-through in-any of-things

hwæþer him yfel þe god under wunige

whether in-him evil or good beneath dwells

þæt he on þa grimman tid gode licie

that he in the grim time to-god may-please

þonne he ofer weoruda gehwylc· wuldre scineð
when he over of-hosts each· in-glory shines

of his heah-setle hlutran lege
from his high-seat with-pure flame

1335

þær he fore englum and fore elpeodum
where he before angels and before foreign-nations

to þam eadgestum ærest mæðleð·
to the most-blessed first speaks·

and him swæslice sibbe gehateð
and to-them kindly peace promises

heofona heah-cyning halgan reorde
of-heavens high-king with-holy voice

frefreð he fægre and him friþ beodeð
comforts he fairly and to-them peace offers

1340

hateð hy gesunde and gesenade
bids them sound and blessed

on eþel faran engla dreames
into homeland go of-angels of-joy

and þæs to widan feore willum neotan·
and of-that to wide life with-joys to-enjoy·

onfoð nu mid freondum mines fæder rice
receive now with friends of-my father kingdom

þæt eow wæs ær woruldum wynlice gearo
which to-you was before worlds joyfully ready

1345

blæd mid blissum beorht eðles wlite
splendor with joys bright of-homeland beauty

hwonne ge þa lif-welan mid þam leof[s]tum
when you those life-riches with the dearest

swase swegl-dreamas geseon mosten
own sky-joys see might

- ge þæs earnedon þa ge earme men
you of-that earned when you wretched men
- 1350 woruld-þearfende willum onfengun
world-needy with-goodwill received
- on mildum sefan· ðonne hy him þurh minne noman
in mild mind· when they to-them through my name
- eaðmode to eow arna bædun
humble to you of-mercies asked
- þonne ge hyra hulpon and him hleoð gefon
then you them helped and to-them shelter gave
- hingrendum hlaf and hrægl nacedum
to-hungering bread and clothing to-naked
- 1355 and þa þe on sare seoce lagun
and those who in pain sick lay
- æf[n]don únsote adle gebundne
endured not-softly by-disease bound
- to þam ge holdlice hyge stapeladon
to them you faithfully mind fixed
- mid modes myne eall ge þæt me dydon·
with of-mind intent all you that to-me did·
- ðonne ge hy mid sibbum sohtun and hyra sefan trymedon
when you them with peace sought and their minds strengthened
- 1360 forð on frofre þæs ge fægre sceolon
forth in comfort of-that you fairly shall
- lean mid leofum lange brucan·
reward with dear-ones long enjoy·
- Onginneð þonne to þam yflum ungelice
Begins then to the evil unlike
- wordum mæðlan þe him bið on þa wynstran hond
with-words speak who to-him are on the left hand

þurh egsan þrea alwalda god·

through of-terror affliction all-ruling god·

ne þurfon hi þonne to meotude miltse gewenan

not need they then from ordainer mercy expect

1365

lifes ne lissa ac þær lean cumað

of-life nor of-favors but there rewards come

werum bi gewyrhtum worda and dæda

to-men by deeds of-words and of-deeds

reord-berendum sceolon þone ryhtan dóm

to-speech-bearers must that righteous judgment

ænne geæfnan egsan fulne

alone undergo of-terror full

bið þær seo miccle milts áfyrred

is there the great mercy withdrawn

1370

þeod-buendum on þam dæge

from-nation-dwellers on the day

þæs ælmihtigan· þonne he yrringa

of-the almighty· when he angrily

on þæt fræte folc firene stæleð

on that perverse people crimes charges

laþum wordum hateð hyra lifes riht

with-hateful words bids their of-life account

andweard ywan þæt he him ær forgeaf

present show which he to-them before gave

1375

syngum to sælum onginneð sylf cweðan

to-sinful for happiness begins himself speak

swa he to anum sprece and hwæpre ealle mæneð

as-if he to one spoke and yet all he-means

firen-synnig folc frea ælmihtig·

crime-sinful people lord almighty·

- hwæt ic þec mon minum hondum
lo I thee man with-my hands
- 1380 ærest geworhte and þe andgiet sealde
first made and to-thee understanding gave
 of lame ic þe leoþe gesette geaf ic ðe lifgendne gæst
from clay I to-thee limbs set gave I to-thee living spirit
 arode þe ofer ealle gesceaftes gedyde ic þæt þu onsyn hæfdest
honored thee over all creatures made I that thou countenance hadst
 mæg-wlite me gelicne geaf ic þe eac meahta sped
form to-me like gave I to-thee also of-powers abundance
 welan ofer wīð-londa gehwylc nysse þu wean ænigne dæl·
wealth over of-wide-lands each not-knewest thou of-woe any portion·
- 1385 ðystra þæt þu þolian sceolde þu þæs þonc ne wissest
of-darknesses which thou suffer shouldst thou of-that thanks not knewest
 þa ic ðe swa sciene gesceapen hæfde
when I thee so beautiful created had
 wynlicne geworht and þe welan forgyfen
winsome wrought and to-thee riches given
 þæt ðu mostes wealdan worulde gesceaftum·
that thou mightest rule of-world creatures·
 ða ic þe on þa fægran foldan gesette
when I thee on the fair earth set
- 1390 to neotenne neorxna wonges
to enjoy of-paradise of-plain
 beorhtne blæd-welan bleom scinende·
bright splendor-wealth with-bues shining·
 ða þu lifes word læstan noldes
then thou of-life word keep wouldst-not
 ac min bibod bræce be þines bonan worde
but my command brokest by of-thy slayer word

fæcnum feonde furþor hyrdes

to-crafty fiend further thou-obeyedst

sceþpendum sceapan þonne þinum scyppende·

to-injuring ravager than to-thy creator·

nu ic ða ealdan race anforlæte

now I that old account leave-off

hu þu æt ærestan yfle gehogdes

how thou at first evilly purposedst

firen-weorcum forlure þæt ic ðe to fremum sealde

with-crime-works lostest what I to-thee for benefits gave

þa ic þe goda swa fela forgiefen hæfde

when I to-thee of-goods so many given had

and þe on þam eallum eades to lyt

and to-thee in those all of-bliss too little

mode þuhte gif þu meahte sped

to-mind seemed if thou of-power abundance

efen-micle gode agan ne moste·

equally-great with-god have not mightest·

ða þu of þan gefean· fremde wurde

then thou from that joy· estranged becamest

feondum to willan feor aworpen

to-fiends for pleasure far cast-out

neorxna wonges wlite nyde sceoldes

of-paradise of-plain beauty by-need thou-hadst-to

ágiefan geomor-mod gæsta eþel·

give-up sad-minded of-spirits homeland·

earg and únrot eallum bidæled

craven and joyless of-all deprived

dugeþum and dreamum and þa bidrifen wurde

of-benefits and of-joys and then driven becamest

1395

1400

1405

- on þas þeostran weoruld þær þu þolades sibban
into this dark world where thou sufferedst afterward
- 1410 mægen-earfeþu micle stunde
mighty-hardships great while
- sár and swar gewin and sweartne deað
pain and heavy strife and black death
- and æfter [h]ingonge hreosan sceoldes
and after departure fall thou-hadst-to
- hean in helle helpendra leas·
abject into hell of-helpers destitute·
- ða mec ongon hreowan þæt min hond-geweorc
then me began grieve that my hand-work
- 1415 on feonda geweald feran sceolde
into of-fiends power go should
- mon-cynnes tuddor mán-cwealm seon
of-mankind offspring sin-death see
- sceolde uncuðne eard cunnian
should unknown dwelling try
- sare siþas þa ic sylf gestag
sore journeys then I myself descended
- maga in modor þeah wæs hyre mægden-had
son into mother though was her maidenhood
- 1420 æghwæs onwalg· wearð ic áná geboren
of-everything intact· became I alone born
- folcum to frofre mec mon folmum biwond
to-peoples for comfort me one with-palms wrapped
- bipeahte mid þearfan wædum and mec þa on þeostre alegde
covered with of-poor garments and me then in darkness laid

biwundenne mid wonnum clāpum

wound-about with dark cloths

hwæt ic þæt for worulde geþolade

lo I that before world endured

lytel þuhte ic leoda bearnum læg ic on heardum stane

little seemed I of-peoples to-children lay I on hard stone

cild geong on crybbe mid þy ic þe wolde cwealm afyrrian· 1425

child young in manger with that I from-thee would death remove

hat helle bealu þæt þu moste halig scinan

hot of-bell bale that thou mightest holy shine

eadig on þam ecan life forðon ic þæt earfeþe wónn

blessed in the eternal life because I that hardship endured

XVI • WHAT I SUFFERED FOR THEE

The reproach goes on. Christ recounts the blows, the spittle, the vinegar and gall, the scourging, the thorns, the cross, and the spear, and tells the guilty to look at the wounds in his hands and feet and side. He took their pain that they might have his kingdom; he was poor in the world so that they might be rich in heaven, and they gave him no thanks. He names what they refused the hungry, the naked, the sick, and the thirsty, and sends them into the fire.

næs me for mode ac ic on magu-geoguðe

not-was to-me for pride but I in youth-age

yrmbu geāfnde arleas lic-sár

miseries endured shameful body-pain

þæt ic þurh þa wære þe gelic 1430

so-that I through those might-be to-thee like

and þu meahte minum weorþan

and thou mightest to-mine become

mæg-wlite gelic mane bidæled

kin-form like of-sin deprived

and fore monna lufan min þrowade

and for of-men love my suffered

heafod hearm-slege hleor geþolade

head injury-blow cheek endured

1435 oft and-lata arleasra spatl

often patient-one [?] of-shameless spittle

of muðe onfeng mán-fremmendra

from mouth received of-sin-doers

swylce hi me geblendon bittre tosomne

likewise they for-me mixed bitterly together

unswetne drync ecedes and geallan·

unsweet drink of-vinegar and of-gall·

ðonne ic fore folce onfeng feonda geniðlan

then I before people received of-foes of-enemy

1440 fylgdon me mid firenum fæhþe ne rohtun

they-pursued me with crimes of-feud not recked

and mid sweopum slogun ic þæt sar for ðe

and with scourges struck I that pain for thee

þurh eaðmedu eall geþolade

through humility all endured

hosp and heard cwide þa hi hwæsne beag

insult and bard speech when they sharp crown

ymb min heafod heardne gebygdon

about my head bard bent

1445 þream biþrycton se wæs of þornum geworht·

with-violence pressed-in which was from thorns wrought·

ða ic wæs ahongen on heanne beam

then I was hanged on high tree

rode gefæstnad ða hi ricene
to-rood fastened then they quickly
 mid spere of minre sidan swat ut-gotun
with spear from my side blood poured-out
 dreor to foldan þæt þu of deofles þurh þæt
gore to earth so-that thou from of-devil through that
 nyd-gewalde genered wurde·
force-power saved shouldst-be·
 ða ic womma leas wite þolade
then I of-sins free torment suffered
 yfel earfeþu oþþæt ic anne forlet
evil hardships until I alone released
 of minum lic-homan lifgendne gæst
from my body living spirit
 geseoð nu þa feorh-dolg þe gefremedun ær
see now those life-wounds which they-made before
 on minum folmum and on fotum swa some
on my palms and on feet likewise same
 þurh þa ic hongade hearde gefæstnad·
through which I hung hard fastened·
 meaht hér eác geseon orgete nu gen
thou-canst here also see manifest now yet
 on minre sidan swatge wunde
on my side bloody wound
 hu þær wæs únefen racu unc gemæne·
how there was unequal reckoning to-us-two common·
 Ic onfeng þin sár þæt þu moste gesælig
I received thy pain that thou mightest blessed
 mines eþel-rices eadig neotan·
of-my homeland-kingdom happy enjoy·

1450

1455

1460

and þe mine deaðe deore gebohte

and for-thee with-my death dearly bought

þæt longe lif þæt þu on leohte siþþan

that long life that thou in light afterward

wlitig womma leas wunian mostes·

beautiful of-sins free dwell mightest·

1465 læg min flæsc-homa in foldan bigrafen

lay my flesh-covering in earth buried

nīpre gehyded se ðe nængum scód

below hidden he who to-none harmed

in byrgenne þæt þu meahte beorhte uppe

in tomb that thou mightest brightly above

on roderum wesan rice mid englum

in heavens be powerful with angels

forhwon forlete þú lif þæt scyne

why didst-forsake thou life that shining

1470 þæt ic þe for lufan mid mine lic-homan

which I to-thee for love with my body

heanum to helpe hold gecypte

to-lowly for help gracious bought

wurde þu þæs gewitleas þæt þu waldende

becamest thou of-that senseless that thou to-ruler

þinre alysnesse þonc ne wisses·

of-thy redemption thanks not knewest·

Ne ascige ic nú owiht bi þam bitran

Not ask I now anything about the bitter

1475 deaðe minum þe ic adreag fore þe·

death mine which I endured for thee·

ac forgielð me þin lif þæs þe ic iú þe mín

but repay to-me thy life of-that which I once to-thee mine

þurh woruld-wite weorð gesealde·
through world-torment as-price gave·
 ðæs lifes ic manige þe þu mid leahtrum hafast
of-that life I demand which thou with sins hast
 ofslegen synlice sylfum to sconde·
slain sinfully to-thyself for shame·
 forhwan þu þæt sele-gescót þæt ic me swæs on þe 1480
why thou that hall-dwelling which I for-me dear in thee
 gehalgode hús to wynne
hallowed house for joy
 þurh firen-lustas fule synne
through crime-lusts foul sin
 unsyfre bismite sylfes willum
uncleanly didst-defile of-self with-will
 ge þu þone lic-homan þe ic alysde me
also thou that body which I redeemed for-me
 feondum of fæðme and þa him firene forbæd 1485
from-fiends from embrace and then to-them crimes forbade
 scyld-wyrcende scondum gewemdest·
sin-working with-shames didst-defile·
 forhwon áhenge þu mec hefgor on þinra honda rode
why didst-hang thou me more-heavily on of-thy hands rood
 þonne íu hongade hwæt me þeos heardra þynceð
than once (I)-hung lo to-me this harder seems
 nu is swærra mid mec þinra synna rod
now is heavier with me of-thy sins rood
 þe ic unwillum on beom gefæstnad 1490
which I unwillingly on am fastened
 þonne seo oþer wæs þe ic ær gestag
than the other was which I before mounted

willum minum þa mec þin weá swiþast

with-wills mine when me thy woe most

æt heortan gehreaw þa ic þec from helle áteah

at heart grieved when I thee from hell drew

þær þu hit wolde sylfa siþþan gehealdan·

if thou it wouldst thyself afterward keep·

1495 Ic wæs on worulde weadla þæt ðu wurde welig in heofonum

I was in world needy that thou shouldst-be rich in heavens

earm ic wæs on eðle þinum þæt þu wurde eadig on minum·

poor I was in homeland thine that thou shouldst-be blessed in mine·

þa ðu þæs ealles ænigne þonc

then thou of-that all any thanks

þinum nergende nysses on mode·

to-thy savior knewest-not in mind·

bibead ic eow þæt ge broþor mine

commanded I to-you that you brothers mine

1500 in woruld-ricc wel aretten

in world-kingdom well should-cheer

of þam æhtum þe ic eow on eorðan geaf·

from the possessions which I to-you on earth gave·

earmra hulpen earge ge þæt læstun·

of-wretched-ones should-help slothfully you that performed·

þearfum forwyrndon þæt hi under eowrum þæce mosten

to-needy you-refused that they under your roof might

in-gebugan and him æghwæs oftugon

enter and from-them of-everything withbeld

1505 þurh heardne hyge hrægles nacedum·

through hard mind of-clothing to-naked·

moses mete-leasum þeah hy him þurh minne noman

of-food to-foodless though they for-themselves through my name

werge wonhale	wætan bædan	
<i>weary</i>	<i>sickly</i>	<i>of-water asked</i>
drynces gedreahte	duguþa lease	
<i>of-drink</i>	<i>afflicted</i>	<i>of-benefits destitute</i>
þurste geþegede	ge him þriste oftugon	
<i>with-thirst</i>	<i>worn</i>	<i>you from-them boldly withheld</i>
sarge ge ne sohton	ne him swæslic word	1510
<i>sick</i>	<i>you not sought</i>	<i>nor to-them kindly word</i>
frofre gespræcon	þæt hy þy freoran hyge	
<i>of-comfort</i>	<i>spoke</i>	<i>that they the freer mind</i>
mode gefengen	eall ge þæt me dydan	
<i>in-heart</i>	<i>might-take</i>	<i>all you that to-me did</i>
to hynþum heofon-cyninge	þæs ge sceolon hearde adreogan	
<i>to</i>	<i>insults</i>	<i>to-heaven-king for-that you must hard endure</i>
wite to widan ealdre	wræc mid deoflum gepolian·	
<i>torment to wide age</i>	<i>misery with devils suffer·</i>	
ðonne þær ofer ealle	egeslicne cwide	1515
<i>then there over all</i>	<i>terrible speech</i>	
sylf sigora weard	sares fulne	
<i>himself of-victories guardian</i>	<i>of-pain full</i>	
ofer þæt fæge folc	forð forlæteð·	
<i>over that doomed people</i>	<i>forth utters·</i>	
cwið to þara synfulra	sawla feþan·	
<i>says to of-the sinful</i>	<i>souls troop·</i>	
farað nu awyrgde	willum biscyrede·	
<i>go now accursed</i>	<i>of-joys deprived·</i>	
engla dreames	on ece fir·	1520
<i>of-angels of-joy</i>	<i>into eternal fire·</i>	
þæt wæs satane	and his gesiþum mid	
<i>which was to-Satan</i>	<i>and his companions with</i>	

deofle gegearwad and þære deorcan scole
for-devil prepared and for-that dark troop
 hat and heoro-grim on þæt ge hreosan sceolan·
hot and sword-grim into which you fall shall·
 ne magon hi þonne gehynan heofon-cyninges bibod
not can they then set-at-naught of-heaven-king command
 1525 rædum birofene sceolon raþe feallan
of-counsels bereft must quickly fall
 on grimne grund þa ær wiþ gode wunnon·
into grim abyss those before against god strove·
 bið þonne rices weard reþe and meahhtig
is then of-kingdom guardian fierce and mighty
 yrrre and egesful andweard ne mæg
angry and awful present not can
 on þissum fold-wege feond gebidan
on this earth-way foe abide

XVII · THE TWO HOMELANDS

The devils fall into the deep pit, where fire and frost and serpents torment them without end, and the poet says plainly that whoever does not now care whether his spirit is wretched or blessed has lost the wisdom of life. Against that he sets the homeland that never ends: light, love, youth without age, health without pain, rest without strife, day without darkness, peace without envy, where there is neither hunger nor thirst nor cold, and the blessed enjoy the gift of the king forever.

1530 swaþeð sige-mece mid þære swi[ð]ran hond
sweeps victory-sword with the right hand
 þæt on þæt deope dæl deofol gefeallað
so-that into that deep pit devils fall

in sweartne leg synfulra here
into black flame of-sinful host
 under foldan sceat fæge gæstas
under of-earth region doomed spirits
 on wrapra wic womfulra scolu
into of-hostile-ones dwellings of-sinful troop
 werge to forwyrd on wite-hus 1535
accursed to destruction into torment-house
 deað-sele deofles nales dryhtnes gemynd
death-hall of-devil not-at-all of-lord memory
 sibþan gesecað synne ne aspringað
afterward they-seek sins not cease
 þær hi leahtrum fá· lege gebundne
where they with-sins stained· by-flame bound
 swylt þrowiað bið him syn-wracu
death suffer is to-them sin-vengeance
 andweard undyrne þæt is ece cwealm· 1540
present unconcealed that is eternal torment·
 ne mæg þæt hate dæl of heoloð-cynne
not can that hot pit from bell-race
 in sin-nehte synne forbærnan
in perpetual-night sin burn-away
 to widan feore wom of þære sawle
to wide life stain from the soul
 ac þær se deopa seað dreorge fededð
but there the deep pit sorrowful-ones feeds
 grundleas giemeð gæsta on þeostre· 1545
bottomless keeps of-spirits in darkness·
 æleð hy mid þy ealdan lige and mid þy egsan forste
burns them with that old flame and with that dread frost

wrapum wýrmum and mid wita fela

with-cruel worms and with of-torments many

frecnum feorh-gomum folcum scendeð

with-fierce life-jaws peoples destroys

þæt we magon eahtan and on án cweðan

that we can consider and in one say

1550 soðe secgan þæt se sawle weard

truly tell that the of-soul guardian

lifes wisdóm forloren hæbbe

of-life wisdom lost has

se þe nú ne giemeð hwæper his gæst sie

he who now not heeds whether his spirit be

earm þe eadig þær he ece sceal

wretched or blessed where he eternal shall

æfter hin-gonge hamfæst wesan

after hence-going home-fast be

1555 ne bisorgað he synne to fremman

not sorrows he sin to do

wonhydig mon ne he wihte hafað

heedless man nor he anything has

hreowe on mode þæt him halig gæst

of-repentance in mind that from-him holy spirit

losige þurh leahtras on þas lænan tid

departs through sins in this fleeting time

ðonne man-sceaða fore meotude forht

then sin-ravager before ordainer afraid

1560 deorc on þam dome standeð and deaðe fáh

dark at the judgment stands and with-death stained

wommum awyrged bið se wær-loga

with-stains accursed is the covenant-breaker

fyres afylled feores únwyrd̥e
with-fire filled of-life unworthy
 egsan geþread andweard gode·
by-terror oppressed present before-god·
 won and wliteleas hafað werges bleo
dark and beauty-less has of-accursed-one bue
 facen-tacen feores· ðonne firena bearn
deceit-token of-life· then of-crimes children
 tearum geotað þonne þæs tid ne biþ
tears pour when of-that time not is
 synne cwipað ac hy to sið doð
sins they-bewail but they too late do
 gæstum helpe· ðonne þæs giman nele
to-spirits help· when of-that heed will-not
 weoruda waldend hu þa wom sceapan
of-hosts ruler how those sin ravagers
 hyra cald-gestreon on þa openan tid
their old-treasure in the open time
 sare greten ne biþ þæt sorga tid
sorely bewail not is that of-sorrows time
 leodum alyfed þæt þær læcedóm
to-peoples allowed that there remedy
 findan mote se þe nu his feore nyle
find may be who now for-his life will-not
 hælo stryngan þenden her leofað·
salvation gain while here he-lives·
 ne bið þær ængum godum gnorn ætywed
not is there to-any good-ones grief shown
 ne nængum yflum wel· ac þær æghwæper
nor to-any evil-ones well· but there each-of-two

1565

1570

1575

anfealde gewyrht andweard wigeð.

simple deserving present bears.

forðon sceal onettan se þe ágan wile

therefore must hasten he who have will

lif æt meotude þenden him leoht and gæst

life from ordainer while to-him light and spirit

1580 somod-fæst seon he his sawle wlite

together-fast be he his of-soul beauty

georne bigonge on godes willan

earnestly should-tend in of-god will

and wær weorðe worda and dæda.

and wary become of-words and of-deeds.

þeawa and geþonca þenden him þeos woruld

of-customs and of-thoughts while to-him this world

sceadum scriþende scinan mote

with-shadows gliding shine may

1585 þæt he ne forleose on þas lænan tid

that he not may-lose in this fleeting time

his dreames blæd and his daga rim

of-his joy splendor and of-his days number

and his weorces wlite and wuldres lean

and of-his work beauty and of-glory reward

þætte heofones cyning on þa halgan tid

which of-heaven king in the holy time

soð-fæst syleð to sigor-leanum

truth-fast gives for victory-rewards

1590 þam þe him on gæstum georne hyrað.

to-those who to-him in spirits earnestly obey.

þonne heofon and hel hæleþa bearnum

when heaven and hell of-heroes with-children

fira feorum fylde weorþeð

of-men with-lives filled becomes

grundas swelgað godes andsacan

abysses swallow of-god adversaries

lacende leg laðwende men

leaping flame hostile men

þreað þeod-sceaþan and no þonan lætað

afflicts nation-ravagers and not thence lets

on gefean faran to feorh-nere

into joy go for life-safety

ac se bryne bindeð bid-fæstne here

but the burning binds waiting-fast host

feoð firena bearn frecne me þinceð

consumes of-crimes children dreadful to-me seems

þæt þas gæst-berend giman nellað

that these spirit-bearers heed will-not

men on mode þonne mán hwæt

men in mind when sin what

him se waldend· to wrace gesette

for-them the ruler· for vengeance appointed

laþum leodum þonne lif and deað

for-hateful peoples when life and death

sawlum swelgað bið susla hús

souls swallow is of-torments house

open and oð-eawed að-logum ongean·

open and revealed to-oath-breakers towards·

ðæt sceolon fyllan firen-georne men

that shall fill crime-eager men

sweartum sawlum þonne synna wracu

with-black souls when of-sins vengeance

1595

1600

1605

scyldigra scolu ascyred weorpeð

of-guilty troop separated becomes

heane from halgum on hearm-cwale·

abject from holy-ones into harm-torment·

ðær sceolan þeofas and þeod-sceaþan

there shall thieves and nation-ravagers

1610 lease and forlegene lifes ne wenan

false-ones and adulterous-ones of-life not expect

and mán-sworan mo[r]þor-lean seon

and sin-swearers murder-reward see

heard and heoro-grim· þonne hel nimeð

hard and sword-grim· when hell takes

wærleasra weorud and hi waldend giefed

of-faithless host and them ruler gives

feondum in forwyrd fā þrowiað

to-fiends into destruction stained-ones they-suffer

1615 ealdor-bealu egeslic earm bið se þe wile

life-bale terrible wretched is he who will

firenum gewyrca þæt he fāh scyle

with-crimes earn that he guilty must

from his scyppende ascyred weorðan

from his creator severed become

æt dóm-dæge to deaðe niþer

at doom-day to death down

under helle cinn in þæt hate fyr

under of-hell race into that hot fire

1620 únder liges locan þær hy leomu ræcað

under of-flame enclosure where they limbs stretch

to bindenne and to bærenne

to bind and to burn

and to swingenne synna to wite·
and to scourge of-sins for punishment·

ðonne halig gæst helle biluceð
when holy spirit hell locks

morþer-husa mæst þurh meaht godes
of-murder-houses greatest through might of-god

fyres fulle and feonda here 1625
of-fire full and of-fiends host

cyniges worde se biþ cwealma mæst
of-king with-word that is of-torments greatest

deofla and monna· þæt is dreamleas hús·
of-devils and of-men· that is joyless house·

ðær ænig ne mæg ower losian
where any not can anywhere escape

caldan clommum hy bræcon cyniges word
from-cold fetters they broke of-king word

beorht boca bibod forþon hy abidan sceolon 1630
bright of-books command therefore they await must

in sin-nehte sar ende-leas
in perpetual-night pain endless

firen-dædum fā forð þrowian
with-crime-deeds stained forth suffer

ða þe her [for-]hogdun heofon-rices þrym·
those who here despised of-heaven-kingdom majesty·

þonne þa gecorenan fore crist berað
then those chosen before Christ bear

beorhte frætwe hyra blæd leofað 1635
bright adornments their glory lives

æt dom-dæge agan dream mid gode·
at doom-day to-have joy with god·

liþes lifes þæs þe alyfed biþ

of-gentle life of-that which granted is

haligra gehwam on heofon-ri-ce·

of-holy-ones to-each in heaven-kingdom·

ðæt is se eþel þe no geendad weorþeð

that is the homeland which not ended becomes

1640 ac þær symle forð synna lease

but there ever forth of-sins free

dream weardiað dryhten lofiað

joy they-keep lord they-praise

leofne lifes weard leohte biwundne

beloved of-life guardian with-light enwrapped

sibbum bisweðede sorgum biwerede

with-peace swathed from-sorrows defended

dreamum gedyrde dryhtne gelyfde

with-joys endeared to-lord believing

1645 awo to ealdre engla gemanan

ever to age of-angels fellowship

brucað mid blisse beorhte mid lisse

they-enjoy with bliss bright with grace

freogað folces weard fæder ealra

they-love of-people guardian father of-all

geweald hafað and healdeð haligra weorud·

power has and holds of-holy-ones host·

ðær is engla song eadigra blis

there is of-angels song of-blessed bliss

1650 þær is seo dyre dryhtnes onsien

there is the dear of-lord countenance

eallum þam gesælgum sunnan leohtra·

to-all the blessed-ones than-sun brighter·

ðær is leofra lufu lif butan ende-deaðe
there is of-dear-ones love life without end-death
 glæd gumena weorud gioguð butan ylde
glad of-men host youth without age
 heofon-duguða þrym· hælu butan sare
of-heaven-hosts majesty· health without pain
 ryht-fremmendum ræst butan gewinne
to-right-doers rest without strife
 dóm-eadigra dæg butan þeostrum
of-glory-blessed day without darkness
 beorht blædes full blis butan sorgum
bright of-splendor full bliss without sorrows
 frið freondum bitweon forð butan æfestum
peace friends between forth without envies
 gesælgum on swegle sib butan niþe
to-blessed in sky peace without malice
 halgum on gemonge· nis þær hungor ne þurst
to-holy in company· not-is there hunger nor thirst
 slæp ne swár leger ne sunnan bryne
sleep nor heavy sickness nor of-sun burning
 ne cyle ne cearo ac þær cyninges gief[e]
nor cold nor care but there of-king gift
 awo brucað eadigra gedryht
ever they-enjoy of-blessed company
 weoruda wlite-scynast wuldres mid dryhten
of-hosts most-beauty-bright of-glory with lord

1655

1660

Saint Guthlac

Guthlac

The fairest of joys is the meeting of the angel and the blessed soul, and the poem opens with the angel's greeting: the way is easy, the light of glory is open, and the holy home has no sorrow in it. Many orders of men stand under heaven, and from each of them we may hear what is right. The world is growing old and Christ's love cools, so the poet turns to those who leave the world and dwell alone in the wilderness.

se bið gefeana fægrast þonne hy æt frymðe gemetað
that is of-joys fairest when they at beginning meet
engel and seo eadge sawl· ofgiefeþ hio þas eorþan wynne·
angel and the blessed soul· gives-up she this of-earth joy·
forlæteð þas lænan dreamas· and hio wiþ ham lice gedæleð·
leaves these fleeting joys· and she from that body parts·
ðonne cwīð se engel hafað ylðran hād·
then says the angel has elder rank·
greteð gæst oþerne· abeodeð him godes ærende·
greet's spirit other· announces to-him of-god errand·
Nu þu most feran þider þu fundadest·
Now thou mayest go whither thou didst-hasten·
longe and gelome· ic þec lædan sceal
long and often· I thee lead shall
wegas þe sindon weþe and wuldres leoht
ways to-thee are gentle and of-glory light
torht ontyned· eart nu tid-fara·
bright opened· art now time-farer·
to þam halgan hām· þær næfre hreow cymeð·
to the holy home· where never sorrow comes·
eder-gong fore yrmþum· ac þær biþ engla dream·
dwelling-going for miseries· but there is of-angels joy·

5

10

sib and gesælnes· and sawla ræst·

peace and blessedness· and of-souls rest·

and þær á to feore gefeon motun·

and there ever to life rejoice may·

dryman mid dryhten þa þe his domas her·

be-glad with lord those who his judgments here·

15 æfnað on eorþan he him ece lean·

perform on earth he to-them eternal reward·

healdeð on heofonum þær se hyhsta ealra

holds in heavens where the highest of-all

cyninga cyning ceastrum wealdeð·

of-kings king cities rules·

ðæt sind þa getimbru þé nó tydriað

those are the buildings which not decay

ne þam fore yrmþum þe þær in-wuniað

nor to-those for miseries who there dwell-within

20 lif aspringeð ac him bið lenge hu sel

life fails but to-them is longer the better

geoguþe brucað· and godes miltsa·

youth they-enjoy· and of-god mercies·

þider soðfæstra· sawla motun·

thither of-truth-fast· souls may·

cuman æfter cwealme þa þe ær cristes· æ

come after death those who before of-Christ· law

lærað and læstað· and his lof rærað·

teach and fulfill· and his praise raise·

25 oferwinnað þa awyrgdan gæstas bigytað him wuldres ræste·

overcome those cursed spirits obtain for-them of-glory rest·

Hwider sceal þæs monnes mod astigan·

Whither shall of-that man mind ascend·

ær opþe æfter þonne he his ænne her
before or after when he his one here

gæst bigonge þæt se gode mote
spirit should-tend that it to-god may

womma clæne in geweald cuman.
of-stains clean into power come.

Monge sindon geond middan-geard.
Many are throughout middle-earth.

30

hadas under heofonum. þa þe in haligra
ranks under heavens. those which in of-holy-ones

rim arisað we þæs ryht magun
number rise we of-that right can

æt æghwylcum anra gehyran
from each of-ones hear

gif we halig bebodu healdan willað.
if we holy commands keep will.

Mæg nu snottor guma sæle brucan
May now wise man of-occasion enjoy

35

godra tida and his gæste forð
of-good times and his spirit forth

weges willian. woruld is ónhrered
of-way desire. world is stirred-up

colap cristes lufu sindan costinga
cools of-Christ love are temptations

geond middan-geard monge árisene.
throughout middle-earth many arisen.

Swa þæt geara íu godes spelbodan
So that of-years long-ago of-god messengers

40

wordum sægdon and þurh witedóm
with-words said and through prophecy

eal ánemdon swa hit nu gongeð.

all declared as it now goes.

Ealdað eorþan blæd æþela gehwylcre

Ages of-earth splendor of-noble-things of-each

and of wlite wendað wæstma gecyndu.

and from beauty change of-fruits kinds.

45 biþ seo siþre tíð sæða gehwylces

is the later time of-seeds of-each

mætræ in mægne forþon se mon ne þearf

poorer in strength therefore the man not needs

to þisse worulde wyrpe gehycgan

from this world improvement expect

þæt he us fægran gefean bringe

that it to-us fairer joy may-bring

ofer þa niþas þe we nú dreogað.

beyond the afflictions which we now endure.

50 ærþon endien ealle gesceafta

before end all creatures

ða he gesette on siex dagum.

which he set in six days.

ða nu under heofonum hadas cennað

those now under heavens kinds bring-forth

micle and mæte is þes middan-geard

great and small is this middle-earth

dalum gedæled dryhten sceawað

in-parts divided lord beholds

55 hwær þa eardien þe his æ healden

where those may-dwell who his law keep

gesihð he þa domas dogra gehwylce

sees he those judgments of-days on-each

wonian and wendan of woruld-ryhte·

wane and turn from world-right·

ða he gesette þurh his sylfes wórd·

which he set through his own word·

he fela findeð fea beoð gecorene

he many finds few are chosen

sume him þæs hades hlisan willað

some for-themselves of-that rank fame will

wegan on wordum and þa weorc ne doð·

bear in words and the works not do·

bið him eorð-wela ofer þæt ece lif

is to-them earth-wealth above that eternal life

hyhta hyhst se gehwylcum sceal

of-hopes highest which to-each shall

fold-buendra fremde geweorpan·

of-earth-dwellers strange become·

forþon hy nú hyrwað haligra mod·

therefore they now despise of-holy-ones mind·

ða þe him to heofonum hyge stapeliað

those who to-themselves to heavens mind fix

witon þæt se eðel ece bideð

they-know that the homeland eternal awaits

ealra þære mengu þe geond middan-geard

of-all that multitude which throughout middle-earth

dryhtne þeowiað and þæs deoran ham

to-lord serve and of-that dear home

wilniað bi gewyrhtum swa þas woruld-gestreon

desire by deeds so these world-treasures

on þa mæran gód bimutad weorþað·

into the glorious goods exchanged become·

60

65

70

ðonne þæt gegyrnað þa þe him godes egsa
then that they-earn those who to-them of-god awe

hleonaþ ofer heafdum hy þy hyhstan beoð
leans over heads they the highest are

þrymme gepreade þisses lifes
with-majesty pressed of-this life

75 þurh bibodu brucað and þæs betran forð
through commands they-enjoy and of-that better forth

wyscað and wenað wuldres bycgað
wish and hope of-glory they-buy

sellað ælmešan earne frefrað
give alms wretched-ones they-comfort

beoð rúm-mode ryhtra gestreona
are liberal-minded of-right treasures

lufiað mid lacum þa þe læs agun·
they-love with gifts those who less have·

80 dæghwam dryhtne þeowiap he hyra dæde sceawað·
daily to-lord they-serve he their deeds beholds·

sume þa wuniað on westennum
some those dwell in wastes

secað and gesittað sylfra willum
seek and occupy of-selves with-wills

hamas on heolstrum hy ðæs heofoncundan
homes in hiding-places they of-that heavenly

boldes bidað oft him brogan tó
of-dwelling await often them terror to

85 laðne gelædeð se þe him lifes of-ónn·
hateful brings he who to-them of-life begrudges·

eaweð him egsan hwilum idel wuldor
shows to-them terror at-times idle glory

brægd-wis bona hafað bega cræft
guile-wise slayer has of-both craft

eahteð án-buendra fore him englas stondað
persecutes of-solitary-dwellers before them angels stand

gearwe mid gæsta wæpnum beoþ hyra geoca gemyndge
ready with of-spirits weapons are their of-help mindful

healdað haligra feorh witon hyra hyht mid dryhten 90
guard of-holy-ones life they-know their hope with lord

þæt sind þa gecostan cempaþ þa þam cyninge þeowað
those are the tried champions who to-that king serve

se næfre þa lean alegeð þam þe his lufan adreogeð
who never the rewards withholds from-him who his love endures

II · GUTHLAC'S CHOICE

Guthlac set his mind on God's will, despised all sin and earthly lineage, and remembered his home in heaven. In his first years he loved danger, until an angel was given to his understanding and his sinful desires fell away. Two watchers then contended for him, an angel and the hateful spirit: one told him of the joys of heaven, the other urged him to seek out robbers by night and win his way in the world. God ended the strife in the angel's favor, and Guthlac built his dwelling on the barrow.

magun we nu nemnan þæt us neah gewearð
can we now name what to-us near happened

þurh haligne háð gecyþed
through holy rank made-known

hu guðlac his in godes willan 95
how Guthlac his in of-god will

mod gerehte mán eall forseah
mind directed sin all despised

eorðlic æþelu úpp gemunde

earthly nobility above remembered

ham in heofonum him wæs hyht to þam·

home in heavens to-him was hope to that·

sipþan hine in-lyhte se þe lifes weg

after him enlightened he who of-life way

100 gæstum gearwað and him giefe sealde

for-spirits prepares and to-him grace gave

engelcunde þæt he ana ongan

angelic so-that he alone began

beorg-seþel bugan and his blæd gode

mountain-dwelling inhabit and his prosperity to-god

þurh eaðmedu ealne gesealde·

through humility all gave·

ðone þe he ón geoguðe bigan sceolde

that which he in youth enjoy should

105 worulde wynnum hine weard biheold

of-world with-joys him guardian beheld

halig of heofonum se þæt hluttre mód

holy from heavens who that pure mind

in þæs gæstes gód georne trymede·

in of-the spirit good earnestly strengthened·

Hwæt we hyrdon oft þæt se halga wer

Lo we have-beard often that the holy man

in þa ærestan ældu gelufade

in the first age loved

110 frecnessa fela fyrst wæs swa-þeana

of-perils many time was nevertheless

in godes dome hwonne guðlace

in of-god judgment when to-Gutblac

on his ondgietaṅ engel sealde
in his understanding angel gave
 þæt him sweðraden synna lustas·
that from-him should-subside of-sins desires·
 Tid wæs toweard hine twegen ymb
Time was approaching him two about
 weardas wacedon þa gewin drugon
watchers watched who strife waged
 engel dryhtnes and se átela gæst·
angel of-lord and the dire spirit·
 nalæs hy him gelice lare bæron
not-at-all they to-him alike teachings bore
 in his modes gemynd mongum tidum·
into his of-mind thought at-many times·
 oþer him þas eorþan ealle sægde
one to-him this earth all told
 læne under lyfte and þa longan gód
fleeting under sky and those lasting goods
 herede on heofonum þær haligra
praised in heavens where of-holy-ones
 sawla gesittað in sigor-wuldre
souls sit in victory-glory
 dryhtnes dreamas he him dæda lean
of-lord joys he to-them of-deeds reward
 georne gieldeð þam þe his giefe willað
readily pays to-those who his gift will
 þicgan to þonce and him þas woruld
receive with thanks and to-them this world
 uttor lætan þonne þæt ece lif.
outer let than that eternal life.

115

120

125

Oþer hyne scyhte þæt he sceaðena gemot

Other him urged that he of-robbers assembly

nihtes sohte and þurh neþinge

by-night should-seek and through daring

wunne æfter worulde swa doð wræc-mæcgas

should-strive after world as do exile-men

130 þa þe ne bimurnað· monnes feore

those who not care-about· of-man for-life

þæs þe him to honda huþe gelædeð

of-that which to-them to hands booty brings

butan hy þy reafe rædan motan·

unless they that plunder dispose may·

Swa hy hine trymedon on twa healfa·

So they him urged on two sides·

oþþæt þæs gewinnes weoroda dryhten

until of-that strife of-hosts lord

135 on þæs engles dóm ende gereachte·

in of-the angel judgment end decreed·

feond wæs geflymed siþþam frofre gæst

fiend was put-to-flight after of-comfort spirit

in guðlaces geoce gewunade

in of-Guthlac help dwelt

lufade hine and lærde lenge hu geornor

loved him and taught longer the more-eagerly

þæt him leofedan londes wyne

that to-him became-dear of-land joys

140 bold on beorhge oft þær broga cwom

dwelling on hill often there terror came

egeslic and uncuð eald-feonda nið

terrible and strange of-old-fiends malice

searo-cræftum swiþ hy him sylf hyra
in-cunning-crafts strong they to-him themselves of-their

onsyn ywdon and þær ær fela
presence showed and there before many

setla gesæton þonan sið tugon
of-seats occupied thence journey drew

wide waðe wuldre byscyrede
wide wandering of-glory deprived

145

lyft-lacende wæs seo londes stow
air-sporting was the of-land place

bimiþen fore monnum· oþþæt meotud onwrah
hidden from men· until ordainer revealed

beorg ón bearwe þa se bytla cwom
hill in grove when the builder came

se þær haligne hám árærde·
who there holy home raised·

nales þy he gíemde þurh gitsunga
not-at-all because he cared through covetousness

150

lænes lif-welan ac þæt lond gode
of-fleeting life-wealth but that land to-god

fægre gefreopode siþþan feond oferwon
fairly consecrated after fiend he-overcame

cristes cempa he gecostad wearð
of-Christ champion he tried became

in gemyndigra monna tiðum·
in of-mindful men times·

ðara þe nu gena þurh gæstlicu
of-those who now still through spiritual

155

wundor [hine] weorðiað and his wisdomes
wonders [him] honor and his of-wisdom

hlisan healdað þæt se halga þeow

fame hold which the holy servant

elne ge-eode þa he ana gesæt

with-courage achieved when he alone sat

dygle stowe· ðær he dryhtnes lof

secret place· where he of-lord praise

160 reahte and rærde oft þurh reorde ahead

recited and raised often through voice announced

þam þe þrowera þeawas lufedon

to-those who of-martyrs customs loved

godes ærendu þa him gæst onwrah

of-god messages when to-him spirit revealed

lifes snyttru þæt he his lic-homan

of-life wisdom so-that he his body

wynna forwyrnde and woruld-blissa

of-joys denied and of-world-blisses

165 seftra setla and symbel-daga

of-softer seats and of-feast-days

swylce eac idelra eagenas wynna

likewise also of-idle eyes of-joys

gierelan gielp-lices him wæs godes egsa

of-garment boastful to-him was of-god awe

mara in gemyndum þonne he menniscum

greater in thoughts than he human

þrymme æfter þonce þegan wolde

with-majesty after pleasure receive would

Guthlac was good, and an angel stood near him as he raised the cross of Christ on the hill, where he overcame many perils. The devils could not leave their envy alone. They brought him temptation after temptation, threatening to burn him on the barrow and telling him he had taken by violence the wilderness where they used to rest. Guthlac answered them: the God who rules their need will keep him; he can raise his house alone; let them depart, for the land is his.

god wæs guðlac he in gæste bær 170
good was Guthlac he in spirit bore

heofoncundne hyht hælu geræhte
heavenly hope salvation attained

ecan lifes him wæs engel neah
of-eternal life to-him was angel near

fæle freoðu-weard þam þe feara sum
faithful peace-guardian to-him who of-few one

mearc-lond gesæt þær he mongum wearð
border-land occupied where he to-many became

bysen on brytene siþþan biorg gestah 175
example in Britain after hill he-ascended

eadig oretta and-wiges heard
blessed warrior in-resistance hard

gyrede hine georne mid gæstlicum wæpnum
equipped him eagerly with spiritual weapons

wong bletsade· * * *
plain he-blessed· (lacuna)

Him to æt-stælle ærest arærde·
To-him for support first raised·

cristes rode þær se cempa oferwon 180
of-Christ rood where the champion overcame

- frecnessa fela frome wurdun monge
of-perils many bold became many
- godes þrowera we þæs guðlace
of-god martyrs we of-that to-Guthlac
- deorwyrðne dæl dryhtne cennað.
precious portion to-lord ascribe.
- he him sige sealde and snyttru-cræft
he to-him victory gave and wisdom-craft
- 185 mundbyrd meahta þonne mengu cwom
protection of-powers when multitude came
- feonda fær-scytum fæhðe ræran
of-fiends with-sudden-shots feud to-raise
- ne meahton hy æfeste an forlætan
not could they envy alone leave
- ac to guðlaces gæste gelæddun
but to of-Guthlac spirit they-brought
- frasunga fela him wæs fultum neah
of-temptations many to-him was help near
- 190 engel hine elne trymede þonne hy him yrr e hweopan
angel him with-courage strengthened when they to-him angry threatened
- frecne fyres wylme stodan him on feðe-hwearfum
fiercely of-fire with-surge they-stood to-him in marching-troops
- cwædon þæt he on þam beorge byrnan sceolde
they-said that he on the hill burn should
- and his lic-homan lig forswelgan
and his body flame devour
- þæt his earfeþu eal gelumpe
that his hardships all should-befall
- 195 mōd-cearu mægum gif he monna dream
mind-care to-kinsmen if he of-men joy

of þam orlege eft ne wolde
from the strife again not would
sylfa gesecan and his sibbe ryht
himself seek and his of-kin right
mid mon-cynne· maran cræfte
among mankind· with-greater power
willum bewitigan lætan wræce stille·
with-wills observe let exile still·
Swa him yrsade se for ealle spræc
So to-him raged he-who for all spoke
feonda mengu no þy forhtra wæs
of-fiends multitude not the more-afraid was
guðlaces gæst ac him god sealde
of-Guthlac spirit but to-him god gave
ellen wiþ þam egsan þæt þæs eald-feondes
courage against the terror so-that of-that old-fiend
scyldigra scolu scome þrowedon·
of-guilty troop shame suffered·
wæron teon-smiðas tornes fulle
were injury-smiths of-anger full
cwædon þæt him guðlac eac gode sylfum
they-said that to-them Guthlac also to-god himself
earfeþa mæst ana gefremede·
of-hardships greatest alone caused·
siþþan he for wlence on westenne
after he for pride in wilderness
beorgas bræce þær hy bidinge
hills broke-into where they abiding
earme and-sacan æror mostun
wretched adversaries earlier might

200

205

210

æfter tintergum tidum brucan·

after torments of-times enjoy·

ðonne hy of wapum· werge cwoman

when they from wanderings· weary came

restan ryne-pragum rowe gefegon

to-rest in-course-times in-quiet they-rejoiced

wæs him seo gelyfed þurh lytel fæc

was to-them it granted through little space

215 stod seo dygle stow dryhtne in gemyndum

stood the secret place to-lord in thoughts

idel and æmen eþel-richte feor·

empty and desolate from-homeland-right far·

bád bisæce betran hyrdes

awaited of-contest of-better keeper

to þon eald-feondas ondan noman·

at that old-fiends malice took·

swa hi singales sorge dreogað

as they perpetually sorrow endure

220 ne motun hi on eorþan eardes brucan

not may they on earth of-dwelling enjoy

ne hy lyft swefeð in leoma ræstum

nor them air lulls in of-limbs rests

ac hy hleo-lease hama þoliað

but they shelter-less of-homes lack

in cearum cwipað cwealmes wiscað

in cares they-lament of-death they-wish

willen þæt him dryhten þurh deaðes cwealm

they-desire that to-them lord through of-death torment

225 to hyra earfeða ende geryme·

to of-their hardships end may-open·

ne mostun hy guðlaces gæste sceþþan

not might they of-Guthlac to-spirit harm

ne þurh sar-slege sawle gedælan

nor through pain-blow soul part

wið lic-homan ac hy lige-searwum

from body but they with-lying-wiles

ahofun hearm-stafas hleahtor alegdon·

raised harm-speeches laughter laid-aside·

sorge seofedon þa hi swiðra oferstag

sorrow they-bewailed when them stronger overcame

weard on wonge sceoldon wræc-mæcgas

guardian on plain had-to exile-men

ofgiefan gnornende grene beorgas

give-up lamenting green hills

hwæpre hy þa gena godes andsacan

however they then still of-god adversaries

sægdon sar-stafum swiþe geheton

said with-grievous-words strongly threatened

þæt he deaþa gedal dreogan sceolde

that he of-deaths parting endure should

gif he leng bide laþran gemotes·

if he longer awaits of-more-hateful meeting·

hwonne hy mid mengu maran cwome

when they with multitude greater might-come

þa þe for his life lyt sorgedon·

those who for his life little cared·

guðlac him ongean þingode cwæð þæt hy gielpa ne þorftan

Guthlac to-them in-return answered said that they boast not needed

dædum wið dryhtnes meahtum þeah þe ge me deað gehaten

in-deeds against of-lord powers though that you to-me death promise

230

235

240

mec wile wið þam niþum genergan

me will against the afflictions save

se þe eowrum nydum wealdeð.

he who of-your needs rules.

An is ælmihtig god se mec mæg eaðe gescyldan

One is almighty god who me can easily shield

he min feorg freoþað ic eow fela wille

he my life protects I to-you much will

soþa gesecgan mæg ic þis setl on eow

of-truths tell can I this seat from you

245 butan earfeðum ana geðringan.

without hardships alone wrest.

Ne eam ic swa fealóg swa ic eow fore stonde

Not am I so destitute as I you before stand

monna weorudes ac me mara dæl

of-men of-host but to-me greater portion

in godcundum gæst-gerynum

in divine spirit-mysteries

wunað and weaxeð se me wraþe healdeð.

dwells and grows who me firmly holds.

250 ic me anum her eaðe getimbre

I for-me alone here easily build

hus and hleonað me on heofonum sind

house and shelter to-me in heavens are

lare gelonge mec þæs lyt tweoþ

teachings dependent me of-that little doubts

þæt me engel tó ealle gelædeð

that me angel to all brings

spowende sped spreca and dæda.

prospering success of-speeches and of-deeds.

gewitað nu awyrgde werig-mode
 depart now accursed weary-minded
 from þissum earde þe ge her on stondað
 from this dwelling which you here on stand
 fleoð on feor-weg ic me frið wille
 flee on far-way I for-me peace will
 æt gode gegyrnan ne sceal min gæst mid eow
 from god earn not shall my spirit with you
 gedwolan dreogan ac mec dryhtnes hond
 error endure but me of-lord hand
 mundað mid mægne her sceal min wesana
 protects with power here shall mine be
 eorðlic eþel nales eower leng
 earthly homeland not-at-all yours longer

255

260

IV · THE DEVILS' TAUNT

The devils clamor about the hill and boast they have never found such pride in one man. They ask what he will live on, promise him hunger and thirst, and threaten to trample him. Guthlac answers without a weapon: the plain will not be settled through bloodshed, and he will please Christ with a dearer offering. Though they vex his body with pain they cannot touch his soul, and his eternal part will go to a fairer dwelling. The care-spirits shriek again, but Christ's praise grows in him.

ða wearð breahm hæfen beorg ymb-stodan
 then became clamor raised hill they-stood-about
 hwearfum wræc-mæcgas woð up astag
 in-troops exile-men cry up rose
 cearfulra cirm cleopedon· monige
 of-sorrowful shriek cried· many

- 265 feonda fore-sprecan firenum gulpon·
of-fiends spokesmen of-crimes boasted·
 oft we ofersegon be sām tweonum
often we have-surveyed by seas between
 þeoda þeawas þræce modigra
of-nations customs violence of-proud
 þara þe in gelimpe life weoldon·
of-those who in fortune of-life ruled·
 no we oferhygdu anes monnes
not we pride of-one man
- 270 geond middan-geard maran fundon·
throughout middle-earth greater found·
 ðu þæt gehatest þæt ðu ham on us
thou that promisest that thou home from us
 gegan wille eart ðe godes yrming·
win wilt art for-thyself of-god wretch·
 bi hwon scealt þu lifgan þeah þu lond age
by what shalt thou live though thou land hast
 ne þec mon hider mose feded·
not thee one hither with-food feeds·
- 275 beoð þe hungor and þurst hearde gewinnan
are to-thee hunger and thirst hard adversaries
 gif þu gewitest swa wilde deor
if thou departest like wild beast
 ana from eþele nis þæt onginne wiht·
alone from homeland not-is that undertaking anything·
 geswic þisses setles ne mæg þec sellan ræd
cease of-this seat not can to-thee better counsel
 mon gelæran þonne þeos mengu eall·
one teach than this multitude all·

we þe beoð holde gif þu us hyran wilt 280
we to-thee are gracious if thou to-us obey wilt

oþþe þec ungearo eft gesecað
or thee unready again we-seek

maran mægne þæt þe mon ne þearf
with-greater force so-that to-thee one not needs

hondum hrinan ne þin hra feallan
with-hands touch nor thy body fall

wæpna wundum· we þas wic magun
of-weapons with-wounds· we these dwellings can

fotum afyllan folc in ðriceð· 285
with-feet fell host in presses·

meara þreatum· and mon-farum·
of-horses with-troops· and with-man-hosts·

beoð þa gebolgne þa þec breodwiað
are those enraged who thee trample

tredað þec and tergað and hyra torn wrecað
tread thee and tear and their anger wreak

to-berað þec blodgum lastum gif þu ure bidan þencest·
tear-apart thee with-bloody tracks if thou for-us to-wait thinkest·

we þec niþa genægað ongin þe generes wilnian 290
we thee with-afflictions assail begin for-thyself of-refuge to-desire

far þær ðu freonda wene gif ðu þines feores recce·
go where thou of-friends hopest if thou of-thy life carest·

gearo wæs guðlac hine god fremede
ready was Guthlac him god furthered

on ondsware and on elne strong
in answer and in courage strong

ne wond he for worde ac his wiþer-breocum
not flinched he before word but to-his adversaries

- 295 **sorge gesægde** **cude him soð genog·**
sorrow declared knew to-them truth enough·
- wid is þes westen** **wrac-setla fela**
wide is this wilderness of-exile-seats many
- eardas onhæle** **earmra gæsta**
dwellings hidden of-wretched spirits
- sindon wær-logan** **þe þa wic bugað·**
are covenant-breakers who those dwellings inhabit·
- þeah ge þa ealle** **ut abanne**
though you them all out summon
- 300 **and eow eac gewyrce** **widor-sæce**
and for-you also make resistance
- ge her áteoð** **in þa torn-wræce**
you here draw into the anger-vengeance
- sigeleasne sið** **no ic eow sweord ongean**
victory-less journey not I to-you sword against
- mid gebolgne hond** **oðberan þence**
with enraged hand bear-forth think
- worulde wæpen** **ne sceal þes wong gode**
of-world weapon not shall this plain to-god
- 305 **þurh blod-gyte** **gebuen weorðan**
through blood-shed inhabited become
- ac ic minum criste** **cweman þence**
but I to-my Christ please think
- leofran lace** **nu ic þis lond gestag·**
with-dearer offering now I this land have-mounted·
- fela ge me earda** **þurh idel word**
many you to-me of-dwellings through idle words
- aboden habbað** **nis min breost-sefa**
offered have not-is my breast-mind

forht ne fæge	ac me friðe healdeð	310
<i>afraid nor doomed</i>	<i>but me in-peace holds</i>	
ofer monna cyn	se þe mæгна gehwæs	
<i>over of-men race</i>	<i>he who of-powers of-each</i>	
weorcum wealdeð·	nis me wiht æt eow	
<i>with-works rules·</i>	<i>not-is to-me anything from you</i>	
leofes gelong	ne ge me laþes wiht	
<i>of-dear dependent</i>	<i>nor you to-me of-harm anything</i>	
gedon motun	ic eom dryhtnes þeow·	
<i>do may</i>	<i>I am of-lord servant·</i>	
he mec þurh engel	oft afrefreð·	315
<i>he me through angel</i>	<i>often comforts·</i>	
forðon mec longepas	lýt gegretað	
<i>therefore me longings</i>	<i>little assail</i>	
sorge sealdun	nu mec sawel-cund	
<i>sorrows gave</i>	<i>now me soul-born</i>	
hyrde bihealdeð	is min hyht mid god·	
<i>keeper beholds</i>	<i>is my hope with god·</i>	
ne ic me eorð-welan	owiht sinne	
<i>nor I for-me earth-wealth</i>	<i>anything care-for</i>	
ne me mid mode	micles gyrne	320
<i>nor to-me with mind</i>	<i>of-much desire</i>	
ac me dogra gehwam	dryhten sendeð	
<i>but to-me of-days on-each</i>	<i>lord sends</i>	
þurh monnes hond	mine þearfe·	
<i>through of-man hand</i>	<i>my need·</i>	
Swa modgade	se wið mongum stod	
<i>So was-brave</i>	<i>he-who against many stood</i>	
awreðed weorðlice	wuldres cempa	
<i>supported worthily</i>	<i>of-glory champion</i>	

- 325 engla mægne gewat eal þonan
of-angels by-might departed all thence
 feonda mengu ne wæs se fyrst micel
of-fiends multitude not was the time great
 þe hi guðlace forgiefan þohtan·
which they to-Guthlac grant thought·
 He wæs on elne and on eað·medum
He was in courage and in humility
 bad on beorge wæs him botles need·
waited on hill was to-him of-dwelling need·
 330 for-let longeþas lænra dreama
gave-up longings of-fleeting joys
 no he hine wið monna miltse gedælde
not he him from of-men mercy parted
 ac gesynta bād sawla gehwylcre
but of-welfare prayed of-souls for-each
 þonne he to eorðan on þam anade
when he to earth in the solitude
 hleor onhylde him of heofonum wearð
face bowed to-him from heavens became
 335 onbryrdeð breost-sefa bliðe gæste·
inspired breast-mind with-glad spirit·
 oft eahtade wæs him engel neah
often considered was to-him angel near
 hu þisse worulde wynna þorfte
how of-this world of-joys he-needed
 mid his lic-homan læsast brucan·
with his body least enjoy·
 no him fore egsan earmra gæsta
not to-him before terror of-wretched spirits

treow getweode ne he tid forsæt
faith wavered nor he time neglected
 þæs þe he for his dryhtne dreogan sceolde
of-that which he for his lord endure should
 þæt hine æreste elne binoman
that him first of-courage deprived
 slæpa sluman oþþe sæne mod·
of-sleeps slumber or sluggish mind·
 swa sceal oretta á in his mode
so shall warrior ever in his mind
 gode compian and his gæst beran
for-god fight and his spirit bear
 oft on ondān þam þe eahtan wile
often in enmity to-him who persecute will
 sawla gehwylcre þær he gesælan mæg·
of-souls for-each where he ensnare can·
 Symle hy guðlac in godes willan
Ever they Guthlac in of-god will
 fromne fundon þonne flyge-reowe
bold found when flight-fierce
 þurh nihta genipu· neosan cwoman
through of-nights mists· to-visit came
 þa þe onhæle eardas weredon·
those who bidden dwellings defended·
 hwæþere him þæs wonges wyn sweðrade
however to-them of-that plain joy dwindled
 woldun þæt him to mode fore mon-lufan
they-wished that to-him to mind for man-love
 sorg gesohte þæt he siþ tuge
sorrow should-come that he journey should-take

340

345

350

- 355 eft to eple ne wæs þæt ongin swylc·
again to homeland not was that undertaking such·
 ðonne hine engel on þam anade
when him angel in the solitude
 geornast grette and him giefe sealde
most-eagerly greeted and to-him grace gave
 þæt hine ne meahte meotudes willan
that him not could of-ordainer will
 longað gelettan ac he on þæs lareowes
longing hinder but he in of-the teacher
 360 wære gewunade oft worde bicwæð
covenant dwelt often with-word declared
 huru þæs bihofað se ðe him halig gæst
indeed of-that has-need he who to-him holy spirit
 wisað on willan and his weorc trymað
guides in will and his works strengthens
 lapað hine liþum wordum gehated him lifes ræste
invites him with-gentle words promises to-him of-life rest
 þæt he þæs latteowes larum hyre·
that he of-that guide to-teachings should-obey·
 365 ne lete him eald-feond eft oncyrran
nor should-let to-him old-fiend again turn
 mod from his meotude· Hu sceal min cuman
mind from his ordainer· How shall mine come
 gæst to geoce nemne ic gode sylle
spirit to help unless I to-god give
 hyrsumne hige þæt him heortan geþonc· ***
obedient mind that to-him of-heart thought· (lacuna)
 ær oþþe sið ende geweorðe
early or late end may-become

þæt ge mec to wundre wægan motun 370
that you me for wonder afflict may
 ne mæg min líc-homa wið þas lænan gesceaft
not can my body against this fleeting creation
 deað gedælan ac he gedreosan sceal
death part but it perish shall
 swa þeos eorðe eall þe ic her on stonde-
as this earth all which I here on stand-
 ðeah ge minne flæs[c]-homan fyres wylme
though you my flesh-covering of-fire with-surge
 forgripen grom-hyde gifran lege- 375
seize fierce-minded with-greedy flame-
 næfre ge mec of þissum wordum onwendað
never you me from these words will-turn
 þendan mec min gewit gelæsteð
 while me my understanding serves
 þeah þe ge hine sarum forsæcen
though that you it with-pain vex
 ne motan ge mine sawle gretan
 not may you my soul touch
 ac ge on betran gebringað forðan ic gebidan wille
but you into better bring therefore I await will
 þæs þe me min dryhten dmedeð nis me þæs deapes sorg-
of-that which to-me my lord decrees not-is to-me of-that death sorrow-
 ðeah min bân and blód butu geweorpen 380
though my bone and blood both become
 eorþan to eacan min se eca dæl
to-earth for increase my the eternal part
 in gefean fareð þær he fægran
into joy goes where it fairer

- botles bruceð nis þisses· beorges setl
of-dwelling enjoys not-is of-this· bill seat
- meodumre ne mara þonne hit men dugu
more-fitting nor greater than it to-men avails
- 385 se þe in þrowinum þeodnes willan
he who in sufferings of-prince will
- dæghwam dreogeð ne sceal se dryhtnes þeow
daily endures not shall the of-lord servant
- in his mod-sefan mare gelufian
in his mind-heart more love
- eorþan æht-welan þonne his anes gemet
of-earth possession-wealth than of-his one measure
- þæt he his lic-homan lade hæbbe·
that he his body sustenance may-have·
- 390 Ða wæs eft swa ær eald-feonda nið
Then was again as before of-old-fiends malice
- wroht onwyllled woð oþer [þær]
strife stirred-up cry other [there]
- ne lyt-hwon leoðode þonne in lyft astag
not little sounded when into air rose
- cear-gesta cirm· symle cristes lof
of-care-spirits sbrike· ever of-Christ praise
- in guðlaces godum mode
in of-Guthlac good mind
- 395 weox and wunade and hine weoruda god
grew and remained and him of-hosts god
- freoðade on foldan swa he feora gehwylc
protected on earth as he of-lives each
- healdeð in hælo þær se hyra gæst
holds in safety where the of-them spirit

þihð in þeawum he wæs þeara sum·

thrives in virtues he was of-those one·

ne won he æfter worulde ac he in wuldre áhof

not strove he after world but he in glory raised

modes wynne hwylc wæs mara þonne

of-mind joy which was greater than

se an oretta ussum tidum

that one warrior in-our times

cempa gecyðed þæt him crist fore

champion made-known that to-him Christ before

woruldlicra má wundra gecyðde

of-worldly more of-wonders revealed

400

V • CARRIED INTO THE AIR

God allows the devils to touch his body but not his soul. They carry him up into the air and show him the ways of men in the monasteries below, with their idle possessions and boastful dress, then lead him down to the hill, lamenting that they cannot overcome him. They mock him with the sign set on him by a man's hand. Guthlac answers that God made youth and its joys, and that they see only what is worst. The poet recalls that Christ himself bore the malice of his persecutors.

he hine scilde wið sceðþen[d]ra·

he him shielded against of-injurers·

eglum onfengum earmra gæsta·

dread graspings of-wretched spirits·

wæron hy reowe to ræsanne

were they fierce to rush

gifrum grapum· no god wolde

with-greedy grasps· not god wished

405

þæt seo sawl þæs sar þrowade

that the soul of-that pain should-suffer

in lic-homan lyfde se þeana

in body permitted he nevertheless

410 þæt hy him mid hondum hrinan mosten·

that they him with hands touch might·

and þæt frið wið hy gefreopað wære·

and that peace against them protected were·

Hy hine þa hofun on þa hean lyft

They him then raised into the high air

sealdon him meahte ofer monna cynn

gave to-him power over of-men race

þæt he fore eagum eall sceawode

that he before eyes all beheld

415 under haligra hyrda gewældum

under of-holy keepers powers

in mynsterum monna gebæru·

in monasteries of-men behavior·

þara þe hyra lifes þurh lust brucan

of-those who their of-life through pleasure enjoy

idlum æhtum and ofer-wlencum

with-idle possessions and with-excess-pride

gierelum gielplicum swa bið geoguðe þeaw

with-garments boastful as is of-youth custom

420 þær þæs ealdres egsa ne styreð

where of-that elder awe not restrains

No þer þa feondas gefeon þorfton

Not there those fiends rejoice needed

ac þæs blædes hraðe gebrocen hæfdon

but of-that glory quickly consumed bad

þe	him	alyfed	wæs	lytle	hwile	
<i>which</i>	<i>to-them</i>	<i>granted</i>	<i>was</i>	<i>little</i>	<i>while</i>	
þæt	hy	his	lic-homan	leng	ne	mostan
<i>that</i>	<i>they</i>	<i>his</i>	<i>body</i>	<i>longer</i>	<i>not</i>	<i>might</i>
witum	wælan	ne	him	wiht	gescod	425
<i>with-torments</i>	<i>afflict</i>		<i>nor</i>	<i>to-him</i>	<i>anything</i>	<i>barred</i>
þæs	þe	hy	him	to	teonan	þurh-togen hæfdon·
<i>of-that</i>	<i>which</i>	<i>they</i>	<i>to-him</i>	<i>for</i>	<i>injury</i>	<i>carried-through</i> <i>had·</i>
læddun	hine	þa	of	lyfte	to	þam leofestan
<i>led</i>	<i>him</i>	<i>then</i>	<i>from</i>	<i>air</i>	<i>to</i>	<i>the</i> <i>dearest</i>
earde	on	eorðan	þæt	he	eft	gestag
<i>dwelling</i>	<i>on</i>	<i>earth</i>	<i>so-that</i>	<i>he</i>	<i>again</i>	<i>mounted</i>
beorg	on	bearwe	bonan	gnornedon		
<i>hill</i>	<i>in</i>	<i>grove</i>	<i>slayers</i>	<i>lamented</i>		
mændon	murnende	þæ[t]	hy	monnes	bearn	430
<i>complained</i>	<i>mourning</i>		<i>that</i>	<i>they</i>	<i>of-man</i> <i>child</i>	
þream	oferþunge	and	swa	þearfendlic		
<i>with-violence</i>	<i>should-overcome</i>	<i>and</i>	<i>so</i>	<i>needy</i>		
him	to	earfeðum·	ana	cwome		
<i>to-them</i>	<i>for</i>	<i>hardships·</i>	<i>alone</i>	<i>should-come</i>		
gif	hy	him	ne	meahte	maran	sarum
<i>if</i>	<i>they</i>	<i>to-him</i>	<i>not</i>	<i>could</i>	<i>with-greater</i>	<i>pains</i>
gyldan	gyrn-wræce·	guðlac	sette			
<i>repay</i>	<i>grief-vengeance·</i>	<i>Guthlac</i>	<i>set</i>			
hyht	in	heofonas	hælu	getreowde		435
<i>hope</i>	<i>in</i>	<i>heavens</i>	<i>salvation</i>	<i>trusted</i>		
hæfde	feonda	feng	feore	gedyged		
<i>had</i>	<i>of-fiends</i>	<i>grip</i>	<i>with-life</i>	<i>survived</i>		
wæs	seo	æreste	earnra	gæsta		
<i>was</i>	<i>the</i>	<i>first</i>	<i>of-wretched</i>	<i>spirits</i>		

costung ofercumen cempa wunade

temptation overcome champion dwelt

bliþe on beorge wæs his blæd mid god·

glad on hill was his glory with god·

440 ðuhte him on mode þæt se mon-cynnes

seemed to-him in mind that he of-mankind

eadig wære seþe his anum her

blessed were he-who his one here

feore gefreoðade þæt him feondes hond

for-life protected so-that to-him of-fiend hand

æt þam ytmestan ende ne scode

at the utmost end not harmed

þonne him se dryhtnes dom wisade

when to-him the of-lord decree directed

445 to þam nyhstan nyd-gedale·

to the nearest need-parting·

hwæpre him þa gena gyrna gemyndge

however to-him then still of-griefs mindful

edwit-sprecan ermþu geheton

reproach-speakers miseries promised

tornum teon-cwidum treow wæs gecyþed

with-bitter injury-speeches faith was made-known

þætte guðlace god leanode

that to-Guthlac god rewarded

450 ellen mid arum þæt he ana gewon·

courage with honors which he alone won·

Him se werga gæst wordum sægde

To-him the accursed spirit with-words said

no we þe þus swiðe swencan þorftan

not we thee thus greatly afflict needed

þær þu fromlice freonda larum
if thou readily of-friends to-teachings
 hyran wolde þa þu hean and earm
obey wouldst when thou abject and wretched
 on þis orlege ærest cwome·
into this strife first camest·
 ða þu gehete þæt þec halig gæst
then thou didst-promise that thee holy spirit
 wið earfeþum eaðe gescilde·
against hardships easily would-shield·
 for þam myrcelse þe monnes hond
for the mark which of-man hand
 from þinre onsyne æþelum áhwyrðe·
from thy countenance from-nobles turned-away·
 in þam mæg-wlite monge lifgað
in the form many live
 gyltum forgiefene nales gode þigað
to-sins given not-at-all to-god they-serve
 ac hy lic-homan fore lufan cwemað
but they body for love please
 wista wynnum swa ge weorð-myndu
of-feasts with-joys as you honors
 in dolum dreame dryhtne gieldað
in foolish in-joy to-lord render
 fela ge fore monnum miþað þæs þe ge in mode gehycgað·
much you before men conceal of-that which you in mind devise·
 ne beoð eowre dæda dyrne þeah þe ge hy in dygle gefremme·
not are your deeds secret though that you them in secret perform·
 we þec in lyft gelæddun oftugon þe londes wynna
we thee into air led withheld from-thee of-land of-joys

woldun þu þe sylfa gesawe þæt we þec soð on-stældun
we-wished thou thee thyself shouldst-see that we thee truth charged

ealles þu þæs wite awunne·
of-all thou of-that pain wonnest·

forþon þu hit onwenden ne meahtes
since thou it change not couldst

470 ða wæs agongen þæt him god wolde
then was come-about that to-him god would

æfter þrowinga þonc gegyldan
after sufferings thanks repay

þæt he martyr-hád mode gelufade
that he martyr-rank with-mind loved

sealde him snyttru on sefan gehygdum
gave to-him wisdom in of-mind thoughts

mægen-fæste gemynd he wið mongum stod
strength-fast memory he against many stood

475 eald-feonda elne gebylded·
of-old-fiends with-courage emboldened·

Sægde him to sorge þæt hy sigelease
Said to-them for sorrow that they victory-less

þone grenan wong of-giefan sceoldan·
that green plain give-up should·

ge sind for-scadene on eow scyld siteð
you are condemned on you guilt sits

ne cunnon ge dryhten duguþe biddan
not know you lord of-benefit ask

480 ne mid eaðmedum are secan
nor with humility mercy seek

þeah þe eow alyfde lytle hwile
though that to-you granted little while

þæt ge min onwald agan mosten·

that you of-me power have might·

ne ge þæt geþyldum þicgan woldan

nor you that with-patience receive would

ac mec yrringa up gelæddon

but me angrily up you-led

þæt ic of lyfte londa getimbru

so-that I from air of-lands buildings

geseon meahte wæs me swegles leoht

see could was to-me of-sky light

torht ontyned þeah ic torn druge·

bright opened though I grief endured·

Setton me in edwit þæt ic eaðe forbær

You-set to-me in reproach that I easily bore

rume regulas and reþe mod

lax rules and fierce mind

geongra monna in godes templum

of-young men in of-god temples

woldan þy gehyrwan haligra lof·

you-would by-that despise of-holy-ones praise·

sohtun þa sæmran and þa sellan nó

you-sought the worse and the better not

demdan æfter dædum ne beoð þa dyrne swa þeah

you-judged after deeds not are those secret so however

ic eow soð sibþon secgan wille

I to-you truth henceforth say will

god scop geoguðe and gumena dream

god created youth and of-men joy

ne magun þa æfter-ylð in þam ærestan

not can those after-age in the first

485

490

495

blæde geberan ac hy blissiað

splendor bear but they rejoice

worulde wynnum oððæt wintra rim

of-world with-joys until of-winters number

gegæð in þa geoguðe þæt se gæst lufað

goes into the youth so-that the spirit loves

500 onsyn and ætwist yldran hades·

countenance and presence of-elder rank·

ðe gemete monige geond middan-geard

which fitly many througout middle-earth

þeowiað in þeawum þeodum ywap

serve in virtues to-nations show

wisdom weras wlencu forleosað

wisdom men pride lose

siððan geoguðe geað gæst aflihð·

after of-youth folly spirit flees·

505 þæt ge ne scirað ac ge scyldigra

that you not discern but you of-guilty

synne secgað soþfæstra nó·

sin you-tell of-truth-fast not·

mod and mon-þeaw mæran willað

mind and man-custom praise will

gefeod in firenum frofre ne wenað

you-rejoice in crimes of-comfort not expect

þæt ge wræc-siða wyrpe gebiden·

that you of-exile-journeys relief may-await·

510 oft ge in gestalum stondað þæs cymeð steor of heofonum

often you in thefts stand of-that comes correction from heavens

me þonne sendeð se usic se mon wæg

to-me then sends he-who us the man bore [?]

se þe lifa gehwæs lengu wealdeð.

he who of-lives of-each length rules.

Swa hleoþrade halig cempa

So spoke holy champion

wæs se martyre from mon-cynnes

was the martyr from of-mankind

synnum asundrad sceolde he sares þa gen

from-sins sundered should he of-pain then still

515

dæl adreogan ðeah þe dryhten his

portion endure though that lord his

witum wolde hwæt þæt wundra sum

with-torments would lo that of-wonders one

monnum þuhte þæt he ma wolde

to-men seemed that he more would

afrum onfengum earme gæstas

with-fierce graspings wretched spirits

hrinan leton and þæt hwæpre gelomp.

touch let and that however happened.

520

wæs þæt gen mara þæt he middan-geard

was that still greater that he middle-earth

sylfa gesohte and his swat ageat

himself sought and his blood shed

on bonena hond ahte bega geweald.

into of-slayers hand had of-both power.

lifes and deaðes þa he lustum dreag

of-life and of-death when he with-joys endured

eað-mod on eorðan ehtendra nið.

humble on earth of-persecutors malice.

525

forþon is nu ar-lic þæt we æ fæstra

therefore is now fitting that we of-law of-steadfast

dæde demen secgen dryhtne lof
deeds should-judge should-say to-lord praise
 ealra þara bisena þe us bec fore
of-all those examples which to-us books before
 þurh his wundra geweorc wisdom cypað
through his of-wonders work wisdom make-known

VI • THE DOOR OF HELL

Grace is measured out to Guthlac in divine strength, and he bears the narrow fetters of his enemies without wavering. They carry him at last to the door of hell, where the doomed go in after death, and threaten to plunge him into the burning and to pay him for every stain. Guthlac answers that they may do as much as Christ allows them and no more; he is God's patient servant, and he will praise the lord of heaven day and night while they must lament in hell.

- 530 geofu wæs mid guðlac in godcundum
grace was with Guthlac in divine
 mægne gemeted· micel is to secgan
in-power measured· much is to tell
 eall æfter orde þæt he on elne adreag·
all after beginning what he in courage endured·
 ðone fore-gengan fæder ælmihtig
that forerunner father almighty
 wið onhælum caldor-gewinnum
against hidden life-struggles
 535 sylfa gesette þær his sawl wearð
himself set where his soul became
 clæne and gecostad cuð is wide
clean and tried known is widely

geond middan-geard þæt his mod geþah
throughout middle-earth that his mind throve
in godes willan is þæs gen fela
in of-god will is of-that still much
to secgenne þæs þe he sylfa adreag
to tell of-that which he himself endured
under nyð-gista nearwum clommum·
under of-malice-guests narrow fetters·
he þa sár forseah a þære sawle wel ***
he those pains despised ever of-that soul well (lacuna)
þæs mund-boran þe þæt mod geheold
of-that protector who that mind held
þæt him ne getweode treow in breostum
so-that to-him not wavered faith in breast
ne him gnornunga gæste scodun·
nor to-him lamentations to-spirit harmed·
ac se hearda hyge halig wunade
but the hard mind holy remained
oþþæt he þa bysgu oferbiden hæfde
until he those troubles outlasted had
þrea wæron þearle þegnas grimme
afflictions were severe thanes grim
ealle hy þam feore fyl gehehton·
all they to-that life full promised·
no hy hine to deað deman moston
not they him to death doom might
synna hyrdas ac seo sawul bád·
of-sins keepers but the soul awaited·
in lic-homan leofran tide
in body dearer time

540

545

550

- georne hy ongeaton þæt hyne god wolde
clearly they perceived that him god would
 nergan wið niþum and hyra nýd-wræce
save against afflictions and their need-vengeance
 deope deman swa dryhten mæg
deeply judge as lord can
 555 ana ælmihtig eadigra gehwone
alone almighty of-blessed each
 wið earfeþum eaðe gescildan·
against hardships easily shield·
 Hwæðre hine gebrohton bolgen-mode
However him brought enraged-minded
 wraðe wræc-mæcgas wuldres cempa
cruel exile-men of-glory champion
 halig husul-bearn æt hel-dore
holy housel-child at hell-door
 560 þær firen-fulra fæge gæstas
where of-crime-full doomed spirits
 æfter swylt-cwale secan on-ginnað
after death-torment seek begin
 in-gong ærest in þæt atule hús
entrance first into that dire house
 niþer under næssas neole grundas
down under headlands deep abysses
 hy hine bregdon budon orlege
they him dragged offered strife
 565 eggsan and ondan ar-leas-lice
terror and malice shamefully
 frecne fore swa bið feonda þeaw
dire journey as is of-fiends custom

þonne hy soð-fæstra sawle willað
when they of-truth-fast souls will
 synnum beswican and searo-cræftum·
with-sins deceive and with-cunning-crafts·
 ongunnon grom-heorte godes orettan
began fierce-hearted of-god warrior
 in sefan swencan swiþe geheton 570
in mind afflict strongly threatened
 þæt he in þone grimman gryre gongan sceolde
that he into the grim horror go should
 hweorfan gehyned to hel-warum
turn humbled to hell-dwellers
 and þær in bendum bryne þrowian·
and there in bonds burning suffer·
 woldun hy geteon mid torn-cwidum
would they draw with anger-speeches
 earme aglæcan in or-wennysse 575
wretched monsters into despair
 meotudes cempa hit ne meahte swa·
of-ordainer champion it not could so·
 cwædon cearfulle criste laðe
said sorrowful to-Christ hateful
 to guðlace mid grimnysse
to Guthlac with fierceness
 ne eart ðu gedefe ne dryhtnes þeow
not art thou fitting nor of-lord servant
 clæne gecostad ne cempa gód· 580
clean tried nor champion good·
 wordum and weorcum wel gecyþed
with-words and with-works well made-known

- halig in heortan nu þu in helle scealt
holy in heart now thou into hell shalt
- deope gedufan nales dryhtnes leoht
deep plunge not-at-all of-lord light
- habban in heofonum heah-getimbru
have in heavens high-buildings
- 585 seld on swegle forþon þu synna to fela
seat in sky because thou of-sins too many
- facna gefremedes in flæsc-homan·
of-crimes hast-done in flesh-covering·
- we þe nu willað womma gehwylces
we to-thee now will of-stains of-each
- lean forgielðan þær þe lāpast bið
reward repay where to-thee most-bateful is
- in ðam grimmostan gæst-gewinne·
in the grimmost spirit-strife·
- 590 Him se eadga wer and-swarode
To-him the blessed man answered
- guðlac in gæste mid godes mægne·
Guthlac in spirit with of-god might·
- doð efne swa gif eow dryhten crist
do even so if to-you lord Christ
- lifes leoht-fruma lyfan wylle
of-life light-source permit will
- weoruda waldend þæt ge his wer-gengan
of-hosts ruler that you his vassal
- 595 in þone laðan leg lædan motan·
into the hateful flame lead may·
- þæt is in gewældum wuldor-cyninges
that is in powers of-glory-king

se eow gehynde and in hæft bidraf

who you humbled and into captivity drove

under nearone clom nergende crist·

under narrow fetter savior Christ·

eom ic eað-mod his ombiecht-hera

am I humble his servant-bearer

þeow geþyldig ic geþafian sceal

servant patient I submit shall

æghwær ealles his anne dom

everywhere of-all his sole decree

and him geornlice gæst-gemyndum

and to-him eagerly with-spirit-thoughts

wille wide-ferh wesan underþyded

will for-ever be subjected

hyran holdlice minum hælende

obey faithfully to-my savior

þeawum and geþyncðum and him þoncian

with-customs and with-honors and to-him thank

ealra þara giefena þe god gescop

of-all those gifts which god created

englum ærest and eorð-warum

to-angels first and to-earth-dwellers

and ic bletsige· bliðe mode

and I bless· with-glad mind

lifes leoht-fruman and him lof singe

of-life light-source and to-him praise sing

þurh gedefne dom dæges and nihtes

through fitting judgment by-day and by-night

herge in heortan heofon-rices weard·

praise in heart of-heaven-kingdom guardian·

600

605

610

þæt eow æfre ne bið ufan alyfed

which to-you ever not is from-above granted

leohtes lissum þæt ge lof moten

of-light with-graces that you praise may

dryhtne secgan ac ge deaðe sceolon

to-lord say but you with-death must

615 weallendne wean wope besingan

surging woe with-weeping bewail

heaf in helle nales herenisse

lamentation in hell not-at-all praise

halge habban heofon-cyninges

holy have of-heaven-king

VII · BARTHOLOMEW'S WORD

Guthlac tells the devils that they are covenant-breakers, thrust into the fire for their pride and never to be released, and that he trusts in the Trinity that holds heaven and earth. While they threaten him, God's messenger comes from heaven: Bartholomew, one of the twelve, bids them carry the saint back unhurt, without a broken bone or a bloody wound, and set him down where they took him. They must obey, and the messenger tells them the place belongs to Guthlac and cannot be withheld from him.

ic pone deman in dagum minum

I that judge in days mine

wille weorpian wordum and dædum

will honor with-words and with-deeds

620 lufian in life swa is lar and ar

love in life so is teaching and honor

to spowendre spræce gelæded

to prospering speech brought

þam þe in his weorcum willan ræfnað·

to-those who in his works will perform·

Sindon ge wær-logan swa ge in wræc-siðe

Are you covenant-breakers as you in exile-journey

longe lifdon lege biscencte

long lived with-flame drenched

swearte beswicene swegle benumene

black deceived of-sky deprived

dreame bidrorene deaðe bifolene

of-joy bereft to-death committed

firenum bifongne feores orwenan

with-crimes encompassed of-life despairing

þæt ge blindnesse bote fundon

that you of-blindness remedy found

ge þa fægran gesceaft in fyrn-dagum

you that fair creation in ancient-days

gæstlicne god-dream gearo forsegon

spiritual god-joy readily despised

þa ge wið-hogdun halgum dryhtne

when you rejected to-holy lord

ne mostun ge a wunian in wyn-dagum

not might you ever dwell in joy-days

ac mid scome scyldum scofene wurdon

but with shame with-guilt thrust became

fore oferhygdum in ece fýr·

for pride into eternal fire·

ðær ge sceolon dreogan deað and þystro

where you must endure death and darkness

wóp to widan ealdre næfre ge þæs wyrpe gebidað

weeping to wide age never you of-that relief await

625

630

635

and ic þæt gelyfe in lif-fruman

and I that believe in life-source

ecne onwealdan ealra gesceafta

eternal ruler of-all creatures

þæt he mec for miltsum and mægen-spedum

that he me for mercies and might-abundance

640 niðða nergend næfre wille

of-men savior never will

þurh ellen-weorc an forlætan

through courage-work alone abandon

þam ic longe in lic-homan

whom I long in body

and in minum gæste gode campode

and in my spirit for-god fought

þurh monigfealdra mæгна gerynu·

through of-manifold powers mysteries·

645 forðon ic getrywe in þone torhtestan

therefore I trust in the brightest

þrynesse þrym se geþeahtingum

of-trinity majesty who with-counsels

hafað in hondum heofon and eorðan

has in hands heaven and earth

þæt ge mec mid niþum næfre motan

that you me with afflictions never may

torn-mode teon in tintergu

anger-minded drag into torments

650 mine myrðran and mán-sceaþan

my murderers and sin-ravagers

swearte sigelease eom ic soðlice

black victory-less am I truly

leohte geleafan and mid lufan dryhtnes

with-light faith and with love of-lord

fægre gefylled in minum feorh-locan·

fairly filled in my life-enclosure·

breostum inbryrded to þam betran hām

in-breast inspired to the better home

leomum inlyhted to þam leofestan

in-limbs illumined to the dearest

655

ecan earde þær is eþel-lond

to-eternal dwelling where is homeland

fæger and gefealic in fæder wuldre·

fair and joyful in of-father glory·

ðær eow næfre fore nergende

where to-you never before savior

leohtes leoma ne lifes hyht

of-light ray nor of-life hope

in godes rice agiefen weorþeð

in of-god kingdom given becomes

660

for þam oferhygdum þe eow in mod astag

for the pride which to-you into mind rose

þurh idel gylp ealles to swiðe

through idle boasting of-all too greatly

wendun ge and woldun wiper-hycgende

thought you and would adversary-minded

þæt ge scyppende sceoldan gelice

that you to-creator should alike

wesan in wuldre eow þær wyr's gelomp·

be in glory to-you there worse befell·

665

ða eow se waldend wraðe bisencte

when you the ruler cruelly sank

in þæt swearte susl þær eow siððan wæs
into that black torment where to-you afterward was

ád inæled attre geblonden
pyre kindled with-poison mingled

þurh deopne dom dream afyrred
through deep judgment joy withdrawn

670 engla gemana swa nu awa sceal
of-angels fellowship as now ever shall

wesan wide-ferh þæt ge wærnysse
be for-ever that you of-covenant

bryne-wylm hæbben nales bletsunga·
burning-surge should-have not-at-all blessings·

ne þurfun ge wenan wuldre biscyrede
nor need you expect of-glory deprived

þæt ge mec synfulle mid searo-cræftum
that you me sinful with cunning-crafts

675 under scæd sconde scufan motan
under shade of-shame thrust may

ne in bæl-blæsan bregdon on hinder
nor into fire-blaze drag on backward

in helle hus þær eow is hám sceapen
into of-hell house where to-you is home shaped

sweart sin-nehte sacu butan ende
black perpetual-night strife without end

grim gæst-cwalu þær ge gnornende
grim spirit-torment where you lamenting

680 deað sceolon dreogan and ic dreama wyn
death must endure and I of-joys delight

agan mid englum in þam uplican
to-have with angels in the upper

rodera rice þær is ryht cyning

of-heavens kingdom where is righteous king

help and hælu hæleþa cynne

help and salvation of-heroes to-race

duguð and drohtað· ða cwom dryhtnes ár

benefit and condition- then came of-lord messenger

halig of heofonum se þurh hleoþor ahead

holy from heavens who through voice announced

685

ufan-cundne ege earmum gæstum·

from-above-born awe to-wretched spirits·

het eft hraðe unscyldigne

bade again quickly guiltless-one

of þam wræc-siðe wuldres cempa

from the exile-journey of-glory champion

lædan lim-halne þæt se leofesta

to-lead limb-whole so-that the dearest

gæst gegearwad in godes wære

spirit prepared in of-god covenant

690

on gefean ferde· ða wearð feonda þreat

in joy went- then became of-fiends troop

acol for ðam egsan ofer-mæcga spræc

terrified before the terror over-man spoke

dyre dryhtnes þegn dæg hluttre scán

dear of-lord thane day clearly shone

hæfde guðlaces gæst in gewældum

had of-Guthlac spirit in powers

modig mund-bora meahum spedig

brave protector in-powers rich

695

þeostra þegnas þrea-niedlum bond

of-darknesses thanes with-afflictions bound

nyd onrette and geneahhe bibead·

constraint imposed and earnestly commanded·

ne sy him banes bryce ne blodig wund

not be to-him of-bone breaking nor bloody wound

lices læla ne lāpes wiht

of-body bruise nor of-harm anything

700 þæs þe ge him to dare gedon motan

of-that which you to-him for injury do may

ac ge hine gesundne ásettaþ þær ge hine sylfne genoman

but you him sound shall-set where you him self took

he sceal þy wonge wealdan

he shall that plain rule

ne magon ge him þa wic for-standan·

not can you from-him those dwellings withhold·

ic eom se dema se mec dryhten heht

I am the judge whom me lord bade

snude gesecgan þæt ge him sara gehwylc

quickly to-tell that you to-him of-pains each

705 hondum gehælde and him hearsume

with-bands should-heal and to-him obedient

on his sylfes dóm sibban wæron·

at his own decree afterward should-be·

ne sceal ic mine onsyn fore eowere

nor shall I my face before your

mengu miþan ic eom meotudes þegn

multitude hide I am of-ordainer thane

eam ic þara twelfa sum þe he getreoweste

am I of-those twelve one whom he most-faithful

710 under monnes hiw mode gelufade·

under of-man form in-mind loved·

he mec of heofonum hider onsende

he me from heavens hither sent

geseah þæt ge on eorðan fore æf[s]tum

saw that you on earth for envies

on his wer-gengan wite legdon·

on his vassal torment laid·

Is þæt min broþor mec his bysgu gehreaw

Is that my brother me his trouble grieved

ic þæt gefremme þær se freond wunað

I that will-accomplish where the friend dwells

on þære socne þe ic þa sibbe wið hine

in the refuge in-which I that peace with him

healdan wille nu ic his helpan mot

keep will now I him help may

þæt ge min onsynn oft sceawiað·

that you my face often shall-behold·

nu ic his geneahhe neosan wille

now I him frequently visit will

sceal ic his word and his weorc in gewitnesse

shall I his words and his works in witness

dryhtne lædon he his dæde conn

to-lord bring he his deeds knows

715

720

The devils carry Guthlac gently home, and the birds come to his hand for food. The plain is serene again, the earth in bloom, the cuckoos announcing the year, and he lives there in God's keeping. The poet says these wonders happened in our own days and are not to be doubted, since God works them to strengthen frail minds. Guthlac's spirit is led by angels to its reward, and the section closes with those who earn the same home by holding the teaching of the glory-king.

ða wæs guðlaces gæst geblissad

then was of-Guthlac spirit gladdened

sipþan bartholomeus aboden hæfde

after Bartholomew announced had

godes ærendu gearwe stodun

of-god message ready stood

725 hæftas hearsume þa þæs halgan word

captives obedient those of-that holy-one word

lyt ofer-leordun· ongon þa leofne sið

little transgressed· began then dear journey

dragan dom-eadig dryhtnes cempa

make judgment-blessed of-lord champion

to þam onwillan eorðan dæle·

to the desired of-earth region·

hy hine bæron and him bryce heoldon

they him bore and to-him breaking kept

730 hofon hine hondum and him hryre burgun

raised him with-hands and to-him fall they-guarded-against

wæron hyra gongas under godes egsan

were their goings under of-god awe

smeþe and gesefte sige-hreðig cwom

smooth and gentle victory-exulting came

bytla to þam beorge hine bletsadon

builder to the hill him blessed

monge mæg-wlitas meaglum reordum·

many kinds with-earnest voices·

treo-fugla tuddor tacnum cyðdon

of-tree-birds offspring with-signs made-known

eadges eft-cyme oft he him æte heold

of-blessed-one return often he for-them food kept

þonne hy him hungrige ymb hond flugon

when they to-him hungry about hand flew

grædum gifre geoce gefegon·

with-greeds eager of-help rejoiced·

swa þæt milde mod wið mon-cynnes

so that mild mind from of-mankind

dreamum gedælde dryhtne þeowde

joys parted to-lord served

genom him to wildeorum wyne

took to-him for wild-beasts joy

sipþan he þas woruld forhogde

after he this world despised

Smolt wæs se sige-wong and sele niwe

Serene was the victory-plain and dwelling new

fæger fugla reord folde geblowen

fair of-birds voice earth blossomed

geacas gear budon guþlac moste

cuckoos year announced Gutblac might

eadig ond onmod eardes brucan·

blessed and resolute of-dwelling enjoy·

stód se grena wong in godes wære

stood the green plain in of-god covenant

735

740

745

- hæfde se heorde seþe of heofonum cwom
had the keeper who from heavens came
 feondas afyrde hwylc wæs fægerra
fiends removed which was fairer
 willa geworden in wera life
desire become in of-men life
 750 þara þe ylðran usse gemunde
of-those which elders ours remembered
 oþþe we selfe sibþan cupen·
or we ourselves afterward knew·
 hwæt we þissa wundra gewitan sindon·
lo we of-these wonders witnesses are·
 eall þas ge-eodon in ussера
all these came-about in of-our
 tida timan forþon þæs tweogan ne þearf
times time therefore of-that doubt not needs
 755 ænig ofer eorðan ælda cynnes·
any over earth of-men of-race·
 Ac swilc god wyrceð gæsta lifes
But such god works of-spirits of-life
 to trumnaþe þy læs þa tyðran mod
for confirmation by-that less the frail minds
 þa gewitnesse wendan þurfe
that testimony doubt should-need
 þonne hy in gesihþe soþes brucaþ·
when they in sight of-truth enjoy·
 760 Swa se ælmihtiga ealle gesceafte
So the almighty all creatures
 lufað under lyfte in lic-homan
loves under sky in body

monna mægðe geond middan-geard
of-men tribes throughout middle-earth
 wille se waldend þæt we wisdom a
wills the ruler that we wisdom ever
 snytttrum swelgen þæt his soð fore ús
with-wisdoms should-drink that his truth before us
 on his giefena gylð genge weorðe·
in his of-gifts requital effective may-become·
 ða he us to are and to ondgiete
which he to-us for grace and for understanding
 syleð and sendeð sawlum rymeð
gives and sends to-souls opens
 liþe lif-wegas leohte geræhte·
gentle life-ways with-light reached·
 nis þæt huru læsast þæt seo lufu cypeð
not-is that indeed least that the love makes-known
 þonne heo in monnes mode getimbreð
when it in of-man mind builds
 gæstcunde gife swa he guðlaces
spirit-born grace as he of-Guthlac
 dagas and dæde þurh his dóm ahóf
days and deeds through his decree raised
 wæs se fruma fæstlic feondum ón óndan
was the beginning steadfast to-fiends in malice
 geseted wið synnum þær he sibban lyt
set against sins where he afterward little
 wære gewonade oft his word gode
of-covenant diminshed often his word to-god
 þurh eað-medu up onsende
through humility up sent

765

770

775

let his ben cuman in þa beorhtan gesceaft

let his prayer come into the bright creation

þoncade þeodne þæs þe he in þrowingum

thanked to-prince of-that which he in sufferings

bidan moste hwonne him betre lif

wait might when to-him better life

780 þurh godes willan agyfen worde·

through of-god will given with-word·

Swa wæs guðlaces gæst gelæded·

So was of-Guthlac spirit led·

engla fæðmum in up-rodor

of-angels in-embraces into up-heaven

fore onsyne eces deman

before face of-eternal judge

læddon leoflice him wæs lean ge-seald

they-led lovingly to-him was reward given

785 setl on swegle þær he symle mot

seat in sky where he ever may

awo to ealdre eard-fæst wes-an

ever to age dwelling-fast be

bliðe bidan is him bearn godes

glad abide is to-him child of-god

milde mund-bora mechtig dryhten

mild protector mighty lord

halig hyrde heofon-rices weard·

holy keeper of-heaven-kingdom guardian·

790 Swa soðfæstra sawla motun

So of-truth-fast souls may

in ecne gearð up gestigan

into eternal dwelling up ascend

rodera rice þa þe ræfnað her
of-heavens kingdom those who perform here
 wordum and weorcum wuldor-cyninges
with-words and with-works of-glory-king
 lare longsume on hyra lifes tid
teachings long-lasting in their of-life time
 earniað on eorðan ecan lifes
earn on earth of-eternal life
 hames in heahþu þæt beoð husel-weras
of-home in height those are housel-men
 cempan gecorene criste leofe
champions chosen to-Christ dear
 berað in breostum beorhtne geleafan
bear in breasts bright faith
 haligne hyht heortan clæne
holy hope heart pure
 weorðiað waldend habbað wisne gepoht
honor ruler have wise thought
 fusne on forð-weg to fæder-eðle
eager on forth-way to father-homeland
 gearweþ gæstes hús and mid gleawnesse
prepares of-spirit house and with wisdom
 feond ofer-feohtað and firen-lustas
fiend they-overcome and crime-lusts
 for-berað in breostum broþor-sibbe
restrain in breasts brother-peace
 georne bigongað in godes willan
earnestly practice in of-god will
 swencað hi sylfe sawle frætwað
afflict they themselves soul they-adorn

795

800

805

halgum gehygðum heofon-cyninges bibod

with-holy thoughts of-heaven-king command

fremmað on foldan fæsten lufiað

perform on earth fasting they-love

beorgað him bealo-niþ and gebedu secað

guard for-themselves against-bale-malice and prayers seek

810 swincað wið synnum healdað soð and ryht

labor against sins hold truth and right

him þæt ne hreoweð æfter hin-gonge.

to-them that not grieves after departure.

ðonne hy hweorfað in þa halgan burg

when they turn into the holy city

gongað gegnunga to hierusalem

go straightway to Jerusalem

þær hi to worulde wynnum motun

where they to world with-joys may

815 godes onsyne georne bihealdan

of-god countenance eagerly behold

sibbe and gesihðe þær heo soð wunað

peace and vision where it true remains

wlitig wuldorfæst ealne widan ferh

beautiful glory-fast all wide life

on lifgendra londes wynne

in of-living of-land joy

This part begins with the first man, made by the almighty and set in paradise, where nothing was lacking and death had no coming, if only he and his wife had kept the holy word. Eve took the forbidden fruit at the serpent's teaching and gave it to Adam, and their children paid for it with death. Since then no man has avoided that bitter drink. Yet many have lived holy lives, and among them Guthlac, blessed in England, whose wonders no man could count.

ðæt is wide cuð wer a cneorissum·

that is widely known of-men to-generations·

folcum gefræge þæt-te frymþa god

to-peoples famous that of-beginnings god

þone ærestan ælda cynnes

the first of-men of-race

of þære clænestan cyning ælmihtig

from the purest king almighty

foldan geworhte· ða wæs fruma niwe

of-earth made· then was beginning new

ælda tudres onstæl wynlic

of-men of-offspring institution winsome

fæger and gefealic fæder wæs acenned·

fair and joyous father was brought-forth·

adam ærest þurh est godes·

Adam first through grace of-god·

on neorxna-wong þær him nænges wæs

in paradise-plain where to-him of-nothing was

willan onsyn ne welan brosnung·

of-desire lack nor of-wealth decay·

ne lifes lyre ne lices hryre

nor of-life loss nor of-body ruin

820

825

- 830 ne dreames dryre ne deaðes cyme·
nor of-joy waning nor of-death coming·
 ac he on þam lande lifgan moste
but he in the land live might
 ealra leahtra leas longe neotan
of-all vices free long enjoy
 niwra gefeana· þær he nó þorfte·
of-new joys· where he not needed·
 lifes ne lissa in þam leohtan ham
of-life nor of-favors in the bright home
- 835 þurh ælda tid ende gebidan·
through of-men time end await·
 ac æfter fyrste to þam fæ[g]restan
but after space to the fairest
 heofon-rices gefean hweorfan mostan
of-heaven-kingdom joy turn might
 leomu lic somud and lifes gæst
limbs body together and of-life spirit
 and þær sibþan á· in sin-dreamum
and there afterward ever· in perpetual-joys
- 840 to widan feore wunian mostun
to wide life dwell might
 dryhtne on gesihðe butan deaðe forð
to-lord in sight without death forth
 gif hy halges word healdan woldun
if they of-holy-one word keep would
 beorht in breostum and his bebodu læstan
bright in breasts and his commands fulfill
 æfnan on eðle hy to ær aþreat
perform in homeland them too early it-wearied

þæt hy waldendes	willan læsten·	845
<i>that they of-ruler</i>	<i>will should-fulfill·</i>	
ac his wif genom	wyrmes larum	
<i>but his wife took</i>	<i>of-serpent by-teachings</i>	
blede forbodene	and of beame ahneop	
<i>fruit forbidden</i>	<i>and from tree plucked</i>	
wæstm biwiredne	ofer word godes·	
<i>produce forbidden</i>	<i>against word of-god·</i>	
wuldor-cyninges	and hyre were sealde	
<i>of-glory-king</i>	<i>and her to-husband gave</i>	
þurh deofles searo	deað-berende gyfl	850
<i>through of-devil cunning</i>	<i>death-bearing morsel</i>	
þæt ða sin-hiwan	to swylte geteah·	
<i>which those wedded-pair</i>	<i>to death drew·</i>	
sipþan se eþel	uð-gegne wearð	
<i>after the homeland</i>	<i>departing became</i>	
adame and euan	eard-wica cyst	
<i>to-Adam and to-Eve</i>	<i>of-dwelling-places choicest</i>	
beorht oð-broden	and hyra bearnum swa	
<i>bright taken-away</i>	<i>and their to-children so</i>	
eafterum æfter	þa hy ón ún-cyððu·	855
<i>to-offspring after</i>	<i>when they into unknown-land·</i>	
scomum scudende	scofene wurdon	
<i>with-shames hastening</i>	<i>thrust became</i>	
on gewin-woruld	weorces onguldon	
<i>into strife-world</i>	<i>of-work they-paid</i>	
deopra firena	þurh deaðes cwealm	
<i>of-deep crimes</i>	<i>through of-death torment</i>	
þe hy unsnyttrum	ær gefremedon	
<i>which they in-folly</i>	<i>before had-done</i>	

- 860 þære syn-wræce sibban sceoldon
of-that sin-vengeance afterward had-to
- mægð and mæcgas morþres on-gyldon
women and men of-crime pay
- god-scyldge gyrn· þurh gæst-gedal·
god-guilty grief· through spirit-parting·
- deopra firena deað in-geþrong
of-deep crimes death pressed-in
- fira cynne feond rixade
of-men to-race fiend reigned
- 865 geond middan-geard nænig monna wæs
throughout middle-earth none of-men was
- of þam sige-tudre sibban æfre
of the victory-offspring afterward ever
- godes willan þæs georn ne gynn-wised
of-god of-will so eager nor wide-wise
- þæt he bibugan mæge þone bitran drync·
that he avoid could that bitter drink·
- þone eue fyrn adame geaf
which Eve of-old to-Adam gave
- 870 byrelade bryd geong þæt him bam gescód
poured bride young which to-them both harmed
- in þam deoran hám deað ricsade
in the dear home death reigned
- ofer fold-buend þeah þe fela wære
over earth-dwellers though that many were
- gæst-haligra þær hi godes willan
of-spirit-holy where they of-god will
- on mislicum monna gebihþum
in various of-men in-conditions

æfter stede-wonga stowum fremedon

over of-stead-plains in-places performed

sume ær sume sið sume in urra

some early some late some in of-our

æfter tæl-mearce tida gemyndum

after reckoning-mark of-times in-memories

sigor-lean sohtun us secgað bec·

victory-reward sought to-us say books·

Hu guðlac wearð þurh godes willan

How Guthlac became through of-god will

eadig on engle he him ece geceas

blessed in England he for-himself eternal chose

meaht and mund-byrd mære wurdon

power and protection famous became

his wundra geweorc wide and side·

his of-wonders work wide and broad·

breme æfter burgum geond bryten innan

renowned through cities throughout Britain within

hu he monge oft· þurh meaht godes

how he many often· through might of-god

gehælde hyge-geomre hefigra wita

healed mind-sad of-heavy torments

þe hine unsofte adle gebundne

who him not-softly by-disease bound

sarge gesohtun of sið-wegum

sorrowful sought from journey-ways

freorig-mode symle frofre þær

chill-minded ever comfort there

æt þam godes cempan gearwe fundon

from the of-god champion readily found

875

880

885

890 helpe and hælo nænig hæleþa is
 help and healing none of-heroes is
 þe areccan mæge oþþe rím wite
 who recount can or number knows
 ealra þara wundra þe he in worulde her
 of-all those wonders which he in world here
 þurh dryhtnes gief dugeþum gefremede
 through of-lord grace with-benefits performed

X · THE SICKNESS

Devils came often to the dwelling with their howling, changing shape into wild beasts and serpents, but always found Guthlac ready and patient; birds came to his hand and men came for healing, and none went away without comfort. Fifteen years after he chose the wilderness, the spirit of comfort was sent to him from above. Sickness entered his body in the night; the bone-house was unlocked and his limbs grew heavy, and he knew that God had visited him, and was not afraid.

oft to þam wicum weorude cwomun
 often to the dwellings in-a-host they-came
 895 deofla deað-mægen duguþa byscyrede
 of-devils death-host of-benefits deprived
 hloþum þringan þær se halga þeow
 in-troops to-press where the holy servant
 elnes anhydig eard weardade
 of-courage resolute dwelling guarded
 þær hy mislice mongum reordum
 there they variously with-many voices
 on þam westenne woðe hofun
 in the wilderness cry raised

hludne	here-cirm	hiwes	binotene	900
<i>loud</i>	<i>war-shriek</i>	<i>of-form</i>	<i>deprived</i>	
dreamum	bidrorene	dryhtnes	cempa	
<i>of-joys</i>	<i>bereft</i>	<i>of-lord</i>	<i>champion</i>	
from	folc-toga	feonda	þreatum	
<i>bold</i>	<i>people-leader</i>	<i>of-fiends</i>	<i>against-troops</i>	
wiðstod	stronglice	næs	seo stund latu	
<i>withstood</i>	<i>strongly</i>	<i>not-was</i>	<i>the hour slow</i>	
earmra	gæsta	ne þæt	onbid long	
<i>of-wretched</i>	<i>spirits</i>	<i>nor that</i>	<i>waiting long</i>	
þæt þa	wroht-smiðas	wóp	áhofun	905
<i>that those</i>	<i>strife-smiths</i>	<i>wailing</i>	<i>raised</i>	
hreopun	hreð-lease	hleoprum	brugdon	
<i>cried</i>	<i>glory-less</i>	<i>with-voices</i>	<i>they-changed</i>	
hwilum	wedende	swa wilde	deor	
<i>at-times</i>	<i>raging</i>	<i>like wild</i>	<i>beasts</i>	
cirmdon	on corðre	hwilum	cyrdon eft	
<i>shrieked</i>	<i>in troop</i>	<i>at-times</i>	<i>turned again</i>	
minne	man-sceaþan	on mennisc	hiw	
<i>my [?]</i>	<i>sin-ravagers</i>	<i>into human</i>	<i>form</i>	
breihtma	mæste	hwilum	brugdon eft	910
<i>of-clamors</i>	<i>greatest</i>	<i>at-times</i>	<i>they-changed again</i>	
awyrge	wær-logan	on wyrmes	bleo	
<i>accursed</i>	<i>covenant-breakers</i>	<i>into of-serpent</i>	<i>bue</i>	
earme	adloman	attre	spiwodon·	
<i>wretched</i>	<i>fire-maimed</i>	<i>with-poison</i>	<i>spewed·</i>	
symle	hy guðlac	gearene	fundon	
<i>ever</i>	<i>they Guthlac</i>	<i>ready</i>	<i>found</i>	
þonces	gleawne	he	geþyldum bad	
<i>of-thought</i>	<i>wise</i>	<i>he</i>	<i>with-patience waited</i>	

915 þeah him feonda hloð feorh-cwealm bude·
though to-him of-fiends troop life-death offered·

Hwilum him to honda hungre gepreatad
At-times to-him to hands by-hunger pressed

fleag fugla cyn þær hy feorh-nere
flew of-birds kind where they life-sustenance

witute fundon and hine weorðedon
assured found and him honored

meaglum stefnum hwilum mennisce
with-earnest voices at-times human

920 aras eað-medum eft neosedon
messengers with-humility again visited

and þær sið-frome on þam sige-wonge
and there journey-bold on the victory-plain

æt þam halgan þeowan helpe gemetton
from the holy servant help met

ferðpes frofre nænig forþum wæs
of-spirit comfort none at-all was

þæt he æwisc-mód eft siðade
that he shame-minded again journeyed

925 hean hyhta leas ac se halga wer
abject of-hopes destitute but the holy man

ælda gehwylces þurh þa æþelan meaht
of-men of-each through the noble power

þe hine seoslige sohtun on ðearfe
who him sick sought in need

hæleð hyge-geomre hælde butu
heroes mind-sad healed both

lic and sawle þenden lifes weard
body and soul while of-life guardian

ece	ælmhtig	unnan	wolde	930
<i>eternal</i>	<i>almighty</i>	<i>grant</i>	<i>would</i>	
þæt	he	blādes	her	brucan [moste]
<i>that</i>	<i>he</i>	<i>of-prosperity</i>	<i>here</i>	<i>enjoy [might]</i>
worulde	lifes	wæs	gewinnes	þa
<i>of-world</i>	<i>of-life</i>	<i>was</i>	<i>of-strife</i>	<i>then</i>
yrmba	for	eorðan	ende-dogor	
<i>of-miseries</i>	<i>on</i>	<i>earth</i>	<i>end-day</i>	
þurh	nyd-gedal	neah	ge-þrunge	
<i>through</i>	<i>need-parting</i>	<i>near</i>	<i>pressed</i>	
sippan	he	on	westenne	wic-eard
<i>after</i>	<i>he</i>	<i>in</i>	<i>wilderness</i>	<i>dwelling-place</i>
				<i>chose</i>
fifty	gear	þa	wæs	frofre
<i>fifteen</i>	<i>years</i>	<i>then</i>	<i>was</i>	<i>of-comfort</i>
				<i>spirit</i>
eadgum	æ-bodan	ufan	onsended	
<i>to-blessed</i>	<i>law-preacher</i>	<i>from-above</i>	<i>sent</i>	
halig	of	heahþu	hreþer	innan
<i>holy</i>	<i>from</i>	<i>height</i>	<i>breast</i>	<i>within</i>
				<i>burned</i>
afysed	on	forð-sið	him	færinga
<i>impelled</i>	<i>on</i>	<i>forth-journey</i>	<i>to-him</i>	<i>suddenly</i>
adl	in-gewod	he	on	elne
<i>disease</i>	<i>entered-in</i>	<i>he</i>	<i>in</i>	<i>courage</i>
				<i>so</i>
				<i>however</i>
ungeblyged	bad	beorhtra	gehata	
<i>undismayed</i>	<i>awaited</i>	<i>of-bright</i>	<i>promises</i>	
blipe	in	burgum	wæs	þam
<i>glad</i>	<i>in</i>	<i>dwelling</i>	<i>was</i>	<i>to-that</i>
				<i>bone-chamber</i>
æfter	niht-glome	neah	geþrunge	
<i>after</i>	<i>night-gloom</i>	<i>near</i>	<i>pressed</i>	
breost-hord	ónboren	wæs	se	bliþa
<i>breast-board</i>	<i>broached</i>	<i>was</i>	<i>the</i>	<i>glad</i>
				<i>spirit</i>

- 945 fús on forð-weg nolde fæder engla
eager on forth-way would-not father of-angels
 in þisse won-sælgan worulde life
in this ill-fated of-world life
 leahtra leasne long-fyrst ofer þæt
of-vices free long-space beyond that
 wunian leton þe him on weorcum her
dwell let who to-him in works here
 on his daga tid dædum gecwemde
in of-his days time with-deeds pleased
 950 elne unslawe· ða se ælmihtiga
with-courage unslow· then the almighty
 let his hond cuman þær se halga þeow
let his hand come where the holy servant
 deormod on degle dom-eadig bád
brave-minded in secret judgment-blessed waited
 heard and hyge-rof hyht wæs geniwad
hard and mind-brave hope was renewed
 blis in breostum wæs se ban-cofa
joy in breasts was the bone-chamber
 955 adle onæled in-bendum fæst
by-disease inflamed in-bonds fast
 lic-hord onlocen leomu hefegedon
body-board unlocked limbs grew-heavy
 sarum gesohte he þæt soð gecneow
with-pains visited he that truth perceived
 þæt hine ælmihtig ufan neosade
that him almighty from-above visited
 meotud fore miltsum he his mod-sefan
ordainer for mercies he his mind-heart

wið þam fær-hagan	fæste trymede	960
<i>against the sudden-attack</i>	<i>firmly strengthened</i>	
feonda gewinna	næs he forht se-þeah	
<i>of-friends of-strifes</i>	<i>not-was he afraid nevertheless</i>	
ne seo adl-þracu	egle on mode	
<i>nor the disease-violence</i>	<i>dread in mind</i>	
ne deað-gedal	ac him dryhtnes lof	
<i>nor death-parting</i>	<i>but to-him of-lord praise</i>	
born in breostum	brond-hat lufu	
<i>burned in breast</i>	<i>fire-hot love</i>	
sigor-fæst in sefan	seo him sara gehwylc	965
<i>victory-fast in mind</i>	<i>which to-him of-pains each</i>	
symle forswiðde	næs him sorg-cearu	
<i>ever overcame</i>	<i>not-was to-him sorrow-care</i>	
on þas lænan tid	þeah his lic and gæst	
<i>in this fleeting time</i>	<i>though his body and spirit</i>	
hyra som-wiste	sin-hiwan tú	
<i>of-their companionship</i>	<i>wedded-pair two</i>	
deore ge-dæleð	dagas forð scridun	
<i>dearly part</i>	<i>days forth glided</i>	
niht-helma genipu	wæs neah seo tid	970
<i>of-night-covers mists</i>	<i>was near the time</i>	
þæt he fyrn-gewyrht	fyllan sceolde	
<i>that he ancient-deed</i>	<i>fulfill should</i>	
þurh deaðes cyme	domes hleotan	
<i>through of-death coming</i>	<i>of-judgment obtain</i>	
efne þæs ilcan	þe usse yldran fyrn	
<i>even of-that same</i>	<i>which our elders of-old</i>	

frecne onfengon swa him biforan worhton
 dreadfully received as them before wrought

975 þa ærestan ælda cynnes
 the first of-men of-race

XI • THE CUP

Guthlac's strength fails, though his mind stays hard. The poet calls the sickness the brewing that Eve began, when the fiend poured the bitter drink for the first woman and she gave it to her husband; since then no man born has escaped it. His servant, who visited him every day, finds his lord weary with disease, and asks in grief how the sickness will end. Guthlac answers that his soul will leave the body on the eighth day, and the young man weeps.

ða wæs guðlace on þa geocran tid
 then was to-Guthlac in the bitter time

mægen gemedgad mod swiþe heard
 strength wearied mind very hard

elnes anhydig wæs seo adl þearl
 of-courage resolute was the disease severe

hat and heoro-grim hreþer innan weol
 hot and fiercely-grim breast within welled

980 born ban-loc a bryþen wæs ongunnen
 burned bone-enclosure brewing was begun

þætte adame eue gebyrmd e
 which to-Adam Eve fermented

æt fruman worulde feond byrlade
 at beginning of-world fiend poured

ærest þære idese and heo adame
 first to-that woman and she to-Adam

hyre swæsum were sibban scencete

to-her dear husband afterward served

bittor bæde-weg þæs þa byre sibban

bitter cup-drink of-that the sons afterward

grimme onguldon gaful-rædenne

grimly paid tribute-reckoning

þurh ær-gewyrht þætte ænig ne wæs

through former-deed so-that any not was

fyra cynnes from fruman siððan

of-men of-race from beginning afterward

món ón moldan þætte meahte him

man on earth who could for-himself

gebeorgan and bibugan þone bleatan drync

guard and avoid that miserable drink

deopan deað-weges ac him duru sylfa

of-deep death-cup but to-him door itself

on þa sliðnan tid sona ontyneð

in the cruel time at-once opens

in-gong geopenað ne mæg ænig þam

entrance unbars not can any to-that

flæsce bifongen feore wiðstandan

in-flesh encompassed with-life withstand

ricra ne heanra ac hine ræseð on

of-powerful nor of-lowly but him rushes on

gifrum grapum· Swa wæs guðlace

with-greedy grasps· So was to-Guthlac

enge anhoga æt-ryhte þa

oppressive lone-dweller at-hand then

æfter niht-scuan neah gebyded

after night-shadow near pressed

985

990

995

- wiga wæl-gifre hine wunade mid
warrior slaughter-greedy him dwelt with
 1000 an ombeht-þegn se hine æghwylce
one servant-thane who him on-every
 daga neosade· Ongan ða deop-hydig
of-days visited· Began then deep-minded
 gleaw-mod gongan to godes temple
wise-minded go to of-god temple
 þær he eþel-bodan inne wiste
where he homeland-preacher within knew
 þone leofestan lareow gecorene
that dearest teacher chosen
 1005 and þa in-eode eadgum to spræce
and then entered to-blessed-one for speech
 wolde hyrcnigan halges lara
would hearken of-holy-one teachings
 mildes meþel-cwida fonde þa his mon-dryhten
of-mild of-speech-words found then his liege-lord
 adl-werigne him ðæt in-gefeol
disease-weary to-him that fell-in
 hefig æt heortan hyge-sorge wæg
heavy at heart mind-sorrow bore
 1010 micle mod-ceare· ongan þa his magu frignan·
great mind-care· began then his kinsman ask·
 hu gewearð þe þus wine-dryhten min
how came-it to-thee thus friend-lord mine
 fæder freonda hleo ferð gebysgad
father of-friends shelter spirit afflicted
 nearwe genæged ic næfre þe
sorely assailed I never thee

þeoden leofesta þyslicne ær
prince dearest such-like before
 gemette þus meðne meahht þu meðel-cwidum
have-met thus weary canst thou with-speech-words
 worda gewældan is me on wene geþuht
of-words control is to-me in expectation seemed
 þæt þe untrymnes adle gongum·
that thee infirmity of-disease with-goings·
 on þisse nyhstan niht bysgade·
in this last night afflicted·
 sar-bennum gesoht þæt me sorgna is
with-pain-wounds visited which to-me of-sorrows is
 hatost on hreþre ær þu hyge minne
hottest in breast before thou mind mine
 ferð afrefre wast þu freo-dryhten
spirit mayest-comfort knowest thou noble-lord
 hu þeos adle scyle ende gesettan·
how this disease shall end set·
 Him þa sið oncwæð sona ne meahhte
To-him then late answered at-once not could
 oroð up geteon wæs him in-bogen
breath up draw was to-him bent-in
 bittor ban-coþa beald reordade
bitter bone-disease bold he-spoke
 eadig on elne andcwis ageaf
blessed in courage answer gave
 ic wille secgan þæt me sar gehran
I will say that me pain touched
 wærc in-gewod in ðisse wonnan niht
ache entered-in in this dark night

1015

1020

1025

- lic-hord onleac leomu hefegiað
body-board unlocked limbs grow-heavy
- 1030 sarum gesohte sceal þis sawel-hús
with-pains visited shall this soul-house
- fæge flæsc-homa fold-ærne biþealt
doomed flesh-covering by-earth-house covered
- leomu lames gepacan leger-bedde fæst
limbs of-clay covering in-sick-bed fast
- wunian wæl-ræste wiga nealæceð
dwelt slaughter-rest warrior approaches
- unlæt laces ne bið þæs lengra swice
unslow of-play not is of-that longer respite
- 1035 sawel-gedales þonne seofon-niht
of-soul-parting than seven-nights
- fyrst-gemearces þæt min feorh heonan
of-time-measure that my life hence
- on þisse eahteþan ende geseceð
on this eighth end shall-see
- dæg scriþende þonne dogor beoð
day gliding when days are
- on mold-wege min forð scriþen
on earth-way mine forth glided
- 1040 sorg gesweðrad and ic siþþan mot
sorrow abated and I afterward may
- fore meotudes cneowum meorda hleotan
before of-ordainer knees of-rewards obtain
- gingra geafena and godes lombor
of-abundant gifts and of-god lamb
- in sin-dreamum siþþan awo
in perpetual-joys afterward ever

forð folgian is nu fus ðider

forth follow is now eager thither

gæst sipes georn nu þu gearwe const

spirit of-journey eager now thou clearly knowest

leoma lif-gedal long is þis onbid

of-limbs life-parting long is this waiting

worulde-lifes· ða wæs wop and heaf

of-world-life· then was weeping and lamentation

geongum geocor sefa geomrende hyge

to-young-one bitter mind mourning mind

sippan he gehyrde þæt se halga wæs

after he heard that the holy-one was

forð-sipes fus he þæs fær-spelles

of-forth-journey eager he of-that sudden-news

fore his mon-dryhtne mod-sorge wæg

before his liege-lord mind-sorrow bore

hefige æt heortan hreþer innan swearc

heavy at heart breast within darkened

hyge hreow-cearig þæs þe [he] his hlaford·

mind sorrow-anxious because that [he] his lord·

geseah ellor-fusne he þæs onbæru

saw elsewhere-eager he of-that composure

habban ne meahte ac he hate let

have not could but he bot let

torn þoliende tearas geotan

grief suffering tears pour

weallan wæg-dropan wyrd ne meahte

well wave-drops fate not could

1045

1050

1055

in fægum leng feorg gehealdan
 in doomed longer life hold
 deore frætwe þonne him gedemed wæs
 dear treasure than to-him decreed was

XII • EASTER MORNING

Guthlac comforts his servant: he is not sad, he does not fear death, and no sin can be charged against him by the fiends, who must lament in the flame. He is eager for the journey to the eternal joy, where the Lord is present and the reward is everlasting. Night passes, and the day comes on which Christ rose from death and led the great host out of hell. On that day Guthlac rises, celebrates, preaches to his thane, and speaks of mysteries with a wisdom that seems more than human.

- 1060 on-geat gæsta halig geomor-modes
 perceived of-spirits holy of-sad-minded
 drusend[n]e hyge ongan þa duguþa hleo
 drooping mind began then of-hosts shelter
 glæd-mod gode leof geongran retan
 glad-minded to-god dear younger-one comfort
 wine leofestan wordum negan
 friend dearest with-words address
 ne beo þu unrot ðeah þeos adl me
 not be thou sad though this disease me
- 1065 innan æle nis me earfeðe
 within burns not-is to-me hardship
 to gepolianne þeodnes willan
 to endure of-prince will
 dryhtnes mines ne ic þæs deaðes hafu
 of-lord mine nor I of-that death have

on þas seocnan tid sorge on mode

in this sick time sorrow in mind

ne ic me here-hloðe helle-þegna

nor I for-me army-troop of-hell-thanes

swiðe onsitte ne mæg synne on me

greatly fear not can sin on me

facnes frum-bearn fyrene gestælan

of-deceit first-child crime impute

lices leahtor ac in lige sceolon

of-body vice but in flame must

sorg-wylmum soden sár wanian·

with-sorrow-surges seethed pain bewail·

wræc-sið wepan wilna biscirede

exile-journey weep of-desires deprived

in þam deað-sele duguða gehwylcre

in the death-hall of-benefits of-each

lufena and lissa min þæt leofe bearn

of-loves and of-favors my that dear child

ne beo þu on sefan to seoc ic eom siþes fus

not be thou in mind too sick I am of-journey eager

up-eard niman edleanan georn

high-dwelling to-take of-rewards eager

in þam ecan gefean ær-gewyrhtum

in the eternal joy by-former-deeds

gesecn sigora frean min þæt swæse bearn

to-seek of-victories lord my that own child

nis me wracu ne gewin þæt ic wuldres god

not-is to-me misery nor strife that I of-glory god

sece swegel-cyning þær is sib and blis

seek sky-king where is peace and bliss

1070

1075

1080

dom-fæstra dream dryhten andweard

of-glory-fast joy lord present

þam ic georne gæst-gerynum

whom I earnestly with-spirit-mysteries

1085 in þas dreorgan tid dædum cwemde

in this dreary time with-deeds pleased

mode and mægne ic þa meorde wat

with-mind and with-might I those rewards know

leahtor-lease lean unhwilen

vice-free reward everlasting

halig on heahþu þær min hyht myneð

holy in height where my hope intends

to gesecenne sawul fundað

to seek soul hastens

1090 of lic-fate to þam longan gefean

from body-vessel to the long joy

in ead-welan nis þes eþel me

into bliss-wealth not-is this homeland to-me

ne sar ne sorg ic me sylfum wat

nor pain nor sorrow I for-me self know

æfter lices hryre lean unhwilen·

after of-body ruin reward everlasting·

Ða se wuldor-maga worda gestilde

Then the glory-kinsman of-words grew-still

1095 rof rún-wita wæs him ræste neod

brave counsel-knower was to-him of-rest need

reonig-modum rodor swamode

to-sad-minded sky darkened

ofer niðða bearn niht-rim scridon

over of-men children night-number glided

deorc ofer duguðum þa se dæg bicwom
dark over hosts when the day came
 on þam se lifgenda in lic-homan
on which the living-one in body
 ece ælmihtig ærist gefremede·
eternal almighty resurrection performed·
 dryhten mid dreame· ða he of deaðe aras
lord with joy· when he from death arose
 onwald of eorðan in þa eastor-tid
ruler from earth in the Easter-time
 ealra þrymma þrym ðreata mæstne
of-all glories glory of-troops greatest
 to heofonum ahóf· ða he from helle astag·
to heavens raised· when he from hell ascended·
 Swa se eadga wer in þa æpelan tid
So the blessed man in the noble time
 on þone beorhtan dæg blissum hremig
on the bright day with-joys exulting
 milde and gemet-fæst mægen unsofte
mild and moderation-fast strength not-easily
 elne geæfnde· Aras ða eorla wynn
with-courage summoned· Arose then of-warriors joy
 heard hyge-snottor swa he hrapost meahte
hard mind-wise as he most-quickly could
 meðe for ðam miclan bysgum· ongon þa his mod stapelian
weary for the great troubles· began then his mind steady
 leohte geleafan lac ón-sægde
with-light faith offering he-offered
 deop-hycgende dryhtne to willan·
deep-thinking to-lord for pleasure·

1100

1105

1110

gæst-gerynum in godes temple

with-spirit-mysteries in of-god temple

and his þegne ongon swa þam þeodne geras

and to-his thane began as to-that prince it-befitted

1115 þurh gæstes giefe god-spel bodian

through of-spirit grace gospel preach

secgan sigor-tacnum and his sefan trymman

tell with-victory-tokens and his mind strengthen

wundrum to wuldre in þa wlitigan gesceaft

with-wonders to glory into the beautiful creation

to ead-welan swa he ær ne sið

to bliss-wealth as he before nor after

æfre to ealdre oðre swylce

ever to age other such

1120 on ðas lænan tid lare gehyrde

in this fleeting time teaching heard

ne swa deoplice dryhtnes geryne

nor so deeply of-lord mystery

þurh menniscne muð areccan

through human mouth to-expound

on sidum sefan him wæs sopra gepuht

in wide mind to-him was more-true seemed

þæt hit ufancundes engles wære

that it of-heavenly angel were

1125 of swegl-dreamum swiþor micle

from sky-joys more much

mægen-þegnes word þonne æniges monnes lar

of-mighty-thane word than of-any man teaching

wera ofer eorðan him þæt wundra mæst

of-men over earth to-him that of-wonders greatest

gesewen þuhte þæt swylc snyttru-cræft
seen seemed that such wisdom-craft
 ænges hæleða her hreþer weardade
of-any of-heroes here breast inhabited
 dryhta bearna wæs þæs deoplic eall
of-hosts of-children was so profound all
 word and wisdom and þæs weres stihung
word and wisdom and of-that man ordering
 mod and mægen-cræft þe him meotud engla
mind and might-craft which to-him ordainer of-angels
 gæsta geocend forgiefen hæfde
of-spirits savior given had

1130

XIII · THE SEVENTH DAY

Four days pass while Guthlac waits in courage, and on the seventh death comes nearer, unlocking the life-board with its keys. His servant finds him leaning in the church and begs him to say how he has borne the dim sickness. Guthlac answers that the last day is near, and bids him ask his sister to bury his body and tell her they will meet again before the judge. The grieving servant asks whom he has heard speaking with his lord at evening and morning.

wæron feowere ða forð gewitene
were four then forth departed
 dagas on rime þæs se dryhtnes [þegn]
days in number of-that the of-lord [thane]
 on elne bad adle gebysgad
in courage waited by-disease afflicted
 sarum geswenced ne he sorge wæg
with-pains afflicted nor he sorrow bore

1135

- geocorne sefan gæst-gedales
bitter mind of-spirit-parting
- dreorigne hyge deað nealæcte
sad mind death approached
- 1140 stop stal-gongum· strong and hreðe
stepped with-stealthy-goings· strong and fierce
- sohte sawel-hus com se seofeða dæg
sought soul-house came the seventh day
- ældum andweard þæs þe him in-gesonc
to-men present of-that which to-him sank-in
- hat heortan neah hilde-scurum
hot heart near with-battle-showers
- flacor flan-þracu feorh-hord onleac
flying arrow-violence life-board unlocked
- 1145 searo-cægum gesoht ongon ða snottor hæle
with-cunning-keys sought began then wise man
- ár onbeht-þegn æþeles neosan
messenger servant-thane of-noble-one visit
- to þam halgan hofe fond þa hlingendne
to the holy dwelling found then leaning
- fusne on forð-siþ frean unwemne
eager on forth-journey lord unstained
- gæst-haligne in godes temple
spirit-holy in of-god temple
- 1150 soden sar-wylmum· Wæs þa sihste tid
seethed with-pain-surges· Was then sixth hour
- on midne dæg wæs his mon-dryhtne
at mid day was to-his liege-lord
- ende-dogor æt-ryhte þa
end-day at-hand then

nearwum	genæged	nyd-costingum	
<i>by-narrow</i>	<i>assailed</i>	<i>by-need-trials</i>	
awrecen	wæl-pilum	wló ne meahte	
<i>pierced</i>	<i>with-slaughter-darts</i>	<i>he [?] not could</i>	
oroð up	geteon	ellen-spræc	1155
<i>breath up</i>	<i>draw</i>	<i>courage-speech</i>	
hleopor ahebban·	Ongon ða	hyge-geomor	
<i>voice</i>	<i>raise·</i>	<i>Began then mind-sad</i>	
freorig and ferð-werig	fusne gretan		
<i>chill and spirit-weary</i>	<i>eager-one greet</i>		
meðne mod-glædne	bæd hine þurh mihta	scyppend	
<i>weary mind-glad</i>	<i>asked him through of-powers</i>	<i>creator</i>	
gif he his word-cwida	wealdan meahte		
<i>if he his word-speeches</i>	<i>control could</i>		
spræc a-hebban	þæt him on spellum	gecyðde	1160
<i>speech raise</i>	<i>that to-him in words</i>	<i>he-would-make-known</i>	
onwrigc worda gongum	hu he his wisna	truwade	
<i>would-reveal of-words with-courses</i>	<i>how he his of-ways</i>	<i>trusted</i>	
drohtes on ðære dimman adle	ærðon hine deað	onsægde·	
<i>of-condition in the dim disease</i>	<i>before him death</i>	<i>laid-low·</i>	
Him se eadga wer	ageaf andsware		
<i>To-him the blessed man</i>	<i>gave answer</i>		
leof mon leofum	þeah he late meahte		
<i>dear man to-dear-one</i>	<i>though he late could</i>		
eorl ellen-heard	oreþe gebredan·		1165
<i>warrior courage-hard</i>	<i>breath draw·</i>		
min þæt swæse bearn	nis nu swiþe feor		
<i>my that own child</i>	<i>not-is now very far</i>		
þam ytemestan	ende-dogor		
<i>to-that utmost</i>	<i>end-day</i>		

- nyd-gedales· þæt ðu þa nyhstan scealt
of-need-parting· that thou the last shalt
 in woruld-life worda minra
in world-life words of-mine
 1170 næfre leana biloren lare gehyran
never of-rewards deprived teaching bear
 noht longe ofer þis læst ealle well
not long after this fulfill all well
 wære and winescype word þa wit spræcon
covenant and friendship words which we-two spoke
 leofast manna næfre ic lufan sibbe
dearest of-men never I of-love of-peace
 þeoden æt þearfe þine forlæte
prince at need thine will-let
 1175 asanian beo þu on sið gearu
slacken be thou for journey ready
 sibban lic and leomu and þes lifes gæst
after body and limbs and this of-life spirit
 asundrien som-wist hyra
may-sunder companionship of-them
 þurh feorg-gedal fyr æfter þon
through life-parting soon after that
 þæt þu gesecge sweostor minre
that thou shouldst-say sister to-mine
 1180 þære leofestan on longne weg
to-that dearest on long way
 to þam fægran gefean forð-sið minne
to the fair joy forth-journey mine
 on ecne eard and hyre eac gecyð
into eternal dwelling and to-her also make-known

wordum minum þæt ic me warnade
words with-mine that I for-me guarded-against

hyre onsyne ealle þrage
of-her sight all time

in woruld-life forðy ic wilnode
in world-life therefore I desired

1185

þæt wit unc eft in þam ecan gefean
that we-two us-two again in the eternal joy

on swegl-wuldre geseon mostun
in sky-glory see might

fore onsyne eces deman
before face of-eternal judge

leahtra lease þær sceal lufu uncer
of-vices free there shall love of-us-two

wærfæst wunian þær wit wilna á
covenant-fast dwell where we-two of-desires ever

1190

in ðære beorhtan byrig brucan motun
in the bright city enjoy may

eades mid englum· ðu hyre eac saga
of-bliss with angels· thou to-her also say

þæt heo þis ban-fæt beorge bifæste·
that she this bone-vessel to-barrow should-commit·

lame biluce lic orsawle
with-clay should-enclose body soulless

in þeostor-cofan þær hit þrage sceal
in darkness-chamber where it for-a-time shall

1195

in sond-hofe siþþan wunian·
in sand-dwelling afterward dwell·

ða wearð mod-geþanc miclum gebisgad
then became mind-thought greatly troubled

- þream for-þrycced þurh þæs þeodnes word
with-afflictions oppressed through of-that prince word
- ombeht-þegne þa he ædre oncneow
to-servant-thane when he quickly perceived
- 1200 frean feorh-gedal þæt hit feor ne wæs
of-lord life-parting that it far not was
- ende-dogor ongon þa ofostlice
end-day began then hastily
- to his wine-dryhtne wordum mæðlan·
to his friend-lord with-words speak·
- ic þec halsige hæleþa leofost
I thee entreat of-heroes dearest
- gumena cynnes þurh gæsta weard
of-men of-race by of-spirits guardian
- 1205 þæt þu hyge-sorge heortan minre
that thou mind-sorrow heart of-mine
- geeþe eorla wyn nis þe ende feor
mayest-ease of-warriors joy not-is to-thee end far
- þæs þe ic on galdrum ongieten hæbbe·
of-that which I in speeches perceived have·
- oft mec geomor-sefa gehþa gemanode
often me sad-heart of-griefs admonished
- hat æt heortan· hyge gnornende
hot at heart· mind mourning
- 1210 nihtes nearwe and ic næfre þe
by-night sorely and I never thee
- fæder frofor min frignan dorste·
father comfort mine ask dared·
- symle ic gehyrde þonne heofones gim
ever I heard when of-heaven gem

wyn-condel wera west onhyldē

joy-candle of-men west inclined

swegl-beorht sunne setl-gonges fus

sky-bright sun of-setting eager

on æfen-tid oþerne mid þec·

at evening-time another with thee·

1215

þegn æt geþeahte ic þæs þeodnes word

thane at counsel I of-that prince word

áres uncupes oft neosendes

of-messenger unknown often visiting

dæg-woman bitweon and þære deorcan niht

dawn between and that dark night

mepel-cwide mæcges and on morgne swa·

speech-word of-man and in morning so·

ongeat geomor-mod gæstes spræce

perceived sad-minded of-spirit speech

1220

gleawes in gearдум huru ic giet ne wat

of-wise-one in dwellings indeed I yet not know

ær þu me frea min furþor cyðe

before thou to-me lord mine further mayest-make-known

þurh cwide þinne hwonan his cyme sindon

through speech thine whence his comings are

Guthlac tells his servant at last that since he first came to the hermitage an angel has visited him every evening and morning, healing his griefs and giving him wisdom no man could tell; he had hidden it until that day for fear of boasting. He sinks against the wall, sweet fragrance comes from his mouth, and all night a heavenly light shines over the house. At dawn he takes the housel, lifts his eyes to heaven, and sends forth his spirit into glory.

ða se éadga wer ageaf andsware

then the blessed man gave answer

1225 leofum æfter longre hwile swa he late meahte

to-dear-one after long while as he late could

elnes oncyðig oreþe gewældan

of-courage aware breath control

hwæt þu me wine min wordum nægest

lo thou me friend mine with-words addressest

fusne frignest þæs þe ic furþum ær

eager questionest of-that which I even before

æfre on ealdre ængum ne wolde

ever in life to-any not would

1230 monna ofer moldan melda weorðan

of-men over earth informer become

þegne on þeode butan þe nu ða

to-thane among people except to-thee now then

þy læs þæt wundredan weras and idesa

by-that less that should-wonder men and women

and on geað gutan gieddum mæندن·

and into mockery should-pour with-songs should-complain·

bi me lifgendum huru ic nolde sylf

about me living indeed I would-not myself

þurh	gielp-cwide	gæstes	mines	1235
<i>through</i>	<i>boast-speech</i>	<i>spirit</i>	<i>of-mine</i>	
frofre	gelettan	ne fæder	mines	
<i>comfort</i>	<i>binder</i>	<i>nor</i>	<i>father of-mine</i>	
æfre	geæfnan	æbylg	godes·	
<i>ever</i>	<i>incur</i>	<i>anger</i>	<i>of-god·</i>	
Symle	me onsende	sige-dryhten	min	
<i>Ever</i>	<i>to-me sent</i>	<i>victory-lord</i>	<i>mine</i>	
folca	feorh-giefa	sipþan	ic furþum ongon	
<i>of-peoples</i>	<i>life-giver</i>	<i>after</i>	<i>I first began</i>	
on þone	æfteran	anseld	bugan	1240
<i>in the</i>	<i>second</i>	<i>hermitage</i>	<i>dwel</i>	
gear-gemearces	gæst	haligne		
<i>of-year-measure</i>	<i>spirit</i>	<i>holy</i>		
engel	ufan-cundne	se mec	efna gehwam	
<i>angel</i>	<i>from-above-born</i>	<i>who me</i>	<i>of-evenings on-each</i>	
meahtig	meotudes	þegn	and on morgne eft	
<i>mighty</i>	<i>of-ordainer</i>	<i>thane</i>	<i>and in morning again</i>	
sigor-fæst	gesohte	and me	sara gehwylc	
<i>victory-fast</i>	<i>visited</i>	<i>and to-me</i>	<i>of-pains each</i>	
gehælde	hyge-sorge	and me	in hrepre bileac	1245
<i>healed</i>	<i>mind-sorrow</i>	<i>and to-me</i>	<i>in breast locked</i>	
wuldres	wil-boda	wisdomes	giefe	
<i>of-glory</i>	<i>joy-messenger</i>	<i>of-wisdom</i>	<i>gift</i>	
micle	monig-fealdran	þonne	ænig mon wite	
<i>much</i>	<i>more-manifold</i>	<i>than</i>	<i>any man knows</i>	
in life	her	þe me	alyfed nis	
<i>in life</i>	<i>here</i>	<i>which to-me</i>	<i>permitted not-is</i>	
to gecyþenne	cwicra	ængum		
<i>to</i>	<i>make-known</i>	<i>of-living</i>	<i>to-any</i>	

- 1250 on fold-wege fra cynnes
on earth-way of-men of-race
- þæt me ne meahte monna ænig
so-that from-me not could of-men any
- bideaglian hwæt he dearninga
conceal what he secretly
- on hyge hogde heortan geþoncum
in mind purposed of-heart with-thoughts
- sipþan he me fore eagum onsyne wearð
after he to-me before eyes visible became
- 1255 á ic on mode mað monna gehwylcne
ever I in mind concealed of-men each
- þeodnes þrym-cyme oð þisne dæg
of-prince majesty-coming until this day
- leofast monna nu ic for lufan þinre
dearest of-men now I for love thine
- and geferscipe þæt wit fyrn mid unc
and fellowship which we-two long-ago with us-two
- longe læstan nelle ic lætan þe
long maintained will-not I let thee
- 1260 æfre unrotne æfter ealdor-lege
ever sad after life-departure
- meðne mod-seocne. minre geweorðan
weary mind-sick. of-mine become
- soden sorg-wælmum á ic sibbe wiþ þe
seethed with-sorrow-surges ever I peace with thee
- healdan wille nu of hreþer-locan
keep will now from breast-enclosure
- to þam soþan gefean sawel fundað.
to the true joy soul hastens

nis seo tid latu	tydrað þis ban-fæt	1265
<i>not-is the time slow</i>	<i>weakens this bone-vessel</i>	
greot-hord gnornað	gæst hine fyseð	
<i>dust-board laments</i>	<i>spirit itself hastens</i>	
on ecne gearð	ut-sipes georn	
<i>into eternal dwelling</i>	<i>of-out-journey eager</i>	
on sellan gesetu	nu ic swiðe eom	
<i>into better dwellings</i>	<i>now I greatly am</i>	
weorce gewergad·	ða to þam wage gesag	
<i>with-labor wearied·</i>	<i>then to the wall he-sank</i>	
heafelan onhylde·	hyrde þa gena	1270
<i>head bowed·</i>	<i>kept then still</i>	
ellen on innan	oroð stundum teah·	
<i>courage in within</i>	<i>breath at-times drew·</i>	
mægne modig	him of muðe cwom·	
<i>in-strength brave</i>	<i>to-him from mouth came·</i>	
swecca swetast·	swylce on sumeres tid	
<i>of-odors sweetest·</i>	<i>as in of-summer time</i>	
stincað on stowum	stapelum fæste	
<i>smell in places</i>	<i>on-stems fast</i>	
wynnum æfter wongum	wyrta geblowene·	1275
<i>with-delights over plains</i>	<i>plants blossomed·</i>	
hunig-flowende·	swá þæs halgan wæs	
<i>honey-flowing·</i>	<i>so of-that holy-one was</i>	
ond-longne dæg	op æfen forð	
<i>all-long day</i>	<i>until evening forth</i>	
oroð up-hlæden	þa se æpela glæm	
<i>breath up-laden</i>	<i>then the noble gleam</i>	
setl-gong sohte	swearc norð-rodor	
<i>setting sought</i>	<i>darkened north-sky</i>	

- 1280 won under wolcnum woruld miste ofer-teah·
dark under clouds world with-mist overdrew·
 þystrum biþeahte þrong niht ofer tiht
with-darkness covered pressed night over expanse
 londes frætwa· ða cwom leohta mæst
of-land adornments· then came of-lights greatest
 halig of heofonum hædre scinan
holy from heavens brightly shine
 beorhte ofer burg-salu bad se þe sceolde
brightly over dwelling-halls waited he who must
- 1285 eadig on elne ende-dogor
blessed in courage end-day
 awrecen wæl-strælum wuldres scima
pierced with-slaughter-arrows of-glory radiance
 æþele ymb æþelne andlonge niht
noble about noble-one all-long night
 scan scir-wered scadu sweþredon
shone bright-clad shadows subsided
 to-lysed under lyfte wæs se leohta glæm
dissolved under sky was the bright gleam
- 1290 ymb þæt halge hus heofonlic condell
about that holy house heavenly candle
 from æfen-glome oþþæt eastan cwom
from evening-gloom until from-east came
 ofer deop-gelad dægred-woma
over deep-path dawn-rush
 weder-tacen wearm aras se wuldor-mago
weather-token warm arose the glory-kinsman
 eadig elnes gemyndig spræc to his onbeht-þegne
blessed of-courage mindful spoke to his servant-thane

torht to his treowum gesipe tid is þæt þu fere 1295
bright to his faithful to-companion time is that thou shouldst-go

and þa ærendu eal biþence
and those errands all consider

ofestum læde swa ic þe ær bibead
with-haste carry as I to-thee before commanded

lac to leofre nu of lice is
gift to dear-one now from body is

god-dreama georn gæst swiðe fus.
of-god-joys eager spirit very eager.

Ahof þa his honda husle gereorded 1300
Raised then his hands with-housel refreshed

eað-mod þy æþelan gyfle swylce he his eagan ontynde.
humble with-that noble morsel likewise he his eyes opened.

halge heafdes gimmas biseah þa to heofona rice
holy of-head gems looked then to of-heavens kingdom

glæd-mod to geofona leanum and þa his gæst onsende
glad-minded to of-gifts to-rewards and then his spirit sent-forth

weorcum wlitigne in wuldres dream
by-works beautiful into of-glory joy

Guthlac's spirit is borne up by angels, and a light stands over the dwelling like a fiery tower reaching the roof of the sky, brighter than the sun; a song of victory is heard, the dwelling fills with sweet odors, and the island trembles at clamor after clamor. The frightened servant takes his boat and drives it over the water, weeping, to carry the news to the saint's sister. Courage is best, he tells her, for the man who must often endure the loss of his lord, and he reports Guthlac's last words to her.

- 1305 ða wæs guðlaces gæst gelæded
 then was of-Guthlac spirit led
 eadig on up-weg englas feredun
 blessed on up-way angels bore
 to þam longan gefean lic colode
 to the long joy body cooled
 belifd under lyfte· ða þær leoht ascan
 left under sky· then there light shone
 beama beorhtast eal þæt beacen wæs
 of-beams brightest all that beacon was
 1310 ymb þæt halge hus heofonlic leoma
 about that holy house heavenly radiance
 from foldan up swylce fyren tor
 from earth up like fiery tower
 ryht aræred oð rodera hrof
 straight raised to of-heavens roof
 gesewen under swegle sunnan beorhtra
 seen under sky than-sun brighter
 æþel-tungla wlite engla þreatas
 of-noble-stars beauty of-angels troops
 1315 sige-leoð sungon sweg wæs on lyfte
 victory-song sang sound was in air

gehyred under heofonum haligra dream·
heard under heavens of-holy-ones joy·
 swa se burg-stede wæs blissum gefylled
so the dwelling-place was with-joys filled
 swetum stencum and swegl-wundrum
with-sweet odors and with-sky-wonders
 eadges yrfe-stol engla hleoðres
of-blessed-one heritage-seat of-angels of-sound
 eal innanweard þær wæs ænlicra 1320
all inward there was more-peerless
 and wynsumra þonne hit in worulde mæge
and more-winsome than it in world can
 stefn areccan hu se stenc and se sweg
voice tell how the fragrance and the sound
 heofonlic hleoþor and se halga song·
heavenly melody and the holy song·
 gehyred wæs heah-þrym godes
heard was high-majesty of-god
 breahtem æfter breahmtæ beofode þæt ealond 1325
clamor after clamor· trembled that island
 fold-wong onþrong· ða afyrhted wearð
earth-plain pressed· then frightened became
 ar elnes biloren gewat þa ofestlice
messenger of-courage bereft departed then hastily
 beorn unhyðig þæt he bat gestag
warrior joyless so-that he boat mounted
 wæg-hengest wræc wæter-þisa fôr
wave-steed drove water-rusber went
 snel under sorgum swegl hate scan 1330
swift under sorrows sky hotly shone

blac ofer burg-salo brim-wudu scynde

bright over dwelling-halls sea-wood hastened

leoht lade fus lagu-mearg snyrede

light of-way eager sea-horse sped

gehlæsted to hyðe þæt se hærn-flota

laden to harbor so-that the wave-floater

æfter sund-plegan sond-lond gespearn

after sea-play sand-land struck

1335 grond wið greote gnorn-sorge wæg

ground against gravel grief-sorrow bore

hate æt heortan hyge geomurne

hot at heart mind sad

meðne mod-sefan se þe his mon-dryhten

weary mind-heart he who his liege-lord

life bilidene last weardian·

of-life deprived track to-keep·

wiste wine leofne him þæs wopes hring

knew friend dear to-him of-that weeping circle

1340 torne gemonade· teagor yðum weol·

with-grief admonished· tear in-waves welled·

hate hleor-dropan and on hreþre wæg

hot cheek-drops and in breast bore

micle mod-ceare he þære mægeð sceolde

great mind-care he to-that maiden must

láce gelædan lað-spel to soð

with-gift bring hateful-news for truth

Cwom þa freorig-ferð· þær seo fæmne wæs

Came then chill-hearted· where the maiden was

1345 wuldres wyn-mæg he þa wyrð ne mǣð

of-glory joy-kinswoman he that fate not concealed

fæges forð-sið fus-leoð agol
of-doomed-one forth-journey death-song (be)-sang
 wine þearfende and þæt word acwæð.
friend needy and that word spoke.
 ellen biþ selast. þam þe oftost sceal
courage is best. to-him who most-often must
 dreogan dryhten-bealu deope behyrgan
endure lord-bale deeply consider
 þroht þeoden-gedal þonne seo þrag cymeð
hardship prince-parting when the time comes
 wefen wyrd-stafum þæt wat se þe sceal
woven with-fate-letters that knows he who must
 áswæman sarig-ferð wat his sinc-giefan.
languish sad-hearted knows his treasure-giver.
 holdne biheledne he sceal hean þonan
gracious buried he must abject thence
 geomor hweorfan þam bið gomenes wana.
sad turn to-him is of-mirth lack.
 ðe þa earfeða oftost dreogeð
who those hardships most-often endures
 on sargum sefan huru ic swiðe ne þearf
in sore mind indeed I greatly not need
 hin-sið behlehhan is hlaford min
departure laugh-at is lord mine
 beorna bealdor and broþor þin
of-warriors prince and brother thine
 se selesta bi sām tweonum
the best by seas between
 þara þe we on engle æfre gefrunen
of-those whom we in England ever have-heard-of

1350

1355

1360

acennedne þurh cildes had

born through of-child estate

gumena cynnes to godes dome

of-men of-race to of-god judgment

werigra wraþu woruld-dreamum of

of-weary support world-joys from

wine-mæga wyn in wuldres þrym

of-friend-kinsmen joy into of-glory majesty

1365 gewiten winiga hleo wica neosan

departed of-friends shelter dwellings to-seek

eardes on up-weg nu se eorðan dæl

of-dwelling on up-way now the of-earth part

ban-hus abrocen burgum in innan

bone-house broken dwellings in within

wunað wæl-ræste and se wuldres dæl

remains slaughter-rest and the of-glory part

of lic-fæte in leoht godes

from body-vessel into light of-god

1370 sigor-lean sohte and þe secgan het

victory-reward sought and to-thee say bade

þæt git a mosten in þam ecan gefean

that you-two ever might in the eternal joy

mid þa sib-gedryht somud eard niman

with the peace-company together dwelling take

weorca wuldor-lean willum neotan

of-works glory-reward with-joys enjoy

blædes and blissa eac þe abeodan het

of-splendor and of-joys also to-thee announce bade

1375 sige-dryhten mīn þa he wæs sipes fus

victory-lord mine when he was of-journey eager

þæt þu his lic-homan leofast mægða

that thou his body dearest of-maidens

eorðan biðeahte nu þu ædre const

with-earth shouldst-cover now thou quickly knowest

sið-fæt minne ic sceal sarig-ferð

journey mine I must sad-bearded

hean-mod hweorfan hyge drusendne

abject-minded turn mind drooping

Azariah

Azarias

Azarias prays in the middle of the hot flame, praising God's name and judgments and asking help for the three of them. He confesses that their elders broke God's commands in pride, so that the people were scattered and given into the power of a heathen king. He asks God to fulfill his promise to Abraham, Isaac, and Jacob, that their descendants would be as many as the stars and the sand. Then an angel is sent from heaven, who scatters the fire so that it cannot harm them.

him	þa	azarias	in-geþoncum	
<i>to-him</i>	<i>then</i>	<i>Azarias</i>	<i>with-inward-thoughts</i>	
hleoprede	halig	þurh	hatne	lig
<i>spoke</i>	<i>holy</i>	<i>through</i>	<i>hot</i>	<i>flame</i>
dreag	dædum	georn	dryhten	herede
<i>endured</i>	<i>in-deeds</i>	<i>eager</i>	<i>lord</i>	<i>praised</i>
wis	in	weorcum	and	þas word acwæð
<i>wise</i>	<i>in</i>	<i>works</i>	<i>and</i>	<i>these words spoke</i>
meotud	all-wihta	þu	eart	meahtum swið
<i>ordainer</i>	<i>of-all-creatures</i>	<i>thou</i>	<i>art</i>	<i>in-powers strong</i>
nipas	to	nerganne	is	þin noma mære
<i>men</i>	<i>to</i>	<i>save</i>	<i>is</i>	<i>thy name glorious</i>
wlitig	and	wuldorfæst	ofer	wer-þeode
<i>beautiful</i>	<i>and</i>	<i>glory-fast</i>	<i>over</i>	<i>nations</i>
sindon	þine	domas	on	dæda gehwam
<i>are</i>	<i>thy</i>	<i>judgments</i>	<i>in</i>	<i>of-deeds each</i>
soðe	geswiðde	and	gesigefæste	
<i>with-truth</i>	<i>strengthened</i>	<i>and</i>	<i>victorious</i>	
eac	þine	willan	in	woruld-spedum
<i>also</i>	<i>thy</i>	<i>wills</i>	<i>in</i>	<i>world-successes</i>
ryhte	mid	ræde	rodera	waldend
<i>right</i>	<i>with</i>	<i>counsel</i>	<i>of-heavens</i>	<i>ruler</i>

5

10

geoca us georne gæsta scyppend

help us earnestly of-spirits creator

and þurh hyldo help halig dryhten

and through favor help holy lord

nu we þec for þearfum and for þrea-nydum

now we thee for needs and for afflictions

15 and fore eað-medum arena biddaþ

and for humility of-mercies pray

lege bilegde we þæs lifgende

by-flame encompassed we of-that living

worhton in worulde eac þon wom dydon·

wrought in world also besides sin did·

yldran usse in oferhygdum

elders ours in pride

þin bibodu bræcon burg-sittende

thy commands broke city-dwellers

20 had ofer-hogedon halgan lifes

estate despised of-holy life

wurdon we towrecene geond widne grund

became we scattered throughout wide earth

heapum tohworfne hylda lease

in-troops dispersed of-favors destitute

wæs ure lif geond londa fela

was our life throughout of-lands many

fracuð and gefræge fold-buendum

despised and notorious to-earth-dwellers

25 nu þu usic bewræce in þas wyrrestan

now thou us hast-banished into these worst

eorð-cyninges æht-gewealda

of-earth-king possession-powers

in hæft heoro-grimmes sceolon we þær hæþenra
into captivity of-fierce-grim must we there of-beathens
 þrea-nyd [þolian· þæs þe þanc sie·
affliction suffer· of-that which thanks be·
 wereda wuldor cyning· þæt þu us þas wrace teodest·
of-hosts glory king· that thou to-us this vengeance didst-appoint·
 ne forlet þu us ic ána· ece drihten·
not forsake thou us alone· eternal lord·
 for þam miltsun· þe þec men hligað·
for the mercies· for-which thee men extol·
 and for þam treowum· þe þu tirum fæst·
and for the covenants· which thou in-glories fast·
 niða nergend· genumen] hæfdes·
of-men savior· taken hadst·
 to abrahame· and to isace·
to Abraham· and to Isaac·
 and iacobe· gæsta scyppend
and to-Jacob· of-spirits creator
 þu him gehete þurh hleoþor-cwidas
thou to-them didst-promise through voice-speeches
 þæt þu hyra from-cynn on fyrn-dagum
that thou of-them offspring in ancient-days
 ycan wolde þæt hit æfter him
increase wouldst so-that it after them
 on cyne-ryce cenned wurde
in royal-realm born should-be
 yced on eorþan þæt swa untime
increased on earth that so countless
 had to hebban swa heofon-steorran
estate to raise as heaven-stars

30

35

bugað bradne hwearft oð brim-flodas·

bend broad circuit unto sea-floods·

swa waroþa sond ymb sealt wæter

as of-shores sand about salt water

40 yþe geond ear-grund þæt swa untime

waves throughout ocean-ground that so countless

ymb wintra hwearft weorðan sceolde

about of-winters circuit become should

fyl nu þa frum-spræce þeah þe user fea lifgen

fulfill now that first-promise though that of-us few live

wlitega þine word-cwidas and ðin wuldor us·

make-bright thy word-speeches and thy glory to-us·

gecyð cræft and meaht· nu þec caldeas

make-known power and might· now thee Chaldeans

45 and eac fela folca gefregen habban

and also many of-peoples heard have

þæt þu ana eart ece dryhten

that thou alone art eternal lord

sige-rof settend and soð meotod

victory-brave founder and true ordainer

wuldres waldend and woruld-sceafta

of-glory ruler and of-world-creatures

swa· se halga wer hergende wæs

so· the holy man praising was

50 meotudes miltse and his mod-sefan

of-ordainer mercy and his mind-heart

rehte þurh reorde ða of roderum wearð

declared through voice then from heavens became

engel æl-beorhta ufon onsended

angel all-bright from-above sent

wlite-scyne wer in his wuldor-homan·

beauty-bright man in his glory-covering·

Cwom him þa to are and to ealdor nere

Came to-him then for grace and for life saving

þurh lufan and þurh lisse se þone lig tosceaf

through love and through favor who that flame scattered

55

halig and heofon-beorht hatan fyres

holy and heaven-bright of-hot fire

þæt se bittra bryne beorgan sceolde

so-that the bitter burning spare should

for þæs engles ege æfæstum þrim·

before of-the angel awe to-pious three·

Tosweop and toswengde þurh swiðes meaht

Swept-away and dashed-aside through of-strong-one might

liges leoman swa hyra lice ne scod·

of-flame rays so-that their to-body not harmed·

60

ac wæs in þam ofne þa se engel cwom

but was in the oven when the angel came

windig and wynsum wedere onlicust

windy and winsome to-weather most-like

þonne on sumeres tid sended weorpeð

when in of-summer time sent becomes

dropena dreorung mid dæges hwile·

of-drops falling during of-day while·

se wæs in þam fire for frean meahtum

he was in the fire through of-lord powers

65

halgum to helpe wearð se hata lig

to-holy-ones for help became the hot flame

todriften and todwæsced þær þa dæd-hwatan

driven-apart and quenched where those deed-bold

þry mid geþoncum þeoden heredon

three with thoughts prince praised

bædon bletsige bearn in worulde

bade should-bless children in world

70 ealle gesceafta ecne dryhten

all creatures eternal lord

þeoda waldend swa hi þry cwædon

of-nations ruler as they three said

modum horsce þurh gemæne word

in-minds wise through common word

II • THE SONG OF THE THREE

The three young men call on the whole of creation to bless God: heaven and the angels, sun and moon, the rain that wakens the plants, day and night, frost and snow, lightning, hills and fields, seas and springs, fish and birds, beasts and cattle, the people of Israel, and the souls of the holy. Then a terror-struck warrior runs to the hall and tells his lord he sees four men in the fire unharmed, with an angel among them; Nebuchadnezzar bids the children come nearer, and they obey.

bletsige þec bilwit fæder

should-bless thee benign father

woruld-sceafta wuldor and weorca gehwylc

of-world-creatures glory and of-works each

75 heofonas and englas and hluttur wæter

heavens and angels and pure water

and eal mægen eorþan gesceafta·

and all host of-earth of-creatures·

bletsige þec soðfæst cyning sunne and monan

should-bless thee truth-fast king sun and moon

leohte leoman	lifgende god	
<i>bright rays</i>	<i>living god</i>	
hædre and hlutre	and heofon-dreame	
<i>brightly and purely</i>	<i>and with-heaven-joy</i>	
wæstem weorðian	ful oft þu wuldor-cyning	80
<i>fruit should-honor</i>	<i>full often thou glory-kings</i>	
þurh lyft lætest	leodum to freme	
<i>through air lettest</i>	<i>to-peoples for benefit</i>	
mildne morgen-ren	monig sceal sippan	
<i>mild morning-rain</i>	<i>many shall afterward</i>	
wyrt onwæcnan	eac þon wudu-bearwas	
<i>plant awaken</i>	<i>also besides wood-groves</i>	
tanum tydrað	trymmað eorð-welan	
<i>with-twigs propagate</i>	<i>strengthen earth-wealth</i>	
hleod and hluttrað	næfre hlisan ah	85
<i>warm and purify</i>	<i>never fame has</i>	
meotud þan maran	þonne he wið monna bearn	
<i>ordainer the greater</i>	<i>than he toward of-men children</i>	
wyrceð wel-dædum	wis bið se þe con	
<i>works with-good-deeds</i>	<i>wise is he who knows</i>	
ongytan þone geocend	þe us eall gôod syleð	
<i>perceive that helper</i>	<i>who to-us all good gives</i>	
þe we habbað	þenden we her beoð	
<i>which we have</i>	<i>while we here are</i>	
and us milde meotod	mare gehated	90
<i>and to-us mild ordainer</i>	<i>more promises</i>	
gif we geearniað	elne willað	
<i>if we earn</i>	<i>with-courage will</i>	
ðonne feran sceal	þurh frean hæse	
<i>then go shall</i>	<i>through of-lord command</i>	

- sundor anra gehwæs sawl of lice·
apart of-ones of-each soul from body·
 and þec god dryhten gæstas hergen
and thee good lord spirits should-praise
 95 byrnende fyr and beorht sumor
burning fire and bright summer
 wearme weder-dagas waldend manna
warm weather-days ruler of-men
 frean on ferðe fremest eorð-welan
lord in spirit thou-furtherest earth-wealth
 þurh monigne had milde dryhten
through many estate mild lord
 and þec dæg and niht domfæst cyning
and thee day and night glory-fast king
 100 lofigen and lufigen· lux and tenebre
should-praise and should-love· light and darkness
 þe þas wer-þeoda weardum healdað·
which these nations with-watches hold·
 deop dryhtnes bibod drugon hi þæt longe·
deep of-lord command performed they that long·
 and þec crist cyning ceolas weorðian
and thee Christ king ships should-honor
 fæder forst and snaw folca waldend
father frost and snow of-peoples ruler
 105 winter-bitera weder and wolcna genipu
winter-bitter weather and of-clouds mists
 and þec liexende ligetta hergen
and thee flashing lightnings should-praise
 blace breahtum hwate bryten-rices weard
bright with-crashes swift of-spacious-kingdom guardian

dyrne dryhten a þin dom sy
secret lord ever thy glory be
 gód and genge þu þæs geornlice
good and effectual thou of-that earnestly
 wyrcest wuldor-cyning wæstmum herge 110
workest glory-king with-fruits should-praise
 bletsien bledum and þin blæd wese
should-bless with-fruits and thy glory be
 a forð ece ælmihtig god
ever forth eternal almighty god
 wesað and weaxað ealle wer-þeode
be and grow all nations
 lifgað bi þam lissum þe us se leofa cyning
live by the favors which to-us the dear king
 ece dryhten ær gesette 115
eternal lord before set
 sinum bearnum to brice bremen dryhten·
to-his children for use should-celebrate lord·
 ond þec halga god hea duna
and thee holy god high hills
 geond middan-geard miltsum hergen
throughout middle-earth with-mercies should-praise
 fæger folde and fæder-ric·
fair earth and father-kingdom·
 forðon waldend scop wudige moras· 120
because ruler created wooded moors·
 lofe leanige leohtes hyrde·
with-praise should-repay of-light keeper·
 bletsige þec soðfæst cyning sæs and wætra
should-bless thee truth-fast king seas and waters

- hea holmas haligne dryhten
high oceans holy lord
- domlice deop wæter and dryhtnes bibod
gloriously deep water and of-lord command
- 125 geofon-floda gehwylc georne bihealdeð
of-ocean-floods each earnestly observes
- þonne mere-streamas meotudes ræswum
when sea-streams of-ordainer at-counsels
- wæter onwealcað witon eald-gecynd
waters roll they-know old-nature
- þæt ær gescop ece dryhten·
which before created eternal lord·
- lagu-floda bigong leohtes hyrde·
of-water-floods circuit of-light keeper·
- 130 on þam wuniað wid-ferende
in which dwell wide-faring
- siðe on sunde seldlicra fela·
in-journey in sea of-strange-ones many·
- bletsien þec þa ealle ece dryhten
should-bless thee those all eternal lord
- þurh þinne willan wuldorfæst cyning·
through thy will glory-fast king·
- and þec ealle æ-sprynge ece dryhten
and thee all well-springs eternal lord
- 135 heanne hergen ful oft þu hluttur lætest
high should-praise full often thou pure lettest
- wæter wynlico to woruld-hyhte·
water joyous for world-hope·
- of clife clænum þæt us se cyning gescop·
from cliff pure which for-us the king created·

monnum to miltse and to mægen-eacan

to-men for mercy and for might-increase

bletsien þec bil-wit fæder

should-bless thee benign father

fiscas and fuglas fela-meahtigne

fishes and birds much-mighty

140

ealle þa þe onhrerað hreo wægas

all those which stir rough waves

on þam bradan brime bremen dryhten

in the broad sea should-celebrate lord

hergen haligne and heofon-fugas

should-praise holy-one and heaven-birds

þa þe lacende geond lyft farað

those which sporting through air go

bletsien þec dryhten deor and nyten

should-bless thee lord beasts and cattle

145

meotud monna bearn· miltsum hergen

ordainer of-men children· with-mercies should-praise

and ecne god israhela cynn·

and eternal god of-Israel race·

bletsien þe þine sacerdas soðfæst cyning

should-bless thee thy priests truth-fast king

milde mæsseras mærne dryhten

mild mass-priests glorious lord

and þine þas ðeoda hyrde·

and thy these of-nations keeper·

150

swylce haligra hluttre saule·

likewise of-holy-ones pure souls·

and ece god eaðmod-heorte·

and eternal god humble-hearted·

Nu þec ananias· and azarias·

Now thee Ananias· and Azarias·

and misahel meotud miltsum hergað

and Misael ordainer with-mercies praise

155 nu we geonge· þry· god bletsiað

now we young· three· god bless

fela-meahtigne fæder in heofonum

much-mighty father in heavens

þone soðan sunu· and þone sige-fæstan gæst·

that true son· and that victory-fast spirit·

forþon us onsende sigora waldend

because to-us sent of-victories ruler

engel to are seþe us[ic] bearg

angel for grace he-who us protected

160 fyr and feondas and mid fīþrum bewreah

fire and fiends and with wings covered

wið bryne-brogan breahmtum hwurfun

against burning-terror with-crashes turned

ymb þæt hate hus hæðne leode·

about that hot house heathen peoples·

ða þæt ongeaton godes andsacan

when that perceived of-god adversaries

þæt hi ne meahtan ne meotod wolde

that they not could nor ordainer would

165 acwellan cnyhta æ· ac hy crist scilde·

destroy of-boys law· but them Christ shielded·

hwearf þa to healle swa he hraþost meahte·

turned then to hall as he most-quickly could·

eorl acol-mod þæt he ofer his caldre gestod·

warrior terror-minded so-that he over his lord stood·

Abead þa for þære duguðe deop ærende

Announced then before the host deep message

haligra gehyld hlyst wæs þær-inne

of-holy-ones protection listening was therein

grom-hydg guma þæt ic geare wiste

fierce-minded man that I clearly knew

þæt we iii hæfdon þeoda wisan

that we three had of-nations wise

geonge cniehtas for gæst-lufan

young boys for spirit-love

gebunden to bæle in byrnendes

bound to pyre in of-burning

fyres leoman· nu ic þær iiij men·

of-fire rays· now I there four men·

geseo to soðe nales me sylfa gerád·

see for truth not-at-all to-me self reason·

hweorfað nu æfter heorðe nængum hat scepeð

they-move now about hearth to-none heat harms

ofnes æled ac him is engel mid

of-oven fire but them is angel with

hafað beorhtne blæd ne mæg him bryne sceþþan

has bright glory not can to-them burning harm

wlitigne wuldor-homan· ða þam wordum swealg

beautiful glory-covering· then those words swallowed

brego caldea gewat þa to þam bryne gongan

prince of-Chaldeans went then to the burning to-go

anhydig eorl þæt he ofer þam ade gestod

resolute warrior so-that he over the pyre stood

het þa of þam lige lifgende bearn·

bade then from the flame living children·

170

175

180

nabocodonossor near æt-gongan·

Nebuchadnezzar nearer come·

ne forhogodon þæt þa halgan sibban hi hwæt-mode

not disdained that those holy-ones after they bold-minded

185 woruld-cyninges weorn gehyrdon·

of-world-king summons heard·

ac eodon of þam fyre feorh unwemme

but went from the fire life unstained

wuldre gewlitedad swa hyra wædum ne scod

with-glory beautified so-that of-their to-garments not harmed

gifre gleda[nið] ac hi mid gæst-lufan

greedy ember-malice but they with spirit-love

synne geswencton and gesigefæston

sin afflicted and triumphed

190 modum gleawe in mon-þeawum

in-minds wise in man-customs

þurh fore-þoncas fyr gedygdon

through fore-thoughts fire survived

The Phœnix

The Phoenix

Far away in the east lies a land few men can reach, beautiful and blessed, kept from evildoers by God's power. No rain or snow falls there, no frost, no heat, no hail, no winter shower; there are no mountains or valleys, and the plain stands higher than any hill we know. The groves never lose their fruit or their leaves, since God commanded them to stand green, and when the flood covered the earth this island stayed unharmed until the day of judgment.

hæbbe ic gefrugen· þætte is feor heonan

have I heard· that is far hence

east-dælum on æpelast londa

in-east-parts in noblest of-lands

firum gefræge nis se foldan sceat

to-men famous not-is that of-earth region

ofer middan-geard mongum gefere

over middle-earth to-many accessible

folc-agendra ac he afyrred is

of-people-owners but it removed is

þurh meotudes meaht mán-fremmendum·

through of-ordainer might from-sin-doers·

wlitig is se wong eall wynnum geblissad

beautiful is the plain all with-joys gladdened

mid þam fægrestum foldan stencum

with the fairest of-earth odors

ænlic is þæt iglond æpele se wyrhta

peerless is that island noble the maker

modig meahtum spedig se þa moldan gesette·

brave in-powers rich who that earth established·

ðær bið oft open eadgum to-geanes

there is often open to-blessed towards

5

10

onhliden hleopra wyn heofon-rices duru

unclosed of-melodies joy of-heaven-kingdom door

þæt is wynsum wong wealdas grene

that is winsome plain forests green

rume under roderum ne mæg þær ren ne snaw

spacious under heavens not can there rain nor snow

15 ne forstes fnæst ne fyres blæst

nor of-frost breath nor of-fire blast

ne hægles hryre ne hrimes dryre

nor of-bail full nor of-rime dropping

ne sunnan hætu ne sin-caldu

nor of-sun heat nor perpetual-cold

ne wearm weder ne winter-scur

nor warm weather nor winter-shower

wihte gewyrdan ac se wong seomað

at-all harm but the plain rests

20 eadig and onsund is þæt æpele lond

blessed and unbarmed is that noble land

blostmum geblowen beorgas þær ne muntas

with-blossoms blown mountains there nor hills

steape ne stondað ne stan-clifu

steep not stand nor stone-cliffs

heah hlifiað swa her mid us

high tower as here with us

ne dene ne dalu ne dun-scrafu

nor dens nor dales nor down-caves

25 hlæwas ne hlincas ne þær hleonað· óo

mounds nor slopes nor there leans· ever

unsmeðes wiht ac se æpela feld

of-unsmooth anything but the noble field

wridað under wolcnum wynnum geblowen

flourishes under clouds with-joys blown

is þæt torhte lond twelfum herra

is that bright land by-twelve higher

folde fæðm-rimes swa us gefreogum· gleawe

earth of-fathom-number as to-us of-learned· wise

witgan þurh wisdom on gewritum cypað·

prophets through wisdom in writings make-known·

þonne ænig þara beorga þe her beorhte mid us

than any of-those mountains which here brightly with us

héa hlifiað under heofon-tunglum·

high tower under heaven-stars·

smylte is se sige-wong sun-bearo lixð

serene is the victory-plain sun-grove gleams

wudu-holt wynlic wæstmas ne dreosað

wood-holt winsome fruits not fall

beorhte blede ac þa beamas á·

bright fruits but the trees ever·

grene stondað swa him god bibead·

green stand as to-them god commanded·

wintres and sumeres· wudu bið gelice·

of-winter and of-summer· wood is alike·

bledum gehongen næfre brosniað·

with-fruits hung never decay·

leaf under lyfte ne him lig scepeð

leaves under sky nor to-them flame harms

æfre to ealdre ær þon edwenden

ever to age before that change

worulde geweorðe swa iu wætres þrym

of-world may-come as once of-water might

30

35

40

ealne middan-geard mere-flod þeahhte
all middle-earth sea-flood covered

eorþan ymb-hwyrft þa se æþela wong
of-earth circuit then the noble plain

æghwæs onsund wið yð-fare
of-everything unharmed against wave-course

45 gehealden stod hreora wæga
preserved stood of-rough waves

eadig unwemme þurh est godes
blessed unstained through grace of-god

bideð swa geblowen oð bæles cyme
abides so blossomed until of-fire coming

dryhtnes domes þonne deað-ræced
of-lord of-judgment when death-houses

hæleþa heolstor-cofan onhliden weorþað
of-heroes darkness-chambers unclosed become

50 nis þær on þam londe lað-ge niðla
not-is there in the land hateful-foe

ne wop ne wracu wea-tacen nan
nor weeping nor vengeance woe-token none

yldu ne yrmðu ne se enga deað
age nor misery nor the narrow death

ne lifes lyre ne lapas cyme
nor of-life loss nor of-hateful coming

ne synn ne sacu ne sar-wracu
nor sin nor strife nor pain-vengeance

55 ne wædle gewin ne welan onsyn
nor of-poverty struggle nor of-wealth lack

ne sorg ne slæp ne swar leger
nor sorrow nor sleep nor heavy sickness

ne winter-geweorp ne wedra gebregd
nor winter-storm nor of-weather's change
 hreoh under heofonum ne se hearda forst
rough under heavens nor the hard frost
 caldum cyle-gicelum cnysed ænigne
with-cold chill-icicles strikes any
 þær ne hægl ne hrim hreosað to foldan
there nor hail nor rime falls to earth
 ne windig wolcen ne þær wæter fealleþ
nor windy cloud nor there water falls
 lyfte gebysgad ac þær lagu-streamas
by-air driven but there water-streams
 wundrum wrætlice wyllan onspringað
wondrously curiously springs burst-forth
 fægum fold-wylmum foldan leccaþ
with-fair earth-surges earth moisten
 wæter wynsumu of þæs wuda midle·
waters winsome from of-the wood middle·
 þa monþa gehwam of þære moldan tyrf
which of-months on-each from of-the earth turf
 brim-cald brecað bearo ealne geond-farað
sea-cold burst grove all traverse
 þragum þrymlice is þæt þeodnes gebod
at-times gloriously is that of-prince command
 þætte twelf siþum þæt tirfæste
that twelve times that glory-fast
 lond geond-lace lagu-floda wynn·
land should-flood-through of-water-floods joy·
 sindon þa bearwas bledum gehongene
are those groves with-fruits hung

60

65

70

wlitigum wæstmum þær nó waniað ó
with-beautiful fruits there not wane ever

halge under heofonum holtes frætwe
holy under heavens of-wood adornments

ne feallað þær on foldan fealwe blostman
nor fall there on earth fallow blossoms

75 wudu-beama wlite ac þær wrætlice
of-wood-trees beauty but there curiously

on þam treowum symle telgan gehladene
on the trees ever branches laden

ofett edniwe in ealle tid
fruit renewed in all time

on þam græs-wonge grene stondap
on the grass-plain green stand

gehroden hyhtlice haliges meahtum
adorned joyfully of-holy-one by-powers

80 beorhtast bearwa no gebrocen weorpeð
brightest of-groves not broken becomes

holt on hiwe þær se halga stenc
wood in hue where the holy fragrance

wunap geond wyn-lond þæt onwended ne bið
remains throughout joy-land which changed not is

æfre to ealdre ær þon endige
ever to age before that should-end

frod fyrn-geweorc se hit on frympe gescop
wise ancient-work he-who it in beginning created

One bird guards that wood, strong in feather, called the phoenix, and death never touches him while the world stands. He watches for the sun, bathes twelve times in the stream before it comes, and climbs a high tree to see it rise. When the sun lifts above the sea he sings more wonderfully than any man has heard, sweeter than trumpet, harp, or organ, and falls silent when it sinks. After a thousand years he grows old and flies west with a crowd of birds to a lonely wood in Syria.

ðone wudu weardap	wundrum fæger	85
<i>that wood guards</i>	<i>wondrously fair</i>	
fugel feþrum strong	se is fenix haten	
<i>bird in-feathers strong</i>	<i>he is phoenix called</i>	
þær se anhaga	eard bihealdeþ.	
<i>there the lone-dweller</i>	<i>dwelling keeps.</i>	
deormod drohtað	næfre him deap scepeð	
<i>brave-minded lives</i>	<i>never to-him death harms</i>	
on þam will-wonge	þenden woruld stondeþ.	
<i>in the joy-plain</i>	<i>while world stands.</i>	
Se sceal þære sunnan	sið bihealdan	90
<i>He shall of-that sun</i>	<i>course watch</i>	
and ongean cuman	godes condelle	
<i>and towards come</i>	<i>of-god candle</i>	
glædum gimme	georne bewitigan	
<i>bright gem</i>	<i>eagerly observe</i>	
hwonne up cyme	æþelast tungla	
<i>when up comes</i>	<i>noblest of-stars</i>	
ofer yð-mere	estan lixan	
<i>over wave-sea</i>	<i>from-east to-gleam</i>	
fæder fyrn-geweorc	frætsum blican	95
<i>of-father ancient-work</i>	<i>with-adornments to-shine</i>	

- torht tacen godes tungol beoþ ahyded
bright token of-god stars are bidden
- gewiten under waþeman west-dælas ón
departed under waves west-parts in
- bideglad on dæg-red and seo deorce niht
concealed at dawn and the dark night
- won gewiteð þonne waþum strong
dark departs then in-wanderings strong
- 100 fugel feþrum wlonc on firgen-stream
bird in-feathers proud on mountain-stream
- under lyft ofer lagu locað georne
under sky over water looks eagerly
- hwonne up cyme eastan glidan
when up comes from-east to-glide
- ofer sidne sæ swegles leoma·
over wide sea of-sky radiance·
- swa se æpela fugel æt þam æ-springe
so the noble bird at the water-spring
- 105 wlitig-fæst wunað wylle-streamas
beauty-fast dwells well-streams
- þær se tir-eadga twelf siþum hine·
there the glory-blessed twelve times him·
- bibapað in þam burnan ær þæs beacnes cyme
bathe in the stream before of-that beacon coming
- swegl-condelle and symle swa oft
of-sky-candle and ever as often
- of þam wilsuman wyll-gespryngum
from the desirable well-springs
- 110 brim-cald beorgeð æt baða gehwylcum
sea-cold tastes at of-baths each

Sippan hine sylfne æfter sund-plegan

Afterward him self after swim-play

heah-mod hefeð on heanne beam·

high-minded raises onto high tree·

þonan ypast mæg on east-wegum

whence most-easily can on east-ways

sið bi-healdan hwonne swegles tapur

course watch when of-sky taper

ofer holm-þræce hædre blice

over ocean-tumult brightly shines

leohtes leoma lond beoð gefrætwað

of-light ray lands are adorned

woruld gewlitegað sippan wuldres gim

world beautified after of-glory gem

ofer geofones gong grund gescineþ

over of-ocean course ground shines-on

geond middan-geard mærost tungla·

throughout middle-earth most-glorious of-stars·

Sona swa seo sunne sealte streamas

At-once as the sun salt streams

hēa ofer-hlifað swa se haswa fugel·

high overtops so the gray bird·

beorht of þæs bearwes beame gewiteð

bright from of-the grove tree departs

fareð feþrum snell flyhte on lyfte

goes in-feathers swift in-flight in air

swinsað and singeð swegle to-geanes·

makes-melody and sings to-sky towards·

ðonne bið swa fæger fugles gebæru

then is so fair of-bird bearing

115

120

125

onbryrðed breost-sefa blissum [h]remig

inspired breast-mind with-joys exulting

wrixleð woð-cræfte wundor-licor

varies with-song-craft more-wondrously

beorhtan reorde þonne æfre byre monnes

with-bright voice than ever child of-man

hyrde under heofonum sibban heah-cyning

heard under heavens after high-king

130 wuldres wyrhta woruld stapelode

of-glory maker world established

heofon and eorþan biþ þæs hleoðres sweg

heaven and earth is of-that melody sound

eallum song-cræftum swetra and wlitigra

than-all song-crafts sweeter and more-beautiful

and wynsumra wrenca gehwylcum

and more-winsome than-of-modulations each

ne magon þam breahmtre byman ne hornas

not can to-that clamor trumpets nor horns

135 ne hearpan hlyn ne hæleþa stefn

nor of-harp sound nor of-heroes voice

ænges on eorþan ne organan sweg

of-any on earth nor of-organ sound

[h]leoþres geswin ne swanes feðre

of-melody harmony nor of-swan feather

ne ænig þara dreama þe dryhten gescop

nor any of-those joys which lord created

gumum to gliwe in þas geomran woruld

to-men for mirth in this sad world

140 singeð swa and swinsað sælum geblissad

sings so and makes-melody with-joys gladdened

oppæt seo sunne on suð-rodor
until the sun into south-sky
 sæged weorþeð þonne swiað he
sunk becomes then is-silent he
 and hlyst gefeð heafde onbrygdeð
and listening takes with-head starts
 þrist þonces gleaw and þriwa ascæceð
bold of-thought wise and thrice shakes
 feþre flyht-hwate fugol bið geswiged
feathers flight-swift bird is silenced
 symle he twelf sipum tida gemearcað
ever he twelve times of-hours marks
 dæges and nihtes swa gedemed is
by-day and by-night so decreed is
 bearwes bigenga þæt he þær brucan mot
of-grove inhabitant that he there enjoy may
 wonges mid willum and welan neotan
of-plain with joys and of-wealth use
 lifes and lissa londes frætwa
of-life and of-favors of-land adornments
 oð-þæt he þusende þisses lifes
until he thousand of-this life
 wudu-bearwes weard wintra gebideþ·
of-wood-grove guardian of-winters awaits·
 ðonne bið gehefgad haswig-feðra
then is weighed-down gray-feathered
 gomol gearum frod [g]rene eorðan
old in-years wise green earth
 áflyhð fugla [wyn] foldan geblowene
flies-from of-birds [joy] earth blossomed

145

150

155

and þonne gesecedð side rice

and then seeks wide realm

middan-geardes þær nō men bugað

of-middle-earth where not men dwell

eard and eþel þær he ealdordom

dwelling and homeland where he lordship

onfehð fore-mihtig ofer fugla cynn·

receives very-mighty over of-birds race·

160 gepungen on þeode and þrage mid him

excellent among people and for-a-time with them

westen weardað þonne waþum strong

wilderness guards then in-wanderings strong

west gewitedð wintrum gebysgad

west departs by-winters burdened

fleogan feþrum snel fuglas þringað

fly in-feathers swift birds press

utan ymbe æþelne æghwylc wille

outside about noble-one each will

165 wasan þegn and þeow þeodne mærum

be thane and servant to-prince glorious

opþæt hy gesecað sýrwara lond

until they seek of-Syrians land

corðra mæste him se clæna þær

of-troops greatest to-them the pure-one there

oðscufedð scearplice þæt he in scade weardað

pushes-away sharply so-that he in shade dwells

on wudu-bearwe weste stowe

in wood-grove waste place

170 biholene and bihydde hæleþa monegum·

concealed and hidden of-heroes from-many·

ðær he heanne beam on holt-wuda

there he high tree in holt-wood

wunað and weardað wyrtum fæstne

inhabits and guards with-roots fast

under heofun-hrofe þone hatað men

under heaven-roof which call men

fenix on foldan of þæs fugles noman·

phoenix on earth from of-the bird name·

hafað þam treowe forgiefen tir-meahtig cyning

has to-that tree granted glory-mighty king

175

meotud mon-cynnes mine gefræge

ordainer of-mankind by-my bearing

þæt se ana is ealra beama

that it alone is of-all trees

on eorð-wege up-lædendra

on earth-way of-up-leading

beorhtast geblowen ne mæg him bitres wiht

brightest blossomed not can to-it of-bitter anything

scyldum sceððan ac gescylded á·

with-guilts harm but shielded ever·

180

wunað ungewyrded þenden woruld stondeð

remains unharmed while world stands

III · THE NEST AND THE FIRE

In the high tree the bird builds a nest of the sweetest herbs and fruits he can gather, and waits there for the summer sun. The house grows hot, the plants steam, and the nest and the bird together take fire and burn to ashes. Yet after a while an apple-like shape is found in the ash; from it grows a worm, which becomes an eagle's chick and then the bird itself, renewed. The poet compares it with the corn that is sown clean and rises again in the spring.

ðonne wind ligeð weder bið fæger

then wind lies weather is fair

hluttur heofones gim halig scineð

pure of-heaven gem holy shines

beoð wolcen towegen wætra þrype

are clouds dispersed of-waters forces

185 stille stondað biþ storma gehwylc

still stand is of-storms each

aswefed under swegle suþan bliceð

lulled under sky from-south sbines

weder-condel wearm weorodum lyhteð.

weather-candle warm to-hosts gives-light.

ðonne on þam telgum timbran onginneð

then on the branches build begins

nest gearwian bið him neod micel

nest prepare is to-him need great

190 þæt he þa yldu ofestum mote

that he that age with-baste may

þurh gewittes wylm wendan to life

through of-mind surge turn to life

feorg geong ónfón þonne feor and neah

life young receive then far and near

þa swetestan	somnað and gædrað	
<i>the sweetest</i>	<i>gathers and collects</i>	
wyrta wynsume	and wudu-bleða	
<i>plants winsome</i>	<i>and wood-fruits</i>	
to þam eard-stede	æpel-stenca gehwone	195
<i>to the dwelling-place</i>	<i>of-noble-odors each</i>	
wyrta wynsumra	þe wuldor-cyning	
<i>of-plants winsome</i>	<i>which glory-king</i>	
fæder frymða gehwæs	ofer foldan gescop	
<i>father of-beginnings of-each</i>	<i>over earth created</i>	
to indryhtum	ælda cynne	
<i>for noble</i>	<i>of-men race</i>	
swetes[τ] under swegle	þær he sylf biereð	
<i>sweetest under sky</i>	<i>there he himself bears</i>	
in þæt treow innan	torhte frætwe	200
<i>into that tree within</i>	<i>bright adornments</i>	
þær se wilda fugel	in þam westenne	
<i>there the wild bird</i>	<i>in the wilderness</i>	
ofer heanne beam	hus getimbreð	
<i>over high tree</i>	<i>house builds</i>	
wlitig and wynsum	and gewicað þær	
<i>beautiful and winsome</i>	<i>and dwells there</i>	
sylf in þam solere	and ymb-seteð utan	
<i>himself in the chamber</i>	<i>and surrounds outside</i>	
in þam leaf-sceade	lic and feþre	205
<i>in the leaf-shade</i>	<i>body and feathers</i>	
on healfa gehware	halgum stencum	
<i>on of-sides on-each</i>	<i>with-holy odors</i>	
and þam æpelestum	eorþan bledum	
<i>and with-the noblest</i>	<i>of-earth with-fruits</i>	

- siteð sipes fus þonne swegles gim
sits of-journey eager when of-sky gem
 on sumeres tid sunne hatost
in of-summer time sun hottest
 210 ofer sceaðu scineð and gesceapu dreogeð
over shadows shines and destinies fulfills
 woruld geond-wliteð þonne weorðeð his
world surveys then becomes his
 hus onhæted þurh hador swegl
house heated through clear sky
 wyrta wearmiað will-sele stymeð
plants grow-warm joy-hall steams
 swetum swæccum þonne on swole byrneð
with-sweet savors then in heat burns
 215 þurh fyres feng fugel mid neste
through of-fire grip bird with nest
 bælc bið onæled þonne brond þeceð
pyre is kindled when fire covers
 heore-dreorges hus hreoh onetteð
of-sword-sad house fierce hastens
 fealo lig feormað and fenix byrneð
fallow flame consumes and phoenix burns
 fyrn-gearum frod þonne fyr þigeð
in-ancient-years wise then fire takes
 220 lænne lic-homan lif bið on siðe
fleeing body life is on journey
 fægese feorh-hord þonne flæsc and ban
of-doomed-one life-board when flesh and bone
 áð-lég æleð hwæpre him eft cymeð
pyre-flame burns however to-him again comes

æfter fyrst-mearce	feorh edniwe	
<i>after time-measure</i>	<i>life renewed</i>	
sipþan þa yslan	eft onginnað	
<i>after those embers</i>	<i>again begin</i>	
æfter lig-þræce	lucan togædere	225
<i>after flame-violence</i>	<i>join together</i>	
geclungne to cleowenne	þonne clæne bið	
<i>shrunk into ball</i>	<i>when clean is</i>	
beorhtast nesta	bæle forgrunden	
<i>brightest of-nests</i>	<i>by-fire destroyed</i>	
heapo-rofes hof	hra bið acolad	
<i>of-battle-brave dwelling</i>	<i>corpse is cooled</i>	
ban-fæt gebrocen	and se bryne sweþrað	
<i>bone-vessel broken</i>	<i>and the burning subsides</i>	
þonne of þam ade	æples gelicnes	230
<i>then from the pyre</i>	<i>of-apple likeness</i>	
on þære ascan bið	eft gemeted	
<i>in the ash is</i>	<i>again found</i>	
of þam weaxeð wrym	wundrum fæger	
<i>from which grows worm</i>	<i>wondrously fair</i>	
swylce he of ægerum	ut-alæde	
<i>as-if he from eggs</i>	<i>out-came</i>	
scir of scylle	þonne on sceade weaxeð	
<i>bright from shell</i>	<i>then in shade grows</i>	
þæt he ærest bið	swylce earnes brid	235
<i>so-that he first is</i>	<i>like of-eagle chick</i>	
fæger fugel-timber·	ðonne furþor gin	
<i>fair bird-brood·</i>	<i>then further yet</i>	
wridað on wynnum	þæt he bið wæstmum gelic	
<i>flourishes in joys</i>	<i>so-that he is in-forms like</i>	

ealdum earne and æfter þon

to-old eagle and after that

feþrum gefrætwað swylc he æt frymðe wæs

with-feathers adorned such he at beginning was

240 beorht geblowen þonne bræð weorpeð

bright blossomed then flesh becomes

eal edniwe eft acenned

all renewed again born

synnum asundrad sumes onlice

from-sins sundered somewhat alike

swa mon to andleofne eorðan wæs[t]mas

as one for sustenance of-earth fruits

on hærfeste ham gelædeð

in harvest home brings

245 wiste wynsume ær wintres cyme

provisions winsome before of-winter coming

on rypes timan þy læs hi renes scur

in of-reaping time by-that less them of-rain shower

awyrde under wolcnum þær hi wraðe metað

should-spoil under clouds where they support find

fodor-þege gefean þonne forst and snaw

of-food-taking joy when frost and snow

mid ofer-mægne eorþan þeccað

with over-might earth cover

250 winter-gewædum of þam wæstmum sceal

with-winter-garments from the fruits shall

eorla ead-wela eft alædan

of-warriors bliss-wealth again bring-forth

þurh cornes gecynd þe ær clæne bið

through of-corn nature which before pure is

sáð onsaſen þonne sunnan glæm

seed sown when of-sun gleam

on lenctenne lifes tacen

in spring of-life token

weceð woruld-gestreon þæt þa wæstmas beoð

wakens world-treasure so-that those fruits are

þurh agne gecynd eft acende

through own nature again brought-forth

foldan frætwe swa se fugel weorpeð

of-earth adornments so the bird becomes

gomel æfter gearum geong edniwe

old after years young renewed

flæsce bifongen nó he foddor þigeð

in-flesh encompassed not he food takes

mete on moldan nemne mele-deawes

food on earth except of-boney-dew

dæl gebyrge se dreoseð oft

portion tastes which falls often

æt middre nihte bi þon se modga his

at mid night by that the brave-one his

feorh afedeð oppæt fyrn-gesetu

life feeds until ancient-dwellings

agenne eard eft geseceð

own dwelling again seeks

255

260

Grown young among the herbs, the bird gathers the remains of his old body, bones and ash together, wraps them in plants, and carries them in his claws to his own bright land, where he buries them on the island. The poet describes him: the breast marked with colors, the head green behind, the tail brown and crimson and spotted, the neck ringed like the sun, eyes like stone set in gold. When he flies, birds come from every quarter to honor him as a king, until he outstrips them.

- 265 ðonne bið aweaxen wirtum in gemonge
then is grown among-plants in throng
 fugel feþrum deal feorh bið niwe
bird in-feathers proud life is new
 geong geofona ful þonne he of greote his
young of-gifts full when he from dust his
 lic leoþu-cræftig þæt ær lig fornom·
body limb-agile which before flame consumed·
 somnað swoles lafe searwum gegædrað
gathers of-beat remnant with-skill collects
- 270 bân gebrosnad æfter bæl-þræce
bones decayed after fire-violence
 and þonne gebringeð bân and yslan
and then brings bones and embers
 ades lafe eft ætsomne
of-pyre remnant again together
 and þonne þæt wæl-reaf wirtum biteldeð
and then that slaughter-spoil with-plants covers
 fægre gefrætwed· ðonne áfysed bið
fairly adorned· then impelled is
- 275 agenne eard eft to secan·
own dwelling again to seek·

þonne fotum ymb-fehð fyres lafe
then with-feet clasps of-fire remnant

clam biclyppeð and his cyþþu eft
claws embraces and his homeland again

sun-beorht gesetu seceð on wynnum
sun-bright dwellings seeks with joys

eadig eþel-lond eall bið geniwad
blessed homeland all is renewed

feorh and feþer-homa swa he æt frymþe wæs
life and feather-covering as he at beginning was

280

þa hine ærest god on þone æþelan wong
when him first god onto the noble plain

sigor-fæst sette he his sylfes þær
victory-fast set he of-his self there

bán gebringeð þa ær brondes wylm·
bones brings which before of-fire surge·

on beorh-stede bæle forþylmde
on hill-stead by-fire enveloped

ascan to eacan þonne eal geador
ashes for increase then all together

285

bebyrgeð beadu-cræftig ban and yslan
buries battle-skilled bones and embers

on þam eálonde bið him edniwe·
on the island is to-him renewed·

þære sunnan segn· þonne swegles leoht
of-that sun sign· when of-sky light

gimma gladost ofer garsecg up·
of-gems brightest over ocean up·

æþel-tungla wyn eastan lixeð
of-noble-stars joy from-east gleams

290

Is se fugel fæger forweard hiwe

Is the bird fair in-front in-hue

bleo-brygdum fag ymb þa breost foran

with-color-variations stained about the breast in-front

is him þæt heafod hindan grene

is to-him that head behind green

wrætlice wrixled wurman geblonden

wondrously varied with-purple mingled

295 þonne is se finta fægre gedæled

then is the tail fairly divided

sum brun sum basu sum blacum splottum

some brown some crimson some with-pale spots

searolice beseted sindon þa fīpru

cunningly set are the wings

hwit hindan-weard and se hals grene

white rearward and the neck green

niopō-weard and ufe-weard and þæt nebb lixeð

downward and upward and that beak gleams

300 swa glæs opþe gim geafas scyne

like glass or gem jaws bright

innan and utan is seo eag-gebyrd

within and without is the eye-nature

stearc and hiwe stane gelicast

stern and in-hue to-stone most-like

gladum gimme þonne in gold-fate

to-bright gem when in gold-vessel

smiþa orþoncum biseted weorpeð·

of-smiths by-skills set becomes·

305 is ymb þone sweoran swylce sunnan hring

is about the neck as-if of-sun ring

beaga beorhtast bregden feðrum
of-rings brightest woven with-feathers
 wrætlic is seo womb neoþan wundrum fæger
wondrous is the belly beneath wondrously fair
 scir and scyne is se scyld ufan
bright and shining is the shield above
 frætwum gefeged ofer þæs fugles bæc·
with-adornments joined over of-the bird back·
 Sindon þa scancan scyllum biweaxen 310
Are the legs with-scales overgrown
 fealwe fotas se fugel is on hiwe
fallow feet the bird is in hue
 æghwæs ænlic ónlicost pēan
of-everything peerless most-like to-peacock
 wynnum geweaxen þæs gewritu secgað·
with-joys grown of-that writings say·
 nis he hinder-weard· ne hyge-gælsa
not-is he backward· nor mind-sluggish
 swar ne swongor swa sume fuglas 315
heavy nor slow as some birds
 þa þe late þurh lyft lacað fīprum·
those which slowly through air play with-wings·
 ac he is snel and swift and swiþe leoht
but he is quick and swift and very light
 wlitig and wynsum wuldre gemearcað·
beautiful and winsome with-glory marked·
 Ece is se æþeling se þe him þæt ead gefeð·
Eternal is the prince he who to-him that bliss gives·
 þonne he gewiteð wongas secan 320
when he departs plains to-seek

his ealdne eard of þisse eþel-tyrf

his old dwelling from this homeland-turf

swa se fugel fleoged folcum oð-eaweð

so the bird flies to-peoples shows-itself

mongum monna geond middan-geard·

to-many of-men throughout middle-earth·

þonne somnað supan and norþan

then gather from-south and from-north

325 eastan and westan eored-ciestum

from-east and from-west in-troop-bands

farað feorran and nean folca þrypum

come from-far and from-near of-peoples in-hosts

þær hi sceawiaþ scyppendes giefe

where they behold of-creator gift

fægre on þam fugle swa him æt fruman sette

fair on the bird as to-him at beginning set

sigora soð-cyning sellicran gecynd

of-victories true-king more-wondrous nature

330 frætwe fægran ofer fugla cyn·

adornments fairer over of-birds race·

ðonne wundriað weras ofer eorþan

then wonder men over earth

wlite and wæstma and gewritu cypað

beauty and forms and writings make-known

mundum mearciað on marm-stane

with-bands they-mark on marble-stone

hwonne se dæg and seo tid dryhtum geeawe

when the day and the hour to-hosts should-show

335 frætwe flyht-hwates· Donne fugla cynn·

adornments of-flight-swift· Then of-birds race·

on healfa gehwone heapum þringað

on of-sides on-each in-troops press

sigað sid-wegum songe lofiað

sink on-wide-ways with-song praise

mærað modigne meaglum reordum

extol brave-one with-earnest voices

and swa þone halgan hringe beteldað

and so that holy-one with-ring encircle

flyhte on lyfte fenix biþ on middum

in-flight in air phoenix is in middle

þreatum biþrunge þeoda wlitað

by-troops thronged nations gaze

wundrum wafiað hu seo wil-gedryht

wondrously marvel how the joy-company

wildne weorþiað worn æfter oþrum

wild-one honor multitude after other

cræftum cypað and for cyning mærað

with-arts proclaim and as king extol

leofne leod-fruman lædað mid wynnum

dear people-prince lead with joys

æþelne to earde oþþæt se anhoga

noble-one to dwelling until the lone-dweller

oðfleogeð feþrum snel þæt him gefylgan ne mæg

flies-away in-feathers swift so-that him follow not can

drymendra gedryht þonne duguða wyn·

of-rejoicing-ones company then of-hosts joy·

of þisse eorþan tyrf eþel seceð

from this of-earth turf homeland seeks

340

345

So the blessed bird, after death, comes back to his old home, and the other birds turn sadly back. God alone knows the bird's nature, whether male or female, and the whole matter is a wonder. The bird stands for the chosen of Christ, who hold the bright joy through the Father's help and gain a high reward. Then the poet turns to Adam and Eve, set in the fairest land and losing it through the serpent's malice, so that their children were driven into this valley of death until the coming of the king.

- 350 swa se gesæliga æfter swylt-hwile
so the blessed-one after death-time
 his eald-cyðþe eft geneosað
his old-home again visits
 fægre foldan fugelas cyrrað
fair earth birds turn
 from þam guð-frecan geomor-mode
from the war-bold sad-minded
 eft to earde þonne se æþeling bið
again to dwelling when the prince is
 355 giong in geardum god ana wat
young in dwellings god alone knows
 cyning ælmihtig hu his gecynde bið
king almighty how his nature is
 wif-hades þe weres þæt ne wat ænig
of-female-sex or of-male that not knows any
 monna cynnes butan meotod ana
of-men of-race except ordainer alone
 hu þa wisan sind wundorlice
how those ways are wonderful
 360 fæger fyrn-gesceap ymb þæs fugles gebyrd
fair ancient-decree about of-the bird birth

þær se eadga mot eardes neotan

where the blessed-one may of-dwelling enjoy

wylle-streama wudu-holtum in·

of-well-streams wood-holts in·

wunian in wonge oþþæt wintra bið

dwell in plain until of-winters is

þusend urnen þonne him weorþeð

thousand run then to-him becomes

ende lifes· hine áð þeceð·

end of-life· him pyre covers·

þurhæled-fyr hwæpre eft cymeð

through-kindled-fire however again comes

aweht wrætlice wundrum to life

awakened curiously wondrously to life

forþon he drusende deað ne bisorgað

therefore he drooping death not fears

sare swylt-cwale þe him symle wat

sore death-torment who to-him ever knows

æfter lig-þræce lif edniwe

after flame-violence life renewed

feorh æfter fyllen þonne fromlice

life after fall then boldly

þurh briddes háð gebreadad weorðeð

through of-chick form fleshed becomes

eft of ascan edgeong weseð

again from ashes young-again is

under swegles hleo bið him self gehwæðer

under of-sky shelter is to-him self each-of-two

sunu and swæs fæder and symle eac

son and own father and ever also

365

370

375

eft yrfe-weard ealdre lafe
again heir of-old remnant

forgeaf him se meahta mon-cynnes fruma
granted to-him the mighty of-mankind author

þæt he swa wrætlice weorþan sceolde
that he so curiously become should

eft þæt ilce þæt he ær þon wæs
again that same which he before that was

380 feþrum bifongen þeah hine fyr nime·
with-feathers encompassed though him fire take·

Swa þæt ece lif eadigra gehwylc
So that eternal life of-blessed each

æfter sár-wræce sylf geceoseð
after pain-misery self chooses

þurh deorcne deað þæt he dryhtnes mot
through dark death so-that he of-lord may

æfter gear-dagum geofona neotan
after year-days of-gifts enjoy

385 on sin-dreamum and siþþan á·
in perpetual-joys and afterward ever·

wunian in worulde weorca to leane·
dwell in world of-works for reward·

þisses fugles gecynd fela gelices
of-this bird nature much alike

bi þam gecornum cristes þegnum
about the chosen of-Christ thanes

beacnað in burgum hu hi beorhtne gefean
betokens in cities how they bright joy

390 þurh fæder fultum on þas frecnan tid
through of-father help in this perilous time

healdap under heofonum and him heanne blæd
hold under heavens and for-themselves high glory

in þam uplican eðle gestrynaþ·
in the upper homeland gain·

habbaþ we geascad þæt se ælmihtiga
have we learned that the almighty

worhte wer and wif þurh his wundra sped
made man and woman through his of-wonders abundance

and hi þa gesette on þone selestan 395
and them then set in the best

foldan sceata þone fira bearn
of-earth of-regions which of-men children

nemnað neorxna-wong þær him nænges was
call paradise-plain where to-them of-nothing was

eades onsyn þenden eces word
of-bliss lack while of-eternal-one word

halges hleoþor-cwide healdan woldan
of-holy-one voice-speech keep would

on þam niwan gefean þær him niþ gescod 400
in the new joy where to-them malice harmed

eald-feondes æfest se him æt gebéad
of-old-fiend envy who to-them food offered

beames blede þæt hi bu þegun
of-tree fruit which they both took

æppel unrædum ofer est godes·
apple by-ill-counsel against grace of-god·

byrgdon forbodene þær him bitter wearð
tasted forbidden where to-them bitter became

yrmbu æfter æte and hyra eaferum swa 405
misery after eating and their to-offspring so

sarlic symbel sunum and dohtrum

grievous feast to-sons and to-daughters

wurdon teonlice toþas idge

became injuriously teeth greedy

ágeald æfter gylte hæfdon godes yrre

paid after guilt they-had of-god anger

bittre bealo-sorge þæs þa byre sibban

bitter bale-sorrow of-that the sons afterward

410 gyrne onguldon þe hi þæt gyfl þegun

grievously paid because they that morsel took

ofer eces word forþon hy eðles wyn

against of-eternal-one word therefore they of-homeland joy

geomor-mode ofgiefan sceoldon

sad-minded give-up had-to

þurh nædran niþ· þa heo nearwe biswac

through of-serpent malice· when it sorely deceived

yldran usse in ær-dagum

elders our in early-days

415 þurh fæcne ferð þæt hi feor þonan

through crafty spirit so-that they far thence

in þas deað-dene drohtað sohton·

into this death-valley dwelling sought·

sorgfulran gesetu him wearð selle lif

more-sorrowful dwellings to-them became better life

heolstre bihyded and se halga wong

in-darkness hidden and the holy plain

þurh feondes searo fæste bityned·

through of-fiend cunning fast closed·

420 wintra mengu· oþþæt wuldor-cyning

of-winters multitude· until glory-king

þurh his hider-cyme halgum to-geanes

through his hither-coming to-holy-ones towards

mon-cynnes gefea meþra frefrend

of-mankind joy of-weary comforter

and se anga hyht eft on-tynde

and the sole hope again opened

VI • THE NEST OF GOOD WORKS

As the bird gathers sweet herbs for his nest, so God's champion gathers good deeds: alms to the poor, prayer, the keeping of God's law, a knee bowed to the earth, and flight from every evil. From those plants a dwelling is built for him in the city of glory. He earns the eternal home until death takes him and his body lies covered in the earth, and then the trumpet calls all men to the assembly, the world burns, and the bird's token is made plain.

is þon gelicast þæs þe us leorneras

is to-that most-like of-that which to-us scholars

wordum secgað and writu cypað

with-words say and writings make-known

þisses fugles gefær þonne frod ofgiefed

of-this bird faring when wise gives-up

eard and eþel and geealdad bið

dwelling and homeland and aged is

gewitedð werig-mod wintrum gebysgad

departs weary-minded by-winters burdened

þær he holtes hleo heah gemetedð

where he of-wood shelter high finds

in þam he getimbreð tanum and wyrtum

in which he builds with-twigs and with-plants

425

430

- þam æpelestum eard-wic niwe
with-the noblest dwelling-place new
- nest on bearwe bið him neod micel
nest in grove is to-him need great
- þæt he feorh-geong eft onfon mote
that he life-young again receive may
- þurh liges blæst lif æfter deaþe
through of-flame blast life after death
- 435 edgeong wesand his eald-cyðþu
young-again be and his old-home
- sun-beorht gesetu secan mote
sun-bright dwellings seek may
- æfter fyr-baðe swa ða fore-gengan
after fire-bath as those forerunners
- ylðran usse an-forleton
elders our gave-up
- þone wlitigan wong and wuldres setl
that beautiful plain and of-glory seat
- 440 leoflic on laste tugon longne sið
dear on track drew long journey
- in hearmra hond þær him hettende
into of-harmful hand where to-them persecuting
- earme aglæcan oft gescodan
wretched monsters often harmed
- wæron hwæpre monge þa þe meotude we[l]
were however many those who to-ordainer well
- gehyrdun under heofonum halgum ðeawum
obeyed under heavens with-holy customs
- 445 dædum domlicum þæt him dryhten wearð
with-deeds glorious so-that to-them lord became

heofona heah-cyning hold on mode·

of-heavens high-king gracious in mind·

ðæt is se hēa beam in þam halge nu

that is the high tree in which holy-ones now

wic weardiað þær him wihte ne mæg

dwelling keep where to-them at-all not can

eald-feonda nán atre sceþpan·

of-old-fiends none with-poison harm·

facnes tacne on þa frecnan tid

of-deceit with-token in the perilous time

þær him nest wyrceð wið niþa gehwam

where for-himself nest works against of-afflictions each

dædum domlicum dryhtnes cempa

with-deeds glorious of-lord champion

þónne he ælmessan earmum dæleð

when he alms to-wretched deals

dugeþa leasum and him dryhten gecyð

of-benefits to-destitute and to-him lord calls

fæder on fultum forð onetteð

father for help forth hastens

lænan lifes leahtras dwæseþ

of-fleeting life vices quenches

mirce mán-dæde healdeð meotudes á·

murky sin-deeds holds of-ordainer law·

beald in breostum and gebedu seceð

bold in breast and prayers seeks

clænum gehygdum and his cneo bigeð

with-pure thoughts and his knee bends

æpele to eorþan flyhð yfla gehwylc

noble to earth flees of-evils each

450

455

460

grimme gieltas for godes egsan

grim guilts for of-god awe

glædmod gyrneð þæt he godra mæst

glad-minded yearns that he of-good most

dæda gefremme þam biþ dryhten scyld

of-deeds may-perform to-him is lord shield

in siþa gehwane sigora waldend

in of-journeys each of-victories ruler

465 weoruda wil-giefa þis þa wyrta sind

of-hosts joy-giver these the plants are

wæstma blede þa se wilda fugel

of-fruits produce which the wild bird

somnað under swegle side and wide

gathers under sky far and wide

to his wic-stowe þær he wundrum fæst

to his dwelling-place where he wondrously fast

wið niþa gehwam nest gewyrceð

against of-afflictions each nest works

470 Swa nu in þam wicum willan fremmað

So now in the dwellings will perform

mode and mægne meotudes cempa

with-mind and with-might of-ordainer champions

mærða tilgað þæs him meorde wile

of-glories strive of-that to-them reward will

ece ælmihtig eadge forgildan

eternal almighty blessed repay

beoð him of þam wyrstum wic gestapelad

are to-them from the plants dwellings established

475 in wuldres byrig weorca to leane

in of-glory city of-works for reward

þæs þe hi geheoldan halge lare
of-that which they held holy teaching

hate æt [h]eortan hige weallende
hot at heart mind surging

dæges and nihtes dryhten lufiað
by-day and by-night lord they-love

leohte geleafan leofne ceosað
with-light faith dear-one choose

ofer woruld-welan ne biþ him wynne hyht
over world-wealth not is to-them of-joy hope

480

þæt hy þis læne lif long gewunien
that they this fleeting life long should-inhabit

þus eadig eorl ecan dreames
thus blessed warrior of-eternal joy

heofona hames mid heah-cyning
of-heavens of-home with high-king

earnað on elne oþþæt ende cymeð·
earns with courage until end comes·

dogor-rimes þonne deað nimeð
of-day-number when death takes

485

wiga wæl-gifre wæpnum geþryped
warrior slaughter-greedy with-weapons armed

ealdor anra gehwæs and in eorþan fæðm
life of-ones of-each and into of-earth bosom

snude· sendað sawlum binumene
quickly· sends of-souls deprived

læne lic-homan þær hi longe beoð
fleeting bodies where they long are

oð fyres cyme foldan biþeahte·
until of-fire coming with-earth covered·

490

Ðonne monge beoð on gemot lædad

Then many are to assembly led

fyra cynnes wile fæder engla

of-men of-race will father of-angels

sigora soð-cyning seonop gehegan

of-victories true-king synod bold

duguða dryhten deman mid ryhte

of-hosts lord judge with right

495 þonne æriste ealle gefremmap

when resurrection all shall-perform

men on moldan swa se mihtiga cyning

men on earth as the mighty king

beodeð brego engla byman stefne

bids prince of-angels of-trumpet with-voice

ofer sidne grund sawla nergend

over wide earth of-souls savior

bið se deorca deað dryhtnes meahtum

is the dark death of-lord by-powers

500 eadgum geendad æðele hweorfað

for-blessed ended noble turn

þreatum þringað þonne þeos woruld

in-troops press when this world

scyld-wyrcende in scome byrneð

sin-working in shame burns

ade onæled weorpeð anra gehwylc

by-pyre kindled becomes of-ones each

forht on ferþbe þonne fyr briceð

afraid in spirit when fire breaks

505 læne lond-welan lig eal þigeð

fleeting land-wealth flame all consumes

eorþan æht-gestreon æpplede gold

of-earth possession-treasure apple-shaped gold

gifre forgripeð grædig swelgeð

greedy seizes greedy swallows

londes frætwe þonne on leoht cymeð.

of-land adornments then into light comes.

ældum þisses in þa openan tid

to-men of-this in the open time

fæger and gefealic fugles tacen

fair and joyous of-bird token

þonne anwald eal up astellað

when power all up they-raise

on byrgenum ban gegædrað

in tombs bones they-gather

leomu lic somod and liges gæst

limbs body together and of-flame spirit

fore cristes cneo cyning þrymlice

before of-Christ knee king gloriously

of his heah-setle halgum scineð

from his high-seat to-holy-ones shines

wlitig wuldres gim wel biþ þam þe mot

beautiful of-glory gem well is to-him who may

in þa geomran tid gode lician

in the sad time to-god please

510

515

Bodies clean of vices rise, spirits return to them, and the flame burns away what is unclean while the blessed stand purified and bright. The poet says he is not composing a lie, and calls Job to witness: the patriarch said that he did not fear to choose his bed in the nest, weary and covered with clay, because after death he would have life renewed, like the phoenix, and joys with the Lord. The saved journey with their bodies, adorned, to the city where the true sun shines.

ðær þa lic-homan leahtra clæne

there the bodies of-vices clean

gongað glæd-mode gæstas hweorfað

go glad-minded spirits turn

520 in ban-fatu þonne bryne stigeð

into bone-vessels when burning rises

heah to heofonum hat bið monegum

high to heavens hot is to-many

eges-lic æled· þonne anra gehwylc

terrible fire· when of-ones each

soð-fæst ge synnig sawel mid lice

truth-fast and sinful soul with body

from mold-grafum seceð meotudes dóm

from earth-graves seeks of-ordainer judgment

525 forht áfæred fyr bið on tihte

afraid terrified fire is in course

æleð uncyste þær þa eadgan beoð

burns vices where the blessed are

æfter wræc-hwile weorcum bifongen

after exile-time with-works encompassed

agnum dædum þæt þa æþelan sind

with-own deeds those the noble are

wyrta wynsume mid þam se wilda fugel
plants winsome with which the wild bird
 his sylfes nest biseteð utan
of-his self nest sets-about outside
 þæt hit færinga fyre byrneð
so-that it suddenly with-fire burns
 for-sweleð under sunnan and he sylfa mid·
burns-up under sun and he himself with·
 and þonne æfter lige líf eft onfehð
and then after flame life again receives
 edniwinga swa bið anra gehwylc
anew so is of-ones each
 flæsce bifongen fira cynnes
in-flesh encompassed of-men of-race
 ænlic and edgeong se þe his ágnum her
peerless and young-again he who by-his own here
 willum gewyrceð þæt him wuldor-cyning
with-will works that to-him glory-king
 meahtig æt þam mæple milde geweorpeð
mighty at the assembly mild becomes
 þonne hleopriað halge gæstas
then speak holy spirits
 sawla soð-fæste song ahebbað
souls truth-fast song raise
 clæne and gecorene hergað cyninges þrym
clean and chosen praise of-king majesty
 stefn æfter stefne stigað to wuldre·
voice after voice ascend to glory·
 wlitige gewyrtad mid hyra wel-dædum·
beautiful perfumed with their good-deeds·

530

535

540

- beoð þonne amerede monna gæstas
are then purified of-men spirits
- 545 beorhte ábywde þurh bryne fyres·
brightly burnished through burning of-fire·
- ne wene þæs ænig ælda cynnes
not let-think of-that any of-men of-race
- þæt ic lyge-wordum leoð somnige
that I with-lying-words song compose
- write woð-cræfte gehyrað witedom
write with-song-craft hear prophecy
- iobes gieddinga· þurh gæstes blæd
of-Job of-sayings· through of-spirit inspiration
- 550 breostum onbryrðed beald reordade
in-breast inspired bold spoke
- wuldre geweorðad he þæt word gecwæð·
with-glory honored he that word said·
- Ic þæt ne for-hycge heortan geþoncum
I that not despise of-heart with-thoughts
- þæt ic in minum neste neo-bed ceose
that I in my nest corpse-bed choose
- hæle hrá-werig gewite hean þonan
man corpse-weary depart abject thence
- 555 on longne sið lame bitolden
on long journey with-clay covered
- geomor gu-dæda in greotes fæðm
sad of-past-deeds into of-dust bosom
- and þonne æfter deaþe þurh dryhtnes giefes
and then after death through of-lord grace
- swa se fugel fenix feorh edniwe
like the bird phoenix life renewed

æfter æriste agan mote·

after resurrection have may·

dreamas mid dryhten þær seo deore scolu

joys with lord where the dear troop

leofne lofiað ic þæs lifes ne mæg

dear-one praise I of-that life not can

æfre to ealdre ende gebidan

ever to age end await

leohtes and lissa þeah min lic scyle

of-light and of-favors though my body must

on mold-ærne molsnad weorþan

in earth-house decayed become

wyrmum to wyllan swa þeah weoruda god

to-worms for pleasure so however of-hosts god

æfter swylt-hwile sawle alyseð

after death-time soul releases

and in wuldor áweceð me þæs wen næfre

and into glory wakens to-me of-that expectation never

forbirsteð in breostum ðe ic in brego engla

bursts in breast which I in prince of-angels

forð-weardne gefean fæste hæbbe·

forward joy fast have·

ðus fród guma on fyrn-dagum

thus wise man in ancient-days

gieddade gleaw-mod godes spel-boda

sang wise-minded of-god message-bearer

ymb his æriste in ece lif

about his resurrection into eternal life

þæt we þy geornor ongietan meahten

that we the more-eagerly perceive might

560

565

570

- tir-fæst tacen þæt se torhta fugel
glory-fast token which the bright bird
- 575 þurh bryne beacnað bana lafe
through burning betokens of-bones remnant
- ascan and yslan ealle gesomnað
ashes and embers all gathers
- æfter lig-bryne· lædeþ sibban
after flame-burning· carries afterward
- fugel on fotum to frean geardum
bird in feet to of-lord dwellings
- sunnan to-geanes þær hi sibban forð
to-sun towards where they afterward forth
- 580 wuniað wintra fela wæstmum geniwad
dwell of-winters many in-forms renewed
- ealles edgiong þær ænig ne mæg
entirely young-again where any not can
- in þam leod-scepe læppum hwopan
in the community with-injuries threaten
- swa nu æfter deaðe þurh dryhtnes miht
so now after death through of-lord might
- somod sipiaph sawla mid lice
together journey souls with body
- 585 fægre gefrætweð fugle gelicast
fairly adorned to-bird most-like
- in ead-welum æpelum stencum
in bliss-riches with-noble odors
- þær seo soþ-fæste sunne lihteð
where the truth-fast sun shines
- wlitig ofer weoredum in wuldres byrig
beautiful over boasts in of-glory city

Christ shines above the roofs for the souls of the righteous, and the chosen follow him like bright birds into the glad home, where no fiend can harm them and neither hunger nor thirst nor age is known. Their song is given: peace and thanks and glory to the Father almighty. The poem ends with Christ's own resurrection, which the phoenix betokens, and closes in half-lines that alternate Old English with Latin.

ðonne soð-fæstum sawlum scineð

then to-truth-fast souls shines

heah ofer hrofas hælende crist

high over roofs savior Christ

him folgiað fuglas scyne

him follow birds bright

beorhte gebredade blissum hremige

brightly regenerated with-joys exulting

in þam gladan ham gæstas gecorene

in the glad home spirits chosen

ece to ealdre þær him yfle ne mæg

ever to age where to-them evilly not can

fah feond gemah facne sceppan

hostile fiend importunate with-deceit harm

ac þær lifgað á· leohte werede·

but there they-live ever· with-light clothed·

swa se fugel fenix in freoþu dryhtnes

like the bird phoenix in peace of-lord

wlitige in wuldre weorc anra gehwæs

beautiful in glory work of-ones of-each

beorhte bliceð in þam bliþan hám

brightly gleams in the blithe home

590

595

- 600 fore on-syne ecan dryhtnes·
before face of-eternal lord·
 symle in sibbe sunnan gelice
ever in peace to-sun like
 þær se beorhta beag brogden wundrum·
where the bright ring woven wondrously·
 eorcnan-stanum eadigra gehwam
with-precious-stones of-blessed to-each
 hlifað ofer heafde heafelan lixað
towers over head heads gleam
 605 þrymme biþeahte ðeodnes cyne-gold
with-glory covered of-prince royal-gold
 soð-fæstra gehwone sellic glengeð
of-truth-fast each wondrous adorns
 leohte in life þær se longa geféa
with-light in life where the long joy
 ece and ed-geong æfre ne sweþrað
eternal and young-again ever not subsides
 ac hy in wlite wuniað wuldre bitolden
but they in beauty dwell with-glory covered
 610 fægum frætwum mid fæder engla·
with-fair adornments with father of-angels·
 ne bið him on þam wicum wiht to sorge
not is to-them in the dwellings anything for sorrow
 wroht ne weþel ne gewin-dagas
strife nor want nor struggle-days
 hungor se hata ne se hearde þurst
hunger the hot nor the hard thirst
 yrmþu ne yldo him se æþela cyning
misery nor age to-them the noble king

forgifeð goda gehwylc þær gæsta gedryht

615

grants of-goods each where of-spirits company

hælend hergað and heofon-cyninges

savior praise and of-heaven-king

meahte mærsiað singað metude lof

power extol sing to-ordainer praise

swinsað sib-gedryht swega mæste

make-melody peace-company of-sounds greatest

hædre ymb þæt halge heah-seld godes

brightly about that holy high-seat of-god

blibe bletsiað bregu selestan

620

blithe bless prince best

eadge mid englum efen-hleoþre þus·

blessed with angels with-one-voice thus·

Sib si þe soð god and snyttru-cræft

Peace be to-thee true god and wisdom-craft

and þe þonc sý· þrym-sittendum

and to-thee thanks be· to-majesty-sitting

geongra gyfena goda gehwylces

of-abundant gifts of-good of-each

micel únæte mæignes stren[g]ðu

625

great immeasurable of-might strength

heah and halig heofonas sindon

high and holy heavens are

fægre gefylled fæder ælmihtig

fairly filled father almighty

ealra þrymma þrym þines wuldres

of-all majesties majesty of-thy glory

uppe mid englum and on eorðan somod·

above with angels and on earth together·

- 630 *gefreoþa usic frymþa scyppend þu eart fæder ælmihtig*
protect us of-beginnings creator thou art father almighty
in hean-nesse heofuna waldend·
in highness of-heavens ruler·
ðus reordiað ryht-fremmente
thus speak right-doers
manes ámerede in þære mæran byrig
of-sin purified in the glorious city
cyne-þrym cyað caseres lof
royal-majesty proclaim of-emperor praise
 635 *singað on swegle soð-fæstra gedryht*
sing in sky of-truth-fast company
þam anum is ece weorð-mynd·
to-him alone is eternal honor·
forð butan ende næs his frymð æfre
forth without end not-was his beginning ever
eades ongyn þeah he on eorþan her
of-bliss origin though he on earth here
þurh cildes háð cenned wære
through of-child form born was
 640 *in middan-geard hwæpre his meahta sped*
into middle-earth however his of-powers abundance
heah ofer heofonum halig wunade
high over heavens holy remained
dom unbryce þeah he deapes cwealm
glory unbroken though he of-death torment
on rode-treow[e] ræfnan sceolde
on rood-tree endure should
þear-lic wite he þy þriddan dæge
severe punishment he on-the third day

æfter lices hryre	lif eft onfeng	645
<i>after of-body ruin</i>	<i>life again received</i>	
þurh fæder fultum	swa fenix beacnað	
<i>through of-father help</i>	<i>as phoenix betokens</i>	
geong in geardum	god-bearnes meaht	
<i>young in dwellings</i>	<i>of-god-child power</i>	
þonne he of ascan	eft onwæcneð	
<i>when he from ashes</i>	<i>again awakens</i>	
in lifes lif leomum	geþungen	
<i>into of-life life</i>	<i>in-limbs grown</i>	
swa se hælend us	[h]elpe gefremede	650
<i>so the savior to-us</i>	<i>help performed</i>	
þurh his lices gedal	lif butan ende·	
<i>through his of-body parting</i>	<i>life without end·</i>	
swa se fugel swetum	his fīpru tú	
<i>as the bird with-sweet</i>	<i>his wings two</i>	
and wynsumum	wyrtum gefylleð	
<i>and with-winsome</i>	<i>plants fills</i>	
fægrum fold-wæstmum	þonne afysed bið	
<i>with-fair earth-fruits</i>	<i>when impelled is</i>	
þæt sindon þa word	swa us gewritu secgað	655
<i>those are the words</i>	<i>as to-us writings say</i>	
hleopor haligra	þe him to heofonum bið	
<i>speech of-holy-ones</i>	<i>whose to-them to heavens is</i>	
to þam mildan gode	mód afysed	
<i>to the mild god</i>	<i>mind impelled</i>	
in dreama dream	þær hi dryhtne to giefē	
<i>into of-joys joy</i>	<i>where they to-lord for gift</i>	
worda and weorca	wynsumne stenc·	
<i>of-words and of-works</i>	<i>winsome fragrance·</i>	

- 660 in þa mæran gesceaft meotude bringað·
into the glorious creation to-ordainer bring·
 in þæt leohte lif sy him lof symle
into that bright life be to-him praise ever
 þurh woruld worulda and wuldres blæd
through world of-worlds and of-glory splendor
 ár and onwald in þam up-lican
honor and power in the upper
 rodera rice he is on ryht cyning
of-heavens kingdom he is by right king
 665 middan-geardes and mægen-þrymmes
of-middle-earth and of-might-majesty
 wuldre biwunden in þære wlitigan byrig·
with-glory enwrapped in the beautiful city·
 Hafað us alyfed· lucis auctor·
Has to-us granted· of-light author·
 þæt we motun hér merueri
that we may here earn
 gód-dædum begietan· gaudia in celo·
with-good-deeds obtain· joys in heaven·
 670 þær we motun· maxima regna·
where we may· greatest kingdoms·
 secan and gesittan sedibus altis·
seek and occupy on-seats high·
 lifgan in lisse lucis et pacis
live in grace of-light and of-peace
 agan eardinga alma letitiæ·
have dwellings of-kindly of-gladness·
 brucan blæd-daga blandem et mitem·
enjoy of-glory-days gentle and mild·

geseon	sigora	fréan·	sine	fine·
<i>see</i>	<i>of-victories</i>	<i>lord·</i>	<i>without</i>	<i>end·</i>
and	him	lof	singan	laude perenne·
<i>and</i>	<i>to-him</i>	<i>praise</i>	<i>sing</i>	<i>with-praise everlasting·</i>
eadge	mid	englum·	alleluia	
<i>blessed</i>	<i>with</i>	<i>angels·</i>	<i>alleluia</i>	

CYNEWULF

Saint Juliana

Juliana

Under Maximian, who persecutes Christians throughout the earth, a rich reeve named Heliseus rules Nicomedia and worships idols. He desires Juliana, who has vowed her maidenhood to Christ, and her father betroths her to him. Juliana refuses the marriage and all its wealth before the assembly, telling Heliseus she will have him only if he believes in the true God. He complains to her father, who swears to give her up to him for death or life, then turns on her in anger, saying she has taken a foolish course against the judgment of the wise.

hwæt we ðæt hyrdon· hæleð eahtian

lo we that heard· heroes tell

deman dæd-hwate þætte in dagum gelamp

judge deed-bold that in days happened

maximianes se geond middan-geard

of-Maximian who througout middle-earth

arleas cyning eahtnysse áhof

honorless king persecution raised

cwealde cristne men circan fylde

killed Christian men churches felled

geat on græs-wong god-hergend[r]a

poured on grass-plain of-god-worshippers

hæþen hild-fruma haligra blod

heathen battle-chief of-boly-ones blood

ryht-fremmendra wæs his rice brad

of-right-doers was his realm broad

wid and weorðlic ofer wer-þeode

wide and worthy over nations

lytesna ofer ealne yrmenne grund·

almost over all spacious earth·

5

10

foron æfter burgum swa he biboden hæfde
they-went through cities as he commanded had

þegnas þryðfulle of[t] hi þræce rærdon
thanes mighty often they violence raised

dædum gedwolene þa þe dryhtnes æ
in-deeds erring those who of-lord law

feodon þurh firen-cræft feondscype rærdon·
hated through crime-craft enmity raised·

15 hofon hæþen-gield halge cwelmdon
raised heathen-idol holy-ones killed

breatun boc-cræftge bær[n]don gecorene
destroyed book-skilled burned chosen-ones

gæston godes cempan gare and lige·
barried of-god champions with-spear and with-flame·

Sum wæs æht-welig æþeles cynnes
One was wealth-rich of-noble race

rice gerefa rond-burgum weold
powerful reeve shield-cities ruled

20 eard weardade ofast symle
homeland guarded most-often ever

in þære ceastre commedia·
in the city Nicomedia·

heold hord-gestreon oft he hæþen-gield
beld hoard-treasure often he heathen-idol

ofer word godes weoh gesohte
against word of-god idol sought

neode geneahhe wæs him noma cenned
with-zeal abundantly was to-him name given

25 heliseus hæfde ealdordom
Heliseus had lordship

micelne and mærne· ða his mod ongon
great and famous· then his mind began

fæmnan lufian hine fyrwet bræc
maiden love him curiosity oppressed

iulianan hio in gæste bær
Juliana she in spirit bore

halge treowe hogde georne
holy faith she-purposed eagerly

þæt hire mægð-had máná gehwylces
that her maidenhood of-sins of-each

30

fore cristes lufan clæne geheolde·
for of-Christ love pure she-might-keep·

ða wæs sio fæmne mid hyre fæder willan
then was the maiden with her of-father will

welegum biweddad wyrd ne ful cuþe
to-wealthy-one betrothed fate not fully she-knew

freond-rædenne hu heo from-hogde
friendship how she scorned

geong on gæste hire wæs godes egsa
young in spirit to-her was of-god awe

35

mara in gemyndum þonne eall þæt mappum-gesteald
greater in thoughts than all that treasure-store

þe in þæs æpelinges æhtum wunade·
which in of-the prince possessions remained·

þa wæs se weliga þæra wif-gifta
then was the wealthy-one of-those marriage-gifts

gold-spedig guma georn on mode
gold-rich man eager in mind

þæt him mon fromlicast fæmnan gegyrede
that for-him one most-promptly maiden should-adorn

40

bryd to bolde heo þæs beornes lufan

bride to hall she of-that warrior love

fæste wiðhogde þeah þe feoh-gestreon

firmly rejected though that money-treasure

under hord-locan hyrsta únrim

under board-enclosure of-ornaments countless-number

æhte ofer eorþan heo þæt eal forseah

possessions over earth she that all despised

45 and þæt word acwæð on weru mengu·

and that word spoke in of-men multitude·

Ic þe mæg gesecean· þæt þu þec sylfne ne þearft

I to-thee can say· that thou thee self not needest

swiþor swencan gif þu soðne god

more afflict if thou true god

lufast and gelyfest and his lof rærest

lovest and believest and his praise raisest

ongietest gæsta hleo ic beo gearo sona

understandest of-spirits shelter I am ready at-once

50 unwaclice willan þines

unfailingly of-will thy

swylce ic þe secge gif þu to sāmran gode

likewise I to-thee say if thou to worse god

þurh deofol-gield dæde biþencest

through devil-idol deeds thinkest

hætsð hæþen-weoh ne meaht þu habban mec

callest heathen-idol not canst thou have me

ne geþreotian þe to gesingan

nor compel thee to consort

55 næfre þu þæs swiðlic sar gegearwast

never thou so violent pain preparest

þurh hæstne nið heardra wita
through violent malice of-hard torments
 þæt þu mec onwende worda þissa·
that thou me mayest-turn of-words these·
 ða se æþeling wearð yrre gebolgen
then the prince became angry enraged
 firen-dædum fah gehyrde þære fæmnan word
with-crime-deeds stained heard of-the maiden word
 het ða gefetigan ferend snelle
bade then fetch messengers swift
 hreoh and hyge-blind haligre fæder
fierce and mind-blind of-holy-one father
 recene to rune reord úp ástag
quickly to counsel voice up rose
 sibþan hy togædre garas hlændon
after they together spears leaned
 hilde-þremman hæðne wæron begen
battle-fierce-ones heathen were both
 synnum seoce sweor and aþum·
with-sins sick father-in-law and son-in-law·
 ða reordode rices hyrde
then spoke of-realm keeper
 wið þære fæmnan fæder frecne mode
to of-the maiden father with-fierce mind
 darað hæbbende me þin dohtor hafað
spear having to-me thy daughter has
 geywed orwyrðu heo me ón án sagað
shown dishonor she to-me on one says
 þæt heo mæg-lufan minre ne gyme
that she of-kin-love mine not beeds

60

65

70

freond-rædenne me þa fraceðu sind

friendship to-me those insults are

on mod-sefan mæste weorce

in mind-heart greatest grief

þæt heo mec swa torne tæle gerahte

that she me so grievously with-reproach assailed

fore þissum folce het me fremdne god

before this people bade me strange god

75 ofer þa oþre þe we ær cuþon

above the others whom we before knew

welum weorþian wordum lofian

with-riches honor with-words praise

on hyge hergan oþþe hi nabban.

in mind praise or them not-have.

geswearc þa swið-ferð swor æfter worde,

grew-dark then strong-minded swore after word,

þære fæmnan fæder ferð-locan onspeon

of-the maiden father heart-enclosure unlocked

80 ic þæt geswerge þurh soð godu

I that swear by true gods

swa ic áre æt him æfre finde.

as I favor from them ever may-find.

oþþe þeoden æt þe þine hyldu

or prince from thee thy grace

win-burgum in gif þas word sind soþ

wine-cities in if these words are true

monna leofast þe þu me sagast

of-men dearest which thou to-me sayest

85 þæt ic hy ne sparige ac on spild giefē

that I her not spare but to destruction give

þeoden mæra þe to gewæld[ē]
prince great to-thee to power
 dem þu hi to deaþe gif þe gedafen þince
judge thou her to death if to-thee fitting seem
 swa to life læt swa þe leofre sy·
or to life let as to-thee dearer be·
 eode þa fromlice fæmnan to spræce
went then quickly to-maiden to speech
 anræd and yre-þweorg yrre gebolgen
resolute and anger-perverse angry enraged
 þær he glæd-mod geonge wiste
where he glad-hearted young-one knew
 wic weardian he þa worde cwæð·
dwelling to-guard he then with-word said·
 ðu eart dohtor min seo dyreste
thou art daughter my the dearest
 and seo sweteste in sefan minum
and the sweetest in mind my
 ange for eorþan minra eagna leoht·
only on earth of-my eyes light·
 Iuliana þu on geaþe hafast
Juliana thou in folly hast
 þurh þin orlegu unbipyrfe
through thy strife unprofitable
 ofer witena dom wisan gefongen·
against of-wise-men judgment course taken·
 wiðsæcest þu to swiþe sylfre rædes·
refusest thou too greatly of-thine-own counsel·
 þinum bryd-guman se is betra þonne þú·
to-thy bridegroom who is better than thou·

90

95

100

æþelra for eorþan æht-spedigra

nobler on earth possession-richer

feoh-gestreona he is to freonde god·

in-money-treasures he is as friend good·

forþon is þæs wyrþe þæt þu þæs weres frige

therefore is of-that worthy that thou of-that man love

ece ead-lufan an ne forlæte

eternal blessed-love once not forsake

II · THE REFUSAL

Juliana tells her father that she will never consent unless Heliseus serves the God who made heaven and earth. Her father threatens her with the grip of wild beasts; she does not fear his judgments. He has her scourged and gives her to Heliseus, who greets her with fair words and promises favor if she will sacrifice. She refuses. He offers her life for a sacrifice and threatens the grimmest of judgments; she answers that his gods are destitute of every good, and that her hope is the guardian of heaven's kingdom.

105 him þa seo eadge ageaf andsware

to-him then the blessed-one gave answer

iuliana hio to gode hæfde

Juliana she to god bad

freond-rædenne fæste gestapelad

friend-alliance firmly established

næfre ic þæs þeodnes þafian wille

never I of-that prince consent will

mæg-rædenne nemne he mæгна god

kin-alliance unless he of-powers god

110 geornor bigonge þonne he gen dyde

more-eagerly should-serve than he yet did

lufige mid lacum þone þe leoht gescop
should-love with gifts him who light created
 heofon and eorðan and holma bigong
heaven and earth and of-seas circuit
 eodera ymb-hwyrft ne mæg he elles mec
of-dwellings compass not can he otherwise me
 bringan to bolde he þa bryd-lufan
bring to hall he that bride-love
 sceal to oþerre æht-gestealdum
must to another with-possession
 idese secan nafað he ænig her
woman seek has-not he any here
 hyre þa þurh yrre ageaf andsware
to-her then through anger gave answer
 fæder feondlice nales frætwe onheht
father hostilely not-at-all adornments promised
 ic þæt gefremme gif min feorh leofað
I that will-accomplish if my life lives
 gif þu unrædes ær ne geswiceſt
if thou of-folly before not ceaseſt
 and þu fremdu godu forð bigongest
and thou strange gods forth serveſt
 and þa forlæteſt þe uſ leofran ſind
and thoſe forſakeſt which to-uſ dearer are
 þe þiſſum folce to freme ſtondað
which to-thiſ people for benefit ſtand
 þæt þu ungeara ealdre ſcyldig
that thou ſoon of-life guilty
 þurh deora gripe deape ſwelteſt
through of-beaſts gripe with-death ſhalt-die

115

120

125

gif þu gefaſian nelt þing-rædenne
if thou consent wilt-not to-covenant
 modges gemanan micel is þæt ongin
of-brave-one of-fellowship great is that undertaking
 and þrea-niedlic þinre gelican
and grievous for-thy like
 þæt þu forhycge hlaford urne·
that thou despise lord ours·

130 Him þa seo eadge ageaf andsware
To-him then the blessed-one gave answer
 gleaw and gode leof iuliana·
wise and to-god dear Juliana·
 ic þe to soðe secgan wille
I to-thee for truth say will
 bi me lifgendre nelle ic lyge fremman
by me living will-not I lie perform
 næfre ic me ondræde domas þine
never I for-me dread judgments thine

135 ne me weorce sind wite-brogan
nor to-me grievous are torment-terrors
 hilde-woman þe þu hæstlice
battle-tumult which thou violently
 mán-fremmende to me beotast
sin-working to me threatenest
 ne þu næfre gedest þurh gedwolan þinne
nor thou ever wilt-do through error thine
 þæt þu mec acyrre from cristes lofe·
that thou me turn-away from of-Christ praise·
 140 ða wæs ellen-wód yrre and reþe
then was courage-mad angry and fierce

frecne and ferð-grim fæder wið dehter·
dangerous and spirit-grim father against daughter·
 het hi þa swigan susle þreagan
bade her then scourge with-torment afflict
 witum wægan and þæt word acwæð
with-torments vex and that word spoke
 ónwend þec in gewitte and þa word oncyr
turn thee in mind and those words reverse
 þe þu unsnyttrum ær gespræce
which thou in-folly before spokest
 þa þu goda ussa gield forhogdest·
when thou of-gods ours worship despisedst·
 Him seo unforhte ageaf andsware
To-him the unafraid gave answer
 þurh gæst-gehygd iuliana
through spirit-thought Juliana
 næfre þu gelærest þæt ic leasingum
never thou wilt-teach that I to-falsehoods
 dumbum and deafum deofol-gieldum
to-dumb and deaf devil-idols
 gæste geniðlum gaful onhate
to-spirit foes tribute should-promise
 þam wyrrestum wites þegnum·
to-the worst of-torment to-thanes·
 ac ic weorðige wuldres ealdor
but I honor of-glory prince
 middan-geardes and mægen-þrymmes
of-middle-earth and of-might-majesty
 and him anum to eal biþence
and to-him alone to all commit

145

150

155

þæt he mund-bora min geweorþe

that he protector mine may-become

helfend and hælend wið hell-sceaþum·

helper and savior against hell-ravagers·

hy þa þurh yrrē affricanus·

her then through anger Affricanus·

fæder fæmnan ageaf on feonda geweald·

father maiden gave into of-foes power·

160 heliseo he in æringe

to-Heliseus he at daybreak

gelædan het æfter leohtes cyme

lead bade after of-light coming

to his dom-setle duguð wafade

to his judgment-seat host marveled

on þære fæmnan wlite folc eal geador·

at of-the maiden beauty people all together·

hy þa se æðeling ærest grette

her then the prince first greeted

165 hyre bryd-guma bliþum wordum·

her bridegroom with-bliþe words·

mīn se swetesta sunnan scima

my the sweetest of-sun radiance

iuliana· hwæt þu glæm hafast

Juliana· lo thou brightness hast

ginfæste giefe geoguð-hades blād

ample gift of-youth-estate splendor

gif þu godum ussum gēn gecwemest

if thou to-gods ours yet pleasest

170 and þe to swa mildum mundbyrd secest

and for-thee to so mild protection seekest

[h]ylðo to halgum beoð þe ahylded fram
favor to holy-ones are from-thee turned away

wraþe geworhtra wita unrim
cruelly of-prepared torments countless-number

grimra gyrna þe þe gegearwad sind
of-grim griefs which for-thee prepared are

gif þu onsecgan nelt soþum gieldum·
if thou sacrifice wilt-not to-true gods·

Him seo æþele mæg ageaf andsware
To-him the noble maiden gave answer

175

næfre þu gebreatast þinum beotum
never thou wilt-compel with-thy threats

ne wita þæs fela wraðra gegearwast
nor of-torments so many of-cruel wilt-prepare

þæt ic þeodscype þinne lufie·
that I fellowship thine should-love·

buton þu forlæte þa leasinga
unless thou forsake those falsehoods

weoh-weorðinga and wuldres god
idol-worships and of-glory god

180

ongyte gleawlice gæsta scyppend
perceive wisely of-spirits creator

meotud mon-cynnes in þæs meahtum sind
ordainer of-mankind in of-whom powers are

a butan ende ealle gesceafta.
ever without end all creatures.

ða for þam folce frecne mode
then before the people with-fierce mind

beot-wordum spræc bealg hine swiþe
with-threat-words spoke enraged himself greatly

185

folc-agende and þa fæmnan het

people-owning and that maiden bade

þurh nið-wræce nacode þennan

through malice-vengeance naked stretch

and mid sweopum swingan synna lease.

and with scourges scourge of-sins free.

Ahlog þa se here-rinc hosp-wordum spræc

Laughed then the war-man with-scorn-words spoke

190 þis is ealdordom unces gewynnes.

this is beginning of-our-two strife.

on fruman gefongen gen ic feores þe

at outset seized yet I of-life to-thee

unnan wille þeah þu ær fela

grant will though thou before many

unwærlira worda gespræce

of-unwary words spokest

onsoce to swiþe þæt þu soð godu

didst-deny too greatly that thou true gods

195 lufian wolde þe þa lean sceolan

love wouldst to-thee the rewards shall

wiþer-hycgend[r]e wite-brogan

to-adversary-minded torment-terrors

æfter weorþan butan þu ær wiþ hi

after become unless thou before with them

geþingige and him þonc-wyrþe

make-peace and to-them thank-worthy

æfter leahtor-cwidum lac onsege

after insult-speeches offering shouldst-offer

200 sibbe gesette læt þa sace restan

peace establish let that strife rest

lað leod-gewin· gif þu leng ofer þis
hateful people-strife· if thou longer beyond this
 þurh þin dol-willen gedwolan fylgest·
through thy folly-will error followest·
 þonne ic nyde sceal niþa gebæded
then I by-need must by-afflictions compelled
 on þære grimmestan god-scyld wrecan
in that grimmest god-guilt avenge
 torne teon-cwide þe þu tælnissum
bitter injury-speech which thou with-reproaches
 wiþ þa selestan sacan ongunne·
against the best strive didst-begin·
 and þa mildestan þara þe men witen
and the mildest of-those whom men know
 þe þes leodscype mid him longe bieode·
whom this people with them long has-worshiped·
 him þæt æþele mód únforht oncwæð
to-him that noble mind unafraid answered
 ne ondræde ic me domas þine
not dread I for-me judgments thine
 awyrged wom-sceaða ne þinra wita bealo
accursed sin-ravager nor of-thy torments bale
 hæbbe ic me to hyhte heofon-rices weard
have I for-me for hope of-heaven-kingdom guardian
 mildne mund-boran mæгна waldend
mild protector of-powers ruler
 se mec gescyldeð wið þinum scinlace
who me shields against thy sorcery
 of gromra gripe þe þu to godum tiohhast·
from of-fierce-ones grip which thou for gods reckonest·

205

210

215

ða sind geasne goda gehwylces

those are destitute of-goods of-each

idle orfeorme unbipyrfe

idle destitute useless

ne þær fremet meteð fira ænig

nor there benefit finds of-men any

soðe sibbe þeah þe sece to him

true peace though that he-seek to them

220 freond-rædenne he ne findeð þær

friend-alliance he not finds there

duguþe mid deoflum ic to dryhtne min

benefit with devils I to lord my

mód stapelige se ofer mæгна gehwylc

mind fix who over of-powers each

waldeð· wide-ferh wuldres agend

rules· for-ever of-glory owner

sigora gehwylces þæt is soð cyning

of-victories of-each that is true king

III · THE DEVIL IN THE PRISON

Juliana is hung by her hair and beaten for six hours, then carried to prison, where she praises God. A devil comes to her in the shape of an angel and says God sent him to bid her sacrifice and save herself. She prays for help, and a voice from heaven tells her to seize him and hold him until he says who he is. She does so, and the fiend recounts his deeds against Christ and his saints, and says his father, the king of hell, sent him and torments those who fail.

225 ða þam folc-togan fracuðlic þuhte

then to-that people-leader shameful seemed

þæt he ne meahte mód oncyrran
that he not could mind turn

fæmnan fore-þonc he bi feaxe het
of-maiden purpose he by hair bade

ahón and ahebban on heanne beam
hang and raise on high tree

þær seo sun-sciene slege þrowade
where the sun-bright blows suffered

sace sin-grimme siex tida dāges
strife ever-grim six hours of-day

and he ædre het eft asettan
and he quickly bade again set-down

lað geniðla and gelædan bibead
hateful foe and lead commanded

to carcerne hyre wæs cristes lof
to prison to-her was of-Christ praise

in ferð-locan fæste biwunden
in spirit-enclosure fast enwrapped

milde mod-sefan mægen unbrice·
mild mind-heart strength unbroken·

ða wæs mid clustre carcernes duru
then was with bolt of-prison door

behliden homra geweorc halig þær-inne
closed of-hammers work holy therein

wærfæst wunade symle heo wuldor-cyning
covenant-fast dwelt ever she glory-king

herede æt heortan heofon-rices god
praised at heart of-heaven-kingdom god

in þam nyd-clafan nergend fira
in the need-cell savior of-men

heolstre bihelmad hyre wæs halig gæst
with-darkness covered to-her was holy spirit

singal gesið· ða cwom semninga
constant companion· then came suddenly

in þæt hlin-ræced hæleða gewinna
into that prison-house of-heroes adversary

yfeles andwis hæfde engles hiw
of-evil aware had of-angel form

245 gleaw gyrn-stafa gæst-geniðla
cunning of-grief-letters spirit-foe

helle hæftling to þære halgan spræc·
of-hell captive to the holy-one spoke·

hwæt dreogest þu seo dyreste
lo sufferest thou the dearest

and seo weorþeste wuldor-cyninge
and the worthiest to-glory-king

dryhtne ussum ðe þes dema hafað
to-lord ours for-whom this judge has

250 þa wyrrestan witu gegearwad
the worst torments prepared

sar ende-leas gif þu onsecgan nelt
pain endless if thou sacrifice wilt-not

gleaw-hycgende and his godum cweman
wise-thinking and to-bis gods please

wes þu ón ófeste swa he þec ut heonan
be thou in haste so-that he thee out hence

lædan hate þæt þu lac hraþe
lead bid that thou offering quickly

255 onsecge sigor-tifre ær þec swylt nime
shouldst-offer victory-sacrifice before thee death take

deað fore duguðe þy þu þæs deman scealt
death before host by-that thou of-that judge shalt

ead-hreðig mæg yrre gedýgan·
bliss-glorious maiden anger survive·

frægn þa fromlice seo þe forht ne wæs
asked then boldly she who afraid not was

criste gecweme hwonan his cyme wære·
to-Christ pleasing whence his coming were·

hyre se wræc-mæcga wið þingade 260
to-her the exile-man in-reply spoke

ic eom engel godes ufan siþende
I am angel of-god from-above journeying

þegn geþungen and to þe sendeð
thane excellent and to thee sent

halig of heahþu þe sind heardlicu
holy from height to-thee are hard

wundrum wæl-grim witu geteohhad
wondrously slaughter-grim torments appointed

to gring-wræce het þe god beodan 265
for destruction-vengeance bade to-thee god command

bearn waldendes þæt þe burge þa·
child of-ruler that for-thyself thou-shouldst-guard then·

ða wæs seo fæmne for þam fær-spelle
then was the maiden at the sudden-news

egsan geaclad þe hyre se aglæca
with-terror dismayed which to-her the monster

wuldres wiper-breca wordum sægde
of-glory adversary with-words said

ongan þa fæstlice ferð stapelian 270
began then firmly spirit steady

geong grondorleas to [gode] cleopian

young guileless to [god] cry

nu ic þec beorna hleo biddan wille

now I thee of-warriors shelter pray will

ece ælmihtig þurh þæt æþele gesceap

eternal almighty through that noble creation

þe þu fæder engla æt fruman settest

which thou father of-angels at beginning didst-set

275 þæt þu me ne læte of lofe hweorfan

that thou me not let from praise turn

þinre ead-gife swa me þes ar bodað

of-thy bliss-gift as to-me this messenger announces

frecne fær-spell þe me fore stondeð.

dreadful sudden-news which to-me before stands.

swa ic þe bilwitne biddan wille

so I thee benign pray will

þæt þu me gecyðe cyninga wuldor

that thou to-me make-known of-kings glory

280 þrymmes hyrde hwæt þes þegn sy

of-majesty keeper what this thane be

lyft-lacende þe mec læreð from þe

air-sporting who me teaches from thee

on stearcne weg hyre stefn oncwæð

onto stern way to-her voice answered

wlitig of wolcnum word hleoþrade.

beautiful from clouds word sounded.

forfoh þone frætgan and fæste geheald

seize that bold-one and fast hold

285 oppæt he his sið-fæt secge mid ryhte

until he his journey tells with rightness

ealne from orde hwæt his æbelu syn·

all from beginning what his origins be·

ða wæs þære fæmnan ferð geblissad

then was of-that maiden spirit gladdened

dóm-eadigre heo þæt deofol genom * * *

of-glory-blessed she that devil seized (lacuna)

ealra cyninga cyning to cwale syllan.

of-all kings king to death give.

ða gen ic gecræfte þæt se cempa ongon

then yet I contrived that the champion began

waldend wundian weorud to-segon

ruler wound host looked-on

þæt þær blod and wæter butu æt-gædre

so-that there blood and water both together

eorþan sohtun· ða gen ic herode

earth sought· then yet I Herod

in hyge bisweop þæt he iohannes bibead

in mind persuaded that he John commanded

heafde biheawan· ða se halga wer

of-head cut-off· when the holy man

þære wif-lufan wordum styrde

of-that wife-love with-words rebuked

unryhtre æ eac ic gelærde

of-unrighteous law also I taught

simon searo-þoncum þæt he sacan ongon

Simon with-cunning-thoughts that he strive began

wiþ þa gecorenan cristes þegnas

against the chosen of-Christ thanes

and þa halgan weras hospe gerahte

and those holy men with-scorn assailed

290

295

300

þurh deopne gedwolan sægde hy dryas wæron·
through deep error said they sorcerers were·

neþde ic nearo-bregdum þær ic neron bisweac
ventured I with-narrow-wiles where I Nero deceived

þæt he acwellan het cristes þegnas.
so-that he kill bade of-Christ thanes.

petrus· and paulus· pilatus ær
Peter· and Paul· Pilate before

305 on rode aheng rodera waldend
on rood hanged of-heavens ruler

meotud meahtigne minum larum
ordainer mighty by-my teachings

swylce ic egias eac gelærde
likewise I Egias also taught

þæt he unsnytrum andreas het·
that he in-folly Andrew bade·

áhón haligne on heanne beam
hang holy-one on high tree

310 þæt he of galgan his gæst onsende
so-that he from gallows his spirit sent-forth

in wuldres wlite þus ic wrapra fela
into of-glory beauty thus I of-cruel many

mid minum broþrum bealwa gefremede
with my brothers of-evils performed

sweartra synna þe ic asecgan ne mæg
of-black sins which I tell not can

rume areccan ne gerím witan
fully recount nor number know

315 heardra hete-þonca· him seo halge oncwæð
of-hard hate-thoughts· to-him the holy-one answered

þurh gæstes gief*e* iuliana·

through of-spirit grace Juliana·

þu scealt furþor g*e*n feond mon-cynnes

thou shalt further yet fiend of-mankind

sip-fæt secgan hwa þ*e*c sende to me·

journey tell who thee sent to me·

hyre se aglæca ageaf andsware

to-her the monster gave answer

forht afongen friþes orwena.

afraid seized of-peace despairing.

320

hwæt mec min fæder on þas f*o*re to þ*e*

lo me my father on this journey to thee

hell-warena cyning hider onsende

of-hell-dwellers king hither sent

of þam engan h*a*m se is yfla gehwæs

from the narrow home who is of-evils of-each

in þam grorn-hofe geornfulra þ*o*nne ic

in the sorrow-dwelling more-eager than I

þ*o*nne he us*e*c sendeð þæt we soðf*a*stra

when he us sends that we of-truth-fast

325

þurh misgedwield m*o*d óncyrr*e*n

through error minds should-turn

ahwyrfen from halor we beoð hyge-geomre

should-turn-away from salvation we are mind-sad

forhte on ferð*þ*e ne biþ us frea milde

afraid in spirit not is to-us lord mild

egesful ealdor gif we yfles noht

awful prince if we of-evil nothing

gedon habbaþ ne durran we sipþan

done have not dare we afterward

330

for his onsyne ower geferan

before his face anywhere go

þonne he onsendeð geond sidne grund

when he sends throughout wide earth

þegnas of þystrum hateð þræce ræran

thanes from darkneses bids violence raise

gif we gemete sīn on mold-wege

if we found be on earth-way

335 oþþe feor oþþe neah fundne weorþen

either far or near found should-become

þæt hi usic binden and in bæl-wylme

that they us should-bind and in fire-surge

suslum swingen gif soðfæstra

with-torments should-scourge if of-truth-fast

þurh myrrelsan mod ne oðcyrreð

through hindrance mind not turns-away

haligra hyge we þa heardestan

of-holy-ones thought we the hardest

340 and þa wyrrestan witu gepolað

and the worst torments suffer

þurh sar-slege nu þu sylfa meaht

through pain-blow now thou thyself canst

on sefan þinum soð gecnawan

in mind thine truth perceive

þæt ic þisse noþe wæs nyde gebæded

that I to-this boldness was by-need compelled

þrag mælum gepread þæt ic þe sohte

time by-times constrained that I thee sought

Held fast, the fiend tells her how he works on the souls of men: he sweetens sin, drives them from prayer, opens a gate in the wall of the mind and shoots bitter thoughts through it, and cares more for the soul's destruction than for the body's. If he meets a brave champion of God who holds his shield in prayer, he must depart in shame and look for a slacker soldier. Then he begs Juliana to have pity on him, though he came to her daring and folly-willed.

þa gen seo halge ongon hæleþa gewinnan

345

then yet the holy-one began of-heroes adversary

wrohtes wyrhtan wordum frignan

of-strife worker with-words question

fyrn-synna fruman þu me furþor scealt

of-ancient-sins origin thou to-me further shalt

secgan sawla feond hu þu soðfæstum

tell of-souls foe how thou to-truth-fast

þurh synna slide swiþast sceþþe

through of-sins slip most harmest

facne bifongen· hyre se feond oncwæð

350

with-deceit encompassed· to-her the fiend answered

wræcca wærleas wordum mælde

exile faithless with-words spoke

ic þe ead-mæg yfla gehwylces

I to-thee blessed-maiden of-evils of-each

ór gecyðe oð ende forð

beginning make-known to end forth

þara þe ic gefremede· nalæs feám siðum

of-those which I performed· not-at-all on-few times

synna wundum þæt þu þy sweetolicor

355

of-sins with-wounds so-that thou the more-clearly

sylf gecnawe· þæt þis is soð nales leas·
thyself mayest-know· that this is true not-at-all false·

ic þæt wende and witod tealde
I that thought and certain reckoned

þriste geþoncge þæt ic þe meahte
boldly in-thought that I thee could

butan earfeþum anes cræfte·
without hardships of-one by-craft·

360 ahwyrfan from halor þæt þu heofon-cyninge
turn from salvation so-that thou to-heaven-king

wiðsoce sigora frean and to sæmran gebuge·
shouldst-deny of-victories lord and to worse shouldst-bow·

onsægde synna fruman þus ic soðfæstum
shouldst-sacrifice of-sins to-origin thus I to-truth-fast

þurh mislic bleo mod oncyrr
through various bue mind turn

þær ic hine finde ferð stapelian
where I him find spirit to-steady

365 to godes willan ic beo gearo sona
to of-god will I am ready at-once

þæt ic him monigfealde modes gælsan
that I to-him manifold of-mind wantonness

ongean bere grimra geþonca
against bear of-grim thoughts

dyrnra gedwilda þurh gedwolena rím
of-secret errors through of-heresies number

ic him geswete synna lustas
I for-him sweeten of-sins desires

370 mæne mod-lufan þæt he minum hraþe
wicked mind-love so-that he to-my quickly

leahtrum gelenge larum hyrað
to-vices belonging to-teachings obeys
 ic hine þæs swiþe synnum onæle
I him of-that greatly with-sins inflame
 þæt he byrnende from gebede swiceð
that he burning from prayer departs
 stepeð stronglice stapolfæst ne mæg
steps strongly steadfast not can
 fore leahtra lufan lenge gewunian
for of-vices love longer remain
 in gebed-stowe swa ic brogan to
in prayer-place so I terror to
 laðne gelæde þam þe ic lifes of-ónn
hateful bring to-him whom I of-life begrudge
 leohtes geleafan and he larum wile
of-light of-faith and he to-teachings will
 þurh modes myne minum hyran
through of-mind intent to-mine obey
 synne fremman he siþþan sceal
sin perform he afterward must
 godra gum-cysta geasne hweorfan
of-good man-virtues destitute turn
 gif ic ænigne ellen-rofne
if I any courage-brave
 gemete modigne metodes ceman
find brave of-ordainer champion
 wið flan-þræce nele feor þonan
against arrow-violence will-not far thence
 bugan from beaduwe ac he bord ongean
bow from battle but he shield against

375

380

385

hefeð hyge-snottor haligne scyld

raises mind-wise holy shield

gæstlic guð-reaf nele gode swican

spiritual war-garment will-not to-god fail

ac he beald in gebede bid-steal gifeð

but he bold in prayer stand-fast makes

fæste on feðan ic sceal feor þonan

fast in troop I must far thence

390 hean-mod hweorfan hroþra bidæled·

abject-minded turn of-comforts deprived·

in gleda gripe gehðu mænan

in of-embers grip grief lament

þæt ic ne meahte mægnes cræfte

that I not could of-strength by-craft

guðe wiðgongan ac ic geomor sceal

of-battle withstand but I sad must

secan oþerne ellenleasran

seek another less-courageous

395 under cumbol-hagan cempan sænran

under banner-bedge champion slacker

þe ic onbryrdan mæge beorman mine

whom I incite may with-leaven mine

agælan æt guþe þeah he godes hwæt

binder in battle though be of-god something

onginne gæstlice ic beo gearo sona·

should-begin spiritually I am ready at-once·

þæt ic in-gehygd eal geond-wlite

that I inward-thought all survey

400 hu gefæstnad sy ferð innanweard

how fastened be spirit inward

wið-steall geworht ic þæs wealles geat
resistance wrought I of-that wall gate

ontyne þurh teonan bið se torr þyrel
open through injuries is the tower pierced

in-gong geopenad þonne ic ærest him
entrance opened when I first to-him

þurh eargfare in onsende
through arrow-flight in send

in breost-sefan bitre geþoncas
into breast-mind bitter thoughts

þurh mislice modes willan
through various of-mind desires

þæt him sylfum selle þynced
that to-him self better seems

leahtras to fremman ofer lof godes
vices to perform above praise of-god

lices lustas ic beo lareow georn
of-body desires I am teacher eager

þæt he mon-þeawum minum lifge
that he by-man-customs mine should-live

acyrred cuðlice from cristes æ
turned-away plainly from of-Christ law

mód gemyrred me to gewealde
mind marred to-me into power

in synna seað ic þære sawle ma
into of-sins pit I of-that soul more

geornor gyme ymb þæs gæstes forwyrd
more-eagerly care about of-the spirit destruction

þonne þæs lic-homan sepe on legre sceal
than of-that body which in grave shall

405

410

415

weorðan in worulde wyrme to hroþor

become in world to-worm for comfort

bifolen in foldan Ða gien seo fæmne spræc·

committed in earth Then yet the maiden spoke·

saga earm-sceapen unclæne gæst

say wretched-shaped unclean spirit

hu þu þec geþyde þystra stihend

how thou thee didst-join of-darknesses ruler

420 on clænra gemong þu wið criste géo

into of-pure company thou against Christ once

wárleas wunne and gewin tuge

faithless didst-strive and strife didst-draw

hogdes wiþ halgum þe wearð helle seað

didst-purpose against holy-ones to-thee became of-bell pit

nīþer gedolfen þær þu nýd-bysig

downward dug where thou need-busy

fore oferhygdum eard gesohtes

for pride dwelling didst-seek

425 wende ic þæt þu þy wærre weorþan sceolde

thought I that thou the more-wary become shouldst

wið soþfæstum swylces gemotes

against truth-fast of-such meeting

and þy unbealdra þe þe oft wiðstod

and the less-bold since to-thee often withstood

þurh wuldor-cyning willan þines

through glory-king of-will thine

Hyre þa se werga wið-þingade

To-her then the accursed replied

430 earm aglæca þu me ærest saga,

wretched monster thou to-me first say,

hu þu gedyrstig þurh deop gehygd
how thou daring through deep thought
 wurde þus wig-þrist ofer eall wifa cyn
didst-become thus war-bold over all of-women race
 þæt þu mec þus fæste fetrum gebunde
that thou me thus fast with-fetters didst-bind
 æghwæs orwigne þu in ecne god
of-everything defenseless thou in eternal god
 þrym-sittendne þinne getreowdes
majesty-sitting thine didst-trust
 meotud mon-cynnes swa ic in minne fæder
ordainer of-mankind as I in my father
 hell-warena cyning hyht stapelie
of-hell-dwellers king hope fix
 þonne ic beom onsended wið soðfæstum
when I am sent against truth-fast
 þæt ic in mán-weorcum mod oncyrrre
that I into sin-works mind turn
 hyge from halor me hwilum biþ
thought from salvation to-me at-times is
 forwyrned þurh wiper-steall willan mines
denied through resistance of-will mine
 hyhtes æt halgum swa me her gelamp
of-hope from holy-ones as to-me here befell
 sorg on siþe ic þæt sylf gecneow
sorrow on journey I that myself perceived
 to late micles sceal nu lange ofer þis
too late by-much shall now long beyond this
 scyld-wyrcende scape þrowian·
sin-working shame suffer·

435

440

445

forþon ic þec halsige þurh þæs hyhstan meah
therefore I thee entreat through of-the highest might

rodor-cyninges giefe se þe on rode-treo
of-heaven-king grace he who on rood-tree

geþrowade þyrmnes ealdor
suffered of-majesty prince

þæt þu miltsige me þearfendum
that thou take-pity on-me needy

450 þæt unsælig eall ne forweorþe
that unblessed all not perish

þeah ic þec gedyrstig and þus dol-willen
though I thee daring and thus folly-willed

sipe gesohte þær ic swiþe me
in-journey sought where I greatly for-me

þyslicre ær þrage ne gewende
of-such-like before time not expected

V • THE DEVIL RELEASED

Juliana makes him confess more. He tells how he blinded men, broke the feet of some, drowned some in the sea, hanged others, drew beer-drunk men into strife until old grudges woke, and struck down the careless who went without the sign of the cross; he claims all the strife in the world since Adam and Eve. Never, he says, has any man or prophet held him as she does. When the reeve has her brought out she drags the fiend along, and he laments before she lets him go.

ða seo wlite-scyne wuldres condell
then the beauty-bright of-glory candle

455 to þam wær-logan wordum mælde
to the covenant-breaker with-words spoke

Ðu scealt anddettan yfel-dæda ma
Thou shalt confess of-evil-deeds more
 hean helle gæst ær þu heonan mote
abject of-bell spirit before thou hence mayest
 hwæt þu to teonan þurh-togen hæbbe
what thou for injury carried-through hast
 micelra mán-weorca manna tudre
of-great sin-works of-men to-offspring
 deorcum gedwildum hyre þæt deofol oncwæð
with-dark errors to-her that devil answered
 nu ic þæt gehyre þurh þinne hleoþor-cwide
now I that hear through thy voice-speech
 þæt ic nyde sceal niþa gebæded
that I by-need must by-afflictions compelled
 mod meldian swa þu me beodest
mind declare as thou to-me biddest
 þrea-ned þolian is þeos þrag ful strong
affliction suffer is this time full strong
 þreat ormæte ic sceal þinga gehwylc
oppression immense I must of-things each
 þolian and þafian on þinne dóm
suffer and submit at thy judgment
 wom-dæda onwreon þy ic wide-ferg
of-sin-deeds reveal by-that I far-and-wide
 sweartra gesyrede of[t] ic syne ofteah
of-black contrived often I sight withdrew
 ablende bealo-þoncum beorna únrim
blinded with-bale-thoughts of-warriors countless-number
 monna cynnes mist-helme forbrægd
of-men of-race with-mist-helm covered

460

465

470

þurh attres ord eagna leoman

through of-poison point of-eyes light

sweartum scurum and ic sumra fet

with-black showers and I of-some feet

forbræc bealo-searwum sume in bryne sende

broke with-bale-wiles some into burning sent

in liges locan þæt him lasta wearð

into of-flame enclosure so-that to-them of-tracks became

475 siþast gesyne eac ic sume gedýde

last visible also I some caused

þæt him ban-locan blode spiowedan

that to-them bone-enclosures with-blood spewed

þæt hi færinga feorh aleton

so-that they suddenly life gave-up

þurh æðra wylm sume on yð-fare

through of-veins surge some on wave-course

wurdon on weg wætrum bisencte

became on way in-waters sunk

480 on mere-flode minum cræftum

in sea-flood by-my crafts

under reone stream sume ic rode bifealh

under mournful stream some I to-rood committed

þæt hi hyra dreorge on hean galgan

so-that they of-them bloody on high gallows

lif aletan sume ic larum geteah

life gave-up some I with-teachings drew

to geflite fremede þæt hy færinga

to strife urged so-that they suddenly

485 eald-æfþoncan edniwedan

old-grudges renewed

beore dru[n]cne ic him byrlade
with-beer drunk I to-them poured

wroht of wege þæt hi in win-sele
strife from cup so-that they in wine-hall

þurh sweord-gripe sawle forletan
through sword-grip souls gave-up

of flæsc-homan fæge scyndan
from flesh-covering doomed hastened

sarum gesohte sume þa ic funde.
with-pains visited some those I found.

490

butan godes tacne gymelease
without of-god token careless

ungebletsade þeah ic bealdlice
unblessed though I boldly

þurh mislic cwealm minum hondum
through various death with-my hands

searo-þoncum slog ic asecgan ne mæg
with-cunning-thoughts slew I tell not can

þeah ic gesitte sumer-longne dæg
though I should-sit summer-long day

495

eal þa earfeþu þe ic ær and sip
all those hardships which I early and late

gefremede to facne sipþan furþum wæs
performed for mischief after first was

rodor aræred and ryne tungla
heaven raised and course of-stars

folde gefæstnad and þa forman men.
earth established and the first men.

adam and aeue. þam ic ealdor oðþrong
Adam and Eve. from-whom I life wrested

500

and hy gelærde þæt hi lufan dryhtnes

and them taught that they love of-lord

ece ead-giefe an forleton

eternal bliss-gift alone forsook

beorhtne bold-welan þæt him bæm gewearð

bright dwelling-wealth so-that to-them both came

yrmpu to ealdre and hyra eaferum swa

misery to life and to-their offspring so

505 mircast mán-weorca hwæt sceal ic má ríman

murkiest of-sin-works what shall I more recount

yfel ende-leas ic eall gebær

evil endless I all bore

wraþe wrohtas geond wer-þeode

cruel strifes throughout nations

þa þe gewordun wídan feore

those which came-about wide in-life

from fruman worulde fira cynne

from beginning of-world of-men to-race

510 eorlum on eorþan ne wæs ænig þara

to-warriors on earth not was any of-those

þæt me þus þriste swa þu nuþa

that to-me thus boldly as thou now

halig mid hondum hrinan dorste

holy with hands touch dared

næs ænig þæs modig mon ofer eorþan

not-was any so brave man over earth

þurh halge meaht heah-fædera nán

through holy power of-patriarchs any

515 ne witgena þeah þe him weoruda god

nor of-prophets though that to-them of-hosts god

onwrige wuldres cyning wisdomes gæst

revealed of-glory king of-wisdom spirit

giefe unmæte hwæpre ic gong to þam

gift immeasurable however I access to them

agan moste næs ænig þara

have might not-was any of-those

þæt mec þus bealdlice bennum bilegde

who me thus boldly with-bonds laid

þream forþrycte ær þu nuþa

with-afflictions oppressed before thou now

þa miclan meaht min ofer-swiðdest

that great power mine didst-overcome

fæste forfenge þe me fæder sealde

fast didst-seize which to-me father gave

feond mon-cynnes þa he mec feran het

foe of-mankind when he me go bade

þeoden of þystrum þæt ic þe sceolde

prince from darknesses that I to-thee should

synne swetan þær mec sorg bi-cwom

sin sweeten where me sorrow befell

hefig hond-gewinn ic bihlyhhan ne þearf

heavy hand-struggle I laugh-at not need

æfter sar-wræce sið-fæt þisne

after pain-misery journey this

magum in gemonge þonne ic mine sceal

among-kinsmen in company when I mine must

agiefan gnorn-cearig gaful-rædenne

render sorrow-anxious tribute-reckoning

in þam reongan hām Ða se gerefa het

in the mournful home Then the reeve bade

520

525

530

gealg-mod guma iulianan

gallows-minded man Juliana

of þam engan hofe ut gelædan

from the narrow dwelling out lead

on hyge halge hæþnum to spræce

in mind holy to-beathen for speech

to his dom-setle heo þæt deofol teah

to his judgment-seat she that devil drew

535 breostum inbryrded bendum fæstne

in-breast inspired with-bonds fast

halig hæþenne ongan þa hreow-cearig

holy beathen began then sorrow-anxious

sið-fæt seofian sár cwanian

journey bewail pain lament

wyrd wanian wordum mælde·

fate mourn with-words spoke·

ic þec halsige hlæfdige min·

I thee entreat lady mine·

540 iuliana fore godes sibbum

Juliana for of-god of-peace

þæt þu furþur me fraceþu ne wyrce

that thou further to-me insult not work

edwit for eorlum þonne þu ær dydest

reproach before warriors than thou before didst

þa þu oferswipdest þone snotrestan

when thou didst-overcome the wisest

under hlin-scuan hel-warena cyning

under prison-shade of-hell-dwellers king

545 in feonda byrig þæt is fæder user

in of-fiends city that is father ours

morpres mán-fréa· hwæt þu mec þreades
of-murder sin-lord· lo thou me didst-afflict

þurh sár-slege ic to soþe wat
through pain-blow I for truth know

þæt ic ær ne siþ ænig ne mette
that I early nor late any not met

in woruld-ricc wiþ þe gelic
in world-kingdom with thee like

þristan geþohtes ne þweorh-timbran
of-bolder thought nor perverse-built

550

mægþa cynnes is on me sweotul
of-women of-race is in me clear

þæt þu unscamge æghwæs wurde
that thou unashamed of-everything becamest

on ferþe fród· Ða hine seo fæmne forlet
in spirit wise· Then him the maiden released

æfter þræc-hwile þystra neosan
after violence-time of-darknesses to-seek

in sweartne grund sawla gewinna[n]
into black abyss of-souls adversary

555

on wita forwyrd wiste he þi gearwor
into of-torments destruction knew he the more-readily

manes melda magum to secgan
of-sin informer to-kinsmen to tell

susles þegnum hu him on siðe gelomp
of-torment to-thanes how to-him on journey befell

After a gap in the manuscript, an angel of God comes shining and scatters the fire, and she stands sound in the midst of it. Heliseus then has a clay vessel made, encased in wood and filled with lead, a great fire kindled under it, and her thrust in. The lead bursts out and burns seventy-five of the heathen host, and she stands unblemished, with neither hair nor garment marred. The judge tears his clothes, rages, and blames his gods, then orders her beheaded — which, the poet says, did him no good.

* * * georne ær

(lacuna) eagerly before

560 heredon on heahþu· and his halig [wuldor]

praised in height· and his holy [glory]

sægdon soðlice þæt he sigora gehwæs

said truly that he of-victories of-each

ofer ealle gesceaft ana wolde

over all creation alone would

ecra ead-giefa· Da cwom engel godes

of-eternal bliss-giver· Then came angel of-god

frætwum blican and þæt fyr tosceaf

with-adornments to-shine and that fire scattered

565 gefreode and gefreodade facnes clæne

freed and protected of-deceit clean

leahtra lease and þone lig towearp·

of-vices free and that flame dispersed·

heoro-giferne þær seo halge stód·

fiercely-greedy where the holy-one stood·

mægþa bealdor on þam midle gesund

of-maidens prince in the middle sound

þæt þam weligan wæs weorc to þolianne
that to-that wealthy-one was grievous to endure
 þær he hit for worulde wendan [ne] meahte 570
where he it before world change [not] could
 sohte synnum fah hu he sarlicast
sought with-sins stained how he most-grievously
 þurh þa wyrrestan witu meahte
through the worst torments could
 feorh-cwale findan Næs se feond to læt·
life-death find Not-was the fiend too slow·
 se hine gelærde þæt he læmen fæt
who him taught that he earthen vessel
 biwyrca het wundor-cræfte 575
construct bade with-wonder-craft
 wiges womum and wudu-beamum
of-war with-stains and with-wood-beams
 holte bi[h]lænan· ða se [hearda] bibead
with-wood encase· then the [hard-one] commanded
 þæt mon þæt lam-fæt leades gefylde
that one that clay-vessel with-lead should-fill
 and þa onbærnan het bæl-fira mæst
and then kindle bade of-pyre-fires greatest
 ád onælan se wæs æghwonan 580
pyre light which was on-every-side
 ymb-boren mid brondum bæð hate weol·
surrounded with brands bath hotly welled·
 het þa ofestlice yrre gebolgen
bade then hastily angry enraged
 leahtra lease in þæs leades wylm
of-vices free into of-the lead surge

- scufan butan scyldum· þa toscaden wearð
thrust without guilts· then scattered became
- 585 lig tolysed lead wide sprong
flame loosed lead widely sprang
- hat heoro-gifre [h]æleð wurdon acle
hot fiercely-greedy heroes became terrified
- árasad for þy ræse þær on rime forborn
dismayed at that rush there in number burned-up
- þurh þæs fires fnæst fif and hund-seofontig
through of-the fire blast five and seventy
- hæðnes herges Ða gen sio halge stód
of-heathen host Then yet the holy-one stood
- 590 ungewemde wlite næs hyre wloh ne hrægl
unblemished beauty not-was to-her fringe nor garment
- ne feax ne fel fyre gemæled
nor hair nor skin by-fire marred
- ne lic ne leofu heo in lige stód
nor body nor limbs she in flame stood
- æghwæs onsund sægde ealles þonc
of-everything unbarmed said of-all thanks
- dryhtna dryhtne þa se dema wearð
of-lords to-lord then the judge became
- 595 hreoh and hyge-grim ongon his hrægl teran
fierce and mind-grim began his garment tear
- swylce he grennade and gristbitade
likewise he grinned and gnashed-teeth
- wédde on gewitte swa wilde deor
raged in mind like wild beast
- grymetade gealg-mod and his godu tælde
roared gallows-minded and his gods blamed

þæs þe hy ne meahtun mægne wiþstandan

because that they not could with-strength withstand

wifes willan wæs seo wuldres mæg

of-woman will was the of-glory maiden

anræd and unforht eafodā gemyndig

resolute and unafraid of-powers mindful

dryhtnes willan þa se dema het

of-lord of-will then the judge bade

aswebban sorg-cearig þurh sweord-bite

put-to-sleep sorrow-anxious through sword-bite

on hyge halge heafde bineotan

in mind holy of-head deprive

criste gecorene hine se cwealm ne þeah

to-Christ chosen to-him that death not availed

sipþan he þone fintan furþor cuþe

after he that end further knew

600

605

VII · CYNEWULF'S SIGNATURE

Juliana is glad to hear the sentence. On the way to death the fiend cries for revenge, then flees, afraid she will humble him again. She teaches the people to build on the living stone, to keep faith and peace, and to pray for her, and her soul is led from the body. Death takes Heliseus and all his troop at sea, thirty-four men in all. Then Cynewulf sets his name in runes, asks every reader who recites the poem to remember him, and prays for mercy at the judgment.

ða wearð þære halgan hyht geniwad

then became of-that holy-one hope renewed

and þæs mægdnes mōd miclum geblissad

and of-that maiden mind greatly gladdened

- sibban heo gehyrde hæleð eahtian
after she heard heroes deliberate
- 610 inwit-rune þæt hyre ende-stāf
guile-counsel that to-her end-term
- of gewin-dagum weorþan sceolde
from strife-days become should
- lif alysed het þa leahtra ful
life released bade then of-vices full
- clæne and gecorene to cwale lædan
clean and chosen to death lead
- synna lease Ða cwom semninga
of-sins free Then came suddenly
- 615 hean helle gæst hearm-leoð agól
abject of-bell spirit harm-song sang
- earm and unlæd þone heo ær gebond
wretched and unblessed whom she before bound
- awyrgedne and mid witum swong·
accursed and with torments scourged·
- cleopade þa for corþre cear-gealdra full
cried then before troop of-sorrow-spells full
- gylðað nu mid gyrne þæt heo goda ussa
repay now with grief that she of-gods ours
- 620 meaht forhogd[e] and mec swiþast
power despised and me most
- geminsade þæt ic to meldan wearð
humiliated so-that I to informer became
- lætað hy laþra leana hleotan
let her of-hateful rewards obtain
- þurh wæpnes spor wrecað ealdne nið
through of-weapon track avenge old malice

synne gesohte ic þa sorge gemon·

sin sought I that sorrow remember·

hu ic bendum fæst bisga unrim

how I with-bonds fast of-troubles countless-number

on anre niht eárfepa dreag

in one night of-hardships endured

yfel ormætu· þa seo eadge biseah

evil immeasurable· then the blessed-one looked

ongean gramum iuliana

against fierce-ones Juliana

gehyrde heo hearm galan helle deofol

heard she harm sing of-hell devil

feond mon-cynnes ongon þa on flean sceacan

foe of-mankind began then into flight hasten

wita neosan and þæt word acwæð

of-torments seek and that word spoke

wa me forworhtum nu is wen micel

woe to-me condemned now is expectation great

þæt heo mec eft wille earmne gehynan

that she me again will wretched humble

yflum yrmþum swa heo mec ær dyde·

with-evil miseries as she me before did·

Ða wæs gelæded lond-mearce neah

Then (she)-was led land-boundary near

and to þære stowe þær hi stearc-ferþe

and to the place where they stern-hearted

þurh cumbol-hete cwellan þohtun·

through banner-bate kill thought·

ongon heo þa læran and to lofe trymman

began she then teach and to praise exhort

625

630

635

folc of firenum and him frofre gehet
people from crimes and to-them comfort promised

640 weg to wuldre and þæt word ácwæð·
way to glory and that word spoke·

gemunað wigena wyn and wuldres þrymm
remember of-warriors joy and of-glory majesty

haligra hyht heofon-engla god
of-holy-ones hope of-heaven-angels god

he is þæs wyrðe þæt hine wer-þeode
he is of-that worthy that him nations

and eal engla cynn úp on roderum
and all of-angels race up in heavens

645 hergen heah-mægen þær is help gelong
should-praise high-power there is help dependent

ece to ealdre þam þe agan sceal·
eternal to age to-him who possess shall·

forþon ic leof weorud læran wille
therefore I dear host teach will

æ-fremmende þæt ge eower hus
law-performing that you your house

gefæstnige þy læs hit fer-blædum
should-make-fast by-that less it with-sudden-blasts

650 windas toweorpan weal sceal þy trumra
winds should-overthrow wall shall the firmer

strong wiþstandan storma scurum
strong withstand of-storms to-showers

leahtra gehygdum ge mid lufan sibbe
of-vices to-thoughts you with love of-peace

leohte geleafan to þam lifgendan
with-light faith to the living

stane stið-hygde stapol fæstniað

stone stern-minded foundation make-fast

soðe treowe and sibbe mid eow

true faith and peace among you

healdað æt heortan halge rune

hold at heart holy mystery

þurh modes myne þonne eow miltse giefed

through of-mind intent then to-you mercy gives

fæder ælmihtig þær ge [frofre] agun

father almighty where you [comfort] shall-have

æt mæгна gode mæste þearfe.

from of-powers god of-greatest need.

æfter sorg-stafum forþon ge sylfe neton

after sorrow-letters because you yourselves know-not

ut-gong heonan ende lifes

out-going hence end of-life

wærlīc me þinceð þæt ge wæccende

prudent to-me seems that you watching

wið hettendra hilde-woman

against of-persecutors battle-tumult

wearde healden þy læs eow wiper-feohtend

watch should-bold by-that less to-you adversaries

weges forwyrnen to wuldres byrig

of-way should-deny to of-glory city

biddað bearn godes þæt me brego engla

pray child of-god that to-me prince of-angels

meotud mon-cynnes milde geweorþe

ordainer of-mankind mild may-become

sigora sellend sibb sy mid eowic

of-victories giver peace be with you

655

660

665

- symle soð lufu· Ða hyre sawl wearð
ever true love· Then her soul became
- 670 alæded of lice to þam langan gefean
led from body to the long joy
- þurh sweord-slege þa se syn-scaþa
through sword-blow then the sin-ravager
- to scipe sceoh-mod sceapena þreate
to ship timid-minded of-robbers with-troop
- heliseus eh-stream sohte
Heliseus water-stream sought
- leolc ofer lagu-flod longe hwile
tossed over water-flood long while
- 675 on swon-rade swylt ealle fornóm
on swan-road death all took-away
- secga hloþe and hine sylfne mid
of-men troop and him self with
- ær þon hy to lande geliden hæfdon
before that they to land sailed had
- þurh þearlic þréa þær xxx wæs
through severe affliction there thirty was
- and feowere eac feores onsohte
and four also of-life deprived
- 680 þurh wæges wylm wigena cynnes
through of-wave surge of-warriors of-race
- heane mid hlaford hropra biðæled
abject with lord of-comforts deprived
- hyhta lease helle sohton
of-hopes destitute hell sought
- ne þorfstan þa þegnas· in þam þystran ham·
not needed those thanes· in the dark home·

seo geneat-scolu in þam neolan scræfe

the retainer-troop in the deep cave

to þam frum-gare feoh-gestealda·

from the chief of-treasure-possessions·

witedra wenan þæt hy in win-sele

of-appointed expect that they in wine-hall

ofer beor-se[t]le beagas þegon·

over beer-seat rings should-receive·

æpplede gold ungelice wæs

apple-shaped gold unlike was

læded lof-songum lic haligre

borne with-praise-songs body of-holy-one

micle mægne to mold-græfe

with-great might to earth-grave

þæt hy hit gebrohton burgum in innan

so-that they it brought cities in within

sid folc micel· þær siððan wæs

wide people great· where afterward was

gears gongum godes lof hafon

of-years with-courses of-god praise raised

þrymme micle oþ þisne dæg

with-glory great until this day

mid þeodscipe Is me þearf micel·

with people Is to-me need great·

þæt seo halge me helpe gefremme

that the holy-one to-me help should-perform

þonne me gedælað deorast ealra

when from-me part dearest of-all

sibbe toslitað sin-hiwan tu

of-kinship sever wedded-pair two

685

690

695

- micle mod-lufan min sceal of lice
great mind-love mine shall from body
- 700 sawul on sið-fæt nat ic sylfa hwider
soul on journey know-not I myself whither
- eardes uncyðþu of sceal i[c] þissum
of-dwelling unknown-land away must I from-this
- secan oþerne ær-gewyrhtum
seek another by-former-deeds
- gongan iu-dædum geomor hweorfeð.
go by-past-deeds sad turns-
- C Y and N cyning biþ reþe
Torch [?] Bow [?] and Need king is fierce
- 705 sigora syllend þonne synnum fah
of-victories giver when with-sins stained
- E W and U acle bidað
Horse Joy and Aurochs [?] terrified await
- hwæt him æfter dædum deman wille
what to-them after deeds adjudge he-will
- lifes to leane. L F beofað
of-life for reward. Water Wealth trembles
- seomað sorg-cearig sar eal gemon
lingers sorrow-anxious pain all remembers
- 710 synna wunde þe ic siþ oþþe ær
of-sins wounds which I late or early
- geworhte in worulde þæt ic wopig sceal
wrought in world which I weeping must
- tearum mænan wæs an tid to læt
with-tears lament was one time too late
- þæt ic yfel-dæda ær gescomede
that I of-evil-deeds before was-ashamed

þenden gæst and lic geador siþedan

while spirit and body together journeyed

onsund on earde þonne arna biþearf

sound in dwelling then of-mercies has-need

715

þæt me seo halge wið þone hyhstan cyning

that for-me the holy-one with the highest king

geþingige mec þæs þearf monaþ

should-intercede me of-that need admonishes

micel modes sorg bidde ic monna gehwone

great of-mind sorrow pray I of-men each

gumena cynnes þe þis gicd wræce

of-men of-race who this song may-recite

þæt he mec neodful bi noman minum

that he me needful by name mine

720

gemyne modig and meotud bidde

may-remember brave and ordainer pray

þæt me heofona helm helpe gefremme

that to-me of-heavens protector help should-perform

meahta waldend on þam miclan dæge·

of-powers ruler on the great day·

fæder frofre gæst in þa frecnan tid

father of-comfort spirit in the perilous time

dæda demend and se deora sunu

of-deeds judge and the dear son

725

þonne seo þrynis þrymm-sittende

when the trinity majesty-sitting

in annesse ælda cygne

in unity of-men to-race

þurh þa sciran gesceaft scrifeð bi gewyrhtum

through the bright creation decrees by deeds

meorde monna gehwam forgif us mægna god

reward of-men to-each grant to-us of-powers god

730 þæt we þine onsyne æþelinga wyn

that we thy countenance of-princes joy

milde gemeten on þa mæran tid Amen

mild may-find in the glorious time Amen
