

OLD ENGLISH SERIES • VOLUME 9

THE METERS OF BOETHIUS AND THE SOLILOQUIES

KING ALFRED

Metra · Blōstman

The Meters of Boethius and the Soliloquies

King Alfred's Boethius in Verse and His Augustine

with a word-for-word interlinear English translation

preserving the original word order

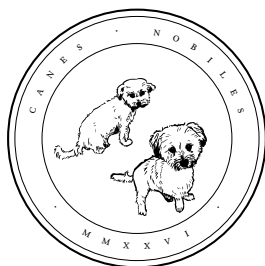


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Volume 9 of the Canes Nobiles Old English interlinear texts

The Old English text follows Walter John Sedgefield's text of the Meters,
King Alfred's Old English Version of Boethius De Consolatione
Philosophiae (Oxford: Clarendon Press, 1899), and Henry Lee Hargrove's,
King Alfred's Old English Version of St. Augustine's Soliloquies,
Yale Studies in English 13 (New York: Henry Holt, 1902)

Set from page scans of those printings

Translated and composed with AI, edited by Christopher Hench
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In the Meters the text keeps the manuscripts' spelling and accents
and Sedgefield's ȝ and þ, without his brackets and italics; a stroke over
a letter stands for a following m or n. In the Soliloquies the length marks,
the bracketed words, and the speakers' initials G. and A., for Reason
and Augustine, are Hargrove's, and an ellipsis marks a gap. The margin numbers
the meters' lines and gives Hargrove's page and line where a paragraph begins.

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KING ALFRED

Metra

The Meters of Boethius

THE PROEM

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

Ðus Ælfred us ealdspell reahte,

Thus Alfred to-us old-story told,

cyning Westsexna, cræft meldode,

king of-West-Saxons, skill made-known,

leoðwyrhta list. him wæs lust micel

of-song-wrights art. to-him was desire great

ðæt he ðiossum leodum leoð spellode,

that he to-these peoples song recited,

monnum myrgen, mislice cwidas,

to-men mirth, various sayings,

þy læs ælinge ut adrife

the less with-weariness out should-drive

selflicne secg, þonne he swelces lyt

self-pleased man, when he of-such little

gymð for his gilpe. ic sceal giet spreca,

heeds for his boast. I shall yet speak,

fōn on fitte, folccuðne ræd

take-up in song, folk-known counsel

hæleðum secgean; hliste se þe wille.

to-men to-say; let-him-listen he who will.

5

10

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

Hit wæs geara iu ðætte Gotan eastan

It was of-years formerly that Goths from-the-east

of Sciððia sceldas læddon,

from Scythia shields led,

þreate geþrungon þeodlond monig.

with-host pressed-upon nation-land many.

setton suðweardes sigeþeoda twa;

set-out southwards victory-peoples two;

5 Gotene rice gearmælum weox.

of-Goths kingdom year-by-year grew.

hæfdan him gecynde cyningas twegen,

had for-themselves native kings two,

Rædgod 7 Aleric; rice geþrungon.

Radagaisus and Alaric; mighty (they)-throve.

Þa wæs ofer Muntgiop monig atyhted

Then was over Mont-Jove many drawn

Gota gylpes full, guðe gelysted

of-Goths of-boast full, for-battle eager

10 folcgewinnes. fana hwearfode

for-folk-strife. banner turned

scir on sceaft; sceotend þohton

bright on shaft; shooters thought

Italia ealle gegongan,

Italy all to-overrun,

lindwigende; hi gelæstan swua

linden-warriors; they carried-(it)-out so

efne from Muntgiop oð þone mæran wearoð

even from Mont-Jove to the famous shore

þær Sicilia sæstreamum in

where Sicily sea-streams in

eglond micel eðel mærsað.

island great homeland makes-famous.

ða wæs Romana rice gewunnen,

then was of-Romans kingdom won,

abrocen burga cyst. beadurincum wæs

broken of-cities choicest. to-battle-warriors was

Rom gerymed. Rædgot ȝ Aleric

Rome laid-open. Radagaisus and Alaric

foron on ðæt fæsten. fleah casere

went into that stronghold. fled emperor

mid þam æpelingum ut on Crecas.

with the princes out to Greeks.

ne meahte þa seo wealaf wige forstandan

not could then the woe-remnant in-war withstand

Gotan mid guðe. giomonna gestrion

Goths with battle. of-men-of-old treasure

sealdon unwillum eþelweardas,

gave unwillingly homeland-guardians,

halige aðas; wæs gehwæðeres waa.

holy oaths; was of-each woe.

15

20

25

þeah wæs magorinca mod mid Crecum,

yet was of-young-warriors mind with Greeks,

gif hi leodfruman læstan dorsten.

if they people-chief follow dared.

stod þrage on ðam; þeod wæs gewunnen

stood for-a-time in that; nation was conquered

wintra mænigo, oðþæt wyrd gescraf

of-winters many, until fate decreed

30 þ þe Þeodrice þegnas 7 eorlas

that — to-Theodoric thanes and warriors

heran sceoldan. wæs se heretema

obey should. was the army-leader

Criste gecnoden; cyning selfa

to-Christ devoted; king himself

onfeng fulluhtþeawum. fægnodon ealle

received baptism-rites. rejoiced all

Romwara bearn, 7 him recene to

of-Romans children, and him quickly to

35 friðes wilnedon. he him fæste gehet

for-peace wished. he to-them firmly promised

þ hy ealdrihta ælces mosten

that they of-old-rights of-each might

wyrðe gewunigen on þære welegan byrig

worthy remain in the wealthy city

ðenden God wuolde þæt he Gotena geweald

while God willed that he of-Goths power

agan moste. he þ eall aleag;

possess might. he that all belied;

40 wæs þæm æþelinge Arrianes

was to-the prince of-Arius

gedwola leofre þonne Drihtnes æ.

error dearer than of-Lord law.

het Iohannes godne papan

commanded John good pope

heafde beheawon; næs ðæt hærlic dæd.

from-head to-beu; not-was that honorable deed.

eac þam wæs unrim oðres manes

also to-that was countless of-other crime

þ se Gota fremede godra gehwilcum.

that the Goth did of-good-ones to-each.

ða wæs ricra sum on Rome byrig

then was of-powerful-ones one in Rome city

ahefen heretoga, hlaforde leof,

raised leader, to-lord dear,

þenden cynestole Creacas wioldon.

while throne Greeks ruled.

þæt wæs rihtwis rinc; wæs mid Romwarum

that was righteous warrior; was among Romans

sincgeofa sella, siððan longe.

treasure-giver better, since long.

he wæs for weorulde wis, weorðmynða georn,

he was for world wise, of-honors eager,

beorn boca gleaw. Boitius

warrior of-books skilled. Boethius

se hæle hatte; se þone hlisan gepah.

the hero was-called; he the reputation received.

wæs him on gemynde mæla gehwilce

was to-him in mind of-times at-each

yfel ȝ edwit þ him elðeodg

evil and reproach that to-him foreign

45

50

55

kyningas cyððon. wæs on Creacas hold;

kings showed. was to Greeks loyal;

gemunde þara ara 7 ealdrihta

remembered of-the honors and of-old-rights

þe his eldran mid him ahton longe,

which his elders among them had long,

lufan 7 lissa. angan þa listum ymbe

of-love and of-kindnesses. began then with-arts about

60 ðencean þearflíce, hu he ðider meahte

to-think needfully, how he thither could

Creacas oncerran, þæt se casere eft

Greeks turn, that the emperor again

anwald ofer hi agan moste.

power over them possess might.

sende ærendgewrit ealdhlafordum

sent message-letters to-old-lords

degelice, 7 hi for Drihtne bæd,

secretly, and them by Lord besought,

65 ealdum treowum, ðæt hi æft to him

by-old troths, that they again to him

comen on þa ceastre, lete Creca witan

should-come into the city, should-let of-Greeks councilors

rædan Romwarum, rihtes wyrðe

rule to-Romans, of-right worthy

lete þone leodscipe. ða þa lare ongeat

should-let the nation. when the plot perceived

Ðeodric Amuling, 7 þone þegn oferfeng,

Theodoric Amaling, and the thane seized,

70 heht fæstlice folcgesiðas

commanded firmly folk-companions

healdon þone hererinc. wæs him hreoh sefa,
to-hold the army-warrior. was to-him fierce mind,

ege from ðam eorle. he hine inne heht
fear from that warrior. he him inside commanded

on carcerne cluster belucan.

in prison with-bar to-lock.

þa wæs modsefa miclum gedrefed

then was mind-heart greatly troubled

Boetius. breac longe ær

of-Boethius. enjoyed long before

wlencea under wolcnum; he þy wys meahthe

of-splendors under skies; he the worse could

þolian þa þrage, þa hio swa þearl becom.

endure the time, when it so severe came.

wæs þa ormod eorl, are ne wende,

was then despairing warrior, of-mercy not expected,

ne on þam fæstene frofre gemunde;

nor in the prison of-comfort remembered;

ac he neowol astreaht niðer ofdune

but he prostrate stretched down downward

feol on þa flore. fela worda spræc,

fell on the floor. many of-words spoke,

forþoht ðearle; ne wende þonan æfre

despairing sorely; not expected thence ever

cuman of ðæm clammum. cleopode to Drihtne

to-come from the fetters. called to Lord

geomran stemne, gyddode þus.

with-sad voice, sang thus.

75

80

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

Hwæt, ic lioða fela lustlice geo

Lo, I of-songs many gladly formerly

sanc on sælum. nu sceal siofigende,

sang in happy-times. now shall lamenting,

wope gewæged, wrecca giomor,

with-weeping troubled, wretch sad,

singan sarcwidas. me þios siccetung hafað

to-sing sore-sayings. me this sobbing has

5 agæled, ðes geocsa, þ ic þa ged ne mæg

hindered, this sighing, that I the songs not can

gefegean swa fægre, þeah ic fela gio þa

join so fairly, though I many formerly then

sette soðcwida, þonne ic on sælum wæs.

set of-true-sayings, when I in happy-times was.

oft ic nu miscyrre cuðe spræce,

often I now mistake known speech,

7 þeah uncuðre ær hwilum fond.

and yet unknown-ones before at-times found.

10 me þas woruldsælða welhwæs blindne

me these worldly-felicities nearly-wholly blind

on ðis dimme hol dysine forlæddon,

into this dim hole foolish misled,

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

15

III • THE DARKENED MIND

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

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

weoruldbisgunga. þonne hit winnende

of-world-cares. when it struggling

5 his agen leoht anforlæteð,

its own light forsakes,

ȝ mid uua forgit þone ecan gefean,

and with woe forgets the eternal joy,

ðringð on þa ðiostro ðisse worulde,

presses into the darkness of-this world,

sorgum geswenced. swa is þissum nu

with-sorrows afflicted. so is to-this now

mode gelumpen; nu hit mare ne wat

mind befallen; now it more not knows

10 for Gode godes buton gnornunge

before God of-good except lamentation

fremdre worulde. him is frofre ðearf.

of-alien world. to-it is of-comfort need.

IV · THE PRAYER TO THE CREATOR

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

Æala, ðu scippend scirra tungla,

O, thou creator of-bright stars,

hefones ȝ eorðan; ðu on heahsetle

of-heaven and of-earth; thou on high-seat

ecum ricsast, ȝ ðu ealne hræðe

eternal reignest, and thou all swiftly

hefon ymbhwearfest, ȝ ðurh ðine halige miht

heaven turnest-about, and through thy holy might

tunglu genedest þ hi ðe to herað.

stars compellest that they thee to obey.

5

swylce seo sunne sweartra nihta

likewise the sun of-dark nights

ðiostro adwæscēð, þurh ðine meht,

darkness quenches, through thy might,

blacum leohte, beorhte steorran

with-pale light, bright stars

mona gemetgað; ðurh ðinra meahta sped

moon moderates; through of-thy powers success

hwilum eac þa sunnan sines bereafað

at-times also the sun of-its bereaves

10

beorhtan leohtes, þonne hit gebyrgan mæg

bright light, when it happen may

þæt swa geneahsne nede weorðað.

that so near by-necessity (they)-become.

swelce þone mæran morgensteorran

likewise the famous morning-star

þe we oðre naman æfensteorra

which we by-other name evening-star

nemnan herað, ðu genedest þone

to-name hear, thou compellest it

15

þ he þære sunnan sið bewitige;

that it of-the sun course attend;

gears gehwelce he gongan sceal,

of-years each it go shall,

beforan feran. hwæt ðu, fæder, wercest

before travel. lo thou, father, makest

sumurlange dagas swiðe hate;

summer-long days very hot;

20 þæm winterdagum wundrum sceorta

to-the winter-days wondrously short

tida getiohhast. ðu þæm treowum selest

times appointest. thou to-the trees givest

suðan ȝ westan, þa ær se swearta storm

from-the-south and from-the-west, which before the dark storm

norðan ȝ eastan benumen hæfde

from-the-north and from-the-east deprived had

leafa gehwelces ðurh þone laðran wind.

of-leaves of-each through the more-hateful wind.

25 eala hwæt, on eorðan ealla gesceafta

O lo, on earth all creatures

hyrað ðinre hæse; doð on heofonum swa some

obey thy command; do in heavens so same

mode ȝ mægne, butan men anum;

with-mind and with-might, except man alone;

se wið ðinum willan wyrceð oftost.

who against thy will works oftenest.

wella, ðu eca ȝ þu ælmihtiga

well-lo, thou eternal and thou almighty

30 ealra gesceafta sceppend ȝ reccend;

of-all creatures creator and ruler;

ara ðinum earmum eorðan tudre,

have-mercy on-thy wretched of-earth offspring,

monna cynne, ðurh ðinra mehta sped.

of-men on-race, through of-thy powers success.

hwi ðu ece God æfre wolde

why thou eternal God ever wouldst

þ sio wyrd on gewill wendan sceolde

that the fate at will turn should

yflum monnum ealles swa swiðe?

35

for-evil men altogether so greatly?

hio ful oft dereð unscyldegum.

it full often harms the-guiltless.

sittað yfele men giond eorðricu

sit evil men throughout earth-kingdoms

on heahsetlum, halige þriccað

on high-seats, holy-ones tread

under heora fotum. firum uncuð

under their feet. to-men unknown

hwi sio wyrd swa wô wendan sceolde.

40

why the fate so wrongly turn should.

swa sint gehydde her on worulde

so are bidden here in world

geond burga fela beorhte cræftas.

throughout of-cities many bright virtues.

unrihtwise eallum tidum

unrighteous-ones at-all times

habbað on hospe ða þe him sindon

have in scorn those who than-them are

rihtes wisran, rices wyrðran.

45

of-right wiser, of-rule worthier.

bið þ lease lot lange hwile

is the false deceit long while

bewrigen mid wrencum. nu on worulde her

covered with tricks. now in world here

monnum ne deriað máne aðas.

to-men not harm wicked oaths.

gif ðu nu, waldend, ne wilt wirde steoran,

if thou now, ruler, not wilt fate steer,

50 ac on selfwille sigan lætest,

but in self-will to-sink lettest,

þonne ic wat þte wile woruldmēn tveogan

then I know that will worldly-men doubt

geond foldan sceat, buton fea ane.

throughout of-earth expanse, except few alone.

eala, min Dryhten, ðu þe ealle ofersihst

O, my Lord, thou who all overseest

worulde gesceafta, wlit nu on moncyn

of-world creatures, look now on mankind

55 mildum eagum, nu hi on monegum her

with-mild eyes, now they in many here

worulde yðum wynnað ȝ swincað,

of-world waves strive and toil,

earme eorðwaran; ara him nu ða.

wretched earth-dwellers; have-mercy on-them now then.

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

Đu meah̃t be ðære sunnan sweotole geþencean,

Thou canst by the sun clearly consider,

Ʒ be æghwelcum oðrum steorran

and by each other star

þara þe æfter burgum beortost scineð;

of-those which along cities brightest shines;

gif him wan fore wolcen hangað,

if it dark before cloud hangs,

ne mægen hi swa leohtne leoman ansendan

not can they so bright beam send-forth

ær se þicca mist þynra weorðe.

before the thick mist thinner becomes.

swa oft smylte sæ suðerne wind,

so often calm sea southern wind,

græge glashlutre, grimme gedrefeð,

gray glass-clear, grimly troubles,

þonne hie gemengað micla ysta,

when it stir-up great storms,

onhrerað hronmere; hrioh bið þonne

agitate whale-mere; rough is then

seo þe ær gladu onsiene wæs.

it which before glad of-aspect was.

5

10

swa oft æspringe ut awealleð

so often spring out wells

of clife harū col ȝ hlutor,

from cliff gray cool and clear,

ȝ gereclice rihte floweð;

and directly straight flows;

15 irneð wið his eardes, oð hī oninnan felð

runs toward its home, until it within falls

munes mægenstan, ȝ him on middan geligeð,

of-mountain great-stone, and it in middle lies,

atrendlod of ðæm torre. he on tu siððan

rolled from the tor. it in two afterward

tosceaden wyrð; scir bið gedrefeð

divided becomes; clear is troubled

burna geblonden; broc bið onwendeð

stream mingled; brook is turned

20 of his rihtryne, ryðum toflowen.

from its right-course, in-streams flowed-apart.

swa nu þa þiostro þinre heortan

so now the darkness of-thy heart

willað minre leohtan lare wiðstondan,

will to-my bright teaching withstand,

ȝ ðin modgeþonc miclū gedrefan.

and thy mind-thought greatly trouble.

ac gif ðu nu wilnast, þ ðu wel mæge,

but if thou now desirest, that thou well mayest,

25 þæt soðe leoht sweotole oncnawan,

the true light clearly perceive,

leohte geleafan, þu forlætan scealt

with-bright faith, thou forsake shalt

idle ofersælða, unnytne gefean.

idle excessive-felicities, useless joy.

þu scealt eac yfelne ege anforlætan

thou shalt also evil fear forsake

woruldearfōða. ne most ðu wesan for þæm

of-world-hardships. not mayest thou be for that

ealles to ormod, ne ðu ðe æfre ne læt

altogether too despairing, nor thou thee ever — let

wlenca gewæcan, þe læs þu weorðe for him

splendors weaken, the less thou become through them

mid ofermettū eft gescended,

with pride again shamed,

ȝ to upahafen for orsorgum

and too up-raised for untroubled

woruldgesældum. ne eft to waclice

worldly-felicities. nor again too weakly

geotreowe æniges godes,

despair of-any good,

þonne þe for worulde wiðerweardra mæsd

when thee for world of-adverse most

þinga þreage, ȝ þu ðe selfum

of-things afflicts, and thou for-thee self

swiðost onsitte. forðæm simle bið

most dread. because ever is

se modsefa miclum gebunden

the mind-heart greatly bound

mid gedrefnesse, gif hine dreccean mot

with trouble, if it afflict may

þissa yfla hwæðer, innan swencan.

of-these evils whichever, within torment.

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forðæm þa twegen tregan teoð tosomne

because the two griefs draw together

wið þ mod foran mistes dwoleman,

against the mind in-front of-mist confusion,

þ hit seo ece ne mot innan geondscinan

that it the eternal not may within shine-through

45 sunne for ðæm sweartum mistum,

sun for the dark mists,

ær ðæm hi geswiðrad weorðen.

before that they diminished become.

VI • NOTHING STANDS FAST

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

Da se Wisdom eft wordhord onleac,

Then — Wisdom again word-board unlocked,

sang soðcwidas, ȝ þus selfa cwæð:

sang true-sayings, and thus himself said:

ðonne sio sunne sweetolost scineð,

when the sun most-clearly shines,

hadrost of hefone, hræðe bioð aðistrod

brightest from heaven, quickly are darkened

5 ealle ofir eorþan oðre steorran;

all over earth other stars;

forðæm hiora birhtu ne bið auht

because their brightness not is aught

to gesettane wið þære sunnan leoht.

to set against of-the sun light.

ðonne smolte blāwð suðan ȝ westan

when gently blows from-the-south and from-the-west

wind under wolcnum, þonne weaxað hraðe

wind under skies, then grow quickly

feldes blostman, fægen þ hi moton.

of-field blossoms, glad that they may.

ac se stearca storm, þonne he strong cymð

but the stark storm, when it strong comes

norðan ȝ eastan, he genimeð hraðe

from-the-north and from-the-east, it takes-away quickly

þære rosan wlite; ȝ eac þa ruman sæ

of-the rose beauty; and also the wide sea

norþerne yst nede gebædeð

northern storm by-necessity compels

þ hio strange geondstyred on staðu beateð.

that it strongly stirred-up on shore beats.

eala þ on eorðan auht fæstlices

alas that on earth auhgt of-steadfast

weorces on worulde ne wunað æfre.

of-work in world not remains ever.

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

Ða ongon se Wisdom his gewunan fylgan;

Then began — Wisdom his custom follow;

gliowordum gol, gyd æft spelle.

with-glee-words sang, song after story.

song soðcwida sumne þa geta;

sang of-true-sayings one then yet;

cwæð þæt he ne herde þ on heane munt

said that he not heard that on high mountain

5 monna ænig meahte asettan

of-men any could set

healle hroffæste. ne þearf eac hæleða nan

hall roof-fast. nor need also of-men any

wenan þæs weorces þ he wisdom mæge

expect of-the work that he wisdom can

wið ofermetta æfre gemengan.

with pride ever mingle.

herdes þu æfre þte ænig mon

heardst thou ever that any man

10 on sondbeorgas settan meahte

on sand-hills set could

fæste healle? ne mæg eac fira nan

firm hall? nor can also of-men any

wisdom timbran þær ðær woruldgitsung

wisdom build there where world-greed

beorg oferbrædeð. baru sond willað

hill overspreads. bare sand will

ren forswelgan; swa deð ricra nu

rain swallow-up; so does of-powerful-ones now

grundleas gitsung gilpes ȝ æhta;

bottomless greed of-boast and of-possession;

gedrinced to dryggum dreosendne welan,

drinks to dryness perishing wealth,

ȝ þeah þæs þearfan ne bið þurst aceled.

and yet of-the needy-one not is thirst cooled.

ne mæg hælepa gehwæm hus on munte

not can of-men for-each house on mountain

lange gelæstan, forðæm him lungre on

long last, because it quickly on

swift wind swapeð. ne bið sond þon ma

swift wind sweeps. nor is sand the more

wið micelne ren manna ængum,

against great rain of-men to-any,

huses hirde; ac hit hreosan wile,

of-house guardian; but it fall will,

sigan sond æfter rene. swa bioð anra gehwæs

sink sand after rain. so are of-ones of-each

monna modsefan miclum awegeðe,

of-men mind-hearts greatly moved,

of hiora stede styrede, þonne hi strong dreceð

from their place stirred, when them strong afflicts

wind under wolcnum woruldearfoða,

wind under skies of-world-hardships,

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opþe hi eft se reða ren onhrereð

or them again the fierce rain stirs

sumes ymbhogan, ungemetgemem.

of-some concern, immeasurable-care.

ac se ðe þa ecan agan wille

but he who the eternal have will

30 soðan gesælða, he sceal swiðe flion

true felicities, he shall greatly flee

þisse worulde wlite; wyrce him siðþan

of-this world beauty; let-him-make for-himself afterward

his modes hus, þær he mæge findan

of-his mind house, where he can find

eaðmetta stan unigmet fæstne,

of-humility stone immeasurably firm,

grundweal gearone; se toglidan ne þearf,

foundation ready; which to-slide-away not needs,

35 þeah hit wegge wind woruldearfopa

though it shake wind of-world-hardships

oððe ymbhogena ormete ren;

or of-concerns excessive rain;

forþæm on þære dene Drihten selfa

because in the valley Lord himself

þara eadmetta eardfæst wunigað,

of-the humility dwelling-fast dwells,

þær se wisdom â wunað on gemyndum.

where the wisdom ever dwells in memories.

40 forðon orsorg lif ealnig lædað

therefore untroubled life always lead

woruldmen wise buton wendinge;

worldly-men wise without change;

þonne he eall forsihð eorðlicu good

when he all despises earthly goods

⁊ eac þara yfela orsorh wunað,

and also of-the evils untroubled dwells,

hopað to þæm ecum þe þæræfter cumað,

hopes for the eternal-ones which thereafter come,

hine þonne æghwonan ælmihtig God

him then from-everywhere almighty God

singallice simle gehealdeð

continually ever holds

anwunigendne his agenum

abiding in-his own

modes gesælþum, þurh metodes gife,

of-mind felicities, through of-ordainer gift,

þeah hine se wind woruldearfoða

though him the wind of-world-hardships

swiðe swence, ⁊ hine singale

greatly afflict, and him continual

gemen gæle, þonne him grimme on

care binder, when him grimly on

woruldsælþa wind wraðe blaweð,

of-worldly-felicities wind fiercely blows,

þeah þe hine ealneg se ymbhoga ðyssa

though — him always the concern of-these

woruldsælða wraðe drecce.

worldly-felicities fiercely afflict.

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

Sona swa se Wisdom þas word hæfde

As-soon as — Wisdom these words had

swetole areahte, he þa siðþan ongan

clearly expounded, he then afterward began

singan soðcwidas 7 þus selfa cwæð:

to-sing true-sayings and thus himself said:

hwæt, sio forme eld foldbuendum

lo, the first age to-earth-dwellers

5 geond eorðan sceat æghwam dohte,

throughout of-earth expanse to-everyone was-good,

þa þa anra gehwæm on eorðwæstmum

then when of-ones to-each in earth-fruits

genoh ðuhte; nis hit nu ða swelc.

enough seemed; not-is it now then such.

næron þa geond weorulde welige hamas,

not-were then throughout world wealthy homes,

ne mislice mettas ne drincas,

nor various foods nor drinks,

10 ne hi þara hrægla huru ne gemdon

nor they of-the garments indeed — cared

þe nu drihtguman diorost lætað;

which now noblemen dearest reckon;

forðæm hiora nænig næs þa gieta,

because of-them none was then yet,

ne hi ne gesawon sundbuende,

nor they — saw sea-dwellers,

ne ymbutan hi awer ne herdon.

nor round-about them anywhere — heard.

hwæt, hi firenlusta frece ne wæron,

lo, they of-sinful-lusts greedy not were,

buton swa hi meahton gemetlicost

except as they could most-moderately

ða gecynd began þe him Crist gesceop;

the nature practice which for-them Christ shaped;

ȝ hi æne on dæge æton symle

and they once in day ate ever

on æfentid eorþan wæstmas,

at evening-time of-earth fruits,

wudes ȝ wyrta; nalles win druncon

of-wood and of-herbs; not-at-all wine drank

scir of steape. næs þa scealca nan

bright from cup. not-was then of-servants any

þe mete oððe drinc mængan cuðe,

who food or drink mingle knew,

wæter wið hunige, ne heora wæda þon ma

water with honey, nor their garments the more

sioloce siowian; ne hi siarocræftum

with-silk sew; nor they with-cunning-crafts

godweb giredon, ne hi gimreced

purple-cloth prepared, nor they gem-halls

setton searolice, ac hi simle him

set cunningly, but they ever for-themselves

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eallū tidum ute slepon

at-all times outside slept

under beamsceade. druncon burnan wæter,

under tree-shade. drank of-stream water,

calde wellan. nænig cepa ne seah

cold springs. no merchant — saw

30 ofer eargeblond ellendne wearod,

over wave-mingling foreign shore,

ne huru ymbe sciphergas sætilcas ne herdon,

nor indeed about ship-armies men [?] — heard,

ne furðum fira nan ymb gefeoht spreca.

nor even of-men any about fight speak.

næs ðeos eorðe besmiten awer þa geta

not-was this earth defiled anywhere then yet

beornes blode, þe hi ne billrude

of-warrior with-blood, when they not sword-red

35 ne furðum wundne wer weoruldbuende

nor even wounded man world-dwellers

gesawan under sunnan. nænig siððan wæs

saw under sun. none afterward was

weorð on weorulde, gif mon his willan ongeat

honored in world, if one his will perceived

yfelne mid eldum; he wæs æghwæm lað.

evil among men; he was to-everyone hateful.

eala þær hit wurde, oððe wolde God,

O if it came-to-pass, or would God,

40 þæt on eorðan nu ussa tida

that on earth now of-our times

geond þas widan weoruld wæren æghwæs

throughout this wide world were in-every-way

swelce under sunnan. ac hit is sǣmre nu
such under sun. but it is worse now

þ̅ ðeos gitsunc hafað gumena gehwelces
that this greed has of-men of-each

mod amerred, þ̅ he maran ne recð,
mind hindered, that he more not cares,

ac hit on witte weallende byrnð.

but it in mind boiling burns.

efne sio gitsung þe nænne grund hafað
even the greed which no bottom has

swearte swæfeð sumes onlice

darkly smolders somewhat like

efne þam munte þe nu monna bearn

even to-the mountain which now of-men children

Etne hatað; se on iglonde

Etna call; which on island

Sicilia swefle byrneð;

Sicily with-sulfur burns;

þæt mon helle fyr hateð wide,

which one of-hell fire calls widely,

forþæm hit symle bið sinbyrnende,

because it ever is ever-burning,

ȝ ymbutan hit oðra stowa

and around it other places

blate forbærnð biteran lege.

palely burns-up with-bitter flame.

eala, hwæt se forma feohgitsere

alas, what the first money-greedy-one

wære on worulde, se þas wongstedas

was in world, who these field-places

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grof æfter golde 7 æfter gimcynnū?

dug after gold and after gem-kinds?

hwæt, he frecnu gestreon funde mænegum

lo, he perilous treasures found for-many

bewrigen on weorulde, wætere oððe eorþan.

covered in world, with-water or earth.

IX · NERO

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

Hwæt, we ealle witon hwelce ærleste

Lo, we all know what dishonors

ge neah ge feor Neron worhte,

both near and far Nero wrought,

Romwara cyning, þa his rice wæs

of-Romans king, when his kingdom was

hehst under heofonum, to hryre monegum.

highest under heavens, to ruin for-many.

5 wælhreowes gewed wæs ful wide cuð,

of-the-cruel-one madness was full widely known,

unrihthæmed, arleasta fela,

fornication, of-impieties many,

man 7 morðor, misdæda worn,

crime and murder, of-misdeeds host,

unrihtwises inwidþoncas.

of-the-unrighteous-one evil-thoughts.

he het him to gamene geara forbærnan

he commanded for-himself for sport formerly burn

Romana burig; sio his rices wæs

of-Romans city; which of-his kingdom was

10

ealles eðelstol. he for unsnyttrum

of-all native-seat. he for folly

wolde fandian gif þ fyr meahhte

would try if the fire could

lixan swa leohte, ⁊ swa longe eac

shine so brightly, and so long also

read rasettan, swæ he Romane

red rage, as he Romans

secgan geherde þ on sume tide

say heard that at some time

15

Troia burg ofertogen hæfde

of-Troy city overspread had

lega leohtost, lengest burne

of-flames brightest, longest burned

hama under hefonum. næs þæt herlic dæd

of-homes under heavens. not-was that honorable deed

þ hine swelces gamenes gilpan lyste,

that him of-such sport boast it-pleased,

þa he ne earnade elles wuhte

when he not earned else of-aught

20

buton þ he wolde ofer werðiode

except that he would over nations

his anes huru anwald cypan.

of-him alone indeed power show.

eac hit gesælde æt sumum cierre

also it happened at some time

þæt se ilca het ealle acwellan

that the same commanded all kill

25 þa ricostan Romana witan

the most-powerful of-Romans councilors

ȝ þa æþelestan eorlgebyrdum

and the noblest by-noble-births

þe he on þæm folce gefrigen hæfde,

whom he among the people heard-of had,

and onuppan agene broðor

and upon-that own brother

ȝ his modor mid meca ecgum,

and his mother with of-swords edges,

30 billum ofbeatan. he his bryde ofslog

with-swords beat-to-death. he his bride slew

self mid sweorde, ȝ he symle wæs

himself with sword, and he ever was

micle þe bliðra on breostcofan

much the happier in breast-chamber

þonne he swylces morðres mæst gefremede.

when he of-such murder most committed.

nalles sorgode hwæþer siðþan â

not-at-all worried whether afterward ever

35 mihtig Drihten ametan wolde

mighty Lord mete would

wrece be gewyrhtum wohfremmendum,

vengeance by deserts to-wrong-doers,

ac he on ferðe fægn facnes ȝ searuwa

but he in spirit glad of-treachery and of-snares

wælrīow wunode. wiold emne swaþeah

slaughter-cruel remained. ruled even nevertheless

ealles þisses mæran middangeardes,

all this famous middle-earth,

swa swa lyft ȝ lagu land ymbclyppað,

so as air and water land embrace,

garsecg embegyr̃t gumena rice,

ocean girds of-men kingdom,

secggea sitlu, suð east ȝ west

of-men seats, south east and west

oð ða norðmestan næssan on eorðan;

to the northernmost headlands on earth;

eall þ Nerone nede oððe lustum,

all that Nero by-necessity or with-pleasures,

heaðorinca gehwilc, heran sceolde.

of-war-men each, obey had-to.

he hæfde him to gamene, þonne he on gylp astag,

he had for-himself for sport, when he into boast climbed,

hu he eorðcyningas yrmde ȝ cwelmdde.

how he earth-kings harried and tormented.

wenst ðu þ se anwald eaðe ne meahte

thinkest thou that the power easily not could

Godes ælmihtiges þone gelpsaðan

of-God almighty the boast-foe

rice berædan, ȝ bereafian

of-kingdom deprive, and bereave

his anwaldes ðurh þa ecan meaht,

of-his power through the eternal might,

oððe him his yfeles elles gestioran?

or him of-his evil otherwise restrain?

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eala gif he wolde, ðæt he wel meahte,

O if he would, which he well could,

þæt unriht him eaðe forbiodan.

the wrong to-him easily forbid.

55 eawla þ se hlaford hefig gioc slepte

alas that the lord heavy yoke laid

sware on þa swyran sinra ðegenas,

heavily on the necks of-his thanes,

ealra ðara hæleða þe on his tidum

of-all of-those men who in his times

geond þas lænan worold liban sceoldon.

throughout this transitory world live must.

he on unscyldgum eorla blode

he in guiltless of-warriors blood

60 his sweord seled e swiðe gelome.

his sword soiled very frequently.

ðær wæs swiðe sweotol, þæt we sædon oft,

there was very clear, what we said often,

þæt se anwald ne deð awiht godes,

that the power not does aught of-good,

gif se wel nele þe his geweald hafað.

if he well not-will who its control has.

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

Gif nu hæleða hwone hlisan lyste,

If now of-men someone of-repute it-pleases,

unnytne gelþ agan wille,

useless boast have will,

þonne ic hine wolde wordum biddan

then I him would with-words ask

þ he hine æghwonon utan ymbepohte,

that he himself from-everywhere outside considered,

sweotole ymbsawe suð east ȝ west

clearly looked-around south east and west

hu widgil sint wolcnum ymbutan

how wide are skies around

heofones hwealfe. higesnotrum

of-heaven vaults. to-the-wise-minded

mæg eaðe ðincan þ þeos eorðe sie

can easily seem that this earth is

eall for ðæt oðer unigmet lytel,

all beside the other immeasurably little,

þeah hio unwisum widgel þince,

though it to-unwise-ones wide seem,

on stede stronglic, steorleasum men.

in place strong, to-rudderless man.

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þeah mæg þone wisan on gewitlocan

yet may the wise-one in wit-enclosure

þære gitsunge gelpes scamian,

of-the greed of-boast be-ashamed,

ðonne hine þæs hlisan heardost lysteð,

when him of-the repute hardest it-pleases,

15 ȝ he þeah ne mæg þone tobredan

and he yet not can it spread

ofer ðas nearowan, nænige ðinga,

over these narrow, by-any of-things,

eorðan sceatas; is ðæt unnet gelþ.

of-earth regions; is that useless boast.

eala, ofermodan, hwi eow a lyste

alas, proud-ones, why you ever it-pleases

mid eowrum swiran selfra willum

with your necks of-selves with-wills

20 þæt swære gioc symle underlutan?

the heavy yoke ever bow-under?

hwy ge ymb ðæt unnet ealnig swincen,

why you about that useless always toil,

þ ge þone hlisan habban tiliað

that you the repute have strive

ofer ðioda ma þonne eow þearf sie?

over of-peoples more than to-you need be?

þeah eow nu gesæle þ eow suð oððe norð

though to-you now befall that you south or north

25 þa ytmestan eorðbuende

the outermost earth-dwellers

on monig ðiodisc miclum herien,

in many-a language greatly praise,

ðeah hwa æðele sie eorlgebyrdū,

though someone noble be by-noble-births,

welum geweorðad, ȝ on wlencum ðio

with-wealth honored, and in splendors thrive

duguðum diore, deað þæs ne scrifeð,

with-riches dear, death of-that not cares,

þonne him rum forlæt rodora waldend;

when to-him room grants of-heavens ruler;

ac he þone welegan wædlum gelice

but he the wealthy-one to-paupers like

efnmærne gedeð, ælces þinges.

equally-famous makes, of-each thing.

hwær sint nu þæs wisan Welandes ban

where are now of-the wise Weland bones

þæs goldsmiðes, þe wæs geo mærost?

of-the goldsmith, who was formerly most-famous?

forþy ic cwæð þæs wisan Welandes ban,

for-this I said of-the wise Weland bones,

forðy ængum ne mæg eorðbuendra

because from-any not can of-earth-dwellers

se cræft losian þe him Crist onlænd.

the skill be-lost which to-him Christ lends.

ne mæg mon æfre þy eð ænne wræccan

not can one ever the easier an exile

his cræftes beniman, þe mon oncerran mæg

of-his skill deprive, than one turn can

sunnan onswifan, ȝ ðisne swiftan rodor

sun turn-aside, and this swift sky

of his rihtryne rinca ænig.

from its right-course of-men any.

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

wæron on worulde. ac hit is wyrse nu

were in world. but it is worse now

þæt geond þas eorþan æghwær sindon

that throughout this earth everywhere are

hiora gelican hwon ymb spræce,

their likes little about speech,

sume openlice, ealle forgitene,

some openly, all forgotten,

60

þ hi se hlisa hiwcuðe ne mæg

that them the repute familiar not can

foremære weras forð gebrengan.

very-famous men forth bring.

þeah ge nu wenen ȝ wilnigen

though you now expect and desire

þ ge lange tid libban moten,

that you long time live may,

hwæt iow æfre þy bet bio oððe þince?

what to-you ever the better is or seems?

65

forðæmpe nane forlet, þeah hit lang ðince,

because none lets-go, though it long seem,

deað æfter dogorime, þonne he hæfð Drihtnes leafe.

death after day-count, when he has of-Lord leave.

hwæt þonne hæbbe hælepa ænig

what then may-have of-men any

guma æt þæm gilpe, gif hine gegripan mot

man from the boast, if him seize may

se eca deað æfter þissum worulde?

the eternal death after this world?

70

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

An sceppend is butan ælcū tweon;

One creator is without any doubt;

se is eac wealdend woruldgesceafta

he is also ruler of-world-creatures

heofones ȝ eorðan ȝ heahsæ

of-heaven and of-earth and of-high-sea

ȝ ealra ðara þe ðærin wuniað,

and of-all of-those which therein dwell,

5 ungesæwenlicra, ȝ eac swa same

of-invisible-ones, and also so same

ðara ðe we eagum on lociað,

of-those which we with-eyes on look,

ealra gesceafta. se is ælmihtig;

of-all creatures. he is almighty;

þæm oleccað ealle gesceafta

to-him defer all creatures

þe þæs ambehtes awuht cunnon,

which of-the service aught know,

10 ge eac swa same þa ðæs auht nyton

and also so same those of-that aught not-know

þ hi þæs ðeodnes þeowas sindon.

that they of-the prince servants are.

se us gesette sido ȝ þeawas,

he for-us set customs and ways,

eallum gesceaftum unawendendre

for-all creatures unchanging

singallice sibbe gecynde,

perpetually peace natural,

þa þa he wolde þ þ he wolde;

then when he willed that which he willed;

swa lange swa he wolde þ hit wesan sceolde,

so long as he willed that it be should,

swa hit eac to worulde sceal wunian forð;

so it also to world shall remain forth;

forþæm æfre ne magon þa unstillan

because ever not can the unstill

woruldgesceafta weorðan gestilde,

world-creatures become stilled,

of ðæm ryne onwend, ðe him rodera weard

from the course turned, which to-them of-heavens guardian

endebyrdes eallum gesette.

in-order for-all set.

hæfð se alwealda ealle gesceafta

has the all-ruler all creatures

gebæt mid his bridle; hafað butu gedon,

bridled with his bridle; has both done,

ealle gemanode, ȝ eac getogen,

all admonished, and also drawn-in,

þ hi ne moten ofer metodes est

that they not may against of-ordainer favor

15

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æfre gestillan, ne eft eallunga

ever be-stilled, nor again entirely

swiðor stirian, ðonne him sigora weard

more stir, than to-them of-victories guardian

his gewealdleþer wille onlætān.

his controlling-rein will let-slack.

he hafað þe bridle butu befangen

he has with-the bridle both encompassed

30 heofon ȝ eorþan, ȝ eall holma begong.

heaven and earth, and all of-waters expanse.

swa hæfð geheaðærod hefonrices weard

so has confined of-heaven-kingdom guardian

mid his anwealde ealle gesceafta,

with his power all creatures,

þ hiora æghwīlc wið oðer winð,

that of-them each against other strives,

ȝ þeah winnende wreþiað fæste,

and yet striving support firmly,

35 æghwīlc oðer utan ymbclyppeð,

each other outside embraces,

þy læs hi toswifen. forðæm hi symle sculon

the less they swerve-apart. because they ever must

þone ilcan ryne eft gecyrran

the same course again return

þe æt frymðe fæder getiode,

which at beginning father appointed,

ȝ swa edniwe eft gewiorðan;

and so renewed again become;

40 swa hit nu fagað, frean ealdgeweorc,

so it now varies, of-lord old-work,

þte winnende wiðerweard gesceaft

that striving contrary creatures

fæste sibbe forð anhealdað.

firm peace forth maintain.

swa nu fyr ȝ wæter, folde ȝ lagustream,

so now fire and water, earth and sea-stream,

manigu oðru gesceaft efnswiðe him

many other creatures equally-strong to-them

giond þas widan worulde winnað betweox him,

throughout this wide world strive between them,

ȝ swa þeah magon hiora þegnunga

and so though can their services

ȝ geferscipe fæste gehealdan.

and fellowship firmly keep.

nis hit no þæt an þ swa eaðe mæg

not-is it — that alone that so easily can

wiðerweard gesceaft wesan ætgædere

contrary creatures be together

symbol geferan, ac hit is sellicre

ever companions, but it is more-wondrous

þ hiora ænig ne mæg butan oþrum bion.

that of-them any not can without other be.

ac sceal wuhta gehwilec wiðerweardes hwæthwugu

but shall of-creatures each of-contrary something

habban under heofonum, þ his hige

have under heavens, that its mind

durre gemetgian ær hit to micel weorðe.

dare moderate before it too great become.

hæfð se ælmihtiga eallum gesceaftum

has the almighty for-all creatures

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ðæt gewrixle geset þe nu wunian sceal,

the alternation set which now remain shall,

wyrta growan, leaf grenian,

herbs grow, leaves become-green,

þ on hærfest eft hrest ȝ wealuwað.

which in autumn again falls and withers.

winter bringeð weder ungemet cald,

winter brings weather immeasurably cold,

60 swifte windas. sumor æfter cymeð,

swift winds. summer after comes,

wearm gewideru. hwæt, þa wonnan niht

warm weathers. lo, the dark night

mona onlihteð, oððæt monnum dæg

moon lights-up, until for-men day

sunne bringeð giond þas sidan gesceaft.

sun brings throughout this wide creation.

hæfð se ilca God eorðan ȝ wætere

has the same God to-earth and to-water

65 mearce gesette; merestream ne dear

boundary set; sea-stream not dares

ofer eorðan sceat eard gebrædan

over of-earth expanse dwelling extend

fisca cynne butan frean leafe;

of-fishes for-kind without of-lord leave;

ne hio æfre ne mot eorðan þyrscwold

nor it ever — may of-earth threshold

up ofersteppan, ne ða ebban þon ma

up overstep, nor the ebbs the more

70 foldes mearce oferfaran moton.

of-earth boundary pass-over may.

þa gesetnessa sigora wealdend,
the ordinances of-victories ruler,
 lifes leohtfruma, læt þenden he wile,
of-life light-source, lets while he will,
 geond þas mæran gesceaft mearce healden.
throughout this famous creation bounds hold.

ac þonne se eca ȝ se ælmihtiga
but when the eternal and the almighty

þa gewældleðeru wile onlætæn,
the controlling-reins will let-slack,

efne þara bridla þe he gebætte mid
even of-the bridles which he bridled with

his agen weorc eall æt frymðe,
his own work all at beginning,

þ is wiðerweardnes wuhte gehwelcre
that is contrariness of-creature each

þe we mid þæm bridle becnan tiliað:
which we with the bridle signify strive:

gif se ðioden læt þa toslupan,
if the prince lets them slip-apart,

sona hi forlætað lufan ȝ sibbe,
at-once they forsake love and peace,

ðæs geferscipes freondrædenne;
of-the fellowship friendship;

tilaþ anra gehwilc agnes willan;
strives of-ones each of-own will;

woruldgesceafta winnað betweox him,
world-creatures strive between them,

oðþæt ðios eorðe eall forweorðeð,
until this earth all perishes,

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ȝ eac swa same oðra gesceafta

and also so same other creatures

weorþað him selfe siððan to nauhte.

become them themselves afterward to naught.

ac se ilca God, se þ eall metgað,

but the same God, who that all moderates,

se gefehð fela folca tosomne,

he joins many of-peoples together,

90 ȝ mid freondscipe fæste gegadrað;

and with friendship firmly gathers;

gesamnað sinscipas, sibbe gemengeð,

unites marriages, peace mingles,

clænlice lufe. swa se cræftga eac

pure love. so the craftsman also

geferscipas fæste gesamnað,

fellowships firmly unites,

þ hi hiora freondscipe forð on symbel

that they their friendship forth in perpetuity

95 untweofealde treowa gehealdað,

undivided faith keep,

sibbe samrade. eala, sigora God,

peace united. O, of-victories God,

wære þis moncyn miclum gesælig

would-be this mankind greatly happy

gif hiora modsefa meahte weorðan

if their mind-heart could become

staðolfæst gereaht þurh þa strongan meaht,

steadfast directed through the strong might,

100 ȝ geendebyrd swa swa oðra sint

and ordered so as others are

woruldgesceafta. wære hit la þonne

world-creatures. would-be it lo then

murge mid monnum gif hit meahte swa.

merry among men if it might so.

XII · WEEDING THE FIELD

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

Se þe wille wyrcan wæstmbære lond,

He who will work fruitful land,

atio of ðæm æcere ærest sona

let-him-draw from the field first at-once

fearn and þornas 7 fyrsas swa same,

fern and thorns and furze so same,

wiod þa þe willað welhwær derian

weeds those which will nearly-everywhere harm

clænum hwæte, þy læs he ciða leas

to-clean wheat, the less it of-shoots void

licge on ðæm lande. is leoda gehwæm

lie in the land. is of-peoples to-each

ðios oðru bysen efnbehefu;

this other example equally-needful;

þ is þætte ðynceð þegna gehwelcum

that is that seems of-thanes to-each

huniges bibread healfe þy swetre

of-honey bee-bread by-half the sweeter

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

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

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XIII • EVERY CREATURE SEEKS ITS NATURE

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

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

bryrð mid his bridlum, begð ðider he wile

pricks with his bridles, bends whither he will

mid his anwalde, ge endebyrd

with his power, and in-order

5 wundorlice wel gemetgað.

wondrously well moderates.

hafað swa geheadorad heofona wealdend,

has so confined of-heavens ruler,

utan befangen ealla gesceafta,

outside encompassed all creatures,

geræped mid his racentan, þ hi aredian ne magon

bound with his chain, that they contrive not can

þ hi hi æfre him of aslepen.

that they themselves ever him from slip.

10 ȝ þeah wuhta gehwilec wrigað toheald

and yet of-creatures each strives leaning

sidra gesceafta swiðe onhelled

of-wide creations greatly inclined

wið þæs gecyndes þe him cyning engla,

toward the nature which for-them king of-angels,

fæder æt frymðe, fæste getiode.

father at beginning, firmly appointed.

swa nu þinga gehwilec ðiderweard fundað,

so now of-things each thitherward strives,

15 sidra gesceafta, buton sumum englum

of-wide creations, except some angels

ȝ moncynne; þara micles to feola,

and mankind; of-which much too many,

woroldwuniendra, winð wið gecynde.

of-world-dwellers, strive against nature.

þeah nu on londe leon gemete

though now in land lion find

wynsume wiht wel atemedē,

pleasant creature well tamed,

hire magister miclum lufige,

her master greatly love,

ȝ eac ondræde dogora gehwelce,

and also dread of-days each,

gif hit æfre gesæld þ hio æniges

if it ever happens that she of-any

blodes onbyrgeð, ne ðearf beorna nan

blood tastes, not needs of-men any

wenan þære wyrde þ hio wel siððan

expect of-the event that she well afterward

hire taman healde; ac ic tiohhie

her tamer hold; but I think

þ hio ðæs niwan taman nauht ne gehicgge,

that she of-the new tamer naught — thinks,

ac ðone wildan gewunan wille geþencan

but the wild custom will remember

hire eldrena; onginð eorneste

of-her ancestors; begins in-earnest

racentan slitan, ryn, grymetigan,

chains tear, roar, rage,

ȝ ærest abit hire agenes

and first bites of-her own

huses hirde, ȝ hraðe siððan

house guardian, and quickly afterward

hæleða gehwilecne þe hio gehentan mæg.

of-men each which she seize can.

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nele hio forlætan libbendes wuht,

not-will she spare of-living creature,

neata ne monna; nimð eall þ hio fint.

of-cattle nor of-men; takes all that she finds.

35 swa doð wudufuglas; þeah hi wel sien

so do wood-birds; though they well be

tela atemedede, gif hi on treowum weorþað

properly tamed, if they in trees come

holte tomiddes, hræðe bioð forsewene

wood in-the-midst-of, quickly are despised

heora lareowas þe hi lange ær

their teachers who them long before

tydon ȝ temedon. hi on treowum wilde

trained and tamed. they in trees wild

40 ealdgecynde â forð siððan

in-old-nature ever forth afterward

willum wuniað, þeah him wolde hwilc

willingly dwell, though them would some

heora lareowa listum beodan

of-their teachers with-arts offer

þone ilcan mete þe he hi æror mid

the same food which he them before with

tame getede. him þa twigu þincað

tame made. to-them the twigs seem

45 emne swa merge þ hi þæs metes ne recð;

even so merry that they of-the food not care;

ðincð him to ðon wynsum þ him se weald oncwýð;

seems to-them to that pleasant that them the forest answers;

þonne hi geherað hleoðrum brægðan

when they hear with-sounds modulate

oðre fugelas, hi heora agne

other birds, they their own

stefne styriað; stunað eal geador

voice stir; resounds all together

welwinsum sanc; wudu eallum oncwýð.

50

very-pleasant song; wood to-all answers.

swa bið eallum treowum þe him on æðele bið

so is to-all trees which to-them in nature is

þ hit on holte hyhst geweaxe;

that it in wood highest grow;

þeah þu hwilcne boh byge wið eorþan,

though thou some bough bend toward earth,

he bið upweardes swa ðu anforlætst

it is upwards as-soon-as thou lettest-go

widu on willan; went on gecynde.

55

wood at will; turns to nature.

swa deð eac sio sunne, þonne hio on sige weorðeð

so does also the sun, when it into sinking comes

ofer midne dæg; merecondel

over mid day; sea-candle

scyð on ofdæle, uncuðne weg

shoves on downslope, unknown way

nihtes geneðeð, norð eft ȝ east;

by-night ventures, north again and east;

eldum oteweð, brencð eorðwarum

60

to-men shows, brings to-earth-dwellers

morgen meretorhtne; hio ofer moncyn stihð

morning sea-bright; it over mankind climbs

â upweardes, oð hio eft cymeð

ever upwards, until it again comes

þær hire yfemesð bið eard gecynde.

where its uppermost is dwelling natural.

swa swa ælc gesceaft ealle mægene

so as each creature with-all might

65 geond ðas widan woruld wrigað ȝ higað

throughout this wide world strives and hastens

ealle mægene, eft symle onlyt

with-all might, again ever inclines

wið his gecyndes, cymð to ðonne hit mæg.

toward its nature, comes to when it may.

nis nu ofer eorðan ænegu gesceaft

not-is now on earth any creature

þe ne wilnie þ hio wolde cuman

which not desires that it would come

70 to þam earde þe hio of becom;

to the home which it from came;

þ is orsorgnes ȝ ecu rest;

that is security and eternal rest;

þ is openlice ælmihti God.

that is openly almighty God.

nis nu ofer eorðan ænegu gesceaft

not-is now on earth any creature

þe ne hwearfige swa swa hweol deð

which not turns so as wheel does

75 on hire selfre, forðon hio swa hwearfað

on it self, because it so turns

þ hio eft cume þær hio æror wæs;

that it again come where it before was;

þonne hio ærest sie utan behwerfed,

when it first is outside turned-about,

þonne hio ealles wyrð utan becerred;

when it wholly becomes outside turned;

hio sceal eft don þ hio ær dyde,

it shall again do what it before did,

ƿ eac wesan þ hio æror wæs.

and also be what it before was.

80

XIV · THE GREEDY RICH MAN

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

Hwæt bið þæm welegan woruldgitsere

What is to-the wealthy world-greedy-one

on his mode ðe bet, þeah he micel age

in his mind the better, though he much own

goldes ƿ gimma ƿ gooda ge hwæs,

of-gold and of-gems and of-goods — of-each,

æhta unrim, ƿ him mon erigen scyle

of-possessions countless, and for-him one plow should

æghwelce dæg æcera ðusend,

each day of-acres thousand,

ðeah þes middangeard ƿ þis manna cyn

though this middle-earth and this of-men race

sy under sunnan suð west ƿ east

be under sun south west and east

his anwalde eall underðieded?

to-his power all subjected?

5

ne mot he þara hyrsta hionane lædan

not may he of-the ornaments hence lead

10 of ðisse worulde wuhte þon mare

from this world by-aught the more

hordgestreona ðonne he hiðer brohte.

of-board-treasures than he hither brought.

XV • THE FAVOR OF NERO

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

Ðeah hine nu se yfela unrihtwisa

Though himself now the evil unrighteous

Neron cynincg niwan gescerpte

Nero king newly adorned

wlitegum wædum, wundorlice

with-beautiful garments, wondrously

golde geglengde ȝ gimcynnum,

with-gold decked and with-gem-kinds,

5 þeah he wæs on worulde witena gehwelcum

yet he was in world of-wise-men to-each

on his lifdagum lað ȝ unweorð,

in his life-days hateful and unworthy,

fierenfull. hwæt, se feond swaðeah

sinful. lo, the fiend nevertheless

his diorlingas duguþum stepte;

his favorites with-honors exalted;

ne mæg ic þeah gehycgan hwy him on hige þorfte
not can I however conceive why to-him in mind needed

a ðy sæl wesan; þeah hi sume hwile

10

ever the better be; though them some while

gecure butan cræftum cyninga dysegast,

chose without virtues of-kings most-foolish,

næron hy þy weorðran witenas ænegum.

not-were they the worthier of-wise-men to-any.

ðeah hine se dysega do to cyninge,

though him the fool make to king,

hu mæg þ gesceadwis scealc gereccan

how can that rational man explain

þ he him ðy selra sie oððe þince?

15

that he to-him the better be or seem?

XVI • POWER OVER ONESELF

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

Se þe wille anwald agon, ðonne sceal he ærest tilian

He who will power possess, then shall he first strive

þ he his selves on sefan age

that he of-his self in mind own

anwald innan, þy læs he æfre sie

power within, the less he ever be

his unþeawum eall underðyded;

to-his vices all subjected;

- 5 **ado** of his mode mislicra fela
let-him-put from his mind of-various many
þara ymbhogona þe him unnet sie;
of-the concerns which to-him useless be;
læte sume hwile siofunga
let-him-leave some while lamentations
and ermða þinra. þeah him eall sie
and of-miseries thine. though to-him all be
þes middangeard swa swa merestreamas
this middle-earth so as sea-streams
- 10 **utan belicgað on æht gifen,**
outside surround in possession given,
efne swa wide swa swa westmest nu
even so wide so as westmost now
an iglond ligð ut on garsecg,
an island lies out in ocean,
þær nængu bið niht on sumera
where no is night in summer
ne wuhte þon ma on wintra dæg
nor by-aught the more in of-winter day
- 15 **toteled tidum, þ is Tile haten:**
divided by-hours, which is Thule called:
þeah nu anra hwa ealles wealde
though now of-ones someone all rule
þæs iglandes, 7 eac þonan
the island, and also thence
oð Indeas eastewearde,
to Indians eastward,
þeah he nu þ eall agan mote,
though he now that all possess may,

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

20

XVII · TRUE NOBILITY

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

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

5

on woruld cumað, wlance ȝ heane.

into world come, proud and humble.

nis þ nan wundor, forðæm witan ealle

not-is that any wonder, because know all

þ an God is ealra gesceafta,

that one God is of-all creatures,

frea moncynnes, fæder ȝ scippend.

lord of-mankind, father and creator.

10 se ðære sunnan leoht seleð of heofonum,

who to-the sun light gives from heavens,

monan ȝ þys mærum steorrum. se gesceop men on eorðan,

to-moon and to-these famous stars. he created men on earth,

ȝ gesamnade sawle to lice

and united soul to body

æt fruman ærest, folc under wolcnum

at beginning first, people under skies

emnæðele gesceop, æghwilecne mon.

equally-noble created, each man.

15 hwy ge þonne æfre ofer oðre men

why you then ever over other men

ofermodigen buton andweorce,

should-be-proud without cause,

nu ge unæðelne nænigne metað?

now you ignoble none find?

hwy ge eow for æpelum up ahebben nu?

why you yourselves for nobility up raise now?

On þæm mode bið monna gehwilcum

In the mind is of-men to-each

20 þa rihtæþelo þe ic ðe recce ymb,

the true-nobility which I to-thee tell about,

nales on ðæm flæsce foldbuendra.

not-at-all in the flesh of-earth-dwellers.

ac nu æghwilec mon þe mid ealle bið

but now each man who with all is

his unþeawum underðieded,

to-his vices subjected,

he forlæt ærest lifes frumsceaft

he forsakes first of-life origin

ȝ his agene æþelo swa selfe,

and his own nobility so same,

ȝ eac þone fæder þe hine æt fruman gesceop.

and also the father who him at beginning created.

forðæc hine anæþelað ælmihtig God,

therefore him degrades almighty God,

þ he unæþele â forð þanan

that he ignoble ever forth thence

wyrð on weorulde, to wuldre ne cymð.

becomes in world, to glory not comes.

25

XVIII · LUST

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

Eala ðæt se yfla unrihta gedede

Alas that the evil unrighteous does

wraða willa wohhæmetes,

fierce desire of-wrong-intercourse,

þ he mid ealle gedræfð anra gehwylces

that he with all troubles of-ones of-each

monna cynnes mod fulneah þon.

of-men of-race mind full-nearly then.

5 hwæt, sio wilde beo, þeah wis sie,

lo, the wild bee, though wise be,

anunga sceal eall forweorþan

utterly shall all perish

gif hio yrringa awuht stingeð;

if she angrily aught stings;

swa sceal sawla gehwile siððan losian

so shall of-souls each afterward perish

gif se lichoma forlegen weorþeð

if the body adulterous becomes

10 unrihtþæmede, bute him ær cume

by-fornication, unless to-him before come

hreow to heortan, ær he hionan wende.

repentance to heart, before he hence go.

XIX · SEEKING WHERE NOTHING IS

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

Eala, þ is hefig dysig, hygeð ymbe se ðe wile,

Alas, that is heavy folly, let-him-think about he who will,

ȝ frecenlic fira gehwilcum,
and perilous of-men to-each,
 þ ða earman men mid ealle gedwæleð
which the wretched men with all leads astray
 of ðæm rihtan wege recene alæded.

from the right way quickly led-away.

hwæðer ge willen on wuda secan

5

whether you will in wood seek

gold ðæt reade on grenū triowum?

gold the red on green trees?

Ic wat swaðeah þ hit witenan nan

I know nevertheless that it of-wise-men none

þider ne seceð, forðæm hit þær ne wexð,

thither — seeks, because it there not grows,

ne on wingearðum wlitige gimmas.

nor in vineyards beautiful gems.

hwy ge nu ne settan on sume dune

10

why you now not set on some hill

fiscnet eowru, þonne eow fon lysteð

fishnets yours, when to-you to-catch it-pleases

leax oððe cyperan? me gelicost ðincð

salmon or kipper? to-me likeliest seems

þte ealle witen eorðbuende

that all know earth-dwellers

þoncolmode ðæt hi þær ne sint.

thoughtful-minded that they there not are.

hwæper ge nu willen wæpan mid hundum

15

whether you now will hunt with hounds

on sealtne sæ, ðonne eow secan lyst

on salt sea, when to-you to-seek it-pleases

heorotas ȝ hinda? þu gehicgan meaht

harts and binds? thou think canst

þ ge willað ða on wuda secan

that you will them in wood seek

oftor micle þonne ut on sæ.

oftener much than out on sea.

20 is ðæt wundorlic, þ we witan ealle,

is that wonderful, that we know all,

þ mon secan sceal be sæwaroðe

that one seek shall by sea-shore

ȝ be eaofrum æpele gimmas

and by river-banks noble gems

hwite ȝ reade ȝ hiwa gehwæs.

white and red and of-bues of-each.

hwæt, hi eac witon hwær hi eafiscas

lo, they also know where they river-fishes

25 secan þurfan, ȝ swylcra fela

seek need, and of-such many

weoruldwelena; hi þ wel doð,

of-world-riches; they that well do,

geornfulle men, geara gehwlc.

eager men, of-years each.

ac ðæt is earmlicost ealra þinga

but that is most-wretched of-all things

þ þa dyseگان sint on gedwolan wordene

that the foolish are in error become

30 efne swa blinde þ hi on breostum ne magon

even so blind that they in breasts not can

eaðe gecnawan hwær þa ecan good,

easily know where the eternal goods,

soða gesælða, sindon gehyddu;

true felicities, are hidden;

forþæm hi æfre ne lyst æfter spyrian,

because them ever not it-pleases after track,

secan þa gesælða. wenað samwise

seek the felicities. think half-wise

þæt hi on ðis lænan mægen life findan

that they in this transitory can life find

soða gesælða, þ is selfa God.

true felicities, that is himself God.

ic nat hu ic mæge nænige ðinga

I not-know how I can by-any of-things

ealles swa swiðe on sefan minum

altogether so greatly in mind mine

hiora dysig tælan swa hit me don lysteð;

their folly blame as it me to-do pleases;

ne ic þe swa sweotole gesecgan ne mæg,

nor I thee so clearly tell — can,

forþæm hig sint earmran ⁊ eac dysegran

because they are more-wretched and also more-foolish

ungesæligran, þonne ic þe secgan mæge.

unhappier, than I thee tell can.

hi wilniað welan ⁊ æhta

they desire wealth and possessions

⁊ weorðscipes to gewinnanne;

and of-honor to win;

þonne hi habbað þ hiora hige seceð,

when they have what their mind seeks,

35

40

45

wenað þonne swa gewitlease

think then so witless

ðæt hi þa soðan gesælða hæbben.

that they the true felicities have.

XX · THE PRAYER TO THE MAKER OF ALL

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

Eala, min Drihten, þ þu eart ælmihtig,

O, my Lord, that thou art almighty,

micel, modilic, mærpum gefræge,

great, magnanimous, for-glories famed,

ȝ wundorlic witena gehwylcum.

and wonderful of-wise-men to-each.

hwæt, ðu ece God ealra gesceafta

lo, thou eternal God of-all creatures

5 wundorlice wel gesceope

wondrously well createdst

ungesewenlica, ȝ eac swa same

invisible-ones, and also so same

gesewenlicra softe wealdest,

visible-ones gently rulest,

scirra gesceafta, mid gesceadwisum

bright creatures, with rational

mægne 7 cræfte. þu þysne middangeard

might and skill. thou this middle-earth

from fruman ærest forð oð ende

from beginning first forth to end

tidum totældes, swa hit getæsost wæs,

by-times dividedst, as it most-fitting was,

endebyrdes, þ hi æghwæðer

in-order, that they each

ge ær farað ge eft cumað.

both earlier go and again come.

þu þe unstill agra gesceafta

thou who unstill own creatures

to ðinum willan wislice astyrest,

to thy will wisely stirrest,

7 þe self wunæst swiðe stille

and thee thyself dwellest very still

unanwendendlic a forð simle.

unchangeable ever forth ever.

nis nan mihtigra ne nan mærra,

not-is any mightier nor any more-famous,

ne geond ealle þa gesceaft efnlica þîn,

nor throughout all the creation equal thine,

ne þe ænig nedþearf næs æfre giet

nor to-thee any need was ever yet

ealra þara weorca þe þu geworht hafast;

of-all the works which thou wrought hast;

ac mid þinum willan þu hit worhtes eall,

but with thy will thou it wroughtest all,

10

15

20

ȝ mid anwalde þinum agenum

and with power thine own

weorulde geworhtest ȝ wuhta gehwæt,

world wroughtest and of-creatures each,

25 þeah ðe nænegu nedðearf wære

though — no need were

eallra þara mærpā. is ðæt micel gecynd

of-all the glories. is that great nature

þines goodes, þencð ymb se ðe wile,

of-thy good, thinks about he who will,

forðon hit is eall an ælcas þincges,

because it is all one of-each thing,

þu ȝ þ ðin good. hit is þin agen,

thou and that thy good. it is thine own,

30 forðæm hit nis utan, ne com auht to ðe.

because it not-is from-outside, nor came aught to thee.

ac ic georne wat þ ðin goodnes is

but I well know that thy goodness is

æلميhtig good, eall mid ðe selfum.

almighty good, all with thee self.

hit is ungelic urum gecynde;

it is unlike to-our nature;

us is utan cymen eall þa we habbað

to-us is from-outside come all which we have

35 gooda on grundū from Gode selfum.

of-goods on grounds from God himself.

næfst þu to ænegū andan genumenne,

not-bast thou to any envy taken,

forðamþe nan þing nis þin gelica,

because no thing is thy like,

ne huru ænig ælcraeftigre;

nor indeed any more-all-skilled;

forðæm þu eal good anes geþeahte

therefore thou all good of-one counsel

þines geþohtest, 7 hi þa worhtest.

of-thine thoughtest, and them then wroughtest.

40

næs æror ðe ænegu gesceaft

not-was before thee any creature

þe auht oððe nauht auðer worhte.

which aught or naught either wrought.

ac ðu butan bysne, brego moncynnes,

but thou without example, prince of-mankind,

æلميhtig God, eall geworhtest

almighty God, all wroughtest

þing þearle good; eart þe selfa

things exceedingly good; art thee thyself

45

þæt hehste good. hwæt ðu, halig fæder,

the highest good. lo thou, holy father,

æfter þinum willan woruld gesceope,

according-to thy will world createdst,

ðisne middangeard meahtū þinū,

this middle-earth with-powers thine,

weorada Drihten, swa þu woldest self,

of-hosts Lord, as thou wouldst thyself;

7 mid ðinum willan wealdest ealles;

and with thy will rulest all;

50

forðæm þu, soða God, selfa dælest

because thou, true God, thyself dealest

gooda æghwīlc. forðæm þu geara ær

of-goods each. because thou of-years before

ealla gesceafta ærest gesceope

all creatures first createdst

swiðe gelice, sumes hwæðre þeah

very alike, in-some-respect however yet

55 ungelice; nemdest eall swaðeah

unlike; namedst all nevertheless

mid ane noman, ealle togædre

with one name, all together

woruld under wolcnum. hwæt þu, wuldres God,

world under skies. lo thou, of-glory God,

þone anne naman eft todældes,

the one name again dividedst,

fæder, on feower; wæs þara folde an

father, into four; was of-them earth one

60 ȝ wæter oðer worulde dæles,

and water second of-world of-part,

ȝ fyr is þridde, ȝ feowerðe lyft;

and fire is third, and fourth air;

þæt is eall weoruld eft togædere.

that is all world again together.

habbað þeah þa feower frumstol hiora,

have yet the four original-seat their,

æghwīlc hiora agenne stede,

each of-them own place,

65 þeah anra hwīlc wið oðer sie

though of-ones each with other be

miclum gemenged, ȝ mid mægne eac

greatly mingled, and with might also

fæder ælmihtiges fæste gebunden

of-father almighty firmly bound

gesiblice softe togædre

peaceably gently together

mid bebode þine, bilewit fæder,

with command thine, gracious father,

þte heora ænig oðres ne dorste

that of-them any of-other not dared

mearce ofergangan for metodes ege.

boundary overstep for of-ordainer fear.

ac geþweorod sint ðegnas togædre,

but reconciled are thanes together,

cyninges cēpan, cele wið hæto,

of-king champions, cold against heat,

wæt wið drygum; winnað hwæðre.

wet against dry; strive however.

wæter ȝ eorðe wæstmas brengað.

water and earth fruits bring.

þa sint on gecynde cealda batwa,

they are by nature cold both,

wæter wæt ȝ ceald. wängas ymbelicað,

water wet and cold. plains surround,

eorðe ælgreno, eac hwæðre ceald.

earth all-green, also however cold.

lyft is gemenged, forþæm hio on middum wunað;

air is mingled, because it in middle dwells;

nis þ nan wundor þ hio sie wearm ȝ ceald,

not-is that any wonder that it be warm and cold,

wæt wolcnes tier winde geblonden,

wet of-cloud distillation [?] with-wind blended,

forðæm hio is on midle, mine gefræge,

because it is in middle, by-my bearing,

70

75

80

fyres ȝ eorþan. fela monna wat

of-fire and of-earth. many of-men knows

þte yfemest is eallra gesceafta

that uppermost is of-all creatures

85 fyr ofer eorðan, folde neoðemest.

fire above earth, earth lowest.

is þ wundorlic, weroda Drihten,

is that wonderful, of-hosts Lord,

þ ðu mid geþeahte þinum wyrcest

that thou with counsel thine workest

þæt ðu þæm gesceaftum swa gesceadlice

that thou for-the creatures so discerningly

meorce gesettest, ȝ hi ne mengdest eac.

boundaries settest, and them not mingledst also.

90 hwæt, þu þæm wættere wætum ȝ cealdum

lo, thou to-the water wet and cold

foldan to flore fæste gesettest,

earth as floor firmly settest,

forðæm hit unstill æghwider wolde

because it unstill everywhither would

wide toscridan wac ȝ hnesce.

widely glide-apart weak and soft.

ne meahte hit on him selfum, soð ic geare wat,

not could it on it self, truly I well know,

95 æfre gestandan; ac hit sio eorðe hylt

ever stand; but it the earth holds

ȝ swelgeð eac be sumum dæle,

and swallows also by some part,

þ hio siðþan mæg for ðæm sype weorðan

that it afterward can for the drink become

geleht lyftum. forðæm leaf ȝ gærs

moistened with-airs. therefore leaf and grass

bræd geond Bretene, bloweð ȝ groweð

spread throughout Britain, blooms and grows

eldum to are. eorðe sio cealde

for-men to benefit. earth the cold

brengð wæstma fela wundorlicra,

brings of-fruits many wonderful,

forðæm hio mid þæm wætere weorðeð geþawened.

because it with the water becomes moistened.

gif þ nære, þonne hio wære

if that not-were, then it were

fordrugod to duste, ȝ todrifen siððan

dried-up to dust, and driven-apart afterward

wide mid winde, swa nu weorðeð oft

widely with wind, as now becomes often

axe giond eorðan eall toblawen.

ash throughout earth all blown-apart.

ne meahte on ðære eorðan awuht libban,

not could on the earth aught live,

ne wuhte þon ma wætres brucan,

nor by-aught the more of-water enjoy,

on eardian ænige cræfte

on dwell by-any skill

for cele anum, gif þu, cyning engla,

for cold alone, if thou, king of-angels,

wið fyre hwæthwugu foldan ȝ lagustream

with fire somewhat earth and sea-stream

ne mengdest togædre, ȝ gemetgode

not mingledst together, and moderatedst

100

105

110

cele ȝ hæto cræfte þine,

cold and heat with-skill thine,

þ þ fyr ne mæg foldan ȝ merestream

that the fire not can earth and sea-stream

115 blate forbærnan, þeah hit wið batwa sie

palely burn-up, though it with both be

fæste gefeged, fæder ealdgeweorc.

firmly joined, of-father old-work.

ne þincð me þ wundur wuhte þe læsse

not seems to-me the wonder by-aught the less

þ ðios eorðe mæg ȝ egorstream,

that this earth can and sea-stream,

swa ceald gesceaft, cræfta nane

so cold creation, of-skills none

120 ealles adwæscan þ þ him oninnan sticað

wholly quench that which them within sticks

fyres, gefeged mid frean cræfte.

of-fire, joined with of-lord skill.

þæt is agen cræft egorstreames,

that is own skill of-sea-stream,

wætres ȝ eorþan ȝ on wolcnum eac,

of-water and of-earth and in skies also,

ȝ efne swa same uppe ofer rodere.

and even so same up above sky.

125 þonne is þæs fyres frumstol on riht

then is of-the fire original-seat by right

eard ofer eallum oðrum gesceaftum

dwelling above all other creatures

gesewenlicum geond þisne sidan grund;

visible throughout this wide ground;

þeah hit wið ealla sie eft gemenged

though it with all be again mingled

weoruldgesceafta, þeah waldan ne mot

world-creatures, yet rule not may

þ hit ænige eallunga fordô

that it any entirely destroy

buton þæs leafe þe us þis lif tiode,

except of-his leave who for-us this life appointed,

þ is se eca ȝ se ælmihtga.

that is the eternal and the almighty.

eorðe is hefigre oðrum gesceaftum,

earth is heavier than-other creatures,

þicre geþruen, forðæm hio þrage stod

thicker compressed, because it for-a-time stood

ealra gesceafta under niðemæst,

of-all creatures under lowest,

buton þæm rodere, þe þas ruman gesceaft

except the sky, which this spacious creation

æghwylce dæge utan ymbhwyrfeð,

each day outside revolves-around,

ȝ þeah þære eorþan æfre ne oðrined,

and yet the earth ever not touches,

ne hire on nanre ne mot near þonne on oðre

nor to-it in any — may nearer than in other

stowe gestæppan; striced ȝ ymbutan

place step; moves around

ufane ȝ neoðane, efenneah gehwæper.

from-above and from-below, equally-near each.

æghwylc gesceaft þe we ymb sprecað

each creature which we about speak

130

135

140

hæfð his agenne eard onsundran,

has its own dwelling apart,

bið þeah wið þæm oðrū eac gemenged;

is yet with the others also mingled;

145 ne mæg hira ænig butan oðrum bion.

not can of-them any without others be.

þeah hi unsweotole somod eardien,

though they unclearly together dwell,

swa nu eorðe ȝ wæter, earfoðtæcne

as now earth and water, hard-to-show

unwisra gehwæm, wuniað on fyre,

of-unwise-ones to-each, dwell in fire,

þeah hi sindan sweotole þæm wisum.

though they are clear to-the wise.

150 is þ̅ fyr swa same fæst on þæm wætre

is the fire so same fast in the water

ȝ on stanum eac stille geheded

and in stones also still hidden

earfoðhawe, is hwæðre þær.

hard-to-see, is however there.

hafað fæder engla fyr gebunden

has father of-angels fire bound

efne to þon fæste þ̅ hit fiolan ne mæg

even to that firmly that it escape not can

155 eft æt his eðle, þær þ̅ oðer fyr

back to its homeland, where the other fire

ûp ofer eall þis eardfæst wunað.

up over all this dwelling-fast dwells.

sona hit forlæteð þas lænan gesceaft

at-once it forsakes this transitory creation

mid cele ofercumen, gif hit on cyððe gewit;
with cold overcome, if it to homeland departs;

ᵹ þeah wuhta gehwīc wilnað þiderweard
and yet of-creatures each desires thitherward

þær his mægðe bið mæst ætgædre.

where of-its kin is most together.

ðu gestaðoladest þurh þa strongan meahht,

thou establishedst through the strong might,

weroda wuldorcyning, wundorlice

of-hosts glory-king, wondrously

eorðan swa fæste þ hio ðn ænige

earth so firmly that it to any

healfe ne heldeð; ne mæg hio hider ne þider

side not inclines; not can it thither nor thither

sigan þe swiðor þe hio symle dyde.

sink the more than it ever did.

hwæt, hi þeah eorðlices auht ne haldeð,

lo, it yet of-earthly aught not holds,

is þeah efneðe up ᵹ ofdune

is yet equally-easy up and down

to feallanne foldan ðisse,

to fall for-earth this,

þæm anlicost þe on æge bið

to-that liketh which in egg is

gioleca onmiddan, glideð hwæðre

yolk in-middle, glides however

æg ymbutan; swa stent eall weoruld

egg around; so stands all world

stille on tille, streamas ymbutan,

still in station, streams around,

160

165

170

lagufloda gelac, lyfte ȝ tungla,

of-sea-floods tumult, of-air and of-stars,

ȝ sio scire scell scriðeð ymbutan

and the bright shell glides around

175 dogora gehwilce; dyde lange swa.

of-days at-each; did long so.

hwæt þu, ðioda God, ðriefalde on us

lo thou, of-peoples God, threefold in us

sawle gesettest, ȝ hi siððan eac

soul settest, and it afterward also

styrest ȝ stihrest þurh ða strongan meaht,

stirrest and directest through the strong might,

þ hire þy læsse on ðæm lytlan ne bið

that of-it the less in the little not is

180 anum fingre þe hire ðn eallum bið

one finger than of-it in all is

þæm lichoman. forðæm ic lytle ær

the body. therefore I a-little before

sweotole sæde þ sio saul wære

clearly said that the soul was

þriefald gesceaft þegna gehwilces,

threefold creature of-thanes of-each,

forðæm uðwitan ealle seggað

because philosophers all say

185 ðætte an gecynd ælcra saule

that one nature of-each soul

irsung sie, oðer wilnung;

anger is, second desire;

is sio þridde gecynd þæm twæm betere,

is the third nature than-the two better,

sio gesceadwisnes. nis ðæt scandlic cræft,
the reason. not-is that shameful virtue,
 forðæm hit nænig hafað neat buton monnum.

because it no has beast except men.

hæfð þa oðra twa unrim wuhta;

has the other two countless of-creatures;

hæfð þa wilnunga welhwilc neten,

has the desires nearly-every beast,

ȝ þa yrsunga eac swa selfe;

and the angers also so same;

forðy men habbæð geond middangeard

therefore men have throughout middle-earth

eorðgesceafta ealla oferþungen,

earth-creatures all surpassed,

forðæmðe hi habbað, þæs ðe hi nabbað,

because they have, that which they not-have,

þone ænne cræft þe we ær nemdon.

the one virtue which we before named.

sio gesceadwisnes sceal on gehwelcum

the reason shall in each

þære wilnunge waldan semle,

the desire rule ever,

ȝ irsunge eac swa selfe;

and anger also so same;

hio sceal mid geþeahte þegnes mode,

it shall with counsel of-thane mind,

mid andgite, ealles waldan.

with understanding, all rule.

hio is þ mæste mægen monnes saule,

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

190

195

200

ȝ se selesta sundorcraefta.

and the best of-special-virtues.

hwæt, þu ða saule, sigora waldend,

lo, thou the soul, of-victories ruler,

205 þeoda þrymcýning, þus gesceope

of-peoples glory-king, thus createdst

þ hio hwearfode on hire selfre

that it turned on it self

hire utan ymb, swa swa eal deð

it outside about, so as all does

rineswifte rodor, recene ymbscriðeð

course-swift sky, quickly glides-around

dogora gehwilce Drihtnes meahtum

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

210 þisne middangeard. swa deð monnes saul,

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

hweole gelicost; hwærfeð ymbe hy selfe,

to-wheel likest; turns about it self,

oft smeagende ymb ðas eorðlican

often pondering about these earthly

drihtnes gesceafta dagum ȝ nihtum;

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

hwilum hi selfe secende smeað,

at-times it self seeking ponders,

215 hwilum eft smeað ymb þone ecan God,

at-times again ponders about the eternal God,

sceppend hire. scriðende færð

creator its. gliding goes

hweole gelicost, hwærfeð ymb hi selfe.

to-wheel likest, turns about it self

þonne hio ymb hire scyppend mid gescead smeað,
when it about its creator with discernment ponders,

hio bið upahæfen ofer hi selfe;
it is up-raised above it self;

ac hio bið eallunga an hire selfre
but it is entirely in it self

220

þonne hio ymb hi selfe secende smeað;
when it about it self seeking ponders;

hio bið swiðe fīor hire selfre beneoðan,
it is very far it self beneath,

þonne hio þæs lænan lufað ⁊ wundrað
when it of-the transitory loves and wonders

eorðlicu þing ofer ecne ræd.
earthly things above eternal counsel.

hwæt þu, ece God, eard forgeafe
lo thou, eternal God, dwelling gavest

225

saulū on heofonum, selest weorðlica
to-souls in heavens, best worthily

ginfæsta gifa, God ælmihtig,
ample gifts, God almighty,

be geearnunga anra gehwelcre.
by merit of-ones of-each.

ealle hi scinað ðurh þa sciran neaht
all they shine through the bright night

hadre on heofonum, na hwæðre þeah
clearly in heavens, not however though

230

ealle efenbeorhte. hwæt, we oft gesioð
all equally-bright. lo, we often see

hadrum nihtum þte heofonsteorran
on-clear nights that heaven-stars

ealle efenbeorhte æfre ne scinað.

all equally-bright ever not shine.

hwæt þu, ece God, eac gemengest

lo thou, eternal God, also minglest

235 þa heofoncundan hider wið eorðan,

the heavenly-ones hither with earth,

saula wið lice; siððan wuniað

souls with body; afterward dwell

þis eorðlice 7 þ ece samod,

this earthly and the eternal together,

saul in flæsce. hwæt, hi simle to ðe

soul in flesh. lo, they ever to thee

hion fundiað, forðæm hi hider of ðe

hence strive, because they hither from thee

240 æror comon; sculon eft to ðe.

before came; must again to thee.

sceal se lichama last weardigan

shall the body track keep

eft on eorðan, forðæm he ær of hire

again on earth, because it before from it

weox on weorulde. wunedon ætsomne

grew in world. dwelt together

efen swa lange swa him lyfed wæs

even so long as to-them allowed was

245 from þæm ælmihtigan þe hi æror gio

by the almighty who them before formerly

gesomnade; þ is soð cining,

united; that is true king,

se þas foldan gesceop, 7 hi gefylde þa

who this earth created, and it filled then

swiðe mislicum, mine gefræge,

very various, by-my hearing,

neata cynnum, nergend user.

of-beasts with-kinds, savior our.

he hi siððan asiow sæda monegum

250

he it afterward sowed of-seeds with-many

wuda ȝ wyrta weorulde sceatum.

of-wood and of-herbs of-world in-regions.

forgif nu, ece God, urum modum

grant now, eternal God, to-our minds

þæt hi moten to þe, metod alwuhta,

that they may to thee, ordainer of-all-creatures,

þurg þas earfoðu up astigan,

through these hardships up climb,

ȝ of þisum bysegum, bilewit fæder,

255

and from these troubles, gracious father,

þeoda waldend, to þe cuman,

of-peoples ruler, to thee come,

ȝ þonne mid openum eagum moten

and then with open eyes may

modes ures ðurh ðinra mæгна sped

of-mind our through of-thy powers success

æwelm gesion eallra gooda,

source see of-all goods,

þ þu eart selfa, sigedrihten God,

260

which thou art thyself, victory-lord God,

ge þa eagan hal ures modes,

and the eyes whole of-our mind,

þ we hi on ðe selfum siððan moten

that we them on thee self afterward may

afæstnian, fæder engla.

fasten, father of-angels.

todrif þone þiccan mist þe þrage nu

drive-apart the thick mist which for-a-time now

265 wið ða eagan foran usses modes

against the eyes before of-our mind

hangode hwyle hefig ȝ þystre.

hung a-while heavy and dark.

onliht nu þa eagan usses modes

enlighten now the eyes of-our mind

mid þinum leohte, lifes waldend;

with thy light, of-life ruler;

forðæm þu eart sio birhtu, bilewit fæder,

because thou art the brightness, gracious father,

270 soðes leohtes, ȝ þu selfa eart

of-true light, and thou thyself art

sio fæste ræst, fæder ælmihtig,

the firm rest, father almighty,

eallra soðfæstra. hwæt, þu softe gedest

of-all righteous-ones. lo, thou gently makest

þ hi ðe selfne gesion moten.

that they thee self see may.

ðu eart eallra þinga, þeoda waldend,

thou art of-all things, of-peoples ruler,

275 fruma ȝ ende. hwæt þu, fæder engla,

beginning and end. lo thou, father of-angels,

eall þing birest eðelice

all things bearest easily

buton geswince. þu eart selfa weg

without toil. thou art thyself way

ȝ latteow eac lifgendra gehwæs,
and guide also of-living-ones of-each,
 ȝ sio wlitige stow þe se weg to ligð,
and the beautiful place which the way to lies,
 þe ealle to a fundiað
which all to ever strive
 men of moldan on þa mæran gesceaft.
men from earth into the glorious creation.

280

XXI · THE HAVEN OF THE MIND

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

Wella, monna bearn geond middangeard,
Well-lo, of-men children throughout middle-earth,
 friora æghwile fundie to
of-free-men each let-strive to
 þam ecum gode þe we ymb sprecað,
the eternal good which we about speak,
 ȝ to þam gesældum þe we secgað ymb.
and to the felicities which we say about.
 se ðe þonne nu sie nearwe gehefted
he who then now be tightly fettered
 mid þisses mæran middangeardes
with of-this famous middle-earth
 unnyttre lufe, sece him eft hræðe
useless love, let-him-seek for-himself again quickly

5

fulne friodom, þ he forð cume

full freedom, that he forth come

to þæm gesældum saula rædes.

to the felicities of-souls of-counsel.

10 forðæm þ is sio an rest eallra geswinca,

because that is the one rest of-all toils,

hyhtlicu hyð heaum ceolum

joyful haven for-high ships

modes usses, meresmylta wic.

of-mind our, sea-calm dwelling.

þ is sio an hyð þe æfre bið

that is the one haven which ever is

æfter þam yðum ura geswinca,

after the waves of-our toils,

15 ysta gehwelcre, ealnig smylte.

of-storms each, always calm.

þ is sio friðstow ȝ sio frofor an

that is the sanctuary and the comfort alone

eallra yrminga æft þissum

of-all miseries after these

weoruldgeswincum. þ is wynsum stôw

world-toils. that is pleasant place

æft þyssum yrmðum to aganne.

after these miseries to own.

20 ac ic georne wat þte gylden maðm,

but I well know that golden treasure,

sylofren sincstan, searogimma nan,

silver treasure-stone, of-cunning-gems none,

middangeardes wela modes eagan

of-middle-earth wealth of-mind eyes

æfre ne onlyhtað, auht ne gebetað

ever not enlighten, auht not improve

hiora sceanpnesse to þære sceawunga

their sharpness to the contemplation

sodra gesældā; ac hi swiðor get

of-true felicities; but they more yet

monna gehwelces modes eagan

of-men of-each of-mind eyes

ablendað on breostum, þonne hi hi beorhtran gedon.

blind in breasts, than they them brighter make.

forðæm æghwīlc ðing þe on þys andweardan

because each thing which in this present

life licað lænu sindon,

life pleases transitory are,

eorðlicu þing a fleondu.

earthly things ever fleeting.

ac þ is wundorlic wlite ȝ beorhtnes

but that is wonderful beauty and brightness

þe wuhta gehwæs wlite geberhteð,

which of-creatures of-each beauty brightens,

ȝ æft þæm eallum wealdeð.

and after that all rules.

nele se waldend ðæt forweorðan scylen

not-will the ruler that perish should

saula usse, ac he hi selfa wile

souls our, but he them himself will

leoman onlihtan, lifes wealdend.

with-light enlighten, of-life ruler.

gif þonne hæleða hwīlc hlutrum eagam

if then of-men any with-clear eyes

25

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modes sines mæg æfre ofsion

of-mind his can ever see

hiofones leohtes hlutre beorhto,

of-heaven of-light clear brightness,

40 þonne wile he secgan þ̅ ðære sunnan sie

then will he say that of-the sun be

beorhtnes þiostro beorna gehwylcum

brightness darkness of-men to-each

to metanne wið þ̅ micle leoht

to measure against the great light

Godes ælmihtiges; þ̅ is gasta gehwæm

of-God almighty; that is of-spirits to-each

ece butan ende, eadegum saulum.

eternal without end, to-blessed souls.

XXII · THE TRUTH WITHIN

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

Se þe æfter rihte mid gerece wille

He who after right with order will

inweardlice æfterspyrian

inwardly track-after

swa deoplice þæt hit todrifan ne mæg

so deeply that it drive-apart not can

monna ænig, ne amerran huru

of-men any, nor hinder indeed

ænig eorðlic ðincg, he ærest sceal

any earthly thing, he first shall

secan on him selfum þ he sume hwile

seek in him self what he some while

ymbutan hine æror sohte.

around him before sought.

sece þæt siððan on his sefan innan,

let-him-seek that afterward in his mind within,

ȝ forlæte an swa he oftost mæge

and let-him-forsake alone as he oftenest can

ælcne ymbhogan ðy him unnet sie,

each concern which to-him useless be,

ȝ gesamnige swa he swiðost mæge

and let-him-gather as he most can

ealle to þæm anum his ingeðonc;

all to the one his thought;

gesecge his mode þ hit mæg findan

let-him-say to-his mind that it can find

eall on him innan þ hit oftost nu

all in it within what it oftenest now

ymbutan hit ealneg seceð,

around it always seeks,

gooda æghwylc. he ongit siððan

of-goods each. he perceives afterward

yfel ȝ unnet eal þ he hæfde

evil and useless all that he had

on his incofan æror lange,

in his inner-chamber before long,

5

10

15

efne swa sweotole swa he on þa sunnan mæg
even so clearly as he on the sun can

20 eagem andweardum on locian;

with-eyes present on look;

ȝ he eac ongit his ingeþonc

and he also perceives his thought

leohtre ȝ berhtre þonne se leoma sie

lighter and brighter than the beam be

sunnan on sumera, þonne swegles gim,

of-sun in summer, when of-sky gem,

hador heofontungol, hlutrost scinedð.

clear heaven-star, most-clearly shines.

25 forðæm þæs lichoman leahtras ȝ hefignes

because of-the body sins and heaviness

ȝ þa unþeawas eallunga ne magon

and the vices entirely not can

of mode ation monna ænegum

from mind take-away of-men from-any

rihtwisnesse. ðeah nu rinca hwæm

righteousness. though now of-men for-someone

þæs lichoman leahtras ȝ hefignes

of-the body sins and heaviness

30 ȝ unþeawas oft bysigen

and vices often occupy

monna modsefan mæst ȝ swiððost

of-men mind-heart most and strongest

mid þære yflan oforgiotolnesse,

with the evil forgetfulness,

mid gedwoldmiste dreorigne sefan

with error-mist sad mind

fortihð mod foran monna gehwelces

covers mind in-front of-men of-each

þ hit swa beorhte ne mot blican ȝ scinan

that it so brightly not may gleam and shine

swa hit wolde gif hit gewæld ahte,

as it would if it control had,

þeah bið sum corn sædes gehealden

yet is some grain of-seed kept

symle on þære saule soðfæstnesse,

ever in the soul of-truth,

þenden gadertang wunað gast on lice.

while together dwells spirit in body.

ðæs sædes corn bið symle aweaht

of-the seed grain is ever awakened

mid ascunga, eac siððan

with questioning, also afterward

mid goodre lare, gif hit growan sceal.

with good teaching, if it grow shall.

hu mæg ænig man andsware findan

how can any man answer find

ðinga æniges, þegen mid gesceade,

of-things of-any, thane with discernment,

þeah hine rinca hwilc rihtwislice

though him of-men any rightly

æfter frigne, gif he awuht nafað

after ask, if he aught not-has

on his modsefan mycles ne lytles

in his mind-heart of-much nor of-little

rihtwisnesse ne geradscipes?

of-righteousness nor of-reasonableness?

35

40

45

nis þeah ænig man þte ealles swa

not-is yet any man that altogether so

50 þæs geradscipes swa bereafod sie

of-the reasonableness so bereaved be

þ he andsware ænige ne cunne

that he answer any not can

findan on ferhðe, gif he frugnen bið.

find in spirit, if he asked is.

forðæm hit is riht spell þ us reahte gio

therefore it is right story that to-us told formerly

ald uðwita, ure Platon;

old philosopher, our Plato;

55 he cwæð þte æghwilec ungemyndig

he said that each unmindful

rihtwisnesse hine hræðe sceolde

of-righteousness himself quickly should

eft gewendan into sinum

again turn into his

modes gemynde; he mæg siððan

of-mind memory; he can afterward

on his runcofan rihtwisnesse

in his secret-chamber righteousness

60 findan on ferhte fæste gehyddde

find in spirit firmly hidden

mid gedræfnese dogora gehwilce

with trouble of-days at-each

modes sines mæst ȝ swiðost,

of-mind his most and strongest,

ȝ mid hefnesse his lichoman,

and with heaviness of-his body,

ȝ mid þæm bisgum þe on breostum styreð

and with the cares which in breasts stirs

mon on mode mæla gehwylce.

one in mind of-times at-each.

65

XXIII · THE BRIGHT STREAM

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

Sie ðæt la on eorðan ælces ðinges

Be that lo on earth of-each thing

gesælig mon, gif he gesion mæge

happy man, if he see can

þone hlutrestan heofontorhtan stream,

the clearest heaven-bright stream,

æþelne æwelme ælces goodes,

noble source of-each good,

ȝ of him selfum ðone sweartan mist,

and from him self the dark mist,

modes þiostro, mæg aweorpan.

of-mind darkness, can cast-away.

we sculon ðeah gita mid Godes fylste

we shall however yet with of-God help

ealdum ȝ leasum ðinne ingeþonc

with-old and false thy thought

betan bispellum, þ þu ðe bet mæge

improve with-parables, that thou the better mayest

5

10 aredian to rodorum rihte stige

find to heavens right path

on ðone ecan eard ussa saula.

into the eternal home of-our souls.

XXIV • THE WINGS OF THE MIND

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

Ic hæbbe fiðru fugle swiftran,

I have feathers than-bird swifter,

mid ðæm ic fleogan mæg feor frā eorðan

with which I fly can far from earth

ofer heane hrof heofones þisses;

over high roof of-heaven this;

ac ðær ic nu moste mod gefeðran,

but if I now might mind feather,

5 ðinne ferðlocan, feðrum minum,

thy spirit-enclosure, with-feathers mine,

oððæt ðu meahte þisne middangeard,

until thou couldst this middle-earth,

ælc eorðlic ðing, eallunga forsion.

each earthly thing, entirely despise.

meahtes ofer rodorum gereclice

couldst over heavens directly

feðerū lacan, feor up ofer

with-feathers play, far up over

wolcnu windan; wlitān siððan

clouds wind; look afterward

ufan ofer ealle. meahtes eac faran

from-above over all. couldst also travel

ofer þām fyre ðe fela geara for

over the fire which many of-years went

lange betweox lyfte ȝ rodere,

long between air and sky,

swa him æt frymðe fæder getiode.

as to-it at beginning father appointed.

ðu meahtest ðe siððan mid ðære sunnan

thou couldst thyself afterward with the sun

faran betweox oðrum tunglum;

travel between other stars;

meahtest ðe full recen on ðām rodere ufan

couldst thyself full quickly on the sky above

siððan weorðan, ȝ ðonne samtenges

afterward come, and then forthwith

æt ðām ælcealdan anum steorran,

at the all-cold single star,

se yfmest is eallra tungla;

which uppermost is of-all stars;

ðone Saturnus sundbuende

which Saturn sea-dwellers

hatað under heofonum; he is se cealda

call under heavens; it is the cold

eallisig tungl, yfmest wandrað

all-icy star, uppermost wanders

10

15

20

ofer eallum ufan oðrū steorrum.

over all above other stars.

25 siððan ðu ðonne ðone up a hafast

after thou then that up ever hast

forð oferfarenne, ðu meaht feorsian;

forth passed-over, thou canst go-far;

ðonne bist ðu siððan sona ofer uppan

then art thou afterward at-once over above

rodere ryneswiftum. gif ðu on riht færest,

sky course-swift. if thou on right goest,

þe þone hehstan heofon behindan lætst;

thee the highest heaven behind leavest;

30 ðonne meaht ðu siðða soðes leohtes

then canst thou afterward of-true light

habban þinne dæl, ðonan an cyning

have thy share, whence one king

rume ricsað ofer roderum up,

widely reigns over heavens up,

ȝ under swa same, eallra gesceafta,

and under so same, of-all creatures,

weorulde waldeð; þ is wis cyning;

world rules; that is wise king;

35 þ is se ðe waldeð giond werðioda

that is he who rules throughout nations

ealra oðra eorðan cyninga;

of-all other of-earth kings;

se mid his bridle ymbebæted hæfð

who with his bridle bridled-around has

ymbhwyrft ealne eorðan ȝ heofones.

circuit all of-earth and of-heaven.

he his gewaldleðer wel gemetgað;

he his bridle-rein well moderates;

se stioreð a ðurg ða strongan meaht

40

he steers ever through the strong might

ðæm hrædwæne heofones ȝ eorðan;

the swift-chariot of-heaven and of-earth;

se an dema is gestæðþig,

the one judge is steadfast,

unawendendlic, wlitig ȝ mære.

unchangeable, beautiful and glorious.

gif ðu wyrst on wege rihtum

if thou becomest on way right

up to ðæm earde, þ is æðele stow,

45

up to the home, that is noble place,

ðeah ðu hi nu geta forgiten hæbbe:

though thou it now yet forgotten have:

gif ðu æfre eft þæran cymest,

if thou ever again thereto comest,

ðonne wilt þu secgan ȝ sona cweðan:

then wilt thou say and at-once speak:

ðis is eallunga min agen cyð,

this is entirely my own country,

eard ȝ eþel; ic wæs ær hionan

50

dwelling and homeland; I was before hence

cumen ȝ acenned ðurh ðisses cræftgan meaht;

come and born through of-this craftsman might;

nulle ic æfre hionan ut witan,

not-will I ever hence out depart,

ac ic symle her softe wille

but I ever here gently will

mid fæder willan fæste stondan.

with of-father will firmly stand.

55 gif ðe ðonne æfre eft geweorðeð

if to-thee then ever again it-happens

þ ðu wilt oððe most weorolde ðiostro

that thou wilt or must of-world darkness

eft fandian, ðu meaht eaðe gesion

again try, thou canst easily see

unrihtwise eorðan cyningas

unrighteous of-earth kings

ȝ þa ofermodan oðre rican

and the proud other powerful-ones

60 ðe þis werige folc wyrst tuciað,

who this weary people worst ill-treat,

þ hi symle bioð swiðe earme,

that they ever are very wretched,

unmehtige ælces ðinges,

powerless of-each thing,

emne ða ilcan þe þis earme folc

even the same whom this wretched people

sume hwile nu swiðost ondrædæð.

some while now most dreads.

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

Geher nu an spell be ðæm ofermodum

Hear now a story about the proud

unrihtwisum eorðan cyningum

unrighteous of-earth kings

ða her nu manegum ȝ mislicum

who here now with-many and various

wædum wlitebeorhtum wundrum scinað

garments beauty-bright wondrously shine

on heahsetlum hrofe getenge,

5

on high-seats to-roof near,

golde gegerede ȝ gimcynnum,

with-gold clothed and with-gem-kinds,

utan ymbestandne mid unrime

outside surrounded with countless

ðegna ȝ eorla. þa bioð gehyrste

of-thanes and of-warriors. they are adorned

mid heregeatwum hildetorhtum,

with war-gear battle-bright,

sweordum ȝ fetelum swiðe geglengde,

10

with-swords and with-belts greatly decked,

ȝ þegnað ðrymme micle

and serve with-majesty great

ælc oþrum, 7 hi ealle him

each to-other, and they all them

ðonan mid þy þrymme þreatiað gehwider

thence with the majesty threaten everywhere

ymsittenda oðra ðeoda;

of-neighbors of-other peoples;

15 7 se hlaford ne scrifð, ðe ðæm here waldeð,

and the lord not cares, who the army rules,

freonde ne feonde, feore ne æhtum;

for-friend nor for-enemy, for-life nor for-possession;

ac he reðigmod ræst on gehwylcne,

but he fierce-minded rushes on each,

wedehunde wuhta gelicost;

to-mad-dog of-creatures likest;

bið to up âhæfen inne on mode

is too up raised within in mind

20 for ðæm anwalde þe him anra gehwilc

for the power which him of-ones each

his tirwina to fultemað.

of-his glory-friends to helps.

gif mon ðonne wolde him âwindan of

if one then would him strip from

þæs cynegerelan claða gehwylcne,

of-the royal-robe of-clothes each,

7 him ðonne oftion ðara ðegnunga

and from-him then withdraw of-the services

25 7 þæs anwaldes þe he her hæfde,

and of-the power which he here had,

ðonne meaht ðu gesion þ he bið swiðe gelic

then canst thou see that he is very like

sumum ðara gumena þe him geornost nû

to-some of-those men who him most-eagerly now

mid ðegnungū ðringað ymbeutan;

with services throng around;

gif he wyrsa ne bið, ne wene ic his na beteran.

if he worse not is, not expect I of-him — better.

gif him þonne æfre unmendlinga

if to-him then ever unexpectedly

weas geberede þ him wurde oftogen

by-chance happened that from-him were withdrawn

þrymmes ȝ wæda ȝ þegnunga

of-majesty and of-garments and of-services

ȝ ðæs anwaldes þe we ymbe sprecað,

and of-the power which we about speak,

gif him ænig þara ofhende wyrð,

if to-him any of-those lost becomes,

ic wat þ him þynceð þ he þonne sie

I know that to-him it-seems that he then be

becropen on carcern, oððe coðlice

crept into prison, or truly

racentan geræped. ic gereccan mæg

with-chain bound. I explain can

þ of ungemete ælces ðinges,

that from excess of-each thing,

wiste ȝ wæda, wingedrines,

of-food and of-garments, of-wine-drinking,

ȝ of swetmettum, swiðost weaxað

and from sweetmeats, most grows

þære wrænnesse wodðrag micel;

of-the lust mad-fit great;

30

35

40

sio swiðe gedræfð sefan ingehygd

which greatly troubles of-mind inward-thought

monna gehwelces; þonan mæst cymeð

of-men of-each; thence most comes

yfla offermetta, unnetta saca.

of-evil prides, of-useless quarrels.

45 þonne hi gebolgene weorþað, him wyrð on breostū inne

when they enraged become, to-them becomes in breasts within

beswungen sefa on hreðre mid ðæm swiðan welme

scourged mind in breast with the strong surge

hatheortnesse, ⁊ hraðe siððan

of-hot-heartedness, and quickly afterward

unrotnesse eac geræped,

with-sadness also bound,

hearde gehæfted. him siððan onginð

hard fettered. to-them afterward begins

50 sū tohopa swiðe leogan

some hope greatly lie

þæs gewinnes wræce; wilnað þ irre

of-the strife vengeance; desires that anger

anes ⁊ oðres; him þ eall gehæt

of-one and of-other; to-him that all promises

his recelest, rihtes ne scrifeð.

his recklessness, of-right not cares.

ic ðe sæde ær on ðisse selfan bec

I to-thee said before in this same book

55 þ sumes goodes sidra gesceafta

that of-some good of-wide creatures

anlepra ælc â wilnode

of-single-ones each ever desired

for his agenum ealdgecynde.

for its own old-nature.

unrihtwise eorðan cyningas

unrighteous of-earth kings

ne magon æfre þurhtion awuht goodes

not can ever accomplish aught of-good

for ðæm yfle þe ic ðe ær sæde.

for the evil which I to-thee before said.

nis ðæt nan wundor, forðæm hi willað hi

not-is that any wonder, because they will themselves

þæm undeawū þe ic ðe ær nemde

to-the vices which I to-thee before named

anra gehwelcū â underðeodan.

of-ones to-each ever subject.

sceal ðonne nede nearwe gebugan

shall then by-necessity closely bow

to ðara hlaforda hæftedome,

to of-the lords captivity,

þe he hine eallunga ær underpiodde.

to-whom he himself entirely before subjected.

ðæt is wyrse get, þ he winnan nyle

that is worse yet, that he strive not-will

wið ðæm anwalde ænige stunde.

against the power any while.

þær he wolde â winnan onginnan,

if he would ever strive begin,

ȝ þonne on ðæm gewinne þurhwunian forð,

and then in the strife persevere forth,

60

65

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þonne næfde he nane scylde,

then not-had he any guilt,

ðeah he oferwunnen weorðan sceolde.

though he overcome become should.

XXVI • ULYSSES AND CIRCE

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

Ic þe mæg eaðe ealdum ȝ leasū

I thee can easily with-old and false

spellū reccan spræce gelice

stories tell to-speech like

efne ðisse ilcan þe wit ymb sprecað.

even to-this same which we-two about speak.

hit gesælde gio on sume tide

it happened formerly at some time

5 þæt Aulixes under hæfde

that Ulysses under had

þæ casere cynericu twa;

the emperor kingdoms two;

he wæs Þracia ðioda aldor

he was of-Thrace of-peoples chief

ȝ Retie rices hirde.

and of-Retians of-kingdom guardian.

wæs his freadrihtnes folccuð nama

was of-his lord-master folk-known name

Agamemnon, se ealles weold

Agamemnon, who all ruled

Creca rices. cuð wæs wide

of-Greeks kingdom. known was widely

þ on þa tide Troia gewin

that at that time of-Troy strife

wearð under wolcnum. for wiges heard

happened under skies. went of-war hard

Creca drihten campsted secan;

of-Greeks lord battle-place seek;

Aulixes mid an hund scipa

Ulysses with one hundred of-ships

lædde ofer lagustream; sæt longe ðær

led over sea-stream; sat long there

tyn winter full. ða sio tid gelomp

ten winters full. when the time came

þ hi ðæt rice geræht hæfdon;

that they the kingdom reached had;

diore gecepte drihten Creca

dearly bought lord of-Greeks

Troia burg tilū gesiþū.

of-Troy city with-good companions.

ða ða Aulixes leafe hæfde,

then when Ulysses leave had,

Ðracia cining, þ he þonan moste,

of-Thrace king, that he thence might,

he let him behindan hyrnde ciolas

he left him behind horned ships

10

15

20

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

þ dysige folc on gedwolan lādde,

the foolish people into error led,

oððæt him gelyfde leoda unrim,

until him believed of-peoples countless,

forðæm he wæs mid rihte rices hirde

because he was by right of-kingdom guardian

hiora cynecynnes. cuð is wide

of-their royal-race. known is widely

þ on ða tide þeoda æghwīlc

that at that time of-peoples each

hæfdon heora hlaford for þone hehstan god,

had their lord for the highest god,

ȝ weorðodon swa swa wuldres cinīng,

and honored so as of-glory king,

gif he to ðæm rice wæs on rihte boren.

if he to the kingdom was by right born.

wæs þæs Iobes fæder god eac swa he;

was — of-Jove father god also as he;

Saturnus ðone sundbuende

Saturn him sea-dwellers

heton, hælepa bearn. hæfdon ða mægða

called, of-men children. had the peoples

ælcne æfter oðrum for ecne God.

each after other for eternal God.

sceolde eac wesān Apollīnes

should also be of-Apollo

dohtor diorboren, dysiges folces

daughter nobly-born, of-foolish people

gumrinca gyden; cuðe galdra fela

of-warriors goddess; knew of-charms many

40

45

50

drifan drycræftas. hio gedwolan fylgde

practice sorceries. she error followed

55 manna swiðost manegra þioda,

of-men most of-many of-peoples,

cyninges dohtor, sio Circe wæs

of-king daughter, who Circe was

haten for herigum. hio ricsode

called before hosts. she reigned

on ðǣ iglonde þe Aulixes

on the island which Ulysses

cining Þracia cō ane to

king of-Thrace came with-one to

60 ceole liðan. cuð wæs sona

ship to-sail. known was at-once

eallre þære mænige þe hire mid wunode

to-all the multitude who her with dwelt

æþelinges sið. hio mid ungemete

of-prince journey. she with excess

lissū lufode liðmonna frean,

with-kindnesses loved of-seamen lord,

ȝ he eac swa same ealle mægne

and he also so same with-all might

65 efne swa swiðe hi on sefan lufode,

even so greatly her in mind loved,

þ he to his earde ænige nyste

that he to his homeland any not-knew

modes mynlan ofer mægð giunge;

of-mind desire beyond maiden young;

ac he mid þæm wife wunode siððan,

but he with the woman dwelt afterward,

oððæt him ne meahhte monna ænig

until him not could of-men any

þegna sinra þær mid wesana;

of-thanes his there with be;

ac hi for ðæm yrmðum eardes lyste,

but them for the miseries of-homeland it-pleased,

mynton forlætan leofne hlaford.

intended forsake dear lord.

ða ongunnon werca werðeoda spell;

then began make nations stories;

sædon þ hio sceolde mid hire scinlace

said that she should with her sorcery

beornas forbredan, 7 mid balocræftum

warriors transform, and with evil-crafts

wrapum weorpan on wildra lic

wrathfully cast into of-wild-beasts body

cyninges þegnas, cyspan siððan

of-king thanes, fetter afterward

7 mid racentan eac ræpan mænigne.

and with chain also bind many.

sume hi to wulfum wurdon,

some they to wolves became,

ne meahton þonne word forðbrigan,

not could then word bring-forth,

ac hio þragmælum ðioton ongunnon.

but they at-times howl began.

sume wæron eaforas; â grymetedon

some were boars; ever grunted

ðonne hi sares hwæt siofian scioldon.

when they of-pain something lament should.

70

75

80

þa ðe leon wæron ongunnon laðlice

those who lions were began loathsomely

yrrenga ryn a þonne hi sceoldon

angrily roar ever when they should

85 clipian for corþre. cnihtas wurdon,

call for company. youths became,

ealde ge giunge, ealle forhwerfde

old and young, all changed

to sumum diore swelcum he æror

to some beast such-as he before

on his lifdagum gelicost wæs,

in his life-days likest was,

butan þam cyninge þe sio cwen lufode.

except the king whom the queen loved.

90 nolde þara oþra ænig onbitan

not-would of-the others any taste

mennisces metes, ac hi ma lufedon

of-human food, but they more loved

diora drohtað, swa hit gedefe ne wæs.

of-beasts way-of-life, as it fitting not was.

næfdon hi mare monnum gelices

not-had they more to-men of-like

eorðbuendum ðonne ingeþonc;

to-earth-dwellers than thought;

95 hæfde anra gehwylc his agen mod;

had of-ones each his own mind;

þ wæs þeah swiðe sorgum gebunden

that was yet greatly with-sorrows bound

for ðæm earfoðum þe him onsætton.

for the hardships which them oppressed.

hwæt, ða dyseġan men þe ðysum drycræftum

lo, the foolish men who these sorceries

long gelyfdon, leasum spellum,

long believed, false stories,

wisson hwæðre þ þ gewit ne mæg

knew however that the wit not can

mod onwendan monna ænig

mind change of-men any

mid drycræftum, þeah hio gedon meahte

with sorceries, though she bring-about could

þ ða lichoman lange þrage

that the bodies long time

onwend wurdon. is þ wundorlic

changed became. is that wonderful

mæġencræft micel moda gehwilces

might-power great of-minds of-each

ofer lichoman lænne ȝ sænne.

over body transitory and slow.

swylcum ȝ swylcū þu meaht sweotole ongitan

by-such and by-such thou canst clearly perceive

þ ðæs lichoman listas ȝ cræftas

that of-the body arts and skills

of ðæm mode cumað monna gehwylcum,

from the mind come of-men to-each,

ænlepra ælc. þu meaht eaðe ongitan

of-single-ones each. thou canst easily perceive

þte ma dereð monna gehwelcū

that more harms of-men to-each

modes unþeaw þonne mettrymnes

of-mind vice than infirmity

100

105

110

lænes lichoman. ne þearf leoda nan

of-transitory body. not needs of-peoples any

wenan þære wyrde þ þ werige flæsc

expect of-the event that the weary flesh

115 þ mod monna æniges mæge

the mind of-men of-any can

eallunga to him æfre onwendan;

entirely to it ever turn;

ac þa undeawas ælces modes

but the vices of-each mind

ȝ þ ingeþonc ælces monnes

and the thought of-each man

þone lichoman lit þider hit wile.

the body leads thither it will.

XXVII · DEATH THE HUNTER

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

Hwy ge æfre scylen unrihtfioungum

Why you ever should with-wrong-hatreds

eower mod drefan, swa swa mereflodes

your mind trouble, so as of-sea-flood

yþa hrerað iscalde sæ,

waves stir ice-cold sea,

wecggað for winde? hwy oðwite ge

move for wind? why reproach you

wyrde eowre þ hio geweald nafað?

fate your that it control not-has?

hwy ge þæs deaðes, þe eow Drihten gesceop,

why you of-the death, which for-you Lord shaped,

gebidan ne magon bitres gecyndes,

await not can of-bitter nature,

nu he eow ælce dæg onet toward?

now he you each day hastens toward?

ne magon ge gesion þ he syle spyreð

not can you see that he ever tracks

æft æghwelcum eorðan tudre,

after each of-earth offspring,

diorum ȝ fuglum? deað eac swa same

beasts and birds? death also so same

æft moncynne geond ðisne middangeard,

after mankind throughout this middle-earth,

egeslic hunta, a bið on waðe;

terrible hunter, ever is on hunt;

nyle he ænig swæð æfre forlætan

not-will he any track ever forsake

ær he gehede þ he hwile ær

before he seize what he while before

æft spyrede. is þ earmlic þing

after tracked. is that wretched thing

þ his gebidan ne magon bursittende,

that of-him await not can city-dwellers,

ungesælige men hine ær willað

unhappy men him before will

5

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15

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

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

Hwa is on eorðan nu unlærðra

Who is on earth now of-unlearned-ones

þe ne wundrige wolcna færeldes,

who not wonder of-skies at-course,

rodres swifto, ryne tungla,

of-sky swiftness, course of-stars,

hu hy ælce dæge utan ymbhwerfað

how they each day outside revolve

eallne middangeard? hwa is moncynnes

all middle-earth? who is of-mankind

þ ne wundrie ymb þas wlitegan tungl,

that not wonder about these beautiful stars,

hu hy sume habbað swiðe micle

how they some have very much

scyrtran ymbhwerft, sume scriðað leng

shorter circuit, some glide longer

utan ymb eall ðis? an þara tungla

outside about all this? one of-the stars

woruldmen hatað wænes þisla;

worldly-men call of-wain shaft;

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þa habbað scyrtran scride ȝ færelt,

they have shorter course and journey,

ymbhwerft læssan, ðonne oðru tungl,

circuit lesser, than other stars,

forðæm hi þære eaxe utan ymbhweorfað

because they of-the axle outside revolve

þone norðende, nean ymbcerrað;

the north-end, near turn-about;

15 on ðære ilcan eaxe hwerfeð

on the same axle turns

eall ruma rodor, recene scriðeð,

all spacious sky, quickly glides,

suðheald swifeð swift untiorig.

south-inclined sweeps swift untiring.

hwa is on weorulde þæt ne wafige,

who is in world that not wonder,

buton þa ane þe hit ær wisson,

except those alone who it before knew,

20 þte mænig tungul maran ymbhwyrft

that many star greater circuit

hafað on heofonum, sume hwile eft

has in heavens, some while again

læsse geliðað, þa þe lacað ymb eaxe ende,

lesser traverse, those which move about of-axle end,

oððe micle mare geferað þa hire middre ȝbe

or much more travel those its middle about

þearle þrægað? þara is gehaten

strongly run? of-them is called

25 Saturnus sum, se hæfð ymb þritig

Saturn one, which has about thirty

wint̃ gerimes weoruld ymbcirred.

winters of-number world circled.

Boetes eac beorhte scineð,

Boötes also brightly shines,

oðer steorra; cymeð efne swa same

other star; comes even so same

on þone ilcan stede eft ymb þritig

to the same place again about thirty

gear gerimes ðær he gio ða wæs.

years of-number where it formerly then was.

hwa is weoruldmonna þ ne wafige

who is of-worldly-men that not wonder

hu sume steorran oð ða sæ farað

how some stars to the sea go

under merestreamas, þæs ðe monnum ðincð?

under sea-streams, as — to-men seems?

swa eac sume wenað þ sio sunne do,

so also some think that the sun do,

ac se wena nis wuhte þe soðra.

but the opinion not-is by-aught the truer.

ne bið hio on æfen ne on ærmorgen

not is it in evening nor in early-morning

merestreame þe near ðe on midne dæg,

to-sea-stream the nearer than at mid day,

ȝ þeah monnum þyncð þ hio on mere gange,

and yet to-men seems that it into sea go,

under sæ swife, þonne hio on setl glideð.

under sea sweep, when it to setting glides.

hwa is on weorulde þ ne wundrige

who is in world that not wonder

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fulles monan, þonne he færinga

at-full moon, when it suddenly

wyrð under wolcnū wlites bereafad,

becomes under skies of-beauty bereaved,

beþeaht mid þiostrum? hwa þegna ne mæge

covered with darkness? who of-thanes not can

eac wafian ælces stiorran,

also wonder at-each star,

45 hwy hi ne scinen scirum wederū

why they not shine in-bright weathers

beforan ðære sunnan swa hi sýle doð

before the sun as they ever do

middelnihtum wið þone monan foran,

at-midnights against the moon before,

hadrum heofone? hwæt, nu hæleða fela

in-clear heaven? lo, now of-men many

swelces ȝ swelces swiðe wundrað,

at-such and at-such greatly wonder,

50 ȝ ne wundriað þte wuhta gehwilc,

and not wonder that of-creatures each,

men ȝ netenu, micelne habbað

men and beasts, great have

ȝ unnetne andan between him,

and useless envy between them,

swiðe singalne. is þ sellic þincg

very continual. is that strange thing

þ hi ne wundriað hu hit on wolcnū oft

that they not wonder how it in skies often

55 þearle þunrað, þragmælū eft

strongly thunders, at-times again

anforlæteð; ȝ eac swa same

leaves-off; and also so same

yð wið lande ealneg winneð,

wave against land always strives,

wind wið wæge. hwa wundrað þæs,

wind against wave. who wonders at-that,

oððe oþres eft, hwi þæt îs mæge

or at-other again, why the ice can

weorðan of wætere; wlitetorht scineð

become from water; beauty-bright shines

sunna swegle hat; sona gecerreð

sun in-sky hot; at-once turns

îsmere ænlic on his agen gecynd,

ice-mere peerless to its own nature,

weorðeð to wætre. ne þincð þ wundor micel

becomes to water. not seems that wonder great

monna ænegum þ he mægge gesion

of-men to-any that he can see

dogora gehwilce, ac ðæt dysie folc

of-days at-each, but the foolish people

þæs hit seldnor gesihð swiðor wundrað,

at-that it more-seldom sees more wonders,

þeah hit wisra gehwæm wundor ðince

though it of-wise-ones to-each wonder seem

on his modsefan micle læsse.

in his mind-heart much less.

unstaðolfæste ealneg wenað

unsteadfast-ones always think

þ þ ealdgesceaft æfre ne wære

that the old-creation ever not were

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þ hi seldon gesioð; ac swiþor giet
which they seldom see; but more yet
 weoruldmen wenað þæt hit weas come,
worldly-men think that it by-chance came,
 niwan gesælde, gif hiora nængum hwylc
newly happened, if of-them to-none any
 ær ne oðeowde; is þ earmlic þinc.
before — appeared; is that wretched thing.

- 75 ac gif hiora ænig æfre weorðeð
but if of-them any ever becomes
 to ðon firwetgeorn þ he fela onginð
to that curious that he many begins
 leornian lista, ȝ him lifes weard
learn of-arts, and from-him of-life guardian
 of mode abrit þ micle dysig
from mind removes the great folly
 ðæt hit oferwrigen mid wunode lange,
which it covered with dwelt long,
- 80 þonne ic wat geare þ hi ne wundriað
then I know well that they not wonder
 mæniges þinges þe monnū nu
at-many things which to-men now
 wæfðo ȝ wunder welhwær þynceð.
spectacle and wonder nearly-everywhere seems.

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

Gif ðu nu wilnige weorulddrihtnes

If thou now desire of-world-lord

heane anwald hlutre mode

high power with-clear mind

ongitan giorne, gem almægene

perceive eagerly, heed with-all-might

heofones tunglu, hu hi him healdað betwuh

of-heaven stars, how they them keep between

sibbe singale; dydon swa lange

peace continual; did so long

swa hi gewenede wuldres aldor

as them accustomed of-glory prince

æt frumsceafte, þ sio fyrene mot

at creation, that the fiery may

sunne gesecan snawcealdes weg,

sun seek of-snow-cold way,

monna gemæro. hwæt, ða mæran tungl

of-men boundaries. lo, the famous stars

auðer oðres rene â ne gehrineð

either of-other course ever not touches

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ærþæm þ̅ oðer of gewiteð.

before that other away departs.

ne huru se stiorra gestigan wile

nor indeed the star descend will

westdæl wolcna, þone wise men

west-part of-skies, which wise men

Ursa nemnað. ealle stiorran

Ursa name. all stars

15 sigað æfter sunnan samod mid rodere

sink after sun together with sky

under eorðan grund; he ana stent.

under of-earth ground; it alone stands.

nis þ̅ nan wundor; he is wundrum fæst

not-is that any wonder; it is wondrously fast

upende neah eaxe ðæs roderes.

upper-end near axle of-the sky.

ðonne is an steorra ofer oðre beorht,

then is one star above others bright,

20 cymeð eastan up ær þonne sunne;

comes from-the-east up before than sun;

þone monna bearn morgenstiorra

which of-men children morning-star

hatað under heofonum, forðæm he hælepum dæg

call under heavens, because it to-men day

bodað æft burgum; brengedð æft

announces along cities; brings after

swegeltorht sunne samad eallum dæg.

sky-bright sun together to-all day.

25 is se forrynel fæger ȝ sciene;

is the forerunner fair and beautiful;

cymeð eastan up ær for sunnan,

comes from-the-east up before in-front-of sun,

ȝ eft æfter sunnan on setl glideð,

and again after sun to setting glides,

west under weorulde. werþioda

west under world. nations

his noman onwendað þonne niht cymeð,

its name change when night comes,

hatað hine ealle æfenstiorra;

call it all evening-star;

se bið þære sunnan swiftra; siððan hi on setl gewitað,

it is than-the sun swifter; when they to setting go,

ofirneð, þæt is æpele tungol,

outruns, that is noble star,

oðþ he be eastan eft weorðeð

until it by east again becomes

eldum oðewed ær þonne sunne.

to-men shown before than sun.

habbað æpele tungol emne gedæled

have noble stars evenly divided

dæg ȝ nihte Drihtnes meahtum,

day and night of-Lord with-powers,

sunna ȝ mone, swiðe geþwære,

sun and moon, very harmonious,

swa him æt frýðe fæder getiohhode.

as for-them at beginning father appointed.

ne þearft þu no wenan þ ða wlitegan tungl

not needst thou — expect that the beautiful stars

ðæs þeowdomes aþroten weorðe

of-the service weary become

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ær domes dæge. deð siððan ybe

before of-doom day. does afterward about

moncynnes fruma swa him gemet þinceð,

of-mankind founder as to-him fit seems,

forðon hi be healfe heofones þisses

therefore them by side of-heaven this

on ane ne læt ælmihtig God,

in one not lets almighty God,

45 þy læs hi oðra fordyden æpela gesceafta;

the less they other should-destroy noble creatures;

ac se eca God ealla gemetgað

but the eternal God all moderates

sida gesceafta, softa geþwerað.

wide creatures, gently harmonizes.

hwilum ðæt drige drifð ðone wætan,

at-times the dry drives the wet,

hwylum hi gemengeð metodes cræfte,

at-times them mingles of-ordainer with-skill,

50 cile wið hæto; hwilum cerreð

cold with heat; at-times turns

eft on uprodor ælbeorhta leg,

again to upper-sky all-bright flame,

leoht lyfte; ligeð him behindan

light of-air; lies it behind

hefig hrusan dæl, þeah hit hwilan ær

heavy of-earth part, though it a-while before

eorðe sio cealde oninnan hire

earth the cold within it

55 heold ȝ hydde haliges meahtū.

beld and hid of-holy-one with-powers.

be þæs cyninges gebode cymeð geara gehwæm,

by of-the king command comes of-years each,

eorðe bringeð æghwylc tudor,

earth brings each offspring,

ȝ se hata sumor hæleða bearnum

and the hot summer of-men for-children

geara gehwilce giereð ȝ drigeð

of-years each prepares and dries

geond sidne grund sæd ȝ bleða,

throughout wide ground seed and fruits,

hærfest to honda herbuendū

autumn to hand to-here-dwellers

ripa receð. ren æft þæm

of-ripe-things gives. rain after that

swylce hagol ȝ snaw hrusan leccað

likewise hail and snow earth moisten

on wintres tid, weder unhiore;

in of-winter time, weather fierce;

forðæm eorðe onfehð eallum sædū,

therefore earth receives all seeds,

gedeð þ hi growað geara gehwilce;

makes that they grow of-years each;

on lenctentid leaf up spryttað.

in spring-time leaves up sprout.

ac se milda metod monna bearnū

but the mild ordainer of-men for-children

on eorþan fet eall þte groweð,

on earth feeds all that grows,

wæstmas on weorolde; wel forðbrengeð hit

fruits in world; well brings-forth it

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þonne he wile, heofona waldend,

when he will, of-heavens ruler,

ȝ eowað eft eorðbuendū;

and shows again to-earth-dwellers;

nimð þonā he wile, nergende God;

takes when he will, saving God;

þ þ hehste good on heahsetle

that the highest good on high-seat

75 siteð self cyning, ȝ þios side gesceaft

sits himself king, and this wide creation

þenað ȝ þiowað; he þonan waldeð

ministers and serves; he thence rules

þæm geweltleþrum weoruldgesceafta.

with-the controlling-reins of-world-creatures.

nis þ nan wundor; he is weroda God,

not-is that any wonder; he is of-hosts God,

cyning ȝ Drihten cwucera gehwelces,

king and Lord of-living-ones of-each,

80 æwelme ȝ fruma eallra gesceafta,

source and beginning of-all creatures,

wyrhta ȝ sceppend weorulde þisse,

maker and creator of-world this,

wisdom ȝ â woruldbuendra.

wisdom and law of-world-dwellers.

ealla gesceafta on hærendo

all creatures on errands

hionane he sendeð, hæteft cuman.

hence he sends, commands again come.

85 gif he swa gestæððig ne staðolade

if he so steadfast not established

ealla gesceafta, æghwylc hiora

all creatures, each of-them

wraðe tostencte weorðan sceolden,

cruelly scattered become should,

æghwylc hiora, ealle to nauhte;

each of-them, all to naught;

weorðan sceoldon wraðe toslopena,

become should cruelly dissolved,

þeah þa ane lufe ealla gesceafta

though the one love all creatures

heofones 7 eorðan hæbben gemæne,

of-heaven and of-earth have in-common,

þ hi þiowien swilcū þiodfruman,

that they serve such people-prince,

7 fægnað þ hiora fæder waldeð.

and rejoice that their father rules.

nis þ nan wundor, forðæm wuhta nan

not-is that any wonder, because of-creatures none

æfre ne meahte elles wunian,

ever — could otherwise remain,

gif hi eallmægene hiora ordfruman

if they with-all-might their origin

ne þiowoden, þeodne mærum.

not served, prince glorious.

90

95

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

Omerus wæs east mid Crecum

Homer was east among Greeks

on ðæm leodscipe leoða cræftgast,

in the nation of-songs most-skilled,

Firgilies freond ȝ lareow,

of-Virgil friend and teacher,

þæm mæran sceope magistra betst.

to-the famous poet of-masters best.

5 hwæt, se Omerus oft ȝ gelome

lo, — Homer often and frequently

þære sunnan wlite swiðe herede,

of-the sun beauty greatly praised,

æðelo cræftas oft ȝ gelome

nobility powers often and frequently

leodum ȝ spellum leodum reahte.

with-songs and with-stories to-peoples told.

ne mæg hio þeah gescinan, þeah hio sie scir ȝ beorht,

not can it however shine-upon, though it be clear and bright,

10 ahwærgen neah ealla gesceafta;

anywhere near all creatures;

ne furðum þa gesceafta ðe hio gescinan mæg,

nor even the creatures which it shine-upon can,

endemes ne mæg ealla geondlihtan

equally not can all illuminate

innan ȝ utan. ac se ælmihtega

within and without. but the almighty

waldend ȝ wyrhta weorulde gesceafta

ruler and maker of-world creatures

his agen weorc eall geondwlied,

his own work all looks-through,

endemes þurhsyhð ealla gesceafta.

equally sees-through all creatures.

ðæt is sio soðe sunne mid rihte,

that is the true sun with right,

be ðæm we magon singan swylc butan lease.

about which we can sing such without lie.

15

XXXI • MAN LOOKS UPWARD

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

Hwæt, þu meaht ongitan, gif his ðe geman lyst,

Lo, thou canst perceive, if of-it thee to-heed it-pleases,

þte mislice manega wuhta

that variously many creatures

geond eorðan farað ungelice;

throughout earth travel unlike;

habbað blioh ȝ fær, bu ungelice,

have color and motion, both unlike,

ȝ mægwlitas manegra cynna

and forms of-many kinds

5

cuð ȝ uncuð. creopað ȝ snicað,

known and unknown. creep and crawl,

eall lichoma eorðan getenge.

all body to-earth near.

nabbað hi æt fiðrum fultum, ne magon hi mid fotū gangan,

not-have they from wings help, nor can they with feet walk,

eorðan brucan, swa him eaden wæs.

earth enjoy, as to-them granted was.

10 sume fotum twam foldan peððað,

some with-feet two earth tread,

sume fierfete, sume fleogende

some four-footed, some flying

windað under wolcnum. bið ðeah wuhta gehwylc

wind under skies. is yet of-creatures each

onhnigen to hrusan, hnipað ofdune,

bowed to earth, droops downward,

on weoruld wlied; wilnað to eorðan,

on world looks; desires to earth,

15 sume nedþearfe, sume neodfræce;

some by-necessity, some by-greed;

man ana gæð metodes gesceafta

man alone goes of-ordainer of-creatures

mid his andwlitan up on gerihte.

with his face up in upright.

mid ðy is getacnod þ his treowa sceal,

by that is signified that his faith shall,

ȝ his modgeþonc, ma up þonne niðer

and his mind-thought, more up than down

20 habban to heofonum, þy læs he his hige wende

have to heavens, the less he his mind turn

niðer swaðær nyten. nis þ gedafenlic

down as beast. not-is that fitting

þ se modsefa monna æniges

that the mind-heart of-men of-any

niðerheald wese, ȝ þ neb upweard.

downward-inclined be, and the face upward.

KING ALFRED

Blōstman

The Soliloquies

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

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

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

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

siððan hē ænig cotlȳf on his hlāfordes lāne myd his fultume
after he any cottage on of-his lord loan with his help
 getimbred hæfð, þæt hē hine mōte hwilum þāron gerestan, and
built has that he himself may at-times thereon rest and
 huntigan, and fuglian, and fiscian, and his on gehwilce wisan
hunt and fowl and fish and himself in each way
 tō þære lānan tilian, ægbær ge on sē ge on lande, oð þone
on the loan provide each both on sea and on land until the
 fyrst þe hē bōcland and æce yrfe þurh his hlāfordes miltse
time that he bookland and eternal inheritance through of-his lord mercy
 geearnige. Swā gedō se wilega gifola, se ðe ēgðer wilt, ge
earn So let-make the rich giver he who each rules both
 þissa lānena stōclife ge þāra ēcena hāma. Sē ðe ægþer gescōp
these transitory dwellings and the eternal homes He who each created
 and ægþeres wilt, forgife mē þæt mē tō ægðrum onhagige,
and each rules grant me that to-me for both it-suit
 ge hēr nytwyrðe tō bēonne, ge hūru þider tō cumane.
both here useful to be and indeed thither to come

Agustinus, Cartaina bisceop, worhte twā bēc be his āgnum 2.18
Augustine of-Carthage bishop wrote two books about his own
 ingeþance. Ðā bēc sint gehātene Soliloquiorum, þæt is, be
thought The books are called Soliloquiorum that is about
 hys mōdes smēaunge and twēounga; hū hys gescēadwisnes
of-his mind reflection and doubts how his reason
 answarode hys mōde, þonne þæt mōd ymbe hwæt twēonode,
answered to-his mind when the mind about anything doubted
 oðþe hit hwæs wilnode tō witanne þæs þe hit ær
or it of-anything desired to know of-that which it before
 for sweotole ongytan ne meahte.
for clear perceive not could

BOOK I

I • REASON COUNSELS PRAYER

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

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

G. Gyf ðū ēnigne gōdne heorde hæbbe þe wel cunne healdan þæt 3.12

If thou any good guardian have who well can keep that
 þæt ðū gestrēone and him befæste, scēawa hyne mē; gyf þū
which thou acquire and to-him entrust show him to-me if thou
 þonne nānne swā gerādne næbbe, sēc hyne oð þū hyne finde;
then none so prudent have seek him until thou him find
 forþām þū ne meaht ægðer ge ealne weig ofor þām sittan
because thou not canst each both all the-way over that sit
 ðe þū gestrýned hæfst and healdan, ge ēac mārān strýnan.
which thou acquired hast and keep and also more acquire

A. Hwām wille ic ælles befæstan þæt ic elles gestrýne būtan 3.18

To-whom will I else entrust that I else acquire except
 minum geminde?
to-my memory

G. Is þin gemind swā mihtig þæt hit mage eall gehealden 4.1

Is thy memory so mighty that it can all keep
 þæt þū geðencst, and hym bebēotst tō healdenne?
that thou thinkest and to-it commandest to keep

A. Nese, lā nese; nē mīn nē nānes mannes nis tō þām 4.3

No lo no neither mine nor of-any man is to that
 creftig þæt hit mage alle gehæaldan þæt him man befæst.
skilled that it can all keep that to-it one entrusts

G. Befæste hit þonne bōcstafum, and āwrit hit. Ac mē 4.5

Entrust it then to-letters and write it But to-me
 þincð þæt þēah þæt þū sī tō ūnhāl, þæt ðū ne mage hit
seems that though that thou be too unhealthy that thou not can it
 æall āwritan; and þēah þū æall hāl wēre, þū beþorfst
all write and though thou all healthy were thou wouldst-need
 þæt ðū hæfdest digele stōwe, and æmanne ælces oðres
that thou hadst secret place and free of-each other

þinges, and fæawa cūðe men and creftige mid þē, ðe
thing and few known men and skilled with thee who
 nānwiht ne āmyrðan, ac fultmoden tō þinum crefte.

nothing — hindered but helped to thy skill

4.11 A. Ic nebbe nān þāra nē þonne æmenne, nē oðera manna

I have-not any of-those nor then free nor of-other men
 fultum, nē swā dýgela stōwe þæt mē tō swilcum weorce
help nor so secret place that to-me for such work
 onhagie; forðī ic nāt hwæt ic dōn sceal.

it-suits therefore I not-know what I do shall

4.14 G. Nāt ic þonne nānwiht betere þonne þū ðe gebidde.

Not-know I then anything better than thou for-thyself pray
 Wilna ðe tō Gode, Hælend mōdes and lichaman, þæt
Entreat for-thyself to God Healer of-mind and of-body that
 ðū mage þurh ðā hēle begitan þæt ðæt þū wilnast; and
thou may through the health obtain that which thou desirest and
 þonne þū ðe gebeden hæbbe, āwrit þonne þæt gebed, þi
when thou for-thyself prayed have write then the prayer the
 læs þū hit forgyte, þæt þū sī ðe werðer þines creftes; and
less thou it forget that thou be the worthier of-thy skill and
 gebyde þē fēawum wordum dēorlice mid fulle angitte.

pray for-thyself with-few words worthily with full understanding

4.20 A. Ic dō swā ðū mē lǣrst, and cwæðe þā:

I do as thou me teachest and said then

4.21 Drihten, þū ðe eart Scypend ealra gesceafta, forgyf mē ærest

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

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

openlice nānum oðrum būton þām þe geclānsode bēoð on
 openly to-any others except to-those who cleansed are in
 heora mōde, ic clypige tō þē, Drihten, forþām þū eart Fæder
 their mind I call to thee Lord because thou art Father
 sōðfestnesse, and wīsdōmes, and sōþes līfes, and þæs hēhstan
 of-truth and of-wisdom and of-true life and of-the highest
 līfes, and þāra hēhstan gesælpe, and þæs hēhstan goodes, and
 life and of-the highest felicity and of-the highest good and
 þāra hēhstan beorhtnesse, and þæs angitlican lēohtes, ðū þe
 of-the highest brightness and of-the intelligible light thou who
 ært Fæder þæs Suna þe ūs āwehte, and gýt wrēhð, of þām
 art Father of-the Son who us awoke and still awakens from the
 slēpe ūre synna, and ūs mannað þæt wē tō þē becumen.
 sleep of-our sins and us admonishes that we to thee come

- 6.5 Ðē ic bydde, Drihten, þū þe æart sēo hēhsten sōðfæstnesse,
 Thee I pray Lord thou who art the highest truth
 and for þē hyt is sōð æall þætte sōð is. Ic þē bydde,
 and for thee it is true all that true is I thee pray
 Drihten, ðū þe æart se hēhstan wīsdōm, and þurh þe sint
 Lord thou who art the highest wisdom and through thee are
 wīse æalle þā þe wīse sint. Ic þē bidde, Drihten, þū þe
 wise all those who wise are I thee pray Lord thou who
 æart riht lif, and þurh þe lybbað æall þā þe lybbað. Ðū
 art right life and through thee live all those who live Thou
 eart sēo hēhste gesælð, and for þē sint gesēlige æalle þā þe
 art the highest felicity and for thee are happy all those who
 gesēlige synt. Ðū æart þæt hēhste gōd ... ys and wlitig.
 happy are Thou art the highest good (lacuna) is and beautiful
 Ðū þe æart þæt andgitlice lēoht þurh þe man ongit. Ic
 Thou who art the intelligible light through which one understands I
 þē bydde, Drihten, þū þe æalles middangeardes wealst; þū
 thee pray Lord thou who all middle-earth rulest thou

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

lichamlice. Ðū þe æart forgyfendde, cum tō mē, and gemylsa
 bodily Thou who art forgiving come to me and have-mercy-on
 mē; forþāmþe þū mycela gyfa ūs sealdest, þæt ys, þæt wē
 me because thou great gifts to-us gavest that is that we
 nēfre æallunga ne forwurðað swā þæt wē nāhte weorðan.
 never entirely — perish so that we naught become

- 7.12 Drihten, þū þe ūs manast þæt wē wacian, ðū ūs sealdeste
 Lord thou who us admonishest that we watch thou to-us gavest
 gescēadwisnesse þæt wē magon tōsēcan and tōscēadan good
 reason that we may search-out and separate good
 and yfel, and flēon þat yfel. Ðū þe ūs sealdest þæt geþyld,
 and evil and flee the evil Thou who to-us gavest the patience
 þæt wē ūs ne forþōhton on nānum geswince nē on nānum
 that we ourselves not despaired in any toil nor in any
 ungelimpe. Nys þæt nān wundor, forþām þū swiðe wel ricrast,
 misfortune Not-is that any wonder because thou very well reignest
 and gedæst þæt wē ðē wel þēawiað. Ðū ūs wel lērdest þæt wē
 and makest that we thee well serve Thou us well taughtest that we
 ongēatan þæt ūs wæs fremde and lēne þæt ðæt wē iuwedon
 perceived that to-us was foreign and lent that which we regarded
 þæt ūre āgen wēre, þæt ys, weoruldwela; and þū ūs āc lārdest
 that our own were that is worldly-wealth and thou us also taughtest
 þæt wē ongēatan þæt ðæt ys ūre āgen, þæt wē iēowedon þæt
 that we perceived that that is our own which we regarded that
 ūs fremde wēre; þæt ys, þæt heofonrice ðæt wē þā forsāwon.
 to-us foreign were that is the heaven-kingdom which we then despised
 Ðū þe ūs lārdest þat wē nāwt unālȳfdes dydon, and āc
 Thou who us taughtest that we naught of-unpermitted did and also
 lārdest þæt wē ne unrōtsodon þēah ūs ūre spēða wanodon. Ðū
 taughtest that we not grieved though to-us our riches diminished Thou
 þe ūs lārdest þæt wē underþieddan ūrne lȳcuman ūre mōde.
 who us taughtest that we subjected our body to-our mind

Ðū þe oferswiðdest ðonne dēað, þe þū sylf ārise, and 8.5
Thou who overcamest the death when thou thyself arosest and
 æac dēst þæt ealle men ārisað. Ðū þe ūs æalle gewurþugast
also makest that all men arise Thou who us all honorest
 tō þē, and ūs geclēnsast of æallum ūrum synnum, and
to thee and us cleanseest from all our sins and
 ūs gerihtwisast, and ūre bēne gehyrest. Ðū þe ūs gedydest
us justifiest and our prayer hearest Thou who us madest
 þines hyredes, and þū þe ūs lērst ealle rihtwysnesse, and ūs
of-thy household and thou who us teachest all righteousness and us
 simle good lērst, and simle ūs good dēst, and ūs ne forlæst
ever good teachest and ever to-us good doest and us not lettest
 unryhtum hlāforde ðēowian, swā wē gēo dydon. Þū ūs
unrighteous lord serve as we formerly did Thou us
 clypast tō ūrum wege, and ūs gelēdest tō þære dura and ūs
callest to our way and us ledest to the door and to-us
 ðā untȳnst, and ūs sillest þonne hlāf ēces lȳfes and þone
it openest and to-us givest then bread of-eternal life and the
 drinc of lȳfes wyllē. Ðū þe þrēatast men for heora sinnum,
drink from of-life spring Thou who rebukeest men for their sins
 and þū lērst þæt hȳ rihte dōmas dēman and rihtwysnesse dōn.
and thou teachest that they right judgments judge and righteousness do
 Ðū ūs getrymedest and gȳt tryimest on ūrum gelēafum, þæt
Thou us strengthenest and still strengthenest in our faiths that
 ūs ne magon þā ungelȳfædan āmirran. Þū ūs sealdest and
us not can the unbelieving binder Thou to-us gavest and
 gȳt silst þæt angyt, þæt wē ofercumað þone dwolan þāra
still givest the understanding that we overcome the error of-those
 [þe lārað] manna sāwla næbben nān edlēan æfter þisse worulde
who teach of-men souls have-not any reward after this world
 heora gearnunge, swā gōdes swā yfeles, swæðer hī hēr dōð.
of-their merit either of-good or of-evil whichever they here do

Ʒū þe ūs ālȳsdest of ðām þēowdōme oðera gesceafta, ðū ūs
Thou who us releasedst from the servitude of-other creatures thou for-us
 simle gearwast æce lȳf, and ūs æac gyrwast tō þām æcan lȳfe.
ever prearest eternal life and us also prearest for the eternal life

II • THE PRAYER CONTINUED

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

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

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

eallunga swā swā h̃ ēr wēron, ac cumað oðre for h̃,
 entirely so as they before were but come others for them
 swā-swā lēaf on trēowum; and æpla, græs, and wyrtn, and
 so-as leaves on trees and apples grass and herbs and
 trēoweu foraldiað and forsēriað and cumað oððer, grēnu wexað,
 trees grow-old and wither and come others green grow
 and gearwað, and rīpað; for þat h̃ eft onginnað sēarian.
 and bloom and ripen for that they again begin to-wither

10.6 And swā eall ñytenu and fugelas swelces ðe nū ys lang æall tō
 And so all beasts and birds such as now is long all to
 ārimanne. Gē furpum manna lichaman forealdiað, swā-swā oðre
 enumerate Yea even of-men bodies grow-old so-as other
 gescæftas ealdiað; ac swā-swā h̃ ær wurðlicor lybbað þonne
 creatures age but so-as they before more-worthily live than
 trēowu oðþe oðre ñytenu, swā h̃ ēac weorðfulicor ārisað on
 trees or other beasts so they also more-honorably arise on
 dōmes dæge, swā þæt nēfre syððan þā lichaman ne geendiað nē
 of-doom day so that never afterward the bodies — end nor
 ne forealdiað; and þēah se lichama ēr wēre gemolsnod, [g̃yt]
 — grow-old and though the body before were decayed still
 wæs sēo sāwl simle lybbende, siððan hēo ārest gesceapen wes.
 was the soul ever living since it first created was

10.14 And æalle þā gescæftas þe wē embe sprecað, þæt hēo ūs
 And all the creatures which we about speak that they to-us
 þince ungeþhwære and ungestaðþie, h̃ habbað þēah sumne
 seem discordant and unsteady they have yet some
 dæl gestæþnesse, forðām h̃ sint gebridlod mid ðām bridle
 part of-steadfastness because they are bridled with the bridle
 Godes beboda. Se God sealde fridōm manna sāulum,
 of-God of-commandments — God gave freedom of-men to-souls
 þæt h̃ mōston dōn swā good swā yfel, swæðer h̃ woldon;
 that they might do either good or evil whichever they would

and gehēt good eadlēan ðām wel dōndum, and yfel þām
 and promised good reward to-the well doers and evil to-the
 yfel dōndum. Mid ðām Gode ys gegyered se æwilm ælces
 evil doers With — God is prepared the source of-each
 gōdes, and þanan ys gegyered and forlāten ælc good tō
 good and thence is prepared and granted each good to
 ūs þāra þe wē habbað; sē ūs gescylt wið ællum yfellum.

us of-those which we have he us shields against all evils

Nys nāht ofor hyne, ac æalle þing sint under hym, oððe
 Not-is anything over him but all things are under him or
 mid hym, oððe on hym. Hē geworhte man tō his ānlicnesse,

with him or in him He made man to his likeness

and æalc þāra manna þe hine silfne ongyt, hē ongyt

and each of-the men who him self understands he understands

þæt þis is eall sōð. To þām Gode ic clypie and cweðe:

that this is all true To — God I call and say

Gehiere, gehyre mē, Drihten, forþām þū eart mīn God, and 11.4

Hear hear me Lord because thou art my God and

mīn Drihten, and mīn feder, and mīn sceapen, and mīn

my Lord and my father and my creator and my

gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe,

ruler and my hope and my riches and my honor

and mīn hūs, and mīn ēðel, and mīn hǣle, and mīn lȳf.

and my house and my homeland and my salvation and my life

Gehyre, gehyre mē, Drihten, ðīne þēawa. Þē fēawa ongytað.

Hear hear me Lord thy servant Thee few understand

Þē ānne ic lufige sōðlice ofer æalle oðre þing; þē ic sēce, 11.10

Thee alone I love truly over all other things thee I seek

þē yc folgige, þē ic eom gearu tō þēowianne; under þinum

thee I follow thee I am ready to serve under thy

ānwealde ic wilnie tō wunienne, forðām þū āna rīcsast. Ic

power I desire to dwell because thou alone reignest I

þē bydde þæt ðū mē bebēode þæt þæt þū wille; ac gehæł
thee pray that thou me command that which thou will but heal
 mīne ēagan and untȳn, þæt ic mage gesēon þīne wundru,
my eyes and open that I may see thy wonders
 and ādrif fram mē dysig and ofer māto, and sile mē wīsdōm
and drive from me folly and pride and give me wisdom
 þæt ic mage þē ongytan, and getæc mē þider ic mē
that I may thee understand and teach me whither I myself
 besēon sceolde tō þē, þat ic þē þær gehāwian mæge; ðonne
look should to thee that I thee there behold may then
 gelyfa ic þæt ic dō lustlice þæt þæt ðū mē bebēodest.
believe I that I do gladly that which thou me commandest

11.20 Ic þē hālsie, ðū ārfæsta, wel wilende, and wel wyrcente
I thee beseech thou gracious well willing and well working
 Drihten, þæt þū mē underfō, ðinne flȳman; forðām ic wes
Lord that thou me receive thy fugitive because I was
 gēo þīn, and þā flēah ic fram þē tō dēofle, and fulēode
formerly thine and then fled I from thee to devil and followed
 hys willan, and micel broc geðolede on hys þēowdōme. Ac
his will and great misery suffered in his servitude But
 gyf þē nū þīncð swā-swā mē ðīncð, genōh lange ic þolede
if to-thee now seems so-as to-me seems enough long I suffered
 þā wītu ðe ic nū hwile þolode, and leng þēowede þīnum
the punishments which I now a-while suffered and longer served to-thy
 fēondum ðonne ic sceolde þām ilcum ðe þū gehæfst. Genōh
enemies than I should to-the same whom thou holdest Enough
 lange ic wæs on þām bysmore and on þære sceame, þe hȳ
long I was in the disgrace and in the shame which they
 mē on gebrōhton; ac onfōh mē nū þīnne āgene þēawa, for ic
me on brought but receive me now thine own servant for I
 eom flēonde fram hym. Hwæt! hȳ mē underfēngon ær ðām
am fleeing from them Lo they me received before that

ic scōc fram ðē tō hym. Ne āgyf mē nāfre eft hym, nū

I fled from thee to them Not give me ever again to-them now

ic þē gesōht hæbbe, ac untin mē þine dura, and tæc mē

I thee sought have but open to-me thy door and teach me

hū ic scile tōcuman. Nebbe ic þē nānwiht tō bringende

how I should arrive Have-not I for-thee anything to bring

būtan goodne willan, forðām ic silf nānwyht ælles næbbe,

except good will because I myself nothing else have

nē ic nānwiht betere nāt þone ic lufige þæt heofenlice

nor I anything better know than I love the heavenly

and þā þæt gāstlice ofer þis æorðlice, swā ic æac dō, gōd

and then the spiritual over this earthly as I also do good

Feder, forðām ic mē nānwiht betere nāt þonne þæt.

Father because I for-me nothing better know than that

Ac ic nāt hū ic sceal nū cuman tō ðē, būtan þū mē 12.16

But I not-know how I shall now come to thee unless thou me

lære. Ac getæc hit mē, and gefultuma mē. Gef ðē þurh

teach But teach it me and help me If thee through

trēowa findon þā ðe þē findon, sile mē þā trēowa. Gýt

faith found those who thee found give me the faith Yet

gyf ðē þurh ððerne creft hwilcne findan þā ðe þē findan,

if thee through other virtue any found those who thee found

forgyf mē þone creft. Gyf þē þurh wýsdōm findon þā

grant me the virtue If thee through wisdom found those

ðe þē findon, forgyf mē þonne wýsdōm, and iæc on mē

who thee found grant me then wisdom and increase in me

þone tōhopan þæs æcan lýfes, and þine lufe geiēc on me.

the hope of-the eternal life and thy love increase in me

Ēalā! hū þin gōdnes is tō wundrienne, forþām hēo is ungelic 12.24

O how thy goodness is to wonder-at because it is unlike

æallum goodum. Ic wilnege cuman tō þē, and ðes æalles

to-all goods I desire come to thee and of-that all

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

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

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

III · KNOWING GOD AS A FRIEND

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

- 14.12 G. Ic gesēo þæt þū þē gebæde; ac seige nū hwæs þū
I see that thou for-thyself prayedst but say now of-what thou
 earnodest, oððe hwæt þū habban woldest.
earnedst or what thou have wouldst
- 14.14 A. Ic woldo ongytan eall and witan hwæt ic nū sang.
I would understand all and know what I now sang
- 14.15 G. Gadera þonne of ðām eallum þe þū ðær embe sunge
Gather then from those all which thou there about sangest
 þæt þæt þē þince þæt þē mæst nēod sý, and mæst þerf
that which to-thee seems that to-thee most need be and most need
 tō witande, and befōh hyt þonne mid fēawum wordum,
to know and comprehend it then with few words
 and sege hit mē.
and say it me

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

- 15.12 A. Ic wōt hwet þū woldest; ic þē sceolde tæcan be sumere
I know what thou wouldst I thee should teach by some
 bisene; ac ic ne mæge, forðamþe ic nāt nānwiht Godes
example but I not can because I not-know anything of-God
 gelices, þæt ic mæge cwæðan tō þē: ‘Ðus geara ic wolde
like that I can say to thee Thus well I would
 cunnan God swā ic þis þing can.’
know God as I this thing know
- 15.16 G. Ic wondrie þin, hwī þū secge þæt þū Gode nāwiht
I wonder of-thee why thou say that thou to-God nothing
 gelices nyte, and furþan gýt nāst hwilc hē ys.
like know and even yet not-knowest what-kind be is
- 15.18 A. Gyf ic wiht him gelices wiste, ic wolde þat lufian swiðe
If I aught to-him like knew I would that love very
 swiðlice. Nū ic þonne nāt nānwiht him gelices, nū ne
greatly Now I then not-know anything to-him like now not
 lufige ic nānwiht būton hine and mine āgene sāule; and
love I anything except him and my own soul and
 ic nāt þēah hwilc ðāra āðer ys.
I not-know however what of-them either is
- 15.22 G. Þū cwest þæt þū ne lufiæ nānwyht būtan God and
Thou sayest that thou not love anything except God and
 þine sāwle; gyf ðonne þæt swā is, ne þū ðonne nānne
thy soul if then that so is not thou then any
 oðerne frēond ne lufast?
other friend — lovest
- 16.3 A. Hwī gyf ic sāwle lufige, hū ne lufige ic mīnne frēond?
Why if I soul love how not love I my friend
 Hū ne hæfð hē sāwle?
How not has he soul

G. Gyf þū þinne frēond forði lufast þe hē sǿwle hæfð, 16.5

If thou thy friend therefore lovest because he soul has
 hwī ne lufast þū þonne ælc þing þe sǿwle hæfð? Hwī
why not lovest thou then each thing which soul has Why
 ne lufast þū mýs and flæa?

not lovest thou mice and fleas

A. Ic hī ne lufige, forðiþe hī sint flēsclicu nýtenu, nes 16.8

I them not love because they are flesbly beasts not
 men.

men

G. Hū ne habbað þine frēond ēac licuman swā-swā nýtenu? 16.10

How not have thy friends also bodies so-as beasts

A. Ne lufige ic hī nā forði, ac forðāmpe hī men sint 16.12

Not love I them — therefore but because they men are
 and habbað gescēadwisnesse on hera mōde, þæt ic lufige ge
and have reason in their mind which I love yea
 furðum on þēawum. Þā þe ic hātige, ðā ic hātige forþiþe
even in servants Those whom I hate them I hate because
 hī þæt gōd þære gescēadwisnesse wendað on yfel; forðām
they the good of-the reason turn to evil because
 mē ys ēgðer þāra ālyfad, ge þæt good tō lufianne ge
to-me is each of-them permitted both the good to love and
 þæt yfel tō hātianne. Forðām ic lufige ælcne mīnra frēonda,
the evil to hate Therefore I love each of-my friends
 sume lāsse, sume swýðor; and ælcne þāra ðe ic mā lufige
some less some more and each of-those whom I more love
 þonne ðerne, ic hine lufige swā mycele mā þonne ðone
than other I him love so much more than the
 ðerne swā ic ongyte þæt hē betran willan hæfð þonne
other as I perceive that he better will has than
 se ðoðer, and his gescēadwisnesse nyttran willan tō dōnne.
the other and his reason more-useful will to make

- 16.22 G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þē
Enough well thou it understandest and enough rightly But if to-thee
 nū hwā sǣdæ þæt hē mæhte þē gelæran hū þū myhtast
now someone said that he could thee teach how thou mightest
 ongytan God swā sweotole þæt hē wēre þē swā cūð swā
understand God so clearly that he were to-thee so known as
 þē nū ys Alippius, þin cniht, hweðer ðē þonne on ðām
to-thee now is Alypius thy disciple whether to-thee then in that
 genōh þūhte, oððe hū swiðe woldest ðū him þæs þancian?
enough seemed or how greatly wouldst thou him for-that thank
- 17.4 A. Þanc ic wolde secgan, nē cwæde ic þēah nā ðē raðor
Thanks I would say nor would-say I however — the sooner
 ‘genōh’.
enough
- 17.6 G. For hwī?
For why
- 17.7 A. Alippius mē is cūðre þonne God, and ne can ic
Alypius to-me is better-known than God and not know I
 hine þēah swā georne swā ic wolde.
him however so well as I would
- 17.9 G. Lōca nū þæt þū ofergemet ne wilnige, nū ðū hī
Look now that thou beyond-measure not desire now thou them
 tōgædere metest. Woldest [þū] cunnan God swā-swā Alippius?
together comparest Wouldst thou know God so-as Alypius
- 17.12 A. Nese; nē dō ic hī nā ðē raðor gelice, þēah ic hī
No nor make I them — the sooner alike though I them
 tōgædere nemne. Ac ic secge þat man wōt oft mære be
together name But I say that one knows often more about
 þām hēalican ðonne be þām hēanlican. Ic wōt nū be
the loftier than about the lowlier I know now about

ðām mōnan, hū hē tōmorgen ferð and oððere niht; ac
the moon how it tomorrow goes and other night but
 þæt is earhlicere, ic nāt hwæt ic tō morgen ætan sceal.

that is baser I not-know what I to tomorrow eat shall

G. Wōst þū þonne gýt genōh be Gode, gyf hē þē byð 17.17

Knowest thou then yet enough about God if he to-thee is
 cūð swā þē is nū þes mōnan færeld — on hwilcum
known as to-thee is now of-the moon course in which
 tungle hē nū is, oððe on hwilce hē ðanon gēð?

constellation it now is or into which it thence goes

A. Nese; ic wolde þat hē mē wēre cūðre ðonne mōnnan [ðe] 17.20

No I wished that he to-me were better-known than moon which
 ic gesēo þurh mine ēaga. Ac mē is uncūð, þæt hine wille
I see through my eyes But to-me is unknown whether it will
 God for sumum dieglum þingum, þe wē nyton, on oððere
God for some secret things which we know-not in other
 wisan wændan; ðonne bēo ic āmyrred þæs þe ic nū wēne
way turn then am I bindered of-that which I now think
 þæt ic be him wite. Ac ic wolde witan swā be Gode on
that I about it know But I would know so about God in
 minre gescēadwisnesse and on minum ingeþance, þæt mē nān
my reason and in my thought that me no
 þing gemyrran ne mahte, nē on nānum twēonunga gebringan.
thing hinder — could nor into any doubt bring

G. Gelyfst þū þæs þæt ic þē mæge dōn gewisran be 18.6

Believst thou of-that that I thee can make more-certain about
 Gode þonne þū nū eart be ðām mōnan?

God than thou now art about the moon

- 18.8 A. Gēa; ic hys gelife, ac mē wære lēofre þæt ic hyt wiste,
Yea I of-it believe but to-me were dearer that I it knew
 forðām wē gelyfað eall þæt ðæt [wē] witon, and wē nyton
because we believe all that which we know and we know-not
 fæla þæs þe wē lýfað.
many of-that which we believe
- 18.11 G. Mē þincð nū þæt þū ne trūwie þām uttram gewitte,
To-me seems now that thou not trust the outer sense
 nāðer nē þām ēagum, nē þām ēarum, nē þām stencce, nē
either — the eyes or the ears or the smell or
 ðām swece, nē ðām hrinunge, ðat þū ðurh ðāra ænig swā
the taste or the touch that thou through of-them any so
 sweotole ongytan mæge þæt þæt þū woldest, būton þū
clearly perceive can that which thou wouldst unless thou
 hyt on þinum ingeþance ongytæ þurh ðin gescēadwisnesse.
it in thy thought perceive through thy reason
- 18.16 A. Þæt is sōð; nē trūwige ic him nā.
That is true nor trust I them —
- 18.17 G. Hwæðer woldest þū ðonne þinne cniht þe wet ēr
Whether wouldst thou then thy disciple whom we-two before
 æmbe sprēcon cunnan, þe mid ðām uttram gewitum, þe
about spoke know either with the outer senses or
 mid þām inran?
with the inner
- 18.20 A. Ic hine can nū swā ic hine of ðām ūtram gewitum cunnan
I him know now as I him from the outer senses know
 mæge; ac ic wilnode þæt ic cūðe hys ingeþance of minum
can but I desired that I knew his thought from my
 ingeþance; ðonne wiste ic hwilce trēowða hē hæfde wið mē.
thought then knew I what faith he had toward me
- 19.3 G. Mæg man ealles witan būton þām mid þām ingeþance?
Can one otherwise know except that with the thought

A. Ne þincð mē þæt ic swā hyt witan mæge swā-swā ic 19.4

Not seems to-me that I so it know can so-as I
would.

would

G. Ne canst ðonne [ðū] þinne cniht? 19.6

Not knowest then thou thy disciple

A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē silfne 19.7

How can I him know and not-know whether I me self
can? Hyt is gecwæden on þære æ þæt man sceole lufian hys
know It is said in the law that one should love his
nēhstan swā-swā hyne sylfne. Hū wōt ic hys ðonne hū ic hine
neighbor so-as him self How know I of-it then how I him
lufian scyle, gyf ic nāt hweðer ic mē sylfe lufige? Nē [ic]
love should if I not-know whether I me self love Nor I
nāt hū hē mē lufað; ic wōt ðæt hym is þæt ylce be mē.
know how he me loves I know that to-him is the same about me

G. Tō hwī tæst þū tō mē tō þām uttram andgytte, gyf 19.13

For why pointest thou to me to the outer sense if
ðū mid þām inran woldest God ongytan, swilce þū hyne
thou with the inner wouldst God perceive as-if thou him
woldest gesēon lichamlice, swā-swā þū ēr sādest þæt þū
wouldst see bodily so-as thou before saidst that thou
ðone mōnan geseawe? Nāt ic hū hyt þū mē þi þār
the moon sawest Not-know I how it thou me by-that there
tāce, nē mæg ic hyt nān uttram angyttum gætēcan. Ac
teach nor can I it by-any outer senses teach But
sege mē hweðer þē genōh þince þæt þæt þū swā God
say me whether to-thee enough seem that which thou so God
ongytæ swā Plato and Plotinus hine ongæaton?
perceive as Plato and Plotinus him perceived

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

IV • THE ANCHORS OF THE MIND

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

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

A. Gēa, swā mē þincð; forðām ic wolde nū þæt þū mē 20.9

Yea so to-me seems therefore I wished now that thou me
 reahtest hwæt þēr bēo twēh þēra, oððe hwet man gewiss
explainedst what there be between them or what one certainly
 wiste.

knew

G. Wōst þū þæt þū leorneoðest þone creft þe wē hātað 20.12

Knowest thou that thou learnedst the art which we call
 ‘geometrica’? On þām creft þū leornodest on ānum þoðere oðþe
geometry In that art thou learnedst on a ball or
 on æpple oððe on æge ātēfred, þæt þū meahtest be þære tēfrunge
on apple or on egg painted that thou mightest by the painting
 ongytan þises rōdores ymbewirft and þāra tungla færeld. Wōst
perceive of-this sky circuit and of-the stars course Knowest
 ðū nū þæt þū leornedest on þām ylcan crefte be ānre linan
thou now that thou learnedst in the same art about a line
 þæs āwriten anlang middes þæs þoþeres? Wōst þū nū þæt þe
which drawn along middle of-the ball Knowest thou now that to-thee
 man þær on tēhte þāra twelf tungla stēde and þāra sunne færeld?
one there on showed of-the twelve stars place and of-the sun course

A. Gēa; genōh geara ic wōt hwæt sēo line tācnað. 20.20

Yea enough well I know what the line signifies

G. Ne ondrēdest ðū ðe nū Achademicos, ðā ūðwitan, ðe 20.21

Not darest thou for-thyself now Academics the philosophers who
 sædon þæt nāfre nānwiht gewisses nāre būton twæonunga,
said that never anything of-certain were without doubt
 nū þū segst þæt ðe þæs nānwiht ne twæonige?
now thou sayest that to-thee of-that not-at-all — it-doubts

A. Nā; ne ondræde ic hī mē nāwit swiðe, forðām hī 20.24

No not dread I them for-myself at-all greatly because they
 sædon þæt nāfre nān wīs man nāre. Forði mē ne sceamað
said that never any wise man were Therefore me not it-shames

nānwit þēah ic nāre, forðī ic wōt þæt ic gýt wīs ne ēom;
at-all though I not-were because I know that I yet wise not am
 ac gyf ic æfre swā wīs worðe swā hī sint, þonne wille ic
but if I ever so wise become as they are then will I
 syðþan dōn swā-swā hī lārað, oð þæt ic wille seggan þæt
afterward do so-as they teach until that I will say that
 ic wite būton getwēon, þæt þæt mē þincð þæt ic wite.
I know without doubt that which to-me seems that I know

- 21.10 G. Ne wiðcweðe ic þām nānwiht þæt þū swā dō; ac ic
Not gainsay I to-that anything that thou so do but I
 wolde witan, nū þū segst þæt þū ymbe þā linan wite þe
would know now thou sayest that thou about the line know which
 on þām þoðere þe ātēfred wæs, þe þū on leornedost
on the ball which painted was which thou on learnedst
 ymbe þises rōdores hwyrft, hweðer þū ēac wite ymbe þone
about of-this sky circuit whether thou also know about the
 þoðer, þe sēo lȳne on āwriten is.
ball which the line on drawn is

- 21.10 A. Gēa; ægðer þāra ic wōt. Ne mæg nān man þæs
Yea each of-them I know Not can any man of-that
 gedwælian.
err

- 21.12 G. Hweðer geleornodest þū, þe myd þām ēagum, þe mid
Whether learnedst thou either with the eyes or with
 þām ingeþance?
the thought

- 21.14 A. Mid ægðrum ic hyt geleornode: ærest myd ðām ēagum and
With both I it learned first with the eyes and
 syðþan myd þām ingeþance. Ðā ēagan mē gebrohton on þām
afterward with the thought The eyes me brought into the
 angytte; ac siðþan ic hyt þā ongyten hæfde, þā forlæt ic þā
understanding but after I it then perceived had then forsook I the

þe scēawunga mid þām ēagum and þōhte, forðī mē þūhte þæt
 — contemplation with the eyes and thought because to-me seemed that
 ic his mæahte micle māre gepencan ðonne ic his mahte gesēon,
 I of-it could much more think than I of-it could see
 siððan þā ēagan hyt ætfæstnodon minum ingeþance. Swā-swā
 after the eyes it fastened to-my thought So-as
 scyp bringð man ofer sǣ; syððan hē þonne tō lande cymð,
 ship brings man over sea after he then to land comes
 þonne forlæt hē þæt scyp standan, forþām him þincð syððan
 then lets he the ship stand because to-him seems afterward
 þæt hē mæge æð būtan faran þonne mid. Eaðre mē þincð
 that he can easier without travel than with Easier to-me seems
 þeah myd scēðpe on drigum lande tō farande, þonne mē
 however with skiff on dry land to travel than to-me
 þynce mid ðām ēagum būtan þāra gescēadwisnesse ænigne crefit
 seem with the eyes without the reason any art
 tō geleornianne, þeah ēagan þær tō hwilum fultmian scylen.
 to learn though eyes there to at-times help should

G. For ðām þingum is ðearf þæt þū rihte hāwie mid mōdes 22.3

For those things is need that thou rightly look with of-mind
 āagum tō Gode swā rihte swā-swā scipes ancerstreng byð
 eyes to God as straight so-as of-ship anchor-cable is
 āpenæd on gerihte fram þām scype tō þām ancre, and
 stretched in a-straight-line from the ship to the anchor and
 gefastna þā ēagan þīnes mōdes on Gode swā se ancer byð
 fasten the eyes of-thy mind on God as the anchor is
 gefastnod on ðære eorðan. Þeah þæt scyp sī ūte on ðære
 fastened in the earth Though the ship be out on the
 sǣ on þām yðum, hyt byð gesund [and] untōslegen gyf
 sea on the waves it is sound and unbroken if

se streng āþolað, forðām hys byd se oðer ende fast on
the cable holds because of-it is the one end fast in
 þære eorðan and se oðer on ðām scype.

the earth and the other on the ship

22.11 A. Hwæt is þæt þæt þū hētst mōdes ēagan?

What is that which thou callest of-mind eyes

22.12 G. Gescēadwisnesse tō æacan oðrum creftum.

Reason in addition-to other virtues

22.13 A. Hwæt sint þā oðre creftas?

What are the other virtues

22.14 G. Wýsdōm and ēadmēto and wærscype and gemetgung

Wisdom and humility and prudence and moderation

[and] rihtwisnes and mildheortnes [and] gescēadwisnis [and]

and righteousness and mercy and discretion and

gestaðþines and welwilnes [and] clēnnes and forheafðnes.

steadfastness and benevolence and purity and continence

Myd þisum ancrum þū scealt gefastnian ðone streng on

With these anchors thou shalt fasten the cable on

Gode, þæt ðæt scyp healdan sceal þines mōdes.

God which the ship hold shall of-thy mind

22.19 A. Drihten God, mē gedō eall swā-swā þū mē lārst. Ic

Lord God me make all so-as thou me teachest I

wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þā

would if I could but I not can understand how I the

ancras begytan mage, oððe hū ic hī āfastnian mage būton

anchors get can or how I them fasten can unless

þū hyt mē swætolocor getēce.

thou it me more-clearly teach

23.3 G. Ic þē myhte getēcen, ac ic þē scolde ērest ācsian, hū

I thee could teach but I thee should first ask how

manige þū forlēten hæbbe þisse worlde lusta for Gode?

many thou forsaken have of-this world of-lusts for God

Syððan þū ðonne mē þæt āsǣd heafst, þonne mæg ic þē
After thou then me that told hast then can I thee
 secgan būtan ælcum twēon þæt þū heafst swā feola ðāra
say without any doubt that thou hast so many of-the
 ancra begyte swā þū heafst þāra lusta on wurlde forlāten.
anchors gotten as thou hast of-the lusts in world forsaken

A. Hū mæg ic forlāten þæt ðæt ic wōt and can 23.8

How can I forsake that which I know and am-acquainted-with
 and of cyldehāde tōgewonod ēom, and lufian þæt ðet mē
and from childhood accustomed am and love that which to-me
 uncūð is būton gē be gesegenum? Ic wēne þēah gyf mē
unknown is except even by reports I think however if to-me
 wēre swā cūð þæt ðet þū mē ymbe sagest swā mē is
were so known that which thou me about sayest as to-me is
 þæt ðæt ic hār gesēoh, þæt ic lufede þæt and forsawe ðis.
that which I here see that I loved that and despised this

G. Ic wundrige hwī [þū] swā spece. Geþenc nū gyf ðines 23.13

I wonder why thou so speakest Consider now if of-thy
 hlāfordes ærendgewrit and hys inſegel tō ðē cymð, hwæðer þū
lord letter and his seal to thee comes whether thou
 mæge cweðan þæt ðū hine be ðām ongytan ne mægæ, nē hys
can say that thou him by that recognize not can nor his
 willan þær on gecnāwan ne mæge? Gyf þū ðonne cwyst þæt
will there on know — can If thou then sayest that
 þū hys willan ðēr on gecnāwan mage, cweð þonne hwæðer
thou his will there on know can say then whether
 þē rihtra þince, þe þū hys willan folgie, þe þū folgie þām
to-thee righter seem either thou his will follow or thou follow the
 welan þe hē ðē ēr forgeaf tō ēacan hys frēondſcype?
wealth which he thee before gave in addition-to his friendship

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

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

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

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

A. Ne wēnde ic nǣfre þæt hyt æce wēre. 24.17

Not thought I ever that it eternal were

G. Hwæt wēnst þū be Gode and be þām ancrum þe 24.18

What thinkest thou about God and about the anchors which

wyt ær sprēcon, hweðer hī sion ðe þisum gelice ðe æce?

we-two before spoke whether they be either to-these like or eternal

A. Hwā is swā wōd þæt hē dyrre cweðan þæt God ne si 24.20

Who is so mad that he dare say that God not be

æce?

eternal

G. Gyf hē ðonne æce is, hwī ne lufast ðū þane æcan hlāford 25.1

If be then eternal is why not lovest thou the eternal lord

swiðor þonne ðone lēnan? Hwat! ðū wāst þæt se æca

more than the transitory Lo thou knowest that the eternal-one

þē nāht fram ne gewyt, būton þū fram hym gewite; and þū

thee naught from — departs unless thou from him depart and thou

scealt nīde fram ðām oðrum sam þū wille, sam þū nelle;

shalt by-necessity from the other whether thou will or thou will-not

oððe ðū scealt hine forlætan oððer hē þē. Ic gehyre þeah þæt

either thou shalt him forsake or he thee I hear however that

þū hine lufast swiðe swilice, and ēac ondrēdest and wel dēst;

thou him lovest very greatly and also darest and well doest

swiðe rihte and swiðe gerisenlice þū dēst. Ac ic wundrige

very rightly and very fittingly thou doest But I wonder

hwī þū ðone oðerne mycle mā ne lufige, þe ðe ēgðer gyfð,

why thou the other much more not love who to-thee each gives

ge ðæs worldhlāfordes frēondscype ge his āgene, and æce

both of-the world-lord friendship and his own and eternal

lȳf after þise worulde. Hlāford is incer bēigra wealdend, ge

life after this world Lord is of-you-two of-both ruler both

ðin ge þæs hlāfordes þe ðū ðær swā ungemetlice lufast.

thine and of-the lord whom thou there so immoderately lovest

- 25.13 A. Ic þē andette þæt ic hine wolde lufian ofer ealle oððre
I to-thee confess that I him would love over all other
 þing, gyf ic hine ongytan cūðe and gecnāwan swā-swā ic
things if I him understand could and know so-as I
 wolde. Ac ic hys mæg swiðe litel ongytan oððe nāwiht, and
would But I of-him can very little understand or nothing and
 þēah þām timum þe ic hys āgyme, and mē ænig onbrerdnes
yet at-the times when I of-him take-heed and to-me any inspiration
 cym be ðām æcan lȳfe, þonne ne lufige ic nānwiht þisses
comes about the eternal life then not love I anything of-this
 andweardan lȳfes ofer þæt, nē furðum þām gelice.
present life over that nor even to-that like
- 25.20 G. Hweðer þū nū wilnige þæt þū hine gesēo and swytole
Whether thou now desire that thou him see and clearly
 ongyte?
understand
- 25.22 A. Nys mē nān willan ofer þære.
Not-is to-me any will over that
- 25.23 G. Heald þonne hys bebodu.
Keep then his commandments
- 25.24 A. Hwilce bebodu?
Which commandments
- 25.25 G. Ðā ic þē ār sēde.
Those I to-thee before said
- 25.26 A. Mē þincað þā swiðe hefige and swiðe manifealde.
To-me seem they very heavy and very manifold
- 25.27 G. Mē ne þincð nānwiht hefig ðes þe man lufað.
To-me not seems anything heavy of-that which one loves

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

A. Nē þincð mē nān geswinc hefig, gyf ic gesēo and 26.1

Nor seems to-me any toil heavy if I see and
habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā
have that which I after toil But the doubt causes the
hefnesse.

heaviness

G. Genōh wel þū fēhst on þā spece, and genōh rihte þū 26.4

Enough well thou takest on the argument and enough rightly thou
hyt understentst. Ac ic þē meg secgan þæt ic ēom sēo
it understandest But I thee can say that I am the
gescēadwisnes ðīnes mōdes, þe ðē wiðsprecð, and ic
reason of-thy mind which with-thee converses and I

ēom sēo racu ðe mē onhagað ðe tō gerihtreccenne, þæt
am the discourse which to-me befits thee to direct that
þū gesyhst myd þīnes mōdes ēagan God swā sweotole swā
thou seest with of-thy mind eyes God as clearly as
þū nū gesyhst myd ðæs licuman āagan ðā sunnan.

thou now seest with of-the body eyes the sun

A. God Ælmihtig þē forgylde. Mē is swiðe mycel þanc þæt 26.10

God Almighty thee repay To-me is very great thanks that
þū mē gehātst þat þū swā swotole hit mē getēcan wille.
thou me promisest that thou so clearly it me teach will

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

26.18 G. Þenc nū swiðe geornlice tō ðām þe ic þē ār sāde.
Think now very diligently to that which I to-thee before said

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

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

stale þe sēo hāwung byð þām ēagum. Ælces licuman æagan

place which the gaze is to-the eyes Of-each body eyes

behōfað þrēora þinga on hym silfum tō habbæne, fēorðe

need of-three things in them selves to have fourth

byt þæt hit sēcð, and tō hym getēon wolde: ān is þæt ðū

is that it seeks and to it draw would one is that thou

hefst and bricst and lufast þæt ðæt þū ær tōhopedest.

hast and enjoyest and lovest that which thou before hopedst

A. Eāla! hweðer ic æfre cume tō ðām ðe ic tōhopie, oððe 27.15

Alas whether I ever come to that which I hope or

þæt æfre tō mē cumæ þæt ic wilnie.

that ever to me come which I desire

G. Dō nū þā lufe ðriddan tō ēacan þām gelēafan and 27.17

Put now the love third in addition-to the faith and

þām tōhopan; forðām nānre sāwle ēagan ne bēoð full hāle,

the hope because of-no soul eyes — are full whole

ge hyre God myd tō gescēonne, būton þisum þriom. Sēo

that it God with to see without these three The

gesyhð þonne is angyt.

sight then is understanding

A. Gyf hēo ðonne hāl ēagan hæft, þæt is, hāl angyt, 28.3

If it then whole eyes has that is whole understanding

hwæs byð hyre ðonne wana, oððe hwæs þearf hēo ðonne

of-what is to-it then lack or of-what needs it then

māran?

more

G. Pāre sāwle hāwung is gescēadwisnes and smēaung. Ac 28.6

Of-the soul gaze is reason and reflection But

manige sāwle hāwiað mid ðām, and þeah ne gesēoð þæt þæt

many souls gaze with that and yet not see that which

hī wilniað, forðāmþe hī næbbað ful hāle ēagan. Ac sē ðe

they desire because they have-not full whole eyes But he who

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

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

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

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

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

A. Rihtne weg þū mē tæcst. Nū ic wōt hwæt ic dōn sceal; 30.18

Right way thou me teachest Now I know what I do shall

ac ic nāt hwæðer ic mæg ðe ne mæg.

but I not-know whether I can or not can

G. Nē scealt þū þē forðencan þæt þū ful raðe ne mæge 30.20

Nor shalt thou thyself despair that thou full quickly not can

becuman tō þām ðe ðē þū wilnast. Hwā mæg æfre

come to that which thyself thou desirest Who can ever

ænigne creft on lýtum firste geliornnian, oððe lēasan oððe

any skill in little time learn either lesser or

māran, þe þæne creft scyle? Ðē is creft ealra crefta, þæt is,

greater than the skill should This is skill of-all skills that is

þæt man spurige æfter Gode and hys hāwie and hine gesēo.

that one inquire after God and of-him gaze and him see

A. Wel þū mē lērst; ac ic gemun hwæt þū mē ær gehēte, 30.26

Well thou me teachest but I remember what thou me before promisedst

and swiðe gefagen anbidie þāra gehāta; þæt wes, þæt þū

and very glad await of-the promises that was that thou

mē behēte þæt þū mē woldest getēcan þæt ic mihte God

me promisedst that thou me wouldst teach that I might God

gesēon myd mýnes mōdes āagan swā sweotele swā ic nū

see with of-my mind eyes so clearly as I now

gesēo þā sunnan myd mīnes lichaman āgan.

see the sun with of-my body eyes

G. Wel þū mē mynegast; ic ðē gelāste þæt ic þē gehēt. 31.4

Well thou me remindest I to-thee perform what I thee promised

Gepence nū þæt þū myhtst gesēon myd þines lȳcuman āagan

Consider now that thou canst see with of-thy body eyes

þrēo þing on ðære sunnan: ān is þæt hēo is; oððer, þæt hēo

three things in the sun one is that it is second that it

scȳnð; ðridde, þæt hēo feala þinga onlȳht myd hyre scīnian.

shines third that it many things lights-up with its shining

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

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

VI · WHAT AUGUSTINE STILL LOVES

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

A. Swiðe wundorlice and swiðe sōðlice ðū lērst, and swiðe 32.1

Very wonderfully and very truly thou teachest and very
 wel þū mē hæfst ārētn and on gōdum tōhopan gebrohtne.
well thou me hast cheered and into good hope brought
 Ac ic bidde gýt þæs þe þū mē ær gehēte.

But I ask still of-that which thou me before promisedst

G. Twā ðing ic þē gehēt þæt ic þē wolde gelēstan and 32.4

Two things I thee promised that I thee would perform and
 getēcan; þæt is, þæt þū ongyte God and þē silfne. Ac
teach that is that thou understand God and thee self But
 ic wolde witan hū þū þæt ongytan woldest, hweðer þe
I would know how thou that understand wouldst whether either
 þū woldest unāfanddes gelēafan, ðe āfandud witan.
thou wouldst of-untested faith or tested know

- 32.8 A. Ic hyt wolde witan āfandud, forðām ic his nāt nāht
I it would know tested because I of-it not-know at-all
 gefæstlice.
firmly
- 32.10 G. Nis þæt nān wundor. Ic hyt ne rehte gýt þē on þā wisan
Not-is that any wonder I it not explained yet to-thee in the way
 þe þū hyt mihtest āfandod witan; forðām þēr is gýt hwethwigu
that thou it mightest tested know because there is still something
 þæs þū ær witan scalt, þæt is, ærest hweðer wit hāle sien.
of-that thou before know shalt that is first whether we-two whole be
- 32.14 A. Þæt þū scealt witan hweðer þū ænigne hēle ongyte,
That thou shalt know whether thou any health perceive
 āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðē
either — in me or in thee or in us-two both Thee
 gedafenað tō lērenne and mē tō hlistenne, and mē dafenað tō
befits to teach and me to listen and me befits to
 andsweorianne þes ðe ic ongyte be mýnes andgytes mæðe,
answer of-that which I understand by of-my understanding measure
 gyf ic hys āwiht ongyte; gyf [ic] ðonne nāwiht ne ongyte,
if I of-it aught understand if I then naught — understand
 þonne sceal ic bēo þæs geðafa and lētan hyt tō þinum dōme.
then shall I be of-that consenting and leave it to thy judgment
- 32.20 G. Wilnast þū mārān tō witanne ðonne be Gode and be
Desirest thou more to know than about God and about
 þē silfum?
thee self
- 32.22 A. Ic þē andette þæt ic nū ne wilnigie nānes ðingges
I to-thee confess that I now not desire of-any thing
 swiðor; ac ic ne dēr þæt gehāten þæt mē nānre wihte æalles
more but I not dare that promise that to-me by-no whit otherwise
 ne lāste būton þæs; forðām mē is swiðe gehēme, þāeah mē
— do except of-that because to-me is very secret [?] though to-me

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

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

33.22 A. Ic eom geþafa þæs þe þū mē segst.

I am consenting of-that which thou me sayest

33.23 G. Forðām mē ðincð þæt ic ðe gesēo swiðe unrōtne and
Therefore to-me seems that I thee see very sad and
 swiðe gedrēfene on þinum mōde, forðām þū nafst swilce
very troubled in thy mind because thou hast-not such
 hāle swilce þū hæfst; nē þine frēond myd ðe næfst æalle
health as thou hadst nor thy friends with thee hast all
 þē swā gemōde and swā þwēre swā-swā þū woldest. Nē
to-thee so like-minded and so agreeable so-as thou wouldst Nor
 ðincð mē æac nān wundor þeah þū si unrōt forðām.
seems to-me also any wonder though thou be sad therefore

34.5 A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.

Rightly thou it perceivest not can I of-that deny

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

A. Gēa, lā gēa; gyf hyt nū fārenga gewurde, nyste ic 34.11

Yea lo yea if it now suddenly happened knew-not I
nāhwær eorðan hū ic ongynnan wolde.

anywhere on-earth how I begin would

G. Hū ne hæfst þū ðonne gēot ælce gedrēfednesse, ægðer 34.13

How not hast thou then yet all trouble each
ge mōdes ge lichaman, — nū þū þā twā hæfst, — þæt
both of-mind and of-body now thou the two hast that
is, ungemetlicum unrōtnesse? Wære þū for inwordlice dysig,

is with-immoderate sadness Wert thou very inwardly foolish
ðā þū wilnolest þæt þū scoldest myd swilcum æagam
when thou desiredst that thou shouldst with such eyes

þā hēah sunnan and æce gesēon?

the high sun and eternal see

A. Nū þū hæfst mē myd æalle ofercumme, þæt ic nāwðer 34.18

Now thou hast me with all overcome that I neither
eorðan nāt hwilcne dæl hāle ic hæbbe, nē hwilcne dæl
on-earth know what part of-health I have nor what part
unhæle.

of-sickness

G. Nys þæt nān wondor. Næfð nān man tō þæs hāl ēagan 34.21

Not-is that any wonder Has-not any man to that-degree whole eyes
þæt hē æni hwile mage lōcigan ongēan þās sunnan, þe wē hær
that be any while can look against this sun which we here
gesēoð, and hūru þæs ðe læs gyf hēo hefð unhāle. Ac þā, þe
see and indeed so-much the less if it has unhealthy But those who
unhāle æagan hæbbað, magon bēon ieoð on þistрум þonne
unhealthy eyes have can be more-at-ease in darkness than
on leohte. Mē þincð þēah þæt þe ðince þæt þū habbe hāl
in light To-me seems however that to-thee seem that thou have whole
ēagan. Ðū gefencst ðā hāle þāra ēagan ðinre sāwle, ac þū ne
eyes Thou thinkest the health of-the eyes of-thy soul but thou not

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

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

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

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

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

A. Ic þē andette þæt ic þat wilnode oð mē nū āðrēað 35.22
I to-thee confess that I that desired until me now it-wearied
 swiðe niwan.

very lately

G. Ne lyste þē fægereṣ wifes, and sceamfestes, and wel 36.1
Not it-pleases thee of-fair wife and of-modest and well
 gelēredes, and goodra þēawa, and [ðæt] sēo þinum willum wel
learned and of-good ways and that she to-thy wishes well
 unþeod [sī], and hæbbe swiðe micle spēde, and þē on nānum
subject be and have very great riches and thee in no
 þingum ne ābysige, nē ðē ne unāmtige tō ðinum wyllan?
things — occupy nor thee — hinder to thy will

A. Ne herast þū hī nā tō swiðe þæt ic hyre ā ðē mā 36.5
Not praisest thou her — too greatly that I of-her ever the more
 wilnige? Forðām mē ne þincð nāwiht wyrse þām ðe God
desire Because to-me not seems anything worse for-him who God
 þēawian wile þonne wýf tō hæbbene, þāh hwā cwæðe
serve will than wife to have though someone say
 þæt hyt sī betere tō habbenne for bearna gestrēone. Ic
that it be better to have for of-children begetting I
 cwæðe þēah þæt hyt sī prēostum betere næbbe ðonne
say however that it be for-priests better have-not than
 habbe. Forði ic hohggode þæt ic scolde nān habban, forði
have Therefore I resolved that I should none have because
 ic wolde bēon þī frēora Gode tō þāwianne.

I would be the freer God to serve

G. Ic gehýre nū þæt þū ne tiohhast nān wif tō hæbbenne; 36.12
I hear now that thou not intendest any wife to have
 ac ic wolde witan hwæðer ðe þū gýt ænig lufe oððe
but I would know whether — to-thee still any love or
 lust sī ænigre wemnesse.

lust be of-any defilement

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

G. On rihton þū æart. Ac ic wolde witan hwæðer sī þin 37.13

*On right thou art But I would know whether be thy
ealde gýtsung and sēo gemāhð eallunga of ðinum mōde
old greed and the ambition entirely from thy mind
āstyfcod and wyrtwalod, þæt hēo gýt grōwan [ne] myht.
uprooted and rooted-out that it yet grow not can*

A. Be hwi cwist ðū þæt? 37.16

About what sayest thou that

G. Ic cwæðe be ðām þingum þe ðū mē ær sēdest þat þū 37.17

*I speak about the things which thou me before saidst that thou
gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō
determined hadst to forsake and for no things again to
gecyrran nolde: þæt is, ofermetta wela, and ofermytta wyrðscipe,
return wouldst that is excessive wealth and excessive honor
and ungemetlice riclic and sēftlic lȳf; and þȳ nū ācsige ic þe
and immoderately rich and soft life and therefore now ask I thee
hweðer þū, āðer oððe for heora lufum, oððe for ēniges þinges
whether thou either — for of-them love or for of-any thing
lufum, hym eft tōgeenan wille. Ic gehērde ær þæt þū sēdest
love them again return will I heard before that thou saidst
þæt þū þine frēond lufodest, æfter Gode and æfter þinum
that thou thy friends lovedst after God and after thy
āgnum gewitte, ofer æalle oððre þing. Nū [ic] wolde witan
own mind over all other things Now I would know
hweðer þū for heora lufum woldest ðās þing eft underfōn.
whether thou for of-them love wouldst these things again receive*

A. Æall ic hyt wille eft underfōn for heora lufum, þēah hys mē 38.10

*All I it will again receive for of-them love though of-it me
fōn wel ne lyste, gyf ic æalles ne mæg heora gefērædena habban.
take well not it-pleases if I otherwise not can of-them fellowship have*

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

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

A. Ic hī lufige for frēondscype and for gefērædenne and þā 39.14

*I them love for friendship and for fellowship and those
þeah ofer æalle oðre þe mē mæstne fultum dōð tō ongyttanne
however over all others who me most help do to understand*

and tō witanne gescēadwisnesse and wisdōm, æalra mæst be
and to know reason and wisdom of-all most about

Gode and be ūrum sāulum; forðām ic wōt þæt ic mæg
God and about our souls because I know that I can

æð myd heora fultume æfter spurian þonne ic būtan mæge.
easier with their help after inquire than I without can

G. Hū þonne gyf hī nellað spurian efter þām þe þū 39.20

*How then if they will-not inquire after that which thou
spurst?*

inquirest

A. Ic hī wille lēran þat hī wyllan. 39.22

I them will teach that they will

G. Ac hū þonne gyf þū ne meaht, and hī bēoð swā 40.1

*But how then if thou not canst and they are so
reclēase þat hī lufiað oðer þing mā þonne þæt þæt þū
careless that they love other thing more than that which thou*

lufast, and cwæðað þæt hī ne magon oððe nellað?
lovest and say that they not can or will-not

A. Ic hī wyle þeah habban: hī bēoð mē on sumum 40.4

I them will however have they are to-me in some

ðingum nytte, and ic ēac heom.

things useful and I also to-them

G. Ac hū ðonne gyf hī ðē myrrað and lettað þæs lichoman 40.6

*But how then if they thee hinder and obstruct of-the body
mettrimnysse?*

infirmity

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

Ðæra sǣwle is se besta creft wīsdōm, and þæs lichaman þæt
Of-the soul is the best virtue wisdom and of-the body the
 wyrste þing unhēle.' Ne þincð mē þæt æac nōwyht lǣas.

worst thing sickness Not seems to-me that also at-all false

G. Hū ne habbe wyt nū genōh sweotole gereaht þæt wīsdōm 41.16

How not have we-two now enough clearly shown that wisdom
 ys þæt hēhste good? Hū ne ys þæt ēac nū būtan ælcum
is the highest good How not is that also now without any
 twēon þæt ælcum men ys se æalra betsta creft, and þæt se
doubt that for-each man is the of-all best virtue and that the
 beste weorc þæt hē æfter wīsdōme spurige, and hine lufige
best work that he after wisdom inquire and it love
 ðær ðær hē hine ongyte? Ac ic wolde þæt wyt sōhten nū
there where he it perceive But I wished that we-two sought now
 hwilce ðæs wīsdōmes lufiendas bēon scolēn. Hū ne wōst
what-kind of-the wisdom lovers be should How not knowest
 ðū nū þæt ælc þāra manna þe oðerne swiðe lufað, þæt hine
thou now that each of-the men who other greatly loves that him
 lyst bet þaccian and cyssan ðonne oðerne on bær lic, þonne
it-pleases better stroke and kiss the other on bare body than
 þær þær clāðas beotwēona bēoð? Ic ongyte nū þæt [þū] lufast
there where clothes between are I perceive now that thou lovest
 þone wīsdōm swā swiðe, and þe lyst hine swā wel nacode
the wisdom so greatly and thee it-pleases it so well naked
 ongitan and gefrēdan þæt þū noldest þæt ænig clāð betweuh
perceive and feel that thou wouldst-not that any cloth between
 wēre; ac hē hine wyle swiðe seldon ænegum mæn swā
were but it itself will very seldom to-any man so
 openlice geāwian. On ðām tīmum þe hē ænig lim swā bær
openly reveal In the times when it any limb so bare
 ēowian wile, þonne ēowað hē hyt swiðe fēawum mannum; ac
show will then shows it it very to-few men but

ic nāt hū þū hym onfōn mage mid geglofedum handum.

I not-know how thou it receive can with gloved hands

Ðū scealt æac dōn bær lic ongēan, gyf ðū hine gefrēdan wilt.

Thou shalt also put bare body against if thou it feel wilt

42.13 Ac sege mē nū gyf ðū hwilc ænlic wif lofodest swiðe

But say me now if thou some peerless woman lovedst very

ungemetlice ofer æalle oððer þing, and hēo ðonne þē fluge

immoderately over all other things and she then thee fled

and nolde þē lufian on nān oðer gerād būtan þū woldest

and would-not thee love on any other condition unless thou wouldst

ælc e oðer lufe alētan for hyre ānre lufe, woldest þū þonne

each other love forsake for her alone love wouldst thou then

swā dōn swā hēo wylnode?

so do as she desired

42.18 A. Wā lā wā! hwæt þū mē for hæardne lærst! Hū ne wēre

Woe lo woe what thou me very hard teachest How not wert

þū ær geðafa þæt ic nānwiht ne lufode ofer wīsdōm, and ic

thou before agreed that I nothing — loved over wisdom and I

wæs æac þes geðafa, and þū cwæde þā þeah hwā hwæt

was also of-that agreed and thou saidst then though someone something

lufode for hwilces oðres þinges ðingum, þæt hē nā þæt þing

loved for of-some other thing sake that he not the thing

ne lufede þæt hē þēr lufode; ac þæt þæt hē þurh ðæt þing

— loved which he there loved but that which he through that thing

lufode and þōhte tō tōcumanne? Forðām ic secge þæt ic ne

loved and thought to attain Therefore I say that I not

lufige ðone wīsdōm for nānum oðrum ðingum būton for hym

love the wisdom for any other things except for it

selfum. Æalle þās weorlde ic lufige, ælc ðing be ðām dæle þe

self All this world I love each thing by the part that

ic hyt nytwyrðe ongyte and hūru þæt þing swiðost þe mē tō

I it useful perceive and indeed the thing most which me to

wisdōme fultmiað; and ðā þing ic ondrēde æac tō forlēosenne
wisdom helps and the things I dread also to lose
 swiðost. Ic ne lufige ðeah nān ðing æalles on ðām wisan þe ic
most I not love however any thing at-all in the way that I
 ðonne wisdōm lufige. Ælc þāra ðinga þe ic swiðost lufige þā
then wisdom love Each of-the things which I most love the
 hwile þe ic hyt swiðost lufige, ne an ic hys nānum men būtan
while that I it most love not grant I of-it any man except
 mē selfum, būton wisdōme ānum. Hine ic lufige ofer eallum
me self except wisdom alone It I love over all
 oðrum þing, and þeah ic hys ūðe ælcum men mīnum
other things and yet I of-it would-grant to-each man by-my
 willan, [þæt] ælc man, þe on þis myddangearde wære, hine
will that each man who in this middle-earth were it
 lufode, and hym æfter spirede, and hyne æac funde, and hys
loved and it after inquired and it also found and of-it
 syððan brūce; forðām ic wōt þæt ūre lufede ælc oðerne swā
afterward enjoyed because I know that of-us would-love each other so
 micle swiðor swā ūre willa and ūre lufu swiðor on ānum wēre.
much more as our will and our love more in one were

G. Hū ne sǣde ic ær, sē se þe bær lic gefreddan wolde, þæt 43.13
How not said I before he — who bare body feel would that
 hē hyt scolde myd barum [handum] gefrēdan? And ic segge
he it should with bare hands feel And I say
 ēac, gyf þū ðone wisdōm selfne gesēon wilt swā bærne, þæt
also if thou the wisdom self see wilt so bare that
 þū ne scealt nānnæ clāð betwēon lǣtan þinum ēagum and
thou not shalt any cloth between let thy eyes and
 hym, nē furðum nē ne myst; tō ðām ðū ne meaht þeah on
it nor even — — mist To that thou not canst however in
 þis andweardan life becuman, þeah ic hyt þē lære and þeah
this present life come though I it thee teach and though

ðū hys wilnige. Ði ne sceal nān man geortriwian, þeah hē
thou of-it desire Therefore not shall any man despair though he
 næbbe swā hāle ēagan swā sē þe scerpest lōcian mæg; þonne
have-not so whole eyes as he who sharpest look can then
 sē, ðe ealre scearpost lōcian [mæg], ne mæg þeah þā sunnan
he who of-all sharpest look can not can however the sun
 selfe gesēon swilce swilce hēo ys ðā hwile ðe hē on þis
self see such as it is the while that he in this
 andweardan lȳfe byð. Næfð þeah nān man tō þæs unhāle
present life is Has-not however any man to that-degree unhealthy
 āagan þæt hē ne mage lybban be þære sunnan, and hine
eyes that he not can live by the sun and it
 nyttian gyf hē ēnyg wiht gesēon mæg, būton hē stareblind si.
use if he any whit see can unless he stone-blind be
 Ic þe mæg tēcan āac oðre bȳsne be þām wīsdōme. Geðenc
I thee can teach also other example about the wisdom Consider
 nū hweðer āwiht mani mann cynges hām sēce þēr ðær hē
now whether at-all many man of-king home seek there where he
 ðonne on tūne byð, oððe hys gemōt, oððe hys fird, oððe
then in town is or his assembly or his army or
 hweðer ðe ðince þæt hī æalle on ānne weig þeder cumen?
whether to-thee seem that they all on one way thither come

44.4 Ic wēne þeah ðæt hī cumen on swiðe manige wegas: sume
I think however that they come on very many ways some
 cumað swiðe feorran and habbað swiðe længe weig and swiðe
come very from-afar and have very long way and very
 yfelne and swiðe earfoðferne; sume habbað swiðe langne and
evil and very hard-to-travel some have very long and
 swiðe rihtne and swiðe gōdne; sume habbað swiðne scortne,
very straight and very good some have very short
 and þeah wōne and nearone and fuulne; sume habbað scordne
and yet crooked and narrow and foul some have short

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

44.22

angyt; and swā-swā þæs lichaman æagan hālren bēoð, swā
understanding and so-as of-the body eyes healthier are so
 hȳ mære gefōð þæs lēohtes þære sunnan. Swā hyt byð æac
they more receive of-the light of-the sun So it is also
 be þæs mōdes æagan, þæt is, andgit: swā-swā þæt hālre
with of-the mind eyes that is understanding so-as it healthier
 byð swā hyt mære gesēon mæg þære æccan sunnan, þæt is,
is so it more see can of-the eternal sun that is
 wȳsdōm. Ælc man þæ hāle æagan hæfð, ne þærf hē nān
wisdom Each man who whole eyes has not needs he of-any
 oðres lādtewes, ne lārēwas þās sunnan tō gesēonne būtan þære
other guide nor teachers the sun to see except the
 hālæ. Gyf hē hāle ēagan hæfð, hē mæg hymself hāwian on
health If he whole eyes has he can himself gaze on
 ðā sunnan. Gyf hē ðonne unhāle æagan hæfð, þonne beþearf
the sun If he then unhealthy eyes has then needs
 hē þæt hyne man lære þæt hē lōchige ærest on þonne wōh,
he that him one teach that he look first on the wall
 ðonne on gold and on seolfor; þonne hē æaðe on þæt lōcian
then on gold and on silver when he easily on that look
 [mæg], on fȳr, ærðām hē ongēan þā sunnan lōcie. Siððam
can on fire before he against the sun look After
 hē þonne þat gelæornod hæbbe þæt his ēagan nānwyht þæt
he then that learned have that his eyes not-at-all the
 fȳr ne onscyniað, hāwie þonne on steorran and on mōnan,
fire — shun gaze then on stars and on moon
 ðonne oðre sunnan scȳnan, ærðām hē on hi selfe lōcige.
then other sun shine before he on it self look

45.13 And swā ylce be þære oðerre sunnan þe wē ær ymbe
And so same about the other sun which we before about
 spēcon, þæt is, wȳsdōm. Sē ðe hyne myd hys mōdes æagam
spoke that is wisdom He who it with of-his mind eyes

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

VIII • TRUTH CANNOT PERISH

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

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

gýt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor
yet something more-clearly about that that I may more-openly
 ongytan hwæthwugu be ðām wīsdōme; and bēod mē
understand something about the wisdom and command me
 þæt þæt þū wylle. Ic hyt ongynne, gyf mē onhagað.
that which thou will I it begin if to-me it-suits

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

A. Hwenne gewyrð þæt? Ne gelyfe ic nā þæt hyt æfre 46.20

When happens that Not believe I — that it ever
 geweorðe þæt mē nānwiht ne lyste þisse weorlde āra,
happen that me nothing — it-pleases of-this world honors
 būton ān ðing gewirðe: ðæt is, þæt ic gesēo þā āra þe
except one thing happen that is that I see the honors which
 þū mē gehæfst. Þonne ic nāt þēah mē licie sēo tō
thou me promisest Then I not-know whether me please it to
 ðām wel þæt mē mā ne lyste þissa weirulde āra.
that well that me more not it-pleases of-these of-world honors

G. Ne ðincð mē nū þæt þū mē āwiht gescēadlice andwyrde. 47.3

Not seems to-me now that thou me at-all discerningly answer
 Mē ðincð þæt þū sprece þām gelicost swilce þine ēagan
To-me seems that thou speak to-that liketh as-if thy eyes
 cwæðen tō þinum mōde: 'Nelle wyt nāfre hær þā þeostru
said to thy mind Will-not we-two ever here the darkness
 þære nihte onscunian, ær wit magon þā sunnan sylfe
of-the night shun before we-two can the sun self
 gesēon.' Ðystlice mē ðincð þæt þā æagan dōn, gyf hȳ
see Likewise to-me seems that the eyes do if they
 onscuniað þæra sunnan leohtes þone dæl þe hī hys gesēon
shun of-the sun light the part which they of-it see
 magon. Þæt ne mæg furðum þām æallra hālestum æagam
can That not can even to-the of-all healthiest eyes
 gebyrrian þæt hȳ heonan of þisse weorlde magen gesēon
happen that they hence from this world can see
 þā sunnan sylfe. Be ðām þū miht geþencan þæt þū ne
the sun self By that thou canst consider that thou not
 scalt nān seofian, þēah þū ne mage þone wīsdōm myd þines
shalt at-all lament though thou not can the wisdom with of-thy
 mōdes ēagam nacodne gesēon swilcne swilcne hē ys; forðām
mind eyes naked see such as it is because

þū nāfre þæt ne myhte þā hwile þū byst on ðām þēostrum
thou never that — couldst the while thou art in the darkness
 þinra sinna. Ac nota þæs wīsdōmes þe þū habba, and
of-thy sins But enjoy of-the wisdom which thou have and
 fagene ðæs dāles þe þū ongitan magæ, and hīga georne
rejoice of-the part which thou understand can and strive eagerly
 æfter mārān. Hē wōt self þæt wīsdōm hwæs þū weorðe byst,
after more It knows itself that wisdom of-what thou worthy art
 hū myclum hē hine þe ēowīe. Nis nānwiht wyrse on ðām
how much it itself to-thee show Not-is anything worse in the
 men, þonne wēne hē þæt hē sī þæs wyrðe þe hē nis.
man than think he that he be of-that worthy which he not-is

48.1 Se lāca wōt gearror þonne se sēoca hweðer hē hine gelācnian
The physician knows better than the sick-man whether he him heal
 mæg þe ne mæg, oððe hweðer hē hine mæg gelōcnian, þe
can or not can or whether he him can heal either
 myd liðum lācedōmum þe myd stiðum. Forðām þū ne scealt
with mild medicines or with severe Therefore thou not shalt
 tō swiðe þe lādian, nē tō swiðe seofian after āwiht. Ne
too greatly thyself hate nor too greatly lament after aught Not
 sint þā ēagan þīnes mōdes æalles swā hāle swā þū wēnst.
are the eyes of-thy mind altogether so whole as thou thinkest

48.7 A. Swuga, lā swuga! Ne drece mē, nē ic mīne unrōtnesse.
Be-silent lo be-silent Not trouble me nor increase my sadness
 Genōh ic habbe elles, þēah ðū hȳ ne āce. Þū hyt sēcst
Enough I have otherwise though thou it not increase Thou it seekest
 hwillum swā hēa, hwilum swā dēope, þæt ic ongyte nū þæt ic
at-times so high at-times so deep that I perceive now that I
 ne æom swylc swilce ic wēnde, ac mē sceamað nū þæt ic wēnde
not am such as I thought but me it-shames now that I thought
 þæs ðe hyt næs. Genōg sōð þū sǣdest. Se lāce, þe ic
of-that which it was-not Enough truth thou saidst The physician whom I

wilnige þæt mē gehēle, hē wōt hū hāla æagan ic habbe. Hē
desire that me heal he knows how whole eyes I have He
 wōt hwæt hē mē ēawian wile. Hym ic mē befeſte, and hys
knows what he me show will To-him I myself commit and to-his
 welwynneſſe ic mē bebēode. Dō hē swā hē wylle. Tō hym ic
benevolence I myself commend Let-do he as he will To him I
 clipige þæt hē mȳn mōd ā habbe tō hym. Ne ſecge ic nāfre
call that he my mind ever have to him Not say I ever
 mā þæt ic hāla æagan habbe ær ic þone wiſdōme ſelfne geſeo.
more that I whole eyes have before I the wiſdom ſelf ſee

G. Nāt ic þē nānne betran rēd þonne þū ær cwēde. 48.18

Not-know I to-thee any better counsel than thou before ſaiſt
 Ac lāt bēon þone wōp and þā unrōtneſſe, and bēo
But let be the weeping and the ſadneſſe and be
 gemetlice bliðe. Þū wēre ær tō ungemetlice unrōt, forðām
moderately glad Thou wert before too immoderately ſad becauſe
 ſeo unrōtneſſe derað ægðer ge mōd ge lichaman.
the ſadneſſe harms each both mind and body

A. Þū woldeſt gemetigan mȳnne wōp and mȳnne unrōtneſſe, 48.22

Thou wouldeſt moderate my weeping and my ſadneſſe
 and ic ne ongyte nān gemet mȳnra yrmða and ungelympa.
and I not perceive any meaſure of-my miſeries and miſfortunes
 Ðū hātſt mē forlātan þā unrōtneſſe, ðy lāt ic āwðer
Thou biდეſt me forſake the ſadneſſe the leſſe I either
 oððe on mōde oððe on lichaman þy mettrumra ſi; and ic
— in mind or in body the weaker be and I
 ne ongyte nāne trimðe nē on mōde nē on lichaman, ac
not perceive any ſtrength either in mind or in body but
 æom ful nāh ormōd. Ac ic þē halsige, gyf ðū on ænigne
am full nearly deſpairing But I thee beſeech if thou in any
 wiſan mage, þæt þū mē lāde on ſumne ſcyrtan wæg,
way can that thou me lead on ſome ſhorter way

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

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

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

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

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

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

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

G. Wilnast þū āwiht māran? Ne wilnast þū sōðfestnesse tō 50.2
Desirest thou aught more Not desirest thou truth to
 witanne?

know

A. Hū mæg ic būtan sōðfestnesse āwiht sōðes witan, oððe 50.4
How can I without truth aught of-true know or
 hwæt wilt þū secgan hwæt God si būtan sōðfestnesse?
what wilt thou say what God be except truth
 Forðām wē gehyrað rēden on ðām godspelle þæt Crist
Because we hear read in the gospel that Christ
 cwæde þæt hē wēre weig and sōðfestnes and lȳf.

said that he were way and truth and life

G. Riht þū segest; ac ic wolde witan hweðer þē þince 50.8
Right thou sayest but I would know whether to-thee seem
 þæt hyt æall ān si — sōð and sōðfestnesse.

that it all one be true and truth

A. Twā ðing, mē ðincð, þæt hī sien swā-swā twā ðing sint: 50.10
Two things to-me seems that they be so-as two things are
 oðer is wišdōm, oðer is þæt þæt þēr wiš byð; and eft
one is wisdom other is that which there wise is and again
 be clēnnesse: oðer byð clēnnes, oðer þæt þæt clēnne byð.

about purity one is purity other that which pure is

G. Hweðer ðincð þē þonne betre, þe ðæt sōð, þe sēo 50.14
Whether seems to-thee then better either the true or the
 sōðfestnes?

truth

A. Sōðfestnes; forðām æall þætte sōð byð, byð of sōðfestnesse 50.16
Truth because all that true is is from truth
 sōð; and ælc þāra þe clēnne byð, byð for clēnnesse
true and each of-those which pure is is through purity
 clēne; and sē þe wiš byð, hē byð for wȳsdōme wiš.

pure and he who wise is he is through wisdom wise

50.19 G. Gode þanc þæt þū hyt swā wel ongitst. Ac ic wolde

*To-God thanks that thou it so well understandest But I would
witan hwæs þū wēne, gyf wīs man dēad wurde, hweðer
know of-what thou think if wise man dead became whether
wisdōm þonne dēad wurde; oððe æft, gyf clēne man dēad
wisdom then dead became or again if pure man dead
wēre, hweðer clēnnesse þonne dēad wēre; oððe gyf sōðfæst
were whether purity then dead were or if truthful
man dēad wēre, hweðer sōð þonne dēad wēre.
man dead were whether truth then dead were*

51.4 A. Nese, lā nese; nē mæg þæt nā gewurðan.

No lo no nor can that — happen

51.5 G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer þū

*Well thou it understandest But I would know whether thou
wēne þæt se wisdōm þonne gelænde, oððe sēo clēnnes,
think that the wisdom then depart or the purity
oððe sēo sōðfestnes, ðonne se man gewite; oððe hwanon
or the truth when the man depart or whence
hēo ær cumen, oððe hwær hȳ sien, gyf hī sien; oððe
they before came or where they be if they be or
hwæðer hī lichamlice sien þe gāstlice. Forðām þes nis
whether they bodily be or spiritual Because of-that not-is
nān twēo þæt ælc þing þæt ys hwærhwugu is.
any doubt that each thing that is somewhere is*

51.11 Æalla dēoplicu is sēo ācsung, and winsumu tō witanne þām

*All deep is the question and pleasant to know for-him
þe hyt witan mæg. Hwæs byð þām wana þe þæt wāt?
who it know can Of-what is to-him lack who that knows*

52.1 Hweðer þū mæge tōcnāwan þone rihtwisan and þone

*Whether thou can distinguish the righteous-one and the
unrihtwisan?
unrighteous-one*

A. Gēa, be sumum dæle; nes þāah swā-swā ic wolde. Ac 52.3

Yea by some part not however so-as I would But
mē lystæ witan þæt þū ær ācsodest.

me it-pleases know that thou before askedst

G. Ic wundrige hwȳ þū hæbbe swā ræðe forgitan þæt ðū 52.5

I wonder why thou have so quickly forgotten that thou
nū lȳtle ær andætta wēre þæt þū wisse. Hū ne cwæð
now a-little before confessing were that thou knewest How not saidst
þū ær þæt þū wyse þæt sēo sōðfestness ā wēre, þāah
thou before that thou knewest that the truth ever were though
se sōðfesta gewite? And nū [þū] cwȳst, 'gyf hēo sī'.
the truthful-one depart And now thou sayest if it be

A. Þæt ylce ic secge gȳt, þæt ic wāt þæt hēo byð, þāah se 52.9

The same I say still that I know that it is though the
sōðfesta gewitte.

truthful-one depart

G. Eall þat byð sōð, þætte byð þā hwile þe hyt byð; ac þæt 52.11

All that is true which is the while that it is but that
þū sōðfestnes hættst, þæt ys God. Hē wæs ā, and ā byð
thou truth callest that is God He was ever and ever is
undēadlic and āce. Se God hæfð ealle creftas on hym gesunde
immortal and eternal — God has all virtues in him sound
and ful medeme. Sē hæft gesceapena twā āca gesceafta, þæt
and full perfect He has created two eternal creatures that
sint engelas and manna sāuwela, þām hē sealde sumne dæl
are angels and of-men souls to-whom he gave some part
ēcra gyfa, swilcra swilce nū wīsdōm is, and rihtwisnes, and
of-eternal gifts such as now wisdom is and righteousness and
ōðre manega þe ūs lang ðincð tō rīmanne. Engelum hē
others many which to-us long seems to count To-angels he
gefð be heora andefne, and manna sāulum hē gyfð ælcra be
gives by their capacity and of-men to-souls he gives to-each by

hyre andefne swilca gyfa. Ðā swilcan gifa hī ne þurfon nāfre
its capacity such gifts The such gifts they not need ever
 forlætan, forðām hēo bēoð æca, and hē gyfð ēac mannum
forsake because they are eternal and he gives also to-men
 mænega and mislicum gooda gifa on þissa wurlda, þēah hī
many and various good gifts in this world though they
 ēca ne sien. Hī bēoð þēah stælwyrða þā hwile þe wē on
eternal not be They are however serviceable the while that we in
 þisse wurlde bēoð. Hwæðer ðū gīt ongyte þæt sāwla bēoð
this world are Whether thou yet perceive that souls are
 undēadlice? Gif ðū hyt ongitten hæbbe, ne hel hyt mē,
immortal If thou it perceived have not hide it from-me
 ac bēo hys geðafa. Gyf hyt æalles hwæt si, sege mē þæt.
but be of-it consenting If it otherwise something be say to-me that

53.9 A. Gode þanc þæs dæles þe ic wōt. Ic wille þis nū
To-God thanks of-the part which I know I will this now
 smēigan and haldan swā ic geornost mæg, and gyf mē æt
ponder and hold as I most-diligently can and if me in
 ēnugum þingum twēonað, þonne cȳðe ic hyt þē sōna.
any things it-doubts then make-known I it to-thee at-once

53.12 G. [Gelyf] gefæstlice Gode, and befešte þē hālne Gode, and
Believe firmly to-God and commit thee whole to-God and
 nā wilna nā tō swiðe þīnes āgnes willan ofer hys; ac bēo
not desire — too greatly of-thy own will over his but be
 hys mann, næs þīn āgen; and bēo geðafa þæt þū æart
his man not thine own and be consenting that thou art
 hys þēowa. Þonne āhæfð hē þē forðām simle nēar hym
his servant Then raises he thee therefore ever nearer him
 and nēar, and ne læt þē nānwiht wiðerweardes bēon. Gyf
and nearer and not lets to-thee anything of-adverse be If

hē þeah gefafað þæt þē āwiht wiðerweardes becymð, þonne

he however permits that thee aught of-adverse befalls then

byð þæt for þinre þearfe, þeah þū hyt ongytan ne cunne.

is that for thy need though thou it understand not can

A. Þæt ic gehyre and þæs ic gelife, and þisse lāre ic wille 53.20

That I hear and of-that I believe and this teaching I will

fulgan swā-swā ic fȳrmæst mæg, and þes God byddan þæt

follow so-as I utmost can and of-that God pray that

ic hyt gefremman mage, swā þū mē gefirn āre lārest;

I it accomplish can as thou me long-ago before taughtest

lāre mē nū gyf þū wille.

teach me now if thou will

G. Dō þæt mē ārest and secge mē eft, siððan þū 54.3

Do that for-me first and say to-me afterward after thou

þis āsmāead hæbbe hwæt þē þisses licie, and gif þē be

this pondered have what thee of-this please and if thee about

āngum þissa þinga āwiht twēoge, þonne secge þū mē þæt.

any of-these things aught it-doubt then say thou me that

Hēr endiað þā blōstman þære forman bōcum.

54.6

Here end the blossoms of-the first book

BOOK II

IX · BEING, LIVING, AND KNOWING

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

- 55.1 Hēr onginð sēo gadorung þære blōstmena þære æftran bēc.
Here begins the gathering of-the blossoms of-the second book
- 55.2 A. Ēalā! lange wēron wit nū æmettige, þæt wit ne
Alas long were we-two now idle that we-two not
 spyredon æfter ðām þe þū mē ær gehēte.
inquired after that which thou me before promisedst
- 55.4 G. Uton gebētan hyt; uton fōn on oðre bōc forewearde.
Let-us amend it let-us take-up on other book forward
- 55.5 A. Uton þæs.
Let-us of-that
- 55.6 G. Uton gelyfan þæt God sī on uncrum fultume.
Let-us believe that God be in our-two help
- 55.7 A. Georne wolde ic þæt wit hys gelyfdun, gyf ic geweald āhte.
Eagerly wished I that we-two of-it believed if I power had
 Ac mē þincð þæt se gelēafa ne sī on uncrum onwealde, þē
But to-me seems that the faith not be in our-two power by-the
 mēþe þætte wit þær sēcað, būton hine God unc forgyfe.
measure that we-two there seek unless it God to-us-two grant

G. *Ægðer ge se geleafa ge æalle ðā good þe [wē] hæbban* 55.11

*Each both the faith and all the goods which we have
scelon. Forði ic nāt hwæt wit æalles dōn magon būton
shall Therefore I not-know what we-two at-all do can without
hys fultume. Ic þē lāre þēah þæt þū hyt ongygne. Gebide
his help I thee teach however that thou it begin Pray
þē fæawum wurdum swā þū inweardlicost mage, and
for-thyself with-few words as thou most-inwardly can and
wilna þæs þe þē mēst nēod ys and sī.
desire of-that which to-thee most need is and be*

A. *Ðā cwæð ic: ‘Drihten, Drihten, þū þe simle unāwendenlic* 55.16

*Then said I Lord Lord thou who ever unchangeable
wunast, forgyf mē ðā twā ðing þe ic simle wilnode, —
dwellest grant me the two things which I ever desired
þæt is, þæt ic mage þē ongitan and mē selfne.’ Nū ic
that is that I may thee understand and me self Now I
hæbbe gedōn swā þū mē lārdest; nū ic hæbbe gebeden.
have done as thou me taughtest now I have prayed*

G. *Nū ic gehire hwæt ðū woldest witan. Ac ic wolde* 56.1

*Now I hear what thou wouldst know But I would
witan ærest æt þē hwæðer þū wisse būton twēon hweðer
know first from thee whether thou knew without doubt whether
ðū wēre þe nære; oððe hweðer [þū] libbe þe ne libbe.
thou were or not-were or whether thou live or not live*

A. *Þā [sint] twā þing þæt ic gewislice wite.* 56.4

Those are two things that I certainly know

G. *Hwæs wilnast þū mā tō witanne?* 56.5

Of-what desirest thou more to know

A. *Hwæðer ic undēadlic sī.* 56.6

Whether I immortal be

G. *Ic gehyre þæt þū woldest æalne wæg lybban.* 56.7

I hear that thou wouldst all the-way live

56.8 A. **Þæs ic æom geðafa.**

Of-that I am consenting

56.9 G. **Wōst þū þonne genōh gif ic gedō þæt þū þæt wōst**

Knowest thou then enough if I make that thou that knowest

þæt þū mōst simle lybban?

that thou mayest ever live

56.11 A. **Þæt is swiðe good gýtsung; sege þeah hwet [ic] þē æfter**

That is very good greed say however what I thee after

ācsode: hwæðer ic ā lybbende wēre; and siððan ic wolde

asked whether I ever living were and afterward I would

witan hwæðer ic, æfter þæs lychoman gedāle and þære sāwle,

know whether I after of-the body parting and of-the soul

ā mære wisse ðonne ic nū wōt æalles þæs þe ic nū lange

ever more knew than I now know of-all of-that which I now long

wilnode tō witanne; forðām ic ne mæg nānwiht ongytan bætre

desired to know because I not can anything perceive better

on men þonne hē wite, and nānwiht wyrse ðonne hē nyte.

in man than he know and anything worse than he know-not

57.5 G. **Nū ic wōt æall hwæt þū woldest: ān is, þū woldest**

Now I know all what thou wouldst one is thou wouldst

bēon; oðer, þæt þū woldest lybban; ðridde, þæt þū woldest

be second that thou wouldst live third that thou wouldst

witan. And ic wāt æac for hwī þū ðā þrēo þing woldest:

know And I know also for what thou the three things wouldst

forðām þū woldest bēon þe þū woldest lybban, and forði

therefore thou wouldst be because thou wouldst live and therefore

[þū] woldest lybban þe þū woldest witan. And ðā þrēo

thou wouldst live because thou wouldst know And the three

ðing ic gehūre þæt þū nū gewislice wāst: ðū wāst þat þū

things I hear that thou now certainly knowest thou knowest that thou

æart, and ðū wōst þæt þū lifast, and æac þū wōst þæt þū
 art and thou knowest that thou livest and also thou knowest that thou
 hwæthwugu wāst, þēah eall [þū] nyte þæt ðū witan woldest.

something knowest though all thou know-not that thou know wouldst

A. Þæt is sōð. Þā þrēo ðing ic wāt and þā ðrēo ðing ic 57.13

That is true The three things I know and the three things I
 wolde: forðī ic wolde bēon, þī ic wolde lybban. Hwæt
 would therefore I would be because I would live What
 rōhte ic hwæðer ic wēre, gyf ic ne lyfde? Oððe hwæt
 cared I whether I were if I not lived Or what
 rōhte ic þæs līfes, gyf ic nāwiht nyste?

cared I of-the life if I nothing knew

G. Nū ic gehyre þæt þū lufast æall þæt ðū lufast for ðām 58.3

Now I hear that thou lovest all that thou lovest for the
 þrim ðingum, and ic ongyte æac hwilce þāra þrēora ðinga þū
 three things and I perceive also which of-the three things thou
 swiðost lufast. Ðū lufast þæt þæt þū sī forðām ðū woldest
 most lovest Thou lovest that that thou be because thou wouldst
 libban, and forðām þū woldest libban þe þū woldest witan.

live and therefore thou wouldst live because thou wouldst know

Ðī ic ongyte þæt ðū lufast þone wīsdōm ofer æalle oðre
 Therefore I perceive that thou lovest the wisdom over all other
 þing. Þæt, mē ðincð, sēo ðin hēhste good and æac þin God.

things That to-me seems be thy highest good and also thy God

A. Sōð ðū mē sægest. Hwæt is se hēhsta wīsdōm æalles 58.10

Truth thou me sayest What is the highest wisdom at-all

būton þæt hēhste good? Oððe hwæt is þæt hēhste good
 except the highest good Or what is the highest good

būton þæt ælc man on þisse wurlde swā miclum lufað God
 except that each man in this world so much loves God
 swā hē wīsdōm lufað, — sam hē hine miclum lufige, sam

as he wisdom loves whether he it much love or

hē hine lýtlum lufige, sam he hine mydlinga lufige? Be

be it little love or be it moderately love By

þām dæle hē lufað God þe hē wisdom lufað.

the part he loves God that he wisdom loves

58.16 G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde þæt

Enough rightly thou it hast perceived But I wisbed that

wit fēngen eft þider wit ær wēron. Nū þū wāst

we-two took-up again where we-two before were Now thou knowest

þæt þū eart, and ēac wōst þæt ðū leofest, and wāst þæt

that thou art and also knowest that thou livest and knowest that

ðū hwæthwugu wāst, þēah ðū swā micel nyte swā ðū

thou something knowest though thou so much know-not as thou

woldest; and fēorðæ ðing þæt ðū woldest æac witan, þæt

wouldst and fourth thing which thou wouldst also know that

is, þæt ðū woldest witan hweðer þā ðrēo þing æalle æce

is that thou wouldst know whether the three things all eternal

wēron ðe nēron; oððe hweðer heora ēnig æce wēræ; oððe,

were or were-not or whether of-them any eternal were or

gyf hēo æallu æce wāren, hweðer heora ēnig æfter ðisse

if they all eternal were whether of-them any after this

weorlde on ðām æcan lyfe āwðer dide werse oððe wanede.

world in the eternal life either did worse or waned

58.25 A. Æalle mýne giornesse ðū hæfst ongyten swiðe rihte.

All my desire thou hast perceived very rightly

58.26 G. Ymbe hwæt twæost þū nū? Hū nū ne wēre ðū ær geðafa

About what doubtest thou now How now not wert thou before consenting

þæt God wēre æce and ælmihtih, and hæfde twā gescēadwissa

that God were eternal and almighty and had two rational

and āca gesceaftea gesceapena swā-swā wē ær sædon: þæt sint

and eternal creatures created so-as we before said that are

engelas and manna sāula, ðām hē hæfð forgifen āca gyfa?

angels and of-men souls to-whom he has given eternal gifts

Ðā gyfa hī ne ðurfon nāfre ālætan. Gyf ðū nū þis gemynst
The gifts they not need ever give-up If thou now this rememberest
 and þises gelifest, ðonne wāst ðū būton twēon þæt þū æart
and of-this believest then knowest thou without doubt that thou art
 and simle bist and simle lifast and simle hwæthwugu wāst,
and ever art and ever livest and ever something knowest
 þēah þū æall nyte þæt ðū witan woldest. Nū þū wāst be
though thou all know-not that thou know wouldst Now thou knowest about
 ðām þrēom þingum þe ðū æfter ācsodest, þæt is (1) hweðer
the three things which thou after askedst that is (1) whether
 þū ā wēre; (2) hweðer ðū ā hwæthwugu wisse; (3) hweðer
thou ever were (2) whether thou ever something knew (3) whether
 ðū æfter þæs lichaman gedāle and þære sāwle māre wisse
thou after of-the body parting and of-the soul more knew
 þonne ðū nū wāst, þe lāsse. Æfter ðām fēorðan wit sceolon
than thou now knowest or less After the fourth we-two shall
 gýet spurian, nū þū þā ðrēo wāst, oð ðū æac þæt wite.
yet inquire now thou the three knowest until thou also that know

A. Swiðe endebyrdlice þū hyt recst, ac ic þē wille secgan gēt 59.10
Very orderly thou it explainest but I thee will say yet
 þēah hwæs [ic] þær fæstlice gelyfe [and] ymb hwæt ic þær gýt
however of-what I there firmly believe and about what I there still
 twēoge. Ne getwēoge ic nāwuht be Godes æcnesse and be
doubt Not doubt I at-all about of-God eternity and about
 hys ælmihtihnesse, forðām hyt ne meg nū hū ælles bēon be
his almightiness because it not can now how otherwise be about
 þære ðrinnesse and be ðære ānnesse, ðē būtan fruman wæs
the trinity and about the unity which without beginning was
 and būtan ænde is. Forðī ic ne mæg nā hū ælles gelyfan,
and without end is Therefore I not can — how otherwise believe
 forþām hē swā micla and swā manega, and swā wundorlice
because he so great and so many and so wonderful

gesewena gesceafta gesceapen hæfð; and þām æallum stiorð
visible creatures created has and them all steers
 and hi æalle gemetgað, and oððre hwile gegiereð myd
and them all moderates and at-other time adorns with
 ðām winsumestum wlitum, oððre hwile eft ongiereð and
the most-pleasant beauties at-other time again unclothes and
 geungewlitedgað. He wealt þāra kynninga ðe mæstne ānweald
disfigures He rules the kings who greatest power
 hæbbað þisse myddangeardes, ðā bēoð eallum mannum gelice
have of-this middle-earth who are to-all men alike
 ācende, and æac oðrum mannum gelice sweltað. Þā [hē] læt
born and also to-other men alike die Them he lets
 ricsian ðā hwile þe hē wyle. For swilcum and for manegum
reign the while that he will For such and for many
 swilcum ic nāt hū ic twēogan mage hys æcnesse; nē æac
such I not-know how I doubt can of-his eternity nor also
 be ūre sǣwle life ic nū ðon mā nāwuht ne twæoge. Ac ic
about of-our soul life I now the more at-all — doubt But I
 twēoge gýt be heora ēcnesse, hweðer hi ā lybbende sien.
doubt still about their eternity whether they ever living be

59.28 G. Ymb hwæt twēost ðū þær? Hū ne sint æalle hālga bēc ful

About what doubttest thou there How not are all holy books very
 nēah fulle be undēadlycnesse þære sǣwle? Ac mē þincð nū
nearly full about immortality of-the soul But to-me seems now
 þæt tō lang æall tō rīmande, and ðē tō ælengē tō gehýranne.
that too long all to enumerate and to-thee too tedious to hear

59.32 A. Ic hys hæbbe goodne dǣl gehýred, and ic hys ēac gelife;

I of-it have good part heard and I of-it also believe
 ac mē lyste hyt nū bet tō witanne þonne tō gelyfanne.
but me it-would-please it now better to know than to believe

G. Ic wundrige hwī ðū swā swiðe georne and swā gewislic 59.34

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

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

X · BELIEVING THE WITNESSES

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

60.20 A. Dō, lā dō; gedō þæt mē scamige forðī.

Do lo do make that me it-shame therefore

60.21 G. Hwæt! ic wāt þæt ðū hefst ðone hlāford nū tōdæg ðe

Lo I know that thou hast the lord now today whom
 þū trēowast æt ēlcum þingum bet þonne þe silfum; and swā
thou trustest in all things better than thee self and so
 hefð ēac manig esne ðāra þe unricran hlāford hefð þonne
has also many servant of-those who less-powerful lord has than
 ðū hefst; and ic wāt þæt þū hæfst æac manige frēond þāra
thou hast and I know that thou hast also many friends of-those
 þe ðū genōh wel trūwast, þēah ðū him ealles swā wel
whom thou enough well trustest though thou them altogether so well

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

A. Nese, lā nese; nis nān tō ðām ungelyfedlic spel, gyf 60.31

No lo no not-is any to that incredible story if
 hē hyt segð, þæt ic hym ne gelife. Gē furðum manege
he it tells that I him not believe Yea even many
 geþoftan ic hæbbe, gyf hī mē hwæt secgað þæt hī selfe
companions I have if they me something tell that they themselves
 gesēwen oððe gehýrdon, ic hys gelyfe eall swā wel swā
saw or heard I of-it believe all as well as
 ic hit self gesēwe oððe gehýrde.

I it myself saw or heard

G. Ic gehire nū þæt ðū gelyfst þinum hlāforde bet ðonne 61.1

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

61.7 A. Nese, lā nese; nē nāwer nēah! Ac mē þincð unēðe þæt
No lo no nor anywhere near But to-me seems difficult that
 ðū hī tōgædere metst. Honorius is swiðe gōd, þeah his
thou them together comparest Honorius is very good though his
 feder betere wēre; hē wes swiðe æfest and swiðe rædfast
father better were he was very pious and very prudent
 and swiðe rihte mīnes hlāfordes kynnes; and swā is sē [ðe]
and very rightly of-my lord of-kin and so is he who
 gýt lifað. Hi ic wille wyrðian swā-swā man worldhlāford
still lives Them I will honor so-as one world-lord
 sceal, and þe oðre ðe þū ēr embe sprece, swā-swā heora
shall and the others whom thou before about spakest so-as of-their
 hlāfordes and swā man þone kyng sceal, þe byð Kyng
lord and so one the king shall who is King
 ealra kynga, and ealra gesceafta scypend and wealdend.
of-all kings and of-all creatures creator and ruler

61.15 G. Nū ic gehyre þæt þē licað se almihtiga God bet þonne
Now I hear that thee pleases the almighty God better than
 ðeodorius, and Crist, Godes Sunu, bet ðonne Honorius,
Theodosius and Christ of-God Son better than Honorius
 ðeodorius sunu. Ne lēa ic þē nā þæt þū ægðer lufige, ac
of-Theodosius son Not blame I thee — that thou each love but
 ic ðē lēre þæt þū lufige þā hēaran hlāfordes swiðor, forðām
I thee teach that thou love the higher lords more because
 hī witan eall þæt hī willað, and magon eall þæt hī willað.
they know all that they will and can all that they will

61.20 A. Eall hit is sōð þæt ðū segst. Ealles þæs ic gelyfe.
All it is true that thou sayest Of-all that I believe

61.21 G. Nū ic gehyre þæt ðū trūwast þām hāran hlāforde
Now I hear that thou trustest the higher lord
 bet. Ac ic wolde witan hweðer ðē þūhte þæt þās þīne
better But I would know whether to-thee seemed that these thy

wurldhlāfordes hefden wīsan ðegnas and unlēaseran þonne
world-lords had wiser thanes and more-truthful than
 ðā hēran hlāfordas hæfdan. Trūwast ðū nū þē selfum and
the higher lords had Trustest thou now thee self and
 þinum gefērum bet þonne ðām apostolum, þe wēron Crīstes
thy companions better than the apostles who were of-Christ
 selves ðegnas? oððe þām hēhfederum? oððe þām witgum, þe
himself thanes or the patriarchs or the prophets whom
 God self ðurh hī spec tō hys folce þæt þæt hē wolde?
God himself through them spoke to his people that which he would

A. Nese, lā nese; ne trūige ic nā ūs swā wel, nē nāwer 61.28
No lo no not trust I — us so well nor anywhere
 nēah swā þām.
near as them

G. Hwet sprec God þonne oftor, oððe hwæt sēde hē sōðlicor 61.30
What spoke God then oftener or what said he more-truly
 þurh hys witgan hys folce þonne be sāwlen undēadlicnesse?
through his prophets to-his people than about of-souls immortality
 Oððe hwet sǣdon þā apostolos and ealle hālige federas
Or what said the apostles and all holy fathers
 gif hī ne sǣdon ymbe sāwla æccnesse and imbe heora
if they not said about of-souls eternity and about their
 undēadlicnesse? Oððe hwæt mǣnde Crīst, þā [hē] cwæð on
immortality Or what meant Christ when he said in
 hys godspelle: ‘Þā unrihtwisan farað on æce witu and
his gospel The unrighteous go into eternal punishments and
 þā rihtwisan on æce life?’ Nū þū gehērst hwæs Crīst cwæð
the righteous into eternal life Now thou hearest what Christ said
 and hys þegnas; and ic gehērde ær þæt þū nāwuht ne
and his thanes and I heard before that thou not-at-all —
 twēodast ymbe Honorius segene and hys þegna: hwī twēost
doubtedst about of-Honorius saying and of-his thanes why doubtst

ðū þonne ymbe Cristes, Godes Sunu, and ymbe hēra þegenas
thou then about of-Christ of-God Son and about of-their thanes
 sæcgena þe hȳ selfe tō sprēcon? Þā ūs sēdon mā þyllicra
sayings which they themselves to spoke They to-us said more of-such
 worda þonne wē āriman magen, and myd manegum bȳsnum
words than we count can and with many examples
 and tȃcnum hyt ūs sǣdon. Hwȳ ne myhte þū ðonne þām
and signs it to-us said Why not couldst thou then them
 æallum gelyfan and cwæde ār þæt þū wēre heora mann?
all believe and saidst before that thou were their man

- 62.10 A. Swā ic cwæde and giet cwæðe þæt ic ðām gelyfe, and æac
So I said and still say that I them believe and also
 geara wāt þæt hyt æall sōð is þæt ūs God āwðer oððe þurh
well know that it all true is that to-us God either — through
 hyne silfne oððe þurh hȳ sēde; forðām þāra byra ys mā
him self or through them said because of-the witnesses [?] is more
 on hālgan bōcum þonne ēfre [ic] āriman mage. Forði mē
in holy books than ever I count can Therefore me
 sceamað nū þæt ic æfre ymbe þæt twēode, and ic eom geðafa
it-shames now that I ever about that doubted and I am consenting
 þæt ic eom swiðe rihte oferstēled, and ic bēo ealne weig micle
that I am very rightly refuted and I am all the-way much
 gefegenra þonne ðū mē myd þillicum ofærstǣlest þonne ic æfre
gladder when thou me with such refutest than I ever
 wēræ þonne ic oðerne man oferstǣlde. Æall þis ic wiste þeah
were when I other man refuted All this I knew however
 ār, ac ic hyt forgeat; swā ic ondrēde æac þæt ic ðis dō. Ic wāt
before but I it forgot as I dread also that I this do I know
 æac þæt ic hyt hæfde swā clēne forgotten, þæt ic hyt nǣfre
also that I it had so entirely forgotten that I it never

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

XI · THE SOUL IS IMMORTAL

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

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

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

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

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

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

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

God first the first man created

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

Enough clear it is that thou art eternal and ever art

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

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

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

64.34 Hār endiað þā blōstman þære æftran bēc þe wē hātað
Here end the blossoms of-the second book which we call

Soliloquiorum.

Soliloquiorum

BOOK III

XII · THE SIGHT OF GOD

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

Ɔā cwæð ic: Nū [þū] hefst þā cwydas geendod þe þū of 65.1

*Then said I Now thou hast the sayings ended which thou from
ðisum twām bōcum ālēse, and næfst mē gýt geandweard be
these two books selectedst and hast-not me yet answered about
ðām þe ic þē nū niehst ācsode, þæt wæs, be minum gewitte.
that which I thee now last asked that was about my wit*

Ic þē ācsodde hweðer hyt, æfter þæs lichaman gedāle and þære
*I thee asked whether it after of-the body parting and of-the
sāwle, wēoxe, þe wanode, þe hyt ægðer dyde swā hyt hār dāð.
soul grew or waned or it both did as it here does*

Hū ne sāde ic þē ār þæt þū hyt sceolt sēcan on þære 65.7

*How not said I to-thee before that thou it shouldst seek in the
bēc þe wit þā ymb sprēcon? Leorna þā bōc, þonne
book which we-two then about spoke Learn the book then
findst þū hyt þær.*

findest thou it there

A. Mē ne onhagað nū þā bōc ealle tō āsmāeganne; ac ic 65.10

*To-me not it-suits now the book all to study but I
wolde þæt þū mē ... þæt wuldor þāra gōdena, þæt heom
wished that thou me (lacuna) the glory of-the good that to-them*

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

Swā ær hē hær swiðor swincð and swiðor giornð wisdōmes 65.27

*So earlier he here more toils and more years of-wisdom
and rihtwisnesse, swā hē hys þær mære hæft, and æac mären
and of-righteousness so he of-it there more has and also more
ære and mären wuldor. Hwæðer þē nū gæt sī genōh
honor and more glory Whether to-thee now yet be enough
sweotole gesēd be þām wisdōme and be þære Godes ansīne?*

*clearly said about the wisdom and about the of-God sight
Gēa; genōh wel ic gelife þæt wē nāne wiuht ne þurfon 66.4*

*Yea enough well I believe that we no wbit — need
forlātan þæs wisdōmes þe wē nū habbað, þeah sēo sāwl and
forsake of-the wisdom which we now have though the soul and
se lichama hȳ gedælan. Ac ic gelȳfe þæt ūre gewit weorðe
the body them part But I believe that our wit become
myd þi swiðe miclum geæced, þeah wē eall witan [ne] magen
with that very greatly increased though we all know not can
ær dōmes dæge þæt þæt [wē] witan woldon. Ac ic gelȳfe
before of-doom day that which we know would But I believe
æfter dōmes dæge þæt ūs ne bēo nānwiht dȳhle, nāwðer nē
after of-doom day that to-us not be anything hidden either —
þæs þe on ūrum dagum byð, nē þæs þe ær ūs wæs,
of-that which in our days is or of-that which before us was
nē þæs þe æfter ūs gewyrð. Ðū hæfst mē nū manega
or of-that which after us happens Thou hast me now many
bȳsna gereihte, and ic hæbbe sælf gesegen on hālgum bōcum
examples shown and I have self seen in holy books
gewritum mā þonne ic āreccan mage, oððe furðum gemunan
writings more than I relate can or even remember
mage. Ðū tēhtest mē ēac swā ungelygena gewittnesse swā ic
can Thou taughtest me also such unlying testimony as I
nān oððer dōn ne mæg, būte ic nāde scall hym gelifan;
no other do — can but I by-necessity shall them believe*

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

þæt wē nāðer nē myd þæs mōdes ēagan nānwiht ne magon
that we neither — with of-the mind eyes anything — can
 of þisse weorulde gesēon eallunga swā-swā hyt is; ac of ðām
from this world see entirely so-as it is but from the
 dæle þe wē hys gesēoð wē sceolun gelifan þane dēl þe wē
part which we of-it see we must believe the part which we
 hys ne gesēoð. Ac ūs ys gehāten būtan ælcum twēon swā-swā
of-it not see But to-us is promised without any doubt so-as
 wē of þisse weorulde weorðað, and sēo sǣwle of þære
we from this world go and the soul from the
 carcerne þæs lichaman ālētan byð, þæt wē witon ælces þinges
prison of-the body released is that we know of-each thing
 þe wē nū wilniað tō witanne, and micle mǣre þonne þā
which we now desire to know and much more than the
 ealdan men, þā ealra wissestan on þisse weorulde, witan magen.
old men the of-all wisest in this world know can

And efter dōmes dæge ūs ys gehāten þæt wē mōten God 67.6
And after of-doom day to-us is promised that we may God
 gesēon openlice, ealne gesēon, swylce swylce hē ys, and hyne ā
see openly all see such as he is and him ever
 syððan cunnan swā georne swā hē nū ūs can. Ne byð ūs nǣfre
afterward know as well as he now us knows Not is to-us ever
 syððan nānes wīsdōmes wana. Nele hē ūs nānwiht helan, sē
afterward of-any wisdom lack Will-not he from-us anything hide he
 þe ūs lāt hyne selfne cunnan. Ac wē witon ðonne eall þæt wē
who us lets him self know But we know then all that we
 nū wilniað tō witanne, ge æac þæt þæt wē nū nā ne wilniað
now desire to know and also that which we now not — desire
 tō witanne. Ealle wē gesēoð God, ge þā þe hēr wyrste beoð
to know All we see God both those who here worst are
 ge þā þe hēr beste bēoð. Ealle þā gōdan hyne gesēoð, heom
and those who here best are All the good him see to-them

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

XIII • THE RICH MAN AND LAZARUS

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

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

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

Leorniaen þā on, and gelyfan þām; gyf h̃ him [ne] gelyfað,

Let-them-learn them on and believe them if they them not believe

ðonne nē gelyfað hī nā Lazere, þeah hē cume tō hiom.

then not believe they — Lazarus though he come to them

68.11 Nū [wē] magon gehȳran, þæt ægðer ge ðā goodan

Now we can hear that each both the good

forðgefaranan ge þā yfelan witon eall þæt is on þisse

departed and the evil know all that is in this

weorulde gewyrð, and ēac on þā weorulde þe [hī] on

world happens and also in the world which they in

bēoð. Hī witon þane mæstan dæl, þeah h̃ hyt eall niton

are They know the greatest part though they it all know-not

ær dōmes dæge, and hī habbað swiðe micle gemynde on

before of-doom day and they have very great memory in

þās weorulde heora māga and heora frēonda. And þā gooda

this world of-their kinsmen and of-their friends And the good

helpað ðām goodum, and heora ælc oðrum be ðām dæle þe

help the good and of-them each other by the part which

h̃ magon. Ac þā goodan nellað heora yflum frēondum ārian,

they can But the good will-not their evil friends spare

forðām h̃ nellað heora yfeles geswican, ðē mā þe Abraham

because they will-not of-their evil cease the more than Abraham

wolde þām welegan ārian þe hē hys ægnes kinnes wēre,

would the rich-man spare who he of-his own kin were

forðām [hē] ongæt þat hē Gode næs swā ēaðmōð swā-swā hē

because he perceived that he to-God was-not so humble so-as he

myd rihte sceol. Ðā yfelan þanne ne magon nāwðer nē heora

with right should The evil then not can either — to-their

frēondum, nē heom selfum nāne goode, forðām h̃ ær on

friends or to-them selves any good because they before in

nānre helpe nēron nāðer nē heom sylfum nē heora frēondum,

no help were either — to-them selves or to-their friends

þā þe ær heom forðgewitone wēron, ðā h̄y on þisse
those who before them departed were when they in this
 weorulde wēron. Ac hym byð þonne swā-swā þām mannum,
world were But to-them is then so-as to-the men
 þe h̄er bēoð on sumes kinges carcerne gebrōhte, and magon
who here are in of-some king prison brought and can
 gesēon ælc dæge heora frēond, and geāhsian be heom þæt
see each day their friends and ask about them that
 þæt h̄y willað, and ne magon heom þēah nā nāne gōde
which they will and not can for-them however — any good
 ne bēon, nē hī hym þē mā, oððe nellað, oððe nē magon.
— be nor they them the more either will or — can

Ðæs hæbbað þā yfelan þe māre wite on þære tōweardan 68.30
So-much have the evil the more punishment in the future
 weorulde, þe h̄y witan þā āre and þone wearðscype þāra
world that they know the favor and the honor of-the
 goodene; and ēac þæs þe māre þe h̄y gemunan æalle þā
good and also so-much the more that they remember all the
 āre þe h̄y on þisse weorulde hæfden; and ēac þā witon þe
honor which they in this world had and also they know who
 þā habbað, þe þone bæftan heom byð on þisse weorulde.
them have which then behind them is in this world

Ðā goodan, þonne, ðe fulne frēodōm habbað, gesēoð ēgðer ge 69.3
The good then who full freedom have see each both
 heora frēond ge heora fēond, swā-swā h̄er rīce man gesēoð
their friends and their enemies so-as here powerful man sees
 oft ēgðer æt sumne ge heora frēond ge heora fēond. Gelice hī
often each at once both their friends and their enemies Alike they
 h̄y gesēoð and gelice h̄y hī ongyotað, þēah hī hī ne lufigen.
them see and alike they them perceive though they them not love
 And æft þā rihtwisan, syððan h̄y of þisse weorulde bēoð, h̄y
And again the righteous after they from this world are they

gemunan swiðe oft ægðer ge ðæs gōdes ge þæs yfeles, þe
remember very often each both of-the good and of-the evil which
 hȳ on ðisse weorulde hæfdon, and fageniað swiðe swiðlice þæt
they in this world had and rejoice very greatly that
 [hȳ] ne forlētan heora Drihtnes willan nāwðer nē on ēðum
they not forsook of-their Lord will either — in easy
 þingum, nē on rēnum, þā hwile þe hī on þisse weorulde
things or in mysteries the while that they in this world
 wēron. Swā-swā sum rīce man on þisse weorulde hym habbe
were So-as some powerful man in this world him have
 hys dēorlinga sumne fram ādrifen, oððe heora bēgra unwyllum
of-his favorites one from driven or of-them both against-will
 hym sī fram ānȳd, and hæbbe ðonne monige wīte and mani
him be from driven and have then many punishments and many
 ungelimp on hys wrēcsiðe, and [hē] cume þēah tō þām ylcan
misfortunes in his exile and he come however to the same
 hlāforde þe hē ær myd wes, and sī þær micle ārlicor
lord whom he before with was and be there much more-honorably
 þonne he ær wæs. Þonne gemynð hē þā ungelimp þe [hē]
than he before was Then remembers he the misfortunes which he
 hēr hæfde on hys wrēcsiðe, and ne byð þēah nā þe unbliðre.
here had in his exile and not is however — the less-glad

69.19 Ac ic silf geseah oððe [gelȳfde] þæt þæt mē unsōðfæstran
But I myself saw or believed that which to-me less-truthful
 men sēdon þonne þā wæron þe þæt sēdon þæt wit þær
men said than those were who that said which we-two there
 ymb sint. Hū ne sceal ic nēde oðer twēgera: oððe sumum
about are How not shall I by-necessity one of-two either some
 men gelifan, oððe nānum? Mē þincð nū þæt ic wite hwā
men believe or none To-me seems now that I know who
 Romeburh timbrode, and æac feala oðra þinga þe ær
Rome-city built and also many of-other things which before

ūrum dagum geweordon wæs, þā ic ne mæg æalla āriman.

our days happened was which I not can all count

Nāt ic nō ðī hwā [Rome]burh timbrede þe ic self

Not-know I — by-that who Rome-city built because I myself

hyt gesāwe. Nē furðum þæt nāt [ic] hwilces cynnes ic eom,

it saw Nor even that know I of-what kin I am

nē hwā min feder wæs oððe mōdor, būton be gesegenum.

nor who my father was or mother except by sayings

Ic wāt þæt mīn fæder mē gestriende, and mīn mōdor mē

I know that my father me begot and my mother me

gebār. Nāt ic hyt nā þy þæt ic hyt self gesāwe, ac

bore Not-know I it — by-that that I it myself saw but

forði þe hyt man mē sāde. Ne sādōn hyt mē þeah

therefore because it one me told Not told it me however

nāne swā sōðfeste men swā ðār wēron ðe þæt sādōn þe

any so truthful men as there were who that said which

wit nū lange æfter spyredon, and þeah ic hys gelýfe.

we-two now long after inquired and yet I of-it believe

Ði mē þincð swiðe dysig man and swiðe unlāde

69.34

Therefore to-me seems very foolish man and very wretched

þe nele hys andgyt ācan þā hwile þe hē on þisse

who will-not his understanding increase the while that he in this

weorulde byð, and simle wiscan and willnian þæt hē mōte

world is and ever wish and desire that he may

cuman tō ðām ācan lýfe þær ūs nānwiht ne byð dýgles.

come to the eternal life where to-us nothing — is of-secret

Hār endiað þā cwidās þe Ælfred kining ālās of þære

70.4

Here end the sayings which Alfred king selected from the

bēc þe wē hātað on ...

book which we call in (lacuna)

