

OLD ENGLISH SERIES · VOLUME 14

JUDITH, MALDON, AND THE MINOR POEMS

Judith · The Battle of Maldon

Judith, Maldon, and the Minor Poems
with Brunanburh, Waldere, the Charms, and the Rune Poem

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

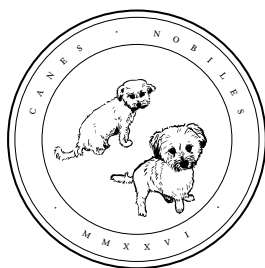


CANES NOBILES · MMXXVI

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Set from page scans of those printings

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The text is Grein–Wülker’s, without length marks, with the insular g set as g,
and with the Tironian sign ȝ where their second volume prints
it. *** marks a gap in the manuscript. The verses of each
poem are numbered as the edition numbers them, and the Latin
that the prayers paraphrase stands on lettered lines between the verses.

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Judith

IX · JUDITH'S FAITH

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

*** tweode gifena

(lacuna) doubted gifts

in ðys ginnan grunde; heo ðar ða gearwe funde

in this wide ground; she there then readily found

mundbyrd æt ðam mæran þeodne, þa heo ahte mæste þearfe

protection from the glorious prince, when she had greatest need

hyldo þæs hehstan deman, þæt he hie wið þæs hehstan brogan

favor of-the highest judge, that he her against the highest terror

gefriðode, frymða waldend: hyre ðæs fæder on roderum

protected, of-beginnings ruler: to-her of-that father in heavens

torhtmod tiðe gefremede, þe heo ahte trumne geleafan

glorious-minded boon granted, since she had firm faith

a to ðam ælmihtigan. Gefrægen ic ða Holofernus

ever in the almighty. Heard I then Holofernes

winhatan wyrcean georne 7 eallum wundrum þrymlic

wine-summons make eagerly and with-all wonders magnificent

girwan up swæsendo: to ðam het se gumena baldor

prepare up banquet: to that commanded the of-men lord

ealle ða yldestan ðegnas. Hie ðæt ofstum miclum

all the eldest thanes. They that with-haste great

ræfndon rondwiggende, comon to ðam rican þeodne

performed shield-warriors, came to the mighty prince

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

X · THE FEAST AND THE BEHEADING

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

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

goldwine gumena on gytesalum;

gold-friend of-men in pouring-joys;

hloh ȝ hlydde, hlynede ȝ dynede,

laughed and shouted, roared and dinned,

þæt mihten fira bearn feorran gehyran,

that might of-men children from-afar hear,

hu se stiðmoda styrmde ȝ gylede,

how the stern-minded-one stormed and yelled,

modig ȝ medugal manode geneahhe

proud and mead-wanton urged often

bencsittende, þæt hi gebærdon wel.

bench-sitters, that they bore-themselves well.

Swa se inwidda ofer ealne dæg

So the wicked-one over all day

dryhtguman sine drencte mid wine,

retainers his drenched with wine,

swiðmod since brytta, oðþæt hie on swiman lagon,

strong-minded of-treasure dispenser, until they in swoon lay,

oferdrencte his duguðe ealle, swylce hie wæron deaðe geslegene,

over-drenched his host all, as they were by-death slain,

agotene goda gehwylces. Swa het se gumena aldor

drained of-goods of-each. So commanded the of-men lord

fylgan fletsittendum, oðþæt fira bearnum

attend to-ball-sitters, until of-men to-children

nealæhte niht seo þystre. Het ða niða geblonden

approached night the dark. Commanded then of-malice steeped

þa eadigan mægð ofstum fetigan

the blessed maiden with-haste fetch

to his bedreste, beagum gehlæste,

to his bed-rest, with-rings laden,

25

30

35

hringum gehrodene. Hie hraðe fremedon

with-rings adorned. They quickly performed(-it)

anbyhtscealcas, swa him heora ealdor bebead,

attendant-servants, as them their lord commanded,

byrnwigena brego: bearhtme stopon

of-mail-warriors prince: with-clamor stepped

40 to ðam gysterne, þær hie Iudithðe

to the guest-hall, where they Judith

fundon ferhðgleawe, 7 ða fromlice

found spirit-wise, and then boldly

lindwiggende lædan ongunnon

linden-warriors lead began

þa torhtan mægð to træfe þam hean,

the bright maiden to tent the high,

þær se rica hyne reste on symbel,

where the mighty-one himself rested for ever,

45 nihtes inne, nergende lað

by-night inside, to-savior hateful

Holofernus. Þær wæs eallgylden

Holofernes. There was all-golden

fleohnet fæger 7 ymbe þæs folctogan

fly-net fair and around of-the people-leader

bed ahongen, þæt se bealofulla

bed hung, that the baleful-one

mihte wlitan þurh wigena baldor

might look through of-warriors lord

50 on æghwylcne, þe ðær inne com

on each-one, who there inside came

hæleða bearna, 7 on hyne nænig

of-heroes of-children, and on him none

monna cynnes, nymðe se modiga hwæne

of-men of-race, unless the proud-one someone

niðe rofra him þe near hete

in-strife of-brave-ones him the nearer commanded

rinca to rune gegangan. Hie ða on reste gebrohton

of-warriors to counsel go. They then to rest brought

snude ða snoteran idese; eodon ða stercedferhðe

quickly the wise lady; went then stout-hearted

hæleð heora hearran cyðan, þæt wæs seo halige meowle

heroes their lord make-known, that was the holy maiden

gebroht on his burgetelde. Þa wearð se brema on mode

brought into his pavilion. Then was the famous-one in mind

bliðe burga ealdor, þohte ða beorhtan idese

glad of-cities lord, intended the bright lady

mid widle 7 mid womme besmitan; ne wolde þæt wuldres dema

with filth and with stain defile; not would that of-glory judge

geðafian, þrymmes hyrde, ac he him þæs ðinges gestyrde

permit, of-majesty keeper, but he him (from)-that thing restrained

dryhten, dugeða waldend. Gewat ða se deofulcunda,

lord, of-hosts ruler. Departed then the devil-natured-one,

galferhð gumena ðreate,

lustful-spirited of-men with-troop,

bealofull his beddes neosan, þær he sceolde his blæd forleosian

baleful his bed seek, where he should his glory lose

ædre binnan anre nihte; hæfde ða his ende gebidenne

quickly within one night; had then his end awaited

on eorðan unswæsligne, swylcne he ær æfter worhte,

on earth ungentle, such(-as) he before toward worked,

þearlmod ðeoden gumena, þenden he on ðysse worulde

severe-minded prince of-men, while he in this world

55

60

65

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

woruldbuendra, ȝ þæt word acwæð:

world-dwellers, and that word spoke:

Ic ðe, frymða god ȝ frofre gæst,

I thee, of-beginnings god and of-comfort spirit,

bearn alwaldan, biddan wylle

son of-all-ruler, pray will

miltse þinre me þearffendre,

mercy thy to-me needing,

ðrynesse ðrym. Pearle ys me nu ða,

of-trinity glory. Sorely is to-me now then,

heorte ys onhæted ȝ hige geomor,

heart is inflamed and mind sad,

swyðe mid sorgum gedrefed. Forgif me, swegles ealdor,

greatly with sorrows troubled. Grant me, of-heaven lord,

sigor ȝ soðne geleafan, þæt ic mid þys sweorde mote

victory and true faith, that I with this sword may

geheawan þysne morðres bryttan; geunne me minra gesynta, 90

hew-down this of-murder dispenser; grant me my successes,

þearlmod þeoden gumena: nahte ic þinre næfre

severe-minded prince of-men: not-had I of-thy ever

miltse þon maran þearfe: gewrec nu, mihtig dryhten,

mercy the greater need: avenge now, mighty lord,

torhtmod tires brytta, þæt me ys þus torne on mode,

glorious-minded of-glory dispenser, that to-me is thus bitter in mind,

hate on hreðre minum." Hi ða se hehsta dema

hot in breast my." Her then the highest judge

ædre mid elne onbryrde, swa he deð anra gehwylcne 95

at-once with courage inspired, as he does of-ones each

her buendra, þe hyne him to helpe seceð

here of-dwellers, who him for-himself to help seeks

mid ræde 7 mid rihte geleafan. Ða wearð hyre rume on mode,
with counsel and with right faith. Then was to-her roomy in mind,

haligre hyht geniwod; genam ða þone hæðenan mannan
of-holy-one hope renewed; took then the beaten man
 fæste be feaxe sinum, teah hyne folmum wið hyre weard
fast by hair his, drew him with-hands to her -ward

100 bysmerlice, 7 þone bealofullan

shamefully, and the baleful-one

listum alede, laðne mannan,

with-skill laid-down, hateful man,

swa heo ðæs unlædan eaðost mihte

so she the wretched-one most-easily could

wel gewealdan. Sloh ða wundenlocc

well control. Struck then (the)-curly-locked

þone feondsceaðan fagum mece,

the foe-harmer with-shining sword,

105 heteponcolne, þæt heo healfne forcearf

hostile-minded, that she half cut-through

þone sweoran him, þæt he on swiman læg,

the neck to-him, that he in swoon lay,

druncen 7 dolhwund. Næs ða dead þa gyt,

drunk and wound-sore. Not-was then dead then yet,

ealles orsawle: sloh ða eornoste

wholly soulless: struck then earnestly

ides ellenrof oþre siðe

lady courage-brave on-second time

110 þone hæðenan hund, þæt him þæt heafod wand

the beaten hound, that to-him the head rolled

forð on ða flore; læg se fula leap

forth on the floor; lay the foul trunk

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

115

120

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

Hæfde ða gefohten foremærne blæd

Had then won-by-fighting very-famous glory

Iudith æt guðe, swa hyre god uðe,

Judith at battle, as to-her god granted,

swegles ealdor, þe hyre sigores onleah.

of-heaven lord, who to-her victory granted.

125 Þa seo snotere mægð snude gebrohte

Then the wise maiden quickly brought

þæs herewæðan heafod swa blodig

of-the warrior head so bloody

on ðam fætelse, þe hyre foregenga,

in the bag, which her attendant,

blachleor ides hyra begea nest,

pale-cheeked lady of-them both food,

ðeawum gedungen þyder on lædde,

in-virtues excellent thither in led,

130 ȝ hit ða swa heolfrig hyre on hond ageaf,

and it then so gory to-her into hand gave,

higeponcolre ham to berenne,

to-thoughtful-one home to bear,

Iudith gingran sinre. Eodon ða gegnum þanonne

Judith to-handmaid her. Went then straightway thence

þa idesa ba ellenþriste,

the ladies both courage-bold,

oðþæt hie becomon collenferhðe,

until they came bold-spirited,

eadhreðige mægð ut of ðam herige,

blessed-triumphant maidens out of the army,

þæt hie sweotollice geseon mihten

that they clearly see might

þære witegan byrig weallas blican,

of-the beautiful city walls shine,

Bethuliam. Hie ða beahhrodene

Bethulia. They then ring-adorned

feðelaste forð onettan,

on-foot-track forth hastened,

oð hie glædmode gegan hæfdon

until they glad-minded gone had

to ðam wealgate. Wiggend sæton,

to the wall-gate. Warriors sat,

weras wæccende wearde heoldon

men watching guard held

in ðam fæstenne, swa ðam folce ær

in the fortress, as to-the people before

geomormodum Iudith bebead,

sad-minded Judith commanded,

searoðoncol mægð, þa heo on sið gewat,

skill-thoughtful maiden, when she on journey departed,

ides ellenrof. Wæs ða eft cumen

lady courage-brave. Was then again come

leof to leodum, ȝ ða lungre het

dear-one to people, and then quickly commanded

135

140

145

gleawhydig wif gumena sumne

wise-minded woman of-men one

of ðære ginnan byrig hyre togeanes gan

from the wide city her toward go

150 ȝ hi ofostlice in forlæton

and them quickly in let

þurh ðæs wealles geat, ȝ þæt word acwæð

through of-the wall gate, and that word spoke

to ðam sigefolce: "Ic eow secgan mæg

to the victory-people: "I to-you tell can

þoncwyrd e þing, þæt ge ne þyrfen leng

thank-worthy thing, that you not need longer

murnan on mode: eow ys metod bliðe,

mourn in mind: to-you is ordainer kind,

155 cyninga wuldor; þæt gecyðed wearð

of-kings glory; that made-known was

geond woruld wide, þæt eow ys wuldorblæd

throughout world widely, that to-you is glory-renown

torhtlic toweard ȝ tir gifeðe

splendid coming and honor granted

þara læðða, þe ge lange drugon."

of-the injuries, which you long endured."

Ða wurdon bliðe burhsittende,

Then became glad city-dwellers,

160 syððan hi gehyrdon, hu seo halige spræc

after they heard, how the holy-one spoke

ofer heanne weall. Here wæs on lustum:

over high wall. Army was in joys:

wið þæs fæstengeates folc onette,

toward the fortress-gate people hastened,

weras, wif somod wornum ȝ heapum,
men, women together in-crowds and in-bands,

ðreatum ȝ ðrymmum þrunon ȝ urnon
in-troops and in-throngs pressed and ran

ongean ða þeodnes mægð þusendmælum,
toward the of-lord maiden by-thousands,

165

ealde ge geonge: æghwylcum wearð
old and young: to-each was

men on ðære medobyrig mod areted,
man in the mead-city mind cheered,

syððan hie ongeaton, þæt wæs Iudith cumen
after they perceived, that was Judith come

eft to eðle, ȝ ða ofostlice
again to homeland, and then quickly

hie mid eaðmedum in forleton.
her with humility in let.

170

Þa seo gleawe het golde gefrætewod
Then the wise-one commanded with-gold adorned

hyre ðinenne þancolmode
her handmaid thoughtful

þæs herewæðan heafod onwriðan
of-the warrior head unwrap

ȝ hyt to behðe blodig ætywan
and it as proof bloody show

þam burgleodum, hu hyre æt beaduwe gespeow.
to-the city-people, how to-her at battle sped.

175

Spræc ða seo æðele to eallum þam folce:
Spoke then the noble-one to all the people:

“Her ge magon sweotole, sigerofe hæleð,
“Here you can clearly, victory-brave heroes,

leoda ræswan, on ðæs laðestan,

of-peoples leaders, on of-the most-hateful,

hæðenes heaðorinces heafod starian,

beathen battle-warrior head stare,

180 Holofernus unlyfigendes,

of-Holofernes unliving,

þe us monna mæst morðra gefremede,

who to-us of-men most of-murders committed,

sarra sorga, 7 þæt swyðor gyt

of-grievous sorrows, and that more yet

ycan wolde; ac him ne uðe god

increase would; but to-him not granted god

lengran lifes, þæt he mid læddum us

longer life, that he with injuries us

185 eglan moste: ic him ealdor oðþrong

afflict might: I from-him life wrested

þurh godes fultum. Nu ic gumena gehwæne

through of-god help. Now I of-men each

þyssa burgleoda biddan wylle,

of-these city-people ask will,

randwiggendra, þæt ge recene eow

of-shield-warriors, that you promptly yourselves

fysan to gefeohte; syððan frymða god,

hasten to battle; when of-beginnings god,

190 arfæst cyning eastan sende

gracious king from-east sends

leohtne leoman, berað linde forð,

bright light, bear lindens forth,

bord for breostum 7 byrnhomas,

boards before breasts and mail-coats,

scire helmas in sceaðena gemong,

shining helmets into of-enemies throng,

fyllan folctogan fagum sweordum,

fell people-leaders with-shining swords,

fæge frumgaras. Fynd syndon eowere

doomed chieftains. Foes are your

gedemed to deaðe ȝ ge dom agon,

doomed to death and you glory own,

tir æt tohtan, swa eow getacnod hafað

honor at battle, as to-you signified has

mihtig dryhten þurh mine hand."

mighty lord through my hand."

Ða wearð snelra werod snude gegearewod,

Then was of-bold-ones troop quickly prepared,

cenra to campe; stopon cynerofe

of-keen-ones for combat; stepped nobly-brave

secgas ȝ gesiðas, bæron þufas,

men and companions, bore banners,

foron to gefeohte forð on gerihte

went to battle forth on straight-course

hæleð under helmum of ðære haligan byrig

heroes under helmets from the holy city

on ðæt dægred sylf; dynedan scildas,

at the dawn itself; resounded shields,

hlude hlummon. Ðæs se hlanca gefeah

loudly clanged. At-that the lean-one rejoiced

wulf in walde ȝ se wanna hrefn,

wolf in forest and the dark raven,

wælgifre fugel: westan begen,

slaughter-greedy bird: from-west both,

195

200

205

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

strælas stedehearde; styrmðon hlude

arrows firm-hard; stormed loudly

grame guðfreca, garas sendon

fierce war-bold-ones, spears sent

in heardra gemang; hæleð wæron yrre,

into of-hard-ones throng; heroes were angry,

landbuende laðum cynne,

land-dwellers to-hateful race,

stopon styrmode, stercedferhðe

stepped stern-minded, stout-hearted

wrehton unsofte ealdgeniðlan

roused ungently old-enemies

medowerige: mundum brugdon

mead-weary: with-hands drew

scealcas of sceaðum scirmæled swyrd,

servants from sheaths bright-adorned swords,

ecgum gecoste, slogon eornoste

in-edges tested, struck earnestly

Assiria oretmæcgas,

of-Assyrians warriors,

niðhycgende, nanne ne sparedon

hostile-minded, none — spared

þæs herefolces, heanne ne ricne

of-the army-people, lowly nor mighty

cwicera manna, þe hie ofercuman mihton.

of-living men, whom they overcome could.

225

230

235

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

Swa ða magoþegnas on ða morgentid

So then young-thanes in the morning-time

ehton elðeoda ealle þrage,

pursued foreign-peoples all time,

oðþæt ongeaton, ða ðe grame wæron,

until perceived, those who fierce were,

ðæs herefolces heafodweardas,

of-the army-people head-guards,

240 þæt him swyrdgeswing swiðlic eowdon

that to-them sword-swing mighty showed

weas Ebrisce. Hie wordum þæt

men Hebrew. They with-words that

þam yldestan ealdorþegnum

to-the eldest chief-thanes

cyðan eodon, wrehton cumbolwigan

make-known went, roused banner-warriors

ȝ him forhtlice færspeþ bodedon,

and to-them fearfully sudden-news announced,

245 medowerigum morgencollan,

to-mead-weary morning-terror,

atolne ecgplegan. Ða ic ædre gefrægn

terrible edge-play. Then I at-once heard

slegefæge hæleð slæpe tobredon

slaughter-doomed heroes from-sleep started

ȝ wið þæs bealofullan burgeteldes

and toward of-the baleful-one pavilion

weras *** ferhðe hwearfum þringan

men (lacuna) in-spirit in-crowds throng

Holofernus; hogedon aninga

of-Holofernes; intended straightway

hyra hlaforde hylðo bodian,

to-their lord favor announce,

ærðon ðe him se egesa on ufan sæte,

before that on-them the terror on above sat,

mægen Ebreā. Mynton ealle,

might of-Hebrews. Supposed all,

þæt se beorna brego ȝ seo beorhte mægð

that the of-warriors prince and the bright maiden

in ðam wlitegan træfe wæron ætsomne,

in the beautiful tent were together,

Iudith seo æðele ȝ se galmōda,

Judith the noble and the lustful,

egesfull ȝ afor: næs ðeah eorla nan,

terrible and fierce: not-was though of-warriors any,

þe ðone wiggend aweccan dorste

who the warrior awaken dared

oððe gecunnian, hu ðone cumbolwigan

or find-out, how the banner-warrior

wið ða halgan mægð hæfde geworden,

with the holy maiden had fared,

metodes meowlan. Mægen nealæhte,

of-ordainer maiden. Army approached,

250

255

260

folc Ebreā, fuhton þearle

people of-Hebrews, fought fiercely

heardum heoruwæpnum, hæfte guldōn

with-hard sword-weapons, with-bilt repaid

hyra fyrngeflitu, fagum swyrdum

their old-quarrels, with-shining swords

265 ealde æfðoncan; Assyria wearð

old grudges; of-Assyrians was

on ðam dægeweorce dom geswiðrod,

in the day-work glory diminished,

bælc forbigeð. Beornas stodon

pride humbled. Warriors stood

ymbe hyra þeodnes træf þearle gebylde,

around of-their prince tent sorely agitated,

sweorcendferhðe. Hi ða somod ealle

darkening-spirited. They then together all

270 ongunnon cohhetan, cirman hlude

began cough, cry-out loudly

ȝ gristbitian gode orfeorme,

and gnash-teeth of-good destitute,

mid toðon torn þoligende; þa wæs hyra tires æt ende,

with teeth grief suffering; then was of-their glory at end,

eades ȝ ellendæda. Hogedon þa eorlas

of-prosperity and of-brave-deeds. Intended the warriors

aweccan hyra winedryhten: him wiht ne speow.

awaken their friend-lord: for-them a-whit not succeeded.

275 Ða wearð sið ȝ late sum to ðam arod

Then was late and slowly one to that bold

þara beadorinca, þæt he in þæt burgeteld

of-the battle-warriors, that he into the pavilion

niðheard neðde, swa hyne nyd fordraf:

hostility-hard ventured, as him need drove:

funde ða on bedde blacne licgan,

found then on bed pale lie,

his goldgifan gæstes gesne,

his gold-giver of-spirit deprived,

lifes belidenne. He þa lungre gefeoll

of-life bereft. He then quickly fell

freorig to foldan, ongan his feax teran

chilled to earth, began his hair tear

hreoþ on mode 7 his hrægl somod,

troubled in mind and his garment likewise,

7 þæt word acwæð to ðam wiggendum,

and that word spoke to the warriors,

þe ðær unrote ute wæron:

who there sad outside were:

“Her ys geswutelod ure sylfra forwyrd,

“Here is revealed of-our own destruction,

toward getacnod, þæt þære tide ys

coming signified, that of-the time is

mid niðum neah geðrunge,

with afflictions near pressed,

þe we *** sculon losian somod,

when we (lacuna) must perish together,

æt sæcce forweorðan: her lið sweorde geheawen,

at strife perish: here lies with-sword beawn,

beheafðod healdend ure.” Hi ða hreowigmode

bebeaded protector our.” They then sad-minded

wurpon hyra wæpen of dune, gewitan him werigferhðe

threw their weapons from hill, departed for-themselves weary-spirited

280

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290

on fleam sceacan. Him mon feaht on last,
in flight hasten. Them one fought on track,

mægeneacen folc, oð se mæsta dæl
might-increased people, until the greatest part
 þæs heriges læg hilde gesæged
of-the army lay with-battle cut-down

295 on ðam sigewonge, sweordum geheawen,
on the victory-field, with-swords hewn,

wulfum to willan 7 eac wælgifrum
to-wolves for pleasure and also to-slaughter-greedy
 fuglum to frofre. Flugon, ða ðe lyfdon,
birds for comfort. Fled, those who lived,

laðra linde. Him on laste for
of-hateful-ones lindens. Them on track went
 sweot Ebrea sigore geweorðod,
host of-Hebrews with-victory honored,

300 dome gedysod; him feng dryhten god
with-glory exalted; to-them came lord god

fægre on fultum, frea ælmihtig.
fairly in help, lord almighty.

Hi ða fromlice fagum swyrdum
They then boldly with-shining swords

hæleð higerofe herpað worhton
heroes mind-brave army-path wrought

þurh laðra gemong, linde heowon,
through of-hateful-ones throng, lindens bewed,

305 scildburh scæron; sceotend wæron
shield-wall cut; shooters were

guðe gegremede, guman Ebrisce,
by-battle enraged, men Hebrew,

þegnas on ða tid þearle gelyste

thanes at the time sorely desirous

gargewinnes. Ðær on greot gefeoll

of-spear-strife. There on dust fell

se hyhsta dæl heafodgerimes

the highest part of-head-number

Assiria ealdorduguðe,

of-Assyrians of-chief-host,

laðan cynnes: lythwon becom

of-hateful race: few came

cwicera to cyððe. Cirdon cynerofe,

of-living to homeland. Turned nobly-brave,

wiggend on wiðertrod wælscel on innan,

warriors on back-track slaughter-beap in within,

reocende hræw; rum wæs to nimanne

reeking corpses; room was to take

londbuendum on ðam laðestan,

to-land-dwellers from the most-hateful,

hyra ealdfeondum unlyfigendum

their old-foes unliving

heolfrig herereaf, hyrsta scyne,

gory army-spoil, ornaments beautiful,

bord ȝ brad swyrd, brune helmas,

board and broad sword, brown helmets,

dyre madmas. Hæfdon domlice

dear treasures. Had gloriously

on ðam folcstede fynd oferwunnen,

in the people-place foes overcome,

eðelweardas ealdhettende

homeland-guardians old-baters

310

315

320

swyrdum aswefede: hie on swaðe reston,

with-swords put-to-sleep: they on track rested,

þa ðe him to life laðost wæron

those who to-them in life most-bateful were

cwicera cynna. Ða seo cneoris eall,

of-living races. Then the nation all,

325 mægða mærost anes monðes fyrst,

of-tribes most-famous of-one month space,

wlanc wundenlocc wægon 7 læddon

proud curly-locked carried and led

to ðære beorhtan byrig Bethuliam

to the bright city Bethulia

helmas 7 hupseax, hare byrnan,

helmets and hip-knives, gray mail-coats,

guðsceorp gumena golde gefrætewod,

war-gear of-men with-gold adorned,

330 mærra madma, þonne mon ænig

of-more-glorious treasures, than man any

asecgan mæge searþoncelra;

tell can of-skill-thoughtful-ones;

eal þæt ða ðeodguman þrymme geodon,

all that the people-men with-might gained,

cene under cumblum 7 compwige

keen under banners and in-combat

þurh Iudithe gleawe lare,

through of-Judith wise teaching,

335 mægð modigre. Hi to mede hyre

of-maiden brave. They as reward to-her

of ðam siðfate sylfre brohton

from the journey herself brought

eorlas æscrofe Holofernes

warriors ash-brave of-Holofernes

sweord 7 swatigne helm, swylce eac side byrnan,

sword and bloody helmet, likewise also ample mail-coat,

gerenode readum golde, 7 eal, þæt se rinca baldor,

adorned with-red gold, and all, that the of-warriors lord,

swiðmod sincea ahte oððe sundoryrfes,

340

stern-minded of-treasure owned or of-private-heritage,

beaga 7 beorhtra maðma, hi þæt þære beorhtan idese

of-rings and of-bright treasures, they that to-the bright lady

ageafon, gearoþoncolre. Ealles ðæs Iudith sægde

gave, to-ready-thoughtful. For-all that Judith said

wuldor weroda dryhtne, þe hyre weorðmynde geaf,

glory of-hosts to-lord, who to-her honor gave,

mærðe on moldan rice, swylce eac mede on heofonum,

fame in of-earth realm, likewise also reward in heavens,

sigorlean in swegles wuldre, þæs ðe heo ahte soðne geleafan 345

victory-reward in of-heaven glory, because that she had true faith

to ðam ælmihtigan; huru æt þam ende ne tweode

in the almighty; indeed at the end not doubted

þæs leanes, þe heo lange gyrnde. Pæs sy ðam leofan dryhtne

the reward, which she long yearned. For-that be to-the dear lord

wuldor to widan aldre, þe gesceop wind 7 lyfte,

glory to wide age, who created wind and air,

roderas 7 rume grundas, swylce eac reðe streamas

heavens and spacious grounds, likewise also fierce streams

7 swegles dreamas þurh his sylfes miltse.

350

and of-heaven joys through his own mercy.

The Battle of Maldon

THE BATTLE OF MALDON

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

*** brocen wurde;

(lacuna) broken were;

het þa hyssa hwæne hors forlætan,

commanded then of-young-men each horse let-go,

feor afysan and forð gangan,

far drive-off and forth go,

hicgan to handum and to hige godum.

think to hands and to courage good.

þa þæt Offan mæg ærest onfunde,

when that of-Offa kinsman first perceived,

þæt se eorl nolde yrhðo geþolian;

that the earl would-not cowardice endure;

he let him þa of handon leofre fleogan

he let him then from hands beloved fly

hafoc wið þæs holtes and to þære hilde stop;

hawk toward the wood and to the battle stepped;

be þam man mihte oncnawan, þæt se cniht nolde

by that one might perceive, that the youth would-not

wacian æt þam wige, þa he to wæpnum feng;

weaken at the battle, when he to weapons took;

5

10

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

wicinga ar, wordum mælde

of-vikings messenger, with-words spoke

se on beot ahead brimliþendra

who in threat announced of-sea-farers

ærænde to þam eorle, þær he on ofre stod:

errand to the earl, where he on bank stood:

“Me sendon to þe sæmen snelle,

“Me sent to thee seamen bold,

heton ðe secgan, þæt þu most sendan raðe

commanded to-thee say, that thou must send quickly

beagas wið gebeorge: and eow betere is,

rings for protection: and for-you better is,

þæt ge þisne garræs mid gafole forgyldon,

that you this spear-rush with tribute buy-off,

þonne we swa hearde hilde dælon.

than we so hard battle share.

Ne þurfe we us spillan, gif ge spedap to þam:

Not need we us destroy, if you prosper to that:

we willað wið þam golde grið fæstnian.

we will for the gold truce fasten.

Gyf þu þat gerædest, þe her ricost eart,

If thou that decidest, who here mightiest art,

þæt þu þine leoda lysan wille,

that thou thy people ransom will,

syllan sæmannum on hyra sylfra dom

give to-seamen at their own judgment

feoh wið freode and niman frið æt us,

money for peace and take peace from us,

we willap mid þam sceattum us to scype gangan,

we will with the coins us to ship go,

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on flot feran and eow friþes healdan.”

on sea travel and to-you peace keep.”

Byrhtnoð mapelode, bord hafenode,

Byrhtnoth spoke, board raised,

wand wacne æsc, wordum mælde

brandished slender ash, with-words spoke

yrre and anræd, ageaf him andsware:

angry and resolute, gave him answer:

45 “Gehyre þu, sælida, hwæt þis folc segeð:

“Hear thou, seafarer, what this people says:

hi willað eow to gafole garas syllan,

they will to-you as tribute spears give,

ættrynne ord and ealde swurd,

poison-running point and old swords,

þa heregeatu, þe eow æt hilde ne deah.

the war-gear, which to-you at battle not avails.

Brimmanna boda, abeod eft ongear,

Of-sea-men messenger, announce back again,

50 sege þinum leodum miccle laþre spell,

say to-thy people much more-bateful tale,

þæt her stynt unforcuð eorl mid his werode,

that here stands un-infamous earl with his troop,

þe wile gealgean eþel þysne,

who will defend homeland this,

Æþelredes eard, ealdres mines,

of-Æthelred land, of-lord my,

folc and foldan: feallan sceolon

people and earth: fall shall

55 hæþene æt hilde. To heanlic me þinceð,

heathens at battle. Too shameful to-me seems,

þæt ge mid urum sceattum to scype gangon

that you with our coins to ship go

unbefohtene, nu ge þus feor hider

unfought, now you thus far hither

on urne eard in becomon.

onto our land in came.

Ne sceole ge swa softe sinc gegangan:

Not shall you so easily treasure win:

us sceal ord and ecg ær geseman,

us shall point and edge first reconcile,

grim guðplega, ær we gofol syllon."

grim war-play, before we tribute give."

Het þa bord beran, beornas gangan,

Commanded then boards bear, warriors go,

þæt hi on þam easteðe ealle stodon.

that they on the river-bank all stood.

Ne mihte þær for wætere werod to þam oðrum:

Not could there for water troop to the other:

þær com flowende flod æfter ebban,

there came flowing flood after ebb,

lucon lagustreamas; to lang hit him þuhte,

locked sea-streams; too long it to-them seemed,

hwænne hi togædere garas beron.

until they together spears bore.

Hi þær Pantan stream mid prasse bestodon,

They there of-Panta stream with array stood-around,

Eastseaxena ord and se æschere;

of-East-Saxons vanguard and the ash-army;

ne mihte hyra ænig oþrum derian,

not could of-them any to-other harm,

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buton hwa þurh flanes flyht fyl gename.

unless one through of-arrow flight fall took.

Se flod ut gewat; þa flotan stodon gearowe,

The flood out went; the seamen stood ready,

wicinga fela wiges georne.

of-vikings many of-war eager.

Het þa hæleða hleo healdan þa brice

Commanded then of-heroes protector hold the causeway

75 wigan wigheardne, se wæs haten Wulfstan,

warrior war-hard, who was called Wulfstan,

cafe mid his cynne: þæt wæs Ceolan sunu,

bold with his kin: that was of-Ceola son,

þe ðone forman man mid his francan ofsceat,

who the first man with his spear shot-down,

þe þær baldlicost on þa brice stop.

who there most-boldly on the causeway stepped.

Þær stodon mid Wulfstane wigan unforhte,

There stood with Wulfstan warriors unafraid,

80 Ælfere and Maccus, modige twegen;

Ælfere and Maccus, brave two;

þa noldon æt þam forða fleam gewyrcean,

who would-not at the ford flight make,

ac hi fæstlice wið ða fynd weredon,

but they firmly against the foes defended,

þa hwile þe hi wæpna wealdan moston.

the while that they weapons wield might.

þa hi þæt ongeaton and georne gesawon,

when they that perceived and clearly saw,

85 þæt hi þær bricgweardas bitere fundon:

that they there causeway-guards bitter found:

ongunnon lytegian þa laðe gystas,
began use-guile the hateful guests,
 bædon, þæt hi uppgangan agan moston,
asked, that they passage-up have might,
 ofer þone ford faran, feþan lædan.
over the ford travel, foot-troops lead.

Ða se eorl ongan for his ofermode
Then the earl began for his over-pride

alyfan landes to fela lapere ðeode,
allow of-land too much to-hateful people,

ongan ceallian þa ofer cald wæter
began call then over cold water

Byrthelmes bearn, beornas gehlyston:
of-Byrthelm son, warriors listened:

“Nu eow is gerymed, gað ricene to us,
Now to-you is made-room, go quickly to us,

guman to gupe: god ana wat,
men to war: god alone knows,

hwa þære wælstowe wealdan mote.”
who the slaughter-place control may.”

Wodon þa wælwulfas, for wætere ne murnon,
Waded then slaughter-wolves, for water not cared,

wicinga werod west ofer Pantan,
of-vikings troop west over Panta,

ofer scir wæter scyldas wegon,
over bright water shields carried,

lidmen to lande linde bæron.
sailors to land lindens bore.

Þær ongean gramum gearowe stodon
There against fierce-ones ready stood

90

95

100

Byrhtnoð mid beornum. He mid bordum het
Byrhtnoth with warriors. He with boards commanded

wyrcean þone wihagan and þæt werod healdan
make the war-hedge and the troop hold

fæste wið feondum: þa wæs fohte neh,
fast against foes: then was fight near,

tir æt getohte; wæs seo tid cumen,
glory at combat; was the time come,

105 þæt þær fæge men feallan sceoldon.
that there doomed men fall must.

Þær wearð hream ahafen, hremmas wundon,
There was cry raised, ravens circled,

earn æses georn: wæs on eorþan cyrm.
eagle of-carrion eager: was on earth uproar.

Hi leton þa of folman feolhearde speru,
They let then from hands file-hard spears,

gegrundene garas fleogan:
ground spears fly:

110 bogan wæron bysige, bord ord onfeng:
bows were busy, board point received:

biter wæs se beaduræs, beornas feollon
bitter was the battle-rush, warriors fell

on gehwæðere hand, hyssas lagon.
on either hand, young-men lay.

Wund wearð Wulfmær, wælræste geceas
Wounded was Wulfmær, slaughter-bed chose

Byrhtnodes mæg: he mid billum wearð,
of-Byrhtnoth kinsman: he with swords was,

115 his swustersunu, swiðe forheawen.
his sister-son, greatly hewn-down.

Þær wærð wicingum wiperlean agyfen:

There was to-vikings requital given:

gehyrde ic, þæt Eadweard anne sloge

heard I, that Edward one struck

swiðe mid his swurde, swenges ne wyrnde,

strongly with his sword, stroke not withheld,

þæt him æt fotum feoll fæge cempa;

that to-him at feet fell doomed champion;

þæs him his ðeoden þanc gesæde,

for-that to-him his prince thanks said,

þam burþene, þa he byre hæfde.

to-the chamberlain, when he chance had.

Swa stemnetton stiðhugende

So stood-firm stern-minded

hysas æt hilde; hogodon georne,

young-men at battle; considered eagerly,

hwa þær mid orde ærost mihte

who there with point first could

on fægean men feorh gewinnan,

on doomed man life win,

wigan mid wæpnum: wæl feol on eorðan.

warriors with weapons: slain fell on earth.

Stodon stædefæste: stihte hi Byrhtnoð,

Stood steadfast: urged them Byrhtnoth,

bæd þæt hyssa gehwylc hogode to wige,

asked that of-young-men each intend to battle,

þe on Denon wolde dom gefeohtan.

who on Danes would glory win-by-fighting.

Wod þa wiges heard, wæpen up ahof,

Advanced then of-war hard-one, weapon up raised,

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bord to gebeorge, and wið þæs beornes stop:

board for protection, and toward the warrior stepped:

eode swa anræd eorl to þam ceorle:

went so resolute earl to the churl:

ægþer hyra oðrum yfeles hogode.

each of-them to-other evil intended.

Sende ða se særinc superne gar,

Sent then the sea-warrior southern spear,

135 þæt gewundod wearð wigena hlaford.

that wounded was of-warriors lord.

He sceaf þa mid ðam scylde, þæt se sceaft tobærst

He shoved then with the shield, that the shaft burst

and þæt spere sprengde, þæt hit sprang ongan;

and the spear shattered, that it sprang back;

gegremod wearð se guðrinc: he mid gare stang

enraged was the war-warrior: he with spear pierced

wlancne wicing, þe him þa wunde forgeaf.

proud viking, who to-him the wound gave.

140 Frod wæs se fyrdrinc: he let his francan wadan

Wise was the army-warrior: he let his spear pass

þurh ðæs hysses hals, hand wisode,

through of-the young-man neck, hand guided,

þæt he on þam færsceaðan feorh geræhte.

that he on the sudden-foe life reached.

Ða he oþerne ofstlice sceat,

Then he another hastily shot,

þæt seo byrne tobærst: he wæs on breostum wund

that the mail-coat burst: he was in breast wounded

145 þurh ða hringlocan, him æt heortan stod

through the ring-locks, to-him at heart stood

ætterne ord; se eorl wæs þe bliþra,

poisonous point; the earl was the blither;

hloh þa modi man, sæde metode þanc

laughed then brave man, said to-ordainer thanks

ðæs dægweorces, þe him drihten forgeaf.

for-the day-work, which to-him lord gave.

Forlet þa drenga sum daroð of handa,

Let-go then of-warriors one dart from hand,

fleogan of folman, þæt se to forð gewat

fly from hand, that it too forth went

þurh ðone æpelan Æþelredes þegen.

through the noble of-Æthelredthane.

Him be healfe stod hyse unweaxen,

Him by side stood youth ungrown,

cniht on gecampe, se full caffice

boy in combat, who full boldly

bræd of þam beorne blodigne gar,

drew from the warrior bloody spear,

Wulfstanes bearn, Wulfmær se geonga

of-Wulfstan son, Wulfmær the young

forlet forheardne faran eft ongan:

let very-hard go back again:

ord in gewod, þæt se on eorþan læg,

point in went, that he on earth lay,

þe his þeoden ær þearle geræhte.

who his prince before sorely reached.

Eode þa gesyrwed secg to þam eorle:

Went then armed man to the earl:

he wolde þæs beornes beagas gefecgan,

he would of-the warrior rings seize,

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reaf and hringas and gerenod swurd.

armor and rings and adorned sword.

Ða Byrhtnoð bræd bill of sceðe,

Then Byrhtnoth drew sword from sheath,

brad and bruneccg, and on þa byrnan sloh:

broad and bright-edged, and on the mail-coat struck:

to raþe hine gelette lidmanna sum,

too quickly him hindered of-seamen one,

165 þa he þæs eorles earm amyrd;

when he of-the earl arm injured;

feoll þa to foldan fealohilte swurd:

fell then to earth yellow-bilted sword:

ne mihte he gehealdan heardne mece,

not could he bold bard blade,

wæpnas wealdan. Ða gyt þæt word gecwæð

weapon wield. Then yet that word said

har hilderinc, hyssas bylde,

gray battle-warrior, young-men encouraged,

170 bæd gangan forð gode geferan:

asked go forth good companions:

ne mihte þa on fotum leng fæste gestandan,

not could then on feet longer firm stand,

he to heofenum wlat, hleoðrode eorl:

he to heavens looked, cried-out earl:

“Gepance þe, ðeoda waldend,

“Thank thee, of-peoples ruler,

ealra þæra wylna, þe ic on worulde gebad.

for-all the joys, which I in world experienced.

175 Nu ic ah, milde metod, mæste þearfe,

Now I have, gentle ordainer, greatest need,

þæt þu minum gaste godes geunne,

that thou to-my spirit good grant,

þæt min sawul to ðe siððian mote,

that my soul to thee journey may,

on þin gewæld, þeoden engla,

into thy power, prince of-angels,

mid friþe ferian: ic eom frymði to þe,

with peace travel: I am beseeching to thee,

þæt hi helsceaðan hynan ne moton.”

that it hell-foes humble not may.”

180

Ða hine heowon hæðene scealcas

Then him bewed heathen servants

and begen þa beornas, þe him big stodon,

and both the warriors, who him by stood,

Ælfnoð and Wulfmær bewegen lagon:

Ælfnoth and Wulfmær both lay:

ða on emn hyra frean feorh gesealdon.

who on level-with their lord life gave.

Hi bugon þa fram beaduwe, þe þær beon noldon:

They turned then from battle, who there be would-not:

185

þær wurdon Oddan bearn ærest on fleame,

there were of-Odda sons first in flight,

Godric fram guþe, and þone godan forlet,

Godric from war, and the good-one abandoned,

þe him mænigne oft mear gesealde:

who to-him many often horse gave:

he gehleop þone eoh, þe ahte his hlaford,

he leapt-on the steed, which owned his lord,

on þam gerædum, þe hit riht ne wæs,

in the trappings, as it right not was,

190

and his broðru mid him begen ærdon,

and his brothers with him both ran,

Godwine and Godwig, guþe ne gymdon,

Godwine and Godwig, war not heeded,

ac wendon fram þam wige and þone wudu sohton,

but turned from the battle and the wood sought,

flugon on þæt fæsten and hyra feore burgon

fled into the fastness and their life saved

195 and manna ma þonne hit ænig mæð wære,

and of-men more than it any fitness were,

gyf hi þa gecearnunga ealle gemundon,

if they the benefits all remembered,

þe he him to duguþe gedon hæfde.

which he them for benefit done had.

Swa him Offa on dæg ær asæde

So him Offa on day before told

on þam meþelstede, þa he gemot hæfde,

in the meeting-place, when he assembly had,

200 þæt þær modelice manega spræcon,

that there bravely many spoke,

þe eft æt þære þearfe þolian noldon.

who afterward at the need endure would-not.

Ða wearð afeallen þæs folces ealdor,

Then was fallen of-the people lord,

Æþelredes eorl; ealle gesawon

of-Æthelred earl; all saw

heorðgeneatas, þæt hyra heorra læg.

hearth-companions, that their lord lay.

205 Þa ðær wendon forð wlance þegenas,

Then there turned forth proud thanes,

unearge men efston georne:

uncowardly men hastened eagerly:

hi woldon þa ealle oðer twega,

they would then all one of-two,

lif forlætan oððe leofne gewrecan.

life lose or dear-one avenge.

Swa hi bylde forð bearn Ælfrices,

So them encouraged forth son of-Ælfric,

wiga wintrum geong, wordum mælde,

warrior in-winters young, with-words spoke,

Ælfwine þa cwæð, he on ellen spræc:

Ælfwine then said, he in courage spoke:

“Gemunaþ þa mæla, þe we oft æt meodo spræcon,

“Remember the speeches, which we often at mead spoke,

þonne we on bence beot ahofon

when we on bench vow raised

hæleð on healle ymbe heard gewinn!

heroes in hall about hard strife!

nu mæg cunnian hwa cene sy.

now can test who keen be.

Ic wylle mine æpelo eallum gecypan,

I will my lineage to-all make-known,

þæt ic wæs on Myrcon miccles cynnes:

that I was among Mercians of-great kin:

wæs min ealda fæder Ealhelm haten,

was my old father [grandfather] Ealbbelm called,

wis ealdorman, woruldgesælig.

wise ealdorman, world-blessed.

Ne sceolon me on þære þeode þegenas ætwitan,

Not shall me among the people thanes reproach,

210

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þæt ic of ðisse fyrde feran wille,

that I from this army travel will,

eard gesecan, nu min ealdor ligeð

home seek, now my lord lies

forheawen æt hilde; me is þæt hearma mæst!

hewn-down at battle; to-me is that of-griefs greatest!

He wæs ægðer min mæg and min hlaford."

He was both my kinsman and my lord."

225 Þa he forð eode, fæhðe gemunde,

Then he forth went, feud remembered,

þæt he mid orde anne geræhte

that he with point one reached

flotan on þam folce, þæt se on foldan læg

seaman in the people, that he on earth lay

forwegen mid his wæpne. Ongan þa winas manian,

slain with his weapon. Began then friends urge,

frynd and geferan, þæt hi forð eodon.

friends and companions, that they forth went.

230 Offa gemælde, æscholt asceoc:

Offa spoke, ash-wood shook:

"Hwæt þu, Ælfwine, hafast ealle gemanode

"Lo thou, Ælfwine, hast all urged

þegenas to þearfe: nu ure þeoden lið,

thanes to need: now our prince lies,

eorl on eorðan, us is eallum þearf,

earl on earth, to-us is to-all need,

þæt ure æghwylc oþerne bylde

that of-us each other encourage

235 wigan to wige, þa hwile þe he wæpen mæge

warrior to battle, the while that he weapon can

habban and healdan, heardne mece,

have and bold, hard blade,

gar and god swurd. Us Godric hæfð,

spear and good sword. Us Godric has,

earh Oddan bearn, ealle beswicene:

cowardly of-Odda son, all betrayed:

wende þæs formoni man, þa he on meare rad,

believed that too-many man, when he on horse rode,

on wlancan þam wicge, þæt wære hit ure hlaford;

on proud the steed, that were it our lord;

forþan wearð her on felda folc totwæmed,

therefore was here on field people divided,

scyldburh tobrocen. Abreoðe his angin,

shield-wall broken. Perish his undertaking,

þæt he her swa manigne man aflymde!"

that he here so many man put-to-flight!"

Leofsunu gemælde and his linde ahof,

Leofsunu spoke and his linden raised,

bord to gebeorge, he þam beorne oncwæð:

board for protection, he to-the warrior answered:

"Ic þæt gehate, þæt ic heonon nelle

"I that vow, that I hence will-not

fleon fotes trym, ac wille furðor gan,

flee of-foot space, but will further go,

wrecan on gewinne minne winedrihten.

avenge in strife my friend-lord.

Ne þurfon me embe Sturmere stedefæste hælæð

Not need me around Sturmer steadfast heroes

wordum ætwitan, nu min wine gecranc,

with-words reproach, now my friend fell,

240

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þæt ic hlafordleas ham siðie,
that I lordless home journey,
 wende fram wige: ac me sceal wæpen niman,
turn from battle: but me shall weapon take,
 ord and iren." He ful yrre wod,
point and iron." He full angry advanced,
 feaht fæstlice, fleam he forhogode.
fought firmly, flight he scorned.

- 255 Dunhere þa cwæð, daroð acwehte,
Dunhere then said, dart shook,
 unorne ceorl ofer eall clypode,
simple churl over all called,
 bæd þæt beorna gehwylc Byrhtnoð wræce:
asked that of-warriors each Byrhtnoth avenge:
 "Ne mæg na wandian se þe wrecan þenceð
"Not can — waver he who avenge intends
 frean on folce ne for feore murnan".
lord on people nor for life mourn".

- 260 Ða hi forð eodon, feores hi ne rohton:
Then they forth went, life they not cared:
 ongunnon þa hiredmen heardlice feohtan,
began then household-men hardily fight,
 grame garberend, and god bædon,
fierce spear-bearers, and god asked,
 þæt hi moston gewrecan hyra winedrihten
that they might avenge their friend-lord
 and on hyra feondum fyl gewyrcan.
and on their foes fall work.

- 265 Him se gysel ongan geornlice fylstan:
Them the hostage began eagerly help:

he wæs on Norðhymbron heardes cynnes,

he was among Northumbrians of-hard kin,

Ecglafes bearn, him wæs Æscferð nama:

of-Ecglaf son, to-him was Æscferth name:

he ne wandode na æt þam wigplegan,

he not wavered — at the war-play,

ac he fysde forð flan genehe;

but he sent forth arrow often;

hwilon he on bord sceat, hwilon beorn tæsde:

at-times he on board shot, at-times warrior tore:

æfre embe stunde he sealde sume wunde,

ever about while he gave some wound,

þa hwile ðe he wæpna wealdan moste.

the while that he weapons wield could.

Ða gyt on orde stod Eadweard se langa,

Then yet in front stood Edward the tall,

gearc and geornful gylpwordum spræc,

ready and eager with-boast-words spoke,

þæt he nolde fleogan fotmæl landes,

that he would-not flee foot-measure of-land,

ofer bæc bugar, þa his betera leg.

over back turn, when his better lay.

He bræc þone bordweall and wið ða beornas feaht,

He broke the board-wall and against the warriors fought,

oð þæt he his sincgyfan on þam sæmannum

until that he his treasure-giver on the seamen

wurðlice wrec, ær he on wæle læge.

worthily avenged, before he among slain lay.

Swa dyde Æþelric, æþele gefera,

So did Æthelric, noble companion,

270

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280

fus and forðgeorn feaht eornoste

eager and forth-eager fought earnestly

Sibyrhtes broðor and swiðe mænig oþer,

of-Sibyrht brother and very many other,

clufon cellod bord, cene hi weredon:

split bossed board, keen they defended:

bærst bordes lærig and seo byrne sang

burst of-board rim and the mail-coat sang

285 gryreleoða sum. Ða æt guðe sloh

of-terror-songs one. Then at war struck

Offa þone sælidan, þæt he on eorðan feoll

Offa the seafarer, that he on earth fell

and ðær Gaddes mæg grund gesohte.

and there of-Gadd kinsman ground sought.

Raðe wearð æt hilde Offa forheawen;

Quickly was at battle Offa hewn-down;

he hæfde ðeah geforþod, þæt he his frean gehet,

he had though accomplished, that he to-his lord promised,

290 swa he beotode ær wið his beahgifan,

as he vowed before with his ring-giver,

þæt hi sceoldon begen on burh ridan,

that they should both into stronghold ride,

hale to hame oððe on here crincgan,

whole to home or in army fall,

on wælstowe wundum sweltan;

on slaughter-place from-wounds die;

he læg ðegenlice ðeodne gehende.

he laythane-like to-prince near.

295 Ða wearð borda gebræc: brimmen wodon

Then was of-boards crash: sea-men advanced

guðe gegremode; gar oft þurhwod

by-war enraged; spear often went-through

fāges feorhhus. Forð ða eode Wistan,

of-doomed-one life-house. Forth then went Wistan,

Þurstan's sunu wið þas secgas feaht:

of-Thurstan son against these men fought:

he wæs on geþrang hyra þreora bana,

he was in throng of-them three slayer,

ær him Wigelines bearn on þam wæle læge.

before him of-Wigelin son among the slain lay.

300

Þær wæs stið gemot, stodon fæste

There was stern meeting, stood fast

wigan on gewinne; wigend cruncon

warriors in strife; fighters fell

wundum werige, wæl feol on eorþan.

with-wounds weary, slain fell on earth.

Oswold and Eadwold ealle hwile,

Oswold and Eadwold all while,

begen þa gebroþru beornas trymedon,

both the brothers warriors encouraged,

305

hyra winemagas wordon bædon,

their friend-kinsmen with-words asked,

þæt hi þær æt ðearfe þolian sceoldon,

that they there at need endure should,

unwaclice wæpna neotan.

unweakly weapons use.

Byrhtwold mæpelode, bord hafenode:

Byrhtwold spoke, board raised:

se wæs eald geneat; æsc acwehte,

he was old retainer; ash shook,

310

he ful baldlice beornas lærde:

he full boldly warriors taught:

“Hige sceal þe heardra, heorte þe cenre,

“Mind shall the harder, heart the keener,

mod sceal þe mare, þe ure mægen lytlað.

courage shall the more, as our might lessens.

Her lið ure ealdor eall forheawen,

Here lies our lord all hewn-down,

315 god on greote; a mæg gnornian

good in dust; ever can mourn

se ðe nu fram þis wigplegan wendan þenceð.

he who now from this war-play turn intends.

Ic eom frod feores: fram ic ne wille,

I am old of-life: from I not will,

ac ic me be healfe minum hlaforde,

but I me by side to-my lord,

be swa leofan men licgan þence.”

by so dear man lie intend.”

320 Swa hi Æþelgares bearn ealle bylde,

So them of-Æthelgar son all encouraged,

Godric to gupe; oft he gar forlet,

Godric to war; often he spear let-go,

wælspere windan on þa wicingas:

slaughter-spear fly on the vikings:

swa he on þam folce fyrrest eode,

as he in the people foremost went,

heow and hynde, oð þæt he on hilde gecranc.

hewed and humbled, until that he in battle fell.

Næs þæt na se Godric, þe ða guðe forbeah ***

Not-was that — the Godric, who the war fled (lacuna)

325

The Chronicle Poems

THE BATTLE OF BRUNANBURH

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

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

5

10

Scotta leode and scipflotan

of-Scots people and ship-sailors

fæge feollan: feld dennade

doomed fell: field streamed

secga swate, siþþan sunne upp

of-men with-blood, after sun up

on morgentid, mære tungol,

in morning-time, glorious star,

15 glad ofer grundas godes candel beorht,

glided over grounds of-god candle bright,

eces drihtnes, oþ þæt seo æþele gesceaft

of-eternal lord, until that the noble creation

sah to setle. Pær læg secg manig

sank to seat. There lay man many

garum forgrunden, guman norðerne,

by-spears ground-down, men northern,

ofer scyld sceoten swylce Scyttisc eac,

over shield shot likewise Scottish also,

20 werig wigges sæd. Westsexe forð

weary of-war sated. West-Saxons forth

andlangne dæg eoredcystum

livelong day in-troop-bands

on last legdon laðum þeodum,

on track laid to-hateful peoples,

heowan hereflyman hindan þearle

hewed army-fugitives from-behind sorely

mecum mylenscearpum. Myrce ne wyrndon

with-blades mill-sharp. Mercians not refused

25 heardes handplegan hæleþa nanum,

bard band-play of-heroes to-any,

þara ðe mid Anlafe ofer eargebland

of-those who with Anlaf over wave-tumult

on lides bosme land gesohtan

in of-ship bosom land sought

fæge to gefeohte. Fife lagon

doomed to battle. Five lay

on ðæm campstede ciningas geonge,

on the battle-place kings young,

sweordum aswefede swilce seofone eac

with-swords put-to-sleep likewise seven also

eorlas Anlafes, unrim herges,

earls of-Anlaf, countless of-army,

flotan and Scotta. Þær geflymed wearð

of-sailors and of-Scots. There put-to-flight was

Norðmanna brego, nede gebæded

of-Northmen prince, by-need compelled

to lides stefne lytle weorode;

to of-ship prow with-little troop;

cread cneor on flot, cing ut gewat,

pressed ship on sea, king out went,

on fealone flod feorh generede;

on fallow flood life saved;

swylce þær eac se froda mid fleame com

likewise there also the old-one with flight came

on his cyppe norð Constantinus,

to his homeland north Constantine,

har hilderinc hreman ne þorfte

gray battle-warrior exult not needed

mecea gemanan: he wæs his maga sceard,

of-blades fellowship: he was of-his kinsmen deprived,

30

35

40

freonda gefylled on folcstede,

of-friends felled on people-place,

forslegen æt sace and his sunu forlet

slain at strife and his son left

on wælstowe wundum forgrunden

on slaughter-place with-wounds ground-down

geongne æt guþe. Gylpan ne þorfte

young at war. Boast not needed

45 beorn blandenfex billgeslyhtes,

warrior mixed-haired sword-clash,

eald inwitta ne Anlaf þe ma:

old deceiver nor Anlaf the more:

mid heora herelafum hlihhan ne þorfstan,

with their army-remnants laugh not needed,

þæt hie beadoweorca beteran wurdan

that they of-battle-works better were

on campstede cumbolgehnastes,

on battle-place of-banner-clash,

50 garmittinge gumena gemotes,

of-spear-meeting of-men of-encounter,

wæpengewrixles, þæs hie on wælfelda

of-weapon-exchange, as they on slaughter-field

wiþ Eadweardes eaforan plegodan.

against of-Edward sons played.

Gewitan him þa Norðmenn nægled-cnearrum,

Departed for-themselves then Northmen in-nailed-ships,

dreorig daroða laf on Dynges mere

gory of-darts remnant on Dinges sea

55 ofer deop wæter Dyflen secean,

over deep water Dublin seek,

eft Iraland æwisc mode.

back Ireland asbamed in-mind.

Swylce þa gebroðor begen ætsomne,

Likewise then brothers both together,

cing and æþeling cyþþe sohtan,

king and prince homeland sought,

Westseaxna land wigges hremige.

of-West-Saxons land of-war exulting,

Letan him behindan hraw bryttigean

Left them behind corpses enjoy

salowig-padan, þone sweartan hræfn,

dusky-coated, the black raven,

hyrnednebban and þone haso-padan

horn-beaked and the gray-coated

earn, æftan hwit, æses brucan,

eagle, behind white, carrion enjoy,

grædigne guphafoc and þæt græge deor,

greedy war-hawk and the gray beast,

wulf on wealde. Ne wearð wæl mare

wolf in forest. Not was slaughter more

on þys eglande æfre gyta

on this island ever yet

folces afylled beforan þyssum

of-people felled before this

sweordes ecgum, þæs þe us secggeaþ bec,

of-sword with-edges, as that to-us say books,

ealde upwitan, sybþan eastan hider

old scholars, since from-east hither

Engle and Sexan upp becoman,

Angles and Saxons up came,

60

65

70

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

THE CAPTURE OF THE FIVE BOROUGHS

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

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

æror, under Norðmannum nede gebæded

before, under Northmen by-need compelled

on hæþenum hæfteclammum

in beaten captive-bonds

lange þrage, oþ hie alysde eft

long time, until them freed again

for his weorðscipe wiggendra hleo,

for his honor of-warriors protector,

eafora Eadweardes, Eadmund cining.

son of-Edward, Edmund king.

10

THE CORONATION OF EDGAR

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

Her Eadgar wæs, Engla waldend,

Here Edgar was, of-English ruler,

corðre mycclum to kinge gehalgod

with-company great as king consecrated

on þære ealdan byrig Acemannesceastre;

in the old city Acemannesceaster;

eac hie egbuend oþre worde,

also it island-dwellers with-other word,

beornas Baðan nemnað. Þær wæs blis mycel

men Bath name. There was bliss great

on þam eadgan dæge eallum geworden,

on the blessed day to-all come-about,

5

þone niða bearn nemnað and cegeað

which of-men children name and call

Pentecostenes dæg. Þær wæs preosta heap,

of-Pentecost day. There was of-priests crowd,

mycel muneca þreat mine gefræge

great of-monks throng by-my bearing

10 gleawra gegaderod. And þa agangen wæs

of-wise-ones gathered. And then passed was

tynhund wintra geteled rimes

ten-hundred of-winters counted of-number

fram gebyrtdide bremes cinges,

from birth-time of-famous king,

leohta hyrdes, butan ðær to lafe þa get

of-lights of-guardian, except there as remainder then yet

wæs wintergeteles, þæs gewritu secgað,

was of-winter-count, as writings say,

15 seofan and XX: swa neah wæs sigora frean

seven and twenty: so near was of-victories of-lord

þusend aurnen, ða þa þis gelamp.

thousand run-out, then when this happened.

And him Eadmundes eafora hæfde

And for-himself of-Edmund son had

nigen and XX niþweorca heard

nine and twenty of-hostile-works hard

wintra on worlde, ða þis geworden wæs,

of-winters in world, when this come-about was,

20 ond þa on ðam þrittigæþan wæs þeoden gehalgod.

and then in the thirtieth was prince consecrated.

THE DEATH OF EDGAR

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

Her geendode eorðan dreamas

Here ended of-earth joys

Eadgar, Engla cing, ceas him oþer leoht

Edgar, of-English king, chose for-himself other light

wlitig and wynsum and þis wace forlet,

beautiful and pleasant and this feeble abandoned,

lif þis læne. Nemnað leoda bearn,

life this transitory. Name of-peoples children,

menn on moldan þone monaþ gehwær

men on earth the month everywhere

on þisse eþeltyrf, þa þe ær wæron

in this homeland-turf, those who before were

on rimcræfte rihte getogene,

in reckoning-skill rightly trained,

Iulius monð, þær se geonga gewat

July month, where the young-one departed

on þone eahtoðan dæg Eadgar of life,

on the eighth day Edgar from life,

beorna beahgifa. Feng his bearn sybpan

of-warriors ring-giver. Took his son afterward

to cynerice, cild unwexen,

to kingdom, child ungrown,

5

10

eorla aldor, ðam wæs Eadweard nama.

of-warriors lord, to-whom was Edward name.

And him tīrfæst hæleþ X nihtum ær

And him glory-firm hero by-ten nights before

of Brytene gewat, bisceop se goda

from Britain departed, bishop the good

15 þurh gecyndne cræft, þam wæs Cyneweard nama.

through natural power, to-whom was Cyneweard name.

Ða wearð on Myrcum mine gefræge

Then was among Mercians by-my bearing

wide and welhwær waldendes lof

widely and everywhere of-ruler praise

afylled on foldan; feala wearð todræfed

felled on earth; many were scattered

gleawra godes þeowa: þæt wæs gnornung mycel,

of-wise of-god servants: that was mourning great,

20 þam þe on breostum wæg byrnende lufan

to-him who in breast bore burning love

meotodes on mode. Ða wæs mærdða fruma

of-ordainer in mind. Then was of-glories author

to swiþe forsawen, sigora waldend,

too greatly despised, of-victories ruler,

rodera rædend, þa man his riht tobræc.

of-heavens governor, when one his law broke.

Ða wearð eac adræfed deormod hæleþ,

Then was also driven-out brave-minded hero,

25 Oslac of earde ofer yþa gewalc,

Oslac from homeland over of-waves rolling,

ofer ganotes bæð, gomolfeax hæleþ,

over of-gannet bath, gray-haired hero,

wis and wordsnotor ofer wætera geþring,

wise and word-wise over of-waters throng,

ofer hwæles eþel, hama bereafod.

over of-whale homeland, of-homes bereft.

Þa wearð eac ætywed uppe on roderum

Then was also shown up in heavens

steorra on staðole, ðone stiþferhþe

star in place, which stern-spirited

hæleþ hige gleawe hatað wide

heroes mind-wise call widely

cometa be naman, cræftgleawe menn,

comet by name, skill-wise men,

wise woðboran. Wæs geond werþeode

wise sages. Was throughout nations

waldendes wracu wide gefræge,

of-ruler vengeance widely known,

hungor ofer hrusan: þæt eft heofona weard

hunger over earth: that afterward of-heavens guardian

gebette, brego engla geaf eft blisse gehwæm

amended, prince of-angels gave again bliss to-each

egbuendra þurh eorðan wæstm.

of-island-dwellers through of-earth fruit.

30

35

THE DEATH OF ALFRED

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

Her com Ælfred, se unsceððiga æþeling, Æþelrædes

Here came Alfred, the innocent prince, of-Æthelred

sunu cinges, hider inn and wolde to his meder, þe on Wincestre

son of-king, hither in and would to his mother, who in Winchester

sæt: ac hit him ne geþafode Godwine eorl ne ec oþre men, þe

sat: but it him not permitted Godwine earl nor also other men, who

mycel mihton wealdan; forðan hit hleoðrode þa swiðe toward

much could rule; because it sounded then greatly toward

5 Haralde, þeh hit unriht wære.

Harold, though it wrong were.

Ac Godwine hine þa gelette and hine on hæft sette,

But Godwine him then hindered and him in captivity set,

and his geferan he todraf and sume mislice ofsloh,

and his companions he scattered and some variously slew,

sume hi man wið feo sealde, sume hreowlice acwealde,

some them one for money sold, some cruelly killed,

sume hi man bende, sume hi man blende,

some them one bound, some them one blinded,

10 sume hamelode, sume hættode.

some maimed, some scalped.

Ne wearð dreorlicre dæd gedon on þison earde,

Not was more-dreadful deed done in this land,

syppan Dene comon and her frið namon!

since Danes came and here peace took!

Nu is to gelyfenne to ðan leofan gode,

Now is to believe in the dear god,

þæt hi blission bliðe mid Criste,

that they rejoice glad with Christ,

þe wæron butan scylde swa earmlice acwealde.

who were without guilt so wretchedly killed.

Se æpeling lyfode þa gyt: ælc yfel man him gehet,

The prince lived then yet: each evil one to-him promised,

oð þæt man gerædde, þæt man hine lædde

until that one decided, that one him led

to Eligbyrig swa gebundenne.

to Ely so bound.

Sona swa he lende, on scype man hine blende

Soon as he landed, on ship one him blinded

and hine swa blindne brohte to ðam munecon;

and him so blind brought to the monks;

and he þar wunode, ða hwile þe he lyfode.

and he there dwelt, the while that he lived.

Syððan hine man byrigde, swa him wel gebyrede,

Afterward him one buried, as to-him well befitted,

ful wurðlice, swa he wyrðe wæs,

full worthily, as he worthy was,

æt þam westende, þam styple ful gehende

at the west-end, to-the steeple full near

on þam suðportice: seo saul is mid Criste.

in the south-porch: the soul is with Christ.

15

20

25

THE DEATH OF EDWARD

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

Her Eadward kingc, Engla hlaford,

Here Edward king, of-English lord,

sende soþfæste sawle to Criste,

sent righteous soul to Christ,

on godes wæra gast haligne.

into of-god keeping spirit holy.

He on worulda her wunode þrage

He in world here dwelt time

5 on kyneþrymme cræftig ræda:

in royal-majesty skillful of-counsels:

XXIIII freolic wealdend

twenty-four noble ruler

wintra gerimes weolan britnode,

of-winters of-number wealth dispensed,

and healde tid hæleða wealdend

and half time of-heroes ruler

weold wel gepungen Walum and Scottum

ruled well excellent Welsh and Scots

10 and Bryttum eac, byre Æðelredes

and Britons also, son of-Æthelred

Englum and Sexum, oretmægcum,

English and Saxons, warriors,

swa ymbclyppað cealda brymmas,

as embrace cold seas,

þæt eall Eadwarde, æðelum kinge,

that all to-Edward, to-noble king,

hyrdon holdlice hagestealde menn.

obeyed loyally young-warrior men.

Wæs a bliðemod bealuleas kyng,

Was ever blithe-minded baleless king,

þeah he lang ær lande bereafod

though he long before of-land bereft

wunode wræclastum wide geond eorðan,

dwelt in-exile-tracks widely throughout earth,

syððan Cnut ofercom kynn Æðelredes

after Cnut overcame kin of-Æthelred

and Dena weoldon deore rice

and Danes ruled dear kingdom

Engla landes: XXVIII

of-English of-land: twenty-eight

wintra gerimes welan brytnodan.

of-winters of-number wealth dispensed.

Syððan forð becom freolic in geatwum

Afterward forth came noble in trappings

kyningc, kystum god, clæne and milde:

king, in-virtues good, pure and mild:

Eadward se æðela eðel bewerode,

Edward the noble homeland defended,

land and leode, oð þæt lungur becom

land and people, until that suddenly came

deað se bitera and swa deore genam

death the bitter and so dear took

15

20

25

æþelne of eorðan: englas feredon

noble-one from earth: angels carried

soþfæste sawle innan swegles leoht.

righteous soul into of-heaven light.

And se froda swa þeah befæste þæt rice

And the wise-one so though entrusted the kingdom

30 heahþungenum menn, Harolde sylfum,

to-high-excellent man, to-Harold himself,

æþelum eorle, se in ealle tid

to-noble earl, who in all time

hyrde holdlice hærran sinum

obeyed loyally to-lord his

wordum and dædum: wihte ne agælde

with-words and with-deeds: a-whit not neglected

þæs þe þearf wæs þæs þeodkyninges.

of-that which need was of-the people-king.

Waldere

THE FIRST FRAGMENT

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

*** hyrde hyne georne:

(lacuna) encouraged him eagerly:

“huru Welandes geworc ne geswiced

“indeed of-Weland work not fails

monna ænigum, þara ðe Mimming can

of-men to-any, of-those who Mimming can

hearne gehealdan. Oft æt hilde gedreas

hard bold. Often at battle fell

swatfag and sweordwund sec æfter oðrum.

5

blood-stained and sword-wounded man after other.

Ætlan ordwyga! ne læt ðin ellen nu gyt

Of-Attila vanguard-warrior! not let thy courage now yet

gedreosan to dæge, dryhtscipe feallan!

fail to day, lordship fall!

*** Ac is se dæg cumen,

(lacuna) But is the day come,

þæt ðu scealt aninga oðer twega,

that thou shalt without-fail one of-two,

lif forleosan oððe lange dom

10

life lose or long glory

agan mid eldum, Ælfheres sunu!

have among men, of-Ælfhere son!

Nalles ic ðe, wine min, wordum cide,

Not-at-all I thee, friend my, with-words chide,

ðy ic ðe gesawe æt ðam sweordplegan

because I thee saw at the sword-play

ðurh edwitscype æniges monnes

through shamefulnes of-any man

15 wig forbugan oððe on weal fleon,

battle shun or to wall flee,

lice beorgan, ðeah þe laðra fela

body save, though that of-hateful-ones many

ðinne byrnhomon billum heowun;

thy mail-coat with-swords bewed;

ac ðu symle furðor feohtan sohtest

but thou ever further fight soughtest

mæl ofer mearce: ðy ic ðe metod ondred,

time beyond boundary: therefore I for-thee ordainer feared,

20 þæt ðu to fyrenlice feohtan sohtest

that thou too violently fight soughtest

æt ðam ætstealle, oðres monnes

at the battle-station, of-other man

wigrædenne. Weorða ðe selfne

war-arrangement. Honor thee self

godum dædum, ðenden ðin god recce!

with-good deeds, while thee god care!

Ne murn ðu for ði mece: ðe wearð maðma cyst

Not mourn thou for the blade: to-thee was of-treasures best

25 gifðe to eoce unc. Ðy ðu Guðhere scealt

granted to help to-us-two. Therefore thou for-Guthhere shalt

beot forbigan, ðæs ðe he ðas beaduwe ongan

vow humble, because that he this battle began

mid unryhte ærest secan;

with wrong first seek;

forsoc he ðam swurde and ðam syncfatum,

refused he the sword and the treasure-vessels,

beaga mænigo: nu sceal bega leas

of-rings multitude: now shall of-both void

hworfan from ðisse hilde, hlafurd secan

turn from this battle, lord seek

ealdne ȝ, oððe her ær swefan,

old homeland, or here first sleep,

gif he ða ***

if he then (lacuna)

30

THE SECOND FRAGMENT

A speaker, probably Guthhere, praises a sword he keeps hidden in a stone case. Waldere answers that Hagena's hand has failed to part him from the fight, and tells Guthhere to come and take the gray mail-coat, Ælfhere's heirloom, if he dares. God gives victory, he says, to the man who trusts in him.

*** ce bæteran

(lacuna) (fragment) better

buton ðam anum, ðe ic eac hafa

except the one, which I also have

on stanfate stille gehided.

in stone-case still hidden.

Ic wat, þæt hit ðohte Deodric Widian

I know, that it thought Theodric to-Widia

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

ealles unscende æðelinges reaf 20
wolly unshameful of-prince garment
 to habbanne, þonne hand wereð
to have, when hand defends
 feorhhord feondum: ne bið fah wið me,
life-board from-foes: not is treacherous toward me,
 þonne yfle unmægas eft ongynnað,
when evil un-kinsmen again begin,
 mecum gemetað, swa ge me dydon.
with-blades meet, as you me did.
 Deah mæg sige syllan se ðe symle byð 25
Yet can victory give he who ever is
 recen and rædfest ryhta gehwilces:
ready and counsel-firm of-rights of-each:
 se ðe him to ðam halgan helpe gelifeð,
he who for-himself in the holy-one help trusts,
 to gode gioce, he þær gearo findeð,
in god help, he there ready finds,
 gif ða earnunga ær geðenceð;
if the merits before considers;
 þonne moten wlance welan britnian, 30
then may proud-ones wealth dispense,
 ahtum wealdan: þæt is ***
possessions rule: that is (lacuna)

Judgment Day II

JUDGMENT DAY II

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

Hwæt! ic ana sæt innan bearwe

Lo! I alone sat within grove

mid helme beþeht, holte tomiddes,

with covering covered, wood amid,

þær þa wæterburnan swegdon 7 urnon

where the water-brooks sounded and ran

on middan gehæge, eal swa ic secge:

in middle enclosure, all as I say:

eac þær wynwyrta weoxon 7 bleowon

also there joy-plants grew and blossomed

innon þam gemonge on ænlicum wonge

within the throng on peerless plain

7 þa wudubemas wagedon 7 swegdon

and the wood-trees shook and sounded

þurh winda gryre, wolcn wæs gehrered

through of-winds terror, sky was stirred

7 min earme mod eal wæs gedrefed.

and my wretched mind all was troubled.

Ða ic færinga forht 7 unrot

Then I suddenly afraid and sad

5

10

þas unhyrlican fers onhefde mid sange,

these grim verses raised with song,

eall swylce þu cwæde, synna gemunde,

all as-if thou saidst, sins rememberedst,

lifes leahtra ȝ þa langan tid,

of-life vices and the long time,

þæs dimman cyme deaðes on eorðan.

of-the dark coming death on earth.

15 Ic ondræde me eac dom þone miclan

I dreaded for-myself also judgment the great

for mandædum minum on eorðan

for evil-deeds my on earth

ȝ þæt ece ic eac yrre ondræde me

and the eternal I also anger dreaded for-myself

ȝ synfulra gehwam æt sylfum gode

and of-sinful-ones to-each from himself god

ȝ hu mihtig frea eall manna cynn

and how mighty lord all of-men race

20 todæleð ȝ todemeð þurh his dihlān miht.

divides and judges-apart through his secret might.

Ic gemunde eac mærdē drihtnes

I remembered also glory of-lord

ȝ þara haligra on heofonan rice,

and of-the holy-ones in of-heaven kingdom,

swylce earmsceapenra yfel ȝ witu.

likewise of-wretched-ones evil and torments.

Ic gemunde þis mid me ȝ ic mearn swiðe

I remembered this with me and I mourned greatly

25 ȝ ic murcnigende cwæð, mode gedrefed:

and I complaining said, in-mind troubled:

Nu ic eow, æddran, ealle bidde,

Now I you, veins, all ask,

þæt ge wylspringas wel ontynan,

that you well-springs well open,

hate on hleorum, recene to tearum;

hot on cheeks, quickly to tears;

þænne ic synful slea swiðe mid fyste

when I sinful strike hard with fist

breost mine, beate on gebedstowe

breast my, beat in prayer-place

ȝ minne lichaman lecge on eorðan

and my body lay on earth

ȝ gearnade sar ealle ic gecige;

and earned pains all I call-upon;

ic bidde eow benum nu ða,

I ask you with-prayers now then,

þæt ge ne wandian wiht for tearum,

that you not hold-back a-whit for tears,

ac dreorige hleor dreccað mid wope

but sad cheeks afflict with weeping

ȝ sealtum dropum sona ofergeotaþ

and with-salt drops at-once pour-over

ȝ geopeniað man ecum drihtne.

and reveal wickedness to-eternal lord.

Ne þær owiht inne ne belife

Not there aught inside — remain

on heortscræfe heanra gylta,

in heart-cave of-base guilts,

þæt hit ne sy dægcuð, þæt þæt dihle wæs,

that it not be day-known, what that secret was,

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40

openum wordum eall abæred,

with-open words all revealed,

breostes ȝ tungan ȝ flæsces swa some.

of-breast and of-tongue and of-flesh so same.

Ðis is an hæl earmre sawwle

This is one salvation for-wretched soul

ȝ þam sorgiendum selest hihta,

and to-the sorrowing best of-hopes,

45 þæt he wunda her wope gecyðe

that he wounds here with-weeping make-known

uplicum læce, se ana mæg

to-heavenly physician, who alone can

aglidene modgod gode gehælan

slipped mind-good with-good heal

ȝ ræplingas recene onbindan

and captives quickly unbind

ne mid swiðran his swyðe nele brysan

nor with right-hand his greatly will crush

50 wanhydige mod wealdend engla

heedless minds ruler of-angels

ne þone wlacan smocan waces flæsces

nor the lukewarm smoke of-weak flax

wyle waldend Crist wætere gedwæscan.

will ruler Christ with-water quench.

Hu ne gesceop þe se scapa scearplice bysne,

How not made for-thee the thief sharply example,

þe mid Criste wæs cwylmed on rode,

who with Christ was tortured on rood,

55 hu micel forstent ȝ hu mære is

how much avails and how glorious is

seo soðe hreow synna ȝ gylta?

the true repentance of-sins and of-guilts?

Se sceaða wæs on rode scyldig ȝ manful,

The thief was on rood guilty and wicked,

mid undædum eall gesymed:

with misdeeds all loaded:

he drihtene swa þeah deaðe gehende

he to-lord so though to-death near

his bena bebead breostgeghidum;

his prayers offered with-breast-thoughts;

he mid lyt wordum ac geleaffullum

he with few words but faithful

his hæle begeat ȝ help recene

his salvation got and help quickly

ȝ in gefor þa ænlican geatu

and in went the peerless gates

neorxnawonges mid nerigende.

of-paradise with savior.

Ic acsige þe la, earme geþanc,

I ask thee O, wretched thought,

hwi latast þu swa lange, þæt þu ðe læce ne cystþ?

why delayest thou so long, that thou for-thyself physician not choolest?

oððe hwi swigast þu, synnigu tunge,

or why art-silent thou, sinful tongue,

nu þu forgifnesse hæfst gearugne timan,

now thou of-forgiveness hast ready time,

nu þe ælmihtig earum atihtum,

now thee almighty with-ears attentive,

heofonrices weard gehyreð mid lustum?

of-heaven-kingdom guardian bears with pleasures?

60

65

70

Ac se dæg cymeð, ðonne demeð god

But the day comes, when judges god

eorðan ymbhwyrft: þu ana scealt

of-earth circuit: thou alone shalt

gyldan scad wordum wið scyppend god

pay reckoning with-words to creator god

ȝ þam rican frean riht agyldan.

and to-the mighty lord right render.

75 Ic lære, þæt þu beo hrædra mid hreowlicum tearum

I teach, that thou be quicker with rueful tears

ȝ þæt yrre forfoh eces deman!

and the anger forestall of-eternal judge!

Hwæt ligst þu on horwe leahtrum afylled,

Why liest thou in filth with-vices filled,

flæsc, mid synnum? hwi ne feormast þu

flesh, with sins? why not cleansest thou

mid teara gyte torne synne?

with of-tears pouring bitter sins?

80 hwi ne bidst þu þe bepunga ȝ plaster,

why not askest thou for-thyself fomentations and plaster,

lifes læcedomes æt lifes frean?

of-life medicine from of-life lord?

Nu þu scealt greotan, tearas geotan,

Now thou shalt weep, tears pour,

þa hwile tima sy ȝ tid wopes;

the while time be and time of-weeping;

nu is halwende, þæt man her wepe

now is salutary, that one here weep

85 ȝ dædbote do drihtne to willan.

and penance do to-lord for pleasure.

Glæd bið se godes sunu, gif þu gnorn þrowast

Glad is the of-god son, if thou sorrow sufferest

ᵹ þe sylfum demst for synnum on eorðan;

and thee self judgest for sins on earth;

ne heofenes god henða ᵹ gyltas

not of-heaven god injuries and guilts

ofer ænne syð wrecan wile ænigum men.

beyond one time avenge will on-any man.

Ne scealt þu forhyccan heaf ᵹ wopas

Not shalt thou despise lamentation and weepings

ᵹ forgifnesse gearugne timan.

and of-forgiveness ready time.

Gemyne eac on mode, hu micel is þæt wite,

Remember also in mind, how great is the torment,

þe þara earmra byð for ærdædum,

which of-the wretched-ones is for former-deeds,

oþþe hu egeslic ᵹ hu andrysne

or how terrible and how awesome

heahþrymme cyningc her wile deman

high-majestic king here will judge

anra gehwylcum be ærdædum

of-ones to-each by former-deeds

oþþe hwylce forebeacn feran onginnað

or which fore-signs travel begin

ᵹ Cristes cyme cyþað on eorðan!

and of-Christ coming make-known on earth!

Eall eorðe bifað, eac swa þa duna

All earth trembles, also so the hills

dreosað ᵹ hreosað

sink and fall

90

95

100

ȝ beorga hlida bugað ȝ myltað

and of-barrows lids bend and melt

ȝ se egeslica sweg ungerydre sæ

and the terrible sound of-rough sea

eall manna mod miclum gedrefeð.

all of-men mind greatly troubles.

Eal bið eac upheofon

All is also upper-heaven

105 sweart ȝ gesworcen, swiðe geþuxsað

black and darkened, greatly grows-dark

deorc ȝ dimhiw ȝ dwolma sweart.

dark and dim-bued and chaos black.

Ðonne stedelease steoran hreosað

Then placeless stars fall

ȝ seo sunne forswyrçð sona on morgen

and the sun darkens at-once in morning

ne se mona næfð nanre mihte wiht,

nor the moon has of-any might a-ubit,

110 þæt he þære nihte genipu mæge flecgan.

that he of-the night darkness can drive-off.

Eac þonne cumað hider ufon of heofone

Also then come hither from-above from heaven

deað beacnigende tacen, bregað þa earman;

death betokening signs, terrify the wretched;

þonne cumað uplice eoredheapas,

then come heavenly troop-hoasts,

stiþmægen astyred, styllað embutan

strong-might stirred, leap around

115 eal engla werod, ecne behlænað,

all of-angels host, eternal-one surround,

ðone mæran metod mihte 7 þrymme.

the glorious ordainer with-might and with-majesty.

Sitt þonne sigelbeorht swegles brytta

Sits then sun-bright of-heaven dispenser

on heahsetle, helme beweorðod.

on high-seat, with-crown honored.

We beoð færinga him beforan brohte,

We are suddenly him before brought,

æghwanum cumene to his ansyne,

from-everywhere come to his face,

120

þæt gehwylc underfo dom be his dædum æt drihtne sylfum.

that each receive judgment by his deeds from lord himself.

Ic bidde, man, þæt þu gemune, hu micel bið se broga

I ask, man, that thou remember, how great is the terror

beforan domsetle drihtnes þænne:

before judgment-seat of-lord then:

stent he heortleas 7 earh,

stands he heartless and cowardly,

amasod 7 amarod, mihtleas afæred;

amazed and bewildered, mightless afraid;

125

þænne samod becumað of swegles hleo

then together come from of-heaven shelter

eall engla werod, ecne ymbtrymmað.

all of-angels host, eternal-one surround.

Æne bið geban micel and aboden þider

Once is summons great and summoned thither

eal Adames cnosl, eorðbuendra,

all of-Adam offspring, of-earth-dwellers,

þe on foldan wearð feded æfre

who on earth was fed ever

130

oððe modar gebær to manlican

or mother bore to human-likeness

oppe þa þe wæron oððe woldon beon

or those who were or would be

oppe towearde geteald wæron awiht.

or future counted were at-all.

Ðonne eallum beoð ealra gesweotolude

Then to-all are of-all revealed

135 digle geþancas on þære dægtide,

secret thoughts in that day-time,

eal þæt seo heorte hearmes geþohte

all that the heart of-harm thought

oððe seo tunge to teonan geclypede

or the tongue for injury called

oppe mannes hand manes gefremede

or of-man hand of-wickedness performed

on þystrum scræfum, þinga on eorðan;

in dark caves, of-things on earth;

140 eal, þæt hwæne sceamode scylda on worulde,

all, that anyone was-asbamed of-sins in world,

þæt he ænigum men ypte oððe cyððe,

that he to-any man uttered or made-known,

þonne bið eallum open ætsomne,

then is to-all open together,

gelice alyfed þæt man lange hæl.

likewise laid-bare what one long hid.

Ufenan eall þis, eac byð gefylled

Above all this, also is filled

145 eal uplic lyft ættrenum lige,

all upper air with-poisonous flame,

færð fyr ofer eall: ne byð þær nan forestéal,

goes fire over all: not is there any hindrance,

ne him man na ne mæg miht forwyrnan:

nor to-it one — — can might withhold:

eal, þæt us þincð æmtig eahgemearces

all, that to-us seems empty of-eye-boundary

under roderes ryne, readum lige

under of-heaven course, with-red flame

bið emnes mid þy eal gefyllð.

is evenly with that all filled.

150

Ðonne fyren lig blawed ȝ braslað

Then fiery flame blows and crackles

read ȝ reðe, ræsct ȝ efesteð,

red and fierce, rushes and hastens,

hu he synfullum susle gefremede:

how he for-sinful-ones torment might-work:

ne se wrecenda bryne wile forbugan

nor the avenging burning will turn-aside

oððe ænigum þær are gefremman,

or to-any there mercy perform,

155

buton he horwum sy her afeormad

unless he from-filths be here cleansed

ȝ þonne þider cume þearle aclænsad.

and then thither come sorely cleansed.

Þonne fela mægða, folca unrim,

Then many of-tribes, of-peoples countless,

heora sinnigan breost swiðlice beatað

their sinful breast greatly beat

forhte mid fyste for fyrenlustum;

afraid with fist for sinful-lusts;

160

þær beoð þearfan 7 þeodcýningas,

there are poor-ones and people-kings,

earm 7 eadig: ealle beoð afæred;

poor and rich: all are afraid;

þær hæfð ane lage earm 7 se welega,

there has one law poor and the wealthy,

forðon hi habbað ege ealle ætsomne.

because they have fear all together.

165 Ðæt reðe flod ræscet fyre

The fierce flood rushes with-fire

7 bitterlice bærnð ða earman saula

and bitterly burns the wretched souls

7 heora heortan horxlice wyrmas,

and their hearts foully worms,

synscyldigra ceorfað 7 slitað.

of-sin-guilty-ones carve and tear.

Ne mæg þær æni man be agnum gewyrhtum

Not can there any man by own deeds

170 gedyrstig wesan deman gehende;

bold be judge near;

ac ealle þurhrynð oga ætsomne,

but all runs-through terror together,

breostgehyda 7 se bitera wop

breast-thoughts and the bitter weeping

7 þær stænt astifad stane gelicast

and there stands stiffened to-stone likest

eal arleas heap yfeles on wenan.

all graceless heap of-evil in expectation.

175 Hwæt dest þu, la flæsc? hwæt dreogest þu nu?

What doest thou, O flesh? what endurest thou now?

hwæt miht þu on þa tid þearfe gewepan?

what canst thou in that time need weep?

Wa, þe nu þu þeowast

Woe, to-thee now thou servest

ȝ her glæd leofast on galnysse

and here glad livest in lust

ȝ þe mid stiðum astyrest sticelum þæs gælsan!

and thee with stiff stirrest goads of-the lust!

Hwi ne forhtas þu fyrene egsan?

Why not fearest thou fiery terrors?

ȝ þe sylfum ondræd swiðlice witu,

and for-thee self dread great torments,

ða deoflum geo drihten geteode,

which to-devils formerly lord appointed,

awyrgedum gastum weana to leane?

to-accursed spirits of-woes as reward?

þa oferswiðað sefan ȝ spræce

which overpower mind and speech

manna gehwylces for micelnysse:

of-men of-each for greatness:

nænig spræc mæg beon, spellum areccan

no speech can be, with-tales tell

ænegum on eorðan earmlice witu,

to-any on earth wretched torments,

fule stowa fyres on grunde,

foul places of-fire in abyss,

þe wæs in grimmum susle on helle.

which was in grim torment in hell.

Þær synt to sorge ætsomne gemenged

There are for sorrow together mingled

180

185

190

se þrosma lig ȝ se þrece gicela,

the smoky flame and the violent icicle,

swiðe hat ȝ ceald helle tomiddes:

very hot and cold hell amid:

hwilum þær eagan ungemetum wepað

at-times there eyes immeasurably weep

for þæs ofnes bryne, eal he is bealuwes full;

for of-the furnace burning, all it is of-bale full;

195 hwilum eac þa teþ for miclum cyle manna þær gryrrað.

at-times also the teeth for great cold of-men there gnash.

Þis atule gewrixl earmscæpe men

This terrible exchange wretched men

on worulda woruld wendað þær inne

in of-worlds world turn there inside

betwyx forsworcenum sweartum nihtum

between darkened black nights

ȝ weallendes pices wean ȝ þrosme.

and of-boiling pitch woe and smoke.

200 Þær nan stefne styreð butan stearcheard

There no voice stirs except stark-bard

wop ȝ wanung, na wiht elles;

weeping and wailing, no whit else;

ne bið þær ansyn gesewen ænigre wihte

not is there face seen of-any creature

butan þara cwelra, þe cwylmað ða earman.

except of-the tormentors, who torture the wretched.

Ne bið þær inne aht gemeted

Not is there inside aught found

205 butan lig ȝ cyle ȝ laðlic ful:

except flame and cold and loathsome foulness:

hy mid nosan ne magon naht geswæccan,

they with nose not can aught smell,

butan unstences ormætnesse.

except of-stench immensity.

Ðær beoð þa wanigendan welras gefylde

There are the wailing lips filled

ligspiwelum bryne laðlices fyres

with-flame-spewing burning of-loathsome fire

ȝ hy wælgrimme wyrmas slitað

and them slaughter-grim worms tear

ȝ heora ban gnagað brynigum tuxlum.

and their bones gnaw with-burning tusks.

Ufenon eal þis bið þæt earme breost

Above all this is the wretched breast

mid bitere care breged ȝ swenced,

with bitter care frightened and afflicted,

for hwi fyrngende flæsc on þas frecnan tid

for why sinning flesh in this perilous time

hym selfum swa fela synna geworhte,

for-it self so many of-sins wrought,

þæt hit on cweartern cwylmed wyrde,

that it in prison tortured were,

þær ða atelan synd ecan witu:

where the terrible are eternal torments:

þær leohtes ne leoht lytel sperca

there of-light not shines little spark

earmum ænig ne þær arfæstnes

to-wretched any nor there mercy

ne sib ne hopa ne swige gegladað

nor peace nor hope nor silence gladdens

210

215

220

ne þara wera worn wihte.

nor of-the men multitude at-all.

Flyhð frofor aweg: ne bið þær fultum nan,

Flees comfort away: not is there help any,

þæt wið þa biteran þing gebeorh mæge fremman.

that against the bitter things protection can make.

Ne bið þær ansyn gemet ænigre blisse:

Not is there face found of-any bliss:

225 þær bið angryslic ege ȝ fyrhtu

there is horrible fear and fright

ȝ sari mod, swiðlic gristbigtung.

and sorry mind, great gnashing.

Ðær bið unrotnes æghwær wælhreow,

There is sadness everywhere savage,

eald ȝ yrre ȝ æmelnes

old and anger and sloth

ȝ þær synne eac; sawwle on lige

and there sins also; souls in flame

230 on blindum scræfe byrnað ȝ yrnað.

in blind cave burn and run.

Ðonne deriende gedwinað heonone

Then harmful vanish hence

þysse worulde gefean, gewitað mid ealle;

of-this world joys, depart with all;

þonne druncennes gedwineð mid wistum

then drunkenness vanishes with feasts

ȝ hleahter ȝ plega hleapað ætsomne

and laughter and play leap together

235 ȝ wrænnnes eac gewiteð heonone

and lechery also departs hence

ȝ fæsthafolnes feor gewiteð,

and stinginess far departs,

uncyst onweg ȝ ælc gælsa

vice away and each lust

scyldig scyndan on sceade þone

guilty hasten into shadow then

ȝ se earma flyhð uncræftiga slæp,

and the wretched flees skill-less sleep,

sleac mid sluman slincan on hinder.

slack with slumber slink on behind.

240

Ðonne blindum beseah biterum ligum

Then on-blind-ones looked with-bitter flames

earme on ende, þæt unalyfed is nu;

wretched at end, what unpermitted is now;

leofest on life lað bið þænne,

dearest in life hateful is then,

ȝ þæt werige mod wendað þa gyltas

and the weary mind turn the guilts

swiðe mid sorgum ȝ mid sargunge.

greatly with sorrows and with lamentation.

245

Ea la, se bið gesælig ȝ ofersælig

Oh lo, he is blessed and over-blessed

ȝ on worulda woruld wihta gesæligost,

and in of-worlds world of-creatures most-blessed,

se þe mid gesyntum swylce cwyldas

he who with prosperity such plagues

ȝ witum mæg wel forbugon

and torments can well avoid

ȝ samod bliðe on woruld ealle

and together glad in world all

250

his þeodne geþeon 7 þonne mot habban

to-his lord thrive and then may have

heofonrice: þæt is hihta mæst.

heaven-kingdom: that is of-hopes greatest.

Þær niht ne genipð næfre þeostra

There night not darkens ever of-darknesses

þæs heofenlican leohtes sciman;

of-the heavenly light radiance;

255 ne cymð þær sorh ne sar ne geswenced yld

not comes there sorrow nor pain nor afflicted age

ne þær ænig geswinc æfre gelimpeð:

nor there any toil ever happens:

oððe hunger oððe þurst oððe heanlic slæp;

either hunger or thirst or wretched sleep;

ne bið þær fefur ne adl ne færlíc cwyld,

not is there fever nor illness nor sudden plague,

nanes liges gebrasl ne se laðlica cyle.

of-any flame crackling nor the loathsome cold.

260 Nis þær unrotnes ne þær æmelnys

Not-is there sadness nor there sloth

ne hryre ne caru ne hreoh tintrega;

nor ruin nor care nor rough torment;

ne bið þær liget ne laðlic storm,

not is there lightning nor loathsome storm,

winter ne þunerrad ne wiht cealdes,

winter nor thunderclap nor whit of-cold,

ne þær hagulscuras hearde mid snawe;

nor there hail-showers hard with snow;

265 ne bið þær wædl ne lyre ne deaðes gryre

not is there poverty nor loss nor of-death terror

ne yrmð ne agnes ne ænigu gnornung:

nor misery nor anguish nor any mourning:

ac þær samod ricxað sib mid spede

but there together reigns peace with prosperity

ȝ arfæstnes ȝ ece god,

and mercy and eternal good,

wuldor and wurðmynt,

glory and honor,

swylce lof ȝ lif ȝ leoflic geþwærnes.

likewise praise and life and lovely concord.

Ufenan eal þis ece drihten

Above all this eternal lord

him ealra goda gehwylc glædlice ðenað,

to-them of-all goods each gladly serves,

þæra andweard ealle weorðað,

whose presence all honor,

ȝ fehþ ȝ geblysað fæder ætsomne,

and receives and blesses father together,

wuldraþ ȝ wel hylt,

glorifies and well holds,

fægere frætuað ȝ freolice lufað

fairly adorns and freely loves

ȝ on heofonsetle hean gerinnað.

and in heaven-seat high gathers.

His sunu bliðe, sigores brytta,

His son glad, of-victory dispenser,

sylð anra gehwam ece mede,

gives of-ones to-each eternal reward,

heofonlice hyrsta, þæt is healic gifu,

heavenly ornaments, that is lofty gift,

270

275

280

gemang þam ænlican engla werode

among the peerless of-angels host

ᵹ þæra haligra heapum ᵹ þreatum;

and of-the holy-ones crowds and troops;

þær hy beoð geþeode þeodscipum on gemang

there they are joined to-nations in among

betwyx heahfæderas ᵹ halige witegan

between patriarchs and holy prophets

285 blissiendum modum byrgum tomiddes,

with-rejoicing minds cities amid,

þær þa ærendracan synd ælmihtiges godes,

where the messengers are of-almighty god,

ᵹ betweoh rosena reade heapas,

and between of-roses red crowds,

þær symle scinað.

where always shine.

Ðær þæra hwittra hwyrfd mædenheap,

There of-the white-ones wanders maiden-throng,

290 blostmum behangen, beorhtost wereda:

with-blossoms hung, brightest of-hosts:

þe ealle læt ænlicu godes drut,

whom all leads peerless of-god beloved,

seo frowe, þe us frean acende,

the lady, who for-us lord bore,

metod on moldan, meowle seo clæne:

ordainer on earth, maiden the pure:

þæt is Maria, mædena selast;

that is Mary, of-maidens best;

295 heo let þurh þa scenan scinendan ricu,

she leads through the beautiful shining realms,

gebletsodost ealra, þæs breman fæder

most-blessed of-all, of-the famous father

betweox fæder 7 sunu freolicum werede

between father and son with-noble host

7 betwux þære ecan uplicum sibbe

and between the eternal heavenly peace

rice rædwitan, rodera weardas.

mighty counselors, of-heavens guardians.

Hwæt mæg beon heardes her on life,

What can be of-hard here in life,

gif þu wille secgan soð þæm, þe frinedð,

if thou wilt say truth to-him, who asks,

wið þam þu mote gemang þam werode

in-exchange-for that thou may among the host

eardian unbleoh on ecnesse

dwell unafraid in eternity

7 on upcundra eadegum setlum

and in of-heavenly-ones blessed seats

brucan bliðnesse butan ende forð?

enjoy bliss without end forth?

300

305

The Menologium

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

Crist wæs acennyd, cyninga wuldor

Christ was born, of-kings glory

on midne winter, mære þeoden

at mid winter, glorious prince

ece, ælmihtig, on þy eahteodan dæg

eternal, almighty, on the eighth day

hælend gehaten heofonrices weard.

savior called of-heaven-kingdom guardian.

Swa þa sylfan tiid side herigeas,

So the same time wide armies,

folc unmæte habbað foreweard gear,

people immense have beginning year,

forþy se kalend us cymeð geþincged

because the calends to-us comes appointed

on þam ylcan dæge us to tune,

on the same day to-us to town,

forma monað; hine folc mycel

first month; it people great

Ianuarius gerum heton.

January of-old called.

And þæs embe fif niht þætte fulwihttiid

And after-that about five nights that baptism-time

5

10

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

Mathias mære, mine gefræge,

Matthias glorious, by-my hearing,

þæs þe lencten on tun geliden hæfde,

after that spring into town glided had,

werum to wicum. Swylce eac is wide cuð

to-men to dwellings. Likewise also is widely known

ymb III ȝ twa þeodum gewelhwær

about three and two to-peoples everywhere

his cyme kalend ceorlum ȝ eorlum,

his coming calends to-churls and to-earls,

(butan þænne bises geboden weorðe

(except when of-leap-day announced be

feorðan geare: þænne he furðor cymeð

in-fourth year: then be further comes

ufor anre niht us to tune)

later by-one night to-us to town)

hrime gehyrsted, hagolscurum færð

with-frost adorned, with-hail-showers goes

geond middangeard Martius reðe,

throughout middle-earth March fierce,

Hlyda healic. Ðænne se halga þæs

Hlyda lofty. Then the holy-one after-that

emb XI niht, æþele scynde

about eleven nights, noble hastened

Gregorius in godes wære,

Gregory into of-god keeping,

breme in Brytene. Swylce Benedictus

famous in Britain. Likewise Benedict

embe nigon niht þæs nergend sohte,

about nine nights after-that savior sought,

30

35

40

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

seo mære tiid mannum to frofre,
the glorious time to-men for comfort,
 drihtnes ærist; þænne dream gerist
of-lord resurrection; then joy befits
 wel wide gehwær, swa se witega sang:
well widely everywhere, as the prophet sang:

“Þis is se dæg, þæne drihten us,
“This is the day, which lord for-us,

60

wisfæst worhte weras cneorrissum,
wise-firm made of-men to-generations,
 eallum eorðwarum eadigum to blisse.”
to-all earth-dwellers blessed for bliss.”

Ne magon we þa tide be getale healdan
Not can we the time by count keep

dagena rimes ne drihtnes stige
of-days of-number nor of-lord ascent

on heofenas up, forþan hi hwearfað aa
into heavens up, because they turn ever

65

wisra gewyrdum, ac sceal wintrum frod
of-wise-ones by-reckonings, but shall in-winters old

on circule cræfte findan
in cycle with-skill find

halige dagas. Sculan we hwæðere gyt
holy days. Shall we however yet

martira gemynd ma areccan,
of-martyrs memory more tell,

wrecan wordum forð, wisse gesingan,
utter with-words forth, certainly sing,

70

þæt embe nihgontyne niht,
that about nineteen nights,

þæs þe Eastermonað to us cymeð,

after that Easter-month to us comes,

þæt man reliquias ræran onginneð,

that one relics raise begins,

halige gehyrste: þæt is healic dæg,

holy ornaments: that is lofty day,

75 bentiid bremu. Swylce in burh raþe

prayer-time famous. Likewise into town quickly

smicere on gearwum * * *

elegant in apparel (lacuna)

wudum ȝ wurtum cymeð wlitig scriðan

with-woods and with-plants comes beautiful gliding

þrymlice on tun, þearfe bringeð

gloriously into town, benefit brings

Maius micle geond menigeo gehwær.

May great throughout multitude everywhere.

80 Swa þi ylcan dæge æþele geferan,

So on-the same day noble companions,

Philippus ȝ Iacob feorh agefan,

Philip and James life gave,

modige magoþegnas for meotudes lufan.

brave young-thanes for of-ordainer love.

And þæs embe twa niht þætte tæhte god

And after-that about two nights that showed god

Elenan eadigre æþelust beama,

to-Helen blessed noblest of-trees,

85 on þam þrowode þeoden engla

on which suffered prince of-angels

for manna lufan, meotud on galgan

for of-men love, ordainer on gallows

be fæder leafe. Swylce ymb fyrst wucan

by of-father leave. Likewise about space of-week

butan anre niht þætte yldum bringð

except one night that to-men brings

sigelbeorhte dagas sumor to tune,

sun-bright days summer to town,

wearme gewyderu: þænne wangas hraðe

warm weathers: then fields quickly

blostmum blowað, swylce blis astihð

with-blossoms bloom, likewise bliss rises

geond middangeard manigra hada

throughout middle-earth of-many kinds

cwicera cynna, cyninge lof secgað

of-living races, to-king praise say

mænifealdlice, mærne bremað,

manifoldly, glorious-one celebrate,

æلميhtigne. Ðæs emb eahta 7 nigon

almighty. After-that about eight and nine

dogera rimes þætte drihten nam

of-days of-number that lord took

in oðer leoht Agustinus,

into other light Augustine,

bliðne on breostum, þæs þe he on Brytene her

glad in breast, because that he in Britain here

eaðmode him eorlas funde

humble to-him men found

to godes willan, swa him se gleawa bebed

to of-god will, as him the wise-one commanded

Gregorius. Ne hyrde ic guman a fyrn,

Gregory. Not heard I man ever formerly,

90

95

100

ænigne ær æfre bringan

any before ever bring

ofer sealtne mere selran lare,

over salt sea better teaching,

bisceop bremran. Nu on Brytene rest

bishop more-famous. Now in Britain rests

105 on Cantwarum cynestole neah

among Kentish-men royal-seat near

mynstre mærum. Pænne monað bringð

in-minster glorious. Then month brings

ymb twa 7 þreo tiida lange

about two and three times long

Ærra Liða us to tune,

Earlier Litha to-us to town,

Iunius on gearð, on þam gim astihð

June into dwelling, in which gem rises

110 on heofenas up hyhst on geare,

into heavens up highest in year,

tungla torhtast 7 of tille agrynt

of-stars brightest and from station descends

to sete sigedð. Wyle syððan leng

to seat sinks. Will afterward longer

grund behealdan 7 gangan lator

ground behold and go later

ofer foldan wang fægerust leohta,

over of-earth plain fairest of-lights,

115 woruldgesceafta. Pænne wuldres þegn

of-world-creatures. Then of-glory thane

ymb þreotyne, þeodnes dyrling,

about thirteen, of-prince darling,

Iohannes in geardagan wearð acenned,

John in days-of-yore was born,

tyn nihtum eac: we þa tiid healdað

by-ten nights also: we the time keep

on midne sumor mycles on æþelum.

at mid summer much in nobility.

Wide is geweorðod, swa þæt wel gerist,

Widely is honored, as that well befits,

haligra tid geond hæleða bearn

of-holy-ones time throughout of-heroes children

Petrus 7 Paulus. Hwæt, þa apostolas,

Peter and Paul. Lo, the apostles,

þeoden holde þrowedon on Rome

to-prince loyal suffered in Rome

ofer midne sumor miccle gewisse

after mid summer greatly certainly

furðor fif nihtum folcbealo þrealic,

further by-five nights people-bale grievous,

mærne martyrdom. Hæfdon mænige ær

glorious martyrdom. Had many before

wundra geworhte geond wærþeoda,

of-wonders wrought throughout nations,

swylce hi æfter þam unrīm fremedon

likewise they after that countless performed

swutelra 7 gesynra þurh sunu meotudes

of-clear and of-evident through son of-ordainer

ealdorþegnas. Ðænne ædre cymð

chief-thanes. Then quickly comes

emb twa niht þæs tidlice us

about two nights after-that timely to-us

120

125

130

Iulius monað, on þam Iacobus

July month, in which James

ymb feower niht feorh gesealde

about four nights life gave

ond twentigum, trum in breostum,

and twenty, firm in breast,

135 frod ȝ fæstræd folca lareow,

wise and steadfast of-peoples teacher,

Zebedes afæra. ȝ þæs symle scrip

of-Zebedee son. And after-that ever glides

ymb seofon niht þæs sumere gebrihted

about seven nights after-that with-summer brightened

Weodmonað on tun; welhwæt bringeð

Weed-month into town; everything brings

Agustus yrmenþeodum

August to-mighty-peoples

140 hlafmæssan dæg. Swa þæs hærfest cymð

of-loaf-mass day. So after-that harvest comes

ymbe oðer swylc butan anre wanan,

about other such except one lacking,

wlitig wæstmum hladen: wela byð geywed

beautiful with-fruits laden: wealth is shown

fægere on foldan. Þænne forð gewat

fairly on earth. Then forth departed

ymb þreo niht þæs þeodne getrywe

about three nights after-that to-prince true

145 þurh martyrdom, mære diacon,

through martyrdom, glorious deacon,

Laurentius: hæfð nu lif wið þan

Lawrence: has now life in-exchange-for that

mid wuldorfæder weorca to leane.

with glory-father of-works as reward.

Swylce þæs ymb fif niht fægerust mægða,

Likewise after-that about five nights fairest of-maidens,

wifa wuldor sohte weroda god

of-women glory sought of-hosts god

for suna sibbe sigefæstne ham,

for of-son kinship victory-firm home,

neorxna wang: hæfde nergend þa

of-paradise plain: had savior then

fægere fostorlean fæmnan forgolden

fairly fostering-reward to-virgin repaid

ece to ealdre. Þænne ealling byð

eternal to age. Then always is

ymb tyn niht þæs tiid geweorðad

about ten nights after-that time honored

Bartholomeus in Brytene her,

of-Bartholomew in Britain here,

wyrð wel þungen. Swylce eac wide byð

worthy well excellent. Likewise also widely is

eorlum geyppeð æbelinges deað

to-men revealed of-prince death

ymb feower niht, se þe fægere iu

about four nights, he who fairly formerly

mid wætere oferwearp wuldres cynebearn,

with water sprinkled of-glory royal-child,

wiga weorðlice. Be him wealdend cwæð,

warrior worthily. Of him ruler said,

þæt nan mærra man geond middangeard

that no more-glorious man throughout middle-earth

150

155

160

betux wife ȝ were wurde acenned.

between woman and man were born.

Ond þæs ymbe þreo niht geond þeoda feala,

And after-that about three nights throughout of-peoples many,

þætte Haligmonð helepum geþinged

that Holy-month to-heroes appointed

165 fereð to folce, swa hit foregleawe,

travels to people, as it foresighted,

ealde upwitan æror fundan,

old scholars earlier found,

Septembres fær: ȝ þy seofþan dæg,

of-September going: and on-the seventh day,

þæt acenned wearð cwena selost,

that born was of-women best,

drihtnes modor. Þænne dagena worn

of-lord mother. Then of-days multitude

170 ymbe þreotyne þegn unforcuð,

about thirteen thane unignoble,

godspelles gleaw gast onsende,

of-gospel wise spirit sent-forth,

Matheus his to methodscafte

Matthew his to destiny

in ecne gefean. Þænne ealling cymð

into eternal joy. Then always comes

ymb þreo niht þæs þeodum wide

about three nights after-that to-peoples widely

175 emnihtes dæg, ylða bearnum.

of-equinox day, of-men to-children.

Hwæt, we weorðiað wide geond eorðan

Lo, we honor widely throughout earth

heahengles tiid on hærfeste,

of-high-angel time in harvest,

Michaheles, swa þæt menigo wat,

of-Michael, as that multitude knows,

fif nihtum ufor þæs þe folcum byð,

by-five nights later after that to-peoples is,

eorlum geywed emnihtes dæg.

to-men shown of-equinox day.

And þæs embe twa niht, þæt se teoða monð

And after-that about two nights, that the tenth month

on folc fereð frode geþeahhte,

into people travels by-wise counsel,

October on tun us to genihte,

October into town to-us for abundance,

Winterfylleð, swa hine wide cigað

Winter-full, as it widely call

igbuende, Engle 7 Seaxe,

island-dwellers, Angles and Saxons,

weras mid wifum. Swylce wigena tiid

men with women. Likewise of-warriors time

ymb twentig þæs twegra healdað

about twenty after-that of-two keep

7 fif nihtum samod ætgædere

and five nights at-once together

on anne dæg. We þa æþelingas

on one day. We the princes

fyrn gefrunan, þæt hy foremære,

formerly heard, that they very-famous,

Simon 7 Judas symble wæron

Simon and Judas always were

180

185

190

drihtne dyre: for þon hi dom hlutan,
to-lord dear: for that they glory obtained,

eadigne upweg. ȝ þæs ofstum bringð
blessed up-way. And after-that with-haste brings

embe feower niht folce genihtsum
about four nights to-people abundant

195 Blotmonað on tun, beornum to wiste

Sacrifice-month into town, to-warriors for feast

Nouembris, niða bearnum

November, of-men to-children

eadignesse, swa nan oðer na deð

blessedness, as no other — does

monað maran miltse drihtnes.

month more mercy of-lord.

And þy ylcan dæge ealra we healdað

And on-the same day of-all we keep

200 Sancta symbol, þara þe sið oððe ær

Of-saints feast, of-those who late or early

worhtan in worulde willan drihtnes.

wrought in world will of-lord.

Syþþan wintres dæg wide gangeð

Afterward of-winter day widely goes

on syx nihtum, sigelbeorhtne genimð

in six nights, sun-bright takes

hærfest mid herige hrimes ȝ snawes,

harvest with army of-frost and of-snow,

205 forste gefeterad be frean hæse,

with-frost fettered by of-lord command,

þæt us wunian ne mot wangas grene

that for-us remain not may fields green

foldan frætuwe. Þæs ymb feower niht
of-earth ornaments. After-that about four nights

þætte Martinus mære geleorde,
that Martin glorious departed,

wer womma leas wealdend sohte,
man of-stains void ruler sought,

upengla weard. Þænne embe eahta niht
of-up-angels guardian. Then about eight nights

ᵹ feowerum þætte fan gode
and four that foes to-god

besenctun on sægrund sigefæstne wer,
sank into sea-bottom victory-firm man,

on brime haran, þe iu beorna fela
in sea gray-one, whom formerly of-warriors many

Clementes oft clypiað to þearfe.
Clement often call in need.

ᵹ þæs embe seofon niht sigedrihtne leof,
And after-that about seven nights to-victory-lord dear,

æþele Andreas up on roderum
noble Andrew up in heavens

his gast ageaf, on godes wære
his spirit gave, into of-god keeping

fus on forðweg. Þænne folcum bringð
eager on forth-way. Then to-peoples brings

morgen to mannum monað to tune,
morning to men month to town,

Decembris, drihta bearnum
December, of-hosts to-children

Ærra Iula. Swylce emb eahta ᵹ twelf
Earlier Yule. Likewise about eight and twelve

210

215

220

nihtgerimes, þætte nergend sylf

of-night-count, that savior himself

þrithydidum Thomase forgeaf

to-bold-minded Thomas gave

wið earfeðum ece rice,

for bardships eternal kingdom,

225 bealdum beornwigan bletsunga his.

to-bold warrior-fighter blessings his.

Þænne emb feower niht þætte fæder engla

Then about four nights that father of-angels

his sunu sende on þas sidan gesceaft

his son sent into this wide creation

folcum to frofre. Nu ge findan magon

to-peoples for comfort. Now you find can

haligra tiid, þe man healdan sceal:

of-holy-ones time, which one keep shall:

230 swa bebugeð gebod geond Brytenricu

as extends command througbout Britain-kingdom

Sexna kyninges on þas sylfan tiid.

of-Saxons of-king in this same time.

The Charms

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

Her ys seo bot, hu ðu meaht þine æceras betan, gif

Here is the remedy, how thou canst thy fields improve, if

hi nellap wel wexan oþþe þær hwilc ungedefe þing ongedon bið

they will-not well grow or there some harmful thing done-on is

on dry oððe on lyblace.

by wizard or by witchcraft.

Genim þonne on niht, ær hyt dagige, feower tyrf on feower healfa

Take then at night, ere it dawn, four turf on four sides

þæs landes and gemearca, hu hy ær stodon. Nim þonne ele and 5

of-the land and mark, how they before stood. Take then oil and

hunig and beorman and ælces feos meolc, þe on þæm lande sy,

honey and yeast and of-each beast milk, which on the land be,

and ælces treowcynnnes dæl, þe on þæm lande sy gewexen, butan

and of-each tree-kind part, which on the land be grown, except

heardan beaman and ælcra namcupre wyrte dæl butan glappan

hard trees and of-each known plant part except burdock

anon and do þonne halig-wæter ðær on and drype þonne þriwa

alone and put then holy-water there on and drip then thrice

on þone staðol þara turfa and cweþe ðonne ðas word: Crescite 10

on the base of-the turves and say then these words: Grow

wexe, et multiplicamini and gemænigfealda, et replete and gefylle,

grow, & multiply and multiply, & fill and fill,

terram þas eorðan. In nomine patris et filii et spiritus sancti sint
earth this earth. In name of-father & of-son & of-spirit holy be
 bene dicti. And pater noster swa oft swa þæt oðer. And bere
well said. And father our as often as the other. And bear
 siþþan ða turf to circean and mæssepreost asinge feower mæssan
afterward the turves to church and mass-priest sing four masses

- 15 ofer þan turfon and wende man þæt grene
over the turves and turn one the green

to ðan weofode and siþþan
to the altar and afterward

gebringe man þa turf þær hi ær wæron ær sunnan setlgange.
bring one the turves where they before were before of-sun setting.

And hæbbe him gæworht of cwicbeame feower Cristes mælo and
And have him made of quickbeam four of-Christ crosses and
 awrite on ælcon ende: Matheus and Marcus, Lucas and Johannes.
write on each end: Matthew and Mark, Luke and John.

Lege þæt Cristes mæl on þone pyt neopewardne, cweðe ðonne:
Lay the of-Christ cross in the pit bottom, say then:

- 20 Crux Matheus, crux Marcus, crux Lucas, crux sanctus Johannes.
Cross Matthew, cross Mark, cross Luke, cross saint John.

Nim ðonne þa turf and sete ðær ufon on and cwepe ðonne nigon
Take then the turves and set there above on and say then nine
 siþon þas word: Crescite, and swa oft Pater noster, and wende þe
times these words: Grow, and as often Father our, and turn thee
 þonne eastward and onlut nigon siðon
then eastward and bow nine times

eadmodlice and cweð þonne
humbly and say then

þas word:
these words:

Eastweard ic stande, arena ic me bidde, 25
Eastward I stand, mercies I for-myself pray,
 bidde ic þone mæran domine, bidde ðone miclan drihten,
pray I the glorious lord, pray the great lord,
 bidde ic ðone haligan heofonrices weard;
pray I the holy of-heaven-kingdom guardian;
 eorðan ic bidde and upheofon
earth I pray and upper-heaven
 and ða soþan sancta Marian
and the true holy Mary
 and heofones meaht and heahreced, 30
and of-heaven might and high-hall,
 þæt ic mote þis gealdor mid gife drihtnes
that I may this charm with gift of-lord
 toðum ontynan þurh trumne geþanc,
with-teeth open through firm thought,
 aweccan þas wæstmas us to woruldnytte,
awaken these crops for-us to world-use,
 gefyllan þas foldan mid fæste geleafan,
fill this earth with firm faith,
 wlitigigan þas wancgturf, swa se witega cwæð, 35
beautify this field-turf, as the prophet said,
 þæt se hæfde are on eorþrice, se þe ælmyssan
that he had honor in earth-kingdom, he who alms
 dælde domlice drihtnes þances.
dealt gloriously of-lord for-sake.
 Wende þe þonne III sunganges, astrece þe þonne on andlang and
Turn thee then three sunwise, stretch thee then at full-length and

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

sanctus of ende.

holy to end.

40 Sing þonne Benedicite aþenedon earmon

Sing then Bless-ye with-outstretched arms

and Magnificat and Pater

and Magnifies and Father

noster III, and bebeod hit Criste and

our three, and commend it to-Christ and

sancta Marian and þære halgan

to-holy Mary and to-the holy

rode to lofe and to weorþinga and are þam, þe þæt land age,

rood for praise and for honor and grace to-him, who the land own,

and eallon þam, þe him underðeodde synt. Ðonne þæt eall

and to-all those, who to-him subject are. When that all

sie gedon, þonne nime man uncuþ sæd

be done, then take one unknown seed

æt ælmesmannum and selle

from alms-men and give

45 him twa swylc, swylce man æt him nime, and gegaderie ealle his

them two such, as one from them take, and gather all his

sulhgeteogo togædere; borige þonne on þam beame stor and finol

plow-gear together; bore then in the beam incense and fennel

and gehalgode sapan and gehalgod sealt.

and hallowed soap and hallowed salt.

Nim þonne þæt sæd, sete

Take then the seed, set

on þæs sules bodig, cweð þonne:

on of-the plow body, say then:

Erce, Erce, Erce, eorþan modor,

Erce, Erce, Erce, of-earth mother,

geunne þe se alwalda, ece drihten,

grant thee the all-ruler, eternal lord,

æcera wexendra and wridendra,

fields growing and flourishing,

eacniendra and elniendra,

increasing and strenghtening,

sceafta heries, scire-wæstma

of-shafts army, bright-crops

and þære bradan bere wæstma

and of-the broad barley crops

and þære hwitan hwæte wæstma

and of-the white wheat crops

and ealra eorþan wæstma.

and all of-earth crops.

Geunne him ece drihten

Grant him eternal lord

and his halige, þe on heofonum synt,

and his saints, who in heavens are,

þæt hys yrþ si gefriþod wið ealra feonda gehwæne,

that his produce be protected against of-all fiends each,

and heo si geborgen wið ealra bealwa gehwylc,

and it be secured against of-all evils each,

þara lyblaca geond land sawen.

of-the witchcrafts throughout land sown.

Nu ic bidde ðone waldend, se ðe ðas woruld gesceop,

Now I pray the ruler, he who this world created,

þæt ne sy nan to þæs cwidol wif ne to þæs cræftig man,

that not be any so very eloquent woman nor so very skillful man,

þæt awendan ne mæge word þus gecwedene.

that overturn not can words thus spoken.

- 65 Þonne man þa sulh forð drife and þa forman furh onsceote. Cweð

When one the plow forth drive and the first furrow cut. Say

þonne:

then:

Hal wes þu, folde, fira modor,

Hale be thou, earth, of-men mother,

beo þu growende on godes fæþme,

be thou growing in of-god embrace,

fodre gefylled firum to nytte.

with-food filled for-men for use.

- 70 Nim þonne ælces cynnes melo and abacæ man innewerdre handa

Take then of-each kind meal and bake one with-inner hand

bradnæ hlaƿ and gecned hine mid meolce and mid halig-wætere

broad loaf and knead it with milk and with holy-water

and lecge under þa forman furh. Cwepe þonne:

and lay under the first furrow. Say then:

Ful æcer fodres fira cinne,

Full field of-food of-men to-race,

beorht-blowende, þu gebletsod weorþ

bright-blooming, thou blessed become

- 75 þæs haligan noman, þe ðas heofon gesceop

of-the holy name, who this heaven created

and ðas eorþan, þe we on lifiaþ;

and this earth, which we on live;

se god, se þas grundas geworhte, geunne us growende gife,

the god, who these grounds made, grant us growing gift,

þæt us corna gehwylc cume to nytte.

that to-us of-grains each come for use.

Cweð þonne III Crescite in nomine patris, sint benedicti. Amen

Say then three Grow in name of-father, be blessed. Amen

and Pater noster þriwa.

80

and Father our thrice.

II · FOR A SUDDEN STITCH

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

Wið færstice feferfuige and seo reade netele, ðe þurh

Against sudden-stitch feverfew and the red nettle, which through

ærn inwyxð, and wegbrade; wyll in buteran.

house in-grows, and plantain; boil in butter.

Hlude wæran hy, la hlude, ða hy ofer þone hlæw ridan;

Loud were they, lo loud, when they over the mound rode;

wæran anmode, ða hy ofer land ridan.

were resolute, when they over land rode.

Scyld ðu ðe nu, þu ðysne nið genesan mote:

5

Shield thou thee now, thou this malice survive may:

ut, lytel spere, gif her inne sie!

out, little spear, if here inside be!

Stod under linde under leohtum scyld,

Stood under linden under light shield,

þær ða mihtigan wif hyra mægen beræddon

where the mighty women their might prepared

and hy gyllende garas sændan.

and they yelling spears sent.

- 10 Ic him oðerne eft wille sændan

I to-them another back will send

fleogende flanne forane togeanes:

flying arrow in-front against:

ut, lytel spere, gif hit her inne sy!

out, little spear, if it here inside be!

Sæt smið, sloh seax lytel,

Sat smith, forged knife little,

*** iserna wund swiðe:

(lacuna) of-irons wound greatly:

- 15 ut, lytel spere, gif her inne sy!

out, little spear, if here inside be!

Syx smiðas sætan, wælspera worhtan:

Six smiths sat, slaughter-spears wrought:

ut, spere; næs in, spere!

out, spear; not-at-all in, spear!

gif her inne sy isenes dæl,

if here inside be of-iron part,

hægtessan geweorc, hit sceal gemyltan!

of-witch work, it shall melt!

- 20 Gif ðu wære on fell scoten oððe wære on flæsc scoten

If thou wert in skin shot or wert in flesh shot

oððe wære on blod scoten oððe wære on ban scoten

or wert in blood shot or wert in bone shot

oððe wære on lið scoten; næfre ne sy ðin lif atæsed;

or wert in limb shot; never — be thy life harmed;

gif hit wære esa gescot oððe hit wære ylfa gescot

if it were of-gods shot or it were of-elves shot

oððe hit wære hægtessan gescot: nu ic wille ðin helpan.

or it were of-witch shot: now I will thee help.

Ðis ðe to bote esa gescotes, ðis ðe to bote ylfa gescotes, 25

This to-thee for remedy of-gods of-shot, this to-thee for remedy of-elves of-shot,

ðis ðe to bote hægtessan gescotes: ic ðin wille helpan.

this to-thee for remedy of-witch of-shot: I thee will help.

Fleoh þær on fyrgen * * *

Flee there to mountain (lacuna)

hæfde hal westu. Helpe ðin drihten!

head [?] hale be-thou. Help thee lord!

Nim þonne þæt seax, ado on wætan.

Take then the knife, put into liquid.

III • FOR A SWARM OF BEES

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

Nim eorþan, oferweorþ mid þinre swiþran handa under

Take earth, throw with thy right hand under

þinum swiþran fet and cweð:

thy right foot and say:

“Fo ic under fot, funde ic hit.

“Take I under foot, found I it.

Hwæt, eorðe mæg wið ealra wihta gehwilce

Lo, earth avails against of-all creatures each

and wið andan and wið æminde

and against malice and against forgetfulness

and wið þa micelan mannes tungan.”

and against the great of-man tongue.”

And wið on forweorp ofer greot, þonne hi swirman, and cweð:

And against on throw over grit, when they swarm, and say:

“Sitte ge, sigewif, sigað to eorþan!

“Sit you, victory-women, sink to earth!

næfre ge wilde to wudu fleogan!

never you wild to wood fly!

10 Beo ge swa gemindige mines godes,

Be you as mindful of-my good,

swa bið manna gehwilc metes and eþeles.

as is of-men each of-food and of-homeland.

IV • THE NINE HERBS CHARM

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

Gemyne ðu, Mucgwyrt, hwæt þu ameldodest,

Remember thou, Mugwort, what thou revealedst,

hwæt þu renadest æt regenmelde.

what thou arrangedst at great-proclamation.

Una þu hattest, yldost wyrta.

Una thou art-called, oldest of-plants.

Ðu miht wið III ond wið XXX,

Thou availest against three and against thirty,

- þu miht wiþ attre ond wið onflyge, 5
thou availest against poison and against infection,
 þu miht wiþ þa laþan, ðe geond lond færð.
thou availest against the hateful-one, which throughout land goes.
 Ond þu, Wegbrade, wyrta modor,
And thou, Plantain, of-plants mother,
 eastan openo, innan mihtigu;
from-east open, within mighty;
 ofer ðe crætu curran, ofer ðe cwene reodan,
over thee carts creaked, over thee queens rode,
 ofer ðe bryde bryo dedon, ofer þe fearras fnærdon; 10
over thee brides outcry made, over thee bulls snorted;
 eallum þu þon wiðstode ond wiðstunedest:
to-all thou then withstoodst and dasbedst-against:
 swa ðu wiðstonde attre ond onflyge
so thou withstand poison and infection
 ond þæm laðan, þe geond lond fereð.
and the hateful-one, which throughout land goes.
 Stune hætte þeos wyrta, heo on stane geweoþ;
Stune is-called this plant, it on stone grew;
 stond heo wið attre, stunað heo wærce. 15
stands it against poison, dashes-against it pain.
 Stiðe heo hatte, wiðstunað heo attre,
Stithe it is-called, dashes-against it poison,
 wreceð heo wraðan, weorpeð ut attor.
drives-out it hostile-one, casts out poison.
 þis is seo wyrta, seo wiþ wrym gefeaht,
this is the plant, which against serpent fought,
 þeos mæg wið attre, heo mæg wið onflyge,
this avails against poison, it avails against infection,

- 20 heo mæg wið ða laþan, ðe geond lond fereþ.
it avails against the hateful-one, which throughout land goes.

Fleoh þu nu, Attorlaðe, seo læsse ða maran,
Flee thou now, Venom-loather, the lesser the greater,
 seo mare þa læssan, oððæt him beigra bot sy.
the greater the lesser, until to-him of-both remedy be.

Gemyne þu, Mægðe, hwæt þu ameldodest,
Remember thou, Chamomile, what thou revealedst,
 hwæt ðu geændadest æt Alorforda:
what thou accomplishedst at Alderford:

- 25 þæt næfre for gefloge feorh ne gesealde,
that never for infection life — gave,
 syþðan him mon mægðan to mete gegyrede.
after for-him one chamomile for food prepared.

Þis is seo wurt, ðe Wergulu hatte;
This is the plant, which Wergulu is-called;
 ðas onsænde seolh ofer sæs hrygc
this sent seal over of-sea ridge

ondan attres oþres to bote.
malice of-poison other for remedy.

- 30 Ðas VIII ongan wið nygon attrum.
These nine began against nine poisons.

Wyrn com snican, toslat he man:
Serpent came creeping, tore he man:

ða genam Woden VIII wuldortanas,
then took Woden nine glory-twigs,
 sloh ða þa næddran, þæt heo on VIII tofleah.
struck then the adder, that it into nine flew-apart.

Þær geændade æppel ond attor,
There ended apple and poison,

* * *

35

(lacuna)

þæt heo næfre ne wolde on hus bugan.

that it never — would into house turn.

Fille ond Finule, fela mihtigu twa,

Chervil and Fennel, very mighty two,

þa wyrte gesceop witig drihten,

the plants created wise lord,

halig on heofonum; þa he hongode,

holy in heavens; when he hung,

sette ond sænde on VII worulde

set and sent into seven worlds

earmum ond eadigum eallum to bote.

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

Stond heo wið wærce, stunað heo wið attre,

Stands it against pain, dashes it against poison,

seo mæg wið III ond wið XXX,

it avails against three and against thirty,

wið feondes hond ond wið þæs fagan hond,

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

* * * wið frea begde,

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

wið malscrunge minra wihta.

against bewitching of-my creatures.

Nu magon þas VIII wyrta wið nygon wuldorgeflogenum, wið

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

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

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

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

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

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

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

þonne þe mon ærest secge, þæt þin ceap sy losod, þonne
when to-thee one first say, that thy cattle be lost, then

cweð þu ærest, ær þu elles hwæt cweþe:

say thou first, before thou else aught say:

Bæðleem hatte seo buruh, þe Crist on acænned wæs,

Bethlehem is-called the city, which Christ in born was,

seo is gemærsad geond ealne middangeard:

which is made-famous throughout all middle-earth:

swa þyos dæd for monnum mære gewurþe!

so this deed before men famous become!

þurh þa haligan cristes rode. Amen. Gebide þe þonne þriwa

through the holy of-christ rood. Amen. Pray thee then thrice

east and cweþ þonne þriwa:

east and say then thrice:

Crux Christi ab oriente reducat; gebide

Cross of-Christ from east bring-back; pray

þe þonne þriwa west and cweð þonne þriwa:

thee then thrice west and say then thrice:

Crux Christi ab occidente

Cross of-Christ from west

reducat; gebide þe þonne þriwa suð and cweð þriwa: Crux

bring-back; pray thee then thrice south and say thrice: Cross

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

V B • FOR STOLEN CATTLE

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

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

swa ðeos dæd wyrþe for mannum mære.

5

so this deed become before men famous.

per crucem Christi. And gebede þe þonne þriwa east and cweð

through cross of-Christ. And pray thee then thrice east and say

þriwa Crux Christi ab oriente reducat;

thrice Cross of-Christ from east bring-back;

and in west and cweð Crux

and in west and say Cross

Christi ab occidente reducat; and in suþ and cweð þriwa Crux

of-Christ from west bring-back; and in south and say thrice Cross

Christi a meridie reducat; and in norð and cweð: Crux Christi

of-Christ from south bring-back; and in north and say: Cross of-Christ

abscondita est et inuenta est. Judeas Crist ahengon, gedidon him

10

hidden was and found was. Jews Christ hanged, did to-him

dæda þa wyrstan; hælon, þæt hi forhelan ne mihton: swa næfre

of-deeds the worst; concealed, what they conceal not could: so never

ðeos dæd forholen ne wyrþe per crucem Christi.

this deed concealed — become through cross of-Christ.

V C · FOR LOST CATTLE

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

Ne forstolen ne forholen nanuht, þæs ðe ic age, þe

Neither stolen nor concealed aught, of-that which I own, the

ma ðe mihte Herod urne drihten. Ic geþohte sancte Eadelenan

more than could Herod our lord. I thought-of saint Helen

and ic gepohte Crist on rode ahangen; swa ic þence ðis feoh
and I thought-of Christ on rood hanged; so I think this cattle

to findanne næs to oþfeorrganne and to
to find not-at-all to carry-off and to

witanne næs to oðwyrceanne

know not-at-all to harm

5 and to lufianne næs to oðlædanne.

and to love not-at-all to lead-away.

Garmund, godes ðegen,

Garmund, of-god thane,

find þæt feoh and fere þæt feoh

find the cattle and bring the cattle

and hafa þæt feoh and heald þæt feoh

and have the cattle and hold the cattle

and fere ham þæt feoh,

and bring home the cattle,

10 þæt he næfre nabbe landes, þæt he hit oðlæde,

that he never have of-land, that he it lead-away,

ne foldan, þæt he hit oðferie,

nor of-earth, that he it carry-off,

ne husa, þæt he hit oðhealde.

nor of-houses, that he it withhold.

Gyf hyt hwa gedo, ne gedige hit him næfre!

If it anyone do, not prosper it to-him ever!

Binnan þrym nihtum cunne ic his mihta,

Within three nights know I his powers,

his mægen and his mundcræftas.

his strength and his protections.

15 Eall he weornige, swa fyer wudu weornie,

All he wither, as fire wood wither,

swa breðel þeo, swa þystel, se ðe þis

as brittle be, as thistle, he who this

feoh oðfergean þence oððe ðis

cattle carry-off intend or this

orf oðehtian ðence. Amen.

livestock drive-off intend. Amen.

VI • AGAINST A DWARF

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

Wið weorh man sceal niman VII lytle oflætān, swylce

Against dwarf one shall take seven little wafers, such

man mid ofrað, and writtan þas naman on ælcra oflætān:

one with offers, and write these names on each wafer:

Maximianus, Malchus, Johannes, Martinianus, Dionisius,

Maximian, Malchus, John, Martinian, Dionysius,

Constantinus,

Constantine,

Serafion. Þænne eft þæt galdor, þæt her æfter cweð, man sceal

Serapion. Then afterward the charm, which here after says, one shall

singan: ærest on þæt wynstre eare, þænne on þæt swiðre eare, 5

sing: first into the left ear, then into the right ear,

þænne hufan þæs mannes moldan. And ga þænne an mædenman

then above of-the man crown. And go then a maiden

to and ho hit on his sweoran and do man swa þry dagas: him
to and hang it on his neck and do one so three days: to-him
 bið sona sel.

is soon better.

Her com in gangan, in spider wiht,

Here came in walking, in spider creature,

10 hæfde him his haman on handa;

had for-himself his garment in hand;

cwæð þæt þu his hæncgest wære.

said that thou his steed wert.

Lege þe his teagean sweoran.

Laid to-thee his bonds neck.

Ongunnan him of þam lande liþan:

Began for-themselves from the land sail:

sona swa hy of þam lande coman, þa ongunnan him þa colian.

soon as they from the land came, then began them then cool.

15 Ða com ingangan deores sweostar, þa geændade heo

Then came in-walking of-beast sister, then ended she

and aðas swor, ðæt næfre þis ðæm adlegan derian ne moste

and oaths swore, that never this to-the sick-one harm — might

ne þam þe þis galdor begytan mihte

nor to-him who this charm obtain might

oððe þe þis galdor ongalan cupe.

or who this charm chant could.

Amen, fiat.

Amen, be-it-done.

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

Se wifman, se hire cild afedan ne mæg, gange to

The woman, who her child nourish not can, go to

gewitenes mannes birgenne and stæppe þonne

of-departed man grave and step then

þriwa ofer þa byrgenne

thrice over the grave

and cweþe þonne þriwa þas word:

and say then thrice these words:

þis me to bote þære lapan lætbyrde,

this to-me for remedy of-the hateful late-birth,

þis me to bote þære swæran swærtbyrde,

this to-me for remedy of-the heavy dark-birth,

þis me to bote þære laðan lambyrde.

this to-me for remedy of-the hateful lame-birth.

And þonne þæt wif seo mid bearne and heo to hyre hlaforde on

And when the woman be with child and she to her lord in

reste ga, þonne cweþe heo:

bed go, then say she:

Up ic gonge, ofer þe stæppe

Up I go, over thee step

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

Gehwer ferde ic me þone mæran maga þihtan

25

Everywhere carried I for-myself the glorious stomach thriving

mid þysse mæran mete þihtan,

with this glorious food thriving,

þonne ic me wille habban and ham gan.

then I for-myself will have and home go.

Þonne heo to þan broce ga, þonne ne beseo heo, no ne eft þonne

When she to the brook go, then not look she, nor — back when

heo þanan ga, and þonne ga heo in oþer hus oþer heo ut ofeode

she thence go, and then go she in other house than she out went

and þær gebyrge metes.

30

and there taste food.

VIII · A JOURNEY CHARM

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

Ic me on þisse gyrde beluce and on godes helde bebeode

I me in this rod enclose and into of-god grace commend

wiþ þane sara stice, wið þane sara slege,

against the sore stitch, against the sore blow,

wiþ þane grymman gryre,

against the grim terror,

wið ðane micelan egsan, þe bið eghwam lað,

against the great dread, which is to-each hateful,

and wið eal þæt lað, þe in to land fare.

5

and against all the hateful, which in to land travel.

Sygegealdor ic begale, sigegyrd ic me wege,

Victory-charm I chant, victory-rod I for-myself carry,

wordsige and worcsige, se me dege;

word-victory and work-victory, which me avail;

ne me merra gemyrre ne me maga ne geswence

not me nightmare hinder nor me stomach — afflict

ne me næfre minum feore forht ne gewurþe:

nor me ever for-my life afraid — become:

10 ac gehæle me ælmihtig and sunu and frofregast,

but heal me almighty and son and comfort-spirit,

ealles wuldres wyrdig dryhten,

of-all glory worthy lord,

swa swa ic gehyrde heofna scyppende.

so as I heard of-heavens creator.

Abrame and Isace

Abraham and Isaac

and swilce men, Moyses and Iacob,

and such men, Moses and Jacob,

15 and Dawit and Iosep.

and David and Joseph.

And Euan and Annan and Elizabet,

And Eve and Anna and Elizabeth,

Saharie and ec Marie, modur Cristes,

Zachary and also Mary, mother of-Christ,

and eac þa gebroðru, Petrus and Paulus,

and also the brothers, Peter and Paul,

and eac ðusend þira engla

and also thousand of-those angels

20 clipige ic me to are wið eallum feondum.

call I for-me to help against all fiends.

Hi me ferion and friþion and mine fore nerion,

They me carry and protect and my journey save,

eal me gehealdon, me gewældon

all me hold, me rule

worces stirende, si me wuldres hyht

of-work steering, be to-me of-glory hope

hand ofer heafod, haligra rof,

hand over head, of-holy-ones band,

sigerofra sceote, soðfæstra engla.

of-victory-brave troop, of-righteous angels.

25

Biddu ealle bliðum mode, þæt me beo hand ofer heafod.

Pray-I all with-glad mind, that to-me be hand over head.

Matheus helm, Marcus byrne,

Matthew helmet, Mark mail-coat,

leoht lifes rof, Locas min swurd,

light of-life strength, Luke my sword,

scearp and scirecg, scyld Iohannes,

sharp and bright-edged, shield John,

wuldre gewlitegod wega Seraffin.

with-glory adorned of-ways Seraphim.

30

Forð ic gefare, frind ic gemete,

Forth I go, friends I meet,

eall engla blæd, eadiges lare.

all of-angels glory, of-blessed-one teaching.

Bidde ic nu god, sigeres godes miltse,

Pray I now god, of-victory of-god mercy,

siðfæt godne, smyltne and lihtne

journey good, calm and light

wind wederum, windas gefran,

wind by-weathers, winds beard,

35

circonde wæter simblege halepe

circling water ever [?] heals [?]

wið eallum feondum, freond ic gemete wið,

against all fiends, friend I meet with,

þæt ic on þes ælmihtian on his frið wunian mote,

that I in of-this almighty in his peace dwell may,

belocun wiþ þam laþan, se me lyfes eht,

locked against the hateful-one, who me life pursues,

40 on engla blæd gestapelod,

in of-angels glory established,

and innan halre hand heofna rices blæd,

and within safe hand of-heavens of-kingdom glory,

þa hwile þe ic on life wunian mote. Amen.

the while that I in life dwell may. Amen.

The Shorter Poems

THE RUNE POEM

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

ƿ (feoh) byþ frofur fira gehwylcum;

F wealth is comfort of-men to-each;

sceal ðeah manna gehwylc miclun hyt dælan,

shall though of-men each greatly it deal,

gif he wile for drihtne domes hleotan.

if he will before lord glory obtain.

ᚱ (ur) byþ anmod and oferhyrned,

U aurochs is resolute and over-horned,

fela-frecne deor, feohteþ mid hornum

very-fierce beast, fights with horns

mære morstapa: þæt is modig wuht.

glorious moor-stepper: that is brave creature.

þ (þorn) byþ ðearle scearp, ðegna gehwylcum

TH thorn is exceedingly sharp, of-thanes to-each

anfeng ys yfyl, ungemetun reþe

grasping is evil, immeasurably fierce

manna gehwylcun, ðe him mid restedð.

of-men to-each, who it among rests.

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

ƿ (rad) byþ on recyde rinca gehwylcum
R riding is in hall of-warriors to-each
 sefte, and swiþhwæt ðam, ðe sitteþ on ufan
easy, and very-strenuous to-him, who sits on above

- 15 meare mægenheardum ofer milpaþas.
horse mighty-hard over mile-paths.

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

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

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

𐌺𐌽 (hægl) byþ hwitust corna; hwyrft hit of heofones lyfte, 25
H hail is whitest of-grains; whirls it from of-heaven air,
 wealcap hit windes scura, weorþeþ hit to wætere syððan.
tosses it of-wind showers, becomes it to water afterward.

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

l (is) byþ oferceald, ungemetum slidor,
I ice is over-cold, immeasurably slippery,
 glisnaþ glæshluttur, gimumm gelicust 30
glitens glass-clear, to-gems likest
 flor forste geworuht, fæger ansyne.
floor with-frost wrought, fair in-appearance.

‡ (ger) byþ gumena hiht, ðonne god læteþ,

J year is of-men hope, when god lets,

halig heofones cyning hrusan syllan

boly of-heaven king earth give

beorhte bleða beornum and ðearfum.

bright fruits to-warriors and to-poor-ones.

35 ƿƿ (eoh) byþ utan unsmepe treow,

EO yew is outside rough tree,

heard, hrusan fæst, hyrde fyres,

hard, in-earth fast, keeper of-fire,

wyrtrumun underwreþyd, wyn on eple.

with-roots twined-underneath, joy on homeland.

ƿ (peorð) byþ symble plega and hlehter

P peorth [?] is always play and laughter

wlancum ***, ðar wigan sittap

to-proud-ones (lacuna), where warriors sit

40 on beorsele blipe ætsomne.

in beer-ball blitbe together.

Υ (eolh) secg eard hæfþ oftust on fenne,

X elk sedge home has most-often in fen,

wexeð on wature, wundap grimme,

grows in water, wounds grimly,

blode brenneð beorna gehwylcne,

with-blood burns of-warriors each,

ðe him ænigne onfeng gedeð.

who to-it any grasping does.

ᚷ (sigel) semannum symble biþ on hihte,

S sun to-seamen always is in hope,

ðonne hi hine feriaþ ofer fises beþ,

when they it carry over of-fish bath,

oþ hi brimhengest bringeþ to lande.

until them sea-steed brings to land.

↑ (tir) biþ tacna sum, healdeð trywa wel

T glory is of-signs one, keeps faith well

wiþ æþelingas, a biþ on færylde

with princes, ever is on journey

ofer nihta genipu, næfre swiceþ.

over of-nights mists, never fails.

45

50

Ɓ (beorc) byþ bleða leas, bereþ efne swa ðeah

B birch is of-fruits void, bears even so though

tanas butan tudder, biþ on telgum wlitig,

shoots without offspring, is in branches beautiful,

heah on helme hrysted fægere,

high in crown adorned fairly,

geloden leafum, lyfte getenge.

laden with-leaves, to-air touching

55 M (eh) byþ for eorlum æþelinga wyn,

E horse is before warriors of-princes joy,

hors hofum wlanc, ðær him hæleþ ymb

horse in-hoofs proud, where it heroes about

welege on wicgum wrixlaþ spræce,

wealthy on steeds exchange speech,

and biþ unstyllum æfre frofur.

and is to-restless-ones ever comfort.

M (man, deg) byþ on myrgþe his magan leof:

M man, day is in mirth to-his kinsman dear:

60 sceal þeah anra gehwylc oðrum swican,

shall though of-ones each to-other fail,

forðam dryhten wyle dome sine

because lord will by-judgment his

þæt earme flæsc eorþan betæcan.

the wretched flesh to-earth commit.

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

65

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

70

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

𐌛 (dæg, mann) byþ drihtnes sond, deore mannum,

D day, man is of-lord messenger, dear to-men,

75 mære metodes leoht, myrgþ and tohiht

glorious of-ordainer light, mirth and hope

eadgum and earmum, eallum brice.

to-blessed and to-poor, to-all use.

ƿ (ac) byþ on eorþan elda bearnum

A oak is on earth of-men to-children

flæsces fodor, fereþ gelome

of-flesh food, travels often

ofer ganotes bæþ: garsecg fandap,

over of-gannet bath: ocean tests,

80 hwæþer ac hæbbe æþele treowe.

whether oak have noble faith.

ƿ (æsc) biþ oferheah, eldum dyre,

Æ ash is over-high, to-men dear,

stiþ on stapule, stede rihte hylt,

stiff in foundation, place rightly holds,

ðeah him feohtan on fira monige.

though it fight against men many.

ℒ (yr) byþ æþelinga and eorla gehwæs

Y bow is of-princes and of-warriors of-each

wyn and wyrþmynd, byþ on wicge fæger,

joy and honor, is on steed fair,

fæstlic on færelda fyrðgeatewa sum.

firm on journey of-army-gear one.

85

* (ior) byþ eafra sum and ðeah a bruceþ

IO eel [?] is of-river-fishes one and though ever enjoys

fodres on foldan, hafaþ fægerne eard

food on earth, has fair dwelling

wætre beworpen, ðær he wynnum leofaþ.

with-water surrounded, where it with-joys lives.

Ÿ (ear, tir) byþ egle eorla gehwylcun,

EA earth, glory is loathsome of-warriors to-each,

ðonne fæstlice flæsc onginneþ,

when fixedly flesh begins,

hraw colian, hrusan ceosan

corpse grow-cold, earth choose

blac to gebeddan: bleða gedreosaþ,

pale as bedfellow: fruits fall,

wynna gewitaþ, wera geswicaþ.

joys depart, pledges fail.

90

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

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

fyrngearum froð, se þe ær feala gebideð.

in-former-years wise, he who before much experiences.

Wea bið wundrum clibbor. Wolcnu scriðað.

Woe is wondrously clinging. Clouds glide.

Geongne æþeling sceolan gode gesiðas

Young prince shall good companions

byldan to beaduwe and to beahgife.

encourage to battle and to ring-giving.

Ellen sceal on eorle, ecg sceal wið helme

Courage shall in warrior, edge shall against helmet

hilde gebidan. Hafuc sceal on glofe

battle experience. Hawk shall on glove

wilde gewunian, wulf sceal on bearowe,

wild dwell, wolf shall in grove,

earn anhaga, efor sceal on holte

wretched solitary-one, boar shall in wood

toðmægenes trum. Til sceal on eðle

of-tooth-might strong. Good-man shall in homeland

domes wyrcean. Daroð sceal on handa,

glory work. Dart shall in hand,

gar golde fah. Gim sceal on hringe

spear with-gold adorned. Gem shall on ring

standan steap and geap. Stream sceal on yðum

stand high and broad. Stream shall in waves

mencgan mereflode. Mæst sceal on ceole

mingle with-sea-flood. Mast shall on keel

segelgyrd seomian. Sweord sceal on bearme,

sail-yard ride. Sword shall in lap,

drihtlic isern. Draca sceal on hlæwe

lordly iron. Dragon shall in mound

15

20

25

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

Peof sceal gangan þystrum wederum.

Thief shall go in-dark weathers.

Þyrs sceal on fenne gewunian

Giant shall in fen dwell

ana innan lande. Ides sceal dyrne cræfte,

alone within land. Lady shall by-secret craft,

fæmne hire freond gesecean, gif heo nelle on folce geþeon,

maiden her friend seek, if she will-not among people thrive,

þæt hi man beagum gebicge. Brim sceal sealte weallan,

that her one with-rings buy. Sea shall with-salt surge,

lyfthelm and laguflod ymb ealra landa gehwylc

air-cover and sea-flood around of-all lands each

flowan firgenstreamas. Feoh sceal on eorðan

flow mountain-streams. Cattle shall on earth

tydran and tyman. Tungol sceal on heofenum

propagate and breed. Star shall in heavens

beorhte scinan, swa him bebead meotud.

brightly shine, as it commanded ordainer.

God sceal wið yfele, geogoð sceal wið ylðo,

Good shall against evil, youth shall against age,

lif sceal wið deaþe, leoht sceal wið þystrum,

life shall against death, light shall against darkness,

fyrð wið fyrde, feond wið oðrum,

army against army, foe against other,

lað wið laþe ymb land sacan,

hateful against hateful about land strive,

synne stælan. A sceal snotor hycgean

sin impute. Ever shall wise-one think

ymb þysse worulde gewinn, wearh hangian,

about of-this world strife, criminal hang,

45

50

55

fægere ongildan, þæt he ær facen dyde

fairly pay-for, that he before crime did

manna cynne. Meotod ana wat,

of-men to-race. Ordainer alone knows,

hwyder seo sawul sceal syððan hweorfan

whither the soul shall afterward turn

and ealle þa gastas, þe for gode hweorfað

and all the spirits, which before god turn

60 æfter deaðdæge, domes bidað

after death-day, judgment await

on fæder fæðme. Is seo forðgesceaft

in of-father embrace. Is the future-creation

digol and dyrne; drihten ana wat,

bidden and secret; lord alone knows,

nergende fæder: næni eft cymeð

saving father: none again comes

hider under hrofas, þe þæt her for soð

hither under roofs, who that here for truth

65 mannum secge, hwylc sy meotodes gesceaft,

to-men say, what be of-ordainer creation,

sigefolca gesetu, þær he sylfa wunað.

of-victory-peoples dwellings, where he himself dwells.

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

Is ðeos burch breome geond Breotenrice,

Is this city famous throughout Britain-kingdom,

steape gestaðolad; stanas ymbutan

steeply establisbed; stones round-about

wundrum gewæxen. Weor ymbeorneð,

wondrously grown. Wear runs-around,

ea yðum stronge, and ðerinne wunað

river in-waves strong, and therein dwells

feola fisca kyn on floda gemonge.

many of-fishes kind in of-floods throng.

And ðær gewexen is wuda fæstern micel:

And there grown is of-wood fastness great:

wuniað in ðem wycum wilda deor monige,

dwell in the places wild beasts many,

in deopum dalum deora ungerim.

in deep dales of-beasts countless.

Is in ðere byri eac, bearnum gecyðed,

Is in the city also, to-men made-known,

ðe arfesta eadiga Cudberch and ðes clenen cyninges heafud

the gracious blessed Cuthbert and of-the pure king head

Osualdes, Engle leo, and Aidan biscop,

of-Oswald, of-English lion, and Aidan bishop,

Eadberch and Eadfrið, æðele geferes.

Eadberht and Eadfrith, noble companions.

Is ðerinne midd heom Æðelwold biscop

Is therein with them Æthelwold bishop

and ðe breoma bocera Beda and Boisil abbot,

and the famous scholar Bede and Boisil abbot,

15 ðe clene Cudberte on gecheðe

who to-pure Cuthbert in youth

lerde lustum, and he his lara wel genom.

taught with-pleasure, and he his teachings well took.

Eardiað æt ðem eadigen in ðem minstre

Dwell with the blessed-one in the minster

unarimeda reliquia,

countless relics,

monia wundrum gewurðad, ðes ðe writ seggeð,

many with-wonders honored, as that writing says,

20 ðe midd ðene drihtnes wer domes bideð.

which with the of-lord man judgment awaits.

THE FRANKS CASKET

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

Hronæs ban

Of-whale bone

fiscflodu ahof on fergenbyrig;

fish-flood lifted onto mountain-cliff;

warþ gasric grorn, þær he on greut giswom.

became gasric [?] sad, where he onto grit swam.

A PROVERB FROM WINFRID'S TIME

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

Oft dædlata domę foręldit

Often deed-slow-one glory delays

sigisitha gahuem: suuyltit thi ana.

of-victory-journeys each: dies he alone.

CÆDMON'S HYMN, WEST SAXON

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

Nu sculon herigean heofonrices weard,

Now shall praise of-heaven-kingdom guardian,

meotodes meahte ȝ his modgeþanc,

of-ordainer might and his mind-thought,

weorc wuldorfæder, swa he wundra gehwæs

work of-glory-father, as he of-wonders of-each

ece drihten or onstealde.

eternal lord beginning established.

He ærest sceop eorðan bearnum

He first created of-earth for-children

heofon to hrofe halig scyppend;

heaven as roof holy creator;

þa middangeard monncynnes weard,

then middle-earth of-mankind guardian,

ece drihten æfter teode

eternal lord afterward made

firum foldan, frea ælmihtig.

for-men earth, lord almighty.

CÆDMON'S HYMN, NORTHUMBRIAN

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

Nu scylun hergan hefaenricaes uard,

Now shall praise of-heaven-kingdom guardian,

metudæs maecti end his modgidanc,

of-ordainer might and his mind-thought,

uerc uuldurfadur, sue he uundra gihuaes

work of-glory-father, as he of-wonders of-each

eci dryctin or astelidæ.

eternal lord beginning established.

5 He aerist scop aelda barnum

He first created of-men for-children

heben til hrofe haleg scepen;

heaven as roof holy creator;

tha middungeard moncynnæs uard,

then middle-earth of-mankind guardian,

eci dryctin æfter tiadæ

eternal lord afterward made

firum foldan, frea allmectig.

for-men earth, lord almighty.

Primo cantauit Caedmon istud carmen.

First sang Caedmon this song.

10

AN EXHORTATION TO CHRISTIAN LIVING

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

Nu lære ic þe, swa man leofne sceal:

Now teach I thee, as one dear-one shall:

gif þu wille þæt blowende rice gestigan,

if thou wilt the blooming kingdom ascend,

þænne beo þu eadmod ⁊ ælmesgeorn,

then be thou humble and alms-eager,

wis on wordum ⁊ wæccan lufa

wise in words and vigils love

on hyge halgum on þas hwilwenden tid

in mind holy in this transitory time

bliðe mode ⁊ gebedum filige

with-glad mind and to-prayers attend

oftost symle, þær þu ana sy!

most-often always, where thou alone be!

Forðan þæt halige gebed ⁊ seo hluttre lufu

Because the holy prayer and the pure love

5

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

goda gehwylces, wylle gode cweman,

of-goods of-each, wilt to-god please,

ne mihtu mid þæm eallum sawwle þine

not canst-thou with those all soul thy

ut alysan, gif heo inne wyrð

out redeem, if it inside becomes

feondum befangen, frofre bedæled,

by-fiends seized, of-comfort deprived,

welena forwyrned: ac þu wuldres god,

of-riches refused: but thou of-glory god,

ece ælmihtigne ealninga bidde,

eternal almighty altogether pray,

þæt he þe ne forlæte laðum to handa,

that he thee not abandon to-hateful-ones into hand,

feondum to frofre, ac þu fleoh þanan,

to-fiends for comfort, but thou flee thence,

syle ælmessan oft ȝ gelome digolice: þæt bið drihtnes lac

give alms often and frequently secretly: that is of-lord offering

gumena gehwylces, þe on god gelyfð.

of-men of-each, who in god believes.

Ceapa þe mid æhtum eces leohtes,

Buy for-thee with possessions of-eternal light,

þy læs þu forweorðe, þænne þu hyra geweald nafast

by-that less thou perish, when thou of-them power not-bast

to syllanne. Hit bið swiðe yfel

to give. It is very evil

manna gehwilcum, þæt he micel age,

of-men to-each, that he much own,

gif he him god ne ondræt

if he for-himself god not dreads

25

30

35

swiðor micle þonne his sylfes gewil.

more much than his own will.

40 Wærna þe georne wið þære wambe fylle:

Guard thee eagerly against of-the belly fullness:

forþan heo þa unþeawas ealle gesomnað,

because it the vices all gathers,

þe þære saule swiðost deriað,

which to-the soul most harm,

þæt is druncennes 7 dyrne geligere,

that is drunkenness and secret fornication,

ungemet wilnung ætes 7 slæpes:

immoderate desire of-food and of-sleep:

45 þa man mæg mid fæstenum

which one can with fasts

7 forhæfdnessum heonon adrifan

and abstinences hence drive-out

7 mid cyricsocnum cealdum wederum

and with church-visits in-cold weathers

eadmodlice ealluncga biddan

humblly altogether pray

heofena drihten, þæt he þe hæl gife,

of-heavens lord, that he thee salvation give,

50 milde mundbora, swa him gemet þince.

gentle protector, as to-him fitting seem.

7 ondræd þu ðe dihle wisan,

and dread thou for-thee secret ways,

nearwe geþancas, þe on niht becumað,

narrow thoughts, which in night come,

synlustas foroft swiðe fremman.

sin-lusts very-often greatly perform.

Earfoðlice þy þu earhlice scealt

Painfully therefore thou fearfully shalt

gyltas þine swiðe bemurnan,

guilts thy greatly bemoan,

har hilderinc: hefie þe ðincap

gray battle-warrior: heavy to-thee seem

synna þine. Forþam þu sylf ongyte,

sins thy. Therefore thou thyself perceive,

þæt þu alætan scealt læne stapelas,

that thou leave shalt transitory foundations,

eard 7 eþel. Uncuð bið þe þænne,

dwelling and homeland. Unknown is to-thee then,

to hwan þe þin drihten gedon wille,

to what thee thy lord do will,

þænne þu lengc ne most lifes brucan

when thou longer not mayst life enjoy

eardes on eþle, swa þu ær dydest

dwelling in homeland, as thou before didst

blissum hremi. Nu þu ðe beorgan scealt

with-joys exulting. Now thou thee protect shalt

7 wið feonda gehwæne fæste healdan

and against of-fiends each firmly hold

sauwle þine: a hi winnað embe þæt

soul thy: ever they strive about that

dæges 7 nihtes ongean drihtnes lif;

by-day and by-night against of-lord life;

þu miht hy gefleman, gif þu filian wilt

thou canst them put-to-flight, if thou follow wilt

larum minum, swa ic lære þe,

teachings my, as I teach thee,

55

60

65

digollice, þæt þu on dægred

secretly, that thou at dawn

70 oft ymbe þinre sauwle ræd swiðe smeage,

often about of-thy soul counsel greatly consider,

hu þu þæt ece leoht æfre begytan mæge,

how thou the eternal light ever obtain can,

siðe gesecan; þu scealt glædlice swiðe swincan

with-journey seek; thou shalt gladly greatly toil

wið þæs uplican eþelrices

toward the heavenly homeland-kingdom

dæges 7 nihtes; þu scealt druncen fleon

by-day and by-night; thou shalt drunkenness flee

75 7 þa oferfille ealle forlætan.

and the gluttony all abandon.

Gif þu wilt þa upplican eardwic ceosan,

If thou wilt the heavenly dwelling choose,

þænne scealt þu hit on eorðan ær geþencan

then shalt thou it on earth before consider

7 þu þe sylfne swiðe gebindan

and thou thee self greatly bind

7 þa unþeawas ealle forlætan,

and the vices all abandon,

80 þe þu on þis life ær lufedest 7 feddest.

which thou in this life before lovedst and feddest.

A SUMMONS TO PRAYER

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

Ʒænne gemiltsað Ʒe, N., mundum qui regit,

Then pities thee, N., world who rules,

ðeoda Ʒrymcyningc thronum sedens

of-peoples glory-king on-thrones sitting

a butan ende * * *

ever without end (lacuna)

saule wine * * *

of-soul friend (lacuna)

Geunne Ʒe on life auctor pacis

Grant thee in life author of-peace

sibbe gesældða, salus mundi,

of-peace blessings, salvation of-world,

metod se mæra magna uirtute

ordainer the glorious with-great power

Ʒ se soðfæsta summi filius

and the true of-highest son

fo on fultum, factor cosmi,

take in help, maker of-universe,

se of æðelre wæs uirginis partu

who of noble was of-virgin by-birth

clæne acenned Christus in orbem,

purely born Christ into world,

5

10

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

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

30

HOMILETIC FRAGMENT II

The speaker bids his hearer rejoice in spirit and hold his thoughts fast, since friends fail and the world hastens on through storms. There is one faith, one who lives, one baptism, one eternal Father, and one Lord, who made the earth. The damaged text then turns to the maiden and to him who was the source of all light.

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

5

scurum scyndeð ȝ gesceap dreogeð.

with-showers hastens and fate endures.

An is geleafa, an lifgende,

One is faith, one living,

an is fulwiht, an fæder ece,

one is baptism, one father eternal,

10 an is folces fruma, se þas foldan gesceop,

one is of-people author, who this earth created,

duguðe ȝ dreamas. Dom siþþan weox,

benefits and joys. Glory afterward grew,

þeah þeos læne gesceaft longe stode

though this transitory creation long stood

heolstre gehyded, helme gedygled,

with-darkness hidden, with-covering concealed,

biþeaht wel treowum, þystre oferfæðmed:

covered well with-trees, with-darkness overspread:

15 siþþan in geong awe ***

afterward in young ever [?] (lacuna)

mægeð modhwatu mid moncynne;

maiden mind-bold among mankind;

ðær gelicade þa ***

there pleased then (lacuna)

in þam hordfate halgan gæste

in the board-vessel to-holy spirit

beorht on br *** scan,

bright in (fragment) (lacuna) shone,

20 se wæs ordfruma ealles leohtes.

which was origin of-all light.

A PRAYER, I

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

Æla drihten leof, æla dema god,

O lord dear, O judge good,

geara me, ece waldend!

help [?] me, eternal ruler!

Ic wat mine saule synnum forwundod;

I know my soul with-sins wounded;

gehæl þu hy, heofena drihten,

heal thou it, of-heavens lord,

ȝ gelacna þu hy, lifes ealdor;

and cure thou it, of-life lord;

forþan ðu eðest miht ealra læca,

because thou most-easily canst of-all physicians,

ðæra þe gewurde side oððe wyde.

of-those who were widely or far.

5

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

Æla frea beorhta, folkes scippend!

O lord bright, of-people creator!

gemilsa þyn mod me to gode,

soften thy mind to-me for good,

sile þyne are þynum earminge!

give thy mercy to-thy wretch!

Se byð earming, þe on eorðan her

He is wretch, who on earth here

5 dægiges 7 nihtes deofle campað

by-day and by-night for-devil fights

7 hys willan wyrcoð: wa him þære mirigðe,

and his will works: woe to-him for-the mirth,

þonne he ða handlean hafað 7 sceawað,

when he the hand-reward has and sees,

butan he þæs yfeles ær geswyce.

unless he the evil before cease.

Se byð eadig, se þe on eorðan her

He is blessed, he who on earth here

10 dægiges 7 nyhtes drihtne hyræð

by-day and by-night to-lord obeys

7 a hys willan wyrcoð: wel hym þæs geweorces,

and ever his will works: well to-him for-the work,

ðonne he ða handlean hafað ȝ sceawað,

when he the hand-reward has and sees,

gyf he ealteawne ende gedreogeð.

if he wholly-good end reaches.

A PRAYER, III

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

Æla leohtes leoht, æla lyfes wynn!

O of-light light, O of-life joy!

getiþa me, tireadig kyning,

grant me, glory-blessed king,

þonne ic minre sawle swegles bydde,

when I for-my soul of-heaven pray,

ece are. Ðu eart eaðe, god,

eternal grace. Thou art easy, god,

*** hæfst ȝ waldest

(lacuna) hast and rulest

ana ofer ealle eorðan ȝ heofonas

alone over all earth and heavens

syddra gesceafta. Ðu eart soð meotod,

of-wide creatures. Thou art true ordainer,

ana ofer ealle eorðbugende,

alone over all earth-dwellers,

swilce on heofonum up þu eart hælend god.

likewise in heavens up thou art savior god.

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

Du eart se æðela, þe on ærdagum

Thou art the noble-one, whom in former-days

ealra femnena wyn fægere akende

of-all virgins joy fairly bore

on Bethleem, ðære byrig, beornum to frofre,

in Bethleem, the city, to-men for comfort,

eallum to are ylða bearnum,

to-all for grace of-men to-children,

þam þe gelyfað on lyfiendne god

to-those who believe in living god

ȝ on þæt ece leoht uppe on roderum.

and in the eternal light up in heavens.

Ðyn mægen ys swa mære, mihtig drihten,

Thy might is so glorious, mighty lord,

swa þæt ænig ne wat, eorðbuende

so that any not knows, earth-dwellers

þa deopnesse drihtnes mihta,

the depth of-lord of-powers,

ne þæt ænig ne wat engla hades

nor that any — knows of-angels of-order

þa heahnisse heofena kyninges.

the height of-heavens of-king.

Ic þe andette, ælmihtig god,

I to-thee confess, almighty god,

þæt ic gelyfe on þe, leofa hælend,

that I believe in thee, dear savior,

þæt þu eart se miccla ȝ se mægenstranga

that thou art the great-one and the main-strong

ȝ se eadmoda ealra goda

and the humble of-all good-ones

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

ac getyþa me, tyreadig kyning;

but grant me, glory-blessed king;

læt me mid englum up siðian,

let me with angels up journey,

sittan on swegle, * * *

sit in heaven, (lacuna)

herian heofonas god haligum reorde

praise of-heavens god with-holy voice

a butan ende. Amen.

ever without end. Amen.

THE KENTISH HYMN

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

Wuton wuldrian weorada dryhten

Let-us glorify of-hosts lord

halgan hliodorcwidum, hiofonrices weard

with-holy sound-speeches, of-heaven-kingdom guardian

lufian liofwendum, lifes agend:

love with-kindnesses, of-life owner:

ȝ him simle sio sigefest wuldor

and to-him ever be victory-firm glory

uppe mid ænglum ȝ on eorðan sibb

above with angels and on earth peace

gumena gehwilcum goodes willan.

of-men to-each of-good will.

We ðe heriað halgum stefnum

We thee praise with-holy voices

ȝ we blætsiað bilewitne fēder

and we bless gracious father

ȝ ðe þanciað, þioda walden,

and thee thank, of-peoples ruler,

10 ðines weorðlican wuldordreames

for-thy worthy glory-joy

ȝ ðare miclan mægena gerena,

and for-the great of-powers mysteries,

ðe ðu, god dryhten, gastes miehtum

which thou, god lord, of-spirit with-powers

hafest on gewældum hiofen ȝ eorðan,

hast in powers heaven and earth,

an ece fēder, ælmehtig god.

one eternal father, almighty god.

15 Ðu eart cyninga cyningc cwicera gehwilces,

Thou art of-kings king of-living of-each,

ðu eart sigefest sunu ȝ soð hēlend

thou art victory-firm son and true savior

ofer ealle gescēft angla ȝ manna.

over all creation of-angels and of-men.

Ðu, dryhten god, on dreamum wunast

Thou, lord god, in joys dwellest

on ðære upplican æðelan ceastre,

in the heavenly noble city,

20 frea folca gehwæs, swa ðu æt fruman wære

lord of-peoples of-each, as thou at beginning wast

efeneadig bearn agenum fæder.

equally-blessed son to-own father.

Ðu eart heofenlic liht 7 ðæt halige lamb,

Thou art heavenly light and the holy lamb,

ðe ðy manscilde middangeardes

who the wicked-guilts of-middle-earth

for þinre arfęstnesse ealle towurpe,

for thy mercy all overthrow,

fiond geflæmdest, folc generedes,

fiend putttest-to-flight, people savedst,

blode gebohtest bearn Israela;

with-blood boughtest children of-Israelites;

ða ðu ahofe ðurh ðæt halige triow

when thou raisedst through the holy tree

ðinre ðrowunga ðriostre senna,

of-thy sufferings dark sins,

þæt ðu on hæahsetle heafena rices

that thou on high-seat of-heavens of-kingdom

sitest sigehræmig on ða swiðran hand

sittest victory-exulting on the right hand

ðinum godfæder, gasta gemyndig.

to-thy god-father, of-spirits mindful.

Mildsa nu, meahtig, manna cynne

Have-mercy now, mighty-one, of-men to-race

7 of leahtrum ales ðine ða liofan gesceft

and from vices release thy the dear creation

7 us hale gedo, heleda sceppend,

and us whole make, of-heroes creator,

niða nergend, for ðines naman are.

of-men savior, for of-thy name honor.

Ðu eart soðlice simle halig

Thou art truly ever holy

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ȝ ȝu eart ana æce dryhten

and thou art alone eternal lord

ȝ ȝu ana bist eallra dema,

and thou alone art of-all judge,

cwucra ge deadra, Crist nergend:

of-living and of-dead, Christ savior:

40 forðan ȝu on ðrymme ricsast ȝ on ðrinesse

because thou in glory reignest and in trinity

ȝ on annesse ealles waldend,

and in unity of-all ruler,

hiofena heahcyninc, haliges gastes

of-heavens high-king, of-holy spirit

fegere gefelled in fæder wuldre.

fairly filled in of-father glory.

THE LORD'S PRAYER IN THE EXETER BOOK

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

Halig fæder, þu þe on heofonum eardast

Holy father, thou who in heavens dwellest

geweorðad wuldres dreame. Sy þinum weorcum halgad

honored of-glory with-joy. Be for-thy works hallowed

noma niþpa bearnum: þu eart nergend wera.

name of-men to-children: thou art savior of-men.

Cyme þin rice wide ȝ þin rædfæst willa

Come thy kingdom widely and thy counsel-firm will

aræred under rodores hrofe eac þon on rumre foldan. 5
raised under of-heaven roof also then on spacious earth.

Syle us to dæge domfæstne blæd,
Give us to day glory-firm prosperity,

hlaf userne, helpend werā,
bread our, helper of-men,

þone singalan, soðfæst meotod.
the perpetual, true ordainer.

Ne læt usic costunga cnyssan to swiðe,
Not let us temptations oppress too greatly,

ac þu us freedom gief, folca waldend, 10
but thou us freedom give, of-peoples ruler,

from yfla gehwam a to widan feore.
from of-evils each ever to wide life.

THE LORD'S PRAYER IN JUNIUS 121

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

Pater noster qui es in celis.
Father our who art in heavens.

Fæder manncynnes, frofres ic þe bidde,
Father of-mankind, comfort I thee ask,

halig drihten, þu ðe on heofonum eart;
holy lord, thou who in heavens art;

Sanctificetur nomen tuum,

Be-hallowed name thy,

Ðæt sy gehalgod, hygecræftum fæst,

That be hallowed, in-mind-powers fast,

þin nama nu ða, neriende Crist,

thy name now then, savior Christ,

5 in urum ferhðlocan fæste gestaðelod.

in our spirit-enclosure firmly established.

Adueniat regnum tuum.

Come kingdom thy.

Cume nu to mannum, mihta wealdend,

Come now to men, of-powers ruler,

þin rice to us, rihtwis dema,

thy kingdom to us, righteous judge,

ȝ ðin geleafa in lifdæge

and thy faith in life-day

on urum mode mære þurhwunige.

in our mind glorious endure.

Fiat uoluntas tua sicut in cēlo & in terra.

Be-done will thy as in heaven and on earth.

10 ȝ þin willa mid us weorðe gelæsted

and thy will with us be fulfilled

on eardunge eorðan rices,

in dwelling of-earth of-kingdom,

swa hluttur is in heofonwuldre,

as pure is in heaven-glory,

wynnum gewlitegod a to worulde forð.

with-joys adorned ever to world forth.

Panem nostrum cotidianum da nobis hodie.

Bread our daily give to-us today.

Syle us nu to dæge, drihten gumena,

Give us now to day, lord of-men,

heofena heahcýning, hlaf urne,

of-heavens high-king, bread our,

þone ðu onsendest sawlum to hæle

which thou sendest to-souls for salvation

on middaneard manna cynnes:

into middle-earth of-men of-race:

þæt is se clæna Crist, drihten god.

that is the pure Christ, lord god.

Et dimitte nobis debita nostra.

And forgive to-us debts our.

Forgyf us, gumena weard, gyltas 7 synna

Forgive us, of-men guardian, guilts and sins

7 ure leahtras alet, lices wunda

and our vices remit, of-body wounds

7 mandæda, swa we mildum wið ðe,

and evil-deeds, as we merciful against thee,

ælmihdigum gode oft abyrgað,

almighty god often offend,

Sicut & nos dimittimus debitoribus nostris,

As and we forgive to-debtors our,

swa swa we forlætað leahtras on eorþan,

so as we forgive vices on earth,

þam þe wið us oft agyltað,

to-those who against us often sin,

7 him womdæde witan ne þencað

and to-them wicked-deeds impute not intend

for earnunge ecan lifes.

for earning of-eternal life.

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Et ne nos inducas in temptationem.

And not us lead into temptation.

Ne læd þu us to wite in wean sorge

Not lead thou us to torment into of-woe sorrow

ne in costunge, Crist nerigende,

nor into temptation, Christ savior,

þy læs we arlease ealra þinra mildsa

by-that less we graceless of-all thy mercies

30 þurh feondscipe fremde weorðan.

through enmity alien become.

Sed libera nos a malo.

But free us from evil.

ȝ wið yfele gefreo us eac nu ða

and against evil free us also now then

feonda gehwylces: we in ferhðlocan,

of-fiends of-each: we in spirit-enclosure,

þeoden engla, ðanc ȝ wuldor,

prince of-angels, thanks and glory,

soð sigedrihten, secgað georne,

true victory-lord, say eagerly,

35 þæs ðe þu us milde mihtum alydest

because that thou us mercifully with-powers releasedst

fram hæftnyde hellewites.

from captivity of-bell-torment.

Amen.

Amen.

Weorðe þæt.

Be that.

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

Pater noster.

Father our.

ƿu eart ure fæder, ealles wealdend,

Thou art our father, of-all ruler,

cyninc on wuldre; forðam we clypiað to þe,

king in glory; therefore we call to thee,

are biddað, nu þu yþost miht

grace ask, now thou most-easily canst

sawle alysan; þu hig sændest ær

soul release; thou it sentest before

þurh þine æþelan hand in to þam flæsce:

through thy noble hand in to the flesh:

ac hwar cymð heo nu,

but where comes it now,

buton þu, engla god, eft hig alyse,

unless thou, of-angels god, again it release,

sawle of synnum þurh þine soðan miht?

soul from sins through thy true might?

Qui es in celis.

Who art in heavens.

Ðu eart on heofonum hiht ȝ frofor,

Thou art in heavens hope and comfort,

- 10 blissa beorhtost: ealle abugað to þe,
of-joys brightest: all bow to thee,
 þinra engla þrym, anre stæfne
of-thy angels host, with-one voice
 clypiað to Criste, cweþað ealle þus:
call to Christ, say all thus:
 “Halig eart þu, halig, heofonengla cyningc,
“Holy art thou, holy, of-heaven-angels king,
 drihten ure, 7 þine domas synd
lord our, and thy judgments are
- 15 rihte 7 rume, ræcað efne gehwam,
right and ample, reach even to-each,
 æghwīlcum men agen gewyrhta:
to-each man own of-deeds:
 ‘wel bið ðam, þe wyrcoð willan þinne!’
‘well is to-him, who works will thy!’
 Sanctificetur nomen tuum.
Be-hallowed name thy.
 Swa is gehalgod þin heah nama
So is hallowed thy high name
 swiðe mærlīce manegum gereordum,
very gloriously in-many languages,
- 20 twa 7 hundseofontig, þæs þe secgað bec,
two and seventy, as that say books,
 þæt þu, engla god, ealle gesettest
that thou, of-angels god, all appointedst
 ælcere þeode þeaw 7 wisan:
to-each nation custom and manner:
 þa wurþiað þin weorc wordum 7 dædum,
they honor thy work with-words and with-deeds,

þurh gecynd clypiað 7 Crist heriað

through nature call and Christ praise

7 þin lof lædað, lifigenda god,

and thy praise lead, living god,

swa þu eart geæþelod geond ealle world.

as thou art ennobled throughout all world.

Adueniat regnum tuum.

Come kingdom thy.

Cum nu 7 mildsa, mihta waldend,

Come now and have-mercy, of-powers ruler,

7 us þin rice alyf, rihtwis dema,

and to-us thy kingdom grant, righteous judge,

earda selost 7 ece lif,

of-dwellings best and eternal life,

þar we sib 7 lufu samod gemetað,

where we peace and love together find,

eagena beorhtnys 7 ealle mirhðe,

of-eyes brightness and all mirth,

þar bið gehyred þin halige lof

where is heard thy holy praise

7 þin micele miht mannum to frofre,

and thy great might to-men for comfort,

swa þu, engla god, eallum blissast.

as thou, of-angels god, to-all givest-bliss.

Fiat uoluntas tua.

Be-done will thy.

Gewurðe þin willa, swa þu, waldend, eart

Be-done thy will, as thou, ruler, art

ece geopenod geond ealle world

eternal revealed throughout all world

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ȝ þu þe silf eart soðfæst dema,

and thou for-thee thyself art true judge,

rice rædbora geond rumne grund.

mighty counselor throughout spacious ground.

Swa þin heahsetl is heah ȝ mære,

As thy high-seat is high and glorious,

40 fæger ȝ wurðlic, swa þin fæder worhte,

fair and worthy, as thy father made,

æþele ȝ ece, þar ðu on sittest

noble and eternal, where thou on sittest

on sinre swiðran healf. Þu eart sunu ȝ fæder

on his right side. Thou art son and father

ana ægþer: swa is þin æþele gecynd

alone both: so is thy noble nature

micclum gemærsod ȝ þu monegum helpst,

greatly glorified and thou to-many helpest,

45 ealra cyninga þrym, clypast ofer ealle:

of-all kings glory, callest over all:

bið þin wuldorword wide gehyred,

is thy glory-word widely heard,

þonne þu þine fyrde fægere geblissast,

when thou thy army fairly gladdenest,

sylest miht ȝ mund micclum herige;

givest might and protection to-great army;

ȝ þe þanciað þusenda fela,

and thee thank of-thousands many,

50 eal engla þrym anre stæfne.

all of-angels host with-one voice.

Sicut in celo,

As in heaven,

Swa þe on heofonum heahþrymnesse,

So thee in heavens high-majesty,

æþele 7 ece a þanciað,

noble and eternal ever thank,

clæne 7 gecorene Cristes þegnas,

pure and chosen of-Cbrist thanes,

singað 7 biddað soðfæstne god

sing and ask true god

are 7 gifnesse ealre þeode;

grace and forgiveness for-all people;

þonne þu him tiðast, tyreadig cyningc,

then thou to-them grantest, glory-blessed king,

swa þu eadmod eart ealre worlde.

as thou gracious art to-all world.

Sy þe þanc 7 lof þinre mildse,

Be to-thee thanks and praise for-thy mercy,

wuldor 7 willa! þu gewurðod eart

glory and will! thou honored art

on heofonrice, heah casere,

in heaven-kingdom, high emperor,

Et in terra,

And on earth,

And on eorðan, ealra cyninga

And on earth, of-all kings

help 7 heafod, halig læce,

help and head, holy physician,

reðe 7 rihtwis, rumheort hlaford.

stern and righteous, generous lord.

Þu geæpelodest þe ealle gesceafta

Thou ennobledest for-thee all creatures

55

60

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

þanc 7 þeawas on þin gewil.

thought and customs to thy will.

Bewyrc us on heortan haligne gast

Work-in us in heart holy spirit

fæste on innan 7 us fultum sile,

firmly in within and to-us help give,

þæt we moton wyrcan willan þinne

that we may work will thy

7 þe betæcan, tyreadig cyningc,

and to-thee commit, glory-blessed king,

sawle ure on þines silfes hand.

soul our into of-thy own hand.

Et dimitte nobis debita nostra.

And forgive to-us debts our.

Forgif us ure synna, þæt us ne scamige eft,

Forgive us our sins, that us not shame again,

drihten ure, þonne þu on dome sitst

lord our, when thou in judgment sittest

7 ealle men up arisað,

and all men up arise,

þe fram wife 7 fram were wurdon acænned.

who from woman and from man were born.

Beoð þa gebrosnodon eft ban mid þam flaesce

Are the decayed again bones with the flesh

ealle ansunde eft geworden;

all whole again become;

þar we swutollice siððan oncnawað

there we clearly afterward recognize

eal, þæt we geworhton on worldrice,

all, that we wrought in world-kingdom,

80

85

90

betere ȝ wyrse: ðar beoð buta geara.

better and worse: there are both ready.

Ne magon we hit na dyrnan, forðam þe hit drihten wat,

Not can we it — hide, because that it lord knows,

ȝ þar gewitnesse beoð wuldormicele

and there witnesses are glory-great

95 heofonwaru ȝ eorðwaru, helwaru þridde.

heaven-dwellers and earth-dwellers, hell-dwellers third.

Ponne beoð egsa geond ealle world,

Then is terror throughtout all world,

þar man us tyhhað on dæg twegen eardas,

where one to-us assigns on day two dwellings,

drihtenes are oððe deofles þeowet,

of-lord grace or of-devil servitude,

swa hwaðer we geearniað her on life,

so whichever we earn here in life,

100 þa hwile þe ure mihta mæste wæron.

the while that our powers greatest were.

Sicut et nos dimittimus debitoribus nostris.

As and we forgive to-debtors our.

Ac ðonne us alysað lifigende god

But then us release living god

sawle ure, swa we her forgifað

soul our, as we here forgive

earmon mannum, þe wið us agilton.

to-wretched men, who against us sinned.

Et ne nos inducas in temtationem.

And not us lead into temptation.

And na us þu ne læt laðe beswican

And not us thou — let hateful-ones deceive

on costunga, cwellan ȝ bærnan

in temptations, kill and burn

sawle ure, þeah we sinna fela

soul our, though we of-sins many

didon for ure disige dæges ȝ nihtes,

did for our folly by-day and by-night,

idele spræce ȝ unriht weorc,

idle speech and wrong work,

þine bodu bræcon. We þe biddað nu,

thy commands broke. We thee ask now,

ælmihtig god, are ȝ gifnes:

almighty god, grace and forgiveness:

ne læt swa heanlice þin handgeweorc

not let so shamefully thy handiwork

on endedæge eal forwurðan.

on end-day all perish.

Set libera nos a malo.

But free us from evil.

Ac alys us of yfele! ealle we beþurfon

But release us from evil! all we need

godes gifnesse: we agylt habbað

of-god forgiveness: we sinned have

ȝ swiðe gesingod. We ðe, soðfæstan god,

and greatly sinned. We thee, true god,

heriað ȝ lofiað, swa þu, hælend, eart

praise and laud, as thou, savior, art

cynebearn gecydd cwyrcum ȝ deadum,

royal-child made-known to-living and to-dead,

æþele ȝ ece ofer ealle þingc.

noble and eternal over all things.

105

110

115

Ʒu miht on anre hand eaðe befealdan

Thou canst in one hand easily enfold

120 ealne middaneard: swilc is mære cyningc!

all middle-earth: such is glorious king!

Amen.

Amen.

Sy, swa Ʒu silf wilt, soðfæst dema,

Be, as thou thyself wilt, true judge,

we Ʒe, engla god, ealle heriað:

we thee, of-angels god, all praise:

swa Ʒu eart gewurðod a on worlða forð!

so thou art honored ever in worlds forth!

THE GLORIA

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

Sy Ʒe wuldor ȝ lof wide geopenod

Be to-thee glory and praise widely revealed

geond ealle Ʒeoda, Ʒanc ȝ wylla,

throughout all nations, thanks and will,

mægen ȝ mildse ȝ ealles modes lufu,

might and mercy and of-all mind love,

soðfæstra sib ȝ ðines sylfes dom

of-righteous-ones peace and of-thy own glory

worulde gewlitegod, swa ðu wealdan miht

5

in-world adorned, as thou rule canst

eall eorðan mægen ȝ uplyfte,

all of-earth might and upper-air,

wind ȝ wolcna: wealdest eall on riht.

wind and of-clouds: rulest all in right.

Patri et filio & spiritui sancto.

To-father and to-son and to-spirit holy.

Ðu eart frofra fæder ȝ feorhhyrde,

Thou art of-comforts father and life-keeper,

lifes latteow, leohtes wealdend,

of-life leader, of-light ruler,

asyndrod fram synnum, swa ðin sunu mære

10

separated from sins, as thy son glorious

þurh clæne gecynd, cyning ofer ealle,

through pure nature, king over all,

beald, gebletsod, boca lareow,

bold, blessed, of-books teacher,

heah higefrofre ȝ halig gast.

high mind-comfort and holy spirit.

Sicut erat in principio.

As it-was in beginning.

Swa wæs on fruman frea mancynnes,

So was at beginning lord of-mankind,

ealre worulde wlite ȝ frofre,

15

of-all world beauty and comfort,

clæne ȝ cræftig. Ðu gecyðdest þæt,

pure and skillful. Thou showedst that,

þa ðu, ece god, ana gewrohðest

when thou, eternal god, alone wroughtest

þurh halige miht heofonas 7 eorðan,

through holy might heavens and earth,

eardas 7 uplyft 7 ealle þing.

dwellings and upper-air and all things.

20 Þu settest on foldan swyðe feala cynna

Thou settest on earth very many of-kinds

7 tosyndrodost hig syððon on mænego,

and separatedst them afterward into many,

þu gewrohtest, ece god, ealle gesceafta

thou wroughtest, eternal god, all creatures

on syx dagum 7 on þone seofodan þu gerestest.

in six days and on the seventh thou restedst.

Ða wæs geforðad þin fægere weorc

Then was accomplished thy fair work

25 7 ðu sunnandæg sylf halgodeſt

and thou Sunday thyself hallowedst

7 gemærsodeſt hine manegum to helpe.

and madest-glorious it to-many for help.

Þone heahan dæg healdað 7 freoðiaþ

The high day keep and protect

ealle, þa ðe cunnon cristene þeawas,

all, those who know Christian customs,

haligne heortlufan 7 ðæs hehstan gebod:

holy heart-love and of-the highest command:

30 on drihtnes namon se dæg is gewurðod.

in of-lord name the day is honored.

Et nunc et semper.

And now and always.

7 nu 7 symble þine soðan weorc

and now and always thy true works

ȝ ðin mycele miht manegum swytelað,

and thy great might to-many make-clear,

swa þine cræftas heo cyðað wide

as thy powers they make-known widely

ofer ealle woruld: ece standeþ

over all world: eternal stands

godes handgeweorc, groweð swa ðu hete.

of-god handiwork, grows as thou commandedst.

35

Ealle þe heriað halige dreamas

All thee praise holy joys

clænre stefne ȝ cristene bec,

with-pure voice and Christian books,

eall middaneard ȝ we men cweþað

all middle-earth and we men say

on grunde her: “Gode lof ȝ ðanc,

on ground here: “To-god praise and thanks,

ece willa ȝ ðin agen dom”.

eternal will and thy own glory”.

40

Et in secula seculorum.

And into ages of-ages.

ȝ on worulda woruld wunað ȝ rixað

and in of-worlds world dwells and reigns

cýning innan wuldre ȝ his þa gecorenan,

king within glory and his the chosen-ones,

heahþrymnesse haliges gastes,

high-majesty of-holy spirit,

wlitige englas ȝ wuldorgýfe,

beautiful angels and glory-gifts,

soðe sibbe, sawla þangung,

true peace, of-souls thanksgiving,

45

modes miltse. Ðær is seo mæste lufu,

of-mind mercy. There is the greatest love,

haligdomas, heofonas syndon

holy-things, heavens are

þurh þine ecan word æghwær fulle,

through thy eternal word everywhere full,

swa syndon þine mihta ofer middangeard

so are thy powers over middle-earth

50 swutele ȝ gesyne, þæt ðu hy sylf worhtest.

clear and visible, that thou them thyself wroughtest.

AMEN.

AMEN.

We þæt “soðlice” secgað ealle.

We that “truly” say all.

Þurh clæne gecynd þu eart cyning on riht

Through pure nature thou art king in right

clæne ȝ cræftig. Þu gecyddest þæt,

pure and skillful. Thou showedst that,

þa ðu, mihtig god, man geworhtest

when thou, mighty god, man wroughtest

55 ȝ him on dydest oruð ȝ sawul,

and to-him in didst breath and soul,

sealdeð word ȝ gewitt ȝ wæstma gecynd;

gavest word and wit and of-fruits nature;

cyddeð þine cræftas: swylc is Cristes miht.

showedst thy powers: such is of-Christ might.

THE CREED

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

Credo in deum patrem omnipotentem.

I-believe in god father almighty.

Ælmihtig fæder up on rodore,

Almighty father up in heaven,

þe ða sciran gesceaft sceope ȝ worhtest

who the bright creation createdst and wroughtest

ȝ eorðan wang ealne gesettest;

and of-earth plain all establishedst;

ic þe ecne god ænne gecenne,

I thee eternal god one acknowledge,

lustum gelyfe. Þu eart lifes frea,

with-pleasure believe. Thou art of-life lord,

engla ordfruma, eorðan wealdend,

of-angels origin, of-earth ruler,

ȝ ðu garsecges grundas geworhtest

and thou of-ocean grounds wroughtest

ȝ þu ða manega canst mærra tungla.

and thou the many knowest of-glorious stars.

Et in Jesum Christum filium eius unicum dominum nostrum.

And in Jesus Christ son his only lord our.

- Ic on sunu þinne soðne gelyfe,
I in son thy true believe,
- 10 hælendne cyning, hider asendne
saving king, hither sent
 of ðam uplican engla rice,
from the heavenly of-angels kingdom,
 þone Gabriel, godes ærendraca,
whom Gabriel, of-god messenger,
 sanctan Marian sylfre gebodode.
to-holy Mary herself announced.
- 15 Ides unsmæne, heo þæt ærende
Lady unblemished, she the message
 onfeng freolice 7 ðe fæder sylfne
received freely and thee father self
 under breostcofan bearn acende.
under breast-chamber child bore.
- Næs ðær gefremmed firen æt giftum,
Not-was there committed crime at marriage,
 ac þær halig gast handgyft sealde
but there holy spirit hand-gift gave
 þære fæmnan, bosm fylde mid blisse,
to-the virgin, bosom filled with bliss,
- 20 7 heo cuðlice cende swa mærne
and she openly bore so glorious
 eorðbuendum engla scyppend,
to-earth-dwellers of-angels creator,
 se to frofre gewearð foldbuendum,
who as comfort became to-earth-dwellers,
 7 ymbe Bethleem bodedan englas,
and around Bethlehem announced angels,

þæt acenned wæs Crist on eorðan.

that born was Christ on earth.

Passus sub Pontio Pilato.

Suffered under Pontius Pilate.

Ða se Pontisca Pilatus weold

When the Pontic Pilate ruled

under Romwarum rîces and doma,

under Romans of-power and of-judgments,

þa se deora frea deað þrowade,

then the dear lord death suffered,

on gealgan stah gumena drihten,

on gallows climbed of-men lord,

þone geomormod Josep byrigde,

whom sad-minded Joseph buried,

ȝ he of helle huðe gefette,

and he from hell booty fetched,

of þam suslhofo sawla manega,

from the torment-house souls many,

het ða uplicne eþel secan.

commanded them heavenly homeland seek.

Tertia die resurrexit a mortuis.

On-third day rose-again from dead.

Ðæs þy ðriddan dæge þeoda wealdend

After-that on-the third day of-peoples ruler

aras, rices frea recen of moldan.

arose, of-kingdom lord quickly from earth.

ȝ he XL daga folgeras sine

and he forty of-days followers his

runum arette ȝ ða his rice began,

with-mysteries cheered and then his kingdom began,

25

30

35

þone uplican eðel secan:

the heavenly homeland seek:

cwæð, þæt he nolde nænne forlætan,

said, that he would-not any abandon,

þe him forð ofer þæt fylían wolde

who him forth after that follow would

40 ȝ mid fæstum sefan freoðe gelæstan.

and with firm mind peace keep.

Credo in spiritum sanctum.

I-believe in spirit holy.

Ic haligne gast hihte beluce,

I holy spirit with-hope enclose,

emne swa ecne swa is aðor gecweden,

even as eternal as is either called,

fæder oððe freobearn, folca gereordum:

father or noble-son, of-peoples in-languages:

ne synd þæt þreo godas þriwa genemned,

not are those three gods thrice named,

45 ac is an god, se ðe ealle hafað

but is one god, he who all has

þa þry naman þinga gerynum,

the three names of-things in-mysteries,

soð ȝ sigefæst ofer side gesceaft,

true and victory-firm over wide creation,

wereda wuldorgyfa wlanc ȝ ece.

of-hosts glory-giver proud and eternal.

Sanctam ecclesiam catholicam.

Holy church universal.

Eac ic gelyfe, þæt syn leofe gode,

Also I believe, that be dear to-god,

þe þurh ænne geþanc ealdor heriað,

who through one thought lord praise,

heofona heahcýning her for life.

of-heavens high-king here in life.

Sanctorum communionem.

Of-saints communion.

Ʒ ic gemænscipe mærne getreowe

and I communion glorious trust

þinra haligra her for life.

of-thy saints here in life.

Remissionem peccatorum.

Remission of-sins.

Lisse ic gelyfe leahtra gehwylces.

Remission I believe of-vices of-each.

Carnis resurrectionem.

Of-flesh resurrection.

Ʒ ic þone ærest ealra getreowe,

and I the resurrection of-all trust,

flæscas on foldan on þa forhtan tid.

of-flesh on earth in the fearful time.

Et uitam æternam.

And life eternal.

þær ðu ece lif eallum dældest,

where thou eternal life to-all dealtest,

swa her manna gehwylc metode gecwemað.

as here of-men each to-ordainer pleases.

THE BRUSSELS CROSS

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

Rod is min nama: geo ic ricne cyning

Rood is my name: formerly I mighty king

bær byfigende, blode bestemed.

bore trembling, with-blood drenched.
