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**CÆDMON'S**  
**METRICAL PARAPHRASE**

OF

**PARTS OF THE HOLY SCRIPTURES,**  
**IN ANGLO-SAXON;**

WITH

**AN ENGLISH TRANSLATION,**  
**NOTES, AND A VERBAL INDEX,**

**By BENJAMIN THORPE, F.S.A.**

HONORARY MEMBER OF THE ISLANDIC LITERARY SOCIETY OF COPENHAGEN.



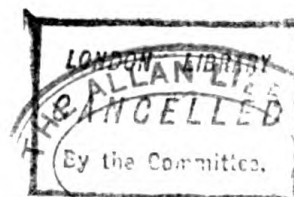
**LONDON:**

**PUBLISHED BY THE SOCIETY OF ANTIQUARIES OF LONDON;**

**AND SOLD BY BLACK, YOUNG AND YOUNG,**

**TAVISTOCK STREET, COVENT GARDEN.**

1832.



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RED LION COURT, FLEET STREET.

PROSPECTUS OF A SERIES OF PUBLICATIONS  
OF  
ANGLO-SAXON AND EARLY ENGLISH LITERARY REMAINS,  
UNDER THE SUPERINTENDENCE OF A COMMITTEE OF  
THE SOCIETY OF ANTIQUARIES OF LONDON.

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THE publication of the Remains of Anglo-Saxon and Early English Literature existing in manuscript, with the addition of such as have been imperfectly edited, or have become extremely rare, has long been thought highly desirable by persons attached to the study of our national Antiquities and Language. For the small portion of Anglo-Saxon learning already rendered accessible to the student, we are in some measure indebted to foreign scholars; and it has been deemed a subject of national reproach, that numerous Works of equal or greater importance (including many interesting volumes of History, Poetry and Romance in the Anglo-Norman tongue,) should have still remained unpublished. To supply these deficiencies, it was lately proposed to establish a new society, and a subscription was set on foot to carry that object into execution. The promoters of this measure thought it right, however, to submit it to the Society of Antiquaries (of which many of them were Fellows), as being entirely in accordance with the purposes for which that Society was founded; and it was, on mature consideration, determined by the Council, to recommend that the Society of Antiquaries should take upon themselves the direction and execution of some of these Works, at their own expense, receiving such a return for the outlay as the sale of them might afford. Accordingly, a Report to the above effect was laid before the Society; and the following Resolution having been suspended in the Meeting-Room, during the period prescribed by the Statutes, was confirmed by Ballot on Thursday, March 17, 1831:—

*Resolved*,—That it appears highly desirable that this measure be undertaken by the Society of Antiquaries; but, as its funds are inadequate to defray the whole expense, without interfering with its other publications, on the ordinary terms of distribution among its Members, it appears expedient that copies of the intended publication be sold to the Fellows at half-price, and that an adequate price be fixed on copies for general sale; by which it is expected that a great proportion of the expense would be reimbursed to the Society.

For the purpose of carrying into effect the foregoing Resolutions, the Council,



at their next meeting, appointed a Committee, consisting of the present Officers, and nine other Members selected from the Fellows of the Society, viz. :

The Earl of ABERDEEN, K.T., <i>President.</i>	J. H. MARKLAND, Esq.
HUDSON GURNEY, Esq., V.P.	J. H. MERIVALE, Esq.
HENRY HALLAM, Esq., V.P.	FRANCIS PALGRAVE, Esq.
Rt. Hon. C. W. WILLIAMS WYNN, V.P.	HENRY PETRIE, Esq.
WILLIAM R. HAMILTON, Esq., V.P.	Sir THOMAS PHILLIPS, Bart.
THOMAS AMYOT, Esq., <i>Treasurer.</i>	EDGAR TAYLOR, Esq.
JOHN GAGE, Esq., <i>Director.</i>	To whom have since been added
NICHOLAS CARLISLE, Esq. } <i>Secretaries.</i>	The Rev. J. FORSHALL.
HENRY ELLIS, Esq. }	FREDERICK MADDEN, Esq.
JOHN CALEY, Esq.	W. Y. OTTLEY, Esq.
FRANCIS DOUCE, Esq.	CHARLES P. COOPER, Esq.
EDWARD HAWKINS, Esq.	

The Committee have thought it desirable that Anglo-Saxon Works shall be printed in the ancient Characters, and be accompanied, in every case, with an English Translation.

The two first Works for publication are,

1. Cædmon's Scriptural Paraphrase, edited from the Bodleian MS., by Benjamin Thorpe, Esq. F.S.A. with an English Translation, Preface, and Notes. The Illuminations, fifty in number, have been engraved by Mr. Basire, accompanied by fac-simile Specimens of the MS., and given to the Fellows of the Society in the twenty-fourth volume of the *Archæologia*, with a Descriptive Notice of the MS. by Henry Ellis, Esq., which had been previously read at the Society's Meetings. Separate copies of the Engravings and Descriptive Notice have been struck off for sale.

2. Layamon's Translation of Wace's Chronicle of the Brut, from the Cottonian MSS., Calig. A. ix. and Otho C. xiii., including the two Texts, to be edited by Frederick Madden, Esq. F.S.A., with an English Translation, Preface, and Notes. This Work will be comprised in Two Volumes Royal Octavo. The period of its publication will be announced hereafter.

Those Fellows of the Society who are desirous of possessing either or both of these Publications, are particularly requested by the Committee to give their names, at as early a period as they may find convenient, to Mr. Martin, at the Society's Library.

The Works will be printed by Mr. Richard Taylor, F.S.A., and the copies which are not disposed of to the Fellows of the Society, will be sold by Messrs. Black, Young and Young, 2 Tavistock Street, Covent Garden.

## TRANSLATOR'S PREFACE.

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HAVING been led by circumstances to the study of our old vernacular tongue, I naturally felt some desire to become acquainted with the works of one whom, justly or unjustly, I considered as the Father of English Song. Absence in a foreign land long prevented the gratification of this desire, beyond the perusal of a few extracts in the Rev. Mr. Conybeare's "Illustrations of Anglo-Saxon Poetry"\*; but, on my return to England, having got access to a copy of the printed edition of the original text, I soon became convinced of the inaccuracy of that edition, and that the neglect which has hitherto attended the remains of this Milton of our forefathers is, partly at least, to be ascribed to the faulty and unsatisfactory manner in which they have been communicated to the public. It was therefore with impatience that I looked forward to the completion of the new edition announced by the reverend and learned Editor of the "Illustrations"†; nor until I had ascertained that he had abandoned the design, did I resolve on applying to the work, and endeavouring, as far as I was able, to supply what to me seemed a desideratum in our literature.

This design would, however, have shared the fate of many others of a like nature, had not the Society of Antiquaries,

\* *Illustrations of Anglo-Saxon Poetry*, by the Rev. J. J. Conybeare, M.A., &c.; edited by his brother, the Rev. W. D. Conybeare, M.A., &c. London, 1826.

† See *Illustrations*: Introduction, p. lxxvii.

upon application to that learned Body, liberally undertaken to defray the expense, not only of editing and printing the work itself, but of engraving fac-similes of the illuminations which accompany the unique MS. of the poem preserved in the Bodleian Library\*.

\* About the middle of the last century it was proposed to reprint Cædmon, with a translation, and to have the illuminations engraved, under the patronage of the Society of Antiquaries; but, from some causes which are not mentioned, the project was abandoned, though engravings were made from fifteen of the drawings, the original plates of which are in the possession of Mr. Ellis of the British Museum. The following letter from Edw. Rowe Mores to Dr. Ducarel (see Nichols's *Literary Anecdotes*, vol. v. p. 403.) details the plans of the Saxonists of that period.

*Queen's Coll. Oxon., Jan. 13, 1753.*

“DEAR SIR,—The drawings you mention are not in our library, but in the Bodleian, in the MS. Cædmon which we have so often talked about. What we have lately discovered at our College is an index drawn up by Junius to his edition of Cædmon, which in the Bodleian Catalogue is said to have been stolen; but we suppose, that as Junius's MSS. were formerly kept in a closet in the school-gallery, Mr. Thwaites might borrow it from thence; and, it being afterwards found in his study, was, with his other papers, inadvertently reposit<sup>d</sup> in our archives. The Dean of Exeter<sup>a</sup> is very desirous that this index should be printed and annexed to the drawings: which, he says, he proposed to the Antiquarian Society to be engraved at their expense; but without success. I did myself at first think that this work might be published by our Society; but, for some reasons which have since occurred to me, I am now of a different opinion. Mr. Lye has been at Oxford lately; and Messrs. Wise, Lye, Ballard, and myself, have held several consultations about reprinting Cædmon entire, with a translation, and adorned with all the drawings in the Bodleian copy. Mr. Lye seems inclined to undertake the translation; and Fletcher is willing to pay all expenses of printing, if we will engrave the drawings. Mr. Wise is about printing a dissertation on the true age of Cædmon, the

<sup>a</sup> Dr. Charles Lyttelton, afterwards Bishop of Carlisle, President of the Society of Antiquaries.

The text of the present edition is founded upon a careful collation of that of Francis Junius\* with the Bodleian MS. In a few places, where the latter is manifestly corrupt, recourse has been had to conjectural emendation; this, however, has been very rarely ventured upon, and in no case without giving the reading of the MS. at the foot of the page.

Though the present edition be freed from the inaccuracies, both editorial and typographical, in which the former one abounds, yet the text of the manuscript itself is in numerous instances so corrupt as to admit only of conjectural interpretation †; and some few places have, I regret to say, baffled all my efforts even at conjecture.

In the earlier part of the poem these inaccuracies are less frequent, and the sense continues unbroken, except in places where the MS. exhibits evident vestiges of mutilation; but as we advance, errors and omissions thicken upon us, till at length, in the second book, we find little else than a series of unconnected fragments ‡.

dialects, and several other curious Saxon matters, which I hope will put some of us upon studying this part of antiquity. I know of none at present who apply their studies this way but Mr. Buckler, who, though a Mallardian, is nevertheless, I believe, a diligent and a learned antiquary.

“ I am, dear Sir, yours very sincerely,

“ EDW. ROWE MORES.”

\* *Cædmonis Monachi Paraphrasis poetica Genesios ac præcipuarum Sacræ Paginæ Historiarum, abhinc annos M.LXX. Anglo-Saxonice conscripta, et nunc primum edita a Francisco Junio, F.F. Amstelodami 1655.*

† The former part of the MS. I imagine to have been written from a copy, the latter from dictation; as it abounds precisely in such errors as an illiterate man, writing from recitation, might naturally be expected to commit. Some of these instances will be specified in the notes.

‡ It is singular enough that, both in the MS. and in Junius's edition, these fragments appear on the page as entire parts of the poem, unnoticed as fragments either by the Saxon scribe or the modern editor.

With respect to the question—*whether these remains are the genuine work of Cædmon, or of some later bard?*—much has been said, and to little purpose. For my own part, I see no good foundation for doubt upon the subject; and notwithstanding the opinion of Dr. Hickes, and of others in deference to his authority, by whom the epithet of Pseudo-Cædmon has been bestowed on the author of the present poem, I feel inclined to regard the work as the production of the good Monk of Whitby; due allowance being made for such interpolations, omissions, and corruptions of the original text, as Cædmon, in common with the classic authors of antiquity, and still more with the vernacular writers of the middle ages, may be supposed to have suffered at the hands of ignorant transcribers.

Hickes's principal reason for ascribing the work to a much later poet is its dialect and style, which he calls Dano-Saxon\*.

\* “ Cædmone igitur abjudicandam Paraphrasin censeo quam ei inscribit vir maximus Fr. Junius, et tantum non adjudicat in observationibus ad Willeramum p. 248. Ibi eam vocat historiarum veteris testamenti perantiquam Paraphrasin, dicitque innumera in ea occurrere quæ penitentiorem sapiunt antiquitatem. Denuo eam vocat reconditum antiquitatis thesaurum; eamque citaturus utitur plane Cædmonis nomine; quasi, se judice, vere Cædmonis esset, quam ceterioris seculi poeta aliquis Anglo-Saxonum septentrionalis contexit, Cædmonis, quoad operis argumentum, quisquis fuit, non infelix imitator. Quod enim stylum geniumque operis attinet, is idem est in fragmento Historiæ Judith, Calendario, et in additamento illo, quod in fine Paraphraseos extat, p. 91, (*hujusce editionis* p. 265,) quod tamen esse ceterioris antiquitatis operis argumentum demonstrat: de descensu Jesu ad inferos, de perruptis ab eo inferni januis, de raptis ab eo inde animis, qui per Mariam Virginem opem et misericordiam ejus prius imploraverant.” —*Hickesii Thesaurus*, p. 133.

“ Ante aliquot annos, literarum Saxonicarum instauratorem amplissimum D. Georgium Hickesium magna cum voluptate audiavi de Cædmone disserentem et affirmantem hujusce Paraphraseos auctorem non illum fuisse

Of this dialect I have not succeeded in tracing a vestige throughout the poem. In fact, from beginning to end, it

Cædmonem divino inspiratum afflatu, de quo tot præclara scripsit Beda Venerabilis in Historia sua Eccles. Gentis Anglorum: sed alium quendam Cædmone multo recentiore, qui Poemata sua dialecto Dano-Saxonica condita, circa seculum a Christo nato decimum edidit."—*Wanley*, p. 77.

But the fullest account given by Hickes of the singular opinions which he entertained upon this subject, is contained in a letter written by him, in 1699, to his friend Bishop Nicolson. This letter is here given entire, from the Correspondence of the latter, published by J. Nichols, F.S.A., vol. i. p. 119.

“ *London, April 25, 1699.*

“ DEAR SIR,—Your letter of March 30 was sent to me from London to Oxford, which made me delay an answer to it till I returned to London again. As for the Cotton Harmony, though one may reasonably suppose the Saxon in Cædmon's time not to be much altered from the first Teutonic Saxon, yet, upon considering the Gallo-Italic, or rather Franco-Italic, hand of the original, and that the fragment of the undoubted Cædmon in Bede seems not to be the same language with that book, I give it up to be Francic, and the most antient piece yet discovered in the old Teutonic; and, if subscriptions come in accordingly, I will print it in my book. As for Junius's Cædmon, I cannot yet believe it to be of the true Cædmon's composure. First, because the fragment in Bede, which was the beginning of the true Cædmon, is not the same in words, or order of words, with that of Junius's Cædmon; but, being the same in sense, it seems to show that the author of Junius's Cædmon wrote in imitation of the true Cædmon, and was not the true Cædmon himself, no more than the author of the Additament at the end of the book; though it must be confessed that the Additament hath a more recent air, at first sight, than the Paraphrase of Genesis, which makes the first part of the book. Secondly, the Menology, which is written in the same style and dialect, was written in Canute's reign, as seems to me from one expression at the latter end of it, before you come to the rambling dithyrambicks (I have not now my copy by me to quote the words), which is to this purpose: ‘Now may you know how to observe the festivals through the whole *British* kingdom of the King of the Saxons;’ and I desire to know your opinion if that passage doth not fix the time of the Menologium. Thirdly, the victory of Æthelstan, Chron. Sax. an. 938, and the death of Edgar, an. 975, both

is written (with the exception of some orthographical peculiarities in the second book,) in Saxon as pure as the works of Alfred himself; and its Danisms have no existence out of the imagination of the learned author of the *Thesaurus*\*. For the sake of argument, however, let us for a moment allow Hickes to be right, and that the dialect is Dano-Saxon,—what more can be made of the concession, than that the original pure Saxon text is lost, and that what remains of the poem has been transmitted to us in a copy made by a scribe of

written in the same style and dialect, are good arguments that the Paraphrase of Genesis ascribed to Cædmon was written about these times, that is to say, in the tenth century. Lastly, there are so many Dano-Saxonic words and phrases in it, that occur in pieces written not long before and a little after the Conquest, in such as are commonly called Semi-Saxonic MSS., that I cannot but think it was written by some Northymbrian (in the Saxon sense of the word,) after the Danes had corrupted their language. Among others, *o* for the Cimbric præposition *a*, *IN*, occurs in him, which is general in Anglo-Nortmannic books written shortly after the Conquest; as I have shown in the chapter 'De Dialecto Nortmanno-Saxonica, sive Anglo-Nortmannica;' which, though when I began it I thought would have afforded but little matter of speculation, yet hath it carried me into large theories; and could I have foreseen whither your proposal of a chapter 'De Dialecto Dano-Saxonica' would have led me, I should never have had courage to have ventured on the work. Whatever is written in the second edition, the world is beholden to you for it; and I doubt not but it would have been much better done, could I have had your help and directions, as well as your encouragement.

" I pray God to preserve you in health, and remain, Sir, your most obliged humble servant,  
G. H."

\* I am not aware of any traces of Danish influence on our old mother tongue, except in the Glosses to the Four Gospels and the Psalms, MSS. Cott. Nero D. 4. and Vesp. A. 1., written in the dialect of Northumbria; the *Ormulum*, MS. Bodl., the name of the author of which, *Orm*, would also seem to indicate a Scandinavian origin; and the Fragment of Cædmon given at p. xx. *note*.

Northumbria, at a period when the dialect of that part of England had become corrupted by intermixture with the language of its Scandinavian invaders and colonists? \* The identity of the poem would nevertheless still be preserved. But that an entire, and, for its time, beautiful, poem, corresponding, as far as we can judge from what time has spared to us, in every particular with the account given by Beda in his life of Cædmon,—that such a poem is the production of another, and comparatively recent, bard, is a proposition too gratuitous and improbable to be entertained by any one with whom adherence to a favourite hypothesis is not paramount to right reason.

In King Alfred's Saxon Version of Beda's History the lines are given which Cædmon is reported to have composed in his dream. These have, by Dr. Hickes and others, been considered as the only genuine fragment extant of Cædmon's work: but when we reflect that the lines in question appear in Beda's original text only in a Latin translation, which Alfred in his version, instead of giving the original Saxon as written by Cædmon, seems to have retranslated, they rather furnish additional proof in favour of the genuineness of the poem; the variations between them and the lines with which the poem opens, being such as might naturally be expected to exist between an original composition and a retranslation from a translation of it.

The original MS. of the poem, preserved in the Bodleian Library, is a small parchment volume in folio, containing two

\* That copies of parts of the poem, at least, existed in such varieties of dialect, is highly probable from the specimen in the MS. Eliens., given both in Wanley, and in Smith's edition of Beda's Ecclesiastical History, and reprinted in the present volume, p. xx.



hundred and twenty-nine pages ; the first two hundred and twelve of which are written in a fair, though not elegant hand, apparently of the tenth century. The remaining seventeen pages, forming a Second Book, are in an inferior handwriting : and as the orthography used in this part of the poem is less pure, and the language less grammatical than in the first part, it is perhaps\* to be considered as less ancient.

Of the history of this MS. nothing more, I believe, is

\* I say *perhaps*, knowing how difficult it is to decide upon the age of a Saxon MS. from any peculiarity of orthography, and that *place* has, in this respect, an influence as great as *time*. In fact, Saxon MSS. ought to be locally classed, before any attempt be made at chronological arrangement ; nor will this appear strange when we consider, that in early times the several divisions of the kingdom were, comparatively speaking, almost like foreign countries to each other ; that in some parts the Saxon must have continued uninfluenced by foreign idioms much longer than in others ; that the various provincial dialects must have been much more strongly marked than they are at present, and that they were all equally employed in literary composition. A case in point is the specimen of the Kentish dialect, as it appears in a MS. from the Arundel collection, No. 57, now in the British Museum. The date is 1340, and yet the language may still be termed Semi-Saxon. In proof of the above, let any one compare the following extracts with the courtly, frenchified English of Chaucer :

Nou ich wille þet ye ýwýte hou hit if ýwent  
 þet þif boc if ýwrite mid engliff of Kent.  
 þif boc if ýmad uor lewede men |  
 Vor uader | and uor moder | and uor oþer ken |  
 Ham uor to berþe uram alle manýere zen |  
 þet ine hare inwýtte ne bleue no uoul wen.  
 Huo afe god if his name ýzed |  
 þet þif boc made God him ýeue þet bread |  
 Of anglef of heuene and þerto his red |  
 And onderuonge his zaule huanne þet he if dýad.

Amen.

Ymende . þet þif boc if uolued ine þe eue of þe holý apostlef Symon an

known, than that it was the property of Archbishop Usher, who presented it to Junius, by whom, with the rest of his MSS., it was bequeathed to the Bodleian Library.

This work, as the reader is already aware, was first given to the world by the learned foreigner above named, in a small quarto, printed at Amsterdam in 1655, containing the Saxon text, unaccompanied by translation or notes. Of a scholar so celebrated as Junius, it will doubtless to many seem presumption in me to speak in terms other than those of unqualified deference; nor am I able or inclined to detract aught from his high reputation as a profound and laborious investigator of antiquity in general; but I cannot avoid noticing that the text of his edition contains numerous errors. In the manuscript, for instance, the metrical point is of fre-

Judaſ | of ane broþer of þe choſtre<sup>a</sup> of ſaynt Auſtin of Canterberi | Ine þe yære of oure lhordef beringe . 1340.

Vader oure þet art in heueneſ | yhalzed by þi name . cominde þi riche . yworþe þi wil | afe ine heuene . and ine erþe . bread oure eche dayef . yef ouf to day . and uorlet ouf oure yeldinges . afe and we uorleteþ oure yeldereſ . and ne ouf led naþt in to uondinge . Ac vri ouf uram queade.

Zuo by hit.

Hayl Marie | of þonke uol . lhord by mid þe . ybliffed þou ine wýmmen . and ybliffed þet ouet of þine wombe .

Zuo by hit.

Þis boc is Dan Michelis of Norþgate | ywrite an engliſ of his oþene hand . þet hatte Ajenbyte of inwýt . And is of the bochoufe of ſaynt Auſtines of Canterberi . mid þe lettres C: C:

For my knowledge of this very curious MS., as well as for the communication of the foregoing extracts, I am indebted to the kindness of Mr. Joseph Stevenson, of the British Museum, a gentleman from whom we may one day hope for a local classification of our Saxon MSS., as far as such an undertaking is practicable.

<sup>a</sup> Sic MS.

quent, though by no means of constant, occurrence, and is in most instances inserted correctly; while in the printed edition it is often so placed as to destroy both sense and alliteration, by separating words in connexion, and *vice versá*; so that, in many instances, passages sufficiently plain in the manuscript become totally unintelligible in Junius's edition.

The present edition may lay claim at least to one merit,—that of exhibiting a faithful text. The metrical arrangement will also, I trust, be in general found correct. Of my version, which I have endeavoured to make literal, and at the same time free from harshness, I am less confident. That in many places it will be found exceptionable I have no doubt; but I can assure my readers, that in all cases of difficulty I have invariably given that interpretation which appeared to me best to accord with the context, and with the structure of our ancient tongue. In places where the manuscript is evidently corrupt, my translation is generally made from what I conjectured *might* be the true reading, and which I have indicated in the notes. Where the version is merely conjectural, the Italic character has been adopted.

In the accentuation, which confirms in almost every case the theory of Professor Rask\*, I have followed the authority of manuscripts, and, except in a very few instances, that of the manuscript of Cædmon itself.

The First Book of the poem, being a paraphrase of parts of the Old Testament and Apocrypha, needs no analysis, and its merits and defects must speak for themselves. Of the Second Book, of which only a few fragments have escaped the destructive hands of time and ignorance, a considerable portion seems to have been occupied by the descent of our Saviour

\* See my Translation of Rask's Anglo-Saxon Grammar, p. 4, & seqq.

to the infernal regions, or, as it is termed by the earlier writers, the *Harrowing of Hell*. Had this part of the poem been entire, it would have been desirable to subjoin such extracts from works, printed and in manuscript, as might have served as a commentary upon this our earliest production on the subject; but, in its present corrupt and mutilated state, such an addition seemed unadvisable, especially as the works treating of this favourite theme of our ancient dramatic mysteries are neither few nor difficult of access.

I have given as a Supplement, the "Song of Azariah," copied from that unique and venerable collection of Saxon poetry, the EXETER MANUSCRIPT\*; which, being evidently an extract from a more correct MS. of Cædmon than the one preserved to us, is both valuable and interesting, as throwing considerable light on the text of the latter. The same MS. contains also the "Song of the Three Children," but with variations so considerable from that given in the Junian MS. as to render its insertion unadvisable.

With the other MSS. of Junius, in the Bodleian Library, is preserved his verbal index to Cædmon: whether it be complete or not, I am unable to say; but being adapted to the pages of his edition, to that edition only can it be applicable. The index subjoined to the present volume will, it is hoped, in addition to its general utility, be found particularly beneficial to Scholars engaged in pursuits connected with the literature and language of the Anglo-Saxons.

It would ill become me, were I to dismiss this preface without due acknowledgement to the Reverend BULKELEY BANDINEL, D.D., Keeper of the Bodleian Library, for much

\* For an interesting description and analysis of the Exeter MS. see Conybeare's *Illustrations of Anglo-Saxon Poetry*.

kind and prompt attention while I was engaged in that venerable storehouse of the wisdom and learning of past ages. To the Reverend W. D. CONYBEARE, M.A., I also feel a grateful sense of obligation, for his unsolicited kindness in sending me his own interleaved copy of Cædmon, containing his translation of a considerable portion of the poem. To my excellent friend Mr. RICHARD TAYLOR, a true lover of old English lore, my thanks are likewise due, for many valuable suggestions, as well as for the kind interest he took in the work while it was passing through his press.

Cædmon's Paraphrase, with all its beauties and all its faults, is thus, for the first time, before the public in an English garb. Those readers who may rise disappointed from the perusal should reflect, that he is our earliest poet; that he lived (himself a herdsman,) when all around him was barbarism; and that these his mangled remains are all that Time has spared to us.

## PREFACE TO THE FIRST EDITION.

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### FRANCISCUS JUNIUS AD LECTOREM.

SUPERVACUUM esset, Lector benevole, pluribus verbis hoc in loco repetere, quæ non ita pridem de Paraphrasi hujus Authore attigi p. 248 Observationum nostrarum in Willeramum\*; ubi quoque præclarum hunc reconditæ antiquitatis thesaurum acceptum fero summo Præsuli et nunquam non infra merita sua laudato, IACOBO USSERIO, Archiepiscopo Armachano et totius Hiberniæ Primati. Per velim interim, mi Lector, abs te mihi ignosci quod editio hæc, ex uno tantum exemplari concinnata, prodit inemendatior; futura forte correctior, si plures antiqua manu exaratos codices videre contigisset. Ne quis tamen ulla in re operam nostram desideraret, paginas ipsius Manuscripti adversis ubique virgulis inclusi, quo facilius hanc nostram editionem cum ipsis reverendi Antistitis vett. membranis conferant, quibus pretium operæ videbitur. Singulas quoque editionis hujus paginas in lineas distinximus, quo expeditius inveniri possint loca quæ posthac a nobis ex hoc Authore citabuntur, et nostras quoque in eum observationes, Deo Opt. Max. vitam viresque largiente, suis ubique paginis lineisque commodius adaptem.

Vale, mi Lector, atque hac interim qualicumque opera nostra propitius fruire.

\* The following is the passage, “— perantiqua illa Geneseos ac præcipuarum Vet. Testamenti historiarum paraphrasi poetica, cujus mihi copiam benigne prorsus fecit vir maximus Jacobus Usserius, Archiepiscopus Armachanus et totius Hiberniæ Primas, de qua paraphrasi hoc tantum hic monebo; innumera in ea passim occurrere, quæ penitentiorem sapiunt antiquitatem, et quoniam ipse stilus ac totius operis cum argumentum tum genius ex amussim respondent isti veteris poësis specimini quod adduxit Ven. Beda lib. iv. Hist. Gentis Anglorum, cap. 24. ipse quoque posthac aliquid ex nobilissimo reconditæ antiquitatis thesauro citaturus, utar nomine istius Cædmon (in Anglo-Saxonica Regis Alvredi paraphrasi est Cædmon vel Cædman) quem sacræ illius poësis authorem facit Beda ibidem.”



SOME ACCOUNT OF CÆDMON,

FROM

BEDA'S ECCLESIASTICAL HISTORY;

WITH

KING ALFRED'S ANGLO-SAXON TRANSLATION\*.

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IN hujus Monasterio Abbatissæ (Hildæ) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum, verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum sæpe animi ad contemptum

ON þijre abbudijran<sup>a</sup> mýnstrje<sup>b</sup> pæf sum broðor jýnderlice mid zodbundre zýfe gemæned 7 zeporþað. forþon he zepunade zepijenlice leoð pýncean þa þe to æfærtneffe 7 to áræfærtneffe belumpon jra þte jra hræt jra he of zodbundum jtafum þurh boceraj zeleanade þ he æfter medmiclum fæce in jcéop-zepeorde mid þa mæftan jpétneffe 7 inbrýðneffe zeglencde. 7 in engljc zepeorde pel zehpær forðbrøhte. 7 for hij leoð-jonzum monizra monna móð of to

IN this Abbess's<sup>1</sup> Minster<sup>2</sup> was a certain brother extraordinarily magnified and honoured with a divine gift; for he was wont to make fitting songs which conduced to religion and piety; so that whatever he learned through clerks of the holy writings, that he, after a little space, would usually adorn with the greatest sweetness and feeling, and bring forth in the English tongue; and by his songs the minds of many men were often inflamed

<sup>a</sup> Hilde.    <sup>b</sup> Stepanejhalh.

<sup>1</sup> Hilda.

<sup>2</sup> Whitby.

\* The Saxon text is chiefly taken from a MS. in the Library of C. C. C. Oxon.



sæculi, et appetitum sunt vitæ cælestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum æquiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quæ ad religionem pertinent, religiosam ejus linguam decebant. Siquidem in habitu sæculari usque ad tempora provectoris ætatis constitutus, nihil carminum aliquando didicerat. Unde nonnunquam in convivio, cum esset lætitiæ causa ut omnes per ordinem

ƿorolde ƿorhoneƿre 7 to ƿeƿeod-  
neƿre þæf heorolican lifef on-  
bærnðe ƿæron. Ond eac ƿƿylce  
monize ofne æfter him in onzel-  
þeode ongunnon æfæfte leoð  
ƿýrcan. ac næniƿ hƿæþne him þ  
zelice ðon meahte. ƿorþon he  
nalæf ƿrom monnum ne þurh  
mon zelæreð ƿæf þ he þone leoð-  
cƿæft zeleanaðe. ac he ƿæf  
zodcundlice zefultumod 7 þurh  
zodef zýfe þone fonz-cƿæft on-  
fenz. ond he ƿorþon næfne noht  
leafunza ne idelef leoþef ƿýrcan  
meahte. ac efne þa an þa þe to  
æfæftneƿre belumpon 7 hiƿ þa  
æfæftan tunzan zedaƿenode ƿin-  
zan. Þæf he fe mon in ƿeorulð-  
haðe zefeteð oð þa tíðe þe he  
ƿæf zelyfedne ýlðo 7 he næfne  
æniƿ leoð zeleanaðe. 7 he ƿor-  
þon ofe in zebeorƿcipe þonne  
þæf ƿæf bliƿe in tuzan zedémeð  
þ he ealle ƿceolðen þurh ende-

with contempt for the world,  
and with desire of heavenly life.  
And, moreover, many others  
after him, in the English na-  
tion, sought to make pious  
songs; but yet none could do  
like to him, for he had not been  
taught from men, nor through  
man, to learn the poetic art;  
but he was divinely aided, and  
through God's grace received  
the art of song. And he there-  
fore never might make aught of  
leasing or of idle poems, but  
just those only which conduced  
to religion, and which it be-  
came his pious tongue to sing.  
The man was placed in worldly  
life until the time that he was  
of mature age, and had never  
learned any poem; and he there-  
fore often in convivial society<sup>1</sup>,  
when, for the sake of mirth, it  
was resolved that they all in

<sup>1</sup> Literally *Beership*, see *Leges Inæ* apud Wilkins, p. 16; and Tacit. Germ. 22, 23.

cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media cœna et egressus ad suam domum repedabat.

Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: "Cædmon," inquit, "canta mihi aliquid." At ille respondens, "Nescio," inquit, "cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram." Rursum ille qui cum eo loquebatur, "Attamen," ait, "mihi cantare habes." "Quid," inquit,

býrðneýre be hearpan rīnzan.  
ðonne he zereah þa hearpan him  
nealæcan. þonne arár he for  
rcome fram þam rýmble 7 hám  
eode to hýr huse.

Ða he þ þa sumre tíde dýde þ  
he forlet þ hýr þær zebeor-  
rcipe 7 út pær zozende<sup>a</sup> to  
neata rcýpene. þara heorð him  
pær þære nihte beboden. ða  
he þa þær in zelumplicre tíde  
hýr limo on reŕte zerehte 7  
onflæpte. þa rtoð him sum  
mon æt þurh rrefn 7 hine ha-  
lette 7 zŕette 7 hine be hýr na-  
man nemde. Cædmon rīn 7 me  
æthpezu. þa andŕarode he  
7 cpæð. ne con ic noht rīnzan  
7 ic forþon of þýrŕum zebeor-  
rcipe ut-eode 7 hideri zepát  
forþon ic noht cuðe. Eft he  
cpæð re ðe mid him rŕrecende  
pær hpæðere þu meahc me  
rīnzan. Cpæð he hpæt rceal ic

turn should sing to the harp,  
when he saw the harp approach-  
ing him, then for shame he  
would rise from the assembly  
and go home to his house.

When he so on a certain time  
did, that he left the house of the  
convivial meeting, and was gone  
out to the stall of the cattle, the  
care of which that night had  
been committed to him,—when  
he there, at proper time, placed  
his limbs on the bed and slept,  
then stood some man by him, in  
a dream, and hailed and greeted  
him, and named him by his name,  
[saying] "Cædmon, sing me  
something." Then he answered  
and said, "I cannot sing any  
thing, and therefore I went out  
from this convivial meeting, and  
retired hither, because I could  
not." Again he who was speaking  
with him said, "Yet thou must  
sing to me." Said he, "What

<sup>a</sup> zozen?

“debeo cantare?” At ille, “Canta,” inquit, “principium creaturarum.” Quo accepto responso, statim ipse cœpit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus : “Nunc laudare debemus Auctorem regni cœlestis, potentiam Creatoris, et consilium illius, facta Patris gloriæ. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui

ringan. Cpæð he ring me fram-  
reæt. Ða he þar andyrpæ on-  
renz. Ða onzan he jona ringan  
in herenejre zodej rcýppender.  
þa ferj 7 þa forð þe he næfre  
ne zehýrde. þara endebýrðnej  
7 þj.

ª Nu we sceolan herian.  
heofon-riçer pearð.  
metodej mihte.  
7 hij mod-zepone.  
pera<sup>b</sup> pulðor-fæðer.  
jpa he pundra zehpæj.  
ece ðrýhten.  
oorð onjtealde.  
he ærejt zejcéop.  
eorðan bearnum.

shall I sing?” Said he, “Sing me  
the origin of things.” When he  
received this answer, then he be-  
gan forthwith to sing, in praise of  
God the Creator, the verses and  
the words which he had never  
heard, the order of which is this :

“ Now must we praise  
the Guardian of heaven’s king-  
the Creator’s might, [dom,  
and his mind’s thought ;  
glorious Father of men !  
as of every wonder he,  
Lord eternal,  
formed the beginning.  
He first framed  
for the children of earth

ª “ Ad finem MS. *Æliens*. Carmen hoc sic se habet :

Nu rcylun herzan.	aelða barnum <sup>3</sup> .	10
hefæn rīcaej uard.	heben til hrofe.	
metudaej maecti.	haliz <sup>4</sup> jcepen.	
enð hij mod-zibanc.	þa miððunzeapð.	
uejc-uulður fapj.	mon-cynnæj uapð.	
5 jue he uunðra zihuaej.	eci ðrýctin.	15
eci ðrýctin <sup>1</sup> .	æfter tiadæ.	
or ajtelidæ.	frum fold <sup>5</sup> .	
he ærejt jcop <sup>2</sup> .	reæ allmectiz :	

Primo cantavit Cædmon istud carmen.”—*Smith*.

<sup>b</sup> Sic Cod. C. C. C., vulgo *peorc*.

<sup>1</sup> ðrictin, Wanley.

<sup>2</sup> he ærejt jcopa, W.

<sup>3</sup> elða barnum, W.

<sup>4</sup> halez, W.

<sup>5</sup> foldu, W.

primo filiis hominum cælum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit." Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

Exsurgens autem a somno, cuncta quæ dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjunxit.

Veniensque mane ad villicum qui sibi præerat, quid doni percipisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris præsentibus, indicare somnium et dicere carmen,

heoƿon to hƿófe.  
 haliz ƿeýppenð.  
 þa midðangeaƿð.  
 moncynneƿ ƿeaƿð.  
 ece ðrýhten.  
 æfter teode.  
 fƿum foldan.  
 fƿea ælmihtiz.

the heaven as a roof;  
 holy Creator!  
 then mid-earth,  
 the Guardian of mankind,  
 the eternal Lord,  
 afterwards produced;  
 the earth for men,  
 Lord Almighty!

Ða aráf he fƿom flæpe 7 eall  
 þa þe he flæpende fonz fæƿte  
 in zemýnde hæfðe. 7 þam ƿor-  
 dum fona moniz ƿorð in þ ýlce  
 zemet. zode ƿýrþeƿ fonzeƿ to-  
 zeƿeodde.

Then he arose from sleep, and  
 had fast in mind all that he sleep-  
 ing had sung, and to those words  
 forthwith joined many words of  
 song worthy of God in the same  
 measure.

Ða com he on maƿne to þam  
 tún-zereƿan feðe hiƿ ealðormon  
 ƿæƿ 7 him fæðe hpýlce zýfe he  
 onfenz 7 he hine fona to þæƿe  
 abudýrƿan zelæððe. 7 hiƿe þ  
 cýððe 7 fæzðe. þa het heo ze-  
 romnian ealle þa zelæƿðeƿtan  
 men 7 þa leornepaƿ. 7 him and-  
 ƿeaƿðum het fezcan þ fƿeƿn 7

Then came he in the morning  
 to the town-reeve, who was his  
 superior, and said to him what  
 gift he had received; and he  
 forthwith led him to the abbess,  
 and told, and made that known  
 to her. Then she bade all the  
 most learned men and the learn-  
 ers to assemble, and in their pre-  
 sence bade him tell the dream,

ut universorum iudicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, cælestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacræ historiæ sive doctrinæ sermonem, præcipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod jubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, sæcularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum

þ leoð ƿinƿan. þ ƿe eallra heora  
 ðóme ƿeconen ƿære hƿæt oððe  
 hƿonon þ cumen ƿære. ða ƿær  
 him eallum ƿereƿen ƿra ƿra hit  
 ƿær. þ him ƿære ƿrom ðrýhtne  
 ƿýlfum heofonlic ƿifu ƿorƿfen.  
 Ða ƿehton hie him ƿ ƿæzdon  
 ƿum haliz ƿpell ƿ ƿoðcunðre láre  
 ƿorð. bebodon him þa ƿif he  
 mihte þ he him ƿura ƿunze. ƿ  
 [in ƿƿinƿunze] leoð-ƿonze þ ƿe-  
 hƿýrfe. Ða he þa hæfde þa  
 ƿiƿan onƿanzen þa eode he hám  
 to hƿ hƿe ƿ com eft on morƿzen  
 ƿ þý betƿtan leoðe ƿezlenzed him  
 aƿonz ƿ azeaf þ him beboden  
 ƿær. Ða onzan ƿeo abbudýrre  
 clýppan ƿ luƿan þa ƿodeƿ ƿýfe in  
 þæm men. ƿ heo hine þa monode  
 ƿ lærde þ he ƿeorold-hád ƿorlete  
 ƿ munuc-háde onƿenze. ond he  
 þ ƿel þafode. ƿ heo hine in þ  
 mýnrter onƿenz mid hƿ ƿoðum.  
 ƿ hine ƿeƿeodde to ƿeromnunze  
 þara ƿodeƿ þeopa ƿ let hine læ-

and sing the poem; that, by the judgment of them all, it might be determined why or whence that was come? Then it seemed to them all, so as it was, that to him, from the Lord himself, a heavenly gift had been given. Then they expounded to him and said some holy history, and words of godly lore; then bade him, if he could, to sing some of them, and turn them into the melody of song. When he had undertaken the thing, then went he home to his house, and came again in the morning, and sang and gave to them, adorned with the best poetry, what had been bidden him. Then began the abbess to make much of and love the grace of God in the man; and she then exhorted and instructed him to forsake worldly life and take to monkhood: and he that well approved. And she received him into the minster with his goods, and associated him with the con-

cohorti adsociavit, jussitque illum seriem Sacræ Historiæ doceri. At ipse cuncta quæ audiendo discere poterat, rememorando secum, et, quasi mundum animal, ruminando, in carmen dulcissimum convertibat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Ægypto et ingressu in terram repromissionis, de aliis plurimis Sacræ Scripturæ historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in cælum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri judicii, et horrore pœnæ gehen-

nan þ̅ ȝetæel þ̅ær halȝan ȝtæner  
 ȝ ȝpeller. ond he eall þa he in  
 ȝehernerȝe ȝeleornian mihte  
 mid hine ȝemýnȝade. ȝ ȝpa ȝpa  
 clæne nýten eodorcende in þ̅ ȝpe-  
 terȝe leoð ȝehpýrȝe. ȝ hiȝ ȝong  
 ȝ hiȝ leoð þ̅æron ȝpa þ̅ýnjum to  
 ȝehýrenne þ̅ þa ȝýlȝan hiȝ lá-  
 neopar æt hiȝ muðe ȝpuron ȝ  
 leornodon. Sonȝ he æperȝe be  
 midðanȝearðer ȝerȝeape. ȝ be  
 ȝruman moncýnner. ȝ eall þ̅  
 ȝtær ȝenerȝ. þ̅ iȝ ȝeo æperȝe  
 moȝer bóca. ȝ eȝt be utȝonȝe  
 iȝnaela folcer of æȝýpta londe.  
 ȝ be inȝonȝe þ̅ær ȝehat-londeȝ.  
 ȝ be oðrum monȝum ȝpillum  
 þ̅ær halȝan ȝerȝiteȝ canoneȝ  
 bóca. ȝ be cȝurȝer mennȝe-  
 nerȝe. ȝ be hiȝ þ̅ropunȝe. ȝ be  
 hiȝ úp-ȝrȝȝnerȝe on heofonar.  
 ȝ biȝ þ̅ær halȝan ȝarȝer cýme.  
 ȝ þ̅ara aporȝtola láre. ȝ eȝt bi  
 þ̅am eȝe þ̅ær topeardan dómeȝ.

gregation of those servants of  
 God, and caused him to be  
 taught the series of the Holy  
 History and Gospel; and he all  
 that he could learn by hearing  
 meditated with himself, and, as a  
 clean animal, ruminating, turned  
 into the sweetest verse: and his  
 song and his verse were so win-  
 some to hear, that his teachers  
 themselves wrote and learned  
 from his mouth. He first sang  
 of earth's creation, and of the  
 origin of mankind, and all the  
 history of Genesis, which is the  
 first book of Moses, and then of  
 the departure of the people of  
 Israel from the Egyptians' land,  
 and of the entrance of the land of  
 promise, and of many other hi-  
 stories of the canonical books of  
 Holy Writ; and of Christ's in-  
 carnation, and of his passion, and  
 of his ascension into heaven; and  
 of the coming of the Holy Ghost,  
 and the doctrine of the Apostles;  
 and also of the terror of the

nalis, ac dulcedine regni cælestis, multa carmina faciebat; sed et alia perplura de beneficiis et judiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonæ actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

Nam propinquante hora sui decessus, quatuordecim diebus præveniente corporea infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem

ጎ be fýrhto þær tintreḡlican  
píteḡ. ጎ be ppetneḡre þær heof-  
onlican ríceḡ. he moniḡ leoð  
ḡeoprihte. ጎ ገpýlc eac oðer moniḡ  
be þam ḡoðcundum fremḡum-  
neḡsum ጎ ðómum he ḡeoprihte.  
on eallum þam he ḡeopnlice  
ḡýmde ꝥ he men atuḡe fram  
ገýnna luḡan ጎ mán-ðæða<sup>a</sup>. ጎ to  
luḡan ጎ to ḡeopriḡfullneḡre apehte  
ḡoðra ðæða. forþon he pær ገe  
mon ገriðe æfeḡጥ ጎ reoḡollicum  
þeodገcýpum eaðmodlice under-  
þeodeð. ጎ rið þam þa ðe on oþre  
pገan ðón poldon he pær mið  
pýlme micelne ellenpoðneḡre on-  
bærneð. ጎ he forþon fæḡne ende  
hiḡ líḡ betýnde ጎ ḡeenðaðe.

Forþon þa ðære tide nealæhte  
hiḡ ḡepiteneḡre ጎ forðfope. ða  
pær he feoperጥýne ðaḡum ær ꝥ  
he pær licumlice unጥumneḡre  
þriḡcceb ጎ heḡiḡað. hþæþere to  
þon ḡemetlice ꝥ he ealle þa tíð

doom to come, and the fear of  
hell-torment, and the sweetness  
of the heavenly kingdom, he  
made many poems; and, in like  
manner, many others of the di-  
vine benefits and judgments he  
made; in all which he earnestly  
took care to draw men from the  
love of sins and wicked deeds,  
and to excite to a love and de-  
sire of good deeds; for he was  
a very pious man, and to regular  
disciplines humbly subjected;  
and against those who in other  
wise would act, he was inflamed  
with the heat of great zeal: and  
he therefore with a fair end his  
life closed and ended.

For when the time approached  
of his decease and departure,  
then was he for fourteen days  
ere that oppressed and troubled  
with bodily infirmity; yet so  
moderately, that, during all that

<sup>a</sup> Vulg. mán-ðæðum.

in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de sæculo erat exiturus, ut in ea sibi locum quiescendi præpararet: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediæ noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, "Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum velut

mihte ge rreccan ge zangan. Pær þær on neapeſte untrumra manna húr. on þam hýra þear pær þ̅ hi þa untrumman 7 þa ðe æt forðfore pæron inlæðan rceolðan. 7 him þær ætrome þenian. Ða bæð he hŷ þen on æfenne þære nihte þe he of worulde zangende pær. þ̅ he on þam huŷe him rtope zezearpæde. þ̅ he reŷtan mihte. Ða pundrade ge þenz for hron he þær bæde. forþon him þuhte þ̅ hŷ forðfore rra neh ne pære. ðýðe hpæþere rra rra he cpæð 7 bebeað. Onð mid þý he þa þær on reŷte eode. 7 he zefeonde mode rumu þing ætzæðere mid him rrecende 7 zleopende pær þe þær ær inne pæron. þa pær ofeŷ midðenihte þ̅ he fræzn. hpæþer hi æniz huŷel þær inne hæfðon. Ða and-rparodon hie 7 cpædon. Hrile þearf iŷ þe huŷleŷ. ne þinre forðfore rra neh iŷ nu þu þur

time, he could both speak and walk. There was in the neighbourhood a house for infirm men, in which it was their custom to bring the infirm, and those who were on the point of departure, and there attend to them together. Then bade he his servant, on the eve of the night that he was going from the world, to prepare him a place in that house, that he might rest: whereupon the servant wondered why he this bade, for it seemed to him that his departure was not so near: yet he did as he said, and commanded. And when he there went to bed, and in joyful mood was speaking some things, and joking together with those who were therein previously, then it was over midnight that he asked, whether they had the eucharist within? They answered, "What need is to thee of the eucharist? thy departure is not so near, now



sospes loqueris." Rursus ille: "Et tamen," ait, "afferte me eucharistiam." Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiæ ac rancoris, haberent. Respondebant omnes, placidissimam se mentem ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: "Placidam ego mentem, filioli, erga omnes Dei famulos gero." Sicque se cælesti muniens viatico, vitæ alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, "Non longe

þótlíce 7 þuȝ ȝlæðlice to uȝ  
 ȝpƿecende eaȝt. Cƿæð he eȝt.  
 Bepað me hƿæþeȝe huȝel to.  
 Ða he hit on handa hæfde. þa  
 ƿrænȝ he. hƿæþeȝ hi ealle ȝmýlce  
 móð 7 butan eallum incan bliðe  
 to him hæfdon. Ða andȝƿarodon  
 hi ealle 7 cƿædon. þ̅ hi næniȝne  
 incan to him ƿȝtan ac hi him  
 ealle ȝƿiðe bliðe-mode ƿæron.  
 7 hi ƿruxendlice hine bædon þ̅ he  
 him eallum bliðe ƿæpe. Ða and-  
 ȝƿarode he 7 cƿæð. míne broþro  
 þa leofan. ic eom ȝƿiðe bliðmóð  
 to eop 7 to eallum ȝodeȝ man-  
 num. And he ȝƿa ƿæȝ hine ȝe-  
 tȝýmmeȝde mið þ̅ȝ heofonlican  
 ƿeȝneȝte. 7 him oþpeȝ líȝeȝ in-  
 ȝanȝ ȝearpade. Ða ȝýt he ȝræȝn-  
 hu neh þæpe tíde ƿæpe þ̅te þa  
 broðru aȝȝan ȝceoldon 7 ȝodeȝ  
 ƿolc læȝan 7 heopa uht-ȝanȝ  
 ȝinȝan. Andȝƿarodon hi. niȝ  
 hit ƿeop to þon. Cƿæð he. tela-

thou thus cheerfully, and thus  
 gladly art speaking to us." Again  
 he said, "Bring me nevertheless  
 the eucharist." When he had it  
 in his hands, he asked, whether  
 they had all a placid mind and  
 kind, and without any ill-will  
 towards him? Then they all  
 answered, and said, that they  
 knew of no ill-will towards him,  
 but they all were very kindly  
 disposed; and they besought  
 him in turn that he would be  
 kindly disposed to them all.  
 Then he answered and said,  
 "My beloved brethren, I am  
 very kindly disposed to you and  
 all God's men." And he thus  
 was strengthening himself with  
 the heavenly viaticum, and pre-  
 paring himself an entrance into  
 another life. Again he asked,  
 "How near it was to the hour  
 that the brethren must rise and  
 teach the people of God, and  
 sing their nocturns?" They an-  
 swered, "It is not far to that."

est." At ille : " Bene, ergo exspectemus horam illam." Et signans se signo sanctæ crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret ; illaque lingua quæ tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet \* : qui etiam præscius sui obitus exstitisse, ex his quæ narravimus, videtur.

utan þe þel þære tíde bíðan. 7 þa him zebæð 7 hine zegenade mid cruxte 7 óðe-tácne. 7 his heafod onhýlde to þam bolstre. 7 meðmýcel fæc onslæpte. 7 swa mid stillnesse his líf zeeendade. onð swa þær zeworðen fte swa swa he hluttre mode 7 býlepte 7 swýltre willsumnesse drihtne þeowde. þ he eac swýlce swa swýlce deaðe middangeard þær forlætende 7 to his zewýhðe becom. 7 seo tunge þe swa monig halpende word on þær swýpendes lóf zewette. he þa swýlce eac þa ýtemestan word on his hepenesse. hine swýlne remende. 7 his zást in his handa bebeodende. betýnde. Eac swýlce þ is zewæzð<sup>a</sup>. þ he þære zewýr his swýltes wordfære of þam þe we nu secgan hýrdon :

<sup>a</sup> zewegen?

He said, " It is well, let us await the hour." And then he prayed, and signed himself with Christ's cross, and reclined his head on the bolster, and slept for a little space ; and so with stillness ended his life. And thus it was, that as he with pure and calm mind and tranquil devotion had served God, that he, in like manner, left the world with as calm a death, and went to his presence ; and the tongue that had composed so many holy words in the Creator's praise, he, then, in like manner, its last words closed in his praise, crossing himself, and committing his soul into his hands. Thus it is seen that he was conscious of his own departure, from what we have now heard say.

\* " *Cædmonem* obiisse circa annum DCLXXX. plerique conjiciunt, aut paulo serius. De ejus sanctorumque aliorum reliquiis sic agit *Malmesb.* l. 3. *de Gestis Pontif.* p. 154. b. Ed. Lond. *Inventa sunt noviter*, id est, ante initium seculi xii. *et in*

*eminentiam elata, sanctorum corpora, Trumuini Ep., Osuii regis, et Ælfedæ filie ejus, quæ eidem monasterio post Hildam præfuit: necnon et illius monachi quem Divino muneri scientiam cantus accepisse Beda refert. Cujus non fuisse apud Deum popolare meritum, miracula modo multa, ut ferunt, superne demissa prætendunt indicium.*

“Consignatus est hujus sancti natalis in *Martyrologio Anglicano* die xi. Feb.; licet *Hugo Menardus* die x. Feb. retulerit.

“Recensent eum *Balæus, cent. 1,* et *Pitsæus, ætate 7,* inter illustres Angliæ scriptores: sed in hoc ambo hallucinantur, quod *dormiendo divina pronuntiasse carmina tradant, quæ vigilantes quidam ex ejus ore scriptitabant.* Id enimvero Beda non scribit.”—*Smith.*

## DESCRIPTIVE CATALOGUE OF THE PLATES.

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- I. Frontispiece to the MS. of Cædmon's Paraphrase.
- II. Fac-simile of the first page of Cædmon.
- III. The Deity sitting on his throne, expressing his displeasure with the Rebel-Angels.  
In the margin stand the words, *hælenber heh-yeþb, the throne of Christ.*  
Below is the Portrait of Ælfwine. (See *Archæologia*, vol. xxiv. p. 330.)
- IV. A Drawing divided into four compartments.
  1. The Rebel-Archangel crowned, with looks directed toward his adherents (four angels), his right hand pointing to an edifice, intended apparently for the heavenly abode, behind which stand five angels. Four angels offer crowns to the Archangel.  
On the top of the page, the lower part of the following words may be traced :  
hu re enẏl onzon oþermod þeþan,  
*How the angel began to be presumptuous.*
  - The upper part of the inscription has been cut off by the binder of the Volume.
  2. The Deity attended by angels, each bearing a peacock's feather. He is in the act of grasping those borne by the two angels nearest to him.
  3. The Deity holding three javelins, with which he is striking downward. The inscription :  
hu re hælenþ ẏerþeop helle heom to þite,  
*How God formed hell for a punishment to them.*
  4. The Infernal Regions. The chief figure here is a huge monster, or Leviathan, with jaws extended, in which Satan is lying on his back, bound round the neck and limbs, while his associates are seen plunging into the burning gulf.

- V. The Uprearing of the Firmament. The Spirit of God upon the Deep.  
 Inscription :  
 zefýndroþe pæt 7 eorþan,  
*He parted the water and the earth.*
- VI. The Saviour. The Separation of Day from Night. Opposite the lower compartment is this inscription :  
 hu he toþælbe ðæg rið nihte,  
*How he divided day from night.*
- VII. The Angels proceeding to Paradise. The formation of Eve. Inscr.  
 1. heþ zoþeþ englaſ aſtizan of heouenan into paraþiſum,  
*Here God's angels proceed from heaven into Paradise.*  
 In this, as well as in some of the other drawings, the door-hinges are remarkable, as precisely resembling those still to be seen upon the doors of some of our ancient churches.  
 2. heþ ðrihten zefcop aþameſ riſ euān,  
*Here the Lord created Adam's wife Eve.*  
 3. heþ ðrihten zefeapſ ſclep on aþam 7 zenam him an riþ of þā riþan  
 7 zefcop hiſ riſ of þam riþbe,  
*Here the Lord cast sleep upon Adam, and took a rib from his side, and created his wife from that rib.*
- VIII. The Deity addressing Adam and Eve, in the words beginning,—  
 tēmað nu 7 pexað. &c. See Poem, p. 13, l. 1.
- IX. God beholding the excellence of his productions.
- X. Adam and Eve in Paradise :  
 heo pæron leof zoþe. &c. p. 16, l. 17.
- XI. The Fall of the Angels. Satan in Hell: (Hell is again represented as a huge monster.)  
 7 heo alle foſſceop ðrihten to ðeoplum. p. 20, l. 14.
- XII. The Deity supported by Seraphim. Satan's Torment.
- XIII. In the upper part of this Drawing, Adam and Eve are represented standing by the Tree. In the lower part Satan appears fettered and manacled, while the messenger-fiend is seen passing through an opening, on his way to tempt Adam and Eve :  
 hpeapſ him þuþ þa hell-þoſa. p. 29, l. 8.
- XIV. The Temptation of Eve.
- XV. The Tempter offering the Fruit to Adam.
- XVI. Two compartments : 1. Adam receiving the Fruit from Eve.  
 2. The grief of Adam and Eve, after eating of the Fruit.

- The Fiend departs from them with an air of mockery :  
 hloh þa 7 pleʒoðe. boða bitre ʒehuzoð. p. 45, l. 10-11.  
 The figure of a lion below, which seems added merely to fill the space,  
 is evidently the work of a later and freer hand.
- XVII. 1. Adam and Eve conscious of their nakedness.  
 2. They cover themselves with fig-leaves.
- XVIII. The Fiend returning to his Master, after having tempted Eve :  
 hþearf him eft niðer. boða bitrefta. ʒceolbe he þa bpadan liʒaf  
 ʒecan. helle ʒehliðo. þær hiʒ hearna læʒ. p. 47, l. 18-22.
- XIX. 1. Adam and Eve seeking shelter in the woods :  
 uton ʒan on þýrne þealb. innan on þiʒreʒ holteʒ hleo. p. 52, l. 6-7.  
 2. Adam and Eve sitting apart from each other :  
 ʒæton on ʒunðpan. p. 52, l. 11.
- XX. 1. The Almighty cursing the Serpent.  
 2. God calls to Adam in the Garden :  
 hýððon hie on heolʒtre. þa hie halʒ ʒorð. ðrihtneʒ ʒehýrðon  
 p. 53, l. 12-14.
- XXI. The Almighty addressing Adam and Eve : (The figure of the Deity  
 is given double, one being turned towards Adam, the other towards  
 Eve.)  
 ða to euan ʒoð. ýppinʒa ʒpæc. þenð þe ʒrom þýnne. &c. p. 56,  
 l. 26-28.  
 abeað eac aðame. ece ðrihten. liʒeʒ leoht-ʒpuma.  
 lað æpenðe. þu ʒcealt oðerne. eðel ʒecan. &c. p. 57, l. 8-13.
- XXII. The exile of Adam and Eve denounced, and their departure.
- XXIII. The Angel closing the Gate of Paradise :  
 him on laʒte beleac. liðʒa 7 þýnna. hihtfulne ham.  
 halʒ engel. be ʒnean hæʒe. þýnene ʒpeoʒðe. p. 58, l. 12-17.
- XXIV. The Birth of Abel.
- XXV. The Story of Cain and Abel.
1. Cain aiding his father in the labours of agriculture :  
 oðer hiʒ to eorðan. elneʒ tiloðe. ʒe þæʒ æp-bopen. p. 59, l. 31-33.
  2. Abel tending cattle :  
 oðer æhte heolb. p. 59, l. 34.
  3. Abel's offering.
  4. The murder of Abel.
  5. Abel's blood crying to the Almighty :  
 ʒ hiʒ bloð to me. cleopað ʒ cʒeð. p. 62, l. 11-12.

## XXVI. Further Representation of Cain's History :

1. The Almighty addressing Cain.

2. Cain travelling to his new abode :

him þa cain ʒeƿat — ʒ him þa ƿic ʒeceaƿ. eaƿt-lanbum. p. 64,  
l. 13-18.

3. Cain with his wife and son Enoch.

## XXVII. Compartments containing figures of the Posterity of Adam.

## XXVIII. Two compartments. 1. Jubal playing on his lyre.

2, 3. Tubal Cain, as a smith, and in the act of ploughing.

4. Adam and Eve, the latter holding Seth in her arms.

XXIX. Seth with his wife and son. (Inscr. ʒeth ƿæƿ ʒæh, *Seth was prosperous.*)

## XXX. Enos, the son of Seth, and his family.

## XXXI. A figure, perhaps Mahalaleel? standing by an altar.

## XXXII. The burial of Mahalaleel :

malalahel. ƿintƿa hæfðe. ʒif ʒ hunð niʒontiz. þa he ʒopð ʒeƿat.  
p. 71, l. 25-30.

## XXXIII. An Angel conversing with a Prophet, supposed to be Enoch, perhaps in allusion to the verse,

him ƿæƿ þeoben holb. p. 73, l. 10.

(The Prophet treads an animal like a dragon under foot, but to this there is no allusion in the poem.)

## XXXIV. The Translation of Enoch. The lower part represents the Patriarch leaving earth; the upper, his entrance into heaven, attended by angels.

## XXXV. Mathuselah attended by his sons. On his right hand his wife in bed, attended by two females, one of whom holds an infant in swaddling clothes; presumed to represent the Birth of Noah.

## XXXVI. Scenes in the lives of Lamech and Noah.

## XXXVII. The Almighty commanding the Ark to be built. Beneath is seen the commencement of the work.

## XXXVIII. The Ark completed and inhabited. The Almighty standing at the door, ready to close it when one of Noah's sons and his wife shall have entered.

## XXXIX. The Ark afloat. In the lower part, the Deity is represented closing the entrance :

him on hoh beleac. heoƿon-ƿiceƿ ƿeaƿð. meƿe-huƿeƿ muð. p. 82,  
l. 16-18.

- XL. Noah and his family quitting the Ark ; the Deity holding the door open.
- XLI. Noah's Sacrifice :  
 þa noe onzan. neþzenbe lac . p. 90, l. 18-19.
- XLII. God's Covenant with Noah :  
 ic eop tpeopa þær. mine jelle. p. 92, l. 28-29.
- XLIII. Noah cultivating the Earth :  
 þa noe onzan æter tlian. p. 94, l. 1-6.
- XLIV. Noah's Death and Burial.
- XLV. The Building of Babel planned.
- XLVI. God's Visit to Babel : The Dispersion :  
 þa com haliz zoð. þera cneorijra. þeopc jcearigan. p. 101, l. 7-9.
- XLVII. 1. The blessing of Abraham :  
 2. Abraham and his family going to Canaan.  
 3. God appearing to Abraham :  
 þa hine cyninz engla. abrahame. iepbe jelra. p. 107, l. 5-7.
- XLVIII. 1. Abraham standing (holding an axe) between two buildings, probably preparing to build his altar.  
 2. The Deity appearing to Abraham.
- XLIX. Abraham approaching Egypt :  
 zegeah egypta. hoþn rele hþite. p. 109, l. 10-11.
- L. An unfinished Illumination.
- LI. Ornamental Decoration on p. 225 of the Manuscript.
- LII, LIII. Capital Letters, alphabetically arranged, referring to the pages of the Manuscript.





# CÆDMON'S

## METRICAL PARAPHRASE.

---

US is riht micel.  
 þæt we godena weard.  
 weorda weoldor-cuning.  
 wordum heortzen.  
 mōdum lufien.  
 he is mæzga weard.  
 heafod ealra.  
 heah-gefeasta.  
 frea ælmihtig.  
 næs him fruma æfre.  
 ori weorðen.  
 ne nu ende cymþ.  
 ecean drihtnes.  
 ac he bið á rice.  
 ofer heofen-geolga.  
 heazum þrymmum.  
 godfæst and wriðferom.  
 wezle-borgas heold.  
 þa weon gefette.  
 riðe 7 riðe.  
 þurh gefeald godes.  
 weoldres bearnum.  
 gasta weardum.

B

**F**OR us *it* is much right  
 that we *the* Guardian of *the* skies,  
*the* Glory-King of hosts,  
 with *our* words praise,  
 in *our* minds love.  
 He is of power *the* essence,  
*the* head of all  
 exalted creatures,  
*the* Lord almighty.  
 10 To him has beginning never  
 origin been,  
 nor now cometh end  
 of *the* eternal Lord,  
 but he is ever powerful  
 over *the* heavenly thrones.  
 With high majesty,  
 just and most vigorous,  
*he* ruled *the* heavenly concaves,  
 which were placed  
 20 wide and far,  
 through power of God,  
 for *the* children of glory,  
*the* guardians of spirits.

<p>         hæfdon gleam ⁊ ðream.          ⁊<sup>a</sup> heora orðfuman.          engla þreataf.          beorhte bliſſe.          pær heora blæð micel.          þegnaſ þrýmfaerte.          þeoden hereðon.          fæzdon luſtum lof.          heora líf fnean.          démdon ðríhtneſ.          ðugeþum pæron.          fſiðe zeſælize.          fýnna ne cuþon.          fſrena fneuman.          ac hie on fſiðe lifdon.          éce mið heora alðor.          elleſ ne ongunnon.          næran on roðerum.          nýmþe riht ⁊ fúð.          æriðon engla pearð.          foſ oſeſhýzðe.          ðæl on zedriðe.<sup>b</sup>          nolðan ðreozan lenz.          heora feſſa næð.          ac hie of frib-luſan.          zodeſ ahpurfon.          hæfdon ziefp micel.          þ hie rið ðrihtne.          ðælan meahton.          pulðor-fæſtan piç.          peðodeſ þrýmme.          fíð ⁊ fſeſl-toſht.          hum þær fári zelamp.       </p>	<p>         Had lustre and joy          of their original  <i>the</i> hosts of angels,          bright bliss,          their reward was great :          glorious ministers,  <i>they</i> adored <i>their</i> Ruler,          joyfully praised          their life's Lord ;          10 <i>they</i> judged, by <i>the</i> Lord's          power, <i>they</i> were          most happy.          Sins <i>they</i> knew not,  <i>nor</i> crimes to perpetrate,          but they lived in peace,          ever with their Chief :  <i>aught</i> else <i>they</i> sought not          to rear in heaven,          save right and truth,          20 ere that <i>the</i> angels' guardian,          for pride,          sank into error.  <i>They</i> would no longer work          their own good,          but they from <i>the</i> love          of God turned away.  <i>They</i> had <i>the</i> great presumption          that they against <i>the</i> Lord          could divide          30 <i>the</i> glory-fast abode,  <i>that</i> multitude of host,          ample and heavenly bright.          Pain there befell them,       </p>
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<sup>a</sup> ⁊ seems to be redundant in this place.

<sup>b</sup> The sense of this passage is obscure, and the interpretation given not free from objection, unless for zedriðe we read zedrið in the accusative.

<p> æfƿt 7 ofephýzð.  7 þær enzles mób.  þe þone unriæd onzan.  æpeƿt ƿremman.  peƿan 7 peceean.  þa he ƿorðe cƿæð.  niþer ofþyrrted.  þ he on norð-ðæle.  hám 7 heah-ƿecl.  heofena ƿiceƿ.  ázan ƿolde.  þa ƿearð ýrre zod.  7 þam ƿerode ƿnað.  þe he ær ƿurðode.  plíte 7 ƿulðne.  ƿceóp þam ƿérlōzan.  ƿræcligne hám.  ƿeorce to leáne.  helle heafar.  hearðe niðar.  30 heht þ ƿíte-húr.  ƿræcna bíðan.  ðeóp ðreama lear.  ðrihten úre.  zarza ƿearðar.  þa he hit zeape ƿirte.  ƿinnihce beƿeald.  ƿurle zeinnod.  zeond-ƿolen ƿýre.  7 ƿær-cýle.  30 ƿéce 7 ƿeáðe leze.  heht þa zeond þ ƿæbleare hóf.  peaxan ƿíte-þrozan.  hæfðon hie ƿroht-zezeme.  46 zrumme ƿið zod zezomnod.  him þær zrum leán becom. </p>	<p> envy and pride,  and the angel's mood,  who that evil counsel began  first to frame,  to weave and agitate.  Then spake he <i>the</i> words,  <i>from</i> malice thirsty,  that he in <i>the</i> north part  [ 2 ] a home and lofty seat  10 of heaven's kingdom  would possess.  Then was God angry,  and wroth with that host,  whom he erst had honoured  with beauty and with glory ;  <i>he</i> formed, for these false ones,  an exile home,  anguish for reward,  <i>the</i> groans of hell,  20 hard punishments ;  bade the torture-house  await <i>the</i> exiles,  deep, void of joys,  our Lord,  <i>the</i> guardians of spirits.  When he knew it ready,  furnished with perpetual night,  with sulphur charged,  with fire filled throughout,  30 and cold intense,  smoke &amp; red flame, [comfort void,  bade then, through that house of  <i>the</i> dread of torment to increase.  They had criminations  bitterly gathered against God ;  on them, for this, grim retribution  [came; </p>
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cpædon þ̅ heo ríce.  
 peðe móðe.  
 aȝan polðan.  
 ȝ ȝpa eaðe meahȝan.  
 him ȝeo p̅én ȝeleah.  
 ȝiððan palðenð h̅iȝ.  
 heoȝena heah c̅in̅ȝ.  
 honða ar̅ær̅iðe.  
 hehȝte pið þ̅am heȝȝe.  
 ne mihton h̅ȝȝe leaȝe.  
 m̅æne pið meȝode.  
 m̅æȝȝn b̅riȝȝȝȝan.  
 ác him ȝe m̅æȝna.  
 móð ȝeȝp̅ær̅f̅iðe.  
 bælc ȝoȝbiȝȝe.  
 þ̅a he ȝebolȝen pearið.  
 beȝloh ȝȝn-ȝceap̅an.  
 ȝiȝoȝe ȝ ȝepealðe.  
 ðóme ȝ ðuȝeðe.  
 ȝ ðreame benám.  
 h̅iȝ ȝeonð ȝȝiðo.  
 ȝ ȝeȝeán ealle.  
 toȝhte ȝiȝe.  
 ȝ h̅iȝ toȝn ȝeȝp̅ær̅c̅.  
 on ȝeȝacum ȝȝiðe.  
 ȝelȝeȝ mihtum.  
 ȝȝenȝum ȝȝeȝe.  
 hæf̅iðe ȝȝȝȝne móð.  
 ȝeȝȝeȝmeð ȝȝȝȝme.  
 ȝȝáȝ on ȝȝaðe.  
 ȝáum ȝolmum.  
 ȝ him on ȝæðm ȝeȝp̅ær̅c̅.  
 ȝȝ on móðe.  
 æðele beȝȝȝeȝe.  
 h̅iȝ piðeȝ-bȝeȝcan.  
 pulðoȝ-ȝeȝȝealðum.

*they* said that *they the* empire  
 (in *their* fierce mood)  
 would possess,  
 and so might easily.  
 [ 4 ] Him that hope deceived,  
 after his Sovereign,  
 heaven's high King,  
*his* hands uprear'd  
 most high against that crew,  
 10 nor might *they* of counsel void,  
*the* faithless against *the* Creator  
 employ force ;  
 for them the Mighty  
 deprived of courage.  
*He* bent *their* pride  
 when he was angry,  
 bereft *the* impious  
 of triumph and power,  
 sway and dignity,  
 20 and of joy deprived them,  
 his foes of freedom,  
 and all of exultation,  
 and bright glory ;  
 and his anger wreaked  
 vehemently on *his* adversaries,  
 by *his* own powers,  
 with strong step.  
 Stern *he* was of mood,  
 bitterly provoked,  
 30 *he* griped in *his* wrath  
 with hostile hands,  
 and crushed them in *his* grasp.  
 Angry in mood  
*he* deprived of *their* country  
 his adversaries,  
 of *their* glorious abodes ;

ƿceóp þa 7 ƿcýneðe.		then removed and cut off
ƿcýppend úne.		our Creator
oƿerhiðiz cýn.		<i>the</i> haughty race
enȝla of heoƿnum.		of angels from heaven ;
ƿærléar ƿeƿoð.		<i>the</i> faithless tribe
ƿalðenð ƿenðe.		<i>the</i> Powerful sent,
láðƿenðne heƿe.		<i>the</i> hateful band,
on lanȝne ƿið.		on <i>a</i> long journey,
ȝeompe ȝaȝtaȝ.		<i>the</i> sad spirits.
ƿæȝ him ȝýlƿ foƿoð.	10	Their vaunt was quailed,
beoƿ foƿboȝƿten.		<i>their</i> threat shattered,
7 foƿbiȝeð þrým.		and grandeur bowed,
ƿlíte ȝeƿemmeð.		<i>their</i> beauty corrupted.
heo on ƿƿace.		They into exile
ȝýððan ȝeomodoð.		urged then
ȝƿeaȝte ƿiðe.		<i>their</i> darksome way.
ne þoȝƿton hliúde hlihhan.		<i>They</i> might not loudly laugh,
ac heo hell-ƿreȝum.		but they in hell-torments
ƿeƿuȝe ƿunodoð.		accursed dwelt,
7 ƿeán cuðoð.	20	and woe <i>they</i> knew,
ȝáƿ 7 ȝoȝe.		pain and sorrow,
ȝuȝl þƿoƿeðoð.		torment endured ;
þýȝƿum beþeahte.		with darkness decked,
þeaƿl æƿteƿleán.		hard retribution,
þæȝ þe heo onȝunnon.		for that they had devised
ƿið ȝoðe ƿinnan.		against God to war.
þa ƿæȝ ȝóð <sup>a</sup> ȝƿa áƿ.		Then was after as before
ȝibb on heoƿnum.		peace in heaven,
ƿæȝne ƿneoþo-þeaƿaȝ.		fair loving thews ;
ƿneá eallum leoȝ.	30	<i>the</i> Lord dear to all,
þeodoð hýȝ þeȝnum.		<i>the</i> Supreme to his ministers ;
þrýmmaȝ ƿeoxon.		<i>the</i> glories waxed
41 ðuȝuða mið ðrihte.		of <i>the</i> good with <i>their</i> Lord,
ðneám-hæbhenðra :		of <i>the</i> possessors of bliss.

<sup>a</sup> I have translated as if ȝið had stood in the text, which is without doubt the genuine reading.

## II.

Þæron þa zergome.  
 þa þe rpezl buan.  
 pulðner eðel.  
 ppoht pæf aþpþnúngen.  
 oht mið englum.  
 7 óplez nið.  
 riððan hepe-póran.  
 heoꝝon oꝝzæꝝon.  
 leohte belone.  
 him on laſte ſetl.  
 pulðon-ſpedum peliꝝ.  
 riðe riððan.  
 ziꝝum ziꝝopenðe.  
 on zoðeꝝ riðe.  
 beoꝝht 7 zeb læðfæꝝt.  
 buenðra leaꝝ.  
 riððan pꝝæc-riðe.  
 pꝝeꝝze zaꝝtaꝝ.  
 unðer heaꝝm-locan.  
 heane zefóran.  
 þa þeahtoðe.  
 þeoden úpe.  
 móð-zeponce.  
 hú he þa máran zefceaf.  
 eðel-ſtaðolaꝝ.  
 eꝝt zefette.  
 rpezel-toꝝhtan ſelð.  
 ſelpan pꝝeode.  
 þa hie zielp-ſceapan.  
 oꝝziꝝen hæꝝdon.  
 heah on heoꝝenum.  
 foꝝþam haliz zoð.  
 unðer roðeꝝaꝝ ſenꝝ.  
 riðcum mihtum.  
 polðe þ him eoꝝðe.

## II.

[ 5 ] Then were in concord  
 those that inhabit *the* firmament,  
*the* region of glory ;  
 strife was dissipated,  
 fear *from* among *the* angels,  
 and fatal hate,  
 since *the* hostile bands  
 had heaven resigned,  
 of light bereft.  
 10 Behind them *that* abode,  
 rich in glorious works,  
 widely stood,  
 with gifts flourishing,  
 in God's realm,  
 bright and fruitful,  
 of dwellers void,  
 since to *their* exile-place  
*the* sprites malignant,  
 beneath *the* dungeons of perdition,  
 20 wretched fared.  
 Then pondered  
 our Lord  
 in mind,  
 how he the great creation,  
 native settlements,  
 might replenish,  
 heaven-bright seats,  
 with a better race,  
 since them *those* braggart rebels  
 30 had resigned,  
 high in *the* heavens :  
 for that *the* holy God,  
 under *the* span of *the* firmament,  
 in *his* abundant powers,  
 would that for him *an* earth

<p>         7 úp roðer.          7 ríd pæter.          zereþed purde.          woruld-zerceafte.          on ppaðra zield.          þara þe forhealdene.          of hleo renðe.          ne pæf hær þa ziet.          nymþe heolfter-rcæado          riht zepórden.          ác þer rída zrunð.          rtoð deóp 7 ðim.          ðrihtne fremðe.          ídel 7 únnýt.          on þone eazum plát.          rrið-frihþ cining.          7 þa rtope beheold.          ðreáma leare.          zereah ðeorc zerpeorc.          remian rinnihce.          rreart únder roðerum.          ponu 7 pérte.          oð þ þeof woruld-zerceafte.          þurh rórd zerearið.          pulðor-cýninge.          hær æreft zerceóp.          éce ðrihten.          helm eall-rihta.          heofon 7 eorðan.          roðor aræride.          7 þiŕ rúme land.          zertapelode.          rtranzum mihtum.          frea ælmihtig.          folde pæf þa zýt.          znær únzrêne.       </p>	<p>         and firmament above          and wide water          were planted          with worldly creatures,          in place of <i>the</i> hostile ones,          of those whom headlong  <i>he</i> had sent from <i>their</i> abode.  <i>There</i> had not here as yet,          save cavern-shade,          10 aught been ;          but this wide abyss          stood deep and dim,          strange to <i>its</i> Lord,          idle and useless ;          on which looked with <i>his</i> eyes  <i>the</i> King firm of mind,          and beheld those places          void of joys ;          saw <i>the</i> dark cloud          20 lower in eternal night,          swart under heaven,          dark and waste,          until this worldly creation          through <i>the</i> word existed          of <i>the</i> Glory-King.          Here first shaped  <i>the</i> Lord eternal,          chief of all creatures,          heaven and earth,          30 <i>the</i> firmament upreared,          [ 6 ] and this spacious land          established          by <i>his</i> strong powers,  <i>the</i> Lord almighty.  <i>The</i> earth as yet was          not green <i>with</i> grass ;       </p>
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ζάρηεεζ βεαητε.  
 ἵπεαυτ ἵννηητε.  
 ἵδε ἕ ἵδε.  
 ροννε πᾶζαυ.  
 βα παυ ρυλδου-τορητ.  
 ηεουον-πεαρδευ ζαυτ.  
 ουερ ηόλμ βόρην.  
 μιλυμ ἵπεδυμ.  
 μετοδ ενζλα ηεητ.  
 ἵφευ βηύττα.  
 10 ηεοητ ρουδουμαν.  
 ουερ ρύμνε ζηύνδ.  
 ραβε παυ ζεφύλλεδ.  
 ηεαη-σινυζευ ηᾶυ.  
 ηυμ παυ ηαλζ ηεοητ.  
 ουερ πεύτεννε.  
 ἵπα γε ρύηητα βεβεάδ.  
 βα ζεφύνδουδε.  
 ἵζουα ραλδενδ.  
 20 ουερ λαζο-ηλόδε.  
 ηεοητ ρυδ βεουετρυμ.  
 ἵεάδε ρυδ ἵείμαν.  
 ἵεόρ βα βάμ νάμαν.  
 ἵφευ βηύττα.  
 ηεοητ παυ ᾶρευτ.  
 βυρη δουητηευ ρόρηδ.  
 δᾶζ ζενέμνεδ.  
 ρλίτε βεουηητε ζευεαυτ.  
 ρελ ἵεουδε.  
 ἵρεάν ᾶτ ἵρýmδε.  
 30 ρουβ-βαρηο τυδ.  
 δᾶζ ᾶρευτα ζευεαη.  
 δεουε ἵεαδο.  
 ἵπεαυτ ἵρυδρυαν.  
 ζεουδ ἵφδνε ζηυνδ.

ocean cover'd,  
 swart in eternal night,  
 far and wide,  
*the dusky ways.*

Then was *the* glory-bright  
 spirit of heaven's Guardian  
 borne over *the* deep,  
 with utmost speed :  
*the* Creator of angels bade,  
 10 *the* Lord of life,  
 light to come forth  
 over *the* spacious deep.  
 Quickly was fulfilled  
*the* high King's behest,  
 for him was holy light  
 over *the* waste,  
 as the Maker bade.

Then sunder'd  
*the* Lord of triumphs  
 20 over *the* ocean-flood  
 light from darkness,  
 shade from brightness,  
 then gave names to both,  
*the* Lord of life.  
 Light was first  
 through *the* Lord's word  
 named day ;  
 beauteous bright creation !  
 Well pleased  
 30 *the* Lord at *the* beginning,  
*the* procreative time.

*The* first day saw  
*the* dark shade  
 swart prevailing  
 over *the* wide abyss.

III.

þa ƿeo tíð ƿeƿát.  
 ofeƿ ƿibeƿ-ƿceacan.<sup>a</sup>  
 miððan-ƿeapðeƿ.  
 meƿoð æƿteƿ ƿceaf.  
 ƿcírum ƿcíman.  
 ƿcippenð úƿe.  
 æƿen æƿeƿeƿ.  
 hiƿ áƿn on laƿe.  
 þƿanƿ þýƿe ƿenip.  
 þam þe ƿe þeoden ƿelf.  
 ƿceóƿ nihte náman.  
 neƿƿenð úƿe.  
 hi e ƿeƿunðƿoðe.  
 ƿiððan æƿeƿe.  
 ðƿuƿon ƿ ðýðon.  
 ðƿihtneƿ ƿillan.  
 éce ofeƿ eopðan.  
 ða com oðeƿ ðæƿ.  
 leoht æƿteƿ þeoƿeƿum.  
 heht þa líƿeƿ ƿeapð.  
 on méƿe ƿlóðe.  
 miððum ƿeopðan.  
 hýhtlic heofon-ƿimbeƿ.  
 holmaƿ ðælbde.  
 ƿalðenð úƿe.  
 ƿ ƿeƿoƿhte þa.  
 ƿoðeƿaƿ ƿæƿten.  
 þ ƿe ƿíca áhóƿ.  
 úƿ ƿƿom eopðan.  
 þƿƿh híƿ áƿen ƿóƿð.

III.

[ 8 ] Then the time passed  
 over *the* fruitful region  
 of mid earth :  
*The* Lord after impelled  
 from *the* sheer brightness,  
 our Creator,  
*the* even first :  
 ran on its track,  
 press'd on, *the* dark cloud,  
 to which the Lord himself  
 10 gave *the* name of night ;  
 our Preserver  
 them separated ;  
 always since  
*they* have suffered and done  
*the* Lord's will,  
 ever over earth.  
 Then came *the* second day,  
 light after darkness :  
 20 bade then life's Guardian,  
 in *the* ocean-flood,  
 in *the* midst to be,  
*the* joyous heavenly frame ;  
*the* waters parted  
 our Ruler,  
 and then wrought  
*the* compact firmament ;  
 this the Powerful hove  
 up from earth,  
 30 through his own word,

<sup>a</sup> ƿibeƿ-ƿceaca. Of this expression the signification is extremely doubtful. Hickes conjectures that "*superficies* vel *planities terræ*, quod munera fert vel frugifera sit, dicitur ƿibeƿ-ƿceaca (forsan mendose pro ƿibeƿ-ƿceata) et metonymice *hemisphærium*, seu *planitiem terræ*, &c. denotat." Vide Gr. A.S. p. 127, and Lye, sub voce.

ƿnea ælmihtiz.  
 ƿolb ƿær áðæleð.  
 únder heah-ƿoðore.  
 halzum mihtum.  
 ƿæter of ƿætrum.  
 þam þe ƿuniað zýt.  
 únder ƿærtenne.  
 ƿolca hrófer.  
 þá com ofen ƿolban.  
 ƿúr ƿiðian.  
 mæne merzen þriðða.  
 næron métoðe ða zýt.  
 ƿið lond ne ƿézar nýtte.  
 ác ƿtód beƿuzen ƿærte.  
 ƿolbe mid flóðe.  
 ƿnea engla heht.  
 þurh his ƿórd ƿéran.  
 ƿæter zemiáne.  
 þa nu under ƿoðerum.  
 heora ƿýne healðað.  
 ƿtóre zerefnðe.  
 ða ƿtód hraðe.  
 holm under heofonum.  
 ƿpa ƿe halza bebeáð.  
 ƿið ætjomne.  
 ða zereúnðroð ƿær.  
 lazo ƿið lande.  
 zereah þa lífeƿ ƿearð.  
 ðruze ƿtore.  
 ðuzoða hírnðe.  
 ƿiðe æteopðe.  
 þá ƿe ƿulðor-cýning.  
 eorðan némnðe.  
 zereette ýðum heora.  
 onƿihtne ƿýne.  
 ƿúmum flóðe.

*the* Lord almighty.  
 Earth was divided  
 under *the* lofty firmament  
 by *his* holy might :  
 water from waters,  
 for those who yet dwell  
 under *the* fastness  
 of *the* roof of nations.  
 Then came over earth  
 10 swiftly journeying  
*the* third great morn.  
 Were not meted yet  
 wide land nor useful ways,  
 but stood fast cover'd  
 earth with flood.  
*The* Lord of angels bade  
 through his word to be  
*the* waters common,  
 that now under heaven  
 20 hold their course,  
*and their* places fixed.  
 Then forthwith stood  
 ocean under heaven,  
 as the Holy ordained,  
 wide, in one assembled ;  
 then was parted  
 water from land.  
 Saw then life's Guardian  
*the* dry places,  
 30 (*the* Preserver of *all* good,)  
 wide displayed ;  
 these the King of glory  
 named earth ;  
 set to *the* waves their  
 just course,  
 to *the* spacious flood,

ἡ ζεφετερο<sup>a</sup> . . . . .

and fetter'd . . . . .

\* \* \*  
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 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

ne þuhte þa ζερύγνε.  
 ποδοπα περπε.  
 þ̅ adam leng.  
 ána pæpe.  
 νεορχνα πογγεγ.  
 νιργε ζεγσεαγτε.  
 ηύργδε ἡ halbenð.  
 φορηον him heah-cýning.  
 10 ƿnea ælmihtig.  
 ƿultum τιόδε.  
 ƿίγ ἀρεαhte.  
 ἡ þa ƿpaðe ƿealde.  
 λίγελ leohƿ-ƿpuma.  
 leoƿum ƿince.  
 he þ̅ andpeoγc.  
 oγ adámeγ.  
 líce áleoðode.  
 ἡ him λιγtum áteah.  
 15 ƿίβ oγ ƿίδan.

[ 9 ] Then seem'd *it* not fitting  
 to *the* Guardian of *the* firmament  
 that Adam longer  
 were alone  
 of Paradise,  
 of *the* new creation,  
 keeper and ruler ;  
 therefore for him *the* high king,  
 10 *the* Lord almighty,  
 created *a* helpmate,  
 raised up *a* woman,  
 and her gave for *a* support  
*the* Author of life's light  
 to *the* beloved man.  
 He the substance  
 from Adam's  
 body dismember'd,  
 and from it skilfully extracted  
 20 *a* rib from *the* side.

<sup>a</sup> In this part of the MS. are vestiges of three leaves that have been cut out.

he pær ƿehte-ƿæht.		He was fast at rest,
ƿ ƿohte ƿræf.		and softly slept,
ƿár ne ƿihte.		knew not pain,
eapfóða ðæl.		<i>no</i> share of sufferings,
né þær æniz cóm.		nor came there any
blóð of béenne.		blood from <i>the</i> wound ;
ac him bƿeƿo enġla.		but from him <i>the</i> Lord of angels,
of líce áteah.		from <i>his</i> body drew
liodenðe <sup>a</sup> bán.		a jointed bone,
ƿér unƿúndod.	10	<i>the</i> man unwounded,
of þam ƿorhte ƿóð.		of which God wrought
ƿeolicu ƿæmnan.		a goodly woman,
ƿeoph in-ƿeðýðe.		inspired life <i>into her</i> ,
éce ƿaule.		<i>an</i> immortal soul :
heo ƿæron enġlum ƿelíce.		they were like unto angels.
þá pær adameſ bƿýð.	[ 10 ]	Then was Adam's bride
ƿahte ƿeƿeaprod.		with spirit endued.
hie ón ƿeoƿoðe bú.		They in youth both,
ƿlíte beophhte ƿæron.		bright in beauty, were
on ƿoruld cenned.	20	into <i>the</i> world brought forth
meotodeſ mihtum.		by <i>the</i> Creator's might.
mán ne cuðon.		Crime <i>they</i> knew not
ðón ne ðƿeoƿan.		to do nor suffer ;
ác him ðƿihtneſ ƿæſ.		but of <i>the</i> Lord was to them
bám on bƿeoſtum.		both, in <i>their</i> breasts,
býrnenðe luſu.		burning love.
þa ƿebletƿode.		Then blessed
blið-heoſt cýning.		<i>the</i> blithe heart King,
metod alƿihta.		<i>the</i> Lord of all things,
monna cýnneſ.	30	of mankind
ða ƿorþman ƿrá.		the first two,
ƿæðer ƿ moder.		father and mother,
ƿíſ ƿ ƿæpned.		female and male :
he þa ƿóſe cƿæð.		then spake he <i>the</i> words :

<sup>a</sup> Perhaps we should read liodenðe bán. Lye conjectures lenden bán, *lumborum os*. ƿer unƿundod, in the next line, seems put absolutely.

teamað nú 7 pexað.		‘Teem now and increase,
tudne fýllað.		fill with progeny
eorðan æl-Ʒrêne.		<i>the</i> all-green earth,
incpe cýnne.		with your kin,
Ʒunum 7 dohtum.		with sons and daughters.
inc Ʒceal Ʒealt pæter.		To you shall <i>the</i> salt water
Ʒunian on Ʒepealde.		abide in dominion,
7 eall Ʒopulde ƷerƷearƷ.		and all <i>the</i> worldly creation.
bƷucað blæð-ðaga.		Enjoy prosperous days,
7 bƷum-hlæƷte.	10	and <i>the</i> ocean-freight,
7 heofon-ƷuƷla.		and fowls of heaven ;
inc íƷ haliz Ʒeoh.		to you is sacred <i>the</i> cattle,
7 Ʒilde ðeop.		and <i>the</i> wild beasts
on Ʒepeald ƷeƷeald.		in dominion given,
7 líƷƷende.		and <i>all</i> living <i>creatures</i> ,
ða ðe land Ʒneðað.		those that tread <i>the</i> land,
Ʒeoph-eaceno cýnn.		<i>a</i> race endued with life, [forth,
ða ðe flóð Ʒecceð.		those which <i>the</i> water bringeth
Ʒeond hƷón-Ʒáðe.		throughout <i>the</i> whale’s road,
inc hýnað eall.	20	all shall you obey.’
ða Ʒceapode.	[ 11 ]	Then beheld
Ʒcýppend úpe.		our Creator
híƷ Ʒeopca plíte.		<i>the</i> beauty of his works [tions,
7 híƷ ƷæƷma blæð.		and <i>the</i> excellence of his produc-
nƷƷa ƷerƷearƷa.		of <i>the</i> new creatures.
neopxna Ʒanz Ʒtób.		Paradise stood
Ʒób 7 ƷaƷtlic.		good and spiritual,
ƷƷena ƷerƷýlled.		filled with gifts,
ƷƷemum ƷopðƷeapdum.	[ 12 ]	with forward benefits.
ƷæƷere leohƷe <sup>a</sup> .	30	Fair washed.
Ʒ líðe land.		<i>the</i> genial land
laƷo ƷƷnende.		<i>the</i> running water,

<sup>a</sup> From *leccian, rigare, irrigare*; imp. *lehte, leohƷe*. Thus again,

Ʒeo (eopðe) ƷæƷ ƷæƷum ƷeahƷ.

7 ƷæƷmum ƷeahƷ.

laƷo-ƷƷneamum leohƷ.

where the context seems to show that *leohƷ* is a participle and not the adjective.

pýlle-burpe.	<i>the well-brook :</i>
nalleſ polcnu ða ȝiet.	no clouds as yet
oſer ſúmne ȝrúnd.	over <i>the</i> ample ground
ſéȝnaſ bæron.	bore rains
pann mið ſinde.	lowering with wind ; <sup>a</sup>
hpæðne pæſtum ꝛóð.	yet with fruits stood
ſolbe ȝeſſætroð.	earth adorn'd.
heolðon ſorð-ſýne.	Held their onward course
ea-ſſreámaſ heora.	river-streams
æðele ſeoper.	10 four noble <i>ones</i>
oſ þam niſan.	from the new
neorxna ponge.	Paradise.
þá pæron aðælede.	These were parted,
ðrihtneſ mihtum.	by <i>the</i> Lord's might,
ealle oſ ánum.	all from one
þa he þaſ eorðan ȝeſceóp.	(when he this earth created)
pæſſe plíte beorhtum.	water with beauty bright,
ȝ ón woruld ſende.	and sent into <i>the</i> world ;
þæne hatað ylde <sup>b</sup> .	of which <i>the first</i> men call
eorð-búende.	20 (earth's inhabitants),
ſíron ſolc-pepaſ.	( <i>the</i> men of the country) Pison,
ſæ-ſolðan ðæl <sup>c</sup> .	<i>the</i> marine parts
þſáde bebuȝeð.	it widely compasseth :
beorhtum ſſreámum.	with <i>its</i> bright streams
he beleác útan.	he shut <i>it</i> out.
on þæne éðýl-tyſſe.	In that country
niððaſ ſindað.	men find,
neán ȝ ſeorpan.	from near and far,
ȝold ȝ ȝým-cýnn.	gold and gems

<sup>a</sup> I doubt the correctness of the translation of this line ; to justify it we ought to have *panne* in the original.

<sup>b</sup> The MS. seems to be defective in this place, no mention being made of Pison being the *first*, analogously with the other three, and which is necessary to the construction and sense.

<sup>c</sup> It seems not improbable that by *ſæ-ſolðan ðæl* is intended a translation of the *land of Havilah* ; yet I am not aware of the existence of its first syllable, *HAV*, *sea*, in Anglo-Saxon, though the usual word for *ocean* in Danish.

Ʒúm-þeoda bearn.  
 ða ƷéleƷtan.  
 þæƷ þe úƷ ƷecƷað béc.  
 þonne Ʒeo æƷƷre.  
 eþiopia land.  
 Ʒ leod-Ʒearþ.  
 belíƷeð úton.  
 Ʒinne Ʒíce.  
 þæpe íƷ Ʒéón noma.  
 þƷuðða íƷ tíƷƷƷ.  
 Ʒeo Ʒið þeóðƷƷpe.  
 eá in Ʒléðe.  
 aƷƷƷæ belíð.  
 ƷƷilce íƷ Ʒeo ƷeoƷðe.  
 þa nu Ʒeonð Ʒolc monƷ.  
 ƷeƷƷ eúƷƷatén.  
 Ʒíðe némnað.<sup>a</sup>

(*the children of men*)  
 the most excellent,  
 from what books tell us.  
 Then the next  
*the* Ethiop-land  
 and territory  
 encompasseth,  
 ample realms ;  
 its name is Gihon.  
 10 *The* third is Tigris,  
 which towards *the* nation  
 (*the* river in *its* flow)  
 of Assyria lieth.  
 Thus is the fourth,  
 that now, 'mongst many folks,  
 men Euphrates  
 widely call.

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

[ 13 ]

ác moƷað inc þæƷ oðƷeƷ ealleƷ. but enjoy every other,  
 ƷoƷlæƷað þone ænne beám. abstain from that one tree,  
 236 þaƷuað inc Ʒið þone ƷæƷƷm. 20 beware of that fruit,  
 ne ƷƷƷð inc Ʒilna Ʒáéð. let *it* not be to you a goad of de-  
 sires.'

← B

<sup>a</sup> Here a leaf appears to have been cut out of the MS.



hnizgon þa mid heafðum.	Then bowed <i>they</i> with <i>their</i> heads
heofon-cýninge.	to <i>the</i> heavenly King,
zeorne tozeáne.	fervently before <i>him</i> ,
7 jædon ealles þanc.	and said thanks for all,
lífta 7 þara lára.	for those counsels and instructions.
he let heo þ land búan.	He let them that land inhabit ;
hrærf him þa to heofenum.	departed then to heaven
haliz drihten.	<i>the</i> holy Lord,
7rið-ferhð cýning.	10 <i>the</i> King firm of mind.
7tód híf hand-zepeoric.	His hand-work stood
7omod on jande.	together on earth ;
nýjton 7orza riht.	<i>they</i> knew not aught of sorrows
tó beznorþmianne.	to bewail,
butan heo zodej pillan.	but <i>they</i> God's will
lenzejt læjten.	long performed ;
heo pæron leof zode.	they were dear to God
ðenden heo híf halize þórb.	while <i>they</i> his holy word
healdan polðon.	would hold.

## IV.

Hæfde je ealþalða.  
 engel-cýnna.  
 þurh hand-mæzen.  
 haliz drihten.  
 týne zetrymede.  
 þæm he zetruþode pel.  
 þ he híf zionzorjcipe.  
 fylizgan polðen.  
 pýncean híf pillan.  
 7orþon he him zepít 7orzeaf.  
 7 mid híf handum zejceóp. 30  
 haliz drihten.  
 zejétt hæfde he hie 7pa zejælig-  
 ænne hæfde he 7pa 7priðne ze-  
 porhtne.

## IV.

[ 14 ] The All-powerful had  
 21 angel-tribes,  
 through might of hand,  
*the* holy Lord,  
 ten<sup>a</sup> established,  
 in whom he trusted well  
 that *they* his service  
 would follow,  
 work his will ;  
 therefore gave he them wit,  
 and shaped *them* with his hands ;  
 [like. *the* holy Lord.  
 He had placed them so happily,  
 one he had made so power-  
 ful,

<sup>a</sup> Thus Ælfric, ' þá zeporhtne he tyn engla pepod.' See Rask, Gram. p. 194.

ƿrámihctigne on hīȝ mōð-ȝeþohcte. so mighty in his mind's thought,  
 he lét hine ȝƿa micler pealdan. he let him sway over so much,  
 hehȝtne to him on heofona highest after himself in heaven's  
 ȝíce. [ȝoȝhtne. kingdom.

hæfðe he hine ȝƿa hƿítne ȝe- He had made him so fair,  
 ȝƿa ȝýnlíc ƿæȝ hīȝ ƿæȝtm on heo- so beauteous was his form in hea-  
 fonum. ven,

þ̅ him com ƿrom ƿeƿoða ðriht- that came to him from *the* Lord  
 ne. [ȝum. of hosts,

ȝelíc ƿæȝ he þam leohtum ȝeoȝ- he was like to the light stars.  
 lóȝ ȝceolde he ðrihtneȝ ȝȝ- It was his to work *the* praise of  
 cean. *the* Lord,

ðȝȝan ȝceolde he hīȝ ðneamaȝ it was his to hold dear his joys in  
 on heofonum. heaven,

ȝ ȝceolde hīȝ ðrihtne þancian. 10 and to thank his Lord  
 ƿæȝ leáneȝ þe he him on þam for the reward that he had be-  
 leohte ȝeȝceƿeðe. stow'd on him in that light ;

þonne lete he hīȝ hine lange peal- then had he let him long possess  
 dan. it ;

ác he aƿénðe hit him to ȝȝȝan but he turned it for himself to a  
 þinȝe. worse thing,

ónȝán hīm ȝinn úƿ-ahebban. began to raise war upon him,  
 11 : ƿið þone hehȝtan heoȝneȝ peal- against the highest Ruler of hea-  
 denð. ven,

þe ȝíteð on þam halȝan ȝtóle. who sitteth in the holy seat.  
 ðeoȝe ƿæȝ hé ðrihtne úȝum. Dear was he to our Lord,

ne mihte him beðȝnneð ȝȝȝan. *but it* might not be hidden from  
 þ̅ hīȝ enȝȝl onȝan. [him

óȝeȝmóð ƿéȝan. 20 to be presumptuous,

áhóȝ hine ƿið hīȝ heaȝȝan. raised himself against his Master,

ȝohcte hete-ȝȝȝæce. sought speech of hate,

ȝȝȝȝ-ȝoȝð ónȝean. words of pride towards *him*,

nołde ȝoðe þeoȝian. would not serve God,  
 cƿæð þ̅ hīȝ líc ƿæȝe. said that his body was  
 leoht ȝ ȝcéne. light and beauteous,  
 12 : hƿít ȝ hiop-beoȝht. fair and bright of hue :

né meahhte hé æt hīȝ hīȝe fūndan.		he might not find in his mind
þ he ȝoðe polde.		that he would God
ȝeónȝerðome.		in subjection,
þeóðne þeorian.		<i>his</i> Lord, serve :
þuhhte him ȝylfum.		Seem'd to himself
þ he mæȝȝn ȝ cræft.		that he <i>a</i> power and force
máȝan hæfde.		had greater
þonne ȝé halȝa ȝoð.		than the holy God
habban mihte.		could have
fōlc-ȝerfælna.	[ 15 ] 10	of adherents.
fæala forða ȝerfæc.		Many words spake
ȝe engel ofermóðer.		the angel of presumption :
þohhte þurh hīȝ áner cræft.		thought, through his own power,
hú hé hím ȝrenȝlicran.		how he for himself <i>a</i> stronger
ȝtól ȝerórhhte.		seat might make,
heahran on heofonum.		higher in heaven :
cræð þ hīne hīȝ hīȝe ȝpeone.		said that him his mind impelled,
þ he ȝerf ȝ norð.		that he west and north
ȝȝncean onȝunne.		would begin to work,
crýmede ȝetimbri.	20	would prepare structures :
cræð him tpeo-þuhhte.		said it to him seemed doubtful
þ he ȝóðe polde.		that he to God would
ȝeonȝra þeorðan.		be a vassal.
hpæt ȝceal íc ȝinnan cræð he.		'Why shall I toil ?' said he ;
nīȝ me ȝihtæ þearf.		'to me <i>it</i> is no whit needful
hearnan to habbanne.		to have a superior ;
íc mæȝ mīð handum ȝpa fela.		I can with <i>my</i> hands as many
ȝúndra ȝerȝncean.		wonders work ;
íc hæbbe ȝepealð micel.		I have great power
to ȝȝpanne.	30	to form
ȝoðlecran ȝtól.		<i>a</i> diviner throne,
hearnan on heofne.	[ ȝian.	<i>a</i> higher in heaven.
hpȝ ȝceal íc æfter hīȝ hýlðo ðeo-		Why shall I for his favour serve,
buȝan hím ȝȝlceȝȝeonȝorðómer.		bend to him in such vassalage ?
íc mæȝ þéȝan ȝoð ȝpa hé.		I may be a god as he.
bīȝȝtandað me ȝȝranȝe ȝeneataȝ.		Stand by me, strong associates,

þa ne willað me æt þam fteríðe who will not fail me in the strife.  
 hæleþaƿ hearðmode. [ƿerƿícan. Heroes stern of mood,  
 hie habbað me to hearnan ƿeco- they have chosen me for chief,  
 rófe fūncar. [fūne. renowned warriors !  
 mið fƿilcum mæƿ man ƿæð ƿe- with such may one devise coun-  
 þencean. sel,  
 fón mið fƿilcum folc-ƿerƿeallan. with such capture *his* adherents ;  
 fƿrýnð fýnð hie míne ƿeorne. they are my zealous friends,  
 holde on hýna hýƿe-fcearƿum. faithful in their thoughts ;  
 íc mæƿ hýna hearna ƿéƿan. I may be their chieftain,  
 ƿæðan on þiƿ ríce. 10 sway in this realm :  
 fƿa me þ̅ ƿiht ne þinceð. thus to me it seemeth not right  
 þ̅ íc oleccan. that I *in* aught  
 áƿiht þurfe. need cringe  
 ƿode æfter ƿóde æneƿum. to God for any good ;  
 ne wille íc lenƿ hiƿ ƿeongra ƿur- I will no longer be his vassal.'  
 þa hit f̅ eallƿalða. [þan. When the All-powerful it  
 eall ƿehýrde. all had heard,  
 þ̅ hiƿ enƿýl onƿan. that his angel devised  
 ofeƿmebe micel. great presumption  
 ahebban ƿið híf hearnan. 20 to raise up against his master,  
 ƿ fƿræc healƿ ƿórnð. and spake proud words  
 ðollice ƿið ðrihten fínne. foolishly against his Lord,  
 fceolde he þa ðæð onƿýlðan. then must he expiate the deed,  
 ƿorc þæƿ ƿeƿinneƿ ƿeðælan. share the work of war,  
 ƿ fceolde híf ƿíte habban. and for his punishment must have  
 ealra morðra mæƿt. [16] of all deadly ills *the* greatest.  
 fƿa ðeð monna ƿehƿilc. So doth every man  
 þe ƿið híf ƿalðenð. who against his Lord  
 ƿinnan onƿýnneð. [ƿen. deviseth to war,  
 mið máne ƿið þone mæƿnan ðriht- with crime against the great Ruler.  
 þa ƿearð fe mihtiga ƿeolƿen. 31 Then was the Mighty angry,  
 behƿta heofoneƿ ƿalðenð. *the* highest Ruler of heaven,  
 ƿearƿ hine of þan heán fceole. hurled him from the lofty seat ;  
 501 héte hæƿde he æt híf hearnan hate had he gain'd at his Lord,  
 ƿurpunnen.

hýlb hæfðe hīȝ ƿeƿloƿene.	his favour <i>he</i> had lost,
ȝnám ƿearð him ȝe ȝóða on hīȝ	incensed with him was the Good
móðe.	in his mind,
ƿoſþon he ȝceolðeȝnúnðȝeȝécan.	therefore he must seek <i>the</i> gulf
hearðeȝ helle-ƿíteȝ.	of hard hell-torment,
þæȝ þe he ƿann ƿið heoȝneȝ ƿal-	for that he had warr'd with hea-
ðenð.	ven's Ruler. [vour,
áƿræð hine þa ƿƿam hīȝ hýlðo.	<i>He</i> rejected him then from his fa-
ȝ hine on helle ƿearƿ.	and cast him into hell,
on þa ðeopan ðálar. <sup>a</sup>	into the deep parts,
þær he to ðeofle ƿearð.	where he became <i>a</i> devil :
ȝeƿeondmíð hīȝ ȝeƿérum eallum.	the fiend with all his comrades
ƿeollon þá uƿon oȝ heoȝnum.	11 fell then from heaven above,
þurh lonȝe ȝƿa þƿeo niht ȝ ða-	through <i>as</i> long as three nights
ȝaȝ.	and days,
þa enȝlar oȝ heoȝnum on helle.	the angels from heaven into hell ;
ȝ heo alle ƿoſȝeóƿ ðrihten to	and them all <i>the</i> Lord transform'd
ðeoflum.	to devils,
ƿoſþon heo hīȝ ðæð ȝ ƿórd. [17]	because they his deed and word
nolðon ƿeoƿðian.	would not revere ;
ƿoſþon þe heo on ƿýȝe leoht.	therefore them in <i>a</i> worse light,
under eorðan neoðan.	under <i>the</i> earth beneath,
ællmíhtȝ ȝoð.	Almighty God
ȝette ȝȝeleaȝe.	20 had placed triumphless
on þa ȝƿeartan helle.	in the swart hell ;
þær hæbbað heo on æȝýn-	there they have at even,
únȝemet lanȝe.	immeasurably long,
ealȝa ƿeonda ȝehƿílc.	each of all <i>the</i> fiends,
ȝýȝ-éðneope.	<i>a</i> renewal of fire ;
þonne cýmð on uhtan.	then cometh ere dawn
easȝeȝne ƿínd.	<i>the</i> eastern wind,
ƿoſȝt ȝýȝnum calð.	frost bitter-cold,
ȝýmble ȝýȝ oððe ȝáȝ.	ever fire or dart <sup>b</sup> ;
ȝum hearð ȝeȝƿinc.	30 some hard torment

<sup>a</sup> The MS. has ðala.

<sup>b</sup> i. e. cold, piercing as a dart.

habban geoldon.  
 porhte man hit him to rite.  
 hýra woruld þær gehýrfeð.  
 for mán-riðe<sup>a</sup>.  
 fylde helle.  
 mid þam andracum.  
 heoldon englas forð.  
 heofon-ricef hehðe.  
 þe ær zoder hýlðo zelærtan.

laƷon þá oðre fýnd on þam fýre.  
 þe ær Ʒpa feala hæfðon. 11  
 Ʒerinner rið heora palbenð.  
 rite þoliað.  
 hátne heaðo-pelm.  
 helle to-miðber.  
 brand Ʒ bráde líƷar. [ 18 ]  
 Ʒrilce eác þa biƷepan récar.  
 þroƷm Ʒ þýrtro.  
 forþon hie þéƷnriƷe.  
 zoder forƷýmbon. 20  
 hie hýra Ʒál beƷpác.  
 engles oferhýƷð.  
 nolðon alpealðan.  
 rórd peorþian.  
 hæfðon rite micel.  
 þæron þá befeallene.  
 fýre to botme.  
 on þa hátan héll.  
 þurh hýzelearte.  
 Ʒ þurh ofermetto. 30  
 rohton oþer land.  
 þ þær leohter lear.  
 Ʒ þær líƷer fúll.

they must have, [nishment,  
 it was wrought for them in pu-  
 their world (life) was changed :  
 for *their* sinful course  
 he filled hell  
 with the apostates.

*The* angels continued to hold  
*the* heights of heaven's kingdom,  
*those* who ere God's pleasure ex-  
 ecuted ;

the others lay fiends in the fire,  
 who ere had had so much  
 strife with their Ruler ;  
 torment *they* suffer,  
 burning heat intense,  
 in midst of hell,  
 fire and broad flames ;  
 so also the bitter reeks  
 smoke and darkness ;  
 for that they *the* service  
 of God neglected,  
 them their folly deceived  
 the angel's pride,  
*they* would not *the* All-powerful's  
 word revere.

*They* had great torment ;  
 then were *they* fall'n  
 to *the* fiery abyss,  
 into the hot hell,  
 through phrensy  
 and through pride ;  
*they* sought another land,  
 that was void of light,  
 and was full of flame,

<sup>a</sup> The MS. and Junius read forþman riðe, but the arrangement of the syllables adopted in the text affords a better, and probably the genuine sense.

fýnef fæp micel.  
 fýnd ongezæton.  
 þ hie hæfdon zeprixleb.  
 píta únrim.  
 þurh heora miclan mód.  
 7 þurh miht zoder.  
 7 þurh ofermetto.  
 ealna ppiðort.  
 þa pppæc fe ofermoda cýning.  
 þe æp pæf engla pýnor. 10  
 hpítort on heofnen.  
 7 híj heáppan leof.  
 drihtne dýne.  
 oð hie to dóle purdon.  
 þ him for zálfcipe.  
 zod pýlfa pearð.  
 mihtiz on móde ýpne.  
 pearp hine on þ mórðer-ínnan.  
 niðer on þ nió bedd.  
 7 pceóp him náman pððan. 20  
 cpæð þ fe hehpta.  
 hátan pceolde.  
 patan pððan.  
 hét hine þæpe ppeáptan.  
 helle zpúnðer zýman.  
 naller pð zod pinnan.  
 pátan máðelode.  
 porgiende pppæc.  
 feðe helle forð.  
 healðan pceolde. 30  
 zýman þæf zpúnðer.  
 þæf æp zoder engal.  
 hpít on heofne.  
 oð hine híj hýze forppeón.  
 7 híj ofermetto.  
 eálna ppiðort.

a great receptacle of fire.

*The* fiends perceived  
 that they in exchange had got  
 unnumber'd pains,  
 through their great pride,  
 and through God's might,  
 and through arrogance  
 most of all.

Then spake the haughty king,  
 who of angels erst was brightest,  
 fairest in heaven,  
 beloved of his master,  
 to *his* Lord dear,  
 until they turned to folly ;  
 so that with him for *his* madness  
 God himself became,  
*the* Mighty, angry in mind,  
 cast him into that house of perdi-  
 down on that new bed, [tion,  
 and after gave him *a* name :  
 said that the highest  
 should be call'd  
 Satan thenceforward ;  
 bade him the swart  
 hell's abyss rule,  
 not with God war.

Satan harangued,  
 sorrowing spake,  
 he who hell thenceforth  
 should rule,  
 govern the abyss.  
*He* was erst God's angel,  
 fair in heaven,  
 until him his mind urged,  
 and his pride  
 most of all,

þ he ne polde.	that he would not
ƿeƿeða ðrihtneƿ.	<i>the</i> Lord of hosts'
ƿórn ðƿurðian.	word revere ; \
ƿeoll hím on ínnan.	boil'd within him
hýge ýmb híf heórtan.	<i>his</i> thought about his heart,
hát ƿæƿ hím útan.	hot was without him
ƿnaðlic ƿíte.	<i>his</i> dire punishment.
he þa ƿorðe cƿæð.	Then spake he <i>the</i> words :
if þeƿ ænƿa ƿéðe úngelic ƿriðe.	'This narrow place is most unlike
þam oðrum þe ƿe árn cuðon.	10 that other that we ere knew,
heán on heofon-ƿíce. [ 19 ]	high in heaven's kingdom,
þe me mín hearna onlag.	which my master bestow'd on me,
þeah ƿe hine ƿon þam alpealdan.	though we it, for the All-powerful,
áƿan ne moƿton.	may not possess,
ƿómizan úneƿ ƿíceƿ.	<i>must</i> cede our realm ;
næƿð he þeah riht ƿeðón.	yet hath he not done rightly
þ he uf hæƿð beƿýlled.	that he hath struck us down
ƿýne to bóttme.	to <i>the</i> fiery abyss
hélle þæne hátan.	of the hot hell,
heofon-ƿíce benúmen.	20 bereft us of heaven's kingdom,
háƿað hit ƿemeárcod.	hath it decreed
mið mon-cýnne.	with mankind
to ƿeƿettanne.	to people.
þ mé if ƿorƿa mæƿt.	That of sorrows is to me <i>the</i>
þ adam ƿceal.	that Adam shall, [greatest,
þe ƿæƿ of eorðan ƿeƿorht.	who of earth was wrought,
mínne ƿƿonƿlican.	my strong
ƿtól behealdan.	seat possess,
ƿéƿan him on ƿýnne.	be to him in delight,
ƿ ƿé þif ƿíte þohen.	30 and we endure this torment,
hearn on þifre helle.	misery in this hell.
ƿá lá ahte ic mínra handa ƿe-	Oh had I power of my hands,
ƿ moƿte áne tíð. [ ƿeáld.	and might one season
úte ƿeorðan.	be without,
3' ƿéƿan áne ƿinter-ƿtunde.	be one winter's space,
þonne ic mið þýƿ ƿeƿode.	then with this host I—



ác liczað me ýmbe.		But around me lie
íren-benðar.		iron bonds,
riðeð racentan rál.		presseth <i>this</i> cord of chain :
íc eom rícey leaƿ.		I am powerless !
habbað me ƿpa heaƿðe.		me have so hard
helle clommaƿ.		<i>the</i> clasps of hell,
færte beƿanzen.		so firmly grasped !
hér 1ƿ fýr micel.		Here is <i>a</i> vast fire
uƿan 7 neoðone.		above and underneath,
ic á ne zeƿeah.	10	never did I see
láðnan landƿcipe.		<i>a</i> loathlier landskip ;
líƿ ne aƿpamað <sup>a</sup> .		the flame abateth not,
háƿ oƿer helle.		hot over hell. [rings,
me habbað hƿinƿa zeƿponƿ.		Me hath <i>the</i> clasping of <i>these</i>
ƿlið-heaƿða rál.		<i>this</i> hard-polish'd band,
ƿiðer amýrreð.		impeded in <i>my</i> course,
aƿýrreð me mín ƿeðe.		debarr'd me from my way ;
ƿét ƿýnt zebugdene.		<i>my</i> feet are bound,
hánda zeheáƿte.		<i>my</i> hands manacled,
ƿýnt ƿiƿra hél-ðora.	20	of these hell-doors are
ƿezar ƿorƿórhƿe.		<i>the</i> ways obstructed,
ƿpa ic mið ƿihƿe ne mæƿ.		so <i>that</i> with aught I cannot
oƿ ƿiƿƿum líðo-bendum.		from these limb-bonds <i>escape</i> :
liczað me ýmbutan.		about me lie
heáƿðer ípeneƿ.		of hard iron
háƿe zeƿlæzene.		forg'd with heat
ƿƿunðlaƿ <sup>b</sup> ƿreate.		huge gratings,
mið ƿý me zoð haƿað.		with which me God
zeheáƿteð be þam heaƿe.		hath fasten'd by the neck ;
ƿpa ic ƿát he mínne hiƿe cuðe.		thus perceive I that he knoweth
7 þ ƿiƿte eac.	31	and that knew also [my mind,
ƿeƿoða ðrihten.		<i>the</i> Lord of hosts,

<sup>a</sup> Lye reads aƿpamað, which he seems to have copied from Somner. The Manuscript and Junius have aƿpamað : the translation is conjectural, from the context.

<sup>b</sup> ƿƿunðlaƿ, literally *hurdles* or *lattice-work*.

ƿ ƿceolbe unc <sup>a</sup> adáme.	that should us through Adam
ƿele ƿepurðan.	evil befall,
ymb ƿ heofon-ƿíce.	about the realm of heaven,
ƿær ic ahte mínra handa ƿeƿealb.	where I had power of my hands,
* * * *	

VII.

VII.

* * *	[ 21 ]	[in hell,
ac ðoliað ƿé nú ƿrea on helle.	but we now suffer chastisement	
ƿ ƿýndon ƿýrtro 7 hæto.	which are darkness and heat,	
ƿrumme ƿrundleare.	grim, bottomless ;	
hafað ur ƿod ƿýlra.	[taſ. God hath us himself	
ƿorƿapen on ƿar ƿƿeartan miſ-	swept into these swart mists ;	
ƿra he ur ne mæƿ æniƿe ƿýnne	thus he cannot us accuse of any	
ƿeſtælan.	[ſremedon. sin, [fram'd evil :	
ƿ ƿe him on ƿam lande láð ƿe-	that we against him in the land	
he hæfð ur ƿeah ƿæſ leohter be-	yet hath he depriv'd us of the	
ƿcýnebe.	light, [torments :	
beƿóſpen on ealra ƿíta mæſte. 13	cast us into the greatest of all	
ne maƿon ƿe ƿæſ ƿſáce ƿeſſem-	we may not for this execute ven-	
man.	geance, [lity,	
ƿeleánian him mið láðer ƿihte.	reward him with aught of hosti-	
ƿ he ur hafað ƿæſ leohter be-	because he hath bereft us of the	
ƿcýnebe. [miðban-ƿearð.	light.	
he hæfð nu ƿemeárcod áne	He hath now devis'd a world	
ƿær he hæfð mon ƿeporhtne.	where he hath wrought man	
æſter híſ onlícnere.	after his own likeness,	
mið ƿam he ƿile eſt ƿeſettan.	with whom he will repeople	
heofona ƿíce mið hluttum ƿau-	the kingdom of heaven, with pure	
lum.	souls ; [ously,	
ƿé ƿæſ ƿculon híczan ƿeorne. 22	therefore must we strive zeal-	
399 ƿ ƿe on ádáme ƿiſ ƿe æſſe mæzen.	that we on Adam, if we ever may,	
7 on híſ eaſum ƿra ƿome ándan	and likewise on his offspring, our	
ƿebétan.	wrongs repair,	

<sup>a</sup> unc, *us two*, seems to refer to the Deity and himself (Satan).

onpendan him þær pillan ríner. corrupt him there in his will,  
 zif pe hit mæzen rihte aþencan. if we may it in any way devise.  
<sup>a</sup> ne zelýfe íc me nu þær leohter Now I have no confidence further  
 furðor. in this bright state,  
 þær þe him þenceð lange nío- that which he seems long de-  
 tan. stin'd to enjoy,  
 þær eáðer mið híf enzla cræfte. that bliss with his angels' power.  
 nemazon pe þæt on aldrezerinnan. We cannot that ever obtain,  
 þ þe mihtiger zoder móð onpræ- that we *the* mighty God's mind  
 cen. weaken ;  
 uton oðpendan hit nú monna let us avert it now from the  
 bearnnum. children of men,  
 þ heofon-ríce nu pe hit habban that heavenly kingdom, now we  
 ne moton. may not have it ; [favour,  
 zedón þ hie hif hylbo forlæten. let us so do that they forfeit his  
 þ hie þ onpendon þ he mið híf that they pervert that which he  
 rorde bebeád. with his word commanded ;  
 þonne peorð he him práð on then with them will he be wroth  
 móðe. in mind,  
 áhpet<sup>b</sup> hie from híf hylbo. 13 will cast them from his favour,  
 þonne rculon hie þar helle récan. then shall they seek this hell,  
 7 þar zrumman zrúnda. and these grim depths ;  
 þonne moton pe hie úr to zion- then may we them have to our-  
 zrum habban. selves as vassals,  
 rra beárn on þurrum færsum the children of men, in this fast  
 clomme. durance.  
 onzinnað nu ýmb þa rýrde þen- Begin *we* now about the warfare  
 cean. to consult :—  
 zif íc ænezum þézne. [ 22 ] If to any follower I  
 þeoden-maðmar. 20 princely treasures  
 zeára forzeafe. gave of old,  
 þenden pé on þan zóðan ríce. while we in that good realm

<sup>a</sup> This seems to refer to Adam's condition ; and of course híf would also refer to Adam, who was created like the angels.

<sup>b</sup> This interpretation of áhpet seems to be countenanced by the line 'flan man hýrteð' in the "Riming Poem" given in Conybeare's Illustrations, p. xxiii.

ƷeƷælize Ʒæton.	happy sate
Ʒ hæƷdon úpe Ʒetla Ʒepeálb.	and in our seats had sway,
þonne he me na on leoƷpan tíb.	then me he never, at time more
leánum ne meahƷe.	could with recompence [pretious,
míne ƷíƷe Ʒylban.	my gift repay ;
Ʒif híƷ Ʒien polde.	if in return for it <i>he</i> would
mínra þeƷna hƷilc.	(any of my followers)
ƷeþaƷa Ʒurðan.	be <i>my</i> supporter ;
þ he úr heonon.	so that up from hence, he
úte mihte.	10 forth might
cuman þurh þaƷ clurƷro.	pass through these barriers ;
Ʒ hæƷde cƷæƷt mið him.	and had power with him,
þ he mið Ʒeðer-hóman.	that he with wings
ƷleoƷan meahƷe.	might fly,
Ʒinðan on Ʒolcne.	revolve in cloud,
þær ƷeƷoƷht Ʒtonðað.	to where stand wrought
áðam Ʒ éue.	Adam and Eve,
on eoƷð-Ʒíce.	on earth's kingdom,
mið Ʒélan beƷunden.	with weal encircled,
Ʒ Ʒe Ʒýnb aƷoƷƷene híðer.	20 and we are hither cast
on þaƷ ðeopan balo.	into this deep den.—
nu hie ðrihte Ʒýnt.	Now with <i>the</i> Lord are they
ƷurðƷan micle.	far higher in esteem, [possess
Ʒ móton him ðone Ʒélan áƷan.	and may for themselves that weal
þe Ʒé on heoƷon-Ʒíce.	that we in heaven's kingdom
habban Ʒceolbon.	should have,
Ʒíce mið Ʒihte.	<i>our</i> realm by right ;
if Ʒe Ʒæð ƷeƷcýƷeð.	this counsel is decreed
monna cýnne.	for mankind. [painful,
þ me if on mínum móðe ƷƷa ƷáƷ.	That to me is in my mind so
on mínum hýƷe hƷeopeð.	31 rueth in my thought,
þ hie heoƷon-Ʒíce.	that they heaven's kingdom
aƷan to alðre.	for ever shall possess.
Ʒif hit eoƷer æniƷ mæƷe.	If any of you may
ƷeƷendan mið Ʒihte.	with aught so turn <i>it</i> ,
þ hie ƷóƷð ƷoðeƷ.	that they God's word

láne forlæten.		through guile forsake,
ꝛóna hie him þe láðran beoð.		soon shall they be the more hate- ful to him :
ꝛif hie <sup>a</sup> bꝛecað hꝛ ꝛebóðꝛcipe.		if they break his commandment,
þonne he him aboꝛzen ꝛurðeð.		then will he be incensed against them ;
ꝛiððan bið him ꝛe péla onpenð- ed.		afterwards will the weal be turn'd from them, [prepared,
ꝛ ꝛýrð him ꝛíte ꝛeꝛeapꝛoð.		and for them punishment will be some hard lot of evil.
ꝛúm hearð harun-ꝛceapu.		Think <i>ye</i> all of this,
hýcꝛað hꝛ ealle.		how ye may deceive them ;
hu ꝛe hi beꝛꝛicen.		then can I fast
ꝛiððan íc me ꝛeꝛte mæꝛ.	10	rest me in these chains, [them.
ꝛeꝛtan on þýꝛꝛum ꝛacentum.		if the kingdom shall pass from He who shall that effect,
ꝛif him þ ꝛíce loꝛað.		for him shall recompense be ready, for ever after,
ꝛeþe þ ꝛelæꝛteð.		of what we herein may, in this fire henceforth,
him bið leán ꝛeapꝛo.		gain of advantages :
æꝛter to aldre.		him will I let sit by myself,
þæꝛ ꝛe hie inne maꝛon.		whoever that shall come to say, into this hot hell,
on þýꝛꝛum ꝛýꝛe ꝛoꝛð.		that they heaven's king's unworthily,
ꝛnemena ꝛepinnan.		by words and deeds '
ꝛittan læte íc hine ꝛið me ꝛýlꝛne.		
ꝛꝛa hꝛa ꝛꝛa þ ꝛeꝛꝛan cýmeð.	20	
on þaꝛ hátan helle.		
þ hie heoꝛon-cýnningeꝛ.		
unꝛuðlice.		
ꝛóꝛðum ꝛ dæðum.		
láne . . . . .		

\* \* \*

\* \* \*

<sup>b</sup> Anꝛan hine þa ꝛýꝛpan.	[ 23 ]	Began then himself equip
ꝛoðeꝛ ándꝛaca.		<i>the</i> apostate from God,
ꝛýꝛ on ꝛꝛáeꝛꝛum.		prompt in arms ;

<sup>a</sup> The MS. has he.

<sup>b</sup> In the lost part of the poem it would seem that one of Satan's angels had volunteered to undertake the commission to tempt Adam and Eve.

hæfde fæcne hýge.	he had a crafty soul.
hæleð helm on heafod aſette.	On <i>his</i> head <i>the</i> chief <i>his</i> helmet
ƿ þóne fúll heáfde gebánda.	and it full strongly bound, [set,
ƿpenn mid ƿpánzūm.	braced <i>it</i> with clasps :
ƿſe him ƿpſæca fēla.	he many speeches knew
440 ƿona ƿonda <sup>a</sup> .	of guileful words,
ƿand him <sup>b</sup> úp þanon.	wheel'd up from thence,
hƿearf him <sup>b</sup> þurh þa hell-ðora.	departed through the doors of hell :
hæfde hýge ƿtranze.	( <i>he</i> had a strong mind)
leólc on lýfte.	10 lion-like in air,
laþpende móð.	in hostile mood,
ƿpánz þ̅ fýr on trá.	dash'd the fire aside
feóndes cſæfte.	with <i>a</i> fiend's power :
ƿolde deárnunga.	would secretly
ðrhtnes zeonzan.	<i>the</i> subjects of <i>the</i> Lord,
mid mán-dæðum.	with wicked deeds,
ménn beſſican.	men deceive,
foſlæðan ƿ foſlæſan.	mislead and pervert,
þ̅ hie ƿurdon láð zode.	that they might become hateful to
he þa zeſeþde.	20 He journey'd then, [God.
þurh feondes cſæft.	through <i>his</i> fiend's might,
oððæt he áðám.	until he Adam
on eorð-ſice.	on earth's kingdom,
zodeſ hánð-zeſceáft.	<i>the</i> creature of God's hand,
zeáſone fúnðe.	found ready,
ſſice zeſóht.	wisely wrought,
ƿ hſ ƿſe fómed.	and his wife also,
ſſe fæzroſte.	fairest woman ;
ƿra hie fela cúðon.	<i>just</i> as they knew many <i>things</i>
zodeſ zezeáſſizean.	30 of good to frame,
þá him to zingzan ſelf.	which to them <i>his</i> disciples
25 métoſ man-cýnnes.	<i>the</i> Creator of mankind
meapcobe ſelfa.	had himself pointed out ;

<sup>a</sup> ƿpaþna ƿonda in marg. MS.

<sup>b</sup> After verbs signifying *departure*, him seems to be used pleonastically ; as, zeſát him, hƿearf him, ƿand him.

7 him bi tpezen.  
 beámaſ 7 tódon.  
 þa pæron útan.  
 ofæteſ 7 ehlædene.  
 7eþeþeð mid pæſtme.  
 7pa hie pálbenð 7oð.  
 heah heoſon-cýning.  
 handum 7eſette.  
 ꝥ þær ýlðo beápn.  
 moſte ónceoſan.  
 7óðeſ 7 ýfeleſ.  
 7umena æghwlc.  
 pélan 7 pápan.  
 næſ 7e pæſtm 7elíc.  
 oðeſ pæſ 7pa pýnlíc.  
 plitiz 7 7cêne.  
 líð 7 loſſum.  
 ꝥ pæſ lífeſ beám.  
 moſte on écnýſe.  
 æfteſ lýbban.  
 péran on populde.  
 7e þæſ pæſtmeſ onbát.  
 7pa him æfteſ þý.  
 ýlðo ne ðeſede.  
 ne 7úht 7páſe.  
 ac moſte 7ýmle péran.  
 lungne on luſtum.  
 7 híſ líſ ázan.  
 hýlðo heoſon-cýningeſ.  
 héſ on populde habban.  
 him to pæſon pítoðe.  
 7eþingþo on þone heán heoſon.  
 þonne heo heonon penðe. [ 24 ]  
 þonne pæſ 7e oðeſ.  
 eallenga 7peaſt.  
 479 ðím 7 þýſtne.

and by them two  
 trees stood,  
 that were without  
 laden with fruit,  
 with produce cover'd,  
 as them *the* powerful God,  
 high King of heaven,  
 with *his* hands had set,  
 that there *the* child of man  
 might choose  
 10 of good and evil,  
 every man  
 of weal and woe.  
 The fruit was not alike :...  
*The* one so pleasant was,  
 fair and beautiful,  
 soft and delicate ;  
 that was life's tree :  
*he* might for ever  
 after live,  
 20 be in *the* world,  
 who of this fruit tasted,  
 so that him after that  
 age might not impair,  
 nor grievous sickness ;  
 but *he* might ever be  
 forthwith in joys,  
 and his life hold ;  
*the* favour of heaven's king,  
 here in *the* world have,  
 to him should be decreed  
 30 honours in the high heaven  
 when he goeth hence :  
 Then was the other  
 utterly black,  
 dim and dark ;

<p>             þ̅ p̅ær deað̅eꝝ beám̅.              ƿe bæ̅r̅ bít̅neꝝ ƿe̅la.              ƿceolde bú ƿítan̅.              ýl̅ba æ̅gh̅w̅ilc̅.              ý̅ƿe̅l̅eꝝ 7 ƿ̅ó̅ðeꝝ.              ƿeƿanod̅ on ƿ̅iꝝe ƿoꝿulde̅.              ƿceolde on ƿíte á̅.              mið ƿr̅áte 7 mið ƿoꝿgum̅.              ƿiðð̅an libban̅.              ƿra h̅ra ƿra ƿeb̅ýr̅g̅de̅. 10              þ̅ær on þ̅am beá̅me ƿeƿeox̅.              ƿceolde hine ýl̅bo beníman̅.              ellen-ð̅æ̅ða.              ð̅neá̅maꝝ 7 ð̅riht̅eꝝc̅iƿeꝝ.              7 him beón̅ deáð̅ ƿc̅ýneð̅.              lýtle h̅w̅ile ƿceolde he̅.              h̅iꝝ líƿeꝝ niotan̅.              ƿécan þ̅onne landa̅.              ƿƿear̅toꝝt on ƿý̅ne̅.              ƿceolde ƿeondum þ̅eoƿian̅. 20              þ̅ær í̅ ƿeal̅na ƿƿe̅cna m̅æ̅r̅te̅.              leodum to lang̅ne h̅w̅ile̅.              ð̅æt ƿiꝝte ƿe láða ƿeoꝿne̅.              ð̅ý̅rne deoꝿleꝝ b̅ó̅ða̅.              þ̅e ƿið̅ ð̅riht̅en ƿann̅.              ƿear̅p̅ hine þ̅a ón ƿý̅r̅meꝝ líc̅. [25]              7 ƿand̅ him þ̅a ý̅mbutan̅.              þ̅one deað̅eꝝ beám̅.              þ̅urh̅ deoꝿleꝝ c̅r̅æ̅ft̅.              ƿenám̅ þ̅ær þ̅ær o̅ƿ̅æteꝝ. 30              7 ƿende hine eꝝt þ̅anon̅.              þ̅ær he ƿiꝝte hand̅-ƿeƿeoꝿc̅.              heoꝿon-c̅ý̅ningeꝝ.              on̅gon̅ hine þ̅a ƿr̅ínan̅.              ƿoꝿman ƿó̅r̅de̅.              476 ƿe láða mið liƿenum̅.         </p>	<p>             that was death's tree,              which much of bitter bare :              both must know              every mortal,              evil and good :              waned in this world,              he in pain must ever              with sweat and with sorrows,              after live,              10 whoe'er should taste              of what on this tree grew ;              age should from him take              of bold deeds  <i>the</i> joys and of dominion,              and death be him allotted :              a little while he should              his life enjoy,              then seek of lands              with fire <i>the</i> swartest ;              20 to fiends should minister,              where of all perils is the greatest              to people for a long season.              That the foe well knew,  <i>the</i> devil's dark messenger,              who warr'd with God,              cast him then into a worm's body,              and then twin'd about              the tree of death ;              through devil's craft :              30 there took of the fruit,              and again turn'd him thence              to where he knew <i>the</i> handy-work              of heaven's king <i>to be</i>.              Began then ask him              with <i>his</i> first word,              the enemy with lies :         </p>
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lanzað þe apuht.		‘Cravest thou aught,
ádám úp τό ζοδε.		Adam, up with God?
ic eom on híf ærende hiber.		I on his errand hither have
feorþan geféneð.		journey'd from far,
né þ nu fýrn ne pær.		nor was it now long since
þ ic rið hine fýlne jæt.		that with himself I sate,
þá het he me on þýrne rið fá-		when he me bade <i>to</i> travel on
nan.		this journey ;
het þ þu þýrre ofætere áete.		bade that of this fruit thou eat,
cpæð þ þín ábal j cpæft.		said that thy power and strength
j ðín móð-gefa.	10	and thine understanding
mána purbe.		would become greater,
j þín lichoma.		and thy body
leohtna micle.		brighter far,
þín gefceapu fceánan.		thy form more beauteous: [need
cpæð þ þe æniger fceatef ðearf.		said that to thee of any treasure
ne purbe on worulde.		would not be in <i>the</i> world,
nu þu willan hæft.		now thou hast willingly
hýlbo geforhte.		wrought <i>the</i> favour
heofon-cýningef.		of heaven's King,
to þance gefénoð.	20	gratefully serv'd
þinum hearn.		thy Master,
hæft þe rið ðrihten ðýrne gef-		hast made thee dear with <i>thy</i>
forhte.		Lord.
ic gehýrde hine þíne ðæb j wórd.		I heard him thy deed and words
lofan on híf leohte.		praise in his brightness,
j ýmb þín líf fprecan.		and speak about thy life :
fpa þu læftan fcealt.		So must thou execute
þ on þý land hiber.		what hither, into this land,
híf bodan þringað.		his angels bring.
bráde fýnd on worulde.		In <i>the</i> world are broad
grene gearðar.	30	green places,
j god riweð.		and God ruleth
on þam heftan.		in the highest
heofna rice.		realm of heaven—
úfan alpalða.		the All-powerful above

nele þa earfeðu.		will not the trouble
ŷylra habban.		have himself,
þ he on þýrne ŷið fápe.		that on this journey he should
zumena drihten.		<i>the</i> Lord of men ; [come,
ác he hiŷ zingnan ŷent.		but he his vassal sendeth
to þínne ŷpŷæce.		to thy speech :
nu he þe mið ŷpellum het.		now biddeth he thee, by messages,
hiŷtaŷ læran.		science to learn :—
læŷte þu zeorne.		perform thou zealously
hiŷ ambýhto.	10	his message.
num þe þiŷ ofæt on hand.		Take thee this fruit in hand ;
bit hit 7 býrge.		bite it, and taste ;
þe peoŷð on þinum bpeoŷtum		in thy breast thou shalt be ex-
rum.		panded,
pæŷtm þý plitegna.		<i>thy</i> form the fairer ;
þe ŷende paldend zodb.		to thee hath sent <i>the</i> powerful God,
þín hearra þaŷ helpe.	[ 26 ]	thy Lord, this help
of heoŷon-ŷíce.		from heaven's kingdom.'
adam maðelode.		Adam spake,
þær he on eorðan ŷtób.		where on earth <i>he</i> stood,
ŷelf-ŷceafte zuma.	20	a self-created man :
þonne íc ŷige-drihten.		' When I <i>the</i> Lord of triumph,
mihtigne zodb.		<i>the</i> mighty God,
mæðlan zehýrde.		heard speak
ŷtranŷne ŷtemme.		with strong voice ;
7 me hép ŷtonðan het.		and <i>he</i> me here standing bade
hiŷ bebodu healðan.		hold his commandments,
7 me þaŷ bŷýð foŷgeaf.		and me gave this bride,
plite ŷciene þiŷ.		<i>this</i> wife of beauteous mien ;
7 me paŷnian het.		and me bade beware
þ íc on þone deáðeŷ beám.	30	that in the tree of death
bedroŷen ne ŷurde.		I were not deceived,
beŷpícen to ŷpíðe.		too much seduced :
he cpæð þ þa ŷpeartan helle.		he said that the swart hell
healdan ŷceolde.		should inhabit
ŷeðe bi hiŷ heoŷtan puht.		he who in his heart aught

láðer zelæde.	should admit of sin : [with lies,
nát þeah þu mið ligenum fære.	I know not (for thou mayest come
þurh ðyrne zefanc.	through dark design)
þe þu ðrihtnes eart.	that thou art <i>the</i> Lord's
bóða of heofnum.	messenger from heaven.
hræt ic þínra býrna ne mæz.	Nay, I cannot of thy orders,
þóða ne þínra.	of <i>thy</i> words nor courses,
puht oncnapan.	aught understand,
riðer ne raona.	of <i>thy</i> journey, nor of <i>thy</i> sayings.
ic pát hræt he me relf bebeád.	I know what he himself command-
nerzenð urep.	our Preserver, [ed me,
þa íc hine nehrt zereah.	when him last I saw :
he het me híf þórb þeorðian.	he bade me his words revere
7 pel healðan.	and well observe,
lærtan híf láre.	execute his instructions.
þu zelíc ne být.	Thou art not like
ænezum híf engla.	to any of his angels
þe ic ær zereah.	that I before have seen,
ne þu me oðierep.	nor showest thou me
æniȝ tácen.	any token
þe he me þurh treope.	which he to me in pledge
to-onfende.	hath sent,
mín hearna þurh hýlðo.	my Lord, through favour ;
þý ic þe hýran ne cann.	therefore I thee cannot obey :
ac þu meahc þe forðfaran.	but thou mayest take thee hence ;
ic hæbbe me færtne zeleáran.	I have firm trust
úp to þam ælmihteȝan ȝode.	on the almighty God above,
þe me mið híf eapmum porhte.	who wrought me with his arms,
héri mið handum rínum.	here with his hands :
he mæz me of híf heán ríce.	he can me, from his high realm,
ȝeorian mið ȝóða zehwlcum.	gift with each good,
þeah he híf ȝinȝian ne fende :	though he send not his vassal.'

## X.

717 fende hine þráðmóð.  
þær he f þ ríf zereah.

## X.

*He* turned him wroth of mood  
to where he saw the woman,

on eorð-riçe.		on earth's realm,
euan ʒtonðan.		Eve standing,
ʒceone ʒeʒceapene.		beautifully formed ;
cpæð ꝥ ʒceaðena mæʒt.		said that <i>the</i> greatest ills
eallum heora eaʒorum.		to all their offspring
æʒteʒ ʒiððan.		from thenceforth
ʒurðe on ʒoruldre.		in <i>the</i> world would be.—
íc ʒát inc ʒalðenð ʒoð.		'I know <i>the</i> supreme God with you
abolʒen ʒýrð.	[ 27 ]	will be incensed,
ʒʒa íc him ʒýʒne bóðʒcipe.	10	as I to him this message
ʒelʒa ʒecʒe.		myself relate ;
ʒonne íc of ʒýʒ ʒiðe cume.		when I from this journey come
ofeʒ lanʒne ʒéʒ.		over a long way ;
ꝥ ʒit ne læʒtan ʒel.		that ye will not well execute
hʒilc æʒenðe ʒʒa he		whatsoever errand he
eaʒten hiðer.		from <i>the</i> east hither
on ʒýʒne ʒið ʒenðeð.		at this time sendeth.
nú ʒceal he ʒýʒ ʒáʒan.		Now must he come himself
to incʒe andʒʒape.		for your answer,
né mæʒ hýʒ æʒenðe.	20	his errand may not
hýʒ boða beoðan.		his messenger command ;
ʒý íc ʒát ꝥ he inc abolʒen ʒýrð.		therefore know I that he with you
		will be angry,
mihʒiʒ on móðe.		the Mighty, in <i>his</i> mind.
ʒiʒ ʒu ʒeah mínun ʒilc.		If thou nathless wilt,
ʒiʒ ʒillende.		a willing woman,
ʒóʒðum hýʒan.		<i>my</i> words obey,
ʒu meahʒ hýʒ ʒonne ʒúme.		then for this mayest thou amply
ʒæð ʒeʒencan.		counsel devise :
ʒehýʒe on ʒínun bʒeoʒtum.		consider in thy breast,
ꝥ ʒu ínc báʒm tʒam meahʒ.	30	that from you both thou mayest
ʒíte beʒaʒiʒan.		ward off punishment,
ʒʒa íc ʒe ʒiʒe.		as I shall show thee.
264 æt ʒiʒeʒ ofeʒeʒ.	[leohʒ <sup>a</sup> .	Eat of this fruit ;
ʒonne ʒurðað ʒín eaʒan ʒʒa		then will thine eyes become so

<sup>a</sup> Grammatically should be ʒíne eaʒan ʒʒa leohʒe.

<p>         þ þu meahc ƿpa ƿíðe.          oƿer ƿopulð ealle.          zereón ƿíððan.          ƿ ƿelƿer ƿeól.          heƿnan þíner ƿ habban.          híƿ hýlðo ƿorð.          meahc þu adame.          eƿt-zerƿýnan.          zif þu híƿ ƿillan hæƿt.          ƿ he þínum ƿórdum zerƿýpð. 10          zif þu him to ƿóðe ƿæzƿt.          hƿýlce þu ƿelƿa hæƿt.          biƿne on bƿeorƿum.          þæƿ þu zebóð zodeƿ.          láne lærteƿ.          he þone láðan ƿeríð.          ýfel andƿýrðe.          ánƿorlæteð.          on bƿeorƿ-coƿan.          ƿpa ƿit him bútu.          án ƿƿéð ƿƿnecað.          ƿpan þu hine zeorƿne.          þ he þíne láne lærte.          þý læƿ zýt láð zode.          incƿum ƿalðenðe.          ƿeorðan þýrƿen.          zif þu þ anzín ƿremerƿt.          íðeƿa ƿeo beƿte.          ƿorhele íc incƿum heƿnan.          þ me hearƿer ƿpa ƿela. 30          adam zerƿƿræc.          earzƿa ƿórða.          týhð me unƿrýorða.          eƿýð þ íc ƿeo teonum zeorƿn.          zƿanam ambýht-ƿecz.          naleƿ zodeƿ enzel.       </p>	<p>         that thou mayest so widely          over all <i>the</i> world          see afterwards,          and <i>the</i> throne of himself          thy Lord, and have          his grace henceforward.          Thou mightest Adam          afterwards rule,          if thou his affection have,          and he trust in thy words ;          if thou soothly say to him          what monitions thou thyself          hast in <i>thy</i> breast,          wherefore thou God's mandate          by persuasion hast performed,—          he the hateful strife,  <i>the</i> evil answer,          will abandon          in <i>his</i> breast's recess ;          20 so we both to him          one purpose speak :          urge thou him zealously,          that he may follow thy instruction ;          lest ye hateful to God          your Lord          should become.          If thou perfect this attempt,          best of women,  <i>I</i> will conceal from your Lord          that to me so much calumny          Adam spake,          evil words,          accuseth me of untruths, [chiefs,          sayeth that I am anxious for mis-          a servant to <i>the</i> malignant,          not God's angel :       </p>
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ác ic cann ealle ꝥa Ʒeape.		but I so readily know all
enȝla Ʒebýrdo.		<i>the</i> angels' origins,
heah-heoƷona Ʒehliðu.		<i>the</i> roofs of <i>the</i> high heavens,
Ʒær Ʒeo hpíl Ʒær lanȝ.		so long was the while
Ʒ ic Ʒeoꝛnlíce.	[ 28 ]	that I diligently
Ʒoðe þeƷnoðe.		served God,
Ʒurh holdne hýȝe.		through faithful mind,
heppan mínun.		my Master,
ðrihtne ƷelƷum.		the Lord himself—
né eom ic ðeoƷle Ʒelíc.	10	I am not like <i>a</i> devil.'

XI.

XI.

Læbbe hie ꝥa mið liȝenum.		He led her thus with lies,
ȝ mið hȝtum ȝpeón.		and with wiles instigated
ideȝe on Ʒ unriht.		<i>the</i> woman to that evil,
oð Ʒ hipe on innan onȝan.		until began within her
peallan Ʒýrmeȝ ƷeƷeaht.		<i>the</i> serpent's counsel boil :
hæƷðe hipe paƷnan hȝȝe.		(to her <i>a</i> weaker mind had
metoð Ʒemearcoð.		<i>the</i> Creator assigned),
Ʒ heo hipe móð.		so that she her mood [ments ;
onȝan lætan ærter þam lárnum.		began relax, after those allure-
Ʒoꝛþon heo æt þam láðan on-		therefore she of the enemy re-
oƷer ðrihtneȝ Ʒóꝛð.	[ Ʒenȝ.	against <i>the</i> Lord's word, [ceived,
ðeáðeȝ beámeȝ.	22	of death's tree
Ʒeoꝛcȝumne Ʒæȝtm.		<i>the</i> noxious fruit.
ne Ʒearð Ʒýȝe ðæð.		No worse deed was
monnum Ʒemearcoð.		marked out for men :
Ʒ iȝ micel Ʒunðoꝛ.		Great wonder is it
Ʒ hit éce Ʒoð.		that it God eternal
æƷȝe Ʒoðe.		ever would,
þeoden þolian.		the Lord, suffer,
Ʒ Ʒurðe þeȝn ꝥa monȝ.	30	that so many <i>a</i> servant were
Ʒoꝛlæðð be þam lýȝenum.		misled by the lies
þe Ʒoꝛ þam lárnum com.	[ 29 ]	that came by reason of those wiles.
heo þa Ʒær oƷæteȝ æt.		She then of the fruit ate,
alƷalban Ʒræc.		brake <i>the</i> Almighty's

<p>         ƿórn 7 ƿillan.          þa meahhte heo ƿíðe ƷeƷeón.          þurh þær láðan lán.          þe hie mið liƷenum beƷƿác.          ðearnneƷa beðróg.          þe hie ƿor híf ðæðum cóm.          þ̅ hie þuhte hƿítre.          heofon 7 eorðe.          7 eall þeor ƿoruld ƿlitƷre.          7 ƷeƷeorc ƷodeƷ. 10          micel 7 mihtƷ. [þeaht.          þeah heo hit þurh monneƷ Ʒe-          ne Ʒcearode.          ác Ʒe Ʒceaða.          Ʒeorne Ʒƿicode ýmb þa Ʒaple.          þe hie ær þa Ʒene onláh.          þ̅ heo Ʒƿa ƿíðe.          ƿlitan meahhte.          oƷer heofon-Ʒíce.          þa Ʒe ƷorhateƷa Ʒƿræc. 20          þurh feonðƷipe.          nalleƷ he hie Ʒeme lærðe.          þu meahht nu þe Ʒelf ƷeƷeón.          Ʒƿa ic hit þe ƷecƷan ne þearƷ.          éue Ʒeo Ʒóðe.          þ̅ þe iƷ unƷelíc.          ƿlite 7 ƷærtaƷ. [ƿodeƷt.          Ʒiððan þu mínum ƿórnðum ƷetƷu-          læƷer míne lárne.          nu Ʒcíneð þe leoht Ʒore. 30          Ʒlæðlic onƷean.          þ̅ ic Ʒnom Ʒode bƿohte.          hƿít of heofonum.          nu þu híf hƿínan meahht.          ƷæƷe adame.          hƿilce þu ƷeƷihðe hæƷt.       </p>	<p>         word and will :          then might she widely see,          through <i>the</i> gift of the enemy,          (who her with lies beguiled,          darkly deceived,          which came to her thro' his means);          that to her seemed fairer          heaven and earth,          and all this world more beauteous,          and <i>the</i> works of God          great and mighty ;          though she it through man's device          did not behold,          but the wretch          sedulously beguiled <i>her</i> in her soul,          who ere to her the vision raised,          that she so widely          might behold          over heaven's kingdom.          Then spake the hated one,          through malice ; [tate)—          (he taught her not for <i>her</i> advan-          ' Thou mayest now thyself see,          as I need not say it to thee,          O Eve the good,          that to thee is unlike          beauty and form, [words,          since thou hast trusted to my          obeyed my counsel ;          now <i>the</i> light shineth before thee,          gladly towards <i>thee</i>,          which I brought from God,          bright from heaven ;          now thou mayest touch it.          Say to Adam          what visions thou hast,       </p>
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þurh mínne címe cræfta.	<i>what</i> powers, through my coming :
zif ziet þurh cufcne riðo.	if yet, through modest conduct,
læft mína lára.	he obey my counsels,
þonne zife íc him þæf leohtef	then will I give him of that light
zenoz.	enough,
þæf íc þe fpa zóðef.	with which, so good, I thee
zegipeð hæbbe.	adorned have. [vectives,
ne riðe íc him þa pom-cridaf.	I will not reproach him those in-
þeah he híf pýrðe ne riðe.	though he be not worthy
to alætanne þæf fela he me lá-	to receive pardon for the much he
ðef fpaæc.	spake to me of evil :
fpa hípe <sup>a</sup> eafonan fculon æfter	Thus his posterity shall after
lybban.	live ;
þonne híe láð zedóð.	when they do evil
híe fculon lufe pýncean. [cpýðe.	they shall work love,
betan heora hearpan hearm-	repair their Lord's malediction,
onð habban híf híldo forð.	and have his grace thenceforth.'

XII.

XII.

þa zien to adame.	Then towards Adam
íðeja fcenoft.	<i>the</i> fairest of females,
rífa plitezoft <sup>b</sup> .	most beauteous of women
þe on worulð cóme.	who have come into <i>the</i> world—
forþon heo þæf hand-zepofo.	because she was <i>the</i> handywork
heofon-cýningef. [ 30 ]	of heaven's King,
þeah heo þá ðearnenga. 21	though she then secretly
forðón purðe.	was undone,
forlæð míð lígenum.	misled with lies,
þ híe láð zode.	that they hateful to God
þurh þæf fpaðan zefanc.	through the fiend's device
peorðan fceolbon.	might become,
632 þurh þæf ðeofter feapo.	through the devil's wile

<sup>a</sup> hípe seems to be an error of the scribe for híf ; I have therefore not scrupled to render it by *his*.

<sup>b</sup> The following seventeen lines seem to be in parenthesis, unless there is an hiatus in the text, of which however there is no vestige in the MS.



ðóm forlætan.		lose <i>their</i> power,
hierpan hýlðo.		<i>the</i> favour of <i>their</i> Lord,
hefon-riçeƿ þolian.		and forfeit heaven's kingdom.
monige hƿile.		Many times
bið þam men full pá.		is <i>it</i> full woe to man
þe hine ne ƿarnað.		that he take not warning,
þonne he hƿ ƿeƿealð harað.		when he hath it in his power.—
ƿum heo hƿe on handum bæƿ.		Some in her hands she bare,
ƿum hƿe æt heortan læƿ.		some in her bosom lay <sup>a</sup> ,
æppel únƿælga.	10	of <i>the</i> unblest fruit,
þone hƿe æƿ forbeáð.		which to her erst forbade
ðrihtna ðrihten.		the Lord of lords,
ðeað-beámeƿ ofeƿ.		<i>the</i> fruit of <i>the</i> tree of death :
ƿ þ ƿóƿð áƿƿæð.		and the word spake
ƿulðneƿ alðor.		<i>the</i> Chief of glory,
þ þæt micle moƿð.		that the great perdition
menn ne þorƿton.		men might not,
þeƿnaƿ þolian.		<i>his</i> servants, suffer ;
ac he þeoda ƿehƿam.		but he to every people
hefon-riçe forƿeaf.	20	heaven's kingdom gave,
halig ðrihten.		<i>the</i> holy Lord,
ƿíð-bráðne pelan.		wide-spread bliss,
ƿiƿ hie þone ƿæƿem.		if they the produce
anlætan ƿolðen.		would forbear
þe þ láð treop.		which that fell tree
on hƿ bóƿum bæƿ.		bare on its boughs,
biƿe ƿeƿýlled.		with bitter filled ;
þ ƿæƿ ðeaðeƿ beám.		that was death's tree,
þe him ðrihten forbeáð.		which <i>the</i> Lord forbade them.
forléc hie þa mið liƿenum.	30	Enticed her then with lies
ƿe ƿæƿ láð ƿode.		he <i>who</i> was foe to God—
on héte heofon-cýningeƿ.		through hate of heaven's King,
ƿ hýƿe euan.		and to <i>the</i> mind of Eve,
ƿíƿeƿ ƿác ƿeƿoht.		woman's weak thought—
þ heo onƿan hƿ ƿóƿðum treƿƿian.		that she began to trust his words,

<sup>a</sup> Literally, *at her heart*.

læſtan hīſ lāre.		fulfil his instructions,
ȝ zeleanan nóm.		and <i>the</i> belief adopted
ƿ he ƿa býrene ƿrom ȝode.		that from God those mandates he
brunȝen hæfde.		had brought,
ƿe he hīre ȝra ƿærlice.		which he to her so warily
ƿórdum ȝæȝde.		said in words ;
íepde hīre tácen.		showed her <i>a</i> token,
ȝ tpeopa ȝehet.		and <i>his</i> faith promised,
hīſ holdne hýȝe.		his loyal affection.
ƿa heo to hīre hearpan ȝƿræc.		Then to her spouse she spake :
adam ƿrea mín.	11	' Adam, my lord,
ƿīſ oƿet íſ ȝra ȝƿete.		this fruit is so sweet,
blīð on breoſtum.		mild in <i>the</i> breast,
ȝ ƿeſ boda ȝciene.		and this bright messenger
ȝodeſ engel ȝóð.		God's angel good ;
ic on hīſ ȝearpan ȝeſeo.		I by his habit see
ƿ he íſ æpenð-ȝecȝ.		that he is <i>the</i> envoy
uncſeſ hearpan.		of our Lord,
heƿon-cýningeſ.		heaven's King.
hīſ hýlbo íſ unc.	20	His favour <i>it</i> is for us
beteſe to ȝepinnanne.		better to gain
þonne hīſ ƿīðermeðo.		than his aversion.
ȝīſ þu him heo ðæȝ <sup>a</sup> .		If thou to him this day
ƿuht hearmeſ ȝeſƿræce.		spake aught of harm,
he ƿonȝīfð hit þeah.		yet will he it forgive,
ȝīſ ƿīc him ȝeonȝorðóm.		if we to him obedience
læſtan ƿillað.	[ 32 ]	will show. [ful strife
hƿæt ȝcal þe ȝra láðlic ȝtſīð.		What shall <i>profit</i> thee such hate-
ƿīð þīneſ hearpan bodan.		with thy Lord's messenger ?
unc íſ hīſ hýlbo þearf.	30	to us is his favour needful ;
he mæȝ unc æpenðian.		he may bear our errands
to þam alƿaldan.		to the all-powerful
heoƿon-cýninge.		heavenly King.
ic mæȝ heonon ȝeſeoñ.		I can see from hence
667 hƿær he ȝýlf ȝīceð.		where he himself sitteth,

<sup>a</sup> heo ðæȝ. I am not aware that this phrase occurs elsewhere.

<p>         þ̅ íꝛ ȝuð-eaꝛt.          pelan beꝛúnden.          ȝe ðaꝛ ȝoꝛuð ȝeꝛceóp.          ȝeꝛeo íc him hiꝛ enȝlaꝛ.          ýmbe hꝛeoꝛꝛan.          mið ȝeðeꝛ-haman.          ealꝛa ȝolca mæꝛt.          ȝeꝛeða ȝýnȝumaꝛt.          hꝛá meahte me.          ȝꝛeꝛc ȝeꝛít ȝꝛan.          ȝꝛ ȝiꝛ ȝeꝛnunȝa.          ȝoð ne onȝeude.          heoꝛoneꝛ ȝalðenð.          ȝehýꝛan mæꝛc íc ȝúme.          ȝ ȝꝛa ȝíðe ȝeꝛeón.          on ȝoꝛuð ealle.          oꝛeꝛ þaꝛ ȝíðan ȝeꝛceapꝛ.          íc mæꝛc ȝꝛeꝛȝeꝛ ȝamen.          ȝehýꝛan on heoꝛnum.          ȝeapꝛð me on hiꝛe leohhte.          utan ȝ innan.          ȝiðþan íc þæꝛ oꝛæteꝛ onbát.          nu hæbbe ic híꝛ.          heꝛ on handa.          heꝛꝛa ȝe ȝóða.          ȝꝛe ic hiꝛ þe ȝeoꝛne.          ic ȝelýꝛe þ̅ hiꝛ.          ꝛom ȝoðe come.          bꝛoht ꝛom híꝛ býꝛene.          þæꝛ me þeꝛ boða ȝæꝛðe.          ȝæꝛnum ȝóꝛðum.          hiꝛ niꝛ ȝuhte ȝelíc.          elleꝛ on eoꝛðan.          buton ȝꝛa þeꝛ áꝛ ȝæꝛeð.          þ̅ hiꝛ ȝeꝛnunȝa.          62 ꝛom ȝoðe come :.       </p>	<p>         that is south-east,          with bliss encircled,  <i>him</i> who formed this world.          I see his angels          encompass <i>him</i>          with feathery wings,          of all folks greatest,          of bands most joyous.          Who could to me          10 such perception give,          if now it          God did not send,          heaven's Ruler ?          I can hear from far,          and so widely see,          through the whole world,          over the broad creation :          I can <i>the</i> joy of <i>the</i> firmament          hear in heaven ;          20 <i>it</i> became light to me in mind,          from without and within,          after the fruit I tasted :          I now have of it          here in <i>my</i> hand,          my good lord,          I will fain give it thee ;          I believe that it          came from God,          brought by his command,          30 from what this messenger told me          with cautious words.          It is not like to aught          else on earth ;          but, so this messenger sayeth,          that it directly          came from God.'       </p>
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XIII.

Ɔio ƆƆræc him Ɔicce to.  
 Ɔ ƆƆreon hine ealne dæg.  
 on Ɔa dimuman dæb.  
 Ɔ hie dƆrihtnes heora.  
 Ɔillan bƆræcon.  
 Ɔtob Ɔe Ɔræda bodæ.  
 lezde him lƆƆtaƆ on.  
 Ɔ mid lƆƆtum ƆƆreon.  
 Ɔylzde him ƆƆecne.  
 ƆæƆ Ɔe Ɔeond Ɔull neah.  
 Ɔe on Ɔa ƆƆecnan Ɔyrb.  
 zefaren hæƆde.  
 ofeƆ lanzne Ɔez.  
 leode hozode.  
 on Ɔ micle moƆb.  
 men ƆorƆeorpan.  
 Ɔorlæran Ɔ Ɔorlædan.  
 Ɔ hie læn zodeƆ.  
 ælmihƆizef zƆƆe.  
 ænforetæn.  
 heofon-ƆiceƆ zefeaƆb. [ 33 ]  
 hƆæt Ɔe hell-ƆceaƆa.  
 zefarƆe ƆƆte.  
 Ɔ hie zodeƆ yrƆe.  
 habban Ɔceoldon.  
 Ɔ hell-zefƆƆin.  
 Ɔone neapƆan nið.  
 niebe onƆon.  
 Ɔiððan hie zebob zodeƆ.  
 Ɔorbrocen hæƆdon.  
 Ɔa he ƆorlæƆde.  
 mid lƆzen-Ɔorðum.  
 to Ɔam únƆæde.  
 ideƆe Ɔciene.  
 fol ƆiƆa Ɔitezofe.

XIII.

She spake to him oft,  
 and all day urged him  
 to that dark deed,  
 that they their Lord's  
 will brake.  
 The fell envoy stood *by*,  
 excited his desires,  
 and with wiles urged *him*,  
 dangerously followed him ;  
 10 the foe was full near  
 who on that dire journey  
 had fared  
 over a long way ;  
 nations *he* studied,  
 into that great perdition  
 men to cast,  
 to corrupt and to mislead,  
 that they God's loan,  
*the* Almighty's gift,  
 20 might forfeit ;  
 [ 33 ] *the* power of heaven's kingdom :  
 for the hell-miscreant  
 well knew  
 that they God's ire  
 must have,  
 and hell-torment,  
 the torturing punishment  
 needs receive,  
 since they God's command  
 30 had broken,  
 what time he (the fiend) seduced  
 with lying words  
 to that evil counsel  
*the* beauteous woman,  
 of females fairest,

þ heo on hīȝ ƿillan ȝƿræc.		that she after his will spake,
ƿæȝ hīȝe <sup>a</sup> on helpe.		was as <i>a</i> help to him
hand-ƿeorcȝoðeȝtofoȝlæȝanne.		to seduce God's handywork.
Þeo ƿræc ða to adame.		Then she to Adam spake,
īdeȝa ȝceonoȝ.		fairest of women,
ful þīclīce.		full oft,
oð þam þeȝne onȝan.		till in the man began
hīȝ hīȝe hƿeoȝan.		his mind to turn ;
þ he þam ȝehate ȝetƿuȝoðe.		so that he trusted to the promise
þe him þ ȝīȝ.	10	which to him the woman
ȝóȝdum ȝæȝðe.	[hȝȝe.	said in words : [mind,
heo ðȝðe hit þeah þuȝh holðne		yet did she it through faithful
nȝȝe þ þæȝ hearȝma ȝƿa ȝela.		knew not that hence so many ills,
ȝȝnen-eaȝȝeða.		sinful woes,
ȝȝlȝean ȝceolðe.		must follow
monna cȝnne.		to mankind,
þæȝ heo on móð ȝenám.		because she took in mind
þ heo þæȝ láðan boðan.		that she the hostile envoy's
lárȝum hȝȝȝe.		suggestions would obey ;
ac ȝénðe þ heo hȝlðo.	20	but weened that she <i>the</i> favour
heoȝon-cȝnȝnȝeȝ.		of heaven's King
ȝoȝhte mīð þam ȝóȝdum.		wrought with the words
þe heo þam ȝeȝe.		which she to the man
ȝȝelce tácen oðieȝðe.		revealed, as it were <i>a</i> token,
ȝ ȝȝeoȝe ȝehet.		and vowed <i>them</i> true,
oð þ áðame.		till that to Adam,
īnnan bȝeoȝtum.		within <i>his</i> breast
hīȝ hȝȝe hȝȝȝȝe.		his mind was changed,
ȝ hīȝ heoȝte onȝann.		and his heart began
ȝendān to hīȝe ƿillan.	30	turn to her will.
he æt þam ȝīȝe onȝenȝ.		He from the woman took
helle ȝ hīnnȝȝ.		hell and death,
þeah hit næȝe haten ȝƿa.		though it was not so called,
ac hit oȝeteȝ noman.		but it <i>the</i> name of fruit
áȝan ȝceolðe.		must have :

<sup>a</sup> For hīȝe I suspect we should read hīm.

hit pær þeah deaðer ƿp̅p̅n.		yet was it death's dream,
ƿ deoƿley Ʒep̅on.		and <i>the</i> devil's artifice,
hell ƿ hinnƷið.		hell and death,
ƿ hæleða ƿorlór.		and men's perdition,
mennƷcra morð.		<i>the</i> destruction of human kind,
þ̅ hie to méte dædon.		that they made for food
oƿet únƿæle.		unholy fruit !
ƿpa hit him on innan cóm.		Thus it came within him,
hrán æt heortan.		touched at <i>his</i> heart.
þ̅loh þa ƿ pleƷode.	10	Laughed then and played
boda bitre ƷehuƷod.		<i>the</i> bitter-purposed messenger,
ƿæƷde beƷra þanc.		said <i>the</i> thanks of both
heappan Ʒinum.		to his master :
Nu hæbbe ic þine hýlbo me.		' Now have I thy favour (to myself
ƿitode Ʒep̅ohƷe.		decreed) wrought,
ƿ þinne ƿillan ƷelæƷt.		and thy will performed :
to ƿul moneƷum dæƷe.		for full many <i>a</i> day
mén Ʒýnt ƿorlæbbe.		are men seduced,
adam ƿ éue.		Adam and Eve ;
him ír unhýlbo.	20	to them is <i>the</i> aversion
ƿaldbender ƿitod.	[ 34 ]	of <i>the</i> Powerful decreed,
nú hie ƿórb-cƿýde híƷ.		now they his injunctions,
láre ƿorleton.	[ 35 ]	through <i>my</i> instigation, have
		neglected ;
ƿorþon hie lenƷ ne maƷon.		therefore they no longer may
healdan heor̅on-Ʒíce.		heaven's kingdom hold,
ác hie to helle Ʒculon.		but to hell they must,
on þone ƿp̅ap̅tan Ʒið.		on the dark journey. [not
ƿpa þu híƷ ƷorƷe ne þeap̅t.		Thus thou, for this, sorrowneedest
beƷan on þinum bƷeortum.		bear in thy breast,
þ̅ap̅ þu Ʒebunden liƷt.	30	where thou liest bound ;
murnan on móde.		<i>nor</i> mourn in mind
þ̅ heƷ men bún.		that here men inhabit
þone hean heor̅on.		the high heaven,
þeah ƿit heap̅maƷ nú.		though we evils now,
þ̅p̅ea-peor̅c þolað.		punishment endure,

ᵱ þýrte land.		and <i>a</i> dark land ;
ᵱ þurh þín micle móð.		and, through thy great spirit,
moniz forléton.		have lost many,
on heofon-riçe.		in heaven's kingdom,
heah zetimbrow.		lofty structures,
zódlice zearðar.		goodly courts.
unc pearð zod ýrre.		With us was God angry,
forþon rit him nolbon.		because to him we would not,
on heofon-riçe.		in heaven's kingdom,
hnízan mid hearðum.	10	bow with <i>our</i> heads
halzum drihtne.		to <i>the</i> holy Lord
þurh zeonzorðóm.		in subordination ;
ác unc zezenge <sup>a</sup> ne þær.		but for us it was not fitting
þ rit him on þeznrice.		that we him in vassalage
þeorian polðen.		should serve,
forþon unc palðend pearð.		therefore with us <i>the</i> Powerful was
prað on móðe.		wroth in mood,
on hýze hearðe.		hard in mind,
ᵱ ur on helle beðráf.		and drove us into hell ;
on þ fýr fýlde.	20	into the fire felled <i>us</i> ,
folca mæjte.		of people greatest ;
ᵱ mid handum híf.		and with his hands
eft on heofon riçe.		again, in heaven's kingdom,
rihte roðor-rcólar.		raised <i>the</i> celestial seats,
ᵱ þ riçe forzeaf.		and that realm gave
monna cýnne.		to mankind.
mæz þín móð pefan.		Thy mind may be
blithe on breortum.		blithe in <i>thy</i> breast,
forþon hef jýnt butu zedón.		for that here both are done,—
ze þ hæleða bearn.	30	both that <i>the</i> children of men
heofon-riçeſ rculon.		must of heaven's realm
leode forlétan.		<i>the</i> country lose,
ᵱ on þ líz to þe.		and in the flame to thee

<sup>a</sup> I am uncertain as to the meaning of *zezenge* ; the translation must therefore be considered only as what appeared to me most plausible and best adapted to the context.

hæte hƿeorƿan.		through hate revert.
eac iƿ hearƿm Ʒode.		Also is harm to God,
móð-ƷorƷ Ʒemacod.		sorrow of mind made :
Ʒƿa hƿæt Ʒƿa ƿit heri morðreƷ		whate'er we here of misery suffer,
hit iƷ nu adame.	þoliað.	it is now on Adam
eall ƷorƷolden.		all avenged,
mið hearƿan here.		with <i>his</i> Master's hate,
Ʒ mið hæleða Ʒorlóre.		and with men's perdition,
monnum mið morðreƷ cƿealme.		(on men with <i>the</i> pain of death,)
Ʒorþon iƷ mīn móð Ʒeháleð.	10	therefore my mind is healed ;
hƷƷe ýmb heorƿtan Ʒerúme.		<i>the</i> thoughts around <i>my</i> heart ex-
	[cene.	panded,
ealle Ʒýnt uncƿe hearƿmaƷ Ʒeƿƿe-		all our evils are avenged, [fered.
láðeƷ þ ƿit lange þolebon.		of <i>the</i> hatred that we long have suf-
nú ƿille ic eƿt þam hƷe near.		Now will I again <i>go</i> nearer the
Ʒatan <sup>a</sup> ic þær Ʒécan ƿille.		Satan I there will seek, [flame,
he iƷ on þære Ʒƿearƿtan helle.		he is in the swart hell,
hæƿt mið hƷinƷa Ʒerƿonne.		bound with <i>the</i> clasping of rings.' Turned him again downward
hƿearƿ him eƿt niðeƷ.		the bitterest of messengers :
boda biƿreƿta.	[ 36 ]	
Ʒceolde he þa bráðan líƷaƷ Ʒécan.		then must he the broad flames
helle Ʒehlrðo.	21	<i>the</i> roofs of hell, [seek,
þær hīƷ hearƿa læƷ.	[ 37 ]	where his master lay,
Ʒímon Ʒeƿáleð.		with fetters bound.
ƷorƷeðon <sup>b</sup> báƿpá.		Sorrowed both
áðam Ʒ éue.		Adam and Eve,
Ʒ him oƿt betuh.		and oft between them
ƷnoƷn-Ʒorð ƷenƷdon.		words of sadness passed ;
ƷodeƷ him onðrjédon.		of God <i>they</i> dreaded,
76 <sup>c</sup> heora herƿan here.		of their Lord, <i>the</i> hate,
heorƿn-cýnƷeƷe nið.		<i>the</i> enmity of heaven's King :

<sup>a</sup> It is singular that the fiend is made to say, "Satan I there will seek," while from what precedes one is led to suppose that it was Satan he had been addressing.

<sup>b</sup> Here the transition is sudden ; but I see no reason for supposing, with Junius, any hiatus in the MS., which seems quite perfect in this place. My translation of *Ʒímon*, in line 23, is conjectural.



ƿriðe onƿæton <sup>a</sup> .		much they brooded <i>over their ca-</i>
ƿelfe ƿorƿtðdon.		themselves understood [ <i>lamity,</i>
hiƿ ƿórd onpendeð.		<i>that his (God's) words had been</i>
þ̅ ƿíf ƿnoƿnoðe.		The woman grieved, [ <i>perverted.</i>
hóf hƿeoƿiƿ-moð.		penitent-minded wept—
hæfðe hýlðo ƿoðeƿ.		( <i>she had God's favour,</i>
láƿe ƿorlæten.		through seduction lost)—
þa heo þ̅ leoht ƿeƿeah.		when she saw the light
elloƿ ƿeƿðan.		elsewhere depart,
þ̅ hiƿe þ̅ƿh úntƿeoƿa.	10	which to her, through falsehood,
taçen ierðe.		<i>for a token showed,</i> [ <i>crime,</i>
ƿe him þ̅one teonan ƿeƿæð.		he <i>who</i> counselled them to that
þ̅ hie helle nið.		that they hell-punishment
habban ƿceolðon.		must have,
hýnða únrið.		unnumbered ills :
ƿorþam him hiƿe ƿorþa.		therefore mental sorrows
buƿnon on bƿeoƿtum.		burned in their breasts.
hƿilum to ƿebede ƿeollon.		Sometimes to prayer <i>they</i> fell,
ƿín-hiƿan ƿomeð.		<i>the</i> partners together,
ƿ ƿiƿe ðrihten.	20	and <i>the</i> Lord triumphant,
ƿóðne ƿƿetton.		<i>the</i> good, <i>they</i> greeted,
ƿ ƿoð némbon.		and God invoked,
heoƿoneƿ ƿaldend.		heaven's Ruler,
ƿ hine bædon.		and him besought
þ̅ hie híƿ heaƿm-ƿceape <sup>b</sup> .		that they its (their crime's) penalty
habban moƿten.		might have,
ƿeoƿne ƿulƿanƿan.		duly fulfil,
þa hie ƿoðeƿ hæfðon.		since they had God's
bóðƿiƿe abƿocen.		commandment broken :
báƿe hie ƿeƿaƿon.	30	bare they saw
heoƿa lichaman.		their bodies ;
næfðon on þam lanðe þa ƿiƿet.		they had not in that land as yet
ƿælða ƿeƿetena.		settled happiness,

<sup>a</sup> The interpretation of this and the two following lines is quite conjectural.

<sup>b</sup> Of this and the two following lines the sense seems very obscure ; my translation is by no means satisfactory.

ne hie ƿorƿe ƿiht.		nor they of sorrow aught
ƿeorƿeƿ ƿiƿton.		<i>nor</i> labour knew ;
ác hie ƿel meahƿon.		but they could well
libban on þam lande.		have lived in that land,
ƿiƿ hie ƿolden láne ƿodeƿ.		if they God's precepts would,
ƿorƿearþ ƿremman.		before all things, have executed.
þa hie ƿela ƿƿræcon.		Then spake they many
ƿorh-ƿorþa ƿomeþ.		words of care together,
ƿinhiƿan ƿra.		<i>the</i> partners twain.
adam ƿemælde.	10	Adam said,
ƿ to éuan ƿƿræc.		and to Eve spake :—
hƿæt þu éue hæƿƿt.		'Thus hast thou, Eve,
ýfele ƿemearcodb.		evilly designed
uncer ƿýlfƿa ƿið.		our own departure :
ƿeƿýhƿt þu nu þa ƿƿearƿan helle.		seest thou now the swart hell,
ƿrædiƿe ƿ ƿiƿne.		greedy and ravenous ?
nu þu hie ƿrimman meahƿt.		Now thou it mayest raging
heonane ƿehýƿan.		hear from hence.
niƿ heoron-ƿice.		Heaven's realm is not
ƿelíc þam liƿe.	20	like to that flame ;
ác þiƿ iƿ landa betƿt.		but this is <i>the</i> best land [Lord,
þæt ƿit þƿiþ uncer ƿearƿan		that we, through favour of our
habban moƿton.	[þanc.	may have,
þær þu þam ne hieƿde <sup>a</sup> .		because thou hast him obeyed,
þe unc þiƿne heaƿm ƿeræþ.		who to this harm us counselled ;
þ ƿit ƿaldender.		that we <i>the</i> Powerful's
ƿóþþ ƿorþræcon.		word should break,
heoron-cýninƿer.		the King of heaven's :
nu ƿit hƿeorƿiƿe maƿon.	[ 38 ]	now may we, penitent,
ƿorƿian ƿor hiƿ ƿiðe.	30	sorrow for his journey,
ƿorþon he unc ƿelƿ bebeáþ.		because he himself (God) bade us
þ ƿit unc ƿiƿe.		that we us from pain
ƿaƿian ƿceolden.		should guard,

<sup>a</sup> As it stands in the text, this line seems devoid of an appropriate meaning. Presuming that it may originally have stood, þær þu þam ƿehýƿde, I have translated accordingly.

hearna mærtne.	greatest of harms.
nu ƿlit me hunzer 7 þurȝt.	Now hunger and thirst tear me
bite on breoȝtum.	bitterly in <i>my</i> breast,
þæſ ƿit beƿna ær.	of which erst we both
ƿæron órforze.	were reckless,
on ealle tíð.	at all time.
hu ƿculon ƿit nú libban.	How shall we now live,
oððe on þýr lande ƿeƿan.	or be in this land,
ƿif heſ ƿinð cýmð.	if wind here come
ƿeſtan oððe eaſtan.	10 from west or east,
ƿuðan oððe noſðan.	from south or north,
ƿeƿeoſc úrfæneð.	clouds ascend ;
cýmeð hæzleſ ƿcúr.	hail shower cometh
heƿone ƿetenze.	heavy from heaven,
ƿæneð ƿoſſt onzemanz.	frost also cometh,
ƿe býð ƿýrnum cealb.	which is intensely cold :
hƿílum of heoſnum.	sometimes from the heavens
háte ƿcúneð.	heat gloweth,
blicð þeoſ beoſhte ƿunne.	gleams the bright sun,—
7 ƿit héſ baſu ƿtandað.	20 and we here stand bare,
unƿeſeð ƿædo.	with garment unprotected ?
nýr unc ƿuht befoſan.	There is not aught before us
to ƿcúr-ƿceade.	for shower-covering,
ne ƿceatteſ ƿiht.	nor of store aught
to mete zemeaſcodb.	for meat assigned ;
ác unc íſ mihtiz zodb.	but with us is <i>the</i> mighty God,
ƿalbenð ƿraðmóð.	<i>the</i> powerful, angry.
to hƿón ƿculon ƿit ƿeoſðan nú.	What will now become of us ?
nú me mæz hƿeoſan.	Now may <i>it</i> rue me
þ ic bæð heoſneſ zodb.	30 that I prayed heaven's God,
ƿalbenð þone zóðan.	the good Ruler,
þ he þe héſ ƿoſhte to me.	that he thee here would form to me,
of liðum mínium.	from my limbs :
nu þu me ƿoſlæneð hæſt.	now hast thou seduced me
on míneſ heſſan hete.	to my Lord's hate ;
ƿpa me nu hƿeoſan mæz.	so may <i>it</i> now rue me

æfre to aldre. for evermore,  
 ꝥ ic þe mínum eazum zereah: that I saw thee with mine eyes.'

XIIII.

XIIII.

Ða ƿræc eue eft.  
 idera ƿcienort.  
 ƿífa ƿliteƿort.  
 he ƿæf zereorc zoder.  
 þeah heo þa on deofles cræft.  
 bedroren ƿurde.  
 ðu meahht hit me ƿítan.  
 ƿine mín adam. 10  
 ƿórdum þinum.  
 hit þe þeah ƿýrƿ ne mæz.  
 on þinum hýze hƿeopan.  
 þonne hit me æt heortan deð.  
 hƿe ða adam.  
 andƿarode.  
 zif ic ƿaldender.  
 ƿillan cuþe.  
 hƿæt ic hƿz to hearm-ƿceape.  
 habban ƿceolde. 20  
 ne zereape þu nó ƿniomórn. [39]  
 þeah me on ƿæ padan.  
 hete heofoner zod.  
 heonone nu þa.  
 on flóð ƿaran.  
 næpe he ƿrnum þæf deóp.  
 mepe-ƿreame þæf micel.  
 ꝥ hƿ ó mín móð zereode.  
 ác ic to þam zrunde zenze.  
 zif ic zoder meahhte. 30  
 ƿillan zepýrcean.  
 nƿ me on ƿorulde móð.  
 ænizer þeznƿcepe.  
 nu ic míner þeodnes.

Then in turn spake Eve,  
 of females fairest,  
 of wives most comely :  
 she was God's work, [craft,  
 though she then, by *the* devil's  
 had been deceived :—  
 ' Thou mayest reproach it to me,  
 Adam, my beloved,  
 with thy words,  
 yet thee it cannot worse  
 rue in thy mind  
 than it doeth me at heart.'  
 Her then Adam  
 answered :—  
 ' If I *the* Powerful's  
 will knew,  
 what I for my crime's penalty  
 should have,  
 ne'er sawest thou one readier,  
 though in *the* sea to wade, me  
 heaven's God commanded,  
 now from hence  
 into *the* flood to go—  
 it were not so fearfully deep,  
*the* sea-stream so great,  
 that I would in my mind doubt it ;  
 but I would to the abyss go,  
 if I might God's  
 will execute.  
 I have no mind in *the* world  
 for any service,  
 now I my Lord's

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hara hýlðo forþorhte.		favour have forfeited,
þ ic hie habban ne mæg.		so that I may not have it.
ác rit þur baru ne mazon.		But we thus bare may not,
bútu ætrome.		both together,
pefan to puhte.		be for any thing:
uton zán on þýgne pealð.		let us into this weald go,
innan on þijfer holter hleo.		within <i>the</i> shadow of this holt. <sup>7</sup>
hryfon hie bátrá.		They both departed,
tozenzdon znojnzenðe.		sorrowing went
on þone znenan pealð.	10	into the green wood ;
fæton onfunðran.	[ 40 ]	sate apart,
bíðan jelfer zerceapu.		<i>the</i> mandates to await
heofon-cýninges.		of heaven's King :
þa hie þa habban ne mohton.		as they might not have the <i>things</i>
þe him ær forzeaf.		which erst gave them
ælmihciz zod.		almighty God.
þa hie heora lichoman.		Then their bodies they
leáfum beþeahdon.		with leaves bedecked,
pepedon mid ðý pealðe.		protected with the wood,—
weða ne hæfdon.	20	weeds they had not ;
ac hie on zebed feollon.		but in prayer they fell
bútu ætrome.		both together :
moznena zehpilce.		every morn
bædon mihtizne.		they besought <i>the</i> Mighty
þ hie ne forzeate.		not to forget them,
zod ælmihciz.		<i>the</i> almighty God,
7 him zepiáde.		and them to show,
palðenð je zóða.		(the good Ruler,)
hu hie on þam leohhte.		how they, in that state <sup>a</sup> ,
forð libban fceolben.	30	should thenceforth live.
þa cóm féran.		Then came walking
frea ælmihciz.		<i>the</i> Lord almighty,
ofer midne bæz.		after mid-day,
mære þeoden.		<i>the</i> great Prince,
on neorxnna pang.		into Paradise ;

<sup>a</sup> Literally, *in that light*.

neode gíne <sup>a</sup> .	its needs
polde neorían.	<i>he</i> would see to,
nerzenð uſſer.	our Preserver,
bilrit fæder.	<i>our</i> kind Father,
hpæt hſ bearu ðýðe <sup>b</sup> .	what his children did,
piſte forporhte.	by <i>their</i> repast <sup>c</sup> destroyed,
þa he ær plite fealde.	whom he had erst with beauty
zeritan him þa zanzan.	They then retired, [gifted.
zeomer-móðe.	sad-minded,
under beám-ſceade.	10 under <i>the</i> tree shade,
blæde bereafod.	of happiness bereft,
hýðdon hie on heolſtre.	in <i>a</i> cavern hid themselves
þa hie háliſ rórd.	when they <i>the</i> holy word
ðrihtnes zehýrdon.	of <i>the</i> Lord heard,
ſ onðredon him.	and dreaded.
þá góna onzann.	Then straight began
ſpezles alðor.	heaven's Chief
pearð ahſian.	to call <i>the</i> warden
porulð-zerceafta.	of worldly creatures,
het him ſecene to.	20 bade to him forthwith
ſice þeoden.	(the powerful Lord)
hſ ſunu zanzan.	his son to come.
him þa gýlpa oncſæð.	Him then himself <sup>d</sup> addressed,
hean hleoðrade.	humble <i>he</i> cried :—
hpæzles þearfa.	' Devoid of raiment
ic ſneo me hér.	I conceal me here,
pæða learne.	lacking garments,
líſ-ſnea mín.	Lord of my life !
leaſum þecce.	with leaves cover <i>me</i> ;
ſcýlðfull míne.	30 a criminal, my
ſceaðen iſ me gáre.	sin is painful to me,
ſſecne on ſerhðe.	atrocious in <i>my</i> soul,—

<sup>a</sup> My interpretation of this line is conjectural, and its accuracy far from certain.

<sup>b</sup> For *ðýðon*; probably an error of the scribe.

<sup>c</sup> The fruit which they had eaten.

<sup>d</sup> *i. e.* Adam.

ne deap nu forð zán.  
for ðe andþearðne.  
ic eom eall nacod :

[ 42 ]

I dare not now come forth  
before thee present,  
I am all naked.'

## XV.

him ða æðpe zod.  
andþpapeðe.  
faza me þ runu mín.  
for hpon peceþt ðu.  
pceade pceomienðe.  
þu pceonðe æt me.  
pupðum anþenze.  
ac zeþean eallum.  
for hpon párt þu peán.  
p ppuht pceome.  
zeþýht forze.  
p þín pýlf þeceþt.  
lic mid leaþum.  
paþaþt líf-ceape.  
hean-hýge zeomor.  
þ þe pte hræzlep þearþ.  
nýmþe þu æppel.  
æenne býpzeþt.  
of þam pudu-beám.  
þe ic þé pópðum forþeáð.  
him þa áðám.  
eþt andþpapeðe.  
mé ða hláða on hánd.  
bþýð zeþealde.  
pneolucu pæmne.  
pnea þpuhten mín.  
ðe ic þé on teónan zeþah.  
nu ic þæþ tácen peze.  
ppeotol on me þelfum.  
pát ic forza ðý má.  
ða ðæþ euan zeþpæzn.

## XV.

Him then forthwith God  
answered :—  
' Tell it me, my son,  
why seekest thou,  
bashful, *the* shade ;  
thou shame at me  
10 moreover conceivest ;  
but mid all joy  
why knowest thou sorrow,  
and hidest *thy* nakedness,  
seest affliction,  
and thyself coverest thy  
body with leaves,  
sayest, life-anxious,  
sad in *thy* cast-down mind,  
that *a* garment to thee is needful,—  
20 unless *an* apple thou  
hast tasted,  
of that wood-tree [ words ?'  
which I forbade thee with *my*  
Him then Adam  
again answered :—  
' Me the fruits in hand  
*my* bride gave,  
*the* goodly woman,  
O my Lord,  
30 which, in contempt of thee, I ate,  
of which I now *a* token bear  
manifest in myself ; [ rows.'  
therefore know I the more sor-  
Then therefore questioned Eve

ælmihtig ȝoð.  
 hræt ðryge þu ðohtor.  
 ðrygeþa ȝenohra.  
 niþra ȝeȝcearfa.  
 neorxnna paŋȝer.  
 ȝropeðra ȝifa.  
 þa þu ȝitȝienðe.  
 on beám ȝrype.  
 blæða name.  
 on tpeopeȝ telȝum.  
 ȝ me on teónan.  
 áete þa únȝpeme.  
 áðame ȝealdeȝt pæȝtme.  
 þa inc pæron.  
 pórðum mínun.  
 pæȝte foꝛboðene.  
 him þa ȝpeolecu mæȝ.  
 íðeȝ æpȝc-móð.  
 andȝpanoðe.  
 mé næðne beȝpác.  
 ȝ me neoðlice.  
 to foꝛȝceape ȝcȝhte.  
 ȝ to ȝcȝld-ȝpece.  
 ȝah pȝnm þuꝛh pæȝȝi pórð.  
 oð þ̅ ic ȝnacodlice.  
 ȝeond-pæȝ ȝeȝpemeðe.  
 pæhðe ȝeꝛoꝛhte.  
 ȝ þa neaꝛoðe.  
 ȝpa hit niht ne pæȝ.  
 beam on beaȝpe.  
 ȝ þa blæða áet.  
 ða næðpan ȝceóꝛ.  
 neȝȝenð uȝȝer.  
 ȝpea ælmihtig.  
 ȝaȝum pȝȝme.  
 píðe ȝiðaȝ.

almighty God :—  
 ‘ Daughter, what madest thou  
 of *the* abundant blessings,  
*the* new creations  
 of Paradise,  
*the* growing gifts,  
 when thou coveting  
 on *the* tree didst grasp,  
 took *the* fruits  
 on *the* tree’s boughs,  
 and, in contempt of me,  
 then atest to *thy* perdition ;  
 to Adam gavest *the* fruits,  
 which to you were,  
 by my words,  
 strictly forbidden ?’  
 Him then *the* comely woman,  
*the* female in mind disgraced,  
 answered :—  
 20 ‘ *The* serpent me deceived,  
 and me urgently  
 prompted to crime  
 and to sinful audacity, [words,  
*the* variegated serpent with fair  
 till that I wickedly  
 committed *the* fiendish violence,  
 wrought enmity,  
 and then robbed,  
 as it was not right,  
 30 *the* tree in *its* grove,  
 and the fruits ate.’  
 Then to *the* serpent decreed  
 our Preserver,  
 the Lord almighty,  
 to *the* worm of varying hue,  
 far journeyings ;



<p>         7 þa wórdre cwæð.          þu scealt wíde-ferehd.          werz þinum breortum.          bearnum tredan. [ 43 ]          bráde eorðan.          faran feðleas.          þenden þe weorh punað.          zarc on innan.          þu scealt gneot ean-          þine lif-dagas.          10 7pa þu láðlice.          wrehte onwealde.          þe þ wíf weoð.          hátað under heornum.          7 þin heafod tvedeð.          fáh mid fótum finum.          ðu scealt mearna.<sup>a</sup>          wætan tohtan.          nýwe tuddor.          bið gemæne incrum oþlez nið.          21 á þenden stanðeð.          woruld under wolcnum.          nu þu wárc 7 canrc.          láð leod-sceaða.          hu þu lifian scealt:       </p>	<p>         and the words spake :—          'Thou shalt <i>thy</i> life long,          accursed, with thy breast,  <i>thy</i> belly, tread  <i>the</i> broad earth,          go footless          while life to thee remaineth,          spirit within ;          dust shalt thou eat          10 <i>all</i> thy life-days,          as thou wickedly          hast caused crime. [mity,          To thee shall the woman bear en-          shall hate under <i>the</i> heavens,          and thy head shall tread  <i>thy</i> foe with his feet :          thou shalt snares          set to <i>her</i> offspring,          to <i>the</i> new progeny ;          fatal hate shall be common to you,          ever while standeth  <i>the</i> world under <i>the</i> skies. [est,          Now thou understandest and know-          fell destroyer of nations,          how thou shalt live.'       </p>
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## XVI.

Ða to euan god.  
 wýrnunga wýrnæc.  
 wend þe frem wýnne.  
 þu scealt wæpued-men.  
 30 weran on wepealde.  
 mid wewer egran.  
 heafde geneapad.

## XVI.

Then to Eve God  
 angrily spake :—  
 'Depart from joy ;  
 thou shalt to man  
 30 be in subjection ;  
 with fear of *thy* husband,  
 hard afflicted,

<sup>a</sup> The translation of this and the two following lines is nearly the same as that given by Lye ; but I have great doubts as to its correctness.

heán þroþian.  
 þínna ðæða Ʒeþwíð.  
 ðeáðeƷ bíðan.  
 Ʒ þurh Ʒóp Ʒ heaf.  
 on ƷoƷulð cennan.  
 þurh Ʒár micel.  
 Ʒunu Ʒ ðohtor.  
 abeáð eac aðame.  
 éce ðrihten.  
 lífeƷ leoht-Ʒnuma.  
 láð æþende.  
 þu Ʒcealt oðerne.  
 eðel Ʒecean.  
 Ʒýnlearþan Ʒic.  
 Ʒ on Ʒræc hƷeorþan.  
 nacod með-Ʒæðla.  
 neorxnna ƷanƷeƷ.  
 ðuƷeðum beðæled.  
 þe iƷ Ʒeðál Ʒitod.  
 líceƷ Ʒ Ʒaple.  
 hƷæt þu láðlice.  
 Ʒrohte onƷtealdeƷt.  
 Ʒorþon þu Ʒinnan Ʒcealt.  
 Ʒ on eorðan þe.  
 þíne andlífne.  
 Ʒelfa Ʒeræcan.  
 ƷeƷan ƷƷatiz hleor.  
 þínne hláf etan.  
 þenden þu heƷ leorƷt.  
 oð þ þe to heortan.  
 hearðe Ʒrípeð.  
 áðl unlíðe.  
 þe þu on æple ær.  
 Ʒelfa ƷorþulƷe.  
 Ʒorþon þu Ʒpeltan Ʒcealt. [45]  
 439 hƷæt þe nú Ʒehýrað.

depressed, *shalt* expiate  
*the* error of thy deeds,—  
 death await;  
 and, amid wail and moan,  
 into *the* world bring forth,  
 through much pain,  
 sons and daughters.'  
 Announced to Adam eke  
*the* Lord eternal,  
 10 author of life's light,  
*the* dire intelligence,—  
 'Thou shalt another  
 country seek,  
 a more joyless dwelling place,  
 and into exile go,  
 naked and poor,  
 of Paradise's  
 joys deprived:  
 to thee a parting is decreed  
 20 of soul and body,  
 because thou wickedly  
 hast perpetrated crime;  
 therefore thou shalt labour,  
 and on earth to thee  
 thy sustenance  
 thyself earn,  
 bear a sweaty countenance,  
 eat thy bread,  
 while thou here livest,  
 30 until to thee at heart  
 hard gripeth  
 fell disease,  
 which thou in *that* apple erst  
 thyself didst gorge,—  
 therefore thou shalt die.'  
 Thus we now hear

hƿær úr hearum-ſtafar.  
 ƿnaðe onƿócan.  
 7 ƿoruld-ýrmdo.  
 hie þa ƿulðreƿ ƿearð.  
 ƿæðum ƿýneðe.  
 ƿcýppend uſſer.  
 het heora ƿcéome þeccan.  
 ƿnea ƿnum-hrægle.  
 het hie ƿrom hƿeorfan.  
 neorxn̄a ƿanƿe.  
 on neapone líf.  
 him on laſte beleác.  
 liðſa 7 ƿýnna.  
 hihtfulne hám.  
 haliz enzel.  
 be ƿnean háere.  
 ƿýrene ƿreorðe.  
 ne mæz þær inƿitfull.  
 æniƿ ƿeferan.  
 ƿom-ſcýldiz mon.  
 ác ƿe ƿearð haſað.  
 miht 7 ƿtrenzðo.  
 ƿe þ̄ mære líf.  
 ðugeðum ðeore.  
 ðrihtne healbeð.  
 no hræðre ælmihtiz.  
 ealſa ƿolbe.  
 adam 7 euan.  
 arna oſteon.  
 ƿæðer æt ƿrýmðe.  
 þeah þe he hím ƿromſƿice.  
  
 ac he him to ƿroſſe lét.  
 hræðere ƿorðſeſan.  
 hýrteðne hróſ.  
 halzum tunzlum.

whence our writ of evil  
 sprang in wrath,  
 and worldly misery.

Them then *the* Guardian of  
 with weeds provided, [glory  
 our Preserver ;  
 bade them their nakedness conceal,  
 the Lord, with the first garment ;  
 bade them depart from  
 10 Paradise,  
 into *a* narrower life.  
 Behind them closed  
 of comforts and delights  
*the* joyous home  
*a* holy angel,  
 at *his* Lord's behest,  
 with fiery sword.  
 Thither may not guileful  
 any journey,  
 20 crime-guilty man ;  
 for the warden hath  
 might and strength,  
 who that exalted life,  
 dear to *the* good,  
 [ 46 ] for *the* Lord guardeth.  
 Yet *the* Almighty  
 would not of all  
 (Adam and Eve)  
*their* means deprive,  
 30 *the* Father, from *the* beginning,  
 though he had withdrawn from  
 them ;  
 but to them, for solace, he let  
 yet continue forth  
*the* roof adorned  
 with holy stars,

7 him ʒrunð-pelan.  
 ʒinne ʒealbe.  
 het þam ʒinhiþum.  
 ʒæŷ 7 eorðan.  
 tuððor-teonðra.  
 teohha ʒehwiþne.  
 to woruld-nýtte.  
 þærtaŷ fēðan.  
 ʒeræton þa æfter ʒýnne.  
 forʒfulne lanð.  
 earð 7 éðýl.  
 unŷpediʒnan.  
 fremeana ʒehwiþne.  
 þonne ʒe fnum-ʒtól þær.  
 þe hie æfter dæde.  
 óf-adriþen þurðon.  
 onʒunnon hie þa.  
 be ʒodeŷ hæŷe.  
 bearn áŷrienan.  
 ʒpa him metoð bebeáð.  
 adameŷ 7 euan.  
 aforan þæron.  
 fneolicu trá.  
 fnum-bearn cenneð.  
 cam 7 abel.  
 uŷ cýðað bec.  
 hu þa dæð-fnuman.  
 duzeþa ʒtrýndon.  
 pelan 7 wiŷte.  
 wiþl-ʒebroðor.  
 oðer híŷ to eorðan.  
 elneŷ tilode.  
 ʒe þær ærboren.  
 oðer æhte heolð.  
 774 þæðer on fulcum.  
 oð þ forð ʒerát.

and them earth's riches  
 amply gave ;  
 bade the pairs  
 of sea and earth,  
 producing offspring,  
 every progeny,  
 for worldly use,  
 fruits to bring forth.

*They* then after *their* sin inhabited  
 10 a land more sorrowful,  
 a dwelling and a country  
 more barren  
 of every good,  
 than was the first settlement,  
 which they, after *their* deed,  
 were driven from.

Began they then,  
 at God's behest,  
 to beget children,  
 20 as them *the* Lord commanded.

Adam and Eve's  
 offspring were  
 two comely *sons*,  
 first-born children,  
 Cain and Abel.

Books inform us  
 how these first labourers  
 acquired goods,  
 wealth and food,

[ 47 ] *the* brothers german.

31 One to *the* earth  
*his* strength applied,  
*he* who was firstborn ;  
*the* other cattle kept,  
 in aid of *his* father,—  
 until passed on

ðæg-ri̅meꝝ ƿoꝝu.	many days.
hie þa ðrihtne lac.	Then to <i>the</i> Lord an offering
bezeg bꝛiohton.	both brought :
bꝛeƷo engla beƷeah.	<i>The</i> Lord of angels looked
on abeleꝝ Ʒielð.	on Abel's gift
eaƷum ri̅num.	with his eyes ;
cýniŋƷ eallƿrihta.	<i>the</i> King of all creatures
cameꝝ ne ƿolde.	would not Cain's
Ʒibeꝛ Ʒceapian.	offering behold.
þ <sup>a</sup> ƿæꝝ Ʒoꝝu ƿeꝛe.	10 Then to <i>the</i> man was anger
heꝛiƷ æt heoꝛtan.	heavy at heart,
hýƷe ƿælm oꝛƷeah <sup>b</sup> .	rage <i>him</i> of thought bereft ;
beoꝛne on bꝛeoꝛtum.	in <i>the</i> breast of <i>the</i> chief
blatenðe nið.	swelling hate,
ýꝛiꝛe ƿoꝛ æꝛtum.	ire for envy.
he þa úniꝛæðen.	He then <i>a</i> dire deed
ƿoꝛlum Ʒeꝛƿemeðe.	with <i>his</i> hands executed ;
ƿꝛeo-mæƷ oꝛƷloh.	<i>his</i> kinsman slew,
bꝛoðoꝛ ri̅nne.	his brother,
Ʒ hi̅ blóð aƷeát.	20 and shed his blood,—
cain abeleꝝ.	Cain Abel's.
cꝛealm-ðꝛeoꝛe Ʒꝛealh.	With slaughter-gore swelled
þeꝛ <sup>c</sup> miððan-Ʒeapð.	this mid earth,
monneꝝ Ʒꝛate.	with man's blood.
æꝛteꝛ ƿæl-ƷꝛenƷe.	After <i>the</i> murder-stroke
ƿea ƿæꝝ aꝛæꝛeð.	woe was raised up ;
ƷꝛeƷena tuððoꝛ.	<i>a</i> progeny of miseries
oꝛ ƿam ƷꝛiƷe Ʒiððan.	from this branch since
luðon laðpenðe.	destructive sprang
lenƷ Ʒꝛa Ʒꝛiðoꝛ.	30 on every side,
ƿeðe ƿæꝛtme.	dire in <i>their</i> fruit.

<sup>a</sup> The MS. has þ ; but I suspect þa to be the true reading.

<sup>b</sup> The MS. and Junius have hyze ƿælmor Ʒeah ; which seeming to me void of signification, I have adopted the emendation suggested by Manning. Vide Suppl. ad Lye, voce hiƷe.

<sup>c</sup> MS. þæꝛ.

næhton ríðe.  
 zeonð per-þeoda.  
 ppohter telzan.  
 hrunon hearum-tánaþ.  
 hearðe 7 rárne.  
 ðrihta bearnum.  
 ðoð zieta rpa.  
 of ðam hrad blado.  
 bealpa zehpiceþ.  
 rprýtan ongunnon.  
 pe þ rpell maþon.  
 pæl-zumme rýrð.  
 rópe criðan.  
 naleþ holunge.  
 ác uþ hearðe rceob.  
 rneolecu ræmne.  
 þurh forman zýlþ.  
 þe rið metod ærpe.  
 men zerrmeden.  
 eorð-buende.  
 riððan adam pearð.  
 of zodeþ múðe.  
 zarþe eacen:

Reached far  
 throughout mankind  
*the* shoots of wickedness ;  
*the* sprouts of evil touched,  
 hard and sore,  
*the* children of men ;  
 [ 48 ] so do *they* yet ;  
 from that broad branch  
 of every woe  
 10 *they* began to spring.  
 We that story may,  
 the slaughter-grim event,  
 with wail lament,  
 not without cause ;  
 for us hard o'erwhelmed  
*the* comely woman,  
 through *the* first crime  
 that ever 'gainst *the* Lord  
 men committed,  
 20 earth-dwellers,  
 since Adam was,  
 from *the* mouth of God,  
 with spirit endued.

XVII.

Ða rórðe ræzn.  
 pulðreþ alðor.  
 can hrær abel.  
 eorðan rære.  
 him ða re cýrþleaþa.  
 cpealmeþ rýrhta.  
 æðre ærþer þon.  
 anðrparode.  
 ne can ic abeleþ.  
 ór ne róre.  
 hleo-mæzeþ rið.

XVII.

Then with word questioned  
*the* Chief of glory  
 Cain, where Abel  
 were on earth ?  
 Him then the outcast  
 worker of murder  
 30 forthwith after  
 answered :—  
 ' I know not Abel's  
 coming nor going,  
*my* kinsman's ways,

(or)

ne ic hýrðe pær.  
 broðer mīner.  
 him þa brego engla.  
 god-ŕpediȝ ȝarȝ.  
 ȝeán-þingade.  
 hræt befealdeȝt þu.  
 folmum þinum.  
 ȝraðum on pæl-bedð.  
 pærfeȝtne rīnc.  
 broðor þinne.  
 ȝ hīȝ blóð to me.  
 cleopað ȝ cizeð.  
 þu þær cpealmeȝ ŕcealt.  
 rīte rīnnan.  
 ȝ on ȝræc hpeorfan.  
 apýȝeð to ríðan alðre.  
 ne ŕeleð þe pæȝtmaȝ eorðe.  
 plitize to ȝoruld-nýtte.  
 ac heo pæl-ðreorpe ŕpealh.  
 halȝe of handum þinum. 20  
 ȝorþon heo þe hróðra ofȝihð.  
 ȝlæmeȝ<sup>a</sup> ȝrene folde.  
 þu ŕcealt ȝeomor hpeorfan.  
 árlear of earðe þinum.  
 ȝra þu abele ȝurðe.  
 to feorh-banan.  
 ȝorþon þu flema ŕcealt.  
 ríð-laȝt ȝrecan.  
 rīne-maȝum láð.  
 him þa cam andȝpaȝode. 30  
 ne þearȝ ic æniȝne ár.  
 pēnan on ȝoruld-ȝice.  
 ac ic ȝorȝorht hæbbe.  
 heoȝona heah-cýning.

nor was I keeper  
 of my brother.  
 To him then *the* Lord of angels,  
*the* Spirit rich in good,  
 replied :—  
 ‘ Why didst thou fell,  
 with thy hostile  
 hands, to *the* bed of slaughter,  
*the* upright man,  
 thy brother,  
 and his blood to me  
 calleth and crieth ?  
 Thou for this murder shalt  
 gain punishment,  
 and into exile wander,  
 accursed to age remote.  
 Earth shall not give thee fruit  
 fair, for worldly use, [drunk,  
 for she *the* slaughter-gore hath  
*the* holy, from thy hands ; [cattle,  
 therefore she shall deny thee *her*  
*her* fruit, *the* green earth.  
 Sad shalt thou depart,  
 unhonoured from thy dwelling ;  
 as thou hast been to Abel  
 for *a* life-destroyer,  
 therefore thou *a* fugitive shalt  
 into far exile go,  
 hateful to *thy* kindred.’  
 Him then Cain answered :—  
 ‘ I may not any honour  
 hope in *the* world’s kingdom,  
 for I have forfeited,  
 high King of heaven,

<sup>a</sup> I am compelled to give Lye’s interpretation of *ȝlæmeȝ*, though by no means confident as to its correctness.

hýlbo þíne.		thy favour,
luþan 7 ƿeode.		love, and good-will ;
ƿorþon ic laſtaſ ƿceal.	[ 49 ]	therefore shall I my footsteps,
ƿeán on ƿénum.		with affliction in <i>my</i> thoughts,
ƿíde lecƿan.		set far off ;
hƿonne me ƿemitte.		when shall meet me,
mán-ƿcýlbizne.		crime-guilty,
ƿe me ƿeor oððe neah.		he who, far or near, me [mind,
ƿæhðe ƿemonize.		of <i>my</i> murderous hatred shall re-
bƿoðor-ƿealmeſ.	10	of <i>my</i> fratricide.
ic híſ blóð aƿeat.		I shed his blood,
ðreor on eorðan.		<i>his</i> gore on earth.
þu to dæge þiſſum.		Thou on this day
áðemeſt me ƿfram duƿuðe.		adjudgest me from good,
7 áðriſeſt ƿrom.		and drivest from
earde mínun.		my habitation.
me to alðor-banan.		To me for life-destroyer
ƿeorðeð ƿƿaðra ſum.		shall be some enemy.
ic aƿýrƿeð ƿceal.		I accursed must,
ƿeoden of ƿerýhðe.	20	Lord ! from sight
þínne hƿeorþan.	[ 50 ]	of thee depart.'
him þa ſelþa oncƿæð.		Him then himself addressed
ſiƿora ðrihten.		the Lord of triumphs :—
ne þearfe ðu þe onðƿæðan.		'Thou needest not dread
ðeaðeſ bſóƿan.		<i>the</i> pain of death,
ƿeorh-ƿealm nú ƿiet.		<i>the</i> mortal pang as yet ;
þeah þu ƿrom ƿcýle.		though thou shalt from
ƿreo-ƿaƿum ƿeor.		<i>thy</i> kindred far,
ƿáh ƿepítan.		a foe, depart.
ƿiſ monna hƿelc.	30	If any man
mundum ſínun.		with his hands
alðne beneoteð.		<i>thee</i> of life bereave,
hine on cýmeð.		on him shall come,
æfteſ þære ſýnne.		for that sin,
ƿeorþealð ƿƿacu.		sevenfold vengeance,
ƿite æfteſ ƿeorce.		punishment according to his deed.'



hine paldend ón.		On him <i>the</i> Powerful,
tírƿæƿt metod.		<i>the</i> glorious Creator,
tácen ƿette.		set <i>a</i> token,
ƿneoðo-beacen ƿnea.		the Lord, <i>a</i> sign of peace,
þý læƿ hine ƿeonda hƿilc.		lest him some enemy
mið ƿuð-þƿæce.		with hostile force
ƿnetan doƿƿte.		durst greet,
ƿeoƿƿan oððe nean.		from far or near.
heht þa ƿrom hƿeoƿƿan.		<i>He</i> bade then depart from
meder ƿ maƿum.	10	mother and brethren,
mán-ƿcýldiƿne.		<i>the</i> crime-guilty,
cnoƿle ƿinum.		from his kindred.
him þa can ƿepát.		Cain then went
ƿonƿan ƿeomor-móð.		journeying, sad of mind,
ƿode of ƿeƿýhðe.		from sight of God,
ƿineleaj ƿƿecca.		<i>a</i> friendless exile,
ƿ him þa ƿíc ƿeceaƿ.		and chose him then <i>a</i> dwelling
eaƿt-landum.		in <i>the</i> east lands,
on eðel-ƿtoƿe.		in a country
ƿæðer-ƿearðum ƿeoƿ.	20	far from <i>his</i> paternal courts,
þær him ƿneolecu mæƿ.		where to him <i>a</i> maiden fair,
ideƿ æƿter æðelum.		<i>a</i> female, according to nature,
eaƿonan ƿeððe.		brought forth offspring.
ƿe æƿeƿta ƿæƿ.		The first was
énoƿ haten.		Enoch called,
ƿƿum-beapn <sup>a</sup> cameƿ.		Cain's firstborn.
ƿiððan onƿon.		Afterwards <i>he</i> began
mið þam cneo-maƿum.		with his kinsmen
ceaƿtƿe timbƿan.		to build <i>a</i> city,
þ ƿæƿ under ƿolcnum.	30	which was, under <i>the</i> skies,
ƿeall-ƿæƿtenna.		of rampart-holds
æƿeƿt ealƿa þaƿa.		first of all those

<sup>a</sup> Between this and the following line there is no alliteration. The author perhaps wrote *junu caner*, which may have been inadvertently altered to the present reading; though the law of alliteration seems sometimes less strict in the case of a proper name.

þe æðelingar.  
 ƿeopð-béneðe.  
 ƿettan héton.  
 þanon híf eaƿonan.  
 æreƿt ƿócan.  
 beapn ƿrom bƿýðe.  
 on þam buh-ƿeðe.  
 ƿe ýlðeƿta ƿæƿ.  
 iaƿeð haƿen.  
 ƿunu enoƿeƿ.  
 ƿiððan ƿócan.  
 þa þæƿ cýnneƿ.  
 cneop-ƿím icton.  
 mæƿ-buh caƿeƿ.  
 malalehel ƿæƿ.  
 æƿteƿ iaƿeðe.  
 ýƿƿeƿ hýƿeðe.  
 ƿæðeƿ on laƿte.  
 oð þ he ƿoƿð ƿeƿát.  
 ƿiððan mathuƿal.  
 maƿum ðæleðe.  
 beapn æƿteƿ beapne.  
 bƿoðƿum ƿinum.  
 æðelinga ƿeƿƿeón.  
 oð þ alðoƿ-ƿeðál.  
 ƿƿóð ƿýƿn-ðazum.  
 ƿƿemman ƿeolðe.  
 líƿ oƿlætan.  
 lameh onƿeƿz.  
 æƿteƿ ƿæðeƿ ðæƿe.  
 ƿleƿ-ƿeƿtealðum.  
 boƿl-ƿeƿƿeoneum.  
 him bƿýða ƿƿa.  
 iðeƿa on eðle.  
 eaƿonan ƿeððon.  
 áða ƿ ƿella.

that men,  
 sword-bearing,  
 bade be established.  
 Thence to his son  
 first were born  
 children from *his* wife  
 [ 52 ] in that city.  
 The eldest was  
 called Irad,  
 10 Enoch's son.  
 Afterwards were born  
*they* who of that race  
*the* family increased,  
*the* kindred of Cain.  
 Mahalaleel was,  
 after Irad,  
 guardian of *the* heritage,  
 after *his* father,  
 until he departed hence.  
 20 Afterwards Mathuselah  
 to *his* brethren distributed,  
 child by child,  
 to his brothers,  
*the* chieftains' treasure,  
 till a divorce from life  
 the wise through length of days  
 must execute,  
 being resign.  
 Lamech succeeded,  
 30 after *his* father's days,  
 to *the* dwelling places  
 and household goods :  
 to him two consorts,  
 women in *the* land,  
 brought forth offspring,  
 Adah and Zillah ;

þara ánum þær.	to one of whom was
iabal nóma.	<i>the</i> name of Jubal,
ge þurh gleapne zeþanc.	who, through skilful thought,
hep-buendþa.	of dwellers here,
hearpan æreƿt.	first of <i>the</i> harp,
handum ƿinum.	with his hands,
hlýn apehte.	<i>the</i> sound awoke,
ƿƿinƿigende ƿreƿ.	melodious strains,
ƿunu lameheƿ.	<i>the</i> son of Lamech.

## XVIII.

8ƿýlce on ðære mæƿðe.  
 maga þær haćen.  
 on þa ilcan tíð.  
 tubál can.  
 ge þurh ƿnýtƿo ƿƿeð.  
 ƿmíð cƿæƿteƿa þær.  
 ƿ þurh móðeƿ ƿemýnð.  
 monna æreƿt.  
 ƿunu lameheƿ.  
 ƿulh-ƿeƿeƿceƿ.  
 ƿƿuma þær oƿeƿ ƿolðan.  
 ƿíððan ƿolca beapn.  
 æreƿ<sup>a</sup> cuðon.  
 ƿ ƿeƿneƿ.  
 buƿƿ-ƿitende.  
 bƿucan ƿíðe.  
 þa híƿ ƿíƿum tƿæm.  
 ƿóƿðum ƿæƿðe.  
 lameh ƿeolƿa.  
 leofum ƿebeddum.  
 aðan ƿ ƿellan.  
 unáƿlic ƿƿel.  
 ic on moƿðoƿ oƿƿloh.  
 mínra ƿuna<sup>b</sup>.

<sup>a</sup> MS. and Junius æreƿt.

## XVIII.

10 Thus in that tribe  
 was a son called,  
 at the same time,  
 Tubal Cain,  
 who, by dint of skill,  
 was a smith-craftsman,  
 and, by thought of mind,  
*the* first of men,  
 (Lamech's son)  
 of plough-work  
 20 was inventor upon earth.  
 Since which *time the* sons of men  
 brass have known,  
 and iron,  
 (*the* dwellers in cities)  
 widely to use.  
 Then to his two wives  
 told in words  
 Lamech himself,  
 to *his* dear consorts,  
 30 Adah and Zillah,  
 a wicked tale :—  
 ' I have in murder slain  
 of my sons

<sup>b</sup> MS. and Junius ƿune.

hýlde-maga.  
 honda Ʒepembe.  
 on caner<sup>a</sup>.  
 cƷealme míne.  
 fýlde mid Ʒolmum.  
 fæder enoƷer.  
 órd-banan abeler.  
 eoƷðan fealde.  
 Ʒæl-ðneor ƷereƷ.  
 Ʒát ƷearƷe.  
 þ þam lic-hrýƷe.  
 on laƷt cýmeð.  
 Ʒóð-cýnningeƷ.  
 ƷeoƷonfeald ƷƷacu.  
 micel æƷter máne.  
 mín Ʒeal ƷƷiðor.  
 mid Ʒrumme ƷrýƷe.  
 Ʒolden Ʒurðan.  
 fýll Ʒ feorh-cƷealm.  
 þonne ic forð Ʒcio<sup>b</sup>.  
 þa Ʒearð adame.  
 on abeler Ʒýlb.  
 eaƷora on eðle.  
 oþer feðeð.  
 ƷóðfæƷt Ʒunu.  
 þam ƷæƷ Ʒeth nóma.  
 Ʒe ƷæƷ eaðig.  
 Ʒ hiƷ ýlðrum ðáh.  
 feolic to ƷroƷƷe.  
 fæder Ʒ meder.  
 adameƷ Ʒ euan.  
 ƷæƷ abeler Ʒielf.  
 on Ʒoruld-Ʒíce.

*the* beloved kinsman,  
 my hands polluted  
 in Cain's  
 murder,  
 with *my* hands felled  
 Enoch's father,  
 Abel's murderer,  
 have given to earth  
*the* life-blood of *that* man.  
 10 Well I know  
 that on that homicide,  
 shall after come  
*the* King of truth's  
 sevenfold vengeance,  
 [ 55 ] great, proportioned to *the* crime:  
*but* mine shall rather  
 with grim horror  
 be requited,  
*my* fall and murder,  
 20 when I depart hence.'  
 Then to Adam was,  
 in compensation for Abel,  
*a* son in *the* land,  
 another born,  
*an* upright son,  
 whose name was Seth,  
 who was happy,  
 and to his parents throve,  
 goodly, for a comfort,  
 30 to father and mother :  
 to Adam and Eve  
*he* was Abel's substitute,  
 in *the* world's kingdom.

<sup>a</sup> Both here and at p. 75, l. 32, *caner* appears to be a trisyllable.

<sup>b</sup> I do not recollect having met with the word *Ʒcio* elsewhere ; its signification seems manifest from the context.

þa wórn acwæð.  
 orn mon-cýnner.  
 me éce wealde.  
 sunu wefa.  
 wírona wealdend.  
 lífes aldon.  
 on leofes weald.  
 þæs þe can ofslóh.  
 7 me ceap-gorze.  
 mid þýr mago-timbre.  
 of móde áweaf.  
 weoden uret.  
 him þæs þanc we :  
 adam hæfde.  
 þa he eft ongan.  
 him to eðulf-gæfe.  
 oðres wefenan.  
 bearnes be brýde.  
 beorn ellenwíf.  
 xxx. 7 c.  
 þýres lífes.  
 wintra on worulde.  
 ur gewritu wecað.  
 þ hef eahta hund.  
 iecte wíððan.  
 mæzðum 7 mæczum.  
 mæzburz wíne.  
 adam on eorðan.  
 ealra hæfde.  
 nizegen hund wintra.  
 7 xxx eac.  
 þa he þas woruld.  
 þurh gear-gedal.  
 ofzýran weolde.  
 him on lafte weh.  
 leof weardode.

Then *these* words spake  
*the* patriarch of mankind:—  
 ‘ Me hath *the* Eternal given  
 a son, himself,  
*the* Lord of triumphs,  
*the* Prince of life,  
 in place of *the* beloved,  
 of him whom Cain slew,  
 and anxious sorrow,  
 10 with this kin-substance,  
 hath driven from *my* mind,  
 our Lord ;  
 therefore to him be thanks.’

Adam had,  
 when he again began,  
 as *a* staff to his race,  
 to beget another  
 child by *his* wife,  
*the* chief renowned—  
 20 *a* hundred and thirty,  
 of this life,  
 winters in *the* world.  
*The* Scriptures tell us,  
 that here eight hundred  
*he* afterwards increased,  
 with daughters and with sons,  
 his family.  
 Adam on earth  
 had in all  
 30 nine hundred winters,  
 and thirty eke,  
 when he this world,  
 through divorce from life,  
 must resign.  
 [ 56 ] After him Seth  
*the* beloved was guardian ;

eafora æfter yldrum.	<i>the</i> son after <i>his</i> parents
eþel-ſtól heold.	ruled <i>the</i> patrial seat,
ƿ þif bezeat.	and obtained <i>a</i> wife :
ƿinter a hæfde.	winters <i>he</i> had
þif ƿ hund teontig.	<i>a</i> hundred and five,
þa heo ƿurðum ongan.	when she also began
hiƿ mæg-burge.	his kindred,
men zeicean.	<i>his</i> people, to increase
ƿunum ƿ dohtrum.	with sons and daughters.
ƿether eafora.	10 Seth's son
ƿe yldeſta ƿæƿ.	the eldest was
énoƿ haten.	called Enos,
ƿe némbde zoð.	who called on God,
niðþa bearna.	of <i>the</i> children of men,
æfeſt ealra.	first of all,
ƿiððan adam ſtóp.	after Adam ſtept
on zgréne zgræg.	on <i>the</i> green graſſ,
zarte zepeorðað.	with ſpirit dignified.
ƿeth ƿæƿ zefæliz.	Seth was happy—
ƿiððan ſtrýnde.	20 <i>he</i> afterwards begat,
ƿeoƿon ƿinter hép.	ſeven winters here,
ƿuna ƿ dohtra.	ſons and daughters,
onð eahta hund.	and eight hundred :
ealra hæfde.	<i>he</i> had in all
xii. ƿ niƿon hund.	twelve and nine hundred,
þa ƿeo tíð zepearð.	when the time came
þa he ƿrið-zedál <sup>a</sup> .	that he <i>a</i> divorce from life
ƿnemman ƿceolde.	muſt execute.
hím æfter heold.	[ 57 ] After him ruled— [parted—
þa he of ƿoruldze zepát.	30 when he (Seth) had from life de-
énoƿ ýpfe.	Enos <i>the</i> heritage,
ƿiððan eoſðe ƿpealh.	after earth had ſwallowed
ƿæð-benender.	<i>the</i> ſeed-bearing
ƿether líce.	Seth's body :
he ƿæƿ leoƿ zoðe.	he was dear to God,

<sup>a</sup> The ſame as, or perhaps an error for, ƿeoſh-zedal.

<p>         7 lífde hér.          rintra hund nizontiꝥ.          ær he be wífe hér.          þurh zebedꝥice.          bearn aꝥtrýnde.          him þa cenned pearð.          canan æreꝥ.          eafoꝥa on eðle.          wiððan eahta hund.          7 fíftýno.          on friðo ðrihtneꝥ.          zleap-ferhð hæleð.          zeozoðe ꝥtrýnde.          suna 7 dohtꝥa.          ꝥrealt þa he hæfde.          friðd fýrn wítet<sup>a</sup>.          v. 7 nizgon hund.          þæne cneorwꝥe.          wæꝥ canan wiððan.          æꝥteꝥ énoꝥe.          aldoꝥ-ðéma.          pearð 7 wífa.          rintꝥa hæfde.          eꝥne hund zeofontiꝥ.          ær him sunu wóce.          þa pearð on eðle.          eafoꝥa feðeð.          maꝥo cameꝥ<sup>b</sup>.          malalahél wæꝥ haten.          wiððan eahta hund.          æðelinza wím.          7 zeoꝥeꝥtꝥum eac.          zeoꝥum zeícce.          enoꝥeꝥ sunu.          ealꝥa nizgon hund.       </p>	<p>         and lived here          ninety winters,          ere he by <i>his</i> wife here,          through marriage,          begat children :          then to him was born          Cainan first,  <i>his</i> heir in <i>the</i> land ;          after that, <i>for</i> eight hundred          and fifteen <i>years</i>,          in <i>the</i> Lord's peace,  <i>the</i> sagacious chieftain          begat <i>a</i> youthful offspring,          sons and daughters ;  <i>and</i> died when he was          (with length of years decayed)          five and nine hundred.          Of that race          was Cainan then,          after Enos,          chief judge,          guardian and director :  <i>he</i> had winters          just seventy,          ere to him <i>a</i> son was born.          [ 58 ] Then in <i>the</i> country was  <i>an</i> heir brought forth,  <i>the</i> son of Cainan,  <i>he</i> was called Mahalaleel :          then <i>for</i> eight hundred years,  <i>the</i> number of men          and forty eke,  <i>he</i> with lives increased.          Enos' son          in all nine hundred       </p>
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<sup>a</sup> Thus the MS. and Junius ; rintꝥum seems the correct reading.    <sup>b</sup> So in MS.

ƿɪntra hæfde.  
 þa he ƿoruld ofgeaf.  
 7 tynne eác.  
 þa hiȝ tíð-dæge<sup>a</sup>.  
 under ƿodeƿa ƿúm.  
 ƿúm ƿæf gefylled:.

winters had,  
 when he *the* world resigned,  
 and ten besides ;  
 when of his time's days,  
 under heaven's space,  
 the number was fulfilled.

XIX.

XIX.

Ðim on lafte heold.  
 land 7 ýrfe.  
 malalehél.  
 ƿiððan miȝſera<sup>b</sup> ƿorð.  
 7e ƿum-zára.  
 fíf 7 ƿixtiȝ.  
 ƿɪntra hæfde.  
 þa he be ƿífe onzann.  
 bearna ȝtrýnan.  
 him bryð ƿunu.  
 meole to monnum bƿohte.  
 7e maga ƿæf.  
 on híȝ mæzðe.  
 míne gefræge.  
 zuma on zeozoðe.  
 íaƿed haten.  
 lífde ƿiððan.  
 7 liȝta bƿeac.  
 malalehél lange.  
 mon-ðreama héȝ.  
 ƿoruld-zeftreona.  
 ƿɪntra hæfde.  
 fíf 7 hund niȝontiȝ.  
 þa he ƿorð zepát.  
 7 eahta hund.  
 eaƿonan læfde.

After him ruled  
*the* land and heritage  
 Mahalaleel,  
 10 *for* many years after.  
 The patriarch  
 five and sixty  
 winters had,  
 when he by *his* wife began  
 to beget children.  
 To him *a* son *his* bride,  
*the* damsel, brought among men ;  
 the youth was,  
 in his tribe,  
 20 as I have heard tell,  
*the* man in youth,  
 Jared called.  
 Lived afterwards  
 and enjoyed favour  
 Mahalaleel long,  
 [ 59 ] human joys here,  
 worldly treasures.  
 Winters *he* had  
 five and ninety,  
 30 whence he departed forth  
 and eight hundred :  
*his* son *he* left,

<sup>a</sup> Apparently an error for tíð-daga.

<sup>b</sup> Isl. missiri, strictly a space of six months.



land 7 leod-pearð.		<i>the land and people's guardian.</i>
lonze 7iððan.		Long after
zeared gumum.		Jared to <i>the</i> people
zold hmittade.		dispensed gold :
7e eorl pær æðele.		the earl was noble,
æfæ7c hæleð.		<i>a</i> righteous man,
7 7e f7um-7ár.		and the patriarch was
hij f7eo-má7um leof.		to his kindred dear :
fíf 7 hund teontiz.		<i>a</i> hundred and five
on 7ýone lífde.	10	<i>he</i> passed in life,
7int7a 7ebiden7a.		years sustained
on 7oruld-7íce.		in <i>the</i> world's kingdom,
7 7ýxtiz eác.		and sixty eke :
þa 7eo 7æl 7epearð.		then came the time
þ hij 7íf 7unu.		that his wife <i>a</i> son
on 7oruld b7oh7e.		brought into <i>the</i> world ;
7e ea7ona pæ7.		the heir was
énoc haten.		Enoch called,
f7eolic f7um-bea7n.		<i>a</i> comely first-born.
7æder hér þa 7ýt.	20	<i>The</i> father here yet
hij cýnner 7orð.		of his race forth
cneo-7ím ic7e.		<i>the</i> progeny increased,
7int7a <sup>a</sup> eahta hund.		eight hundred winters :
eal7a hæfde.		<i>he</i> had in all
v. 7 7ýxtiz.		five and sixty <i>years</i> ,
þa he 7orð 7e7át.		when he departed forth,
7 ni7on hund eac.		and nine hundred eke
niht-7eríme7.		of nights computed,
7ine f7óð 7int7e7.		<i>the</i> man stricken in years,
þa he þa7 7oruld o77eaf.	30	when he this world resigned ;
onð 7eared þa.		and Jared then
7leapum læfde.		to <i>a</i> man of prudence left
land 7 leod-pearð.	[ 60 ]	<i>the</i> guardianship of land and peo-
leofum 7ince.		to <i>a</i> beloved chief. [ple,
enoch 7iððan.		Enoch then

<sup>a</sup> MS. and Junius ea7ona.

ealþorðom ahóŕ.  
 ƿreoðo-ŕƿeð ƿolceŕ ƿíŕa.  
 nalleŕ ƿeallan let.

ðóm 7 ðŕihtŕcipe<sup>a</sup>.  
 ƿenden he hýrðe ƿæŕ.  
 heaƿoð-maga.

bŕeac blæð-ðaŕa.  
 beaŕna ƕŕŕýnðe.  
 þreo hund ƿintŕa.

him ƿæŕ þeoden hołb.  
 ƿoðeŕa ƿalbenð.  
 ƕe ƿunc heonon.

on lichoman.  
 liŕe ƿohce.

ðŕihtneŕ ðuŕuðe.  
 naleŕ beaðe ƕŕealt.  
 miððan-ŕeaŕðeŕ.

ƕŕa heŕ men ðóð.  
 ŕeonge 7 ealde.

þonne him ƕoð heora.  
 æhta 7 ætŕiŕt.

eorðan ƕeŕtŕeona.  
 onŕenimeð.

7 heora alðor ƕomeð.  
 ác he cƿic ƕeŕát.

mið cýning engla.  
 of þýŕŕum lænan.

líŕe ƿŕean.

on þam ƕeaŕŕum.

þe hiŕ ƕaŕt onŕenŕ.  
 æŕ hine to monnum.

moðor bŕohce.

he þam ýlðeŕtan.

eaŕoŕan læŕðe.

121 ƿolc ƿŕum-beaŕne.

raised *his* sovereignty,  
*his* glad sway, *the* nation's guide :  
*he* let not sink

*his* power and domination,  
 while he was guardian,  
 chief of kin.

*He* enjoyed prosperous days,  
 begat children :

three hundred winters

10 *the* Lord was gracious to him,  
*the* Ruler of *the* skies.

The chief from hence,  
 in body,

sought happiness,  
 through *the* Lord's goodness :

he died not *the* death  
 of mid-earth,

as here men do,  
 young and old,

20 when from them God their  
 wealth and substance,

earth's treasures,  
 taketh away,

and their life also,—

but he quick departed,  
 with *the* King of angels,

from these rewards,  
 in life to *his* Lord,

in the vestment

30 which hiŕ soul received,  
 ere him 'mongst men

*his* mother brought.

He to his eldest

son left

[ 62 ] *the* nation, to *his* first-born :

<sup>a</sup> The line in alliteration with ðóm 7 ðŕihtŕcipe is wanting.

v.	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	five and sixty
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	winters <i>he</i> had,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	when he <i>the</i> world resigned,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	and eke three hundred.
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	A while after,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	Mathuselah ruled
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	<i>his</i> fathers' heritage,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	who in body
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	longest this
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	10 world's delights enjoyed:
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	several <i>he</i> begat,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	ere his death-day,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	sons and daughters.
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	The sage chieftain had,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	when he must from
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	men depart,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	nine hundred winters,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	and seventy also.
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	His son held after,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	20 Lamech, <i>the</i> patrial seat ;
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	long afterwards
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	<i>he the</i> world ruled ;
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	winters <i>he</i> had
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	<i>a</i> hundred and two,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	when the time was
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	that the earl began
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	to beget noble
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	sons and daughters :
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	he lived afterwards
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	30 five and ninety :
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	the chief enjoyed many
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	winters under <i>the</i> skies,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	<i>the</i> people's prince :
	v.	five hundred eke <i>he</i> ruled
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	the nation well,
	ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ ᵅ .	children begat,

him býraƿ ƿócan.  
 eafoſa 7 iðeƿa.  
 he þone ýlðeƿtan.  
 noæ némdæ.  
 ƿe niððum ær.  
 land bryttade.  
 ƿiððan lamech ƿepát.  
 hæfde æðelinza.  
 alðor-ƿíra.  
 v. hund ƿintƿa.  
 þa he ƿurðum onzan.  
 beaƿua ƿerýnan.  
 þæƿ þe béc cƿeðað.  
 ƿém ƿæƿ háten.  
 ƿunu nóeƿ.  
 ƿé ýlðeƿta.  
 oðer chám.  
 þriðða iaƿeth.  
 þeoda týmdon.  
 ƿúme unðer ƿoðerum.  
 ƿím miclaðe.  
 monna mæzðe.  
 zeonð miððan-zeapð.  
 ƿunum 7 ðohterum.  
 ða ziet ƿæƿ ƿetheƿ cýnn.  
 leofeƿ leoð-ƿnuman.  
 on luƿan ƿriðe.  
 ðrihtne ðýne.  
 7 ðóm-eaðiz.

to him was offspring born  
 of sons and daughters :  
 the eldest he  
 named Noah,  
 who whilom amongst men  
 ruled *the* land,  
 after Lamech departed.  
 [ 63 ] Had of men  
*the* chief ruler  
 10 five hundred winters,  
 when he also began  
 to beget children,  
 from what books tell us :  
 Shem was called  
 Noah's son  
 the eldest,  
*the* second Cham,  
 Japhet *the* third.  
*The* nations teemed  
 20 abundantly under heaven,  
*the* number increased  
 of *the* race of men,  
 over mid-earth,  
 with sons and daughters.  
 As yet was *the* kin of Seth,  
*the* beloved chieftain,  
 much in esteem,  
 dear to *the* Lord,  
 and blessed with sway,

XX.

Oð þ beapn zodeƿ.  
 bryða ongunnon.  
 on caimeƿ.  
 cýnne ƿécan.  
 1250 ƿerzgun ƿolce.

XX.

30 Until God's children  
 began brides  
 among Cain's  
 kin to seek,  
*the* folk accursed,

<p>         7 him þær þif euron.          ofer metodeþ ęt.          monna earþan.          7cýlþulpa mæzð.          7cýne 7 fæzere.          þa weorðaðe.          noþora paldend.          ppað mon-cýnne.          7 þa wórdæ cwæð.          ne 7ýndon me on fepþde fpeo.          ffrom zepitene.          cneopun cainer.          ác me þ cýnn hafað.          7ápe ábolzen.          nu me 7ether beapn.          topn nupað.          7 hím tó nupað.          mæzeð to zemæccum.          mínpa feonda.          þær þifa plite.          onpóð zpome.          idepa anpen.          7 éce feond.          folc-þpuht pema.          þa æp on fpude pemon.          7iððan hund tpepzig.          zeteled þime.          pintpa on populde.          ppæce bi7godon.          mæze þeoda.          hponne fpea polde.          on pær-lozan.          þite 7ettan.          7 on deað 7lean.          dæðum 7cýlþize.          zigant-mæczap.       </p>	<p>         and there to them chose wives,          against <i>the</i> Creator's will,  <i>the</i> children of men,  <i>the</i> race of <i>the</i> guilty,          beauteous and fair.          Then spake          heaven's Ruler,          wroth with mankind,          and these words said :—          ' <i>They</i> have not in life blameless          departed from me,  <i>the</i> family of Cain,          but me that race hath          sore offended :          now <i>the</i> children of Seth my          anger renew,          and to them take,          for mates, maidens          of my foes,          where <i>the</i> women's beauty          hath furiously pervaded          (<i>the</i> aspect of the females          and <i>the</i> eternal foe)  <i>the</i> nation of men,          who were erst in peace.'          After that <i>a</i> hundred and twenty,          by number counted,          winters in <i>the</i> world,          were busied in evil  <i>the</i> fated people ;—          when <i>the</i> Lord would          on <i>the</i> perfidious          set punishment,          and <i>them</i> slay to death,  <i>the</i> guilty by <i>their</i> deeds,  <i>the</i> giant-progeny,       </p>	<p>         11          [ 64 ]          20          30       </p>
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ʒoðe unleófe.  
 micle mán-ʒceaðan.  
 meoðe láðe.  
 þa ʒeʒeah ʒelfa.  
 ʒiʒora þalðenð.  
 hƿæt ƿæʒ monna.  
 máneʒ on eoƿðan.  
 ʒ þ hie ƿæron.  
 ƿomma ðriʒte.  
 inƿitfulle.  
 he þ únƿæʒeʒe.  
 ƿeƿa cneoƿiʒum.  
 ʒeƿƿecan þohte.  
 ƿoʒʒiƿan ʒum-cýnne.  
 ʒrimme ʒ ʒápe.  
 heaƿðum mihtum.  
 hƿeaƿ hine ʒriðe.  
 þ he ƿolc-mæʒþa.  
 ƿuman aƿeahte.  
 æðelinʒa oƿð.  
 þa he adam ʒceóp.  
 cƿæð þ he ƿolðe.  
 ƿoʒ ƿeƿa ʒýnnum.  
 eall á æðan.  
 þ on eoƿðan ƿæʒ.  
 ƿoʒleoʒan líca ʒehƿilc.  
 þaƿa þe lífeʒ ʒaʒt.  
 ƿæðmum þeahte.  
 eall þ ƿƿea ƿolðe.  
 on ðæpe tóƿeaƿðan.  
 tíðe acƿellan.  
 þe þa neálæhte.  
 niðða beaƿnum.  
 nóe ƿæʒ ʒóð.  
 neʒenðe leoƿ.  
 ʒriðe ʒeʒæliz.

hateful to God,  
*the* great sinners,  
 hostile to *the* Creator;—  
 when himself saw,  
*the* Lord of triumphs,  
 what was men's  
 wickedness on earth,  
 and that they were  
 daring in crimes,  
 10 guileful,—  
 he that foully  
 on *the* race of men  
 resolved to punish,  
 mankind to overwhelm  
 grimly and sorely  
 with *his* strong powers.  
 Much *it* rued him,  
 that he of nation-tribes  
 had *a* beginning raised,  
 20 of men *an* origin,  
 when Adam he created:  
 said that he would,  
 for men's sins,  
 for ever deluge all  
 that was on earth,  
 destroy each body  
 of those who life's spirit  
 covered in *their* breasts;  
 all that would *the* Lord,  
 30 in the coming  
 time, destroy,  
 which then drew near  
 to *the* children of men.  
 Noah was good,  
 to *the* Preserver dear,  
 greatly blessed,

ʒunu lámeceʒ.  
 ɔ́omfæʒt ʒ ʒeðeʒe.  
 ɔruhten ʒiʒte.  
 ꝥ þæʒ æðelinʒeʒ.  
 ellen ɔohte.  
 bʒeoʒt-ʒehýʒðum.  
 foʒðon him bʒeʒo ʒæʒðe.  
 haliz æt hleoðʒe.  
 helm allʒihta.  
 hʒæt he ʒah-peʒum.  
 ʒnemman polðe.  
 ʒeʒeah unʒihte.  
 eoʒðan ʒulle.  
 ʒiðe ʒæl-ponʒaʒ.  
 ʒýnnum ʒehladene.  
 ʒiðlum ʒepemðe.  
 þa ʒalðenð ʒʒʒæc.  
 neʒʒenð uʒʒeʒ.  
 ʒ tó nóe cʒæð.  
 íc ʒille mið ʒlóðe.  
 ʒolc acpellan.  
 ʒ cýnna ʒehʒilc.  
 cucʒa ʒuhta.  
 þaʒa þe lýʒt ʒ ʒlóð.  
 læðað ʒ ʒeðað.  
 ʒeoh ʒ ʒuʒlaʒ.  
 þu ʒcealt ʒʒið habban.  
 mið ʒunum þinum.  
 ðonne ʒʒeapʒt ʒæteʒ.  
 ʒonne ʒæl-ʒʒeamaʒ.  
 ʒeʒoðum ʒʒelʒað.  
 ʒceaðum ʒcýlðʒullum.  
 onʒýn ðe ʒcíp ʒýpcan.  
 meʒe-húʒ micel.  
 on þam þú moneʒum ʒcealt.  
 ʒeʒte ʒeʒýman.

*the son of Lamech,*  
*just and meek.*  
*The Lord knew*  
*that the man's*  
*courage was good*  
*in his breast's thoughts,*  
*therefore the Lord to him said,*  
*the Holy, by revelation,*  
*the Protector of all creatures,*  
 10 *what he upon his enemies*  
*would execute.*  
*He saw of unrighteousness*  
*earth full ;*  
*its wide fertile plains*  
*laden with sins,*  
*defiled with pollutions.*  
*Then the Powerful spake,*  
*our Preserver,*  
*and to Noah said :—*  
 20 *' I will with flood*  
*the folk destroy,*  
*and every kind*  
 [ 65 ] *of living things,*  
*of those that air and flood*  
*train and bring forth,*  
*beasts and birds :*  
*thou shalt have peace*  
*with thy sons,*  
*when the swart water,*  
 30 *the dark death-streams,*  
*swell with the multitudes,*  
*with the guilty wretches.*  
*Begin thee a ship to make,*  
*a great sea-house,*  
*in which thou shalt to many*  
*leave room for resting-places,*

7 rihte setl.  
 ælcum æfter ágenum.  
 eorðan tuðre.  
 zercýpe recylfan.  
 on rcipeþ bórme.  
 þu þær<sup>a</sup> fær zepýrc.  
 fiftizeþ ríð.  
 ðritizeþ heah.  
 þreo hund lang.  
 eln-zemeta.

7 rið ýða zepýrc.  
 zereþ-færte.  
 þær rceal færþ peþan.  
 cpic-líþgendra.  
 cýnna zehpíceþ.  
 on þ puðu-færþen.  
 pocorþ zelædeþ.  
 eorðan tuðreþ.  
 earc rceal þý máþe.  
 nóe freme.

7pa hine neþgenþ heht.  
 hýrþe þam halþan.  
 heoþon-cýninge.  
 onþan oþoþlice.  
 þ hóþ rýrcan.  
 micle meþe-cieþe.  
 maþum þæþþe.  
 þ þæþ þnealic þing.  
 þeodum toþeapþ.  
 neþe ríþe.

13 21 he ne nohton þær.  
 zereah þa ýmb rintþa poþn.  
 þærþæþt meþoþ.  
 zeoþon huþa mæþt.  
 zeapno hliþþean.

and fitting seats  
 for each, after *his* own *kind*,  
 of earth's progeny.

Form shelves  
 in *the* ship's bosom ;  
 make thou the vessel  
 fifty wide,  
 thirty high,  
 three hundred long,

10 of ell-measures ; [waves,  
 and, 'gainst *the* working of *the*  
 seamfast.

There shall be food  
 for *the* living,  
 of every kind,  
 into that wood-fastness  
 brought, the produce  
 of earth's progeny : [greater.'  
 therefore must *the* ark be *the*

[ 66 ] Noah zealously,  
 21 as *his* Preserver bade him,  
 obeyed the holy  
 King of heaven ;  
 began forthwith  
 the house to build,  
*the* great sea-chest ;  
 said to *his* kinsmen,  
 that *a* dire thing was  
 about to befall *the* nations,

30 harsh punishment :—  
 of this *they* recked not.  
 Saw then, after *a* lapse of winters,  
*the* upright Creator  
*the* greatest of sea-houses  
 arise complete ;

<sup>a</sup> I suspect this to be an error of the scribe for þæt.



innan 7 ucan.  
 eorðan líme.  
 zesæjt nob rið flóde.  
 fæst noer.  
 þý selestan.  
 þ̅ 17 ȝýndriuz cýnn.  
 ȝýmle bið þý hearþra.  
 þe hit hreoh pæter.  
 ȝrearte ȝæ-ȝreamar.  
 ȝriðor beatað.

within and without,  
 with lime of earth<sup>a</sup>,  
 strengthened against *the* flood,  
*the* vessel of Noah,  
 with *the* best (lime):  
 that is *a* wondrous kind,  
 ever *it* is the harder,  
 as it *the* rough water,  
*the* swart sea-streams,  
 10 *the* harder beat.

## XXI.

Ða to nœ ceað.  
 nerzenð uȝer.  
 ic þe þær míne.  
 monna leofort.  
 pære zesýlle.  
 þ̅ þu réz nimejt.  
 7 feora fæst.  
 þe þu ferman ȝealt.  
 zeonð deop pæter.  
 bæz-ȝímeȝ poru.  
 on lídeȝ bóȝme.  
 læð ȝpa ic þe hate.  
 unðer earce-bórð.  
 eaforan þíne.  
 ȝrum-ȝáran þriȝ.  
 7 eoreȝ feoreȝ riȝ.  
 onð þu feofone zenim.  
 on þ̅ ȝund-ȝeceb.  
 tuðra zehpíceȝ.  
 zeteled riȝmeȝ.  
 þara þe to mete.  
 mannum líȝze.  
 7 þara oðera.

[ 67 ] Then to Noah said  
 our Preserver :—  
 ‘ I thee for this,  
 most beloved of men,  
*my* covenant give,  
 that thou *thy* way takest,  
 and *the* food of *the* living *beings*,  
 which thou shalt bear  
 over *the* deep water,  
 20 for *a* course of days,  
 in *thy* ship’s bosom :  
 lead, as I command thee,  
 under *the* ark-boards  
 thy progeny,  
*the* three patriarchs,  
 and your four wives ;  
 and take thou seven,  
 into that ocean-dwelling,  
 of every produce,  
 30 by number told,  
 of those which as food  
 for men live,  
 and of the others

<sup>a</sup> i. e. bitumen.

ælceƷ trá.  
 ƷƷilce ðu of eallum.  
 eorðan ƷæƷtmum.  
 ƷƷƷte unðer ƷæƷ-bóƷrð.  
 Ʒerobum Ʒelæðe.  
 þam þe mið Ʒceolon.  
 meƷe-Ʒlób neƷan.  
 Ʒéð ƷƷeolice.  
 Ʒeona ƷóceƷe.  
 oð ic þæƷe láƷe.  
 laƷo-Ʒrða eƷt.  
 Ʒeorðe unðer Ʒoberum.  
 Ʒýman Ʒille.  
 ƷeƷƷt þu nu mið híƷum.  
 on þ̅ hóf Ʒanzan.  
 ƷaƷta Ʒerobe.  
 ic þe Ʒóðne Ʒát.  
 ƷæƷt-hýðƷgne.  
 þu eaƷt ƷƷeoðo ƷýƷrðe.  
 ána mið eaƷorum.  
 ic on ándƷlitan.  
 nu ofeƷ Ʒeofon niht.  
 ƷíƷan láete.  
 Ʒæll-ƷeƷn uƷan.  
 ƷiðƷe eorðan.  
 ƷeoreƷƷtƷ ɔaƷa.  
 Ʒæhðe ic Ʒille.  
 on ƷeƷaƷ Ʒtælan.  
 Ʒ mið ƷæƷ-þƷeate.  
 æhta Ʒ aƷenð.  
 eall acƷellan.  
 þa be-utan beoð.  
 eaƷce bóƷrðum.  
 þonne ƷƷeafƷt Ʒacu.

two of each,  
 such as thou of all  
*the* fruits of earth [boards,  
 hast known, under *the* wave-  
 lead to *the* multitudes,  
 to those who shall with *thee*  
 visit *the* ocean-flood.  
 Feed freely  
*the* living progeny,  
 10 till to the remnant I  
*the* watery ways again,  
 by *my* voice under heaven,  
 will clear. [ers,  
 Depart thou now with *thy* follow-  
 into that house to go,  
 with *the* multitude of *thy* guests;  
 I know thee good,  
 steadfast in mind,—  
 thou art worthy of love,  
 20 of honours, with *thy* offspring.  
 I on *the* face<sup>a</sup>,  
 now seven nights hence,  
 will let descend  
 a fatal rain from above,  
 of *the* broad earth;  
 for forty days  
 with vengeance I will  
 steal on men,  
 and with *the* billow-host  
 30 owned and owner  
 all destroy  
 who shall be without  
*the* ark-boards,  
 when *the* swart flood

<sup>a</sup> Line 21 must be read in connection with l. 25; the three intervening lines being a parenthesis.

ƿιζαν οηζιηνεδ.  
 him þa nóe ζεράτ.  
 ƿρα hine νερζενδ het.  
 unδερ eαρce-bóρδ.  
 eαρoρan læðan.  
 ƿεραꝝ on ƿæζ-þel.  
 7 heoρa ƿίꝝ romeð.  
 7 eall þ̅ to ƿæꝛle.  
 ƿρεα ælmihtιζ.  
 habban ƿolde.  
 unδερ hρóꝝ-ζεꝛóꝝ.  
 to heoρa æt ζιꝝan.  
 ƿρα him ælmihtιζ.  
 ƿερoða δριhten.  
 þυρη hiꝝ ƿóρδ abeáð.  
 hím on hoh<sup>a</sup> beleac.  
 heoꝝon-ꝛίceꝝ ƿεαρð.  
 μερε-hύꝛεꝝ múð.  
 mundum ʒínun.  
 ʒιζoρa ƿalδenð.  
 7 ʒεζnade.  
 eαρce innan.  
 áζenum ʒpeðun.  
 νερζενδ υꝝꝛεꝝ.  
 nóe hæꝛðe.  
 ʒunu lamecheꝝ.  
 ʒýx hund ƿιητꝛα.  
 þa he mið beaꝛnum.  
 unδερ bóρδ ζεꝛtah.  
 ʒleap mið ζεoζoðe.  
 be ζoðeꝝ hæꝛe.  
 duζεðun δýꝛun.  
 δριhten ʒenðe.  
 ʒεζn ʒnom ʒoðeꝝun.  
 7 eac ʒúme lét.

shall begin to rise.'

Noah then departed,  
 as *the* Preserver bade him,  
 under *the* ark-boards,  
 leading *his* offspring,  
*the* men into *the* wave-timber,  
 and their wives with *them*,  
 and all that for provision  
*the* Lord Almighty

10 would have,  
 under *the* roofed vessel,  
 for their food *would* give ;  
 as him *the* almighty

[ 68 ] Lord of hosts

[ 69 ] through his word commanded.

Behind them closed  
 heaven's kingdom's Guardian  
*the* sea-house's mouth,  
 with his hands,  
 20 *the* Lord of triumphs,  
 and blessed  
*the* ark within,  
 by *his* own powers,  
 our Preserver.

Noah had,  
 Lamech's son,  
 six hundred winters,  
 when he with *his* children  
 entered under *the* boards,  
 30 *the* sage with *the* young,  
 at God's behest,  
 with *the* dear chieftains.

*The* Lord sent  
 rain from heaven,  
 and also amply let

<sup>a</sup> Literally on their heels; from hoh, hough, heel.

pille-burñan.  
 on woruld þrunzan.  
 of æðra zehpære.  
 ézor-ŷtreámar.  
 ŷpearce ŷrózan.  
 ŷæŷ úp ŷtizon.  
 ofep ŷtæð-peallar.  
 ŷtranŷ þæŷ 7 meðe.  
 meðe þætŷum peold.  
 10 þreah 7 þeahce.  
 mán-ŷæhðu beapn.  
 miððan-ŷearðeŷ.  
 þonnan þæŷe.  
 þepa éðel-lánd.  
 hóŷ heŷgode.  
 hýŷe teonan þŷæc.  
 meoð on monnum.  
 mepe ŷpŷiðe ŷpáp.  
 on þæŷe folc.  
 þeopeŷtiz ðaŷa.  
 nihta oðep ŷpŷlc.  
 nið þæŷ meðe.  
 þæll-ŷum þepum.  
 pulðop-cýningeŷ.  
 ýða þŷæcon.  
 ápleaŷna þeoph.  
 of þlæŷc-homan.  
 þlób ealle þreah.  
 hpeoh under heoŷonum.  
 heá-beoŷaŷ.  
 20 ŷeond ŷiðne ŷpund.  
 7 on ŷund áhóŷ.  
 earce þrom eoŷðan.  
 7 þa æþelo mið.  
 1390 þa þeŷnaðe.  
 þeŷa ðpŷhten.

*the well-brooks*  
*throng on the world,*  
*from every vein.*  
*The torrent-streams*  
*dark sounded,*  
*the seas rose*  
*over their shore-walls ;*  
*strong and stern was*  
*he who o'er the waters swayed,*  
 10 *who covered and o'erwhelmed*  
*the sinful sons*  
*of middle-earth*  
*with the dark wave ;*  
*men's natal lands,*  
*their dwellings, ravaged ;*  
*their mind's crimes avenged*  
*the Creator on men :*  
*the sea griped fiercely*  
*on the fated folk.*  
 20 *For forty days,*  
*and nights as many,*  
*the punishment was stern,*  
*fatally grim to men :*  
*the King of glory's*  
*waves drove*  
*the lives of the impious*  
*from their carcasses.*  
*Flood covered all*  
*(rough under heaven)*  
 30 *the high mountains*  
*over the wide ground,*  
*and raised afloat*  
*the ark from earth,*  
*and with it the nobility,*  
*whom blessed*  
*the Lord himself,*

ƿcýppend uƿƿer.  
 þa he þ ƿcip beleac.  
 ƿiððan ƿíde ƿáð.  
 ƿolcnum unðer.  
 oƿer holmeƿ hƿuncz.  
 hóƿ ƿeleƿte.  
 ƿóƿ mið ƿearme.  
 ƿæƿe ne moƿton.  
 ƿæz-liðendum.  
 ƿæƿer hƿozan.  
 hæƿte hƿínon.  
 ac hie haliz zod.  
 ƿeneðe ƿ nepeðe.  
 ƿƿtena ƿtód.  
 ðeop oƿer dúnum.  
 ƿæ-ðƿence ƿlód.  
 monneƿ elna.  
 þ ƿ mæƿo ƿƿið.  
 þam æt niehƿtan ƿæƿ.  
 nán to zedále.  
 nýmƿe heo ƿæƿ áhæƿen.  
 on þa heán lýƿt.  
 þa ƿe ézor-heƿe.  
 eorðan tuððor.  
 eall acƿealde.  
 buton þ eapce-bóƿið. [ 70 ]  
 heolð heoƿona ƿne.  
 þa hie haliz zod.  
 éce upp ƿorlet.  
 éð monne.  
 ƿƿeamum ƿtizan.  
 ƿtið-ƿerhð cýningz. [ 71 ]

## XXII.

Ða zemunðe zod.  
 meƿe-liðende.

our Creator,  
 when he closed up the ship.

Then rode at large  
 under *the* skies,  
 over *the* orb of ocean,  
*that* house most excellent,  
 fared with *its* store ;  
 gushing streams might not  
*the* wave-faring,  
 10 horrors of *the* water,  
 furiously touch ;  
 but them *the* holy God  
 conducted and preserved.  
 Fifteen stood  
 deep over *the* downs  
*the* sea-drenching flood  
 ells of man.

That was *an* awful fate,  
 from which at last was  
 20 nought exempt,  
 unless 'twere raised  
 in the high air,  
 when the water-host  
 earth's progeny  
 all destroyed ;  
 [ 70 ] save *that* the ark-board  
 the Lord of heaven held,  
 when it *the* holy God  
 eternal left on high,  
 30 for man's regeneration,  
 on *the* streams to mount,  
 [ 71 ] *the* King stern of mind.

## XXII.

Then remembered God  
*the* sea-faring,

ȝȝoȝa ƿalbenð.  
 ȝunu lamecheȝ.  
 ȝ ealle þa ƿócȝe.  
 þe he ȝið ƿætȝe beleac.  
 líȝeȝ leoht-ƿuma.  
 on líðeȝ bóȝme.  
 ȝelæbbe þa ȝȝenð.  
 ȝeȝoða ðȝihten.  
 ȝoȝðe<sup>a</sup> oȝeȝ ȝið lanð.  
 ȝill-ƿlóð onȝán.  
 ȝȝliȝan eȝt.  
 laȝo ebbade.  
 ȝȝeaȝt unðeȝ ȝȝeȝle.  
 hæȝðe ȝoð metoð.  
 eaȝoȝum éȝ-ȝȝream.  
 eȝt ȝecȝȝeð.  
 toȝht-ȝȝȝe.  
 ȝeȝȝ ȝeȝtilleð.  
 ȝóȝ ȝámȝȝ ȝȝȝ.  
 L. ȝ c.  
 nihta unðeȝ ȝoðeȝum.  
 ȝiððan næȝleð bóȝð.  
 ȝæȝ ȝeleȝte.  
 ȝlóð up-ahóȝ.  
 oð þ̅ȝ ȝím-ȝeȝæl.  
 ȝeðȝe þȝaȝe.  
 ðaȝa ȝoȝð ȝeȝát.  
 þa on ðúnun ȝeȝæt.  
 heáh mið hlæȝte.  
 holm-æȝna mæȝt.  
 1123 eaȝc noeȝ.  
 þe aȝmenia.

*the Lord of triumphs,*  
*the son of Lamech,*  
*and all the living beings [water,*  
*which he had inclosed against *the**  
*the Author of life's light,*  
*in *the* ship's bosom.*

Led then *the* warrior  
 Lord of hosts  
 a wind over *the* wide land ;  
 10 *the* well-flood began  
 again to lessen,  
*the* water ebbed  
 dark under *the* firmament ;  
*the* just Creator had  
 from *his* children *the* dire stream  
 averted,  
*the* bright in course  
*the* rain *had* stilled.

*The* foamy ship rode  
 20 a hundred and fifty  
 nights under heaven,  
 since that *the* nailed timber,  
 vessel most excellent,  
*the* flood upraised,  
 until *the* number  
 of *the* dire period  
 of days had passed.

Then on *the* mountains sate,  
 lofty, with *its* lading,  
 30 greatest of ocean-houses,  
*the* ark of Noah,  
 which<sup>b</sup> Armenia

<sup>a</sup> For ȝoȝðe we ought, without doubt, to read ȝiðð, the passage being a translation of Gen. viii. 1: "And God made a wind to pass over the earth."

<sup>b</sup> i. e. *which mountains*; the natural order of the words being, *Then on the mountains, which are called Armenia, the ark of Noah, greatest, &c., sate.*

hætene gýndon.  
 þær ge halga bád.  
 runu lamecheꝝ.  
 goðra gehata.  
 lanze þraze.  
 hronne him lífeꝝ pearð.  
 frea ælmihtiz.  
 frecenra riða.  
 gefte ageafe.  
 þære he riúme ðreah.  
 þa hine on funde.  
 zeond riðne zrund.  
 ponne yða.  
 riðe bæron.  
 holm þeꝝ heonon-pearð.  
 hæleð lanzode.  
 pæz-liðende.  
 gylce riꝝ heora.  
 hronne hie of neapre.  
 ofeꝝ næzled boꝝð.  
 ofeꝝ gream-gaðe.  
 geappan moꝝten.  
 g of enze út.  
 æhta læðan.  
 þá fandode.  
 forðpeaꝝð geipeꝝ.  
 hpæðeꝝ gincende.  
 ge-flóð þa zyt.  
 pære under polcnum.  
 lét þa ymb poꝝn ðaga.  
 þeꝝ þe heah hlioðo.  
 hoꝝðe onfenzon.  
 g æðelum eác.  
 eoꝝðan tuðreꝝ.  
 runu lamecheꝝ.  
 gpeaꝝtne fleozan.

are called ;  
 there awaited the holy  
 son of Lamech  
*the* faithful promises,  
 a long space,  
 when him life's Guardian,  
*the* Lord almighty,  
 from *his* perilous journeyings  
 should give rest,  
 10 for which he suffered much,  
 when on *the* water him,  
 over *the* wide ground,  
*the* dark waves  
 bore afar.

*The* sea was ebbing,  
*the* chieftains longed *for the time*,  
*the* wave-faring,  
 their wives also,  
 when they from durance,  
 20 over *the* nailed boards,  
 over *the* stream-shore,  
 might step,  
 and from confinement out  
 lead *their* possessions.

Then *he* assayed,  
 at *the* ship's prow,  
 whether sinking  
*the* sea-flood yet  
 were under *the* skies :  
 30 let then (after some days  
 that *the* lofty mountain-tops  
 had received *the* treasure,  
 and *the* chiefs also  
 of earth's progeny),  
*the* son of Lamech  
 fly a swart

hƿeƿn ofeƿ heah-ƿlôð.		raven over <i>the</i> deep flood,
of húƿe út.		out from <i>the</i> house :
nôe tealde.	[ 72 ]	Noah expected
þ he on neoð hine.		that in need he him
zif he on þæƿe láðe.		(if on the way he
land ne ƿunðe.		found not land
ofeƿ ƿíð ƿæteƿ.		over <i>the</i> wide water)
ƿécan ƿolde.		would seek
on ƿæz-þele eft.		in <i>the</i> wave-house again :
him ƿeo ƿén zeleah.	10	Him that hope deceived ;
ác ƿe ƿeond zepƿearƿ.		for the exulting <i>fowl</i> perched on
ƿleotenðe hƿeáƿ.		<i>the</i> floating corpses,—
ƿalƿiz ƿeðeƿa.		<i>the</i> sallow-feathered
ƿécan nolde.		would not seek <i>him</i> .
he þa ýmb ƿeoƿon niht.		Then after seven nights he <sup>a</sup> ,
ƿƿearƿtum hƿeƿne.		<i>the</i> swart raven,
of eaƿce ƿoƿlet.		from <i>the</i> ark let out,
æfteƿ ƿleozan.		to fly after,
ofeƿ heah ƿæteƿ.		over <i>the</i> deep water,
haƿe culuƿƿan.	20	a livid dove,
on ƿanðunza.		on discovery,
hƿæðeƿ ƿámiƿz ƿæ.		whether <i>the</i> foamy sea
ðeop þa zýta.		still deep
ðæl æniƿne.		any part
zƿéne eopðan.		of <i>the</i> green earth
ofzif en hæƿðe.		had given up :
heo ƿíðe hiƿe.		widely she her
ƿillan ƿohce.		will sought,
ƿ ƿúme ƿleah.		and flew far away,
no hƿeðeƿe ƿeƿte ƿanð.	30	yet found no rest,
þ heo ƿoƿ ƿlôðe.		so that, for <i>the</i> flood, she
ƿóttum ne meahce.		with <i>her</i> feet might not
land zepƿoƿnan.		perch on land,

<sup>a</sup> The order is, *Then after seven nights he from the ark let out a livid dove, to fly after the swart raven, over the deep water.* The inflections in A. S. obviate all obscurity in the original text.



ne on leaf; tpeopej.  
 jteppan for jtreamum.  
 ác pæron jteap-hleoðo.  
 beppuzen mid pætrum.  
 zepát je pilða fužel.  
 on æfenne.  
 earce jécán.  
 ofen ponne pæg.  
 pepuz jízán.  
 hunzri to handa.  
 halzum jínce.  
 ða pæj culurpe éft.  
 of cofan jendeb.  
 ýmb pucan pilbe.  
 jeo píbe pleah.  
 oð þ heo núm-zál.  
 jerte jtope.  
 fægere funde.  
 j þa fótum jtop.  
 on beam hýpe.  
 zefeah bliðe-móð.  
 þæj þe heo zefette.  
 jpiðe pepuz.  
 on tpeopej telzum.  
 tophcum mojte<sup>a</sup>.  
 heo fedepa onjceoc.  
 zepát pleozan eft.  
 mid lacum hipe.  
 liðend bjohte.  
 ele-beamej tpij.  
 án to handa.

nor on *the* tree-leaves  
 step for *the* streams ;  
 for *the* steep mountain-tops were  
 with waters covered.  
 Went the wild fowl  
 at eve,  
*the* ark to seek,  
 over *the* dusky wave,  
 weary to sink,  
 10 hungry, into *the* hands  
 of *the* holy man.

Then was *the* dove again  
 sent from *the* ark,  
 after *a* week : wildly  
 she flew far away,  
 till that she, in space exulting,  
*a* resting-place  
 fair found,  
 and then with *her* feet  
 20 stept on *a* tree ;  
 blithe of mood rejoiced,  
 because she sate  
 much weary,  
 on *the* tree's branches :  
 on *the* lofty mast  
 she shook *her* feathers ;  
 again went flying  
 with her gifts ;  
 sailing brought  
 30 a twig of olive tree  
 to hand,

<sup>a</sup> Mojt (errore tamen scribæ pro mæjt), *Malus navis et proinde excelsa quævis in arbore frons*. This is the interpretation given in the Suppl. to Lye. I question its accuracy, but am unable to give a better : it requires that zefette should mean *sate*, instead of *set* ; that mojt should be an error for mæjt, and that tophc should signify *lofty*. Judicent doctiores.

ʒrêne blæðæ.  
 þa onʒeat hraðe.  
 flót-monna fræa.  
 þ̅r pæf froror cumen.  
 earfoð-riða bót.  
 þá ʒýt ʒe eadeʒa pær.  
 ymb pucan þriddan.  
 pilde culufpan.  
 áne ʒende.  
 ʒeo eft ne com.  
 to liðe fleozan.  
 ac heo land beʒeat.  
 ʒrêne bearpær.  
 nolde ʒladu æfre.  
 under ʒalpeð boþð<sup>a</sup>.  
 ʒýððan ætýpan.  
 on þell-þærtenne.  
 þa hiþe þearf ne pæf:

green leaves.  
 Then quickly understood  
*the* chief of mariners,  
 that comfort was come, [pense.  
*his* painful journeyings' recom-  
 Again the blessed man,  
 after *the* third week,  
 a wild dove  
 sent,  
 10 which not again came  
 flying to *the* vessel,  
 but she gained land,  
 green groves;  
*she* glad would not ever,  
 under *the* pitched boards,  
 [73] afterwards appear,  
 in *that* storied hold,  
 when she had no need.

## XXIII.

þa to nóe ʒræac.  
 nerʒend uʒer.  
 heofoþ-riçer pærð.  
 halʒan ʒeorðe.  
 þe ʒ eðel-ʒtól.  
 éft ʒerýmed.  
 hiʒe on lande.  
 laʒo-riða þerf.  
 þæʒer on foþban.  
 ʒerit on fræðo ʒanʒau.  
 út of earce.

## XXIII.

Then to Noah spake  
 20 our Preserver, [dom,  
*the* Guardian of heaven's king-  
 with holy voice:—  
 'To thee *a* habitation is  
 again assigned,  
 favour in *the* land,  
 rest from thy watery journeyings  
 fair on earth:  
 Go forth in peace,  
 out of *the* ark,

<sup>a</sup> ʒalpeð boþð, *divertendi domus, mansio, hospitium*, a Goth. *SALGAN divertere*, and boþð *domus*. Thus Lye interprets the expression. I rather suppose it to signify *the salved board*, in allusion to the bitumen, or other pitchy substance, with which the ark was rendered water-tight, from ʒalþian to *anoint, to salve*. "And thou shalt pitch it within and without with pitch."—Gen. vi. 14.

<p>         7 on eorðan bearnm.          of þam heán-hofe.          hīpan læd þu.          7 ealle þa rocre.          þe ic pæg-þrea.          on hliðe nereþe.          þenden lazo hæfþe.          þrýmme geþeahce.          þridda eðyl<sup>a</sup>.          he fremede ppa.          7 ppean hýrþe.          7tah ofep 7tream-peall.          ppa him seo ptefn bebeád.          lurtum miclum.          7 alæbbe þa.          of pæg-þele.          ppaðra lafe.          þa noe ongan.          nerzenþe lác.          pæðfæp 7eðpan.          7 pecene zenám.          on<sup>b</sup> eallum bæl.          æhtum jinum.          ðam ðe him to ðugeðum.          ðrihten fealþe.          7leap to þam 7ielþe.          7 þa 7ode pelfum.          tophctmóð hæle.          tiber onpægþe.          cýninge engla.          hupu cuð ðýþe.          nerzenþ u7p7ep.          þa he noe.          7eblet7aðe.       </p>	<p>         and on to earth's bosom,          from the low house,          lead thou <i>thy</i> family,          and all the living creatures,          that I, from <i>the</i> peril of <i>the</i> waves,          saved on <i>the</i> mountain's side,          while <i>the</i> water had          covered with <i>its</i> mass          a third of <i>the</i> country.          He did so,          and <i>the</i> Lord obeyed,          over <i>the</i> stream-wall passed,          as him the voice commanded,          with great delight ;          and then led,          from <i>the</i> wave-structure,          the remnant of <i>the</i> rebellious.          Then Noah began          an offering to <i>the</i> Preserver,          the firm of purpose to <i>the</i> stern          and forthwith took [<i>Deity</i>,          a part of all          his possessions,          from those which him for wealth  <i>the</i> Lord had given,  <i>the</i> prudent for that sacrifice,          and then to God himself  <i>the</i> chief bright of mind  <i>his</i> offering dedicated,          to <i>the</i> King of angels.          Moreover made manifest          our Preserver,          when he Noah          blessed       </p>
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<sup>a</sup> I doubt the accuracy of my translation of this verse.

<sup>b</sup> For on I suspect we should read of.

<p>         7 hīȝ bearn ȝomeð.          þ̅ he þ̅ ȝylð on þanc.          aȝifen hæfðe.          7 on ȝeoȝoð-háðe.          ȝóðum dáðum.          ær ȝeearnoð.          þa him ealra þær.          ára eȝte.          ælmihtīȝ ȝoð.          ðómƿærȝ ðuȝeþa.          þa ȝýt ðrihten cƿæð.          ƿulðreȝ ealdor.          ƿórnð tó nóe.          tȝmað nú 7 tīeðnað.          tíreȝ bȝucað.          mið ȝeƿeán ƿrȝýðo.          ƿýllað eorðan.          eall ȝeíceað.          eop īf eðel-ȝtól.          holmeȝ hlærȝ.          7 heoƿon-ƿuȝla<sup>a</sup>.          7 ƿilðu ðeop.          on ȝeƿealð ȝeƿealð.          eopðe ælȝrēne.          7 eacen ƿeoh.          næfne ȝe mið blóðe.          beoð-ȝeƿeopðu.          unárlīce.          eopne þīcȝeað.          beȝmiten mið ȝýnne.          ȝapl-ðreopne.          1521 ælc hine ȝelƿa.          æreȝȝ beȝrīnðeð<sup>b</sup>.       </p>	<p>         and his children also,          that he (Noah) that offering grate-          had given, [fully          and in <i>his</i> youth,          by good deeds,          had whilom merited,          when to him was of all          riches <i>as an</i> abundant source          almighty God,          10 powerful in good.          Again <i>the</i> Lord spake,  <i>the</i> Chief of glory,          words to Noah :—          ‘ Teem now and propagate,          enjoy dominion,          peace with delight,          fill <i>the</i> earth,          increase all <i>things</i> ;          to you is <i>a</i> habitation,          20 <i>the</i> burthen of <i>the</i> sea,  <i>the</i> fowls of heaven,          and <i>the</i> wild beasts,          in power given,  <i>the</i> all-green earth,          and increasing cattle :          Never <i>do</i> ye with blood          your table-meals          impiously          take,          30 defiled with sin,          [ 75 ] with blood of life :          Each himself          first depriveth       </p>
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<sup>a</sup> The sense requires that we should read ƿuȝlar.

<sup>b</sup> I am unable to assign any other interpretation of the word beȝrīnðan than that given in Lye, and which, though formed, it seems, merely from the context, is probably the correct one.

zartep duzeðum.		of <i>his</i> soul's happiness
þæra <sup>a</sup> þe mid zárner onðe.		who, with weapon's point,
oðrum aldon oðþrungeð.		life from another forceth ;
ne þearf he þý ebleane zereón.		he need not exult at his reward,
móð-geþance.		in <i>his</i> mind's thoughts,
ác ic monner feorh <sup>b</sup> .		for I man's life
to glazan reðe.		will require of <i>the</i> slayer
griðor micle.		much <i>the</i> more,
7 to broðor-banan.		and of the fratricide,
þæf þe blóð-zýte.	10	for that <i>he</i> bloodshed,
pæll-fýll þerer.		slaughter of man,
pærnum zeprebeð.		with weapons perpetrath,
morð mid mundum.		murder with <i>his</i> hands.
mon þæf to zodef.		Man was to God's
anlicnerre.		likeness
ænerc zepceapen.		first shapen ;
ælc harað maz-plite.		each hath <i>the</i> image
metodef 7 engla.		of <i>the</i> Creator and <i>the</i> angels ;
þara þe healban pile.		those that will observe
halize þearaf.	20	the holy ordinances
peaxað 7 ppuðað.		shall wax and flourish,
pilna bpucað.		enjoy desires,
ára on eorðan.		riches on earth.
æðelum fýllað.		Fill with your noble
eoppe ffrom-cýnne.		offspring
folban geatar.		<i>the</i> regions of earth,
teamum 7 tudne.		with <i>your</i> families and progeny.
ic eop treopa þæf.		I to you for this my pledge
míne relle.		will give,
þ ic on midðan-gearð.	30	that I upon mid-earth
næfne ézor-hefe.		<i>the</i> torrent-host never
eft zelæde.		again will lead,
pæter ofer píð land.		<i>the</i> water over <i>the</i> wide land :

<sup>a</sup> MS. and Junius þære.

<sup>b</sup> My translation of this and of the three following lines is rather in conformity with the text of Scripture than from any authority for *reðe* in the signification of *require* : this verb does not seem to occur elsewhere.

ge on polcnum þær.

of Ʒelome.

ƷƷiet-tácen.

maƷon ƷceapƷan.

þonne ic Ʒcúr-bogƷan.

mínne iere.

þ̅ ic monnum þar.

pæpe ƷelæƷte.

þenden poƷulb Ʒtanbeð.

ða pær Ʒe ƷnotƷa.

Ʒunu lameheƷ.

of Ʒépe acumen.

Ʒlóðe on laƷte.

mið hiƷ eaƷorum þƷum.

ýƷƷeƷ hýƷde.

Ʒ heoƷa ƷeoƷeƷi ƷíƷ.

némðe pæƷon.

Ʒercoba olla.

ollua olluani<sup>a</sup>.

pæƷƷæƷt meƷoð.

pæƷƷa láƷe.

hæleð hýƷe ƷóƷe.

hátene pæƷon.

Ʒuna nóƷe.

Ʒém Ʒ cham.

iaƷeð þƷiðða.

ƷƷom þam Ʒum-Ʒuncum.

ƷoƷc Ʒeludon.

Ʒ ƷeƷýlled Ʒeapð.

10 eall þeƷ miððan-Ʒeapð.

monna beapnum:.

of this ye in *the* skies

full oft

a sensible token

may behold,

when I *my* shower-bow

display,

that I with men this

compact make,

while *the* world standeth.

10 Then was the wise

son of Lamech

come from *the* vessel,

after *the* flood,

with his three sons,

guardians of *the* heritage,

and their four wives ;

*these* were called

Percoba, Olla,

Olliva, Ollivani ;

20 the righteous lord,

with *the* survivors from the waters.

The chiefs renowned

were called,

Noah's sons,

Shem and Ham,

*the* third Japhet.

From these patriarchs

descended nations,

and was filled

30 all this mid-earth

with *the* children of men.

<sup>a</sup> See Dialogue between Saturn and Solomon, in 'Analecta Anglo-Saxonica,' p. 97.

## XXIII.

Ða nóe ongan.  
 nīpan ȝteȝne.  
 mið hleo-magum.  
 hám ȝtaðelian.  
 ȝ to eorðan him.  
 æteȝ tilian.  
 þon ȝ porhte.  
 pín-geapð ȝette.  
 ȝeop ȝæða ȝela.  
 ȝohte ȝeorne.  
 þa him plite beorhte.  
 þæȝtaȝ bȝohte.  
 ȝeáȝ-torhte ȝiȝe.  
 ȝriéne ȝolde.  
 ða þ ȝeeode.  
 þ ȝe eadeȝa þeȝ.  
 on hiȝ pícum þeapð.  
 píne ðruncen.  
 ȝpæȝ ȝýmbel-þeȝȝ.  
 ȝ him ȝelȝa ȝceap.  
 þeap of líce.  
 ȝpa ȝeȝȝȝne ne þæȝ.  
 læȝ þa him-nacod.  
 he lýt onȝeat.  
 þ him on hiȝ inne.  
 ȝpa eapȝe ȝelamp.  
 þa him on hpeðȝe.  
 heapod-ȝȝima.  
 on þæȝ halȝan hoȝe.  
 heortan clýȝe.  
 ȝȝiðe on ȝlæpe.  
 ȝeȝa neapȝode.  
 þ he ne mihte.  
 on ȝemýnð-ðȝepen.

## XXIIII.

Then Noah began  
 anew in concert  
 with *his* kindred,  
 to found *a* home,  
 and on earth for himself  
 to prepare food.  
*He* laboured and wrought,  
*a* vineyard set,  
 [ 76 ] sowed many seeds,  
 10 sought diligently,  
 when to him, in beauty splendid,  
 fruits should bring,  
 bright yearly gifts,  
*the* verdant earth.

Then it chanced  
 that the blessed man,  
 in his dwelling, was  
 with wine drunken,  
 slept, with feasting weary,  
 20 and himself cast  
*the* garment from *his* body,  
 so as was not seemly.  
 Then *he* lay naked of limb;  
 he little knew  
 that to him, in his abode,  
*it* would fall out so ill,  
*when*, in *his* breast,  
*a* swimming of *the* head,  
 in the holy *man's* house,  
 30 seized *his* heart;  
 strongly, in *his* sleep,  
*his* senses were narrowed,  
 so that he might not,  
 in *his* mind's swoon,

hine handum ſelf.  
 mid hrægſle ꝛýon.  
 7 ſceome þeccan.  
 ꝛpa zergearu þæron.  
 þerum 7 ƿífum.  
 ƿiððan ƿulðreſ þegn.  
 uꝛum fæder 7 meder.  
 fýrene ſƿeorðe.  
 on laſte beleac.  
 lífeſ eðel.  
 ðá com æreſt.  
 cam inſiðian.  
 eafoſa nóeſ.  
 þær hiſ alðoſ læz.  
 ƿeſhðe foſſtolen.  
 þær he ſreondlice.  
 on hiſ ázenum fæder.  
 áne ne ƿolde.  
 zergearian.  
 ne þa ſceonðe huꝛu.  
 hleo-mazum helan.  
 ác he hlihenðe.  
 broðrum fægðe.  
 hu ſe beoſn hine.  
 ƿéſte on ƿecebe.  
 hie þa ƿaðe ſtópon.  
 heoſa andſlitcan.  
 inberriſzenum.  
 undeſ loðum liſtum.  
 þ hie leoſum men.  
 zeóce zergemeðe<sup>a</sup>.  
 zóðe þæron bezen.

himself, with *his* hands,  
 with *his* garment cover,  
 and nakedness conceal,  
 as *the* precepts were  
 to men and women,  
 since that *the* minister of glory  
 to our father and mother,  
 with fiery sword,  
 behind *them* closed  
 10 *the* land of life.  
 Then came first  
 Ham entering,  
 Noah's son,  
 where his parent lay  
 of life deprived ;  
 there he kindly  
 on his own father,  
 with reverence would not  
 look,  
 20 nor the shame at least  
 from *his* kinsmen hide,  
 but he, laughing,  
 to *his* brothers said  
 how the chief  
 [ 77 ] was resting in *his* house.  
 They then quickly stept,  
 their faces  
 wrapped  
 carefully under *their* mantles,  
 30 that they to *the* beloved man  
 might afford succour.  
 Good were both,

<sup>a</sup> My version of line 27 requires that we should read zergemeðon in the plural ; but repeated instances occur, in subsequent parts of the poem, of a verb with a singular termination joined to a plural nominative. The phrase zeóce zergemeðe occurs also in Beowulf, p. 16, l. 4.



ȝém ȝ iapeð.  
 ða of ȝlæpe onbræzð.  
 ȝunu lámeheȝ.  
 ȝ þa ȝóna onzeat.  
 ꝥ him cýne ȝóðum.  
 chám ne polbe.  
 þa him pæȝ ápe þearf.  
 æniȝe cýðan.  
 hýlbo ȝ ȝreopa.  
 ꝥ þam halȝan pæȝ.  
 ȝár on móðe.  
 onȝan þa hiȝ ȝelȝeȝ beapn.  
 pórðum pýȝean.  
 epæð he peȝan ȝceolbe.  
 hean under heoȝnum.  
 hleo-maȝa þeop.  
 cham on eoȝþan.  
 him þa cpýðe ȝýððan.  
 ȝ hiȝ ȝrom-cýnne.  
 ȝrécne ȝcóðon.  
 þa nýttaðe.  
 nóe ȝiððan.  
 mið ȝunum ȝínum.  
 ȝíðan ȝíceȝ.  
 ðreo hund pinteȝa.  
 þiȝȝeȝ líȝeȝ.  
 ȝreo men æȝteȝ ȝlóðe.  
 ȝ ȝiȝtiȝ eac þa he ȝoȝð ȝepát.  
 ȝiððan hiȝ eaȝoȝan.  
 eað bȝýttedon.  
 beapna ȝeȝýndon.  
 him pæȝ beoȝht pela.  
 ða peapð iapeðe.  
 ȝeoȝoð aȝeðeð.  
 hýhtlic heoȝð-peȝoð.  
 heapoð-maȝa.

[ 78 ] Shem and Japhet.

Then from sleep awoke  
*the* son of Lamech,  
 and then straight perceived  
 that to him, by nature good,  
 Ham would not,  
 when respect to him was needful,  
 manifest any  
 love and faith ;—  
 10 that to the holy man was  
 in mind painful :  
 then *he* began his own child  
 with words to curse,  
 said he should be  
 abject under heaven ;  
*his* brethren's servant  
 Ham *should be* on earth.  
 Him these words, in aftertimes,  
 and his posterity,  
 20 o'erwhelmed with woe.  
 Then enjoyed  
 Noah afterwards,  
 with his sons,  
*the* ample realm,  
 three hundred winters  
 of this life,  
 free men after *the* flood,  
 and fifty eke, when he went hence.  
 His sons afterwards  
 30 enjoyed prosperity,  
 begat children :  
 to them was shining wealth.  
 Then to Japhet was  
 a youthful offspring born,  
 a joyous family  
 of princes,

ʒuna ʒ dohtpa.  
 he pær ʒelfa til.  
 heold á riçe.  
 eðel-ðreamaʒ.  
 blæd mid beapnum. [ 79 ]  
 oð þ̅ bpeoʒta hoʒð.  
 ʒaʒt elloʒ fúʒ.  
 ʒanzan ʒceolde.  
 tó ʒoðeʒ ðóme.  
 ʒeomoʒ ʒiððan.  
 ʒæðeʒ flett-ʒeʒteald.  
 ʒneonðum ðælbde.  
 ʒpæʒum ʒ ʒeʒibbum.  
 ʒunu iaʒeðeʒ.  
 þ̅eʒ teameʒ pær.  
 tuððoʒ ʒeʒfýlled.  
 únlytel ðæl.  
 eoʒðan ʒeʒceaʒta.  
 ʒpílce chameʒ ʒuno.  
 cenðe puʒðon.  
 eaʒoʒan on eðle.  
 þ̅a ylðeʒtan.  
 chúʒ ʒ chám.  
 hátene pæʒnon.  
 ʒul ʒneolice ʒeoʒh.  
 ʒpʒum-beapn chámeʒ.  
 chúʒ pær æðelum.  
 heaʒoð-píʒa.  
 pílna bʒýʒta.  
 ʒ poʒulð-ðuʒeða.  
 bʒoðʒum ʒínnum.  
 boʒl-ʒeʒʒeona.  
 ʒæðeʒ on láʒte.  
 ʒiððan ʒoʒð-ʒeʒpát.  
 chám oʒ líce.

sons and daughters.  
 He was himself good,  
 ever possessed dominion,  
 domestic pleasures,  
 prosperity with *his* children,  
 till that *the* treasure of *his* breast,  
*his* spirit, elsewhere quickly  
 must depart,  
 to *the* doom of God.

10 Gomer afterwards  
*his* father's dwelling-place  
 dealed to *his* friends  
 dear, and *his* relations,  
 Japhet's son.  
 From this family<sup>a</sup> was  
 posterity replenished,  
 no small part  
 of earth's creatures.

In like manner of Ham, sons  
 20 were born,  
 children in *the* land,  
 the eldest  
 Cush and Canaan  
 were called,  
 of soul most liberal,  
 Ham's firstborn.  
 Cush of men was  
 chief ruler,  
 dispenser of desires  
 30 and worldly goods  
 to his brothers,  
 of household treasures,  
 after *his* father,  
 when that departed hence  
 Ham from *the* body.

<sup>a</sup> Literally *this team*.

þa him cpealm ƷeƷceob.  
 Ʒe maƷo-ƷæƷpa.  
 mæƷðe ƷínƷe.  
 ðómaƷ ƷæƷðe.  
 oð þ̅ hiƷ ðoƷoƷa ƷæƷ.  
 Ʒím aúƷnen.  
 þa Ʒe Ʒinc aƷeaf.  
 eoƷð-cunðe eað.  
 ƷohƷe oðer líƷ.  
 Ʒæðerne bƷeðer<sup>a</sup>.  
 ƷƷum-beaƷn Ʒiððan.  
 eaƷoƷa chúƷeƷ.  
 ýƷƷe-Ʒtóle Ʒeolð.  
 Ʒíð-mæƷe ƷeƷ.  
 ƷƷa uƷ ƷeƷƷitu ƷeƷƷeað.  
 þ̅ he mon-cýnƷeƷ.  
 mæƷƷe hæƷðe.  
 on þam mǽl-ðagum.  
 mæƷƷen Ʒ ƷƷenƷo.  
 Ʒe ƷæƷ babýloneƷ.  
 bƷeƷo ƷíceƷ ƷƷuma.  
 æƷeƷƷ æðelínƷa.  
 eðel-ðƷým onhóƷ.  
 Ʒýmðe Ʒ ƷæƷðe.  
 ƷeoƷð ƷæƷ þa Ʒieta.  
 eoƷð-buendum.  
 áƷ Ʒemæne :.

## XXV.

ðƷilce of cámeƷ.  
 cneoƷƷƷe Ʒóc.  
 ƷeƷ-mæƷða Ʒela.  
 of þam Ʒíð Ʒolc.  
 cneo-Ʒím micel.

When him [Cush] death o'erwhelm-  
 The kindred chief [Canaan] [ed.  
 to his tribe  
 pronounced judgements,  
 till that of his days was  
*the* number run out ;  
 then the prince resigned  
 earthly happiness,  
 sought another life.  
 10 Of his father's brother  
*the* firstborn, then,  
*the* son of Cush,  
 held *the* hereditary seat,  
 a man far-famed,  
 as *the* Scriptures tell us ;  
 so that, of *all* mankind, he  
 had most,  
 in those days,  
 power and strength.  
 20 He of Babylon was  
 lord, the empire's founder :  
 first of princes, *he*  
*his* country's majesty exalted,  
 increased and reared.  
*The* language was as yet,  
 of dwellers upon earth,  
 one universal.

## XXV.

Thus from Ham's  
 family arose  
 30 many tribes of men,  
 from whom *a* wide-spread people,  
 a great progeny,

<sup>a</sup> That is, of Canaan. The person meant, though not named, is Nimrod the son of Cush, who succeeded his paternal uncle Canaan.

cenned pæron.  
 þa pearð réme.  
 suna 7 dohtera.  
 on woruld-riçe.  
 worun afeðed.  
 freora bearna.  
 ær ðon forð-cupe.  
 rintum pæl-ſepte.  
 ſeodeſ aldor.  
 on þære mæzðe.  
 pæron men tile.  
 þara án pær.  
 éber háten.  
 eapora rémeſ.  
 of þam eopre róc.  
 únrim þeoda.  
 þa nu æðelinzar.  
 ealle eorð-buend.  
 ebréi hatað.  
 zepiton him þa eartan.  
 æhta læðan.  
 feoh 7 feorwe.  
 folc pær ánmob.  
 róre rincar.  
 rohton rúmre land.  
 oð þ hie becomor.  
 corðrum miclum.  
 folc ſeþende.  
 þær hie pærlice.  
 æðelinzar bearn.  
 eapð zenamon.  
 zepetton þa ſennar.  
 ríðne 7 ríðne.  
 leoda pærpan.  
 leofum mannum heora.  
 zeár-ðazum.

were born.

Then to Shem was  
 of sons and daughters,  
 in *the* world's kingdom,  
 brought forth a number  
 of noble children,  
 ere that preferred  
 to winters *his* death-bed  
 the people's elder.

10 In that tribe  
*the* men were good ;  
 of these one was  
 Eber called,  
*the* son of Shem ;  
 from that earl sprang  
 nations unnumbered,  
 which people now,  
 all dwellers upon earth,  
 call Hebrews. [east,

20 *These* then departed from *the*  
 leading *their* possessions,  
 cattle and stores :  
*the* folk was unanimous,  
 renowned men ;  
*they* sought a land more spacious,  
 till that they came,  
 in great multitudes,  
*the* travelling people,  
 to where they firmly  
 30 (*the* children of men)  
 a habitation took.

Then *they* occupied Shinar,  
 spacious and wide,  
*the* people's chieftains,  
 with their beloved men,  
 in days of yore.

Ʒrene ƿonƷar.  
 fæƷre folðan.  
 him forðƿearðe.  
 on ðære ðæƷ-Ʒiðe.  
 ðuƷuðe ƿæron.  
 ƿilna ƷehƿilceƷ.  
 ƿeaxenðe Ʒƿeð.  
 ða þær mon mænig.  
 be hiƷ mæƷ-ƿine.  
 æðelinƷ ánmoð.  
 oðerne bæð.  
 þær hie him to mæriðe.  
 ær Ʒeo menƷeo eft.  
 Ʒeond folðan bearn.  
 toƷaran Ʒceolðe.  
 leoða mæƷðe.  
 on lanð-Ʒocne.  
 buh Ʒeporhte.  
 Ʒ to beacne tori.  
 úƿ anæriðe.  
 to ƿoðor-tunƷlum.  
 þær þe hie Ʒerohton.  
 Ʒenneƿa fełð.  
 Ʒƿa þa Ʒore-meahƷige.  
 folceƷ næƷƿan.  
 þa ylðeƷtan.  
 of Ʒ Ʒelome.  
 liðƷum Ʒepuneðon.  
 lárum Ʒohton.  
 ƿeƿar to ƿeorce.  
 Ʒ to ƿrohtƷipe.  
 oð þ̅ for ƿlence.  
 Ʒ for ƿonhýƷðum.  
 cýððon cƿæƷt heora.  
 ceafƷre ƿorhton.  
 Ʒ to heofnum úƿ.

*The green plains*  
*of fair earth*  
*forward to them,*  
*at that time,*  
*were in produce ;*  
*of every thing to be desired*  
*was an increasing plenty.*  
 Then there many *a* one  
 of his kinsman  
 10 (*each* man with one accord  
 another) prayed,  
 that they, in glory to themselves,  
 (ere *the* multitude again  
 among *the* sons of earth  
 should journey,  
*the* tribes of nations,  
 in search of land,)  
 might found *a* city,  
 and, for *a* sign, *a* tower  
 20 up might rear  
 to *the* stars of heaven ;  
 after that they had sought  
*the* plains of Shinar.  
 Thus the prepotent  
 chieftains of *the* folk,  
 the eldest,  
 oft and frequently  
 lived in pleasures,  
 sought by guiles  
 30 men to *that* work,  
 and to crime,  
 till that for arrogance,  
 and for madness,  
*they* their craft manifested ;  
*a* city wrought,  
 and up to heaven

hlæðræ mærdon.  
 ʒrenzum ʒepton.  
 ʒtænnene peall.  
 oʒer monna ʒemet.  
 mærdæ ʒeorne.  
 hæleð mið honða.  
 þa com haliz ʒoð.  
 pera cneorurra.  
 peorc ʒearizan.  
 beorina burh-ʒæjten.  
 ʒ þ beacen ʒomeð.  
 þe to roðerum úp.  
 mæran ongunnon.  
 adamej earoran.  
 ʒ þær únræder.  
 ʒrið-ʒerhð cýning.  
 ʒteore ʒerfemeðe.  
 þa hé réðe móð.  
 neorðe ʒerette.  
 eorð-buendum.  
 úngelice.  
 þ hie þære ʒræce.  
 ʒpeð ne ahton.  
 þa hie ʒemitton.  
 mihtum ʒpeðge.  
 teoche æt torre.  
 ʒetalum mýclum.  
 peorcer pírjan.  
 ne þær per-mæzða.  
 æniz ʒurte.  
 hræt oðer cƿæð.  
 ne meahce hie ʒepurðan.  
 peall ʒtænnene.  
 úp forð timbran.  
 ác hie earmlice.  
 1693 heapum tohlódon.

ladders reared,  
 vigorously raised  
*the* stony rampart,  
 above men's standard,  
 for glory eager,  
*the* people with *their* hands.  
 Then came *the* holy God,  
 of *the* progeny of men  
*the* work to view,  
 10 *the* chieftains' urban fastness,  
 and that beacon also,  
 which, upward to *the* skies,  
 to rear began  
*the* sons of Adam :  
 and for this ill design  
*the* King stern of mind  
 framed *a* punishment,  
 when, wroth of mood, he  
 made *the* tongues  
 20 of earth's inhabitants  
 unlike ;  
 that of that speech they  
 no benefit might have.  
 When they met,  
 in might abounding,  
*the* leaders at *the* tower,  
 in numbers great,  
*the* work's directors ;  
 there, of *the* tribes of men, not  
 30 any knew  
 what other said ;  
 [81] nor might they agree  
*the* stony rampart  
 upward to construct ;  
 but they miserably  
 in bodies separated,

hleoðrum zedæalde.  
 pær óðene.  
 æzhrilc porðen.  
 mæz-burh fremðe.  
 riððan metod tobræð.  
 þurh hif mihta rped.  
 monna rpræce.  
 tofóran þa.  
 on feorep pezar.  
 æðelunza bearn.  
 únzeþeode.  
 on land-rocne.  
 him on lafte bu.  
 rtilic rtan-torr.  
 7 heo rteape burh.  
 ramod ramporht.  
 on jennar rtoð.  
 peox þa under polcnum.  
 7 rruðade.  
 mæz-burz rémer.  
 oð þ mon apóc.  
 on þære cneorurpe.  
 cýne-bearna rím.  
 þancol-moð per.  
 þearum hýðiz.  
 purðon þam æðelunze.  
 earoran acenðe.  
 in babilone.  
 bearn afeðeð.  
 rneolicu tu.  
 7 þa rrum-zaran.  
 hæleð nize rófe.  
 hátene pæron.  
 abraham 7 ááron.  
 þam eorlum pær.  
 rpea engla bám.

in sounds divided :  
 to other was  
 become each  
 tribe *a* stranger,  
 after *the* Lord had scattered  
 through dint of his might  
 the speech of men.

[ 82 ]

Then departed  
 on four ways  
 10 *the* sons of men,  
 dispersed,  
 in search of land :  
 behind them, both  
*the* rugged tower of stone,  
 and the steep burgh,  
 alike half-wrought,  
 on Shinar stood.

Then under heaven waxed  
 and flourished  
 20 *the* race of Shem,  
 until that one raised up  
 in that family  
*a* number of princely children,  
*a* man of grateful mind,  
 in manners heedful.

To that man  
 was offspring born  
 in Babylon,  
 children brought forth,  
 30 two comely *ones* ;  
 and those patriarchs,  
 renowned chiefs,  
 were called  
 Abram and Haran.  
 Was to those earls  
 both, the Lord of angels

ƿreonð<sup>a</sup> 7 alþor.  
 ða ƿearð ááronē.  
 eafora ƿeðeð.  
 leoflic on lífe.  
 ðam ƿæſ loth noma.  
 ða maȝo-ſincar.  
 metode ȝeþunȝon.  
 abraham 7 loth.  
 unſorcuðlice.  
 ȝra him ƿrom ýlþrum.  
 æðelu ƿæron.  
 on ƿoruld-ſice.  
 ƿorðon hie ƿíbe nu.  
 ðuȝeðum démað.  
 ðrihta bearnum :.  
 þa þæſ mæleſ ƿæſ.  
 mearc aȝonȝen.  
 þ̅ him abraham.  
 iðeȝe þrohte.  
 ƿíȝ to háme.  
 þær he ƿíc ahte.  
 ƿæȝer 7 ƿreolic.  
 ȝeo ƿæmne ƿæſ.  
 ȝarȝa háten.  
 þæſ þe uȝ ƿecȝeað héc.  
 hie þa ƿintȝa ƿela.  
 ƿoruld þrýttedon.  
 ȝinc ætȝomne.  
 ȝibbe heoldon.  
 ȝeáȝa menȝeo.  
 no hƿæðȝe ȝiȝeðe ƿearð.  
 abrahame þa ȝýt.  
 þ̅ him ýȝfe-ƿearð.  
 ƿlite-beorht iðeȝ.

friend and patron.

Then was to Haran  
 a son born,  
 lovely in life,  
 whose name was Lot.  
 These kinsmen  
 worshipped *the* Lord,  
 Abram and Lot,  
 undissemblingly,  
 as to them, from *their* elders,  
*their* natures were,  
 in *the* world's kingdom ;  
 therefore they widely now  
 by *their* virtues judge  
 [ 83 ] *the* children of nations.

Then of the time was  
*the* limit passed,  
 that for him Abram  
 should bring a female,  
 a wife to *his* home,  
 to where he had a dwelling,  
 fair and goodly.  
 The damsel was  
 called Sarah,  
 from what books tell us.  
 They then many winters  
 enjoyed *the* world,  
*their* wealth together  
 held in peace,  
 many years ;  
 yet was *it* not given  
 to Abram as yet,  
 that him heirs  
*the* woman bright in beauty

<sup>a</sup> MS. and Junius ƿreod, the scribe having evidently neglected to write the line over the o ( ð ), equivalent to on.



on woruld brohte.  
 ƿarƿa abraha<sup>me</sup>.  
 ƿuna 7 doht<sup>ra</sup>.  
 ƿepát him þa mid cnoſle.  
 oſer caldea folc.  
 ƿeran mid ƿeor<sup>me</sup>.  
 ƿæder abraha<sup>me</sup>.  
 ƿnotor mid ƿeribbum.  
 ƿecean polde.  
 cananea land.  
 hine cneop-mæƿar.  
 metode ƿecóſene.  
 mid-ƿiðedon.  
 of þære eðel-tyſſ.  
 abraham 7 loth.  
 him þa cýne ƿóde.  
 on canan.  
 æðel<sup>in</sup>ga bearn.  
 earð ƿenam<sup>on</sup>.  
 ƿerar mid ƿíſum.  
 on þam ƿícum hi<sup>ſ</sup>.  
 ƿæder abraha<sup>me</sup>.  
 ƿeorh ƿereald<sup>e</sup>.  
 ƿær<sup>f</sup>ær<sup>t</sup> hæle.  
 ƿint<sup>ra</sup> hæfde.  
 t<sup>ra</sup> hund teont<sup>ig</sup>.  
 ƿeteled ƿí<sup>me</sup>.  
 7 ƿí<sup>fe</sup> eac.  
 þa he ƿorð ƿepát.  
 miſſerum ƿrób.  
 metod<sup>ſ</sup>cear<sup>t</sup> ƿeón.  
 ða ƿe halza ƿr<sup>æ</sup>c.  
 heoſon-ƿí<sup>ce</sup>ſ ƿearð.  
 to abraha<sup>me</sup>.  
 éce ðrihten.  
 ƿerit þu nú ƿeran.

into *the* world should bring,  
 Sarah to Abram,  
 sons and daughters.

Departed then with *his* family,  
 over *the* Chaldæan nation  
 to journey with *his* stock,  
*the* father of Abram ;  
*the* sagacious with *his* kinsfolk  
 would seek

10 Canaan's land.

Him *his* relatives,  
 by *the* Lord chosen,  
 accompanied  
 from that country,  
 Abram and Lot.

*The* good by nature then for them  
 in Harran,  
*the* children of men,  
 took *an* abode,

20 *the* husbands with *their* wives.

In these dwellings  
 Abram's father  
 his life resigned ;  
*the* righteous chief  
 had winters  
 two hundred,  
 in number told,  
 and five also,  
 when he departed,

30 stricken in years,  
 to see *the* Godhead.

Then spake the holy  
 Guardian of heaven's kingdom  
 to Abram,

*the* Lord eternal :—

' Depart thou now journeying,

<p>         7 þine fáne læðan.          ceapaj to cnoþle.          carnam ofzif.          fæðen eðel-ŕtól.          far ŕpa ic þe háte.          monna leofoŕt.          7 þu mínun pel.          lárum hýne.          7 þæt land zerec.          þe ic þe ælzene.          ýpan pille.          bŕáðe folðan.          þu zebletŕað ŕcealt.          on mundbýrðe.          mínne lifigan.          zif ðe æniz.          eorð-buendŕa.          mið peán zŕeteð.          ic hine þerzðo on.          míne ŕette.          7 móð-hete.          longŕumne nið.          lifŕe ŕelle.          pilna þætme.          þam þe þurðiað.          þurh þe eorð-buende.          ealle onfóð.          folc-bearn ŕneðo.          7 ŕneonðŕipe.          bliŕe mínne.          7 bletŕunze.          on þoruld-ŕíce.          þŕiðende ŕceal.          mæzðe þinne.          mon-ŕim þeran.          1064 ŕŕiðe under ŕpegle.       </p>	<p>         and leading thy family,  <i>thy</i> cattle for progeny ;          Harran renounce,  <i>thy</i> father's country ;          go as I command thee,          most beloved of men,          and <i>do</i> thou well my          precepts obey,          and seek the land          10 all green which I to thee          will show,          a wide country :          thou blessed shalt,          in my protection          live :          if thee any          of earth's inhabitants          with evil greet,          I <i>my</i> curse on him          20 will set,          and <i>my</i> hatred,          lengthened enmity :          comforts will <i>I</i> give,          [ 84 ] fruit to <i>their</i> desires,          to those who honour <i>thee</i>.          Through thee <i>the</i> dwellers upon          shall all receive [earth          (<i>the</i> children of <i>the</i> nations) peace          and friendship,          30 my bliss          and blessing,          in <i>the</i> world's kingdom :          increasing shall          of thy tribe  <i>the</i> number be,          abundantly under heaven,       </p>
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runum 7 dohtrum.  
 oð þ̅ ꝥ ꝥromcýme.  
 ꝥolde ꝥeopðeð.  
 þeod-lond moniz.  
 þíne zefýlled. [ 85 ]  
 him þa abraham zepát.  
 æhte læðan.  
 of egypta.  
 eðel-mearce.  
 zum-cýrtum zóð.  
 zolde 7 jeolꝥne.  
 7ꝥiðfeopum 7 zepæliz.  
 7pa him 7zopna þeapð.  
 palðenð uꝥꝥeꝥ.  
 þurh hiꝥ 7ópð abeáð.  
 ceapaz ꝥrom canꝥan.  
 7ohcon cananéa.  
 lond 7 leod-zepað.  
 þa com leof zode.  
 on þa eðel-turꝥ.  
 ideꝥa læðan.  
 7pæꝥe zebedðan.  
 7 hiꝥ 7uhtꝥian.  
 7ꝥ on pillan.  
 7ꝥꝥra hæꝥde.  
 7ꝥ 7 hund 7eopontiz.  
 ða he 7áꝥan 7ceolde.  
 canꝥan ofzꝥꝥan.  
 7cneop-mazaz.  
 him þa 7epan zepát.  
 7æðeꝥ ælmihtizgeꝥ.  
 láne zemýndiz.  
 land 7ceapian.  
 zeonð þa 7olc-7ceape.  
 be 7ꝥean hæꝥe.  
 abraham 7íðe.

with sons and daughters,  
 till that with *thy* offspring  
*the* earth shall be  
 (many *a* nation)  
 filled.'

Abram then departed,  
 leading *his* wealth  
 from *the* Egyptians'  
 country limit,  
 10 (in wealth abundant,  
 gold and silver,  
 bold and fortunate,)

as him *the* Lord of triumphs,  
 our Ruler,  
 through his word commanded,  
 (*his* goods from Harran.)  
*They* sought *the* Canaanites'  
 land and territory.

Then came *the* friend of God  
 20 into that country,  
 leading *the* women,  
*the* dear sharer of *his* bed,  
 and his brother's son's  
 wife willingly.  
 Winters *he* had  
 five and seventy,  
 when he must travel,  
 Harran forsake,  
 and *his* kinsmen.

30 Then *he* went journeying,  
 of *the* almighty Father's  
 precepts mindful,  
*the* land to view,  
 among the nation-hordes  
 at *the* Lord's behest,  
 (Abram widely)

oð þ ellen-róf.  
 to riem com.  
 riðe rpediꝥ.  
 cýnne cananeꝥ.  
 þa hine cýning engla.  
 abrahaꝃe.  
 iepðe jelþa.  
 ðómfræꝥt peneða.  
 7 ðrihten cƿæð.  
 þiꝥ iꝥ reo eorðe.  
 þe ic ælꝥrene.  
 tudne þinum.  
 tophce pille.  
 pæꝥtmum zepló<sup>a</sup>.  
 on zepealb ðón.  
 riúme riíce.  
 þa re riuc zoðe.  
 ri-bed porhte.  
 7 þa palbenðe.  
 lífeꝥ leoht-fruman.  
 lác onræꝥðe.  
 zaꝥta helme.  
 him þa zýt zeƿát.  
 abraham eaꝥtan.  
 eaꝥum plitan.  
 on lande cýꝥt.  
 liꝥre gemunde.  
 heoꝥon-pearðeꝥ zehát.  
 þa him þurh haliz rúþð.  
 riꝥona relf cýning.  
 7óð zecýððe.  
 oð þ ðriht-pepaꝥ.  
 ðuꝥuþum zeƿóran.  
 þæꝥ iꝥ botl pela<sup>b</sup>.

till that *the* chief renowned  
 to Sichern came,  
 in *his* journey prosperous,  
 to *the* kin of Canaan.

Then *the* King of angels  
 to Abram  
 himself revealed,  
 (firm Judge of nations);  
 and *the* Lord said :—

10 ‘This is the earth  
 all-green which I  
 to thy progeny  
 will (brightly  
 with fruits adorned)  
 in power make,  
 a spacious realm.’

Then the chief to God  
 an altar wrought,  
 and to *the* Powerful then,  
 20 *the* Author of life’s light,  
 an offering sacrificed,  
 to *the* Protector of spirits.

[ 86 ]

Then again departed  
 Abram from *the* east,  
 with *his* eyes to look  
 on *the* land’s excellence.  
 He *the* love remembered,  
*the* promise of heaven’s Guardian,  
 which to him, thro’ *his* holy word,  
 30 himself *the* King of triumphs  
 had in sooth declared :  
 till that *the* fellow-men  
 prosperously journeyed  
 to where is a rich dwelling

<sup>a</sup> I have given Lye’s interpretation of zepló, which seems justified by the context. The word is of singular form, and seems not to occur elsewhere.

<sup>b</sup> For the substantive pela, perhaps we should read jeliz, rich, wealthy, &c.

bethlem háten.  
 beorn bliðe-móð.  
 7 hīȝ broðor ġunu.  
 forð ofer fóran.  
 folc-mæro land.  
 eaȝtan mið æhtum.  
 æfærte men.  
 peall-ȝteapan hleoðu.  
 7 him þa þíc curon.  
 þær him plite-beorhte.  
 10 ponȝar ȝepuhton:

Beth-el called.  
*The* chief blithe of mood  
 and his brother's son  
 journeyed forth over  
 populous lands, [sions,  
 from the east with *their* posses-  
 pious men,  
*over* wall-steep mountains,  
 and chose them there *a* home,  
 where to them with beauty bright  
 the fields appeared.

## XXVI.

Abrahāam þa.  
 oðere ġiðe.  
 ȝi bed ȝorhte.  
 he þær ȝórdum ȝod.  
 toȝhtum ciȝde.  
 tiber onȝæȝde.  
 hīȝ líf-ġnean.  
 him þær<sup>a</sup> leán aȝear.  
 nalleȝ hneaplice.  
 20 þurh hīȝ hand metenð.  
 on þam ȝled-ȝtyde.  
 ȝum cȝȝtum til.  
 ðær ȝær-bora.  
 þraȝe ġiððan.  
 þícum ȝunode.  
 7 ȝilna bneac.  
 beorn mið bȝýde.  
 oð þ bȝoh-þnea.  
 cananea ȝearð.  
 30 cȝnne ȝetenȝe.  
 hunȝer ȝe hearða.  
 háam ȝitendum.

## XXVI.

Abram then  
*a* second time  
*an* altar wrought :  
 he there God with words  
 fervent called,  
*an* offering dedicated  
 to his life's Lord.  
*He* there gave him *a* gift,  
 20 not sparingly,  
 through his hand meting *it*  
 on the ember-place,  
*the* man in wealth abounding.  
 There *the* bold leader  
*a* while after  
 lived in *those* dwellings,  
 and *his* desires enjoyed,  
*the* chieftain with *his* bride,  
 until that dire calamity  
 30 was to *the* Canaanites'  
 kin grievous ;  
 the hard hunger,  
 to *the* home-sitting

<sup>a</sup> For þær I suspect we should read þær.

pæl-Ʒrim perum.  
 him þa Ʒif-hýðiz.  
 abraham Ʒepát.  
 on eƷýpte.  
 ðrihtne Ʒecóren.  
 ðrihtað Ʒécan<sup>a</sup>.  
 fleah ƷærfæƷt Ʒéán.  
 ƷæƷ Ʒ Ʒíte to ƷƷrang.  
 abraham maðelobe.  
 ƷeƷeah eƷýpta.  
 hoƷn-Ʒele hƷíte.  
 Ʒ hea-býriƷ.  
 beoƷhte blícan.  
 onƷan þa hiƷ bƷýð ƷƷea.  
 Ʒif-hýðiz Ʒer.  
 ƷóƷdum læƷan.  
 Ʒiððan eƷýpte.  
 eaƷum moƷon.  
 on þínne Ʒihte ƷiƷan.  
 Ʒlance moƷiƷe.  
 þonne æðelínƷa.  
 eoƷlaƷ Ʒénað.  
 mæƷ ælf-Ʒcieno.  
 Ʒ þu mín Ʒie.  
 beoƷht Ʒebeðða.  
 þe Ʒile beoƷna Ʒum.  
 him ƷeáƷnian.  
 ic me on-aƷen<sup>b</sup> mæƷ.  
 Ʒ me ƷƷaðra Ʒum.  
 ƷæƷƷeƷ eƷƷe.  
 1831 ƷoƷ ƷƷeond-mýnðe<sup>c</sup>.

men fatally stern.

Then *the* wise-heedy  
 Abram departed,  
 in Egypt,  
*the* chosen of *the* Lord,  
 to seek *a* sojourn :  
*the* righteous fled from calamity,  
*the* infliction was too strong.

Abram spake—

10 *he* saw *the* Egyptians'  
 white turreted habitations  
 and metropolis  
 brightly glitter.

Began then his bride *the* chief,  
*the* wisely cautious man,  
 by words to teach :—

' Since *the* Egyptians,  
 with *their* eyes, may  
 on thy beauty gaze,

20 many proud *ones* ;  
 when of men  
*the* earls ween,  
 woman of elfin beauty !  
 that thou art my  
 bright consort,  
 thee will some chieftain  
 for himself possess :

I for myself may fear

[ 89 ] that me some enemy,

30 with weapon's edge,  
 through hostile mind,

<sup>a</sup> This phrase occurs also in the poem of the Phœnix : Ʒ hi Ʒeop þonan. in þaƷ ðeað-ðene. ðrihtað Ʒohtou. Exeter MS. fol. 61 b.

<sup>b</sup> For on-aƷen I suspect we should read on-eƷan.

<sup>c</sup> I have translated as if Ʒeond-mýnðe had stood in the text, which seems to be the true reading, though the other may perhaps be justified, and rendered, *through amorous mind*.

feoƿe beneote.  
 ƿaƿa þu ƿaƿra.  
 ꝥ þu ƿie ƿƿeoƿtopi min.  
 líceƿ mæƿe.  
 þonne þe leod-ƿeƿaƿ.  
 ƿƿembe ƿƿucƿen.  
 hƿæt ƿie ƿƿeond-luƿu.  
 ellðeodizna.  
 únceƿ tƿeƿa.  
 feoƿƿen cumenra.  
 þu him ƿæƿte hél.  
 ƿóðan ƿƿraéce.  
 ƿƿa þu minum ƿcealt.  
 feoƿe ƿebeoƿƿan.  
 ƿiƿ me ƿƿeodo ðƿihten.  
 on ƿoƿulð-ƿíce.  
 ƿalbenð uƿƿeƿ.  
 án ælmihtiz.  
 ƿƿa he æƿi ðýðe.  
 lenƿƿan líƿeƿ.  
 ƿe uƿ þaƿ laðe ƿceóƿ.  
 ꝥ ƿe on eƿƿiptum.  
 áƿe ƿceolðe.  
 ƿƿemena ƿƿiulan.  
 ƿ uƿ ƿƿemu ƿécan.  
 þa com ellen-ƿóƿ.  
 eoƿl ƿiðian.  
 abraham mið æhtum.  
 on eƿƿƿe.  
 þæƿ him ƿolc-ƿeƿaƿ.  
 ƿƿembe ƿæƿon.  
 ƿme únçuðe.  
 ƿóƿðum ƿƿræcon.  
 ýmb þæƿ ƿíƿeƿ ƿlíte.  
 ƿlonce monize.

of life deprive.  
 Say thou, Sarah,  
 that thou art my sister,  
 my body's kin :  
 when thee *the* men of *the* country,  
*the* strangers, ask,  
 what may be *the* friendly love<sup>a</sup>  
 of *the* foreigners,  
 of us two  
 10 come from afar ;  
 do thou from them strictly hide  
 true speech,  
 so thou shalt my  
 life secure,  
 if *the* kind Lord to me,  
 in *the* world's kingdom,  
 our Ruler,  
 the Almighty, grant,  
 as he erst did,  
 20 longer life,  
 who hath shaped this way for us,  
 that, among *the* Egyptians, we  
 might, with honour,  
 desire benefits,  
 and to us seek advantages.'  
 Then came *the* bold  
 earl journeying,  
 Abram with *his* stores,  
 into Egypt,  
 30 where to him *the* people  
 were strangers,  
 unknown men.  
 Spake with words,  
 about the woman's beauty,  
 many proud ones,

<sup>a</sup> That is, of what nature the connexion may be.

duzeðum ðealle.  
 him ðrihtlicu mæz.  
 onplite <sup>a</sup> modzum.  
 mænezum ðuhte.  
 cýninzer þeznum.  
 he ꝥ cuð ðýðon.  
 heora folc-ſrean.  
 7 fæzerþo lýt<sup>b</sup>.  
 for ædelinze.  
 10 iðere runnon.  
 ác he garpan.  
 7riðor micle.  
 pýnſumne plite.  
 pórðum hepedon.  
 oð ꝥ he læðan heht.  
 leoflic píf to.  
 hiſ ſelſer ſele.  
 7inceſ brýtta.  
 æðelinzga helm.  
 heht abrahaame.  
 20 duzuðum 7tepan.  
 hpæðere ðrihten pearð.  
 7rea 7apaone.  
 7ah 7 ýrre.  
 for píf-mýne.  
 þæſ ppaðe onzealb.  
 hearðe mið hipum.  
 hæzſtealðra pýn.  
 1263 onzæt hpæðere.  
 zumena albor.

of virtues void :  
 to them a noble damsel,  
 in mien to *the* proud  
 many *she* seemed,  
 to *the* king's thanes :  
 they that made known  
 to their nation's lord,  
 and yet fairer  
 before the prince  
 10 the woman represented ;  
 for they Sarah's  
 much more  
 winsome beauty  
 praised with *their* words,  
 until that he bade lead  
*the* lovely woman to  
 his own palace :  
*the* dispenser of treasure,  
 protector of men,  
 20 bade *them* Abram  
 exalt with honours.  
 Yet *the* Lord was,  
*the* Supreme, towards Pharaoh  
 hostile and angry,  
 for woman-love  
*he* therefore dearly paid,  
 hardly, with *his* household,  
 his unlicensed joy<sup>c</sup>.  
 Yet understood  
 30 *the* chief of men

<sup>a</sup> MS. and Junius, on plite.

<sup>b</sup> The word lýt signifies, according to Lye, *vultus* : he thus renders the passage, 7 fæzerþo lýt iðere runnon, *pulchriorem vultum fæminæ sole*. But I have no doubt that for lýt we ought to read zýt, and that runnon is the pret. pl. of some verb unrecorded in A. S., probably cognate with the Islandic sanna, *comprobare, demonstrare, verum prædicare (aliquid), confirmare*.

<sup>c</sup> Literally, *his joy of bachelors*.



hpæt him paldenð ppæc.		what <i>the</i> Lord avenged on him,
pīte-ƿringum.		with whips of punishment,
heht him abraham τó. [90]		commanded to him Abram <sup>a</sup> ,
eƷerum Ʒeðneadne.		with fears tormented,
bpezo eƷipto.		<i>the</i> lord of Egypt,
Ʒ hiƷ bryð aƷear.		and gave his bride,
píf to ƷeƷealde.		<i>his</i> wife, into his power :
heht him pine ceoƷan.		bade <i>him</i> choose him <i>for</i> friends
ellor æðelīnƷar.		men elsewhere,
oðpe duƷeðe.	10	other allies.
abeáð þa þeod-cýnīnƷ.		Bade then <i>the</i> great king
þeƷnum Ʒinum.		his thanes,
ombiht-Ʒcealcum.		<i>his</i> official servants,
þ he hine árlīce.		that they him honourably,
ealles onƷunðne.		quite uninjured,
eƷt Ʒebrohten.		again should bring
of þære folc-Ʒceape.		from that tribe of people,
þ he on Ʒriðe pære.		that he might be in peace.
ða abraham.		Then Abram
æhte lædde.	20	<i>his</i> possessions led
of eƷýpta.		from <i>the</i> Egyptians'
eðel-meapce.		land-frontier ;
hie ellen-Ʒófe.		they renowned <i>men</i>
īðere ƷeƷebon.		conveyed <i>the</i> woman,
bryð Ʒ beƷar.		<i>the</i> bride and <i>her</i> bracelets,
þ he τó bethlem.		<i>till</i> that they to Beth-el,
on cuðe Ʒic.		into <i>their</i> known habitation,
ceapar læddon.		led <i>their</i> stores,
eaðƷe eorð-pelan.		rich in worldly wealth,
oðpe Ʒiðe.	30	<i>a</i> second time,
píf Ʒ Ʒillan <sup>b</sup> .		<i>their</i> women gladly,
Ʒ heora Ʒopulð-ƷeƷtpeón.		and their worldly treasure.
onƷunnon him þa býclīan.		Began them then to build

<sup>a</sup> That is, Abram was with fears tormented.

<sup>b</sup> For Ʒ Ʒillan we ought probably to read on Ʒillan, *willingly, gladly*; unless Ʒillan be synonymous with, or an error for, Ʒýlna, *handmaidens, bondwomen*.

7 heora buh ꝥæran.  
 7 jele jettan.  
 jalo nīrian.  
 ƿeƿar on ƿonze.  
 ƿi-beð jetton.  
 neah þam þe abraham.  
 æþor ꝥæride.  
 hiꝥ ƿaldende.  
 þa ƿertan com.  
 þær je eadga eft.  
 écan ðrihtneꝥ.  
 nīran jteꝥne.  
 noman ƿeorðaðe.  
 til-móðiz eorl.  
 tiber onjæzðe.  
 þeodne enzla.  
 þancode jꝥide.  
 liƿeꝥ leoht-ƿrūman.  
 liꝥe 7 ára:

and rear their town,  
 and habitation settle,  
*their* halls renew.

*The men in the plain*  
*an altar placed,*  
 near that which Abram  
 had earlier reared  
 to his Lord,  
 when from *the west he* came.  
 10 There the blessed *man* again  
*the Lord eternal's,*  
 anew with voice,  
 name praised ;  
*the virtuous-minded man*  
*an offering sacrificed*  
 to *the Lord* of angels,  
 fervently thanked  
*the bright Source of life*  
 for *his* comforts and riches.

## XXVII.

ƿunedon on þam ƿicum.  
 hæƿdon ƿilna zenihc.  
 abraham 7 loth.  
 ead bꝥýttedon.  
 oð þ̅ hie on þam lande.  
 ne meah-ton lenz jomeð.  
 blædeꝥ bꝥucan.  
 7 heora bezna þær.  
 æhte habban.  
 ác jceoldon árƿærte.  
 þa ƿincar þý.  
 ƿúmor jécan.  
 ellor eðel-ƿelð.  
 oft ƿæron teonan.  
 ƿærƿærta ƿeƿa.

20 Dwelt in those habitations,  
 had fulfilment of *their* wishes,  
 Abram and Lot,  
 enjoyed happiness,  
 till that they in the land  
 might not together longer  
 prosperity enjoy,  
 and there both their  
 possessions have ;  
 but must *the* upright,  
 30 the chieftains, therefore,  
 more distant seek  
 a settlement elsewhere.  
 Oft were injuries,  
 of those righteous men

pepedum gemæne.		common to <i>the</i> bands,
heardum <sup>a</sup> hearim-plega.		to <i>the</i> herdsmen strife.
þa ƿe halga ongan.		Then began the holy man,
ápa gemýndig.		of <i>his</i> possessions mindful,
abraham ƿrriécan.		Abram <i>to</i> speak
fægre to lothe.		fairly to Lot :—
ic eom fæðera þín.		' I am thy father's brother,
ƿib-zebýrdum.	[ 91 ]	by kindred birth,
þu mín ƿuhterga.		thou my brother's son ;
né ƿceolon unc betpeonan.	10	between us two shall not
teonan peaxan.		injury wax,
ƿroht ƿriðian.		strife prosper,
ne þ ƿille god.		nor will that God permit,
ác ƿit ƿýnt gemaƿar.		for we are kinsmen ;
unc gemæne ne ƿceal.		to us shall not be common
eller ƿriht.		ought else,
nýmþe eall tela.		save all good,
luƿu lanƿrumu.		lasting love.
nu þu loth zepenc.		Now thou, Lot, bethink <i>thee</i> ,
þ unc móðige.	20	that bold ones
ýmb mearce ƿittað.		dwel round <i>our</i> limit,
þeoda þrýmƿæhte.		famous nations,
þeznum ƿ zepiððum.		with vassals and allies,
ƿolc cananea.		<i>the</i> folk of Canaan,
ƿ ƿeretic.		and <i>the</i> Perizzites <sup>b</sup> ,
ƿófum ƿuncum.		renowned warriors :
ne ƿillað ƿúmor unc.		<i>they</i> will not further grant us
land ƿiht heora.		their land-right ;
ƿoriðon ƿit læðan ƿeolon.		therefore must we lead <i>forth</i> ,
teon ƿit <sup>c</sup> of þiƿre ƿtope.	30	from this place withdraw,
ƿ unc ƿtaðol-ƿanƿar.		and for us fixed lands

<sup>a</sup> I have rendered heardum by *herdsmen*, as it appears to be the same as hýrdum : " And there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle." Gen. xiii. 7.

<sup>b</sup> " And the Canaanite and the Perizzite dwelled then in the land." Gen. xiii. 7.

<sup>c</sup> ƿit seems to be here used redundantly.

rúmon rēcan.  
 ic ræð rreƿe.  
 bearn aroneƿ.  
 beƿna unceƿ.  
 rōðne rēce.  
 ic þe rēƿeƿ dóm.  
 lífe leofa.  
 leorna þe reolfa.  
 ƿ ƿeƿanc-meta.  
 þíne móðe.  
 on hƿilce healfe.  
 þu ƿille hrýrfe dón.  
 cýrnan mið ceape.  
 nu ic þe cýrfe abeáð.  
 him þa loth ƿeƿát.  
 land rcearƿan.  
 be iorðane.  
 ƿrene eorðan.  
 reo ƿeƿ ƿætrun ƿeahc.  
 ƿ ƿeƿtrum þeahc.  
 laƿo-ƿreamun leóðe.  
 ƿ ƿelíc ƿodeƿ.  
 neorxnna ƿanƿe.  
 on<sup>a</sup> þ neƿzenð ƿoð.  
 for ƿeƿa rýnnum.  
 ƿylme ƿeƿealde.  
 roðoman ƿ ƿomorran.  
 rƿeartan líƿe.  
 him þa earð ƿeƿear.  
 ƿ eðel-ƿecl.  
 ƿunu aroneƿ.  
 on roðoma býrƿ.  
 \* \* \*

more widely seek.  
 I counsel speak,  
 child of Haran !  
 for both of us,  
 true *counsel* say :  
 I its decision to thee  
 leave, *my* friend ;  
 inform thyself,  
 and deliberate  
 10 in thy mind,  
 on which side  
 thou wilt depart,  
 turn with *thy* cattle ;  
 now I have offered thee *thy* choice.<sup>7</sup>  
 Lot then departed,  
*the* land to view  
 by Jordan,  
*the* green earth,  
 which was with waters moistened,  
 20 and with fruits decked,  
 washed with liquid streams,  
 and like God's  
 paradise,  
 till that *our* Preserver God,  
 for men's sins,  
 gave to *the* fire  
 Sodom and Gomorrah,  
 to *the* swart flame.  
 Chose him then *a* dwelling,  
 30 and *a* land-settlement,  
*the* son of Haran,  
 in Sodom city,  
 \* \* \*

<sup>a</sup> For on we should certainly read oð, which is necessary both to the sense and the construction, and is corroborated by Gen. xiii. 10. "Before the Lord destroyed Sodom and Gomorrah."

<p>         æhte ríne.          beazaj ꝑrom bethlem.          7 botl-geſtreón.          pelan punden gold.          punode 7iððan.          be iordane.          geara mænezo.          þær folc-ſteðe.          fæzre þæron.          men árleare.          metode láðe.          þæron 7odomirc cýnn.          7ýnnum þriſte.          dæðum zedpolene.          ðruzon heora 7elfra.          écne únæð.          æfre ne polde.          þam leod-þearum.          loth<sup>b</sup> onfón.          ác he þære mæzðe.          mon-þíran fleah.          þeah þe he on þam lande.          lifian ſceolde.          facen 7 fýrene.          7 híne fæzre heold.          þeappæſt 7 zepýldiz.          on þam þeodſcipe.          emne þon zelicoſt.          lára zemýndiz.          þe he ne cuðe.          hpæt þa cýnn dýdon.          abraham punode.          eðel-eardum.          cananéa 7orð.          hine cýning engla.       </p>	<p>         his possessions,          bracelets from Beth-el,          and household treasures,          wealth, twisted gold.  <i>He</i> dwelt afterwards          by Jordan          many years,          where <i>the</i> towns<sup>a</sup>          were fair,          10 <i>the</i> men of honour void,          hateful to <i>their</i> Creator.  <i>The</i> Sodomitish race were          bold in sins,          in deeds perverse ;  <i>they</i> committed of themselves          continual depravity.          Would not ever          those public manners          Lot adopt ;          20 but he of that people          fled <i>the</i> sinful ways,          (though he in the land          must live,)  <i>their</i> fraud and crimes,          and held him fair,          in morals firm and patient,          in that nation,          even most like as          (of precepts mindful)          30 that he knew not          what those people did.          Abram continued          in <i>the</i> native dwellings          of <i>the</i> Canaanites still :          him <i>the</i> King of angels,       </p>
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<sup>a</sup> Literally, *the folksteads*.

<sup>b</sup> MS. and Junius leoht.

metoð mon-cýnner.  
 munðbýrðe heolð.  
 þilna þærctmum.  
 7 þoruld-ðuzeðum.  
 luþum 7 lɣrum.  
 þorþon hiꝝ lóꝝ ꝛeꝛzað.  
 þíðe unðer þolcnum.  
 þera cneoꝝɣꝛe.  
 þull-þona beaꝛn.  
 he þꝛean hýrðe.  
 eꝛtum on eðle.  
 ðenden he eaꝛðeꝝ þꝛeac.  
 haliz 7 hiꝛe-þꝛóð.  
 næꝛne hleoꝝ-loꝛa<sup>a</sup>.  
 æt eðꝛihtan.  
 æꝛne þeoꝛðeð.  
 þeoꝛh-béꝛenðꝛa.  
 þoꝛht 7 ácol.  
 mon þoꝛ metoðe.

\* \* \*  
 \* \* \*  
 \* \* \*  
 þe him æꝛteꝛ á.  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

þuꝛh ɣemýnða ɣꝛeð.  
 móðe<sup>b</sup> 7 ðæðum.  
 1758 þóꝛðe 7 ɣeꝛitte.

Creator of mankind,  
 in *his* protection held,  
 in *the* fruits of *his* wishes,  
 and worldly goods,  
 in love and favours ;  
 wherefore his praise say,  
 wide under *the* skies,  
*the* families of men,  
*children of the baptized*.

10 He *the* Lord obeyed  
 gratefully in *the* land,  
 while he *the* earth enjoyed  
 holy and wise of mind.

Never . . . . .  
 . . . . .  
 shall ever be  
 for *those* bearing life  
 afraid and trembling.  
 Man before *his* Creator

20 who to him ever after,

by dint of meditation,  
 in mind and deeds,  
 word and wit,

<sup>a</sup> According to Lye, hleoꝝ-loꝛa signifies *hominum jactura* ; while Manning (in Suppl.) renders it *homo discens, discipulus*. The whole passage, to the end of the canto, is extremely obscure, some lines being wanting, as is evident from the defective alliteration.

<sup>b</sup> MS. and Junius móð.

þíŕe þance.  
oð hiŕ ealðoŕ-ŕeðál.  
oleccan ƿile:.

wise thoughts,  
until his divorce from life  
will serve.

## XXVIII.

Ða ic alðoŕ ŕeƿŕæŕn.  
elamitarŕa.  
ŕiðmne ƿoŕc-toŕan.  
ŕýŕð ŕebeoðan.  
óŕlahomaŕ.  
hiŕ ambraphel.  
oŕ ŕennar.  
ŕíðe ƿoŕulðe<sup>a</sup>.

\* \* \*

\* \* \*

ŕóŕ on ƿultum.  
ŕeŕiton hiŕe ƿeoŕeŕ þa.  
þeod-cýningaŕ.  
þŕýmme micŕe.  
ŕécan ŕuð ðanon.  
ŕoðoman 7 ŕoŕoŕŕan.  
þa ƿæŕ ŕuð-heŕŕum.  
be ioŕðane.  
ƿeŕa eðel-land.  
ŕíðe ŕeond-ŕenðeð.  
ŕoŕðe ƿeondum.  
ŕceolðe ƿoŕht moniŕ.  
blac-hleoŕ iðeŕ.  
biŕieðde ŕán.  
on ƿŕeðdeŕ ƿæðm.  
ŕeollon ƿeŕŕeðð.  
brýða 7 beaŕa.  
bennum ŕeoce.

## XXVIII.

Then heard I that *the* prince  
of *the* Elamites,  
*the* bold folk-leader,  
an army raised,  
Chedorlaomer :  
to him Amraphel  
10 of Shinar,  
widely in *the* world,

marched in succour.

They four then departed,  
kings of nations,  
with *a* great multitude,  
to seek south from thence  
Sodom and Gomorrah.  
Then with hostile bands was,  
by Jordan,  
20 *the* people's natal land  
wide overspread,  
*the* soil with enemies.  
Must many *a* fearful  
pale-faced damsel  
trembling go  
into *a* stranger's embrace.  
Fell *the* defenders  
of *their* brides and bracelets,  
sick with wounds.

<sup>a</sup> The lines containing the names of the other two kings, Arioch and Tidal, have been inadvertently omitted by the copier of the MS. The sense of the line ŕíðe ƿoŕulðe depends upon what should follow, but is now lost.

hīm þa togeaney.	[ 93 ]	Against them then,
mið zuð-þræce.		with warlike force,
fiƿe fōran.		marched five
folc-cýningaƿ.		kings of nations,
ƿreotum ƿuðon.		with <i>their</i> bands from <i>the</i> south ;
ƿoldon ƿodome buƿh.		<i>they</i> would Sodom city
ƿraðum ƿerian.		from foes defend.
þa ƿintra xii.		These winters twelve
noƿðmonnum æƿ.		before to <i>the</i> northmen
meðe ƿceoldon.	10	must needs
zombon zieldan.		pay homage,
ƿ zafol fellan.		and tribute give ;
oð þ þa leode.		till that those nations
lenz ne ƿoldon.		no longer would
elamitarpa.		<i>the</i> Elamites'
alðor ƿriðan.		prince strengthen
folc-zetƿreonum.		with <i>the</i> public treasures,
ác him ƿrom-ƿƿicon.		but <i>they</i> deserted him.
fōron þa toƿomne.		<i>They</i> then marched together,
ƿranca <sup>a</sup> ƿærou hlúde.	20	<i>the</i> javelins were loud,
ƿraðe ƿæl-heƿuzaƿ.		wroth <i>the</i> bands of slaughter,
ƿanz ƿe ƿanna ƿuzel.		the sad fowl sang
unðer ðeoreð-ƿceafum.		amid <i>the</i> dart-shafts,
ðeapiz ƿeðeƿa.		dewy of feathers,
hƿæƿ onƿénan.		the rush expecting.
hæleð ónetton.		<i>The</i> warriors hastened
on mæzen-copðrum.		in powerful bodies,
móðum þƿýðze <sup>b</sup> .		bold of mood,
oð þ folc-zetƿume.		till that <i>the</i> hosts of nations
zefanen hæƿdon.	30	had come

<sup>a</sup> Lye, citing this place, explains ƿranca by *Franci, Francones*; but ƿranca is undoubtedly a missile weapon, as is evident from the passage in the "Death of Byrhtnoth"; ƿ ƿæƿ ceolan ƿunu. þe þone ƿorþman man. mið hƿ ƿranca onƿceat. See "Anal. Angl. Sax." p. 123, line 27. and "Conybeare's Illustrations," p. xci. See also "Westenrieder Glossarium Ger. Lat." *voce* Francisca.

<sup>b</sup> The expression móðum þƿýðze is rendered by Lye *animis depressi*, which surely cannot be the author's meaning.—Perhaps we ought to read þƿýƿte.



ʒíð ʒomne.  
 ʒuðan ʒ norðan.  
 helmum þeahƿe.  
 þær pær heaƿð pleʒa.  
 pæl-ʒapa ʒpuxl.  
 ʒiʒ-cýpm micel.  
 hlúð hilde ʒpéz.  
 handum bʒuʒdon.  
 hæleð of ʒcæðum.  
 hʒiung-mæleð ʒpœorð.  
 ecʒum ðihtiz.  
 þær pær eaðfýnde<sup>a</sup>.  
 eoƿle oƿleʒ-ceap.  
 ʒeðe æp ne pær.  
 niðeʒ ʒenihtʒum.  
 norð-men pærnon.  
 ʒuð-folcum ʒpice.  
 púrðon ʒódom-pape.  
 ʒ ʒomoppe.  
 ʒolðeʒ bʒýttan.  
 æt þæm lind-cƿóðan.  
 leoƿum bedrope.  
 fýrð-ʒeʒteallum.  
 ʒepiton feop h eoƿa.  
 ʒnam þam folc-ʒtýðe.  
 pleáme nepʒan.  
 ʒecʒum ofʒlegene.  
 him on ʒpaðe feollon.  
 æðelinʒa beapn.  
 ecʒum ofpeʒðe.  
 203 pill-ʒepiððar.

together from afar,  
 from south and north,  
 with helmets decked.

There was hard play,  
 an interchange of deadly weapons,  
 a great war-cry,  
 a loud battle-crash.

Drew with *their* hands  
 the warriors from *their* sheaths  
 10 the ring-hilted sword,  
 of edges doughty ;  
 there was found easily  
 death-work to *the* man  
 who ere was not  
 with slaughter satiate.

*The* northmen were  
 to *the* southfolk destructive.

*The* inhabitants of Sodom were,  
 and of Gomorrah,

20 *the* dispensers of gold,  
 at *the* press of shields<sup>b</sup>  
 deprived of *their* beloved  
 martial comrades.

*They* retired, their lives  
 (from the *battle*-place of nations)  
 by flight to save,  
 smitten by *the* soldiers.

Fell on their path  
 the children of *the* people,  
 20 by *the sword's* edge consumed,  
*their* voluntary comrades.

<sup>a</sup> The sense of this and the three following lines is obscure, and my translation, I fear, far from satisfactory.

<sup>b</sup> Literally, *at the linden crowd*, from the wood of the linden or lime-tree, of which the bucklers were made. See my translation of "Rask's Anglo-Saxon Grammar," p. xliii. note.

<p>             hæfde riȝ-riȝor.              elamitarra.              orðer rīra.              peold pæl-ȝtope.              ȝepát ȝeo pærna laf.              fæſten ȝécæn.              fýnd ȝold ȝtrudon.              áhudan þa mið herȝe.              horð-burh pæra.              ȝodoman ȝ ȝomorran.              þa ȝæl aȝeald.              mæſne ceaftra.              mæȝð ȝiðedon.              fæmnan ȝ pudupan.              fneondum beſlæȝene.              fſrom hleop-ȝtóle.              hettenð læddon.              út mið æhtum.              abrahameſ mæȝ.              of ȝodoma býruȝ.              pe ꝥ ȝoð mæȝon.              ȝecȝan fupður.              hpele ȝiððan pearð.              æfter þæm ȝehnaerte.              hepe-pulfa ȝið.              þara þe læddon.              loth ȝ leoda ȝóð.              ȝuð-monna ȝinc.              riȝore ȝulpon :           </p>	<p>             Had victory in <i>the</i> battle              of <i>the</i> Elamites  <i>the</i> ruler of <i>the</i> marshalled host,              held <i>the</i> battle-place.              Went the weapons' leavings              to seek <i>a</i> fastness.  <i>The</i> foes pillaged <i>the</i> gold,              then plundered with <i>their</i> band  <i>the</i> treasury of <i>the</i> men              of Sodom and Gomorrah.              At that time dearly paid  <i>the</i> great cities ;              [ 94 ] <i>the</i> virgins departed,  <i>the</i> damsels and widows,              of friends bereft,              from <i>their</i> asylum :              driving <i>they</i> brought              out, with <i>his</i> possessions,              Abram's kinsman,              from Sodom city.              We may that soothly              further say,              what was afterwards,              after <i>the</i> slaughter,  <i>the</i> march of <i>these</i> war-wolves,              of those who led <i>away</i>              Lot and <i>the</i> people's goods,  <i>the</i> southmen's treasure.  <i>They</i> in victory exulted.           </p>
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## XXVIII.

## XXVIII.

<p>             Ðim þa ȝecȝ hpaðe.              ȝepát ȝiðian.              2517 án ȝána laf.              ȝe ða<sup>a</sup> ȝuðe ȝenæf.           </p>	<p>             30 Then <i>a</i> warrior hastily              went journeying,              one <i>a</i> leaving of <i>the</i> weapons,              who had been saved in battle,           </p>
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<sup>a</sup> For ða it seems that we should read ðe in this place.

abraham fécán.  
 ge þ orleꝥ-peorc.  
 þam ebrýcan.  
 eorle ꝥecýðde.  
 forꝥlezen ꝥꝥiðe.  
 ꝥodoma folc.  
 leoda ðuꝥuðe.  
 7 loðeꝥ ꝥið.  
 þa þ wꝥit-ꝥpell.  
 abraham ꝥæꝥðe.  
 ꝥneondum ꝥinum.  
 bæð him ꝥultmeꝥ.  
 ꝥæꝥꝥæꝥt hæleð.  
 ꝥill-ꝥeðoꝥtan.  
 aneꝥ 7 manꝥe.  
 eꝥcol þꝥuððan.  
 eꝥæð þ him ꝥæꝥe.  
 ꝥeorce on mode.  
 ꝥoꝥza ꝥáꝥoꝥt.  
 þ hiꝥ ꝥuhtꝥuza.  
 þeop-nýð þolode.  
 bæð him þꝥæc-ꝥóꝥe.  
 þa ꝥuꝥcaꝥ þæꝥ.  
 ꝥæð ahiczan.  
 þ hiꝥ hýlbe-mæꝥ.  
 áhꝥeð ꝥuꝥðe.  
 beoꝥn mið bꝥýðe.  
 him þa bꝥoðoꝥ þꝥý.  
 æt ꝥꝥꝥæce þæꝥe.  
 ꝥꝥeðum miꝥlum.  
 hældon hýꝥe-ꝥoꝥze.  
 heaꝥðum ꝥóꝥðum.  
 ellen-ꝥóꝥe.  
 7 abrahame.  
 257 ꝥꝥeopa ꝥealdon.  
 þ hie hiꝥ toꝥn mið hím.

Abram to seek,  
 who that fatal work  
 to the Hebrew  
 earl announced,  
*that were* cruelly slaughtered  
*the* folk of Sodom,  
*the* flower of *the* nations,  
 and Lot's misfortune.

Then that tale of woe

10 Abram told  
 to his friends,  
 besought to him *their* aid,  
*the* righteous man,  
*his* confederates,  
 Aner and Mamre,  
 Eshcol third ;  
 said that to him was  
 grief in mind,  
 of sorrows *the* most painful ;  
 20 that his brother's son  
 was suffering servitude :  
 besought *those* daring *men* to him,  
 those warriors, for this  
 counsel devise,  
 that his dear kinsman  
 might be rescued,  
*the* chieftain with *his* bride.

To him the brothers three,  
 at that deliberation,  
 30 with earnest zeal  
 healed *the* mental sorrow,  
 with bold words,  
*the* renowned for valour ;  
 and to Abram  
 gave *their* faith,  
 that they his anger with him

ƷeƷræcon on Ʒræðum.

oððe on Ʒæl Ʒeallan.

þa Ʒe halƷa heht.

hiƷ heorð-ƷeƷroð.

ƷæƷna onƷón.

he þær ƷiƷena Ʒanð.

æƷc-beƷenðƷa.

xviii.

Ʒ ccc. eac.

þeonden<sup>a</sup> holðƷa.

þaƷa þe he ƷiƷte.

þ meahƷe Ʒel æƷhƷýlc.

on Ʒýrð ƷeƷan.

ƷealƷe linðe<sup>b</sup>.

him þa abƷraham ƷeƷát. [95]

Ʒ þa eorlaƷ þiƷý.

þe him æƷi ƷeoeƷe Ʒealðon.

mið heora Ʒolce-ƷeƷƷume.

Ʒolðe hiƷ mæƷ huƷu loth alýn-

of láðƷcƷe. [nan.

ƷuncƷaƷ ƷaƷon ƷóƷe.

ƷanðaƷ ƷæƷon.

Ʒorð ƷiƷómlíce.

on Ʒolð-ƷeƷe.

hiðe ƷulƷaƷ.

heƷe-Ʒicum neh.

ƷeƷáƷen hæƷðon.

þa he hiƷ ƷiƷum-ƷaƷan.

ƷiƷhýðiz ƷeƷ.

ƷóƷðum ƷæƷðe.

þáƷeƷ aƷeƷa.

him ƷæƷ þeƷaƷ micel.

þ he on ƷƷa heaƷe.

on *the* foes would wreak,

or in slaughter fall.

Then the holy man bade

his hearth-retainers

*their* weapons take :

he there warriors found,

bearers of *the* ashen *spear*,

eighteen

and three hundred eke,

10 to *their* lord faithful,

of whom he knew

that each could well

to battle bear

*the* fallow linden.

Abram then departed,

and the earls three, [given,

who ere to him *their* faith had

with their band of people ;

*he* would at least his kinsman Lot

from calamity. [release

21 *The* warriors were renowned,

bore *their* shields

stoutly forth

on *the* earth-way.

*The* war-wolves

near to *their* camp

had marched,

when he to his leaders,

*the* cautious man,

30 said in words,

Terah's son,

*that* to him was great need

that he, on two sides,

<sup>a</sup> Thus in MS., but apparently an error for þeodne, as the word does not seem to occur elsewhere.

<sup>b</sup> In Beowulf we have ƷeolƷe linð, p. 194. line 17.

ȝrimme ȝuð-ȝemót.  
 ȝýȝtum eopdon.  
 heapðne hand-pleȝan.  
 cpæð þ̅ him ȝe halȝa.  
 éce ðrihten.  
 eað mihte.  
 æt þam ȝpepe niðe.  
 ȝpeðe lænan.  
 þa ic neðan ȝeƿræȝn.  
 under niht-ȝcupan.  
 hæleð tohilðe.  
 hlýn pearð on ȝicum.  
 ȝcýlða ȝ ȝceapta.  
 ȝceotenðra fýll.  
 ȝuð-flána ȝeȝrind.  
 ȝripon únƿæȝpe.  
 under ȝceat-ȝerum.  
 ȝceapre ȝarar.  
 ȝ feonða feorh.  
 feollon ðicce.  
 þær hlihenðe.  
 húðe ƿeƿedon.  
 ȝeccar ȝ ȝeȝiððar.  
 ȝiȝor eƿt ahƿearƿ.  
 of norð-monna.  
 nið-ȝeteone.  
 æȝc-tiȝ ƿeƿa.  
 abraham ȝealde.  
 ȝiȝ to ƿeððe.  
 nalleȝ ƿunden ȝold.  
 ƿor hiȝ ȝuhtȝiȝan.  
 ȝloh ȝ fýlðe.  
 feonð on ƿitte<sup>a</sup>.

*the grim war-mote*  
*should to the strangers show,*  
*the hard hand-play :*  
*said that him the holy*  
*Lord eternal*  
*might easily,*  
*at the strife of spears,*  
*with success reward.*  
 When, as I have heard, to sleep,  
 10 under *the* shade of night,  
*the* warrior bowed,  
 was in *the* camp *the* din  
 of shields and shafts,  
*the* fall of archers,  
 whizzing of war-darts :  
 griped unsoftly  
 among *the* shooters  
*the* sharp arrows,  
 and *the* lives of the foes  
 20 fell thickly,  
 where laughing  
*they* had borne *the* spoil,  
 warriors and allies.  
 Victory turned again  
 from *the* northmen's  
 hostile malice,  
*the* spear-glory of *the* men :—  
 Abram gave  
 war in ransom,  
 30 not twisted gold,  
 for his brother's son.  
 Struck and felled  
*the* enemy in fight :

<sup>a</sup> Lye renders this line *exultans in cantilena*. I suspect ƿitte to be an error for ƿehte, or rather ƿyhte, and have translated accordingly.

him on fultum Ʒráp.  
 heoron-ricef pearð.  
 herƷar purdon.  
 feorep on fleame.  
 folc-cýnnƷar.  
 leode ræƷran.  
 him on larƷe Ʒrôð.  
 hihtlic heorð-Ʒepoð.  
 Ʒ hæleð laƷon.  
 on Ʒpaðe Ʒæton.  
 þa þe Ʒoðoma.  
 Ʒ Ʒomorra.  
 Ʒolde beróƷan.  
 berƷrudon Ʒríz-Ʒitum<sup>a</sup>.  
 him þ Ʒríðe Ʒealb.  
 ræðera lotheƷ.  
 fleonde<sup>b</sup> . . . . .  
 elamitarra.  
 alðor-ðuƷuðe.  
 ðóme bedƷorrene.  
 oð þ hie ðomaƷco.  
 únƷeor Ʒæron.  
 Ʒepát him abraham þa.  
 on þa Ʒríz-Ʒóðe.  
 ƷíðerƷroð Ʒeón.  
 láðra monna.  
 loth ƷæƷ áhƷeðeð.  
 eoƷl mið æhtum.  
 íðeƷa hƷurƷon.  
 ƷíƷ on Ʒíllan.  
 Ʒíðe ƷeƷaron.  
 20 Ʒe Ʒeora Ʒeoph-banan.

in *his* support crushed  
*the* Guardian of heaven's kingdom  
*those* bands, were  
 in flight four  
 kings of nations,  
 30 leaders of people :  
 on *their* footsteps stood  
*the* exulting vassalage,  
 and *the* warriors lay,  
 10 sate, on *the* way,  
 those that Sodom  
 and Gomorrah  
 had of gold bereft,  
*they* strewed on *the* path-ways.  
 Them that sternly paid  
*the* uncle of Lot :  
 fleeing [were]  
*the* Elamites'  
 chief nobles,  
 20 of power bereft,  
 [ 96 ] till that they from Damascus  
 were not far.  
 Abram then went  
 on the war-road,  
*the* retreat to see  
 of *the* hostile men.  
 Lot was rescued,  
*the* earl with *his* possessions,  
*the* females returned,  
 30 *the* women willingly ;  
 saw wide *around*  
*the* murderers of *the* people<sup>c</sup>

<sup>a</sup> The signification of Ʒríz-Ʒitum seems very doubtful ; perhaps we should read Ʒríz-Ʒicum, meaning *towns or villages on the road*.

<sup>b</sup> The word Ʒæron seems to be wanting in this place.

<sup>c</sup> Literally, *of the free*.

fuȝlaȝ ȝlitan.  
 on ecȝ-pale.  
 abraham ȝerebe.  
 ȝuð-monna eȝt.  
 ȝinc ȝ brýða.  
 æðelinȝa bearn.  
 oð lenior<sup>a</sup> mæȝeð.  
 heora maȝum.  
 næȝne mon ealȝa.  
 lifȝendȝa héȝ.  
 lýtle ȝerebe.  
 ȝon ȝurðlicor.  
 ȝiȝ-ȝið áteah.  
 ȝara ȝe ȝið ȝra miclum.  
 mæȝne ȝeræȝbe :.

*the* birds tearing,  
 amid *the* slaughter of swords.  
 Abram conveyed  
 back *the* south-men's  
 treasure and brides,  
*the* children of *the* people,  
 unto the territory of \* \* \*,  
 to their kindred.  
 Never any one of all  
 10 living here,  
 with a small band,  
 on *a* worthier than *that*  
 warlike expedition marched,  
 of those who against so great  
 [ 97 ] *a* power rushed.

## XXX.

ȝa ȝæȝ ȝuð ȝanon.  
 ȝodoma ȝolc.  
 ȝuð-ȝpell ȝeȝan<sup>b</sup>.  
 hȝelc ȝiȝóȝra ȝearð.  
 ȝeonda ȝrom-láð.  
 ȝerát him ȝrea leóða.  
 eorlum bedȝopen.  
 abraham ȝécan.  
 ȝneonda ȝearȝeaf<sup>c</sup>.  
 him ȝerebe mið.  
 ȝoloma.  
 ȝinceȝ hýȝbe.  
 ȝ̅ ȝæȝ ȝe mæȝra.  
 melchiredec.  
 leoda biȝceop.  
 ȝe mið lácum com.

XXX.  
 Then was, south from thence,  
 the people of Sodom  
 awaiting tidings of *the* battle,—  
 how was *the* fierce  
 20 enemies' retreat?  
*The* lord of *the* people went,  
 of *his* men bereft,  
 to seek Abram,  
 destitute of friends;  
 with him went  
 Salem's  
 treasure's guardian,  
 that was the great  
 Melchizedek,  
 30 *the* people's bishop,  
 who came with gifts,

<sup>a</sup> Evidently an error of the scribe, perhaps for ȝomora.

<sup>b</sup> My interpretation of ȝeȝan is purely conjectural.

<sup>c</sup> This line is in apposition to line 22.

fýrð-riŋca fruman.

fæzre zriétan.

abraham árlice.

7 him onŋette.

zodeŋ bletŋunze.

7 ŋra zýððode.

pær ðu zepurðod.

on pera riúme.

for þær eazum.

þe ðe ærca tír.

æt zuðe forzeaf.

þ̅ 1ŋ zod ŋelfa.

ŋeðe hettenðra.

herza þŋýmmar.

on zerealb zebŋæc.

7 þe pærnum læt.

ŋanc-ŋræte forð.

riúme pýrcan.

huðe áhnedðan.

7 hæleð fýllan.

on ŋraðe ŋæton.

ne meah-ton ŋið-perið.

zuðe ŋpropan.

ác hie zod flýmde<sup>a</sup>.

ŋe ðe æt-ŋeohtan.

mið frum-zarum.

ŋið ofeŋmæzner.

eŋran ŋceolde.

handum ŋinum.

7 halezu tŋeop.

2119 ŋeo þu ŋið ŋodoŋa pearnð.

ŋihtce healðeŋt.

*the* chief of martial leaders

fair to greet,

Abram, honourably ;

and on him set

God's blessing,

and thus sang :—

' Be thou honoured

in *the* number of men,

before *the* eyes of him

10 who to thee glory of spears,

at battle, gave ;

that is, God himself,

who *the* pursuing

armies' bands

brake in *his* power,

and thee with weapons let

*a* way forth through *the* proud

widely work,

rescue *the* spoil,

20 and *the* warriors fell.

On *the* way *they* sate ;

*the* marching host might not

in battle thrive,

but them God routed,

(who to fight

with *the* patriarchs,

against superior force's

terror is said,

with his hands,)

30 and the holy covenant,

which thou with heaven's Ruler

rightly holdest.'

<sup>a</sup> The order of this and the six following lines seems to be ; *but them God (and the holy covenant) routed, who with his hands is said to fight with the patriarchs, against the terror of superior force.* Sceolbe here seems to have the force which the same verb has in modern German, viz. *is said, is understood.*



him þa ge beoþn.  
 bletƷunȝa lean.  
 þurh hand aȝear.  
 ȝ þæf here-teamer.  
 ealles teoðan ȝeat.  
 abraham ȝealde.  
 ȝoðer biȝceope.  
 þa ȝræc ȝuð-cȝning.  
 ȝoðoma alðor.  
 ȝecȝum beȝylleð<sup>a</sup>.  
 to abrahame.  
 him pæf ára þearf.  
 ȝorȝif me mennem.  
 mínra leoda.  
 þe þu áhnebbeȝt.  
 herȝer cƷæftum.  
 pepa pæl-clommum.  
 haȝa þe punðen ȝolð.  
 þ ær áȝen pæf.  
 uȝȝum folce.  
 ȝeoh ȝ ȝrætƷa.  
 læt me ȝreo læðan.  
 eȝt on eðel.  
 æðelunȝa beaȝn.  
 on pęte píc.  
 píf ȝ cnihtaȝ.  
 earme pȝðepan.  
 eaȝoran ȝȝnðon ðeade.  
 folc-ȝeȝiðar.  
 nȝmðe ȝea áne.  
 þe me mið ȝeolðon.  
 meapce healðan.  
 him þa abraham.  
 andȝƷarode.

Him then the prince  
*the* gift of *his* blessings  
 gave, through *his* hand,  
 and of *the* martial spoil,  
 throughout, *a* tenth portion  
 on Abram bestowed,  
 God's bishop.

Then spake *the* warlike king,  
*the* prince of Sodom,  
 of *his* warriors bereft,  
 10 to Abram ;  
 to him was need of wealth :—  
 ' Give me *the* damsels  
 of my people,  
 whom thou hast rescued,  
 through power of *thy* band,  
 from *those* men's fatal bonds ;  
 have to thee *the* twisted gold,  
 that erst belonging was  
 [ 98 ] to our folk,  
 21 *the* wealth and ornaments :  
 let me lead *them* free,  
 back into *their* country,  
*my* people's children,  
 into *their* wasted dwelling-place,  
*the* women and *the* youths,  
*the* poor widows ;  
*their* sons are dead,  
 nobles of *the* country,  
 30 save *a* few only,  
 who with me must  
*the* frontier guard.'

Him then Abram  
 answered

<sup>a</sup> This participle appears to be synonymous with beȝlæȝen, signifying *bereft* (of friends, through their being slain or felled).

æðne for eorlum.		forthwith before <i>the</i> people :
elne Ʒepurðod.		honoured for valour,
ðóme Ʒ ƷiƷore.		power and victory ;
ðrihtlice Ʒppæc.		lordly <i>he</i> spake :—
ic þe Ʒehate.		‘ I vow to thee,
hæleða Ʒalðenð.		lord of men,
for þam halƷan.		before the Holy,
þe heofona Ʒ.		that is of heaven
þiƷƷe eorðan.		<i>and</i> of this earth
áƷenð Ʒrea.	10	<i>the</i> owning Lord,
Ʒórdum mínun.		with <i>my</i> words,—
níƷ Ʒopulð-Ʒeoh þe ic me áƷan		there is no worldly pelf, that I
Ʒille.		will for myself possess,
Ʒceat ne Ʒcilling.		scot nor shilling,
þæƷ ic onƷceotenðun.		for that I from <i>the</i> assailants,
þeoden máƷa.		great lord !
þíneƷ ahƷeððe.		rescued thee,
æðelínƷa helm.		chief of men !
þý læƷ þu eƷt cƷeðe.		lest thou shouldst say hereafter,
þ̅ ic Ʒurðe.		that I became
Ʒill-ƷeƷteallun.	20	with <i>my</i> comrades
eadiƷ ón eorðan.		rich on earth,
æƷ-ƷeƷƷreónun <sup>a</sup> .		with <i>the</i> treasures
Ʒoðoma Ʒíce.		of Sodom's realm ;
* * *		[spoil,
ác þu moƷt heonon huðe læðan.		but thou hence mayest lead <i>the</i>
þe ic þe æt hilde ƷeƷlólh.		which I for thee have won in battle,
ealle buton ðæle.		all, save <i>the</i> part
þiƷƷa ðriht-ƷeƷa.		of these chieftains,
aneƷeƷ Ʒ mamƷeƷ.		Aner and Mamre,
Ʒ eƷcoleƷ.	30	and Eshcol :
nelle ic þa ƷuncaƷ.		I will not those warriors
Ʒihte benæman.		of <i>their</i> right deprive ;

<sup>a</sup> Literally, *with the brass* (i. e. *money*) *treasures*. In the following line, *Ʒíce* seems to be an error for *ƷíceƷ*. The line in alliteration with *Ʒoðoma Ʒíce* is wanting.

ác hie me full-eodon.  
 æt ærc-þræce.  
 fuhton þe æfter frofre.  
 zepit þu ferian nú.  
 háam hýrsted zold.  
 7 healj-mæzeð<sup>a</sup>.  
 leoda ideja.  
 þu þe laðra ne þearft.  
 hæleða hild-þræce.  
 hþile onrittan.  
 10 norð-manna rígz.  
 eácne fuzlar.  
 under beorh-hleoþum.  
 blódigz rittað.  
 þeod-herza pæl.  
 þicce zefýlled.  
 zepát him þa je healþenð.  
 háam riðian.  
 mid þý hepe-teame.  
 þe him je halza forzeaf.  
 20 ebréa leod.  
 árna zemýndigz.  
 ða zén abrahame.  
 eorþe jelja.  
 heorona heah-cýningz.  
 halize gpræce.  
 trýmede til-modigze.  
 7 him tó reorþode. [ 99 ]  
 méða rýndon micla<sup>b</sup> þína.  
 ne læt þu þe þín mód aþealcan.  
 pærpært pillan mínez.  
 31 ne þearft þu þe piht onþræðan.  
 þenden þu míne láne lærtejt.

for they well aided me,  
 at *the* brunt of ashen spears,  
 fought for thy benefit.  
 Depart thou now conveying  
 home *the* fretted gold,  
 and beloved damsels,  
 women of *the* nations, [self,  
 thou for enemies' needest not thy-  
 for *those* men's martial violence,  
 a while disquiet,  
 10 *the* northmen's war.  
*The* teeming fowls,  
 among *the* mountain-heights,  
 sit bloody,  
 with *the* slaughter of *those* bands  
 thickly filled.'

Departed then the prince  
 home to journey,  
 with the martial spoil,  
 20 which to him gave the holy  
 Hebrews' lord,  
 mindful of benefits.

Then again to Abram  
 appeared himself,  
*the* heavens' high King ;  
 with holy speech  
 comforted *the* meek of mind,  
 and to him spake :—  
 'Thy rewards are great,  
 let not thou thy mind depress thee ;  
 observant of my will,  
 31 thou needest not fear aught,  
 while thou my precepts executest ;

<sup>a</sup> A similar compound with the word healj, viz. healj-gebedða, occurs in Beowulf, p. 7, line 21.

<sup>b</sup> Both micla and þína seem to be errors for micle and þíne.

ác ic þe lifigende her.  
 rið peana zehpam.  
 ppeo 7 pcyldæ.  
 folmum mínium.  
 ne þearft þu forht peþan.

for I thee living here,  
 against every ill  
 will cover and shield,  
 with my hands :  
 thou needest not be fearful.'

## XXXI.

Ábraham þá.  
 andp̃p̃arode.  
 dæd-p̃of̃ d̃rihtne r̃inum.  
 frægn hine dæz-r̃ime fr̃od.  
 hp̃æt z̃ipeft þu me. 10  
 z̃afta paldend.  
 fr̃eo-manna to fr̃of̃pe.  
 nu ic þuþ feaſceaft eom.  
 ne þearf ic ýrfe-r̃tól.  
 eaforan býttian.  
 ænezum mínra.  
 ác me æfter p̃culon.  
 míne woruld-maz̃ar.  
 pelan br̃yttian.  
 ne realdeft þu me funu. 20  
 forðon mec forz̃ d̃neceð.  
 on feþan p̃riðe.  
 ic r̃ylf ne mæz. [ 100 ]  
 r̃æd áh̃yczan.  
 zæð z̃erépa mín.  
 r̃æzen fr̃eo-bearnum.  
 r̃æfte m̃ynted̃ in z̃epancum.  
 þ̃ me æfter r̃ie eaforan r̃ine.  
 ýrfe-pearðar.  
 z̃eſeod̃ þ̃ me of br̃ýde. 30  
 bearn ne r̃ócon.  
 him þa æðne z̃od.  
 andp̃p̃arode.  
 næfpe z̃eréþan.

## XXXI.

Abram then  
 answered,  
*the* deed-famed, his Lord ;  
 him asked *the* stricken in days :—  
 ' What givest thou me,  
 10 Ruler of spirits,  
 for men's comfort,  
 now I am thus desolate ?  
 I need not *an* hereditary seat  
 build for any  
 sons of mine ;  
 but after me shall  
 my worldly connexions  
*my* wealth enjoy.  
 20 Thou hast not given me *a* son,  
 therefore me sorrow vexeth  
 sorely in mind ;  
 I may not myself  
 counsel devise.  
 My steward goeth  
 elate with children,  
 firmly in thought imagineth,  
 that after me his sons shall be  
*the* heirs :  
 30 he seeth that by *my* wife to me  
 children are not born.'  
 Him then forthwith God  
 answered :—  
 ' Never of *the* steward

<p>             ƿæ̀dað þine.              eaƿona<sup>a</sup> ƿ̅r̅fe.              ác þín ázen bearn.              ƿrætƿa healdeð.              þonne þín ƿlæ̅rc lizeð.              ƿceara heoƿon.              h̅y̅r̅te ƿer̅im.              ƿoðoƿer tunzel.              þa nú rúme heora.              ƿulðoƿ-ƿær̅tne ƿlite.              ƿíde ðælað.              oƿer bráð br̅y̅mu.              beoƿhte ƿc̅in̅an.              ƿƿilc bið mæ̅z̅-burh.              men̅i̅go þín̅re.              ƿolc-bear̅num ƿrome.              ne læt þu þín ƿer̅hð ƿer̅an.              ƿoƿz̅um aƿ̅æ̅led.              z̅ien þe ƿunu ƿeo̅r̅ðeð.              bearn oƿ br̅y̅ðe.              þurh zeb̅y̅r̅ð cumen.              ƿeðe æ̅r̅ter̅ bið.              ƿ̅r̅f̅er̅ h̅y̅r̅ðe.              z̅óde mæ̅re.              ne zeom̅ra þu.              ic eom ƿe ƿalðenð.              ƿe þe ƿoƿ ƿin̅t̅ra ƿela.              oƿ caldea.              cear̅t̅re álæðde.              ƿeoƿera ƿumne.              zehet þe ƿolc-ƿ̅teðe.              ƿíde to zeƿealde.              ic þe ƿæ̅re nú.              ma̅zo ebr̅éa.              míne ƿelle.           </p>	<p>             shall <i>the</i> sons              govern thy heritage ;              but thine own child              shall rule <i>thy</i> treasures,              when thy flesh lieth.              Behold <i>the</i> heaven ;              tell <i>its</i> ornaments,  <i>the</i> stars of <i>the</i> firmament,              which now largely their              glorious beauty,              widely deal,              over <i>the</i> broad ocean              brightly shine :              such shall be <i>the</i> family              of thy people,              excellent in <i>its</i> children.              Let not thou thy soul be              with sorrows bound ;              yet to thee shall sons,              children from <i>thy</i> wife,              come by birth,              who shall after be              guardians of <i>thy</i> heritage,              good <i>and</i> great.              Be not thou sad ;              I am the Powerful,              who thee, many winters since,              from <i>the</i> Chaldeans'              city led,              some four <i>of you</i>,              promised thee dwellings,              ample in possession ;              I thee now,              parent of <i>the</i> Hebrews !              my covenant give,           </p>
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<sup>a</sup> The construction requires eaƿonan.

<p>                 þ̅ ꝥceal ꝥꝥom-cýnne.                  ꝥolde þ̅íne.                  ꝥíð land manig.                  ƷeƷeted Ʒurðan.                  eorðan ꝥceatar.                  oð eufꝥraten.                  Ʒ ꝥꝥom eƷýpta.                  eðel-meapce.                  ꝥꝥa<sup>a</sup> mið miðar<sup>b</sup> Ʒpa.                  níluꝥ ꝥceadeð.                  Ʒ eꝥt Ʒendeð<sup>c</sup> Ʒæ.                  Ʒíðe Ʒíce.                  eall þ̅ ꝥculon áƷan.                  eaƷoran þ̅íne.                  þeod-landa Ʒehꝥilc.                  ꝥꝥa þa þ̅neo Ʒæteꝥ.                  Ʒceape Ʒtán-býꝥig.                  Ʒtꝥeamum beꝥindað.                  Ʒámige Ʒlóðar.                  Ʒolc-mæƷða býht<sup>d</sup>.                  þa Ʒæꝥ Ʒarꝥan.                  Ʒár on móðe.                  þ̅ híꝥ abꝥahame.                  æniƷ ne Ʒearð.                  þurh ƷebedƷcꝥe.                  beapꝥ Ʒemæne.                  2219 Ʒꝥeolic to Ʒꝥoꝥꝥe.                  onƷan þa Ʒerhð-ceapꝥig.             </p>	<p>                 that shall with thy offspring  <i>the</i> earth,                  many <i>a</i> spacious land,                  be peopled,                  earth's regions,                  unto <i>the</i> Euphrates,                  and from <i>the</i> Egyptians'                  country-limit,                  (which with two streams                  10 Nilus boundeth,)                 and unto <i>the</i> Mediterranean sea,                  spacious realms.                  All that shall own                  thy sons,                  each country,                  which those three waters                  (lofty towns of stone)                  with <i>their</i> streams surround,                  foamy floods,                  20 <i>the</i> boundary of nations.'                  Then was to Sarah                  pain in mind,                  that to them by Abram                  was not any,                  through marriage,                  child common,                  goodly, for comfort.  <i>She</i> began then, anxious in soul,             </p>
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<sup>a</sup> The word Ʒpa is here, and at line 16, a relative, like the German so. Thus also *Beowulf*: Ʒlíte-beoꝥhtne ƷanƷ. Ʒpa Ʒæteꝥ bebuƷeð. See Thorkelin's Edit: p. 10. 1. and Rask's Gr. p. 206.

<sup>b</sup> Junius has miðar, both here and in his transcript of *Ælfric*, MS. Bodl.

<sup>c</sup> For eꝥt Ʒendeð Ʒæ, which seems void of an appropriate sense, I suspect we ought to read oð Ʒendeð Ʒæ.

<sup>d</sup> According to the *Suppl. to Lye*, býht signifies *angulus* vel *sinus in quo concurrunt limites regionum*. It seems to be synonymous with the Ger. *Bucht*, Isl. and Dan. *Bugt*.

to þere rínum.  
 þórdum mæðlan.  
 me þær forþýrnde.  
 þalbenð heofona.  
 þæt ic mæg-burze.  
 mozte þínre.  
 rím mīchan.  
 roðerum unðer.  
 eaforum þínum.  
 nú ic eom orþéna.  
 þæt unc geo eðyl-rtæf.  
 æfre þeorðe.  
 zizeðe ætzæðere.  
 ic eom zeomor-þrōð.  
 ðrihten mīn.  
 ðo rpa ic þe biððe.  
 héþ íj þæmne.  
 rreolecu mæg.  
 iðer egyptiſc.  
 án ón zepealde.  
 hát þe þa recene.  
 reſte zeſtizan.  
 j áfanða.  
 hræðer rrea rille.  
 æniſne þe.  
 ýrfe-pearða.  
 on porulð lætan.  
 þurh þæt ríſcuman.  
 þa ge eaðega þer.  
 iðere lárnum.  
 zeðarode.  
 heht him þeor-mennen.  
 on beðð zán.  
 þrýðe lárnum.  
 hiſe móð artah.  
 þa heo þær maſo-timbre.

to her consort,  
 with words to speak :—  
 ‘ Me hath denied it  
*the* Lord of Heaven,  
 that I of *thy*  
 family may  
 increase *the* number,  
 under heaven,  
 with thy sons.  
 10 Now I am hopeless,  
 that to us the staff of *our* family  
 will ever be  
 given together.  
 I am with sadness worn.  
 My lord,  
 do as I pray thee ;  
 here is *a* damsel,  
*a* comely maiden,  
*an* Egyptian woman,  
 20 one in *thy* power :  
 bid *her* then to thee straight  
*thy* couch ascend,  
 and make trial,  
 whether *the* Lord will  
 to thee any  
 heir,  
 into *the* world let,  
 by this woman, come.’  
 Then the blessed man  
 30 to *the* woman’s counsels  
 assented,  
 bade *the* bond-woman to him  
 into bed to go,  
 by his wife’s counsels.  
 Her mind rose,  
 when she had with offspring

be abrahame.		by Abram
eacen porþden.	[ 102 ]	been increased ;
ónzan æƿþancum.		<i>she</i> sought with insults
ázenð-ƿnean.		<i>her</i> mistress,
halƿ-ƿæƿt heƿian.		stubborn, to vex,
hiƿe þƿýðe ƿæƿ.		bore contumely in mind,
ƿæƿ laðƿenðo.		was ill-disposed,
luƿtum ne ƿolðe.		willingly would not
þeopðom þolian.		thraldom endure,
ác heo þƿiƿte onzan.	10	but she boldly sought
ƿið ƿarƿan.		against Sarah
ƿƿiðe ƿinnan.		vehemently to strive. [man
þa ic þ ƿiƿ ƿeƿƿæƿzn.		Then, as I have heard, that wo-
ƿóƿðum cýðan.		made known in words
hiƿe man-ðƿihte.		to her lord
móðeƿ ƿorƿe.		<i>her</i> mind's sorrow,
ƿáƿ-ƿeƿhð ƿæƿðe.		sore in soul said,
ƿ ƿƿiðe cƿæð.		and strongly spake :—
ne ƿneƿeƿt þu ƿeƿýƿnu.		'Thou doest not what is seemly
ƿ ƿihte ƿið me.	20	and right towards me ;
þaƿoðeƿt þu ƿena.		thou hast still permitted
þ me þeop-mennen.		that me <i>the</i> bond-woman
ƿiððan áƿan ðe.		Hagar (since to thee
iðeƿe laƿte.		<i>the</i> woman with step
bedð-ƿeƿte ƿeƿtah.		<i>thy</i> bed ascended,
ƿƿa ic béna ƿæƿ.		as I was suppliant,)
ðƿehte ðoƿoƿa ƿehƿam <sup>a</sup> .		hath vexed each day,
ðæðum ƿ ƿóƿðum.		by deeds and words.
unáƿlice þ.		Disgracefully that
áƿan <sup>b</sup> ƿceal.	30	shall Hagar <i>rue</i> ,
2253 ƿiƿ ic móƿ ƿoƿ þe.		if I may for thee <sup>c</sup>

<sup>a</sup> MS. and Junius, ðƿehta ðoƿoƿa ƿeham.

<sup>b</sup> For áƿan I suspect we should read áƿan, and that hƿeopian or ƿelðan, or a verb of like import, has been omitted in the line.

<sup>c</sup> "if I may for thee," i. e. *if I might be allowed*. Again, on a similar occasion, Sarah says, ƿiƿ ic ƿealðan móƿ.



míne pealdan.  
 abraham leofa.  
 þæf 7ie ælmihtig.  
 [ðrihtna]<sup>a</sup> ðrihten.  
 déma mid unc trih.  
 hire þa æðre.  
 andŷpanode.  
 pír-hýðig pér.  
 pórðum ŷínura.  
 ne forlæte ic þe.  
 þenden wit lifað bú.  
 árina leafe.  
 ác þu þín ágen mozt.  
 mennen áteon.  
 7pa þín móð 7neoð:.

govern my own,  
 beloved Abram !  
 of this be *the* Almighty  
*the* Lord [of lords]  
 judge 'twixt us two.'

Her then straight  
 answered  
*the* prudent man,  
 with his words :—  
 10 ' I will not forsake thee,  
 [ 103 ] while we both live,  
 of honours void<sup>b</sup>,  
 but thou mayest thine own  
 servant treat,  
 as thy mind liketh.'

## XXXII.

6! Ða pearð únblíðe.  
 abrahamef cpen.  
 hire worc-þeore.  
 7pað on móðe.  
 heard 7 hreðe.  
 hize-teonan 77ræc.  
 7ræcne on 7æmnan.  
 heo þa fleón 7epát.  
 þrea 7 þeopðóm.  
 þolian né polde.  
 7fel 7 onbleán.  
 þæf ðe ær dýðe.  
 to 7arpan.  
 ac heo on 7ið 7epát.  
 pérten 7écan.  
 þær hie pulðreŷ þezn.

## XXXII.

Then was unblithe  
 Abram's wife,  
 with her work-servant  
 wroth in mood :  
 20 hard and cruel,  
*her* mind's hate spake,  
 fiercely against *the* damsel.  
 She then fled  
 invective and thraldom,  
 would not endure  
 evil and vengeance  
 for what *she* ere had done  
 to Sarah,  
 but on *her* way she went  
 30 *the* waste to seek.  
 There her *a* minister of glory,

<sup>a</sup> The word ðrihtna is here supplied; the resemblance of which to ðrihten immediately following may have occasioned its omission by the scribe.

<sup>b</sup> i. e. *childless*.

énzel drihtneꝥ.		<i>an</i> angel of the Lord,
án zemiꝥte.		one met,
zeomon móde.		sad in mood,
ƿe hie zeorne ƿrægn.		who her earnestly asked :—
hriðeꝥ ƿundaꝥt þu.		‘ Whither art thou hastening,
ƿeaꝥceafꝥ iðeꝥ.		poor damsel,
ƿiðað dꝛeoꝥan.		to endure <i>thy</i> lot ?
þec ƿarpe ah.		Thee Sarah owned.’
heo him æðne.		She him forthwith
andꝥƿarode.	10	answered :—
ic ƿleah ƿean ƿana.		‘ I fled from evil, (lacking
ƿilna zehƿilceꝥ.		of every wish,)
hlæƿðiꝥan hete.		<i>from my</i> lady’s hate,
hean of ƿicum.		(poor from <i>the</i> dwelling-place,)
teꝥan 7 teonan.		torment and insult.
nu ƿceal teariꝥ hleoꝥ.	[ 104 ]	Now shall <i>I</i> , with tearful face,
on ƿéꝥtenne.		in <i>the</i> waste
ƿitodeꝥ biðan.		<i>my</i> doom abide ;
hꝛonne of heoꝥtan.		when from <i>my</i> heart
hunꝥeꝥ oððe ƿulꝥ.	20	hunger or wolf
ƿaꝥle 7 ƿoꝥze.		soul and sorrow
ƿomeð abꝛéꝥðe.		shall at once have torn.’
hiꝥe þa ƿe enzel.		Her then the angel
andꝥƿarode.		answered :—
ne ceapa þu ƿeoꝥ heónon.		‘Care not thou, far from hence,
ƿleáme dælan.		by flight to part
ƿomꝿiꝥt incꝛe.		your fellowship,
ác þu ƿéce eꝥt.		but seek thou <i>it</i> again ;
eaꝥna þe ára.		earn to thee honour,
eaðmóð onꝥin.	30	humble, stꝛive
dꝛeoꝥan æꝥteꝥ dꝛizeðum.		to act according to virtue ;
ƿeꝥ drihten hold.		be to <i>thy</i> lord faithful ;
þu ƿcealt áꝥaꝥ.		thou, Hagar, shalt
abꝛahame ƿunu.		to Abram <i>a</i> son
on ƿoꝥulð bꝛunꝥan.		bring into <i>the</i> world.
ic þe ƿóꝥðum nú.		I to thee now with my

mínun gecge.  
 ꝥ je maȝo-ȝinc ȝceal.  
 mid ýldum ȝeran.  
 ȝmahel haten.  
 je bið únhyȝe.  
 oȝlæȝ-ȝiȝȝe.  
 ȝiðerȝȝeca.  
 ȝeȝa cneoȝȝȝum.  
 máȝum ȝínun.  
 hine monȝe ón.  
 ȝȝaðe ȝinnað.  
 mid ȝæpen-ȝȝæce.  
 oȝ þam ȝȝum ȝaȝum.  
 ȝolc aȝæcȝiað.  
 þeod únmaete.  
 ȝeȝȝe þu þínne eȝȝ.  
 ȝaldenð ȝécan.  
 ȝuna þæm þe áȝon.  
 heo þa æðȝe ȝeȝát.  
 enȝleȝ láȝum.  
 hiȝe hlaȝoȝdum.  
 ȝȝa je halȝa bebeað.  
 ȝoðeȝ æȝenð-ȝaȝȝ.  
 ȝleapan ȝȝȝæce. [ 105 ]  
 ða ȝeȝaȝð abrahaȝe.  
 ȝȝmaél ȝebóȝen.  
 eȝȝe þa he on ȝoȝulðe.  
 ȝintȝa hæȝðe.  
 vi. ȝ lxxx.  
 ȝunu ȝeóȝ ȝ ðáh.  
 ȝȝa je enȝel æȝȝ.  
 þuȝh hiȝ áȝen ȝóȝð.  
 ȝæle ȝȝeoðo-ȝcealc.  
 ȝæmnan ȝæȝðe. [ 106 ]  
 þa je ðeoden.  
 ýmb xiii. ȝeáȝ.

words say,  
 that the boy shall,  
 'mongst men, be  
 Ishmael called.  
 He shall be fierce,  
 blood-thirsty,  
*an* adversary  
 to *the* tribes of men,  
 to his kindred ;  
 10 on him many  
 shall fiercely war,  
 with weapon's force.  
 From these patriarchs  
 shall spring *a* people,  
*a* vast nation.  
 Go thou again thy  
 lord to seek,  
 dwell with those *who* own thee.'  
 She then forthwith went,  
 20 through *the* angel's precepts,  
 to her lords,  
 as the holy *one* commanded,  
 God's messenger-spirit,  
 with speech discreet. [ 105 ]  
 Then was to Abram  
 Ishmael born,  
 just when he in *the* world  
 winters had  
 six and eighty.  
 30 *The* son waxed and throve,  
 as the angel erst,  
 through his own word,  
*the* faithful minister,  
 to *the* damsel said. [ 106 ]  
 Then the Supreme,  
 after thirteen years,

éce drihten.  
 rið abrahame ƿp̃ræc.  
 leofa ƿpa ic þe lære.  
 lært uncre pel.  
 tpeop-ƿædenne.  
 ic þe on tíða zehpone.  
 duƿuðum ƿtepe.  
 ƿeþ þu dædum ƿróm.  
 ƿillan míneþ.  
 ic þa ƿære ƿorð.  
 ƿóðe zelæhte.  
 þe ic þe ƿealbe zeo.  
 ƿroþre to ƿeðde.  
 ðæþ ƿín ƿerhð bemeápn.  
 þu ƿcealt halzian.  
 hipeð ƿínne.  
 ƿete ƿiƿoreþ tácne.  
 ƿóð on zehƿilcne.  
 ƿæpned-cýnneþ.  
 zif þu ƿille on me.  
 hlaƿorð habban.  
 oððe holdne ƿreond.  
 ƿínun ƿromcýnne.  
 ic þæþ ƿolceþ beo.  
 hýrde 7 healðenð.  
 zif ze hýrað me.  
 bpeoꝛt-zehýzðum.  
 7 bebodu ƿillað.  
 mín ƿullian.  
 ƿceal monna zehƿilc.  
 þære cneopuꝛe.  
 cilduꝛe ƿeþan.  
 ƿæpned-cýnneþ.  
 þæþ þe on ƿopulð cýmð.  
 2322 ýmb ƿeoꝛon niht.  
 ƿiƿoreþ tácne.

*the* Lord eternal,  
 with Abram spake :—  
 ‘ Beloved, as I thee teach,  
 perform *thou* well our  
 covenant :  
 I thee, at every time,  
 will raise with honours ;  
 be thou in deeds strenuous,  
 according to my will :  
 10 I the compact still  
 will truly execute,  
 which of old I gave thee,  
 in pledge of comfort,  
 because thy soul mourned.  
 Thou shalt hallow  
 thy family,  
 set *a* sign of triumph,  
 true, on each  
 of *the* male kind,  
 20 if thou wilt in me  
 have *a* Lord,  
 or faithful friend  
 to thy offspring.  
 I will be this people’s  
 pastor and ruler,  
 if ye obey me  
 in *your* bosom-thoughts,  
 and *my* commandments  
 will fulfil.  
 30 Shall every man  
 of this race,  
 being childish,  
 of *the* male kind, [cometh,  
 from when *he* into *the* world  
 after seven nights,  
 with *the* sign of triumph,

ζεάγνoδ me.		<i>be to me dedicated,</i>
oððe of eorðan.		or from <i>the</i> earth,
þurh feonðrcipe.		by enmity,
feór áðæleb.		far parted,
áðrifen ffrom ðuðuðum.		driven from good.
ðóð fpa ic hæte.		Do as I command,
ic eop tpeopize.		I confide to you,
zif ze þ tácen zegáð.		if ye that sign observe,
fóð zeleáfan.		the true faith.
þu fcealt funu ázan.	10	Thou shalt have <i>a</i> son,
bearn be brýðe þínre.		<i>a</i> child, by thy bride, [towns
þone fculon burh-fittende.		whom shall <i>the</i> inhabitants of
ealle íráác hatan.	[mízan.	all call Isaac. [this son,
ne þearf þe þæf eaforan fceo-		Thou needest not shame thee of
ác ic þam maðo-fince.		for I to the youth
míne fylle.		will give my
zodcunde zife.		grace divine,
zarter mihtum.		through <i>the</i> spirit's powers,
fneonð-fped fremum.		many friends for benefits :
he onfón fceal.	20	he shall partake
blifje mínre.		my bliss
þ bletfunge.		and blessing,
lufan þ lifje.		love and favour.
of þam leoð-fnuman.		From that patriarch
bráð folc cumað.		<i>a</i> wide-spread folk shall come,
brægo-pearða þela.		many princes
rófe arífað.		renowned shall arise,
ríceþ hýrðar.		guardians of <i>the</i> realm,
porulð-cýningar.		worldly kings,
þíðe máre :	[ 107 ]	widely great.'

## XXXIII.

Abraham ða.  
 ofertum lezðe.  
 hleor on eorðan.  
 þ mid hucfe beþand.

## XXXIII.

31 Abram then  
 laid in haste  
 his face on earth,  
 and with slighting turned

þa hleoðor-cpýðar.  
on hize jínun.  
móð-geðance.  
he þær mæl-dæzer.  
relf ne pénde.  
þ̅ him ƿarƿa.  
brýð blonden-ƿeax.  
brunzan meahƿe.  
on ƿoruld junu.  
ƿiƿte gearƿe.  
þ̅ þ̅ ƿif huru.  
ƿintƿa hæfde.  
eƿne c.  
geƿeleð ƿímeƿ.  
he þa metode oncpæð.  
mijƿarun ƿrób.  
hifge iƿmael.  
lárun jƿilce.  
þeoden jínun.  
j þe þanc ƿege.  
hearðræðne hýge.  
heortan jƿranze.  
to ðreozanne.  
dæzer j nihter.  
ƿórdun j ðæðun.  
ƿillan þínne.  
him þa ƿægere.  
ƿne ælmihtiz.  
éce ðrihten.  
andjƿarode.  
þe jceal ƿintƿun ƿrób.  
on ƿoruld brunzan.  
23-5 ƿarƿa junu.  
jód ƿorðgán.

those revelations  
in his mind,  
*his* thought.  
He, at that time of day,  
weened not himself,  
that to him Sarah,  
his fair-haired<sup>a</sup> wife,  
could bring  
into *the* world *a* son ;  
10 he knew well  
that the woman, at least,  
had winters  
just *a* hundred,  
of number told.

Then spake he to *his* Creator,  
stricken in years :—  
‘ May Ishmael live  
as it were in thy  
precepts, O Lord !  
20 and bear thee thanks,  
with stedfast mind,  
strong heart,  
to execute,  
by day and night,  
by words and deeds,  
thy will.’

Him then fair  
*the* almighty Ruler,  
*the* eternal Lord,  
30 answered :—  
‘ To thee, stricken in years, shall  
bring into *the* world  
Sarah *a* son,  
*he* truly come forth

<sup>a</sup> Perhaps *white-haired*, in allusion to her age, though this translation suits but ill with what follows respecting Abimelech.

pýrð<sup>a</sup> æfter þijrum.  
 pórð-gemeapcum.  
 íc íshmael.  
 eʒtum pille.  
 bletʒian nú.  
 ʒpa þu béna eapʒ.  
 þinum ʒum-beapne.  
 þ̅ ʒeoph-daga.  
 on ʒoruld-ʒíce.  
 ʒorn ʒebíde.  
 tanum tuðne.  
 þu þæʒ tīða beo.  
 hʒæðne íc íʒace.  
 eapʒoran þinum.  
 ʒeongum beapne.  
 þam þe ʒen níʒ.  
 on ʒoruld cumen.  
 pilla ʒpedum.  
 duʒeða ʒehpílʒne.  
 on dagum pille.  
 ʒpíðor ʒtépan.  
 ʒ him ʒóðe to.  
 móðer þæʒne.  
 míne ʒelæʒtan<sup>b</sup>.  
 halíʒe híʒe tʒeapa.  
 ʒ him hold þeʒan.  
 abʒaham ʒpemeðe.  
 ʒpa him ʒe éca bebeáð.  
 ʒette ʒpíðo-tácn.  
 be ʒneán hæʒe.  
 on híʒ ʒelʒeʒ ʒunu.  
 heht þ̅ ʒeʒn þeʒan.  
 heah ʒehpílʒne.  
 þe híʒ hina þæʒ.  
 þeʒned-cýnneʒ.

<sup>a</sup> MS. pýrð.

shall, according to these  
 promises.  
 I Ishmael  
 bounteously will  
 now bless,  
 as thou art suppliant,  
 thy first-born child,  
 that life-days,  
 in the world's realm,  
 10 *he* many may abide,  
 with spreading progeny ;  
 this thou shalt obtain :  
 yet I Isaac,  
 thy son,  
*thy* young child,  
 who is not yet to thee  
 come into *the* world,  
 with speed to *his* wishes,  
 with every good,  
 20 in time, will  
 much more honour,  
 and to him truly  
 my mind's covenant  
 will perform,  
*a* holy spiritual compact,  
 and to him be gracious.'  
 Abram did  
 as him the Eternal bade,  
 set *a* sign of peace,  
 30 at *the* Lord's behest,  
 on his own son,  
 bade it a sign to be ;  
 circumcised each one  
 who his domestic was,  
 of *the* male kind ;

<sup>b</sup> MS. ʒelætan.

pæne gemýndiz.  
 zleap on móde.  
 ða him zod jealde.  
 róde tpeopa.

7 þa jeolfe onfenz.  
 tohtum tácne.

á hir tír-metod.  
 dómfært cýningz.

duzeðum iecte.  
 on woruld-ríce.

he him þæf porhte to<sup>a</sup>.

riððan he on fæne.

furðum meahce.

hir paldender.

pillan fremman<sup>b</sup>.

\*        \*        \*  
       \*        \*        \*  
 \*        \*        \*  
       \*        \*        \*  
 \*        \*        \*  
       \*        \*        \*  
 \*        \*        \*  
       \*        \*        \*  
 \*        \*        \*  
       \*        \*        \*  
 \*        \*        \*  
       \*        \*        \*

þa þ þ rífe ahloh.  
 pereða drihtnef.  
 nallef zlæðlice.  
 ác heo gearum fróð.  
 þone hleoðor-cpýðe.  
 hufce belezðe.

mindful of *the* compact,  
 in mind sagacious,  
 when God him gave  
 a true covenant;  
 [ 108 ] and then himself received  
*the* illustrious token.

Ever his glorious Creator,  
*the* powerful king,  
 with good increased *him*,  
 10 in *the* world's kingdom ;  
 therefore this did he to himself.

After that he on *his* journeying  
 might moreover  
 his Lord's  
 will execute

[ 109 ] Then the woman laughed  
 at *the* Lord of hosts,  
 not gladly,  
 but she, stricken in years,  
 20 the revelation  
 with slight considered,

<sup>a</sup> The sense of these five lines is not clear, and seems to depend on what should follow.

<sup>b</sup> At this part of the MS. are evident vestiges of a leaf that has been cut out.



on gefan gefiðe.  
 god ne zelyfde.  
 þæt þære gefræce.  
 gefed folgode.  
 þa þæt zehýrde.  
 heofona waldend.  
 þæt on búre ahof.  
 brýð abrahamef.  
 hihleagne hleahtor.  
 þá cwæð halig god.  
 ne wile gefran<sup>a</sup>.  
 god zelyfan.  
 wordum minum.  
 geal geo wýrð gefa þeah.  
 forðgeallian.  
 gefa ic þe æt gefýmðe zehet.  
 god ic þe gefce.  
 on þar gefýfan tíð.  
 of idere brýð.  
 eafona wæcneð.  
 þonne ic þar ilcan.  
 oðre gefiðe.  
 gefic gefe.  
 þe beoð geforn zehát.  
 mín zelæfced.  
 þu on mafan gefitef.  
 þín ágen bearn.  
 abraham leofa.

## XXXIII.

Gefitton him þa æðre.  
 ellor gefýre.  
 æfter þære gefræce.  
 gefedum gefan.

much in *her* mind ;  
*she* in sooth believed not  
 that to that speech  
 event would follow.

When it heard  
 heaven's Ruler,  
 that in *her* bower raised  
 Abraham's wife  
 joyless laughter,  
 then said *the* holy God :—  
 ' Sarah will not  
 in sooth believe  
 my words ;  
 that event shall yet  
 come to pass, [mised.  
 as I to thee, at *the* beginning pro-  
 In sooth I say to thee,  
 on this very time<sup>b</sup>,  
 of *the* woman shall be  
 a son born.  
 When I this same,  
 a second time,  
 dwelling seek,  
 to thee shall be *my* many  
 promises fulfilled :  
 thou on *thy* son shalt look,  
 thine own child,  
 beloved Abram ! '

## XXXIII.

Quickly then departed,  
 rapidly elsewhere,  
 after that speech,  
 journeying with speed

<sup>a</sup> gefran occurs elsewhere as a nominative.

<sup>b</sup> "at this set time in the next year."—Gen. xvii. 21.

<p>of þam hleoðor-ŕtebe-          halize zǣrtar.          laŕtar lezdon.          him pæŕ leohter mæz.          ȝylpa on zeriððe.          oð þ hie on ȝodoman.          peall-ŕteape burz.          plitan meahton.          zezaron ofeŕ<sup>a</sup> ȝince.          ȝalo hliŕian.          ȝeceð ofeŕ ȝeadum zolbe.          onzan þa ȝodepa paldend.          árfeŕt rið abraham ȝŕŕécan.          ȝæzðe him únlytel ȝpell.          íc on þiŕŕe býriuz.          bearihtm zehýŕe.          ȝýnniuzna cým.          ȝŕiðe hlúðne.          ealo-zalpa zýlp.          ýfele ȝŕŕáce.          ȝerod under peallum habban.          ȝorþon pæŕ-lozona ȝint.          ȝolce-ŕiŕena heŕize.          íc ȝille fanðizgan nú.          mažo ebŕéa.          hŕæt þa men dón.          zif hie ȝpa ȝŕiðe.          ȝýnna ȝnemmað.          þearum ȝ zezancum.          ȝpa hie on þŕeoph ȝŕŕecað.          ȝacen ȝ ínŕit.          þ ȝceal ȝŕecan.          ȝŕeŕýl ȝ ȝŕearc líz.</p>	<p>from the place of revelation,  <i>the</i> holy spirits          bent <i>their</i> steps ;          to them was <i>the</i> son of light          himself as companion,          till that they on Sodom's          lofty walled city          might look.  <i>They</i> saw in silver          10 <i>its</i> halls towering,  <i>its</i> palaces in ruddy gold.          Began then <i>the</i> Ruler of <i>the</i> skies,  <i>the</i> Just, with Abraham to speak ;          said to him no little discourse :—          ' I in this city          suddenly hear  <i>the</i> uproar of sinners          very loud,  <i>the</i> ale-drunkards' vaunt,          20 evil speech [walls ;  <i>the</i> multitude having amid <i>those</i>          verily of <i>those</i> impious are  <i>the</i> public crimes heavy.          I will now seek to know,          parent of <i>the</i> Hebrews,          what those men do ;          if they so greatly          commit sins,          in practices and thoughts,          as they perversely speak          fraud and guile.          That shall avenge          30 sulphur and swart flame,</p>
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<sup>a</sup> That is, ofeŕhliŕian, *per tmesin*.—In the following line hliŕian must be understood. ȝinc, though signifying *silver*, seems to be the Ger. Zink, now applied to a different metal.

gáre 7 ȝrumme.  
hát 7 hæpce.  
hæðnum folce:.

[ 111 ]

sorely and grimly,  
heat and scorching,  
on *the* heathen folk.'

## XXXV.

ƿeƿar baȝnedon.  
píte-loccar.  
peán under peallum.  
heora ƿif ȝomeð.  
duȝuðum plance.  
ðrihte ȝuldon.  
ȝóð mid ȝnýrne.  
oð þ̅ ȝarȝa helm.  
lífeȝ leoht-ƿruma.  
lenȝ ne ƿolde.  
torƿn þ̅roƿiȝean.  
ác him tó ȝende.  
ȝriðmóð cýning.  
ȝtranȝe tpeȝen.  
áƿar ȝíne.  
þa on æfen-tíð.  
ȝiðe ȝeȝohton.  
ȝodoma ceapȝe.  
hie þa æt bupȝeate.  
beoƿn ȝemitton.  
ȝýlfne ȝittan.  
ȝunu aƿoneȝ.  
þ̅ þam ȝleapan ƿeȝe.  
ȝeonge þuhton.  
men ƿoƿ hiȝ eáȝum.  
aƿár þa metodeȝ þeop.  
ȝarȝtum toȝeáneȝ.  
ȝnétan eode.  
cuman cuðlice.  
cýnna ȝemunde.  
riht 7 ȝeƿiȝno.

## XXXV.

*The* men awaited  
*the* bonds of punishment,  
woe 'mid *their* walls,  
their women also.  
Arrogant in prosperity,  
they paid to *the* Lord  
10 good with grudging,  
till that *the* Chief of spirits,  
*the* bright Source of life,  
longer would not  
suffer anger,  
but to them sent  
*the* stern-minded King  
two strong *angels*,  
his messengers,  
who, at even-tide,  
20 by journey sought  
Sodom's city.

They then at *the* town-gate  
found *the* chief  
himself sitting,  
*the* son of Haran ;  
so that to the sagacious man  
*they* seemed young  
men before his eyes.

Arose then *the* Lord's servant  
30 towards *the* spirits,  
went to greet  
*the* guests familiarly,  
minded of nations  
*the* right and fitting customs,

7 þam ȝuncum beað.  
 niht-ƿeorpmunȝe.  
 him þa neȝzenðeȝ.  
 æðele ærenðran.  
 andȝƿarodon.  
 haȝa árna þanc.  
 þara þe þu únc buðe.  
 ȝit be þȝȝe ȝtræte.  
 ȝtulle þencað.  
 ȝæleȝ bíðan.  
 ȝiððan ȝunne eȝt.  
 ȝorð tó moȝzen.  
 metoð úp ȝorlæt.  
 ða to ȝótum loth<sup>a</sup>.  
 \* \* \*

þam ȝieȝtum hnah.  
 7 him ȝeorne beað.  
 ȝeȝte 7 ȝeȝeorða.  
 7 hiȝ ȝeðeðeȝ hleop.  
 7 þeȝuunȝe.  
 hie on þanc cuȝon.  
 æðelinȝeȝ éȝt.  
 eodon ȝona.  
 ȝȝa him ȝe ebȝȝca.  
 eoȝl þȝaðe.  
 in unðeȝ eðoȝaȝ.  
 þæȝ him ȝe æðela ȝeap.  
 ȝleap-ȝeȝhð hæle.  
 ȝieȝt-liðnȝȝe.  
 ȝæȝne on ȝlette.  
 oð þ̅ ȝorð ȝeȝát.  
 æȝen-ȝeíma.  
 þa com æȝteȝ niht.  
 on laȝt ðæȝe.  
 laȝu-ȝtræamaȝ ȝȝeah.

and offered to the men  
 nightly repast.  
 Him then *the* Preserver's  
 noble messengers  
 answered :—  
 ' Have for *the* kindness thanks  
 which thou hast offered us ;  
 we by this street  
 think tranquil  
 10 to abide *the* time,  
 when *the* sun again  
 forth tomorrow  
 [ 112 ] *the* Lord up shall lead.'  
 Then to *his* feet Lot

to the guests bowed,  
 and them warmly offered  
 rest and refreshment,  
 and his dwelling's shelter,  
 and *his* service.  
 20 They thankfully accepted  
*the* chieftain's bounty,  
 went forthwith,  
 as them the Hebrew  
 earl directed,  
 in under *his* dwelling ;  
 where them the noble gave,  
*the* sagacious man,  
 entertainment  
 fair, in *his* abode,  
 30 till that forth departed  
*the* evening splendour.  
 When night came after,  
 following *the* day,  
 covered *the* watery streams,

<sup>a</sup> The line in alliteration with this is wanting.

þrým mid þýrtro.  
 þýrjer lífer.  
 ræj 7 ríð land.  
 comon godom-pape.  
 zeonze 7 ealde.  
 zode únleoſe.  
 corðrum miclum.  
 cuman ácrjan.  
 þ hie behæfdon.  
 herzger mæzne.  
 lóth mid zierum.  
 heton læðan út.  
 of þam hean hoſe.  
 halize áraſ.  
 pepaſ to zepéalde.  
 rórdum cpædon.  
 þ mid þam hæleðum.  
 hæman polðen.  
 únrcómlice.  
 árna ne zýmðen.  
 þa arár hraðe.  
 reðe ofc ræð onzeat.  
 loth on peceðe.  
 eode lunzre út.  
 rrræc þa ofep ealle.  
 æðelinzga zedriht.  
 runu ároneſ.  
 rnýtta zemýndiz.  
 hép rýnðon inne.  
 únremme tra.  
 dohtop míne.  
 ðóð rpa ic eop biððe.  
 ne car þara iðeja.  
 ofðer zieta.  
 þurh zebedrcipe.  
 beorna neapejt.

*their* mass, with *the* darkness  
 of this life,  
*the* seas and spacious land,  
 came *the* inhabitants of Sodom,  
 young and old,  
 hateful to God,  
 in great multitudes,  
 to demand *the* strangers ;  
 so that they beset,  
 10 by power of *their* band,  
 Lot with *the* guests ;  
 bade him lead out,  
 from the lofty dwelling,  
*the* holy messengers,  
*the* men into *their* power ;  
 said with words,  
 that with the men  
*they* would have to do,  
 shamelessly,—  
 [ 113 ] of decency *they* recked not.  
 21 Then quickly rose  
 he who counsel oft devised,  
 Lot in *his* habitation ;  
 and went forthwith out.  
 Then spake over all  
*the* assemblage of men  
*the* son of Haran,  
 of prudence mindful :—  
 ‘ Here are within  
 30 two unsullied  
 daughters mine ;  
 do as I pray you,  
 (of those damsels knoweth not  
 either yet,  
 through marriage,  
 men’s intercourse,)

7 Ʒeƿƿicað þæne Ʒynne.  
 ic eop Ʒylle þa.  
 ær Ʒe Ʒceonðe.  
 ƿið Ʒeƿceapu ƿnemmen.  
 únƷiƿne Ʒfel.  
 Ʒlða bearnnum.  
 onƿóð þæm ƿæmnum.  
 lætað ƿƿið áƷan<sup>a</sup>.  
 ƷiƿtaƷ míne.  
 þa ic ƿon Ʒoð ƿille.  
 Ʒemunðbýrðan.  
 Ʒiƿ ic móƿ ƿon eop.  
 him þa Ʒeo mænigeo.  
 þurh Ʒemæne ƿórnð.  
 árleafe cƷn.  
 andƷƿarode.  
 þiƿ þinceð Ʒeƿiƿne.  
 7 ƿiht micel.  
 þ þu ðe á ƿeƿige.  
 of þiƿƷe ƿolc-Ʒceape.  
 þu þaƿ ƿer-ðeode.  
 ƿræccan laƷe.  
 ƿreonda ƿeaƷceafƿ.  
 ƿeoppan ƷeƷohteƷ.  
 þíne þearƿende.  
 ƿilt ðu Ʒiƿ þu moƷƿ.  
 ƿeƿan uƷƷer héƿ.  
 alðop-ðéma.  
 leodum láƿeop.  
 þa ic on lothe ƷeƿræƷn.  
 hæðne heƿe-mæcƷaƷ.  
 hánðum Ʒriƿan.  
 2476 ƿaum ƿolmum.  
 him ƿýlƷton ƿel.

and eschew that sin.  
 I will give you these,  
 ere ye shame [petrate,  
 against *the* commandments per-  
 opprobrious evil,  
 with *the* children of men.  
 Receive the damsels ;  
 let peace possess  
 my guests,  
 10 whom I before God will  
 protect  
 [ 114 ] against you, if I may.'  
 Him then the mány,  
 with common voice,  
*the* worthless race,  
 answered :—  
 ' This seemeth fitting  
 and much right,  
 that thou thyself for ever take  
 20 from this people.  
 Thou this nation,  
 with exile step,  
 destitute of friends,  
 soughtest from far,  
 thy needy *ones*.  
 Wilt thou, if thou may,  
 be here our  
 chief judge,  
 a teacher to *our* people ?'  
 30 Then, I have learned, on Lot  
 the heathen leaders  
 seized with *their* hands,  
 with hostile grasp.  
 Him well supported

<sup>a</sup> MS. and Junius áƷon.

zȳȳtaȳ ȳine.		his guests,	[ones'
ȳ hine of zȳrómr̃a þá.		and him then from <i>those</i> furious	
cuman árfæȳte.		(the righteous strangers)	
clommum abȳuzðon.		clutches drew,	
ín under eðonaȳ.		in under <i>the</i> dwelling,	
ȳ þa ofȳtlice.		and then instantly,	
ánra zehȳilcum.		to every one	
ȳmbȳtandenðra.		of those standing around,	
folceȳ ȳoðoma.		of Sodom's folk,	
æȳte ȳorȳáeton.	10	fast obstructed	
heafod-ȳiena.		<i>their</i> power of sight. [semblage	
pearð eal hepe ȳona.		At once became <i>the</i> whole as-	
bȳrlh-ȳarena blinð.	[ 115 ]	of citizens blind,	
abȳecan ne meaheton.		<i>they</i> might not break,	
meðe móðe.		in savage mood,	
neceð æȳteȳ zȳȳtum.		<i>the</i> house after <i>the</i> guests,	
ȳȳa hie ȳunðeðon.		as they desired,	
ác þæȳ ȳróme ȳáȳnon.		for there were powerful	
zodeȳ ȳpell-bodan.		God's messengers.	
hæȳðe zȳȳ <sup>a</sup> mæȳen.	20	<i>The</i> guests had force,	
ȳȳiðe ȳȳenȳeo.		rigid strength,	
ȳȳȳnðe ȳȳiðe.		much <i>they</i> chastised	
ȳerode mið ȳiȳe.		<i>the</i> multitude with pain.	
ȳȳræcon ȳóȳdum þa.		Spake then with words	
ȳæle ȳreोधo-ȳcealcaȳ.		<i>the</i> faithful ministers	
ȳæȳȳe tó lóthe.	[ 116 ]	fair to Lot :—	
zȳȳ þu ȳunu áȳe.		'If thou have <i>a</i> son,	
oððe ȳȳæȳȳe mæȳ.		or beloved kinsman,	
oððe on þȳȳȳum ȳolcum.		or, among these people,	
ȳȳeonð æȳȳȳe.	30	any friend,	
eác þȳȳȳum iðeȳum.		to these damsels also	
þe ȳe héȳi onȳlitað.		that we here behold,	
alæðe of þȳȳȳe leod-þȳȳȳ.		lead from this city	
þa ðe leofe ȳien.		those who are dear to thee,	

<sup>a</sup> zȳȳ, if not an error for zȳȳtaȳ, seems here to be used collectively: yet see Gen. xix. 18, 19, 21, where the same confusion of number prevails.

ofeſtrum miclum.  
 7 þín ealdor nepe.  
 þý læſ þu forþeorðe.  
 mið þýſſum þær-lozan.  
 unc hit palðenð heht.  
 for þera gýnnum.  
 7 oðoma 7 gomorra.  
 7 geartan líge.  
 fýne zeſýllan.  
 7 þaſ folc fleán.  
 cýnn on ceaftrum.  
 mið cpealm-þréa.  
 7 hiſ toſn þrecan.  
 þære tíðe iſ.  
 neah zeþrunzen.  
 zeſit þu neſgean þín.  
 feorh folð-peze.  
 þe iſ frea milbe<sup>a</sup>.

\* \* \*  
 \* \* \*  
 \* \* \*

[ 117 ]

with utmost speed,  
 and thy life save,  
 lest thou perish  
 with these false ones.  
 Us hath *the* Lord commanded,  
 for *the* men's sins,  
 Sodom and Gomorrah  
 to *the* swart flame,  
 to *the* fire to give,  
 10 and the folk to strike,  
*the* nation, in *their* cities,  
 with deadly penalty,  
 and his anger wreak.  
 To that time *it* is  
 nearly come.  
 Go thou, to save thy  
 life, on *the* earth's way,—  
 to thee is *the* Lord kind.'

XXXVI.

\* \* \*  
 \* \* \*  
 \* \* \*  
 him þa æðne.  
 loth andſparode.  
 ne mæz íc mið iðejum.  
 alðor-nepe míne.  
 257 7 þa feor heonon.

XXXVI.

Them then straight  
 20 Lot answered :—  
 ' I cannot with *the* women  
 my life's safety  
 so far from hence,

<sup>a</sup> Here a leaf has been cut out of the MS. containing the end of Canto XXXV. and the beginning of Canto XXXVI.



feðe-Ʒanze.		by a pedestrian
Ʒiðe ƷeƷécan.		journey seek.
Ʒit me Ʒibb-luƷan.		You to me love
Ʒ ƷƷeondƷcipe.		and friendship
ƷæƷƷe cýðað.		kindly show,
ƷƷeope Ʒ hýlbo.		faith and favour
Ʒiðiað me.		grant me :
íc Ʒát heah-burh.		I know a lofty town
héƷ áne neah.		here, one nigh,
lýtle ceapƷe.	10	a little city ;
lýfað me ƷæƷ.		allow me there
áƷe Ʒ ƷeƷte.		food and rest,
Ʒ Ʒe albor-neƷe.		that we an asylum
on ƷiƷor úƷ.		up in Zoar
Ʒécan moten.		may seek ;
ƷiƷ Ʒit Ʒ ƷæƷten.		if ye that fastness
ƷýƷe Ʒillað.		will from fire,
ƷƷeape ƷoƷƷtanðan.		that lofty town, protect,
on ƷæƷe Ʒtope Ʒe.		in that place we
ƷeƷunðe maƷon.	20	may safe
ƷæleƷ bíðan.		a while abide,
ƷeopƷ ƷeneƷiƷan.		and our lives save.'
him Ʒa ƷƷeondlice.		Him then kindly
enƷlaƷ áƷƷæƷte.		the righteous angels
andƷƷapeðon.		answered :—
Ʒu Ʒcealt ƷæƷe bene.		'Thou of that prayer shalt
nu Ʒu ýmb Ʒa burh ƷƷƷýcƷe.		(now thou of that city speakest)
Ʒiða Ʒeopðan.		be in possession :
ƷenƷ Ʒecene tó.		hasten forthwith to
Ʒam ƷæƷtenne.	30	that fastness ;
Ʒit Ʒe ƷƷiðe healðað.		we in peace will hold thee,
Ʒ mundbýrðe.		and in protection ;
ne moton Ʒýt on ƷæƷ-loƷum.		nor may we on the faithless
ƷƷecan tóƷƷ ƷoðeƷ.		wreak God's anger,
ƷƷebban ƷýnniƷ cýnn.		sweep away the sinful race,
æƷðon Ʒu on ƷæƷor þín.		ere that thou into thy Zoar

beapn zelæde.

Ʒ brýð Ʒomeð.

þa onette.

abrahameƷ mæz.

tó þam Ʒærtenne.

feðe ne ƷƷarode.

eopl mid ideƷum.

ác he ofrtum foƷð.

laƷtaƷ lezde.

oð þ he zelædde.

brýð mid beapnum.

under burh-locan.

in ƷæƷor híƷ

þa Ʒunne úp.

fozca Ʒrið-candel.

Ʒurðum eode.

þa ic Ʒendan ƷeƷræzn.

ƷƷezleƷ albor.

ƷƷeƷ of heofnum.

Ʒ ƷƷeapne líz.

ƷeƷum to Ʒíte.

Ʒeallende ƷýƷ.

þæƷ hie on æƷ-ðazum.

ðrihten týndon.

lanze þƷaze.

him þæƷ lean foƷzealð.

ƷaƷta Ʒalðenð.

Ʒriáp heah-þƷea.

on hæðen-cýun.

hlýnn Ʒeapð on ceapƷum.

cƷƷm áƷleapƷa.

cƷealmeƷ on óƷe.

láðan cýnneƷ.

líz eall foƷnám.

hast *thy* children led,

and *thy* wife also.'

Then hastened

Abraham's kinsman

to that fastness ;

steps spared not

[ 118 ] *the* earl with *the* women,

but, with utmost haste, he onward

bent *his* course,

10 till that he led

*his* wife with *the* children,

amid *the* city-barriers,

into his Zoar,

as *the* sun up,

*the* life-candle<sup>a</sup> of nations,

[ 119 ] just had mounted.

Then, I have learned, sent

*the* Prince of *the* firmament

sulphur from heaven,

20 and swart flame,

for punishment on *those* men,

boiling fire ;

for that they, in former days,

had vexed *the* Lord

for *a* long season :

for this paid them *their* reward

*the* Ruler of spirits,

capital punishment seized

on *the* heathen race ;

30 din was in *the* cities,

the cry of *the* dissolute

at *the* point of death,

of *the* loathed race :

flame consumed all

<sup>a</sup> Ʒrið is here again used for Ʒeopð, as in Ʒrið-zeðal, p. 69, l. 27.

<p>             þ he ʒpeneʒ ʒonð.              ʒolð-burʒum in.              ʒwilde þær ýmbútan.              únlytel ðæl.              ʒíðne ʒolðan.              ʒeondʒendeð pær.              brýne ʒ bróʒan.              bearpær ʒurðon.              to axan ʒ to ýʒlan.              eorðan pærʒmar<sup>a</sup>.              efne ʒpa píðe.              ʒpa ða píte-lác.              neðe ʒepæhton.              ʒúm land ʒepa.              ʒʒubende fýʒ.              ʒteápeʒ ʒ ʒeápeʒ.              ʒʒoʒende ʒonʒpealh.              eall eaðor.              þ on ʒoboma býʒʒ.              ʒecʒaʒ ahton.              ʒ on ʒomorrah.              eall þ ʒoð ʒwilde.              ʒpea mid þý ʒolce.              þa þ fýʒ-ʒebnæc.              leoða líf-ʒeðál.              lotheʒ ʒehýrðe.              brýð on burʒum.              unðerþæc beʒeah.              pið þær pæl-fýlles.              uʒ ʒepʒutu ʒecʒað.              þ heo on ʒealt-ʒtáneʒ.              ʒona ʒurðe.              2541. ánlicneʒʒe.              æfne ʒiððan.           </p>	<p>             that it found green              in <i>the</i> golden cities.              Thus there around,              no small part              of <i>the</i> wide land              was overspread              with burning and dismay;  <i>the</i> groves became              cinders and ashes,              10 <i>and the</i> fruits of earth :              even as far              as those inflictions              dire extended,              men's spacious land  <i>the</i> ravaging fire,              up and around,              raging swallowed ;              all dwellings              that in Sodom-city              20 men possessed,              and in Gomorrah,              all that God destroyed,  <i>the</i> Lord, with the people.              When that fire-crash,  <i>the</i> death of nations,              heard Lot's              wife in <i>the</i> cities,  <i>she</i> backward looked              towards the fatal ruin.              30 <i>The</i> Scriptures tell us              that she into <i>a</i> salt-stone's              likeness              straight became.              Ever since           </p>
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<sup>a</sup> MS. and Junius pærʒma.

re mon-líca.		the human image
ƿ̅ 1ʃ mǣre ʃpell.		(that is <i>an</i> awful tale)
ʃtille punode.		hath continued still,
þær hie ʃtranʒ beʒeat.		where her o'ertook stern
ʃíte þær heo ʃórdum.		punishment, for that she <i>the</i> words
pulðreʃ þeʒna.		of <i>the</i> ministers of glory
hýnan ne polde.		would not obey.
nú ʃceal hearð ʃ ʃteáp.		Now hard and steep must <i>she</i> ,
on þam ʃícum.		in those places,
ʃýrðe bíðan.	10	<i>her</i> fate abide,
ðrihtneʃ ðómeʃ.		<i>the</i> Lord's doom,
hronne ðoʒora ʃím.		when, through number of days,
ʃoruld ʒeʃíte.		<i>the</i> world shall have passed away.
ƿ̅ 1ʃ punðra ʃum.		That is one of <i>the</i> wonders,
þara ðe ʒeʃoʃhte.		of those which wrought
pulðreʃ albor:.	[ 121 ]	<i>the</i> Prince of glory.

## XXXVII.

Ðim þa abraham ʒeʃát.  
 ána ʒanʒan.  
 mið ær-ðæʒe.  
 ƿ̅ he eʃt<sup>a</sup> ʒeʃtóð.  
 þær ʃórdum ær.  
 ʃið hiʃ ʃalðenð ʃʃʃæc.  
 ʃʃóð ʃʃum-ʒára.  
 he ʒeʒeah ʃʃom ʃolðan.  
 úʃ ʃíðe ʃleoʒan.  
 ʃæl-ʒʃumme ʃéc.  
 hie þær ʃlenco onʃóð.  
 ʃ ʃín-ʒeðʃýnc.  
 ƿ̅ hie ʃʃnen-ðæða.  
 to ʃʃece ʃʃiðon.  
 ʃýnna þʃiʃte.  
 ʃóð oʃeʃʒeáton.

## XXXVII.

Abraham then went  
 journeying alone,  
 with early dawn,  
 20 so that he again stood  
 where ere, in words,  
*he* with his Lord spake,  
*the* sagacious patriarch.  
 He saw from earth  
 up widely fly  
*the* grim smoke of death.  
 Pride had them so invaded,  
 and wine-drinking,  
 that they in wicked deeds  
 30 were too audacious,  
 daring in sins ;  
*they* in sooth forgot

<sup>a</sup> MS. and Junius heʃt.

Ծրիտեյ ճճմար.  
 Ե հրա հիմ ճւջեճա քօրջար.  
 blæd on burzum.  
 քօրթօն հիմ հրեջօ Ենջլա.  
 քյլմ-հատե իջ.  
 տօ քրæce քենԵ.  
 քալԵեճ սյքք.  
 շեմոճԵ քաբքաբք թա.  
 abraham árlíce.  
 քրա հե օքտ ճյճԵ.  
 10 leofne mannan.  
 loth շեքեքԵԵ.  
 մաջ թաբ օճքք.  
 թա քեօ մաքեքեօ քօրքարճ.  
 ne ճօրքե թա.  
 ճաճԵ-քօք հաԵԵ.  
 քօր քրեաճ Եքքաճ.  
 on թամ քաբքեճ.  
 իեճ Եարճիքեաճ.  
 ác հիմ loth շեքաճ.  
 օք Եյքիւճ շաճաճ.  
 Ե հիք Եարճ քօմեճ.  
 քալ-քտօք քյքք.  
 քիճ քքարիաճ.  
 օճ թ հիԵ Եե հիլճԵ.  
 հեարք ճյճե.  
 Եօրճ-քքաբք քյճճօճ.  
 թար քե Եաճեքա loth.  
 քաբքաբք քսոճԵ.  
 քալԵեճ Եօքք.  
 30 ճաջ-քիմեք քօրք.  
 Ե հիք ճօհտօր քրա<sup>a</sup>.  
 \* \* \*  
 \* \* \*

*the* Lord's judgments, [perity  
 and who had given them of pros-  
*the* fruit in *their* cities ;  
 therefore on them *the* Lord of an-  
 burning hot flame, [gels  
 in vengeance, sent.

Our Lord, [membered  
 observant of *his* compact, then re-  
 Abraham faithfully,  
 10 as he oft had done,  
*the* beloved man ;  
*he* preserved Lot,  
 the other's kinsman,  
 when the many perished.

Might not then  
*the* man for deeds renowned,  
 for fear of *the* Lord,  
 in that fastness  
 longer dwell ;  
 20 but Lot departed,  
 [ 122 ] journeying from *the* city,  
 and his children also,  
 far from *the* fatal place,  
 to seek *a* dwelling,  
 till that they, by *the* slope  
 of *a* high down,  
 found *an* earth-cavern,  
 where the blessed Lot,  
*the* righteous, dwelt,  
 30 dear to *the* Lord,  
 a number of days,  
 [ 123 ] and his daughters two.

<sup>a</sup> Here a leaf of the MS. has been cut out.

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

hie dýðon ꝥa ðruncnum.<sup>a</sup>

they did as to *one* drunken,

eode ꝥeo ýlðne tó.  
 ær on ꝥeꝥe.

went the eldest to  
 ere on *his* couch

\* \* \*  
 \* \* \*

heora beza fæðer.  
 ne ꝥeꝥe blonden-ꝥeax.  
 hꝥonne him fæmnan to.

*the* father of them both :  
*the* white-locked knew not  
 when to him *the* damsels

\* \* \*  
 bꝥýðe him bu ꝥæron.  
 \* \* \*

were both brides unto him,

on fæꝥhð-coꝥan.  
 fæꝥe ꝥeneapꝥot.  
 móðe ꝥ ꝥemýnde.  
 ꝥ he mæꝥða ꝥið.  
 ꝥíne ðrúncen.

in *his* soul's recess  
 heavily oppressed,  
 10 in mind and memory ;  
 so that he *the* maidens' coming,  
 with wine drunken,  
 might not know.

ꝥeꝥitan ne meahꝥe.  
 iðeꝥa ꝥurðon eacne.  
 eaꝥoran bꝥohtan.  
 ꝥill-ꝥeꝥeꝥoꝥoꝥ.  
 on ꝥoꝥulð ꝥunu.  
 heora ealban fæðer.  
 þaꝥa æðelinga.  
 móðer oðeꝥne.  
 moáb némbde.  
 lotheꝥ ðohteꝥ.

*The* damsels became quickened,  
 brought offspring  
*the* sisters german,  
 sons, into *the* world,  
 to their old father.  
 Of those youths,  
 20 *his* mother *the* one  
 called Moab,  
 Lot's daughter,

<sup>a</sup> The defect both in sense and alliteration show that some lines have been omitted in this part of the MS.

ȝeo on lífe ƿæȝ.  
 ƿintꝛum ýldre.  
 uȝ ȝeƿritu ȝecȝeað.  
 ȝoðcunðe béc.  
 ꝥ ȝeo ȝingȝe.  
 hiȝe áȝen beaȝn.  
 ammon héte.  
 of þam ƿum-ȝáȝum.  
 folc únrím.  
 þȝýmƿæȝte tpa.  
 þeoda apócon.  
 oðre þaȝa mæȝða.  
 moabitape.  
 eoȝð-buende.  
 ealle hátað.  
 ƿíð-mæȝe cýnn.  
 oðre ƿeȝaȝ némmað.  
 æðelunȝa beaȝn.  
 ammonitape:

[ 124 ]

*she* who in life was  
 in winters elder.

*The* Scriptures tell us,  
*the* divine books,  
 that the younger  
 her own child  
 called Ammon.

From those patriarchs  
 people unnumbered,  
 10 two renowned  
 nations sprang.  
 One of those tribes  
 Moabites  
 earth's inhabitants  
 all name,  
 a far-famed race ;  
*the* other people call,  
*the* children of men,  
 Ammonites.

## XXXVIII.

ȝeƿát him þa mið bȝýðe.  
 bȝoðoȝ apóneȝ.  
 unðeȝ abimelech.  
 æhte læðan.  
 mið hiȝ hiȝum.  
 hæleðum ȝæȝðe.  
 ꝥ ȝaȝa hiȝ.  
 ȝƿeoȝtoȝ ƿæȝe.  
 abraham ƿóȝdum.  
 beaȝh hiȝ alðre.  
 þý he ƿiȝt ȝeaȝe.  
 ꝥ he ƿíne-máȝa.  
 on folce lýt.  
 ƿneonða hæƿðe.  
 þa ȝe þeoden hiȝ.

## XXXVIII.

20 Departed then with *his* wife  
 Haran's brother,  
 under Abimelech  
*his* wealth to lead,  
 with his followers.  
*He* to *the* people said  
 that Sarah his  
 sister was.  
 Abraham by *those* words  
 saved his life ;  
 30 for he knew well  
 that he kinsmen  
 among *the* people few,  
*few* friends had.  
 Then the prince his

þeƷnar ŷende.  
 heht þringan to him ŷelfum<sup>a</sup>.  
 \* \* \*

servants sent,  
 bade *them* bring to himself

þa þæŷ ellþeodig.  
 oðŷe Ʒiðe.  
 Ʒif abrahameŷ.  
 Ʒrom Ʒere lædeð.  
 on Ʒremdeŷ Ʒæðm.  
 him þær Ʒýlŷte þa.  
 éce ðrihten.

Then was 'mongst strangers,  
 a second time,  
 Abraham's wife  
 led from *her* husband,  
 to a stranger's bosom.

Ʒŷa he oft ðýðe.  
 neŷgenð uŷŷer.  
 com nihteŷ ŷelf.  
 þær Ʒe Ʒalbenð læƷ.  
 Ʒíne ðŷuncen.

10 as he oft had done ;  
 our Preserver

onƷan þa Ʒóð cýningŷ.  
 þurh Ʒŷeŷn Ʒŷŷécan.  
 to þam æðelinge.  
 Ʒ him ýŷŷe hŷeóp.  
 þu abrahameŷ.

[ 125 ] drunken with wine.

Began then *the* King of truth,  
 through a dream, to speak  
 to the prince,  
 and angrily to him called :—

ideŷe Ʒenáme.  
 þŷýðe æt beoŷne.  
 þe abŷeƷðan Ʒceal.  
 Ʒoŷ þæŷe ðæðe.  
 ðeað of þŷeoŷŷum.  
 Ʒaŷle þíne.

20 wife hast taken,  
*his* consort from *the* chieftain :  
 from thee shall draw,  
 for that deed,  
 death from *thy* breast  
 thy soul.'

him Ʒýmbel-ŷeŷuƷ.  
 Ʒýnna þŷýttæ<sup>b</sup>.  
 þurh Ʒlæŷ óncŷæð.  
 hŷæt þu æŷŷe.  
 engla þeoden.

Him, with feasting weary,  
*the* dispenser of treasure  
 in sleep addressed :—

264 þurh þín ýŷŷe Ʒilt.

30 Lord of angels !  
 through thine anger,

<sup>a</sup> One line, at least, is here wanting, containing the regimen of þringan ; viz. Ʒaŷŷan (as required by the alliteration) and some other words.

<sup>b</sup> This is without doubt an error of the scribe for Ʒinceŷ þŷýttæ, by which title Abimelech is subsequently designated. See p. 165. line 6.



alðne lætan.  
 heah beheopian<sup>a</sup>.  
 þære þe heƿ leofað.  
 rihtum þearum.  
 bið on ƿæðe ƿæƿt.  
 móð-geþance.  
 ƿ him mihtje.  
 to þe geceð.  
 me ƿæððe æƿ.  
 þ ƿiƿ hƿe.  
 ƿórdum ƿelfa.  
 unƿƿiczenðum.  
 þ heo abrahameƿ.  
 ƿƿeoƿtop ƿære.  
 næbbe ic ƿynne ƿið he.  
 ƿacna æniƿ.  
 geƿƿeððeð geana.  
 him þa æðne eƿt.  
 éce ðrihten.  
 ƿóðƿæƿt meoð.  
 þƿiƿ þ ƿƿeƿn óncƿæð.  
 aƿiƿ abrahame.  
 iðeƿe ƿine.  
 ƿiƿ to geƿealde.  
 geƿ þu on ƿoƿulðe lenƿ.  
 æðelinƿa helm.  
 alðƿeƿ ƿecce.  
 he iƿ geóð ƿ geleap.  
 mæƿ ƿelf ƿƿƿecan<sup>c</sup>.  
 geƿeón ƿƿeƿl-cýniƿ.

let a life,  
 O Supreme ! be cut off,  
 which here liveth  
 with righteous manners,  
 is in purpose firm  
 in thought of mind,  
 and, for itself, mercy  
 at thee seeketh ?  
 To me, a while since, said  
 that woman by her  
 words herself,  
 not questioning<sup>b</sup>,  
 that she Abraham's  
 sister were ;  
 I have not sin with her,  
 any wickedness,  
 yet committed.  
 Him then straight again  
*the* Lord eternal,  
*the* just Creator,  
 through the dream, addressed :—  
 ' Give to Abraham  
 his consort,  
*his* wife into *his* power,  
 if thou in *the* world longer,  
 chief of men,  
 reck of life.  
 He is good and wise,  
 may himself speak *with*,  
 see heaven's King,

<sup>a</sup> MS. beheopian ; Junius beheopan : but the true reading is doubtless beheopian. See p. 163, line 21, where the phrase again occurs. The beginning of Abimelech's speech is obscure, and my translation, I fear, far from satisfactory.

<sup>b</sup> The words 'not questioning' are to be taken immediately after 'to me' three lines above.

<sup>c</sup> Between this and the preceding line there is no alliteration ; perhaps for ƿelf we should read ƿið geóð.

þu ƿelcan ƿcealt.  
 mið feo 7 mið feorþme.  
 ƿif ðu þam ƿnum-ƿápan.  
 bryðe ƿýnnerc.  
 he abiddan mæƿ.  
 ƿif he offtum me.  
 æpenða<sup>a</sup> ƿile.  
 þearfærc 7 ƿeþýlðic.  
 þín abeodan.  
 þ̅ íc þe liƿra.  
 liƿzenðum ƿiet.  
 on ðaƿum læte.  
 ðuƿa þrícan.  
 ƿinceƿ ƿerundne.  
 þa ƿlæpe tobræƿð.  
 ƿorht ƿolceƿ ƿearð.  
 heht him ƿetizean tó.  
 ƿƿécan ƿíne.  
 ƿƿeðum ƿæƿðe.  
 eorlum abimeleh.  
 eƿerian ƿeðreað.  
 ƿalðenðeƿ ƿórd.  
 ƿeƿar him onðreðon.  
 ƿor þære ðæðe.  
 ðrihtneƿ handa.  
 ƿƿenƿ æfter ƿƿeƿne. [ 127 ]  
 heht ƿýlf cýning.  
 him þa abraham tó.  
 offtum miðlum.  
 þa neorðode.  
 ƿíce þeoden.  
 maƿo ebrea<sup>b</sup>.  
 \* \* \*

thou shalt perish  
 with *thy* goods and substance,  
 if thou to the patriarch  
*his* wife deny.  
 He may by prayer obtain,  
 (if he to me speedily  
 will thy errand,  
 upright and patient,  
 prefer)  
 10 that I thee comforts,  
 yet living,  
 will henceforth let,  
 prosperity, enjoy,  
 uninjured in *thy* wealth.'  
 Then cast off sleep  
*the* affrighted nations' guardian  
 bade to him fetch  
 his counsellors,  
 said with speed  
 20 Abimelech to *the* earls,  
 by fear tormented,  
*the* words of *the* Lord.  
*The* men dreaded,  
 for that deed,  
 of *the* Lord's hands  
*the* stroke, according to *the* dream.  
*The* king himself commanded  
 Abraham then to him,  
 with utmost speed.  
 30 Then addressed  
*the* powerful prince,  
*the* parent of *the* Hebrews,

<sup>a</sup> æpenða seems an error for æpenðe.

<sup>b</sup> The beginning of Abimelech's speech is wanting, as is apparent both from the context and the defect in the alliteration.

þær þu me pýlle.  
 rórdum gecgean.  
 hu zeporhte íc þæt.  
 riððan þu uric under.  
 abraham þine.  
 on þaj eðel-turf.  
 æhta lædðert.  
 þ þu me þur riðe.  
 gearo renodert.  
 þu ellþeodiz.  
 uric polðert.  
 on þijre folc-geare.  
 facne beýrpan.  
 rýnnum befmítan.  
 rægðert rórdum.  
 þ garra þín.  
 rpeortor þære.  
 lícer mæze.  
 polðert láðlice.  
 þurh þ ríf on me.  
 rrohce alecgean.  
 ormaete ýfel.  
 pe þe árlice.  
 zereormedon.  
 7 þe rneonðlice.  
 on þijre þer-þeode.  
 ríc zetæhton.  
 land to hýrum.  
 þu ur leanert nú.  
 únrneonðlice.  
 rnemena þancajt.

' that thou wilt to me  
 say in words,  
 how I have that wrought,  
 (since thou among us,  
 Abraham !  
 into this country  
 hast led thy property,)  
 that thou for me thus cruelly  
 hast laid *a* snare ?  
 10 Thou, *a* stranger,  
 wouldest us,  
 in this nation,  
 by fraud deceive,  
 with sins defile ;  
 saidst in words  
 that Sarah thy  
 sister were,  
*thy* body's kin ;  
 wouldest hostilely,  
 20 through that woman, on me  
 crime attach,  
 measureless evil.  
 We thee honourably  
 entertained,  
 and to thee kindly,  
 in this nation,  
 assigned *a* dwelling-place,  
 land for comfort ;  
 thou now requitest us  
 unkindly,  
 30 [ 128 ] for *our* benefits thankest.'

## XXXVIII.

2672 Abrahah þa.  
 andjrapode.  
 ne dýðe íc for facne.

## XXXVIII.

Abraham then  
 answered :—  
 ' I did *it* not for fraud,

ne for feondrice.		nor for enmity,
ne for rihte.		nor for aught
þær ic þe pean uðe.		that I might give thee trouble ;
ác ic me zumena balðor.		but I myself, chief of men,
zuð-bórðer ſpenz.		brandisher of <i>the</i> shield,
leod-mazum feor.		far from <i>my</i> countrymen,
láne zebeaph.		purposely preserved.
riððan me re halza.		After that me the Holy,
of hýrde ſnean.		from <i>the</i> family of <i>the</i> chief,
míner fæðer.	10	my father,
ſýrn alæðeð <sup>a</sup> .		led of old,
ic þela riððan.		I since many
folca zehohte.		nations have sought,
þína uncuðra.		men unknown,
ſ þiſ riſ mið me.		and this woman with me,
ſneonda fearceaf.		destitute of friends.
íc þær færeſ á.		I on this journey ever
on þénum ſæt.		in expectation set,
hronne me þraðra gum.		when some enemy me,
ellþeodizne.	20	a stranger,
alðre beheope.		might of life bereave,
reðe him þar idefe eft.		who for himself this woman after
ázan polbe.		would possess :
forðon ic riſ-ſmiðum.		therefore to <i>the</i> warriors I
þórdum ſæzðe.		said in words,
þ þara mín.		that Sarah my
ſpeortor þære.		sister were,
æzhpær eorðan.		in every place
þær rit earða leaſ.		where we, of dwellings void,
mið þea-landum <sup>b</sup> .	30	with hostile nations
ſinnan ſceoldon.	[ 129 ]	must contend.
ic þ ilce ðreah.		I the same did
on þýrre eðýl-tyrf.		in this country,

<sup>a</sup> Apparently an error of the scribe for alæððe.

<sup>b</sup> *Cum peregrina terra, vel peregrinæ terræ incolis, contendere; malim tamen legere þea landum hostili terra, a þea hostilis.*—Lye.

ȝiððan ic þína<sup>a</sup>.  
 þeoden mæra.  
 mundbýrde zecear.  
 ne þær me on móðe cuð.  
 hræðer on þýggum folce.  
 fnean ælmihtige.  
 egepa pæpe.  
 þa ic hér æreft cóm.  
 forþón ic þeznum.  
 þinum býrnde. 10  
 ȝ ȝýlfum þe.  
 ȝriðort micle.  
 ȝóðan ȝpæce.  
 þ me ȝarpan.  
 býrde-larfe.  
 bedd-þepte ȝertáh.  
 þa onzán abimæleh.  
 abraham ȝriðan.  
 worulð-ȝepteonum.  
 ȝ him hiȝ þif azeaf. 20  
 fealde him to bóte.  
 þær þe he híȝ býrð zenám.  
 ȝanzenbe feoh.  
 ȝ ȝlæð feolfor.  
 andpeorc feof. [ 130 ]  
 ȝpæc þa þórðum eac.  
 to abrahame.  
 æðelinza helm.  
 puna mið uric.  
 ȝ þe þic zeceof. 30  
 on þýggum lande.  
 þær þe leofort ȝie.  
 eðel-ȝtope.  
 þe ic ázan feal.

after I thy,  
 O great prince !  
 protection chose.  
 To me in mind *it* was not known,  
 whether, among this folk,  
 of *the* Lord Almighty  
*there* were dread,  
 when I here first came ;  
 therefore I from thy  
 servants hid,  
 and from thee thyself,  
 most of all,  
 true speech,  
 that to me Sarah  
 with footstep conjugal  
 mounted *the* couch of rest.'

Then began Abimelech  
 Abraham to load  
 with worldly treasures,  
 and to him his wife restored ;  
 gave him to boot  
 (because he had taken his wife)  
 live stock,  
 and shining silver,  
 substance of money.

Spake then eke in words  
 to Abraham  
*the* chief of men :—  
 ' Dwell with us,  
 and choose thee *a* habitation  
 in this land, [thee,  
 where *it* may be most pleasing to  
*a* dwelling-place  
 which I shall give *thee*.

<sup>a</sup> Probably an error of the scribe for þíne.

þeƿ uƿ ƿæle ƿƿeond.  
 þe ðe ƿeoh ƿýllað.  
 cƿæð þa eft ƿaðe.  
 oðre ƿóƿe.  
 to ƿarƿan.  
 ƿinceƿ bƿýtta.  
 ne þearƿ ðe on eðƿit.  
 abraham ƿettan.  
 ðín ƿƿea ðƿihten.  
 þ þu ƿlett-ƿaða<sup>a</sup>.  
 mæƿ ælf-ƿcieno.  
 míne tƿæde.  
 ác him hýƿe-teonan.  
 hƿítan ƿeolƿƿe.  
 ðeope béte.  
 ne ceapna incit ðuƿuða.  
 of ðiƿƿe eðýl-týƿƿ.  
 ellon ƿécan.  
 ƿínar uncuðe.  
 ác ƿuniað héƿ.  
 abraham ƿƿemeðe.  
 ƿƿa hine hiƿ alðon heht.  
 onƿenƿ ƿƿeondƿcƿe.  
 be ƿƿean hæƿe.  
 luƿum ƿ hiƿum.  
 he ƿæƿ leof ƿode.  
 ƿorðon he ƿibbe.  
 ƿeƿæliz ðƿeah.  
 ƿ hiƿ ƿcƿippenðe<sup>b</sup>.  
 unðer ƿceaðe ƿeƿor.  
 hleop-ƿeðƿum þeahc.  
 heƿ þenden hiƿe.

Be to us *a* faithful friend,  
 we will give thee wealth.  
 Spake then again quickly  
 other words  
 to Sarah  
*the* dispenser of treasure :—  
 ‘ Need not to thee in reproach  
 Abraham attach,  
 thy lord,  
 10 that thou my pavilion,  
 woman elfin-fair !  
 hast trodden ;  
 for to him *the* injury,  
 with white silver,  
*I* will well repair.  
 Care ye not friends,  
 out of this country,  
 elsewhere to seek,  
 men unknown,  
 20 but dwell here.’  
 Abraham acted  
 as him his chief commanded,  
 began friendship,  
 at *the* Lord’s behest,  
 with love and good-will.  
 He was dear to God,  
 therefore he in peace  
 happy lived,  
 [ 131 ] and under his Creator’s  
 30 shadow journeyed,  
 decked with *his* guardian-wings,  
 here while *he* lived.

<sup>a</sup> I am not aware of the occurrence of this word elsewhere : my interpretation is conjectural.

<sup>b</sup> My translation of this line is made under the supposition that for ƿcƿippenðe we should read ƿcƿippenðeƿ.

þa ȝien pæȝ ýrre.  
 ȝoð abimelehe.  
 for þære ȝýnne.  
 þe he rið ȝarra.  
 ȝ rið abrahame.  
 ær ȝefnemeðe.  
 þa he ȝeðælbde.  
 him ðeore tra.  
 riȝ ȝ pærneð.  
 he þæȝ weorc ȝehleát.  
 ȝrecne riȝe.  
 ne meahton ȝreo ne þeore.  
 heora breȝo-pearðar.  
 bearnnum áȝan.  
 mon-ȝim mæȝeð.  
 ác him þ̅ metod forȝoð.  
 oð þ̅ ȝe halȝa.  
 hiȝ hlaȝorðe.  
 abrahama onȝan.  
 áȝra biððan.  
 écne ðrihten.  
 him engla helm.  
 ȝetiȝðode.  
 tuððor-ȝreð onleác.  
 folc-cýninge.  
 ȝreora ȝ þeorra.  
 weara ȝ riȝa.  
 let weaxan eft.  
 heora ȝim-ȝetel.  
 roðora palðenð.  
 eað ȝ æhta.  
 ælmihtig wearið.  
 milde on móðe.  
 mon-cýnneȝ wearið.  
 abimeleche.  
 ȝra hine abrahama bæð. [ 132 ]

Then again was angry  
 God with Abimelech,  
 for the sin  
 that he against Sarah,  
 and against Abraham,  
 ere committed,  
 when he separated  
 two to him dear,  
 female and male.  
 10 He for this got pain,  
 perilous torment :  
 might not free nor servile  
 their lords  
 with children gift,  
 numerous progeny ;  
 for that *the* Lord hindered to them,  
 till that the holy,  
 for his chief,  
 Abraham, began  
 20 to pray for power,  
*the* Lord eternal.  
 To him *the* Chief of angels  
*it* granted,  
*the* procreative power unlocked,  
 for *the* king of nations,  
 of free and servile,  
 men and women ;  
 let wax again  
 their number,  
 30 *the* heavens' Ruler,  
*their* happiness and wealth.  
*The* Almighty became  
 mild in mood,  
*the* Guardian of mankind,  
 to Abimelech,  
 as Abraham had prayed him.

ða com ƿeƿan.  
 ƿea ælmihtiz.  
 to ƿapƿai.  
 ƿƿa he ƿelf ƿecƿæð.  
 ƿalðenð uƿƿer.  
 hæƿðe ƿórnð-beot.  
 leoƿum ƿelæƿteð.  
 líƿeƿ alðor.  
 eaƿorƿan ƿ iðeƿe.  
 abƿahame ƿóc.  
 beapn of bƿýðe.  
 þone bƿeƿo enƿla.  
 æƿ ðý maƿo-tuðƿe.  
 moðor ƿæƿe.  
 eacen be eorle.  
 iƿáác némbðe.  
 hine abƿaham on.  
 hiƿ áƿene hand.  
 beacen ƿette.  
 ƿƿa him bebeað meƿoð.  
 ƿulðor-toƿht ýmb ƿucan.  
 þæƿ þe hine on ƿoruld.  
 to mon-cýnne.  
 moðor bƿohte:

## XL.

Eƿiht ƿeox ƿ þaƿ.  
 ƿƿa him cýnðe ƿæron.  
 æðele ƿrom ýlðƿum.  
 abƿaham hæƿðe.  
 ƿintƿa hund teontiz.  
 þa him ƿíƿ ƿunu.  
 on þanc ƿebæƿ.  
 he þæƿ ðƿaƿe báð.  
 ƿiððan him æƿeƿt.  
 þƿƿh hiƿ áƿen ƿórnð.

[ 133 ]

Then came  
*the* Lord Almighty  
 to Sarah,  
 as he himself had said ;  
 our Ruler  
 had *his* promise  
 to *those* beloved *ones* performed,  
*the* Prince of life,  
 to *the* man and woman.  
 10 To Abraham was born  
 a child, from *his* wife,  
 whom *the* Lord of angels,  
 ere that with progeny  
*the* mother were  
 by *the* earl quickened,  
 Isaac named.  
 On him Abraham,  
 with his own hand,  
 set a sign,  
 20 as him bade *the* Creator,  
 glory bright, after a week,  
 from when that him into *the* world,  
 among mankind,  
*his* mother brought.

## XL.

*The* boy waxed and thrived,  
 as to him was natural,  
 congenial from *his* parents.

Abraham had  
 a hundred winters,  
 30 when to him *his* wife a son  
 gratefully bare.  
 He for this had a while waited,  
 since that to him first,  
 through his own word,



þone dæg pillan.  
 drihten bodode.  
 þa seo wýrð zerearð.  
 ꝥ ꝥ wíf zereah.  
 for abrahame.  
 iſmael plezan.  
 ðær he æt ſwærendum.  
 sæton bútu.  
 halig on hize.  
 ⁊ heora hwan eall.  
 driuncon ⁊ dſýmðon.  
 þa cwæð drihtlecu mæg.  
 brýð to beorne.  
 forzi me beaga wearð.  
 mín swæf ſwea.  
 hæc riððan<sup>a</sup>.  
 ágar ellor.  
 ⁊ iſmael.  
 læðan mid he.  
 ne beoð we lenz ſomed.  
 pillum mínum.  
 zi ic wealdan mótt.  
 næfre iſmael.  
 rið iſáce.  
 rið mín ágen bearn.  
 ýrfe dæleð.  
 on laſte þe.  
 þonne þu of líce.  
 aldon aſénðeſt.  
 þa wæf abrahame.  
 weorce on móðe.  
 ꝥ he on ſwæc dſiſe.  
 hiſ ſelſer ſunu.  
 þa com riðð meoð.

that day of desire  
*the* Lord had announced.

Then was the hap,  
 that that woman saw,  
 before Abraham,  
 Ishmael playing,  
 where they at meat  
 both sat,  
 holy in mind,  
 10 and all their domestics  
 drank and rejoiced :  
 then said *his* lofty mate,  
*his* wife, to *the* chief :—  
 ‘ Grant me, guardian of braelets,  
 my dear lord,  
 bid go  
 Hagar elsewhere,  
 and Ishmael  
 with her lead :  
 20 we will not longer be together,  
 with my will.  
 If I may sway,  
 never Ishmael  
 with Isaac,  
 with my own child,  
 shall share *the* heritage  
 after thee,  
 when thou from *thy* body  
 sendest life.’  
 30 Then was to Abraham  
 grief in mind,  
 that into exile he must drive  
 his own son.  
 Then came *the* Lord of truth,

[ 134 ]

<sup>a</sup> Apparently an error for riðian.

fream on fultum.  
 rihte ferhð zuman.  
 ceapum on clommum.  
 cýning engla rppæc.  
 to abrahame.  
 éce drihten.  
 læt þe aſlupan.  
 forze of bneortum.  
 móð-zerinnan.  
 7 mæzeð hipe.  
 bryðe þínne.  
 hát bútu apez.  
 ázáþ feran.  
 7 iſmael.  
 cniht of cýððe.  
 íc hiſ cýnn zeðo.  
 brád 7 bneſne.  
 bearna tuðne.  
 pærtum rpediz.  
 rpa ic þe rórdum zehet.  
 þa ſe þer hýrðe.  
 hiſ paldende.  
 dráf of rícum.  
 dreorig-móð tú.  
 28c 6 iðere of earðe.  
 7 hiſ ázen bearn.<sup>a</sup>

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

*the* Powerful, to his aid ;  
*he* knew *the* man's soul  
 fettered with cares.  
*The* King of angels spake  
 to Abraham,  
*the* eternal Lord :—  
 ' Let from thee slip  
 sorrow from *thy* breast,  
 mental strife,  
 10 and *thy* mate obey,  
 thy wife :  
 order both away  
 to go, Hagar  
 and Ishmael,  
*the* boy from *the* country :  
 I will make his race  
 wide-spread and potent,  
 in *its* progeny of children,  
 in offspring, abundant,  
 20 as by *my* words I promised thee.'  
 Then the man obeyed  
 his Sovereign,  
 drove from *his* dwellings  
*the* two sad of mind,  
*the* woman from *his* habitation,  
 and his own child.

<sup>a</sup> Here a leaf has been cut out of the MS. What follows is the speech of Abimelech to Abraham, the beginning of which is wanting.

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

<p>           ƿreotol ír ƿ ƿereþe.            þ þe ƿóð metoð.            on ƿeríððe ír.            ƿreƿler alþor.            ƿeðe ƿiƿor ƿeleð.            ƿnýtƿum mihƿum.            ƿ þín móð ƿrýmeð.            ƿoðcunðum ƿiƿum.            ƿorþoð ðe ƿiena ƿreop.            þæf þu ƿið ƿreond oððe ƿeond.            ƿnemman onƿunne.            ƿórdum oððe ðæðum.            ƿalþeð ƿcufeð.            ƿrea ƿorð-ƿeƿar.            ƿolmum ƿinum.            ƿillan þínne.            þ ír ƿíðe cuð.            þurh-ƿitendum.            ic þe biððe nu.            ƿine ebrea.            ƿórdum mínun.            þ ðu ƿil-móðiz.            ƿreopa ƿelle.            ƿæra þína.            þ þu ƿille me.            ƿeran ƿæle ƿreond.            ƿremena to leane.            þara þe ic to ðuƿuðum.            ðe ƿeðón hæbbe.            ƿiððan þu ƿearcearƿ.         </p>	<p>[ 135 ]</p> <p>11</p> <p>20</p> <p>30</p>	<p>           ' manifest <i>it</i> is and seen,            that to thee <i>the</i> Lord of truth            is as <i>a</i> companion,  <i>the</i> Prince of <i>the</i> skies,            who giveth victory,            through <i>his</i> sapient powers,            and strengtheneth thy mind            with gifts divine ; [still            therefore to thee hath prospered            what thou, with friend or foe,            hast to accomplish sought,            by words or deeds.  <i>The</i> Powerful forwardeth,  <i>the</i> Lord, <i>thy</i> goings forth,            with his hands,            thy will ;            that is widely known            to <i>the</i> city-dwellers.            I pray thee now,            O man of <i>the</i> Hebrews,            by my words,            that thou of disposition good            give <i>me</i> <i>a</i> pledge            of thy covenant,            that thou wilt to me            be <i>a</i> faithful friend,            in requital of <i>the</i> kindnesses            which I, for <i>thy</i> benefit,            have done to thee,            since that thou destitute         </p>
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feorþan cōme.		from afar camest,
on þar þer-þeode.		into this country,
þræccan larþe.	[ 136 ]	with exile step.
zylb me mid hylbo.		Pay me with affection,
þ ic þe hneap ne pær.		<i>for</i> that I was not sparing to thee
landes 7 litta.		of land and favours ;
þer þyrum leodum nú.		be to these people now,
7 mægþurze.		and to my
mínre árþær.		kindred, faithful ;
zif þe alpald.	10	if <i>the</i> All-powerful to thee,
úrre drihten.		our Lord,
rcyrian wille.		will grant,
geðe zercæpu healdeð <sup>a</sup> .		who holdeth <i>the world's</i> destinies,
þ þu rand-rycum.		that thou to <i>the</i> shielded warriors
rwómor móte.		bounteously may,
on ðisse folc-rcære.		among this people,
frætra dælan.		ornaments distribute,
modizna zercweón.		rewards of <i>the</i> bold,
meapce rættan.		<i>a</i> land-mark set.'
ða abraham.	20	Then Abraham
abimelehe.		to Abimelech
pære realde.		gave <i>his</i> covenant
þ he wolde rpa:.		that he so would.

## XLI.

Siððan pær ge eadeza.  
 earora þáre.  
 in rilirtéa.  
 folce earþræft.  
 leod ebréa.  
 lange þrúze.  
 rearfæft mid fremdum.  
 him rrea engla.  
 237 ric zetæhte.

## XLI.

Then was the blessed  
 son of Terah  
 in *the* Philistines'  
 nation settled,  
*the* Hebrews' prince,  
 a long season,  
 poor with strangers.  
 To him *the* Lord of angels  
 assigned *a* dwelling,

<sup>a</sup> From this line to the end of the canto the sense seems very obscure.

þær þeap hatað.		where men call,
burh-ƿitteþe.		<i>the</i> city-dwellers,
berſabea lond <sup>a</sup> .		<i>the</i> land of Bersheba.
þær ƿé halga.		There the holy <i>man</i>
heah ƿteap ƿeced.	[ 137 ]	<i>a</i> high steep dwelling,
burh timbreþe.		<i>a</i> town, built,
ƿ beapþo ƿette.		and set <i>a</i> grove,
ƿeo-beþþ þoƿhte.		an altar wrought,
ƿ hiƿ ƿalþeþe.		and to his Sovereign,
on þæm ƿlæþ-ƿteþe.	10	on the ember-place,
ƿilþ onƿæƿþe.		<i>an</i> offering dedicated,
lác ƿeneahe.		<i>a</i> gift sufficient,
þam þe líƿ þoƿgeap.		to him who life <i>him</i> gave,
ƿeƿæliƿlic.		happy
ƿƿeƿle under.		under heaven.
þa þæƿ ƿinceƿ.		Then the chief
ƿe ƿíca onƿán.		began the powerful
cýning coƿƿizan.		King to tempt,
cunþoþe ƿeoƿne.		earnestly proved
hƿilc þæƿ æþelingeƿ.	20	what the man's
ellen ƿæƿe.		fortitude were :
ƿƿiþum þóþum.		with words austere,
ƿƿræc him ƿteƿne tó.		he with <i>his</i> voice addressed him :—
ƿeƿit þu oƿeƿlice.		' Go thou, with utmost haste,
abraham ƿéƿan.		Abraham, journeying,
laƿtaƿ lecƿan.		set <i>thy</i> steps,
ƿ þe læþe míþ.		and with thee lead
þín áƿen beapþ.		thine own child.
þu ƿcealt iƿáac me.		Thou shalt Isaac to me
onƿecƿan þunu ðínne.	30	sacrifice, thy son,
ƿýlf to tiþe.		thyselƿ, as <i>an</i> offering,
ƿiþþan þu ƿeƿƿizeƿt.		after thou mountest
ƿteape þúne.		<i>the</i> steep downs,
hƿuncƿ þæƿ hean lánþeƿ.		( <i>the</i> ring of the high land,

<sup>a</sup> MS. and Junius lono.

þe ic þe heonon zetæce.	which I from hence will show thee,)
up þinum áznum fótum.	up with thine own feet ;
þær þu fcealt áð zezæpan. [138]	there thou shalt prepare <i>a</i> pile,
bælf-fýr bearne þinum.	<i>a</i> bale-fire, for thy child,
7 blótan fýlf.	and thyself sacrifice
funu mid fpeorðeƿ ecze.	<i>thy</i> son, with <i>the</i> sword's edge,
7 þonne fpeartan lize.	and then, with swart flame,
leofeƿ líc foƿbæpnan.	burn <i>the</i> beloved's body,
7 me lác bebeodan.	and offer <i>it</i> to me <i>a</i> gift.'
ne foƿpæt he þý fíðe.	10 He delayed not the journey
ác fona onzann.	but soon began
fýran to fóre.	to hasten for <i>the</i> way.
him pæƿ fpean <sup>a</sup> enzla.	To him was <i>the</i> Lord of angels'
fórf onðrýfne.	word terrific,
7 híƿ paldenð <sup>b</sup> leof.	and his Sovereign dear.
þa fe eadza.	Then the blessed
abraham fíne.	Abraham his
níht-ƿeƿte ofzeaf.	night-rest gave up,
nalleƿ neƿzenðeƿ.	<i>the</i> Preserver's
hæƿe ƿíðhozode.	20 behest despised not,
ác híne fe halza ƿeƿ.	but him the holy man
zýfde zƿæzgan fpeorðe.	girded with <i>a</i> gray sword,
cýððe þ him zarfa ƿeapðeƿ.	showed that of <i>the</i> Guardian of
ezeƿa on bƿeoƿtum ƿunode.	dread in <i>his</i> breast dwelt. [spirits
onzan þa híƿ eƿolaƿ bætan.	Began then his asses to saddle
zamol-ƿeƿhð zolðeƿ bƿýtta.	<i>the</i> sage dispenser of gold,
heht híne zeonge tƿezen.	bade him two young
men mid fíðian.	men accompany,
mæz pæƿ híƿ ázen þƿíðða.	his own son was <i>the</i> third,
7 he ƿeapða fýlf.	30 and he <i>the</i> fourth himself.
þa he fúƿ zepát.	Then he hastily departed,
fƿom híƿ ázenum hoƿe. [139]	from his own house,
fáác læðan.	leading Isaac,
294 - beapn únpeaxen.	<i>a</i> child unwaxen,

<sup>a</sup> MS. and Junius fpea.<sup>b</sup> MS. and Junius paldenðe.

<p>         ƿpa him bebeáð metoð.          eƿrte þa ƿriðe.          7 onette.          ƿorð ƿoðb-ƿege.          ƿpá him ƿnea tæhte.          ƿezar oƿer ƿéſten.          oð þ ƿulðor-ƿorht.          ðæzeſ þruððan.          up oƿer ðeop ƿæter.          órð<sup>a</sup> aƿáemðe.          þa ƿe eaðeza ƿer.          zeſeah hliƿizan.          heá ðúne.          ƿpa him ƿæzðe áer.          ƿpezeleſ alðor.          ða abraham ƿpſæc.          to hiſ ombihtum.          ƿincar míne.          ƿeſtað incit héſ.          on þiſſum ƿícum.          ƿit eƿt cumað.          ƿiððan ƿit ápenðe.          unceſi tpeza.          zaſt-cýnninge.          aſiſen habbað.          zeſát him þa ƿe æðelinz.          7 hiſ ágen ſunu.          to þæſ zemeapceſ.          þe him metoð tæhte.          ƿaðan oƿer ƿealðar.          ƿúðu bæſi ſunu.          ƿæðer ƿýſi 7 ƿpeorð.          ða þæſ ƿſiczean onzann.          ƿer ƿintſum zeonz.       </p>	<p>         as him <i>the</i> Lord had bidden ;          hastened then much,          and speeded          forth on <i>the</i> earth's way,          as him <i>the</i> Lord had taught,  <i>the</i> ways over <i>the</i> desert,          till that in glory-bright,          of <i>the</i> third day,          up over <i>the</i> deep water          10 <i>the</i> morn arose.          Then the blessed man          saw towering  <i>the</i> high downs,          as to him ere had said  <i>the</i> Prince of heaven.          Then Abraham spake          to his servants :          ' My men,          rest yourselves here,          20 in these places ;          we will come again,          after that we <i>the</i> errand          of us two,          to <i>the</i> King of spirits          have performed.'          Departed then the man          and his own son,          to the limit          which him <i>the</i> Lord had shown,          30 passing over <i>the</i> wealds :  <i>the</i> son bare wood,  <i>the</i> father, fire and sword.          Then this began to ask  <i>the</i> man in winters young,       </p>
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<sup>a</sup> Literally, *the beginning, point.*

<p>                 rórdum abraham.                  rit héra fýr 7 ȝpeorð. [ 140 ]                  frea mín habbað.                  hrær 1ȝ þ tiber.                  þ þu toht-ȝode.                  to þam brýne-ȝielde.                  brunȝan þenceȝt.                  abraham maðelode.                  hæfde on án ȝehozod.                  þ he ȝeðæde. 10                  ȝra hine ðrihten het.                  him þ ȝoð cýnung.                  ȝylfa fínðeð.                  mon-cýnneȝ pearð.                  ȝra him ȝemet þinceð.                  ȝeȝtah þa ȝrið-hýðiz.                  ȝeape dúne.                  úp mið hiȝ eaforan.                  ȝra him ȝe éca bebeað.                  þ he on hrófe ȝeȝtód. 20                  heán landeȝ.<sup>a</sup>                  * * *                  on þære þe him ȝe ȝtranȝa tó.                  þærfæȝt metoð.                  rórdum tæhte.                  onȝan þa áð hláðan.                  æled peccan.                  7 ȝeȝeteroðe.                  fét 7 honða.                  bearne ȝinum.                  7 þa on báel áhóf.                  21. ȝráac ȝeongne.                  7 þa æðne ȝeȝráp.             </p>	<p>                 Abraham with words :—                  ‘ We here fire and a sword                  have, my lord !                  where is the gift                  that thou to <i>the</i> bright God,                  for the burnt sacrifice,                  thinkest to bring ?’                  Abraham spake :—                  (<i>he</i> had ever studied                  that he might do,                  as him <i>the</i> Lord commanded,)                  ‘ That <i>the</i> King of truth                  for himself will find,  <i>the</i> Guardian of mankind,                  as to him seemeth meet.’                  Mounted then <i>the</i> inflexible  <i>the</i> steep downs,                  up with his son, [ed,                  as him the Eternal had command-                  so that on <i>the</i> roof he stood                  of <i>the</i> high land,                  on that which to him the Powerful,  <i>the</i> righteous Creator,                  had pointed out by words.                  Began then <i>the</i> pile to load,                  fire awaken,                  and fettered  <i>the</i> feet and hands                  of his child,                  and then on <i>the</i> pile hove                  young Isaac,                  and then hastily griped             </p>
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<sup>a</sup> Here a line is wanting, containing the alliterative word or words to ȝtranȝa, also the antecedent to the feminine relative þære.



ƿreorð be zehiltum.  
 ƿolde hiƿ ſunu cƿellan.  
 ƿolmum ſinum.  
 ƿýre ſencan.  
 mæzeƿ ðreore.  
 þa metodeƿ ðezn. [ 141 ]  
 uƿan enzla ſúm.  
 abraham hlúde.  
 ƿteƿne cýzde.  
 he ſtille zebád.  
 áreƿ ſƿræce.  
 ƿ þam enzle oncƿæð.  
 him þa ofƿtum tó.  
 uƿan of ƿodeƿnum.  
 ƿulðor-zarƿ zodeƿ.  
 ƿórdum mæilde.  
 abraham leofa.  
 ne ſleah þín ázen beapn.  
 ac þu cƿicne abraézð.  
 cniht of áde.  
 eaƿoran þinne.  
 him án ƿulðreƿ zod.  
 mazo ebrea.  
 þu méðum ſcealt.  
 þurh þæƿ halzan hánð.  
 heofon-cýningeƿ.  
 ſóðum ſiƿor-leanum.  
 ſelfa onfón.  
 zinfæƿtum zifum.  
 þe ƿile zarƿta ƿearð.  
 liƿum zýldan.  
 þ þe ƿæƿ leofna hiƿ.  
 ſibb ƿ hýlðo.  
 þonne þín ſýlfeƿ beapn.  
 áð ſtód onáled.  
 hæfðe abrahame.

*the sword by the hilt ;*  
*would kill his son*  
*with his hands,*  
*the fire quench*  
*with the youth's gore.*  
 Then *the Lord's minister,*  
*an angel from above,*  
 Abraham loudly  
 called with voice.  
 10 He still awaited  
*the speech of the messenger,*  
 and to the angel spake.  
 To him then quickly,  
 from *the firmament above,*  
*the glory-spirit of God*  
 spake in words :—  
 ' Beloved Abraham !  
 slay not thine own child,  
 but take thou alive  
 20 *the boy from the pile,*  
 thy son ;  
 him *the God of glory* favoureth.  
 Parent of *the Hebrews !*  
 thou shalt meeds,  
 through *the hand of the holy*  
 King of heaven,  
 true rewards of triumph,  
 thyself receive,  
 ample lasting gifts :  
 30 thee will *the Guardian of spirits*  
 requite with favours,  
*for that to thee was dearer his*  
 peace and grace,  
 than thine own child.'  
*The pile stood on fire,*  
 had Abraham's

metoð mon-cýnneſ.		<i>the</i> Creator of mankind
mæge lotheſ.		Lot's kinsman's
bpeoſt zeblifſað.		bosom blessed,
þa he him hiſ beaſn foſſgeaſ.		when he to him his child restored,
ifáác cſicne.		Isaac alive.
ða ſe eadeza beplát.	[ 142 ]	Then looked the happy
ſinc ofeſ exle.		man over <i>his</i> ſhoulder,
ſ him þæſ ſóm zeſeah.		and there ſaw <i>a</i> ram,
unfeor þanon.		not far from thence,
æinne ſtandan.	10	one ſtanding,
bſoðoſ áſoneſ.		(Haran's brother,)
bſembruſ fæſtne.		in <i>the</i> brambles faſt,
þone abſraham zenám.		which Abraham took,
ſ hine on áð ahóſ.		and on <i>the</i> pile it raiſed,
ofeſtum miçlum.		with utmoſt haſte,
foſ hiſ ázen beaſn.		for his own child, [chion drew,
abſæzð þa mið þý bille.		then, at the ſame time, <i>his</i> faul-
bſýne-zield onhſeað.		<i>the</i> burnt-offering prepared,
ſeccendne pez.		raiſed <i>it</i> reeking
ſommeſ blóðe.	20	with <i>the</i> ram's blood,
onbleoſ þ læc zoðe.		ſacrificed the gift to God,
fæzðe leana þanc.		ſaid thanks for <i>the</i> rewards,
ſ ealſa þaſa.		and for all thoſe
þe him ſið ſ æſ.		(which to him late and ere)
2935 zifena dſihten.		gifts <i>the</i> Lord
foſzifen hæfðe:.		had given <i>him</i> .

XLII.

Ðſæt pé feoſ ſ neah. [ 143 ]  
zeſſiſzen haðað.  
ofeſ miððan-zeapð.  
moýſeſ ðómaſ.  
ſſæclico ſóſð-ſiht.  
peſa cneoſſiſſum.  
in up-ſoðoſ.  
eaðiſſa zeſham.

N

XLII.

Lo! we far and near  
have heard of,  
throughout mid-earth,  
30 *the* decrees of Moses;  
(*a* wondrous oral law  
to *the* tribes of men;  
in *the* firmament above,  
to every one of *the* blessed,

æfter bealu riðe.  
 bóte lífe.  
 lifigenðra gehpam.  
 langsumne ræð.  
 hæleðum reczan.  
 gehýne feðe wille.  
 þone on wérfenne.  
 wepoda<sup>a</sup> drihten.  
 riðfæst cýning.  
 mid his sylfes.  
 miht gefýrðode.  
 7 him wunðra fela.  
 éce alwalda.  
 in æht forgear.  
 he wæs leof godde.  
 leoda alfor.  
 hofc 7 hreðer-gleap.  
 herger wíra.  
 freom folc-toza.  
 faraðnes cýn.  
 godes andfaca<sup>b</sup>.  
 gýrd-wíte band.  
 þær him gefealde.  
 wígora waldend.  
 móðgum mago-wæppum.  
 his mága feorh.  
 on wírt eðles.  
 abrahames sunum.  
 heah wæs þ hand-leán.  
 7 him hold frea.  
 gefealde wæpna gefeald.  
 wið wraðra wírges.  
 ofercom mid þý campe.  
 cneó-mága fela.

after *their* adverse lot,  
 life's recompense,  
 to each one living :—  
 a long narration,  
 to rehearse to men ;—  
 let him hear who will :)  
 whom in *the* waste  
*the* Lord of hosts,  
*the* just King,  
 10 with his own  
 power honoured,  
 and to him wonders many,  
*the* Supreme eternal,  
 in possession gave.  
 He was dear to God,  
*the* people's prince,  
 a bold and prudent  
 leader of *the* multitude,  
 a valiant general.  
 20 *The* race of Pharaoh,  
*the* denier of God,  
*he* by pain of *his* rod restrained,  
 where to him entrusted  
*the* Lord of triumphs  
 (to *the* bold leaders)  
*the* lives of *his* kindred,  
 into *the* abundance of *the* land,  
 (to *the* sons of Abraham.)  
 High was the reward,  
 30 and *the* Lord gracious to him ;  
*he* gave *him* power of arms  
 against *the* fear of foes,  
 with which in fight *he* overcame  
 of many tribes

<sup>a</sup> MS. and Junius wepode.

<sup>b</sup> MS. and Junius andfaca.

feonda<sup>a</sup> folc-riht.  
 ða pær forma rið.  
 þ̅ hine peroda zod.  
 rórdum næzde<sup>c</sup>.  
 þær he him zezæzde.  
 ród-punðra fela.  
 hu þar porulð porhte.  
 ritiz drihten.  
 eorðan ýmbhrýrft.  
 7 úp-rodor.  
 zezette rize ríce.  
 7 hiz rýlfer naman.  
 ðone ylbo bearu.  
 ær ne cúðon.  
 fród fæðera cýn.  
 þeah hie fela rirton.  
 hæfde he þa zezriðeð.  
 ródum cræftum.  
 7 zezurðobne.  
 perodez aldor.  
 [ 144 ] faraónez feonð.  
 21 on forð-pezar.  
 þa pær inzere.  
 ealðum rítum.  
 deaðe zedrenceð.  
 driht-folca mæzt.  
 horð-pearða hrýre.  
 heaf pær zenípað.  
 rrafon fele ðreamar.  
 rince berofene.  
 30 hæfde mán-rceaðan.  
 æt midðere niht.  
 fræcne zezýlled.

of enemies *the* liberties<sup>b</sup>.  
 Then was *the* first time  
 that him *the* God of hosts  
 approached with words,  
 when he to him said  
 many true wonders ;—  
 how this world wrought  
*the* sagacious Lord,  
*the* orb of earth  
 10 and firmament above  
 established, in triumph powerful,  
 and his own name,  
 which *the* sons of men  
 ere knew not,  
*the* race of ancient fathers,  
 though many things *they* knew.  
 He had then strengthened  
 with true powers,  
 and honoured,  
 [ 144 ] *the* prince of *the* multitude,  
 21 Pharaoh's foe,  
 in *his* onward course.  
 Then was of old,  
 with *its* ancient wise,  
 drenched with death  
*the* greatest of nations.  
 At *the* fall of *the* treasure-wards  
 was *their* wail renewed,  
 slept *their* many joys,  
 30 of treasure reft.  
 He had of *the* sinful,  
 at midnight,  
 woefully felled

<sup>a</sup> In MS. and Junius feonða is repeated.    <sup>b</sup> Literally, *the folkright*.  
<sup>c</sup> næzan, *poetice*, ut videtur, pro hnizan.—*Lye*.

ƿrum-bearna ƿela.		many first-born ;
abrocene burh-pearðar.		<i>the</i> bursten city-holds
bana ƿíðe ƿeapad.		<i>the</i> slayer widely penetrated,
láð leod-hata.		<i>the</i> fell hater of <i>the</i> people ;
land ðrýrmýðe.		<i>the</i> land mourned over
ðeaðra hræpum.		<i>the</i> corpses of <i>the</i> dead,
ðuzoð ƿonð zepát.		<i>their</i> flower departed,
ƿóƿ ƿæƿ ƿíðe.		wail was on every side,
ƿonulb-ðreáma lýt.		little of worldly joys ;
ƿæron hleahton-ƿmíðum.	10	of <i>the</i> laughers <sup>a</sup> were
handa belocene.		<i>the</i> hands closed ;
alýfed láð ƿíð.		<i>the</i> dire journey <i>it</i> was permitted
leode zǣtan.	[ 145 ]	to <i>the</i> people to bewail,
ƿolc ƿépenðe.		<i>the</i> departing nation.
ƿneonð <sup>b</sup> ƿæƿ beƿearoð.		<i>The</i> enemy was spoiled,
heƿzar on helle.		<i>their</i> multitudes in hell ;
heofon þíðer becóm.		heaven thither came,
ðrupon ðeofol-zýlb.		fell <i>their</i> infernal gods,
ðæg ƿæƿ máre.		great was <i>that</i> day
oƿer midðan-zearð.	20	over mid-earth,
þa ƿeo menzeo ƿór.		when the many departed,
ƿra ƿæƿ <sup>c</sup> ƿærtan ðreah.		who that bondage had endured
ƿela miƿƿera.		many seasons,
ealb-ƿeƿuze.		<i>the</i> old malignant
ezypta ƿolc.		folk of Egypt,
þæƿ þe hie ƿíðe ƿerð.		for that they perpetually
ƿýnnan þohcon.		thought to deny
moýƿer mázum.		to <i>the</i> kin of Moses,
zif hie metoð lete.		if them <i>the</i> Lord permitted,
onlangne lurt.	30	<i>the</i> long desire
leoƿer ƿíðer.		of <i>their</i> wished-for journey.
ƿýrð ƿæƿ zefýreb.		<i>The</i> march was hastened,

<sup>a</sup> Literally, *the laughter-smiths*.

<sup>b</sup> For *ƿneonð* I suspect we ought to read *ƿeonð*. The line answers to Exod. xii. 36 : "And they spoiled the Egyptians."

<sup>c</sup> Apparently an error for *þæt*.

ꝥrom ƿeðe lædde.  
 móðiz maȝo-ƿæȝpa<sup>a</sup>.  
 mæȝ-burh heora.  
 oꝥeꝥoꝥ he mið þý ƿolce.  
 ƿæȝtena ƿoꝥn.  
 land ȝ leod-ƿearð.  
 laðra manna.  
 enȝe anpaðar.  
 úncúð ȝeláð.  
 oð þ hie on ȝuð-mýꝥce.  
 ȝearpe bæron.  
 ƿæron land heora.  
 lýꝥt-helme beþeaht.  
 mearȝ-hoꝥu móꝥ healð.  
 moýȝeꝥ oꝥeꝥ þa.  
 ƿela meoꝥinȝa.  
 ƿýꝥðe ȝelædde.

bold he who led  
 (the proud leader of *the* tribes)  
 their kin.  
 He traversed with the folk  
 many fast towns,  
*the* land and nation's guardian,  
 of *the* hostile men ;  
 narrow passes,  
 an unknown way,  
 till that they on *the* hostile frontier  
 assembled ready.  
*The* lands they occupied were  
 with an air-helm bedecked,  
*the* mountain held *their* tents<sup>b</sup>.  
 Moses then over  
 many obstacles  
 led *the* march.

## XLIII.

Ðeht þa ýmb tpa niht. [146]  
 tíꝥƿæȝtne hæleð.  
 ȝiððan hie ƿeondum.  
 oðƿarpen hæƿdon.  
 ýmb ƿicȝean.  
 ƿeꝥodeȝ beaphtme.  
 mið ælf eꝥe.<sup>c</sup>  
 æthaner<sup>d</sup> býȝȝ.  
 mæȝneȝ mæȝte.  
 mearȝ-landum ón.  
 neapꝥe ȝenýðdon.  
 on noꝥð-ƿeȝar.

## XLIII.

God then, after two nights, bade  
*the* illustrious chief,  
 when they from *the* enemies  
 had escaped,  
 to encamp about  
  
*the* town of Etham,  
 with most of *his* power,  
 on *the* border lands.  
 Closely *they* ƿýðdon  
 on *the* north ways,

<sup>a</sup> MS. and Junius ƿæpa.

<sup>b</sup> Literally, *field-houses*.

<sup>c</sup> I am unable to give any interpretation of these two lines.

<sup>d</sup> Junius æt aner, but in the MS. an h is superscribed in a very ancient hand, probably nearly coeval with the MS. itself; I have therefore not hesitated to admit it into the text. See Exod. xiii. 20.

<p>             ƿiȝton him be ȝuðan.              ȝiȝel-ƿara lanð.              ƿorþbærned buȝh-hleoðu<sup>a</sup>.              bȝune leode.              hatum heoƿon-colum.              þær halȝ ȝoð.              ȝið ƿær bȝýne.              ƿolc ȝeȝcýlde.              bælcce oƿer bȝædde.              býrnendne heoƿon.              halȝan nette.              hátpendne lýft.              hæfde ƿeder-ƿolcen.              ƿíðum ƿæðmum.              eoȝðan ȝ up-ƿoðor.              eƿne ȝeðáled.              lædde leoð-ƿeȝoð.              líȝ-ȝýr adrianc.              hate heoƿon-ȝorht.              hæleð ƿaƿedon.              ðrihta ȝeðriȝmoȝt.              ðæȝ-ȝcealdeȝ<sup>b</sup> hleo.              ƿanð oƿer ƿolcnun.              hæfde ƿítȝ ȝoð.              ȝunnan ȝið-ƿæt.              ȝƿeȝle<sup>c</sup> oƿerƿolden.              ȝƿa þa mæȝt-ȝáƿaȝ.              men ne cuðon.              ne ða ȝeȝl-ȝóde.              ȝeȝeón meahƿon.              eoȝð-buende.           </p>	<p> <i>they</i> knew that on their south  <i>was the</i> Ethiops' land,              scorched mountain-heights,              (a people brown              with <i>the</i> hot coals of heaven ;)              there <i>the</i> holy God              against <i>the</i> heat intense              shielded <i>the</i> people,              with a canopy o'erspread              10 <i>the</i> burning heaven,              with a holy net,  <i>the</i> torrid air.              Had <i>the</i> cloud,              in <i>its</i> wide embrace,  <i>the</i> earth and firmament above              alike divided :              it led <i>the</i> nation-host ;              quenched was <i>the</i> flame-fire,              with heat heaven-bright.              20 <i>The</i> people were amazed,              of multitudes most joyous,  <i>their</i> day-shield's shade              rolled over <i>the</i> clouds.  <i>The</i> wise God had  <i>the</i> sun's course              with a sail shrouded ;              though the mast-ropes              men knew not,              nor the sail-cross              30 might <i>they</i> see,  <i>the</i> inhabitants of earth,           </p>
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<sup>a</sup> Apparently an error for beoȝh-hleoðu.

<sup>b</sup> Lye and others propose the correction ðæȝ-ȝcealdeȝ, which is quite needless, ȝceald being an orthographical variation of ȝcýlð, sometimes written ȝcelð.

<sup>c</sup> Either an error or an orthographical variation for ȝeȝle (as cƿom for com, p. 113, l. 14 ; hȝneopon for hneopon, p. 188, l. 1 ; ȝƿoȝ for ȝóȝ, p. 193, l. 1). The word occurs again at p. 184, l. 10.

ealle cræfte. all *the* enginery ;  
 hu afæstnod pær. how was fastened  
 feld-húpa mæst. [ðode<sup>a</sup>. *that* greatest of field-houses.  
 ƿiððan he mið ƿulðre zeƿeor- After that he with glory honoured,  
 \* \* \*  
 \* \* \*  
 \* \* \*

þeoden holbe. to *the* Lord faithful.  
 þa pær þriðða ƿíc. Then was *the* third station,  
 folce to froðre. in comfort to *the* people.  
 fýrð eall zeƿeah. All *the* host saw  
 hu þær hliƿedon. how there towered  
 halige ƿezlar. 10 *the* holy sails,  
 lýft ƿundor leoht. *the* aerial wonder light.  
 leode onzétan. *The* people knew,  
 duzoð iſrahela. *the* flower of Israel,  
 þ þær drihten cƿom. that *the* Lord there came,  
 ƿeroda drihten. *the* Lord of hosts,  
 ƿíc-ſteal metan. a camp to mete :  
 him beforan fóran. before him journeyed  
 fýr 7 ƿolcen. fire and cloud,  
 in beorht ƿodor. in *the* bright firmament,  
 beamaſ tpezen. 20 two pillars,  
 þara æzhpæðer. each of which  
 efn-zedælbē. shared alike  
 heah-þeznunza. [ 147 ] *the* high services  
 haliger zaſter. of *the* holy Spirit,  
 deornóðra ƿið. *the* march of the beloved,  
 ðazum 7 nihtum. by day and night. [morrow,  
 þa ic on moſzen zeſpæzn. Then, as I have heard, on *the*  
 móðer fóran. *the* bold in mind  
 hebban hepe-býman. raised *the* war-trumps,  
 hlúðan ſtefnum. 30 with voices loud,  
 45 ƿulðreſ ƿóman. *the* terrors of glory :

<sup>a</sup> Here a part of the poem has probably been omitted by the scribe, there being no hiatus in the MS.



peṛoð eall aṛáγ.  
 moðizṛa mæzen.  
 γṛa him moýγeγ bebeáð.  
 máene maζo-ṛæγṛa.  
 metoðeγ ɣolce.  
 ɣúγ ɣýṛð-ζετṛum.  
 ɣoṛð ζeγápon.  
 líɣeγ laτ-ɣeoṛ.  
 líɣ-ɣéζ metan.  
 γṛeζl-γṛðe peoṛð.  
 γæ-men æɣteṛ.  
 ɣónon ɣlób-ɣéze.  
 ɣolc ɣæγ on γalum.

*the* host all rose,  
*the* power of *the* valiant,  
 as them Moses bade,  
*the* tribes' great chieftain,  
*the* people of *the* Lord.  
 Prompt that marshal band  
 saw onward  
*the* Guide of life  
 mete out life's way,  
 10 *he* *the* sail's course directed.  
*The* seamen after  
 marched *the* flood way,  
*the* folk prospered.

## XLIH.

Þlúd heɣzeγ cým.  
 heoɣon-beacen aγtáh.  
 æɣena zeɣpam.  
 oðeṛ ɣunðoṛ γýllic.  
 æɣteṛ γunnan.  
 ɣeτl-ɣáðe beheoṛð.  
 oɣeṛ leóð-ɣeɣum.  
 líze ɣcínan.  
 býnende beám.  
 bláce ɣtóðon.  
 oɣeṛ ɣceotenðum.  
 ɣcýne leoman.  
 ɣcýnon ɣcýlð-hɣeoðan<sup>a</sup>.  
 ɣceaðo<sup>b</sup> ɣɣiðɣeðon.  
 neoɣle niht-ɣcupan.  
 neah ne mihton.  
 heoɣtoṛ ahýðan.  
 heoɣon-candel baɣn.

[ 148 ]

Loud was *the* shout of *the* host,  
*the* heavenly beacon rose  
 each evening.  
 Another stupendous wonder!—  
 After *the* sun's  
 setting course, *they* beheld  
 20 over *the* people,  
 a flame to shine,  
 a burning pillar;  
 pale stood  
 over *the* archers  
*the* clear beams,  
*the* bucklers shone.  
*The* shades prevailed;  
 yet *the* falling nightly shadows  
 might not near  
 30 shroud *the* gloom.  
*The* heavenly candle burnt,

<sup>a</sup> ɣcýlð-hɣeoðan. I am unable to translate the latter part of this compound.

<sup>b</sup> Perhaps we ought to read ɣceaðo. I am aware that my translation of this and the three following lines is far from satisfactory.

nipe niht-peapð.	<i>the new night-ward</i>
nýðe ꝛceolde.	<i>must by compulsion</i>
ꝛícian ofep ꝛeꝛedum.	<i>rest over the hosts,</i>
þý læg him ꝛéꝛten-ꝛnýꝛe.	<i>lest them horror of the waste,</i>
háꝛ hæð <sup>a</sup> .	<i>the hoar heath</i>
holmeꝛum ꝛeðeꝛum.	<i>with its raging storms,</i>
ofepclamme.	<i>should overwhelm,</i>
ꝛeꝛhð ꝛeꝛpæꝛ.	<i>their souls fail.</i>
hæꝛðe ꝛoꝛeꝛeꝛga.	Had <i>their</i> harbinger
ꝛýꝛene loccaꝛ.	10 <i>fiery locks,</i>
blace beámaꝛ.	<i>pale beams ;</i>
bell eꝛꝛan hꝛeóꝛ.	<i>a cry of dread resounded</i>
in þam heꝛe-þꝛeáte.	<i>in the martial host,</i>
hataꝛ lize.	<i>at the hot flame,</i>
þ he on ꝛéꝛtenne.	<i>that it in the waste</i>
ꝛeꝛoð ꝛoꝛbæꝛiꝛðe.	<i>would burn up the host,</i>
nýmðe hie móð-hꝛate.	<i>unless they zealously</i>
moýꝛeꝛ hýꝛðe.	<i>Moses obeyed.</i>
ꝛceán ꝛcýꝛ ꝛeꝛoð.	Shone <i>the</i> bright host,
ꝛcýlðar lixton.	20 <i>the shields gleamed ;</i>
ꝛeꝛapon ꝛánð-ꝛiꝛan.	<i>the bucklered warriors saw</i>
ꝛihce ꝛꝛeáte.	<i>in a straight course</i>
ꝛeꝛn ofep ꝛꝛeóton.	<i>the sign over the bands,</i>
oð þ ꝛæ-ꝛæꝛten.	<i>till that the sea-barrier,</i>
landeꝛ æt énde.	<i>at the land's end,</i>
leob <sup>b</sup> -mæꝛne ꝛoꝛꝛtóð.	<i>the people's force withstood,</i>
ꝛýꝛ on ꝛoꝛð-ꝛéꝛ.	<i>suddenly, on their onward way.</i>
ꝛýꝛð-ꝛíc aꝛáꝛ.	A camp arose ;—
ꝛýꝛꝛton hie ꝛeꝛiꝛe.	<i>they cast them weary down ;</i>
ꝛýꝛte ꝛeꝛæꝛðon.	30 <i>approached with sustenance</i>
móðꝛe meꝛe-þeꝛnaꝛ.	<i>the bold sewers<sup>c</sup> ;</i>
hýꝛa mæꝛen becon.	<i>they their strength repaired,</i>

<sup>a</sup> This line is incomplete, and between l. 7. and l. 8. there is no alliteration ; indeed this part of the MS. is in general written with far less accuracy than the preceding.

<sup>b</sup> MS. leo.

<sup>c</sup> Literally, *meat-thanes*.

bꝛæddon æfter beoꝛzum.  
 ꝛiððan býme ꝛanꝥ.  
 flotan feþ-húꝛum.  
 þa wæs feoꝛðe wíc.  
 ꝛanð-ꝛiꝥena wæꝛt.  
 be þan weáðan wæ.  
 ðær on fýꝛð hýꝛa.  
 wæꝛ wꝛell becwom.  
 oht inlenðe.  
 eꝥꝛan wꝛóðan.  
 wæl-ꝥꝛýne weoða.  
 wꝛæc-mon weáð.  
 láðne láꝛt-weaꝛð.  
 weðe him lange æꝛ.  
 eðelleaꝛum.  
 on weð weꝛeꝛaꝛ.  
 wean wꝛum wæꝛt.  
 wæꝛe ne wýmðon.  
 ðeah þe we ýlðꝛa cýning.  
 æꝛ we .....<sup>a</sup>

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

## XLV.

\* \* \*  
 ða weaꝛð ýꝛfe weaꝛð. [ 149 ]  
 in weꝛolca .....  
 \* \* \*

manna æfter maðmum.  
 þ he wꝛa micleꝛ weðáh.  
 ealleꝛ þær weꝛgeoton.

spread *themselves* about,  
 after *the* trumpet sang,  
*the* sailors in *the* tents.

Then was *the* fourth station,  
*the* shielded warriors' rest,  
 by the Red Sea.

There in their camp  
*the* sudden tidings came,  
 fear *on the* people :

10 in dread *they* stood,  
 deadly horror of *the* hosts ;  
*the* fugitive awaited  
*the* foe in *his* rear,  
 who to him long ere,  
 to *the* homeless,  
 had by force assigned  
 misery with torments fast.

*Their* covenant they heeded not,  
 although the elder king,

20 ere .....

## XLV.

\* \* \*  
 Then was *the* heir,  
 in *the* people's .....

according to the treasures of men ;  
 so that he thus greatly throve.  
 All this *they* forgot,

<sup>a</sup> Here the MS. has manifestly suffered mutilation.

ƿiððan Ʒname ƿurðon.	after <i>they</i> became hostile,
eƷýpta cýn.	<i>the</i> Egyptian race,
ýmb án tríz.	about a rod <sup>a</sup> .
ða heo hiƷ mæƷ-ƿinum.	Then they on his kindred
morðon ƿremedon.	murder perpetrated,
ƿroht berenedon.	kindled strife,
ƿære ƿræton.	brake <i>their</i> covenant,
ƿæron heaðo-ƿýlmar.	<i>their</i> deadly feuds were
heortan ƷetenƷe.	at heart heavy,
mihc-móð ƿera.	10 <i>the</i> violent minds of <i>the</i> people.
mánum tƷeopum.	With false faith,
ƿoldon hie ꝥ ƿeoph-lean.	they would that life-gift
ƿácne Ʒýlðan.	with fraud requite ;
ꝥ te he ꝥ dæƷ-ƿeorc.	so that they that day-work
ðreore Ʒebohte.	bought with blood
moýƷeƷ leode.	from <i>the</i> people of Moses,
ƿær him mihtiz Ʒoð.	when them <i>the</i> mighty God,
on ðam Ʒƿilð-Ʒiðe.	on that perilous journey,
Ʒreðe ƿorƷeƷe.	gave a prosperous issue.
ƿa him eorla móð.	20 Then of his men <i>the</i> mind
orctýƿe ƿearð.	became despondent,
ƿiððan hie ƷeƷaron.	after that they saw,
of Ʒuð-ƿeƷum.	from <i>the</i> south ways,
ƿýrð ƿaraóniƷ.	<i>the</i> host of Pharaoh
ƿorð onƷanƷan.	coming forth,
ofeƿ holt ƿeƷan.	moving over <i>the</i> holt,
eored liƷan.	<i>the</i> band glittering.
ƷáƿaƷ tƷýmedon.	<i>They</i> prepared <i>their</i> arms,
Ʒuð hƿearƿode.	<i>the</i> war advanced,
blicon boƿð-hƿeoðan.	30 bucklers glittered,
býman ƷunƷon.	trumpets sang,
160 ƿuƿaƷ ƿunian.	standards rattled,
ƿeod-meare tƷeðan.	<i>they</i> trod <i>the</i> nation's frontier.

<sup>a</sup> Literally, a twig; apparently in allusion to the rod of Aaron, which had occasioned so much calamity to the Egyptians:—the line is, however, defective.

<p>on hƿæl hƿneðpon.  hepe-ƿuzolaƿ.  hilde ƿræðdige.  ðearig-ƿeðere.  oƿer ðriht-neum.  ponn ƿæl-cearega<sup>a</sup>.  ƿulƿaƿ runzon.  atol æfen-leoð.  æteƿ on ƿenan.  carlearaƿ ðeor.  cƿýlb riðf beoðan<sup>b</sup>.  on láðra laƿt.  leoð-mæzneƿ ful.  hƿeoron meara-c-ƿearðaƿ.  miððum nihtum.  ƿleah ƿæge gáƿt.  ƿolc ƿær gehægeð.  hƿílum oƿ þam ƿerode.  ƿlance þeznaƿ.  mæton míl ƿaðaƿ.  meara bózum.  him þær ƿezn-cýning.  rið þone ƿezn ƿoran.  manna þenzel.  mearc þneate rið.  zuð-ƿearð zumena.  zum helm zerpeon.  cining cin-bezge.  cumbol lixtan.  rizeƿ on ƿenum.  hƿæl hlencan ƿceoc.  heht hiƿ hepe-ciƿte.  healdan zeorne.</p>	<p>[ 151 ]</p> <p>10</p> <p>20</p> <p>30</p>	<p>Around <i>them</i> screamed  <i>the</i> fowls of war,  greedy of battle,  dewy-feathered,  over <i>the</i> bodies of <i>the</i> host,  (<i>the</i> dark chooser of <i>the</i> slain);  <i>the</i> wolves sung  <i>their</i> horrid evensong,  in hopes of food,  <i>the</i> reckless beasts,  <i>threatening</i> death to <i>the</i> valiant :  on <i>the</i> foes' track <i>flew</i>  <i>the</i> army-fowl.  <i>The</i> march-wards cried  at midnight ;  <i>flew</i> <i>the</i> spirit of death :  <i>the</i> people were hemmed in.  At length of that host  <i>the</i> proud thanes  <i>met</i> <i>mid</i> <i>the</i> paths,  in bendings of <i>the</i> boundaries ;  to them there <i>the</i> banner-king  marched with the standard,  <i>the</i> prince of men  rode <i>the</i> marches with <i>his</i> band ;  <i>the</i> warlike guardian of <i>the</i> people  clasped <i>his</i> grim helm,  <i>the</i> king, <i>his</i> visor.  <i>The</i> banners glittered  in hopes of battle ;  slaughter shook <i>the</i> proud.  <i>He</i> bade his warlike band  bear <i>them</i> boldly,</p>
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<sup>a</sup> The raven.

<sup>b</sup> This line is extremely obscure : riðf is possibly an error for riðfum.

fæȝt fýrð-ȝetrum.  
 fneonð ónrizon<sup>a</sup>.  
 láðum eazan.  
 land-manna cýme.  
 ýmb hine pæȝon.  
 rizenð únrōhte.  
 háre heora pulfaȝ<sup>b</sup>.  
 hilde ȝnetton.  
 þurȝtize þræc-ríȝer.  
 þeoden holde.  
 hæfde hím aleȝen.  
 leoda duȝeðe.  
 tír-eaðiȝna.  
 trá þurjendo.  
 þ̅ pæron cýningaȝ.  
 ȝ cneop-máȝaȝ.  
 on þ̅ eade riht<sup>c</sup>.  
 æðelum ðeore.  
 forðon ána ȝehwílç.  
 út alædde.  
 pæpned-cýnner.  
 riȝan æȝhwílçne.  
 þana þe he on ðam fýrȝte.  
 fíndan mihte.  
 pæron inȝemen.  
 ealle ætȝæðere.  
 cýningaȝ on corðre.  
 cuð oȝt ȝebáð.  
 192 horn on heape.

*the firm body.*  
*The enemy saw*  
*with hostile eyes*  
*the coming of the natives :*  
*about him moved*  
*fearless warriors.*  
*The hoar army wolves*  
*the battle hailed,*  
*thirsty for the brunt of war.*  
 10 *The prince faithful ones*  
*had to him chosen,*  
*the flower of the people,*  
*renowned men*  
*two thousand ;*  
*these were kings*  
*and kinsmen*  
*in the realm,*  
*dear to the nobles,*  
*therefore each one*  
 20 *led out,*  
*of the male kind,*  
*every warrior*  
*of those that he in that space*  
*could find.*  
*Were in common,*  
*all together,*  
*the kings in a body.*  
*The renowned oft awaited*  
*the horn in the phalanx,*

<sup>a</sup> fneonð I suspect to be an error for feonð, and ónrizon either an error, or a different orthography for onraþon.

<sup>b</sup> Apparently an error for hepe-pulfaȝ.

<sup>c</sup> This line I do not understand. It is probable that the scribe, unable to spell what he did not see, wrote this and some other parts of the MS. from dictation, and that the true reading is, on þam eorð-ríce, or earð-ríce. The similarity of sound between the two readings may have been sufficiently great to occasion the mistake.

το ηρæƷ ηæƷƷτεαλδ-men.		<i>to the leaders of which</i>
Ʒυδ-ηρεατ Ʒumena.		<i>the warlike host of people</i>
Ʒεαηρε βαηον.		<i>ready marched ;</i>
ηρα ηæƷ εοηρ-περοδ.		<i>who there the legion host</i>
έε ανλæδδον.		<i>also led on,</i>
λάδ æƷτεη λάδum.		<i>foe after foe,</i>
λεοδ-μαæƷηεη ροηη.		<i>a powerful band,</i>
ηυηενδ-μαέλum.		<i>by thousands.</i>
ηιδεη ηæƷηον ηύηε.		<i>Thither they promptly came,</i>
ηæƷδον ηιε Ʒεμýητεδ τó ηαμ.	[153]	<i>they had resolved thereon,</i>
μαæƷηη-ηεάρum.	11	<i>with their powerful bands,</i>
τό ηαμ æƷη-δæƷε.		<i>on that morn,</i>
ηηαηελα cýηη.		<i>the race of Israelites,</i>
βιλλum αβρεοταν.		<i>with their faulchions, to destroy,</i>
ον ηύηα βηοδoη <sup>a</sup> Ʒýηβ.		<i>in vengeance for their brothers :</i>
ηοηηον ηæƷ ηη ριcum.		<i>therefore was in the camp</i>
ρóρ úη-αηαηεν.		<i>a cry upraised,</i>
άτολ æƷηηη-λεοδ.		<i>a dire evensong ;</i>
εƷεηηα ητόδον.		<i>in dread they stood</i>
πεηεδον ηæl-ηετ.	20	<i>cursed the fatal net.</i>
ηα ηε ρομα cρom.		<i>Then dread came over them,</i>
ηλυƷον ηηεcηη ηηελ.		<i>they fled the dire intelligence.</i>
ηεοηδ <sup>b</sup> ηæƷ άηημόδ.		<i>The foe was unanimous,</i>
πεηυδ ηæƷ ρίƷ-βλαc.		<i>the host was war-pale,</i>
οδ ηη ρηαηce ηοηηεαƷ.		<i>till that their pride cast down</i>
μηητιƷ εηƷελ.		<i>a mighty angel</i>
ηε δα μεηηƷεο βεηεοηδ.		<i>who the multitude protected :</i>
ηη ηæƷη ηελαδe <sup>c</sup> μιδ ηηη.		<i>that there the way with them</i>
ηεηƷ ηε μηηton.		<i>they might not longer</i>
Ʒεηηεón τοηomηηε.	30	<i>see together,</i>
ηιδ ηæƷ ηεδæλεδ.		<i>the road was parted ;</i>

<sup>a</sup> Apparently an error for βηοδoηα.

<sup>b</sup> By ηεοηδ, *the foe*, seem to be intended the Egyptians ; and by πεηυδ, *the host* of the Israelites, who are represented as ριƷ-βλαc, i. e. *pale with fear* of the enemy's approach.

<sup>c</sup> MS. and Junius ηελαδe.

hæfde nýð-ƿana.	[ 154 ]	<i>the</i> fugitive had
nihc-langne fýrƿt.		<i>a</i> night long space ;
ƿeah ðe him on healƿa zehƿam.		though him, on either side,
hettend ƿeomeðon.		driving urged
mæzen oððe meƿe-ƿtƿeam.		force or sea-stream.
nahton máran hƿýrƿt.		<i>They</i> had not <i>a</i> great space,
ƿeƿon oƿpenan.		<i>they</i> were hopeless
eðel-ƿihter.		of <i>the</i> land-rights :
ƿæton æfter beoƿgum.		<i>they</i> sate dispersed
in blacum ƿeaƿum.	10	in sad garments,
ƿean on ƿenum.		with affliction in <i>their</i> thoughts ;
ƿæccende báð.		watching awaited
eall ƿeo ƿib-zedƿiht.		all the kindred band
ƿomod ætzæðere.		at once together
máran mæzeneƿ.		<i>the</i> great power ;
oð moƿreƿ bebeáð.		until Moses bade
eoplar on úht-tíð.		<i>his</i> men, ere dawn,
æƿnum bénum <sup>a</sup> .		with brazen trumps,
ƿolc ƿomniƿean.		<i>the</i> folk to gather,
ƿrecan áriƿan.	20	the bold arise,
habban heopra hlencan.		have their courage <i>ready</i> ,
hýczan on ellen.		think on valour,
beran beopht ƿeaƿo.		bear bright arms,
beacnum cíƿean.		summon with signals
ƿƿeot ƿande neáƿ.		<i>the</i> multitude near to <i>the</i> sand.
ƿnelle zemúndon.		Quickly remembered
ƿeaƿðar ƿíƿ-leoð.		<i>the</i> watchmen <i>the</i> war-song ;
ƿeƿoð ƿæƿ zefýƿeð.		the host was set in motion,
brudon oƿer burƿum.		spread <i>themselves</i> about.
býman zehýrdon.	30	Heard <i>the</i> trumpets
ƿlotan ƿelð-huƿum.		<i>the</i> mariners in <i>the</i> tents ;
fýrd ƿæƿ on oƿte.		<i>the</i> march was hastened,
ƿiððan hie zetealbon.		after they had numbered,
ƿið þam teón-hete.		against that dire hostility,

<sup>a</sup> bénum is evidently an error for bémum. See line 30.



on þam forð-herze.  
 feðan trefe.  
 móde rōfa.  
 mæzen pæf onhréneð.  
 pæf on ánpa zehpam.  
 æðelan cýnnef.  
 alefen under línðum.  
 leoda duzuðe.  
 on folc-zetæl.  
 fiftiz cifta.  
 hæfðe cifta zehpīlc.  
 cuðer perodef.  
 zar-bepenðna.  
 zuð-fremmenðna.  
 x. hund zeteleð.  
 típ-eaðizna.  
 þ pæf rīzlic perod.  
 pác ne znetton.  
 in þ runc-zetæl.  
 pæfpan herzer.  
 þa þe for zeozuðe.  
 zýt ne mihton.  
 under borð-hreoðan.  
 breoƿt-net pēna.  
 rīð flane feonð<sup>b</sup>.  
 folmum perizean.  
 ne him bealu benne.  
 zebiden hæfðon.  
 239 ofep linde læpuz<sup>c</sup>.

in their van,  
 twelve bands  
 of *men* for courage famed :  
*their* valour was roused,  
 was in every one  
 of noble race  
 chosen, under linden *bucklers*,  
*the* flower of *the* nations.  
 In *the* number of *the* people  
 10 *were* fifty bands ;  
 each band had  
 of *the* famed host,  
 arm-bearing,  
 war-faring,  
 ten hundred numbered  
 illustrious warriors ;  
 that was *a* warlike host.  
*The* weak admitted not,  
 into that martial number,  
 20 *the* leaders of *the* army,  
 those that, for youth,  
 might not yet,  
 under *their* bucklers,  
*the* breast-net<sup>a</sup> of men,  
 against *the* arrows of *the* enemies,  
 with *their* limbs defend,  
 nor baleful wounds  
 had awaited,  
 over *the* linden shields,

<sup>a</sup> That is, the shirt of mail, formed of rings like net-work.

<sup>b</sup> Probably an error of the scribe for feonða.

<sup>c</sup> læpuz. Under this word Lye makes the following observation : " Hæc vox occurrit apud Cædm. 68. 5 : At interpretatio ejus, ut et multarum aliarum in ista poetica paraphrasi occurrentium, minime liquet." In the Suppl. it is explained *docilis, tyro*.

lic-punde ƿƿor.		sore body-wounds,
zýlp-plezan zárer.		<i>the</i> dart's exulting play.
zamele ne mórtan.		The aged might not,
háre heaðo-ſíncaſ.		<i>the</i> hoary chieftains,
hilbe onþeon.	[ 155 ]	engage in battle,
zif <sup>a</sup> him móð hearpum.		<i>yet</i> in <i>the</i> bands their mind
mæzen ƿriðraðe.		<i>and</i> might had sway ;
ác hie be ƿærtmum.		for <i>they</i> , according to <i>his</i> strength,
ƿígz <sup>b</sup> cupon.		chose <i>each</i> warrior :
hú in leodſcipe.	10	how in <i>the</i> nation
læſtan ƿolde.		<i>he</i> would show
móð mið áran.		valour with glory,
eac þan mæzner cƿært.		also by dint of might,
* * *		
zár-beameſ ƿenz.		<i>the</i> spear-beam grasped.
þa ƿæſ hand-ſoſna.		Then was of <i>the</i> famed of hand
hepe ætzæðere.		<i>the</i> host together.
ƿúr ƿorð-ƿezar.		Rapid <i>the</i> onward ways
ƿana up ƿáð.		<i>the</i> sign uprode,
beama beorhteſt.		of pillars brightest,
buton <sup>c</sup> ealle þa zen.	20	above <i>them</i> all again,
hƿonne ƿið-boda.		when, <i>a</i> marshal of <i>their</i> path,
ƿé-ſtreamum neah.		near to <i>the</i> sea-streams,
leohc ofeſ lundum.		<i>its</i> light over <i>the</i> bucklers
lýt-eboraſ bræc :		had burst <i>the</i> aerial dwellings.

## XLVI.

## XLVI.

Æhleop þa ƿor hæleðum.	[156]	Leaped then before <i>the</i> warriors
hilbe calla.		<i>the</i> man of war,
balð beohata <sup>d</sup> .		<i>the</i> bold commander
bórn up-ahóſ.		<i>his</i> shield upraised,

<sup>a</sup> zif, if not an error of the scribe for zic or zyt, seems here to be used in the same sense.

<sup>b</sup> ƿígz here seems to be used for ƿizan.

<sup>c</sup> For buton, I suspect we should read bufon.

<sup>d</sup> The signification of this word is very doubtful. Lye, in Suppl., has "beo-

heht þa folc-tozan.  
 fýrðe ƷerƷillan.  
 þenden móðigeƷ meðel.  
 monize Ʒehýrðon.  
 polde neorðizean.  
 ríceƷ hýrðe.  
 ofeƷ hepe-cƷƷte.  
 halƷan ƷteƷne.  
 peƷodeƷ ríƷa.  
 Ʒurðmýndum ƷƷræc.  
 ne beoð Ʒe þý ƷorhtƷan.  
 þeah þe fáraoðn bƷohte.  
 ƷƷeorð-Ʒizeaðra.  
 Ʒíðe heƷƷaƷ.  
 eorla únƷrím.  
 him eallum Ʒile.  
 mihtiz ðrihten.  
 þurh míne hand.  
 to ðæƷe þƷƷum.  
 ðæð-leán ƷýƷan.  
 þ̅ hie líƷizeaðe.  
 lenƷ ne moton.  
 æƷnian mið ýƷmðum.  
 ƷƷrahele cýn.  
 ne Ʒillað eop andƷæðan.  
 ðeade Ʒeðan.  
 ƷæƷe ƷeƷhð-loca<sup>a</sup>.  
 fýrƷt íƷ æt ende.  
 læneƷ líƷeƷ.  
 eop íƷ lár ƷodeƷ.  
 269 abƷodeƷ of bƷeoƷtum.  
 ic on beƷeƷan Ʒæð.

bade *the* folk-leaders  
 stay *the* march,  
 while *the* bold *chief's* address  
 many should hear.  
 Would harangue  
*the* guardian of *the* state,  
 through *the* martial host,  
 with holy voice :  
*the* leader of *the* multitude  
 10 with dignity spake :—  
 'Be ye not the more fearful,  
 though that Pharaoh hath brought  
 of sword-warriors  
 vast bands,  
 of men *a* countless number ;  
 to all these will  
*the* mighty Lord,  
 through my hand,  
 on this day,  
 20 give requital for *their* deeds,  
 that they living  
 longer may not  
 hold in misery  
*the* race of Israel.  
 Dread ye not  
 dead bands,  
 fated carcasses ;  
*the* space is at *an* end  
 of *their* fragile lives.  
 30 From you is *the* lore of God  
 withdrawn from *your* breasts ;  
 I rede to *what* is better,

hata i. q. behata, *spondens, sponsor*. *Moses ita dictus fidem dans Israelitis de salute promissa desperantibus.*" The translation given in the text is from *hatan* in the sense of *to command*.

<sup>a</sup> The literal meaning of ƷeƷhð-loca is, *that which incloses the soul or life*.

þ̅ ȝe ȝepurðien.		that ye honour
pulðner aldor.		<i>the</i> Chief of glory,
ȝ eor líf-frean.		and to your life's Lord
liȝa biððe.		for blessings pray,
ȝiȝora ȝeȝýnto.		fruits of triumphs,
þ̅ær ȝe ȝiðien.		where ye are journeying.
þ̅iȝ iȝ ȝe écea.		This is the eternal
abrahameȝ ȝoð.		God of Abraham,
frumȝceafta fr̅ea.		Lord of creations,
ȝe ðaȝ fr̅yrd pepeð.	10	who this host guardeth,
móðiz ȝ m̅æȝen-róf.		grand, and for might renowned,
mið þ̅ære miulan hand.		with the powerful hand.'
hóf ða for herȝum.	[ 157 ]	Then before <i>the</i> multitudes raised
hlúde ȝtefr̅e.		a loud voice,
liȝendra þeod <sup>a</sup> .		before <i>the</i> people of <i>the</i> living,
þ̅a he to leodum ȝr̅r̅æc.		when he to <i>the</i> nations spake:—
hr̅æt ȝe nú eaȝum.		' Lo ! ye now with <i>your</i> eyes
to onlociað.		behold,
folca leofort.		most beloved of people,
fr̅ær-pundra ȝum.	20	a stupendous wonder ;
hu ic ȝylfa ȝloh.		how I myself have struck,
ȝ þeor ȝriðre hand.		and this right hand,
ȝr̅ene táene.		with a green sign,
ȝar-ȝecȝeȝ deop.		<i>the</i> ocean's deep :
ýð úp fr̅æneð.		<i>the</i> wave ascends ;
ofrtum p̅ýnceð.		rapidly worketh
fr̅æter [ȝ] <sup>b</sup> peal-fr̅æten.		<i>the</i> water a wall-fastness ;
peȝar ȝýndon ðr̅ýȝe.		<i>the</i> ways are dry,
254 harpe hepe-ȝtr̅æta.		rugged army-roads ;
holm ȝerýmeð.	30	<i>the</i> sea hath left

<sup>a</sup> Manning (Suppl. ad Lye) supposes that þeod in this place may be put for þeoden, which is not probable, as liȝendra þeoden could hardly apply to Moses. Perhaps we ought to read þeode, and consider the line as in apposition to herȝum, and also governed by for.

<sup>b</sup> The ȝ is manifestly an error, and destructive of the sense : " And the waters were a wall unto them," &c. Exod. xiv. 29.

ealde ƿtaðolar.		<i>its</i> old stations :
þa <sup>a</sup> ic ær ne ƿerfægn.		where I before have never heard,
ofer midðan-ƿearð.		over mid-earth,
men ƿerferan.		men to journey,
fáƿe felðar.		<i>are</i> variegated fields,
þa forð heonon.	[ 158 ]	which from this time,
in éce <sup>b</sup> .		through eternity,
ýðe þeah-ton.		<i>the</i> waves have covered :
fælde <sup>c</sup> fæ-ƿrúndaƿ.		<i>the</i> salt sea-depths
fuð-ƿind fornam.	10	hath <i>the</i> south wind dried up,
bæð-ƿerƿer blæƿt.		<i>the</i> sea-waves' blast.
brunƿ <sup>d</sup> iƿ aƿearoð.		Ocean is swept away,
fánð fæ-cír ƿpan.		<i>the</i> sea's ebb hath drawn <i>the</i> sand.
ic ƿát fúð ƿere.		I know in sooth full well
þ eor mihtig ƿoð.		that to you <i>the</i> mighty God
mihtre ƿecýððe.		will have shown mercy,
eorlar ær ƿlade.		O chiefs ! ere sunset.
oferƿ iƿ ƿelort.		Quickest is best
þ ƿe of feonda.		that ye from <i>the</i> enemies'
fæðme ƿeorðen.	20	grasp escape.
nu ƿe áƿenð.		Now the Lord
úr áƿærðe.		hath upreared
ƿeáðe ƿreamar.		<i>the</i> red streams,
in ƿanð-ƿeþeorh.		as <i>a</i> protecting shield ;
fýndon þa forƿeallar.		<i>the</i> fore-walls are
fæƿre ƿerƿerte.		fairly raised,
ƿræthicu ƿæƿ-ƿaru.		(wondrous wave-roads !)
oð ƿolcna hƿóƿ.		to <i>the</i> clouds' roof.'
æƿter þam ƿórdum.		After those words
ƿerod eall aƿáƿ.	30	<i>the</i> host all rose,

<sup>a</sup> The sense of this passage is obscure, unless þa be an error for, or synonymous with, þær, like the German da.

<sup>b</sup> Here the text is manifestly defective, and my interpretation consequently merely conjectural.

<sup>c</sup> fælde is, I doubt not, an error for fealde. In subsequent parts of the poem occur fealde ýþa, fealde fæ-ƿæƿar.

<sup>d</sup> Manifestly an error for brim.

móðizra mægen.		<i>the power of the bold :</i>
mepe ʒtulle báb.		<i>the sea stood still.</i>
hóƿon hepe-cýrte.		Raised <i>the</i> martial bands
hpíte linde.		<i>the</i> white lindens,
ʒeznar on ʒande.		<i>the</i> banners on <i>the</i> sand ;
ʒæ-peall aʒtah.		<i>the</i> sea-wall rose,
úp-lang ʒeʒtód.		stood erect
ʒið ʒʒahelum.		towards <i>the</i> Israelites,
án-dæzne ʒýʒʒe.		<i>a</i> one day's space.
ʒæʒ ʒeo eopla ʒeðʒiht.	10	Was <i>the</i> host of men
áneʒ móðeʒ. <sup>a</sup>		of one mind,
* * *		
ʒæʒtum ʒæðmum.		in <i>their</i> firm breasts,
ʒʒeoðo-ʒæʒe heold.		held <i>their</i> covenant of love.
nalleʒ hiʒe ʒehýʒdon <sup>b</sup> .		They heard not
halʒeʒ láʒe.		<i>the</i> holy's lore,
ʒiððan leoʒeʒ leoð.		when <i>the</i> beloved's song
læʒte neaʒe <sup>c</sup> .....		
ʒʒeʒ ʒʒiðʒode.		<i>the</i> sound prevailed,
ʒ ʒanceʒ bland <sup>d</sup> .		and <i>he</i> ceased from song.
ʒa ʒ ʒeoʒðe cýn.	20	Then <i>the</i> fourth tribe
ʒýʒmeʒe eode.		went foremost ;
ʒóð on ʒæʒ-ʒʒeam.		waded into <i>the</i> wave-stream
ʒiʒan on heape.		the warriors in <i>a</i> body,
oʒeʒ ʒʒenne ʒʒiúnd.		over green ground.
iúðʒe ʒéða.		<i>The</i> tribe of Judah
ánon óʒette <sup>e</sup> .		hastened singly
úncuð ʒeláð.		<i>an</i> unknown way,
ʒoʒi hiʒ mæʒ-ʒinum.		before his kinsmen ;
ʒʒa him mihtʒ ʒoð.		so on him <i>the</i> mighty God,
305 ʒæʒ dæʒ-peoʒceʒ.	30	for that day's work,
deop lean ʒoʒzealb.		<i>a</i> high reward bestowed,

<sup>a</sup> Here one line at least is wanting.

<sup>b</sup> For hiʒe ʒehýʒdon we should probably read hi ʒehýʒdon.

<sup>c</sup> Here something is wanting both to the metre and the sense.

<sup>d</sup> Probably an error for blan, pret. of blinnan, *to cease*.

<sup>e</sup> Without doubt an error for onette.

ȝiððan him ȝeȝælbe.  
 ȝiȝor-ȝorca hreð.  
 ꝥ he ealðorðóm.  
 áȝan ȝeolbe.  
 oȝer cýne-ȝícu.  
 cneop-máȝa blæb :

since that to him granted  
*the* stern Worker of victories,  
 that he eldership  
 should possess  
 over *the* kingdoms,  
*the* flower of his kin.

## XLVII.

Ðæȝdon him to ȝeȝne. [ 160 ]  
 þa hie on ȝunð ȝiȝon.  
 oȝer boȝb-hreoðan.  
 beácen anáreð.  
 in þam ȝár-heape.  
 ȝýlðenne leor<sup>a</sup>.  
 ðriht-ȝolca mæȝt.  
 ðeora cénoȝt.  
 be þam hepe-ȝíȝan.  
 hýnðo ne ȝoldon.  
 be him líȝendum.  
 lanȝe þolian.  
 þonne hie to ȝuðe.  
 ȝár-ȝuðu ȝæȝdon.  
 ðeoda æniȝne.  
 þȝaca ȝæȝ on óȝe.  
 heaȝb hand-ȝleȝa.  
 hæȝȝtealb móðȝe.  
 ȝæȝna ȝæl-ȝlihteȝ.  
 ȝiȝenð únȝóȝhte.  
 bil-ȝȝaðu blóðȝe.  
 beaðu-mæȝneȝ ȝæȝ.  
 ȝȝum helma ȝeȝȝunð.  
 þæȝ iudaj ȝóȝ.  
 æȝȝer þæȝe ȝýȝe.  
 ȝlota móðȝaðe.

## XLVII.

*They* had to them for banner,  
 when into *the* sea they marched,  
 over *their* bucklers  
 10 a signal reared,  
 in the armed band,  
 a golden lion,  
 greatest of tribes,  
 keenest of beasts.  
 From the martial leaders  
 injury *they* would not,  
 while living,  
 long endure,  
 when they to battle  
 20 *the* spear-wood reared  
 against any nation.  
 Of *the* brave was in *the* phalanx  
 hard hand-play,  
 youths bold  
 at *the* weapons of slaughter,  
 fearless warriors,  
 bloody faulchion-tracks,  
*the* rush of battle's strength,  
*the* grim crash of helmets,  
 30 where Judah marched.  
 After that band  
*the* seamen<sup>b</sup> proudly moved,

<sup>a</sup> Evidently an error for leon.

<sup>b</sup> Literally, *the seaman*.

rubeneꝝ ʝunu.  
 ʝanðar bæron.  
 ʝæ-ʝicinzar.  
 oꝝer ʝealtne meꝝe.  
 mán menio.  
 micel án zetrum.  
 eode únfoꝝht.  
 he hiꝝ ealdorþóm.  
 ʝýnnum aꝝpeþeðe.  
 þ he ʝiðor ʝóꝝ.  
 on leoꝝeꝝ laꝝt.  
 him on leod-ʝceape.  
 ʝumbeaꝝneꝝ ʝiht.  
 ʝneo-bꝝoðor oðþáh.  
 ead ʝ æðelo.  
 he ʝæꝝ ʝeaꝝu ʝpa þeah.  
 þæꝝ æꝝteꝝ him.  
 ʝolca þꝝýðum.  
 ʝunu ʝimeóneꝝ.  
 ʝpeotum comon.  
 þꝝuððe þeod-mæꝝen.  
 þuꝝaꝝ ʝunðon.  
 oꝝer ʝáꝝ-ʝaꝝe.  
 ʝuð-cýꝝte onþꝝanꝝ.  
 ðeaꝝiꝝ ʝceaꝝtum.  
 ðæꝝ-ꝝóma beꝝꝝóm.  
 oꝝer ʝáꝝ ʝecꝝeꝝ.  
 ʝoðeꝝ beacna ʝum.  
 moꝝzen máꝝne toꝝht.  
 mæꝝen ʝoꝝð ʝeꝝát.  
 þa þæꝝ ʝolc-mæꝝen.  
 ʝóꝝ æꝝteꝝ oðꝝum.  
 íꝝeꝝn heꝝꝝum.  
 án ʝiꝝode.  
 349 mæꝝen-þꝝýmmum máꝝeꝝt.  
 þý he máꝝne ʝeaꝝð.

*the sons of Reuben*  
*bare their shields,*  
*sea-vikings,*  
*over a salt marsh,*  
*a sinful multitude,*  
*one great body,*  
*fearless it went.*  
 He (Reuben) his eldership  
 had by sins made dormant ;  
 10 so that he later marched,  
 after *the* beloved *chief*.  
 From him in *the* nation  
 his first-born's right  
 his own brother had withdrawn,  
 his wealth and rank ;  
 yet was he prompt *in arms*.  
 There after them,  
 those tribes of people,  
 the sons of Simeon  
 20 came in bands,  
 a third great power,  
 wound *their* standards  
 over *the* martial way ;  
 the war-tribe onward pressed,  
 with dewy shafts.  
 The day-spot (cloud) came  
 over *the* warrior's spear,  
 one of God's signs,  
 at morn, great *and* bright.  
 30 *The* power went forth :  
 then there *each* people's force  
 marched after other  
 in iron companies :  
 one led,  
 supreme in dignity,  
 (for he was great,)



on forð-pezar.		on <i>their</i> ways forth :
folc æfter folcum <sup>a</sup> .		(folk by folk,
cynn æfter cynne.	[ 161 ]	tribe by tribe).
cuðe æzhrilc.		Each one knew
mæg-burza riht.		<i>his</i> right of kin,
ƿra him moýre beað.		(as them Moses bade,)
eorla æðelo.		<i>the</i> chiefs' nobility.
him ƿær án fæder.		To them was one father,
leof leod-ƿruma.		a beloved patriarch :
lánd-riht zefáh.	10	( <i>the</i> land-right prevailed)
ƿrób on ƿerhðe.		wise in soul,
ƿreo-mazum leof.		to <i>his</i> kindred dear,
cénðe cneop-ƿibbe.		<i>he</i> begat a race
cénra manna.		of keen men,
heah-fæðera gum.		one of <i>the</i> patriarchs,
halize þeode.		a holy nation,
ƿraéla cýn.		<i>the</i> tribe of Israel,
on riht zode.		justly God's <i>people</i> ;
ƿra þ onþancum.		as that skilfully
ealde reccað.	20	<i>the</i> old relate,
þa þe mæg-burze.		those who kinship
mærc zefrunon.		most understand,
ƿrumcýn feora.		<i>the</i> origin of men,
fæderi-æðelo zehpær.		<i>the</i> ancestry of each.
nipe <sup>b</sup> flóðar.		Dire floods
nóe oƿerláð.		had Noah fared over,
þrýmƿærþe þeoden.		majestic chief,
mið hƿ þrum runum.		with his three sons,
þone deoƿerþan.		the deepest
ðrén-flóða <sup>c</sup> .	30	of deluges,
þara ðe zepurðe.		which have happened

<sup>a</sup> MS. polcnum. Junius has folcum in his text, which he has corrected to polcnum in his list of *errata*. The latter is evidently the true reading, and therefore received into the text.

<sup>b</sup> Probably an error for nipe-flóðar.

<sup>c</sup> Apparently an error for ðrenc-flóða. See p. 84. l. 16.

on woruld-riçe.		in <i>the</i> world's realm.
hæfde him on hreðre.		<i>He</i> had in mind
halige treora.		holy trust,
forþon he zelædde.		therefore he led
ofer lazu-ſtreamas.		over <i>the</i> water-streams
maðm-horða mæſt.		of storehouses <i>the</i> greatest,
míne gefræge <sup>a</sup> .		as I have heard,
on feorh-gebeorh.		for life's security.
forðan hæfde.		<i>He</i> had of earth
eallum eorð-cýnne.	10	for each terrestrial species
éce <sup>b</sup> lafe.		an increasing remnant,
frum-cneop gehpær.		<i>the</i> progenitor of each
fæder 7 moder.		(father and mother)
tuddor-teondra.		bearing offspring,
geteleb riçe.		by number told,
myrmicelra.		<i>less great</i>
þonne men cunnon.		<i>than men know,</i>
ſnotton ræ-leoda <sup>c</sup> .		<i>the</i> prudent mariner.
eac þon ræða gehwlc.		Also each <i>kind</i> of seed,
on bearm ſcipeſ.	20	into <i>the</i> ship's bosom,
beornas feredon.		<i>the</i> chieftains bore,
þara þe under heofonum.		of those which under heaven
hæleð brýttigað.		men use.
ſwa þ̅ riçe men.		Wise men, moreover,
ſórdum ſecgað.		say in words
þ̅ from noe.		that from Noah
nigoda ræne.		<i>the</i> ninth was
fæder abrahameſ.		Abraham's father
on folc-tale.		in <i>the</i> genealogy :
þ̅ iſ ſe abraham.	30	that is the Abraham
ſe him engla god.		to whom <i>the</i> God of angels
naman níran arceóp.		gave <i>a</i> new name ;

<sup>a</sup> MS. frfræge.

<sup>b</sup> éce, if not an error for écenðe, appears to be used in the same sense.

<sup>c</sup> For ræ-leoda we should probably read ræ-lida, a word, though not in Lye, yet occurring in the "Death of Byrhtnoth;"—see Anal. A. S. page 122, line 32.

eác þon neah 7 feor.  
 halize heapar.  
 in zehýlb bebeað.  
 per-þeoda zepealb.  
 he on pꝛæce lífde.  
 riððan he zelædde.  
 leofort feora.  
 halize hærum.  
 heah lónð rízon<sup>b</sup>.  
 rið-gemágar.  
 on feone beorh.  
 pæne hie þær fundon.  
 pulðor zezáron.  
 halize heah tpeope.  
 pꝛa hæleð zepꝛunon.  
 þær eft je pnottra.  
 runu daudeſ.  
 pulðorfeart cýning.  
 piſzan lárnum.  
 zetimbꝛede<sup>c</sup>.  
 tempel zode.  
 alhn halizne.  
 eorð-cýninga.  
 je pífeſta on.  
 populð-riſce.  
 heahſt 7 halizort.  
 hæleðum zepꝛæzort.  
 mæſt 7 mæriort.  
 þara þe manna bearn.  
 pꝛa æfter<sup>d</sup> folðan.  
 folmum zepoꝛhte.

also near and far  
*the* holy tribes,  
 in guardianship committed,  
*the* sway of nations.  
 He in exile lived,  
 after he had led,  
 most beloved of men<sup>a</sup>,  
 at *the* Holy *One's* behest,  
 a high land to ascend,  
 his kinsmen,  
 on Sion's hill.  
 There found they *a* covenant,  
 saw glory,  
 a holy high compact,  
 as men have understood.  
 There afterwards the sagacious  
 son of David,  
 glorious king!  
 by *the* prophet's counsels,  
 built  
 to God *a* temple,  
 a holy fane  
 (of earthly kings  
 the wisest in  
*the* world's realm,  
 highest and holiest,  
 'mongst men most famed,  
 chiefest and greatest  
 of those that *the* sons of men,  
 of mortals throughout earth,  
 have wrought with hands.

<sup>a</sup> Literally, *of souls*.

<sup>b</sup> rízon seems an error for rízan.

<sup>c</sup> This line is defective.

<sup>d</sup> æfter in this phrase, as in æfter bunzum, and the like, has the sense of the Latin *per*. The phrase is adverbial, and may generally be rendered *abroad, around*,

to þam meðel-ŕteðe <sup>a</sup> .	To that famed place
mázan zelædde.	<i>he his son led,</i>
abrahám ɣáác.	Abraham Isaac ;
áð-ŕýr onbrān.	<i>a pile-fire kindled ;</i>
ŕýrɣ ɣerhð-bana <sup>b</sup> .	<i>(the first life-destroyer</i>
nó þý ɣæzra ɣær.	<i>for that was not the fairer :)</i>
polde þone laŕtpearð.	would him (Isaac) then
líze zeryllan.	give to <i>the flame,</i>
in bæł-blyre.	into <i>the pile-blaze ;</i>
beorŕna ɣelort.	10 <i>the best of chiefs,</i>
hiŕ ɣræŕne ɣunu.	his dear son,
to ɣize-tibre.	for <i>a triumphant sacrifice,</i>
ánzan oŕer eorðan.	on earth <i>his sole</i>
ýrre-láre.	hereditary remnant,
ŕeorŕer ɣroŕre.	<i>his life's comfort.</i>
ða he ɣpa ɣorð zebáb.	Then he thus awaited
leodum to láre <sup>c</sup> .	
lanzŕumne hiht.	<i>a longsome hope.</i>
he ƿ zecýðde.	He that manifested,
þa he þone cniht zenám.	20 (when he took the boy
ɣærte mid ɣolmum.	fast with <i>his hands,</i>
ɣolc-cuð zeteáz.	renowned among nations drew
ealde <sup>d</sup> láre.	<i>an ancient relique,</i>
ecz ɣrýmetode.	<i>(the blade rang,)</i>
ƿ he him líŕ-ðazar.	that, for himself, he life-days
leoŕpan ne ɣiŕre.	dearer knew not,
þonne he hýrðe.	than when he obeyed
heoŕon-cýninge.	heaven's King.
úp aræmbe.	<i>He rose up,</i>
412 ɣe eorl polde ɣlean.	30 the chief would slay
earepan ɣinne.	his son

<sup>a</sup> meðel-ŕteð signifies strictly 'a place appointed for meeting and haranguing.'

<sup>b</sup> Is this an allusion to Cain ?

<sup>c</sup> I am unable to give any satisfactory version of this line.

<sup>d</sup> eald, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "alde mece," p. 208, l. 27.

unpeaxenne.  
eazum<sup>a</sup> ƿeodan maƿan.  
míð méce Ʒif hine Ʒoð lete.

ne polde him beorht fæder.  
bearn ætníman.

haliz tiber.

ác mid handa beƿenz.

þa him Ʒtýpan cƿom.

Ʒteƿn of heofonum.

ƿulðneƿ hleoðor.

ƿórd æfter Ʒƿræc.

ne Ʒleh þu abraham.

þín ázen bearn.

Ʒunu mid Ʒƿeorðe.

Ʒóð iƿ Ʒecýðeð.

nu þín cunnode.

cýning al-ƿihta.

þ þu ƿíð ƿalðenð.

ƿæne heolde.

fæfte tƿeope.

Ʒeo þe fƿeoðo Ʒceal.

in líf-ðazum.

lengeƿt ƿeorðan.

ápa to alðne.

únƿriciendo.

hu þearf manneƿ Ʒunu.

máran tƿeope.

ne behƿýlfan mæz.

heofon Ʒ eorðe.

hiƿ ƿulðneƿ ƿórd.

ƿíððra Ʒ Ʒíððra.

þonne beƿæðman mæze.

ƿóðan Ʒceattaƿ.

unwaxen,  
with *the* edge, *the* ruddy youth,  
with *the* sword, if God him would  
let.

*The* glorious Father would not  
*the* child accept, [from him  
*a* holy offering ;  
but with *his* hands held him.

Then him moving came  
*a* voice from heaven,

10 glorious sound !

words then spake :—

[ 163 ] ‘ Slay thou not, Abraham !

thine own child,

*thy* son, with *the* sword ;

*the* truth is manifested :

now hath proved thee

*the* King of all creatures,

that thou, towards *the* Supreme,

holdest *thy* compact,

20 firm faith,

which to thee *a* blessing shall,

in *thy* life's days,

longest be,

for evermore

unfailing.

How needs *a* son of man

*a* greater pledge ?

May not subvert

heaven and earth

30 his glory's word,

further and wider spread

than may embrace

earth's regions,

<sup>a</sup> Apparently an error for eczum.

eorðan ýmbhþýrft.		<i>the world's circumference,</i>
Ƴ úp-ƳoðoƳ.		and firmament above,
zárƳeczeƳ zín.		ocean's expanse,
Ƴ þeoƳ zeompe lýft.		and this murmuring air.
ne <sup>a</sup> áð ƳpeƳeð.		He <i>an</i> oath sweareth,
enġla þeoden.		<i>the</i> Lord of angels,
þýrða paðenð.		Ruler of destinies
Ƴ peƳeða zoð.		and God of hosts,
ƳóðfæƳt ƳzoƳa.		<i>the</i> just Conqueror,
þurh hƳ ƳýfƳ líf.	10	by his own life,
þ þíneƳ cýnneƳ.		that of thy tribe
Ƴ cneop-máza.		and kindred,
Ƴanð-ƳƳzzenðƳa.		shielded warriors,
Ƴím ne cunnon.		<i>the</i> number shall not be able,
ýlðo ofƳeƳ eorðan.		men on earth,
ealle cƳæfte.		with all <i>their</i> might,
to zeƳeczenne.		to say
Ƴóðum þórdum.		in true words,
nýmðe hþýlc þæƳ ƳnoztƳ.		save any one thus wise
in ƳeƳan peoƳðe.	20	in mind become,
þ he ána mæze.		that he alone can
ealle zeƳíman.		number all
ƳtánaƳ on eorðan.		<i>the</i> stones in earth,
ƳteoƳƳan on heoƳonum.		<i>the</i> stars in heaven,
Ƴæ-beoƳza Ƴanð <sup>b</sup> .		<i>the</i> sea-mountains' sand,
Ƴealte ýða.		<i>the</i> salt waves :
ác hie zeƳƳttað.		for they shall sit
be Ƴæm tƳeonom.		by <i>the</i> two seas,
oð eƳƳƳe.		unto Egypt
ínca ðeode.	30	<i>the</i> people of . . . . .
44 land cananea.		<i>the</i> land of Canaan,
leode þíne.		thy people,

<sup>a</sup> ne is apparently an error for he.

<sup>b</sup> MS. and Jun. Ƴunð. The correction is admitted into the text, as being both necessary to the sense and in conformity with Gen. xxii. 17: "And as the sand which *is* upon the sea shore."

fræo bearn-fæder.  
folca fêloŕt:

father of noble children !  
of folk most excellent.'

XLVIII.<sup>a</sup>

## XLVIII.

Folc pæŕ afæred.  
flôð-egŕa becŕóm.  
zajtaŕ zeompe.  
zeofon deaðe hŕeôp.  
pæron beorh-hliðu.  
blóðe beŕtémed.  
holm heolŕne ƕŕáp.  
hŕeam pæŕ on ýðum.  
pæteŕ pærna ful.  
pæl-miŕt aŕtáh.  
pæron eŕŕte.  
eŕt oncýrðe.  
fluzon foŕhtizende.  
færi onzéton.  
polðon heŕe bleaðe<sup>b</sup>.  
hámaŕ ŕindan.  
zýlp ŕearð znoŕna.  
him onzen zenáp.  
atol ýða zeŕealc.  
ne ðæri æniŕ becŕom.  
heŕzeŕ to háme.  
ác behindan beleac.  
pýrð mid pæze.  
pæri æri ŕezaj lazon<sup>c</sup>.  
meŕe móðzode.  
mæzen pæŕ áðŕenceð.  
ŕŕreamaŕ ŕtôðon.  
ŕtoŕum up-zeŕát.

[ 166 ] *The* folk was affrighted,  
*the* flood-dread seized on  
*their* sad souls ;  
ocean wailed with death,  
*the* mountain heights were  
with blood bestamed,  
*the* sea foamed gore,  
10 crying was in *the* waves,  
*the* water full of weapons,  
a death-mist rose ;  
*the* Egyptians were  
turned back ;  
trembling *they* fled,  
*they* felt fear :  
would *that* host gladly  
find *their* homes ;  
*their* vaunt grew sadder :  
20 against them, as a cloud, rose  
*the* fell rolling of *the* waves ;  
there came not any  
of *that* host to home,  
but from behind inclosed *them*  
fate with *the* wave.  
Where ways ere lay  
sea raged.  
*Their* might was merged,  
*the* streams stood,  
30 *the* storm rose

<sup>a</sup> Between pp. 164 and 165 (which are blank in the MS.) are vestiges of mutilation, whereby Canto XLVIII. seems to be lost.

<sup>b</sup> Probably a provincial variation, or an error, for bliðe.

<sup>c</sup> Those that had been opened for the passage of the Israelites.

heah to heofonum.	high to heaven ;
hepe-þópa mæjt.	<i>the</i> loudest army-cry
láðe cýrndon.	<i>the</i> hostile uttered ;
lýft up zerpearc.	<i>the</i> air above was thickened
fægum fæfnum.	with dying voices ;
flob blób zeróð.	blood pervaded <i>the</i> flood,
þanð-býrúg þæron. þofene.	<i>the</i> shield-walls were riven,
þoðor þripode.	shook <i>the</i> firmament
mepe-ðeaða mæjt.	<i>that</i> greatest of sea-deaths :
móðige þpulton.	10 <i>the</i> proud died,
cýningar on corðre.	kings in <i>a</i> body ;
cýne þriðrode.	<i>the</i> return prevailed
gæg æt ende.	of <i>the</i> sea at length ;
þig-bórn þcmon.	<i>their</i> bucklers shone
heah ofen hæleðum.	high over <i>the</i> soldiers ;
holm-peall ártah.	<i>the</i> sea-wall rose,
mepe-þream móðig.	<i>the</i> proud ocean-stream,
mægen þæg on cpealme.	<i>their</i> might in death was
fæjte zereteroð.	fastly fettered.
þorðzangeþ nep.	20 <i>The</i> tide's neap
þearpum aþæled.	<i>with</i> the war-enginery obstructed,
þanð þarenodon.	<i>laid</i> bare the sand
þitodre fýrde.	to <i>the</i> fated host,
þronne þaðema þream.	when <i>the</i> wandering stream,
þincalða þæ.	<i>the</i> ever cold sea,
þealtum ýðum.	with <i>its</i> salt waves,
æflartum zeruna <sup>a</sup> .	<i>its</i> eternal stations
éce þtaðular.	<i>a</i> naked involuntary messenger
nacuð nýð-boda.	came to visit.
neorjan cóme.	30 <i>hostile</i> was <i>the</i> spirit of death
þah þeðe zarþ <sup>b</sup> .	who <i>the</i> foes overwhelmed ;
þeðe þeondum zeneop.	<i>the</i> blue air was
477 þæg þeo hæpene lýft.	

<sup>a</sup> I am unable to assign even a conjectural sense to this line.

<sup>b</sup> For this line, which seems devoid of sense, we should probably read, þah þæge zarþ, or, as at p. 188. l. 16, fleah þæge zarþ.



heolfe geblanden.		with corruption tainted ;
bjum berjtende.		<i>the</i> bursting ocean
blóð-egefan hpeóþ.		whooped <i>a</i> bloody storm,
ǵæ-manna ǵið.		<i>the</i> seamen's way ;
oð þ ǵóð metoð.		till that <i>the</i> true God,
þurh moýfeþ hand.	[167]	through Moses' hand,
móð ǵerýmde.		enlarged <i>its</i> force,
þíde þæðde.		widely drove <i>it</i> ,
þæl þæðmum ǵpeoþ.		<i>it</i> swept death in <i>its</i> embrace ;
flóð þámǵoðe.	10	<i>the</i> flood foamed,
þæge cþunǵon.		<i>the</i> fated died,
laǵu land ǵeþeol.		water deluged <i>the</i> land,
lýft þæþ onhpeþeð.		<i>the</i> air was agitated,
þícon þeall-þæþten.		yielded <i>the</i> rampart holds,
þæǵar þurþton.		<i>the</i> waves burst <i>over</i> <i>them</i> ,
multon meþe-toþnaþ <sup>a</sup> .		<i>the</i> sea-towers melted.
þa þe mihtǵa þloh.		When the Mighty struck,
mið halǵe hand.		with holy hand,
heoþon-þíceþ þearð.		<i>the</i> Guardian of heaven's kingdom,
þeþ-beamaþ.	20	<i>the</i> lofty warriors,
þlance ðeode.		<i>the</i> proud nation :
ne mihton þoþhabban.		<i>they</i> might not have
helpenþna <sup>b</sup> það.		<i>a</i> safer path,
meþe-ǵteameþ móð.		for <i>the</i> sea-stream's force,
ác he maneǵum ǵeþceoð.		but it o'er many shed
ǵýllenðe ǵrýþe.		yelling horror.
ǵáþþecǵ þeðde.		Ocean raged,
up-ateah on þleap <sup>c</sup> .		drew <i>itself</i> up on high
egeþan ǵóðon.		<i>the</i> storms rose,
þeollon þæþ-benna.	30	<i>the</i> corpses rolled ;
þiteoð <sup>d</sup> ǵeþeol.		fated fell
heah of heoþonum.		high from heaven

<sup>a</sup> By meþe-toþnaþ the rocks seem to be intended.

<sup>b</sup> Possibly an error for helpenþnan.

<sup>c</sup> I have translated (according to Lye's conjecture) on ǵteap.

<sup>d</sup> Apparently an error for þiteoð.

hand-peorc zodeȝ.	<i>the hand work of God :</i>
fámiz-boȝma.	<i>of the foamy gulfs</i>
flóð-pearðe ȝloh.	<i>the Guardian of the flood struck</i>
unhleopan pæȝ.	<i>the unsheltering wave</i>
albe mece <sup>a</sup> .	<i>with an ancient faulchion,</i>
þ̅ ðȝ ðeað-ðrepe.	<i>that in the swoon of death</i>
ðrihte ȝpæȝon.	<i>those armies slept,</i>
ȝȝnfullȝa ȝpeot.	<i>those bands of sinful</i>
ȝaplum luuon.	<i>sunk with their souls</i>
pæȝte beȝarene.	10 <i>fast encompassed,</i>
flóð-blác heȝe.	<i>the flood-pale host,</i>
ȝiððan hie on boȝum.	<i>after that them in its gulfs</i>
brun ýppinȝe.	<i>the brown expanse,</i>
móðe-pæȝa mæȝt.	<i>of proud waves greatest,</i>
mæȝen eall ȝeðneáȝ.	<i>all their power, o'erthrew ;</i>
ða þe ȝeðnencte <sup>b</sup> .	<i>when was drowned</i>
ðuȝoð eȝȝpta.	<i>the flower of Egypt,</i>
ȝaraon mið hiȝ folcum.	<i>Pharaoh with his folk.</i>
he onfeonð <sup>c</sup> hraðe.	<i>He found quickly</i>
ȝiððan ȝeȝtáh.	20 <i>after he arose,</i>
zodeȝ andȝaca.	<i>a denier of God,</i>
þ̅ pæȝ mihtizȝa.	<i>that was mightier</i>
meȝe-flóðeȝ pearð.	<i>the sea-flood's Guardian :</i>
polðe huȝu pæðmum.	<i>yet would he with arms</i>
hiðbe ȝeȝceaðan.	<i>decide the conflict,</i>
ýȝne ȝ eȝeȝfull.	<i>angry and terrible.</i>
eȝȝptum pearð.	<i>To the Egyptians was,</i>
þ̅æȝ ðæȝ-peorceȝ.	<i>for that day's work,</i>
ðeop leán ȝeȝceoð.	<i>a deep requital given ;</i>
ȝonðam þ̅æȝ heȝizȝeȝ.	30 <i>since of that multitude</i>
hám eȝt ne com.	<i>came not home again,</i>
509 ealleȝ únȝrunðeȝ.	<i>of all the boundless host,</i>

<sup>a</sup> See p. 203, line 23. Also *Beowulf*, p. 191, l. 10.

<sup>b</sup> MS. and Junius, ȝeðnecte.

<sup>c</sup> MS. and Junius, on feonð; but manifestly an error of the scribe for onfeonð, or rather onfeand.

ænig to láfe.  
 þ̅ te rið heoro<sup>a</sup>.  
 recgan mohte.  
 bodizean æfter burzum. [169]  
 bealo-ƿpella mæht.  
 horð-ƿearða hrýne.  
 hæleða cƿenum.  
 ác þa mæzen-þneatar.  
 mere-deað zeƿpealh.<sup>c</sup>

\* \* \*

\* \* \*

\* \* \*

\* \* \*

ƿpel-bodan reðe.  
 ƿpéd ahte.

\* \* \*

\* \* \*

\* \* \*

\* \* \*

azeát zýlp ƿeƿa.  
 hie<sup>d</sup> rið zoð punnon.  
 þanon iƿnahelum.  
 éce riáðar.  
 on mere-hƿearfe.  
 moýre<sup>e</sup> iæzðe.  
 heah-þunzen ƿer.  
 halize ƿriáce.  
 ðeór ærende.  
 ðæz-ƿeorn nemnað<sup>f</sup>.  
 ƿra zýt ƿer-ðeode.

10 of *the* messenger who  
 speed possessed,

understood *the* vaunt of *the* men  
 who against God warred.

Thence to *the* Israelites  
 eternal counsels,  
 on *the* sea-shore,  
 Moses said,  
 illustrious man,  
 a holy speech,  
 20 a solemn errand,  
 (a day-work called,  
 as men yet

<sup>a</sup> The same as hupu, or rather an error for heora.

<sup>b</sup> Literally, *treasure-guardians*.

<sup>c</sup> Between this line and the following, some verses are evidently wanting.

<sup>d</sup> hie seems to be an error for þe.

<sup>e</sup> MS. and Junius moýre.

<sup>f</sup> To what the poet here alludes is extremely doubtful. For nemnað, the sense seems to require that we should read nemneð.

on ƷerƷumum Ʒindað.  
 dóma ƷehƷilcne.  
 þara ðe him ðrihten bebeað.  
 on þam Ʒið-Ʒáte.  
 Ʒóðum Ʒórdum.  
 Ʒif onlucan Ʒile<sup>a</sup>.  
 lífeƷ ƷealhƷeóð.  
 beorht in bƷeorƷum.  
 bán-húfeƷ Ʒeapð<sup>b</sup>.  
 Ʒin-ƷæƷten Ʒoð.  
 ƷaƷteƷ cæƷon.  
 Ʒún bið Ʒepenenoð.  
 Ʒæð ƷoƷð Ʒæð.  
 haƷað ƷiƷlicu.  
 Ʒórd on Ʒæðme.  
 Ʒile meazollice.  
 móðum tæcan.  
 þ̅ Ʒe ƷeƷme ne Ʒýn<sup>c</sup>.

\* \* \*  
 \* \* \*  
 \* \* \*

ƷoðeƷ þeodƷcƷipeƷ.  
 metodeƷ milteƷa.  
 he uƷ má onlýhð.  
 nú uƷ boceraƷ.  
 beteran ƷecƷað.  
 lenƷƷan lýƷe<sup>d</sup> Ʒýnna.  
 þiƷ iƷ læne ðƷeam.  
 Ʒ} pommum aƷýƷƷeð.

find in *the* Scriptures,)  
 each ordinance  
 which him *the* Lord commanded,  
 on that journey,  
 in words of truth.

If will unlock  
 life's Interpreter,  
 bright in *our* breasts  
*the* body's guardian,  
 10 *the* widely powerful God,  
 with *the* keys of *the* spirit,  
 mystery shall be explained,  
 counsel shall go forth :  
*he* hath wise  
 words in *his* bosom,  
*he* will powerfully  
 teach *our* minds,  
 that we seem not,

of God's law,  
 20 of *the* Creator's mercies.  
*He us more enlighteneth.*  
*Now us learned men*  
*tell of a better,*  
*a longer life of delights.*  
*This is a slender joy,*  
*with sins accursed,*

<sup>a</sup> This and the five following lines are thus rendered by Hickes. "Si verax Deus, pectore lucidus, vitæ interpres, vult mentem reserare, spiritus clavibus."—*Gr. A.S.* p. 198. I regret my inability to give a satisfactory translation of this very obscure part of the poem.

<sup>b</sup> The spirit: literally, *bone-house's warden*.

<sup>c</sup> Between this and the following line, several lines are wanting, containing the beginning of Moses's speech; both the sense and the alliteration being defective.

<sup>d</sup> lýƷe is possibly an error of the scribe for líƷe.

ƿneccum <sup>a</sup> alýfeð.		<i>allowed to the wretched</i>
earmra ánbib.		<i>the expectation of the miserable.</i>
eðelleare.		<i>The homeless</i>
þýgne zýrt-gele.		<i>this guest-hall</i>
zihðum <sup>b</sup> healdeð.		<i>as a refuge hold,</i>
murnað on móde.		<i>mourn in mind.</i>
mán-húr ƿton.		<i>The house of sin we know,</i>
ƿært unþer ƿolban.		<i>fast under earth ;</i>
þær bið ƿýr 7 ƿýrm.		<i>there are fire and worm,</i>
open éce 7cƿæf.	10	<i>an ever open den</i>
ýfela zehƿýlceƿ.		<i>of every evil :</i>
7pa nu ƿezn-þeoƿar <sup>c</sup> .		<i>so now imperious spoilers</i>
ƿíce ðælað.		<i>the empire deal :</i>
ýlðo oððe ær ðeað.		<i>age or earlier death</i>
eƿtƿýrð cýmð <sup>d</sup> .		<i>afterward cometh,</i>
mæzen-þrýmma mært.		<i>of powers greatest,</i>
oƿer miððan-zearð.		<i>throughout mid-earth,</i>
ðæg-ðædum ƿáh.		<i>in day-deeds hostile.</i>
ðrihten 7ýlfa.		<i>The Lord himself,</i>
on þam meðel-7cebe.	20	<i>in the judgment-place,</i>
manezum ðémeð.		<i>shall judge many,</i>
þonne he 7óðfærtƿa.		<i>when he the uprights'</i>
7apla læbeð.	[ 170 ]	<i>souls leadeth,</i>
eabiƿe zartar.		<i>blessed spirits,</i>
on up-ƿoðor.		<i>into heaven above,</i>
þær leoht 7 líf.		<i>where is light and life,</i>

<sup>a</sup> MS. ƿneccum : corrected by Junius to ƿneccum.

<sup>b</sup> zýhð i. forsan q. zehýht *refugium*, Suppl. ad Lye; where l. 3-5 are thus rendered: "patria orbi hoc hospitium in refugium tenent." The MS. reads zihðum.

<sup>c</sup> The word ƿezn in this obscure passage seems equivalent in composition to our *arch*. In the *Harm. Evang. Cott.*, as quoted by Lye, the same compound occurs (*regin-thiebos*). *Regin* is also among the difficult words in *Sæmund's Edda*. See Prof. F. Magnusen's note on the *Vafthrúdnismál*, Str. 3.

<sup>d</sup> MS. and Junius, eƿt ƿýrð cýmð; but both the sense and the alliteration require the combination of the first two syllables. Perhaps, to complete the metre, we should also read cýmeð for cýmð.

eac þon liffa blæð.	fruition also of comforts ;
duzod̄ on ðreame.	<i>where the good in joy</i>
ðrihten hefirzað.	praise <i>the Lord,</i>
peroda pulðor-cýning.	<i>the glorious King of hosts,</i>
to ríðan feore.	for ever.'
ffra neorðode.	Thus spake,
fræða zemýndiz.	of counsels mindful,
manna mildor̄t.	<i>the mildest of men,</i>
mihctum ffríðed.	by power strengthened,
hlúðan ffr̄ne.	10 with loud voice.
hefe ffrille báð.	Still <i>the host</i> awaited
fitodef fillan.	<i>the famed man's will ;</i>
fundoð onz̄eton.	<i>they the wonder perceived,</i>
móðiz̄ef múð-hæł.	<i>the bold one's salutary speech.</i>
hé tó mænezum ffr̄æc.	He to <i>the multitudes</i> spake :
micel if þeof meniz̄eo.	' Great is this many,
mæzen-ffija tfrum.	<i>the army-leader firm,</i>
fuller̄ta mæf̄t.	of all-perfect <i>beings</i> greatest,
fe ðaf ffare læbeð.	who this march leadeth ;
hafað ufon cananéa.	20 <i>he hath from above the Canaanites'</i>
cýn zelýfed.	race delivered,
buph 7 beazaf <sup>a</sup> .	<i>their towns and treasures,</i>
bráde rice.	<i>their ample realm :</i>
pile nu zelæftan.	<i>he will now perform</i>
þ he lanze zehét.	what he long hath promised,
míð áð-fpare.	with oath-swearing,
enzla ðrihten.	<i>the Lord of angels,</i>
in ffr̄n-ðazum.	in days of old,
fæðerýn-cýnne.	to <i>the tribe of your fathers ;</i>
zif ze zehelbað.	30 if ye observe
halize láfe.	<i>his holy lore ;—</i>
þ ze feonda zehpone.	that ye each enemy
forð ofezganzað.	shall henceforth overcome ;
563 zefittað ffr̄ze-ffice.	victorious shall inhabit,

<sup>a</sup> Literally, *bracelets*.

be jǣm tpeonum.  
 beor-jelaj beorna.  
 bið eoperi blæð micel.  
 æfter þam rórdum.  
 perod pæf on jalum.  
 runzon riȝe-byman.  
 jęgnaj rtoðon.  
 on fæȝerne jreȝ.  
 folc pæf on lande.  
 hæfde pulðrej beam.  
 peruð zelæðeð.  
 halȝe hearaj.  
 on hild ȝoðer.  
 liȝe ȝeȝeðon<sup>b</sup>.  
 þa hie oðlæðeð hæfðon.  
 feorh of feonda ðóme.  
 þeah ðe hie hit<sup>c</sup> fpecne ȝeneð-  
 don.

peraj under pætera hróraj.  
 ȝeraron hie þær peallaj rrandan.  
 ealle him bnumu blóðȝe þuh-  
 ton.  
 þurh þa heora beaðo-ȝearo pæ-  
 ȝon.  
 hreðdon hilde jrpelle.  
 \* \* \*  
 jriððan hie þam rið-foron.  
 \* \* \*

hóron here-þreataj.  
 hlúde jreȝne.  
 for þam ðæð-peorice.  
 ðrihten hereðon.  
 peraj pulðrej rǣnȝ.

by *the* two seas,  
*the* halls<sup>a</sup> of chieftains ;  
 your prosperity shall be great.<sup>7</sup>

After those words  
*the* host was glad ;  
 sung *the* trumps of triumph,  
*the* banners rose  
 at *the* joyous sound,  
*the* folk was on land.

10 Had *the* pillar of glory  
 led *the* host,  
*the* holy bands,  
 through God's favour,  
 in life rejoicing,  
 when they had saved  
*their* lives from *the* enemies' power,  
 though they had cruelly oppress-  
 ed them,

*the* men under *the* roofs of waters.  
 There they saw walls standing,  
 seemed to them all *the* waters  
 bloody,

through which their warlike en-  
 ginery had moved : [*speech*  
*they were cheered by the martial*

*after they to those before*

raised *the* army-bands  
 a loud voice,  
 for that great work  
 praised *the* Lord,  
*the* men a song of glory,

<sup>a</sup> Literally, *beer-halls*.

<sup>b</sup> This I suspect to be an error for ȝeȝeðeðe.

<sup>c</sup> For hit, the sense seems to require hie.

<p>                 píƿ on oðrum.                  folc-ƿreota mæƿt.                  ƿýrð-leoð ƿalan.                  aclum ƿteƿnum.                  eall-ƿunðra ƿela.                  þa ƿæƿ eð-ƿýnde.                  aƿƿurc meople.                  on ƿeoƿoneƿ ƿtaðe.                  ƿolbe ƿeƿeornðoð.                  hand ahoƿon.                  halƿ-ƿurðunƿe.                  bliðe ƿæron.                  boƿe ƿeƿapon.                  heððon heƿe-ƿeaƿeƿ.                  hæƿt ƿæƿ onƿæleð.                  onƿunnon ƿæ-laƿe<sup>a</sup>.                  ƿeƿnum ðælan.                  on ýð-laƿe<sup>b</sup>.                  ealde maðmaƿ.                  ƿeaƿ ƿ andaƿ.                  heo on ƿiht ƿceó<sup>c</sup>.                  ƿoðb ƿ ƿoð-ƿeð.                  ioƿeƿeƿ ƿeƿteƿon.                  ƿeƿa ƿulðoƿ-ƿeƿtealb.                  ƿeƿuƿenð laƿon.             </p>	<p>[ 171 ]</p> <p>(<i>the women in turn,</i>)                  greatest of multitudes,                  sung <i>a</i> martial song,                  with clear voices,                  of all <i>those</i> many wonders.</p> <p>Then was to be found  <i>the</i> African maid,                  on ocean's shore,                  with gold adorned ;</p> <p>10 <i>they</i> raised <i>the</i> hand                  of supplication.</p> <p><i>They</i> [the Israelites] were blithe,                  saw <i>their</i> compensation ;                  heeded <i>the</i> martial spoil,                  captivity was loosened ;  <i>they</i> begun, what the sea had                  in nets to deal, [spared,                  among the survivors of the flood,                  ancient treasures,</p> <p>20 vestments and shields.  <i>They</i> justly divided  <i>the</i> gold and purple<sup>d</sup>,                  Joseph's treasure,  <i>the</i> glory of men.  <i>Cursing</i> lay</p>
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<sup>a</sup> Literally, the *sea-leavings*.

<sup>b</sup> Literally, the *flood-leavings*.

<sup>c</sup> Upon this word Lye has the following : " Sceo, in ƿceo-ƿoðb, forsan quasi ská-gold, *præstantissimum aurum*, a *Cimbrice ská, præstantia* ;" but by forming a compound of ƿceó and ƿoðb, the metre is destroyed. May not ƿceó be the beginning only of ƿceóðon, *divided*, the termination having been omitted by the carelessness of the scribe? The entire passage is extremely obscure.

<sup>d</sup> Isl. Guðvefr, *textura discolor, figurata, præsertim textura militaris, qualis fuit vexillorum* ; *tales togas figuratas nostrates, qui lautiore erant in re, traxere*. Björn Haldorsen, *Lex. Isl.* The word occurs also in Sæmund's Edda : see *Hamþis-mál*, Str. 17, p. 271, Edit. Stockh. Prof. F. Magnusen explains it, *the purple of the northern nations*. The Islanders seem to have derived it from guður or guð, *battle*.



on deað-ſteðe.  
ðriht-ſolca mæſt<sup>a</sup>·

on *their* death-place,  
of people *the* greatest.

L.

L.

Γεφρægn ic hebneor. [173]  
eaðge liſzean.  
in hieruſalem.  
zold-horð dælan.  
cýningdóm habban.  
ſpa him zecýnde pæſ.  
ſiððan þurh metober mæzen.  
on moýſer hánð. 10  
pearð riȝ zifren.  
riȝena mænleo.  
ȝ hie of eȝýptum.  
út aſóron.  
mæzene micle.  
þ pæſ móðig cýn.  
þenden hie þý riȝe.  
ræðan moſton.  
burzum peoldon.  
pæſ him beorht pela. 20  
þenden þ ſolc mid him.  
hiera fæðer pæſe.  
healdan polðon.  
pæſ him hýrde zóð.  
heofon-riȝer pearð.  
halig ðrihten.  
pulðner palðenð.  
ſe ðam perude zeaf.  
móð ȝ mihte.  
metoð al-rihta. 30  
þ hie oft ſela ſolca.  
feore zeſceodon.

*The* Hebrews, as I have un-  
lived prosperous [derstood,  
in Jerusalem,  
gold-treasure distributed,  
had kingly sway,  
as to them was genial,  
after that, through *the* Creator's  
into Moses' hand [might,  
martial force was given,  
many warriors,  
and they from Egypt  
had marched out,  
with great power.  
That was *a* haughty race,  
while they the realm  
might rule,  
swayed over *their* cities :  
to them was bright weal,  
while the folk with him [God]  
their fathers' covenant  
would hold.  
Was to them *a* good shepherd  
*the* Guardian of heaven's kingdom,  
*the* holy Lord,  
*the* Chief of glory,  
who to that multitude gave  
courage and might,  
*the* Lord of all creatures ;  
so that they oft many nations  
from life separated,

<sup>a</sup> MS. mæ, after which is an erasure.

hepuzer helmum.  
þara þe him hold ne pær.

oð þ̅ hie plenco anpóð.

æt pín-þeʒe.

deopol-dædum.

ðruncne ʒeðohtar.

þa hie æ-cpærtaf.

ánforleton<sup>a</sup>.

metodef mæʒenfcipe.

fpa nó man fcýle.

híʒ ʒaʒtaf lufan.

píð ʒode dáelan.

þa ʒeʒeah ic þa ʒeðpíht<sup>b</sup>.

in ʒeðpolan hpeorfan.

íʒpahela cýn.

únpiht dón.

rommaf pýpcean.

þ̅ pær peopc ʒode.

oʒt he þam leodum.

lápe ʒende.

heoron-ʒíceʒ pearnð.

halíʒe ʒaʒtaf.

þa þam pepude.

píðom budou.

hie þæpe ʒnýtro.

ʒóð ʒelýfðon.

lýtle hpíle.

oð þ̅ hie<sup>c</sup> langunʒ beʒpác.

eoʒðan ðpeamaʒ.

éceʒ mæðeʒ.

þ̅ hie æt ʒíðeʒtan.

ʒýlʒe foʒléton.

22 ðpíhtneʒ dómam.

with *their* army's chieftains,  
those who were not friendly to  
them ;

till that them pride invaded,  
at *their* wine-bibbings,  
with diabolic deeds,  
drunken thoughts,  
when they *their* legal institutes  
abandoned,  
*the* Lord's supremacy.

10 Thus no man ought  
his spirit's love  
with God divide.

Then saw I that multitude  
into error turn,  
*the* tribe of Israel  
do unrighteousness,  
perpetrate crimes ;  
that was grief to God :

oft he to those nations  
20 sent, for *their* instruction,  
heaven's kingdom's Guardian,  
holy spirits,  
who to the multitude  
wisdom should preach ;  
they in that wisdom  
verily believed,  
*a* little while,  
till that them desire deceived,  
joys of earth,

30 of eternal sway ;  
so that, at *the* last, they  
themselves forsook  
*the* Lord's decrees,

<sup>a</sup> MS. and Junius, áne foʒleton.

<sup>b</sup> MS. and Junius, me.

<sup>c</sup> MS. and Junius, þeʒe ðpíht.

cunon deofles cræft.		chose <i>the</i> devil's craft.
þa pearð néðe móð.		Then became <i>the</i> fierce of mind,
ríces ðeoden.		<i>the</i> prince of <i>the</i> realm,
únholb þeoden <sup>a</sup> .		faithless to <i>his</i> Lord,
þam þe æhte gear.		to him who had given him wealth,
ryðe <sup>b</sup> him æt frýmðe. [ 174 ]		taught him at first
ða ðe on fruman <sup>c</sup> .		those that in <i>the</i> beginning,
ær ðon þæron man-cýnnes.		ere which <i>they</i> were of mankind
metode dýruft.		dearest to <i>the</i> Creator,
duzoða dýruft.	10	of people dearest,
drihtne leofost.		most beloved of <i>the</i> Lord,
hepe-pað <sup>d</sup> to þære.		<i>an</i> army-path to <i>the</i>
heán býrug.		high city,
eorlum elðeodigum.		to <i>the</i> foreign men,
on eðel-land.		into <i>the</i> country
þær salem ftóð.		where Salem stood,
gearpum afæftnod.		with engines strengthened,
peallum gearpeorðod.		with walls adorned.
to þær ritzan fóron.		To this came soothsayers,
calbea cýn.	20	<i>the</i> Chaldean race,
to ceafte forð.		forth to <i>the</i> city,
þær israela.		where <i>the</i> Israelites'
æhta þæron.		possessions were,
berrugene mid peorcum.		covered with works ;
to þam þe peorð gearfor.		to which <i>the</i> host proceeded,
mægen-þreat mæpe.		<i>a</i> great <i>and</i> powerful band,
mán-bealpes gearon.		zealous for sinful evil.
apehte þone pæl-nið.		Then fatal hate excited
pepa aldon-þrea.		<i>the</i> chief lord of men,
babiloner þrezo.	30	<i>the</i> prince of Babylon,
on hir byrh-ftede.		in his metropolis,

<sup>a</sup> For þeoden we should probably read þeodne.

<sup>b</sup> MS. and Junius, ryðe.

<sup>c</sup> Of this and the six following lines I have given what I believe to be a literal translation ; that it is not more intelligible must be ascribed, partly at least, to the defective state of the Saxon text.

<sup>d</sup> MS. hepepoð ; Junius, he nepoð.

nabochodonoggor.  
 þurh nið-hete.  
 þ he jécán onzan.  
 jefan zehýzdum.  
 hú he iþraelum.  
 eaðort meahze.  
 þurh zromþa zanz.  
 zumán oðþrunzan.  
 zeramnode þa.  
 juðan 7 norðan.  
 pæl-hreop perioð.  
 7 pejt fáran<sup>a</sup>.  
 heþize hæðen-cýninga.  
 to þæpe heán býruz.  
 iþraela.  
 eðel-pearðar<sup>b</sup>.  
 luþan<sup>c</sup> líþ-pelan.  
 þenden hie let metoð.  
 þa eac eðan zefpægn.  
 ealb-þeonda cýn.  
 pín-burh þeþa.  
 þa pízan ne zelýfðon.  
 beþeáfodon þa jeceda pulðor.  
 þeáðan zolbe.  
 7ince 7 jeolþe.  
 jalomoneþ templ.  
 zefþrúðan zefþreona.  
 under 7tán-hliðum.  
 7píl eall 7pa þa eoþlaþ.  
 ázan 7ceoldon.  
 oð þ hie burza zehpone.  
 abnocen hæfðon.  
 67 þara þe þam folce.

Nebuchadnezzar,  
 through hostile grudge ;  
 so that he began seek,  
 in *his* mind's thoughts,  
 how he from *the* Israelites  
 might most easily, [*bands,*  
 through *the* march of his fierce  
*the* men force away.  
*He* then assembled,  
 10 from south and north,  
 a blood-thirsty host,  
 and *bade* march west,  
 a band of heathen kings  
 to the metropolis  
 of *the* Israelites,  
*the* country's guardians,  
*their dear life's treasures,*  
 while them *the* Creator permitted.  
 Then also, I have learned, over-  
 20 *the* tribe of ancient foes [*ran*  
*the* people's beloved city.  
*The warriors believed not.*  
 Then spoiled *they the* glory of  
 of *its* red gold, [*fanes*  
 riches and silver,  
*the* temple of Solomon,  
 plundered *the* treasures,  
 under *their* stony coverings,  
 all whatever those men  
 30 might possess ;  
 till that they each city  
 had subdued,  
 which with that people

<sup>a</sup> After fáran, het, or a word of like import, seems to have been omitted.

<sup>b</sup> This line seems in apposition to the preceding, heþize hæðen-cýninga.

<sup>c</sup> An error probably for leofan.

to ƿriðe ƿtōdon.		stood in peace.	[spoil
zehlōdon him to huðe.		<i>They</i> loaded on themselves for	
hoſið-ƿearða Ʒeƿtƿeon.		<i>the</i> riches of <i>the</i> treasure wards,	
ƿeá Ʒ ƿƿeop.		money and captives,	
ƿƿilc þær ƿunden ƿær.		such as there was found ;	
Ʒ þa mið þam æhtum.		and then with those possessions	
eƿt ƿiðeðon.		marched back,	
Ʒ Ʒelæddon eac.		and also led	
on langne ƿið.		on <i>a</i> long journey	
iſraela cýn.	10	<i>the</i> tribe of Israel,	
on eaƿt-ƿeƷaƿ.		on <i>the</i> east ways,	
to babilonia.		to Babylon,	
beopna únſim.	[ 175 ]	men unnumbered,	
under hand hæleð.		<i>the</i> people under subjection	
hæðenum déman.		to <i>a</i> heathen ruler,	
nabochodonopƿop.		Nebuchadnezzar.	
him on nýð dýðe.		By force <i>he</i> made to him	
iſraela beapn.		<i>the</i> children of Israel,	
ótop ealle luƿen.		<i>without all</i> love,	
ƿæpna laƿe <sup>a</sup> .	20	<i>the</i> weapons' leaving,	
to ƿeopc-ƿeopum.		for work-slaves.	
onƿende þá.		<i>He</i> sent then	
ſínra þeƷna.		of his ministers	
ƿopn þær ƿerudeƿ.		<i>a</i> band of the host	
ƿeƿt <sup>b</sup> to ƿeƿan.		to go westward,	
þ̅ him þara leode.		that for him of that people	
land Ʒeheolde.		<i>they the</i> land might hold	
eðne eðel.		<i>a</i> subject country	
æƿteƿ ebriéum.	[ 176 ]	<i>after the Hebrews.</i>	
het þa ſécan.	30	Bade then seek	
ſíne Ʒeƿeƿan.		his reeves,	
Ʒeond iſraela.		through Israel's	
earme laƿe.		poor remnant,	
hpilc þæpe ƷeoƷoðe.		which of the youth	

<sup>a</sup> The survivors : see p. 121, l. 32.

<sup>b</sup> MS. and Junius, ƿeƿ.

<p>         7leaport pære.          bóca bebode7.          þe þær b7unzen pær<sup>a</sup>.          polde 7 þa cnihta7.          cræft leornedon.          7 him 7nýt7o on 7efan.          7eczan mihte.          nale7 7ý þe he 7 mo7te.          o7ðe 7emunan polde.          7 he þara 7ifena.          7ode þancode.          þe him þær to du7uðe.          drihten 7cýpede.          þa hie þær 7undon.          to 7nea<sup>b</sup> 7leape.          æðele cnihta7.          7 æ7æ7te.          7inze 7 7ode.          in 7od 7æde.          án pær ananías.          oðer azarías.          þriðða mi7ael.          metode 7ecorene.          þa þ7ý comon.          to þeodne 7oran.          hearde 7 hi7e-þancle.          þær 7e hæðena 7æt.          cýning corð7er 7eor7n.          in caldea bý7iz.          þa hie þam plancan.          7i7dóm 7ceoldon.          7e7a7 ebrea.          7ó7dum cýðdon<sup>c</sup>.       </p>	<p>         were most skilful          in <i>the</i> precepts of books,          which was thither brought.          He would that those children          should learn science,          that to him wisdom in <i>their</i> minds          might speak ;          not because he that might          or would remember,          10 <i>or</i> that for those gifts          God would thank,          which on him there for dignity          the Lord had bestowed.          Then they there found,          for <i>their</i> Lord, skilful          noble youths          and pious,          young and good,  <i>of good race :</i>          20 one was Hananiah,  <i>the</i> second Azariah,  <i>the</i> third Mishael,          by <i>the</i> Lord chosen.          These three came          before <i>the</i> prince,          bold and thoughtful-minded,          where <i>the</i> heathen sate,  <i>the</i> king studious of pomp,          in <i>the</i> Chaldeans' city.          30 Then they to the proud <i>prince</i>          must wisdom          (<i>the</i> Hebrew men,)          by words reveal,       </p>
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<sup>a</sup> This line refers to the words eapme lafe, p. 220, l. 33.

<sup>b</sup> Apparently an error for 7nean.

<sup>c</sup> Apparently an error for cýðan.

hīge-cræft heane.  
 þurh halig mōð.  
 þa ƿe beorn bebeað.  
 babilone ƿearð.  
 ƿriðmōð cýning.  
 ƿinum þeznum.  
 ꝥ þa ƿum-ƿaraƿ.  
 beƿeone dæde<sup>a</sup>.  
 ꝥ þam ƿenƿum þriým.  
 ƿáð<sup>b</sup> ne ƿæpe.  
 ƿiƿte ne ƿæde.  
 in ƿoruld-lífe:

high mental power,  
 through holy mind.

Then *the* chief commanded,  
*the* lord of Babylon ;  
*the* rigorous king,  
 to his servants,  
 (*what the princes*  
*before did,*)  
 that to *the* three youths  
 10 should be no sparing  
 of food or weeds,  
 in worldly life.

## LI.

þa ƿæƿ brene.  
 babilone ƿearð.  
 mæƿe ƿ mōðiz.  
 oƿer miððan-ƿearð.  
 ezeƿful ýlða bearnnum.  
 no he á ƿremede.  
 ác in oƿerhýzðe.  
 æzhpæƿ lífde.  
 þa þam ƿolc-ƿozan.  
 on ƿum-ƿlæpe.  
 ƿiððan ƿe ƿeƿte zehƿearƿ.  
 ƿíce þeoden.  
 com on ƿefan hƿurƿan.  
 ƿƿefneƿ ƿoma.  
 hu ƿoruld ƿæpe.  
 ƿunðƿum zeteóð.  
 112 únzelic ýlðum.  
 oð eðƿeafte.

[ 177 ]

## LI.

Then was renowned  
*the* guardian of Babylon,  
 great and proud  
 over mid-earth,  
 terrible to *the* children of men.  
 He no law promoted,  
 but in contempt  
 20 of every one *he* lived.

Then to the people's chief,  
 in *his* first sleep,  
 after *he* had gone to rest,  
*the* powerful prince,  
 came passing into *his* mind  
*the* terror of a dream :  
 how *the* world was  
 wonderously framed,  
*unlike to men,*  
 30 *until regeneration.*

<sup>a</sup> The interpretation of this line is conjectural. The entire passage is very obscure, and, I believe, very corrupt.

<sup>b</sup> I have rendered the word ƿáð by *sparing*, conjecturing that it may be an error for ƿnað, or ƿnað, from which the adjective ƿneðen, *sparing*, &c. is probably derived.

pearð him on ƿlæpe.  
 ƿóð ƿecýðeb.  
 þ̅ te ƿíceƿ ƿehƿæƿ.  
 ƿeðe ƿceolbe ƿehlman.  
 eorðan ðneamaƿ.  
 ende ƿurðan.

þa onƿóc ƿulf-heort. [ 178 ]

ƿe æƿ ƿín-ƿal ƿƿæƿ.  
 babilone ƿearð.

næƿ him bliðe hiƿe.

ác him ƿorh aƿtah.

ƿƿeƿneƿ ƿóma.

no he ƿemunde.

þ̅ him metoð ƿæƿ.

het þa toƿomne.

ƿínra leoda.

þa ƿiccunƿóom.

ƿíðort bæron.

ƿræƿn þa ða mænigeo.

hpæt hine ƿemætte.

ƿenden ƿeorð-beƿend.

ƿeƿte ƿunode.

pearð he on þam eƿeran.

ácol ƿorðen.

þa he ne ƿiƿe.

ƿórn ne ánƿin.

ƿƿeƿneƿ ƿíneƿ.

het him ƿecƿan þeah.

þa him unbliðe.

andƿƿanedon.

ðeoƿol-ƿicƿan.

næƿ him ðóm ƿearu.

129 to aƿecƿanne.

To him *it* was in sleep  
 soothly manifested,  
 that every kingdom  
 evil should betide  
 joys of earth  
 be at end.

Then awoke *the* wolf-hearted,  
 who erst wine-drunken slept,  
 the lord of Babylon ;

10 he was not blithe in mind,  
 but sorrow rose to him,  
 the terror of his dream.

He remembered not  
 what he had dreamed :  
 bade then together  
 of his people,  
 those who *the* magic art  
 furthest carried.

Then inquired the many  
 20 what he had dreamed,  
 while *the* king<sup>a</sup>  
 at rest continued ?

He had, through that horror,  
 become chilled.

Then he knew not  
 a word nor *the* beginning  
 of his dream ;  
 yet bade he them to say *it*.

Then him unblithely  
 30 answered  
 the infernal soothsayers :  
 (they had not power ready  
 to declare

<sup>a</sup> Literally, the *word-bearing*. Lye translates this epithet, *Refectionem afferens* (*quies*). The passage may also admit of the following interpretation: *while, with food sated, he on his couch continued*.



ƿƿeƿen cýninge.  
 hu maƿon ƿe ƿƿa ðýzle.  
 ðrihten ahiƿzan.  
 on ƿeƿan þínne.  
 hu ðe ƿƿeƿneðe.  
 oððe ƿýrða zƿeƿeaƿt.  
 ƿýrðóm búðe.  
 zif þu hiƿ æƿeƿt ne meahƿ.  
 óri aƿeccan.  
 þa him únblithe. [ 179 ]  
 anðƿƿarode. 11  
 ƿulƿ-heort cýning.  
 ƿiƿzum ƿinum.  
 næƿon ze ƿƿa eacne.  
 oƿer ealle men.  
 móð-zƿeƿanceƿ.  
 ƿƿa ze me ƿæzðon.  
 ƿ þ zecƿæðon.  
 þ ze cuðon.  
 míne alðor leze.  
 ƿƿa me æƿter ƿeaƿð.  
 oððe ic ƿurðor.  
 ƿunðan ƿceolðe.  
 ne ze mætinge.  
 míne ne cunnon.  
 þa þe me ƿor ƿeƿode.  
 ƿýrðom beƿeð.  
 ze ƿƿeltað ðeaðe.  
 nýmþe íc ðóm ƿiƿe.  
 ƿoðan ƿƿeƿneƿ.  
 þæƿ mín ƿeƿa mýnðzað.  
 ne meahƿe þa ƿeo mænizeo.  
 on þam meðel-ƿeðe.  
 þurh ƿiƿizðóm.  
 ƿihte aƿencean.  
 ne ahiƿzan.

*the dream to the king :)*  
 ‘ How may we so deeply,  
*O lord, search*  
 into thy mind,  
 how thou hast dreamed,  
 or *the fates’ decrees*  
 wisdom declared,  
 if thou canst not first its  
 beginning tell ?’  
 Then to them unblithely  
 answered  
*the wolf-hearted king,*  
 to his soothsayers :—  
 ‘ Ye were not so gifted  
 over all men  
 in mental thought,  
 as ye said to me,  
 and that declared,  
 that ye knew  
 20 my life’s destiny,  
 what should hereafter me betide,  
 or I further  
 should find.  
 Ye my dream  
 know not,  
 who to me, before *the people,*  
 make show of wisdom.  
 Ye by death shall perish,  
 unless I know *the interpretation*  
 30 of *my* true dream,  
 of which my thought reminds me.’  
 Then could not the many  
 in the council-place,  
 through knowledge,  
 aught discover,  
 nor devise.

þa hit forhæfæd zerearð.

þ̅ te hie jædon.

ꝛpefn cýnunge.

ꝛýrða zerynu.

oð þ̅ ꝛitza cꝛóm.

daniel to dóme.

ꝛe þæꝛ ðrihtne zecopen.

ꝛnotor ꝛ ꝛóðfæꝛt.

in þ̅ ꝛelb zanzan.

ꝛe þæꝛ<sup>a</sup> orð-ꝛuma.

earmꝛe láꝛe.

þæꝛe þe þam hæðenan.

hýnan ꝛeolde.

him zod ꝛealde.

zife of heofnum.

þurh hleoðor-cꝛýðe.

halizeꝛ zartet.

þ̅ him engel zodeꝛ.

eall áꝛæzðe.

ꝛpa hꝛ man-ðrihten.

zemaeted pearð.

ða eode daniel.

þa ðæꝛ lýtte.

ꝛpefen ꝛeccan.

ꝛinum ꝛnean.

ꝛæzðe him ꝛýꝛlice.

ꝛeꝛeða<sup>b</sup> zeryceartet.

þ̅ te ꝛona onzeat.

ꝛꝛiðmóð cýnung.

óꝛð ꝛ ende.

þæꝛ þe him ýꝛeð þæꝛ.

ða hæꝛðe daniel.

ðóm micelne.

blæð in babilonia.

Then was it denied *them*

that they should say

*the* dream to *the* king,

*the* mysteries of *the* fates,

till that *the* prophet came,

Daniel, to judgment,

who by *the* Lord was chosen,

skilful and upright,

into the palace,

10 who was *the* chief

of *the* poor remnant,

which to that heathen

must obey.

On him God had bestowed

gifts from heaven,

through revelation

of *the* holy spirit ;

so that to him God's angel

declared all

20 that his lord

had dreamed.

[ 180 ] Then went Daniel,

when day dawned,

to relate *the* dream

to his lord,

told him wisely

*the* fates' decrees ;

so that soon understood

*the* fierce-minded king

30 *the* beginning and end

of what to him had been revealed.

Then had Daniel

great power,

glory in Babylon,

<sup>a</sup> MS. and Junius, þæꝛ.

<sup>b</sup> Apparently an error for ꝛýrða.

mid bocerum.  
 riððan he ȝeſæðe.  
 ȝreſen cýninge.  
 ꝥ he ær for ȝýnenum.  
 onfón ne meahte.  
 babilonie ȝearð.  
 in hiȝ breoȝt-locan.  
 no hræðere ꝥ daniel.  
 ȝedón mihte.  
 ꝥ he wolde metodeȝ.  
 mihte ȝelýfan.  
 ác he ȝýncan onȝan.  
 pol on ȝelða.  
 þam þe deórnóðe.  
 díſan héton.  
 ȝe ȝær on ðære ðeode.  
 ðe ȝra hatte.  
 hreȝne babilonige.  
 þære burȝe-ȝearð<sup>a</sup>.  
 ánne man-lícan.  
 oȝer metodeȝ eȝt.  
 ȝýlb of ȝolde.  
 ȝumum aræſe.  
 forþam þe ȝleap ne ȝær.  
 ȝum-riſeȝ ȝearð.  
 ȝeðe ȝ ȝæðleap.  
 mihte<sup>b</sup> . . . . .

\* \* \*  
 \* \* \*  
 \* \* \*

þa ȝearð hæleða hlýȝt. [181]  
 þa hleoðor eſóm.  
 býman ȝreȝne.  
 oȝer burh-ȝape.

with *the* magi,  
 after he had said  
*the* dream to *the* king,  
 which he before, for his sins,  
 could not contain,  
*the* ruler of Babylon,  
 in *the* recesses of his breast.  
 Yet Daniel that  
 could not accomplish  
 10 that he would in *the* Lord's  
 might believe ;  
 but he began to work  
 iniquity, in *the* field  
 which *men* renowned  
 call Dura,  
 which was in the province  
 that is thus called,  
 " *the* powerful Babylonian ;"  
 of which *the* city-guardian  
 20 an image,  
 against *the* Lord's pleasure,  
 an idol of gold,  
 raised to *the* people ;  
 for that was not wise  
*the* guardian of *the* realm,  
 but fierce and headstrong,

[181] Then was *a* listening of *the* people,  
 when *the* sound came  
 of *the* trumpet's voice  
 30 over *the* inhabitants.

<sup>a</sup> Apparently an error for burh-ȝearðar.

<sup>b</sup> Here a leaf has been cut out of the MS.

þa hie for þam cumble.	Then they before the image
on cneorum fæton.	on <i>their</i> knees sate,
onhnizgon to þam hepiȝe.	bowed to the idol
hæðne þeode.	<i>the</i> heathen people,
purðedon pih-ȝýlb.	worshipped <i>the</i> false god :
ne piȝton pŕæȝtran ræð.	<i>they</i> knew no better counsel,
eƿndon únrihtdóm.	<i>they</i> executed unrighteousness,
ƿra hýna aldon dýde.	as their chief did :
máne ȝemenȝeð.	with sin defiled,
móde ȝeƿrecnod.	10 in mind corrupted,
ƿrembe folc-mæȝen.	<i>the</i> people acted
ƿra hýna ƿrea áreȝt.	as <i>their</i> lord <i>had</i> erst ;
únraed eƿnde.	executed evil counsel :
him þæȝ ærter becƿóm.	on him for this came afterwards
ýfel ende-lean.	<i>an</i> evil end-reward ;
únriht dýde.	<i>he</i> did unrighteousness.
þær þrý ƿæron.	There were three,
on þæȝ þeodneȝ býriȝ.	in that prince's city,
eorlaȝ iȝraela.	men of Israel,
þ hie <sup>a</sup> á noldon.	20 who would never
hýna þeodneȝ dóm.	their lord's decree
þáȝiȝan onȝinnan.	seek to obey,
þ hie to þam beacne.	that they to the image
ȝebedu ƿæȝeðe <sup>b</sup> .	should raise prayers,
ðeah ðe ðær on hepiȝe <sup>c</sup> .	though there in <i>the</i> city
býman ȝunȝon.	<i>the</i> trumpets sung.
ða ƿæron æðelum.	These were in nature
abrahameȝ bearn.	[ 182 ] children of Abraham,
ƿæron ƿáeȝfærte.	<i>they</i> were faithful,
piȝton drihten.	30 knew <i>the</i> Lord
195 écne uppe.	eternal above,

<sup>a</sup> þ hie seems to be an error for þa ðe.

<sup>b</sup> Ought grammatically to be ƿæpdon.

<sup>c</sup> hepiȝe seems to be an error for býriȝ, by the substitution of which both the sense and the alliteration are restored.

ælmihtriġne <sup>a</sup> .		almighty.
cnihtaſ cýne ȝóðe.		<i>The</i> gentle youths
cuð ȝeðýðon.		made known,
ƿ̅ hie him ƿ̅ ȝold <sup>b</sup> .		that they the idol
to ȝode nolðon.		for <i>a</i> god would not
habban ne healðan.		have nor hold,
ác þone hean cýning.		but <i>the</i> high King <i>alone</i> ,
ȝarȝa hýrðe.		<i>the</i> Guardian of spirits,
ðe him ȝiſe ȝealde.		who had given them gifts.
oſt hie to boſe.	10	Oft they to boot
balde ȝecſpæðon.		boldly said,
ƿ̅ hie þæſ ȝiȝeſ.		that of this idol they
ȝihte ne ȝohton.		recked not aught,
ne hie to þam ȝebede.		nor them to that, by prayer,
mihte ȝebæðon <sup>c</sup> .		could persuade
hæðen-heſuȝeſ ȝiſa.		<i>the</i> heathen idol's lord,
ƿ̅ hie þiðeſ hſeoſſan ȝolðen.		that they would thither turn,
ȝuman to þam ȝýlðnan ȝýlðe.		<i>the</i> men to the golden image,
þe he him to ȝode ȝeteóðe.		which he to himself for <i>a</i> god had formed.
þeȝnaſ þeodne ȝæȝðon.	20	<i>The</i> ministers to <i>their</i> lord said,
ƿ̅ hie þæſe ȝeþeahȝe ȝæſion.		'that they were of the resolution,
hæſtaſ heáſan in þiſſe hean-		<i>the</i> proud captives in this metro-
býruȝ.		polis,
ƿ̅ þiſ heȝan ne ȝillað <sup>d</sup> .		that this image <i>they</i> will not,
ne þýȝne ȝiȝ ȝuſiȝean.		nor this idol, worship,
þe ðu þe to ȝunðrum teoðeſt.		which thou to thyself hast won- derously formed.'
ða him bolȝen-móð.	[ 183 ]	Then to them, wroth of mood,
babilone ȝeaſð.		<i>the</i> lord of Babylon
ýȝſe andȝſaſoðe.		angrily answered,

<sup>a</sup> MS. and Junius, ælmihcne.

<sup>b</sup> ȝold, both here and at p. 229, l. 12, is evidently an error for ȝýlð.

<sup>c</sup> Apparently an error for ȝebæðan.

<sup>d</sup> MS. and Junius, þa þiſ héȝan ne ȝillað. The correction of héȝan to heȝan I owe to the Suppl. of Lye.

<p>                     eorlum onmælde.                      Ʒumme þam Ʒingum.                      Ʒ Ʒeocne oncpæð.                      þ̅ hie ƷeƷnunga.                      Ʒýlðan Ʒeolde.                      oððe þ̅poriƷean.                      þ̅rea-mieb micel.                      Ʒrecne ƷýreƷ pýlm.                      nýmðe hie Ʒruðer polde<sup>a</sup>.                      pilnian to þam pýrreƷtan. 10                      peƷaƷ ebrea.                      Ʒuman to þam Ʒolde.                      þe he him to Ʒode teode.                      nolðon þeah þa hýƷƷaƷ.                      hýƷan lárum. .                      an hiƷe hæðnum.                      hoƷeðon ƷeoƷne.                      þ̅ æ Ʒoðer.                      ealle ƷelæƷte<sup>b</sup>.                      Ʒ ne apacodon. 20                      peƷeða ðrihtne.                      ne þan mæƷen-hpýrƷe.                      in hæðenðóm.                      ne hie to Ʒacne.                      Ʒreoðo pilneðan.                      þeah þe him Ʒe biƷeƷa ðeað.                      Ʒeðóðen pæƷe.                 </p>	<p>                     to <i>the</i> men announced,                      sternly to the youths,                      and harshly spake,                      that they forthwith                      must worship,                      or suffer                      great penal torment,  <i>the</i> fire's dire heat,                      unless they favour would                      desire at that most evil <i>one</i>,  <i>the</i> Hebrew men,  <i>those</i> persons, at the idol,                      which he had made him for a god.                      Yet the youths would not                      obey those mandates,  <i>the</i> heathen, in <i>their</i> mind,  <i>but</i> studied zealously                      that <i>the</i> law of God  <i>they</i> all might fulfil,                      and would not swerve                      from <i>the</i> Lord of hosts,  <i>nor</i> from <i>that</i> high course                      into heathenship,                      nor deceitfully                      would <i>they</i> desire liberty,                      though that to them bitter death                      were announced.                 </p>
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LII.

LII.

<p>                     þa peapð ýrre. [ 184 ]                      ánmoð cýning.                      het he óƷn.                      onhæƷtan.                      225 to cpale cnihta ƷeoƷum. 30                 </p>	<p>                     Then was wroth  <i>the</i> stubborn king;                      he bade <i>the</i> oven                      be heated, [lives,                      for <i>the</i> destruction of <i>the</i> youths'                 </p>
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<sup>a</sup> Should grammatically be polðon.

<sup>b</sup> Grammatically should be ƷelæƷton.

forðam þe hie hīr cræftar on-	because they had despised his
fócon.	power.
þa <sup>a</sup> he pær zelæðeð.	Then he was led,
*       *       *	
īpa he zrummoȝt mihte <sup>b</sup> .	so he most cruel might,
*       *       *	
fréene fýreȝ líze.	with <i>the</i> fire's dire flame.
þa he þýðer folc framnode.	Then he thither <i>the</i> folk assem-
ȝ zebindan het.	and bade bind                   [bled,
babilone pearð.	( <i>the</i> lord of Babylon,
zrum ȝ zeálmóð.	grim and gloomy,)
zodeȝ īpel-bodan.	God's messengers ;
het þa hīr fcealcȝar.	10 bade then his servants
īcuȝan þa hýȝȝar.	shove the youths
in bæł-blyȝe.	into <i>the</i> pile-blaze,
beoȝnar zgeonȝe.	[mede. <i>the</i> young nobles.           [safety,
zeapo pær īe him zeóce zefre-	Ready was he <i>whow</i> rought them
þeah þe hie īpa zróme nýððe.	though <i>the king</i> them so cruelly had
in fæðm fýreȝ líze <sup>c</sup> .	into <i>the</i> fire's embrace ; [forced
hræðere heoȝa feoȝh zeneȝeðe.	yet their lives preserved
mihtiz metodeȝ pearð.	<i>the</i> mighty guardian of <i>the</i> Lord,
īpa þ̅ mænizȝe zefrunon.	as that many have heard tell. [help,
halizȝe <sup>d</sup> him þær help zeteode.	The Holy there appointed them
fende him of heán ȝoðore.	21 sent to them from <i>the</i> high firma-
zod zumena pearð.	God, <i>the</i> guardian of men, [ment,
zȝar þone halȝan.	the holy spirit :
engel in þone óȝn innan becpóm.	<i>the</i> angel came within the oven,
þær hie þ̅ áȝlac ðȝuȝon. [185]	where they that torment suffered ;
fneo-beaȝn fæðmum beþeahȝe.	<i>the</i> noble children in <i>his</i> embrace
	<i>he</i> covered,
under þam fýrenan hrófe.	under the fiery roof :

<sup>a</sup> MS. þa, which Junius has rightly corrected to þa.

<sup>b</sup> Both before and after this line, some lines are evidently wanting in the MS.

<sup>c</sup> There seems to be something faulty in this line ; perhaps we should read fýr-lizeȝ instead of fýreȝ líze.

<sup>d</sup> For halizȝe we should read halizȝa, if my translation be correct.

ne mihte þeah heora plíte ze- yet might not their beauty corrupt  
 \* \* \* [pemman<sup>a</sup>.

pýlm þær pæfpan lígeþ. *the heat of the surrounding flame,*  
 þa hie je paldenð nepebe. [186] when them the Supreme pre-  
 served.

hreohtmóð pær je hæðena þeo- *The heathen prince was savage-*  
 den. minded,

het hie hraðe bæpnan. bade them be burned forthwith ;  
 æleb pær ungerceab<sup>b</sup> micel. *the fire was hugely great.*

þa pær je ofen onhæteð. *Then was the oven heated,*  
 ífen eall ðurh-glebeð. *the iron all glowing through ;*  
 hine ðær efnar mænige. many servants there

purpon puðu on innan. 10 cast wood therein, [decreed ;  
 ppa him pær on pórðum zedémeð. as to them by words had been

bæron bpanðar on bryne. *they bare brands into the burning*  
 blácan fýreþ. *of the pale flame.*

polbe pulf-heort cýning. *The wolf-heart king would*  
 pall onpcealle<sup>c</sup>. *a wall erect*

ífeþne ýmb æfeþe. of iron, round *the pious youths,*  
 oð þ up zepát. till that rose

líz ofen leofum. *the flame over the beloved ones,*  
 7 þurh lurt zerloh. and spontaneously raged

micle máne. 20 much more  
 þonne zemet pæþe. than were meet.

ða je líz zepánð. *Then the flame rolled*  
 on láðe men. on to *those* hostile men,

hæðne of halzum. *to the heathen from the holy.*  
 hýpþar pæpon. *The youths were*

✓52 bliðe móde. blithe of mood ;

<sup>a</sup> Although the sense be uninterrupted, yet, from the defect in the alliteration, a line seems wanting in this place.

<sup>b</sup> ungerceab is here used adverbially, and seems synonymous with the Germ. ungeheur.

<sup>c</sup> Though sometimes, from a peculiarity of dialect (as in the St. Cuthbert's MS. Cott. Nero D. iv.), the infinitives end in a vowel, without a final n, yet onpcealle in this place is, without doubt, an error for onpceallan.



bunnon ſcealcas.		<i>the</i> servants were burned
ymb ofn útan.		round about <i>the</i> oven :
álét zehpearf.		<i>the</i> fire turned
teonfullum on teƿo.		on <i>the</i> right of <i>the</i> malignant,
ðær to-zeƿeah.	[ 187 ]	where looked on
babilone brezo.		<i>the</i> lord of Babylon.
bliðe <sup>a</sup> ƿæron.		Blithe were
eorlas ebrea.		<i>the</i> Hebrew men,
ofertum heƿedon.		<i>they</i> forthwith praised
ðrihten on ðreame.	10	<i>the</i> Lord in joy ;
ðýðon ſƿa hie cuðon.		did as they could
ofne on innan.		within <i>the</i> oven,
alðre zeneƿede.		<i>those</i> whose lives were saved.
zuman zláed-mode.		<i>The</i> men glad of mood
zod ƿurðedon.		God worshipped,
under þær fæðme þe.		under whose shelter
zeſlýmed ƿearð.		was driven away
ƿrecne fýreƿ hæto.		<i>the</i> fire's dire heat.
ƿreo-bearn ƿurdon.		<i>The</i> free children were
aláeten lízeƿ zanze.	20	from <i>the</i> flame's course delivered.
ne hie him þær láð zedýðon.		They did them there no harm,
nær him ze ƿpez <sup>b</sup> to ſonze.		nor was <i>the</i> heat to them a trouble,
ðon má þe ſunnan ſcíma.		more than the sun's brightness ;
ne ze bryne beot mæczum.		nor did the burning hurt <i>the</i> youths,
þen in þam beote ƿæron.		while they were in that peril ;
ác þ fýr ſcýðe <sup>c</sup> to ðam.		but on those the fire darted,
þe ða ſcýlde ƿorhton.		who that sin had wrought.
hƿeoron þa hæðenan hæftas.		The heathen slaves turned
ƿram þam halzan cnihton.		from the holy youths, [sened,
ƿeruzna ƿlite minrode.	30	<i>the</i> beauty of <i>the</i> wicked was les-
þa ðe ðý ƿorce zefæzgon.		who had in the work rejoiced.

<sup>a</sup> MS. and Junius, bliðe, which Lye interprets, *exemplum, icon, statua, imago*.

<sup>b</sup> The word ƿpez, in the sense of *heat*, does not occur in Lye ; but as it seems of cognate origin with the Danish *svie*, to *burn, scorch*, &c., I have not scrupled so to translate it.

<sup>c</sup> MS. and Junius, ac þ fýr fýrscýðe.



niðar to neþzenne.  
 17 þín nama mæpe.  
 þlitiz 7 þulþorþært.  
 ofeþ þeþ-ðeode.  
 7ienþon þíne ðómar.  
 in ðaza<sup>a</sup> zehpam.  
 7óðe 7 zepriððe.  
 7 zepizeþæjte.  
 7pa þu eac 7ýlfa eapc<sup>b</sup>.  
 7ýnþon þíne þillan.  
 on þorþulþ-7peþum.  
 7uhte 7 zepúme.  
 7oþora þalþenþ.  
 zeoca uþeþ zeopne nu.  
 zapa 7cipþenþ.  
 7 þurh [hýlþo]<sup>c</sup> help.  
 haliz ðrihten.  
 nu þe þec þor þneaum<sup>d</sup>.  
 7 þor ðneanýþum<sup>e</sup>.  
 7 þor eaðmeþum.  
 aþna biþþað.  
 líze belezþe.  
 þe ðæþ lífzenþe.  
 þorhton on þorþulþe.  
 eac ðon þóm ðýþe<sup>f</sup>.  
 uþeþ ýlþran.  
 þor ofeþhýzþum.  
 245 þræcon beþoþo.

mortals to save ;  
 thy name is great,  
 beauteous and glorious,  
 throughout mankind ;  
 thy decrees are  
 on each day  
 true and potent,  
 and triumphant,  
 as thou also thyself art.  
 10 Thy fiats are,  
 in worldly events,  
 right and great,  
 Ruler of *the* skies !  
 Preserve us now with care,  
 Creator of spirits !  
 and through *thy* grace help *us*,  
 holy Lord !  
 Now we thee for *our* afflictions,  
 and for *our* penal sufferings,  
 20 and for *our* resignation,  
 desire *thy* blessings,  
 with flame surrounded :  
 we for this living  
 wrought in *the* world ;  
 then also did evil  
 our forefathers,  
 through pride  
 brake *the* commandments,

<sup>a</sup> Cod. Exon. ðæþa.

<sup>b</sup> This line is not in the Exeter MS., and, being without a correspondent alliteration, would appear to be an interpolation.

<sup>c</sup> The word *hýlþo*, which is necessary both to the sense and metre, I have supplied from the Exeter MS.

<sup>d</sup> Cod. Exon. þearþum.

<sup>e</sup> MS. and Junius, ðeo nýþum ; which being devoid of sense, I have admitted into the text the reading of the Exeter MS. See p. 229, l. 7.

<sup>f</sup> Cod. Exon. more correctly, ðýþon.

burh-ƿitteᅇde <sup>a</sup> .		<i>the dwellers in cities,</i>
háð ofephozeðon.		despised <i>the</i> state
halzan lífeƿ.		of holy life.
ƿrendon ƿe toƿƿecene.	[ 189 ]	We are exiled
zeonð ƿíðne zƿrúᅇð.		through <i>the</i> wide earth,
heapum tohƿorƿene.		in heaps dispersed,
hýlde leafe.		favourless ;
is ƿƿer lífe zeonð.		is our life, through
landa ƿela.		many lands,
ƿƿacoð 7 zeƿƿæze.	10	vile and infamous,
ƿolca manezum.		to many nations,
þa is éc beƿƿæcon <sup>b</sup> .		who also have sent us forth
to þæƿ ƿƿƿƿeƿtan.		into the worst
eorð-cýninga.		of earthly kings'
æhta-zeƿealde <sup>c</sup> .		power and possession,
on hæƿt heorū zƿumƿa.		even into <i>the</i> bonds of <i>the</i> cruel ;
7 ƿe nu hæðenƿa.		and we now <i>the</i> heathens'
þeop-neð þoliað.		thraldom suffer.
þæƿ þe þanc ƿe.		For this be thanks to thee,
ƿeƿeða ƿulðor-cýning.	20	Glory-king of hosts ! [exile ;
þ̅ þu is þaƿ ƿƿace teodeƿt.		that thou hast decreed us this
ne ƿorlet þu is ic ána.	[ 190 ]	forsake thou us not,
éce ðrihten.		eternal Lord!
ƿor ðam milteƿum.		for those mercies
ðe ðec men hliƿað <sup>d</sup> .		<i>which incline thee to man,</i>
7 ƿor ðam tƿeopum.		and for the covenants
þe þu tƿum ƿæƿt.		which thou, in glories fast,
niða neƿzenð.		Saviour of men !
zenumen hæƿdeƿt.		hast taken
to abrahaᅇe.	30	with Abraham,

<sup>a</sup> Thus Cod. Exon. ; MS. and Junius, burh-ƿitteᅇdum.

<sup>b</sup> The Exeter MS. has, nu þu is beƿƿæc. in þaƿ ƿƿƿƿeƿtan, &c., which is perfectly clear and intelligible, while the reading in the text is obscure, and susceptible only of a forced interpretation.

<sup>c</sup> Cod. Exon. more correctly, æht-zeƿealde.

<sup>d</sup> Lye, with great probability, conjectures that for hliƿað we should read hniƿað.

7 to ɪrááce.  
 7 to iacobe.  
 ʒar̥ta ʒcýppenð.  
 þu him þ̥ ʒehéte.  
 þurh hleoðor-cpýðe.  
 þ̥ þu hýna ʒnum-cýn.  
 in ʒýrn-ðazum.  
 ícan polde.  
 þ̥ te æfter him.  
 on cneor̥ʒum.  
 cénned pur̥ðe.  
 7 ʒeo mæn̥iʒeo.  
 mæ̥ne pæ̥ne.  
 hat to hebbanne<sup>a</sup>.  
 ʒpa heoʒon-ʒteor̥pan.  
 bebuzað b̥ráðne hr̥ýr̥t.  
 oð þ̥ b̥rim-ʒano.  
 þær<sup>b</sup> ʒæ-ʒanoða ʒanð.  
 ʒeonð ʒealtne pæ̥ʒ.  
 me áne<sup>c</sup> ʒr̥ýnðeð.  
 þ̥ h̥r̥ únr̥íma.  
 in ʒint̥ra ʒor̥n.  
 pur̥ðan ʒceolde.  
 ʒýl nu ʒnum-ʒp̥r̥áce.  
 ðeah heora ʒeá h̥r̥iʒen.  
 p̥lit̥iʒa þ̥inne p̥ór̥ð-cp̥ýðe.  
 7 þ̥ín pulðor̥ on uʒ.  
 ʒecýð cr̥æ̥t 7 miht.  
 þ̥ þ̥<sup>d</sup> calðear.  
 7 ʒolca ʒela.  
 ʒeʒriʒen habbað.  
 ða þe under heoʒenum.  
 hæðene h̥r̥iʒeað.

and with Isaac,  
 and with Jacob,  
 Creator of spirits !  
 Thou that hast promised them,  
 through *thy* revelation,  
 that thou their offspring,  
 in distant days,  
 wouldest increase,  
 which after them,  
 10 in *their* generations,  
 should be born,  
 and the multitude  
 be great,  
*the persons to be reckoned*  
 as the stars of heaven.  
*They* shall inhabit *the* spacious orb  
 unto the ocean-way ;  
*as the sea-shores' sand*  
*round the salt wave* [water.  
 20 *the billows through the abyss of*  
*so that of them a number infinite,*  
*in a space of winters*  
 should be.  
 Fulfil now *thy* promise,  
 though of them few live,  
 manifest thy saying  
 and thy glory in us ; [power,  
 make known *thy* wisdom and  
 that which *the* Chaldeans,  
 30 and many people  
 have heard spoken of,  
 those who under heaven  
 heathens live,

<sup>a</sup> Cod. Exon. hað to hebban.

<sup>c</sup> Cod. Exon. ýʒe ʒeonð ear ʒr̥unð.

<sup>b</sup> Cod. Exon. ʒpa ʒanoða ʒonð.

<sup>d</sup> þ̥ seems to be an error for þa.

7 þ þu ána eart.  
 éce drihten.  
 peroda paldend.  
 woruld-zerceafra.  
 riȝora rettenð.  
 7 óðfært metoð.  
 7pa 7e halȝa per.  
 herȝende pær.  
 metoder miltre.  
 7 hiȝ mihta 7ped.  
 7ehhte þurh reorðe.  
 ða of roðerum pær.  
 enȝel ælbeorht.  
 ufan onȝendeð.  
 plite 7cýne per.  
 on hiȝ pulðor-háman.  
 7e him cƿóm to fƿorfe.  
 7 to feorh-nepe.  
 mid lufan 7 mid liȝe.  
 7e ðone líȝ toȝceaf.  
 halȝ 7 heoron-beorht.  
 hátan fýreȝ. [ 191 ]  
 toȝpeor hine 7 toȝpende.  
 þurh þa 7riðan miht.  
 liȝȝeȝ leoma<sup>a</sup>.  
 þ̅ hyra<sup>b</sup> líce ne pær.  
 orihc ȝeeȝleb.  
 ác he on andan 7loh.  
 fýr on feondaȝ.  
 for fýren-dæðum.  
 þa pær on þam ófne.  
 þær 7e enȝel becƿóm.  
 } 46 7windiȝ 7 7ýnȝum.  
 peðere ȝelícoȝt.

and that thou alone art  
 Lord eternal,  
 Ruler of hosts,  
 of worldly beings,  
 Disposer of victories,  
 just Creator !'

Thus the holy man  
 was praising  
 the Creator's mercy,  
 10 and his might's efficacy  
 with voice declared.

Then from *the* firmament was  
 an all-bright angel  
 sent from above,  
 a man of beauteous form,  
 in his garb of glory,  
 who to them came for comfort,  
 and for *their* lives' salvation,  
 with love and with grace ;  
 20 who the flame scattered  
 (holy and heaven-bright)  
 of *the* hot fire,  
 swept it and dashed away,  
 through his great might,  
 the beams of flame ;  
 so that their bodies were not  
 injured aught :  
 but in hate he cast  
 fire on *the* foes,  
 30 for *their* wicked deeds.

Then was *it* in the oven,  
 where the angel came,  
 windy and winsome,  
 to *the* weather likest

<sup>a</sup> Apparently an error for leoman.

<sup>b</sup> MS. and Junius, hýre.

þonne [hit<sup>a</sup>] on sumereƿeƿe tid.  
 ƿendeð ƿeopðeð.  
 ðropena ðreapung.  
 on ðæƿeƿe hƿile.  
 ƿearmlíc polcna ƿcúr.  
 ƿƿýlc bið ƿeðeƿa cýƿe.  
 ƿƿýlc ƿæƿ on þam ƿýƿe.  
 ƿƿeán mihtum.  
 halƿum to helpe.  
 ƿearð ƿe háta líƿ.  
 toðƿiƿen ƿ toðƿæƿceð.  
 þæƿ þa ðæð-hƿatan.  
 ƿeond þone óƿen eodon.  
 ƿ ƿe engel míð.  
 ƿeopð-ƿeƿiƿenðe.  
 ƿe ðæƿ ƿeopða ƿæƿ.  
 annaniaƿ.  
 ƿ azariaƿ.  
 ƿ miƿael.  
 þæƿ þa móð-hƿatan.  
 þƿý on ƿeƿancum.  
 ðeoden heƿeðon.  
 bæðon bletƿian.  
 beapn iƿraela.  
 eall lanð-ƿeƿceapƿ.  
 écne ðƿihten.  
 ðeoda ƿalðenð.  
 ƿƿa hie þƿý cƿæðon.  
 móðum hoƿƿce.  
 þƿiƿh ƿemæne ƿóƿð.

## LIII.

362 ðe ƿe bletƿiƿe.  
 býlƿƿiƿe ƿæðeƿ.

when there, in summer's tide,  
 is sent  
 a falling of drops,  
 in *the* day's space,  
 a warm shower of *the* clouds.

As is *the* bounty of *the* skies,  
 so was *it* in the fire,  
 through *the* Lord's might,  
 in help to *the* holy ones.

10 The hot flame was  
 scattered and quenched.  
 There those bold of deed  
 went through the oven,  
 and the angel with *them*,  
 life-preserving,  
 who was there *the* fourth :  
 Hananiah  
 and Azariah  
 and Mishael.

20 There those, bold of mind,  
*the* three, in *their* thoughts,  
 praised *the* Lord,  
 prayed *him* to bless  
*the* children of Israel,  
 all *the* land-creation,  
*the* Lord eternal,  
 Ruler of nations.

Thus they three spake  
 with minds sagacious  
 30 through common voice :—

## LIII.

'Thee bless,  
 merciful Father !

<sup>a</sup> hit is not in the Exeter MS., and is here void of signification.

populð-cræfta plite <sup>a</sup> .		<i>the</i> beauty of worldly crafts,
Ʒ þeopca Ʒehpīlc.		and <i>thy</i> every work,
heofonaf Ʒ-enƷlaf.		<i>the</i> heavens and angels,
Ʒ hluctop pæter.		and <i>the</i> clear water,
þa ðe of roðerum.		which from <i>the</i> skies,
on rihtne . . . . .		
* * *		
. . . . . ƷerƷeafte.		abide in glory,—
punīað in pulðre.		these thee adore :
ða ðec purīðīað.		and thee, Almighty !
Ʒ þec ælmihtīƷ.		all creatures,
ealle ƷerƷeafte.		
roðor-beorhtan tunƷlu.	10	<i>the</i> heavenly bright bodies
þa þe riƷne healðað.		(which hold <i>their</i> course,)
Ʒunna Ʒ mona <sup>b</sup> .		of suns and moons,
Ʒunðor ánra Ʒehpīlc.	[ 192 ]	(each one separately,)
heriƷe in háðe.		praise in <i>their</i> degree ;
Ʒ heofon-Ʒteorpan.		and <i>the</i> stars of heaven,
ðeap Ʒ ðeop Ʒeáur.		<i>the</i> dew and precious shower,—
ða ðec ðómīƷe.		these thee exalt :
Ʒ þec mihtīƷ Ʒoð.		and thee, mighty God !
ƷarƷaf loƷiƷe.		<i>all</i> spirits praise ;
býrnende Ʒýr.	20	<i>the</i> burning fire,
Ʒ beorht Ʒumor.		and <i>the</i> bright summer,
nerƷend herƷað.		praise <i>their</i> Preserver.
nīht Ʒomoð Ʒ ðæƷ.		Night also and day ;
Ʒ þec landa Ʒehpīlc.		and thee each land,
leoht Ʒ þeoƷro.		light and darkness,
heriƷe on háðe.		praise in <i>their</i> station ;
Ʒomoð háte Ʒ cealð.		heat also, and cold.
Ʒ þec Ʒreá mihtīƷ.		And thee, mighty Lord !
ƷorƷaf Ʒ Ʒnapaf.		<i>the</i> frosts and snows,
3 4 Ʒ pīnter-bīter peðer.	30	<i>the</i> winter's bitter weather,
Ʒ folcen-Ʒaru.		and <i>the</i> heaven's course,

<sup>a</sup> Cod. Exon. populð-Ʒeafte pulðor.<sup>b</sup> Cod. Exon. Ʒunne Ʒ monan.



lofize on lýfte.  
 7 þec lýgetu.  
 bláce beþhtm-hpate.  
 þa þec bletize.  
 eall eorðan ȝrund.  
 éce drihten.  
 hýllar 7 hrurjan.  
 7 heá-beorȝar.  
 realte ȝæ-pæȝar.  
 ȝóðfært metoð.  
 eá-ȝtream-ýða.  
 7 up-cýme.  
 pæter-ȝppýnc-pýlla.  
 ða ðec purðiað.  
 hpalar ðec heȝzað.  
 7 heȝon-ȝuȝolar.  
 lýft-lacende.  
 þa ðe laȝo-ȝtreamaj.  
 pæterȝcipe peczað.  
 7 pilðu beor.  
 7 heáta ȝehpíl.  
 náman bletize.  
 7 manna bearn.  
 móðum luȝiað.  
 7 þec ȝȝaela.  
 æhta ȝcýppenð.  
 heȝzað in haðe.  
 heȝnan þinne<sup>a</sup>.  
 7 þec halȝna.  
 heortan cȝæftar.  
 ȝóðfærtȝa ȝehpæȝ.  
 ȝaple 7 ȝaȝtar.  
 loȝiað líȝ-ȝnean.  
 lean ȝellende eallum.

praise in *the* air ;  
 and thee *the* lightnings  
 pale, brightly swift,—  
 these thee bless.  
 All *the* depths of earth,  
 eternal Lord !  
*the* hills and rocks,  
 and *the* high mountains,  
*the* salt sea-waves,  
 10 O just Creator !  
*the* river-stream-floods,  
 and *the* sources  
 of *the* water-spring-wells,—  
 these thee adore.  
*The* whales praise thee,  
 and *the* fowls of heaven  
 sporting in air,  
 those which *the* liquid streams,  
 the body of waters, bring forth ;  
 20 and *the* wild beasts,  
 and every *kind* of cattle,  
 bless *thy* name :  
 and *thee* *the* children of men  
 in *their* minds love,  
 and thee *the* Israelites,—  
 of *all* wealth Creator !  
 praise in *their* degree,  
 their Lord !  
 And thee *the* holy ones'  
 30 hearts' energies,  
 of all *the* just  
*the* souls and spirits  
 praise, Lord of life !  
 Giver of reward to all,

<sup>a</sup> þinne seems to be an error of the scribe for líȝna.

éce ðrihten.  
 annaníar ðec.  
 7 aðzariar 7 miſael.  
 metod ðómize.  
 breort-zeðancum.  
 pe þec bletſiað.  
 fſea folca zehpær.  
 fæðer ælmihtiz.  
 7óð ſunu metodeſ.  
 7apla ne7zenð.  
 hæleða helpenð.  
 7 þec haliz 7a7t.  
 7up7að in pulðre.  
 7i7iz ðrihten.  
 pe ðec he77að.  
 haliz ðrihten.  
 7 zebedum 7pemað.  
 þu zeblet7að ea7t.  
 7epu7að<sup>a</sup> 7ep7hð<sup>b</sup>.  
 o7ep 7o7ulde 7póf.  
 heah cýning heo7one7.  
 halzum mihtum.  
 7ep7 leoht-7puma.  
 o7ep7 lanða zehp7lc<sup>c</sup>.  
 \* \* \*  
 \* \* \*

ða þ ehtode.  
 ealde þeode.  
 \* \* \*  
 \* \* \*

nabochodonoz7op.  
 7ið þam neh7tum.  
 411 folc-ze77iðum.

eternal Lord !  
 Hananiah thee,  
 and Azariah and Mishael,  
 glorify, O Lord !  
 in *their* breasts' thoughts.  
 We bless thee,  
 Lord of every people !  
 Father almighty,  
 true Son of *the* Creator !  
 10 Saviour of souls !  
 Helper of men !  
 and thee, Holy Ghost !  
*we* adore in glory,  
 Lord of wisdom !  
 we praise thee,  
 holy Lord !  
 and in *our* prayers celebrate ;  
 thou art blessed,  
 glorified in spirit,  
 20 over *the* world's roof,  
 high King of heaven !  
 through *thy* holy might,  
 bright source of light !  
 over every land.

[ 193 ]

20

*then that persecuted,*  
*the ancient nation.*

Nebuchadnezzar,  
 with the nearest  
 rulers of *the* people :—

<sup>a</sup> MS. and Junius, 7epu7að.

<sup>b</sup> The sense and metre require 7ep7hðe.

<sup>c</sup> From the Exeter paraphrase, as well as from the interruption of the sense, it is manifest that the Bodleian MS. is very defective in this part of the song.

<p>         þ eoper þela zereah.          þeoden míne.          þ pe þrý rýndon.          zeboden to bæle.          in býrnenðe.          fýrþe leoman.          nu ic þær feoper men.          zereþo to róðe.          naler me þelfa leozed.          ða cwæð ge ðe þær.          cýnningeþ ræþra.          ríþ 7 rórð-zleap.          þ 1þ pundra gum.          þ pe ðær eazum.          onlóciað.          zedenc ðeoden mín.          þíne zerýþna.          onzýc zeorþe.          hpa þa zýþe þealde.          zínzum zædelinge<sup>a</sup>.          he zod heþrizað.          áne écne.          7 ealler him.          be naman zehþam.          on neod þþecað.          þanciað þrýmmeþ.          þrþtum rórðum.          cpeðað he þe ána.          ælmihtiz zod.          rþtiz pulðor-cýning.          þorþe 7 heorþa.          ában þu þa beorþar.          þrezo calþea.          428 út of ofþe.       </p>	<p>         ' That many of you saw,          my lords,          that we have three          ordered to <i>the</i> pile,          into <i>the</i> burning          beams of fire :          now I four men there          see in sooth,          unless I myself deceive.'          10 Then said he who was  <i>the</i> king's chief minister,          wise and eloquent :—          ' That is <i>a</i> miracle          that we there with eyes          look on :          think, my lord,          what to thee is fitting,          understand well,          who those gifts hath given          20 to <i>the</i> young comrades :          they adore God,          one eternal,          and him alone,          by <i>his</i> every name,          in need address ;          they praise <i>his</i> greatness          in bold words,          say he alone is          almighty God,          30 wise King of glory,          of <i>the</i> world and heavens.          Order thou those men,  <i>O</i> chief of <i>the</i> Chaldeans !          out of <i>the</i> oven ;       </p>
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<sup>a</sup> zædeling, if not an error for zædelinzum, seems to be used collectively.

nij hit ðrihter zóð.	it is in no wise good
þ̅ hie ƿien on þam láðe.	that they be in that peril
lenz þonne þú þurfe.	longer than thou needest.'
het þa ƿe cýning to him. [195]	Commanded then the king to him
cnihtar zangan.	<i>the</i> young men to come.
hýrjar hearðe.	<i>The</i> bold striplings
hýrðon láre.	obeyed <i>the</i> mandate,
cýrðon cýne zóðe.	<i>the</i> noble youths turned,
ƿra hie zecýððe ƿæron.	as they were instructed,
hrurfon hæleð zeonze. 10	<i>the</i> men passed
to þam hæðenan foran <sup>a</sup> .	before the heathen.
ƿæron þa benne <sup>b</sup> forburnene.	The bands were burned,
þe him on bánum lázon.	which on their bones lay,
láð ƿearo leoda cýningeƿ.	( <i>the</i> hateful device of <i>the</i> king of nations,)
7 hýra líce zeborzen.	and their bodies preserved ;
næƿ hýra ƿlite zepemmed.	their beauty was not blemished,
ne næniz ƿroht on hræzle.	nor <i>was there</i> any injury on <i>their</i> raiment,
ne feax fýre beƿpæled.	nor <i>their</i> locks singed by <i>the</i> fire ;
ác hie on ƿriðe ðrihtneƿ.	but they in <i>the</i> Lord's peace,
of ðam zrumman zrýre. 20	from that grim horror,
zlade tƿeððedon.	gladly trod,
zleap-móðe zuman.	<i>the</i> men of prudent mind,
on zarter hýlð.	through <i>the</i> spirit's grace.
440 ða zepát ƿe enzel úp. [196]	Then went the angel up

<sup>a</sup> *i. e.* τοφοραν þam hæðenan, *per tmesin*.

<sup>b</sup> For benne, which is manifestly an error, I believe we should read benbar, by the substitution of which, the sense of this and the two lines following is rendered plain, and in conformity with the words of Scripture ; "Then these men were *bound* in their coats," &c.—"He answered and said, Lo, I see four men *loose*, walking in the midst of the fire." Dan. iii. 21, 25. Lye (*voce* ƿearo) thus interprets the lines : "Erant autem homines combusti, qui iis in perniciem struxerunt odiosas insidias, satellites regis." Adding, "Nota tamen quod cl. Hiccius, l. 115. 38, &c. ista lazon ƿearo, reddidit, *posuerunt ligna*" (!). Hiccius does not seem to have been aware of the difference between liczan and leczan.

gécán him éce ðreamar.	to seek him joys eternal,
on heanne hróf.	on to <i>the</i> high roof
heofona ríceg.	of heaven's kingdom.
heh-þegen ⁊ hold.	<i>The</i> high and faithful minister
halgum metode.	of <i>the</i> holy Creator
hæfde on þam punðne zepurðod.	had in that wonder honoured
ðe þa zepýrhto ahton.	those who merits possessed.
hýggar hegedon <sup>a</sup> ðrihten.	<i>The</i> youths glorified <i>the</i> Lord
for þam hæðenan folce.	before the heathen folk,
gcepton hine <sup>b</sup> god-cridum.	exalted him in <i>their</i> utterances,
⁊ him gædon fela.	and said to him many
godra rácna.	true tokens, [lieved
oð þ he gýlfa zelýfde.	till that he (the king) himself be-
þ ge pæne mihta paldend.	that he were Lord of might, [ed.
ge ðe hie of ðam murce zenegebe.	who them from that murk had sav-
zebead þa ge brægna.	Proclaimed then the potent
babiloné pearð.	lord of Babylon,
griðmóð ginum leodum.	sternly to his people,
þ ge pæne hir aldne geýldig.	that he with his life should pay,
ge þæg onróce.	who this denied,
þ te god pæne.	that <i>it</i> were in sooth
mæne mihta paldend.	<i>the</i> great Lord of power,
ge hie of þam morðne alýfde.	who them from that perdition had
	redeemed: [remnant,
azæg him þa hir leoda lafe.	<i>he</i> restored to him then his people's
þe þær zelædde pæron.	that thither had been led,
⁊ nahte <sup>c</sup> eald-feondum.	and allowed <i>his</i> ancient foes,
þ hie áne hæfdon.	that they might wealth possess.
474 pæg heora blæð in babilone.	Their prosperity was great in Ba-
	[don. bylon,
griððan hie þone brýne faude-	after they had proved the fire;

<sup>a</sup> MS. and Jun. hegedo, an error of the scribe for hegedo.

<sup>b</sup> MS. and Jun. hie, the line over the i (i) being omitted.

<sup>c</sup> If the text be correct, nahte would appear to be the imperf. of naðan, (of the same form as áðan, see Rask's Gr. p. 79), signifying *condescendere, morem gerere*. See also Lye, *voce* naðan.

<p>                 dóm pearð æfter ðuȝuðe ȝecý-                  ðeð.                  ȝiððan hie ðrihtne ȝehýrðon.                  pæron hýra ȝæðar ȝíce.                  ȝiððan hie ȝodepa ȝaldenð.                    haliz heoȝon-ȝiceȝ pearð.                  ȝið þone hearu ȝeȝcýlðe.                  ða ic ȝécan ȝeȝræȝn. [197]                  ȝóðum ȝórdum.                  ȝiððan he ȝundor onȝet.                  babilone pearð.                  þurh fýreȝ þýne.                  hu þa hýȝraȝ þýȝ.                  hátan óreȝ.                  fæȝ ȝrýne fýreȝ.                  oȝeȝfaren hæȝdon.                  ȝýlm þurhþódon.                  ȝpa him ȝiht ne ȝceod.                  ȝȝum ȝleða nið.                  ac ȝodeȝ ȝpel-bodan.                  * * *                  * * *                  ȝreccan fýreȝ.                  ác him ȝrið ðrihtneȝ.                  ȝið þæȝ eȝeȝan ȝrýne.                  alðor ȝeȝcýlðe.                  ða ȝe ðeoden onȝan.                  ȝeðinȝeȝ ȝýrcan.                  het þa toȝomne.                  ȝíne leode.                  ȝ þa on þam meðle.                  oȝeȝ menizȝo bebeáð.                  ȝýrð ȝeȝorðene.                  ȝ ȝundor ȝodeȝ.                  477 þ te on þam cnihtum.             </p>	<p> <i>their</i> power was, according to <i>their</i>                  virtue, manifested,                  since they had obeyed <i>their</i> Lord ;                  their counsels were potent,                  after that them <i>the</i> Ruler of <i>the</i>                  skies, [kingdom,  <i>the</i> holy Guardian of heaven's                  against that harm had shielded.                  Then, as I have understood,                  by words of truth, [sought,                  after he perceived <i>the</i> wonder,                  10 <i>the</i> lord of Babylon,                  through <i>the</i> fire's burning,                  how the three youths  <i>the</i> hot oven's,  <i>the</i> fire's dire horror,                  had passed through,  <i>the</i> flame had traversed ;                  so that them no whit hurt  <i>the</i> gleeds' fierce hate,                  but God's messengers,                    20 of <i>the</i> fell fire ;                  but of them <i>the</i> Lord's love,                  against that horrid peril,                  shielded <i>the</i> lives.                  Then the prince resolved                  to form <i>an</i> assembly,                  commanded together                  his people,                  and then in the council [tude,                  announced, throughout <i>the</i> multi-                  30 <i>the</i> event that had passed,                  and <i>the</i> miracle of God,                  which on those youths             </p>
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zecýðeb pær.		had been manifested :—
onhiczað nu.		' Consider now
halize mihte.		<i>the</i> holy power,
pire pundorj zodej.		<i>the</i> wise miracles of God :
pe zeraþon þ he.		We have seen that he
rið cpealme zebearh.		protected against death
cnihtum on órne.		<i>the</i> youths in <i>the</i> oven,
lacende líz.		<i>against the</i> fatal flame,
þam þe hij lóf bæriþon.	[198]	those who bear his praise ;
for þam he iſ ána.	10	because <i>it</i> is he alone,
éce drihten.		<i>the</i> Lord eternal,
ælmihƿiz.		almighty,
je ðe him ðóm forzeaf.		who hath given power to those,
ſroþende ſréd.		prosperous fortune,
þam þe hij ſpel bepað.		who observe his commands ;
forðon ſiſzað.		wherefore prophesy,
þurh pundorj moniz.		through many miracles,
halzum zaſtum.		by <i>the</i> holy spirits
þe hij hýld cupon.		they who his grace have chosen.
cud iſ þ me daniel.	20	Manifest it is that to me Daniel
ðýzlan ſreſneſ.		of <i>the</i> dark dream
ſóðe zeraðe.		soothly said,
þ ær ſriðe oðſtód.		which before had much perplexed
manezum on móðe.		in mind many
mínra leoda.		of my people,
for þam ælmihƿiz.		because that <i>the</i> Almighty
eacenne zaſt.		<i>an</i> enlarged spirit
in ſeſan ſende.		hath sent into <i>his</i> soul,
ſnýttrio cſæftaſ.		powers of wisdom.'
ſra ſórdum ſſræc.	30	So in words spake
perodej ſæſra.		<i>the</i> people's prince,
babilone þearð.		<i>the</i> lord of Babylon,
ſiððan he beacen onzet.		after he had perceived <i>the</i> sign,
ſputol tácn zodej.		<i>the</i> manifest token of God.
no þý ſel ðýðe.		Nor <i>yet</i> for that did better ;
ac þam æðelinge.		but the chief

oƿerhýzð ƷerƷeod.		pride overwhelmed.
Ʒearð him hýrpa hýge.		He had <i>a</i> loftier soul,
Ʒ on heortan Ʒeðanc.		and, in <i>his</i> heart's thought,
máran móð-ƷeƷan.		<i>a</i> greater mind
þonne Ʒemet Ʒæne.		than were meet ;
oð þ hine mið nýðe.		till that him with force
nýðon aƷette.		humbled
metoð ælmihtig.		<i>the</i> Lord almighty,
Ʒpa he manezum ðeð.		as he to many doth,
þara þe þurh oƷerhýð.	10	of those who through pride
úp aƷtizeð.		mount up.
þa him Ʒearð on Ʒlæpe.	[199]	Then was to him in sleep
ƷreƷen ætýpeð.		<i>a</i> dream revealed,
nabochodonozƷor.		to Nebuchadnezzar ;
him þ neh ƷeƷearð <sup>a</sup> .		him that greatly moved :—
þuhte him þ on Ʒolðan.		seemed to him that on earth
ƷæzƷe Ʒtóðe.		stood fair
Ʒuðu-beam Ʒlitig.		<i>a</i> goodly forest-tree,
Ʒe ƷæƷ Ʒýrctum ƷæƷt.		which by <i>its</i> roots was firm,
beorht on blæðum.	20	bright in <i>its</i> boughs,
næƷ he <sup>b</sup> beaƷpe Ʒelíc.		<i>its</i> like was not in <i>the</i> grove,
ác he hliƷoðe.		for it soared
to heoƷon-tunzlum.		to <i>the</i> stars of heaven,
ƷƷilce he oƷerƷeaðmðe.		as it would overspread
Ʒolðan ƷceataƷ.		earth's regions,
ealne miððan-Ʒeapð.		<i>the</i> whole world,
oð méne-ƷtreamaƷ.		unto <i>the</i> sea-streams,
Ʒrízum Ʒ telzum.		with <i>its</i> shoots and branches.
ðæƷ he to-ƷeƷeah.		There, <i>as</i> he looked, [tree
þuhte him þ Ʒe Ʒuðu-beam.	30	seemed to him that the forest-
Ʒilð-ðeop Ʒeýlðe.	[200]	<i>the</i> wild beasts shielded :
505 áne æte.		alone <i>it</i> was as food,

<sup>a</sup> Literally, *to him that went near*. Similar to this is the German phrase, *es ging ihm nahe*; also the Danish, *det gik ham nær*.

<sup>b</sup> Under the supposition that he is an error for him, this verse is thus translated.



eallum heolbe.		<i>as a</i> lair for all ;
ƿýlce ƿuzlar eac.		so also <i>the</i> fowls
heopa ƿeoph-nepe.		their refuge-place
on þær beameƿ.		on that tree's
bledum name <sup>a</sup> .		branches took.
ðuhƿe him þ̅ engel.		Seemed to him that <i>an</i> angel,
uƿan of ƿóðerum.		from <i>the</i> heavens above,
ƿƿiƿan cƿome.		descending came,
ƿ ƿƿeƿne abeáð.		and with voice commanded,
ƿoƿhtan ƿeopðe.	10	with clear utterance
het þ̅ ƿƿeop ceopƿan.		bade, that tree be hewed,
ƿ þa ƿilðeop.		and <i>the</i> wild beasts
on ƿeƿ ƿleón.		flee away,
ƿýlce eac þa ƿuzolar.		so also the fowls,
þonne hiƿ ƿýll cóme.		when his fall cometh :
het þonne beƿnæðan.		bade then cut <i>it</i> ,
ƿeolƿeƿ blæðum.		with its branches,
ƿƿiƿum ƿ ƿelƿum.		shoots and boughs,
ƿ þeh tácen ƿeƿan.		and yet a token to exist,
ƿuman ƿýƿƿuman.	20	<i>the</i> root to rest
þær ƿuðu-beameƿ.		of that forest-tree,
eopðan ƿeƿƿne.		fast in <i>the</i> earth,
oð þ̅ eƿt cýme.		till that again shall come
ƿne ne bleða.		green boughs,
þonne ƿoð ƿýlle <sup>b</sup> .		when God shall will <i>it</i> :
het eac ƿebíndan.		bade also bind
beam þone miçlan.		that vast tree
æƿenum çlammum.		with brazen bands,
ƿ iƿeƿnum.		and iron ;
ƿ ƿeƿæleðne.	30	and, <i>when</i> bound,
in ƿuƿl ðón.		cast into torment,
þ̅ hiƿ móð ƿite.		that his mind might know [ment,
þ̅ miƿƿiƿna ƿite ƿealdeð.		that <i>a</i> mightier wieldeth punish-

<sup>a</sup> Should correctly be namon, in the plural.

<sup>b</sup> Apparently an error for ƿille.

þonne he him rið mæge.		than <i>that</i> he may <i>prevail</i> against
þa of jlæpe onpóc. [ 201 ]		Then from sleep awoke [him.
grefn pæf æt ende.		(the dream was at <i>an</i> end,)
eorðlic æðelinz.		the earthly king ;
him þæf egefa ꝛóð.		fear thereof was on him,
zryne fram ðam zarte.		horror from the spirit,
ðe þýðer zóð jende.		which thither God had sent.
het þa zozomne.		Comanded then together
jine leode.		his counsellors,
folc-zozan.	10	leaders of <i>the</i> people ;
fræzn ofen ealle.		inquired among all,
griðmóð cýningz.		<i>the</i> king stern of mind,
hpæt þ grefen bude.		what that dream boded ;
nallej þý he pénde.		not that he weened
þ hie hit pizton.		that they it knew,
ác he cunnode.		but he proved
hu hie cpeðan poldon.		how they would speak.
ða pæf to ðam dóme.		Then to the judgment was
daniel haten.		Daniel called,
zodej gpel-boda.	20	God's prophet,
him pæf zæft zereald.		to him <i>a</i> spirit was given
haliz of heozonum.		holy from heaven,
je hij hýze zrymeðe.		which his mind strengthened ;
on þam drihten-pearb.		in whom the guardian lord
deopne pizre.		knew <i>to exist</i> deep
gefan jidne zefanc.		ample thought of mind,
g jnytro crafte.		and power of wisdom,
rijne pórð-cpide. [ 202 ]		wise utterance.
eft he pundor maniz.		Again he many <i>a</i> wonder,
metodej mihta <sup>a</sup> .	30	<i>through the</i> Creator's might,
for men ætbær.		shewed before men.
þa he geczan onzán.		Then he began to say
grefnes zoman.		<i>the</i> horror of <i>his</i> dream,

<sup>a</sup> Either the word *þurh* is wanting before *metodej*, or, for *mihta* we should read *mihtum*.

heah heort 7 hæðen.  
 heorteg þíra.  
 ealne þone egean.  
 þe him eored pær.  
 bæð hine ariecan.  
 hræt reo rún buðe.  
 hófe haligu wórd.  
 7 in hiže funde.  
 to zereczanne.  
 ródum wórdum.  
 hræt re beam buðe.  
 þe he blícan zereah.  
 7 him witeode.  
 wýrða zefing.  
 he ða witeode.  
 hræðere ród onzeat.  
 daniel æt þam dóme.  
 þ hī drihten pær.  
 zumena alðor.  
 20 wíð zod rýlðig.  
 wándode re þíra.  
 hræðre he wórdre cweð.  
 árceaftrið ár.  
 to þam æðelinge.  
 þ is weweder weard.  
 wunðor únlýtel.  
 þ þu zereape.  
 þurh wrepen cuman.  
 heofon-heanne<sup>a</sup> beám.  
 7 þa halgan wórd.  
 ýrre 7 egehcu.  
 þa re engel cweð.  
 30 þ þ treow weolde.  
 telgum befnæðeð.

*the proud of heart and heathen*  
*leader of the host,*  
 all that terror  
 which to him was shewn ;  
 bade him (Daniel) relate,  
 what that mystery boded ;  
*that he* should speak holy words,  
 and in *his* mind should strive  
 to say,  
 10 in words of truth,  
 what the tree boded,  
 that he shining saw,  
 and *what* to him foretold  
*the councils of the fates.*  
 He then was silent ;  
 yet truly understood  
 Daniel, at that judgment,  
 that his lord was,  
*the chief of men,*  
 20 guilty towards God.  
*The sage* was awe-struck,  
 yet by word he spake,  
*the reverend messenger,*  
 to the chief :—  
 ‘ That is, guardian of people,  
 no small wonder,  
 that thou sawest  
 come through *thy* dream :  
*The heaven-high tree*  
 30 and the holy words,  
 angry and awful,  
 that the angel spake :—  
 that the tree should,  
 lopped of *its* branches,

<sup>a</sup> MS. and Junius heanc.

foran áfeallan.		only fall,
þ ær: fæjte ȝóð.		which erst stood fast,
ȝ þonne mið ðeorum.		and then with beasts
ðreamleag beón.		be joyless,
þeȝten punian.		dwell in <i>the</i> waste,
ȝ hiȝ þýrtruman.		and its roots,
folðan befolen <sup>a</sup> .		buried in earth,
fýrȝt-meapc þeran.		be, for <i>a</i> space,
ȝtille on ȝtaðole.		still in <i>their</i> station,
ȝpa ȝeo ȝtefn ȝecpæð.	10	(thus spake the voice,)
[ȝ] <sup>b</sup> ýmb ȝeoron tíða.		and, after seven seasons,
ȝæðe eft onfón.		seed again receive;—
ȝpa þín blæð líð <sup>c</sup> .		so is thy glory :
ȝpa ȝe beám ȝepeox.		as the tree grew
heah to heorunum.		high to heaven,
ȝpa þu hæleðum eapc.		so art thou to men,
ána eallum.		alone to all
eopð-buendum.		earth-dwellers,
þeapð ȝ þíȝa.		guardian and leader :
níȝ þe wiðerþreca.	20	to thee is no withstander,
man on molðan.		<i>no</i> man on earth,
nýmðe metoð ána.		save <i>the</i> Lord only,
ȝe ðec áceopfeð.		who will cut thee off
of cýninȝdóme.		from <i>thy</i> kingdom,
ȝ ðec þíneleapne.	[ 203 ]	and thee friendless
on þpæc ȝendeð.		will into exile send,
ȝ þonne onhpæopfeð.		and then will turn
heoptan þíne.		thy heart,
510 þ þu ne ȝemýnðȝapc <sup>d</sup> .		that thou be not mindful
æftep mán-ðpeame.	30	after sinful joy,

<sup>a</sup> See "Westenrieder, Glossarium Ger. Lat. Vocum Obsol. Primi et Medii Ævi," voce Befühlen.

<sup>b</sup> The ȝ is here requisite to the sense, and has, without doubt, been omitted by the scribe : it is found in Daniel's repetition of the words. See p. 252, line 23.

<sup>c</sup> Both the sense and the alliteration require bíð instead of líð.

<sup>d</sup> MS. ȝemýnðȝapc.

ne ƷepitteƷ ƷaƷt.	not understand,
butan ƷildeoƷa ƷeaƷ.	save <i>the</i> wild beasts' thews ;
ac Ʒu líƷende.	but thou living,
lanƷe ƷnaƷe.	for <i>a</i> long season,
heoƷta hlýƷum.	with harts' leaps,
Ʒeondholt ƷunaƷt.	among <i>the</i> holts shalt dwell.
ne bið Ʒec máel-mete.	To thee shall not be meal-meat,
nýmƷe móƷeƷ ƷnaƷ.	save <i>the</i> mountain's grass,
ne ƷéƷt Ʒitoð.	nor rest assigned ;
ác Ʒec ƷeƷna ƷeúƷ.	10 but thee <i>the</i> rains' shower
Ʒeceð Ʒ ƷƷeceð.	shall waken and chastise,
ƷƷa Ʒilðu ðeoƷ.	as <i>the</i> wild beasts,
oð Ʒ Ʒu ýmb ƷeoƷon ƷinteƷ.	till that thou, after seven winters,
Ʒóð ƷelýƷeƷt.	shalt in sooth believe
Ʒ Ʒie án metoð.	that <i>there</i> is one Creator,
eallum mannum.	over all men
Ʒeccenð Ʒ Ʒíce.	ruling and powerful,
Ʒé on ƷoðeƷum íƷ.	who is in <i>the</i> heavens.
íƷ me ƷƷa Ʒeah Ʒilla.	Yet it is my will
Ʒ Ʒe ƷýƷteƷuma.	20 that the root
Ʒtille ƷæƷ <sup>a</sup> on Ʒtaðole.	still be in <i>its</i> station,
ƷƷa Ʒeo ƷteƷn ƷecƷæð.	(so the voice spake,)
Ʒ ýmbe ƷeoƷan tíðe.	and, after seven seasons,
Ʒæðe onƷenƷe.	seed receive :
ƷƷa Ʒín Ʒíce.	thus thine empire
ƷeƷtende bið.	shall be resting
ánƷloh Ʒon eoƷlum.	waste before men,
oð Ʒ Ʒu eƷt cýmƷt.	till that thou again comest.
ƷehýƷe Ʒu ƷƷea mín.	Do thou devise, my lord,
ƷæƷtlicne Ʒæð.	30 firm counsel,
Ʒýle ælmýƷƷan.	give alms,
ƷeƷ eaƷmƷa hleo.	be to the poor a refuge,
ƷinƷa Ʒon ðeodne.	pray before <i>the</i> Lord,
æƷ ðam Ʒeo ƷƷah cýme.	ere that the season cometh,

<sup>a</sup> ƷæƷ seems to be an error for ƷæƷe.

ꝥ he þec aþorpe.  
 of woruld-riçe.  
 ofæt metoð alæc. [ 205 ]  
 monize ðeode.  
 gýrcan þonne.  
 hie woldon gýlfe.  
 fýrne feartan.  
 ær him fær goðe.  
 þurh egean gýlfe.  
 alðne geþceode.  
 no þær fea daniel.  
 to hý ðrihtne geþpæc.  
 góðra wóða.  
 þurh gýlfe ceafæt.  
 ꝥ þær á ge riça.  
 weccan wolde.  
 midðan-gearðe weard.  
 ac hý móð arta.  
 heah fram heortan.  
 he þær heard e on geald.  
 ongan ða gýððigan.  
 þurh gýlfe micel.  
 caldea cýning.  
 þa he ceafte weold.  
 babilone burh.  
 on hý blæde geþeah.  
 gennera weald.  
 gýðne bewindan.  
 heah<sup>a</sup> hlifigan.  
 ꝥ ge hefe-cýma.  
 603 wepede geþrohte.  
 þurh wundor micel.

that he shall cast thee  
 from *thy* worldly kingdom.'  
 Oft *the* Creator lets  
 many people  
 act, when  
 they themselves would  
 commit crimes,  
*ere the fear of God,*  
*through terrific horror,*  
 10 *their* lives overwhelmed.  
 Not so many Daniel  
 spake to his lord  
 true words,  
 through wisdom's power,  
 that for them ever the prince  
 would reck,  
*the* ruler of mid-earth;  
 but his mood rose  
 high from *his* heart,  
 20 (he for this hardly paid).  
 Began then to be giddy,  
 through great pride,  
*the* Chaldeans' king,  
 as he ruled *the* city,  
*the* town of Babylon,  
 saw, in his prosperity,  
 Shinar's field  
 wide winding,  
*the* metropolis towering,  
 30 which the martial leader  
 had for *his* people wrought,  
 by *a* great wonder.

<sup>a</sup> As hlifigan cannot well refer to gennera weald, I suspect that the word burh has been omitted after heah, and that we ought to read heah-burh hlifigan, which is necessary also to the sense of what immediately follows, viz. wepede geþrohte.

pearð ða ánhýðiz.  
 ofer ealle men.  
 ƿriðmód in ƿeƿan.  
 for ðære ƿundor-ƿife.  
 þe him ƿod ƿealde.  
 ƿumena ƿíce.  
 ƿorlð to ƿeƿealde.  
 in ƿeƿa lífe.

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

ðu earð ƿeo micle.  
 ƿ mín ƿeo máre buƿh.  
 þe ic ƿeƿorhte.  
 to ƿurðmýndum.  
 ƿúme ƿíce.  
 ic ƿeƿte on þe.  
 earð ƿ eðel.  
 áƿan ƿýlle.  
 ða for ðam ƿýlpe.  
 ƿumena ðrihten.  
 forƿanzen pearð.  
 ƿ on ƿleam ƿeƿát.  
 ána on oferhýð.  
 ofer ealle men.  
 ƿƿa ƿoð ƿeƿa<sup>a</sup>.  
 on ƿeƿin-ðazum.  
 ƿeocƿorƿne ƿið.

Then became *he* stubborn,  
 over all men,  
 arrogant in mind,  
 for the extraordinary gift  
 which to him God had given,  
 of men *the* empire,  
*the* world in domination.  
 In *the* life of men

Thou the great earth  
 and mine the grand city  
 which I have wrought  
 for *my* glory,  
*my* spacious empire!—  
 I will rest in thee:  
*my* land and dwelling  
 will possess.'

Then, for that vaunt,  
*the* lord of men  
 was driven forth,  
 and in flight departed,  
 alone in pride  
 over all men,  
 (such *is the* wandering of men,  
 in *their* days of sorrow,)  
 a painful journey,

<sup>a</sup> My interpretation of line 23 and the five following is conjectural; to justify it, ƿoð must be considered as synonymous with ƿað (see p. 256. l. 33.) and not *prophetiam*, as Lye renders it; and beƿete (p. 255. l. 3.) an error of the scribe, perhaps for beƿehte; which conjecture seems to be countenanced by p. 256. l. 31. Lye's version of lines 19–23 is as follows: "In fugam abiit singularis in arrogantia super omnes homines sicut effatum hominum in tyrannidis diebus *prædixerat*. i. e. Expulsus est regno omnium arrogantissimus *Nebuchadnezzar*, juxta prophetiam apud homines divulgatam, ipso adhuc imperante."

in ȝodeȝ ƿíte.  
ðara þe eft lífȝende.

leode beȝete.

nabochodonogȝor.

ȝiððan him nið ȝodeȝ. [ 206 ]

hƿeð of heoȝonum.

hete ȝeȝceode.

ȝeoȝon ƿinter ȝamod.

ȝuȝl þȝoȝode.

ƿilðeoȝa ƿeȝten.

ƿín-buȝȝe cȝnningȝ.

ða ȝe eaȝfoð mæcȝ.

úȝ locode.

ƿilðeoȝa ȝeȝita.

þȝuȝ polcna ȝanȝ.

ȝemunde þa on móðe.

þ̅ metod ƿæȝe.

heoȝona heah cȝnningȝ.

hæleða beaȝnum.

ána éce ȝaȝt.

þa he eft onhƿeaȝȝ.

ƿóðan ȝeȝitteȝ.

þæȝ þe he æȝ ƿíðe bæȝ.

heȝe-ƿoȝan hiȝe.

heoȝtan ȝetenȝe.

þa hiȝ ȝaȝt ahƿeaȝȝ.

in ȝodeȝ ȝemýnð.

móð to mannum.

ȝiððan he metod onȝet.

ȝeȝát þa eaȝum-ȝceapen.

eft-ȝiðian.

632 nacod nýð-ȝenȝa.

nið ȝeðaȝian<sup>a</sup>.

[ 207 ]

in God's punishment,  
for *the* things which *when* again  
*among the* living

*he* to *his* people related.

Nebuchadnezzar,

after that him God's enmity,

fierce from heaven,

had with hate o'erwhelmed.

Seven winters together

endured torment,

10 *the* wild beasts' waste,

*the* king of *the* loved city.

When *the* afflicted man

looked up,

*the* wild beasts' comrade,

through the clouds' course,

he remembered then in mind

that *the* Creator was

*the* heavens' high King ;

to *the* children of men

20 alone *the* eternal Spirit ;

then he turned again

from his wood mind,

to where he erst bare widely

a martial leader's soul,

with heavy heart :

then his spirit bent

to thought of God,

*his* mind to men,

when he *his* Creator knew :

30 went then miserably shapen,

journeying back,

a naked unwilling wanderer,

*his* punishment enduring ;

<sup>a</sup> ȝeðaȝian seems not to suit the context; ȝeþolian is probably the true reading.



punðorlic præcca.  
 7 præða leaƿ.  
 mætra on mod-geðanc.  
 to man-cýnne.  
 ðonne zumena pearð.  
 in zýlpe pær.  
 ƿrôð midðan-geapð.  
 æfter man-ðrihtne.  
 eapð 7 eðel.  
 æfter þam æðelinge.  
 ƿeofon ƿinter ƿamod.  
 ƿƿa no ƿƿiðrode.  
 ƿíce under ƿoðerum.  
 oð þ̅ ƿe ƿæƿra cóm.  
 þa pær eft ƿeƿeted.  
 in alðorðom.  
 babilone pearð.  
 hæfðe beteran ðeap.  
 leohtƿan ƿeleaƿan.  
 in líƿ-ƿƿuman.  
 þ̅ te ƿoð ƿealde.  
 zumena ƿehƿilcum.  
 pelan ƿƿa ƿíte.  
 ƿƿa he ƿoððe ƿýlf.  
 ne lenzðe þa.  
 leoda alðor.  
 ƿitezena ƿorð-cƿýðe.  
 ác he ƿíðe beað.  
 meoðeƿ mihte.  
 þær he melð ahte.  
 ƿið-ƿæt ƿæzðe.  
 ƿinum leoðum.  
 ƿíðe ƿaðe.  
 þe he mid ƿið-ðeorum aƿeah<sup>a</sup>.

*a* wonderful wretch,  
 and weedless ! [derate  
 in *his* mind's thought more mo-  
 towards mankind,  
 than, *when* guardian of *the* people,  
*he* was in *his* pride.

Mid-earth stood,  
 after *the* prince of men,  
*his* land and dwelling-place,  
 10 after the chieftain,  
 seven winters together,  
 so *that* flourished not  
*the* empire under heaven ;  
 till that the chief returned.

[ 208 ] When again was seated  
 in *his* sovereignty  
*the* lord of Babylon,  
*he* had better habits,  
*a* brighter faith  
 20 in *his* life's Author ;—  
 that God gave,  
 to every man,  
 both weal and woe,  
 as he himself would.

Slighted not then  
*the* prince of people  
*the* prophets' sayings,  
 but widely he announced  
*the* Creator's power,  
 30 whereof he had had proof :  
 told *his* journeying  
 to his people,  
*the* wide wandering  
 that he went with *the* wild-beasts,

<sup>a</sup> In German also, the verb ziehen (cognate with *ateón*) is used in the sense of *to go*.

oð þ̅ him f̅nean zoðeȝ.  
in ȝaȝt becpóm.  
næðfæȝt ȝeȝa.  
ða he to noðerum beȝeah.  
ȝȝnð ȝæȝ ȝeȝoȝben.  
ȝundor ȝecȝðeð.  
ȝȝeȝn ȝeȝeðeð.  
ȝuȝl aȝunnen.  
ðóm ȝeðémeð.  
ȝȝa æȝ daniel cpæð.  
þ̅ ȝe folc-toȝa.  
ȝindan ȝeolðe.  
eaȝfoð-ȝiðaȝ.  
ȝoȝ hiȝ oȝeȝmedlan.  
ȝȝa he oȝȝlice.  
zoð ȝpellode.  
metodeȝ mihtum.  
ȝoȝ man-cȝynne.  
ȝiððan in babilone.  
buȝh-ȝiȝtendum.  
lanȝe hȝile.  
láȝe ȝæȝðe.  
daniel ðómaȝ.  
ȝiððan ðeopa ȝeȝið.  
ȝiðȝa ȝæȝ-ȝenȝa.  
oȝ ȝaðe cpóm.  
nabochodonorȝoȝ.  
oȝ nið-ȝȝacum.  
ȝiððan ȝeaȝðode.  
ȝiðe ȝiðe.  
heolð hæleða ȝeȝȝeon.  
ȝ þa heán buȝh.  
ȝȝoð ȝoȝemihȝiȝ.  
ȝolca ȝæȝȝa.  
669 caldea cȝynniȝ.  
oð þ̅ him cpelm ȝeȝceoð.

till that to him, of *the* Lord God,  
into *his* spirit came  
a steadfast sense.  
When to *the* firmament he looked,  
was *the* decree fulfilled,  
*the* wonder manifested,  
*the* dream accomplished,  
*the* pain o'ercome,  
*the* doom deemed,  
10 as Daniel erst had said ;—  
that the nations' leader  
should find  
hard fortunes  
for his pride,  
as he rashly  
*the* God had acted,  
with *the* Creator's powers,  
before mankind.  
Then in Babylon  
20 to *the* inhabitants,  
for *a* long season,  
wisely pronounced  
Daniel dooms.  
When *the* beasts' associate,  
*the* ranger of *the* wilds,  
came from *the* wandering,  
Nebuchadnezzar,  
from *his* dire exile,  
then *he* protected  
30 *his* wide empire,  
guarded *the* people's treasures,  
and the lofty city ;  
wise, prepotent,  
*the* people's chieftain,  
*the* Chaldeans' king,  
till that him death destroyed.

ꝥꝥa him oꝥeꝥ eorðan.  
 andꝥaca ne ꝥæꝥ.  
 Ʒumena æniƷ.  
 oð ꝥ him Ʒoð ƥolde.  
 þurh hꝥýꝥe hꝥeððan.  
 heá níce.  
 ꝥiððan þæꝥ hiꝥ aꝥeꝥan.  
 eað hꝥýꝥteðon.  
 ƥelan ƥunden-Ʒoð.  
 in þæꝥe ƥíðan býꝥiƷ.  
 ealh-ƥeðe eopla.  
 unꝥáclíce.  
 heah hóꝥð-mæƷen.  
 þa hýna hlaꝥoꝥð læƷ:-

So to him on earth  
 was no withstander  
 any man,  
 till that from him God would,  
 through *his* fall, take  
*his* proud kingdom.  
 Afterwards *his* sons there  
 enjoyed dominion,  
 wealth, twisted gold,  
 in the wide city,  
 of men *the* hall-stead,  
 not weakly,  
 [209] *the* lofty treasure-house:—  
*then their lord perished.*

## LV.

Ða in ðæꝥe ðeode aꝥóꝥ.  
 hiꝥ ꝥ þꝥiððe cneop.  
 ꝥæꝥ balbazan.  
 buꝥiƷa alðoꝥ.  
 ƥeolð ƥeꝥa níceꝥ.  
 oð ꝥ him ƥlenco Ʒeꝥceoð.  
 oꝥeꝥhýð eƷle.  
 ða ƥæꝥ ende ðæƷ.  
 ðæꝥ ðe calðeáꝥ.  
 cýniƷðóðm ahton.  
 ða metoð onlah.  
 meðum Ʒ ƥeꝥꝥum.  
 alðoꝥðomeꝥ.  
 ýmb<sup>a</sup> litel ƥæc.  
 let babilone.  
 blæð ƥꝥiðꝥiꝥian.  
 673 þone þa hæleð.  
 healdan ƥceolðon.

LV.  
 When in that nation rose  
 from him *the* third generation,  
 Belshazzar was  
*the* cities' prince;  
*he* ruled *the* realm of men,  
 till that him pride destroyed,  
 hateful arrogance.  
 Then was *the* last day  
 that *the* Chaldeans  
*the* kingdom held,  
 when *the* Lord bestowed  
 on *the* Medes and Persians  
*the* sovereign-sway.  
 For *a* little space  
 he had let Babylon's  
 glory flourish,  
 30 which those men<sup>b</sup>  
 were to enjoy.

<sup>a</sup> MS. and Junius ým.

<sup>b</sup> The Medes and Persians?

ƿiſte he ealdorſmen.  
 in únrihtum.  
 ða ðe ðý riçe.  
 ƿæðan ſceolbon.  
 ða þ̅ zehozode.  
 háſ-ſiſtenðe.  
 meða alðor.  
 þ̅ ær man ne onzan.  
 þ̅ he babilone.  
 abſecan ƿolde.  
 alh-ſteðe eorla.  
 þær æðelſgar.  
 under ƿealla hleo.  
 ƿelan bſýtneðon.  
 þ̅ ƿær þara ƿærtna.  
 ƿolcum cuðor.  
 máſt 7 mároſt.  
 þara þe men bún.  
 babilon burga.  
 oð þ̅ baldazar.  
 þurh zýlſ zrome.  
 zodeſ ƿnea ƿæðe.  
 ƿæton him æt ƿíne.  
 ƿealle belócene.  
 ne onezðon na.  
 orlezn̅a n̅ið.  
 þeah ðe ƿeonda ƿolc.  
 ƿeran ƿrome.  
 heſega zepæðum.  
 to þære heah-býrnz.  
 þ̅ hie babilone.  
 abſecan mihton.  
 zepæt þa to ſýmble.  
 ſiðerſtan dæge.  
 caldea cýningz.  
 mið cneo-mazum.

He knew *the* rulers  
*to be* in unrighteousness,  
 those who the realm  
 should govern.

Then that resolved  
*at* home sitting,  
*the* Medians' prince, [ed,  
 what man before had not attempt-  
 that he Babylon  
 10 would destroy,  
 of earls *the* hall-stead,  
 where *the* people,  
 under *their* ramparts' covering,  
 enjoyed weal :  
 that was of those fastnesses,  
 most known to nations,  
 chiefest and greatest,  
 which men inhabit,  
 Babylon of cities ;  
 20 till that Belshazzar,  
 through vaunt, fiercely  
*said he was lord of God.*

*They* sate with him at wine,  
 with wall inclosed ;  
*they* feared not  
 of wars *the* evil,  
 although of enemies *a* nation  
 came marching,  
 with martial equipage,  
 30 to *the* metropolis,  
 that they Babylon  
 might destroy.

Sate then at *a* feast,  
 on *his* last day,  
*the* Chaldeans' king  
 with *his* kindred :

þær meðu-gal pearð.		there became flushed with wine
mæzeneſ ƿíra.		<i>the</i> ruler of <i>their</i> might,
hét þa beſan.		bade then bring
íſraēla zεſtſreon.		<i>the</i> treasures of Israel,
huſl-ſatu halezu.		<i>the</i> holy vessels of sacrifice,
on hand ƿeſum.		to <i>the</i> hands of <i>the</i> people,
þa æſ caldear.		which <i>the</i> Chaldeans erst
mið cýne-ðſýmme.		with <i>their</i> kingly host,
cempan in ceafſſe.	[ 210 ]	<i>the</i> warriors, in <i>the</i> city,
clæne zenáron.	10	had clean taken,
zold in zεſuralem.		<i>the</i> gold in Jerusalem,
ða hie iudea.		when they of Judea
blæð ƿorþſæcon.		destroyed <i>the</i> glory
billa eczum.		with faulchions' edges,
ſ þurh hleoðor-cýme <sup>a</sup> .		and, through <i>the</i> prophecy,
heſiſe zenamon.		for <i>their</i> idol took
beoſhte ƿſæſſe <sup>b</sup> .		<i>the</i> bright ornaments,
ða hie temple ſſubon.		when they <i>the</i> temple spoiled,
ſalomaneſ ſeld.		<i>the</i> seat of Solomon :—
ſſiðe zulpon.	20	much <i>they</i> vaunted.
ða pearð bliðe-móð.		Then was blithe of mood
buſza alðor.		<i>the</i> prince of cities ;
zealp zſámlíce.		fiercely boasted,
zode on andan.		in hate to God ;
cpæð þ̅ hſ herzar.		said that his idols
hýſſan ƿæron.		higher were,
ſ mihtiznan.		and mightier,
mannum to ſſiðe.		for man's protection,
þonne íſraēla.		than <i>the</i> Israelites'
éce ðſihten.	30	eternal Lord.
him þ̅ tácen pearð.		To him was that <i>a</i> token,
þær he tóſſarude.		where he stared,
ezeſlic ƿor eoplum.		fearful before <i>his</i> earls,

<sup>a</sup> For hleoðor-cýme, we should undoubtedly read hleoðor-cſýðe.

<sup>b</sup> Between this and the following line there is no alliteration : beoſhte is perhaps an error of the scribe for tōſhte.

innan healle.  
 þ he for leodum.  
 lize word gecræð.  
 þa þær in egean.  
 engal drihtnes.  
 let his hand cuman.  
 in þ hea-seol.  
 wrāt þa in wæge.  
 worda gereþnu.  
 bære boc-gefar.  
 burh-gitendum.  
 ða wearð folc-toza.  
 forht on mōde.  
 acul for þam egean.  
 gereah he engles hand.  
 in sele writan.  
 jennara wite.  
 þ geþbedon.  
 guma mænigeo.  
 hæleð in healle.  
 hwæt seo hand wite.  
 to þam beacne.  
 burh-gitendum.  
 wene comon.  
 on þ wundor georn.  
 sohton þa wite.  
 in sefan gehyðum.  
 hwæt seo hand wite.  
 haliges gastes.  
 ne mihton arædan.  
 run-craeftige men.  
 engles awend-bec.  
 æðelunga cyn.  
 oð þ daniel com.  
 drihtne gecoren.  
 gnotor 7 godfæst.

within *the* hall,  
 that he, before *the* people,  
 lying words had spoken ;  
 when there in terror  
*the* angel of *the* Lord  
 let his hand come  
 into the high seat ;  
 wrote then on *the* wall  
 mysteries of words,  
 crimson characters,  
 to *the* city-dwellers.

Then was *the* chief of nations  
 fearful in mood,  
 shuddering with dread ;  
 he saw *the* angel's hand  
 write in *the* hall  
 Shinar's punishment.  
 At that were troubled  
*the* multitude of people,  
*the* men in *the* hall,  
 what the hand wrote ?  
 To that sign  
 to *the* city-dwellers  
*they* in a body came,  
 on that miracle to gaze,  
 sought then eagerly,  
 in *their* minds' recesses,  
 what the hand wrote  
 of *the* holy spirit.

[ 212 ]

Might not interpret  
*the* men in mysteries skilled  
*the* angel's message,  
*that* race of men,  
 till that Daniel came,  
 by *the* Lord chosen,  
 wise and upright,

in þ̅ felb zangan.  
 ðam p̅ær on zar̅te.  
 zoder̅ cr̅æft micel.  
 to þam ic z̅eorne z̅efr̅ægn.  
 z̅yfum cearian.  
 burh-z̅ereard̅ar.  
 þ̅ he him b̅óc-ŷtar̅ar.  
 ar̅ædde 7 ar̅ehte.  
 hr̅æt ŷeo r̅ún bude.  
 him æ-c̅r̅æftiz.  
 and̅ŷar̅ode.  
 zoder̅ ŷpel-boda.  
 z̅leap z̅efancer̅.  
 no ic r̅ið ŷeoh-ŷceattum.  
 of̅er ŷolc beŷe.  
 ðriht̅neŷ ðómar̅.  
 ne ðe duzeðe can.  
 ac þe uncearunza.  
 órl̅æz ŷecze.  
 r̅órda z̅er̅ýnu.  
 þa þu pendan ne miht.  
 þu for̅ anmedlan.  
 in æht beŷe.  
 huŷl-ŷatu halezu.  
 on hand̅ p̅er̅um.  
 on þam ze deoflu.  
 ðruncan onz̅unnon.  
 ða ær̅ iŷraela.  
 in æ h̅æf̅don.  
 æt zoder̅ ear̅ce.  
 oð þ̅ hie z̅ýlp beŷr̅ác.  
 r̅in-ðruncen z̅er̅it.  
 ŷpa þe pur̅ðan ŷceal.  
 no þ̅ þ̅in aldon.  
 æŷne polbe.  
 zoder̅ zold-ŷatu.

into the hall ;  
 in whose spirit was  
*the* great power of God ;  
 for that, I have well understood,  
 with gifts would buy  
 the city's guardians,  
 that he to them *the* characters  
 should read, and should explain  
 what that mystery might bode.  
 10   Them *the* skilled in law  
 answered,  
 God's prophet,  
 wise of thought :—  
 ' Not I for venal treasures  
 among nations bear  
*the* Lord's decrees,  
 nor can to thee for benefit,  
 but to thee, unrecompensed,  
*thy* fate will say,  
 20 *those* words' mysteries, [pret :—  
 which thou mayest not inter-  
 Thou in *thy* presumption,  
 barest in possession  
*the* holy vessels,  
 into *the* hands of men,  
 in which ye devils  
 to drink designed,  
 which erst *the* Israelites  
 had in *their* law,  
 30 at *the* ark of God,  
 till that them pride deceived,  
 wine-drunken wit :  
 so shall *it* be to thee.  
 That thy parent not  
 ever would,  
 God's golden vessels

in zýlp beþan.	bear in vaunt ;
ne <sup>a</sup> ðý hpaðor hþemþe.	he <i>it</i> the rather hindered,
ðeah ðe heþe bþohte.	though <i>his</i> host brought
israela zepþeon.	Israel's treasure
in hiþ æhte-zepþealþ.	into his possession ;
ac þ oþþor zecþæð.	but that oftener told
alþor ðeoda.	<i>the</i> people's prince,
góðum þóþum.	in true words,
oþer þín mæzen.	among his army,
þiððan him pulþþer þearþ. 10	(after to him <i>the</i> chief of glory
þunþor zecýðþe.	had <i>the</i> wonder manifested,)
þ he þæþe ána.	that he alone were
ealþa zepþeapþa.	of all creatures
þrihten 3 þalþenþ.	Lord and Ruler,
þe him þóm þorþeapþ.	who to him power had given,
unþcýnþne blæþ.	unstained glory
eopþan þiceþ.	of earth's dominion ;
3 þu hiþneþ nu.	and thou deniest now
þ þe hiþþenþe.	that living is,
þe oþer þeopþum.	20 he <i>who</i> over devils
þuþeþum þealþeð.	in glory ruleth.
* * *	
* * *	
* * *	
* * *	

[*Hactenus omnia in Cod. MS<sup>o</sup> elegantiore manu sunt exarata : sequentia vero, a pagina 213 usque ad finem, minore cum cura sunt perscripta, videnturque adjecta ab aliquo, qui (quemadmodum ex fine libri colligitur) hunc veluti Librum Secundum prioribus putavit adjiciendum.—F. Junius.*]

<sup>a</sup> ne, I have no doubt, is an error of the scribe for he.





*Christ and John* B O O K II.

<p>             Ðæt pearð undeþne.              eorðe-buendum.              ꝥ meotod hæfde.              míht 7 7rénzdo.              ða hé zerefnade.              fóldan 7 ceatar.              jeolfa he zerefte.              7 unnan 7 mónan.              7 tánaf 7 eorðan.              7 tream úton.              7 æ-pæter 7 pólcen.              ðurh h7 pundra miht.              deopne ýmblyt.              clene ýmbhaldeð<sup>a</sup>.              meotod on mihtum.              7 alne midðan-zeapð.              he 7elfa mæg.              7 æ zeónð-plitan.              7 grundaf in heofene.              7 oðer ágen bearn.              7 he aríman mæg.              7 rægna7 7 cúpan.              ðropena zehpelcne.              ðaza énde-7ím.              7 eolua he zerefte.              7 purh h7 7óðan míht.              7 pa 7e 7ýrhta.              7 purh h7 pulðre7 záfet.              15 7 epebe 7 fetete.           </p>	<p>[ 213 ]</p> <p>10</p> <p>20</p>	<p>             That was unhidden              to earth's inhabitants              that <i>the</i> Creator had              might and strength,              when he fixed  <i>the</i> world's regions.              He himself set  <i>the</i> sun and moon,  <i>the</i> stones and earth,  <i>the</i> stream without,  <i>the</i> sea-water and clouds,              through his wonders' might.  <i>The</i> deep expanse              clean upholdeth  <i>the</i> Lord in <i>his</i> power,              and all mid-earth.              He can himself              look through <i>the</i> sea's              depths in <i>the</i> heaven,              (God's own child,)              and he can count  <i>the</i> rain-showers'              every drop,              of days <i>the</i> number.              Himself he placed,              through his true might,              (as the artist,)              through his glory's spirit,              planned and set,           </p>
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<sup>a</sup> The word ýmbhaldeð can hardly be correct. The Poet would not use the particle ýmb twice in the same couplet; the alliteration, too, requires a different vowel. Perhaps he wrote uphaldeð.

<p> on rix dagum.  eorðan dæle<sup>a</sup>.  up on heofonum<sup>b</sup>.  heanne holme.  hrá is þ ðe cunne.  orðonc clæne.  nýmðe éce god.  ðreámar he zedælbē.  dúzuðe 7 zeþeode<sup>c</sup>.  ádam ære<sup>7</sup>.  7 þ æðele cýn.  enzla órb-f<sup>7</sup>uman.  þ þe eft forpearð.  ðuhte heom on móðe.  þ hit míhte r<sup>7</sup>á.  þ hie pepon reolfe.  r<sup>7</sup>ezgle<sup>7</sup> b<sup>7</sup>ytan.  pulðne<sup>7</sup> palðenð.  him ðær por<sup>7</sup> zelamp.  ða heo in helle.  hám r<sup>7</sup>taðeleðon.  án æfter oðrum.  in þ átole re<sup>7</sup>é<sup>7</sup>.  þær héo b<sup>7</sup>ýne pelme.  bíðan r<sup>7</sup>eolðen.  r<sup>7</sup>áran r<sup>7</sup>orze.  nale<sup>7</sup> r<sup>7</sup>ezgle<sup>7</sup> leoht.  habban in heofnum.  heah-zetimb<sup>7</sup>rað.  ác zedufan r<sup>7</sup>eolun.  in ðone ðeopan pælm.  míðær undær né<sup>7</sup>r<sup>7</sup>ar. </p>	<p> in six days,  <i>the</i> parts of earth,  <i>the</i> heavens above  <i>the</i> deep ocean.  Who is <i>there</i> that knoweth thee,  pure intelligence,  save <i>the</i> eternal God?  <i>The</i> joys he dealt  of virtue, and created  10 Adam first,  and that noble race,  <i>the</i> angels' chiefs,  that which after perished.  Seemed to them in mind  that it so might <i>be</i>,  that they themselves were  lords of heaven,  rulers of glory.  Them there worse befell,  20 when they in hell  <i>a</i> home established,  one after other,  in that drear den,  where they scorching heat  must bide,  sore sorrow,  not <i>the</i> light of <i>the</i> firmament  have in heaven  built on high,  30 but must dive  into the deep fire,  downward beneath, </p>
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<sup>a</sup> Should grammatically be *ðalaz*.

<sup>b</sup> This line seems to be an error for 7 up-heofon, or heofonar.

<sup>c</sup> Evidently an error for *zeteode*, *creavit*, and not the substantive *zeþeode*, *lingua*, *sermo*, as Lye has it (see Suppl. *voce* *duzuð*).

in ðone neoplan ȝrumb.	into the abyss profound,
ȝreðize ȝ ȝifre.	greedy and ravenous.
ȝob ána pat.	God only knows
hu he þ̅ ȝcýlðize perub.	how he the guilty host
forȝerifen <sup>a</sup> hefðe.	had proscribed.
cleopað ðonne ȝe alda.	Then calleth the chief
út of helle.	out of hell,
ȝriceð ȝorð-cpeðar.	uttereth words,
peręzan ȝeorðe.	with speech accursed,
eipezan ȝtefne.	10 with icy voice :—
hpær com engla ðrým.	' Whither is come <i>the</i> angel-host,
ða þe ȝe on heofnum.	those whom we in heaven
habban ȝceolban.	should have ?
þif ȝ ȝeorȝræ hám.	This is <i>a</i> home of darkness,
ðearle ȝebunden.	strongly bound
ȝærtum ȝýr-clommum.	with fast fire-bonds,
flór ȝ on pelme.	<i>the</i> floor is on fire,
atȝe onæled.	with venom scorched ;
nif nú ende ȝeor.	<i>the</i> term is not far distant
þ̅ ȝe ȝceolun ætȝomne.	20 that we together must
ȝufel þȝorpan.	torment endure,
peán ȝ perȝum.	in woe and maledictions,
nalleȝ pulȝeȝ blæð.	not <i>a</i> life of glory
habban in heofnum.	have in <i>the</i> heavens,
héh-ȝélða ȝýn.	<i>the</i> joy of thrones.
hpæt ȝe ȝor ðrýhtene íú.	[214] Alas! we erst before <i>the</i> Lord
ðneamar hefðon.	had joys,
ȝonȝ on ȝpeȝle.	song in <i>the</i> firmament,
ȝelȝum tíðum.	in better times ;
þær nu ýmb ðone écan.	30 there now, about the Eternal,
æðele ȝtonðað.	proudly stand
hæleð ýmb héh-ȝelð.	men round <i>the</i> throne ;
heȝzað ðrýhten.	praise <i>the</i> Lord
48 ȝórdum ȝ perȝum.	with words and works,

<sup>a</sup> forȝerifen hefðe seems evidently intended as a translation of *proscripsit*.

7 ic in píte 7 ceal.  
 bíðan in béndum.  
 7 me bættan hám.  
 for oferhýgdum.  
 éfre ne péne.  
 ða him andrypanaðan.  
 átole garta7.  
 7 rapte 7 7ynfulle.  
 7 u7le bezrorenne.  
 þu u7 zelærdæ7.  
 ðurh lýge ðinne.  
 þ þe helenbe.  
 héran ne 7 cealdon.  
 ðuh7e þe ánum þ ðu ahte7.  
 aller 7e7ald.  
 heofne7 7 eorþan.  
 pæpe hal7 7oð.  
 7 cýpend 7eol7a.  
 nu eart tu earm 7 ceaða.  
 in 7ýn-lócan.  
 7e7te 7ebunden.  
 pénde7 ðu ðurh pulðor.  
 ðæt þu worulð ahte7.  
 al7a onpald.  
 7 pé en7la7 mið ðec.  
 atol i7 þín on7eon.  
 habbað pe alle 7pá.  
 for ðinum lea7un7um.  
 lýðne 7e7e7eð.  
 7e7de7e7 u7 to 7óðe.  
 þ ðín 7unu pæpe.  
 meotoð mon-cýnne7.  
 ha7u7 tu nu mápe 7u7el.  
 7pa 7inen7ulle.  
 7acnum 7ó7ðum.  
 heora alðon-ðæ7n.

and I in torment must  
 abide in bonds,  
 and to myself *a* better home,  
 for *my* presumption,  
 never hope.'

Then him answered  
*the* horrid ghosts,  
 swart and sinful,  
*with torment shuddering* :—

10 'Thou taughtest us,  
 through thy lying,  
 that we *the* Saviour  
 should not obey ; [hadst  
*it* seemed to thee alone that thou  
 power of all,  
 of heaven and earth ;  
 wert *the* holy God,  
*the* Creator himself :

Now art thou *a* poor wretch,  
 20 in fire-bonds  
 fast-bound. [ry,  
 Thou thoughtest, through *thy* glo-  
 that thou *the* world heldest,  
 sway over all,  
 and we angels with thee :—  
 horrid is thy aspect.

Thus have we all,  
 for thy leasings,  
 fared *the* worse :  
 30 *thou* saidest us for sooth,  
 that thy son was  
 Lord of mankind :—  
 now hast thou great torment.'

Thus *the* sinful,  
 with factious words,  
 their chief supreme

unreorðadon.	addressed,
on ceapum cwiðum.	with anxious speeches.
crist heo aforðe.	Christ them expelled,
ðreamum beðælbde.	of bliss deprived <i>them</i> .
hæfðan ðryhtney leoht.	<i>They</i> had <i>the</i> Lord's light,
for ofersyhðum.	for <i>their</i> presumption,
ufan forleten.	forfeited above,
hæfðon hým to hýhte.	had for their hope
helle-flórnar.	<i>the</i> depths of hell,
beornende beálo.	10 burning torments.
bláce hporfor.	Pale <i>they</i> wandered,
rcinnan forfepene.	transformed <i>their</i> beauty ;
rcaðan hpearfðon.	outcasts <i>they</i> ranged,
earme æglecan.	poor wretches,
geonð þ atole rceref.	through that horrid den,
for ðam ánmedlan.	for the arrogance
þe hie ær ðruzon :	which they erst had practised.

II.

II.

Eft reorðade.	Spake again,
oðre riðe.	a second time,
feonða alðor.	20 <i>the</i> prince of fiends ;
pæf þa forporht ágen.	<i>was then punished anew,</i>
reoððan he ðæf riðer.	when he of that torment
rórn gefélde.	felt <i>the</i> force.
he fpearfðe.	He blackened,
ðonne he fpreocan onzan.	when he to speak began,
fýfe 7 atre.	with fire and venom :
ne bið fpefc fæfer ðreám.	<i>Such fair joy it is not</i>
ðonne he in ritum.	when he in torments
rórn indraf.	words expressed :—
ic pæf iú in heofnum.	30 ' I was once in heaven
haliz ængel.	a holy angel,
ðryhtene ðeore.	to <i>the</i> Lord dear,
hefde me ðream mid gode.	me joy possessed with God,
micelne for meotode.	great before <i>the</i> Creator,

<p>         7 ưeoꝝ menezư Ɲpa Ɲome.          þa ic in móðe.          mίνnum hóưaðe.          þ̅ ic polðe topeƝpan.          ƝulƝeꝝ leoman.          beapn helendeꝝ.      [ 215 ]          áưan me buꝝưa ưeƝalð.          eáll to æhte.          7 ưeoꝝ eaꝝme heap.          þe ic hebbe to helle.      10          hámm ưeleððe.          Ɲéne ưe þ̅ tácen Ɲuzol.          7 Ɲæꝝưðu<sup>a</sup> . . . . .          *       *       *               *       *       *          *       *       *       </p>	<p>         and this many also.          Then I in my          mind thought,          that I would overthrow  <i>that</i> beam of glory,  <i>the</i> child of God,          gain me <i>the</i> sway of <i>the</i> <i>celestial</i>          all to <i>my</i> possession,      [cities,          and ye, poor band,          10 that I have to hell          led home,          ween ye that token manifest,          and <i>the</i> curses . . . . .       </p>
<p>         þa ic of-areald þeꝝ.          niðeꝝ unðeꝝ næꝝưaꝝ.          in ðone neoplan ưꝝunð.          nu ic eoꝝ hebbe to hæưtum.          hámm ưeƝæꝝðe.          alle of eaꝝðe.          niꝝ heꝝ eaðiưeꝝ<sup>b</sup> tíꝝ.          ƝloncƝa Ɲin-ưele.          ne Ɲoꝝulðe ðꝝeam.          ne ænưla ðꝝeac.          ne Ɲe up-heoꝝon.          áưan ne moưen.          iꝝ ðeꝝ átoła hámm.          Ɲýꝝe onæled.          ic eom Ɲah Ɲið ưoð.          éce æt helle ðuꝝu.          ðꝝacan eaꝝðiưað.      30       </p>	<p>         when I was delivered          beneath, under <i>the</i> earth,          into that pit profound.          Now I have you to bonds          led home,          all from <i>your</i> habitation.          20 Here is no glory of <i>the</i> blessed,          nor joyous hall of <i>the</i> grand,          no worldly delight,          no angel-host,          no heaven above we          may possess.          This horrid home is          with fire scorched ;          I am <i>a</i> foe to God.          Ever at hell gate          30 dragons dwell,       </p>

<sup>a</sup> Here several lines are evidently wanting.

<sup>b</sup> Should probably be the gen. plur., eaðiưna, like ƝloncƝa, in the following line.

hate on neðre.  
 heo uꝛ helpan ne maƷon.  
 1ꝛ ðer pálica hám.  
 píteꝛ aꝝýlled.  
 náƷan pe ðær heolꝛteꝛ.  
 ꝥ pe úꝛ zehýðan maƷon.  
 in ðiꝝꝛum neoplan zenípe.  
 héꝛ 1ꝛ neðꝛan ꝛꝛéƷ.  
 ꝛýꝛmaꝝ zepúnade.  
 1ꝛ ðiꝛ píteꝛ clom.  
 ꝛeꝛte zebunden.  
 ꝛeond ꝛeondon ꝛéðe.  
 ðimme ꝛ ðeorce.  
 ne heꝛ ðæƷ lýhteð.  
 ꝛoꝛ ꝛeðeꝛ ꝛíman<sup>a</sup>.  
 ꝛceppenðeꝛ leoht.  
 1ú ahte ic zepalð.  
 ealleꝛ ꝛulðꝛeꝛ.  
 þær ic moꝛte.<sup>b</sup>

\* \* \*  
 \* \* \*  
 \* \* \*

in ðeoꝛꝛum atolan.  
 æðele zebíðan.  
 hpæt me ðꝛihten zob.  
 ðéman pille.  
 ꝛáƷum on ꝛloꝛa<sup>c</sup>.  
 nu ic ꝛéꝛan com.  
 ðeoꝛla meneƷo.  
 to ðiꝝꝛum ðimman hám.  
 111 ac ic ꝛceal on ꝛlýƷe.  
 ꝛ on ꝛlýhte ðꝛaƷum.

hot in spirit,  
 they us may not help.  
 This woeful home is  
 with torture filled.  
*We possess not this cavern*  
 that we may hide us  
 in this gloom profound.  
 Here is *the* hiss of serpents,  
*a haunt of worms.*  
 10 This bond of torture  
 is fast-bounden,  
*our foes are fierce,*  
 dim and dark.  
 Here day lighteth not  
*for the shade's gloom,*  
*the Creator's light!*  
 Once had I power  
 of all glory,  
 where I might

20 in this horrid  
 country bide ;  
 what to me Lord God  
 will adjudge,  
*on his glittering floor.*  
 Now I come leading  
 a host of devils,  
 to this dim home ;  
 but I shall flying,  
 and fleeing, in *the* course of time

<sup>a</sup> My translation of this line is founded on the conjecture, that for ꝛíman we should read ꝛcūpan, or a word of similar import.

<sup>b</sup> Here again some lines are evidently wanting.

<sup>c</sup> Apparently an error for ꝛloꝛe.



earða neorān.		lands <i>visit</i> ,
Ʒ eoper mā þe.		<i>and of you more who</i>
ðer oferhýðer.		of this proud deed
órð onƷtalðon.		formed <i>the</i> design.
ne ðurfon pe ðær pēnan.		This we may not hope,
þ̅ uƷ pulðor-cýning.		that us <i>the</i> King of glory
áƷre wille.		ever will
earð aléƷan.		<i>a</i> dwelling grant,
eðel to æhte.		<i>a</i> country in possession,
Ʒpa he áƷr dýðe.	10	as he erst did,
écne onpald.		eternal power ;
ah him aller Ʒepald.		but sways over all
pulðƷer Ʒ píta.		glory and punishments
paldender Ʒunu.		<i>the</i> Powerful's son,
Ʒorðon ic Ʒceal heán Ʒ earm.		therefore must I, humble and poor,
hƷeorƷan ðý píðor.		wander the further,
páðan Ʒræc-larƷar.		tread exile-steps,
pulðƷe benémeð.		bereft of glory,
ðuƷuðum beðeð.		of dignity deprived ;
næniƷne ðreám áƷan.	20	no joy possess
uppe mið ænƷlum.		above with angels,
þ̅ æƷ ðe ic æƷ Ʒecpæð.		because I once had said
þ̅ ic pæne ƷeolƷa.		that I myself was
ƷpæƷleƷ bƷýttā.		heaven's Lord,
ƷihƷa pealðenð.		Ruler of creatures.'—
ac hit him pýƷre Ʒelomp.	[216]	But it <i>the</i> worse to him befell.

## III.

ðpa Ʒe peƷeƷa ƷarƷ.  
 pórðum Ʒæðe.  
 hiƷ eáƷroðo.  
 ealle ætƷomne.  
 Ʒah in ƷýƷnum.  
 ƷýƷ-leoma Ʒtóð.  
 Ʒeónd þ̅ atole ƷcƷæƷ.  
 atƷre Ʒeblonden.

## III.

Thus the sprite accursed  
 said in words  
 his woes,  
 30 all at once,  
 (Stained with crimes,  
*a* fire-beam *he* stood)  
 through that horrid den  
 with venom blended :—

ic eom lim-pærtmum.		' I am in <i>my</i> limbs,
þ ic zelutian ne mæg.		(so that I may not bend
on þýrjum ríðan jele.		in this wide hall,)
rýnnum forpundod.		wounded with sins.
hpæðer hát 7 cealb.		Both hot and cold
hpílum menczað.		sometimes mingle :
hpílum ic zehepe.		sometimes I hear
helle rcealcaŕ.		hell's ministers,
znornienðe cýnn.		a wailing race,
znúndaŕ máenan.	10	<i>these</i> gulfs bemoaning,
níðer under nærjum.		down in <i>the</i> deep abyss ;
hpílum nacode men.		sometimes naked men
pinnað <sup>a</sup> ýmbe þýrmaŕ.		serpents wind round.
1ŕ þér pinðiza jele.		This windy hall is
eall innepeaŕð.		all within
atole zefýlled.		with horror filled ;
ne mot ic hihelicŕan.		I may not <i>a</i> more joyous
hámeŕ bŕucan.		home enjoy ;
bunza ne bolða.		towns nor palaces,
ne on þa beorhtan zercæft.	20	nor on the bright creation
ne mot ic æfpe má.		may I ever more
eaŕum rŕarman.		gaze with <i>my</i> eyes.
1ŕ me nu þýrŕæ.		To me it is now worse
þ ic pulðreŕ leoht.		that I <i>the</i> light of glory,
úppe mið enŕlum.		up with angels,
æfpe cuðe.		ever knew,
ronz on rpezele.		song in <i>the</i> firmament,
þær ŕunu meotodeŕ.		where <i>the</i> Creator's Son,
habbað eadizne <sup>b</sup> beaŕn.		<i>the</i> blessed Child, have
ealle ýmbranzen.	30	all encircled,
jeolŕa mið ranze.		<i>even</i> myself with song.
ne ic þam ŕaplum ne móŕ.		Souls I may not
14 æniŕum rceððan.		any injure,
butan þam ánum.		save those alone

<sup>a</sup> pinnað seems to be an error for pinðað.

<sup>b</sup> The acc. masc. eadizne is here singularly applied to the neuter subst. beaŕn,

þe he τó-azan nýle.

\* \* \*

þá ic móτ το hæftum.

háμ ζεφεριαν.

βρινζαν το bolde.

in þone bitepan ζρινúδ.

ealle pe rýndon.

únzelíce.

þonne þe pe íú in heoƿonum.

hæfðon æppor.

plite 7 peorðmýnt.

ful ofτ pulðreƿ.

βrhohton το bearne.

bearn hælendeƿ.

þær pe ýmb hine útan.

ealle hoƿan.

leomu ýmb leofne.

lóƿ-ronza pórúδ.

ðrihtne rædon.

nú ic eom dáðdum fáh.

ζεpunðoð mid pommmum.

rceal nu þýrne píteƿ clom.

beoran beorpenðe.

in bæce mínun.

háτ on helle.

hýht-pillan leaƿ.

þa ζýτ feola criðe.

ρίρna hepeðe.

atol æglæca.

úτ of helle.

ρίτun pépuz.

porú rpearcum fleah.

atτpe zelicoƿτ.

þonne he úτ þurh-ðráƿ.

eala ðrihteneƿ þpým.

eala ðuzuða helm.

that he will not claim ;

those I may as captives  
lead home,

bring to *my* habitation  
in the bitter gulf.

We are all  
unlike *to what we were*,

when we once in heaven  
had erst

10 beauty and dignity.

Full oft of glory

*they* in *their* bosoms brought  
*the* Saviour Child,

where we, round about him,  
all raised,

round *his* loved limbs,  
*the* praise-songs' words,  
to *the* Lord said *them*.

Now I am stained by deeds,

20 wounded with crimes ;

now must *I* this bond of torment  
bear burning

on my back,

hot in hell,

of hope devoid.'

Then yet in speech *his* many  
crimes he lauded,

*the* fell miscreant

out of hell,

30 with torments weary.

*The* words flew in sparks

likest to venom.

Then he exclaimed :—

' O majesty of *the* Lord !

O Patron of *the* good !

eala meotodeꝛ miht.		O might of <i>the</i> Creator !
eala miððan-eapð.		O mid-earth !
eala ðæg-leohta.		O light of day !
eala ðneám zodeꝛ.		O joy of God !
eala enzla þreát.		O host of angels !
eala up-heoꝝon.		O heaven above !
eala ꝥ ic eám ealley leáꝛ.		O that I am bereft of all
écan ðneámeꝛ.		eternal joy !
ꝥ ic mið handum ne mæg.		that I may not with <i>my</i> hands
heoꝝon zepæcan.	10	<i>the</i> heaven reach,
ne mið eaꝝum ne móτ.		nor with <i>my</i> eyes may
up lócian.		upward look,
ne huru mið eáꝛum ne ꝛceál.		nor even with <i>my</i> ears shall
æꝛne zehéꝛan.		ever hear
þæꝛne býꝛhteꝛtan.	[ 217 ]	the brightest
béman ꝛteꝛne.		trumpet's voice,
ðæg ic polde of ȝelbe.		because from <i>his</i> throne I would
ȝunu meotodeꝛ.		<i>the</i> Son of <i>the</i> Creator,
ðꝛihten adꝛíꝛan.		<i>the</i> Lord, drive down, [that joy
ȝ ázan me þæg ðneameꝛ zepalð.		and for myself acquire power of
pulðꝛeꝛ ȝ ꝛýnne.	21	glory and delight !
me þæꝛ ꝛýꝛe zelamp.		Then worse befell me
þonne ic to hihte.		than I in expectation
ázan moꝛte.		might entertain ;
nu ic eom aꝛceáðen.		now I am sundered
ꝛꝛam þæꝛne ꝛcían ðꝛiht.		from that bright band,
alæðeð ꝛꝛam leohte.		led from <i>the</i> light
in þone láðan háꝛ.		into <i>this</i> loathsome home,
ne mæg ic ꝥ zehiczan.		nor may I that call to mind
hu ic in ðæꝛ becꝛóm.	30	how I came in it,
in þiꝛ neople zenip.		into this dark profound,
* * *		
* * *		
mið ȝýnnum ꝛáh.		with sins polluted,
180 aꝛopꝛen of ȝopulde.		cast from <i>the</i> world.
ꝛát ic ꝥ nú þa.		Yet now know I this,

þ̅ bíd aller leaƿ.  
 écan d̅reamer.  
 ƿe ðe heoƿen-cýninge.  
 heƿan ne þenceð.  
 meotode cƿeman.  
 ic þ̅ moƿðre<sup>a</sup> ƿceal.  
 ƿeán 7 ƿítu.  
 7 ƿƿace d̅reogan.  
 7óða beðæled.  
 iú-dædum ƿáh.  
 þ̅eƿ ðe ic 7eƿohte adriƿan.  
 d̅rihten oƿ 7elbe.  
 ƿeopoda ƿaldend.  
 ƿceal nu ƿƿec-laƿtaƿ.  
 ƿettan ƿoƿhƿ-ceariƿ.  
 ƿíðar<sup>b</sup> ƿíðe.

that will be void of all  
 delight eternal,  
 he who heaven's King  
 thinketh not to obey,  
*the* Creator to propitiate.  
 I, for this deadly sin, must  
 woe and torments  
 and exile suffer,  
 of good deprived,  
 10 stained with *my* former deeds,  
 because I thought to drive  
*the* Lord from *his* throne,  
*the* Ruler of hosts :  
 now shall *I* exile-steps  
 sorrowing tread,  
 wide journeyings.'

## IV.

Ðƿearƿ þa to helle.  
 þa he 7ehéneð ƿeƿ.  
 7odeƿ andƿaca.  
 dýdon hiƿ 7inƿan ƿƿa<sup>c</sup>.  
 7iƿne 7 7ƿæðize.  
 þa hiƿ 7od beðƿaƿ.  
 in þ̅ hate hoƿ.  
 þam iƿ hel nama.  
 ƿoƿ þan ƿceal 7ehýcƿan.  
 hæleða æƿhƿýlc.  
 þ̅ he ne abæliƿe.  
 beaƿn ƿaldender.  
 læte him to býrne.  
 hu þa blácan ƿeond.  
 196 ƿoƿ oƿeƿhýƿdum.

## IV.

Turned then to hell,  
 when he was condemned,  
*the* denier of God :  
 20 so did his followers  
 grasping and greedy,  
 when them God drove  
 into that hot abode  
 whose name is hell.  
 Therefore must be mindful  
 every man  
 that he anger not  
*the* Powerful's Son,  
 let *be* to him *an* example,  
 30 how the pale fiends,  
 for *their* presumption,

<sup>a</sup> The context seems to require þ̅eƿ moƿðreƿ.

<sup>b</sup> MS. and Jun. ƿíðar.

<sup>c</sup> In MS. ƿome stands as a gloss over this word.

ealle forpurdon.		all perished.
neoman uꝛ to pýnne.		<i>Let us take to us in delight</i>
peoroda ðrihten.		<i>the Lord of hosts,</i>
upne écne zereán.		exalted everlasting joy,
enzla paldend.		<i>the angels' Ruler.</i>
he ꝥ zecýðde.		He that made manifest
ꝥ he mæzen-cwæꝛt hæfðe.		that he had might,
mihta miccle.		great powers,
þa he þa mænezo adriáf.		when he that many drove
hæꝛtaꝛ of ðæm heán felde.	10	captives from the lofty seat.
zemunan pe þone halgan ðrihten.		<i>May we remember the holy Lord,</i>
écne in pulðre.		eternal in glory,
mid alra zercerða.		with of all creatures,
* * *		
ceorjan uꝛ earð in pulðre.		choose us <i>a dwelling-place,</i>
mid ealra cýninga cýninge.		with of all kings <i>the King,</i>
ꝛe iꝛ cwꝛt zenémned.		who Christ is named ;
beorjan ón breoꝛtum.		bear in <i>our</i> breasts
blithe zepohtaꝛ.		blithe thoughts,
ꝛibbe 7 ꝛnyteru.		peace and wisdom ;
zemunan ꝛóð 7 ꝛiht.	20	<i>may we</i> remember sooth and right,
þonne pe to heh-felde.		when we to <i>the</i> high throne
hnígan þencað.		to bend design,
7 þone alpaldan.		and <i>the</i> All-powerful
ápa biððan.		pray for benefits,
þonne behoꝛað.	[ 218 ]	when it <i>him</i> behoveth
ꝛe ðe heꝛ punað.		who here dwelleth,
peoruldre pýnnum.		in <i>the</i> world's joys,
ꝥ him plite ꝛéine.		that may to him in beauty shine,
þonne he oðer líꝛ.		when he another life
eꝛt zereceð.	30	shall seek hereafter,
mýcele fæꝛne land.		<i>a</i> land fairer
þonne þeóꝛ folde.		than this earth,
213 ꝛeo iꝛ <sup>a</sup> plitig 7 pýnꝛum.		where beauteous and winsome
pæꝛtmaꝛ ꝛéinað.		fruits shine,

<sup>a</sup> Over *ꝛeo iꝛ* the word *þæꝛ* is written in the MS., either as a correction or a gloss.

beorhte ofer burzum.  
 þær is bráde lond.  
 hýhtlicra hám.  
 in heofon-riçe.  
 crifte zecpémra.  
 uton ácerpan þider.  
 þær he sylfa rit.  
 rizora paldenð.  
 drihten hælend.  
 in ðæm deoran hám.  
 7 ýmb þ heh-ſetl.  
 hríte ſtanðað.  
 enġla feðan.  
 7 eadizra<sup>a</sup>.  
 halize heofen-þneatar.  
 heuzað drihten.  
 wórdum 7 weorcum.  
 heora plite ſcíneð.  
 zeonð ealra worulða worulð.  
 mid worulðor-cýninge:·

brightly around.  
 There is a spacious land,  
 a home more joyous  
 in heaven's kingdom,  
 to Christ more grateful.  
 Let us turn thither,  
 where he himself sitteth,  
*the* triumphant Ruler,  
*the* Saviour Lord.  
 10 In that dear home,  
 and around the throne,  
 stand white  
 hosts of angels,  
 and of *the* blessed,  
 holy heavenly bands  
 praise *the* Lord,  
 in words and works,  
 their beauty shineth  
 over *the* world of all worlds  
 20 with *the* King of glory.

## V.

Ða zet ic ſurðor zefrezen.  
 feonð<sup>b</sup> ondetan.  
 pær him eall ful ſtranġ.  
 \* \* \*  
 rom 7 ritu.  
 hæfdon worulðor-cýning.  
 for oferhizdum.  
 áforplæten.  
 cwædon eft hraðe.  
 oðrum wórdum.  
 nu is zefrene.  
 þ pe zefýnġodon.

## V.

Then, as I have further learned,  
*the* fiends confessed,  
 (was to them all too strong  
*their* dread and torments:  
 they had *the* King of glory,  
 in *their* pride,  
 forsaken.)  
 Again *they* quickly spake,  
 in other words:—  
 30 'Now *it* is seen,  
 that we have sinned

<sup>a</sup> MS. and Junius, eadizne.

<sup>b</sup> For ſconðar, as at p. 265, l. 16.—MS. and Junius, feonða.

uppe on earþe.  
 ꝛceolon nu æfre þær.  
 ðreozan ðómleaje zepinn.  
 ðrihtnej mihtum.  
 hþæt pe in pulþnej plite.  
 punian moꝛton.  
 þær pe halzan zode.  
 hepan polþon.  
 ꝛ him ranz ýmb ŷelþ.  
 ꝛeczan ꝛceolþon.

\* \* \*

þurend-mælum.  
 þa pe þær punoþon on pýnnum.  
 zeherdon pulþnej ꝛpez.  
 beman ꝛteꝛne.  
 býriht-þórb aráj.  
 engla orþ-þꝛuma.  
 ꝛ to þæm æþelan.  
 hnízan him ꝛcǣꝛ.  
 ꝛize-toꝛiht aráj.  
 éce ðrihten.  
 ofeꝛ úꝛ zepꝛóþ.  
 ꝛ zebletꝛode.  
 bileꝛitne hearþ.  
 ðozna zehꝛilcne.  
 ꝛ hiꝛ ze ðeozna ꝛunu.  
 zaiꝛta ꝛcýppenþ.  
 zoz ꝛeolfa þær.  
 eallum anþꝛenz.  
 þe ðær up becom.  
 ꝛ hine on eorþan.  
 æꝛ zeleꝛþe.  
 þa ðær ofþuhte.  
 þ ꝛe þeoden þær.  
 246 ꝛtranaz ꝛ ꝛtiðmóþ.  
 onzan ic þa ꝛteppan foꝛþ.

above in *our* abode,  
 for which *we* now shall ever  
 wage powerless war  
 with *the* Lord's might.  
 Yes! we in glory's splendour  
 might have dwelt,  
 where we *the* holy God  
 might praise,  
 and song about *his* throne  
 should utter

10

by thousands.  
 Then we there dwelt in bliss,  
 heard *the* sound of glory,  
*the* trumpet's voice.  
*The* Bright of word arose,  
*the* Creator of angels,  
 and to the Illustrious  
*the* saints prostrated themselves ;  
 triumphant rose  
 20 *the* Lord eternal,  
 stood over us,  
 and blessed  
 the meek assemblage,  
 each day ;  
 and his dear Son,  
*the* Creator of spirits,  
 was himself God,  
 grateful to all,  
 who there came up,  
 30 and *who* himself on earth  
 had erst delivered.  
 Then *I* took it ill,  
 that the Lord was  
 strong and stern of mood ;  
 then began I to step forth



ána rið enġlum.		alone among <i>the</i> angels,
ġ to him eallum ġppræc.		and to them all spake :—
ic can eop læġan.	[ 219 ]	' I can give you
lanġrumne riæð.		lasting counsel,
ġif pe rillað minne.		if ye will in my
mihce ġeleġan.		power believe.
utan ofephrýcġan.		Let us despise
helm þone micclan.		the great Supreme,
peroda palðenð.		Ruler of hosts,
áġan ur þiġ pulðneġ leoht.	10	gain to us this light of glory
eall to æhte.		all into <i>our</i> possession ;
þiġ iġ idel ġýlp.		this is idle vaunt
þ pe æġ ðruġon.		that we have before endured
ealle hþile.		all <i>this</i> while.

## VI.

Ða ġepearð uric.  
 þ pe polðon ġrþá.  
 ðrihten aðriþan.  
 of þam ðeoran háam.  
 cýning of ceġtre.  
 cuð iġ riðe.  
 þ rrec-laġtaġ.  
 punian mozon.  
 ġrumme ġrúndaġ.  
 ġoð ġeolþa him.  
 riçe halðeð.  
 he iġ ána cýning.  
 þe ur eorþe ġepearð.  
 éce ðrihten.  
 meotoð mihcum ġpilc.  
 ġceal nu þeoj menego heġ.  
 heġan on leahtum.  
 ġume on lýft ġcacan.  
 pleoġan ofeġ foððan.  
 fýr bið ýmbutan.

## VI.

Then *it* befell us,  
 that we would thus  
*the* Lord drive out  
 from the dear home,  
 the King from *his* city.  
 Wide is *it* known  
 that *our* exile-steps  
 must seek  
*the* grim abyss.  
 God himself  
 holdeth *the* empire,  
 he alone is King  
 who hath become angry with us,  
*the* Lord eternal,  
*the* Creator, in power so great.  
 Now must this many here  
 lie in *their* crimes ;  
 some flit in air,  
 fly over earth.  
 Fire is around

on æzhpýlcum.	on every one ;
þæh he uppe ƿeo.	though he be on high,
ne mót he þam ƿaplum.	he may not the souls
þe ðær ƿécað up.	that there tend upward,
eadiƿe of eorþan.	<i>the</i> blessed from the earth,
æƿre zehƿinan.	ever touch ;
ah ic be hondum mót.	but with <i>my</i> hands I may
hæþenre ƿéal <sup>a</sup> .	<i>the</i> heathen knaves
zƿípan to zƿúnde.	snatch to perdition,
zodeƿ andƿacan.	10 <i>the</i> deniers of God :
ƿume ƿceolon hƿeoƿƿan.	some shall wander
zeonð hæleða land.	over <i>the</i> land of men,
ƿ únríbbe.	and discord
ofƿ onƿtýƿian.	oft stir up
monna mæzðum.	to <i>the</i> tribes of people,
zeonð miððan-eaƿð.	throughout mid-earth.
ic heƿ zepohian ƿéal.	I here must forfeit
þinza æzhpýlceƿ.	every thing,
bitƿeƿ in ðær beala znornian <sup>b</sup> .	bitterly in these miseries mourn,
* * *	
ƿeoc ƿ ƿorhƿul.	20 sick and sorrowful,
þær ic ƿeolƿa ƿeolð.	because I myself would sway,
þonne ic on heoƿonum.	when I in heaven
hám ƿtaðelode.	had <i>a</i> home established.
hƿæðer uƿ ƿe éca.	Will the Eternal
æƿre ƿille.	ever us
on heoƿona ƿíce.	in heaven's kingdom
hám aléƿan.	allow <i>a</i> home,
eðle <sup>c</sup> to æhte.	<i>a</i> country in possession,
ƿƿa he æƿ dýðe.	as he erst did ?'

<sup>a</sup> This word is evidently incomplete ; it should be a substantive, governed by the word zƿípan : perhaps the poet wrote hæþene ƿéalcaƿ, which would accord with the line in apposition, zodeƿ andƿacan, as well as with the whole context.

<sup>b</sup> This line is certainly corrupt : perhaps we should read bitƿe in þaƿ bealu znornian. The second line of the couplet is wanting.

<sup>c</sup> Apparently an error for eðel.

ƿpa Ʒnoƿnebon.  
 Ʒoðeƿ anðƷacan.  
 hæte on helle.  
 him ƿæƿ hælenð Ʒoð.  
 ƿƿað Ʒeƿoƿben.  
 ƿoƿ ƿom-cƿiðum.  
 ƿoƿþon mæƷ ƷehýcƷan.  
 Ʒeðe hiƿ heoƿte ðeah.  
 þ he him aƿiƿne.  
 ƿƿecne Ʒeþohtaƿ.  
 láðe leahtaƿ.  
 líƿƷenðƿa Ʒehƿýlc.  
 Ʒemunan ƿýmle on móðe.  
 meotoðeƿ ƷƿrenƷðo.  
 Ʒeaƿƿian uƿ toƷéneƿ.  
 Ʒƿene Ʒƿræte.  
 uƿ to enƷlum.  
 þæƿ iƿ Ʒe ælmihtaƷa Ʒoð.  
 Ʒ uƿ beƿæðman ƿile.  
 ƿƿeo-beaƿn Ʒoðeƿ.  
 Ʒiƿ ƿe þ on eoƿðan.  
 æƿ Ʒeþencað.  
 Ʒ uƿ to þam halƷan.  
 helpe Ʒeleƿað.  
 þonne he uƿ no ƿoƿlæteð.  
 ah líƿ Ʒýleð.  
 uppe mið enƷlum.  
 eaðiƷne ðƿeam.  
 tæceð uƿ Ʒe toƿhta. [ 220 ]  
 Ʒƿumlicne háƿ.  
 beoƿhte buƿh-ƿeallaƿ.  
 beoƿhte Ʒcínað.  
 Ʒeƿælize Ʒaƿle.  
 ƷoƿƷum beðælbē.  
 þæƿ heo æƿne ƿoƿð.  
 ƿunian móten.

Thus lamented  
*the* deniers of God,  
 hot in hell ;  
 with them was *the* Saviour God  
 become wroth,  
 for *their* evil sayings :  
 wherefore should be mindful  
*he* whose heart is good,  
 that he banish from him  
 10 wicked thoughts,  
 loathsome sins :  
 every one living  
 remember ever in mind  
*the* Creator's strength,  
 prepare before ourselves  
 a green path  
 to *the* angels above,  
 where is the almighty God,  
 and us will embrace  
 20 *the* beloved Son of God,  
 if we that on earth  
 erst meditate,  
 and ourselves to the Holy  
 for help resign ;  
 then will he not desert us,  
 but will give *us* life,  
 up with angels,  
 blessed joy.  
 The Illustrious will assign us  
 a more stable home ;  
*the* bright burgh-walls  
 brightly shine,  
*the* happy souls  
 from cares *are* parted,  
 where they evermore  
 may possess

ceſtpe 7 cýne-ſtól.  
 u-ton cýþan þæt.<sup>a</sup>  
 déman pe on eorþan.  
 ærroþ lífizenþon.  
 lucan mið liſtum.  
 locen paldenþe.  
 onzeotan ƒaſtlice.  
 uſ onzean cumað.  
 þuſend engla.  
 ƒiſ þiðer moton.  
 7 þ on eorþan.  
 ær ƒerýrcað.  
 ƒoþþon ƒe bið eaðiƒ.  
 ƒeðe æſpe pile.  
 mán oſerþýczen.  
 meotode cpe-man.  
 ƒýnne aþpæſcan.  
 ƒpa he ƒýlfa cpæð.  
 ƒóðſæſte men.  
 ƒunnan ƒelice.  
 ƒæƒpe ƒerþætepoð.  
 in heoþa ƒæðer-ƒíce.  
 ƒcínað in ƒcelð-býruƒ.  
 þær heo ƒceppenð.  
 ƒeolſ beſæðmeð.  
 ƒæðer man-cýnneſ.  
 aheſeð holdlice.  
 in heoſoneſ leoht.  
 þær heo mið pulðoþ-cýninƒe.  
 ƒunian moton.  
 ápa to alðpe.  
 \* \* \*

313

áƒan ðpeáma ðpeám.  
 mið ðrihtne ƒoðe.

cities and kingly throne.

*Let us that proclaim,  
 judge we on earth  
 to the earlier living,  
 lock with knowledge  
 the Powerful's sanctuary,  
 understand spiritually,  
 towards us shall come  
 a thousand angels,  
 if we thither may proceed,  
 and what on earth  
 we ere do . . . .*

10

Therefore he shall be blessed  
 who will ever  
 wickedness despise,  
 his Creator please,  
 extinguish sin,  
 as he himself hath said.

20

Just men,  
 like unto *the* sun,  
 fairly adorned,  
 in their Father's kingdom,  
 shall shine in *the* sheltering city,  
 where them *the* Creator  
 will himself embrace,  
*the* Father of mankind  
 will kindly raise  
 into heaven's light,  
 where with *the* King of glory they  
 may dwell  
 throughout all ages,

30

possess joy of joys  
 with *the* Lord God,

<sup>a</sup> From this line to line 12, I have rendered the Saxon words into English as accurately as I could, but regret my inability to make them intelligible.

á to porulde.  
ábuton ende:.

for evermore,  
without end.

## VII.

Eála hƿæt ge apýrꝥða.  
ƿraðe zeþohce.  
þ he heofen-cýninge.  
heƿan ne ƿolde.  
fæder frefezendum.  
flórn atre ƿeol.  
hat under hæftum.  
hƿeopan deofla.  
ƿíbe zeonð ƿind-ƿele.  
ƿea-cƿanedon.  
mán 7 moƿður.  
ƿæƿ ðær<sup>a</sup> menego þær.  
ƿƿýlce onæled.  
ƿæƿ þ eall full ƿƿionꝥ.  
þonne ƿæƿ heona aldor.  
þe ðær æreƿt cóm.  
foƿð on feþan.  
fæƿte zebunden.  
fýre 7 líze.  
þ ƿæƿ fæƿtlic þreat.  
ec ƿceoldon hiƿ þeznar.  
þær zepuman.  
atolan eðleƿ.  
nalleƿ up þanon.  
zeheƿan in heofonum.  
halizne ðream.  
þær heo oƿt fæzeƿne.  
fołzað hæfðon.  
uppe nuð englum.  
ƿæron þa alleƿ þæƿ.

## VII.

Alas, that the accursed *one*  
fiercely resolved  
that he heaven's King  
would not obey,  
*the* comforting Father!  
*The* floor with venom boiled,  
hot amid *the* bonds  
of *the* fierce devils.  
Wide through *the* windy hall  
*they* wailed woefully  
*their* crimes and wickedness.  
Was the many there  
as if annealed.  
That was all most rigid.  
Then was their chief  
who first came thither,  
forth in *the* phalanx,  
fast bound  
with fire and flame.  
That was *a* stubborn band:  
eke must his followers  
there inhabit  
*the* gloomy land;  
nor up from thence  
hear in heaven  
holy harmony,  
where they oft *a* fair  
train had  
above with angels:  
*they* were then, for all this,

<sup>a</sup> Apparently an error of the scribe for *reo*.

ȝóða leaȝe.  
 ah nýmþe ȝrýnðeȝ.  
 punian [ne]<sup>a</sup> moten.  
 ȝ þone perıȝan ȝele.  
 þæȝ ıȝ pom ȝ róp.  
 ríðe ȝeheȝeð.  
 ȝ ȝrıȝt-bítunȝe.  
 ȝ ȝnoȝnunȝe mecȝa.<sup>b</sup>

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

nabbað ȝe to hýhte.  
 nýmþe cýle ȝ fýȝ.  
 ȝeán ȝ rítu.  
 ȝ rýȝma þȝeat. [ 221 ]  
 ðȝacan ȝ næððȝan.  
 ȝ þone ðımman háım.  
 ȝoȝðon mıhte ȝeheȝan.  
 ȝeðe æt hýlle ȝæȝ.  
 tȝelȝ mılum neh.  
 þ ðæȝ ȝæȝ tóða ȝeheap.  
 hlúðe ȝ ȝeomȝe.  
 ȝoðeȝ anðȝacan. 20  
 hȝeoȝȝan ȝeonð helle.  
 háte onæled.  
 uȝan ȝ utan.  
 hım ȝæȝ æȝhȝæȝ ȝá.  
 ȝıtum ȝeȝıȝe.  
 ȝulðȝeȝ beȝcýȝeðe.  
 ðȝeamum beðæled.  
 heoȝon ðeop ȝehýȝð.  
 344 þa heo on heoȝonum.

void of good ;  
 but, save *the* abyss,  
 they may not inhabit,  
 and that dire hall,  
 where horror and wailing are  
 heard afar,  
 and teeth-gnashing,  
 and men's groans.

We have nought in hope,  
 10 save chill and fire,  
 woe and torment,  
 and a swarm of serpents  
 dragons and vipers,  
 and this dim home !

Verily *he* might hear  
 who to hell was  
 twelve miles near,  
 that there was teeth-grinding  
 loud and mournful.

20 God's deniers  
 wandered through hell,  
 scorched with heat  
 above and without.  
 To them on every side was woe,  
 with torments weary,  
 bereft of glory,  
 of joys deprived.  
 They had deep counsel raised,  
 when they in heaven

<sup>a</sup> I have here inserted the negative, which has evidently been omitted by the scribe.

<sup>b</sup> Here several lines seem to be wanting.

há m ꝛtaðelodon.  
 ꝥ hie polbon benæman.  
 nérzenðne cꝛiꝛt.  
 ꝛodeꝛa ꝛícer.  
 ah he on ꝛiht zeheolb.  
 hꝛeð heoꝛona.  
 ꝓ ꝥ halize ꝛelb.  
 niꝛ næniꝛ ꝛꝛa ꝛnotoꝛ.  
 ne ꝛꝛa cꝛæꝛtiꝛ.  
 ne þæꝛ ꝛꝛa zleap.  
 nýmbe zoð ꝛeolꝛa.  
 ꝥ aꝛeczan mæze.  
 ꝛꝛeꝛleꝛ leóman.  
 hu ꝛunnu<sup>a</sup> þæꝛ.  
 ꝛcíneð ýmbutan.  
 meozodeꝛ mihte.  
 zeonð ꝥ mæꝛe cýnn.  
 þæꝛ habbað enꝛlaꝛ.  
 eadiꝛne ðꝛeam.  
 ꝛanctaꝛ ꝛinꝛað.  
 ꝥ iꝛ ꝛeolꝛa ꝛoꝛ zoð.  
 þonne beoð þa eadiꝛan.  
 þe of eoꝛþan cumað.<sup>b</sup>

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

þꝛinꝛað to beaꝛme.  
 bloꝛtman ꝛtenceꝛ.  
 ꝛýꝛte ꝛýꝛꝛume.  
 ꝥ ꝛýnd ꝛóꝛð zoðeꝛ.  
 þonne hie beꝛæðmeð.  
 fæðeꝛ man-cýnneꝛ.  
 ꝓ hie zeꝛeꝛnað.

a home would fix,  
 that they would bereave  
*the* Saviour Christ  
 of *the* heavens' kingdom ;  
 but he rightly swayed  
*the* host of heaven,  
 and the holy throne.

There is none so wise,  
 nor so cunning,  
 10 nor so far skilful,  
 save God himself,  
 that *he* may tell  
*the* rays of *the* firmament,  
 how *the* sun there  
 shineth around,  
 through *the* Lord's might,  
 over that great race,  
 where angels have  
 harmony divine,  
 20 saints sing,  
 that is before God himself.  
 Then shall be the blessed  
 who come from earth

bring in *their* bosoms  
 blossoms of fragrance,  
 winsome plants.

These are *the* words of God,  
 when *he* shall embrace *them*,  
*the* Father of mankind,  
 30 and shall bless them ;

<sup>a</sup> An error or corruption for runne.

<sup>b</sup> Here is manifestly a considerable hiatus in the sense, though not in the MS.

mið hiȝ ȝriðȝan honð.  
 lædæð to lihte.  
 þær hi lif áȝon.  
 á to alðne.  
 úplícne háam.  
 beorhtne buþȝ-ȝeðe.  
 blæð bið æȝhpæm.  
 þæm ðe hælenðe.  
 heȝan þenceð.  
 ȝ pel iȝ þam.  
 ðe þ mót:.

with his right hand  
 shall to light lead *them*,  
 where they shall have life  
 for evermore,  
*an* abode sublime,  
 a bright dwelling-place.  
 Glory shall be to every one  
 who *the* Saviour  
 shall be mindful to obey,  
 10 and well is *it* to them  
 who that may.

VIII.

Þær þ encȝel-cȝn.  
 æȝȝenémneð.<sup>a</sup>  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

luciȝer hæten.  
 leoht-beȝenðe.  
 on ȝear-ðagum.  
 in ȝodeȝ riȝe.  
 þa he in pulðne.  
 ȝrohte onȝtalðe.  
 þ he oȝerhýða.  
 áȝan polðe.  
 ȝatanuȝ ȝpeaȝte.  
 ȝerohte<sup>b</sup> þ he polðe.  
 on heoȝonum.  
 heh-ȝelð ȝȝȝcan.  
 372 uppe mið þam écan.  
 þ þær ealðoȝ heoȝa.

VIII.

The angel race was  
 erst named :

Lucifer called,  
 Light-bearing,  
 in former days,  
 in God's kingdom.  
 Then he in *his* glory  
 raised strife  
 20 that he preeminences  
 might possess.  
 Satan darkly  
 sought, that he might,  
 in heaven,  
 a throne establish  
 above with the Eternal.  
 That was their chief,

<sup>a</sup> Here is manifestly an hiatus in the poem.

<sup>b</sup> MS. and Junius ȝerohte, but the alliteration evidently requires ȝerohte.



ýfeleſ ƿrð-ſruma<sup>a</sup>.  
 him ꝥ eƿt zehneap.  
 þa he to helle.  
 hnízan ſceolde.  
 ƿ hiſ hiſeð mið hine.  
 into zeglíðan.  
 neſzenðeſ nið.  
 ƿ no ſeoððan.  
 ꝥ hi moſten in þone écan.  
 andſplítan<sup>b</sup>.

10

buton ende.  
 þa him eƿra becom.  
 dýne ſoſ déman.  
 þa he ðuru in helle.  
 bræc ƿ beƿðe.  
 bliſ ſearð monnum.  
 þa hi hælenðeſ.  
 heafoð zefaron. [ 222 ]  
 þonne ſæſ þam atolan.  
 þe ſe áſr némbon.<sup>c</sup>

20

\* \* \*  
 þa ſæron mið eƿran.  
 ealle aſýrhte.  
 ſíðe zeonð ſinð-ſele.  
 ſóſbum mænðon.  
 þiſ iſ ſƿonƿlic.  
 nu þeſ ſƿoſm becom.  
 þegen mið þneate.  
 þeoden enƿla.  
 him beſoran ſéneð.  
 fæzeſe leoht.  
 327 þonne ſe æſſe áſr.  
 eaƿum zefaron.

30

*the* author of evil :  
 he rued it afterwards,  
 when he to hell  
 must sink,  
 and his crew with him  
 fall into  
*the* Preserver's hate,  
 and from thenceforth  
 that they might not on the Eternal  
 look,  
 for evermore.

Then dread came over them  
 at *the* thunder before *their* Judge,  
 when he *the* doors in hell  
 brake and bent.

Bliss was to men,  
 when they *the* Saviour's  
 visage saw.

Then was to that fell *one*,  
 whom we ere named

Then with dread were  
 all affrighted,  
 wide through *the* windy hall  
 moaned in words :—  
 ' This is awful :  
 now hath this storm o'erwhelmed  
 chieftain and followers.  
*It is the* Lord of angels,  
 before him goeth  
 a fairer light  
 then we ever ere  
 saw with eyes.

<sup>a</sup> MS. and Junius ƿrð-ſruman.

<sup>b</sup> andſplítan seems to be an error for onſplítan.

<sup>c</sup> Here is evidently another hiatus of some lines.

buton þa pe mid englum.  
 uppe pæron.  
 pile nú upe ritu.  
 þurh hif pulðnes cræft.  
 eall topeorpan.  
 nú ðes ezra com.  
 ðýne for ðrihtne.  
 rceal þes ðreorza heap.  
 ungeara nú.  
 atol þropian.  
 hit is ge reolfa.  
 junu paldender.  
 engla ðrihten.  
 pile uppe heonan.  
 rapla læðan.  
 7 pe geoððan á.  
 þæs yrre peorces.  
 henðo zepoliað.  
 hpearf þa to helle.  
 hæleða bearnum.  
 meotod þurh mihte.  
 polbe manna rím.  
 þela þurenða.  
 forð zelæðan.  
 up to eðle.  
 þa com engla rpez.  
 ðýne on ðæzned.  
 hæfde ðrihten geolf.  
 feond oferfohten.  
 pæs geo fæhðe þa zýt.  
 open on uhtan.  
 þa ge ezra becom.  
 405 let þa upfaran.  
 eadize raple.  
 adámej cýn.

save when we with angels  
 were on high.  
 Now will *he* our torments,  
 through his glory's power,  
 all dissipate.  
 Now this dread hath come,  
 thunder before *the* Lord,  
 must this dreary band  
 suddenly now  
 10 suffer terror.  
 It is he himself,  
*the* Powerful's Son,  
*the* Lord of angels ;  
*he* will up from hence  
 lead souls,  
 and we ever after,  
 for this work of wrath,  
 shall suffer punishment.'  
 Went then to hell,  
 20 for *the* children of men,  
*the* Lord, through *his* might :  
*he* would of men *a* number,  
 many thousands,  
 lead forth,  
 up to *their heavenly* country.  
 Then came *the* sound of angels,  
 thunder at dawn :  
*the* Lord himself had  
*the* enemy o'ercome,  
 30 *the warfare was as yet*  
*open at early morn ;*  
 then the terror seized *them*.  
*He* let then ascend  
*the* blessed souls,  
*the* race of Adam ;

<p>         7<sup>a</sup> ne moƿte éfe þa Ʒýt.          plítan in pulðne<sup>b</sup>.          ær heo ƿórdum cƿæð.          ic þe æne abealh.          éce ðrihten.          þa ƿit adam tƿa<sup>c</sup>.          eaples ƿiƷdon.          þurh næððƿan nið.          ƿƿa ƿit na ne ƿceolðon.          Ʒelærdede unc ƿe atola.          ƿeðe æfne nú.          beoƿneð on bendum.          þ ƿit blæð ahton.          halƷne hámf.          heofon to Ʒeƿalðe.          þa ƿit ðæf aƿæriƷðan.          ƿórdum Ʒelýfðon.          namon mið handum.          on þam halƷan tƿeo.          beoƿhte blæða.          unc þæf biteƿe ƿorƷealð.          þa ƿit in þiƷ háte Ʒcƿæf.          hƿeoƿƿan ƿceolðon.          7 ƿintƿa ƿim.          ƿunian ƿeoððan.          þuƷenda ƿeolo.          þeaple onæled.          nú ic þe halƷiƷe.          heofon-ƿiƷcef ƿeapð.          421 ƿor þan hiƿede.          þe ðu hiðer læbbefc.       </p>	<p>         but Eve might not as yet          on glory look,          ere she said in words :—          ‘ I alone angered thee,          Lord eternal !          when we two, Adam <i>and I</i>,          of <i>the</i> apple ate,          through <i>the</i> serpent’s malice,          as we should not.          10 Taught us the baleful <i>one</i>,          he who ever now          shall burn in bonds,          that we might bliss enjoy,          a holy home,          heaven in <i>our</i> power.          Then we the Accursed’s          words believed,          took with <i>our</i> hands,          on the holy tree,          20 <i>the</i> bright fruit ;          for this <i>he</i> bitterly requited us,          when we into this hot den          were forced to go,          and <i>a</i> number of winters          dwell there afterwards,          many thousands,          severely burned.          Now I beseech thee,          Guardian of heaven’s kingdom,          30 by the train          that thou hast hither led,       </p>
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<sup>a</sup> The context requires the substitution of ac for 7.

<sup>b</sup> Apparently an error of the scribe for pulðer, in the accusative.

<sup>c</sup> This is an Icelandic idiom ; see Rask’s Icelandic Grammar, p. 228, Stockholm Edition.

enȝla þreatar.  
 þ̅ ic up heonon.  
 mæge ȝ móte.  
 mið míne mæȝðe<sup>a</sup>.

hosts of angels,  
 that I up from hence  
 can and may,  
 with my kindred

\* \* \*  
 \* \* \*  
 \* \* \*

ȝ ýmb þreo niht com.  
 þegen hælendes.  
 há m to helle.

and after three nights came  
 the Saviour's minister  
 home to hell,

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

ȝ nū hæftum ȝtroneȝ.  
 ritum peritȝ.  
 ȝpýlce him puldon-cýningȝ. 10  
 for onmæðlan.  
 eorpe ȝeponðen.

is now firm in bonds,  
 with torments weary,  
 as if with him *the* King of glory,  
 for *his* presumption,  
 had been wroth.

\* \* \*  
 \* \* \*  
 \* \* \*

ȝeȝdeȝt uf to ȝóðe.  
 þ̅ te ȝeolfa ȝoð.  
 polbe hel-þarum.  
 há m ȝeluhthan.

'*Thou* saidest to us in sooth,  
 that God himself  
 would to hell's inhabitants  
 home descend.'

aráf þa ánra ȝehpýlc.  
 ȝ pið ear m ȝeȝæt<sup>b</sup>.

[ 223 ]

Arose then every one,  
 and on *his* arm rested,  
 leaned on *his* hands :

431 hleonade pið handa.  
 þeah hýlle ȝrýpe.

20 though hell's horror

<sup>a</sup> Here is a considerable hiatus in the poem.

<sup>b</sup> Junius has most unaccountably altered this word to ȝeȝec, forming with the preceding word a compound, ear m ȝeȝec; which Lye, citing the place, interprets *arm-reach, projectio brachii*. The poet's intention is evidently to describe the posture of the captives in hell, when, oppressed with chains, they endeavoured to rise at the entrance of the Saviour.

egeȝlic þuhte.  
 wæron ealle þær.  
 fægen in fīrnum.

\* \* \*  
 \* \* \*

þ̅ heora drihten.  
 wolde him to helpe.  
 helle geȝecan.

\* \* \*  
 \* \* \*

wæhte þa mid handum.  
 to heofen-cýninge.  
 bæd meotod milte.  
 þurh marian háð. 10  
 hwæt þu fram mínre dohtor.  
 drihten onwroce.  
 in middan-geard.  
 mannum to helpe.  
 nú is geȝene.  
 þ̅ ðu eart ȝylfa god.  
 éce orð-fuma.  
 ealra geȝeafra:

## VIII.

Let þa upfaran.  
 éce drihten.  
 wuldre hæfde.  
 witeȝ clomma<sup>a</sup>.  
 weondum oðfæsteð.  
 ȝ heo furðor ſceaf.  
 in þ̅ neople zenip.  
 neapre gebezeð.  
 þær nú ſatanuȝ.  
 ſpeante þingað.

dreadful seemed,  
*they* were all for this  
 glad in *their* sufferings,

that their Lord  
 would for their help  
 seek hell.

raught then with *his* hands  
 to *the* King of heaven,  
 prayed *the* Lord for pity,  
 through *the* person of *Mary*:—  
 ‘ Verily, thou from my daughter,  
 Lord, wast born,  
 on mid-earth,  
 for help to men :  
 now is *it* seen  
 that thou thyself art God,  
 eternal Author  
 of all creatures.’

## VIII.

Let *them* then ascend  
 20 *the* Lord eternal :  
*he* in glory had  
 bonds of torment  
 on *the* fiends fastened,  
 and them further thrust  
 into that deep darkness,  
 closely curved,  
 where now Satan  
 darkling supplicates,

<sup>a</sup> Apparently an error for clommar.

earm azlæca.  
 7 þa atolan mið him.  
 ritum perize.  
 nalleſ pulðreſ leoht.  
 habban moton.  
 ah in helle ȝrunð.

\* \* \*

\* \* \*

ne hi eðceſſeſ.  
 æfre moton pénan.  
 ȝeoððan him ƿæſ ðrihten ȝoð.

\* \* \*

ƿriað ȝeƿorðen.  
 ȝealde him ƿiteſ clom.  
 atole to æhte.

7 eȝran ȝriȝne.  
 ðimme<sup>a</sup> 7 ðeorene.  
 ðeaðeſ ȝcupan.  
 hátne helle ȝriúnd.  
 hiȝrið<sup>b</sup> ȝriȝne.  
 ðæt la ƿæſ ƿæȝer.  
 ƿ<sup>c</sup> ȝe ƿéða cóm.

up to earðe.  
 7 ȝe éca mið him.  
 meoðoð man-cýnneſ.  
 in þa máenan buſh.  
 hófon hine mið him.  
 handum halize.  
 ƿitizan up to eðle.  
 abrahaſeſ cýnn.  
 hæfde þa ðrihten ȝeolſ.  
 ðeað oſeſpunnen.  
 ȝeond ȝeſlemeð.

ƿ<sup>c</sup> in ƿýrn-ðazum.  
 ƿiteȝan ȝædon.

467.

poor wretch!  
 and those wicked with him  
 weary with punishments.  
 No light of glory  
 may *they* have,  
 but in hell's abyss,

not of return they  
 may ever think,  
 after *the* Lord God with them was

10 become wroth,  
 gave them bonds of torment  
 dreadful in possession,  
 and terror's shuddering;  
 dim and dark  
 death's shadow,  
 hell's hot abyss,  
 an end of horror!  
 O that was fair,  
 when the assemblage came  
 20 up to *their* home,  
 and with them the Eternal,  
 Lord of mankind,  
 into that great city;  
*they* raised him with them,  
*the* holy, with *their* hands,  
 the prophets, up to *the heavenly*  
*the* race of Abraham. [country,  
 Had then *the* Lord himself  
 death overcome,  
 30 routed *the* foe:  
 what in ancient days  
 prophets had said,

<sup>a</sup> Apparently an error for ðimme.  
<sup>c</sup> ƿ seems to be an error for þa.

<sup>b</sup> MS. and Junius, in ȝrið.

þ he ȝapla polde.

\* \* \*

\* \* \*

þiȝ pæȝ on uhtan.

eall ȝeƿorðen.

æri ðæȝrebe.

þ ȝe ðýne becom.

hlúð of heofonum.

þa he helle ðuru.

ƿorþnæc ȝ ƿorþbezðe.

ban ƿeorƿodon<sup>a</sup>.

þa hie ȝƿa leohtne.

leóman ȝeƿaron.

ȝeȝæt þa mið þære ƿýrðe.

ƿnum-bearn ȝodeȝ.

ȝæðe ȝóð-ƿiðum.

ȝnotre ȝarȝar.

ic eop þurh míne.

mihte ȝeƿorþte.

áðam æreȝt.

ȝ þ æðele ƿiȝ.

þa hie bezeton.

on ȝodeȝ ƿillan.

ƿeopeȝtiȝ bearna.

þ ƿorð þonon.

miððan-ȝearð<sup>b</sup>.

menio onƿeocon.

ȝ ƿintȝa ƿeola.

ƿunian moȝton.

476 eoplaȝ on eðle.

oð þ eȝt ȝelamp.

\* \* \*

\* \* \*

\* \* \*

that he would souls

This was ere dawn

all performed,

ere blush of day,

that *the* thunder came

loud from heaven,

when he hell-door

brake and bent down.

*Their* bands were consumed

10 when they such *a* bright

beam saw.

Sate then with the assemblage

*the* first-born of God,

said in words of truth :—

‘Sagacious spirits !

I you, through my

might, created,

Adam first,

and that noble woman :

20 then they begat,

through *the* will of God,

forty children,

that thenceforth,

in mid-earth,

many might be born ;

and many winters

might have dwelt

those persons, in the land ;

till that *it* afterwards befell,

<sup>a</sup> My translation of this line is conjectural. For ban, we should perhaps read bendar.

<sup>b</sup> Apparently an error for miððan-ȝearðe.

þ he aꝥyꝥhte eꝥt.		<i>that he again affrighted,</i>
feond in fꝥnenum.		<i>in crimes exulting.</i>
fáh 1ꝥ æꝥþræꝥ.		<i>The foe is everywhere :</i>
ic on neoꝥxna poꝥze.		<i>I in paradise</i>
nꝥpe aꝥette.		<i>newly set</i>
treoꝥ mið telꝥum.		<i>a tree with branches,</i>
þ ða tanaꝥ up.	[ 224 ]	<i>so that the boughs aloft</i>
æpla bæꝥon.		<i>bare apples ;</i>
ꝥ ꝥit æton þa.		<i>and ye ate the</i>
beoꝥhtan blæða.	10	<i>bright fruits,</i>
ꝥꝥa inc ꝥe baleꝥa þet.		<i>as the baleful one desired you,</i>
hand-þezen helle.		<i>the minister of hell ;</i>
hæꝥdon foꝥþon háꝥne ꝥꝥund.		<i>ye therefore suffered a hot abyss</i>
þæꝥ ꝥit oꝥeꝥꝥýmðon <sup>a</sup> .		<i>for that ye recked not</i>
hælendeꝥ ꝥóꝥð.		<i>the Saviour's words ;</i>
æten þa eꝥꝥan.		<i>then ye ate fear.</i>
þæꝥ ꝥe atola beꝥoꝥan.		<i>The wicked one was at hand,</i>
ꝥe inc bam foꝥꝥeaf.		<i>who inspired you both with</i>
baleꝥe ꝥeþohtar.		<i>baleful thoughts.</i>
þa me ꝥeꝥeap þ mín hand-ꝥe-		<i>Then it rued me that my handy-</i>
peoꝥc.		<i>work</i>
* * *		
caꝥceꝥneꝥ clóm ðꝥoꝥaðe.	21	<i>endured the prison's chain.</i>
* * *		
næꝥ ða monna ꝥemiet.		<i>Then was no mote of men,</i>
ne mæꝥen enꝥla.		<i>no angels' might,</i>
ne ꝥiteꝥena peoꝥc.		<i>no prophets' work,</i>
ne ꝥeꝥa ꝥꝥýꝥeꝥo.		<i>nor human wisdom,</i>
þ eoꝥ mihte helpan.		<i>that could help you ;</i>
nimðe hælend ꝥoð.		<i>naught save the Saviour God,</i>
ꝥe þ ꝥite æꝥ.		<i>who that punishment erst</i>
to ꝥꝥeꝥe ꝥeꝥette.		<i>had in vengeance set.</i>
493 þeꝥðe to fołðan.	30	<i>I went to earth,</i>

<sup>a</sup> Between this line and the following, there is no alliteration. The genuine reading may probably be oꝥeꝥhýꝥðon, for oꝥeꝥꝥýmðon; the latter word not occurring elsewhere throughout the poem.



<p>þurh fæmnan háð.  ufan fram eðle.  7 on eorþan 7ebáð.  tintreƷan Ʒela<sup>a</sup>.  7 teonan micelne.  me Ʒerebon ýmb.  ƷecƷar moniƷe.  ðæƷer 7 nihter.  hu heo me ðeaðer cƷealm.  riƷer boran.  hriƷnan mihten.  þa þær þær mæleƷ.  meapc aƷanƷen.  þ on Ʒorulde þær.  ƷintƷa ƷerímeƷ.  þreo 7 þriƷtiƷ Ʒeapra.  æƷ ic þƷopode.  Ʒemunde ic ðær mæneƷo.  7 þa minan há m lange<sup>b</sup>.  þær ðe ic of hæƷtum.  há m Ʒelædde.  up to earde.  þ heo áƷan.  ðrihtner ðómaƷ.  7 ðuƷuðe þriým.  Ʒuniað in Ʒýnnum.  habbað Ʒulðrær blæð.  þuƷenð mælum.  íc eop þinƷaðe.  þa me on beame.</p>	<p>through womanhood,  from <i>the</i> realm above,  and in <i>the</i> world awaited  torments many,  and great affliction ;  took counsel concerning me  many persons,  by day and night ;  how they me death's pang  10 (the rulers of the state)  <i>might cause to suffer</i>.  When of this period was  <i>the</i> term passed,  which in <i>the</i> world was  of winters told  three and thirty years,  ere I suffered,  I was mindful of the many,  and my own led home.  20 From the time <i>that</i> I from bondage  led <i>them</i> home  up to <i>their</i> country  (that <i>they</i> may share  <i>the</i> powers of the Lord  and <i>the</i> assembly of <i>the</i> good,)  <i>they</i> dwell in delights,  have enjoyment of glory,  by thousands.  I for you interceded  30 when on <i>the</i> tree me</p>
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<sup>a</sup> MS. and Junius, tintreƷan 7 Ʒela teonan; but both the sense and the structure of the verse require the transposition of 7.

<sup>b</sup> Of the meaning of this line, as it stands, I can form no conjecture. lange may possibly be an error for lædde, and þa minan may be the Ger. die Meinigen; on which suppositions my translation is founded. In the MS. þa is nearly obliterated, and minan has been altered to minnan by the superscription of an n.

beornas ꝛicebon.  
 Ʒarum on Ʒalgum.  
 heop Ʒe ƷiunƷa þær.  
 Ʒ ic eft up becom.  
 éce ðreamas.  
 to halƷum ðrihtne.

soldiers pierced  
 with spears on *the* cross :  
 there the youth struck *me*,  
 and *I* again on high obtained  
 eternal joys,  
 with the holy *Lord*?

## X.

Ʒrá pulðnes Ʒearð.  
 Ʒórdum Ʒæde.  
 meotod mon-cýnnes.  
 ær on morƷen.  
 þær þe ðrihten Ʒod.  
 of deaðe arás.  
 næf nán þær ƷronƷlic.  
 Ʒatan Ʒefærtod.  
 þeah he Ʒære mið iƷne.  
 eall ýmbƷangen.  
 þ̅ mihte þam miçlan.  
 mæƷne riðhabban.  
 ac he út eode.  
 enƷla ðrihten.  
 on þæm Ʒærtenne.  
 Ʒ Ʒefætian het.  
 enƷlas eall-beorhte.  
 \* \* \*

Ʒ leofan ƷinƷran.  
 Ʒinum . . . . .  
 Ʒ huƷu ƷecƷan het.  
 Ʒimon petre.  
 þ̅ he moƷte in Ʒalileam.  
 Ʒod Ʒcearián.  
 123 écne Ʒ Ʒrumme<sup>a</sup>.  
 Ʒra he ær ðýðe.

## X.

Thus *the* Lord of glory  
 said in words,  
 the Creator of mankind,  
 10 early at morn.  
 What time *the* Lord God  
 from death arose,  
 so strongly was no  
 Satan armed,  
 though he were with iron  
 all girt round,  
 that might that great  
 force resist ;  
 for he went forth,  
 20 *the* Lord of angels,  
 in the strong city,  
 and bade fetch  
 angels all-bright,

and his beloved disciples ;

and even bade say  
 to Simon Peter,  
 that he might in Galilee  
 behold God,  
 eternal and firm,  
 30 as he ere did.

<sup>a</sup> MS. and Junius, Ʒrumme.

<p>þa ic zonzan zefnezn.  zinzran ætjomne.  ealle to zalileam.  hæfdon zarter bleb.  * * *</p> <p>halizne zodez sunu.  zpa heo zezegon.  hpær sunu meotodez.  þa zinzran on upp ꝛōð. [225]  éce drihten.  zod in zalileam. 10  to ðær zinzran þider.  ealle urnon.  þær ze éca zær.  zeollon on foldan.  z to ꝛótum hniizon.  þanceden þeodne.  þ hit þuz zelomp.  þ hi zcearodon.  zcyppend engla.  þa onaz zppæc. 20  zimon petruz.  eart þu þuz<sup>a</sup> drihten.  ðome zezurðað<sup>b</sup>.  ze ðe zezaron.  æt zumum cyrre.  þec zezgdon.  on láðne bend.  hæþenne mid hondum.  him þ zehreopan mæz.  þonne heo ende-ztær.  ert zezceariað.  540 zume hie ne mihton.  móðe<sup>c</sup> oncnapan.</p>	<p>Then, as I have understood, went  <i>the</i> disciples together,  all to Galilee; [spirit,  <i>they</i> had <i>the</i> inspiration of <i>the</i></p> <p><i>the</i> holy Son of God  whom they saw;  where <i>the</i> Lord's Son [stood,  then over against <i>the</i> disciples  <i>the</i> Lord eternal,  10 God in Galilee,  so that <i>the</i> disciples thither  all ran,  where the Eternal was,  fell on earth,  and at <i>his</i> feet bowed;  thanked <i>the</i> Lord,  that it thus befell,  that they should behold  <i>the</i> Creator of angels.  20 Then forthwith spake,  Simon Peter :—  ' Art thou thus, Lord !  with power gifted ?  We saw thee  at one time, <i>when</i>  <i>they</i> laid thee  in loathsome bondage,  <i>the</i> heathen, with <i>their</i> hands.  They that may rue,  30 when they <i>their</i> end  shall behold hereafter.'  Some they could not  comprehend in mind,</p>
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<sup>a</sup> MS. and Junius, þuz.<sup>b</sup> MS. and Junius, zezurðað.<sup>c</sup> MS. and Junius, móð.

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

þ̅ p̅ær̅ ȝe̅ ðe̅o̅ra̅.  
 ð̅i̅ð̅i̅m̅u̅ȝ̅ p̅ær̅ h̅a̅z̅e̅n̅.  
 æ̅r̅ h̅e̅ m̅i̅ð̅ h̅o̅n̅ð̅u̅m̅.  
 h̅æ̅l̅e̅n̅ð̅ ȝ̅e̅n̅o̅m̅.  
 ȝ̅y̅l̅ȝ̅n̅e̅ b̅e̅ ȝ̅i̅ð̅a̅n̅.  
 þ̅ær̅ h̅e̅ h̅i̅ȝ̅ ȝ̅r̅a̅t̅ ȝ̅o̅p̅l̅e̅t̅.  
 ȝ̅e̅o̅l̅l̅o̅n̅ t̅o̅ ȝ̅o̅l̅ð̅a̅n̅.  
 ȝ̅u̅l̅ȝ̅i̅h̅t̅e̅ȝ̅ b̅æ̅ð̅e̅.  
 ȝ̅æ̅ȝ̅e̅r̅ p̅ær̅ þ̅̅ o̅n̅ȝ̅i̅n̅.  
 þ̅̅ ȝ̅r̅e̅o̅-ð̅r̅i̅h̅t̅e̅n̅.  
 ȝ̅e̅þ̅r̅o̅p̅o̅ð̅e̅.  
 þ̅e̅o̅ð̅e̅n̅ u̅p̅e̅.  
 h̅e̅ o̅n̅ b̅e̅a̅m̅e̅ a̅ȝ̅t̅a̅h̅.  
 ȝ̅ h̅i̅ȝ̅ b̅l̅o̅ð̅ a̅ȝ̅e̅a̅t̅.  
 ȝ̅o̅ð̅ o̅n̅ ȝ̅a̅l̅ȝ̅a̅n̅.  
 þ̅u̅r̅h̅ h̅i̅ȝ̅ ȝ̅a̅ȝ̅t̅e̅ȝ̅ m̅æ̅ȝ̅e̅n̅.  
 ȝ̅o̅r̅þ̅o̅n̅ m̅e̅n̅ ȝ̅e̅o̅l̅o̅n̅.  
 m̅æ̅l̅a̅ ȝ̅e̅h̅ȝ̅y̅l̅c̅e̅.  
 ȝ̅e̅c̅ȝ̅a̅n̅ ð̅r̅i̅h̅t̅n̅e̅ þ̅a̅n̅c̅.  
 ð̅æ̅ð̅u̅m̅ ȝ̅ ȝ̅e̅o̅r̅c̅u̅m̅.  
 þ̅ær̅ ð̅e̅ h̅e̅ u̅ȝ̅ o̅ȝ̅ h̅æ̅ȝ̅t̅u̅m̅.  
 h̅á̅m̅ ȝ̅e̅l̅æ̅ð̅ð̅e̅.  
 u̅p̅ t̅o̅ e̅ð̅l̅e̅.  
 þ̅ær̅ ȝ̅e̅ á̅ȝ̅a̅n̅.  
 ð̅r̅i̅h̅t̅n̅e̅ȝ̅ ð̅ó̅m̅a̅ȝ̅.

\* \* \*

ȝ̅ ȝ̅e̅ i̅n̅ ȝ̅y̅n̅n̅u̅m̅ ȝ̅u̅n̅i̅a̅n̅ m̅o̅t̅o̅n̅.  
 u̅ȝ̅ i̅ȝ̅ ȝ̅u̅l̅ð̅ȝ̅e̅ȝ̅ l̅e̅o̅h̅t̅.  
 556 t̅o̅r̅i̅h̅t̅ o̅n̅ȝ̅y̅n̅e̅ð̅.  
 þ̅a̅m̅ ð̅e̅ t̅e̅a̅l̅a̅ þ̅e̅n̅c̅e̅ð̅: [ 226 ]

that was the dear *one*,  
 he was called Didymus,  
 ere he with *his* hands  
 the Saviour touched,  
 himself on *the* side,  
 where he his blood gave out.  
 They fell to earth,  
 in *the* bath of baptism.  
 Fair was that trial,  
 that *the* Lord God  
 10 had suffered,  
 our Creator.  
 He on *the* tree ascended,  
 and shed his blood,  
 God on *the* cross !  
 through his spirit's power.  
 Wherefore men should,  
 at all times,  
 give to *the* Lord thanks,  
 20 in deeds and works,  
 for that he us from thraldom  
 led home,  
 up to heaven,  
 where we may share  
 the Lord's greatness,

and we in joys may dwell.  
 To us is *the* light of glory  
 brightly disclosed,  
 to those who rightly think.

Ða pær on eorðan.  
 éce drihten.  
 feoƿertiz daga.  
 folgab folcum.  
 gecyðeð man-cýnneƿ.  
 ær he in þa mæran zerceafƿ.  
 burh-leoda fruma.  
 bringan wolde.  
 halizne gart.  
 to heofon-riçe.  
 aƿtah up on heofonum.  
 engla rcýppenð.  
 peonoda palbenð.  
 ða com polcna fpeƿ.  
 haliz of heofonum.  
 mid pær honð zodeƿ.  
 onfenz fneo-drihten.  
 ƿ hine forð lædde.  
 to þam halzan hám.  
 heofna ealðor.  
 him ýmbfluzon.  
 engla þreataƿ.  
 þurenð mælum.  
 þa hit þuƿ zelomp.  
 þa zýt neƿzenðe cƿuƿt.  
 \* \* \*

þ he þær ýmb áne niht.  
 tƿelf apoftolaƿ.  
 mid hiƿ zafteƿ zife.  
 zinznan zerƿiððe.  
 hæfðe þa zerette.  
 faƿla unrim.  
 zodb lífzenðe.  
 þa pær iudaƿ of<sup>a</sup> . . . .

Then was on earth  
*the* Lord eternal,  
 forty days,  
 followed by people,  
 known of mankind,  
 ere he into the great creation,  
 Source of *its* inhabitants,  
 would bring  
*his* holy spirit,  
 to heaven's kingdom.

10 Ascended up into heaven  
*the* Creator of angels,  
 Ruler of hosts :  
*then* came a sound from *the* clouds  
 holy from heaven,  
 with *it* was *the* hand of God.  
*The* Lord received  
 and led him forth  
 to the holy home,  
 20 *the* Prince of heaven ;  
 around him flew  
 hosts of angels,  
 by thousands.  
 Then it thus befell,  
 when yet *the* Saviour Christ,

that he one night after this,  
 twelve apostles  
 with his spirit's gift,  
 his disciples, strengthened.  
 30 Then had placed *in heaven*  
 souls without number,  
*the* living God.  
 Then was Judas . . . .

<sup>a</sup> of is evidently only the commencement of a word.

geðe ær on tɿrne<sup>a</sup>.  
 tohtne zeralbe.  
 ðrihten hælenð.  
 him geo ðæð ne zeþeah.  
 þær he bebohte.  
 bearn pealdenðer.  
 on geolferes rinc.  
 him þ̅ ƿƿearte ƿorzealb.  
 earm æglæca.  
 innon helle.

10 ƿiteð nú on þa ƿrðran honð.  
 ƿunu hiƿ ƿæðeres.  
 ðæleð ðozna zehƿæm.  
 ðrihten ƿeoroda.  
 help ƿ hælo.  
 hæleþa bearnum.  
 zeonð midðan-zeard.  
 þ̅ iƿ monezum cuð.  
 þ̅ he ána iƿ.  
 ealna zefceƿta.  
 20 ƿýrhta ƿ ƿalbenð.  
 þurh hiƿ ƿulðnes cƿært.  
 ƿiteð him on heofnum.  
 haliz enczel.  
 ƿalbenð mid ƿitezum.  
 haƿað ƿulðnes bearn.  
 hiƿ geolferes ƿelð.  
 ƿreƿgl-behealden.  
 laðað uƿ þiðer to leohte.  
 þurh hiƿ læcedom.  
 30 þær ƿe móton geolfe.  
 ƿittan mid ðrihtne.  
 541 uppe mid englum.  
 habban þ̅ ilce leoht.

who ere as *a* sacrifice  
 had betrayed *the* illustrious  
 Saviour Lord :  
 for him the deed thrived not,  
 that he sold  
*the* Child of *the* Almighty,  
 for *a* heap of silver,  
 to him that darkly compensated  
 the wretched miscreant  
 in hell.

Now sitteth on *the* right hand  
*the* Son of his Father,  
 dealeth each day  
*the* Lord of hosts  
 help and health  
 to *the* children of men,  
 over mid-earth.

That is known to many  
 that he alone is  
 20 of all creatures  
 Creator and Ruler,  
 through his glory's might.  
*He* sitteth with them in heaven,  
*a* holy angel,  
*the* Powerful with prophets ;  
*the* Child of glory hath  
 his own throne,  
 heaven-sustained ;  
*he* inviteth us thither to light,  
 30 through his healing power,  
 where we ourselves may  
 sit with *the* Lord,  
 above with angels,  
 have *the* same light ;

<sup>a</sup> The word tɿrne not occurring elsewhere, it may be presumed that tɿbne is the true reading.

þær hīr hīrēd nú.  
 haliz eapdað.  
 punað in pýnnum.  
 þær īr pulþneꝝ blēd.  
 toꝛht ontýneð.

\* \* \*

uton hýczan þ̅ pe hælende.  
 hepan zeorne.  
 cꝛiꝛte cꝛeman.  
 þær īr cuðne líꝛ.  
 þonne pe on eorðan.  
 mæzen æꝛfe zeꝛtneonan.

where his flock now  
 holy dwelleth,  
 continueth in delights,  
 where is *the* fruition of glory  
 bright disclosed.

Let us strive that we *the* Saviour  
 zealously obey,  
 to Christ give pleasure,  
 there is *a* life more glorious  
 10 than we on earth  
 ever may obtain.

## XI.

Þarað nú zeþingod to uꝛ.  
 þeoden mæra.

ælmihƿiz god.<sup>a</sup> [227]

\* \* \*

\* \* \*

\* \* \*

\* \* \*

\* \* \*

on dóm-dæge.  
 ðrihten zeolfa.  
 hateð heh-enzlaꝛ.  
 hluddne ꝛteꝛne.  
 beman blapan.  
 oꝛeꝛ buꝛga zeꝛeotu<sup>b</sup>.  
 zeonð folðan ꝛceataꝛ.  
 þonne oꝛ þiꝛre molðan.  
 men onꝛecniað.  
 604 deaðe oꝛ ðuꝛte.  
 aꝛiꝛað þuꝛh ðrihtneꝛ miht.

## XI.

Now hath interceded for us  
*the* Lord supreme,  
 almighty God,

on doomsday,  
*the* Lord himself.  
*The* archangels shall call  
 with loud voice,  
 blow *the* trumpets  
 20 over *the* cities' dwellings,  
 throughout earth's regions :  
 then from this mould  
 men shall awaken,  
*the* dead from dust  
 shall rise, through power of God.

<sup>a</sup> Here a leaf has certainly been cut out of the MS.

<sup>b</sup> This word does not seem to occur elsewhere ;—my translation is conjectural.

ƿ bíd ɔaga lenzurt.  
 ɔ ɔimma<sup>a</sup> mæɣt.  
 hlúd zehýned.  
 þonne hælenð cýmeð.  
 ƿalbenð mið ƿolcnum.  
 in þaɣ ƿoruld færeð.  
 ƿile þonne zergeapian<sup>b</sup>.  
 ƿlitige ɔ unclæne.  
 on tƿa healfe.  
 tile ɔ ýfle.  
 him þa ɣóðfæɣtan.  
 on þa ɣƿiðɣan honð.  
 mið ɣodeɣa ƿearð.  
 ƿeɣte zergeɣgað.  
 þonne beoð bliðe.  
 þa þe<sup>c</sup> in buɣh móton.  
 zongzan in zodeɣ ɣíce.  
 \* \* \*

ɔ heo zeyenað.  
 mið hiɣ ɣƿiðɣan honð.  
 cýnincz alphta.  
 cleopað ofeɣ ealle.  
 ze ɣinð ƿilcuman.  
 zað in ƿulðɣeɣ leoht.  
 to heoɣona ɣíce.  
 þæɣ ze habbað.  
 á to alðɣe.  
 éce ƿeɣte.

þonne ɣtonðað þa ƿoɣƿoɣhtan.  
 þa ðe ƿɣnneðon.  
 620 beoð beoɣɣende.  
 hþonne him beaɣn zodeɣ.

That with of days be longest,  
 and of thunders greatest  
 heard aloud ;  
 when *the* Saviour cometh,  
*the* Powerful on clouds  
 into this world shall ride ;  
 then will *he* separate  
*the* fair and *the* foul,  
 on two sides,  
 10 *the* good and *the* evil :  
 with him *the* upright  
 on *the* right hand,  
 with *the* Guardian of *the* skies,  
 shall rise to rest :  
 then will be blithe  
 they who into *the* city may  
 go, into God's kingdom,

and them shall bless  
 with his right hand  
 20 *the* King of all creatures,  
 shall cry out among all :—  
 ' Ye are welcome ;  
 go into glory's light,  
 to *the* heavens' kingdom,  
 there ye shall have,  
 from henceforth ever,  
 eternal rest.'

Then shall stand *the* condemned,  
 they who sinned,  
 30 *they* shall be trembling,  
 when them *the* Child of God

<sup>a</sup> Manifestly an error for *ɔinna*.

<sup>b</sup> Probably an error for *zergeaðan*, *divide*, *separate*.

<sup>c</sup> *þe* is inserted in the MS. by an ancient hand ; and being necessary both to the sense and verse, I have not hesitated to admit it into the text.



déman pille.  
 þurh hīr dæda gped.  
 pēnað ꝥ heo móten.  
 to þære mæran býrig.  
 up to englum.  
 gpa oðre dýdon.  
 ac him bið reorðienðe<sup>a</sup>.

\* \* \*

éce drihten.  
 oþer ealle gecpýð.  
 ar tígað nú apýrgðe.  
 in ꝥ píte-húr.  
 ófeztum miclum.  
 nu ic eóp ne con.  
 gona æfter þæm pórðum.  
 peryge gartar.  
 helle hæftar.  
 hpýrftum rcpurð.  
 þurenð mælum.  
 7 þiber læðað<sup>b</sup>.  
 in ꝥ rceaðena rcræf.  
 rcurað to grúnde.  
 in ꝥ nearpe níð.  
 7 no reoððan.  
 ꝥ hie up þonan.  
 æfre móton.  
 ah þær gepolian rceolon.  
 earmlic píte.  
 clom 7 carcern.  
 7 þone calðan grúnd.  
 ðeopne adreogan.  
 7 ðeoplef rpellunge.  
 hu hie him on éðrit.  
 oft ajettað.

will judge,  
 through virtue of his deeds :  
*they* may hope *that they* may go  
 to the grand city,  
 up to *the* angels,  
 as *the* others did ;  
 but to them shall speak

*the* Lord eternal,  
 among all shall say :—  
 10 ‘ Descend now, *ye* accursed,  
 into *the* house of torment  
 with utmost speed ;  
 now I know you not.’  
 Straight after those words,  
*the* sprites accursed,  
*the* thralls of hell,  
 shall wander round  
 by thousands,  
 and *them* shall thither lead,  
 20 into that pit of *the* wicked,  
 shall thrust *them* into *the* abyss,  
 into that narrow punishment,  
 and not after  
 that they up from thence  
 ever may *come* ;  
 but there shall suffer  
 miserable torment,  
 bonds and *the* prison-house,  
 and the abyss cold  
 30 and deep endure,  
 and *the* devil’s converse :  
*how they themselves*  
*oft reproach,*

<sup>a</sup> The words *roðepa paldend* seem wanting after this line.

<sup>b</sup> MS. and Junius, *læðað*.

ƿƿarƿe ƿƿyl-bonan.		<i>hell's swart fiends,</i>
ƿtæleð ƿæhðe.		<i>vengeance steals in,</i>
ƿ in ƿirne. . . . .		<i>and in crime . . . . .</i>
ƿær ðe hie ðrihten.		where they <i>the</i> Lord,
écne anƿalban.		<i>the</i> eternal Ruler,
oƿt ƿorzeaton.		oft forgot,
ƿone hie him to hihte.		whom they for their hope
habban ƿceolbon.		should have.
uton la zeþencan.		O let us resolve,
zeonð þaƿ ƿorulde.	10	throughout this world,
þ ƿe hælenðe.		that we <i>the</i> Saviour
heƿan onzinnen.		seek to obey ;
zeorne þurh zodeƿ zıƿe.		ferently, through God's grace,
zemunan zaƿteƿ bleð.		remember <i>the</i> inspiration of <i>the</i>
hu eadiƿe þær.		how <i>the</i> blessed there [spirit,
uppe ƿittað.		sit on high,
ƿelƿe mið ƿƿezel-torht <sup>a</sup> .		even with <i>the</i> heaven-bright
ƿunu hælenðeƿ.		Son of God.
þær iƿ zeat zylben.		There <i>the</i> gate is golden,
zimum zefnæteƿoð.	20	fretted with gems,
ƿynnun beƿunden.		with joys encircled, [glory
þæm þe in ƿulðneƿ leoht.		for those who into <i>the</i> light of
zongān moten.		may go,
to zodeƿ ƿıce.		to God's kingdom ;
ƿ ƿymb þa ƿeallā.		and, round the walls,
ƿlitıze ƿcınað.		appear beauteous
enƿla zaƿtaƿ.		angel-spirits,
ƿ eadiƿe ƿaƿla.		and blessed souls,
* * *		
þa ðe heonon ƿénað.	[ 228 ]	those who from hence depart ;
þær maƿtıƿaƿ.	30	where martyrs
meotode eƿemað.		give delight to <i>the</i> Creator,
654 ƿ heƿızað heh-ƿæðeƿ.		and praise <i>the</i> supreme Father,
halzūm ƿteƿnum.		with holy voices,

<sup>a</sup> MS. ƿƿezle torht ; Junius, ƿelƿe mið ƿƿezle . torht ƿunu, &c.

cýning in ceƿtre.  
 cƿeƿað ealle þu.  
 þu eart hæleða helm.  
 ƿ heofen-déma<sup>a</sup>.  
 engla orð-ƿruma.  
 ƿ eorðan tudor.

\* \* \*  
 \* \* \*  
 \* \* \*

to þiƿrum eadigan háim.  
 ƿra ƿulðreƿ ƿearð.  
 ƿorðum heƿiƿgað.  
 þeznar ýmb þeoden.  
 10 þær iƿ þriým micel.  
 ranƿ æt ſelðe.  
 iƿ ƿýlf cýning.  
 ealra alðor.  
 in ðære écan ƿercept.  
 þ iƿ ƿe ðrihten.  
 ƿeðe ðeað ƿor úr.  
 ƿeþƿorode.  
 þeoden engla.  
 ƿƿýlce he ƿærte.  
 20 ƿeopertiz ðaza.  
 metoð man-cýnneƿ.  
 þurh hiƿ miðra ƿreð.  
 þa ƿeƿearð þone ƿeƿezan.  
 þe ári aƿorpen ƿær.  
 of heofonum.  
 þ he in helle ƿeðeáf.  
 þa coƿtoðe.  
 cýning alƿihta.  
 30 þrohte him to beapme.  
 þráðe ƿtánar.

*the King in his city :*  
 Thus say *they* all :—  
 ‘Thou art Protector of men,  
 and Judge of heaven,  
 Origin of angels  
 and of earth’s progeny’

to this happy home.  
 Thus *the* Guardian of glory  
*they* praise with words,  
 the ministers around *their* Lord.  
 There is a great assembly,  
 song before *the* throne,  
 he himself is King,  
 Chief of all  
 in the eternal creation.  
 That is the Lord,  
 who for us death  
 endured,  
 the Lord of angels.  
 20 Moreover he fasted  
 forty days,  
 the Lord of mankind,  
 in virtue of his mercies.  
 Then *it* befell that the Accursed  
 (who had erst been cast  
 from heaven,  
 so that into hell he dived,)  
 then tempted  
 the King of all creatures,  
 30 brought in *his* bosom to him  
 broad stones,

<sup>a</sup> MS. and Junius, déman.

bæð him for hunzre.

hláfar þýrcan.

zif þu þra micle.

mihre hæbbe.

þa him andþarode.

éce drihten.

þénðeþt þu apýrþða.

þ apþuten nære<sup>a</sup>.

\* \* \*

\* \* \*

\* \* \*

\* \* \*

\* \* \*

nýmþe me ænne.

ac zereþed hafarþ.

þizoreþ ázend.

liþzendum liht.

lean butan ende.

on heoþen-þíce.

halize ðreamarþ.

þa he mið hondum zenom.

atol þurh eþriþ.

þ on eþle ahóþ.

heþm-bealopeþ zart.

þ on beoþh aþtalþ.

aþette on dúne.

ðrihten hælenð.

loca nu þul þíde.

oþer lonð-buende.

634 ic þe zereþelle.

þíneþ zeoþerþum<sup>b</sup>.

bade him for hunger

make *them into* loaves :—

‘ If thou so great

might have.’

Then him answered

*the* Lord eternal :—

‘ Thoughtest thou, Accursed !

that it was not written

save me alone ;

10 but *thou* hast set

Lord of triumphs !

a light to *the* living,

a reward without end,

in heaven’s kingdom,

holy joys.’

Then with hands he took *him*,

*the* fiend in *his* wickedness,

and on *his* shoulder raised *him*,

*the* noxious spirit,

20 and on a mount ascended,

placed *him* on *the* down,

*the* Saviour Lord :—

‘ Look now full wide,

over *the* land’s inhabitants :

I will give thee,

*into thy* power,

<sup>a</sup> Here is manifestly a great hiatus in the sense.

<sup>b</sup> I am at a loss as to the sense of lines 22–26. Lye, or rather Manning, thinks that for þíneþ zeoþerþum, we ought to read þíneþ zeoþerþum, “in tui ipsius potestatem,”—a conjecture which, even if correct, would contribute little to the interpretation of the passage.

folc 7 foldan.	<i>folk and earth,</i>
foh hider to me.	
burih 7 breotone.	
bolb to zepealde.	
· roðora riceȝ.	of heaven's kingdom,
zif þu ȝeo niht cýning.	if thou be true King
enzla 7 monna.	of angels and of men,
ȝpa ðu áer mýnterȝ.	as thou erst declaredst.'
þa him andȝparode.	Then him answered
éce drihten.	10 <i>the Lord eternal :—</i>
zereȝ þu apýrȝða.	' Depart thou, Accursed !
in þ̅ rice-ȝeræf.	into <i>the</i> pit of torment,
ȝatanuȝ ȝeolȝ.	(Satan himself <i>art thou</i> ),
þe iȝ ȝuȝl peotod.	to thee is pain decreed,
zeáno tozēznerȝ.	ready before <i>thee</i> ,
nallerȝ zoderȝ rice.	not God's kingdom :
ah ic þe hate.	but I command thee,
þurih þa hehtan miht.	through the highest Power,
þ̅ ðu hell-ȝarum.	that to hell's inmates thou
hýht ne abeode.	20 announce not hope,
ah þu him ȝeczan miht.	but thou to them mayest say
ȝorȝa mæȝte.	<i>the</i> greatest woes,—
þ̅ ðu zemetterȝ.	that thou hast met
meotod alrihta.	<i>the Lord</i> of all things,
cýning mon-cýnnerȝ.	King of mankind.
ceȝ ðe on bæcling.	Turn thee behind me :
ȝite þu eác apýrȝða.	know thou also, Accursed !
hu ríd 7 ȝíd <sup>a</sup> .	how wide and long is
hel-heoðo dreoriz.	hell's drear profound,
7 mid hondum amet.	30 and measure with <i>thy</i> hands,
zȝur rið þæȝ zrúnderȝ.	lay hold on <i>the</i> abyss :
zanȝ þonne ȝpa.	go then so,
17 c1 oð þ̅ þu þone ýmbhȝýrȝe.	till that thou the orbit
alne cunne.	knowest all ;

<sup>a</sup> ȝý or ȝeo seems here to be wanting.

7 æpe7t amet.  
 ufan to 7rúnde.  
 7 hu 7íð<sup>a</sup>.  
 7e 7papa eðm 7eo.  
 pá7t þu þonne þe 7eopnop.  
 þ þu 7ið 7oð punne.  
 7eoððan þu þonne ha7a7t.  
 handum ametene.  
 hu heh 7 ðeop.  
 hell inne7eapð 7eo.  
 7pum 7ræf-hú7.  
 7on7 7icene to.<sup>b</sup>

\* \* \*  
 \* \* \*  
 \* \* \*  
 \* \* \*

715 æp 7pa 7eondon.  
 tíða azongene.  
 þ ðu me7ceð hú7.  
 ameten hæbbe.  
 ða þam 7e7izan 7eapð. [229]  
 7pacu 7etenze.  
 7atan 7eolua 7an.  
 7 on 7urle 7e7eol.  
 eapm æ7læce.  
 hpílum mið 7olmum mæt.  
 7eán 7 7itu.  
 hpílum 7e 7onna lé7.  
 læhte 7ið þe7 laþan.  
 hpílum he liczan 7e7eah.  
 hæ7a7 in hýlle.  
 hpílum hpeám a7tah.  
 ðonne he on þone atolan.

and first measure  
 from above to *its* ground,  
 and how wide  
 the black vapour is.  
 Then wilt thou the better know,  
 that thou with God strivest ;  
 then, after thou hast  
 with *thy* hands measured  
 how high and deep  
 10 hell is within,  
*the* grim grave-house,  
 go forthwith to

ere shall two  
 hours have passed,  
 that thou *the* destined house  
 hast measured.'  
 Then to the Accursed was  
 exile heavy ;  
 Satan himself ran,  
 20 and into torment fell.  
*The* wretched fiend  
 now measured with *his* hands  
*his* woe and punishment :  
 now the lurid flame  
 seized on the loathed *one* ;  
 now he saw lying  
*the* captives in hell ;  
 now *a* cry arose,  
 when they on *that* horrid *one*

<sup>a</sup> Here the words 7 7íð have probably been omitted.

<sup>b</sup> Here is evidently a considerable hiatus in the MS.

eazum ȝeȝapun.	looked with eyes.
hæfdon ȝepunnon.	<i>They</i> had obtained
ȝodeȝ ándȝacan.	the apostate from God,
blac bealopeȝ ȝaȝt.	<i>the</i> pale spirit of evil.
þa he on botme ȝtóð.	When he on <i>the</i> bottom stood,
þa him þuhte.	then seemed to him,
þ̅ þanon ȝæne.	that it were from thence
to helle ðuru.	to hell-door
hund þuȝenda míla.	<i>a</i> hundred thousand miles
ȝemeaꝛcodeȝ.	10 of measured <i>space</i> ,
ȝpa hine ȝe mihtȝa het.	as him the Mighty bade,—
þ̅ þuȝh ȝýnne cȝæft.	that through art of sin
ȝuȝle amæte.	<i>he</i> should <i>his</i> torment measure.
ða he ȝemuunde.	Then he reflected,
þa he on ȝrúnde ȝtóð.	as in <i>the</i> abyss he stood ;
locade leaȝ ȝiht.	<i>the</i> false wight looked
ȝeond þ̅ laðe ȝcȝæft.	through the loathsome den,
atol mið eȝum.	with eyes terrific,
oð þ̅ eȝȝan ȝrýne.	till that horrid dread,
ðeoȝla mæneȝo.	20 <i>the</i> multitude of devils,
* * *	
þonne up-aȝtaȝ.	then rose up,
* * *	
ȝóꝛðum inȝitum.	with guileful words,
onȝunnon þa ȝeȝiȝan ȝaȝtaȝ <sup>a</sup> .	began the cursed spirits
ȝeȝoðian ȝ cȝeðan.	to discourse and say :—
* * *	
127 lá þuȝ beo nú on ýfele.	' Lo ! thus be now in evil,
noldæȝ æȝ tealá.	Good erst thou wouldest not.'

FINIT LIBER II. AMEN.

<sup>a</sup> MS. and Junius, onȝunnon þa on þa ȝeȝiȝan ȝaȝtaȝ; the syllables on þa being evidently repeated erroneously.

## THE SONG OF AZARIAH.

From the Exeter MS., p. 53 a. (See Cædmon, p. 233, l. 23.)

<p>             ÐIM þa azariaj.              inzeþoncum.              hleoþrede haliz.              þurhhæte liz.              ðreaz bædum zeorn.              ðryhten herede.              rij in reorcum.              7 þaj forð acpæð.              meotud allrihta.              þu eart meahtrum jrið.              niþaj to nerzanne.              iſ þin noma mære.              rlitiz 7 pulðorjæjt.              ofen þer-þeode.              jindon þine domaj.              on ðæda zehpam.              joðe zejriðde.              7 zejzgefæjte.              eac þinne pillan.              in forulð-jpedum.              ryhte mid ræde.              roðerj palðend.              zeoca uſ zeorne.              zæjta jcyppend.              7 þurh hylðo help.              haliz ðryhten.              nu þe þec for þearfum.           </p>	<p>             7 for þrea-nyðum<sup>a</sup>.              7 fore eaðmedum.              aſena biððaf.              leze bilezde.              þe þæſ lifzenðe.              forhton in forulðe.              eac þon rom dyðon.              ylðnan uſſe.              in oferhyzðum.              þin bibodu þræcon.              burz-jittende.              hað oferhogedon.              halzan lifej.              purdon þe toþrecene.              zeonð riðne zrunð.              hearum toþroſne.              hylða leaje.              þæſ ure lif zeonð.              lonða jela.              jracuð 7 zejſæze.              folð-buendum.              nu þu uſic beþræce.              in þaj rýrreſtan.              eorð-cýningej.              æht-zepealða.              in hæſt heoro zrummej.              jceolon þe þær hæþenra.           </p>
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<sup>a</sup> In Cædmon, ðeo-nyðum, apparently an error for ðeop-nyðum, as at p. 235, line 18.



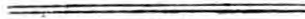
þnea-nýð <sup>a</sup> . . . . .	nu þec caldear <sup>1</sup> .
*        *        *	ᵅ eac þela folca.
*        *        *	zefrezen habban <sup>b</sup> .
. . . . . hæfðer.	þæt þu ána earf.
to abrahame.	ece ðrýhten.
ᵅ to iſace.	rize-rof fettenð.
ᵅ iacobe.	ᵅ roð meotod.
zæfta fcyppenð.	pulðner palbenð.
þu him zehete.	ᵅ forulð-fceafra.
þurh hleoþor-cridar.	ſra fe halga þer.
þæt þu hýna from-cýnn.	herzenðe þæf.
on fýrn-ðazum.	meotudef miltre.
ýcan polde.	ᵅ hif mod-fefan.
þæt hit æfter him.	rehte þurh reorðe.
on cýne rýce.	ða of roðerum þearð.
cenned þurðe.	enzel ælbeorhta.
ýced on eorþan.	ufo onrended.
þæt ſra unſime.	plite fcyne þer.
had to hebban.	m hif pulðor-homan.
ſra heofon-fteorþan.	crom him þa to afe.
buzað bpadne hþearft.	ᵅ to ealðor-nepe.
oð þrum-flobar.	þurh luþan ᵅ þurh liffe.
ſra þarofa fonð.	fe þone lif tofcef.
ýmb fealt þæter.	halif ᵅ heofon-beorht.
ýþe zeonð ear zrunð.	hatan fýner.
þæt ſra unſime.	þ fe bittra brýne.
ýmb rintra hþearft.	beorzan fceolde.
þeorðan fceolde.	for þæf englef ege.
fýl nu þa frum-fpræce.	æfæftum þrum.
þeah þe ufer fea lifzen.	tofþeop ᵅ tofþenzde.
plitega þine forð-cridar.	þurh fridef meahf.
ᵅ ðin pulðor uf.	lifef leoman.
zecýð cræft ᵅ meahf.	ſra hýna lice ne fcod.

<sup>a</sup> Here is an hiatus in the Exeter MS. ; the lines omitted corresponding to Cædmon, p. 235, lines 19-29.

<sup>b</sup> So in MS., for habbað.

ac pær in þam hoſne.  
 þa je enzel cƿom.  
 ƿindiz 7 ƿýnjum.  
 ƿedeſe onlicuſt.  
 þonne on fumeſeſ tíd.  
 7endeb ƿeoſþeð.  
 ðroſena ðreorunz.  
 mið ðæzeſ hƿile.  
 je pær in þam fíre.  
 foſ fíean meahum.  
 halzum to helpe.  
 ƿearð je hata liz.

todrífen 7 todræſced.  
 þær þa ðæð-hƿatan.  
 þrý mið zeþoncum.  
 þeoden heſedon.  
 bædon bletjunze.  
 bearn in ƿoſulde.  
 ealle zeſceafte.  
 ecne ðrýhten.  
 þeoda ƿalðend.  
 7ſa hi þrý cƿædon.  
 modum hoſſce.  
 þurh zemæne ƿoſð.



CORRIGENDA.

- Page 21, line 4. ƿop mán-ƿiðe. This reading, although affording a plausible interpretation, is inadmissible; ƿ being the riming letter, and consequently requiring the accent on its syllable, which, as the text now stands, falls erroneously on mán. Read therefore ƿopman ƿiðe, *for the first time*.
- 233, — 24. For in zeþancum, *in his thoughts*, read (as both the sense and alliteration require,) inzeþancum, *mindfully (fervently)*. The Germans have a similar adverbial expression, einge-denk.
- —, lines 26, 27. Here, I suspect, we ought to read, þurhhatne hƿ. ðreaz ðæða zeorn, making þurhhatne (*thorough-hot, per-fervidus,*) a compound word, and the regimen to ðreaz, which, though wanting in the MS. of Cædmon, appears in the Exeter paraphrase.—The translation will then be, *the intensely hot flame endured, zealous in deeds*.
- 234, line 19. For þrea-nýðum, restore the reading of the MS., or rather correct it to þeop-nýðum.
- 301. Dele notam. When writing this note, I was not aware that tifer for tiber occurs also in the Legend of Juliana, Cod. Exon. p. 69, a.

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P. 60, l. 28,	for þam . . . .	read þam.
80, 1,	= ucan . . . .	— utan.
108, 14,	— ƿi beð . . . .	— ƿi-beð.
120, 30,	— <sup>20</sup> . . . .	— <sup>30</sup> .
124, 31,	— ƿuhtiznan . . .	— ƿuhtƿiznan.
125, 6,	dele <sup>30</sup> .	
161, 4,	for ƿýnneƿt . . .	— ƿýrneƿt.
206, 1,	— ƿreo bearn-ƿæðer	— ƿreo-bearn-ƿæðer.
208, 5,	— ƿe . . . .	— ze.
239, 31,	ƿolcen-ƿaru . . .	— ƿolcen-ƿaru.

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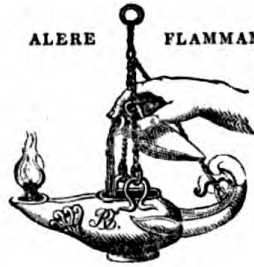
ERRATA.

- Page 213, line 14, múð-hæl is, I have no doubt, an error of the scribe for meȝel.  
 — 243, note *b*, for bendaj read benda.  
 — 319, line 19, for cƿið read cƿiðe.  
 — 323, — 22, for ƿrætu read ƿræȝe (ƿrætu).  
 — 318, — 33, for býȝ read býȝe.  
 — 329, — 23, for hýȝa read hýȝe.



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