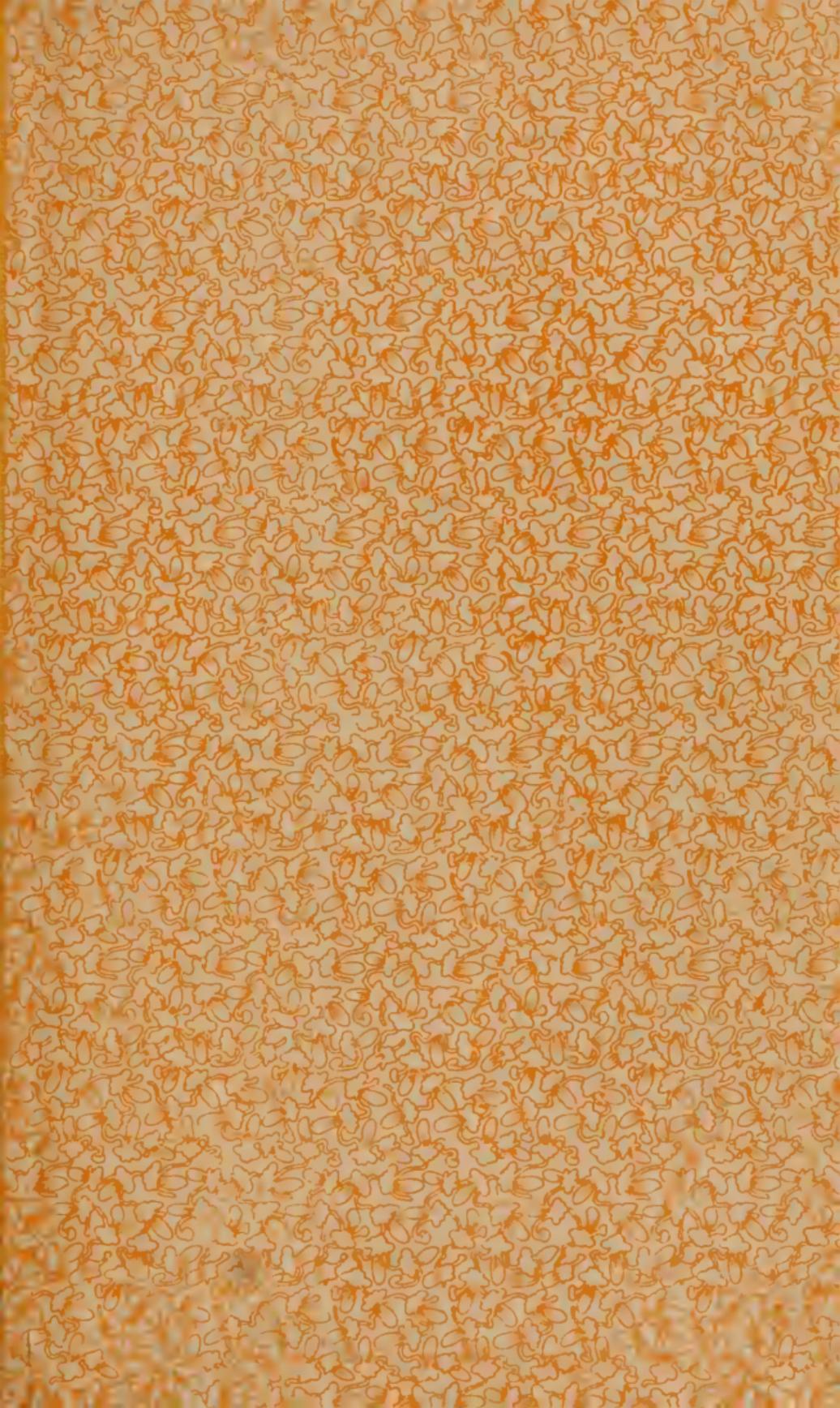


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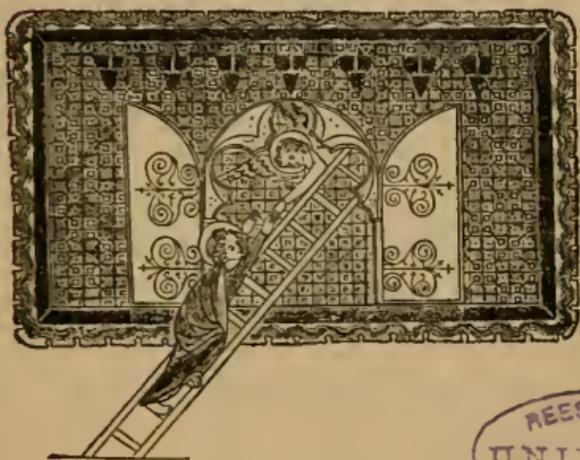
# CYNEWULF'S CHRIST

An Eighth Century English Epic

EDITED, WITH A MODERN RENDERING, BY

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DEDICATION

PREFACE

|                       |         |
|-----------------------|---------|
| TEXT . . . . .        | 2—140   |
| TRANSLATION . . . . . | 3—141   |
| APPENDIX . . . . .    | 145—153 |
| NOTES . . . . .       | 157—170 |
| EXCURSUS . . . . .    | 173—184 |
| GLOSSARY . . . . .    | 187—216 |



P R E F A C E

‘ Ræd sceal mon secgan,  
Rune writan,  
Leoð gesingan,  
Lofes gearnian,  
Dom areccan,  
Dæges onettan.’



*'It is but the cloudes gathered about our owne judgement that makes us thinke all other ages wrapt up in mistes, and the great distance betwixt us that causes us to imagine men so farre off to be so little in respect of ourselves.'*

§ I.



IN the year 1071 died Leofric, first Bishop of Exeter, sometime Chancellor of England, the friend and favourite of Edward the Confessor, a distinguished disciple of the Lotharingian schools.

Contemporary accounts have come down to us describing the pomp which attended the bishop's installation; how, in the presence of the chieftains of the realm, supported by the king on his right and by the noble Eadgitha on his left, he ascended his episcopal throne in the ancient minster of St. Mary and St. Peter the Apostle. The minster, when it came into his possession, had been despoiled of its lands and of nigh all its ecclesiastical appurtenances; 'of twenty-six estates which the pious king Athelstane had conferred upon it scarce one remained.' During the twenty years

of his rule, Leofric's energies and wealth were devoted to the restoration of its former fortunes, and when he died he left it more richly endowed than it had ever been before. But he bequeathed to his cathedral-church something besides a magnificent rent-roll,—something even more precious. When he took office, the library at Exeter was in a pitiable condition; he found there nothing but five worthless service-books; at his death it numbered no less than sixty volumes,—Bibles, service-books, homiletic literature, theological commentaries, and the chief classics of those days, to wit, the works of Statius, Prudentius, Prosper, and Boethius. Leofric's library at Exeter did not, it is true, number as many volumes as some of the rich Anglo-Saxon libraries of which we have record; it certainly did not rival Archdeacon Egbert's famous collection at York, that called forth Alcuin's enthusiastic praise:—

' Illic invenies veterum vestigia patrum,  
 Quidquid habet pro se Latio Romanus in orbe,  
 Græcia vel quidquid transmisit clara Latinis;  
 Hebraicus vel quod populus bibit imbre superno; '

nevertheless, one item in the catalogue of Leofric's books places him in the first rank of our early bibliophiles, and has earned for him, or should earn for him, the undying gratitude of his countrymen. In the catalogue, which is extant, writ in choicest Anglo-Saxon, there is an entry which runs as follows:—

' 1. mycel Englisc boc be gehwiltcum pingum on feoð-wisan getworht ' ;

*i.e.* 'A great English book on all sorts of subjects wrought in verse.' Happily, we have not to bewail the loss of the volume thus described. Exeter Cathedral still cherishes the possession of this most glorious relic of pre-Conquest literature. The 'Exeter Book,' the name by which it should be known to Englishmen all over the world, may well claim to be the noblest product of early Teutonic genius. True, it cannot boast of great beauty of workmanship,—it is not, like the 'Codex Argenteus,' written on purple vellum in letters of silver and gold; no wondrous miniatures adorn its pages, like the 'Book of Kells,'—'Angles,' not 'Angels,' wrought it,—but its contents claim for it a higher consideration than even the supreme philological interest of the former and the artistic glories of the latter. It has preserved for us a whole library of national literature, that would otherwise have been irrevocably lost; it is in itself a 'bibliotheca' rather than a 'book.'

## § 2.

It is not my purpose on this occasion to dwell on the contents of the volume; a study of the 'Exeter Book' would practically amount to a survey of old English poetry through all its varied vicissitudes, harking back to the songs that glee-men sang before the legions of imperial Rome surrendered Britain to its fatal conflict with barbaric Teuton. Fierce and brutal as were these pirate-hordes towards their foes, yet their harps were

attuned to tender strains as they sang their sailor-songs  
of the dear ones left behind :—

‘ To the Frisian wife  
comes a dear welcome-guest ;  
the keel is at rest ;  
his vessel is come ;  
her husband is home ;  
her own cherished lord  
she leads to the board ;  
his wet weeds she wrings ;  
dry garments she brings.  
Ah ! happy is he,  
whom safe from the sea  
his true love awaits ! ’<sup>1</sup>

But, for the most part, the Anglo-Saxons took to their poetry very sadly. The prevailing note of the old English lyric is elegiac ; intense melancholy, harmonising with the gloom of Northern sea and sky, with the fatalism of their Pagan faith, is the one mood reflected in the subjective poems of the ‘ Exeter Book ’ :—

‘ Ah ! thou bright cup ! Ah, thou mailed warrior !  
Ah ! the glory of my lord ! Now has the time passed,  
darkened ’neath the veil of night, as if it ne’er had been.  
Where once loved warriors trod, now stands  
a wall of wondrous height, worm-eaten, grim ;  
the might of the spears, slaughter-loving weapons,  
has swept away the chiefs,—theirs was a glorious fate,—  
but storms lash the rocky slopes,  
and falling snowdrift binds the earth,  
and all the winter’s terror, when the dark night falls

<sup>1</sup> From the *Gnomic Verses* of the Exeter Book ; the rime is a mere accident of the translation.

with its black shadow, and summons from the north  
fierce storms, to the grievance of mankind.  
All the realm of earth is full of hardship,  
the world 'neath heaven is turned by fate's decree.'<sup>1</sup>

This turn for melancholy is an abiding element in English poetry throughout its history; there can be little question that it is essentially an English characteristic, despite Matthew Arnold's oft-quoted dictum that it is altogether derived from Celtic source. But while the note of the old English lyric is elegiac, as far as its form is concerned it belongs to the epic,—the all-absorbing art-form of our oldest poetry. Epic dignity and distinction, not lyrical rapidity of movement, mark even the shortest of Anglo-Saxon songs.

And what better instrument for the grand epic style than the wondrous blank verse—the old alliterative line—of these ancient poets. Critics of Elizabethan literature delight to dwell on 'the mighty line' created by the greatest of Shakespeare's predecessors; but, ten centuries before Marlowe's genius impressed itself on the English drama, English poetry had already 'unlocked the secret of blank verse,' and had played upon 'its hundred stops.' The secret of Marlowe's great discovery lies in this, that he Teutonised the 'versi sciolti' imported from Italy, and unconsciously imparted thereto the flexibility and vigour that characterised the national metre used by the oldest of English poets, whose work has come down to

<sup>1</sup> From *The Wanderer*, 'Exeter Book.'

us. The high seriousness and earnestness of old English poetry ; its epic style, absorbing lyrical and even dramatic elements ; its subjectivity and melancholy ; its subtle power of thoroughly nationalising foreign materials ; its rich vocabulary and phraseology ; the wonder of its varying verse, expressive of every shade of human emotion ; its artistic consciousness ; its avoidance of anything approaching mediæval grotesqueness,—all these qualities distinguish the remarkable poem which holds the first place in the *Codex Exoniensis*. This poem, which is probably the oldest Christiad of modern Europe, is herewith introduced to English readers, its text carefully studied and interpreted.

### § 3.

The text is based on the editor's unpublished edition of the Exeter MS., in preparation for the Early English Text Society. The variations from the MS. will be found in 'Critical Notes' at the end of the volume.<sup>1</sup> The MS. has been followed minutely, not merely in the matter of spelling, but also as regards the divisions of the poem,—a matter of special importance hitherto neglected. Though there are no titles to the various passus, the scribe has clearly indicated the beginning of each by means of a

<sup>1</sup> The system of punctuation employed has no MS. authority, neither have the capital letters at the beginning of the lines ; there is no break between the lines in the MS., where the poem is written throughout as if prose. I have not marked the letters expanded ; the accents are reproduced from the MS.

long flourish of capital letters, distinguishing carefully the smaller sections from the main divisions. Thus, the MS. makes it certain that Passus III. begins with words '*Donne mid fere,*' and does not include the previous section. External evidence corroborates this view. Appendix II. gives the source of Passus II. ; it is obvious that the final section of the passus is directly due to the final section of the homily. It is strange that Dietrich, who first called attention to the unity of the poem, and to the chief source of its second division, should have missed this point.

In Appendix I. I have printed fifty-eight lines hitherto regarded as part of the present poem, but most assuredly, if the original scribe may be credited, the opening lines of the 'Legend of St. Guthlac'; there is absolutely no break in the MS. between these lines and the passage usually printed as the first section of the latter poem. I make bold to suggest that the whole section is a prelude to 'St. Guthlac,' with motives derived from the concluding portion of the 'Christ.' Thorpe, the first editor of the Exeter MS., is no doubt answerable for this error, which even the ingenuity of Dietrich and Grein did not detect.<sup>1</sup>

<sup>1</sup> Thorpe's *Codex Exoniensis* appeared just fifty years ago. Unfortunately, he failed to see the value of 'the first 106 pages' of his book (*i.e.* the portion containing the present poem); his comment ran as follows:—'Though interesting to the philologist, they possess little attraction for any other class of readers. The pieces they contain are, no doubt, translations from the Latin; but their subject is not of a nature to stimulate many to search after the originals, which, if discovered, would prove of little use in elucidating the

Appendix III. is a valuable contribution made by Professor Cook to the sources of the poem, and may be regarded as affording external evidence in favour of the theory propounded above concerning the limit of the third passus. It remains but to point out that unfortunately the first part of Passus I. is lost; to give to the epic the appearance of completeness a single word has been omitted; the capital letter at the beginning of the text has no MS. authority.<sup>1</sup> The frontispiece has been added to the volume as a specimen of Anglo-Saxon art, illustrative of the subject of the second part of the poem; it belongs to the famous series of miniatures that adorn the 'Benedictional of St. Æthelwold.'<sup>2</sup>

obscurities, or correcting the errors of a version, in this and all similar cases yet known, too paraphrastic to admit of comparison.'

In 1853 Dietrich called attention to the unity of the poems, but as he had no opportunity of examining the MS., he did not perceive the real state of affairs, though he and others might have inferred it from Wanley's description of the MS. (v. page 280), where 'Passus' I., II., III., are styled 'Liber' I., II., III., though the connection of the 'Liber' was not noted. In 1857 Grein's *Bibliothek* included the 'Christ,' which was based on Thorpe's text. Grein accepted Dietrich's views on the subject of the poem, but printed it unnecessarily as one long poem, with twenty-two sections. In 1857 appeared the same scholar's 'Dichtungen der Angelsachsen stäbcreimend uebersezt.' Little has been done for the interpretation of the poem since Grein's monumental work, though the need of a new edition has been long felt. It is a strange fact that after 1100 years and more the 'Christ' now appears for the first time as a separate volume. The translation which accompanies the text is the first attempt that has been made to interpret the poem as a piece of English literature.

<sup>1</sup> Cf. note I. i. The initials at the commencement of Passus I., II., III., are taken from the Anglo-Saxon *Codex Psalterii Vossianus* (Bodleian Library), as reproduced in Professor Westwood's *Facsimiles of Anglo-Saxon and Celtic Miniatures*.

<sup>2</sup> Reproduced in reduced facsimile by Mr. Griggs, with kind permission, from the last-named book, (v. page 132.)

Long and patient search has failed to discover the source of Passus I. ; this failure is especially to be deplored as one would much wish to know from what original the poet evolved the earliest dramatic scene in English literature, (*v.* page 18.) What a contrast an Anglo-Saxon religious drama would have presented to the homely miracles and mysteries of later centuries! The original of the greater part of Passus I. must, I think, have been a Latin hymn-cycle, the 'Joseph and Mary' section being derived from an undiscovered hymn arranged for recital by half-choirs. The crude materials used for Passus II. and III., printed at the end of the volume, attest in a remarkable way the transforming power of the poet ; the well-sustained simile that closes Passus II. owes its existence to the words in the last section of St. Gregory's Homily, 'Quamvis adhuc rerum perturbationibus animus fluctuet.' The passages in the Appendix form a valuable commentary to the greater part of the text.

#### § 4.

The Exeter MS. was written some time in the tenth century, or early in the eleventh ; the bulk of its contents is, however, at least two centuries older. Its dialect is West-Saxon, or 'Anglo-Saxon,' as it is generally called, but one is able to detect in a number of the poems the fossil remains of another and an older dialect. Minute philological criteria lead to the conclusion, supported strongly by other evidence, that the first of the poems pre-

served in the codex, and many more besides, are Saxon (*i.e.* Southern) transcriptions of Anglian (*i.e.* Northern) originals. Wessex merely preserved the poems, Northumbria produced them. Indeed at no time in its history has Wessex been productive of poetical work; from the days of Alfred onward its special strength lay in prose literature. Did not Chaucer recognise the fact when he made his parson exclaim:—

‘Trusteth wel, *I am a Sotherne man,*  
I cannot geste, rom, ram, ruf, by my letter,  
And God wote, rime hold I but litel better,  
And therefore if you list I wol not glose,  
I wol you tell a litel tale in *prose.*’

It seems almost certain then that the ‘Christ’ is an Anglian poem, written before Northumbria ceased to be the great centre of poetical activity, *i.e.* before the beginning of the ninth century, and critics are at one in placing the ‘floruit’ of its poet during the second half of the eighth century. The poet in question has bequeathed to us his name by a strange device; by means of mystic runes Cynewulf worked a subtle spell whereby his authorship of this and of three other poems is incontestably established. In an ‘Excursus on Cynewulf Runes,’ at the end of the volume, I have considered the many questions at issue concerning this important point. It remains but to add that I am sceptical on the subject of the supposed charade-character of the so-called ‘First Riddle.’ Interesting attempts have been made to write the biography of

the poet ;<sup>1</sup> it is not my purpose in this place to attempt a similar task, which would involve a discussion of the whole problem of Cynewulf's relation to the extant remains of Anglo-Saxon poetry. In conclusion, I would apply to our poet the commendation bestowed by an old historian on one of Cynewulf's masters and predecessors, whose fame rests solely on his Latin verse, though he too composed in the vernacular :—

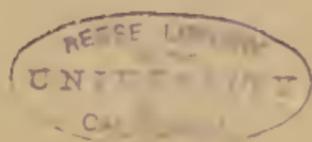
' Omnium poetarum sui temporis facillè primus, tantæ eloquentiæ majestatis et eruditionis homo fuit, ut nunquam satis admirari possim unde illi in tam barbara ac rudi ætate facundia accreberit, usque adeo omnibus numeris tersa, elegans, et rotunda, versus edidit cum antiquitate de palma contententes.'<sup>2</sup>

<sup>1</sup> Cf. *Ten Brink, Early English Literature*, pp. 51-59, and Appendix.

<sup>2</sup> Quoted by Samuel Daniel in his *Defence of Ryme*, concerning 'Aldelmus Durotelmus, of whom we find this commendation registered'; the lines occur in an interesting passage on the learning of Saxon England, whence, too, the quotation that heads this Introduction. If only the old Elizabethans had known of Cynewulf.



CYNEWULF'S CHRIST



# Primus Passus de Nativitate.

## I.



U eart se weall-stan þe ða wyrhtan íu  
Wið-wurpon to weorce. Wel þe  
geriseð  
Ðæt þu heafod síe healle mærrē  
And gesomnige side weallas  
Fæste gefoge flint unbræcne  
Ðæt geond eorð-b[yri]g eall eagna gesihþe  
Wundrien to worlde wuldres ealdor.  
Gesweotula nu þurh searo-cræft þin sylfes weorc  
Soð-fæst sigor-beorht and sona forlæt  
Weall wið wealle. Nu is þam weorce þearf 10  
Ðæt se cræftga cume and se cyning sylfa  
And þonne gebete nu gebrosnad is  
Hús under hrofe. He þæt hra gescop  
Leomo læmena nu sceal lif-frea  
Done wergan heap wraþum ahreddan  
Earne from egsan swa he oft dyde.  
Eala þu reccend and þu riht cyning  
Se þe locan healdeð lif ontyneð  
Eadga us siges oþrum forwyrned  
Wlitigan wil-sipes gif his weorc ne deag. 20

EDWARDS  
LONDON

## Part First. The Nativity.

### I.

*THOU art the wall-stone that the workers once  
rejected from the work.) It well beseemeth thee,  
that thou shouldst be the head of this great hall,  
and shouldst unite, with fastening secure,  
the spacious walls of adamantine rock,  
that throughout earth all things with sight endowed  
may wonder evermore, O Prince of glory!  
Show now thy skill! reveal thy handiwork  
firm-set in sovran splendour! yea, leave anon  
the opposing walls erect! The work hath need now  
that the Craftsman and the King Himself should come,  
and should restore the house, which lieth waste  
beneath the roof. He formed the body erst,  
and the limbs of clay; now shall He, Lord of life,  
deliver from their foes this abject throng,  
these wretched ones from terror, as He oft did.  
O thou Ruler, and thou righteous King!  
Thou Keeper of the keys that open life!  
bless us with victory, with a bright career,  
denied unto another, if his work be worthless!*

Huru we for þearfe þas word sprecað  
 [Nu gemærsi] gĩað þone þe mon gescop  
 Ðæt he ne hete . . . ceose sprecan  
 Cearfulra þing þe we in carcerne  
 Sittað sorgende sunnan wil-sið.  
 Hwonne us lif-frea leoht ontyne  
 Weorðe ussum mode to mund-boran  
 And þæt tydre gewitt tire bewinde.  
 Gedo usic þæs wyrðe þe he to wuldre forlet  
 Ða we hean-lice hweorfan sceoldan  
 To þis enge lond eðle bescyrede.  
 Forþon secgan mæg se ðe soð spriceð  
 Ðæt he ahredde þa for-hwyrfed wæs  
 Frum-cyn fira. Wæs seo fæmne geong  
 Mægð manes leas þe he him to meder geceas.  
 Ðæt wæs geworden butan weres frigum  
 Ðæt þurh bearnes gebyrd bryd eacen wearð.  
 Nænig efenlic þam ær ne siþþan  
 In worlde gewearð wifes gearnung.  
 Ðæt degol wæs dryhtnes geryne.  
 Eal giofu gæst-lic grund-sceat geond-spreot  
 Ðær wisna fela wearð inlihted  
 Lare long-sume þurh lifes fruman  
 Ðe ær under hoðman biholen lægon  
 Witgena woð-song þa se waldend cwom

30

40

*Forsooth in very need we speak these words ;  
Him who created man we supplicate,  
that He elect not to declare in hate  
the doom of us who sad in prison here  
sit yearning for the sun's propitious course.  
When the Lord of life revealeth light to us,  
be He the guardian-angel of our souls,  
and wreath the feeble mind with radiant grace.  
May He glorify us thus, His favoured ones,  
when we must needs depart in abject plight  
unto this narrow land, bereft of home.*

*Verily he may say it, who speaketh truth,  
that when the race of man was all depraved,  
He came and rescued it. Young was the maiden,  
a damsel sinless, whom He chose as mother.  
It came to pass without the love of man,  
that the bride was great by child-conception.  
Never before or after in the world  
was any meed of woman like to that ;  
it was a secret mystery of the Lord.  
All ghostly grace o'erspread the realm of earth,  
and many a thing became illumined then  
through life's Creator, teachings of ancient day,  
which lay concealed beneath the veil of night,  
the sages' songs prophetic, ere the Ruler came,*

Se þe reorda gehwæs ryne gemiclað  
 Ðara þe geneahhe noman scyppendes  
 Ðurh ho[r]scne had hergan willað.  
 Eala sibbe gesihð Sancta hierusalem  
 Cyne-stola cyst cristes burg-lond 50  
 Engla eþel-stol and þa ane in þe  
 Saule soð-fæstra simle gerestað  
 Wuldrum hremge. Næfre wommes tacn  
 In þam eard-gearde eawed weorþeð  
 Ac þe firina gehwylc feor abugeð  
 Wærgðo and gewinnes. Bist to wuldre full  
 Halgan hyhtes swa þu gehaten eart.  
 Sioh nu sylfa þe geond þas sidan gesceaft  
 Swylce rodores hrof rume geond-wlitan  
 Ymb healfa gehwone hu þec heofones cyning 60  
 Siðe geseceð and sylf cymeð  
 Nimeð eard in þe swa hit ær gefyrn  
 Witgan wis-fæste wordum sægdon  
 Cyðdon cristes gebyrd cwædon þe to frofre  
 Burga bet-licast. Nu is þæt bearn cymen  
 Awæcned to wyrpe weorcum ebreā.  
 Bringeð blisse þe benda onlyseð  
 Nipum geneðde nearo-þearfe conn  
 Hu se earma sceal are gebidan.

*who speedeth on its course their every prayer,  
if mortals will but praise full earnestly  
their Maker's name, as wisdom biddeth them.*

*O sight of peace! holy Jerusalem!  
choicest of royal thrones! citadel of Christ!  
the native seat of angels and of the just,  
the souls of whom alone rest in thee ever,  
exulting in glory. No sign of aught unclean  
shall ever be beheld in that abode,  
but every sin shall flee afar from thee,  
all curse and conflict; thou art gloriously full  
of holy promise, e'en as thou art named.  
See now thyself how all the wide creation  
and heaven's roof surveyeth thee about,  
on every side, and how the King of heaven  
seeketh thee in His course, and cometh Himself,  
and taketh His dwelling in thee, as in days of yore  
soothsayers so wise declared in words;  
they made known Christ's birth; they told it for thy comfort,  
thou best of cities! Now the Child is come,  
awakened to destroy the Hebrews' works;  
He bringeth thee joy; He looseneth thy bonds;  
He hath adventured Him for men; He knoweth their need,—  
yea, how the wretched must await compassion.*

II.

**E**ALA wifa wynn geond wuldres þrym. 70  
 Fæmne freo-licast ofer ealne foldan sceat  
 Þæs þe æfre sund-buend secgan hyrdon.  
 Arece us þæt geryne þæt þe of roderum cwom  
 Hu þu eacnunge æfre onfenge  
 Bearnes þurh gebyrde and þone gebed-scipe  
 Æfter mon-wisan mod ne cuðes.  
 Ne we soð-lice swylc ne gefrugnan  
 In ær-dagum æfre gelimpan  
 Þæt þu in sundur-giefe swylce befenge  
 Ne we þære wyrde wenan þurfon 80  
 Towearð in tide. Huru treow in þe  
 Weorð-licu wunade nu þu wuldres þrym  
 Bosme gebære and no gebrosnad wearð  
 Mægð-had se micla. Swa eal manna bearn  
 Sorgum sawað swa eft ripað  
 Cennað to cwealme. Cwæð sio eadge mæg  
 Symle sigores full Sancta maria.  
 Hwæt is þeos wundrung þe ge wafiað  
 And geomrende gehþum mænað  
 Sunu solimæ somod his dohtor. 90  
 Friggað þurh fyrwet hu ic fæmnan-had

## II.

*' O sovran Lady of the blissful skies, '  
thou noblest maid through all the realm of earth,  
that the ocean-dwellers have ever heard tell of,  
unfold the mystery that came to thee from heaven,  
how thou didst in some wise receive increase  
by child-conception, and yet thou knewest not  
communion after human fashion.  
Truly we have not heard that ever yet,  
in days of yore, the like hath come to pass,  
such as thou in special grace receivedst,  
nor may we hope that it will ever chance  
in future time. Lo, the faith that dwelt in thee  
was worshipful, since thou didst in thy bosom bear  
the flower of glory, and thy great maidenhood  
was not destroyed. All the children of men  
as they sow in sorrow, so afterwards they reap,  
they bring forth for death.' Spake the blessed maiden,  
ever full of triumph, the holy Mary :—*

*' What is this wonder which ye wonder at,  
and grievously bemoan 'mid lamentations,  
thou son and thou daughter of Salem?  
Ye ask full anxiously how I preserved*

Mund minne geheold and eac modor gewearð  
Mære meotudes suna. Forþan þæt monnum nis  
Cuð geryne ac crist onwrah

In dauides dyrre mægan

Þæt is euan scyld eal for-pynded

Wærgða áworpen and gewuldrad is

Se heanra hád. Hyht is onfangen

Þæt nu bletsung mot bæm gemæne

Werum and wifum á to worulde forð

100

In þam up-lican engla dreame

Mid soð-fæder symle wunian.

Eala earendel engla beorhtast

Ofer middan-geard monnum sended

And soð-fæsta sunnan leoma

Torht ofer tunglas. Ðu tida gehwane

Of sylfum þe symle inlihtes.

Swa þu god of gode gearo acenned

Sunu soþan fæder swegles in wuldre

Butan anginne æfre wære

110

Swa þec nu for þearfum þin agen geweorc

Bideð þurh byldo þæt þu þa beorhtan us

Súnnan onsende and þe sylf cyme

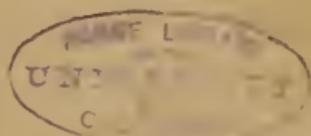
Þæt ðu inleohte þa þe longe ár

Ðrosme beþeahte and in þeostrum her

Sæton sin-neahtes synnum bifealdne.

*my maidenhood, my troth, and yet became  
great mother of the Creator's Son. Verily to men  
the mystery is not known ; but Christ revealed  
in David's kinswoman, beloved of Him,  
that the guilt of Eve is all concluded now,  
the curses overthrown, and the lowlier sex  
is now made glorious. Hope is vouchsafed  
that now for men and women equally  
blessing may for evermore abide,  
amid the harmony of angels high above,  
with the Father of truth, to all eternity.'*

*Hail, heavenly beam, brightest of angels thou,  
sent unto men upon this middle-earth !  
Thou art the true refulgence of the sun,  
radiant above the stars, and from thyself  
illuminest for ever all the tides of time.  
And as thou, God indeed begotten of God,  
thou Son of the true Father, wast from aye,  
without beginning, in the heaven's glory,  
so now thy handiwork in its sore need  
prayeth thee boldly that thou send to us  
the radiant sun, and that thou come thyself  
to enlighten those who for so long a time  
were wrapt around with darkness, and here in gloom  
have sat the livelong night, shrouded in sin ;*



Deorc deapes sceadu dreogan sceoldan.  
 Nu we hyht-fulle hælo gelyfað  
 Ðurh þæt word godes weorodum brungen  
 Ðe on frymðe wæs fæder ælmihtigum 120  
 Efen-ece mid god and nu eft gewearð  
 Flæsc firena leas þæt seo fæmne gebær  
 Geomrum to geoce. God wæs mid us  
 Gesewen butan synnum somod eardedon  
 Mihtig meotudes bearn and se monnes sunu  
 Geþwære on þeode. We þæs þonc magon  
 Secgan sige-dryhtne symle bi gewyrhtum  
 Ðæs þe he hine sylfne us sendan wolde.  
 Eala gæsta god hu þu gleawlice  
 Mid noman ryhte nemned wære 130  
 Emmanuhel swa hit engel gecwæð  
 Ærest on ebresc þæt is eft gereht  
 Rume bi gerynum nu is rodera weard  
 God sylfa mid us. Swa þæt gomele gefyrn  
 Ealra cyninga cyning and þone clænan eac  
 Sacerd soð-lice sægdon toward. 140  
 Swa se mære iu melchisedech  
 Gleaw in gæste god-þrym on-wrah  
 Eces alwaldan. Se wæs æ bringend  
 Lara lædend þam longe his  
 Hyhtan hider-cyme swa him gehaten wæs

*death's dark shadow had they to endure.*

*Hopeful now, we trust in the salvation  
brought to the hosts of men through God's own word,  
which was in the beginning co-eternal  
with God, the Almighty Father, and is now  
flesh void of blemish, that the maiden bare  
to help the wretched. God was seen 'mong us  
in all His sinlessness; together they dwelt,  
the Creator's mighty Son and the son of man,  
in peace on earth. Wherefore, as it is meet,  
we may well thank the Lord of triumph aye,  
that He vouchsafed to send to us Himself.*

*O thou God of spirits! how wisely thou  
wast named, with name aright, Emmanuel!  
as the angel spake the word in Hebrew first,  
which in its secret meaning fully now  
is thus interpreted:—'The Guardian of the skies,  
God's Self, is now with us'; e'en as of yore  
old men said truly that the King of kings,  
and eke the cleanly Priest, would come anon.  
Thus long ago the great Melchizedek,  
so wise of soul, revealed the majesty  
of the eternal Ruler; he was the law-bringer;  
he gave them precepts, who had awaited long  
His advent hither, for it was promised them,*

Ðætte sunu meotudes sylfa  
 Wolde gefælsian foldan mægðe  
 Swylce grundas eac gæstes mægne  
 Siþe gesecan. Nu hie softe þæs  
 Bidon in bendum hwonne bearn godes  
 Cwome to cearigum. Forþon cwædon swa  
 Suslum geslæhte. Nu þu sylfa cum  
 Heofones heah-cyning bring us hælo-lif  
 Werigum wite-þeowum woþe forcymenum 150  
 Bitrum bryne-tearum. Is seo bot gelang  
 Eal æt þe anum . . . ofer-þearfum.  
 Hæftas hyge-geomre hider [gesece  
 Ne læt] þe behindan þonne þu heonan cyrre  
 Mænigo þus micle ac þu miltse on us  
 Gecyð cyne-lice crist nergende.  
 Wuldres æþeling ne læt awyrgde ofer us  
 Onwald agan. Læf us ecne gefean  
 Wuldres þines þæt þec weorðien  
 Weoroda wuldor-cyning þa þu geworhtes ær 160  
 Hondum þinum. Þu in hean-nissum  
 Wunast wide ferh mid waldend fæder.

that the Son Himself of the all-ruling Lord  
would purify the nations of the earth,  
and in His course would seek too the abyss,  
by the might of His spirit. Patiently  
have they waited in their fetters, till God's Child  
should come to the afflicted; wherefore spake thus  
those cast in torments:—' Come thou now thyself,  
Sovran of heaven! bring us salvation,  
weary thralls oppressed, worn out with weeping,  
with bitter burning tears. With thee alone  
resteth their cure for those in direst need.  
Visit us here, captives so sad of mood,  
nor leave behind thee, when thou turn'st from hence,  
so great a throng! but royally show forth  
thy mercy unto us, O Saviour Christ!  
O Prince of glory! let not the accursed  
hold sway o'er us; thy glory's endless joy  
vouchsafe to us, that those may worship thee,  
great Lord of hosts, whom thou createdst erst  
with thine own hands. Thou in the heights above  
dwellest for ever with the all-ruling Father.'

III.

**E**ALA ioseph min iacobes bearn  
Mæg dauides mæran cyninges

Nu þu freode scealt fæste gedælan  
Álætan lufan mine. Ic lungre eam  
Deope gedrefed dome bereafod  
Forðon ic worn for þe worde hæbbe  
Sidra sorga and sár-cwida

Hearmes gehyred and me hosp sprecað

170

Torn-worda fela. Ic tearas sceal  
Geotan geomor-mod. God eaþe mæg  
Gehælan hyge-sorge heortan minre  
Afrefran fea-scaftne. Eala fæmne geong  
Mægð maria. Hwæt bemurnest ðu  
Cleopast cearigende ne ic culpan in þe

Incan ænigne æfre onfunde

Womma geworhtra and þu þa word spricest

Swa þu sylfa sie synna gehwylcre  
Firena gefylled. Ic to fela hæbbe

180

Þæs byrd-scypes bealwa onfongen.

Hu mæg ic ladigan laþan spræce

Oþþe andsware ænige findan

Wraþum to-wiþere. Is þæt wide cuð

### III.

[MARY.] 'Alas! now, Joseph mine, thou child of Jacob, scion of David's stock, the glorious King, must thou forthwith renounce thy plighted troth, and leave my love?' [JOSEPH.] 'Too soon am I d'erwhelmed with grievous care; too soon bereft of honour. Forsooth through thee have I heard many a word, many an agonising bitter taunt, many an insult, and they revile me now with words of bitter wrath. My soul is sad; I must shed tears. God may easily heal the grievous sorrow of my heart, and comfort me, forlorn. Alas, young damsel, Mary maiden!' [MARY.] 'Why bemoanest thou, and criest aloud lamenting? Ne'er found I a fault in thee, or any cause of blame for evil done, and yet thou speak'st such words, as thou thyself wert filled with every sin and all transgression.' [JOSEPH.] 'Too much misery have I received from this conception. How can I escape the hateful words, or how can I find any answer now against mine angry foes? 'Tis widely known,

Ðæt ic of þam torhtan temple dryhtnes  
 Onfeng freo-lice fæmnan clæne  
 Womma lease and nu gehwyrfed is  
 Ðurh nat-hwylces. Me nawþer deag  
 Secge ne swige. Gif ic soð sprece  
 Ðonne sceal dauides dohtor sweltan  
 Stanum astyrfed. Gen strengre is  
 Ðæt ic morþor hele scyle man-swara  
 Laþ leoda gehwam lifgan siþþan  
 Fracoð in folcum. Ða seo fæmne onwrah  
 Ryht-geryno and þus reordade.  
 Soð ic secge þurh sunu meotudes  
 Gæsta geocend þæt ic gen ne conn  
 Ðurh gemæc-scipe monnes ower  
 Ænges on eorðan. Ac me eaden wearð  
 Geongre in geardum þæt me gabrihel  
 Heofones heag-engel hælo gebodade.  
 Sægde soð-lice þæt me swegles gæst  
 Leoman onlyhte sceolde ic lifes þrym  
 Geberan beorhtne sunu bearn eacen godes  
 Torhtes tir-fruma[n]. Nu ic his tempel eam  
 Gefremed butan facne in me frofre gæst  
 Ge-eardode. Nu þu ealle forlæt  
 Sare sorg-ceare saga ecne þonc  
 Mærum meotodes sunu þæt ic his modor gewearð

190

200

that from the glorious temple of the Lord  
I joyfully received a maiden pure,  
immaculate ; and now all this is changed,  
through whom I know not. Neither availeth me,  
to speak or to be silent ; speak I the truth,  
then must David's daughter suffer death,  
slain with stones ; yet 'tis a harder lot  
to conceal the crime, and to be doomed to live  
a perjurer, henceforth loathed by all the folk,  
accursed 'mong men.' Then did the maid unravel  
the mystery so true, and thus she spake :—

' Truly I say, by the Son of the Creator,  
the Saviour of souls, that yet I know not  
in conjugal communion any man  
anywhere on earth ; but it was granted me,  
while still a damsel young and in my home,  
that Gabriel, heaven's archangel, bade me hail,  
and said in very truth, that heaven's Spirit  
should with His ray illumine me, that I should bear  
life's Glory, an illustrious Son, the mighty Child  
of God, the bright Creator. Now, without guilt,  
am I become His temple ; the Spirit of comfort  
hath dwelt within me. Wherefore dismiss thou now  
all sorry care, and say eternal thanks  
to the Lord's great Son, that I became His mother,

Fæmne forð se-þeah and þu fæder cweden

210

Woruld-cund bi wene sceolde witedom

In him sylfum beon soðe gefylled.

Eala þu soða and þu sib-suma

Ealra cyninga cyning crist æl-mihtig

Hu þu ær wære eallum geworden

Worulde þrymmum mid þinne wuldor-fæder

Cild acenned þurh his cræft and meht.

Nis ænig nú eorl under lyfte

Secg searo-þoncol to þæs swiðe gleaw

Ðe þæt asecgan mæge sund buendum

220

Areccan mid ryhte hu þe rodera weard

Æt frymðe genom him to treo-bearne.

Ðæt wæs þara þinga þe her þeoda cynn

Gefrugnen mid folcum æt fruman ærest

Geworden under wolcnum þæt witig god

Lifes ord-fruma leoht and þystro

Gedælde dryhtlice and him wæs domes geweald

And þa wisan abead weoroda ealdor.

Nu sie geworden forþ a to widan feore

Leoht lixende gefea lifgendra gehwam

230

Ðe in cneorissum cende weorðen.

And þa sona gelomp þa hit swa sceolde

Leoma leohtade leoda mægþum

Torht mid tunglum æfter þon tida bigong.

nathless a maiden still, and thou, I ween,  
art named His earthly father, should the prophecy  
become fulfilled aright in Him Himself.'

O thou true Sovran, and thou peaceful King,  
'thou King of all Kings, Christ Omnipotent!  
how wast thou, with thy glorious Father, aye  
existent before all the world's estates,  
a child begotten by His skill and might.  
There liveth not a mortal under heaven,  
no man however wise, who is so wise,  
that he can tell unto the ocean-dwellers  
'and expound aright, how the Warden of the skies  
took thee in the beginning for His noble child.  
Of all the things that mankind hath e'er heard  
here upon earth, this thing first came to pass  
beneath the clouds, that God Omniscient,  
'the Source of life, parted in sovran will  
the light from darkness, wielding His decree;  
'and thus He, Lord of hosts, commanded then:—

'Let there be light for ever and for ever,  
a radiant joy for each of living men  
who in their generations shall be born.'

And so it came to pass, when 'twas ordained;  
a splendour shining bright amidst the stars  
lighted, through the course of time, the tribes of men.

Sylfa sette þæt þu sunu wære  
 Efen-eardigende mid þinne engan frean  
 Ær þon oht þisses æfre gewurde.  
 Ðu eart seo snyttro þe þas sidan gesceaft  
 Mid þi waldende worhtes ealle.  
 Forþon nis ænig þæs horsc ne þæs hyge-cræftig 240  
 Ðe þin from-cyn mæge fira bearnum  
 Sweotule geseþan. Cum nu sigores weard  
 Meotod mon-cynnes and þine miltse her  
 Arfæst ywe us is eallum neod  
 Ðæt we þin medren-cynn motan cunnan  
 Ryht-geryno nu we areccan ne mægon  
 Ðæt fædren-cynn fier owihte.  
 Ðu þisne middan-geard milde geblissa  
 Ðurh ðinne her-cyme hælende crist.  
 And þa gyldnan geatu þe in gear-dagum 250  
 Ful longe ær bilocen stoda  
 Heofona heah frea hat ontynan  
 And usic þonne gesece þurh þin sylfes gong  
 Eað-mod to eorþan. Us is þinra arna þearf.  
 Hafað se awyrgda wulf tostenced  
 Deor dæd-scua dryhten þin eowde  
 Wide towrecene þæt. Ðu waldend ær  
 Blode gebohtes þæt se bealo-fulla  
 Hyneð heard-lice and him on hæft nimeð

*He had Himself ordained that thou, His Son,  
shouldst be co-dwelling with thy only Lord,  
ere aught of this had ever come to pass.  
Lo, thou art Wisdom ; with the Omnipotent  
thou wroughtest all this wide creation ;  
wherefore is none so wise or so profound  
that he can tell thy origin aright  
to the sons of men. Come now, Lord of triumph,  
Creator of mankind, and graciously  
show forth thy mercy here ; we all desire  
that we may know aright thy mother-kin,  
a mystery indeed ; we cannot understand  
further in anywise thy kin paternal.  
Bless thou benignly all this middle-earth  
by thy coming hither, O thou Saviour Christ,  
and the golden gates that in the days of old,  
through the long ages, stood so firmly locked,  
do thou, high Lord of heaven, bid open now,  
and visit us, coming thy very Self  
humbly to earth ! we need thy gracious help ;  
the accursed wolf, the beast of darkest deed,  
hath scattered, Lord, thy flock, and far and wide  
dispersed it ; what thou, Omnipotent, of old  
didst with thy blood redeem, the baleful one  
oppresseth cruelly, and taketh it in bondage,*

Ofer usse nioda lust. Forþon we nergend þe 260  
 Biddað georn-lice breost-gehygdum  
 Ðæt þu hræd-lice helpe gefremme  
 Wergum wreccan þæt se wites bona  
 In helle grund hean gedreose  
 And þin hond-geweorc hæleþa scyppend  
 Mote arisan and on ryht cuman  
 To þam up-cundan æþelan rice  
 Ðonan us ær þurh syn-lust se swearta gæst  
 Forteah and fortylde þæt we tires wone  
 A butan ende sculon ermþu dreogan 270  
 Butan þu usic þon ofost-licor ece dryhten  
 Æt þam leod-sceaþan lifgende god  
 Helm alwihta hreddan wille.

IV.

**Æ**LA þu mæra middan-geardes  
 Seo clæneste cwen ofer eorþan  
 Ðara [þ]e gewurde to widan feore  
 Hu þec mid ryhte ealle reord-berend  
 Hatað and secgað hæleð geond foldan  
 Bliþe mode þæt þu bryd sie  
 Ðæs selestan swegles bryttan. 280  
 Swylce þa hyhstan on heofonum eac  
 Cristes þegnas cweþað and singað

*despite our anxious longing. Wherefore, Saviour,  
we pray thee earnestly, with all our thoughts,  
that speedily thou grant help unto us,  
poor weary wretches, that the soul's destroyer  
may fall precipitate to hell's abyss,  
and that thy handiwork, Creator of all men,  
may then arise and come, as it is meet,  
unto that noble realm in heaven above,  
whence the swart spirit, through our love of sin,  
beguiled us erst ; wherefore inglorious  
for aye must we this wretchedness endure,  
unless thou, Lord eternal, living God,  
Helm of all created things, e'en now  
will free us speedily from mankind's bane.*

#### IV.

*Hail, thou glory of this middle-world,  
thou purest woman throughout all the earth,  
of those that were from immemorial time,  
how rightly art thou named by all endowed  
with gift of speech ! All mortals throughout earth  
declare, full blithe of heart, that thou art bride  
of Him that ruleth the empyreal sphere.  
So too the highest in the heavens above,  
the thanes of Christ, proclaim aloud and sing,*

Ðæt þu sie hlæfdige halgum meahtum  
 Wuldor-weorudes and worl[d]-cundra  
 Hada under heofonum and hel-wara  
 Forþon þu þæt ana ealra monna  
 Geþohtest þrymlice þrist-hycgende  
 Ðæt þu þinne mægð-had meotude brohtes  
 Sealdes butan synnum. Nan swylc ne cwom  
 Ænig ofer ofer ealle men 290  
 Bryd beaga hroden þe þa beorhtan lac  
 To heofon-hame hlutre mode  
 Sipþan sende. Forðon heht sigores fruma  
 His heah-bodan hider gefleogan  
 Of his mægen-þrymme and þe meahtra sped  
 Snude cyðan þæt þu sunu dryhtnes  
 Ðurh clæne gebyrd cennan sceolde  
 Monnum to miltse and þe maria forð  
 Efne unwemme a gehealden.  
 Eac we þæt gefrignon þæt gefyrn bi þe 300  
 Soð-fæst sægde sum woð-bora  
 In eald-dagum esaias  
 Ðæt he wære gelæded þæt he lifes gesteald  
 In þam ecan ham eal sceawode.  
 Wlat þa swa wis-fæst witga geond þeod-land  
 Oþþæt he gestarode þær gestapelad wæs  
 Æþelic ingong. Eal wæs gebunden

that thou by might of holiness art queen  
of the hosts of glory, of the ranks of men  
on earth 'neath heaven, and of hell's habitants,  
for thou alone of all the race of men  
with noble aspiration didst resolve  
to bring thy maidenhood unto the Lord,  
to offer it in all thy sinlessness.

No ring-adorned bride like unto thee  
hath ever come again 'mong humankind,  
to send with spirit pure the glorious gift  
unto the heavenly home. Wherefore the Lord triumphant  
bade His chief messenger fly hitherward  
from His great glory, and anon to thee  
reveal His might's avail, that thou shouldst bear  
in purity the Son of the Supreme,  
in mercy to mankind, and nathless, Mary,  
thou shouldst be held immaculate for aye.

Eke have we heard the words that long ago  
the prophet truly spake concerning thee,  
in distant days of old, to wit, Isaiah,  
that he was led where he beheld aright  
life's dwelling-place in the eternal home ;  
looked then the wise soothsayer o'er all the land,  
till that he saw where stood immovable  
a glorious portal ; bound all about

Deoran since duru ormæte  
 Wundur-clommum bewriþen. Wende swiðe  
 Ðæt ænig elda æfre meahte 310  
 Swa fæstlice fore-scyttelsas  
 On ecnesse o in-hebba  
 Oþþe ðæs ceaster-hlides clustor onlucan  
 Ær him godes engel þurh glædne geþonc  
 Ða wisan onwrah and þæt word acwæð.  
 Ic þe mæg secgan þæt soð gewearð  
 Ðæt ðas gyldnan gatu giet sume siþe  
 God sylf wile gæstes mægne  
 Gefælsian fæder æl-mihtig  
 And þurh þa fæstan locu foldan neosan 320  
 And hio þonne æfter him ece stondeð  
 Simle singales swa beclýsed  
 Ðæt nænig oþer nymþe nergend god  
 Hy æfre ma eft onluceð.  
 Nu þæt is gefýlled þæt se froda þa  
 Mid eagum þær on-wlatade.  
 Ðu eart þæt weall-dor þurh þe waldend frea  
 Æne on þas eorðan ut-siðade  
 And efne swa þec gemette meahtum gehrodene  
 Clæne and gecorene crist æl-mihtig 330  
 Swa ðe æfter him engla þeoden  
 Eft unmæle ælces þinges

*with precious metal was the door immense,  
begirt with wondrous bands ; he pondered much  
how any mortal man might e'er avail  
to lift the bolts and bars so firmly fixed,  
yea, ever unto all cternity,  
or ope the fastening of that city-gate,  
until God's angel joyfully to him  
disclosed how it would be, and spake these words :—*

*' I may tell thee,'—truly it came to pass,  
' that God Himself, Father Omnipotent,  
in future time, yea, by His Spirit's might,  
will glorify these golden gates withal,  
and through these firm-set bolts will visit earth,  
and after Him shall they remain for aye,  
to all eternity, so firmly closed,  
that no one else but He, the Saviour God,  
shall e'er avail to open them again.'*

*Now is the thing fulfilled that at that time  
the sage there with his eyes contemplated.*

*Thou art the wall-door ; through thee the Omnipotent,  
the Ruler, once proceeded to this earth ;  
and as He, Christ Almighty, found thee then  
adorned with all thy virtues, pure and choice, \n  
so He, the Prince of Angels, Lord of life,  
closed thee, immaculate e'en as of yore,*

Liopu-cægan bileac lifes brytta-  
 Iowa us nu þa are þe se engel þe  
 Godes spel-boda gabriel brohte.  
 Huru þæs bidðað burg-sittende  
 Ðæt ðu þa frofre folcum cyðe  
 Ðinre sylfre sunu. Siþþan we motan  
 An-modlice ealle hyhtan  
 Nu we on þæt bearn foran breostum stariað. 340  
 Geþinga us nu þristum wordum  
 Ðæt he us ne læte leng owihte  
 In þisse deað-dene gedwolan hyran  
 Ac þæt he usic geferge in fæder-rice  
 Ðær we sorg-lease siþþan motan  
 Wunigan in wuldre mid weoroda god.  
 Eala þu halga heofona dryhten  
 Ðu mid fæder þinne gefyrn wære  
 Efen-wesende in þam æþelan ham.  
 Næs ænig þa giet engel geworden 350  
 Ne þæs miclan mægen-þrymmes nán  
 Ðe in roderum up rice biwitigað  
 Ðeodnes þryð-gesteald and his þegnunga  
 Ða þu ærest wære mid þone ecan frean  
 Sylf settende þas sidan gesceaft  
 Brade bryten-grundas. Bæm inc is gemæne  
 Heah-gæst hleofæst. We þe hælend crist

*after Him again, as with a wondrous key.  
Show us now the grace that God's own messenger,  
the angel Gabriel, brought unto thee !  
Forsooth we dwellers in earth's cities pray,  
that thou reveal their comfort unto men,  
thy very son. Hereafter we may all,  
with one accord, look forward hopefully,  
if now we see the Child upon thy breast.  
Plead thou our cause for us with earnest words,  
that He may suffer us no longer here  
to list to Error in this vale of death,  
but that He lead us to the Father's realm,  
where sorrowless we may for evermore  
abide in glory with the Lord of hosts.*

*Hail, thou holy One, thou Lord of heaven,  
thou with thy Father wast from ancient time,  
co-eval in that noble home on high.  
As yet there was not any angel formed,  
nor any of the mighty hierarchies,  
that guard the kingdom in the skies above,  
the palace of the Prince and of His thanes,  
when thou together with the Lord eterne  
wast first ordaining all this wide creation,  
this broad expanse of earth. Ye twain have fellowship  
with the protecting Spirit. Saviour Christ,*

Þurh eað-medu ealle biddað

Þæt þu gehyre hæfta stefne

Þinra nied-þiowa nergende god.

360

Hu we sind geswencte þurh ure sylfra gewill.

Habbað wræc-mæcgas wergan gæstas

Hetlen hel-sceaþa hearde genyrwad

Gebunden bealo-rapum. Is seo bot gelong

Eall æt þe anum ece dryhten.

Hreow-cearigum help þæt þin hider-cyme

Afrefre fea-sceafta þeah we fæhþo wið þec

Þurh firena lust gefremed hæbben.

Ara nu onbehtum and usse yrmþa geþenc

Hu we tealtrigað tydran mode

370

Hwearfiað heanlice. Cym nu hæleþa cyning

Ne lata to lange. Us is lissa þearf

Þæt þu us ahredde and us hælo-giefe

Soð-fæst sylle þæt we siþþan forð

Þa sellan þing symle moten

Geþeon on þeode þinne willan.

V.

**Æ**ALA seo wlitige weorð-mynda full

Heah and halig heofon-cund þrynes

Brade geblissad geond bryten-wongas

*in lowliness we all beseech thee now,  
 that thou mayest hear the voice of these thy thralls,  
 thy captive bondmen here. O Saviour God,  
 how are we harassed through our own desires !  
 Us wretched exiles have the accursed sprites,  
 the hateful hell-fiends, cruelly constrained,  
 and bound with baleful bonds. With thee alone  
 resteth redemption, O eternal Lord !  
 Help thou the wretched, and let thine advent hither  
 comfort the forlorn, though through our lust of sin  
 we have engaged in feud e'en against Thee.  
 Pity thy servants ! Bethink thee of our woes,  
 how in our feebleness we stumble here,  
 and wander abjectly. | Come now, O King of men,  
 tarry not too long ; we need thy gentle grace !  
 Deliver thou us and grant us verily  
 thy healing gift, so that from now henceforth  
 we may for evermore, while in this world,  
 attempt the better things, and work thy will.*

V.

*Hail, thou Glory, beauteous and worshipful,  
 high and holy, heavenly Trinity !  
 blessed far and wide throughout the spacious world.*

Ða mid ryhte sculon reord-berende

380

Earme eorð-ware ealle mægene

Hergan healice nu us hælend god

Wærfæst onwrah þæt we hine witan motan.

Forþon hy dæd-hwæte dome geswiðde

Ðæt soð-fæste seraphinnes cýnn

Uppe mid englum a bremende

Unapreotendum þrymmum singað

Ful healice hludan stefne

Fægre feor and neah. Habbaþ folgoþa

Cyst mid cyninge. Him þæt crist forgeaf

390

Ðæt hy motan his æt-wiste eagum brucan

Simle singales swegle gehyrste

Weorðian waldend wide and side.

And mid hyra fiþrum frean æl-mihtges

Onsyne wear[di]að ecan dryhtnes

And ymb þeoden-stol þringað georne

Hwylc hyra nehst mæge ussum nergende

Flihte lacan frið-geardum in.

Lofiað leof-licne and in leohte him

Ða word cweþað and wuldriað

400

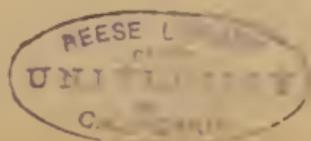
Æþelne ord-fruman ealra gesceafta.

Halig eart þu halig heah-engla brego

Soð sigores fréa simle þu bist halig

Dryhtna dryhten a þin dom wunað

*Thee rightly must all men endowed with speech,  
 all earth's poor mortals, praise with might and main,  
 for now the trusty Saviour hath revealed  
 God unto us, that we may know Him right.  
 Wherefore the heavenly race of Seraphim,  
 so true, so zealous, and with glory crowned,  
 doth sweetly sing amid the hosts above,  
 hymning ever with unwearying notes,  
 with rapture high, and with exalted strain,  
 afar and near. Theirs is the noblest office  
 in the service of the King. Christ granted them  
 that with their eyes they may enjoy His being,  
 and ceaselessly from pole to pole adore  
 their Sovran Lord, wreathed with celestial light ;  
 and with their wings do they the presence guard  
 of the Omnipotent, the eternal Lord,  
 and throng around the Prince's throne, all eager  
 which one of them may nearest to our Saviour  
 disport in flight within the courts of peace ;  
 they praise Him, the Beloved, and in His light  
 these words they speak to Him, and glorify  
 the noble Source of all created things :—  
 ' Holy art thou, holy, Lord of archangels,  
 true Lord of triumph, ever art thou holy,  
 King of all kings, ever thy glory liveth*



Eorð-lic mid ældum in ælce tid

Wide geweorþad. Ðu eart weoroda god

Forþon þu gefyldest foldan and rodoras

Wigendra hleo wuldres þines.

Helm al-wihtas sie þe in heannessum

Ece hælo and in eorþan lof

410

Beorht mid beornum. Ðu gebletsad leofa

Ðe in dryhtnes noman dugeþum cwome

Heanum to hroþre. Ðe in heahþum sie

A butan ende ece herenis.

Eala hwæt þæt is wræc-lic wrixl in wera life

Ðætte mon-cynnes milde scyppend

Onfeng æt fæmnan flæsc unwemme

And sio weres friga wiht ne cuþe

Ne þurh sæd ne cwom sigores agend

Monnes ofer moldan ac þæt wæs ma cræft

420

Ðonne hit eorð-buend ealle cuþan

Ðurh geryne hu he rodera þrim

Heofona heah frea helpe gefremede

Monna cynne þurh his modor hrif.

And swa forð gongende folca nergend

His forgif-nesses gumum to helpe

Dæleð dogra gehwam dryhten weoroda.

Forþon we hine dom-hwate dædum and wordum

Hergen hold-lice. Ðæt is healic ræd

on earth 'mong men, to all eternity,  
praised far and wide. Thou art the Lord of hosts,  
for with thy glory thou hast filled the earth  
and all the skies, thou Shield of warriors!  
Helm of all things! endless Hosanna be thine  
in the heights above, and noble praise on earth,  
among the hosts of men. Abide thou blessed,  
that in the Lord's name camest unto men  
to comfort the dejected! in the high heavens  
eternal praise be thine, world without end!  
How wondrous is the change in mortal life,  
since the benign Creator of mankind  
took from a damsel flesh immaculate,  
nor knew she anything of human love,  
nor came the Lord of triumph down to earth  
through seed of man; but it was greater craft  
than earth's inhabitants might understand,  
how the Glory of the skies, through mystery,  
the Sovran Lord of heaven, effected help  
for all mankind, e'en through His mother's womb.  
And aye, unceasingly, the Saviour of men  
bestoweth His forgiveness unto folk,  
each day, to help them, He the Lord of hosts.  
For this should we extol Him loyally,  
zealous in deed and word. 'Tis a noble rede,

Monna gehwylcum þe gemynd hafað

430

Ðæt he symle oftost and inlocast

And georn-licost god weorþige.

He him þære lisse lean forgildeð

Se gehalgoda hælend sylfa

Efne in þam eðle þær he ær ne cwom

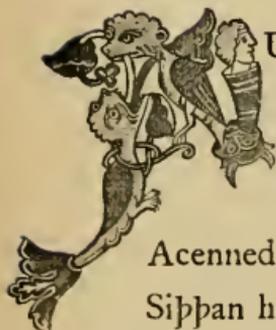
In lifgendra londes wynne

Ðær he gesælig siþþan eardað

Ealne widan feorh wunað butan ende. Amen.

## Secundus Passus de Ascensione.

### I.



U þu geornlice gæst gerynum

Mon se mæra mod-cræfte sec

440

Ðurh sefan snyttro þæt þu soð wite

Hu þæt geode þa se æl-mihtiga

Acenned wearð þurh clænne háð

Siþþan he marian mægða weolman

Mærre meowlan mund-heals geceas

Ðæt þær in hwitum hræglum gewerede

Englas ne oðeowdun þa se æþeling cwom

Beorn in betlem. Bodan wæron gearwe

Ða þurh hleopor-cwide hyrdum cyðdon

*for every mortal mindful of the past,  
that aye, most often and most inwardly,  
and with all eagerness, he worship God.  
He will be recompensed for his sweet love,  
yea, by the hallowed Saviour Himself,  
e'en in that home where he came ne'er before,  
the happy land where the immortals are ;  
there blessed shall he abide for evermore,  
and dwell eternally, world without end. Amen.*

## Part Second. The Ascension.

### I.

*S*eek earnestly, with all thy secret lore,  
with all thy faculties, thou mighty man,  
with the wisdom of thy soul, that thou may'st know,  
how it befell, when the Omnipotent  
was born unto the world in purity,  
when he had chosen Mary as protector,  
glory of maidenhood, damsel renowned,  
that there appeared not angels then arrayed  
in robes of white, whenas the noble Chief  
came into Bethlehem. Angels were ready,  
for they revealed in accents clear and told

Sægdon soðne gefean þætte sunu wære 450  
 In middan-geard meotudes acenned  
 In betleme. Hwæþre in bocum ne cwið  
 Ðæt hy in hwitum þær hræglum oðywden  
 In þa æþelan tid swa hie eft dydon  
 Ða se brega mæra to bethania  
 Deoden þrym-fæst his þegna gedrhyt  
 Gelaðade leof weorud. Hy þæs lareowes  
 On þam wil-dæge word ne gehyrwdon  
 Hyra sinc-giefan. Sona wæron gearwe  
 Hæleð mid hlaford to þære halgan byrg 460  
 Ðær him tacna fela tires brytta  
 Onwrah wuldres helm word-gerynum  
 Ærþon up-stige án-cenned sunu  
 Efen-ece bearn agnum fæder  
 Ðæs ymb feowertig þe he of foldan ær  
 From deaðe aras dagena rimes.  
 Hæfde þa gefylled swa ær biforan sungon  
 Witgena word geond woruld innan  
 Ðurh his þrowinga. Þegnas heredon  
 Lufedun leof-wendum lifes agend 470  
 Fæder frum-sceafta. He him fægre þæs  
 Leofum gesiþum lean æfter geaf  
 And þæt word acwæð waldend engla  
 Gefysed fréa mihtig to fæder rice.

to shepherds the sure joy that there was born  
upon this middle-earth, in Bethlehem,  
the Son of the Creator ; yet in books it saith not  
that they appeared then at that glorious tide  
in robes of white, e'en as they did anon  
when the great Leader in Bethania,  
the Lord majestic, called His band of thanes,  
the host beloved ; on that welcome day  
they slighted not the word their Teacher spake,  
their bounteous Dispenser. Soon were they dight,  
men with their Master, for the holy burgh ;  
there Splendour's Lord, the Helm of bliss, revealed  
full many a sign to them in mystic words,  
ere He ascended, only begotten Son,  
the Child with His own Father co-eternal ;  
then forty numbered days had run their course,  
since He had risen first from earth, from death.  
Then had He fulfilled the prophets' words,  
as they had sung before throughout the world,  
yea, by His passion. His servants lauded Him,  
they praised all-lovingly the Source of life,  
the Father of creation ! Wherefore in aftertime  
He nobly recompensed His comrades dear ;  
and these words spake the angels' mighty Lord,  
whilst hastening onward to His Father's realm :—

Gefeoð ge on ferððe næfre ic from-hweorfe  
Ac ic lufan symle læste wið eowic  
And eow meaht giefe and mid-wunige  
Awo to ealdre þæt eow æfre ne bið  
Ðurh gife mine godes onsien-

Farað nu geond ealne yrmenne grund  
Geond wid-wegas weoredum cyðað  
Bodiað and bremað beorhtne geleafan  
And fulwiað folc under roderum  
Hweorfað to heofonum hergas breotaþ  
Fyllað and feogað feond-scype dwæscað  
Sibbe sawað on sefan manna

480

Ðurh meahta sped. Ic eow mid-wunige  
Forð on frofre and eow friðe healde  
Strengðu staþol-fæstre on stowa gehware-

Ða wearð semninga sweg on lyfte

490

Hlud gehyred heofon-engla þreat

Weorud wlite-scyne wuldres aras

Cwomun on corðre. Cyning ure gewat

Ðurh þæs temples hrof þær hy to-segun

Ða þe leofes þa gen last weardedun

On þam þing-stede þegnas gecorene-

Gesegon hi on heahþu hlaford stigan

God-bearn of grundum. Him wæs geomor sefa

Hat æt heortan hyge murnende

*' Rejoice ye in spirit ; ne'er will I turn away,  
but I will show my love toward you still,  
and grant you might, and will abide with you  
to all eternity, and through my grace  
ne'er shall ye know the want of sustenance.  
Go now o'er all the spacious tract of earth,  
o'er the wide ways, announce it unto men,  
preach and proclaim the glorious belief,  
and baptize folk beneath the firmament ;  
turn then to heaven ; shatter heathen idols,  
cast them down and spurn them ; extinguish civility,  
and sow ye peace within the minds of men,  
by virtue of your gifts. I will abide with you  
in solace, and will keep you aye in peace,  
with sure unfailing strength in every place.'*

*Then suddenly a sound was heard on high,  
loud in the air ; a band of heavenly angels,  
a beauteous host, the messengers of glory,  
in legion came ; our King departed thence,  
e'en through the temple's roof, where they beheld,  
they who were watching still the Dear One's track,  
His chosen thanes, there in that meeting-place ;  
they saw their Lord, the Child divine, ascend  
from earth into the heights ; sad were their souls ;  
their spirit's grief burned hot within their hearts,*

Þæs þe hi swa leofne leng ne mostun  
 Geseon under swegle. Song áhofun  
 Aras ufan-cunde æþeling heredun  
 Lofedun lif-fruman leohte gefegun  
 Ðe of þæs hælendes heafelan lixte  
 Gesegon hy æl-beorhte englas twegen  
 Fægre ymb þæt frum-bearn frætsum blican  
 Cyninga wuldor. Cleopedon of heahþu  
 Wordum wræt-licum ofer wera mengu  
 Beorhtan reorde. Hwæt bidað ge  
 Galilesce guman on hwearfte.  
 Nu ge sweotule geseoð soðne dryhten  
 On swegl faran sigores ágend.  
 Wile up heonan eard gestigan  
 Æþelinga ord mid þas engla gedryht  
 Ealra folca fruma fæder eþel-stóll.

500

510

## II.

**W**E mid þyslice þreate willað  
 ofer heofona gehlidu hlaford fergan  
 To þære beorhtan byrg mid þas bliðan gedryt.  
 Ealra sige-bearna þæt seleste  
 And æþeleste þe ge her onstariað  
 And in frofre geseoð frætsum blican

520

*for now they might no longer see 'neath heaven  
 One so beloved as He. Then raised a song  
 the messengers celestial ; praised they the Prince ;  
 they lauded life's Creator ; joyed they in the light  
 that gleamed so brightly from the Saviour's head ;  
 saw they angels twain, resplendent, fair,  
 shining in splendour 'round that first-born Child,  
 the Glory of all Kings ; they cried out from on high,  
 in wondrous words, o'er all the hosts of men,  
 with voices resonant :—' Why bide ye here,  
 and stand about, ye Galilean men ?  
 Now surely do ye see the Sovran true  
 wending triumphant to the empyreal sphere.  
 The Chief of princes with these angel-hosts,  
 the Lord of all mankind, ascendeth hence  
 unto His native home, His fatherland.'*

## II.

*' Fain would we o'er the vaulted roof of heaven  
 conduct the Lord with all this company,  
 this joyous throng, unto the shining burgh.'*

*' He whom ye gaze on here so rapt, the best  
 and noblest of the sons of victory,  
 He whom ye see in solace shine so fair,*

Wile eft swa-þeah eorðan mægðe  
 Sylfa gesecan side herge  
 And þonne gedeman dæda gehwylce  
 Þara ðe gefremedon folc under roderum.  
 Ða wæs wuldres weard wolcnum bifongen  
 Heah-engla cyning ofer hrofas upp  
 Haligra helm. Hyht wæs geniwad  
 Blis in burgum þurh þæs beornes cyme.  
 Gesæt sige-hremig on þa swiþran hand 530  
 Ece ead-fruma agnum fæder.  
 Gewitan him þa gongan to hierusalem  
 Hæleð hyge-rofe in ða halgan burg  
 Geomor-mode þonan hy god nyhst  
 Up-stigende eagum segun  
 Hyra wil-gifan. Ðær wæs wopes hring  
 Torne bitolden. Wæs seo treow lufu  
 Hat æt heortan hreðer innan weoll  
 Beorn breost-sefa. Bidon ealle þær  
 Ðegnas þrym-fulle þeodnes gehata 540  
 In þære torhtan byrig tyn niht þa-gen  
 Swa him sylf bibead swegles agend  
 Ær þon up-stige ealles waldend  
 On heofona gehyld hwite cwoman  
 Eorla ead-giefan englas to-geanes.  
 Ðæt is wel cweden swa gewritu secgað

*will surely yet again with ample host  
revisit all the races of the earth,  
and then will He adjudge their every deed,  
that mortals have achieved beneath the skies.'*

*Then was Glory's Guardian, the archangels' King,  
the Helm of holy men, bewrapt in clouds,  
high o'er the roofs. Joy was renewed and bliss  
in heaven's cities at the Prince's coming ;  
on His own Father's right-hand sat He down  
triumphant, the eternal Source of good.*

*Sad then in spirit, went the valiant men  
and journeyed to Jerusalem's holy burgh,  
departing from the place where they so late  
beheld with their own eyes God rise aloft,  
their kind Dispenser. There was unbroken weeping,  
their faithful love was overwhelmed with grief,  
their hearts were hot, their bosoms surged within,  
their thoughts were all a-glow. His glorious thanes  
awaited there their Sovran Lord's behests,  
within that noble burgh, ten nights withal,  
as He Himself, the Lord of heaven, bade,  
e'er He ascended in omnipotence  
to heaven's keeping, and white angels came  
toward the bounteous Prince of warrior-men.*

*It is well spoken, as the Scripture saith,*

þæt him al-beorhte englas togeanes  
 In þa halgan tid heapum cwoman  
 Sigan on swegle þa wæs symbla mæst  
 Geworden in wuldre. Wel þæt gedafenað 550  
 Ðæt to þære blisse beorhte gewerede  
 In þæs þeodnes burg þegnas cwoman  
 Weorud wlite-scyne gesegon wil-cuman  
 On heah-setle heofones waldend  
 Folca feorh-giefan frætwum ealles waldend  
 Middan-geardes and mægen-þrymmes.  
 Hafað nu se halga helle bireafod  
 Ealles þæs gafoles þe hi gear-dagum  
 In þæt orlege unryhte swealg.  
 Nu sind forcumene and in cwic-susle 560  
 Gehynde and gehæfte in helle grund  
 Duguþum bidæled deofla cempan.  
 Ne meahtan wiþer-brogan wige spowan  
 Wæpna wyrpum siþþan wuldres cyning  
 Heofon-rices helm hilde gefremede  
 Wiþ his eald-feondum ánes meahtum.  
 Þær he of hæfte áhlód huþa mæste  
 Of feonda byrig folces unrim  
 Þisne ilcan þreat þe ge her on-stariað.  
 Wile nu gesecan sawla nergend 570  
 Gæsta gief-stol godes agen bearn

that radiant angels at that holy tide,  
descending in the clouds, in legion came  
to meet Him ; then in glorious heaven arose  
the greatest jubilee. 'Twas well befitting  
that His servants came to the Beatitude,  
unto the Prince's city, brightly clad,  
a beauteous host ; they saw their welcome Lord  
on His exalted throne, Sovran of heaven,  
Source of men's life, ruling in splendour all,—  
this middle-earth and the majestic host.

' Now hath the Holy One despoiled hell  
of all the tribute that in ancient days  
it basely gorged within that home of strife.  
Now are they quelled, the devil's champions,  
in living torture humbled and held bound,  
bereft of prowess, down in hell's abyss ;  
the gruesome foes might not in battle speed  
with weapon-thrusts, when He, the King of Glory,  
the Helm of heaven's realm, waged warfare there  
against His ancient foes with His sole might.  
Then drew He forth from durance the best spoil,  
a folk unnumbered, from the burgh of fiends,  
this very band which ye here gaze upon.  
Now will He seek the Spirit's throne of grace,  
the proper Child of God, Saviour of souls,

Æfter guð-plegan. Nu ge geare cunnon  
 Hwæt se hlaford is se þisne here lædeð.  
 Nu ge from-lice freondum to-geanes  
 Gongað glæd-mode. Geatu ontynað.  
 Wile into eow ealles waldend  
 Cyning on ceastre corðre ne lytle  
 Fyrn-weorca fruma folc gelædan  
 In dreama dream ðe he on deoflum genom  
 Ðurh his sylfes sygor. Sib sceal gemæne 580  
 Englum and ældum á forð heonan  
 Wesan wide-ferh. Wær is æt-somme  
 Godes and monna gæst-halig treow  
 Lufu lifes hyht and ealles leohtes gefea.  
 Hwæt we nú gehyrdan hu þæt hælu-bearn  
 Ðurh his hyder-cyme hals eft forgeaf  
 Gefreode and gefreopade folc under wolcnum  
 Mære meotudes sunu þæt nu monna gehwylc  
 Cwic þendan her wunat geceosan mót  
 Swa helle hienþu swa heofones mærþu. 590  
 Swa þæt leohte leoht swa ða laþan niht.  
 Swa þrymmes þræce swa þrystra wræce.  
 Swa mid dryhten dream swa mid deoflum hream.  
 Swa wite mid wraþum swa wuldor mid arum.  
 Swa líf swa deað swa him leofre bið  
 To gefremmanne þenden flæsc and gæst

*after the conflict. Now ye know right well  
what Lord is He that leadeth all this host ;  
now boldly go ye forward to meet friends,  
joyful in spirit. Open, O ye gates !*

*' the Lord of all, the King, creation's Source,  
will lead through you unto the citadel,  
unto the joy of joys, with host not small,  
the folk which from the devils He hath rest  
by His own victory. Peace shall be shared  
by angels and by men hence evermore  
to all eternity ; 'twixt God and man  
there is a covenant, a ghostly pledge,—  
love, and life's hope, and joy of all the light.'*

*Lo ! we have heard now how the Saviour-Child  
dispensed salvation by His advent hither,  
' how He, the Lord's great Son, freed and protected  
folk 'neath the clouds, so that each mortal now,  
while he is dwelling here alive, must choose,—  
be it hell's base shame, or heaven's fair fame,  
be it the shining light, or the loathsome night,  
be it majestic state, or the rash ones' hate,  
be it song with the Lord, or with devils discord,  
be it pain with the grim, or bliss with cherubim,  
be it life or death, as it shall liefer be  
for him to act while flesh and spirit dwell*

Wuniað in worulde. Wuldor þæs age  
Þrynyse þrym þonc butan ende.

III.

**D**ÆT is þæs wyrðe þætte wer-þeode  
Secgen dryhtne þonc duguða gehwylcre 600  
þe us sið and ær simle gefremede  
þurh monig-fealdra mæгна geryno.  
He us æt giefeð and æhta sped  
Welan ofer wid-lond and weder liþe  
Under swegles hleo sunne and mona  
Æþelast tungla eallum scinað  
Heofon-condelle hæleþum on eorðan.  
Dreoseð deaw and ren duguðe weccaþ  
To feorh-nere fira cynne  
Iecað eorð-welan. Þæs we ealles sculon 610  
Secgan þonc and lof þeodne ussum.  
And huru þære hælo þe he us to hyhte forgeaf  
Ða he þa yrmðu eft-oncyrde  
Æt [h]is up-stige þe we ær drugon  
And geþingade þeod-buendum  
Wið fæder swæsne fæhþa mæste  
Cyning an-boren cwide eft-onhwearf  
Saulum to sibbe se þe ær sungen

*within the world. Wherefore let glory be,  
thanks endless, to the noble Trinity.*

### III.

*'Tis therefore fitting that the tribes of men  
give thanks unto the Lord for every good  
which late and early He hath rendered us,  
through mystery of wonders manifold.  
He giveth us food and fulness of possession,  
wealth o'er the spacious earth, and gentle weather  
'neath the protecting heavens; the sun and moon,  
noblest of constellations, heaven's candles,  
shine forth for all mankind on earth alike;  
dew falleth and rain; they call abundance forth  
to nourish life for all the race of man;  
earth's riches they increase. For all these gifts  
must we give thanks and praise unto our Lord,  
yet first for our salvation, the hope vouchsafed,  
when He at His ascension turned away  
the miseries which we had suffered long,  
when He, the one-born King, on man's behalf,  
compounded with His Father, the Beloved,  
the greatest feud, averted the decree,  
for our soul's peace, which had been uttered erst*

Durh yrne hyge ældum to sorge·

Ic þec ofer eorðan geworhte on þære þu scealt  
yrmþum lifgan 620

Wunian in gewinne and wræce dreogan

Feondum to hroþor fus-leoð galan

And to þære ilcan scealt eft geweorþan

Wyrmmum aweallen þonan wites fyr

Of þære eorðan scealt eft gesecan·

Hwæt ús þis se æþeling yðre gefremede

þa he leómum onfeng and lic-homan

Monnes magu-tudre sibþan meotodes sunu

Engla eþel upgestigan

Wolde weoroda god· Ús se willa bicwom 630

Heanum to helpe on þa halgan tíð·

Bi þon giedd áwræc iob swa he cuðe

Herede helm wera hælend lofede

And mid sib-lufan sunu waldendes

Freo-noman cende and hine fugel nemde

þone iudeas ongietan ne meahtan·

In ðære god-cundan gæstes strengðu

Wæs þæs fugles flyht feondum on eorþan

Dyrne and degol þam þe deorc gewit

Hæfdon on hreþre heortan stænne·

640

Noldan hi þa torhtan tacen oncnawan

þe him beforan fremede freo-bearn godes?

*in angry mood for mankind's tribulation :*

*'I wrought thee on earth, on it shalt thou live in  
want,*

*shalt dwell in toil, and exile shalt endure,  
shalt sing the death-song for thy foes' delight,  
and shalt be turned again to that same earth  
with worrus o'ercharged, from whence thou shalt anon,  
thereafter, seek the fire of punishment.'*

*Lo! this the noble Prince assuaged for us,  
when He took limb and fleshly covering  
from child of man ; when He, the Maker's Son,  
the Lord of hosts, willed to ascend on high  
unto the home of angels ; at that holy tide,  
the wish arose to help us, the forlorn.*

*Of Him sang Job a song as he well could ;  
he praised the Helm of men, lauded the Saviour,  
and in his love devised a noble name  
for the Ruler's Son, and named Him as a bird,  
a name which Jews might no wise understand.  
By virtue of the Spirit's strength divine,  
hidden and secret from His foes on earth  
was that bird's flight, from those who in their breasts  
had understanding dark, a stony heart ;  
they would not recognise the glorious signs  
which He, God's noble Child, had wrought 'fore them,*

Monig mis-líc geond middan-geard.  
 Swa se fále fugel flyges cunnode  
 Hwilum engla eard up gesohte  
 Modig meahum strang þone maran ham  
 Hwilum he to eorþan eft gestylde  
 Ðurh gæstes giefe grund-sceat sohte  
 Wende to worulde. Bi þon se witga song.  
 He wæs upp-hafen engla fæðmum 650  
 In his þa miclan meahta spede  
 Heah and halig ofer heofona þrym.  
 Ne meahum þa þæs fugles flyht gecnawan  
 Ðe þæs up-stiges and-sæc fremedon  
 And þæt ne gelyfdon þætte lif-fruma  
 In monnes hiw ofer mæгна þrym  
 Halig fróm hrusan ahafen wurde.  
 Ða us geweorðade se þas world gescop  
 Godes gæst-sunu and us giefe sealde  
 Uppe mid englum ece stapelas 660  
 And eac monig-fealde modes snyttru  
 Seow and sette geond sefan monna.  
 Sumum word-laþe wise sendeð  
 On his modes gemynd þurh his muþes gæst  
 Æþele andgiet. Se mæg eal fela  
 Singan and secgan þam bið snyttru cræft  
 Bifolen on ferðe. Sum mæg fingrum wel

various and manifold, on middle-earth.

E'en thus the noble Bird assayed his flight ;  
whilom He sought on high the angels' land,  
the noble home, so proud, so strong in might ;  
whilom He came adown to earth again ;  
He sought earth's region in His spirit's grace,  
and wended to the world. Of this the prophet sang :—

' He was borne aloft embraced in angels' arms  
unto the spacious glory of His might,  
above the heaven's splendour, high and holy.'

Of that Bird's flight they might no knowledge have,  
who made denial of the ascension,  
and who believed not that the Source of life,  
in form of man, all holy from the earth,  
was raised aloft above the glorious hosts.

Then He who shaped the world, God's Spirit-Son,  
ennobled us, and granted gifts to us,  
eternal homes 'mid angels upon high ;  
and wisdom, too, of soul, full manifold  
He sowed and set within the minds of men.  
To one He sendeth, unto memory's seat,  
through spirit of the mouth, wise eloquence,  
and noble understanding ; he can sing ✓  
and say full many a thing, within whose soul  
is hidden wisdom's power. With fingers deft

Hlude fore hæleþum hearpan stirgan  
 Gleo-beam gretan. Sum mæg god-cunde  
 Reccan ryhte æ. Sum mæg ryne tungla 670  
 Secgan side gesceaft. Sum mæg searolice  
 Word-cwide writan. Sumum wiges sped  
 Giefeð æt guþe þonne gar-getrum  
 Ofer scild-hreadan sceotend sendað  
 Flacor flan-geweorc. Sum mæg fromlice  
 Ofer sealtne sæ sund-wudu drifan  
 Hreran holm-þræce. Sum mæg heanne beam  
 Stælgne gestigan. Sum mæg styled sword  
 Wæpen gewyrcan. Sum con wonga bigong  
 Wegas wid-gielle. Swa se waldend us 680  
 God-bearn on grundum his giefe bryttað.  
 Nyle he ængum anum ealle gesyllan  
 Gæstes snyttru þy læs him gielp sceþþe  
 Ðurh his anes cræft ofer oþre forð.

IV.

**D**US god meahtig geofum un-hneawum  
 Cyning al-wihta cræftum weorðað  
 Eorþan tuddor swylce eadgum blæd  
 Seleð on swegle sibbe ræreþ  
 Ece to ealdre engla and monna.

'fore warrior-bands one can awake the harp,  
the minstrel's joy. One can interpret well  
the law divine, and one the planets' course  
and wide creation. One cunningly can write  
the spoken word. To one He granteth skill,  
when in the fight the archers swiftly send  
the storm of darts, the wingéd javelin,  
over the shield's defence. Fearlessly another  
can o'er the salt sea urge the ocean-bark  
and stir the surging depth. One can ascend  
the lofty tree and steep. One can fashion well  
steeled sword and weapon. One knoweth the plains' direction,  
the wide ways. Thus the Ruler, Child divine,  
dispenseth unto us His gifts on earth ;  
He will not give to any one man all  
the spirit's wisdom, lest pride injure him,  
raised far above the rest by his sole might.

#### IV.

Thus God Almighty, King of created things,  
ennobleth by unsparing gifts, by crafts,  
the progeny of earth, and giveth joy  
unto the blessed in heaven, and setteth peace  
for angels and for men to all eternity.

Swa he his weorc weorþað. Bi þon se witga cwæð 690  
 Ðæt á-hæfen wæren halge gimmas  
 Hædre heofon-tungol healice upp  
 Sunne and mona. Hwæt sindan þa  
 Gimmas swa scyne buton god sylfa.  
 He is se soð-fæsta sunnan leoma  
 Englum and eorð-warum æþele scima.  
 Ofer middan-geard mona lixeð  
 Gæst-lic tungol swa seo godes circe  
 Ðurh gesomninga soðes and ryhtes  
 Beorhte bliceð swa hit on bocum cwip 700  
 Siþþan of grundum god-bearn á-stag  
 Cyning clænra gehwæs þa seo circe hér  
 Æ-fyllendra eaht-nysse bád  
 Under hæþenra hyrda gewældum.  
 Ðær ða syn-sceaðan soþes ne giemdon  
 Gæstes þearfe ac hi godes tempel  
 Bræcan and bærndon blod-gyte worhtan  
 Feodan and fyldon. Hwæpre forð bicwom  
 Ðurh gæstes giefe godes þegna blæd  
 Æfter up-stige ecan dryhtnes. 710  
 Bi þon salomon song sunu dauipes  
 Giedda gearo-snottor gæst-gerynum  
 Waldend wer-þeoda and þæt word acwæð.  
 Cuð þæt geweorðeð þætte cyning engla

*He honoureth His work, e'en as the prophet spake,  
 that holy gems were raised on high aloft,  
 the radiant constellations of the sky,  
 the sun and moon. Lo now, what are these gems  
 that shine resplendent, but e'en God Himself?  
 He is the true refulgence of the sun,  
 a noble light for angels and for men.  
 O'er all the middle-earth the moon doth shine,  
 a ghostly star, e'en as the Church of God  
 glisteneth bright, whene'er the True and Just  
 are linked together; as it saith in books,  
 that when the Child divine, the King all pure,  
 had risen from the earth, then the Church here  
 of the faithful ones endured oppression  
 beneath the tyranny of heathen rule;  
 then did the sinful take no heed of truth,  
 nor of their spirit's need, but brake and burned  
 God's temple; they hated and destroyed,  
 and bloodshed wrought; nathless through the Spirit's grace  
 the welfare of God's servants was maintained,  
 after the ascension of the eternal Lord.  
 Thereof sang Solomon, the son of David,  
 all-wise in song and secrets spiritual,  
 the ruler of the nations, and these words spake:—  
 ' It shall be known once, that the angels' King,*

Meotud meahtum swið munt gestylleð  
 Gehleapeð hea-dune hyllas and cnollas  
 Bewrið mid his wuldre woruld alyseð  
 Ealle eorð-buend þurh þone æþelan still.  
 Wæs se forma hlyp þa he on fæmnan astag  
 Mægeð un-mæle and þær mennisc hiw 720  
 Onfeng butan firenum þæt to frofre gewearð  
 Eallum eorð-warum. Wæs se oþer stiell  
 Bearnas gebyrda þa he in binne wæs  
 In cildes hiw clapum bewunden  
 Ealra þrymma þrym. Wæs se þridda hlyp  
 Rodor-cyniges ræs þa he on rode astag  
 Fæder frofre gæst. Wæs se feorða stiell  
 In byrgenne þa he þone beam ofgeaf  
 Fold-ærne fæst. Wæs se fifta hlyp  
 Ða he hell-warena heap forbygde 730  
 In cwic-susle cyning inne gebond  
 Feonda fore-sprecan fyrnum teagum  
 Grom-hydigne þær he gen ligeð  
 In carcerne clomnum gefæstnad  
 Synnum gesæled. Wæs se siexta hlyp  
 Haliges hyht-plega þa he to heofonum astag  
 On his eald-cyððe þa wæs engla þreat  
 On þa halgan tid hleahtre bliþe  
 Wynnum geworden. Gesawan wuldres þrym

*the Lord so strong in might, shall mount a hill,  
shall leap the lofty downs, and hills and knolls  
shall wreath with glory, and by that noble leap  
shall free the world and all that dwell on earth.'*

*The first leap was, when He came to the damsel,  
the spotless maid, and sinlessly took there  
a human form, and was anon the solace  
of all mankind. } The second leap was this,—  
the Infant's birth, when He was in the manger,  
the Glory of all Glories swathed in clothes,  
in form of child. The heavenly King's career  
was the third leap, when He, the Father's Solace,  
ascended on the rood. Into the sepulchre  
was the fourth leap, when He had left the tree  
and lay within that cave. } The fifth leap was,  
when He bowed down the multitude of hell  
in living torment, and bound their king within,  
the devils' advocate, so grim of mood,  
with fiery fetters, where he lieth yet,  
fastened in prison there with manacles,  
and shackled with his sins. The sixth leap was  
the revel of the Holy, when He rose  
unto His ancient home ; the angelic host  
was blithe with sweetest laughter and with joy  
on that holy tide ; they saw the Crown of Glory,*

Æþelinga ord eþles neosan

740

Beorhtra bolda. þa wearð burg-warum

Eadgum ece gefea æþelinges plega.

þus her on grundum godes ece bearn

Ofer heah hleoþu hlypum stylde

Modig æfter muntum swa we men sculon

Heortan gehygdum hlypum styllan

Of mægne in mægen mæþum tilgan

þæt we to þam hyhstan hrofe gestigan

Halgum weorcum þær is hyht and blis

Gefungen þegn-weorud. Is us þearf micel

750

þæt we mid heortan hælo secen

þær we mid gæste georne gelyfað

þæt þæt hælo-bearn heonan up-stige

Mid usse lic-homan lifgende god.

Forþon we a sculon idle lustas

Syn-wunde forseon and þæs sellran gefeon.

Habbað we us to frofre fæder on roderum

Ælmehtigne. He his áras þonan

Halig of heahðu hider onsendeð

þa us gescildaþ wið sceþþendra

760

Eglum earh-farum þi læs un-holdan

Wunde gewyrren þonne wroht-bora

In folc godes forð onsendeð

Of his brægd-bogan biterne stræl.

*the noble Chief, approach those bright abodes,  
His Fatherland. That revel of the Prince  
brought endless joy to those blessed denizens.*

*Thus God's eternal Child, here upon earth,  
sprang boldly o'er the lofty hills, by leaps,  
from mount to mount ; and e'en so must we men,  
with our hearts' inmost thoughts, by such leaps, spring  
from virtue unto virtue, and for glory strive,  
so that through holy works we may ascend  
to the highest height, where there is joy and bliss  
and ministering legions. Great is our need  
to seek salvation there with all our hearts,  
where earnestly in spirit we repose,  
so that the Saviour-Child, the living God,  
may with our bodies soar aloft from hence.*

*Wherefore we must condemn all idle lusts  
and wounds of sin, and cherish goodlier things ;  
we have our solace in the Omnipotent,  
our Father in heaven ; He, the Holy One,  
will send His angels hither from on high  
to shield us from the noxious arrow-shafts  
of those that work our bane, lest gruesome fiends  
should deal us wounds, whenas the Enemy,  
the great Accuser, sendeth the bitter dart  
among the folk of God from his drawn bow.*

Forþon we fæste sculon wið þam fær-scyte  
 Symle wærlice wearde healdan  
 Ðy læs se attres ord in gebuge  
 Biter bord-gelac under ban-locan  
 Feonda fær-searo. Ðæt bið frecne wund  
 Blatast benna. Utan us beorgan þa  
 Ðenden we on eorðan eard weardigen.  
 Utan us to fæder freoþa wilnian.  
 Biddan bearn godes and þone bliðan gæst  
 Ðæt he us gescilde wið sceapæn wæpnum  
 Laþra lyge-searwum se us lif forgeaf  
 Leomu lic and gæst. Si him lof symle  
 Ðurh woruld worulda wuldor on heofnum.

770

V.

**Ð**E þearf him ondrædan deofla strælas  
 Ænig on eorðan ælda cynnes  
 Gromra gar-fare gif hine god scildeþ  
 Duguða dryhten. Is þam dome neah  
 Ðæt we gelice sceolon leanum hleotan  
 Swa we wide feorh weorcum hlóðun  
 Geond sidne grund. Us secgað bec  
 Hú æt ærestan ead mod astag  
 In middan-geard mæгна gold-hord

780

*Verily must we keep constant watch,  
and must beware, against the sudden shot,  
lest the envenomed point, the bitter dart,  
the fiends' pernicious artifice, should strike  
beneath the bones' enclosure ; its wound is grievous,  
the ghestliest of gashes. May we guard us then,  
whilst we hold habitation upon earth ;  
and be we wishful for the Father's peace ;  
pray we the Son of God, and the kindly Spirit,  
that He protect us from the spoilers' weapons,  
the wiles of foes ; He gave us life and limb,  
body and eke soul ; ever to Him be praise  
and glory in the heavens, world without end !*

V.

*Not any of the race of men on earth  
need ever dread him of the devils' shafts,  
the fiends' spear-storm, if God, the Lord of hosts,  
protecteth him. The day of doom is nigh,  
when each of us shall gain the recompense  
that by our works we have through life amassed  
on this wide world. 'Tis told to us in books,  
how the Treasury of glory, God's noble Son,  
descended humbly to this middle-earth,*

In fæmnan fæðm freo bearn godes

Halig of heahþu. Huru ic wene me

And eac ondræde dóm ðy reþran

Ðonne eft cymeð engla þeoden

790

Ðe ic ne heold teala þæt me hælend min

On bocum bibead. Ic þæs brogan sceal

Geseon sýn-wræce þæs þe ic soð talge

Ðær monig beoð on gemot læded

Fore onsyne eces deman.

Ðonne · h · cwacað gehyreð cyning mæðlan

Rodera ryhtend sprecan reþe word

Ðam þe him ær in worulde wace hyrdon

Ðendan · m · and · t · yþast meahtan

Frofre findan. Ðær sceal forht monig

800

On þam wong-stede werig bidan

Hwæt him æfter dædum deman wille

Wraþra wita. Biþ se · p · scæcen

Eorþan frætwa · n · wæs longe

f · flodum bilocen lif-wynna dæl

f · on foldan þonne frætwe sculon

Byrnan on bæle. Blac rasetteð

Recen reada leg reþe scribeð

Geond woruld wide wongas hreosað

Burg-stede berstað brond bið on tyhte

810

Æleð eald-gestreon unmurnlice

into the Virgin's womb, when He came first,  
holy from on high. Alas! my mind presageth;  
I fear that then 'twill be a sterner doom,  
when He, the Lord of hosts, cometh again,  
for feebly kept I what my Saviour  
bade in His books. Wherefore shall I see  
terror and tribulation, I know full well,  
when many to the synod shall be led,  
into the presence of the eternal Judge.

The **K**eenest there shall quake, when he heareth the Lord,  
the heaven's Ruler, utter words of wrath  
to those who in the world obeyed Him ill,  
while they might solace find most easily  
for their **E**arning and their **N**eed. Many afeard  
shall wearily await upon that plain  
what penalty He will adjudge to them  
for their deeds. The **U**insomeness of earthly gauds  
shall then be changed. In days of yore **U**nknown,  
**L**ake-floods embraced the region of life's joy,  
and all earth's **F**ortune; then each precious thing  
shall be consumed in fire; bright and swift  
the ruddy flame shall rage, and fiercely stride  
o'er the wide world; the plains shall waste away;  
the citadels shall crash; the fire shall speed;  
unpityingly shall he, greediest of guests,

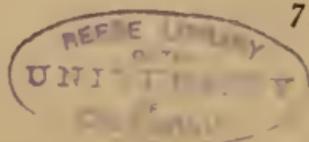
Gæsta gifrast þæt geo guman heoldan  
 þenden him on eorþan onmedla wæs.  
 Forþon ic leofra gehwone læran wille  
 þæt he ne agæle gæstes þearfe  
 Ne on gylp geote þenden god wille  
 þæt he her in worulde wunian mote  
 Somed sipian sawel in lice  
 In þam gæst-hofe. Scyle gumena gehwylc  
 On his gear-dagum georne biþencan 820  
 þæt us milde bicwom meahta waldend  
 Æt ærestan þurh þæs engles word.  
 Bið nu eorneste þonne eft cymeð  
 Reðe and ryhtwis. Rodor bið onhrered  
 And þas miclan gemetu middan-geardes  
 Beheofiað þonne beorht cyning leanað  
 þæs þe hy on eorþan eargum dædum  
 Lifdon Leahtrum fá. þæs hi longe sculon  
 Ferð-werige onfon in fyr-baðe  
 Wælmum biwrecene wrap-lic and-lean. 830  
 þonne magna cyning on gemot cymeð  
 þrymma mæste þeod-egsa bið  
 Hlud gehyred bi heofon-woman  
 Cwaniendra cirm cerge reotað  
 Fore onsyne eces deman  
 Ða þe hyra weorcum wace truwiað.

consume the treasures which men prized of old,  
whilst pride abode with them upon this earth.  
Wherefore would I instruct each well-beloved,  
lest he be careless of his spirit's need,  
or pour it forth in boasting, whilst God willeth  
that he may here abide within the world,  
whilst soul with body, the guest-house it is in,  
may journey on together. It behoveth each,  
during his life-days, to remember well,  
how all-benign was the Omnipotent  
when He first came, e'en as the angel spake.  
He will be stern then, when He cometh again,  
wrathful and rigorous. The heavens shall quail,  
and all the great estates of middle-earth  
shall quake, when He, bright King, requiteth them,  
for that they lived on earth in wickedness,  
stained with transgression ; wherefore they shall long,  
weary of life, beset with flames, endure  
dire retribution in a sea of fire,  
when the great King in highest majesty  
to that tribunal cometh ; then men's dismay,  
the cry of anguish, shall be heard aloud  
amid the noises of the heavens ; sadly  
shall they bewail before the eternal Judge,  
who have but faint reliance in their works.

Ðær biþ oð-ywed egsa mara  
 Þonne from frum-gesceape gefrægen wurde  
 Æfre on eorðan. Ðær bið æghwylcum  
 Syn-wyrcendra on þa snudan tid 840  
 Leofra micle þonne eall þeos læne gesceaft  
 Ðær he hine sylfne on þam sige-þreate  
 Behydan mæge þonne herga fruma  
 Æþelinga ord eallum demeð  
 Leofum ge laðum lean æfter ryhte  
 Þeoda gehwylcre. Is us þearf micel  
 Ðæt we gæstes wlite ær þam gryre-brogan  
 On þas gæsnan tid georne biþencen.  
 Nu is þon gelicost swa we on lagu-flode  
 Ofer cald wæter ceolum liðan 850  
 Geond sidne sæ sund-hengestum  
 Flod-wudu fergen. Is þæt frecne stream  
 Yða ofer mæta þe we her on lacað  
 Geond þas wacan woruld windge holmas  
 Ofer deop gelad. Wæs se drohtað strong  
 Ær þon we to londe geliden hæfdon  
 Ofer hreone hrycg þa us help bicwom  
 Ðæt us to hælo hyþe gelædde  
 Godes gæst-sunu and us giefe sealde  
 Ðæt we oncnawan magun ofer ceoles bord 860  
 Hwær we sælan sceolon sund-hengestas

*Then greater terror shall be manifest  
than ever hath been heard of upon carth,  
yea, from the first beginning; at that sudden time  
each evil-doer will have liefer far  
than all this transient creation  
some place where, in that onward rush of triumph,  
- he may conceal him, when the Lord of hosts,  
- the Chief of Princes, shall adjudge to all,  
to friends and foes alike, to every man,  
a righteous recompense. Great is our need,  
that in this barren time, ere that grim dread,  
we should bethink us of our spirit's grace.*

*Now 'tis most like as if we fare in ships  
on the ocean-flood, over the water cold,  
driving our vessels through the spacious seas  
with horses of the deep. A perilous way is this  
of boundless waves, and these are stormy seas,  
on which we toss here in this feeble world;  
o'er the deep paths. Ours was a sorry plight,  
until at last we sailed unto the land,  
over the troubled main. Help came to us,  
that brought us to the haven of salvation,  
- God's Spirit-Son, and granted grace to us,  
that we might know, e'en from the vessel's deck,  
where we must bind with anchorage secure*



Ealde yð-mearas ancrum fæste.  
Utan us tō þære hyðe hyht stapelian  
Ða us gerymde rodera waldend  
Halge on heahþu þa he heofonum astag.

### Tertius Passus de Die Iudicii.

I.



866  
D ONNE MID FERE fold-buende  
Se micla dæg meahthan dryhtnes  
Æt midre niht mægne bihlæmeð

Scire gesceafte swa oft sceaða fæcne  
Ðeof þrist-lice þe on þystre fareð 870  
On sweartre niht sorg-lease hæleð  
Semninga for-fehð slæpe gebundne  
Eorlas ungearwe yfles genægeð.  
Swa on syne beorg somod up cymeð  
Mægen-folc micel meotude getrywe  
Beorht and bliþe. Him weorþeð blæd gifen.  
Ðonne from feowerum foldan sceatum  
Ðam ytemestum eorþan rices  
Englas æl-beorhte on efen blawað  
Byman on brehtme beofað middan-geard 880  
Hruse under hæleþum. Hlydað tosomne

*our ocean-steeds, old stallions of the waves.  
O let us rest our hope in that same port,  
which the Lord Celestial opened for us there,  
- holy on high, when He to heaven ascended !*

## Part Third. The Day of Judgment.

### I.

*WITH sudden fear, at midnight, direfully,  
the great day of the Lord Omnipotent  
shall overwhelm the denizens of earth  
and bright creation, e'en as some wily robber,  
some daring thief that prowleth in the dark,  
in the swart night, surpriseth suddenly  
careless mortals bound in happy sleep,  
and basely challengeth them unprepared.  
Then unto Zion's hill a mighty host,  
radiant and blissful, shall ascend together,  
the faithful of the Lord ; glory shall be theirs.  
Then, too, from all four corners of the world,  
from furthest regions of the realm of earth,  
resplendent angels shall with one accord  
sound their loud trumpets, and mid-earth shall quake  
beneath the feet of men. Gloriously and long*

Trume and torhte wið tungla gong  
 Singað and swinsiaþ suþan and norþan  
 Eastan and westan ofer ealle gesceaft  
 Weccað of deaðe dryht-gumena bearn  
 Eall monna cynn to meotud-sceafte  
 Eges-lic of þære ealdan moldan hatað hy upp-astandan  
 Sneome of slæpe þy fæstan. Ðær mon mæg sorgende  
 folc

Gehyran hyge-geomor hearde gefysed  
 Cearum cwipende cwicra gewyrhtu 890  
 Forhte á-færde. Ðæt bið fore-tacna mæst  
 Ðara þe ær oþþe sið æfre gewurde  
 Monnum oþ-ywed þar gemengde beoð  
 Onhælo gelac engla and deofla  
 Beorhtra and blacra. Weorþeð bega cyme  
 Hwitra and sweartra swa him is ham sceapen  
 Ungelice englum and deofflum.  
 Ðonne semninga on syne beorg  
 Suþan eastan sunnan leoma  
 Cymeð of scyppende scynan leohtor 900  
 Ðonne hit men mægen modum ahycgan  
 Beorhte blican þonne bearn godes  
 Ðurh heofona gehleodu hider oð-yweð.  
 Cymeð wundorlic cristes onsyn  
 Æþel-cyninges wlite eastan fram roderum

*shall they blow together toward the stars' career,  
and sing melodiously from south and north,  
from east and west, o'er all creation's realm,  
and wake from death unto the final doom,  
aghast from the old earth, the sons of men  
and all mankind, and bid them then arise  
forthwith from their deep sleep. There shall one*

*hear*

*a sorrowing host and dismal, hard bestead,  
sorely afeard, bewailing woefully  
their deeds when living. Of all presaging signs,  
which eye, erewhile or since, were shown to men,  
this shall be greatest; to wit, the hidden hosts  
of angels and of devils, the bright and dark,  
shall be commingled there; yea, both shall come,  
the white and black, e'en as a home is shaped  
for angels and for devils all unlike.*

*Then unto Zion's hill, full suddenly,  
a sun-beam from south-east shall come anon  
from the Creator, shining more brilliantly  
than mortals may conceive of in their minds,  
gleaming full brightly; then the Son of God  
shall hitherward appear o'er heaven's vaults;  
wondrous from the east of heaven shall come  
the aspect of the noble King, Christ's presence,*

On sefan swete sinum folce  
 Biter bealo-fullum gebleod wundrum  
 Eadgum and earmum ungelice.  
 He bið þam godum glæd-mod on gesihþe  
 Wlitig wynsumlic weorude þam halgan 910  
 On gefean fæger freond and leoftæl.  
 Lufsum and liþe leofum monnum  
 To sceawianne þone scynan wlite  
 Weðne mid willum waldendes cyme  
 Mægen-cyninges þam þe him on mode ær  
 Wordum and weorcum wel gecwemdun.  
 He bið þam yflum eges-lic and grim-lic  
 To geseonne synnegum monnum  
 Ðam þær mid firenum cumað forð for-worhte.  
 Ðæt mæg wites to wearninga þam þe hafað wisne  
 geþoht 920

Ðæt se him eallunga owiht ne ondrædeð  
 Se for ðære onsyne egsan ne weorþeð  
 Forht on ferðe þonne he frean gesihð  
 Ealra gesceafta andweardne faran  
 Mid mægen-wundrum mongum to þinge.  
 Ond him on healfa gehwone heofon-engla þreat  
 Ymb-utan farað ælbeorhtra scolu  
 Hergas haligra heapum geneahhe.  
 Dyneð deop gesceaft and fore dryhtne færeð

*benign with sweetest grace for His own folk,  
bitter for the baleful, marvellously visaged,  
diversely for the blessed and the forlorn.*

*Unto the good, the host of holy ones,  
His presence shall be winsome, beauteous, glad,  
loving and gracious, fraught with fair delight.  
Sweet shall it be and pleasant for His beloved  
to gaze upon that aspect all so fair,  
benign of will, the advent of their Lord,  
their mighty Sovran, for in former days  
their words and works were pleasing unto Him.*

*Unto the evil, unto sinful men,  
grim shall He be and fearful to behold ;  
with their sins they come there, damned eternally.*

*He that is wise of thought may well regard  
it*

*as a sign that he need be nowise adread,  
if he, afore that Presence, becometh not  
dismayed with terror in his soul, when he see'th  
creation's Lord advance before him there,  
with mighty wonders, to the doom of many,  
while on each side of Him angelic hosts  
fare round about, legions of radiant ones,  
armies of saints, with numerous multitudes.*

*Then shall creation's depth resound ; o'er earth,*

Wælm-fyra mæst ofer widne grund.

930

Hlemmeð hata leg heofonas berstað

Trume and torhte tungol of-hreosað

Ðonne weorpeð sunne sweart gewended

On blodes hiw seo ðe beorhte scán

Ofer ær-woruld ælda bearnum.

Mona þæt sylfe þe ær mon-cynne

Nihtes lyhte niþer gehreoseð

And steorran swa some stredað of heofone

Ðurh ða strongan lyft stormum abeatne.

Wile ælmihtig mid his engla gedryht

940

Mægen-cyninga meotod on gemot cuman

Ðrym-fæst þeoden. Bið þær his þegna eac

Hreþ-eadig heap. Halge sawle

Mid hyra frean farað þonne folca weard

Ðurh egsan þrea eorðan mægðe

Sylfa geseceð. Weorpeð geond sidne grund

Hlud gehyred heofon-byman stefn

And on seofon healfa swogað windas

Blawað brecende bearhtma mæste

Weccað and woniað woruld mid storme.

950

Fyllað mid feore foldan gesceafte.

Ðonne heard gebrec hlud ún-mæte

Swar and swiðlic. Sweg-dynna mæst

Ældum eges-lic eawed weorpeð

*before the Lord, the fiercest fire shall rage ;  
the burning flames shall roar ; the heavens shall burst ;  
the planets, bright and steadfast, shall fall down,  
and the sun itself shall then be changed, all swart,  
to the hue of blood,—the sun that shone so bright,  
above the former world, for all mankind ;  
likewise the moon, that erewhile gave forth light  
for mortals through the night, shall fall adown,  
and the stars shall fall from heaven precipitate,  
tempest-driven through the stormy air.*

*Then to the judgment, with His angel-host,  
will come the Omnipotent, the King of Kings,  
the Lord majestic, and eke a glorious band  
shall be there of His own thanes ; yea, holy souls  
shall journey with their Lord, when the Guardian of men  
shall visit all the races of the earth  
with direful penalty. From pole to pole  
the blast of heaven's trumpet shall be heard,  
and from all seven sides the winds shall moan,  
and with tumultuous roar shall blow and break,  
waking and wasting all the world with storm,  
o'erthrowing all creation with their breath ;  
a grievous crash shall then be manifest,  
loud and immeasurable ; of all fierce dins  
this shall be fiercest, a terror unto folk.*

Ðær mægen werge monna cynnes  
 Wornum hweorfað on widne leg  
 Ða þær cwice meteð cwelmente fýr  
 Sume up sume niþer ældes fulle.  
 Ðonne bið untweo þæt þær adames  
 Cýn cearena full cwipeð gesargad 960  
 Nales fore lytlum leode geomre  
 Ac fore þam mæstan mægen-earfeþum.  
 Ðonne eall þreo on efen nimeð  
 Won fyres wælm wide tosomne  
 Se swearta lig sæs mid hyra fiscum  
 Eorþan mid hire beorgum and up-heofon  
 Torhtne mid his tunglum. Teon-leg somod  
 Þryþum bærneð þreo eal on án  
 Grimme togædre. Gornað gesargad  
 Eal middan-geard on þa mæran tid. 970

## II.

**S**WA se gifra gæst grundas geond-seceð  
 Hiþende leg heah-getimbro  
 Fylleð on fold-wong fyres egsan.  
 Wid-mære blæst woruld mid-ealle  
 Hat heoro-gifre. Hreosað geneahhe  
 To-brocene burg-weallas. Beorgas gemeltað

*Then legions of the race of men, accursed,  
shall throng unto the all-embracing flame,  
and living feel the fire's fatal touch,  
some up, some down, with burning all fulfilled.  
Small doubt that there the cheerless race of Adam  
shall utter lamentations, woebegone,  
afflicted with no feeble tribulation,  
but with great anguish, direfullest and worst ;  
the livid surge of fire, the swarthy flame,  
shall seize all there alike, at the same time,  
afar and wide ; to wit, seas with their fish,  
earth with her hills, and eke the heaven above  
bright with its constellations ; the avenging flame  
shall forthwith ravage all the regions three,  
fiercely, with fearful onset ; all middle-earth,  
afflicted at that mighty time, shall mourn.*

## II.

*E'en thus the greedy guest shall visit earth,  
the ravaging flame shall hurl with fire's terror  
the loftiest piles adown unto the plain ;  
the fierce-devouring, hot, wide-spreading blast  
shall overthrow the world withal ; shattered  
the city-walls shall fall : the hills shall melt*

And heah-cleofu þa wið holme ær  
 Fæste wið flodum foldan scehdun  
 Stið and stæð-fæst stapelas wið wæge  
 Wætre windendum. Þonne wihta gehwylce 980  
 Deora and fugla deað-leg nimeð  
 Færeð æfter foldan fyr-swearta leg  
 Weallende wiga. Swa ær wæter fleowan  
 Flodas afysde þonne on fyr-baðe  
 Swelað sá-fiscas sundes getwæfde  
 Wæg-deora gehwylc werig swelteð.  
 Byrneþ wæter swa weax. Þær bið wundra má  
 Þonne hit ænig on mode mæge aþencan  
 Hu þæt gestun and se storm and seo stronge lyft  
 Brecað brade gesceaft. Beornas gretað 990  
 Wepað wanende wergum stefnum  
 Heane hyge geomre hreowum gedreahte.  
 Seopeð swearta leg synne on fordonum  
 And góld-frætwe gleda forswelgað  
 Eall ær-gestreon eþel-cyninga.  
 Ðær bið cirm and cearu and cwicra gewin  
 Gehreow and hlud wop bi heofon-woman  
 Earmlic ælda gedreag. Ðonan ænig ne mæg  
 Firen-dædum fah frið gewinnan  
 Leg-bryne losian londes ower. 1000  
 Ac þæt fyr nimeð þurh foldan gehwæt

*and the high cliffs, that erewhile parted earth  
stoutly and steadfastly from ocean, barriers  
against the floods, bulwarks against the waves  
and circling waters. Yea, the fatal flash  
shall seize each living creature, beast and bird ;  
the swarthy flame shall then bestride the world  
like a raging warrior ; where erst the waters flowed,  
the rushing floods, a sea of fire shall burn  
the fishes of the deep ; reft of their craft,  
all ocean's monsters shall a-weary die ;  
water shall burn as wax ; more wonders shall be there  
than any mortal may conceive in mind,  
when the roar and the storm and the raging blast  
shall shatter all creation ; men shall then wail,  
with abject voices shall they weep and moan,  
humbled, saddened, with penitence o'erwhelmed.  
Those damned by sin shall surge in swarthy fire,  
and gledes shall gorge the golden ornaments,  
the ancient treasures of the kings of earth.  
'Mid heaven's roar a cry of woe shall rise,  
the anguish of the living, grief and lament,  
the sorry plight of men. No mortal there,  
with sinful deeds o'erstained, may peace achieve,  
or anywhere escape the burning flame ;  
forsooth the fire shall seize each thing on earth,*

Græfeð grim-lice georne aseceð  
 Innan and utan eorðan sceatas  
 Oþþæt eall hafað ældes leoma  
 Woruld-widles wom wælme forbærned.  
 Ðonne mihtig god on þone mæran beorg  
 Mid þy mæstan mægen-þrymme cymeð  
 Heofon-engla cyning halig scineð  
 Wuldorlic ofer weredum waldende god.  
 Ond hine ymb-utan æþel-duguð betast 1010  
 Halge here-feðan hlutre blicað  
 Eadig engla gedryht in-geþoncum  
 Forhte beofiað fore fæder egsan.  
 Forþon nis ænig wundor hu him woruld-monna  
 Seo unclæne gecynd cearam sorgende  
 Hearde ondrede ðonne sio halge gecynd  
 Hwit and heofon-beorht heag-engla mægen  
 For ðære onsyne beoð egsan afyrhte  
 Bidað beofiende beorhte gesceafte  
 Dryhtnes domes. Daga eges-licast 1020  
 Weorþeð in worulde þonne wuldor-cyning  
 Ðurh þrym þreað þeoda gehwylce  
 Hateð á-risan reord-berende  
 Of fold-grafum folc anra gehwylc  
 Cuman to gemote mon-cynnes gehwone.  
 Ðonne eall hraðe adames cynn

*shall fiercely delve, and eagerly shall search,  
the tracts of earth within and eke without,  
until the fire's glow hath purged with heat  
each blemish of the world's pollution.*

*Then God Almighty, heavenly angels' King,  
with greatest majesty shall thither come  
to that noble hill ; glorious o'er His hosts,  
the Sovran Lord in holiness shall shine ;  
and, Him around, the goodliest chivalry,  
the holy warrior-band, blessed angel-troop,  
shall brightly gleam ; in terror of the Father,  
their inmost thoughts afeared, e'en they shall quake.*

*Yea, 'tis no wonder that the race unclean  
of worldly men should sorely be adread,  
should direfully lament, when the holy race,  
so white and heavenly bright, the archangels' host,  
before that Presence is with fear aghast ;  
trembling the radiant beings shall abide  
their Sovran's doom. Most terrible of days  
that day shall be, whenas the glorious King  
shall mightily o'erwhelm the nations all,  
and bid each folk, creatures with speech endowed,  
arise from out their earthly sepulchres,  
and come each man to that assemblage there.  
Full quickly then shall Adam's kin take flesh ;*

Onfehð flæsce weorpeð fold-ræste  
 Eardes æt ende sceal þonne anra gehwylc  
 Fore cristes cyme cwic árisan  
 Leoðum onfon and lic-homan 1030  
 Ed-geong wesan hafað eall on him  
 Þæs þe he on foldan in fyrn-dagum  
 Godes oþþe gales on his gæste gehlód  
 Geara gongum. Hafað æt-gædre bú  
 Líc and sawle. Sceal on leoht cuman  
 Sinra weorca wlite and worda gemynd  
 And heortan gehygd fore heofona cyning.  
 Ðonne biþ geyced and geedniwad  
 Mon-cyn þurh meotud micel ariseð  
 Dryht-folc to dome siþþan deaþes bend 1040  
 To-leseð lif-fruma. Lyft bið onbærned  
 Hreosað heofon-steorran hyþað wide  
 Gifre glede gæstas hweorfað  
 On ecne eard opene weorþað  
 Ofer middan-geard. Monna dæde  
 Ne magun hord wera heortan geþohtas  
 Fore waldende wihte bemíþan.  
 Ne sindon him dæda dyrne ac þær bið dryhtne cuð  
 On þam miclan dæge hu monna gehwylc  
 Ær earnode eces lifes 1050  
 And eall andweard þæt hi ær oþþe sið

*their earthly rest and sojourning shall then  
have end, for at Christ's advent thitherward  
each mortal quickened shall arise again,  
and shall take limb and fleshly covering,  
and shall be young again, possessed of all,  
that he, while here on earth, in former days,  
in the course of years, did heap upon his soul,  
of good or ill ; both shall be joined again,  
body and soul ; the image of his works,  
the memory of his words, the thoughts of his heart,  
shall come to light before the heavenly King.  
Mankind shall be increased then and renewed  
by its Creator ; a mighty multitude  
shall rise to judgment, when the Source of life  
shall loose the bonds of death ; the sky shall glow,  
the stars of heaven shall fall, the greedy flame  
shall ravage far and wide ; spirits shall wend  
to their eternal home ; the deeds of men  
shall then be manifest throughout mid-earth.  
The treasure-hoard of men, their hearts' deep thoughts,  
nowise before the Sovran may be hid ;  
deeds are not dark to Him ; on that great day  
it shall be known unto the Lord how each  
hath erewhile merited eternal life,  
and all shall be revealed that each hath wrought,*

Worhtun in worulde. Ne bið þær wiht for-holen  
 Monna gehygda ac se mæra dæg  
 Hreþer-locena hord heortan geþohtas  
 Ealle ætyweð. Ær sceal geþencan  
 Gæstes þearfe seþe gode mynteð  
 Bringan beorhtne wlite þonne bryne costað  
 Hat heoru gifre hu gehealdne sind  
 Sawle wið synnum fore sige-deman.  
 Donne sio byman stefen and se beorhta segn 1060  
 And þæt hate fýr and seo héa duguð  
 And se engla þrym and se egsan þrea  
 And se hearda dæg and seo hea ród  
 Ryht aræred rices to beacne  
 Folc-dryht wera biforan bonnað  
 Sawla gehwylce þara þe sið oþþe ær  
 On lic-homan leoþum onfengen.  
 Donne weoroda mæst fore waldende  
 Ece and ed-geong andweard gæð  
 Neode and nyde hi noman gehatne 1070  
 Berað breosta hord fore bearn godes  
 Feores frætwe wile fæder eahtan  
 Hu gesunde suna sawle bringen  
 Of þam eðle þe hi on lifdon.  
 Donne beoð bealde þa þe beorhtne wlite  
 Meotude bringað bið hyra meahht and gefea

early or late, on earth ; nought shall be hid  
of mortals' inmost thoughts, but that great day  
shall there disclose the locked mind's treasury,  
the meditations of men's hearts. Erewhile  
must he bethink him of his spirit's need,  
who fain would bring to God an aspect fair,  
-when that devouring fire before the Judge  
assayeth how souls have been restrained from sin.  
Lo, then the trumpet's voice, the standard bright,  
the glowing fire, the glorious chivalry,  
the noble throng of angels, the pang of terror,  
the day so stern, and the exalted rood,  
rightwise raised up in sign of mastery,  
shall summon forward all the hosts of men,  
the souls of all that from eternal time  
took limb within the body's covering.  
A mighty host, deathless, with youth renewed,  
shall pass before the Sovran's presence there  
by dire compulsion forced, yea, called by name,  
bearing before God's Child their bosom's hoard,  
their spirit's treasures ; then will the Father see  
how all unmarred His sons may bring their souls  
e'en from that land wherein they lived erewhile.  
They shall be bold that bring unto the Lord  
an aspect fair ; blissful indeed shall be

Swiðe gesælig-lic sawlum to gielde  
Wuldor-lean weorca. Wel is þam þe motun  
On þa grimman tid gode lician.

III.

**Þ**ÆR him sylfe geseoð sorga mæste 1080  
Syn-fá men sarig-ferðe.

Ne bið him to are þæt þær fore ell-þeodum

Usses dryhtnes ród andweard stondeð

Beacna beorhtast blode bestemed

Heofon-cyninges hlutran dreore

Biseon mid swate þæt ofer side gesceaft

Scire scineð. Sceadu beoð bidyrned

Þær se leohta beam leodum byrhteð

Þæt þeah to teonum weorþeð

Þeodum to þrea þam þe þonc gode 1090

Wom-wyrcende wita ne cupun

Þæs he on þone halgan beam áhongen wæs

Fore mon-cynnes man-forwyrhtu.

Þær he leof-lice lifes ceapode

Þeoden mon-cynne on þam dæge

Mid þy weorðe þe nó wom dyde

His lic-homa Leahtra firena

Mid þy usic alyside. Þæs he eft-lean wile

their might and joy, their souls' great recompence,  
the glorious guerdon of their works. Happy they,  
who at that awful time are dear to God!

III. ✓

But sin-stained mortals, sad in soul, shall see  
their direfullest affliction there in this,—  
not for their glory shall our Sovran's rood,  
the brightest of all beacons, stand forth there  
'fore all the tribes of earth, wet with the blood  
of heaven's King, bedew'd with His pure gore,  
o'erflowing with His sweat, gleaming effulgent  
o'er wide creation. Shadow shall be scattered,  
where'er the bright beam shineth forth for men ;  
nathless shall it discomfort and torment  
all those who, erewhile working wickedness,  
knew not the thanks that due were unto God,  
for that He hung upon the holy tree,  
all for the base misdeeds of human kind.

There He, the Prince, whose body wrought no sin,  
nor guilty was of any wicked deed,  
sold His life lovingly upon that day,  
for mankind's sake, e'en for the self-same price  
wherewith He ransomed us. For all this grace

þurh eorneste ealles genomian

Ðonne sio reade ród ofer ealle

1100

Swegle scineð on þære sunnan gyld.

On þa forhtlice firenum fordone

Swearte syn-wyrcend sorgum wlitað.

Geseoð him to bealwe þæt him betst bicwom

þær hy hit to gode ongietan woldan.

And eac þa ealdan wunde and þa openan dolg

On hyra dryhtne geseoð dreorig-ferðe

Swa him mid næglum þurh-drifan nið-hycgende

þa hwitan honda and þa halgan fet

And of his sidan swa some swat forletan

1110

þær blod and wæter butu æt-somme

Ut bicwomian fore eagna gesyhð

Rinnan fore rincum þa he on rode wæs.

Eall þis magon him sylfe geseon þonne

Open orgete þæt he for ælda lufan

Firen-fremmendra fela þrowade.

Magun leoda bearn leohte oncnawan

Hu hine lygnedon lease on geþoncum

Hysptun hearm-cwidum and on his hleor somod

Hyra spatl speowdon spræcon him edwit

1120

And on þone eadgan andwlitan swa some

Hel-fuse men hondum slogun

Folmum areahtum and fystum eac

sternly will He exact His payment then,  
when the blood-red rood in the ethereal sky  
shall brightly shine, where once the sun was wont.  
Fearful and sorrowful shall they look thereon,  
dark sinners damned by base iniquity;  
the best thing in the world shall seem their bane,  
when they would fain regard it as their bliss.  
With souls a-weary shall they see withal  
the ancient wounds and gashes on the Lord,  
e'en as the base contrivers pierced with nails  
the hands so white and eke the holy feet,  
and from His side, too, let the gore pour forth,  
and blood and water both at once, commingled,  
came gushing forth before the people there,  
before their eyes, while He was on the rood.  
All this may they themselves there contemplate  
open and manifest, how much He bore  
for love of men, for wicked sinners' sake;  
the sons of men may easily perceive  
how they, false in their thoughts, belied Him then,  
mocked Him with insult, and upon His face  
e'en spat their spittle, spake to Him with taunt,  
and on His blessed countenance withal  
the hell-prone miscreants struck Him with their hands,  
with their outstretched palms, and with their fists,

And ymb his heafod heardne gebigdon  
 Beag þyrnenne blinde on geþoncum  
 Dysge and gedwealde. Gesegun þa dumban gesceaft  
 Eorðan eal-grene and up-rodor  
 Forhte gefelan frean þrowinga  
 And mid cearam cwiðdun þeah hi cwice næron  
 Ða hyra scyppend sceaþan onfengon 1130  
 Syngum hondum. Sunne wearð adwæsced  
 Ðream aþrysmed þa sio þeod geseah  
 In hierusalem godwebba cyst  
 Ðæt ær ðam halgan huse sceolde  
 To weorþunga weorud sceawian  
 Ufan eall forbærst þæt hit on eorþan læg  
 On twam styccum þæs temples segl  
 Wundor-bleom geworht to wlite þæs huses  
 Sylf slat on tu swylce hit seaxes ecg  
 Scearp þurh-wode. Scire burstan 1140  
 Muras and stanas monge æfter foldan  
 And seo eorðe eac egsan myrde  
 Beofode on bearhtme and se brada sæ  
 Cyðde cræftes meaht and of clomme bræc  
 Up yrringa on eorþan fæðm.  
 Ge on stede scynum steorran forleton  
 Hyra swæsne wlite. On þa sylfan tid  
 Heofon hluttre ongeat hwa hine healice

*and round about His head a cruel crown,  
a crown of thorns they wreathed, blind in their thoughts,  
foolish and erring. They saw how dumb creation,  
the earth all green, and the ethereal sky,  
affrighted, felt the sufferings of the Lord ;  
how sorely mourned they, though they were not quick,  
when impious men with sinful hands did seize  
their very Maker ! The sun became obscured,  
darken'd with misery ; and in Jerusalem  
the people saw the choicest of all webs,  
that multitudes were wont to marvel at,  
the glory of the holy house of God,  
they saw it rent, so that in pieces twain  
it lay upon the earth ; the temple's veil,  
with wondrous colours wrought to deck that house,  
was riven asunder, as a falchion's edge,  
full sharp, had passed there-through. Stone walls a-many,  
throughout earth's tract, with headlong ruin fell ;  
and all the earth was troubled sore with fear,  
and quaked with sudden shock ; the spacious sea  
showed forth its mighty power, and burst its bonds,  
and o'er earth's bosom dashed in angry mood ;  
yea, in their radiant homes the stars then lost  
their winsome beauty ; at that self-same time  
the heaven serene discerned who erst had made it*

Torhtne getremede tungol-gimnum.  
 Forþon he his bodan sende þa wæs geboren ærest 1150  
 Gesceafta scir-cyning. Hwæt eac scyldge men  
 Gesegon to soðe þy sylfan dæge  
 Ðe on þrowade þeod-wundor micel  
 Ðætte corðe ageaf þa hyre on lægun.  
 Eft lifgende up ástodan  
 Ða þe heo ær fæste bifen hæfde  
 Deade bibyrgde þe dryhtnes bibod  
 Heoldon on hreþre. Hell eac ongeat  
 Scyld-wreccende þæt se scyppend cwom  
 Waldende god þa heo þæt weorud ageaf 1160  
 Hloþe of þam hatan hreþre hyge wearð mongum blissad  
 Sawlum sorge to-glidene. Hwæt eac sá cyðde  
 Hwa hine gesette on sidne grúnd  
 Tir-mehtig cyning forþon he hine tredne him  
 Ongean gyrede þonne god wolde  
 Ofer sine yðe gan eah-stream ne dorste  
 His frean fet flode bisencan.  
 Ge eac beamas onbudon hwa hy mid bledum sceop  
 Monge nales feá ða mihtig god  
 On hira anne gestag þær he earfeþu 1170  
 Geþolade fore þearfe þeod-buendra  
 Laðlicne deað leodum to helpe.  
 Ða wearð beam monig blodigum tearum

resplendent upon high with starry gems ;  
forsooth it sent its heralds when was born  
creation's noble King. E'en guilty men  
beheld in very sooth on that same day,  
whereon He suffered, a marvel passing great,—  
to wit, earth yielded those who in her lay ;  
then rose they up and living stood again,  
whom she had erewhile held with firmest grip,  
the dead and buried, who had kept in mind  
their Lord's commands. Eke sin-avenging hell  
knew that the Maker and the ruling God  
was come, when it surrendered up that host  
from her hot bosom ; blissful were many hearts,  
grief vanished from their souls. Lo ! too, the sea  
declared who set it on its spacious bed,—  
the glorious King ; certes, it made a path  
for Him to tread, when God desired to fare  
o'er the ocean-waves ; the water durst not then  
submerge its Master's feet with flowing tide.  
Yea, many a tree, not few, likewise proclaimed  
who shaped them with their blossoms, when mighty God  
ascended one of them, where for the need  
of earth's inhabitants He suffered pain,  
a loathsome death, to succour human kind.  
Beneath its bark full many a tree was then

Birunnen under rindum reade and picce  
 Sæg wearð to swate. Ðæt asecgan ne magun  
 Fold-buende þurh frod gewit  
 Hu fela þa onfundun þa gefelan ne magun  
 Dryhtnes þrowinga deade gesceafte.  
 Ða þe æþelast sind eorðan gecynda  
 And heofones eac heah-getimbro 1180  
 Eall fore þam anum unrot gewearð  
 Forht afongen. Ðeah hi ferð-gewit  
 Of hyra æþelum ænig ne cuþen  
 Wendon swa þeah wundrum þa hyra waldend fór  
 Of lic-homan. Leode ne cuþan  
 Mod-blinde men meotud oncnawan  
 Flintum heardran þæt hi frea nerede  
 Fram hell-cwale halgum meahtum  
 Alwalda god þæt æt ærestan  
 Fore-þoncle men from fruman worulde 1190  
 Þurh wis gewit witgan dryhtnes  
 Halge hige-gleawe hæleþum sægdon  
 Oft nales æne ymb þæt æþele bearn  
 Ðæt se earcnan stan eallum sceolde  
 To hleo and to hroþer hæleþa cynne  
 Weorðan in worulde wuldres agend  
 Eades ord-fruma þurh þa æþelan cweinn.

*suffused with tears of blood, all red and thick ;  
their sap was turned to gore. Earth's denizens,  
however wise they be, cannot declare  
how many things which feel not, insensate things,  
experienced then the sufferings of their Lord.  
The noblest of the species of the earth,  
and eke the lofty structures upon high,  
for that alone were seized with sudden fear,  
and sad became ; in their inhcrent nature,  
though they no mental understanding had,  
yet wondrously they knew it, when their Lord  
forth from His body fared. Benighted men,  
harder than flints, would not acknowledge then  
their Maker, that the Lord, Almighty God,  
had saved them from the agonies of hell,  
e'en by His holy might, nor that of yore,  
in the world's beginning, the prophets of the Lord,  
far-seeing men, holy and wise of mind,  
had told to folk anent the noble Child,  
oft-times, not once, by wisdom of their souls,  
that through the noble woman He should be  
a precious Rock here in this world below,  
the Refuge and the Help of all mankind,  
the Lord of glory, the first Cause of bliss.*

## IV.

**H**WÆS weneð se þe mid gewitte nyle  
 Gemunan þa mildan meotudes lare  
 And eal ða earfeðu þe he fore ældum adreag 1200  
 Forþon þe he wolde þæt we wuldres eard  
 In ecnesse agan mosten.  
 Swa þam bið grorne on þam grimman dæge  
 Domes þæs miclan þam þe dryhtnes sceal  
 Deað-firenum forden dolg sceawian  
 Wunde and wite on werigum sefan.  
 Geseoð sorga mæste hu se sylfa cyning  
 Mid sine lic-homan lysde of firenum  
 Ðurh milde mod þæt hy mostun mán-weorca  
 Tome lifgan and tires blæd 1210  
 Ecne agan. Hy þæs eðles þonc  
 Hyra waldende wita ne cuþon.  
 Forþon þær to teonum þa tacen geseoð  
 Orgeatu on gode ungesælge  
 Ðonne crist siteð on his cyne-stole  
 On heah-setle heofon-mæгна god  
 Fæder ælmihtig folca gehwylcum  
 Scyppend scinende scrifeð bi gewyrhtum  
 Eall æfter ryhte rodera waldend.

#### IV.

*What hope hath he who wittingly disdaineth  
to bear in mind his Master's gentle lore,  
and all the miseries He endured for men,  
wishful that we might possess on high,  
to all eternity, the home of bliss?*

*Grievous indeed shall be their lot, who damned  
by deadly sins must on that awful day  
of mighty doom behold with souls a-weary  
the gashes, wounds, and torments of the Lord ;  
greatest their woe to see how that the King  
with His own body ransomed them from sin,  
in meekness, so that they might live, devoid  
of their ill-deeds, and have the endless bliss  
of heavenly glory. They did not know the thanks  
due to their Sovran for this heritage ;  
wherefore, to their affliction, shall they see  
signs unpropitious manifest in God,  
when Christ shall sit there on His kingly throne,  
on His high seat, while the Almighty Father,  
the radiant Creator, Lord of the hosts  
of heaven, prescribeth righteously withal  
for every man according to his deeds.*

Ðonne beoð gesomnad on þa swiþran hond

1220

þa clænan folc criste sylfum

Gecorene bi cystum þa ær sinne cwide georne

Lustum læstun on hyra lif-dagum.

Ond þær wom-sceapan on þone wyrsan dæl

Fore scyppende scyrede weorþað.

Hateð him gewitan on þa winstran hond

Sigora soð-cyning synfulra weorud.

þær hy arasade reotað and beofiað

Fore frean forhte. Swa fule swa gæt

Unsyfre folc arna ne wenað.

1230

Ðonne bið gæsta dóm fore gode sceaden

Wera cneorissum swa hi geworhtun ær

þær bið on eadgum eð gesyne

þreo tacen somod þæs þe hi hyra þeodnes wel

Wordum and weorcum willan heoldon.

An is ærest orgeate þær

þæt hy fore leodum leohte blicap

Blæde and byrhte ofer burga gesetu.

Him onscinað ær-gewyrhtu

On sylfra gehwam sunnan beorhtran.

1240

Oþer is to-eacan andgete swa some

þæt hy him in wuldre witon waldendes giefe

And ónseoð eagum to wynne

þæt hi on heofon-ricc hlutru dreamas

*Then shall be gathered on the right-hand side  
of Christ Himself the cleanly multitude,  
chosen for their virtues ; in their life-days  
joyfully had they performed His word.*

*Workers of wickedness shall be disposed  
before their Maker on the worser side ;  
victory's true King shall bid the throng  
of sinful mortals wend unto His left ;  
discovered, shall they there bewail and quake,  
afear'd before the Lord ; as foul as goats,  
an unpure folk, they may not hope for grace.*

*When the spirits' doom shall be decreed 'fore God  
unto all generations as they wrought,  
three signs shall then be plainly visible  
at once upon the blessed, for they kept well  
their Lord's behest, both by their words and works.*

*The first sign manifest shall be, to wit,  
that they shall shine with light before the folk,  
with bliss and brightness, throughout the homes on high ;  
their former deeds shall shine upon them there,  
upon each of them, e'en brighter than the sun.*

*Likewise a second sign shall be revealed,—  
in glory shall they know their Sovran's grace,  
and they shall see their eyes' delight therein,  
that they, as saints, 'mid angels, are to own*

Eadge mid englum agan motun.  
Ðonne bið þridde hu on þystra bealo  
Ðæt gesælige weorud gesihð þæt fordone  
Sar þrowian synna to wite

Weallendne lig and wyrma wlite

Bitrum ceafum byrnendra scole.

1250

Of þam him áweaxeð wynsum geféa

Ðonne hi þæt yfel geseoð oðre dreogan

Ðæt hy þurh miltse meotudes genæson.

Ðonne hi þy geornor gode þonciað

Blædes and blissa þe hy bu geseoð

Ðæt he hy generede from nið-cwale

And eac forgeaf ece dreamas.

Bið him hel bilocen heofon-ric agiefen.

Swa sceal gewrixled þam þe ær wel heoldon

Þurh mod-lufan meotudes willan.

1260

Ðonne bið þam oþrum ungelice

Willa geworden. Magon weana to fela

Geseon on him selfum synne genoge

Atol earfoða ær gedenra.

Ðær him sorgendum sar oðcliffeð

Þroht þeod-bealu on þreo healfa.

An is þara þæt hy him yrmþa to fela

Grim helle fýr gearo to wite

Andweard seoð on þam hi awo sculon

*pure ecstasies in heaven's realm on high.*

*The third shall be, that in the baleful gloom  
the blissful throng shall contemplate the damned  
suffering in penance for their sins sore pain,  
the surging flame and the bitter-biting jaws  
of luring serpents,—a shoal of burning things ;  
thence winsome joy shall rise within their souls,  
beholding other men endure the ills  
that they escaped, through mercy of the Lord.  
Then the more eagerly shall they thank God  
for all their glory and delight, seeing  
that He both saved them from these grievous pangs,  
and granted unto them eternal joys ;  
hell shall be locked for them, heaven's realm vouchsafed.  
This shall be their lot who erst kept well,  
through their souls' love, the will of the Creator.*

*But all unlike, forsooth, shall be the plight  
of the others ; they shall see there in themselves  
too many woes, a multitude of sins,  
direst affliction for their former deeds ;  
sorrowing there, sore pain shall cleave to them,  
anguish and bale, rising from sources three.  
The first shall be, that'fore them they shall see,  
all ready for their torment, hell's grim fire,—  
too base an ignominy ; outcast there,*

Wræc-winnende wærgðu dreogan·

1270

Þonne is him oþer earfeþu swa some

Scyldgum to sconde þæt hi þær scoma mæste

Dreogað fordone· On him dryhten gesihð

Nales feara sum firen-bealu laðlic

And þæt æll-beorhte eac sceawiað

Heofon-engla here and hæleþa bearn

Ealle eorð-buend and atol deofol

Mircne mægen-cræft mán-womma gehwone·

Magon þurh þa lic-homan Leahtra firene

Geseon on þam sawlum· Beoð þa syngan flæsc 1280

Scandum þurh-waden swa þæt scire glæs

Þæt mon ypæst mæg eall þurh-wlitan·

Ðonne bið þæt þridde þearfendum sorg

Cwipende cearo þæt hy on þa clænan seoð

Hu hi fore gód-dædum glade blissiað

Þa hy unsælge ær forhogdun

To donne þonne him dagas læstun·

And be hyra weorcum wepende sár

Þæt hi ær freolice fremedon unryht

Geseoð hi þa betran blæde scinan·

1290

Ne bið him hyra yrmðu an to wite

Ac þara oþerra ead to sorgum

Þæs þe hy swa fægre gefean on fyrn-dagum

And swa ænlice an-forletun

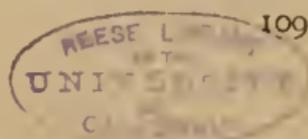
*they shall endure damnation evermore.*

*Likewise a second woe shall put to shame*

*the guilty ; they shall endure the greatest contumely,  
undone by sin ; the Lord shall see in them  
loathsome transgressions, nowise a few,  
and the radiant throng, the heavenly angel-host,  
shall see the like, and eke the sons of men ;  
all earth's inhabitants, and the fell devil,  
shall see their darksome craft and every stain ;  
through their bodies they shall see upon their souls  
their shameful crimes ; abjectly the sinful flesh  
shall be transparent, as it were clear glass,  
that men most easily may see all through.*

*A third affliction shall the wretched know,  
yea, dire lament, when they behold the pure,  
how gladly they rejoice in the good deeds,  
that they, unhappy ones, despised to do  
erewhile, when still the days of life ran on ;  
and weeping sore because of their own works  
because they wrought unrighteousness before,  
they shall behold their betters shine in glory.*

*Not merely their own misery shall be their bale ;  
the bliss of those others shall increase their grief,  
seeing how they in former days forsook  
delights so fair and so incomparable*



Ðurh leaslice lices wynne  
 Earges flæsc-homan idelne lust.  
 Ðær hi ascamode scendum gedreahte  
 Swiciað on swiman syn-byrþenne  
 Firen-weorc berað on þæt þa folc seoð.  
 Wære him þon betre þæt hy bealo-dæde 1300  
 Ælces unryhtes ær gescomeden  
 Fore anum men eargra weorca  
 Godes bodan sægdon þæt hi to gyrne wiston  
 Firen-dæda on him. Ne mæg þurh þæt flæsc se scrift  
 Geseon on þære sawle hwæþer him mon soð þe lyge  
 Sagað on hine sylfne þonne he þa synne bigæð.  
 Mæg mon swa þeah gelacnigan Leahtra gehwylcne  
 Yfel unclæne gif he hit anum gesegð  
 And nænig bihelan mæg on þam heardan dæge  
 Wom unbeted ðær hit þa weorud geseoð. 1310  
 Eala þær we nu magon wraþe firene  
 Geseon on ussum sawlum synna wunde  
 Mid lic-homan Leahtra gehygdu  
 Eagum unclæne in-geþoncas.  
 Ne þæt ænig mæg oþrum geseccgan  
 Mid hu micle elne æghwylc wille  
 Ðurh ealle list lifes tiligan  
 Feores forhtlice forð áðolian  
 Syn-rust þwean and hine sylfne þrean

*for the body's vain and all-delusive joy,  
and for the idle lust of the vile flesh.  
There they abashed, o'erwhelmed with ignominy,  
shall wander giddily, bearing their evil deeds,  
the burden of their sins, whilst all folk gaze ;  
'twere better for them had they erst felt shame  
for each base deed and each transgression,  
for all their evil works, before one man,  
telling God's servant that too well they knew  
ill-deeds within them. The confessor cannot look  
through the flesh unto the soul, whether a man  
telleth truth or lie, when he his sins avoweth ;  
nathless a wight can heal each noxious ill,  
each unclean sin, if he tell it but to one ;  
and none may there conceal, on that stern day,  
guilt unamended ; multitudes shall see it.  
Verily, we shall then, with bodily sight,  
behold the wounds of sin upon our souls,  
our base iniquities, our inmost thoughts  
of wickedness, our unclean cogitations.  
Not any man may tell it to another,  
with how great zeal, by every artifice,  
each mortal striveth to attain life's goal,  
anxious to protract existence forth,  
to wash sin's rust away, afflicting himself,*

And þæt wom ærran wunde hælān  
 Ðone lytlan fyrst þe her lifes sy  
 Ðæt he mæge fore eagum eorð-buendra  
 Unscomiende eðles mid monnum  
 Brucan bysmerleas þendan bu somod  
 Lic and sawle lifgan mote.

1320

V.

**Ð**<sup>V</sup> we sceolon georne gleawlice þurh-seon  
 Usse hreþer-cofan heortan eagum  
 Innan uncyste. We mid þam oðrum ne magun  
 Heafod-gimmum hyge-þonces ferð  
 Eagum þurh-wlitan ænge þinga  
 Hwæþer him yfel þe god under wunige  
 Ðæt he on þa grimman tid gode licie  
 Ðonne he ofer weoruda gehwylc wuldre scineð  
 Of his heah-setle hlutran lege.  
 Ðær he fore englum and fore elþeodum  
 To þam eadgestum ærest mæðleð  
 And him swæslice sibbe gehateð  
 Heofona heah-cyning halgan reorde  
 Frefreð he fægre and him friþ beodeð  
 Hateð hy gesunde and gesenade  
 On eþel faran engla dreames

1330

1340

*to heal the blemish of some former wound,  
during the little span of life on earth,  
so that before the eyes of all the world,  
he may enjoy his home in the midst of men,  
blameless and unabashed, as long as here  
body and soul may both together dwell.*

V.

*Now, with the mind's eye, it behoveth us,  
with wisdom, fain to pierce the bosom's case  
unto the sin within,—with our other eyes,  
the jewels of the head, we may no whit  
survey the hidden home of inmost thought,  
whether good or ill abide there in those depths,—  
so that at that dread time God may be pleased,  
when, from His lofty throne, with flame all-pure,  
He shall shine in glory o'er the multitudes ;  
and before angels and before all folks  
He shall speak first unto the happiest there,  
and lovingly shall promise them His grace ;  
yea, with His holy voice, the Heaven's high King  
shall gently comfort them, and grant them peace,  
and He shall bid them then, all safe and blessed,  
fare to the home of angels' harmony,*

And þæs to widan feore willum neotan·  
 Onfoð nu mid freondum mines fæder rice  
 Þæt eow wæs ær woruldum wynlice gearo  
 Blæd mid blissum beorht eðles wlite  
 Hwonne ge þa lif-welan mid þam leot[s]tum  
 Swase swegl-dreamas geseon mosten·  
 Ge þæs earnedon þa ge earme men  
 Woruld-þearfende willum onfengun  
 On mildum sefan· Ðonne hy him þurh minne noman 1350  
 Eaðmode to eow arna bædun  
 Ðonne ge hyra hulpon and him hleoð gefon  
 Hingrendum hlafulf and hrægl nace dum  
 And þa þe on sare seoce lagun  
 Æf[n]don únsofte adle gebundne  
 To þam ge holdlice hyge stapeladon  
 Mid modes myne. Eall ge þæt me dydon·  
 Ðonne ge hy mid sibbum sohtun and hyra sefan try-  
 medon  
 Forð on frofre. Þæs ge fægre sceolon  
 Lean mid leofum lange brucan. 1360  
 Onginneð þonne to þam yflum ungelice  
 Wordum mæðlan þe him bið on þa wynstran hond  
 Þurh egsan þrea alwalda god·  
 Ne þurfon hi þonne to meotude miltse gewenan  
 Lifes ne lissa ac þær lean cumað

*and joyously possess it evermore :—*

*'Receive ye now, 'mid friends, My Father's realm,  
the blissful glories and the beauteous home,  
dight winsomely for you, ere worlds were wrought,—  
yours, when ye might behold, with the best beloved,  
life's true wealth, the sweet delights of heaven.  
This meed ye merited, when gladsomely,  
with gentle cheer, ye welcomed needy men,  
the wretched of the world ; when in My name  
they humbly prayed you for compassion,  
then helped ye them, and gave them sheltering,  
bread to the hungry, garments to the naked,  
and those that lay sick and in sorry pain,  
suffering grievously, bound by disease,  
their spirits ye sustained in kindly wise,  
with loving hearts. All this ye did for Me,  
when ye in friendship sought them, and with comfort  
ye stayed their souls ; wherefore ye shall in  
bliss*

*longtime enjoy reward with My beloved.'*

*Then will Almighty God, with other words,  
with fearful threatening, begin to speak  
unto the wicked, those upon His left.  
They may not hope for pity from the Lord,  
nor life nor grace ; reward for words and deeds*

Werum bi gewyrhtum worda and dæda  
 Reord-berendum sceolon þone ryhtan dóm  
 Ænne geæfnan egsan fulne.  
 Bið þær seo miccle milts áfyrred  
 Deod-buendum on þam dæge 1370  
 Þæs ælmihtigan þonne he yrringa  
 On þæt fræte folc firene stæleð  
 Lapum wordum hateð hyra lifes riht  
 Andweard ywan þæt he him ær forgeaf  
 Syngum to sælum. Onginneð sylf cweðan  
 Swa he to anum sprece and hwæþre ealle mæneð  
 Firen-synnig folc frea ælmihtig.  
 Hwæt ic þec mon minum hondum  
 Ærest geworhte and þe andgiet sealde  
 Of lame ic þe leoþe gesette geaf ic ðe lifgendne gæst 1380  
 Arode þe ofer ealle gesceaftes gedyde ic þæt þu onsyn  
 hæfdest  
 Mæg-wlite me gelicne geaf ic þe eac meahta sped  
 Welan ofer wíd-londa gehwylc nysses þu wean ænigne  
 dæl  
 Ðystra þæt þu þolian sceolde þu þæs þonc ne wisses.  
 Ða ic ðe swa scienne gesceapen hæfde  
 Wynlicne geworht and þe welan forgyfen  
 Ðæt ðu mostes wealdan worulde gesceaftum.  
 Ða ic þe on þa fægran foldan gesette

shall come to all men there, creatures of speech,  
according to their works ; they shall endure  
the only righteous, though an awful, doom.  
On that day then the great compassion  
of the Omnipotent shall be afar  
from earth's inhabitants, when wrathfully,  
in angry words, He chargeth their misdeeds  
on impious folk, and biddeth them there present  
their life's account before Him, which erst He gave  
to them, base sinners, for their bliss. The Sovran Lord  
Himself shall speak as if He spake to one,  
and nathless shall He mean all sinning folk :—

‘ Lo, man ! with Mine own hands I fashioned thee  
in the beginning, and wisdom granted thee ;  
I formed thy limbs of clay ; I gave thee living soul ;  
I honoured thee o'er all created things ; I  
wrought  
thine aspect like to Mine ; I gave thee might,  
wealth o'er each land ; of woe thou knewest  
nought,  
nought of the gloom to come ; yet thankless thou.  
When I had shapen thee thus beauteously,  
had made thee comely, and had given thee power,  
that thou mightst rule the creatures of the world,  
when I had set thee in that fair domain,

To neotenne neorxna wonges  
 Beorhtne blæd-welan bleom scinende 1390  
 Ða þu lifes word læstan noldes  
 Ac min bibod bræce be þines bonan worde  
 Fæcnum feonde furþor hyrdes  
 Sceþþendum sceaþan þonne þinum scyppende.  
 Nu ic ða ealdan race anforlæte  
 Hu þu æt ærestan yfle gehogdes  
 Firen-weorcum forlure þæt ic ðe to fremum sealde  
 Ða ic þe goda swa fela forgiefen hæfde  
 And þe on þam eallum eades to lyt  
 Mode þuhte gif þu meahhte sped 1400  
 Efen-micle gode agan ne moste.  
 Ða þu of þan gefean fremde wurde  
 Feondum to willan feor aworpen  
 Neorxna wonges wlite nyde sceoldes  
 Agiefan geomor-mod gæsta eþel  
 Earg and únrot eallum bidæled  
 Dugeþum and dreamum and þa bidrifen wurde  
 On þas þeostran weoruld þær þu þolades siþþan  
 Mægen-earfeþu micle stunde  
 Sâr and swar gewin and sweartne deað 1410  
 And æfter [h]ingonge hreosan sceoldes  
 Hean in helle helpendra leas.  
 Ða mec ongon hreowan þæt min hond-geweorc

*the bright and blissful riches to enjoy  
of Paradise, resplendent with its hues,  
then wouldst thou not fulfil the word of Life,  
but, at the word of thy Bane, didst break My bidding ;  
a treacherous foe, a mischievous destroyer,  
didst thou obey, rather than thy Creator.  
Now will I let that ancient story pass,  
how at the first thou didst so ill devise,  
and didst lose by sin the grace I granted thee ;  
when I had given thee all these goodly things,  
nathless it seemed unto thy mind withal  
too little bliss, if thou mightst not possess  
fulness of power equally with God ;  
then thou becamest, to thy foes' delight,  
an alien to that joy, cast out afar ;  
perforce then hadst thou sadly to forego  
the charm of Paradise, the spirits' home,—  
a craven wight and wretched, cut off from all  
its blessings and its mirths ; then wast thou driven  
into this gloomy world, where thou hast suffered,  
from that time forth, so long, dire miseries,  
pain and heavy toil and swarthy death,  
doomed, after thy going hence, abased to fall  
down into hell, with none to lend thee help.  
Then did it rue Me that Mine handiwork*

On feonda geweald feran sceolde  
 Mon-cynnes tuddor mán-cwealm seon  
 Sceolde uncuðne eard cunnian  
 Sare siþas þa ic sylf gestag  
 Maga in modor þeah wæs hyre mægden-had  
 Æghwæs onwalg. Wearð ic áná geboren  
 Folcum to frofre mec mon folmum biwond 1420  
 Biþeahte mid þearfan wædum and mec þa on þeostre  
 alegde  
 Biwundenne mid wonnum clapum hwæt ic þæt for  
 worulde geþolade  
 Lytel þuhte ic leoda bearnum læg ic on heardum stane  
 Cild geong on crybbe mid þy ic þe wolde cwealm afyr-  
 ran  
 Hat helle bealu þæt þu moste halig scinan  
 Eadig on þam ecan life forðon ic þæt earfeþe wónn.

## VI.

**D**ÆS me for mode ac ic on magu-geoguðe  
 Yrmþu geáfnde arleas lic-sár  
 Ðæt ic þurh þa wære þe gelic  
 And þu meahte minum weorþan 1430  
 Mæg-wlite gelic mane bidæled.  
 And fore monna lufan min þrowade

should pass into the power of the fiends,  
that mankind's progeny should see dire pangs,  
and should experience a loveless home,  
sorry vicissitudes ; then I descended  
as a son unto his mother, yet was her maidenhood  
wholly inviolate. I was born alone  
for mankind's solace ; with their hands they swathed Me,  
wrapped Me in a poor man's weeds, laid Me in  
darkness,  
swaddled in dusky clothes. Lo ! this for the world I  
suffered ;  
little seemed I to the sons of men ; on the hard stone I lay,  
a young child in its crib, for that I would remove from  
thee  
hell's torture and hot bale ; that thou mightst shine as saint,  
blessed in the life eternal, therefore I bore that pain.

## VI.

'Twas not for pride that in My youth I bore  
such wretchedness, such ignominious pain,  
but that I might thereby be like to thee,  
and that thou, freed from sin, mightst thus become  
like to that human form of Mine so fair ;  
yea, for my love of men my head and face

Heafod hearm-slege hleor geþolade.  
 Oft and-lata arleasra spatl  
 Of muðe onfeng mán-fremmendra.  
 Swylce hi me geblendon bittre tosomne  
 Unswetne drync ecedes and geallan.  
 Ðonne ic fore folce onfeng feonda geniðlan  
 Fylgdon me mid firenum fæhþe ne rohtun  
 And mid sweopum slogun. Ic þæt sar for ðe 1440  
 Ðurh eaðmedu eall geþolade  
 Hosp and heard cwide. Ða hi hwæsne beag  
 Ymb min heafod heardne gebygdon  
 Ðream biþrycton se wæs of þornum geworht.  
 Ða ic wæs ahongen on heanne beam  
 Rode gefæstnad ða hi ricene  
 Mid spere of minre sidan swat ut-gotun  
 Dreor to foldan. Ðæt þu of deofles þurh þæt  
 Nyd-gewalde genered wurde  
 Ða ic womma leas wite þolade 1450  
 Yfel earfeþu oppæt ic anne forlet  
 Of minum lic-homan lifgendne gæst.  
 Geseoð nu þa feorh-dolg þe gefremedun ær  
 On minum folmum and on fotum swa some  
 Ðurh þa ic hongade hearde gefæstnad  
 Meaht hér eác geseon orgete nu gen  
 On minre sidan swatge wunde.

endured the suffering of their baleful strokes ;  
oft on My visage spittle fell from mouths  
of impious workers of iniquity ;  
they mingled, too, for Me full bitterly  
an unsweet drink of vinegar and gall ;  
for mankind bore I then the wrath of foes ;  
they followed Me with torments ; reckless in hate,  
they struck Me with their scourges,—all that pain,  
their scorn and cruel gibes, in humbleness  
I bore for thee,—and round about My head  
a bitter-biting crown they bent anon,  
fiercely they pressed it on,—'twas wrought of thorns.  
Then was I hanged upon a lofty tree,  
and fastened to a rood ; with a spear there  
from my side they poured out on to earth  
My blood and gore. That thou thereby shouldst be  
delivered from the devil's tyranny,  
all sinless suffered I this punishment,  
this sore affliction, till from my body  
the living spirit sent I forth alone.  
See now the fatal wounds they made of yore  
upon My palms and eke upon My feet,  
by which I hung full firmly fastened there ;  
here mayest thou see, too, manifest e'en yet,  
the gory wound, the gash upon My side.

Hu þær wæs únefen racu unc gemæne.  
 Ic onfeng þin sár þæt þu moste gesælig  
 Mines eþel-rices eadig neotan 1460  
 And þe mine deaðe deore gebohte  
 Ðæt longe lif þæt þu on leohte siþþan  
 Wlitig womma leas wunian mostes.  
 Læg min flæsc-homa in foldan bigrafen  
 Nipre gehyded se ðe nængum scód  
 In byrgenne þæt þu meahthe beorhte uppe  
 On roderum wesan rice mid englum.  
 Forhwon forlete þú líf þæt scyne  
 Ðæt ic þe for lufan mid mine lic-homan  
 Heanum to helpe hold gecypte. 1470  
 Wurde þu þæs gewitleas þæt þu waldende  
 Ðinre alysnesse þonc ne wisses.  
 Ne ascige ic nú owiht bi þam bitran  
 Deaðe minum þe ic adreag fore þe.  
 Ac forgieldest me þin líf þæs þe ic iú þe mín  
 Ðurh woruld-wite weorð gesealde.  
 Ðæs lifes ic manige þe þu mid leahtrum hafast  
 Ofslegen synlice sylfum to sconde.  
 Forhwan þu þæt sele-gescót þæt ic me swæs on þe  
 Gehalgode hús to wynne 1480  
 Ðurh firen-lustas fule synne  
 Unsyfre bismite sylfes willum.

*How unequal was the reckoning 'twixt us two !  
I there received thy pain that thou in bliss  
mightst happily enjoy My native realm ;  
and dearly by My death I bought for thee  
long life, that thou mightst thenceforth evermore  
dwell in the light, beauteous, void of sin.*

*My body's flesh, the which had harmed no man,  
lay buried in the earth, hidden deep beneath,  
down in its sepulchre, that thou mightst shine  
mighty 'mid angels, in the skies above.*

*Wherefore didst thou forsake the beauteous life,  
which graciously I bought for thee, in love,  
with Mine own body, to help thee in thy plight ?  
So witless wast thou, that thou didst not show  
thanks to thy Lord for thy redemption.*

*Nought claim I now for that sore death of Mine,  
so bitter, which I there endured for thee,  
but render Me thy life, for which, in martyrdom,  
I gave thee formerly Mine own as price.*

*I claim of thee the life thou hast so sinfully  
destroyed to thine own shame, with base transgression.*

*Why hast thou wittingly with filth defiled,  
through wicked lust and through foul sinfulness,  
the tabernacle I sanctified in thee,  
to be the cherished home of My delight ?*

Ge þu þone lic-homan þe ic alydde me  
 Feondum of fæðme and þa him firene forbead  
 Scyld-wyrcende scendum gewemdest.  
 Forhwon áhenge þu mec hefgor on þinra honda rode  
 Þonne íu hongade. Hwæt me þeos heardra þynceð.  
 Nu is swærra mid mec þinra synna rod  
 Þe ic unwillum on beom gefæstnad  
 Þonne seo oþer wæs þe ic ær gestag 1490  
 Willum minum þa mec þin weá swiþast  
 Æt heortan gehreaw þa ic þec from helle áteah  
 Þær þu hit wolde sylfa siþþan gehealdan.  
 Ic wæs on worulde weadla þæt ðu wurde welig in  
 heofonum  
 Earm ic wæs on eðle þinum þæt þu wurde eadig on  
 minum.  
 Ða ðu þæs ealles ænigne þonc  
 Ðinum nergende nysses on mode.  
 Bibead ic eow þæt ge broþor mine  
 In woruld-ricc wel aretten  
 Of þam æhtum þe ic eow on eorðan geaf 1500  
 Earmra hulpen earge ge þæt læstun.  
 Þearfum forwyrndon þæt hi under eowrum þæce mosten  
 In-gebugan and him æghwæs oftugon  
 Þurh heardne hyge hrægles nacedum  
 Moses mete-leasum þeah hy him þurh minne noman

*Yea, thou didst shamefully pollute with guilt  
that body which I ransomed for Myself  
from the grasp of foes, and then forbade it sin.*

*Why hast thou hanged Me worse on thy hands' cross  
than when of old I hung? Methinks this harder ;  
thy sins' cross is now heavier for Me,  
on which I am bound fast, unwillingly,  
than was that other which I erst ascended,  
with Mine own will, whenas thy misery  
rued Me so much at heart, when I drew thee from hell,  
where thou thyself wouldst afterwards abide.*

*I in the world was poor, that thou in heaven mightst be  
rich,  
wretched was I in thy world, that thou in Mine mightst  
blissful be.*

*But for all this thou knewest not in thy heart  
the gratitude due to thy Saviour.*

*I bade that ye should cherish tenderly  
My brethren throughout all the world's domain ;  
with the wealth which I had granted you on earth  
that ye should help the poor ; ill have ye done so ;  
ye forbade the poor to enter 'neath your roof,  
and ye withheld from them full everything,  
in your hard hearts,—raiment from the naked,  
food from the foodless ; though weary and infirm,*

Werge wonhale wætan bædan  
 Drynces gedreahte duguþa lease  
 Ðurste geþegede ge him þriste oftugon.  
 Sarge ge ne sohton ne him swæslíc word  
 Frofre gespræcon þæt hy þy freoran hyge 1510  
 Mode gefengen. Eall ge þæt me dydan  
 To hynþum heofon-cyninge. Ðæs ge sceolon hearde  
 adreogan  
 Wite to widan ealdre wræc mid deoflum geþolian.  
 Donne þær ofer ealle egeslicne cwide  
 Sylf sigora weard sares fulne  
 Ofer þæt fæge folc forð forlæteð.  
 Cwið to þara synfulra sawla feþan.  
 Farað nu awyrgde willum biscyrede.  
 Engla dreames on ece fír  
 Ðæt wæs satane and his gesiþum mid 1520  
 Deofle gegearwad and þære deorcan scole  
 Hat and heoro-grim on þæt ge hreosan sceolan.  
 Ne magon hi þonne gehynan heofon-cyninges bibod  
 Rædum birofene sceolon raþe feallan  
 On grimne grund þa ær wiþ gode wunnon.  
 Bið þonne rices weard reþe and meahtig  
 Yrre and egesful. Andweard ne mæg  
 On þissum fold-wege feond gebidan.

void of all sustenance, yearning for drink,  
yea, parched with thirst, for water they entreated  
in My name, yet harshly ye denied it them.  
The sick ye sought not, nor spake a kindly word  
of comfort unto them, that their hearts might win  
a cheerful spirit. All this ye did in scorn  
of Me, heaven's King; wherefore ye shall  
endure  
torment for evermore, exile 'mid devils.'

Then over all of them, over that fated folk,  
the Lord of triumph shall Himself send forth  
a dreadful edict, full of tribulation,  
and to that host of sinful souls shall say:—  
'Go now accursed, wilfully cut off  
from angels' joy, into eternal fire,  
which, hot and fiercely grim, was dight of yore  
for the devil, Satan, and his comrades eke,  
and all that swarthy shoal; therein shall ye fall.'

They may not then deride, bereft of rede,  
the King's command; they who erst warred 'gainst God  
shall quickly fall into the grim abyss.  
The Lord of empire shall be stern and mighty,  
angry and fearful; upon this track of earth  
no foe may then abide before His face.

## VII.

**S**WAPED sige-mece mid þære swi[ð]ran hond  
 Ðæt on þæt deope dæl deofol gefeallað 1530  
 In sweartne leg synfulra here  
 Under foldan sceat fæge gæstas  
 On wraþra wic womfulra scolu  
 Werge to forwyrde on wite-hus  
 Deað-sele deofles. Nales dryhtnes gemynd .  
 Siþþan gesecað synne ne aspringað  
 Ðær hi leahtrum fā lege gebundne  
 Swylt þrowiað bið him syn-wracu  
 Andweard undyrne þæt is ece cwealm.  
 Ne mæg þæt hate dæl of heoloð-cynne 1540  
 In sin-nehte synne forbærnan  
 To widan feore wom of þære sawle.  
 Ac þær se deopa seað dreorge feded  
 Grundleas giemeð gæsta on þeostre  
 Æleð hy mid þy ealdan lige and mid þy egsan forste  
 Wraþum wrymum and mid wita fela  
 Freccnum feorh-gomum folcum scendeð.  
 Ðæt we magon eahtan and on án cweðan  
 Soðe secgan þæt se sawle weard  
 Lifes wisdóm forloren hæbbe 1550  
 Se þe nú ne giemeð hwæþer his gæst sie

VII.

*He shall sweep the victor-sword with His right hand,  
 that the devils shall fall down the deep abyss  
 into swart flame ; the bands of sinful ones  
 into earth's realm beneath ; the fated spirits  
 into the camp of foes ; the guilty shoal,  
 damned to perdition, into the prison-house,  
 the devil's death-hall. Ne'er shall they seek again  
 remembrance of the Lord, nor 'scape their sins,  
 but, crime-stained, they shall there, bewrapt with flame  
 endure destruction ; vengeance for their sins  
 shall they see revealed ; that is eternal death ;  
 through all the livelong night the fiery gulf  
 may ne'er avail to purge their sins away  
 from that hell-race, the stain from off their soul.  
 But the deep pit feedeth still the weary ones ;  
 bottomless it keepeth the spirits in its gloom ;  
 with its old flame it burneth them ; and with terrors chill,  
 with hateful serpents, and with torments many,  
 with sharp and deadly jaws, it scatheth folk.  
 Wherefore we may believe and aye declare,  
 soothly affirm, that that soul's guardian  
 hath wholly lost the wisdom of this life,  
 who heedeth not now whether his spirit shall be*

Earm þe eadig þær he ece seal  
 Æfter hin-gonge hamfæst wesan.  
 Ne bisorgað he synne to fremman  
 Wonhydig mon ne he wihte hafað  
 Hreowe on mode þæt him halig gæst  
 Losige þurh leahtras on þas lænan tid.  
 Donne man-sceaða fore meotude forht  
 Deorc on þam dome standeð and deaðe fáh  
 Wommum awyrgeð bið se wær-loga 1560  
 Fyres afylled feores únwyrðe  
 Egsan geþread andweard gode.  
 Won and wliteleas hafað werges bleo  
 Facen-tacen feores. Donne firena bearn  
 Tearum geotað þonne þæs tid ne biþ  
 Synne cwipað ac hy to sið doð  
 Gæstum helpe ðonne þæs giman nele  
 Weoruda waldend hu þa wom-sceaþan  
 Hyra eald-gestreon on þa openan tíð  
 Sare greten. Ne biþ þæt sorga tíð 1570  
 Leodum alyfed þæt þær læcedóm  
 Findan mote se þe nu his feore nyle  
 Hælo strynan þenden her leofað.  
 Ne bið þær ængum godum gnorn ætywed  
 Ne nængum yflum wel ac þær æghwæþer  
 Anfealde gewyrht andweard wigeð.

wretched or happy, where, after its going hence,  
it shall be resident eternally.

He dreadeth nowise sin to perpetrate,  
thoughtless man ! nor hath he aught of ruth  
within his heart, e'en though his holy spirit  
perish, in this fading time, through guilt.

When the evil-doer, afeared before his Maker,  
at the judgment standeth, black and foul with death,  
accursed with crime, then shall the treacherous wight  
of life unworthy, be fulfilled of fire,

and overwhelmed with terror before God ;  
sightless and swart, he shall have a felon's hue,  
the token of a life of perfidy. The sons of men

shall then shed tears and shall bewail their sins,  
when time availeth not ; too late shall they devise  
help for their spirits, when the Lord of hosts  
will not give heed how base transgressors there,

so sorely, at that all-disclosing time,  
deplore what erst they cherished ; that time of sorrowing  
will not avail that he who will not now  
gain life's salvation, while he liveth here,

may there find out the healing remedy.

No grief to any good man shall there be known,  
nor joy to any evil ; but there each one  
shall bear before God's sight his own desert.

Forðon sceal onettan se þe ágan wile  
 Lif æt meotude þenden him leoht and gæst  
 Somod-fæst seon. He his sawle wlite  
 Georne bigonge on godes willan 1580  
 And þær weorðe worda and dæda  
 Deawa and geþonca þenden him þeos woruld  
 Sceadum scriþende scinan mote  
 Ðæt he ne forleose on þas lænan tid  
 His dreames blæd and his dagena rim  
 And his weorces wlite and wuldres lean  
 Ðætte heofones cyning on þa halgan tid  
 Soðfæst syleð to sigor-leanum  
 Ðam þe him on gæstum georne hyrað.  
 Ðonne heofon and hel hæleþa bearnum 1590  
 Fira feorum fylde weorþeð  
 Grundas swelgað godes andsacan  
 Lacende leg laðwende men  
 Ðreað þeod-sceapan and no þonan lætað  
 On gefean faran to feorh-nere.  
 Ac se bryne bindeð bid-fæstne here  
 Feoð firena bearn. Frečne me þinceð  
 Ðæt þas gæst-berend giman nellað  
 Men on mode þonne mán hwæt  
 Him se waldend to wrace gesette 1600  
 Laþum leodum. Ðonne lif and deað

*Lo, eager must he be, while light and life  
hold fast together, who wisheth to possess  
life from his Maker ; let him foster zealously  
the beauty of his soul, after God's will ;  
let him be wary in his words and works,  
his habits and his thoughts, while this world here,  
speeding with mystic shadows, may still shine for him,  
so that he lose not in this fading time  
the blossom of his joy, the number of his days,  
the beauty of his work, and glory's recompense,  
which heaven's righteous King dispenseth then,  
at that holy time, as the rewards of victory,  
to those who fain, with all their soul, obey Him.  
All heaven and hell shall then become fulfilled  
with the sons of men, with the souls of mortal men ;  
the abyss shall gorge the adversaries of God ;  
the flickering flame shall harass erring folk,  
workers of injury, and shall not let them thence  
depart in joy unto security ;  
the fire shall keep that host immovable ;  
it shall vex mankind. Foolhardy me thinketh it,  
that men, creatures with soul endowed, will not  
be heedful in their minds, since that their Sovran  
may put, in vengeance, upon hateful folk  
any evil whatso'er. When life and death*

Sawlum swelgað bið susla hús  
 Open and oðeawed að-logum ongean  
 Ðæt sceolon fyllan firen-georne men  
 Sweartum sawlum. Ðonne synna wracu  
 Scyldigra scolu ascyred weorþeð  
 Heane from halgum on hearm-cwale.  
 Ðær sceolan þeofas and þeod-sceapan  
 Lease and forlegene lifes ne wenan  
 And mán-sworan mo[r]þor-lean seon 1610  
 Heard and heoro-grim þonne hel nimeð  
 Wærleasra weorud and hi waldend giefeð  
 Feondum in forwyrd fá þrowiað  
 Ealdor-bealu egeslic earm bið se þe wile  
 Firenum gewyrcaþ þæt he fáh scyle  
 From his scyppende ascyred weorðan  
 Æt dóm-dæge to deaðe niþer  
 Under helle cinn in þæt hate fyr  
 Under liges locan þær hy leomu ræcað  
 To bindenne and to bærenne 1620  
 And to swingenne synna to wite.  
 Ðonne halig gæst helle biluceð  
 Morþer-husa mæst þurh meht godes  
 Fyres fulle and feonda here  
 Cyninges worde. Se biþ cwealma mæst  
 Deofla and monna. Ðæt is dreamleas hús.

shall gain their share of souls, the house of torment  
shall be full manifest to perjurers' sight ;  
sin-loving men, with swarthy souls, shall fill it.  
Then, in retribution for their sins,  
the shoal of guilty ones shall be disparted,  
the base from the holy, unto pernicious death ;  
there thieves, and such as wrought cruel injury,  
liars and adulterers, shall have no hope of life ;  
and the forsworn shall see their crimes' reward,  
grievous and fiercely grim ; then hell shall take  
the host of faithless ones ; the Lord shall give them  
in perdition to the fiends ; sinners shall endure  
dire racking agony ; wretched shall he be  
who fain doth wickedly ; as a guilty wretch  
upon that judgment-day shall he be severed  
from his Creator, doomed to the death below,  
among hell's race, adown in the hot fire,  
'neath the barriers of flame ; there shall men stretch  
their limbs, to be bound and to be burnt anon,  
and to be scourged, in punishment for sin.

Then the Holy Spirit, through the might of God,  
at the King's command, shall lock the gates of hell,  
the worst of torture-houses, full of fire,  
with the host of fiends therein ; for devils and for men  
this torment shall be direst. That is a joyless home ;

Ðær ænig ne mæg ower losian  
Caldan clommum hy bræcon cyninges word  
Beorht boca bibod forþon hy abidan sceolon  
In sin-nehte sar ende-leas

1630

Firen-dædum fã forð þrowian  
Ða þe her [for-]hogdun heofon-rices þrym·  
Ðonne þa gecorenan fore crist berað  
Beorhte frætwe hyra blæd leofað  
Æt dom-dæge agan dream mid gode  
Lipes lifes þæs þe alyfed biþ  
Haligra gehwam on heofon-rice·

Ðæt is se eþel þe no geendad weorþeð  
Ac þær symle forð synna lease  
Dream weardiað dryhten lofiað

1640

Leofne lifes weard leohte biwundne  
Sibbum bisweðede sorgum biwerede  
Dreamum gedyrde dryhtne gelyfde  
Awa to ealdre engla gemanan  
Brucað mid blisse beorhte mid lisse  
Freogað folces weard fæder ealra  
Geweald hafað and healdeð haligra weorud·  
Ðær is engla song eadigra blis

þær is seo dyre dryhtnes onsien  
Eallum þam gesælgum sunnan leohtra  
Ðær is leofra lufu líf butan ende-deaðe

1650

*no one may evermore escape from thence,  
from those cold bonds ; they broke their King's command,  
the Scriptures' bright behests ; they must abide  
the livelong night, and, stained with wicked deeds,  
thenceforth must they endure pain without end,  
who here despised the bliss of heaven's realm.*

*Then shall the chosen carry before Christ  
resplendent treasures ; their happiness shall live ;  
with God, at doomsday, shall they have the joy  
of life serene, for it shall be vouchsafed  
to every holy man in heaven's realm.*

*That is the home that never shall know end,  
but there the sinless henceforth evermore  
shall hold their joyous mirth, and praise the Lord,  
their life's dear Guardian ; there, begirt with light,  
bewrapt in peace, shielded from sorrowing,  
glorified by joy, endeared unto the Lord,  
radiant with grace, shall they for evermore  
enjoy in bliss the angels' fellowship,  
and cherish mankind's Guardian, Father of all,  
Sovran Preserver of the holy hosts.*

*There is angels' song ; the bliss of the happy ;  
there is the gracious presence of the Lord,  
brighter than the sun, for all the blessed ones ;  
there is the love of the beloved ; life without death's end ;*

Glæd gumena weorud gioguð butan ylde  
Heofon-duguða þrym hælu butan sare  
Ryht-fremmendum ræst butan gewinne  
Dóm-eadigra dæg butan þeostrum  
Beorht blædes full blis butan sorgum  
Frið freondum bitweon forð butan æfestum  
Gesælgum on swegle sib butan niþe  
Halgum on gemonge. Nis þær hungor ne þurst  
Slæp ne swâr leger ne sunnan bryne 1660  
Ne cyle ne cearo ac þær cyninges giefe  
Awo brucað eadigra gedryht  
Weoruda wlite-scynast wuldres mid dryhten.



*a gladsome host of men ; youth without age ;  
the glory of the heavenly chivalry ; health without pain  
for righteous workers ; and for souls sublime  
rest without toil ; there is day without dark gloom,  
ever gloriously bright ; bliss without bale ;  
friendship 'twixt friends for ever without feud ;  
peace without enmity for the blest in heaven,  
in the communion of saints. Hunger is not there nor thirst,  
sleep, nor grievous sickness ; nor sun's heat,  
nor cold, nor care ; but there that blissful band,  
the fairest of all hosts, shall aye enjoy  
their Sovran's grace, and glory with their King.*





APPENDIX

## I. SAINT GUTHLAC.

[? Christ, ll. 1664-1692.]

**S**E BID GEFEANA FÆGRAST þonne hy  
æt frymðe gemetað  
engel and seo eadge sawl ofgiefep hio þas  
eorþan wynne

forlæteð þas lænan dreamas and hio wiþ ham lice  
gedæleð.

Donne cwið se engel hafað yldran háð  
greteð gæst oþerne abeodeð him godes ærende.  
Nu þu most feran þider þu fundadest  
longe and gelome. Ic þec lædan sceal-  
wegas þe sindon weþe and wuldres leoht  
torht ontyned. Eart nu tid-fara  
to þam halgan háam þær næfre hreow cymeð 10  
eder-gong fore yrmþum ac þær biþ engla dream  
sib and gesælignes and sawla ræst  
and þær á to feore gefeon motun  
dryman mid dryhten þa þe his domas her  
æfnað on eorþan. He him ece lean  
healdeð on heofonum þær se hyhsta ealra

## I. SAINT GUTHLAC.

*That shall be the fairest of joys, when they at first shall  
meet,*

*the angel and the happy soul, when it resigneth the joys of earth,  
forsaketh these frail delights, and from the body shall depart.*

*Then shall the angel speak, (his the more exalted state,  
one spirit shall greet the other, and announce to it God's  
errand:—*

*' Now thou mayst depart whither thou wast yearning  
longtime and often ; I am to lead thee ;  
the ways shall be pleasant for thee, and the glory's bright light  
shall be revealed ; thou art now a traveller  
unto that holy home where sorrow never cometh,  
the refuge from affliction ; but there is angels' harmony,  
goodwill and happiness and souls' repose ;  
and there for evermore may they rejoice  
and revel with the Lord, who here, on earth,  
fulfil his judgments ; He holdeth for them, in heaven,  
eternal recompense ; over the cities there,*

yni nga cyning ceastrum wealdeð.

Ðæt sind þa getimbru þe no tydriað

ne þam fore yrmþum þe þær in-wuniað

lif aspringeð ac him bið lenge hu sel

20

geoguþe brucað and godes miltsa.

Þider soðfæstra sawla motun

cuman æfter cwealme þa þe ær cristes æ

lærað and læstað and his lof rærað.

oferwinnað þa awyrgdan gæstas bigytað him wuldres

ræste

hwider sceal þæs monnes mod astigan

ær oþþe æfter þonne he his ænne her

gæst bigonge þæt se gode mote

30

womma clæne in geweald cuman.

*the most high, the King of kings, holdeth sway.  
These are the structures which do not decay,  
nor, through misery, shall life fail those  
who dwell therein, but the longer the better it shall be for  
them ;  
youth shall they enjoy and the grace of God.  
Thither, after death, the souls of righteous men  
may come, who erewhile teach and do  
the law of Christ and raise on high His praise ;  
they shall o'ercome the cursed sprites and gain that glorious  
rest,  
whither, sooner or later, the spirit of each man  
shall rise, whenas he cherisheth  
his one soul here, that it may come  
to God's dominion, clean of blemishes.'*

## II. HOMILIA IN ASCENSIONE DOMINI.

(Cp. *passus secundus.*)

Albæ vestes  
lætitiae indicia.

(§ 9.) Hoc autem nobis primum quærendum est, quidnam fit quod nato Domino apparuerunt Angeli, et tamen non leguntur in albis vestibus apparuisse: ascendente autem Domino missi Angeli in albis leguntur vestibus apparuisse. Sic etenim scriptum est: *Videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum. Cumque intuerentur in cælum euntem illum, ecce duo viri steterunt juxta illos in vestibus albis.* In albis autem vestibus gaudium et solemnitas mentis ostenditur. Quid est ergo quod nato Domino, non in albis vestibus; ascendente autem Domino, in albis vestibus Angeli apparent: nisi quod tunc magna solemnitas Angelis facta est, cum cælum Deus homo penetravit? Quia nascente Domino videbatur divinitas humiliata: ascendente vero Domino, est humanitas exaltata. Albæ etenim vestes exaltationi magis congruunt quam humiliationi. In assumptione ergo ejus Angeli in albis vestibus videri debuerunt: quia qui in nativitate sua apparuit Deus humilis, in Ascensione sua ostensus est homo sublimis.

Act. i. 9.

Ex Ascensione  
Christi quid  
proficiamus.

(§ 10.) Sed hoc nobis magnopere, fratres carissimi, in hac solemnitate pensandum est: quia deletum est hodierna die chirographum damnationis nostræ, mutata est sententia corruptionis nostræ. Illa enim natura cui dictum est: *Terra es, et in terram ibis*, hodie in cælum ivit. Pro hac ipsa namque carnis nostræ sublevatione per figuram beatus Job Dominum avem vocat. Quia enim Ascensionis ejus mysterium Judæam non intelligere conspexit, de infidelitate ejus sententiam protulit, dicens: *Semitam ignoravit avis.* Avis enim recte appellatus est

Genes. iii. 19.

Job xxviii. 7.

Dominus; quia corpus carneum ad æthera libravit. Cujus avis semitam ignoravit quisquis eum ad cœlum ascendisse non credidit. De hac solemnitate per Psalmistam dicitur: *Elevata* Psal. viii. 2. *est magnificentia tua super cœlos.* De hac rursus ait: *Ascendit* Psal. xlvii. 6. *Deus in jubilatione, et Dominus in voce tubæ.* De hac iterum dicit: *Ascendens in altum, captivam duxit captivitatem, dedit dona* Psal. lxxvii. 19. *hominibus.* Ascendens quippe in altum, captivam duxit captivitatem: quia corruptionem nostram virtute suæ incorruptionis absorbit. Dedit vero dona hominibus; quia misso desuper Spiritu, alii sermonem sapientiæ, alii sermonem scientiæ, alii I Cor. xii. 8. gratiam virtutum, alii gratiam curationum, alii genera linguarum, alii interpretationem tribuit sermonum. Dedit ergo dona hominibus. De hac Ascensionis ejus gloria etiam Habacuc ait: *Elevatus est sol, luna stetit in ordine suo.* Quis enim solis nomine Habac. iii. 11. nisi Dominus, et quæ lunæ nomine nisi ecclesia designatur? Quousque enim Dominus ascendit ad cœlos, sancta ejus Ecclesia adversa mundi omnimodo formidavit: at postquam ejus Ascensione roborata est, aperte prædicavit, quod occulte credidit. Elevatus est ergo sol, et luna stetit in ordine suo: quia cum Dominus cœlum petiit, sancta ejus Ecclesia in auctoritate prædicationis excrevit. Hinc ejusdem Ecclesiæ voce per Salomonem dicitur: *Ecce iste venit saliens in montibus, et transiliens colles.* Consideravit namque tantorum operum culmina, et ait: *Ecce iste venit saliens in montibus.* Veniendo quippe ad redemptionem nostram, quosdam, ut ita dixerim, saltus dedit. Vultis, fratres carissimi, ipsos ejus saltus agnoscere? De cœlo venit in uterum, de utero venit in præsepe, de præsepe venit in crucem, de cruce venit in sepulcrum, de sepulcro rediit in cœlum. Ecce ut nos post se currere faceret, quosdam pro nobis

Psal. xviii. 6.

saltus manifestata per carnem veritas dedit: quia *exultavit ut gigas ad currendam viam suam*, ut nos ei diceremus ex corde:

Cant. i. 3.

*Trahe nos post te, curremus in odorem unguentorum tuorum.*

Dominum  
ascendentem in  
cælum sequi  
festinemus.

(§ 11.) Unde, fratres carissimi, oportet ut illuc sequamur corde, ubi eum corpore ascendisse credimus. Desideria terrena fugiamus, nihil nos jam delectet in infimis, qui patrem habemus in cœlis. Et hoc nobis est magnopere perpendendum: quia is qui placidus ascendit, terribilis redibit: et quidquid nobis cum mansuetudine præcepit, hoc a nobis cum districtione exiget. Nemo ergo indulta pœnitentiæ tempora parvipendat: nemo curam sui, dum valet, agere negligat: quia Redemptor noster tanto tunc in iudicium districtior veniet, quanto nobis ante iudicium magnam patientiam prærogavit. Hæc itaque vobiscum, fratres, agite: hæc in mente sedula cogitatione versate. Quamvis adhuc rerum perturbationibus animus fluctuet: jam tamen spei vestræ anchoram in æternam patriam figite, intentionem mentis in vera luce solidate. Ecce ad cælum ascendisse Dominum audivimus. Hoc ergo servemus in meditatione, quod credimus. Et si adhuc hic tenemur infirmitate corporis, sequamur tamen eum passibus amoris. Non autem deserit desiderium nostrum ipse qui dedit, Jesus Christus Dominus noster, qui vivit et regnat cum Deo Patre in unitate Spiritus Sancti Deus, per omnia secula seculorum. Amen.

[Sancti Gregorii Magni xl Homiliarum in  
Evangelia Lib. 11., Homil. xxix.]

### III. HYMNUS DE DIE IUDICII.

(*Cf. Passus Tertius.*)

**A**pparebit repentina dies magna domini,  
Fur obscura velut nocte improvisos occupans.

**B**revis totus tum parebit prisci luxus saeculi,  
Totum simul cum clarebit praeterisse saeculum.

**C**langor tubae per quaternas terrae plagas concinens,  
Vivos una mortuosque Christo ciet obviam.

**D**e coelesti iudex arce, maiestate fulgidus  
Claris angelorum choris comitatus aderit :

**E**rubescet orbis lunae, sol et obscurabitur,  
Stellae cadent pallescentes, mundi tremet ambitus

**F**lamma, ignis anteibit iusti vultum iudicis,  
Coelos, terras et profundi fluctus ponti decorans.

**G**loriosus in sublimi rex sedebit solio,  
Angelorum tremebunda circumstabunt agmina.

**H**uius omnes ad electi colligentur dexteram,  
Pravi pavent a sinistris hoedi velut foetidi :

**I**te, dixit rex ad dextros, regnum coeli sumite,  
Pater vobis quod paravit ante omne saeculum ;

**K**aritate qui fraterna me iuivistis pauperem,  
Karitatis nunc mercedem reportate divites.

**L**aeti dicent : quando, Christe, pauperem te vidimus,  
Te, rex magne, vel egentem miserati iuimus :

**M**agnus illis dicet iudex : cum iuistis pauperes,  
Panem, domum, vestem dantes, me iuistis humiles.

**N**ec tardabit et sinistris loqui iustus arbiter :  
In gehennae maledicti flammis hinc discedite ;

**O**bsecrantem me audire despexit mendicum,  
Nudo vestem non dedistis, neglexistis languidum.

**P**eccatores dicent : Christe, quando te vel pauperem,  
Te, rex magne, vel infirmum contemnentes spreuimus.

**Q**uibus contra iudex altus : mendicanti quamdiu  
Opem ferre despexit, me spreuistis improbi.

**R**etro ruent tum iniusti ignes in perpetuos,  
Vermis quorum non morietur, flamma nec restinguitur,

**S**atan atro cum ministris quo tenetur carcere,  
Fletus ubi mugitusque, strident omnes dentibus.

**T**unc fideles ad coelestem sustollentur patriam,  
Choros inter angelorum regni petent gaudia,

**U**rbis summae Hirusalem introibunt gloriam  
Vera lucis atque pacis in qua fulget visio.

**X**PM. regem iam paterna claritate splendidum  
Ubi celsa beatorum contemplantur agmina—

Ydri fraudes ergo cave, infirmes subleva,  
Aurum temne, fuge luxus si vis astra petere.

Zona clara castitatis lumbos nunc praecingere,  
In occursum magni regis fer ardentis lampades.

#### IV. HOMILIA IN DIE EPIPHANIÆ.

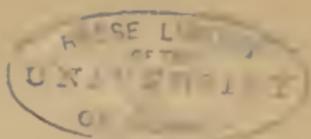
(Cf. ll. 1126—1190.)

(§ 2.) Omnia quippe elementa auctorem suum venisse testata sunt. Ut enim de eis quiddam usu humano loquar : Deum hunc cæli esse cognoverunt, quia sub plantis ejus se calcabile præbuit. Terra cognovit, quia eo moriente contremuit. Sol cognovit, quia lucis suæ radios abscondit. Saxa et parietes cognoverunt, quia tempore mortis ejus scissa sunt. Infernus agnovit, quia hos quos tenebat mortuos, reddidit. Et tamen hunc, quem Dominum omnia insensibilia elementa senserunt, adhuc infidelium Judæorum corda Deum esse minime cognoscunt, et duriora saxis, scindi, ad pœnitendum nolunt : eumque confiteri abnegant, quem elementa, ut diximus, aut signis aut scissionibus Deum clamabant.—(In Evang. Lib. 1. Homilia x.)



CRITICAL NOTES





## CRITICAL NOTES.

### PART I.

1. It must be borne in mind that the 'Christ' is a fragment; the beginning of the poem is lost; of the missing part a single word still remains, viz., *cyninge* (*i.e.* 'to the king'); this is the first word in the Exeter MS.; I have purposely omitted it, so as to give the appearance of completeness to the poem, but there is no authority for the capital letters. The first words of the MS. run as follows:—

*cyninge . ƿu eart se weall stan, etc.*

1-4. cf. Matthew xxi. 42; Ephes. ii. 20-22; iv. 15, etc.

3. *heafod*, MS. *heafōð*.

6. *þ[yri]g*, the *g* is just visible in the MS.; after *þ* there is what I take to be the upper part of a curved *y* still traceable, resembling in shape an *o* (certainly not *u*); the letters *ri* are conjectural.

*eagna*, originally *-nan*; the erased *n* is still visible.

9. *forlæt*, MS. *forlēt*.

11. *craftga*, MS. *cræstga*.

12-14. cp. Amos ix. 11; Acts xv. 16.

13. *hra* can hardly be read, owing to the action of some liquid, which has almost obliterated a number of words on this and the next page of the MS.

15. cp. Luke i. 71.

17. *þu reccend*, MS. *þa*.

19. *eadga*, after *ga*, which comes at the end of the line in the MS., a small piece of parchment has been cut out; one letter at

most could have been written on it; I am inclined to think that *eadga* is what the poet wrote; Grein reads—

‘*eadgað us siges, oðrum forwyrneð,  
wilitigan wilsiðes . . .*’

20. *wilsiþes*, the last two letters can scarcely be read, the whole word is barely visible.

22. [*Nu gemærsi*]*giað*, five or six letters are obliterated before *-giað*; the reading in the text is purely conjectural; Gr. suggests [*modgeomre halsi*]*giað*, but the space in the MS. renders the reading impossible.

23. *hete . . . ceose*, two or three letters are obliterated before *ceose*; the first of the missing letters was probably *h*, judging by the alliterative requirements of the line; *her* (*i.e.* ‘here,’ or ‘now’) should, perhaps, be supplied. Gr., ignoring the fact that the want of an alliterative word in the second half of the line is due to the obliteration of letters before *ceose*, suggested *hēose* for *ceose*, formulating an A. S. *hēosan*, ‘festinare’; later (Germania, 1865), he withdrew this suggestion in favour of [*heo*]*fe* (*i.e.* ‘with lamentation’).

I cannot detect, as Schipper seems to have been able to do in 1870, (*v.* Germania, 1874,) any trace of the reading *to hofe* before *ceose*; he adds, ‘das MS. ist hier jedoch schwer leserlich.’

25. *wil-sið*, *l-s* almost obliterated in MS. but *ið* quite legible; Grein’s suggestion *wyrnde*, (Germania, 1865,) is therefore untenable; it would be best, perhaps, to take *hwonne* as directly dependent on *sorgende*, ‘yearning for the time when.’

29. *þe he to wuldre forlet*, ‘whom he hath admitted to glory.’

30. *we*, MS. *þe*.

32. *se þe*, hardly legible in MS.

41. *geond-spreot*, so MS.; Gr. *geondspreat*.

46. *ryne gemiclað*, lit. ‘enlargeth the course,’ *i.e.* ‘hasteneth the progress.’

48. *ho[r]scene*, MS. *hoscene*.

68. *geneðde*, so MS.; Gr. *genedde* (*i.e.* pp. of *genēdan*); but the MS. reading is obviously correct; *geneðan* = ‘to venture,’ ‘to strive.’ Thorpe was similarly troubled by the line, and suggested that a leaf was wanting after *nearo*.

69. *hu*, so MS.; Gr. *nu*.

76. *mod*, so MS.; Gr. emends to *môt*; but *mod* was often used

in A. S. with special reference to human passions and desires, and might well be rendered by 'desire' in this passage.

90. *solimæ*, MS. *solimç*.

92. *mund minne*, so MS. ; Th. *inne*.

*mund* ; cp. Icel. *mundr*, 'the money paid by the bridegroom to the father of the bride,' also 'the bridegroom's gift to the bride'; this is seemingly the only recorded instance of the word in A. S. literature, here evidently used metaphorically. It must be carefully distinguished from *mund*, 'hand,' 'protection,' which is feminine, though ultimately the words may be connected.

97. *wærgða*, so MS. ; Gr. *wærgðu*.

103. *earendel*, it is difficult to translate the word adequately ; some bright star is evidently meant, probably the same as *Örvandels-tá*, 'Orwendel's toe,' mentioned in the Edda. Thor carried Orwendel from Jotunheim in a basket on his back ; Orwendel's toe stuck out of the basket, and got frozen ; Thor broke it off, and flung it at the sky, and made a star of it, which is called *Örvandels-tá* ; (v. Grimm's *Deutsche Myth*). That the story of Orwendel was Christianised in mediæval times is attested by the German story of *Orendel* in the *Heldenbuch*, where the hero wins 'the seamless coat' of his master. 'Earendel' does not occur elsewhere in A. S. poetry as a poetical designation of Christ ; the word is interpreted in the Epinal glossary by 'jubar.'

The spelling in the Erfurt Gloss 'oerendil' is noteworthy. It seems probable that 'Earendel' = Orion, the constellation brightest at winter-time, and *Örvandels-tá* = 'Rigel,' the chief star of the constellation.

Cp. the opening lines of *Paradise Lost*, Book iii. :—

'Hail, holy light, offspring of Heaven first-born !  
Or of the Eternal co-eternal beam,' etc.

Cf. John i. 4, 9.

107. *inlihtes*, so MS. ; Gr. *inlihtest*.

112. *bylðo*, corrected in MS. from *hylðo*.

117. *sceadu*, corrected in MS. from *sceaðu*.

118. cf. John i. 1-5, 14.

127. *bi gewyrhtum*, 'accordingly to his deeds,' i.e. 'deservedly.'

132. *est*, MS. *est*.

142. Read 'þætte sunu meotudes sylfa wolde.'

152. *anum* . . . *ofer-þearfum*, about five letters obliterated ; Gr. *anum oferþearfum*, ignoring the missing word.

153. *Hæftas hyge-geomre hider* [*gesece Ne læt*] *þe behindan þonne þu heonan cyrre*. About ten letters are obliterated after *hider* ; the bracketed words are purely conjectural ; Gr. '*hider* [*gesohtest*] : [*ne*] *þe behindan nu læt*' ; this is obviously untenable, and was, no doubt, due to Thorpe's erroneous reading of the MS., '*hider* . . . *þe behindan* . . . *es nu læt*.'

161. *heannissum*, so MS. ; Gr. *heahnissum*.

162. *ferh*, so MS. ; Gr. *ferð*.

168. *worde*, so MS. ; probably a scribal error for *worda*, dependent on *worn*, unless the word must be construed with '*hæbbe gehyred*,' 'I have heard in word,' *i.e.* 'I have heard spoken.'

187. *gehwyrfed*, so MS. ; Gr. *gewyrped*.

188. *nat-hwylces*, so MS. ; Gr. *nat-hwylces* [*searo*] ; *þurh nat-hwylces* may, perhaps, be explained as a confusion of two constructions ;—*þurh nāt-hwylcne* (the accusative after *þurh*), and *nāt hwylces*, (the gen. after *nāt* ; cp. *nāt he þara goda*, *Beow.* 682.)

189. *sprece*, so MS. ; Gr. *spræce*.

201. *heag-engel*, so MS. ; Gr. *heah-engel*.

205. *tir-fruma*[*n*], MS. *tir-fruma*.

209. *sunu*, so MS. ; Gr. *sunā*.

228. *weoroda*, so MS. ; Gr. *weroda*.

229. *forþ a*, so MS. ; Th. *forþā* (*i.e.* *forþam*) ; Gr. *furþum*.

238. Cp. *Prov.* viii. 22-31.

243. *miltse*, MS. *miltse*.

246. *mægon*, so MS. ; Gr. *magon*.

256. *eowde*, *d* corrected from *ð* in MS.

274. *mæra*. Th. suggested that the word was due to an error of the scribe, and should properly be *maria* ; there is no evidence for this view, but it is probable that the poet used *mæra* because of its likeness to *maria*,—the sort of popular etymology that the old homilists delighted in.

276. *þara* [*þ*]e *gewurde*, MS. *þara ege wurde* ; a letter erased before *ege*.

280. *selesten*, so MS. ; Gr. *selestan*.

284. *worl[d]cundra*, MS. *worlcundra*.

299. *gehealden*, this form is either the infinitive (= *gehealdan*), 'and thou shalt hold thyself immaculate,' dependent on *þu sceolde*, or it may, perhaps, be better construed as a past part., dependent on *þu sceolde* (*wesan*); cp. *sceal gewrixled* (*wesan*), l. 1259; in this case *þe* must be rendered as an accusative of regard, 'as for thee, Mary, thou shalt be held immaculate for aye.'

302. *Esaias*, an error for *Ezekiel*; cp. Ezek. xlv. 1-3.

309. *Wende swiðe þæt ænig elda æfre meakte*; one would expect *ne* before *meakte*, i.e. 'he felt sure that mortal might not,' etc.; the emendation may be unnecessary, if *wende þæt* = *wende hu þæt*, *wende* having almost the force of *wundrade*.

312. *in-hebba*, MS. *iu hebba*; Gr. *inhebban*; the prefix evidently has the force of O. H. G. *int*, *ent*, 'to heave up' (O. H. G. *intheffen*); cp. *in-bindan*, 'to unbind,' e.g. *an sceal in-bindan forstes fetre*, 'one shall unbind the fetters of frost,' Gnostic Verses (Exeter Bk.), 75; both forms are hapaxlegomena.

321. *stondæð*, so MS. ; Gr. *stondað*.

333. *lioþu-cægan*, lit. 'a limb-key.'

338. *motan*, MS. *motam*.

360. *nied*, MS. *med*.

370. *we*, MS. *þe*.

395. *wear[di]a]ð*, MS. *wearð*.

398. *flihte*, so MS. ; Gr. *flyhte*.

409. *heannessum*, so MS. ; Gr. *heahnessum*.

418. *wiht*, MS. *niht* (= *uiht* = *wiht*).

422. *þrim*, so MS. ; Gr. *þrym*.

## P A R T II.

The poet has made very free use of Gregory's 29th Homily, sects. 9-11, in the second part of his poem. For convenience of reference, the text is printed in the appendix. Cynewulf's true poetical talent loses nothing by comparison with his original.

445. *mund-heals*, a hapaxlegomenon; (?) = *mund-héals*, (cp. *héals-bóc*), 'salus tutelæ,' i.e. 'the safety which comes from the protection (*mund*) afforded by another'; but cp. *mund*, l. 92, and the special use of *heals* in such compounds as *heals-mægeð*, Gen. 2155; *heals-gebedda*, Beow. 63; *mund-heals* may have had a similar meaning, 'beloved maiden.'

455. *brega*, so MS.; Gr. *brego*.

493. *cwomun*, so MS.; Gr. *cwomon*.

495. *weardedun*, MS. *weardedum*.

502. *heredun*, MS. *heredum*.

515. *stóll*, so MS.; Gr. *stól*.

516-518. I take these lines to be the reply of Galileans; another interesting instance of the dramatic bent of Cynewulf's genius. Grein takes ll. 509-525 as one long speech. The MS. is in favour of my view of the passage, as a new section begins with l. 516.

518. *gedryt*, so MS.; Gr. *gedryht*.

526. *bifengun*, a scribal error for *bifangen*, due probably to the Northern *bifen* of the archetype (cp. l. 1156).

536. *wopes hring*, 'a ring of weeping.' This phrase occurs four times in A. S. poetry, an instance occurring in each of the four poems, Elene, Guthlac, Andreas, and Christ; its peculiar force is somewhat doubtful; Grimm explains it as *fletus intensissimus quasi circulatim erumpens*; Grein connects *hring* with *hringan*, 'sonare'; I render the phrase by 'unbroken weeping,' taking '*hring*' in its literal sense of 'ring,' the symbol of continuity.

538. *hræder*, MS. *hreder*.

539. *beorn*, MS. *bórn*; *bidon*, MS. *bidan*.

547. *al-beorhte*, MS. *æl-beorhte*.

557. *bireafod*, so MS.; Gr. *bereafod*.

558. *hi*, fem. sing. referring to *helle* (f.).

559. *orlege*, lit. 'war, strife, hostility,' also 'a place where hostility is shown,' as in this passage; cp. '*Cwædon ðæt hé on ðam beorge byrnan sceolde . . . gif hé monna dream of ðam orlege eft ne wolde sylfa gesecan*, Guth. 167; also Guth. 426; '*orlege*' in both passages = the place which Guthlac had selected for his dwelling, wresting it from the evil spirits.

563. *ne meahstan*, MS. *ne<sup>me</sup>ahtan*.

585. *gehyrdan*, so MS. ; Gr. *gehyrdon*.

589. *wunat*, so MS. ; Gr. *wunaj*.

589-596. Note the rhyme and assonance, used to give special point to the passage.

613. *yrmðu*, so MS. ; Gr. *yrmða*.

614. [*h*]is, MS. *is*.

618. [*wæs*], evidently omitted by the scribe after *sungen*.

634. *sunu*, so MS. ; Gr. *suna*.

653. *flyht*, MS. *flyt<sup>h</sup>*.

658-664. This digression on 'the arts and crafts' is a free paraphrase of the lines in Gregory's Homily, (see Appendix II.,) 'dedit vero dona hominibus ; quia misso desuper Spiritu, alii sermonem sapientiæ, alii sermonem scientiæ, alii gratiam virtutum, alii gratiam curationum, alii genera linguarum, alii interpretationem tribuit sermonum. Dedit ergo dona hominibus.' In comparing the Anglo-Saxon and Latin two points are noteworthy ; in the first place, the amplification of the theme, so as to include secular as well as spiritual gifts ; in the second place, the addition of God's motive in not giving all His gifts to any one man ; this is not in the original. It is clear that the poet, when he came to the passage in Gregory's Homily, was reminded of a poem, written, in all probability by himself, at an earlier period, preserved in the Exeter MS. and known as 'Manna Cræftas.' A comparison of the lines under discussion and the poem brings out a large number of parallelisms of expression. I am inclined to think that Gregory's *Commentary on Job*, xxxviii. 4-5, was the original of the poem. Here we have the motive, which is not in the Homily. At the same time I should not be surprised to find a passage in Gregory's works even nearer to the Anglo-Saxon. The original of ll. 682-4 should be words to this effect :—

'Non enim uni dantur omnia, ne in superbiam elatus cadat.'

(Cp. Gregory, Lib. 1, Homilia x. sect. 32, on Ezekiel iii. 13, with marginal note, 'cur divisiones gratiarum sint.')

672. *sumum*, MS. *sum<sup>u</sup>*.

677. *heanne*, so MS. ; Gr. *heahne*.
683. *him*, MS. *hī* ; Th. Gr. 'MS. *hi*.'
697. *lixēð*, MS. *lixed*.
708. *feodan*, between *o* and *d* a letter erased in MS.
709. *blæd*, MS. *blæð*.
711. *dauipes*, so MS. ; Gr. *dauides*.
718. *ealle*, so MS. ; Th. Gr. 'MS. *eall*.'
723. *gebyrda*, so MS., either the nom. plural, or a scribal error for *gebyrdu*.
730. *hell-warena* ; MS. *hell-werena* ; cp. Juliana, 322, *hell-warena cyning*.
739. *gesawan*, so MS. ; Gr. *gesawon*.
742. *eadgum*, so MS. ; Th. Gr. 'MS. *eadgu*.'
756. *sellran*, MS. *sellān*.
761. *eulum*, MS. *englum*.
765. *fær-scyte*, MS. *fær,scyte*.
776. *si*, MS. *s<sup>1</sup>*.
783. *hleotan*, *h* added by a later hand.
789. *ðy reþran*, MS. *dyreþran* ; Th. emended to *ðy reþran*.
795. *læded*, MS. *lædað*. 803. *scæcen*, so MS.
- 799-806. *v*. 'Excursus on the Runes.'
805. *bilocen*, so MS., (misprinted *bilocan*, Gr.)
807. *blac rasettēð*, MS. *blacra settēð* ; Kemble, *blac ræsettēð* ; Etm. *blác rascetēð* ; Gr. *blac rasettēð* ; cp. *þat fyr meakte réad rásettan*, Boethius, Metre 9, (quoted by Grein with wrong reference, 11, 14 ;) in this latter passage, too, the editors read *readra settan* ; Gr. rightly corrects to *read rasettan*.
808. *recen reada*, Th. *recen-reada*, 'the smoke red' ; Gr. *recen reada* ; *leg*, so MS. ; Th. Gr. *lig*.
810. *on tyhte* ; Th. *ontyhte*, 'kindled.'
812. *gæsta*, 'of guests,' so Th. ; Gr. *gásta*, 'of spirits.'
819. *gæst-hofe*, so MS. ; Gr. *gast-hofe*.
820. *on*, so MS. ; Gr. *in*.
826. *beheofiað*, so MS. ; Gr. *beofiað* ; cp. *Heora mædenu ne synt behéofode*, 'virgines eorum ne sunt lamentatæ,' (Lambeth Psalter, 77, 63).
829. *hæde*, MS. *bade*.

832. *mæsta*, so MS.; Th. Gr. *mæste*.

834. *cwaniendra*, MS. *cwanēndra*. *cerge*, so MS.; Etm. Gr. *cearge*.

841. *leafra*, so MS.; Gr. *leafre*; the change to the neuter is, perhaps, unnecessary, as the word probably anticipated a masculine noun, *þær = sum stede hwær*. *eall*, so MS., Gr. *eal*.

865. *heahþu*, so MS.; Th. *heahþū*; Gr. *heahðum*.

### PART III.

The source of the third part of the poem is, undoubtedly, the hymn 'De die Judicii,' (see Appendix III.) as shown by Professor A. S. Cook, (*Modern Language Notes*, June 1889.) Special interest attaches to this hymn. It is certainly as old as the seventh century, for Bede refers to it in his work, *De Metris*. Daniel says of it: 'Juvat carmen fere totum e Scripturâ sacrâ depromptum comparare cum celebratissimo illo extremi judicii præconio, *Dies iræ, dies illa*, quo majestate et terroribus, non sanctâ simplicitate et fide, superatur.'

873. *genægeð*, 'assaulteth'; *genægan*, with accus. of person, and gen. or instr. of thing; cp. '*we þec nīða genægað*, Guth. 261.

874-876. These lines do not paraphrase any words of the Latin hymn; they were, perhaps, vaguely suggested by the second couplet, 'brevis totus . . . sæculum.'

884. *ealle*, MS. *healle*.

894. *onhælo gelac*, 'the hidden hosts'; Gr. renders *onhæle =* 'entire'; no other instance occurs of '*onhæle*' in the sense of 'whole'; the usual frequent usage is 'secret,' 'hidden'; cp. *wīð is þes wēsten, wræcsetla fela, eardas onhæle earmra gæsta*, Guth. 268. Th. renders, 'an unsound assemblage'; Toller, 'the entire hosts.'

907. *gebleod*, cp. *Ða wyrta gréowon mid menigfealdum blostmum mislice gebléode*, 'the plants grew diversely coloured with manifold blossoms,' (the Anglo-Saxon version of the *Hexameron of St. Basil*, ed. Norman, 10, 36.)

920. *þæt mæg wites to wearnunga* (sc. *wesan*), 'that may be for the soul's warning.'

923. þonne, so MS., not þon as Th.

926. gehwone, MS. gehwore.

933-937; the poet has missed the point of the original:—  
'erubescet orbis lunæ sol et obscurabitur.'

959. untweo, so Gr.; MS. untreo, an obvious scribal error, due, perhaps, to the rare use of untweo; no other instance of the word is recorded, but cp. untweofeald, 'untwéofealde tréowa,' (Boethius, Metre, 11, 95.)

adames, the first and second *a* in this word, as written in the MS., resemble the rounded Celtic *a*, and are different from the ordinary letter employed by the scribe.

960. gesargad, MS. gesargað; cp. gesargad, l. 969, where *d* was originally ð, the erased stroke is still visible.

977. þa, MS. þu.

978. scehdun, so MS., probably = scédun, past tense of scéadan, 'to separate'; Gr. suggests scéndun, 'von einem scénan, verwandt mit ahd. scónón, parcere? oder für sceldun = scildun schirmten?'

985. sundes getwæfde, 'bereft of swimming-craft'; Th., Gr., Toller, render *sund*, 'ocean,' 'cut off from the ocean.' I think the abstract use of the word in the sense of 'natatio' is preferable here; cp. 'he þe æt sunde oferflát,' Beow. 517.

1025. adames, cp. l. 959.

1041. liffruma, MS. liffruman.

1046. wera, so MS.; Th. Gr. read *weras*, making it subj. of *magon*; the change seems unnecessary, if *bemipan* is construed intransitively.

1078. motun, MS. motum.

1087. MS. bydyrned.

1089. The line is evidently defective; Gr. suggests [*getéod*] *weorped*.

1091. wita ne cupun, 'they did not know'; *wita* = *witan*; *cupun* used as auxiliary; Gr. construes *wita* as gen. plur. of *wite*, 'punishment'; cp. l. 1212, *wita ne cupon*, which Gr. treats similarly; the omission of the infinitive *n* in the phrase is, probably, due to the northern archetype.

1093. man-forwyrhtu, so MS. Th. *forwyrhtū* (i.e. *um*).

1099. *genomian*, so MS. ; Gr. *gemonian*.

1104. Lit. 'They shall see as their bane that which came to them best.'

1126, etc., cp. Appendix iv. ; the same passage was paraphrased by Aelfric, (see *Homilies*, ed. Thorpe, p. 108.)

1129. *cwice*, so MS. ; not *cwico*, as Th. Gr.

1130. *þa hyra* ; MS. *þa þe hyra*.

1133. The alliteration is wanting ; Gr. reads [*hu*] *in hierusalem*, etc. ; it is noteworthy that the chief initial letters in the line *h, g, c* approximate to alliterative effect, (? cp. l. 23.)

1156. *bifēn*, Northern or Mercian form of p.p. of *bifōn* ; cp. *gedēnra*, 1264.

1157. *bibyrgde*, MS. *bibyrgede* (i.e. *bibyrgde*), not *bibyrgede*, as Th., Gr.

1167. *frean*, MS. *fream* ; Gr. by a curious error has misread Th.'s note '*sream*,' and taken it to refer to *eah-stream*.

1174. *rindum*, so MS. ; Th. Gr. *roderum*, (a remarkable error.)

1175. *magun*, MS. *magum*.

1207. *hu*, so MS. ; Gr. suggests *hy*.

1212. Cp. note, l. 1091.

1230. *wenað*, MS. *weneað*, (i.e. *wenað*.)

1245. *motun*, MS. *motum*.

1249. *wlite*, so MS. ; Th. Gr. *slite*.

1264. *atol*, neut. subst., or, perhaps, one should read *atol-earfōða*.

1269. *þa*, so MS. ; Th. Gr. *þam* (*þā*).

1282. *yþest*, so MS. ; Gr. *yþast*.

1293. *gefēan*, MS. *gefeon*.

1300. *þon*, so MS. ; Th. Gr. *þonne*.

1301. *gescomeden*, so MS. ; Gr. *gescomedon*.

1306. *bigað*, I feel sure that here we have an instance of *bigán* in the sense of 'to confess,' (cp. M. H. G. *bigehan*), though no instance is recorded in Anglo-Saxon lexicons. The more usual usage of the word is 'to commit'; Th. 'when they commit sins'; similarly, Gr. Toller.

1310. *unbeted*, MS. *ð*, corrected to *d*.

1317. *lifes tiligan*, 'to strive for life'; cp. 'ðonne he æt hilde sceall wīð lāð werud lifes tiligan,' (Salomon and Saturn, l. 159).

1318. *ādolian*, 'to endure.' I can see nothing against this straightforward way of rendering the word; Grein's view that it is O. H. G. *adaljan*, M. H. G. *edelen*, nobilitare, is untenable; the sense of the whole passage has, I think, escaped both Th. and Gr. The rendering of the former is quite meaningless. Gr. takes *wille* as equivalent to *scyle*, so that the lines, according to him, imply man's duty '*lifes tiligan syn-rust þwean*,' etc.

1319. *syn-rust þwean*, so. MS. ; Gr. *þrean*.

1328. *innan*, M.S. *muan* ; *magun*, MS. *magum*.

1336. *mæðlēð*, MS. *mæðlēð*.

1346. *hwonne*, so MS. ; Gr. *þonne* ; the former reading is altogether preferable, *hwonne* depending on *gearo*, 'ready for the day when' ; *leofstum*, MS. *leoftum*.

1349. *onfengun*, MS. *onfengum*.

1355. *æfndon*, MS. *æfdon* ; the insertion of the *n* is, perhaps, unnecessary, as *n* is occasionally lost in consonantal-*nan* verbs, e.g. *nemde*, past tense of *nemnan* ; but cp. *geæfnde*, l. 1428.

1369. MS. *miccle*.

1374. *ywan*, 'to show,' MS. *yðan*, 'to flow,' (probably due to an earlier error *yþan*.)

1380. *leope*, so MS. ; Gr. *leōdo* (for *leope*).

1389. *neorxnawang*, the etymology of this Old English equivalent of the Latin *paradisus* has been satisfactorily solved by Mr. Henry Bradley (*Acad.* No. 911, p. 254) ; its Gothic representative would be *nawi-rohsnē waggs*, and its full form in Anglo-Saxon *nēo-rohsna wang*, 'field of the palaces of the dead.' There is, as yet, no evidence as to whether the word was of pagan or Christian origin ; probably the former, being perhaps the Saxon equivalent of the Scandinavian *óðainsakr*.

1397. *fremum*, so MS. ; not *firenum*, as Th. Gr.

*sealde*, MS. *sálde*.

1411. [*h*]ingonge, MS. *ingonge*.

1421. *bipeahhte mid*, so MS. ; Gr. *bepeahhte mec mid*.

1429. *wære þe gelic* ; MS. *wære wege lic*.

1434. *oft and-lata*, Th. *oft and lata* ; Gr. '*andlata* (?) man erwartet die Bedeutung Backenstreiche oder Beschimpfung' ; he punctuates accordingly :—

'and fore monna lufan min þrowade  
heafod hearmslege; hleor geþolade  
oft and-lata.' . . .

1445. *heanne*, MS. <sup>1</sup>*hean<sup>ue</sup>*; Gr. *heahne*.

1447. *utgotun*, so MS.; Gr. *ut-guton*.

1450. *wite*, corrected in MS. from *wita*.

1453. *geseoð*, Gr. suggests that this word may be from *geséon*, 'percolare,' comparing *biséon*, l. 1087, but *éac geseon*, l. 1456, makes it clear that this view is untenable.

*gefremedun*, so MS.; Gr. *gefremedon*.

1486. *mec*, so MS.; Th. Gr. *me*.

1487. *heardra*. Gr. *heardre*.

1488. *swærra*, Gr. *swærre*.

1489. *gefæstnad*, corrected in the MS. from *gefæstnað*.

1494. *in heofonum*, Th. Gr. *on heofonum*.

1495. *wurde*, MS. *worde*, an evident scribal error; cp. the previous line.

1508. *geþegede*, I take this word to be the weak past participle of *geþigan*, 'to take'; hence 'taken by thirst'; similarly, *æþelinga bearn ecgum ofþegde*, Gen. 2002; Th. suggests *geþregede*, 'oppressed'; Gr. derives it from *geþecgan*, 'consumere,' suggesting, too, a possible connection with *geþéwan* (*geþéon*), i.e. *geþegde* = *geþewde*; Toller follows Grein. It does not seem to have occurred to lexicographers to bring the word in connection with *þigan*, the past participle of which verb seems to be singularly rare.

1511. *dydan*, so MS.; Gr. *dydon*.

1525. *grimme*, originally *grimme*, corrected in MS.

1529 *swi[ð]ran*, MS. *swiran*.

1532. *sceat*, MS. *sçát*.

1535. *deofles*, Th. Gr. *deofoles*; but MS. *deofoles* (i.e. *deofles*).

1541. *sinnehte*, so MS.; Gr. *sin-nihte*.

1575. *nængum*, so MS.; Gr. *ængum*.

1578. *leoht and gæst*, so MS.; Gr. *lic and gæst*; but cp. *leoht and lif*, (Widsith, 142)

1594. *lætað*, so MS.; Gr. *læteð*.

1596. *bið*, MS. *bið*.

1599. Gr. þonne mán [*fremmað*]  
*Hwæt him se waldend to wrace gesette.*
1610. mo[r]þor, MS. moþor.
1620. *bindenne*, over the first *n* there is a badly-formed *m*, or three strokes resembling *m*.
1627. *ower*, MS. oþer; Th. oþerne (?); Gr. *ower*.
1630. *sin-nehte*, so MS.; Gr. *sin-nihte*.
1632. [*for-*]hogdun, MS. *hogdun*, evidently an error for *for-hogdun*, or *ne hogdun*.
1633. *berað beorhte frætwæ*, these words evidently render the Latin 'regni petent gaudia'; perhaps the poet read 'regni ferent gaudia.'
1645. *beorhte*, so MS.; Th. Gr. *beorht*.
1646. Gr. *freogað folces weard : fæder ealra geweald hafað and healdeð haligra weorud.*
- I take l. 1647 as merely a poetical periphrasis for *þone wealdendne and healdendne haligra weoruda*.
1649. þær, MS. þæs.
1650. *leohtra*, so MS.; Gr. *leohtre*.
1661. *giefæ*, MS. *gief*, after which there is an erasure.
1663. *wlite scynast*, Gr. *wlite-scynast*. *dryhten*, in the MS., is followed by :—:7, and a blank space of some three lines indicates the close of the poem. The next section of the MS. begins on the following page with a long flourish of capital letters.

AN EXCURSUS

ON

THE CYNEWULF RUNES.

‘Her mæg findan foreþances gleaw  
Se ðe hine lysteð leoðgiddunga  
Hwa þas fitte fegde.’

## THE CYNEWULF RUNES.

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CHRIST, 796—806.

THE Runes in this passage stand for the letters CYNWULF, and together form the name of the author. A similar artifice is found in three other poems—'Elene,' 'Juliana,' and 'The Fates of the Apostles.' 'Christ' and 'Juliana' are both in the Exeter Codex; 'Elene' and 'The Fates of the Apostles' in the Vercelli Codex; the latter poem consists of little more than 100 lines; it is certainly no very meritorious piece of work, and it seems strange that the poet should have been so anxious to attest his authorship thereof by a long Runic passage. In the MS. the poem immediately follows the 'Legend of Andreas,' and I am more and more inclined to regard it as a mere epilogue to this more ambitious epic, standing in exactly the same relationship therefore to it that the tenth passus of 'Elene' does to the whole poem. Its relationship is, perhaps, even closer, for, whereas the ninth passus of 'Elene' ends with '*finit*,' there is no such indication of the ending of the poem in the case of 'Andreas.' At the present moment I can see nothing that militates against this view of the Cynewulfian authorship of this latter poem, and further investigation will enable us, I think, to claim that Cynewulf inserted his name in his four most important works—the epics on 'Christ,' 'Elene,' 'Juliana,' and 'Andreas.' The discovery of the runic passage at the end of 'The Fates of the Apostles' was made by Professor Napier some three years ago,

and a transcript of the half-obliterated text was published by him in the *Zeitschrift für deutsches Alterthum*, vol. xxxiii. The four runic passages may be divided into two divisions; the first, in which the Runes stand merely for the letters of the poet's name; the second, in which the Runes discharge a two-fold function, representing not merely the letters of the poet's name, but also the words that the letters suggest, the names of the letters or homonyms. To the first class belongs the passage in 'Juliana'; to the second, the other three passages. The interpretation of the Runes in these latter passages is one of difficulty; in the first place, the lines in which they occur are by their very nature intended to puzzle the reader or the hearer, being almost riddles; in the second, several of the Runes bore different names at different periods, and we have not as much information on the subject as we need. Our chief sources of knowledge are the Runic alphabets, which, in many cases, have the names of the letters assigned throughout, and in some cases an interpretation of these names, and the 'Rune Poem,' printed by Hickes from a MS. now lost; in this poem each Rune is followed by its name, together with a short poetical interpretation of its meaning. The explanation of a Rune in any one of these passages should, I think, hold good when applied to the corresponding Rune in the other passages. For convenience of reference I print the four passages, substituting Roman letters for the Runes, and numbering each line.

#### A. CHRIST, [796—806]

1. þonne · **C** · cwacað gehyreð cyning mæðlan
2. rodera ryhtend sprecau reþe word
3. þam þe him ær in worulde wace hyrdon
4. þendan · **Y** · and · **N** · yþast meahtan
5. frofre findan · þær sceal forht monig
6. on þam wong-stede werig bidan
7. hwæt him æfter dædum deman wille
8. wraþra wita. Biþ se · **W** · scæcen
9. eorþan frætwa · **U** · was longe

10. · **L** · flodum bilocen lif-wynna dæl
11. · **F** · on foldan þonne frætwe sculon
12. byrnan on bæle.

B. ELENE, [1257—1271]

1. A wæs sæcc oð ðæt
2. cynnesed cearwelnum · **C** · drusende
3. þeah he in medohealle maðmas þege
4. æplede gold · **Y** · gnornode
5. · **N** · gefera nearusorge dreah
6. enge rune þær him · **E** · fore
7. milpaðas mæt modig þrægde
8. wirum gewlenced · **W** · is geswiðrad
9. gomen æfter gearum geogoð is gecyrred
10. ald onmedla · **U** · wæs geara
11. geogoðhades glæm nu synt geardagas
12. æfter fyrstmearce forð gewitene
13. lifwynne geliden swa · **L** · toglideð
14. flodas gefysde · **F** · æghwam bið
15. læne under lyfte landes frætwe
16. gewitaþ under wolcnum winde geliccost.

C. FATA APOSTOLORUM, [96—106]

1. Her mæg findan foreþances gleaw
2. se ðe hine lysleð leoðgiddunga
3. hwa þas fitte fegde · **F** · þær on ende standeð
4. eorlas þæs on eorðan br[u]caþ ne moton hie awa<sup>1</sup> ætsomne
5. woruldwunigende · **W** · sceal gedreosan
6. · **U** · on eðle æfter to-h[reosan]<sup>2</sup>
7. læne lices frætewa efne swa · **L** · toglideð

<sup>1</sup> Napier reads *awa cardian*, but there is no space in MS.; I follow Sievers' arrangement; v. *Anglia*, xiii. pp. 1-25.

<sup>2</sup> Napier, *to-hreosaþ*.

8. [þonne]<sup>1</sup> · **C** · [and · **Y** ·] cræftes neosað<sup>2</sup>
9. nihtes nearowe on him [· **N** · ligeð]<sup>3</sup>
10. [cy]ninges þeodom . nu ðu cunnan miht
11. hwa on þæm wordum wæs werum oncyðig.

D. JULIANA, [704—711].

1. Geomor hweorfeð
2. · **C** · **Y** · and · **N** · cyning biþ reþe
3. sigora syllend þonne synnum fah
4. · **E** · **W** · and · **U** · acle bidað
5. hwæt him æfter dædum deman wille
6. lifes to leane · **L** · **F** · beofað
7. seomað sorgcearig sar eal genom
8. synna wunde þe ic sið oððe ær
9. geworhte in worulde.

1. *C*-Rune; the name of the rune in all the Runic alphabets is *cén*, *i.e.* 'a torch,' literally 'a pine'; the word is rare in A. S.; its sole use seems to have been as the runic-name; no other instance is recorded. In passage A, B, C, the poet is evidently using the rune to suggest to his hearers the adjective *cén(e)*, *i.e.* 'keen,' 'bold,' 'active.' In passage B the temptation is strong to regard *C-drusende* as equivalent to 'a drooping torch,' but in order to obtain this meaning, it is necessary to emend the MS., changing *sæcc*, 'discontent,' into *secg*, 'man'; moreover *drusian* is specially used in the sense of 'to become inactive' (by reason of old age); cp. Phoenix, 368, *he drusende deaþ ne bisorgað*. *Cene drusende*, *i.e.* 'the ageing warrior,' is, to my mind, the subject of the whole passage, and is added as explanatory of the words *á wæs sæcc oð ðæt*. I much doubt whether the words conveyed any other meaning to Cynewulf's hearers. I differ, too, from previous commentators in constructing *þeah* in direct connection with the first half-line, regarding *cnyssed* . . . *drusende* as a parenthesis.

<sup>1</sup> Napier, *swa*; Sievers, *þonne* (?).

<sup>2</sup> MS. *neotað*; Sievers, *neosað*.

<sup>3</sup> *N · ligeð*, Sievers' suggestion.

The C-Rune in passage C is, as will be seen below, capable of similar interpretation.

2. Y-Rune. Its name in the A. S. alphabets is *ýr*; in the 'Rune Poem' *ýr* is described in words that lead one to render it as 'a bow':—

'yr biþ æþelinga and eorla gehwæs  
wyn and wyrþmynd, byþ on wigge fæger,  
fæstlic on færelde fyrdgeatewa sum.'

Yet, in spite of the Rune poem, *ýr* cannot have meant 'a bow' in A. S.; *ýr* is the old Norse equivalent of the A. S. *éow*, 'yew,' which latter word is actually the name of another rune in the Rune-Poem; it is therefore a fair inference that the interpretation of the Y-Rune as a 'bow' in this one place is due to Scandinavian influence on the writer of the passage in question, seeing also that in the Scandinavian Runic alphabet the letter bears the same name *ýr*, constantly glossed 'arcus'; probably the whole idea of the Rune-Poem was suggested by similar Scandinavian poems, and the writer did not recognise that the Norse *ýr*, in the sense of 'bow,' was identical with the A. S. *éow*, 'yew-tree'; as a modern poet has it:—

'Dark down the windy vale I grow,  
The father of the fateful Bow.'

In my opinion, no ordinary Anglo-Saxon would have been able to give any meaning at all to *ýr* as the name of the Y-rune, and if told by a scholar that it meant 'a bow,' he would have failed to see any reason for the name; the shape of the rune in A. S.  certainly does not suggest 'a bow,' though the name applies excellently to the Scandinavian . The Y-Rune must have been a fairly late creation in A. S., and its symbol is rightly nothing but a modification of the U-Rune, ; similarly the name of the rune, *i.e.* *ýr*, is, I take it, merely due to the unlauded form of the name of the U-Rune, *i.e.* *úr*; the rune and its name probably passed from England to Scandinavia, and there it was naturally interpreted to mean *ýr*, 'a bow.'

How then is the rune to be interpreted, as used by Cynewulf?

<sup>1</sup> W. Morris: *Poems by the Way: Tapestry Trees; The Yew.*

In passage A, it seemingly might stand for *yr̥m̥ðo*, 'misery'; and this view has been held by most scholars—Thorpe, Kemble, Grein; several points might be urged against the interpretation, and however plausible the suggestion seems, it is, I now think, quite untenable. Apart from other tests, the interpretation will not hold good for passage B. Grimm, Grein, Zupitza, etc., construe the rune in this latter passage as 'bow'; Leo suggests that it is equivalent to the A. S. rune *éa*, and = *ear*, *i.e.* 'earth,' 'the grave,' here = 'verfall der kräfte'; Reiger would substitute the rune *æ*, and read *æðil* (= A. S. *ēðel*); similarly in passage A he would substitute Northumbrian *æðil* = A. S. *vædl*, 'mendicitas.'

In passage C, the words represented by the *C*-Rune and *Y*-Rune, which are co-ordinated, must evidently be the same part of speech; if *C* = *céne*, 'the bold warrior,' in the same sense as in the other passages, one would expect *Y* to stand for an adjective or substantive, in any case of masculine gender; but in passage A the *Y*-Rune is co-ordinated with the *N*-Rune; concerning the meaning of this latter rune there is no doubt; it represents the abstract noun *nyð*, 'necessity'; therefore the *Y*-Rune in this latter passage must, I think, stand for some similar abstract noun. Judging by A and C, the *Y*-Rune represents a *y*-word that can discharge the two-fold functions of a masculine adjective (or noun) and of an abstract noun. The only Anglo-Saxon word that satisfies these requirements is *yfel* = (1) wretched; (2) affliction; and there is, I venture to think, strong reasons for favouring this interpretation of the *Y*-Rune in the three passages. In passage A, *yfel and nyð* = 'affliction and distress'; in passage B, *yfel gnornode nyðgefera* = 'afflicted, mourned the companion of sorrow'; in passage C, *cene and yfel* = 'the bold warrior and the afflicted wretch.'

May not the name *yfel* have been suggested by the name of the *W*-Rune, *i.e.* *wynn*, 'joy,' being a sort of antithesis to it? The letter *y* would probably at first have followed *w* immediately in Runic alphabets arranged in the order of the Roman letters, before a special symbol was found for the double letter *x*. In Scandinavian alphabets no separate sign occurs for this latter sound, which is represented by the runes for *hs*.

3. *N*-Rune. The interpretation of this rune is simple. As regards passage A, *N* = *nýd* = 'necessity, hardship,' *Y* and *N* being the subject of *meahtan*. As regards B, the authorities vary on the question of the continuation of *nýd* and *gefera*; Grimm reads *N gefera nearu sorge dreah*; Ettmüller, *N gefera, nearusorge dreah*; Kemble, *N gefere, nearu sorge dreah*; Grein, Zupitza, etc., *nydgefera*, etc. The point of the expression *nyd-gefera* is, I think, that it serves the purpose of a *double entendre*; the poet uses it not merely to express its literal meaning 'the companion of sorrow;' 'yfel' (*i.e.* the *Y*-Rune) may well be described as *nyd-gefera*, *i.e.* 'the companion of the *N*-Rune' in the poet's name, (cp. *gefera* as a technical word in Ælfric's Grammar, *wordes gefera* = an adverb.)

A similar *double entendre* occurs, I think, in the next line; *enge rune* = (1) *nearu-sorge*, 'a constraining sorrow'; (2) a description of the *N*-Rune, 'the narrow rune,' †; in 'Cynwulf' this 'narrow rune' comes between two especially wide ones; hence, perhaps, the special point of the words.

In C, '*N liged*' is the excellent reading suggested by Sievers; the letters are obliterated in the MS.

4. *E*-Rune. In A and C this rune does not occur, and it would seem that the poet styled himself in these passages 'Cynwulf,' and not 'Cynewulf' (on the philological aspect of the form 'Cynwulf,' see Sievers' remarks, *Anglia* xiii.). Thorpe noted concerning A that the absence of the rune *E*, and the want of connection in the sense, proved the loss of a couplet between *wraþra wita* and *biþse*; Grein similarly suggested the insertion of a line containing an *E*-Rune,

'hwæt him æfter dædum deman wille  
[on þam *E*-fullan dæge engla dryhten]  
*wraþra wita*,'

interpreting '*E. full*' = *eh-full*, = *egefull*, 'terribilis,' (usually *E* = *eh*, 'equus'). But the passage makes perfect sense without any interpolation, and the discovery of passage C corroborates this view; the space between *nearowe* and [*cy*]ninges þeodom would not suffice for more than the words containing the

*N*-Rune, as Sievers has pointed out in the article referred to above. Professor Napier was originally of opinion that the obliterated passage might have contained the *E*-Rune as well as the *N*-Rune.<sup>1</sup>

In A, *wraþra wita* is, of course, the partitive genitive after *hwæt*; the subject of *wille* is clear in both A and D; the identity of expression in the two passages is remarkable.

The *E*-Rune in B = *eh*, 'horse'; the word *fore* that follows the rune has been variously interpreted—(1) as an adverb formerly; (2) as a preposition governing *him*; (3) = *fōre*, 'on the journey.' I prefer (2) 'before him'; the poet, I take it, was filled with grief when he watched the hunt, but could not join in it; otherwise the passage must mean, 'where once he had joined in the delights of the hunt, he now wandered sorrow-laden.'

5. *W*-Rune. The proper name of this rune = *wyn*, i.e. 'joy'; this name of the letter is given in the Salzburg Runic Alphabet, and an interesting piece of additional evidence exists, in the fact that *jubililate* is glossed *ƿ sumiaþ*, i.e. *wynsumiaþ* in the Ninety-ninth Psalm of the Oxford Interlinear Version, MS. Junius 27, (as pointed out by Professor Logeman;) *uwinne* is also the name of the Gothic letter in the Salzburg MS. A dialectical variety of *wyn* = *wenn*, which was probably identified with *wén*, i.e. 'hope'; hence the latter interpretation of the name of the rune. In the Runic poem the lines on *W* run as follows:—

\* *w (wen) ne bruceþ, ðe can weana lýt,*  
*sares and sorge,* etc.

If the rune is interpreted as *wén* = 'hope' in this passage, it is impossible to understand the lines; but *wen ne* = *wenne* = *wynne*, genitive of *wyn*, after *bruceþ*. Similarly in the Rhyme Poem, l. 76:—

<sup>1</sup> I may as well point out that I had printed the lines in *Christ* without the interpretation of the *E*-Rune, interpreting it as it stands in my text, before the discovery of the Fata Apos. fragment; I had noted, too, the value of the discovery as corroboration of the form 'Cynwulf,' before the appearance of Sievers' notable article; the same is true of my interpretation of the *W*-Rune as *wyn* (not *wen*, as previous editors).

'þonne lichorna ligeð · lima wynn friteþ  
ac him wen ne gewigeð,' etc.

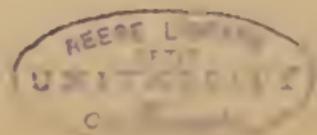
there, too, *wen ne* = *wenne* = *wynne*.

In passage A, B, C, the rune is clearly to be interpreted *wynn*; Grein renders it *wén* in A, *wen* = *wynn* in B, Napier interpreted the rune in C as *wén*, Sievers as *wynn* (see *Anglia* xiii.). The letters of the alphabet in Anglo-Saxon are masculine; hence *se W.*, although *wynn* is feminine.

*U*-Rune. The name of the rune in the Runic Alphabets = *úr*, interpreted to mean 'a bull,' cp. Runic Poem, l. 4:—

*U (ur) biþ anmod and ofer-hyrned,  
'the bull is fierce with horns above his head.'*

The rune in A, B, and C, has baffled the ingenuity of commentators. As regards A, Kemble, Thorpe, and Grein, take the letter to represent *úr*, formerly; but the adverb does not occur in Anglo-Saxon; its equivalent, *or*, is used only as a prefix; and although at first sight it seems that some adverb must be understood in this place, the objections against *úr* are insurmountable; I had thought it possible that perhaps *iu*, 'formerly,' might have stood, but I retract this view now. As regards the rune in B, Grimm takes it merely as the letter *U*, and makes it represent the whole name of the poet—'Cynewulf war ehemals die wonne der jugend'; Kemble, '*U* (I was of old) a gleam of youth'; Leo, *úr*=*ór*, 'sonst war gold der jugendzeit wonneglanz'; Grein interprets B in the same way as A, 'olim'; Zupitza, *úr*= 'auerochse'; the scholars that interpret the rune as equivalent to *úr*, 'bull,' take it to mean 'property' in general, comparing the use of *fēoh*, but there is absolutely no evidence in favour of this view, and Sievers' interpretation of *U on eðle* in C, 'das gut im erbsitze,' seems to me untenable. The only Anglo-Saxon word that will satisfy the three passages seems to be the possessive pronoun *úr*, 'our'; Dr. Cosijn (in 'Verslagen en mededeelingen der koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde,' pp. 54-64) suggested the possibility of this interpretation, noting that *úr* is a frequent form of the pronoun in the Vespasian Psalter; but more important evidence in favour of the view exists in the fact that in *a Runic Alphabet (Domitian,*



A, 9) the rune is actually glossed 'noster.' It is strange that this point has not been noticed; it confirms the probability. The alphabet in question is printed in Hicke's, p. 136. Finally, therefore, A=úr . . . lifwynna dæl; B=úr . . . geogoðshades glæm; C=úr wynn on eðle. In A 'longe'='long ago'; cp. Ex. 557, 'wile nu gelæstan, þæt he lange gehet.' I take it that the words in A refer to the Deluge. With the phrase wynn on eðle in C, cp. Rune Poem. l. 38—

*eoh byþ . . . wynn on eþle.*

7, 8. L and F call for no special comment; the name of the former, *lagu*, and of the latter, *féoh*, fit the passages in which they occur.

In the following rendering of the passages in question I have attempted to bring out the peculiar force of the original. In A, B, C, the Runic letters (*i.e.* their Roman equivalents) CYNE WULF stand respectively for the following words:—Cén(e), yfel, nyd, eh, wynn, úr, lagu, féoh; their English equivalents are printed in italics.

A.

- C· Then the *Keen* shall quake; he shall hear the Lord,  
the heaven's Ruler, utter words of wrath  
to those who in the world obeyed Him ill,  
Y·N· while *affliction* and *distress* most easily  
might find solace. There many afeared  
shall wearily await upon that plain  
what dire penalty He will adjudge to them,  
W· according to their deeds. The *winsomeness* of earthy  
gauds  
U· shall then be changed. Long time ago *our* portion of  
life's joys  
L· was all encompassed by *water-floods*,  
F· yea, all our *possessions* upon earth; then each precious  
thing  
shall be consumed in fire.

## B.

Till then was nought but discontent,—

C· a *bold* warrior, drooping with age, buffeted by waves of care,—

yea, though in the mead-hall he received precious gifts,

Y·N· apple-shaped gold. *In his affliction, sorrow's* comrade murmured ; grief, the narrowing rune,

E· constrained him, when he beheld *the horse*

measuring the mile-paths, rushing proudly on,

W· decked with adornments. *Joy* is now lessened,

and delight, after many a year ; youth is gone,

U· the pride of old. *Ours* was once

youth's glorious radiance ; now, at appointed time,

those days of yore have passed away,

L· life's joy hath departed, as *the waters* ebb,

the rushing floods. Transitory 'neath heaven

F· is *the wealth* of every man.

## C.

A man of cunning thought may here discover,

if he taketh pleasure in song,

F· who wrought this lay. *Wealth* cometh last,

the friend of man on earth, while he dwelleth in the world,

but they cannot keep together always.

U·W· *Our* earthly *joy* shall fade, and the frail gauds of the flesh

L· shall afterwards decay, even as *water* glideth away.

C·Y· *Bold warrior* and *afflicted wretch* shall then crave help,

N· in the anxious watches of the night ; but *Destiny* o'errules,

the King exacts their service. Now thou canst know,

who was revealed to men in these words.

D.

Sad shall depart  
**C · Y ·** and **N ·** ; the King will be stern,  
the Bestower of victory, when, sin-stained,  
**E · W ·** and **U ·** trembling shall await  
what He will adjudge to them, according to their deeds,  
as life's reward ; **L · F ·** shall quake,  
and linger sorrowful. All the pain I shall remember,  
the wounds of the sins, which I, early or late,  
wrought in the world.



# GLOSSARY

N



## GLOSSARY

- Á, *ever*, 386.  
 ábéatan, *to beat*, 939.  
 ábéodan, *to command*,  
 228.  
 ábídan, *to abide*, 1629.  
 ábúgan, *to withdraw*,  
*retire*, 55.  
 ácennan, *to beget*, 217,  
 443, 451.  
 ácwēðan, *to speak*, 315,  
 473, 713.  
 ádl, *disease*, 1355.  
 ádréogan, *to suffer*,  
 1200, 1474, 1512.  
 ádwæscan, *to quench*,  
 1131.  
 æfest, *enmity*, 1657.  
 æfnan, *to perform, to*  
*endure*, 1355, 1368.  
 æfre, *ever*, 324.  
 æfyllende, *following*  
*the law, faithful*, 703.  
 æghwæs, *altogether*,  
*entirely*, 1419.  
 æht, *possession*, 603,  
 1500.  
 ælan, *to set on fire*,  
 811, 1545.  
 æl-beorht, *resplendent*,  
 505, 547, 927, 1275.  
 ælc, *each*, 332, 1301.  
 ælde, *men*, 581, 619,  
 998, 1115, 1200.  
 æled, *fire, conflagra-*  
*tion*, 958, 1004.  
 ælmihtig, *almighty*,  
 120, 214, 319, 330,  
 394, 442, 758, 1217,  
 1371, 1377.  
 æne, *once*, 328, 1193.  
 ænig, *any*, 310, 350,  
 1183, 1315, 1330,  
 1383, 1496, 1574,  
 1627.  
 ænlic, *excellent, noble*,  
 1294.  
 ær, *before, (conj.)*, 314;  
*(prep.)*, 215, 847,  
 1344; *(adv.)* 62, 251,  
 1050, 1051, 1066,  
 1134, 1156, 1264,  
 1374.  
 ær-dagas, *former*  
*days*, 78.  
 ærest (*adv.*), *first*, 354.  
 ærest (*adj.*), *first*, 785,  
 822, 1189, 1396.  
 ær-gestréon, *ancient*  
*treasure*, 995.  
 ær-gewyrht, *former*  
*work*, 1239.  
 ærra, *former*, 1320.  
 ær-woruld, *former*  
*world*, 935.  
 æt, *at*, 499, 614;  
*against*, 272.  
 æt, *food*, 603.  
 ætgædre, *together*,  
 1034.  
 ætsomne, *together*,  
 1111.  
 æt-wist, *existence*,  
*presence*, 391.  
 ætýwan, *to reveal*,  
 1055, 1574.  
 æþel-duguð, *a noble*  
*attendance*, 1010.  
 æþele, *nature*, 1183.  
 æþele, *noble*, 267, 349,  
 401, 454, 520, 665,  
 696, 718, 1179, 1193,  
 1197.  
 æþelfc, *noble*, 307.  
 æþeling, *noble, prince*,  
 157, 447, 502, 514,  
 626, 740, 742, 844.  
 áfiéran, *to terrify*,  
 891.  
 áfón, *to seize*, 1182.  
 áfréfran, *to console*,  
 367.  
 áfyllan, *to fill*, 1561.  
 áfyrhtan, *to frighten*,  
 1018.  
 áfyrrian, *to remove*,  
 1369, 1424.  
 áfýsan, *to hasten*,  
 984.  
 ágáelan, *to be careless*,

- to hinder, neglect,* 815.  
 ágan, *to possess,* 158, 1202, 1211, 1245, 1401, 1577, 1635.  
 ágend, *Lord,* 419, 470, 512, 542, 1196.  
 ágiefan, *to restore, give up,* 1154, 1160, 1258, 1405.  
 áhebban, *to raise,* 501, 657, 691.  
 áhladan, *to draw out,* 567.  
 áhón, *to hang,* 1092, 1445, 1486.  
 áhreddan, *to deliver, rescue,* 15, 33, 373.  
 áhycgan, *to conceive,* 901.  
 álætan, *to renounce,* 166.  
 álecgan, *to lay down,* 1421.  
 alwealda (alwalda), *Almighty,* 139, 1189, 1363.  
 alwihta, *all beings,* 273, 409, 686.  
 ályfan, *to allow, grant,* 1571, 1636.  
 álysán, *to let loose, to ransom,* 717, 1098.  
 álysnes, *redemption,* 1472.  
 án, *one,* 1236, 1302, 1376.  
 ána, *sole, alone,* 556, 1419, 1451.  
 án-boren, *oneborn,* 617.  
 án-cenned, *only begotten,* 463.  
 ancor, *an anchor,* 862.  
 and-gete, *manifest,* 1241.  
 and-giet, *sense, wisdom,* 665, 1379.  
 andléan, *retribution,* 830.  
 andsaca, *adversary,* 1592.  
 andsæc, *denial,* 654.  
 andswaru, *answer,* 183.  
 andweard, *present,* 924, 1051, 1069, 1083, 1269, 1374, 1576.  
 andwlita, *countenance,* 1121.  
 ánfeald, *single,* 1576.  
 án-forlætan, *to forsake, let pass,* 1294, 1395.  
 án-módlíce, *unanimously,* 339.  
 ár, *mercy,* 69, 254, 334, 1230, 1351; *glory,* 1082.  
 ár, *a messenger,* 492, 758; *angel,* 594.  
 áræran, *to raise up,* 1064.  
 árásian, *to discover,* 1228.  
 áreccan, *to expound, stretch out,* 73, 221, 246.  
 árétan, *to cheer,* 1499.  
 árfæst, *merciful,* 244.  
 árian, *to honour,* 1381; *to pity,* 369.  
 árisán, *to arise,* 266, 1023, 1029.  
 árléas, *shameful,* 1428, 1434.  
 áscamian, *to be ashamed,* 1297.  
 áscyrian, *to part, sever,* 1606, 1616.  
 ásécan, *to search out,* 1002.  
 ásecgan, *to tell, ask,* 220, 1175, 1473.  
 áspringan, *to escape from,* 1536.  
 ástandan, *to stand,* 1155.  
 ástígan, *to proceed, descend, arise,* 701, 719, 726, 736, 785.  
 ástyrfan, *to slay,* 191.  
 á-teón, *to draw out,* 1492.  
 atol, *dire, terrible,* 1277; *terror,* 1264.  
 áþencan, *to think,* 988.  
 áþolian, *to sustain, protract, draw out,* 1318.  
 áþrysmán, *to stifle,* 1132.  
 áð-loga, *breaker of oath, perjurer,* 1603.  
 áttor, *poison,* 767.  
 áwæcnan, *to awake, to be born,* 66.  
 áweallan, *to stream forth, swarm,* 624.  
 áweaxan, *to grow, wax,* 1251.  
 áwéorpan, *to cast down, overthrow,* 97, 1403.  
 áwiht, *at all,* 342.

- áwrecan, *to relate*, 632.  
 áwrygian, *to curse*,  
 157, 255, 1518,  
 1560.  
 BÁ, (*v.* *begen*).  
 bælf, *fire*, 807.  
 bærnan, *to set on fire*,  
*burn up*, 707, 968,  
 1620.  
 bana, (*v.* *bona*).  
 bánloca, *bone-enclo-  
 sure*, 768.  
 be, *by*, *according to*, *at*,  
 1288, 1392.  
 béacen, *a sign*, 1064,  
 1084.  
 béag, *ring, crown*, 291,  
 1125, 1442.  
 beald, *bold*, 1075.  
 bealofull, *baleful*, 258,  
 907.  
 bealu, *injury, bale*,  
 181, 1104; *bealo*,  
 1246.  
 bealu-dæd, *evil-deed*,  
 1300.  
 bealu-ráp, *baleful-  
 cord*, 364.  
 béam, *a beam, tree*,  
*road*, 677, 728, 1088,  
 1092, 1168, 1173,  
 1445.  
 bearhtm, *clamour, cry*,  
 949, 1143.  
 bearn, *child, son*,  
*(Christ)*, 37, 65, 75,  
 84, 125, 146, 163,  
 204, 241, 340, 411,  
 464, 571, 723.  
 beclýsan, *to shut in*,  
 322.  
 bedálan, *to deprive*,  
 562, (*v.* *bidálan*).  
 befón, *to receive*, 79.  
 begen, *both*, 356.  
 behéofian, *to bewail*,  
 826.  
 behindan, *behind*, 154.  
 behýdan, *to hide*, 843.  
 bemíðan, *to conceal*,  
 1047.  
 bemurnan, *to bemoan*,  
 175.  
 bend, *bond, chain*, 67,  
 146, 1040.  
 benn, *a wound*, 770.  
 béodan, *to announce*,  
 482, 1339.  
 béofian, *to tremble*,  
 880, 1013, 1019,  
 1143, 1228.  
 beorg, *mount, hill*,  
 874, 898, 966, 976,  
 1006.  
 beorgan, *to defend*,  
 770.  
 beorht, *bright, radi-  
 ant*, 204, 291, 411,  
 482, 509, 518, 741,  
 826, 876, 895, 1019,  
 1629, 1656.  
 beorhte, *brightly*,  
 551, 700, 902,  
 1466.  
 beorn, *chief*, 448, 529,  
 990.  
 beornan (*byrn*an), *to  
 be on fire*, 537, 807,  
 987, 1250.  
 beran, *to bear*, 1071,  
 1299, 1633.  
 beréafian, *to bereave*,  
*plunder*, 167, 557.  
 berstan, *to resound, to  
 burst*, 810, 931,  
 1140.  
 bescyrian, *to deprive*,  
 31.  
 bestéman, *to bedew*,  
*make wet*, 1084.  
 betlic, *excellent*, 65.  
 beþeccan, *to cover*, 115,  
 (*v.* *biþeccan*).  
 bewindan, *to wind  
 round, to wreathe*,  
 28, 724, 1420, 1422,  
 1641.  
 bewrýpan, *to bind  
 round*, 309, 717.  
 bibéodan, *to bid*, 542,  
 1498.  
 bibod, *command*, 1157,  
 1392, 1523, 1629.  
 bibyrgan, *to bury*,  
 1157.  
 bicuman, *to become*,  
*happen*, 1104, 1112.  
 bidálan, *to deprive of*,  
*to sever*, 1406,  
 1431.  
 bídan, *to await, en-  
 dure*, 146, 509, 703,  
 801, 1019.  
 biddan, *to ask, pray*,  
 112, 261, 336, 358,  
 773, 1351, 1506.  
 bíd-fæst, *stationary*,  
*firm*, 1596.  
 bidyrnan, *to conceal*,  
 1087.  
 bifealdan, *to inwrap*,  
*enfold*, 116.  
 bifeolan, *to commit*,  
 667.  
 bifón, *to grasp, sur-*

- round, encircle*, 526, 1156.  
*bigán, to avow*, 1306.  
*bigangan, to practise*, 1580.  
*bigong, course, way*, 234, 679.  
*bigrafan, to bury*, 1464.  
*bihelian, to conceal*, 44, 1309.  
*bihláeman, to overwhelm*, 868.  
*bilúcan, to lock up*, 251, 333, 805, 1258, 1622.  
*bindan, to bind*, 307, 364, 872, 1596, 1620.  
*binn, manger*, 723.  
*biréofan, to bereave, deprive*, 1524.  
*birinnan, to bedew*, 1174.  
*bisceran, to cut off*, 1518.  
*bisencan, to submerge*, 1167.  
*biséon, to percolate*, 1086.  
*bismítan, to defile*, 1482.  
*bisorgian, to care*, 1554.  
*bisweðian, to wind round, bind, inwrap*, 1642.  
*biteldan, to overwhelm*, 537.  
*biter, bitter*, 151, 764, 768, 907, 1250, 1436, 1473.  
*biþeccan, to cover*, 1421.  
*biþencan, to remember*, 820, 848.
- biþryccan, to press on*, 1444.  
*biwerian, to defend, protect*, 1642.  
*biwitian, to observe*, 352.  
*biwrecan, to surround*, 830.  
*blác, pale, livid*, 807, 895.  
*blæd, glory*, 687, 709, 876, 1210, 1238, 1255, 1290, 1345, 1585, 1634, 1656.  
*blæd-wéla, fruitful riches*, 1390.  
*blæst, blast*, 974.  
*blát, ghastly*, 770.  
*bláwan, to blow*, 879, 949.  
*bléd, flower, fruit*, 1168.  
*bléo, colour, hue*, 1563, 1390.  
*blécan, to shine*, 506, 521, 700, 902, 1011, 1237.  
*blind, blind*, 1125.  
*bliss, bliss, joy*, 551, 1255, 1345, 1645, 1648, 1656.  
*blissian, to gladden*, 1161, 1285.  
*blíþe, blithe*, 279, 518, 738, 773, 876.  
*blód, blood*, 258, 1084, 1111.  
*blód-gýte, bloodshed*, 707.  
*blódig, bloody*, 1173.  
*bóc, book*, 452, 700, 784, 792, 1629.
- boda, a messenger*, 1150, 1303.  
*bold, house*, 741.  
*bona, slayer, destroyer, devil*, 263, 1392.  
*bonnan, to summon, call together*, 1065.  
*bord - gelác, missile*, 768.  
*bót, remedy, redemption*, 151, 364.  
*brád, broad*, 356, 379, 990, 1143.  
*brægd-boga, a drawn bow*, 764.  
*brecan, to break*, 707, 949, 990, 1144, 1392, 1628.  
*brego, prince*, 402, 455.  
*brehtm, sound*, 880.  
*bréman, to celebrate, to announce*, 386, 482.  
*bréost, breast*, 340, 1071.  
*bréost-gehygd, breast-thoughts*, 261.  
*bréost-sefa, thoughts of the breast*, 539.  
*bréotan, to break*, 484.  
*bringan, to bring*, 119.  
*bróga, terror*, 792.  
*brond, fire*, 810.  
*bróðor, brother*, 1498.  
*brúcan, to enjoy*, 391, 1324, 1360, 1645, 1662.  
*bryne, burning*, 1057, 1596, 1660.  
*bryne-tear, hot tear*, 151.

- bryten-grund, *spacious earth*, 356.  
 bryten-wong, *spacious plain, the world*, 379.  
 brytta, *Lord*, 280, 333, 461.  
 bryttan, *to dispense*, 681.  
 burg, *city*, 65, 460, 518, 529, 533, 541, 552, 568, 1238.  
 burg-lond, *citadel*, 50.  
 burg-sittende, *city dwellers, citizens*, 336.  
 burg-stede, *citadel*, 810.  
 burg-waru, *citizens*, 741.  
 burg-weall, *city-wall*, 976.  
 bútan, *without, (conj.)*, 271, 691; (*prep.*), 270, 721.  
 býme, *a trumpet*, 880, 1060.  
 byrd, *bride*, 279, 291.  
 byrd-scipe, *child-bearing*, 181.  
 byrgen, *tomb*, 728, 1466.  
 byrhtan, *to shine*, 1088.  
 byrhtu, *brightness*, 1238.  
 bysmerléas, *spotless, stainless*, 1324.  
 CALD, *cold*, 850, 1628.  
 carcern, *prison*, 24, 734.
- ceaf, *bill, jaw*, 1250.  
 céapian, *to bargain*, 1094.  
 cearf, *troubled, sad*, 24.  
 cearian, *to be anxious*, 176.  
 cearig, *sorrowful*, 147, (*v. cerg*).  
 cearu, *care*, 890, 996, 1015, 1129, 1284, 1661.  
 ceaster, *citadel*, 577.  
 ceaster-hlid, *gate of the city*, 313.  
 cempa, *a champion*, 562.  
 cennan, *to bring forth, create*, 80, 231, 297, 635.  
 céol, *ship*, 850, 860.  
 céosan, *to choose*, 23, 330.  
 cerg (= cearge), 834.  
 cierran, *to turn*, 154.  
 cild, *child*, 217.  
 cild-geong, *a young child*, 1424.  
 cinn, *kind, race*, 1618.  
 circe, *church*, 698, 702.  
 cirm, *shout, uproar*, 834, 996.  
 cláene, *clean, pure*, 135, 186, 275, 297, 330, 443, 702, 1221, 1284.  
 cláþ, *cloth*, 724, 1422.  
 cleopian, *to exclaim, call*, 176, 507.  
 clomm, *a bond, chain*, 734, 1144, 1628.  
 clústor, *lock*, 313.
- cnéorniss, *generation*, 231, 1232.  
 cnoll, *a knoll*, 716.  
 corþer, *band, company*, 493, 577.  
 costian, *to try, prove*, 1057.  
 cræft, *strength, craft, skill*, 217, 420, 666, 686, 1144.  
 cræftga, *craftsman*, 11.  
 crist, *Christ*, 1215, 1221, 1633.  
 cryb, *a crib*, 1424.  
 culpa, *a fault*, 176.  
 cuman, *to come*, 11, 45, 61, 65, 73, 113, 147, 148, 242, 266, 289, 371, 412, 419, 435, 493, 544, 548, 552, 790, 823, 1007, 1025, 1035, 1159, 1365.  
 cunnan, *to know, to have power, to be able*, 68, 76, 94, 184, 197, 245, 572, 714, 1048, 1091, 1185, 1212.  
 cunnian, *to prove, have experience of*, 1416.  
 cwánian, *to bewail*, 834.  
 cwealm, *death, torture*, 86, 1424, 1539, 1625.  
 cweccan, *to move, shake*, 796.  
 cwelman, *to destroy*, 957.  
 cwén, *woman, queen*, 275, 1197.

- cweðan, *to say, to speak*, 64, 86, 147, 210, 282, 400, 452, 546, 690, 700, (*v. gecweðan*).
- cwic, *alive*, 589, 890, 957, 996, 1029, 1129.
- cwic - súsl, *living punishment*, 560, 731.
- cwīde, *will, decree*, 1222, 1514.
- cwīðan, *to lament, bewail*, 890, 1129, 1284, 1566.
- cýle, *cold*, 1661.
- cyme, *coming, advent*, 529, 1029.
- cyne-lic, *royal*, 156.
- cyne-stól, *royal throne*, 50, 1215.
- cynīng, *king, (God, Christ)*, 11, 60, 135, 164, 214, 371, 390, 493, 507, 527, 577, 617, 686, 702, 714, 731, 796, 831, 1008, 1037, 1164, 1207, 1587, 1625, 1628, 1661.
- cynn, *race*, 223, 385, 960, 1026, 1195.
- cyst, *choice, excellent*, 50, 390, 1133; *excellence*, 1222.
- cýðan, *to make known, to reveal*, 64, 296, 337, 449, 481, 1144, 1162, (*v. gecýðan*).
- DÆD, *deed*, 428, 524, 802, 827, 1045, 1048, 1366, 1581.
- dæd - hwæt, *active, zealous*, 384, 428.
- dæd-scúa, *one who acts in the dark*, 256.
- dæg, *day*, 466, 867, 1049, 1053, 1063, 1095, 1152, 1203, 1309, 1370, 1655.
- dæł, *part, region, side*, 805, 1224, 1383.
- dæłan, *to deal*, 427.
- déad, *dead*, 1157, 1178.
- déað, *death*, 466, 595, 885, 1040, 1172, 1410, 1461, 1474, 1559, 1601, 1617.
- déað-denu, *valley of death*, 343.
- déað-firen, *deadly sin*, 1205.
- déað-lég, *deadly flame*, 981.
- déað-sele, *death's hall*, 1535.
- déaw, *dew*, 608.
- dégol, *unknown, secret*, 40, 639.
- déma, *judge*, 795, 835.
- déman, *to judge*, 802, 835, 844.
- déofol, *devil*, 562, 579, 593, 897, 1277, 1448, 1513, 1521, 1530, 1535, 1626.
- déop, *deep*, 855, 1530, 1543.
- déope, *decply*, 167.
- déor, *wild beast*, 256, 981.
- deorc, *dark, swarthy*, 1521, 1559.
- déore, *beloved, precious*, 308 (*v. dýre*).
- déore, *dearly*, 1461.
- dógor, *day*, 427.
- dohtor, *daughter*, 90, 190.
- dolg, *wound*, 1106, 1205.
- dóm, *honour, decree, doom*, 167, 227, 384, 404, 781, 789, 1020.
- dóm-dæg, *doomsday*, 1617, 1635.
- dóm - éadīg, *blessed with power*, 1655.
- dom-hwæt, *zealous*, 428.
- dón, *to do*, 16, 454, 1096, 1287, 1357, 1511, 1566.
- dréam, *joyous sound, joy*, 101, 579, 593, 1244, 1257, 1341, 1407, 1519, 1585, 1635, 1640, 1643.
- dréamléas, *joyless*, 1626.
- dréogan, *to endure, suffer*, 117, 270, 614, 621, 1252, 1270, 1273.
- dréor, *blood*, 1085, 1448.
- dréorig, *sad*, 1543.
- dréorig-ferð, *sad in soul*, 1107.
- dréosan, *to fall*, 608.
- drīfan, *to drive*, 676.
- drohtað, *way, path*, 855.

- dryhten, *lord*, 40, 185, 271, 296, 347.  
dryht-folc, *a multitude*, 1040.  
dryht-guma, *man, warrior*, 885.  
dryhtlice, *majestically, in a lordly manner*, 227.  
drync, *drink*, 1437, 1507.  
dugan, *to be worth, to avail*, 20, 188.  
duguð, *manhood, troop, prowess, good*, 412, 562, 600, 608, 781.  
dumb, *dumb*, 1126.  
dún, *a down*, 716.  
durran, *to dare*, 1166.  
duru, *door*, 308.  
dwæscan, *to extinguish*, 485.  
dynnan, *to din*, 929.  
dýre, *dear, beloved*, 95, 1649, (*v. deóre*).  
dyrne, *secret*, 639, 1048.  
dysig, *foolish*, 1126.
- ÉAC, *also*, 135, 144, 281, 300.  
éaca, *an increase, addition*;  
— *to eacan, besides*, 1241.  
éacen, *strong, great*, 204; *increased*, 37.  
éacnung, *increase*, 74.  
éad, *prosperity*, 1197, 1292; *happiness*, 1399.  
éaden, *given, granted*, 199.
- éad-fruma, *source of good*, 531.  
éad-giefá, *giver of happiness*, 545.  
éadig, *blessed*, 86, 687, 908, 1012, 1121, 1233, 1245, 1336, 1426, 1460, 1495, 1552, 1648.  
éadgian, *to bless*, 19.  
éad-mód, *humble*, 254, 785, 1351.  
éage, *eye*, 6, 326, 391, 535, 1112, 1243, 1314, 1322, 1327, 1330.  
éah - stréam, *water stream*, 1166.  
éahtan, *to observe, judge*, 1072, 1548.  
éahtnyss, *persecution*, 703.  
éalá, *lo! alas!* 17, 49, 70, 163.  
eald, *old, ancient*, 1106, 1395, 1545.  
eald-cýð, *the old country*, 737.  
eald-dagas, *days of yore*, 302.  
eald-féond, *enemy of old*, 566.  
eald-gestréon, *ancient treasure*, 811, 1569.  
ealdor, *life*; *to ealdre, for ever*, 478.  
ealdor, *prince*, 7, 228.  
ealdor-béalu, *deadly, bale*, 1614.  
eal-gréne, *all green*, 1127.  
eall, *all*, 215, 244, 1114, 1181, 1200, 1219, 1277, 1282, 1317, 1357, 1376, 1381.
- eallunga, *wholly*, 921.  
earcnan-stán, *precious stone, gem*, 1194.  
eard, *dwelling, home*, 62, 513, 645, 771, 1028, 1044, 1201, 1416.  
eard-geard, *dwelling-place*, 54.  
eardian, *to dwell*, 124, 437.  
earendel, *ray, beam*, 103.  
earfeðe, *hardship, woe*, 1170, 1200, 1271, 1426, 1451.  
— earfoð, 1264.  
earg, *wretched, vile*, 827, 1296, 1302, 1406.  
earge, *badly*, 1501.  
earh-faru, *a flight of arrows*, 761.  
earm, *wretched, poor*, 16, 69, 381, 908, 1348, 1495, 1501, 1552, 1614.  
earmlíc, *wretched*, 998.  
earnian, *to earn*, 1050.  
eastan, *from the east*, 884.  
éaþe, *easily*, 172, (*v. ýþe*).  
éað-médu, *reverence, humility*, 358, 1441.  
éawan, *to manifest*, 54, (*v. ýwan*).  
ebreas, *the Hebrews*, 66.  
ebreisc, *Hebrew*, 132.  
éce, *eternal, endless*,

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|--|---|---|
| 139, 271, 304, 321,<br>531, 795, 1044, 1426,<br>1552.                        | ende-deáð, <i>final death</i> ,<br>1651.  | éþel-cyning, <i>king of<br/>earth</i> , 995.  |
| eced, <i>vinegar</i> , 1437.   | ende-léas, <i>endless</i> ,<br>1630.  | éþel-ríce, <i>native-<br/>realm</i> , 1460.   |
| ecg, <i>edge</i> , 1139.   | énga, <i>sole</i> , 236.  | éðel-stól, <i>native seat</i> ,<br>51, 515.   |
| écnis, <i>eternity</i> , 312,<br>1202.                                       | enge, <i>narrow</i> , 31.   | éð-gesyne, <i>visible</i> ,<br>1233.  |
| ed - geong, <i>growing<br/>young again</i> , 1031,<br>1069.                  | engel, <i>angel</i> , 131, 314,<br>331, 334, 350, 386,<br>447, 473, 505, 514,<br>545, 547, 581, 629,<br>645, 660, 822, 1012,<br>1062, 1245, 1335,<br>1341, 1467, 1519,<br>1644. | FÁCEN, <i>guilt, crime</i> , 206.   |
| edwít, <i>scorn, con-<br/>tumely</i> , 1120.                                 | eorl, <i>man, earl</i> , 218,<br>545, 873.  | fácen-tácen, <i>sign of<br/>crime</i> , 1564.   |
| efen, <i>even, alike</i> , 299,<br>329, 963.                                 | eornest, <i>earnestness</i> ,<br>1099.  | fácne, <i>wicked, deceit-<br/>ful</i> , 869, 1393.                                      |
| efen-eardigend, <i>co-<br/>dwelling</i> , 236.                               | eorneste, <i>stern</i> , 823.   | fæder, <i>father</i> , 162,<br>210, 319, 464, 515,<br>1013, 1217, 1646.                 |
| efen-éce, <i>co-eternal</i> ,<br>121, 464.                                   | eorð-buend, <i>an earth-<br/>dweller</i> , 421, 718,<br>1277, 1322.   | fæder-ríce, <i>father's<br/>realm</i> , 344.  |
| efenlic, <i>equal</i> , 38.  | eorð-burg, <i>earth</i> , 6.  | fædren-cynn, <i>father-<br/>kin</i> , 247.  |
| efen-micel, <i>equally<br/>great</i> , 1401.                                 | eorðe, <i>earth</i> , 199, 328,<br>620, 625, 813, 827,<br>1127, 1136, 1179.   | fáege, <i>doomed to death</i> ,<br>1516, 1532.  |
| efen-wesende, <i>co-eval</i> ,<br>349.                                       | eorðlic, <i>terrestrial</i> , 405.  | fæger, <i>fair</i> , 911, 1293,<br>1388.  |
| eft, <i>again, afterwards</i> ,<br>132, 324, 332,<br>1155.                   | eorð - waru, <i>earth-<br/>dwellers</i> , 381, 696,<br>722.   | fægre, <i>beautifully</i> , 389,<br>471, 506.   |
| eft-léan, <i>recompense</i> ,<br>1098.                                       | eórð - wela, <i>earth's<br/>wealth</i> , 610.   | féhð, <i>feud, hostility</i> ,<br>616, 1439.  |
| egesful, <i>terrible</i> , 1527.   | éowod, <i>flock, herd</i> ,<br>256.   | fæla, <i>good, noble</i> , 644.   |
| egeslic, <i>fearful</i> , 917,<br>954, 1020, 1514,<br>1614.                  | ermþu, <i>misery</i> , 270,<br>( <i>v. yrmþu</i> ).   | fæmne, <i>virgin, maiden</i> ,<br>34, 71, 122, 174, 186,<br>194, 210, 417, 719,<br>787. |
| egle, <i>troublesome,<br/>hateful</i> , 761.                                 | éðel, <i>country, home</i> ,<br>31, 435, 629, 740,<br>1074, 1323, 1341,<br>1345, 1405, 1495,<br>1638; ( <i>heritage</i> ,<br>1211.)   | fæmnan-hád, <i>maiden-<br/>hood</i> , 91.   |
| egsa, <i>terror, fear</i> , 16,<br>837, 922, 945, 1013,<br>1363, 1368, 1562. |   | fær-scyte, <i>sudden shot</i> ,<br>765.   |
| ellen, <i>zeal, prowess</i> ,<br>1316.                                       |   | fær-searo, <i>pernicious-<br/>artifice</i> , 769.                                       |
| ell - þeód, <i>foreign<br/>people</i> , 1082.                                |   | fæst, <i>firm, secure</i> , 5,<br>165, 320.   |
| ende, <i>end</i> , 1028  |   |   |

- feste, *securely*, 978, 1156.  
 fæstlice, *firm*, 311.  
 fæðm, *embrace*, 650, 787, 1145, 1484.  
 fáh, *stained*, 1559; (? *guilty*), 828, 999, 1537, 1631.  
 fáh, *guilty*, 1613.  
 faran, *to go*, 480, 512, 870, 924, 927, 944, 982, 1341, 1414.  
 féa, *few*, 1169, 1274.  
 feallan, *to fall*, 1524.  
 féa-sceaft, *destitute, miserable*, 174, 367.  
 fédan, *to feed*, 1543.  
 fela, *many, much*, 171, 180, 1116, 1177, 1262, 1267, 1398, 1546.  
 féogan, *to hate*, 485, 708, 1597.  
 féond, *enemy*, 568, 622, 638, 732, 769, 1393, 1403, 1414, 1438, 1484, 1528, 1613, 1624.  
 féond-scipe, *enmity*, 485.  
 féor, *far*, 389.  
 feorh, *life, spirit*, 1072, 1318, 1561, 1564, 1572, 1591; *to widdan feorh, for ever*, 276.  
 feorh-dolg, *deadly wound*, 1453.  
 feorh-gifa, *giver of life*, 555.  
 feorh-góma, *deadly jaw*, 1547.  
 feorh-ner, *life's salvation*, 1595.  
 feorh-naru, *life's nourishment*, 609.  
 féowertig, *forty*, 465.  
 féor, *fear, terror*, 866.  
 ferhð, *heart, spirit*, 475.  
 ferian, *fergan, to drive, 852, to conduct*, 517.  
 ferð, *soul, spirit*, 667, 1329.  
 ferð-gewit, *mental wit*, 1182.  
 ferð-wérig, *weary of life*, 829.  
 féða, *troop*, 1517.  
 findan, *to find*, 183, 1572.  
 finger, *finger*, 667.  
 fras, *mankind*, 34, 241, 1564, 1597.  
 firen, *crime, sin*, 55, 122, 180, 368, 721, 1097, 1102, 1208, 1279, 1311, 1372, 1484, 1615.  
 firen-bealu, *transgression*, 1274.  
 firen-dæd, *sinful deed, crime*, 999, 1304, 1631.  
 firen-fremmente, *committing crimes*, 1116.  
 firen-georn, *sin-loving*, 1604.  
 firen-lust, *sinful lust*, 1481.  
 firen-synnig, *sinful*, 1377.  
 firen-weorc, *evil deed*, 1299, 1397.  
 fisc, *fish*, 965.  
 fiðere, *a wing*, 394.  
 flacor, *flickering*, 675.  
 flæsc, *flesh*, 122, 417, 596, 1027, 1280, 1304.  
 flæsc-homa, *flesh-covering, body*, 1296, 1464.  
 flán-geweorc, *arrow-work*, 675.  
 flint, *flint, rock*, 1187.  
 flód, *flood, water, tide*, 805, 978, 984, 1167.  
 flód-wudu, *vessel*, 852.  
 flówan, *to flow*, 983.  
 flyht, *flight*, 398, 638, 653.  
 folc, *people*, 194, 224, 337, 425, 568, 578.  
 folc-dryht, *multitude*, 1065.  
 fold, *earth*, 71, 143, 278, 320, 806, 877, 982, 1001, 1032, 1141, 1388, 1448, 1464, 1532.  
 fold-ærn, *earth-cave*, 729.  
 fold-búend, *earth-dwellers*, 866, 1176.  
 fold-græf, *earth-grave, sepulchre*, 1024.  
 fold-ræst, *earthly rest*, 1027.  
 fold-weg, *earth-way, track of earth*, 1528.  
 fold-wong, *earth-plain*, 973.

- folgian, *to follow*, 1439.  
 folgoð, *office*, 389.  
 folm, *hand*, 1123, 1420.  
 fót, *foot*, 1109, 1167, 1454.  
 forbærnan, *to burn up*, 1005, 1541.  
 forbéodan, *to forbid*, 1484.  
 forberstan, *to burst asunder*, 1136.  
 forbygan, *to humiliate, bend down*, 730.  
 forcuman, *to overcome*, 150, 560.  
 fordón, *to destroy, damn*, 993, 1102, 1205, 1273.  
 fore-scyttels, *forebolt, bar*, 311.  
 fore-spreca, *mediator*, 732.  
 foretácen, *presage, sign*, 891.  
 fore-þoncol, *prudent*, 1190.  
 forfón, *to surprise*, 872.  
 forgiefan, *to grant*, 390, 586, 775, 1257, 1374, 1386, 1398.  
 forgieldan, *to requite*, 433, 1475.  
 forhogian, *to despise*, 1286, (?) 1632.  
 forht, *afraid*, 800, 891, 923, 1013, 1128.  
 forht-lic, *fearful*, 1102.  
 forht-lice, *fearfully*, 1318.  
 forhwyrfan, *to turn aside, to be depraved*, 33.  
 forlétan, *to leave, send forth, let go*, 9, 29, 207, 1110, 1146.  
 forlegen, *adulterate*, 1609.  
 forléosan, *to lose*, 1397, 1550, 1584.  
 forpyndan, *to turn away*, 96.  
 forséon, *to despise*, 756.  
 forst, *frost*, 1545.  
 forswelgan, *to devour*, 994.  
 forteón, *to betray*, 269.  
 fortyllan, *to seduce*, 269.  
 forþon, *wherefore, therefore*, 240.  
 forwyrkan, *to ruin*, 919.  
 forwyrð, *destruction*, 1534, 1613.  
 forwyrnan, *to refuse, prevent*, 19, 1502.  
 fracod, *bad, accursed*, 194.  
 fræt, *proud, obstinate*, 1372.  
 frætwe, *ornament*, 506, 521, 555, 804, 806, 1072, 1634.  
 fréa, *lord*, 236, 327, 354, 394, 403, 474, 923, 944, 1128, 1167, 1187, 1229, 1377.  
 frécne, *dangerous, foolhardy*, 769, 852, 1547, 1597.  
 fréfran, *to comfort*, 1339.  
 fremde, *alien*, 1402.  
 fremman, *to do, accomplish*, 368, 642, 654, 1289, 1554.  
 fremu, *benefit*, 1397.  
 fréo, *free, joyful*, 1510.  
 fréo-bearn, *noble child*, 222, 642, 787.  
 fréod, *affection*, 165.  
 fréogan, *to honour, love*, 1646.  
 fréo-lic, *noble*, 71.  
 fréo-lice, *joyfully*, 186, 1289.  
 fréond, *friend*, 574, 1343, 1657.  
 fréo-noma, *surname*, 635.  
 fréoðu, *peace*, 772.  
 fricgan, *to ask*, 91.  
 frigu, *affection, love*, 36, 418.  
 fríð, *peace*, 488, 999, 1339, 1657.  
 fríð-geard, *dwelling of peace*, 398.  
 fród, *wise*, 325, 1176.  
 frófor, *consolation*, 64, 206, 337, 488, 521, 721, 727, 757, 800, 1359, 1420, 1510.  
 from-lice, *boldly, fearlessly*, 574, 675.  
 fruma, *creator, beginning*, 43, 224, 293, 515, 578, 843, 1190.  
 frum-bearn, *first-born child*, 506.  
 frum-cyn, *race*, 34, 241.

- frum-geſceap, *first creation*, 838.  
 frum-sceaft, *first creation*, 471.  
 frymð, *beginning*, 222.  
 fugol, *a bird*, 635, 638, 644, 653, 981.  
 fúl, *foul*, 1229, 1481.  
 full, *full*, 958.  
 fullian, *to baptize*, 483.  
 fús-léod, *death-song*, 622.  
 fyllan, *to fill*, 1591, 1604.  
 fyllan, *to fell*, 485, 708, 973.  
 fýr, *fire*, 957, 964, 973, 1001, 1061, 1561, 1618, 1624, [fír, 1519].  
 fýr-bað, *bath of fire*, 829, 984.  
 fyrn-dagas, *days of yore*, 1032, 1293.  
 fyrn-weorc, *an ancient work, the creation*, 578.  
 fyrst, *a space of time*, 1321.  
 fýr-sweart, *fire-swart*, 982.  
 fyrwet, *curiosity*, 91.  
 fyst, *fist*, 1123.  
  
 GÆSNE, *barren*, 848.  
 gæst, *spirit, soul*, 129, 202, 268, 318, 362, 596, 637, 648, 706, 776, 815, 847, 1033, 1043, 1452, 1551, 1622.  
 gæst, *guest*, 812, 971.  
 gæst-berend, *spirit-endowed*, 1598.  
 gæst-geryne, *mystery of the mind*, 439, 712.  
 gæst-hálig, *holy in spirit*, 583.  
 gæst-hof, *guest dwelling*, 819.  
 gæstlic, *ghostly*, 41, 698.  
 gæst-sunu, *spirit-son*, 659, 859.  
 gæt, *goat*, 1229.  
 gafol, *tribute*, 558.  
 gál, *light, pleasant*, 1033.  
 galan, *to sing*, 622.  
 gán, *gangan, to go*, 425, 1069, 1166.  
 gár-faru, *armed band*, 780.  
 gár-getrum, *storm of darts*, 673.  
 ge, *and also*, 845.  
 — ge eac, 1168.  
 ge-æfnan, *to endure*, 1428.  
 gealla, *gall*, 1437.  
 géar, *year*, 1034.  
 gearð, *dwelling*, 200.  
 géar-dagas, *days of yore*, 250, 558, 820.  
 gearnung, *desert, meed*, 39.  
 gearo, *ready*, 448, 459, 1268, 1344.  
 gearo-snottor, *very wise*, 712.  
 geat, *gate*, 250, 317, 575.  
 gebed - scip, *communion*, 75.  
 gebéodan, *to bid*, 201.  
 geberan, *to bear, bring forth*, 83, 122, 204, 1150, 1419.  
 gebétan, *to restore*, 12.  
 gebídan, *to await, abide*, 69, 1528.  
 gebígan, *to twist, bend*, 1124, 1443.  
 gebindan, *to bind*, 731, 1355, 1537.  
 gebléod, *of different colours*, 907.  
 geblandan, *to mix*, 1436.  
 geblétsian, *to bless*, 411.  
 geblissian, *to bless, make happy*, 248, 379.  
 gebrosnian, *to lay waste, destroy*, 12, 83.  
 gebúgan, *to bend*, 1503.  
 gebycgan, *to buy, redeem*, 258, 1461.  
 gebyrd, *birth*, 37, 64, 75, 297.  
 gecéosan, *to choose*, 445, 496, 589.  
 gecnáwan, *to understand*, 653.  
 gecweðan, *to speak*, 131.  
 gecwéman, *to please*, 916.  
 ge-cynd, *offspring*, 1015, 1016, 1179.  
 gecýpan, *to buy*, 1470.  
 gecýðan, *to reveal*, 156.

- gedælan, *to part, divide*, 165, 227, 427.  
gedafenian, *to be becoming*, 550.  
gedón, *to do, cause*, 29, 1264, 1381.  
gedræg, *tumult*, 998.  
gedreccan, *to afflict, oppress*, 992, 1297, 1507.  
gedrefan, *to trouble*, 167.  
gedrëosan, *to fall*, 264.  
gedryht, *band, host*, 456, 514, 518, 940, 1012, 1662.  
gedwellan, *to lead astray*, 1126.  
gedwola, *error*, 343.  
gedýran, *to glorify*, 1643.  
ge-eardian, *to dwell*, 207.  
ge-edniwian, *to renew*, 1038.  
ge-endian, *to end*, 1638.  
gefaëlsian, *to cleanse, purify*, 143, 319.  
ge-fæstnian, *to fasten*, 734, 1446, 1455, 1489.  
gefëa, *joy, gladness*, 158, 230, 450, 584, 742, 1076, 1251, 1293, 1402, 1595.  
gefëlan, *to feel*, 1128, 1177.  
gefëon, *to rejoice*, 475, 503, 756.  
geferian, *to lead, carry*, 344.  
gefëogán, *to fly*, 294.  
gefóg, *a joining, joint*, 5.  
gefón, *to give, seize, receive*, 1352, 1511.  
gefrëon, *to free*, 587.  
gefremman, *to finish, accomplish, afford*, 206, 262, 423, 565, 596, 601, 626, 1453.  
gefreoðian, *to protect*, 587.  
gefrygnan, *to ask, learn, hear*, 77, 224, 300.  
gefyllan, *to fill, fulfil*, 180, 212, 325, 407, 467.  
gefyrn, *long ago, formerly*, 62, 134, 300.  
gefýsan, *to make ready, to cause to hasten*, 474, 889.  
gegán, *to go*, 442.  
gegëarwian, *to prepare*, 1521.  
gehæftan, *to take captive*, 561.  
gehælan, *to heal*, 173.  
gehálgian, *to hallow*, 434, 1480.  
gehát, *promise*, 540.  
gehátan, *to promise, command, call*, 57, 141, 1070, 1337.  
gehealdan, *to hold, preserve, guard*, 299, 1058, 1493.  
gehladan, *to load*, 1033.  
gehléapan, *to leap*, 716.  
gehlid, *covering, roof, enclosure, vault*, 517, 903.  
gehogian, *to devise*, 1396.  
gehrëosan, *to fall down*, 937.  
gehrëoðan, *to adorn*, 329.  
gehrëow, *a lamenting*, 997.  
ge-hrëowan, *to rue*, 1492.  
gehðo, *care, anxiety*, 89.  
gehwá, *each*, 193, 230.  
gehwyrfan, *to change*, 187.  
gehýdan, *to hide*, 1465.  
gehygd, *thought*, 746, 1037, 1053, 1313.  
gehyld, *keeping*, 544.  
gehýnan, *to scorn, humble, oppress*, 561, 1523.  
gehyran, *to hear*, 170, 491, 585, 833.  
gehyrstan, *to adorn*, 392.  
gehyrwan, *to despise*, 458.  
gelác, *'tumultus,' assembly*, 894.  
gelácnian, *to cure, heal*, 1307.  
gelád, *path*, 855.  
geláedan, *to lead*, 303, 858.  
geléafa, *belief*, 482.  
gelíc, *like*, 1382, 1429, 1431.  
gelíce, *alike*, 782.  
gelimpan, *to happen*,

- come to pass*, 78, 232.  
*geliðan, to sail*, 856.  
*gelong, belonging, depending*, 151, 364.  
*gelyfan, to believe*, 655, 752.  
*gelyfan, to make dear*, 1643.  
*gemæc-scip, communion*, 198.  
*gemæne, common*, 356, 580, 1458.  
*gemærsian, to supplicate*, 22.  
*gemánan, fellowship*, 1644.  
*gemeltan, to melt*, 976.  
*gemengan, to mingle*, 893.  
*gemet, measure, boundary*, 825.  
*gemétan, to meet*, 329.  
*gemiclian, to enlarge*, 46.  
*gemong, company, throng*, 1659.  
*gemót, assembly*, 794, 831, 941, 1025.  
*gemunan, to bear in mind*, 1199.  
*gemynd, memory*, 664, 1036, 1535.  
*genægan, to approach, assault*, 873.  
*geneahhe, enough, earnestly, suddenly*, 47, 975.  
*generian, to save*, 1256.  
*genesan, to be preserved, escape from*, 1253.  
*genēðan, to venture*, 68.  
*geniman, to take from*, 222, 579.  
*geniðle, enmity, hate*, 1438.  
*geniwian, to renew*, 528.  
*genóg, enough*, 1263.  
*genomian, to name, point out*, 1099.  
*genyrwian, to oppress*, 363.  
*géoc, help*, 123.  
*géocend, saviour*, 197.  
*géomor, sad, mournful*, 123, 498, 961.  
*géomor-mód, sad of mind*, 172, 534, 1405.  
*géomrian, to bemoan*, 89.  
*geond, throughout*, 6, 58, 70, 278, 305, 379, 468, 480, 481, 784, 809, 851, 854.  
*geond-sécan, to pervade*, 971.  
*geond-spréotan, to pervade*, 41.  
*geond-wlitan, to look around*.  
*geong, young*, 34, 174, 200.  
*georn, eager*, 396.  
*georne, eagerly*, 752, 820, 848, 1002, 1222, 1254, 1326, 1580, 1589.  
*geornlice, eagerly*, 261, 432, 439.  
*géotan, to pour out*, 172, 816, 1447, 1565.  
*gereccan, to explain, interpret*, 132.  
*gerestan, to rest*, 52.  
*gerísan, to besit, bescem*, 2.  
*gerýman, to open up*, 864.  
*geryne, mystery*, 40, 73, 94, 133, 422, 602.  
*gesáelan, to bind*, 861.  
*gesáelig, blessed, happy*, 437, 1247, 1459, 1650, 1658.  
*gesáelig-lic, blessed*, 1077.  
*gesárgian, to afflict*, 960, 969.  
*gesceaft, created things, creation*, 58, 238, 401, 671, 869, 990, 1019, 1126, 1381.  
*gesceppan, to make, form, create*, 13, 22, 658, 1385.  
*gescieldan, to shield*, 760, 774.  
*gescomian, to be ashamed*, 1301.  
*gesécan, to seek, visit*, 61, 145, 523, 570, 625, 645, 1536.  
*gesecgan, to tell*, 1308, 1315.  
*gesellan, to give*, 1476.  
*gesénian, to sign, bless*, 1340.  
*geséon, to see*, 497, 501, 505, 511, 521, 553, 793, 923, 1104, 1114, 1126, 1132,

- 1280, 1290, 1305, 1310, 1312, 1347, 1453, 1456.
- geset, *habitation, home*, 1238.
- geséðan, *to declare, prove*, 242.
- gesettan, *to set, establish, create*, 1163, 1380, 1388.
- gesihð, *sight*, 6, 49, 909, 1112.
- gesif, *companion, company*, 472, 1520.
- gesítan, *to sit*, 530.
- gesléan, *to strike down*, 148.
- gesomnian, *to unite, collect*, 4, 1220.
- gesprecan, *to speak*, 1510.
- gestarian, *to gaze*, 306.
- gestapelian, *to establish*, 306.
- gesteald, *a dwelling*, 303.
- gestígan, *to ascend, to descend*, 513, 678, 748, 1170, 1417, 1490.
- gestun, *noise, whirlwind*, 989.
- gestyllan, *to move rapidly*, 647, 715.
- gesund, *sound, unhurt*, 1073, 1340.
- gesweotolian, *to display*, 8.
- geswíðan, *to strengthen*, 384.
- gesyllan, *to give*, 682, (*v. gesellan*).
- geþencan, *to consider, to think about*, 287, 369, 1055.
- geþéon, *to perform*, 376.
- geþicgan, *to take*, 1508.
- geþingian, *to intercede, make terms*, 341, 615.
- geþoht, *thought*, 1046, 1054.
- geþolian, *to suffer*, 1171, 1422, 1433, 1441, 1513.
- geþonc, *thought, mind*, 314, 1118, 1125, 1582.
- geþréan, *to afflict, oppress*, 1562.
- geþwære, *peaceful*, 126.
- getremman, *to establish*, 1149.
- getrywe, *honest, faithful*, 875.
- getwáfan, *to separate, deprive*, 985.
- geweald, *power*, 227, 704, 1414, 1647.
- gewemman, *to defile*, 1485.
- gewénan, *to hope, expect*, 1364.
- gewendan, *to turn*, 933.
- geweorðan, *to become, to come to pass, to be*, 36, 92, 121, 209, 237, 316, 350.
- geweorðian, *to honour*, 406, 658.
- gewerian, *to array*, 446, 551.
- gewill, *will*, 361.
- gewin, *strife, anguish, trouble*, 56, 996, 1410, 1654.
- gewinnan, *to gain*, 999.
- gewítan, *to depart*, 493, 532, 1226.
- gewitléas, *witless*, 1471.
- gewitt, *understanding*, 28, 639, 1176, 1191, 1198.
- gewrit, *scripture*, 546.
- gewrixlan, *to give in exchange, grant*, 1259.
- gewuldrian, *to glorify*, 97.
- gewyrca, *to make*, 160, 178, 239, 679, 762, 1138, 1232, 1379, 1386, 1444, 1615.
- gewyrht, *work, deed, desert*, 127, 890, 1218, 1366, 1576.
- ge-ýcan, *to increase*, 1038.
- giedd, *a song*, 632, 712.
- giefan, *to give*, 472, 603, 1380, 1500, 1612.
- gief-stól, *gift-stool, throne*, 571.
- giefu, *grace*, 479, 648, 659, 681, 709, 1242, 1661 (*v. gíofu*).
- gield, *a recompense*, 1077, (*v. gyld*).
- gielp, *pride*, 683.

- gieman, *to care for*, 705, (*v. gýman.*)  
 giet, *yet*, 317, 350.  
 gífre, *greedy*, 812, 971, 1043.  
 gimm, *a gem*, 691, 694.  
 giofu, *gift, grace*, 41, (*v. giefu.*)  
 gioguþ, *youth*, 1652.  
 glæd, *benign, glad*, 314, 1285, 1652.  
 glæd-mód, *glad of mood*, 575, 909.  
 glæs, *glass*, 1281.  
 gléaw, *wise*, 138, 219.  
 gléawlíce, *wisely, prudently*, 129, 1326.  
 gléd, *burning coal*, 994, 1043.  
 gléo-béam, *glee wood*, 669.  
 gnorn, *anguish*, 1574.  
 góð, *sustenance, (goods)*, 479.  
 góð, *good*, 1010, 1104, 1331, 1574.  
 god, *God*, 323.  
 god-bearn, *divine child*, 498, 701.  
 god-cunde, *divine*, 669.  
 góð-dáed, *good deed*, 1285.  
 god-þrym, *divine majesty*, 138.  
 gold-frætwe, *gold ornaments*, 994.  
 gold-hord, *treasure*, 786.  
 gold - webb, *golden tapestry*, 1133.  
 gomel, *old man*, 134.  
 gong, *going, journey*, 253, 1034.  
 gongan, *to go, pass*, 575, (*v. gangan.*)  
 grafan, *to delve*, 1002.  
 gréotan, *to weep*, 990, 1570.  
 grétan, *to greet*, 669.  
 grim, *grim*, 969, 1079, 1203, 1268, 1332, 1525.  
 grimlic, *grim*, 917.  
 grimlíce, *grimly*, 1002.  
 grom, *grim, angry*, 780.  
 grom - hydig, *fiercely-minded*, 733.  
 grom, *grief, sadness*, 1203.  
 grornian, *to mourn*, 969.  
 grund, *bottom, abyss, earth*, 144, 480, 561, 681, 784, 971, 1163.  
 grundléas, *bottomless*, 1544.  
 grund-scéat, *region of earth*, 41, 648.  
 gryre-bróga, *terror*, 847.  
 guma, *a man*, 426, 510, 812, 1652.  
 gúð, *battle*, 673.  
 gúð-plega, *war-play, battle*, 572.  
 gyld, *substitute, stead*, 1101.  
 gylden, *golden*, 250, 317.  
 gylp, *pride, arrogance*, 816.  
 gýman, *to take heed of*, 1544, 1551, 1567, 1598.  
 gyrnan, *to desire*, 1165.  
 gyrne, *earnestly*, 1303.  
 HABBAN, *to have*, 180, 255.  
 háð, *condition, rank*, 285.  
 háðor, *resplendent*, 692.  
 hæðen, *heathen*, 704.  
 hæft, *a captive, servant*, 153, 359.  
 hæft, *bondage, imprisonment*, 259, 567.  
 hælan, *to heal*, 1320.  
 hælend, *Saviour*, 249, 357, 382, 434, 504, 633, 791.  
 hæleþ, *man*, 265, 278, 371, 460, 533, 607, 668, 871, 881, 1192, 1195, 1276, 1590.  
 hælo, hælu, *salvation, health*, 118, 201, 410, 751, 858, 1573, 1653.  
 hælo-bearn, *saviour-child*, 585, 753.  
 hælo-líf, *salvation*, 149.  
 hælu-giefu, *healing grace*, 373.  
 hafela, *head*, 504.  
 hálig, *holy*, 57, 283, 347, 402, 528, 631, 736, 1008, 1109, 1338, 1425, 1587, 1607.  
 háls, *salvation*, 586.

- hám, *home*, 304, 349, 646.  
 hámfæst, *resident*, 1553.  
 hangian, *to hang, be suspended*, 1455, 1487.  
 hát, *hot*, 499, 538, 931, 975, 1058, 1161, 1425, 1522, 1540, 1618.  
 hátan, *to command*, 252, 278, 293, 1023, 1226, 1340, 1373.  
 húa, *high*, 1061, 1063.  
 húafoð, *head*, 3, 1124, 1433, 1443.  
 húafoð-gim, *head-gem*, 1329.  
 húaġ-engel, *archangel*, 201, (*v. húaġ-engel.*)  
 húaġ, *high*, 281, 378, 652, 677.  
 húaġ-hoða, *chief-messenger*, 294.  
 húaġ-clif, *lofty cliff*, 977.  
 húaġ-cyning, *high king*, 149, 1338.  
 húaġ-engel, *archangel*, 402, 527.  
 húaġ-frúa, *high lord, sovrán*, 423.  
 húaġ-gæst, *great spirit*, 357.  
 húaġ-getimbro, *a lofty building*, 972, 1180.  
 húaġ-setl, *high seat, throne*, 554, 1216, 1334.  
 húaġþu, *height*, 497, 507, 759, 788, 865.  
 healdan, *to keep, hold*, 18, 92, 488, 766, 791, 812, 1158, 1235, 1259, 1647.  
 healf, *side*, 60, 1266.  
 héalic, *noble*, 429.  
 húa-líce, *on high, excellently*, 382, 388, 692, 1148.  
 heall, *hall*, 3.  
 húan, *abject, poor, mean*, 98, 264, 413, 631, 992, 1412, 1470, 1607.  
 húanlice, *ignominiously*, 371.  
 húanness, *height*, 161, 409.  
 húaþ, *band, throng*, 15, 548, 730, 928, 943.  
 heard, *severe, stern, hard*, 1063, 1124, 1187, 1309, 1423, 1443, 1487, 1504, 1611.  
 heard-cwide, *reproach*, 1442.  
 hearde, *cruelly, sorely*, 363, 1016, 1455, 1512.  
 heard-líce, *hardly, cruelly*, 259.  
 hearg, *a heathen temple, an idol*, 484.  
 hearm, *injury*, 170.  
 hearm-cwalu, *pernicious death*, 1607.  
 hearm-cwide, *abusive speech, blasphemy*, 1119.  
 hearm-slege, *a grievous blow*, 1433.  
 hearpe, *harp*, 668.  
 hefige, *grievously*, 1486.  
 helan, *to hide*, 192.  
 hel-fús, *hell-prone*, 1122.  
 hell, *hell*, 264, 557, 561, 590, 1158, 1258.  
 helle-bealu, *the torment of hell*, 1425.  
 hell-cwalu, *hell-torment*, 1188.  
 helle-fýr, *hell-fire*, 1268.  
 helm, *helm, top, covering*, 409, 462, 528, 565, 633.  
 help, *help*, 262, 631, 857, 1172, 1470, 1567.  
 helpan, *to help, aid*, 1501.  
 helpend, *a helper*, 1412.  
 hel-sceaþa, *hell-fiend*, 363.  
 hel-waru, *hell-dwellers*, 285, 730.  
 heofon, *heaven*, 60, 149, 201, 252.  
 heofon-beorht, *heavenly bright*, 1017.  
 heofon-býma, *heaven's trumpet*, 947.  
 heofon-condel, *heaven's candle*, 607.  
 heofon-cund, *heavenly, celestial*, 378.  
 heofon-cyning, *king of heaven*, 1085, 1512, 1523.

|  |   |  |
|--|---|--|
| heofon-dugud, <i>heavenly host</i> , 1653.   | hergan, ( <i>henan</i> ), <i>to praise</i> , 48, 382, 429, 469, 502, 633. | hlutor, <i>pure, bright</i> , 292, 1011, 1085.                                 |
| heofon-engel, <i>heavenly angel</i> , 491, 926, 1008, 1276.                        | hetol, <i>malignant</i> , 363.  | hlutre, <i>serenely</i> , 1150.  |
| heofon-hám, <i>heavenly home</i> , 292.  | hider-cyme, <i>advent, hither</i> , 141, 366.                             | hlýdan, <i>to sound</i> , 881.   |
| heofon-mægen, <i>heavenly host</i> , 1216.   | hierusalem, <i>Jerusalem</i> , 1133.                                      | hlýp, <i>leap, jump</i> , 719, 725, 729, 735, 744, 746.                        |
| heofon-ríce, <i>kingdom of heaven</i> , 565, 1244, 1258, 1632, 1637.               | hige-gléaw, <i>prudent, wise</i> , 1192.                                  | hold, <i>gracious</i> , 1470.  |
| heofon-steorra, <i>star of heaven</i> , 1042.                                      | hild, <i>war</i> , 565.   | hold-lice, <i>graciously</i> , 429, 1356.                                      |
| heofon-tungol, <i>star of heaven</i> , 692.  | hingong, <i>hence going</i> , 1411, 1553.                                 | holm, <i>the deep, ocean</i> , 854, 977.                                       |
| heofon-wóma, <i>heavenly sound</i> , 833, 997.                                     | hiw, <i>form, colour</i> , 656, 720, 724, 934.                            | holm-þracu, <i>tossing of the waves</i> , 677.                                 |
| heoloð-cyn, <i>hell race</i> , 1540.   | hladan, <i>to load</i> , 783.   | hond, <i>hand</i> , 161, 1109, 1122, 1131, 1220, 1226, 1362, 1378, 1486, 1529. |
| heonan, <i>hence</i> , 154, 513, 581, 753.   | hlæfdige, <i>lady, queen</i> , 283.                                       | hond-geweorc, <i>handi-work</i> , 265, 1413.                                   |
| heorte, <i>heart</i> , 173, 499, 538, 640, 746, 751, 1037, 1046, 1054, 1327, 1492. | hláf, <i>bread</i> , 1353.  | hord, <i>treasure</i> , 1046, 1054, 1071.                                      |
| heoro-gífre, <i>eager to destroy, greedy</i> , 975, 1058.                          | hláford, <i>lord, master</i> , 460, 497, 517, 573.                        | horsc, <i>wise, prudent</i> , 48, 240.   |
| heoro-grim, <i>fiercely-grim</i> , 1522, 1611.                                     | hleahor, <i>laughter</i> , 738.   | hosp, <i>insult, contumely</i> , 170, 1442.                                    |
| hér, <i>here</i> , 1456, 1573.   | hlemman, <i>to roar, resound, clash</i> , 931.                            | hoðma, <i>a covering, darkness</i> , 44.                                       |
| hér-cyme, <i>advent</i> , 249.   | hléo, <i>refuge, protection</i> , 408, 605, 1195.                         | hrá, <i>body</i> , 13.   |
| here, <i>multitude, host</i> , 484, 523, 573, 843, 928, 1276, 1531, 1596, 1624.    | hléo-fæst, <i>protecting</i> , 357.                                       | hrædlice, <i>soon, speedily</i> , 262.   |
| here-féða, <i>a martial band</i> , 1011.   | hléor, <i>face, cheek</i> , 1119, 1433.                                   | hrægel, <i>dress, robe</i> , 446, 453, 1353, 1504.                             |
| hcrenis, <i>praise</i> , 414.  | hléotan, <i>to get by lot, to share</i> , 782.                            | hraðe, <i>quickly</i> , 1026.  |
|  | hléoð, <i>shelter</i> , 1352.   | hréam, <i>clamour</i> , 593.   |
|  | hléoþor-cwide, <i>speech, utterance</i> , 449.                            | hreddan, <i>to rescue</i> , 273.   |
|  | hliþ, <i>a hill</i> , 744.  | hrémig, <i>exulting</i> , 53.  |
|  | hlóð, <i>band, troop</i> , 1161.  | hréoh, <i>rough</i> , 857.   |
|  | hlúd, <i>loud</i> , 388, 491, 668, 833, 997.                              | hréosan, <i>to fall</i> , 809, 975, 1042, 1411, 1522.                          |

- hréodan, *to adorn*, 291.  
 hréow, *grief*, 992, 1556.  
 hréowan, *to repent*,  
*rue*, 1413.  
 hréow-cearig, *afflicted*  
*with sad cares*, 366.  
 hréran, *to stir*, 677.  
 hréþ-éadig, *glorious*,  
*noble*, 943.  
 hreðer, *heart*, 538, 640,  
 1158, 1161.  
 hreþer-cófa, *breast*,  
 1327.  
 hreþer-locá, *the breast*,  
 1054.  
 hrif, *womb*, 424.  
 hring, (?) *ring*, 536.  
 hrof, *roof*, 13, 59, 494,  
 527, 748.  
 hróþor, *solace*, *plea-*  
*sure*, 413, 622, 1195.  
 hruse, *earth*, 657, 881.  
 hrycg, *back*, *ridge*,  
 857.  
 huru, *certainly*, *for-*  
*sooth*, 21, 81, 336.  
 hwæs, *sharp*, *keen*,  
 1442.  
 hwearfian, *to wander*,  
 371.  
 hweorfan, *to depart*,  
*go*, 30, 475, 484, 956,  
 1043.  
 hwít, *white*, 446, 453,  
 544, 896, 1017, 1109.  
 hungor, *hunger*, 1659.  
 hús, *house*, 1134, 1138,  
 1480, 1602, 1626.  
 húþ, *spoil*, 567.  
 hycgan, *to consider*,  
 1632 (= forhycgan).
- hyder-cyme, *coming*  
*hither*, 586.  
 hyge, *mind*, *heart*,  
 499, 1356, 1504,  
 1510.  
 hyge-cræftig, *power-*  
*ful in mind*, *pro-*  
*found*, 240.  
 hyge-géomor, *sad at*  
*heart*, 153, 889, 992.  
 hyge-róf, *strong of*  
*mind*, 533.  
 hyge-sorg, *heart's sor-*  
*row*, 173.  
 hyge-þanc, *heart's*  
*thought*, 1329.  
 hyht, *joy*, *hope*, 57, 98,  
 528, 584, 863.  
 hyhtan, *to hope*, 141,  
 339.  
 hyht-ful, *hopeful*, 118.  
 hyht-plega, *joyous*  
*play*, *sport*, 736.  
 hyll, *a hill*, 716.  
 hýnan, *to oppress*,  
 259.  
 hyngrian, *to hunger*,  
 1353.  
 hýnð, (hýnþo, hienþo,)  
*contempt*, *disgrace*,  
 590, 1512.  
 hýran, *to hear*, *obey*,  
 72, 343, 359, 798,  
 1589.  
 hyrde, *shepherd*, 449,  
 704.  
 hyspan, *to mock*, *scorn*,  
 1119.  
 hýþan, (híþan,) *to lay*  
*waste*, 972, 1042.  
 hyðe, *hythe*, *haven*.  
 858, 863.
- ÍDEL, *idle*, *empty*,  
 1296.  
 íecan, *to increase*,  
 610.  
 inca, *cause of com-*  
*plaint*, 177.  
 ingeþonc, *thought*,  
 1012, 1314.  
 ingong, *entrance*, *por-*  
*tul*, 307.  
 in-hebban, *to raise*,  
 312.  
 inlíce, *inwardly*, 431.  
 inlŷhtan, *to illuminc*,  
 42, 107, 114.  
 innan, *within*, *inside*,  
 1003, 1328.  
 iowan, *to show*, 334.  
 íu, *once*, *formerly*, 1.
- LÁC, *gift*, 291.  
 lácan, *to play*, *sport*,  
 398, 853, 1593.  
 ládian, (ládigan,) *to*  
*clear from blame*, *to*  
*clear one's-self of a*  
*charge*, 182.  
 læcedom, *cure*, *re-*  
*medy*, 1571.  
 lædan, *to lead*, *bring*,  
 140, 573, 794.  
 læfan, *to leave*, 158.  
 læmen, *made of clay*,  
 14.  
 læne, *transitory*, 841,  
 1557, 1584.  
 læran, *to instruct*,  
 814.  
 læstan, *to follow*, *to*  
*do service*, *to do*,  
 476, 1223, 1287,  
 1391.

- lætan, leave behind, allow, let go, 154, 157, 342, 1594.*  
*lagu-flód, water, flood, 849.*  
*lám, clay, 1380.*  
*lange, long, 1360.*  
*lár, a learning, teaching, love, 43, 140, 1199.*  
*láréow, teacher, 457.*  
*lást, track, footprint, 495.*  
*lād, hostile, hateful to, loathsome, 182, 193, 591, 845, 1373, 1601.*  
*láplic, hateful, 1172, 1274.*  
*lādwende, evilly disposed, 1593.*  
*latian, to delay, 372.*  
*leahtor, crime, sin, 828, 1097, 1279, 1307, 1313, 1477, 1537, 1557.*  
*léan, reward, 433, 472, 782, 845, 1360, 1365, 1586.*  
*léanian, to requite, 826.*  
*léas, void of, 1412, 1450, 1463, 1507, 1639.*  
*léas, false, 1118.*  
*léaslic, vain, frivolous, 1295.*  
*lég, flame, 808, 956, 972, 982, 993, 1334, 1531, 1537, 1593, (v. lég.)*  
*lég-bryne, burning flame, 1000.*  
*leger, sickness, 1660.*  
*léod, people, 1088, 1117, 1172, 1185, 1237, 1423, 1571, 1601.*  
*léod-sceapa, injurer of the people, a public enemy, the devil, 272.*  
*léof, dear, 457, 495, 500, 595, 814, 845, 1346, 1360, 1641, 1651.*  
*leofian, to live, 441, 1634.*  
*léof-líc, lovable, dear, 399.*  
*léof-líce, lovingly, 1094.*  
*léof-tæll, dear, loving, 911.*  
*léof-wende, pleasing, gracious, 470.*  
*léoht, light, 26, 226.*  
*léoht, bright, 1088.*  
*léohtan, to give light, 233.*  
*léohte, clearly, 1117, 1237.*  
*léoma, light, ray, 105, 203, 233, 695, 776, 899, 1004, 1619.*  
*libban, lifgan, to live, 436, 828, 1155, 1210, 1325, 1452, (cp. leofian).*  
*lic, body, 776, 818, 1035, 1295, 1325.*  
*licgan, to lie, 44, 733, 1136, 1154, 1423, 1464.*  
*líc-homa, body, 627, 754, 1030, 1067, 1097, 1185, 1208, 1279, 1313, 1452, 1469, 1483.*  
*lícian, to please, 1079, 1332.*  
*líc-sár, pain of body, 1428.*  
*líf, life, 226, 333, 1050, 1094.*  
*líf-dæg, day of life, 1223.*  
*líf-fréa, lord of life, 14, 26.*  
*líf-fruma, life's Creator, Author of life, 503, 655, 1041.*  
*líf-wela, the wealth of this world, 1346.*  
*líf-wyn, life's joy, 805.*  
*líg, flame, 1249, 1619, (v. lég.)*  
*lim, joint, limb, 14.*  
*liopu-cæge, limb-key, 333.*  
*liss, favour, love, grace, 372, 433, 1365, 1645.*  
*list, artifice, 1317.*  
*lið, joint, limb, 1030, 1067, 1380.*  
*liðan, to go, sail, 850.*  
*liðe, gentle, 604, 912, 1636.*  
*líxan, to shine, glitter, 230, 697.*  
*loca, key, enclosure, 18, 320, 1619.*  
*lof, praise, 410, 611, 776.*  
*lofian, to praise, 503, 399, 1640.*  
*lond, land, 1000.*  
*long, long, 342.*  
*losian, to perish, be lost, 1556; to stray,*

- escape from*, 1000, 1627.  
*lufe, love*, 476, 1115, 1432.  
*lufsum, pleasant*, 912.  
*lufu, love*, 584, 1651, (v. lufe.)  
*lungre, forthwith*, 166.  
*lust, desire, lust*, 260, 1296; *lustum, joyfully*, 1223.  
*lyft, heaven, air*, 218, 490, 989, 1041.  
*lyge, a lie*, 1305.  
*lyge-searu, artifice*, 775.  
*lýgnian, to deny*, 1118.  
*lýsan, to release, redeem*, 1208.  
*lyt, little*, 1399.  
*lytel, little*, 961, 1321.  
*MÁ, more, greater*, 420, 987.  
*mæg, kinsman, offspring*, 164.  
*mæg, maiden*, 86.  
*mægden-hád, maidenhood*, 1418.  
*máge, kinswoman*, 95.  
*mægen, strength, power, might*, 144, 318, 602, 747, 831; *a military force, legion, band*, 955, 1017.  
*mægen-cræft, mighty power*, 1278.  
*mægen-cyning, mighty king*, 915, 941.  
*mægen-carfeþe, great hardship, labour*, 962, 1409.  
*mægen-folc, a mighty people*, 875.  
*mægen-þrym, great glory, mighty strength*, 295, 351, 556, 1007.  
*mægen - wundor, a mighty wonder*, 925.  
*mægð, (mægð,) maid, virgin*, 35, 175, 444, 720.  
*mægð, tribe, nation*, 143, 233.  
*mægð-hád, maidenhood*, 84, 288.  
*mæg-wlite, appearance, form*, 1382, 1431.  
*máenan, to complain*, 89.  
*máenan, to tell of, mean*, 1376.  
*mænigo, multitude*, 155, (v. mengu.)  
*mære, great, famous, glorious*, 3, 93, 137, 164, 209, 274, 440, 455, 588, 970, 1006.  
*mæðlan, to speak*, 1336, 1362.  
*mærþu, fame*, 590, 747.  
*maga, son*, 1418.  
*magan, to be able*, 126, 172, 182, 220, 241.  
*magu-géoguð, youth*, 1427.  
*magu-tudor, offspring*, 628.  
*mán, crime, guilt, evil*, 35, 1431, 1599.  
*mán-cwealm, dire torment*, 1415.  
*mán-fremnende, doing evil*, 1435.  
*mán-forwyrht, sin, crime*, 1093.  
*manig, monig, many*, 1141, 1161, 1169, 1173.  
*manian, to admonish, to claim what is due*, 1477.  
*manig-feald, manifold*, 661; *monig-feald*, 602.  
*mán-sceaða, evil-doer*, 1558.  
*mán-swara, a perjurer*, 192; *mán-swora*, 1610.  
*mán - weorc, crime*, 1209.  
*mán-womm, guilty stain*, 1278.  
*meaht, might*, 217, 283, 295, 329, 477, 487, 566, 715, 821, 1076, 1144, 1188.  
*meaht, mighty*, 867.  
*meahtig, mighty*, 1526, (v. mihtig.)  
*mengu, multitude*, 508, (v. mænigo.)  
*mennisc, human*, 720.  
*meotud, fate, destiny, the Creator, God*, 93, 125, 142, 196, 209, 288.  
*meotud-sceaft, decree of fate, doom*, 886.  
*méowle, virgin*, 445.  
*mete-léas, foodless*, 1505.

- micel, *great*, 155, 351, 750, 846.
- middan-geard, *middle earth*, 248, 274, 556, 697, 786, 825, 880, 970, 1045.
- mihtig, *mighty*, 474, 1169, (*v. meahchtig.*)
- milde, *merciful, gentle*, 821, 1199, 1209, 1350.
- milde, *mercifully*, 248.
- milts, *mercy*, 243, 298, 1253, 1364, 1369.
- mirce, *dark*, 1278.
- mislic, *various*, 643.
- móð, *mind, manner*, 27, 279, 292, 915, 988.
- móð-blind, *undiscerning*, 1186.
- móð-cræft, *mental power*, 440.
- móðig, *bold*, 745.
- móð-lufe, *soul's love*, 1260.
- móðor, *mother*, 92, 424, 1418.
- molde, *earth*, 420, 887.
- mon, *man*, 440.
- móna, *moon*, 605, 697, 936.
- monig, (*v. manig.*)
- monn-cynn, *mankind*, 243, 416, 1025, 1039, 1093, 1095, 1415.
- mon-wíse, *human fashion, way*, 76.
- morþor, *crime*, 192.
- morðor-hús, *house of torment*, 1623.
- morþor-léan, *reward of crime*, 1610.
- mós, *food*, 1505.
- mótan, *to be allowed*, 245, 345, 391, 589.
- mund, (?) *troth*, 92.
- mund-bora, *protector, guardian-angel*, 27.
- mund-héals, (?) *safety*, 445.
- munt, *mountain*, 715, 745.
- múr, *a wall*, 1141.
- murnan, *to mourn*, 499.
- múð, *mouth*, 664, 1435.
- myntan, *to intend*, 1056.
- myrran, *to stumble, err, to be troubled*, 1142.
- NACOD, *naked*, 1353, 1504.
- náegol, *nail*, 1108.
- náénig, *none*, 1309.
- náles, *not at all*, 961, 1169, 1193, 1274, 1535.
- nát-hwylc, '*nescio-quis*,' 188.
- náwþer, *neither*, 188.
- néah, *near*, 389.
- nearo-þearf, *pressing need*, 68.
- nemnan, *to name*, 130, 635.
- néod, *desire, earnestness*, 244; níod, 260; néode, *earnestly*, 'neode and nyde,' '*by our own desire and by compulsion*,' 1070 (*v. nýd*).
- neorxna-wong, *Paradise*, 1389, 1404.
- néosan, *to visit*, 320, 740.
- néotan, *to enjoy*, 1342, 1389, 1460.
- nergend, *Saviour*, 156, 260, 323, 360, 397, 425.
- nerian, *to save*, 1187, 1449.
- níed-þíow, *slave, thrall*, 360.
- niht, *night*, 541, 591, 868, 871.
- niman, *to take*, 62, 259, 963, 981, 1001, 1611.
- níð, *envy*, 1658.
- níð-cwalu, *grievous destruction*, 1256.
- níþer, *down*, 958, 1617, 1465.
- níð-hycgende, *having malice in heart, malicious one*, 1108.
- noma, *name*, 47, 130, 1350, 1505.
- norð, *northwards*, 883.
- nýd, *necessity*, 1070, 1404 (*v. néod*).
- nýd-gewald, *tyranny*, 1449.
- nymþe, *unless*, 323.
- OFERMÆTE, *immeasurable*, 853.
- oferþearf, *extreme need*, 152.
- ofgiefan, *to give up, leave*, 728.
- ofhréosan, *to fall down*, 932.

- ofost - licor, *more quickly*, 271.  
 ofsléan, *to slay*, 1478.  
 ofstéon, *to withhold*, 1503, 1508.  
 óht, *ought*, 237 (*v. áwiht, ówiht*).  
 onbærnan, *to kindle*, 1041.  
 onbeht, *servant*, 369.  
 onbéodan, *to proclaim*, 1168.  
 oncnáwan, *to understand, know*, 641, 860, 1117, 1186.  
 ondrædan, *to fear*, 778, 789, 921, 1016.  
 onettan, *to hasten, be diligent*, 1577.  
 onfindan, *to detect, perceive*, 177, 1177.  
 onfón, *to receive, take*, 74, 98, 181, 417, 627, 1067, 1130.  
 ongietan, *to see, perceive*, 1105, 1148, 1158.  
 ongingnan, *to begin*, 1361, 1375, 1413.  
 onhæle, *hidden, (? entire)*, 894.  
 onhréran, *to stir*, 824.  
 onhweorfan, *to turn away*, 617.  
 onlúcan, *to unlock*, 313, 324.  
 onlýhtan, *to enlighten, illuminate*, 203.  
 onlýsan, *to loosen*, 67.  
 onmedla, *pride*, 813.  
 onscínan, *to shine upon*, 1239.  
 onsendan, *to send*, 113, 759, 763.  
 onséon, *to look upon*, 1243.  
 onsfen, *lack*, 479.  
 onstarian, *to gaze upon*, 520, 569.  
 onsyn, *presence*, 395, 795, 835, 904, 922, 1018; onsfen, 1649.  
 ontýnan, *to open, reveal*, 18, 26, 252, 575.  
 onwald, *power*, 158.  
 onwalg, *uncorrupted*, 1419.  
 onwiltan, *to look upon*, 326.  
 onwréon, *uncover, reveal*, 94, 138, 194, 315, 383, 462.  
 open, *evident, open*, 1044, 1106, 1115, 1569, 1603.  
 ord, *chief, point*, 740, 767, 844.  
 ord-fruma, *source, origin*, 226, 401, 1197.  
 orgete, *manifest*, 1115, 1456; orgeate, 1214, 1236.  
 orlege, *war, strife*, 559.  
 ormaete, *immense*, 308.  
 óð-clífan, *to cleave to*, 1265.  
 óðýwan, (*éawan, éowan*), *to show, appear*, 447, 453, 837, 893, 1603.  
 ówer, *anywhere*, 198.  
 ówihte, *at all*, 247.  
 PLEGA, *play, sport, revel*, 742.  
 RACU, *account*, 1395, 1458.  
 ráecan, *to reach forth, stretch*, 1619.  
 ráed, *advice, counsel*, 429, 1524.  
 ráeran, *to raise*, 688.  
 ráes, *a rush*, 726.  
 ræst, *rest, repose*, 1654.  
 rásettan, *to rage*, 807.  
 raðe, *quickly*, 1524.  
 réad, *red*, 808, 1100, 1174.  
 récan, *to care, reckon*, 1439.  
 reccan, *interpret*, 670.  
 reccend, *ruler*, 17.  
 recen, *swift*, 808.  
 rén, *rain*, 608.  
 reord, *speech, prayer*, 46, 509, 1338.  
 reord-berend, *endowed with speech*, 277, 380, 1023, 1367.  
 reordian, *to speak*, 195.  
 réotan, *to weep*, 834, 1228.  
 réðe, *fierce*, 797, 808, 824, 1526.  
 ríce, *power, dominion, empire, kingdom*, 267, 352, 474, 1064, 1343, 1526.  
 ríce, *mighty*, 1467.  
 ricene, *forthwith*, 1446.

- riht, *account, reckoning*, 1373.  
 riht, *righteous, true*, 17 (*v.* ryht).  
 rīm, *number*, 466, 1585.  
 rinc, *a man*, 1113.  
 rind, *rind*, 1174.  
 rinnan, *to run*, 1113.  
 rīpan, *to reap*, 85.  
 rōd, *road, cross*, 726, 1083, 1100, 1113, 1446, 1486, 1488.  
 rōdor, *sky, heavens*, 59, 73, 133, 221, 352, 407.  
 rōdor-cyning, *heavenly king*, 726.  
 rume, *far and wide, clearly*, 59, 133.  
 ryht, *right, just*, 1367, — *ered, erect*, 1064, (*v.* riht).  
 ryht, *justice*, 699, 1219, (*v.* riht).  
 ryhte, *rightly*, 130, 670.  
 ryhtend, *a ruler*, 797.  
 ryht-fremmend, *a righteous worker*, 1654.  
 ryht-geryne, *mystery*, 195, 246.  
 ryhtwis, *righteous*, 824.  
 ryne, *a course*, 46, 670.  
 SACERD, *priest*, 136.  
 sæ, *sea*, 676, 851, 965, 1143, 1162.  
 sæd, *seed*, 419.  
 sæ-fisc, *sea fish*, 985.  
 sæl, *happiness, bliss*, 1375.  
 sælan, *to bind*, 861.  
 samod, *somod, together*, 1119, 1234, 1324.  
 sæp, *sap*, 1175.  
 sār, *pain, sorrow*, 1265, 1354, 1440, 1459, 1515, 1630, 1653.  
 sār, *grievous, sore*, 208, 1417.  
 sāre, *sorely*, 1570.  
 sār-cwide, *a bitter speech*, 169.  
 sárig, *sorrowful*, 1509.  
 sarig-ferð, *sad in heart*, 1081.  
 satan, *satan*, 1520.  
 sáwan, *to sow*, 85, 486, 662.  
 sáwel, *sawl, saul, soul*, 570, 618, 818, 1035, 1059.  
 scacan, *to shake*, 803.  
 scéadan, *to separate*, (?) 978, *to decide*, 1231.  
 sceadu, *shadow*, 1087, 1583.  
 scearp, *sharp*, 1140.  
 scéat, *corner, region*, 71, 877, 1003, 1532.  
 sceap̃a, *spoiler, injurer*, 774, 869, 1130, 1394.  
 scéawian, *to see, behold*, 304, 913, 1135, 1205, 1275.  
 scendan, *to injure*, *scathe*, 1547.  
 scéotend, *shooter*, 674.  
 sceppan, *to injure*, 683, 760, 1394, 1465.  
 scioldan, *to shield*, 780.  
 scfene, *beautiful*, 1385; scýne, 1468.  
 scieppan, *to shape*, 896, 1168.  
 scild-hréada, *shield-defence*, 674.  
 scíma, *ray, light*, 696.  
 scínan, scýnan, *to shine*, 606, 900, 1008, 1290.  
 scír, *bright*, 869, 1281.  
 scír-cyning, *bright king*, 1151.  
 scíre, *brightly*, 1087. — *sheer*, 1140.  
 scirian, *to appoint, assign*, 1225.  
 scolu, *shoal*, 927, 1250, 1521, 1533, 1606.  
 scomu, *shame*, 1272.  
 scond, *scand, disgrace*, 1272, 1281, 1297, 1478, 1485.  
 scrífan, *to judge*, 1218.  
 scrift, *confessor*, 1304.  
 scrifðan, *to stride, wander*, 808, 1583.  
 sculan, *shall, must*, 30, 69, 165, 171, 190, 203, 211, 232, 270, 297, 380, 580, 610, 620, 625, 745, 755, 765, 800, 828.  
 scyld, *guilt, sin*, 96.  
 scyldig, *guilty*, 1151, 1272, 1606.  
 scyld-wreccende, *sin-avenging*, 1159.

- scyld-wyrcende, *perpetrating guilt*, 1486.  
 scyppend, *Creator*, 47, 265, 416, 900, 1130, 1159, 1218, 1225, 1394, 1616.  
 sealt, *salt*, 676.  
 searo-þoncol, *cunning of thought, wise*, 219.  
 searo-cræft, *skill, handiwork*, 8.  
 searolice, *cunningly*, 671.  
 séað, *pit*, 1543.  
 seax, *sword*, 1139.  
 sécan, *to seek*, 440, 648, 751, 1358, 1509.  
 secg, *a man*, 219.  
 secgan, *to tell, say*, 32, 63, 72, 127, 136, 189, 196, 202, 208, 450, 1192, 1303.  
 sefa, *heart*, 441, 486, 498, 662, 906, 1206, 1350, 1358.  
 segel, *veil*, 1137.  
 segn, *standard*, 1060.  
 sél, *good*, 280, 519.  
 sele-gescot, *tabernacle*, 1479.  
 sellan, *to give*, 289, 374, 659, 688, 1379, 1397, 1588.  
 semninga, *suddenly*, 490, 872, 898.  
 sendan, *to send*, 104, 128, 293, 663, 674, 1150.  
 séoc, *sick*, 1354.  
 séon, *to see*, 58, 494, 1284, 1299, 1415, 1610.  
 séoðan, *to seethe*, 993.  
 settan, *to appoint, set down, place*, 235, 662.  
 sib, *peace*, 49, 486, 580, 618, 688, 1337.  
 sib-lufa, *kindly love*, 634.  
 sibsum, *peaceful*, 213.  
 síd, *wide*, 4, 58, 238, 784.  
 síde, *side*, 1110, 1447.  
 sígan, *to descend*, 549.  
 sige, *victory*, 19.  
 sige-bearn, *son of victory*, 519.  
 sige-déma, *victorious judge*, 1059.  
 sige-dryhten, *Lord of triumph*, 127.  
 sige-méce, *victor-sword*, 1529.  
 sige-þreat, *rush of triumph*, 842.  
 sige-hrémig, *victorious*, 530.  
 sigor, sygor, *victory*, 87, 242, 293, 419, 580, 1227, 1515.  
 sigor-beorht, *beauty, sovran splendour*, 9.  
 sigor-léan, *reward of victory*, 1588.  
 simle, *always*, 52, 322, 392, 403, 601, (cp. symle).  
 sinc, *gold*, 308.  
 sinc-giefa, *giver of treasure*, 459.  
 singales, *continually*, 322, 392.  
 singan, *to sing*, 282, 467, 618, 666, 883.  
 sin-neaht, *perpetual night*, 116, 1541, 1630.  
 sittan, *to sit*, 25, 116, 1215.  
 sið, *journey, course*, 145; *vicissitude*, 1417; *occasion*, 317.  
 síð, *later*, 892; *late*, 1566.  
 síðian, *to journey*, 328.  
 siþþan, *henceforth*, 374.  
 slæp, *sleep*, 872, 888, 1660.  
 sléan, *to strike*, 1122, 1440.  
 slítan, *to slit*, 1139.  
 snéome, *quickly*, 888.  
 snúð, *sudden*, 840.  
 snúde, *quickly*, 296.  
 snyttru, *wisdom*, 441, 661, 666, 683.  
 snyttru-cræft, 666.  
 sófte, *softly, patiently*, 145.  
 somod-fæst, *fast together*, 1579.  
 sóna, *soon, anon*, 9, 232.  
 song, *song*, 501, 1648.  
 sorg, *sorrow*, 169, 1080, 1207, 1283, 1570.

- sorg-cearu, *sorrow, care*, 208.  
 sorgian, *to sorrow*, 25, 1015, 1265.  
 sorg-léas, *sorrowless, careless*, 345, 871.  
 sóð, *true*, 213, 403, 450, 511, 793.  
 sóð, *truth*, 32, 189, 699, 705, 1152, 1305.  
 sóð-cyning, *true king*, 1227.  
 sóðe, *truly*, 212.  
 sóð-fæder, *the true Father*, 102.  
 sóð-fæst, *firmset, true*, 9, 52, 105, 695.  
 sóð-lice, *truly, indeed*, 136, 202.  
 spátl, *spittle*, 1120, 1434.  
 spéd, *success*, 295, 603, 672, 1382, 1400.  
 spel-boda, *messenger*, 335.  
 speowian, *to spit*, 1120.  
 spere, *a spear*, 1447.  
 spówan, *to succeed*, 563.  
 sprác, *speech*, 182.  
 sprecan, *to speak*, 21, 23, 32, 170, 178, 189, 797, 1120, 1376.  
 stædfæst, *steadfast*, 979.  
 stælan, *to charge, impute to*, 1372.  
 stælg, *steep*, 678.  
 stæne, *stony*, 640.  
 stán, *stone*, 191, 1141, 1423.  
 standan, *to stand*, 251, 321, 1083, 1559.  
 starian, *to gaze*, 340.  
 staðelian, *to comfort, sustain*, 863, 1356.  
 staðol, *station*, 660, 979.  
 staþol-fæst, *firm foundation*, 489.  
 stede, *place*, 1146.  
 stefn, *voice*, 359, 388, 947, 991, 1060.  
 steorra, *star*, 938, 1146.  
 stígan, *to ascend*, 497.  
 stírgan, *to touch*, 668.  
 stið, *strong*, 979.  
 storm, *storm*, 939, 989.  
 stów, *place*, 489.  
 stræcl, *arrow*, 764, 778.  
 stréam, *stream*, 852.  
 stredan, *to fall*, 938.  
 strengre, *stronger, harder*, 191.  
 strengðu, *strength*, 489.  
 strong, *powerful*, 989.  
 strýnan, *to gain*, 1573.  
 stund, *period, time*, 1409.  
 stycece, *piece*, 1137.  
 stýled, *steeled*, 678.  
 styll, *leap*, 718, 722, 727.  
 styllan, *to spring*, 746.  
 sund, *ocean*, 985.  
 sund-buend, *ocean-dweller*, 72, 220.  
 sund-hengest, *horse of the deep*, 851, 861.  
 sundur-gifu, *special grace*, 79.  
 sund-wudu, *ocean-wood, ship*, 676.  
 sunne, *sun*, 1650.  
 sunu, *son*, 90, 125, 142, 196, 204, 209.  
 súsl, *torment*, 148, 1602.  
 súþan, *southwards*, 883.  
 swá, *so, as*, 849.  
 swæas, *beloved, win-some*, 616, 1146, 1347, 1479.  
 swæslíc, *kind*, 1509.  
 swæslíce, *lovingly*, 1337.  
 swápan, *to sweep*, 1529.  
 swár, *heavy, grievous*, 953, 1410, 1660.  
 swát, *blood*, 1086, 1110, 1175, 1447.  
 swátig, *bloody*, 1457.  
 sweart, *swarthy, dark*, 268, 871, 896, 965, 993, 1103.  
 swég, *a sound*, 490.  
 swég-dynn, *a loud sound*, 953.  
 swegel, *sky, heaven*, 109, 202, 280, 392, 501, 512, 542, 549, 605, 688, 1101, 1658.  
 swegl-dréam, *heavenly joy*, 1347.  
 swelan, *to burn*, 985.  
 swelgan, *to swallow*, 559, 1602.

- sweltan, *to die*, 190, 986.  
 swencan, *to strike*, 361.  
 sweord, *sword*, 678.  
 sweotule, *clearly*, 242, 511.  
 swéte, *sweet*, 906.  
 swician, *to wander*, 1298.  
 swígan, *to be silent*, 189.  
 swíma, *giddiness*, 1298.  
 swingan, *to scourge*, 1621.  
 swinsian, *to sound*, 883.  
 swip, *a scourge*, 1440.  
 swið, *strong*, 715; seo swiðre hond, *the right hand*, 1529.  
 swiðe, *exceedingly*, 219, 309, 1077.  
 swiðlic, *excessive*, 953.  
 swógan, *to roar*, 948.  
 swylce, *so too*, 281.  
 swylt, *death*, 1538.  
 symbel, *revel*, 549.  
 symle, *ever, always*, 375, 431.  
 syn, *sin*, 116, 289, 993, 1059, 1248, 1263, 1306, 1312,  
 syn-byrðen, *burden of sin*, 1298.  
 syn-fáh, *sin-stained*, 1081.  
 synful, *sinful*, 1227, 1517, 1531.  
 synig, (synnig,) *sinful*, 918, 1131, 1280.  
 synlice, *sinfully*, 1478.  
 syn-lust, *love of sin*, 268.  
 syn-rust, *sin's rust*, 1319.  
 syn-sceaða, *sinful one*, 705.  
 syn-wracu, *vengeance for sin*, 1538.  
 syn-wund, *wound of sin*, 756.  
 syn-wyrcend, *worker of sin*, 1103.  
 TÁCEN, *sign*, 53, 461, 641, 1213, 1234.  
 talian, *to allege*, 793.  
 téag, *a bond*, 732.  
 teala, *well*, 791.  
 tealtrian, *to stumble*, 370.  
 téar, *a tear*, 151, 171, 1173, 1565.  
 tempel, *temple*, 185, 205, 1137.  
 téona, *discomfort*, 1089, 1213.  
 téon-lég, *avenging flame*, 967.  
 tíd, *time*, 234, 405, 1079, 1147, 1332, 1557.  
 tilgan, tiligan, *to strive for*, 747, 1317.  
 tír, *glory, grace*, 28, 269, 461, 1210.  
 tír-fruma, *author of glory*, 205.  
 tír-meahtig, *gloriously powerful*, 1164.  
 tóbrecan, *to break to pieces*, 976.  
 tóglidan, *to vanish*, 1162,  
 tólésan, *to loosen*, 1041.  
 tóme, *free from, devoid*, 1210.  
 torht, *bright, beautiful*, 106, 185, 205, 234, 541.  
 torn, *grief*, 537.  
 torn-word, *grievous word*, 171.  
 tó-somne, *together*, 1436.  
 tó-stencan, *to disperse*, 255.  
 tówiþere, *against*, 184.  
 tówrecan, *to disperse*, 257.  
 tredan, *to tread*, 1164.  
 tréow, *faith*, 81, 583.  
 tréow-lufu, *true-love*, 537.  
 trum, *strong*, 882, 932.  
 trúwian, *to trust*, 836.  
 trymian, *to encourage*, 1358.  
 tuddor, *progeny*, 687, 1415.  
 tungol, *a star*, 106, 234, 606, 670, 698.  
 tungol-gim, *a star-gem*, 1149.  
 tydre, *tender, frail*, 28.  
 tyht, *course*, 810.  
 þÆC, *roof*, 1502.  
 þearf, *need*, 10, 21, 111, 254, 372.

- þearfa, *a poor man*, 1421.  
 þearfende, *needy*, 1283.  
 þéaw, *custom, habit*, 1582.  
 þegn, *thane*, 282, 456.  
 þegnung, *service*, 353.  
 þegn-weorud, *host of thanes*, 750.  
 þéod, *people, nation*, 126, 223, 376, 846, 1022, 1090, 1132.  
 þéod-bealu, *terrible bale*, 1266.  
 þéod-buende, *dwellers among the nations, people*, 615, 1171, 1370.  
 þéod-egesa, *men's dismay*, 832.  
 þéoden, *prince*, 331, 353, 456, 540.  
 þéoden-stól, *prince's throne*, 396.  
 þéod-land, *region*, 305.  
 þéod-sceaða, *injurer of the people*, 1594, 1608.  
 þéod-wundor, *marvel exceeding great*, 1153.  
 þeof, *thief*, 870, 1608.  
 þéostor (þéostru, þýstor), *darkness*, 115, 226, 870, 1246.  
 þéostre, *dark*, 1408.  
 þicce, *thick*, 1174.  
 þing, *doom*, 925.  
 — *thing*, 223, 1330.  
 þing-stede, *meeting-place*, 496.  
 þolian, *to suffer*, 1384, 1408, 1450.  
 þonc, *thanks*, 126, 208, 598, 600, 611.  
 þoncian, *to thank*, 1254.  
 þorn, *a thorn*, 1444.  
 þracu, *rush*, 592.  
 þréa, *misery*, 945, 1062, 1090, 1132, 1363.  
 þrean, *to afflict*, 1319, 1594.  
 þréat, *a band, troop*, 491, 516, 569, 737, 926.  
 þringan, *to throng*, 396.  
 þrist, *bold*, 341, 592.  
 þriste, *boldly, harshly*, 1508.  
 þrist-hycgende, *stout-hearted*, 287.  
 þrist-líce, *boldly*, 870.  
 þroht, *anguish*, 1226.  
 þrosm, *vapour, smoke*, 115.  
 þrowian, *to suffer*, 1116, 1153, 1248, 1432.  
 þrowing, *suffering*, 469, 1128, 1178.  
 þrym, þrim, *might, glory*, 70, 82, 203, 387, 422, 592, 725.  
 þrym-fæst, *majestic*, 456, 942.  
 þrym-full, *glorious*, 540.  
 þrymlíce, *gloriously*, 287.  
 þrynes, (þrynyss,) *Trinity*, 378, 598.  
 þryð, *strength*, 968.  
 þryð-gesteald, *home of glory, palace*, 353.  
 þurfan, *to need*, 80.  
 þurh-drifan, *to pierce through*, 1108.  
 þurh-séon, *to see through, pierce*, 1326.  
 þurh-wadan, *to penetrate*, 1140, 1281.  
 þurh-wlitan, *to look through*, 1282, 1330.  
 þurst, *thirst*, 1508, 1659.  
 þwéan, *to wash*, 1319.  
 þyncan, *to seem, appear*, 1400, 1423, 1487, 1597.  
 þynnen, *thorny*, 1125.  
 þyslic, *such*, 516.  
 UFAN-CUND, *celestial*, 502.  
 unaprétend, *unwearying*, 387.  
 unbéted, *unamended*, 1310.  
 unbræce, *adamantine*, 5.  
 uncláne, *unclean*, 1015, 1308, 1314.  
 uncúð, *unknown, uncouth, evil*, 1416.  
 uncyst, *vice*, 1328.  
 undyrne, *clear*, 1539.  
 unefen, *uneven*, 1458.  
 ungearu, *unready*, 873.  
 ungelíce, *unlike*, 897, 908, 1261, 1361.  
 un-hnéaw, *unsparing*, 685.  
 un-holda, *monster*, 761.  
 un-mæle, *immaculate*, 332, 720.  
 un-mæte, *immeasurable*, 952.

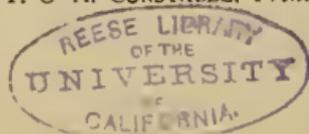
- unmurnlice, *unpity-  
ingly*, 811.  
 unrím, *countless*, 568.  
 unrót, *sad*, 1181, 1406.  
 unryht, *wrong, injus-  
tice*, 559, 1289,  
 1301.  
 unsælig, *unhappy, un-  
propitious*, 1286.  
 — ungesælig,  
 1214.  
 unscomiende, *un-  
ashamed*, 1323.  
 unsófte, *severely*, 1355.  
 unswéte, *unsweet*,  
 1437.  
 unsýfre, *unclean*, 1230,  
 1482.  
 untwéo, *indubitable*,  
 959.  
 unwemme, *undefiled*,  
 299, 417.  
 unwillum, *unwill-  
ingly*, 1489.  
 unwyrðe, *unworthy*,  
 1561.  
 up-astandan, *to arise*,  
 887.  
 up-cund, *high*, 267.  
 up-heofon, *heaven  
above*, 966.  
 up-róðor, *firmament*,  
 1129.  
 up, *upwards*, 463, 535,  
 543, 629, 753.  
 uppe, *above*, 386.  
 up-stíge, *ascension*,  
 614, 654.  
 úre, *our*, 493.  
 útan, *outside*, 1003.  
 wác, *weak, faint*, 854.  
 wáce, *weakly, feebly*,  
 798, 836.  
 wáed, *weeds, dress*,  
 1421.  
 wæg, *wave*, 979.  
 wæg-déor, *ocean-mon-  
ster*, 986.  
 wáelm, *surge*, 830, 964,  
 1005.  
 wáelm-fýr, *surging fire*,  
 930.  
 wápen, *weapon*, 564.  
 wær, *compact*, 582.  
 wærfæst, *trusty*, 383.  
 wærgðu, *curse, damn-  
ation*, 56, 97, 1270.  
 wérléas, *perfidious*,  
 1612.  
 wérlíce, *warily*, 766.  
 wærloga, *traitor*,  
 1560.  
 wéta, *moisture*, 1506.  
 wæter, *water*, 850,  
 980, 987.  
 wafian, *to wave, vacil-  
late, be agitated*, 88.  
 waldend, *the Ruler*, 45,  
 162, 239, 257, 327.  
 wanian, *to wane, les-  
sen*, 991.  
 wéa, *woe*, 1262, 1383.  
 wéadla, *a poor man*,  
 1494.  
 wealdan, *to rule*, 1009,  
 1160, 1387.  
 weall, *wall*, 4, 10.  
 weallan, *to surge*,  
*rage*, 538, 983, 1249.  
 weall-dór, *wall-door*,  
 327.  
 weall-stán, *wallstone*,  
 1.  
 weard, *guardian*, 133,  
 221, 242, 526, 766,  
 944.  
 weardian, *to guard*,  
 395, 495.  
 wearning, *warning*,  
 920.  
 weax, *wax*, 987.  
 weccan, *to awake, call  
forth*, 608, 885, 950.  
 weder, *weather*, 604.  
 weg, *way*, 680.  
 wegan, *to bear, carry*,  
 1576.  
 wel, *well*, 1078, 1234,  
 1259, 1575.  
 wela, *wealth, power*,  
 604, 1383, 1386.  
 welig, *rich, wealthy*,  
 1494.  
 wénan, *to hope, ween*,  
*think*, 80, 211, 309,  
 788.  
 wendan, *to turn*, 649.  
 weolme, *choice, (subs.)*  
 444.  
 weorc, *work*, 2, 8, 10,  
 20, 66.  
 weorod, weorud, *wered*,  
*troop, men, host*,  
 160, 227, 481, 1009,  
 1068.  
 weorð, *worth, price*,  
 1096, 1476.  
 weorðan, *to become*,  
*to be*, 27, 37, 42, 54,  
 83, 199, 231, 443,  
 490.  
 weorðian, *to honour*,  
 159, 393, 432, 686,  
 690.  
 weorð-líc, *worthy*, 82.

- weorð-mynd, *honour, glory*, 377.  
 weorðung, *honour*, 1135.  
 wépan, *to weep*, 991, 1288.  
 wer, *a man, husband*, 36, 415, 418, 508, 633, 1046.  
 wérig, *weary, hapless, wretched*, 955, 986, 1563.  
 wer-þeod, *men*, 599, 713.  
 wesan, *to be*, 212, 215, 235, 238, 279, 303, 459.  
 wéde, *swet*, 914.  
 wíc, *camp*, 1533.  
 wíd, *wide*, 257, 809, 930, 956, 964, 1042.  
 — *wide ferh, for ever*, 162.  
 — *to wídan feore*, 229.  
 wíde, *widely*, 184, 257.  
 wíd-gielle, *extensive*, 680.  
 wíd-lond, *wide earth, spacious land*, 604, 1383.  
 wíd - máere, *far famous*, 974.  
 wíd-weg, *wide way*, 481.  
 wíf, *woman*, 39, 70.  
 wíg, *war*, 672.  
 wíga, *a warrior*, 983.  
 wígend, *warrior*, 408.  
 wíht, *creature, thing*, 418, 980, 1047, 1052, 1555.  
 wil-cuma, *a welcome person*, 553.  
 wil-dæg, *day of joy*, 458.  
 wil-giefa, *giver of good*, 536.  
 willa, *will, desire, pleasure*, 376, 1260, 1262.  
 willan, *to wish, desire*, 48, 143, 273, 516, 522.  
 wilnian, *to desire*, 772.  
 wil-sið, *propitious course, career*, 20, 25.  
 windan, *to wind*, 980.  
 windig, *windy*, 854.  
 winnan, *to fight, war*, 1525,  
 winster, *bad, left-hand*, 1226; wynster, 1362.  
 wísdóm, *wisdom*, 1550.  
 wís, *wise*, 920.  
 wíse, *manner*, 228.  
 wís-fæst, *very wise*, 63.  
 wit, *spirit, soul*, 263.  
 wítan, *to know*, 383, 441, 1303, 1384, 1472.  
 wíte, *punishment, torment*, 594, 624, 803, 1091.  
 wítedóm, *prophecy*, 211.  
 wíte-hús, *house of torment*, 1534.  
 wíte-þéo, *a tortured thrall*, 150.  
 wítga, *a prophet*, 63, 690, 1191.  
 wítig, *wise*, 225.  
 wíðer-broga, *adversary*, 563.  
 wíð-weorpan, *to cast away, reject*, 2.  
 wlátian, *to behold, gaze at*, 326.  
 wlítan, *to see, look*, 1103.  
 wlite, *grace, beauty, glory*, 847, 905, 913, 1036, 1057, 1663.  
 wliteléas, *ugly, sightless*, 1563.  
 wlite-scýne, *beauteous*, 492, 553.  
 wlitig, *beautiful, bright*, 20, 377, 910, 1463.  
 wolcen, *cloud*, 225, 587.  
 wom, *blemish, sin*, 53, 178, 187, 1005, 1096, 1310, 1320, 1450.  
 womful, *malignant*, 1533.  
 wom - sceaþa, *sin-stained foe*, 1224, 1568.  
 wom-wyrcende, *working wickedness*, 1091.  
 won, *lack*, 269.  
 won, *livid*, 964, 1563, 1422.  
 wong, *plain*, 679, 809.  
 wong - stede, *plain*, 801.  
 wonhál, *infirm*, 1506.  
 wonhydig, *thoughtless*, 1555.

- wonian, *to lay waste*, 950.  
wóp, *weeping*, 150, 536, 997.  
word, *word*, 178, 341, 428, 458, 468, 473, 508, 1036.  
word - cwide, *speech*, 672.  
word - geryne, *mystic word*, 462.  
word-ladu, *eloquence*, 663.  
worn, *great number*, 168, 956.  
woruld, *world*, 597, 649, 777, 798; *to worulde, evermore*, 100.  
woruld-cund, *worldly, earthly*, 211, 284.  
woruld-mann, *worldly man*, 1014.  
woruld-ric, *world's kingdom*, 1499.  
woruld-bearfende, *the needy of the world*, 1349.  
woruld-widl, *world's pollution*, 1005.  
woruld-wite, *martyrdom*, 1476.  
wóð-bora, *prophet*, 301.  
wóð-song, *prophetic song*, 45.  
wraçu, *persecution, exile, misery*, 592, 621, 1513, 1600, 1605.  
wræc-mæcg, *evile*, 362.  
wræc-lic, *strange, wondrous*, 415.  
wræt-lic, *wondrous*, 508.  
wráð, *hostile, angry*, 15, 594, 803, 1311, 1533, 1546.  
wráðlic, *grievous, severe*, 830.  
wrecca, *wretch*, 263.  
writan, *to write*, 672.  
wrixl, *change*, 415.  
wróht-bora, *the accuser, the devil*, 762.  
wuldor, *glory*, 7, 29, 53, 56, 70, 82, 109.  
wuldor-cyning, *King of Glory*, 160, 1021.  
wuldor-léan, *glorious reward*, 1078.  
wuldorlic, *glorious*, 1009.  
wuldor - weorod, *host of glory*, 284.  
wuldrian, *to glorify*, 400.  
wulf, *wolf*, 255.  
wund, *a wound*, 762, 769, 1106, 1206.  
wundor, *a marvel*, 907, 987, 1014, 1184.  
wundor - clom, *wondrous bond*, 309.  
wundorlic, *wondrous*, 904.  
wundrian, *to wonder*, 7.  
wundrung, *marvel*, 88.  
wunian, *to dwell*, 82, 102, 162, 346, 404.  
wynlice, *pleasantly, comely*, 1344, 1386.  
wynn, *joy*, 70, 436, 739, 1243, 1295, 1480.  
wynsum, *pleasant, winsome*, 1251.  
wynsumlic, *winsome*, 910.  
wyrčan, *to work*, 707, 1052.  
wyrd, *event*, 80.  
wyrhta, *worker*, 1.  
wyrm, *a worm, serpent*, 624, 1249, 1546.  
wyrp, *overthrow, thrust, change*, 66, 564.  
wyrðe, *worthy, honoured*, 29, 599.  
YFEL, *evil, bad*, 917.  
yfel, *an ill*, 873, 1252, 1331.  
yld, *age*, 1652.  
yrmen, *whole*, 480.  
yrmðu, *misery*, 369, 613, 620, 1267, 1291.  
yrra, *angry*, 1527.  
yrringa, *angrily*, 1145, 1371.  
ýtemest, *uttermost*, 879.  
ýð, *a wave*, 853, 1166,  
ýð-meare, *sea-horse*, 862.  
ýwan, *to disclose, present*, 1374.

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