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# The Exeter Book.

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**Original Series**

Early English Text Society.

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# The Exeter Book,

AN ANTHOLOGY OF ANGLO-SAXON POETRY  
PRESENTED TO EXETER CATHEDRAL BY LEOFRIC, FIRST BISHOP  
OF EXETER (1050-1071), AND STILL IN THE POSSESSION  
OF THE DEAN AND CHAPTER,

*EDITED FROM THE MANUSCRIPT,  
WITH A TRANSLATION, NOTES, INTRODUCTION, ETC.,*

BY

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'I. *Mycel Englisc boc be gehwilecum þingum on leodwisan geworht;  
'One Great English Book on all sorts of subjects wrought in verse.'*

*Leofric's Donations.*

PART I. POEMS I-VIII.

LONDON:

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TO  
DR. JOHN PEILE  
MASTER OF CHRIST'S COLLEGE  
THIS WORK  
IS GRATEFULLY DEDICATED



## PREFATORY NOTE.

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It is proposed to issue the present edition of the 'Exeter Book' in three parts. Part II, completing the text will, in all probability, be ready for publication by January, 1894. Part III, containing notes, introductions, indexes, will follow in due course. The Manumissions, Charters, and other Documents prefixed to the MS. will form a supplementary *brochure*. The entire work will, it is hoped, be completed by the end of 1895. In accordance with the Society's present practice the accompanying instalment is published in advance. All the longer poems of the Codex will be found therein; in bulk it represents about three-fifths of the whole. The Editor begs leave to point out that the notes at the bottom of the page are strictly limited to variations from the MS., which has been scrupulously followed. Italic letters, when not otherwise commented on, represent the customary Anglo-Saxon contractions; the small clarendon type, used occasionally after stops, indicates that in the original the size of the respective letters is intermediate between ordinary small and capital letters. No attempt has been made to normalize the spelling of the text, and in matters of interpretation the reading of the MS. has been preferred to plausible emendations. It is surprising to find how often the MS. is correct. Difficult and doubtful passages will be duly discussed in the fuller 'Notes and Illustrations,' (Part III); meanwhile, the translation may perhaps serve as a fairly adequate commentary to the text.

I. G.

June, 1893.

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THE EXETER BOOK.

[I. CHRIST. A. THE NATIVITY.]

[I.]

\* cyninge .                      \* [fol. 8 a.]

ðu eart se weall-stan   þe ða wyrhtan íu	
wið-wurpon to weorce   wel þe geriseð	
þæt þu heafod síe   healle mæsse	4
and gesomnige   side weallas	
fæste gefoge   flint unbræcne	
þæt geond eorð-b[ <i>yri</i> ]g call   eagna gesihþe	
wundrien to worlde   wuldres ealdor .	8
gesweotula nu   þurh searo-cræft   þin sylfes weorc	
soð-fæst sigor-beorht   and sona forlæt	
weall wið wealle   nu is þam weorce þearf	
þæt se cræftga cume   and se cyning sylfa	12
and þonne gebete   nu gebrosmad is	
hús under hrofe   he þæt hra gescop	
leomo læmena   nu sceal lif-frea	
þone wergan heap   wrapum ahreddan	16
earme from egsan   swa he oft dyde	
eala þu reccend and þu riht cyning	
se þe locan healdeð lif ontyneð	
eadga us siges   oprum forwyrned	20
wlitigan wil-sipes   gif his weorc ne deag	

4. MS. heafod.   7. MS. b [*yri*] g.   The g just visible. After b there is what I take to be the upper part of a curved y still traceable, resembling in shape an o (certainly not a u).   eagna; originally -nan, the erased n visible.  
 10. MS. forlæt (i. e. æ).   12. MS. cræstga.   14. hra can hardly be read owing to the action of some liquid on 8 a, 8 b.   18. MS. þa.   20. eadga:

## I. CHRIST. A. THE NATIVITY.

### I.

. . . . . to the King.

Thou art the wall-stone that the workmen once  
rejected from the work : well it beseemeth thee,  
that thou shouldst be head of the noble hall, 4  
and join together with firm fastening  
the spacious walls, the flint unbreakable,  
so that, throughout earth's cities, all things endowed with sight  
may wonder evermore, O Prince of glory ! 8  
Through thy skill let thine own work now appear  
firm, gloriously bright, and forthwith leave  
wall against wall. Now is there need for the work  
that the Craftsman and the King Himself should come, 12  
and should then restore the house beneath the roof,  
which now is waste. He formed the body,  
the limbs of clay ; now shall He, Lord of life,  
deliver the abject band from foes, 16  
the wretched ones from terror, as He oft did.  
O thou Ruler and thou just King!  
He who holdeth the locks, who openeth life !  
bless us with victory, with a bright career, 20  
denied unto another, if his work be worthless.

*after ga, which comes at the end of the line, a small piece of parchment has been cut out : at most one letter could have been on it, but probably none at all. 21. wil-sipes, the last two letters can scarcely be read, and all the letters are barely visible.*

huru we for þearfe þas word sprecað  
 [nu gemærst]giað þone þe mon gescop  
 þæt he ne hete . . . ceose sprecan 24  
 cearfulra þing þe we in carcerne  
 sittað sorgende sunnan wi[l-s]ið  
 hwonne us lif-frea leoht ontyne  
 weorðe ussum mode to mund-boran 28  
 and þæt tydre gewitt tire bewinde  
 gedo usic þæs wyrðe þe he to wuldre forlet  
 þa we hean-lice hweorfan sceoldan  
 to þis enge lond eðle bescyrede 32  
 forþon secgan mæg se ðe soð spriceð  
 þæt he ahredde þa for-hwyrfed wæs  
 frum-cyn fira wæs seo fæmne geong  
 mægð manes leas þe he \*him to meder geceas. \*[8 b.] 36  
 þæt wæs geworden butan weres frigum  
 þæt þurh bearnes gebyrd bryd eacen wearð  
 nænig efenlic þam ær ne sippan  
 in worlde gewearð wifes gearnung 40  
 þæt degol wæs dryhtnes geryne  
 eal giofu gæst-lic grund-sceat geond-spreot.  
 þær wisna fela wearð inlihted  
 lare long-sume þurh lifes fruman. 44  
 þe ær under hoðman biholen lægon  
 witgena woð-song þa se waldend cwom  
 sepe reorda gehwæs ryne gemiclað  
 ðara þe geneahhe noman scyppendes 48  
 þurh ho[r]scene had hergan willað.  
 eala sibbe gesihð Sancta hierusalem.  
 cyne-stola cyst cristes burg-lond  
 engla epel-stol and þa ane in þe 52  
 saule soð-fæstra simle gerestað  
 wuldrum hremge næfre wommes tacn

23. . . . . giað. Five or six letters are quite faded before -giað. 24. hete  
 . . . ceose, the MS. is hardly readable here; two or three letters are obliterated

Verily in our need we speak these words,  
 (we beseech) Him who created man  
 that He may not choose to speak in hate 24  
 the doom of us so sorrowful, who in prison  
 sit yearning for the sun's bright course,  
 until the Lord of life revealeth the light to us,  
 until He become our soul's protector, 28  
 and wreathe the feeble mind with splendour :  
 may He make us thus worthy, whom He hath admitted unto  
 glory,  
 when we must needs depart in abject plight  
 unto this narrow land, bereft of home. 32

Verily he may say it who speaketh truth,  
 that when the race of men was all depraved,  
 He saved it. Young was the maiden,  
 a damsel sinless, whom He chose for His mother. 36  
 It came to pass without man's wooing,  
 that the bride was great by child-conception.  
 Never before or after in the world  
 was any meed of woman like to that ; 40  
 it was a secret mystery of the Lord ;  
 all ghostly grace o'erspread earth's region ;  
 then many a thing became enlightened  
 through life's Creator, precepts of ancient day, 44  
 which erewhile in darkness lay concealed,  
 the sages' songs prophetic, when the Ruler came,  
 He who enlargeth the course of every word  
 of those that, in their wisdom, wish 48  
 to praise enow the name of their Creator.

O sight of peace ! holy Jerusalem !  
 choicest of royal thrones ! citadel of Christ !  
 the native seat of angels and of the just, 52  
 the souls of whom alone rest in thee ever,  
 exulting in their glories. Never the sign of crime

*before cease.* 26. *wi[l-#]ið, the italicised letters are almost obliterated.*  
 31. MS. *þe.* 33. *æ ðe is hardly visible.* 49. MS. *hoseue.*

in þam eard-gearde eawed weorpeð.  
 ac þe firina gehwylc feor abugeð 56  
 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 60  
 ymb healfa gehwone hu þec heofones cyning  
 siðe geseceð *and* sylf cymeð  
 nimeð eard in þe swa hit ær gefyrn  
 witgan wis-fæste wordum sægdon 64  
 cyðdon cristes gebyrd cwædon þe to frofre  
 burga bet-licast. nu is þæt bearn cymen  
 awæcneð to wyrpe weorcum ebreas.  
 bringeð blisse þe benda onlyseð 68  
 nipum geneðde nearo-<sup>\*</sup>pearfe conn \*[9 a.]  
 hu se earma sceal are gebidan :— :7

## [II.]

**E**Ala wifa wynn geond wuldres þrym.  
 fæmne freo-licast. ofer ealne foldan sceat 72  
 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 76  
 æfter mon-wisan mod ne cuðes.  
 ne we soð-lice swylc ne gefrignan  
 in ær-dagum æfre gelimpan  
 þæt ðu in sundur-giefe swylce befenge 80  
 ne we þære wyrde wenan þurfon  
 toward in tide huru treow in þe  
 weorð-licu wunade nu þu wuldres þrym  
 bosme gebære *and* no gebrosmad wearð 84  
 mægð-had se micla swa eal manna bearn

shall in that dwelling-place be seen,  
 but every sin shall flee afar from thee, 56  
 all curse and conflict; thou art gloriously full  
 of holy promise, as thou art named.  
 See now thyself how the wide creation  
 and heaven's roof surveyeth thee all about 60  
 on every side, and how the King of heaven  
 seeketh thee in His course, and cometh Himself,  
 and taketh His dwelling in thee, as erewhile in days of yore  
 the wisest prophets spake in words; 64  
 they made known the birth of Christ and 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; 68  
 He hath adventured Him for men; He knoweth their dire need,—  
 how the wretched must await compassion.

## II.

'Oh thou joy of women in the glory of glories!  
 maiden the fairest o'er all the region of the earth, 72  
 that the ocean-dwellers have ever heard tell of,  
 unfold to us the mystery that came to thee from the skies,  
 how thou didst ever receive increase  
 by child-conception, and yet thou knewest not — 76  
 communion after human fashion.  
 Truly we have not heard that ever  
 in days of yore the like hath happened,  
 such as thou in special grace receivedst, 80  
 nor may we hope the thing to come to pass  
 in future time. Verily the faith that dwelt in thee  
 was worshipful, since thou didst bear within thy bosom  
 the flower of glory, and thy great maidenhood 84  
 was not destroyed. All the children of men

sorgum sawað swa eft ripað  
 cennað to cwealme cwæð sio eadge mæg  
 symle sigores full *Sancta maria*. 88  
 hwæt is þeos wundrung þe ge wafiað  
 and geomrende gehpum mænað  
 sunu solimæ somod his dohtor  
 fricgað purh fyrwet hu ic fæmnan-had 92  
 mund minne geheold and eac modor gewearð  
 mære meotudes suna forþan þæt monnum nis  
 cuð geryne ac crist onwrah  
 in dauides dyrre mægan. 96  
 þæt is euan scyld eal for-pynded  
 wærgða áworpen and gewuldrad is  
 se heanra hád hyht is onfangen  
 þæt nu bletsung mot bæm gemæne 100  
 werum and wifum á to worulde forð  
 in þam up-lican engla dreame.  
 \* mid soð-fæder symle wunian. \* [9 b.]  
 eala earendel engla beorhtast 104  
 ofer middan-geard monnum sended  
 and soð-fæsta sunnan leoma  
 torht ofer tunglas þu tida gehwane  
 of sylfum þe symle inlihtes. 108  
 swa þu god of gode gearo acenned  
 sunu sopan fæder swegles in wuldre  
 butan anginne æfre wære.  
 Swa þec nu for þearfum þin agen geweorc 112  
 bideð purh byldo þæt þu þa beorhtan us.  
 súnnan onsende and þe sylf cyme  
 þæt Ðu inleohte þa þe longe ár.  
 þrosme beþeahte and in þeostrum her 116  
 sæton sin-neahtes synnum bifealdne  
 deorc deapes sceadu dreogan sceoldan.  
 nu we hyht-fulle hælo gelyfað

91. *MS.* solimę (*i. e. æ*). 113. byldo corrected from hyldo. 118. sceadu, d corrected from ð.

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:— 88

'What is this wonder which ye wonder at,  
 and bemoan and grievously lament,  
 thou son and thou daughter of Salem?  
 Ye ask enquiringly how I preserved 92  
 my maidenhood, my plighted 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 beloved kinswoman, 96  
 that the guilt of Eve is all concluded,  
 the curses overthrown, and the humbler sex  
 is glorified. Hope is gained  
 that now for both alike, for men and women, 100  
 blessing may for evermore abide,  
 amid the harmony of angels high above,  
 with the Father of truth, to all eternity.'

Lo! thou bright ray, brightest of angels 104  
 sent to men upon this middle-earth,  
 and sun-beam true and constant,  
 bright beyond the stars, thou from thyself  
 illuminest for ever all the tides of time. 108  
 Even as thou, God indeed begotten of God,  
 Son of the true Father, wast ever  
 without beginning in the heaven's glory,  
 so now thine own work in its need 112  
 prayeth thee boldly that thou send us  
 the bright sun, and that thou thyself come,  
 to enlighten those who long since  
 were wrapt in darkness, and here in gloom 116  
 sat the long night shrouded in sin:  
 death's dark shadow had they to endure.  
 Hopeful now, we trust the salvation

purh þæt word godes weorodum brungen 120  
 þe on frymðe wæs fæder ælmihtigum  
 efen-ece mid god *and* nu eft gewearð  
 flæsc firena leas þæt seo fæmne gebær  
 geomrum to geoce god wæs mid us 124  
 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 128  
 þæs þe he hine sylfne us sendan wolde.  
 eala gæsta god hu þu gleawlice  
 mid noman ryhte nemned wære  
 emmanuhel swa hit engel gecwæð 132  
 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 136  
 sacerd soð-lice sægdon toward.  
 swa se mære iu melchisedech.  
 gleaw in gæste god-þrym on-\*wrah \*[10 a.]  
 eces alwaldan se wæs æ bringend 140  
 lara lædend þam longe his  
 hyhtan hider-cyme swa him gehaten wæs  
 þætte sunu meotudes sylfa wolde  
 gefælsian foldan mægðe. 144  
 swylce grundas eac gæstes mægne  
 siþe gesecan nu hie softe þæs  
 bidon in bendum hwonne bearn godes  
 cwome to cearigum forþon cwædon swa 148  
 suslum geslæhte nu þu sylfa cum  
 heofones heah-cyning bring us hælo-lif  
 werigum wite-þeowum wope forcymenum  
 bitrum bryne-tearum is seo bot gelong 152  
 eal æt þe anum . . . . ofer-þearfum

brought to the hosts of men through the word of God, 120  
 which was in the beginning co-eternal  
 with the Almighty Father, with God, and is now become  
 flesh void of blemish, that the maiden bare,  
 as a help for the troubled. God was seen among us 124  
 without sin; together they dwelt,  
 the Creator's mighty Son and the son of man,  
 in peace among folk. Wherefore we must ever,  
 dutifully, say thanks unto the Lord triumphant 128  
 that He was willing to send to us Himself.

Oh, God of all spirits! how wisely Thou  
 wast named with name aright  
 Emmanuel! as the angel spake the word 132  
 in Hebrew first, which fully in its secret meaning  
 is thus interpreted:—'Now is the Guardian of the skies,  
 God Himself, with us': even as in days of yore  
 old men declared aright that the King 136  
 of all kings and eke the pure priest was to come;  
 thus long ago the great Melchizedec,  
 the wise of spirit, revealed the majesty divine  
 of the eternal Ruler; he was the law-bringer, 140  
 the bringer of doctrine, unto those who long  
 hoped for His advent, for it was promised them  
 that the Son Himself of the Creator  
 would purify the races of earth, 144  
 and also in His course would seek the abyss,  
 by the might of His spirit. Patiently now  
 have they waited in their bonds until God's Child  
 should come to the afflicted; therefore spake thus 148  
 those cast in torments: 'Come thou now thyself,  
 high King of heaven, bring salvation unto us,  
 weary thralls, worn out with weeping,  
 with bitter burning tears. The remedy resteth 152  
 alone in Thee for the overmuch oppressed.

hæftas hyge-geomre hider [*gesece*  
*ne læt*] þe behindan. þonne þu heonan cyrre  
 mænigo þus micle ac þu miltse on us 156  
 gecyð cyne-lice crist nergende  
 wuldres æþeling ne læt awyrgde ofer us  
 onwald agan læf us ecne gefean  
 wuldres þines þæt þec weorðien 160  
 weoroda wuldor-cyning þa þu geworhtes ær  
 hondum þinum þu in hean-nissum  
 wunast wide ferh mid waldend fæder: 7

## [III.]

EAla ioseph min iacobes bearn 164  
 mæg dauides mæran cyninges.  
 nu þu freode scealt fæste gedælan  
 ælætan lufan mine. Ic lungre eam  
 deope gedrefed dome bereafod. 168  
 forðon ic worn for þe worde hæbbe  
 sidra sorga and sár-cwida.  
 hearnes gehyred and me \*hosp sprecað \* [10 l.]  
 torn-worda fela ic tearas sceal 172  
 geotan geomor-mod. god eaþe mæg  
 gehælan hyge-sorge heortan minre  
 afrefran fea-sceaftne. eala fæmne geong  
 mægð maria. hwæt bemurnest ðu 176  
 cleopast cearigende ne ic culpan in þe  
 incan ænigne æfre onfunde.  
 womma geworhtra \and þu þa word spricest  
 swa þu sylfa sie synna gehwylcere 180  
 firena gefylled ic to fela hæbbe  
 þæs byrd-scypes bealwa onfongen.  
 hu mæg ic ladigan lapan spræce

154. About ten letters quite faded after hider. 163. One line space between the sections.

*Visit* us here, captives sad in spirit,  
*nor leave* behind thee, when thou turnst from hence,  
 so great a throng! but royally show forth 156  
 thy mercy unto us, Christ the Saviour!  
 Prince of Glory! let not the accursed  
 have power over us: grant us thy glory's  
 endless joy, that those may worship thee, 160  
 great Lord of hosts, whom thou first wroughtest  
 with thy hands. Thou in the high places  
 dwellest for ever with the all-ruling Father.'

## III.

[Mary.] 'Lo, Joseph mine, child of Jacob, 164  
 kinsman of the great King David,  
 must thou forthwith renounce thy troth,  
 and leave my love?' [Joseph.] 'Very deeply  
 am I troubled, bereft of honour, 168  
 for because of thee I have heard, in words,  
 much great grief, many sorry speeches,  
 much insult, and they utter scorn against me,  
 and many angry words: sad in mind 172  
 I must shed tears. God may easily  
 heal the deep sorrow of my heart,  
 and comfort me distressed. Alas, young damsel,  
 Mary maiden!' [Mary.] 'Why mournest thou 176  
 and lamentest sorrowing? Never found I  
 fault in thee or any cause of blame  
 for evil done, and yet thou speakest such words,  
 as thou thyself wert filled with every sin 180  
 and all transgression.' [Joseph.] 'Too much bale  
 have I received from this conception.  
 How can I escape the hateful words,

oppe *andswarc* ænige findan . 184  
 wrapum to-wipere is þæt wide cuð  
 þæt ic of þam torhtan temple dryhtnes  
 onfeng freo-lice fæmnan clæne  
 womma lease . and nu gehwyrfed is 188  
 purh nat-hwylces me nawper deag  
 secge ne swige gif ic soð sprece .  
 þonne sceal dauides dohtor sweltan  
 stanum astyrfed gen strengre is 192  
 þæt ic morpor hele scyle man-swara .  
 laþ leoda gehwam lifgan sibban  
 fracoð in folcum þa seo fæmne onwrah .  
 ryht-geryno and þus reordade . 196  
 Soð ic secge purh sunu meotudes  
 gæsta geocend þæt ic gen ne conn  
 purh gemæc-scipe monnes ower  
 ænges on eorðan ac me eaden wearð 200  
 geongre in geardum þæt me gabrihel  
 heofones heag-engel hælo gebodade.  
 sægde soð-lice þæt me swegles gæst  
 leoman onlyhte sceolde ic lifes prym 204  
 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 \*[11 a.] 208  
 sare sorg-ceare saga ecne þonc  
 mærum meotodes sunu þæt ic his modor gewearð  
 fæmne forð se-þeah and þu fæder cweden  
 woruld-cund bi wene sceolde witedom 212  
 in him sylfum<sup>7</sup> beon soðe gefylled .  
 eala þu soða and þu sib-suma  
 ealra cyninga cyning crist æl-mihtig  
 hu þu ær wære eallum geworden 216  
 worulde prymmun mid pinne wuldor-fæder

or how can I find any answer 184  
 'gainst my foes? 'Tis widely known  
 that from the glorious temple of the Lord,  
 I joyfully received a maiden pure  
 and spotless; and now all is changed, 188  
 through whom I know not. Neither availeth me,  
 to speak or to be silent; speak I the truth,  
 then must David's daughter die,  
 slain with stones; yet is it harder 192  
 to conceal crime, to be doomed to live hereafter  
 perjured, hateful unto all the folk,  
 accursed 'mong men.' Then the maid unravelled  
 the true mystery, and thus she spake: 196  
 'Truly I say, by the Son of the Creator,  
 the Saviour of souls, that yet I know not  
 in fellowship any man  
 anywhere on earth; but it was granted me, 200  
 while young and in my home, that Gabriel,  
 heaven's archangel, bade me hail,  
 and truly said that heaven's spirit  
 should with his ray illumine me, that I should bear 204  
 life's glory, an illustrious son, the mighty Child of God,  
 of the bright Creator. Now, without guilt, am I  
 become His temple; the spirit of comfort  
 hath dwelt within me. Dismiss thou then 208  
 all sorry care, and say eternal thanks  
 unto the Lord's great Son that I have become His mother,  
 nathless a maiden still, and thou, according to the hope,  
 art called His earthly father, should the prophecy 212  
 be fulfilled aright in Him Himself.'

O thou true and thou peaceful  
 King of all kings, Christ Almighty!  
 how wast thou, with thy glorious Father, 216  
 existent before all the world's estates,

cild acenned þurh his cræft *and* meaht.  
 nis ænig nú eorl under lyfte  
 secg searo-þoncol to þæs swiðe gleaw. 220  
 þe þæt aseccan mæge sund buendum.  
 areccan mid ryhte hu þe rodera weard  
 æt frymðe genom him to freo-bearne  
 þæt wæs þara þinga þe her þeoda cynn 224  
 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 228  
*and* þa wisan abead weoroda ealdor.  
 nu sie geworden forþ a to widan feore.  
 leoht lixende gefea lifgendra gehwam  
 þe in cneorissum cende weorðen 232  
*and* þa sona gelomp þa hit swa sceolde  
 leoma leohtade leoda mægþum  
 torht mid tunglum æfter þon tida bigong  
 sylfa sette þæt þu sunu wære 236  
 efen-eardigende mid pinne engan frean  
 ær þon oht þisses æfre gewurde.  
 þu eart seo snyttro þe þas sidan gesceaft  
 mid þi waldende worhtes ealle. 240  
 forþon nis ænig þæs horsc ne þæs hyge-cræftig  
 þe þin from-\*cyn mæge fira bearnum \* [11 b.]  
 sweotule geseþan cum nu sigores weard  
 meotod mon-cynnes *and* pine milttse her 244  
 arfæst ywe us is callum neod  
 þæt we þin medren-cynn motan cunnan  
 ryht-geryno nu we areccan ne mægon  
 þæt fædren-cynn fier owiht 248  
 þu þisne middan-geard milde geblissa  
 þurh ðinne her-cyme hælende crist.  
 and þa gyldnan geatu þe in gear-dagum

a child begotten by His skill and might !  
 There is not now any man under heaven,  
 any one cunning and so very wise, 220  
 who 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 those things which the race of men 224  
 hath learnt among the nations here, first in the beginning  
 it came to pass beneath the clouds, that the wise God,  
 Life's Beginner, parted in lordly wise  
 light and darkness ; and His was the wielding of decree, 228  
 and thus He, Lord of hosts, declared :

‘Let there be now for ever and for ever  
 a bright-shining joy for each of living men  
 who in their generations shall be born !’ 232

And so anon it came to pass, when it was to be,—  
 a splendour shining bright amidst the stars  
 lighted, in the course of ages, the races of mankind.  
 Himself He had ordained that thou, the Son, shouldst be, 236  
 co-dwelling with thy only Lord,  
 ere aught of this had ever come to pass.  
 Thou art the Wisdom, who with the Ruler  
 wroughtest all this wide creation : 240  
 wherefore there is no man so wise or so profound,  
 that he can truly show thy origin  
 unto the sons of men. Come now, Lord of triumph,  
 Creator of mankind, and graciously show forth 244  
 thy mercy here : we all desire  
 that we may know thy mother-kin,  
 a mystery indeed ; we cannot now expound  
 further at all the kin paternal. 248  
 Bless thou kindly this middle-earth  
 by thy coming hither, Saviour Christ !  
 and the golden gates that in days of old

ful longe ær bilocen stodan 252  
 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 256  
 deor dæd-scea dryhten þin eowde  
 wide towrecene þæt ðu waldend ær  
 blode gebohtes þæt se bealo-fulla  
 hyneð heard-lice and him on hæft nimeð 260  
 ofer usse nioda lust forþon we nergend þe  
 biddað georn-lice breost-gehygdum  
 þæt þu hræd-lice helpe gefremme  
 wergum wreccan þæt se wites bona. 264  
 in helle grund hean gedreose  
 and þin hond-geweorc hælepa scyppend  
 mote arisan and on ryht cuman  
 to þam up-cundan æpelan rice. 268  
 þonan us ær þurh syn-lust se swearta gæst  
 forteah and fortylde þæt we tires wone  
 a butan ende sculon ermþu dreogan  
 butan þu usic þon ofost-licor ece dryhten 272  
 æt þam leod-sceapan lifgende god  
 helm alwihta hreddan wille : 7

## [IV.]

E Ala þu mæra middan-geardes  
 seo clæneste cwen \*ofer eorþan 276 \*[12 a.]  
 para [þ]e gewurde to widan feore  
 hu þec mid ryhte ealle reord-berend  
 hatað and secgað hæleð geond foldan  
 blipe mode þæt þu bryd sie 280  
 þæs selestan swegles bryttan.  
 Swylce þa hyhstan on heofonum eac

full long ago stood locked, 252  
 do thou, high Lord of heaven, bid open,  
 and visit us then, coming thy very self  
 humbly to earth! We need thy gracious favour!  
 The accursed wolf, the beast of darkness, 256  
 hath scattered, Lord, thy flock,  
 dispersed it far and wide; what thou, Omnipotent, of old  
 didst buy with thy blood, the baleful one  
 cruelly oppresseseth, and taketh it in bondage, 260  
 despite our anxious longing. Wherefore, Saviour,  
 we pray thee earnestly, with our heart's inmost thoughts,  
 that speedily thou grant help unto us,  
 weary wretches, that the mind's destroyer 264  
 may fall low down to hell's abyss,  
 and that thy handiwork, Creator of all men,  
 may then arise and come aright  
 unto the noble realm in heaven above, 268  
 whence erst the swart spirit, through our love of sin,  
 beguiled us and misled us, so that, void of glory,  
 we must ever without end bear misery,  
 unless thou, O Lord eternal, living God, 272  
 Helm of all created things, wilt free us  
 the more speedily from man's destroyer.

## IV.

O thou glorious lady of this middle-world!  
 thou purest woman throughout the earth, 276  
 of those that were from time eternal,  
 how rightly do all men with gift of speech  
 upon this earth name thee, and say,  
 blithe in their hearts, that thou art bride 280  
 of heaven's chief Lord!  
 So too the highest in the heavens,

*line between the sections.*  
*before ege.*

277. MS. *para ege wurde; a letter erased*

cristes þegnas cwepað *and* singað  
 þæt þu sie hlæfdige halgum meahtum 284  
 wuldor-weorudes *and* worl[d]-cundra  
 hada under heofonum *and* hel-wara .  
 forþon þu þæt ana ealra monna  
 gepohtest þrymlice þrist-hycgende 288  
 þæt þu þinne mægð-had meotude brohtes  
 sealdes butan synnum nan swyle ne cwom  
 ænig ofer ofer ealle men  
 bryd beaga hroden þe þa beorhtan lac 292  
 to heofon-hame hlutre mode  
 siþþan sende forðon heht sigores fruma  
 his heah-bodan hider gefleogan .  
 of his mægen-þrymme *and* þe meahta sped 296  
 snude cyðan þæt þu sunu dryhtnes  
 þurh clæne gebyrd cennan sceolde  
 monnum to miltse *and* þe maria forð  
 efne unwemme a gehealden 300  
 eac we þæt gefrugnon þæt gefyrn bi þe .  
 soð-fæst sægde sum woð-bora  
 in eald-dagum esaias  
 þæt he wære gelæded þæt he lifes gesteald 304  
 in þam ecan ham eal sceawode .  
 wlat þa swa wis-fæst witga geond þeod-land  
 oppæt he gestarode þær gestapelad wæs  
 æpelic ingong eal wæs gebunden 308  
 deoran since duru ormæte  
 wundur-clommum bewripen wende swiðe  
 þæt ænig elda æfre meahte  
 swa fæstlice fore-scyttelsas 312  
 on ecnesse o in-hebba  
 oppe ðæs ceaster-hlides clustor onlucan .  
 ær him \*godes engel þurh glædne geþonc \*[12 b.]

285. MS. worl cundra. 302. woð-bora; there is a hyphen in MS.; probably added by a later hand, as the ink is rather paler than that of the letters.

the thanes of Christ, declare and sing,  
that thou, by holy might, art lady 284  
of the host of glory, and of the ranks of men  
on earth 'neath heaven, and of those that dwell in hell,  
for that thou alone of all mankind  
nobly didst resolve in thy high thoughts, 288  
to bring thy maidenhood unto the Lord,  
and give it sinlessly. There hath not come  
among all men such another  
ring-adorned bride, who would send again 292  
with spirit pure the glorious gift  
unto the heavenly home. Wherefore the Lord triumphant  
bade His arch-angel hither fly  
from His great glory, and anon make known to thee 296  
His might's avail, that thou, in pure conception,  
shouldst bear the Son of the Supreme,  
in mercy to mankind, and nathless, Mary,  
hold thee e'en unspotted evermore. 300  
Eke have we heard what long ago  
the poet truly spake concerning thee,  
in days of old, to wit, Isaiah,  
that he was led where he beheld aright 304  
life's dwelling-place in the eternal home;  
looked then the wise soothsayer o'er all land,  
till that he gazed where there was placed  
a noble door-way; all bound about 308  
with precious metal was the door immense,  
begirt with wondrous bands; he pondered deeply,  
how any mortal man might ever  
raise those bolts so firmly fixed, 312  
ever unto all eternity,  
or unlock the fastening of that city-gate,  
until God's angel joyfully to him

þa wisan onwrah *and* þæt word acwæð 316  
 ic þe mæg seegan þæt soð gewearð  
 þæt ðas gyldnan gatu giet sume siþe  
 god sylf wile gæstes mægne  
 gefælsian fæder æl-mihtig 320  
*and* þurh þa fæstan locu foldan neosan  
*and* hio þonne æfter him ece stondeð  
 simle singales swa beclýsed  
 þæt nænig oþer nymþe nergend god 324  
 hy æfre ma eft onluceð.  
 nu þæt is gefylled þæt se froda þa  
 mid eagum þær on-wlatade.  
 þu eart þæt weall-dor þurh þe waldend frea 328  
 æne on þas eorðan ut-siðade  
*and* efne swa þec gemette meahtrum gehrodene  
 clæne *and* gecorene crist æl-mihtig  
 swa ðe æfter him engla þeoden 332  
 eft unmæle ælcas þinges  
 liopu-cægan bileac lifes brytta  
 iowa us nu þa are þe se engel þe  
 godes spel-boda gabriel brohte 336  
 huru þæs biddað burg-sittende  
 þæt ðu þa frofre folcum cyððe  
 þinre sylfre sunu siþþan we motan  
 an-modlice ealle hyhtan 340  
 nu we on þæt bearn foran breostum stariað  
 gepinga us nu þristum wordum  
 þæt he us ne læte leng owihte  
 in þisse deað-dene gedwolan hyran 344  
 ac þæt he usic geferge in fæder-rice  
 þær we sorg-lease siþþan motan  
 wunigan in wuldre mid weoroda god.  
 eala þu halga heofona dryhten 348  
 þu mid fæder þinne gefyrn wære

disclosed the way and spake these words:—

316

‘I may tell thee (what truly came to pass),

that these golden gates yet on a time

God Himself will make resplendent,

the Almighty Father, by His spirit’s might,

320

and will visit earth through these firm gates,

and after Him shall they remain for ever,

to all eternity, so firmly closed,

that not any other save the Saviour God

324

shall ever open them again.’

Now is fulfilled what the wise man then  
with eyes there looked upon :

thou art the wall-door ; through thee the Lord, the Ruler 328

proceeded once unto this earth ;

and even thus He found thee all arrayed in might,

pure and choice, He, Christ Almighty ;

thus the Prince of angels, the Lord of life,

332

closed thee, all unblemished,

after Him again, as with a wondrous key.

Show us now the grace that the angel Gabriel,

God’s messenger, brought unto thee !

336

Verily we city-dwellers pray for this,

that thou reveal to men their comfort,

thine own son. Hereafter we may

all with one accord rejoice,

340

now that we behold the child upon thy breast :

plead now for us with earnest words

that He suffer us not any longer

to obey error in this vale of death,

344

but that He lead us to the Father’s realm,

where sorrowless hereafter we may

abide in glory, with the Lord of hosts.

O thou holy Lord of heaven,

348

thou with thy Father wast of old

efen-wesende in þam æþelan ham .  
 næs ænig þa giet engel geworden  
 ne þæs miclan mægen-þrymmes nân . 352  
 ðe in roderum up rice biwitigað  
 þeodnes þryð-gesteald \*and his þegnunga . [\* 13 a.]  
 þa þu ærest wære mid þone ecan frean  
 sylf settende þas sidan gesceaft . 356  
 brade bryten-grundas bæm inc is gemæne  
 heah-gæst hleofæst we þe hælend crist  
 þurh eað-medu ealle biddað  
 þæt þu gehyre hæfta stefne 360  
 þinra nied-þiowa nergende god  
 nu we sind geswencte þurh ure sylfra gewill  
 habbað wræc-mæcgas wergan gæstas  
 hetlen hel-sceapa hearde genyrwad 364  
 gebunden bealo-rapum is seo bot gelong  
 eall æt þe anum ece dryhten .  
 hreow-cearigum help þæt þin hider-cyme  
 afrefre fea-sceafte þeah we fæhpo wið þec 368  
 þurh firena lust gefremed hæbben .  
 Ara nu onbehtum and usse yrmþa gepenc  
 hu we tealtrigað tydran mode  
 hwearfiað heanlice cym nu hælepa cyning 372  
 ne lata to lange us is lissa þearf  
 þæt þu us ahredde and us hælo-giefe  
 soð-fæst sylle þæt we siþpan forð  
 þa sellan þing symle moten 376  
 geþeon on þeode þinne willan : 7

## [V.]

EAla seo wlitige weorð-mynda full  
 heah and halig heofon-cund þrynes  
 brade geblissad geond bryten-wongas 380  
 þa mid ryhte sculon reord-berende

co-eval in that noble home.

As yet there was not any angel formed,  
 nor any of the mighty host of glory, 352  
 which guardeth the kingdom in the skies above,  
 the noble dwelling of the Lord and of His thanes,  
 when Thou first, with the eternal Lord,  
 wast Thyself founding all this wide creation, 356  
 this broad expanse of earth. Ye twain have fellowship  
 with the protecting Spirit. O Saviour Christ,  
 in lowliness we all beseech thee,  
 that thou hear the voice of these thy captives, 360  
 of thy hard-pressed slaves, O Saviour God!  
 How are we troubled through our own desires!  
 Us wretched exiles have the accursed sprites,  
 the hateful hell-fiends cruelly constrained, 364  
 and bound with baleful cords. The cure resteth  
 all with Thee alone, O Lord eternal.  
 Help the wretched so that thine advent here  
 may comfort the forlorn, though through our lust of sin 368  
 we have engaged in feud 'gainst Thee.  
 Favour now thy servants, and regard our miseries,  
 how we stumble being feeble-minded,  
 and wander abjectly. Come now, O King of men, 372  
 tarry not too long! We need thy mercy,  
 that thou deliver us, and give us truly  
 thy healing grace, so that henceforward  
 we may for ever, in this world, 376  
 do the better things, *and work* thy will.

## V.

O beauteous and worshipful,  
 high and holy, heavenly Trinity,  
 widely blessed throughout the plains of earth, 380  
 whom all the wretched dwellers upon earth,

earme eorð-ware ealle mægene	
hergan healice nu us hælend god	
wærfæst onwrah þæt we hine witan motan	384
forþon hy dæd-hwæte dome geswiðde	
þæt soð-fæste seraphinnes cýnn	
uppe mid englum a bremende	
unapreotendum þrymmum *singað *[13 b.]	388
ful healice hludan stefne	
fægre feor and neah habbaþ folgopa	
cyst mid cyninge him þæt crist forgeaf	
þæt hy motan his æt-wiste ealum brucan	392
simle singales swegle gehyrste	
weorðian waldend wide and side	
and mid hyra fiprum frean æl-mihtges	
onsyne wear[ <i>dia</i> ]ð ecan dryhtnes	396
and ymb þeoden-stol þringað georne	
hwylc hyra nehst mæge ussum nergendo	
fihhte lacan frið-geardum in	
lofiað leof-licne and in leohte him	400
þa word cwepað and wuldriað	
æpelne ord-fruman ealra gesceafta	
halig eart þu halig heah-engla brego	
soð sigores fréa simle þu bist halig	404
dryhtna dryhten a þin dom wunað	
eorð-lic mid ældum in ælce tid	
wide geweorpad þu eart weoroda god	
forþon þu gefyldest foldan and rodoras	408
wigendra hleo wuldres pines	
helm al-wiht sie þe in heannessum	
ece hælo and in eorþan lof	
beorht mid beornum þu gebletsad leofa	412
þe in dryhtnes noman dugepum cwome	
heanum to hroþre þe in heahpum sie	
a butan ende ece herenis	

endowed with speech, must rightly with all power  
 praise highly, for now the trusty Saviour  
 hath revealed God unto us that we may know Him; 384  
 wherefore they, the zealous ones, the glory-crowned,  
 the race of Seraphim, the true and just,  
 above 'mid angels ever praising,  
 sing in unwearying numbers, 388  
 full highly and with strain exalted,  
 sweetly, far and near. They have the choicest  
 service with their King. Christ granted them  
 that with their eyes they may enjoy His being, 392  
 and for ever ceaselessly adore the Ruler  
 far and wide, wrapt in bright harmony:  
 and with their wings they guard the presence  
 of the Lord Almighty, the eternal King, 396  
 and throng around the throne, all eager  
 which one of them may nearest to our Saviour  
 disport in flight within the courts of peace;  
 they praise the Loved One, and in His light 400  
 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, 404  
 Kings of kings, ever thy glory liveth,  
 on earth 'mong men to all eternity,  
 honoured far and wide. Thou art God of hosts,  
 for thou hast filled the earth and heavens, 408  
 Shield of warriors, with thy glory;  
 Helm of all things, endless Hosanna be to thee  
 in the highest, and on earth 'mong men  
 noble praise. Abide thou blessed, 412  
 that in the Lord's name camest unto men,  
 to comfort the dejected: in the high heavens  
 eternal praise be thine, world without end.'

eala hwæt þæt is wræc-lic wrixl in wera life 416  
 þætte mon-cynnes milde scyppend  
 onfeng æt fæmnan flæsc unwemme  
 and sio weres friga wiht ne cupe  
 ne þurh sæd ne cwom sigores agend 420  
 monnes ofer moldan ac þæt wæs ma cræft  
 þonne hit eorð-buend ealle cūpan  
 þurh geryne hu he rodera þrim  
 heofona heah frea helpe gefremede 424  
 monna cynne þurh \* his modor hrif \*[14 a.]  
 and swa forð gongende folca nergend  
 his forgif-ness gumum to helpe  
 dæleð dogra gehwam dryhten weoroda 428  
 forþon we hine dom-hwate dædum and wordum  
 hergen hold-lice þæt is healic ræd  
 monna gehwylcum þe gemynd hafað  
 þæt he symle oftost and inlocast 432  
 and georn-licost god weorþige  
 he him þære lisse lean forgildeð  
 se gehalgoda hælend sylfa  
 efne in þam eðle þær he ær ne cwom 436  
 in lifgendra londes wynne  
 þær he gesælig sippan eardað  
 calne widan feorh wunað butan ende :—Amen : 7

## [B. THE ASCENSION.]

## [I.]

**N**V ÐV GEORNLICE GÆST-gerynum 440  
 mon se mæra mod-cræfte sec  
 þurh sefan snyttro þæt þu soð wite  
 hu þæt geeode þa se æl-mihtiga  
 acenned wearð þurh clænne hād 444  
 sippan he marian mægða weolman  
 mærrer meowlan mund-heals geceas .

419. MS. niht (for uiht = wiht).

439. Two-line space between the sections.

Lo! what a wondrous change is this in the life of men, 416  
 that the benign Creator of mankind  
 took from a damsel flesh immaculate,  
 nor knew she aught of love of man,  
 nor came the Lord of triumph down to earth 420  
 through seed of man; but it was greater craft  
 than all the men that dwell on earth might know,  
 how He, the glory of the skies, through mystery,  
 the heaven's high Lord, framed help 424  
 for mankind, through his mother's womb.  
 And aye unceasingly the Saviour of mankind  
 dealeth each day his forgiveness unto folk,  
 to help them; He, the Lord of hosts. 428  
 Wherefore must we praise Him faithfully,  
 zealous in deed and word. This is a noble rede  
 for every one of men that hath a mind,  
 that aye most often and most inwardly, 432  
 and most yearningly, he worship God.  
 He will recompense him for the love,  
 yea, the hallowed Saviour himself,  
 e'en in the country where he came ne'er before, 436  
 in the joy of the land of the living,  
 where happy ever after he shall dwell,  
 and rest for evermore, time without end. Amen.

## B. THE ASCENSION.

## I.

Seek thou now eagerly with all thy power of mind, 440  
 with the secrets of thy spirit, thou great man,  
 that thou mayst know aright, through thy soul's wisdom,  
 how it came about, when the Almighty  
 was born into the world in purity, 444  
 after he chose out Mary as protector,  
 choicest of maidens! damsel renowned!

þæt þær in hwitum hræglum gewerede  
 englas ne oðeowdun þa se æpeling cwom 448  
 beorn in betlem bodan wæron gearwe  
 þa þurh hleopor-cwide hyrdum cyðdon  
 sægdon soðne gefean þætte sunu wære  
 in middan-geard meotudes acenned 452  
 in betleme hwæpre in bocum ne cwið  
 þæt hy in hwitum þær hræglum oðywden.  
 in þa æpelan tid swa hie eft dydon.  
 Ða se brega mæra. to bethania 456  
 \*þeoden þrym-fæst his pegna gedryht \*[14 b.]  
 gelaðade leof weorud hy þæs lareowes  
 on þam wil-dæge word ne gehyrwdon  
 hyra sinc-giefan sona wæron gearwe 460  
 hæleð mid hlaford to þære halgan byrg  
 þær him tacna fela tires brytta  
 onwrah wuldres helm word-gerynum  
 ærþon up-stige án-cenned sunu 464  
 efen-ece bearn agnum fæder  
 þæs ymb feowertig þe he of foldan ær  
 from deaðe aras dægena rimes.  
 hæfde þa gefylled swa ær biforan sungon 468  
 witgena word geond woruld innan  
 þurh his þrowinga pegnas heredon.  
 lufedun leof-wendum lifes agend  
 fæder frum-sceafta he him fægre þæs 472  
 leofum gesipum lean æfter geaf  
 and þæt word acwæð waldend engla  
 gefysed fréa mihtig to fæder rice  
 gefeoð ge on ferððe næfre ic from-hweorfe 476  
 ac ic lufan symle læste wið eowic  
 and eow meaht giefæ and mid-wunige  
 awo to ealdre þæt eow æfre ne bið  
 þurh gife mine godes onsien. 480  
 Farað nu geond ealne. yrmenne grund.  
 geond wid-wegas. weoredum cyðað.

that there appeared not angels then arrayed  
 in robes of white, when the Prince, the Chief, 448  
 came into Bethlehem. Angels were ready,  
 who revealed in accents clear and told  
 to shepherds the sure joy that there was born  
 in middle-earth, in Bethlehem, 452  
 a Son of the Creator; yet in books it saith not  
 that they appeared there at that glorious tide,  
 in robes of white, e'en as they did anon,  
 when the greaf Leader in Bethany, 456  
 the Lord majestic, gathered His band of thanes,  
 the host beloved; on that welcome day  
 they slighted not the word of their Teacher,  
 of their bounteous Dispenser; soon were they dight, 460  
 men with their master, for the holy city :  
 there splendour's Lord, the Helm of glory,  
 revealed full many a sign to them in mystic words,  
 ere He arose, only begotten Son, 464  
 Child with his own Father co-eternal,  
 forty numbered days after he had first  
 ascended from the earth, from death.  
 Then had he fulfilled the prophets' words, 468  
 as they had sung before throughout the world,—  
 yea, by his passion. His thanes lauded Him,  
 they praised lovingly the Lord of life,  
 the Father of creation ! Wherefore in aftertime 472  
 he nobly recompensed His beloved comrades,  
 and these words spake He, Prince of angels,  
 mighty Lord, while hastening to his Father's realm :—  
 ' Rejoice ye in spirit, ne'er will I turn away, 476  
 but I will show my love towards you ever,  
 and grant you might and abide with you  
 ever to all eternity, and through my grace  
 ye shall ne'er know the want of sustenance. 480  
 Go now o'er all the spacious earth,  
 o'er the wide ways, announce to men,

bodiað <i>and</i> bremað. beorhtne geleafan. <i>and</i> fulwiað folc under roderum.	484
hweorfað to heofonum. hergas breotaþ. fyllað <i>and</i> feogað. feond-scype dwæscað. sibbe sawað. on sefan manna.	
purh meahta sped. ic eow mid-wunige. forð on frofre. <i>and</i> eow friðe healde. strengðu stapol-fæstre. *on stowa gehware. *[15 a.]	488
ða wearð semninga sweg on lyfte. hlud gehyred. heofon-engla preat. weorud wlite-scyne. wuldres aras. cwomun on corðre. cyning ure gewat. purh þæs temples hrof. þær hy to-segun. þa 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.	492
þæs þe hi swa leofne. leng ne mostun. geseon under swegle. song áhofun. aras ufan-cunde. æpeling heredun. lofedun lif-fruman. leohte gefegun. þe of þæs hælendes. heafclan lixte. gesegon hy æl-beorhte. englas twegen. fægre ymb þæt frum-bearn. frætwum blican. cyrninga wuldor. cleopedon of heahþu. wordum wræt-licum. ofer wera mengu. beorhtan reorde. hwæt bidað ge galilesce. guman on hwearfte.	496
Nu ge sweotule geseoð. soðne dryhten. on swegl faran. sigores ágend. wile up heonan. eard gestigan. æpelinga ord. mid þas engla gedryht. ealra folca fruma. fæder eþel-stóll : 7	500
	504
	508
	512
	516

preach and proclaim the bright belief,  
 and baptize folk beneath the skies, 484  
 turn them to heaven ; break idols,  
 cast them down and hate them ; extinguish enmity,  
 sow peace within the minds of men,  
 by virtue of your powers. I will ever stay with you 488  
 in solace, and will keep you in peace  
 with steadfast strength in every place !'

Then suddenly, a sound was heard  
 loud in the air ; a band of heavenly angels, 492  
 the messengers of glory, a beauteous host,  
 in legion came ; our king departed  
 through the temple's roof, where they beheld,  
 they who watched still the dear One's track, 496  
 the chosen thanes, there in the meeting-place,—  
 they saw the Lord, the Child divine, ascend  
 from earth into the heights : their souls were sad,  
 their spirit's grief was hot within their hearts, 500  
 for now they might no longer see 'neath heaven  
 One so beloved. Then raised a song  
 the messengers celestial, praised they the Prince,  
 they lauded life's Creator, joyed they in the light 504  
 which glistened 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 508  
 in wondrous words over the hosts of men,  
 with voices clear : 'Why bide ye here,  
 and stand about, ye Galilean men ?  
 Now see ye the true King, the Lord of victory, 512  
 manifestly wending to the skies ;  
 the Chief of princes with these hosts of angels,  
 the Lord of all mankind, up from hence  
 will soar unto His native home, His Father-land.' 516

## [II.]

**W**E mid pyslice · preate willað ·  
 ofer heofona gehlidu · hlaford fergan ·  
 to þære beorhtan byrg · mid þas bliðan gedryt ·  
 ealra sige-bearna · þæt seleste · 520  
 \*and æpeleste · þe ge her onstariað ·  
 and in frofre geseoð · frætsum blican · \*[15 l.]  
 wile eft swa-þeah · eorðan mægðe ·  
 sylfa gesecan · side herge · 524  
 and þonne gedeman · dæda gehwylce ·  
 þara ðe gefremedon · folc under roderum ·  
 ða wæs wuldres weard · wolcnum bifan † ·  
 heah-engla cyning · ofer hrofas upp · 528  
 haligra helm · hyht wæs geniwad ·  
 blis in burgum · þurh þæs beornes cyme ·  
 gesæt sige-hremig · on þa swiþran hand ·  
 ece ead-fruma · agnum fæder · 532  
 gewitan him þa gongan · to hierusalem ·  
 hæleð hyge-rofe · in ða halgan burg ·  
 geomor-mode · þonan hy god nyhst ·  
 up-stigende · eagam segun · 536  
 hyra wil-gifan · þær wæs wopes hring ·  
 torne bitolden · wæs seo treow lufu ·  
 hat æt heortan · hreðer innan weoll ·  
 beorn breost-sefa · bidon ealle þær · 540  
 þegnas þrym-fulle · þeodnes gehata ·  
 in þære torhtan byrig · tyn niht þa-gen ·  
 swa him sylf bibead · swegles agend ·  
 ær þon up-stige · ealles waldend · 544  
 on heofona gehyld · hwite cwoman ·  
 eorla ead-giefan · englas to-geanes ·

527. *MS.* bifengun.  
 between b and o; bidan.

539. *MS.* hreder.

540. *MS.* l<sup>e</sup>orn, an erasure

## II.

‘Fain would we o’er the vaults of heaven  
conduct the Lord with all this company,  
this joyous band, unto the shining burgh.’

‘He whom ye gaze on here, the best 520  
and noblest of all the sons of triumph,  
He whom ye see in solace shining resplendently,  
will surely yet again with ample host  
Himself revisit all the races of the earth, 524  
and then will judge each single deed  
that folk beneath the heavens have performed.’

Then was glory’s Guardian, the archangels’ King,  
the Helm of holy men, wrapt in clouds 528  
high o’er the roofs. Joy and bliss were renewed  
within the cities, at the Prince’s coming.  
On His own Father’s right hand sat He down  
triumphant, the eternal Source of good. 532  
Then went they journeying to Jerusalem,  
unto that holy burgh, the valiant men  
sad in spirit, from that spot where they had seen  
so late with their own eyes God rise aloft, 536  
their kind Dispenser: there was unbroken weeping,  
their faithful love was overwhelmed with grief,  
hot in their hearts their spirits boiled within,  
their breast-thoughts burned. All His glorious thanes 540  
awaited there the Lord’s behests,  
within the noble city, yet ten nights,  
as Himself the Lord of heaven bade,  
ere He, Omnipotent, ascended high 544  
to heaven’s keeping, and white angels came  
toward the bounteous Prince of warrior-men.

Ðæt is wel cweden . swa gewritu secgað .  
 þæt him al-beorhte englas togeanes . 548  
 in þa halgan tid . heapum cwoman .  
 sigan on swegle . þa wæs symbla mæst .  
 geworden in wuldre . wel þæt gedafenað .  
 þæt to þære blisse . beorhte gewerede . 552  
 in þæs þeodnes burg . þegnas cwoman .  
 weorud wlite-scyne . gesegon wil-cuman .  
 on heah-setle . heofones waldend .  
 folca feorh-giefan . frætsum \* ealles waldend \*[ 16 a.] 556  
 middan-geardes *and* mægen-þrymmes  
 hafað nu se halga helle bireafod  
 ealles þæs gafoles þe hi gear-dagum  
 in þæt orlege unryhte swealg . 560  
 nu sind forcumene *and* in cwic-susle  
 gehynde *and* gehæfte in helle grund  
 dugupum bidæled deofla cempa  
 ne meahtan wiper-brogan wige spowan 564  
 wæpna wyrpum sippan wuldres cyning  
 heofon-rices helm hilde gefremede  
 wip his eald-feondum ánes meahtum  
 þær he of hæfte áhlód hupa mæste . 568  
 of feonda byrig folces unrim .  
 þisne ilcan preat þe ge her on-stariað  
 wile nu geseccan sawla nergend  
 gæsta gief-stol godes agen bearn 572  
 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 . 576  
 wile into eow ealles waldend  
 cyning on ceastre corðre ne lytle  
 fyrn-weorca fruma folc gelædan  
 in dreama dream ðe he on deoflum genom 580

It is well-spoken, as the Scriptures say,  
 that all-bright angels at that holy tide 548  
 in legions came, descending in the clouds  
 to meet Him; then the greatest jubilee  
 arose within the Glory. 'Tis well befitting  
 that His servants came to the Beatitude, 552  
 into the Prince's city, brightly clad,  
 a beauteous host: they saw the welcome Guest  
 on His high throne, the heaven's Lord,  
 Source of men's life, ruling in splendour all,— 556  
 the 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 place of strife. 560  
 Now are they quelled, the devils' champions,  
 in living torture humbled and held bound,  
 bereft of prowess, in hell's abyss:  
 the hostile foes might not speed in battle 564  
 with weapon-thrusts, when He, the King of glory,  
 the Helm of heaven's realm, waged war,  
 with his sole might, against his ancient foes.  
 Then drew He forth from durance the best spoil, 568  
 a folk unnumbered from the burgh of fiends,  
 this very band which ye gaze on here.  
 Now will He visit the spirits' throne of grace  
 the proper Child of God, Saviour of souls, 572  
 after the war-play. Now ye know right well  
 what Lord is He that leadeth this company;  
 now boldly go ye forward 'to meet friends,  
 joyful in spirit. Open, O ye gates! 576  
 the Lord of all, the King, creation's Source,  
 will lead through you unto the city,  
 unto the joy of joys, with host not small,  
 the folk which from the devils He hath reft, 580

þurh his sylfes sygor sib sceal gemæne  
 englum *and* ældum á forð heonan  
 wesan wide-ferh. wær is æt-somme  
 godes *and* monna gæst-halig treow 584  
 lufu lifes hyht *and* ealles leohtes gefea.  
 hwæt we nú gehyrdan hu þæt hælu-bearn  
 þurh his hyder-cyme hals eft forgeaf  
 gefreode *and* gefreopade folc under wolcnum 588  
 mære meotudes sunu þæt nu monna gehwylc  
 ewic \*þendan her wunat geceosan mót \*[16 b.]  
 swa helle hienþu swa heofones mærþu  
 swa þæt leohte leoht swa ða lapā niht 592  
 swa þrymmes þræce swa þrystra wræce.  
 swa mid dryhten dream. swa mid deoflum bream.  
 swa wite mid wrapum swa wuldor mid arum  
 swa lif swa deað swa him leofre bið 596  
 to gefremmanne þenden flæsc *and* gæst  
 wuniað in worulde wuldor þæs age  
 þrynyssce þrym þone butan ende: 7

## [III.]

ÐÆT is þæs wyrðe þætte wer-þeode 600  
 secgen dryhtne þone duguða gehwylcere  
 þe us sið *and* ær simle gefremede  
 þurh monig-fealdra mæгна geryno.  
 he us æt giefcð *and* æhta sped 604  
 welan ofer wid-lond *and* weder life  
 under swegles hleo sunne *and* mona  
 æpelast tungla eallum scinað  
 heofon-condelle hælepum on eorðan 608  
 dreoscð deaw *and* ren duguðe weccap  
 to feorh-nere fira cynne  
 iecað eorð-welan. þæs we callas sculon

through His own victory. Peace shall be shared  
 by angels and by men henceforth evermore  
 to all eternity: 'twixt God and men  
 there is a covenant, a ghostly pledge,— 584  
 love, and life's hope, and joy of all the light.

Lo! we have now heard how the Saviour-Child  
 dispensed again salvation by His advent hither,  
 how He, the Lord's great Son, freed and protected 588  
 folk 'neath the clouds, that now each man,  
 while he is dwelling here alive, must choose,—  
 be it hell's shame, or heaven's fame,  
 be it the shining light, or the loathsome night, 592  
 be it majestic state, or the rash ones' hate,  
 be it song with the Lord, or with devils discord,  
 be it torment with the grim, or glory with cherubim,  
 be it life, or death, as it shall liefer be 596  
 for him to act while flesh and spirit dwell  
 within the world. Wherefore let glory be,  
 thanks endless, to the noble Trinity.

### III.

'Tis therefore fitting that the tribes of men 600  
 give thanks unto the Lord for every good  
 which late and early He hath ever rendered us,  
 through mystery of wonders manifold.  
 He giveth us food and fulness of possessions, 604  
 wealth o'er the spacious earth, and gentle weather  
 under the heaven's protection; sun and moon,  
 noblest of constellations, heaven's candles,  
 shine for all men on earth alike; 608  
 dew falleth and rain; they call abundance forth  
 to nourish life, for all the race of men;  
 earth's riches they increase. For all this must we

secgan þonc *and* lof. þeodne ussum. 612  
*and* huru þære hælo. þe he us to hyhte forġeaf.  
 Ða he þa yrmðu. eft-oncyrde  
 æt [h]is up-stige. þe we ær drugon  
*and* ġeþingade þeod-buendum. 616  
 wið fæder swæsne fæhþa mæste  
 cyning an-boren cwide eft-onhwearf  
 saulum to sibbe se þe ær sunġen [wæs]  
 þurh yrne hyge. ældum to sorge. 620  
 Ic þec ofer eorðan ġeworhte. on þære þu scealt yrmþum lifġan.  
 wunian in ġewinne \**and* wræce dreogan \*[17 a.]  
 feondum to hroþor fus-leoð galan  
*and* to þære ilcan scealt eft ġeweorþan 624  
 wýrmum aweallen þonan wites fyr  
 of þære eorðan scealt eft ġesecan.  
 Hwæt ús þis se æþeling yðre ġefremede  
 þa he leómum onfeng. *and* lic-homan 628  
 monnes magu-tudre. siþþan meotodes sunu  
 engla eþel. upġestigan  
 wolde weoroda god. ús se willa biwom  
 heanum to helpe on þa halġan tid. 632  
 bi þon ġiedd áwræc iob swa he cuðe  
 hereðe helm wera hælend lofeðe  
*and* mid sib-lufan sunu waldendes  
 freo-noman cende *and* hine fugel nemde 636  
 þone iudeas. onġietan ne meahtan.  
 in ðære god-cundan ġæstes strengðu  
 wæs þæs fugles flyht feondum on eorþan.  
 dyrne *and* degol. þam þe deorc ġewit 640  
 hæfdon on hrepre heortan stænne.  
 noldan hi þa torhtan. tacen oncnawan.  
 þe him beforan fremede. freo-bearn godes.  
 monig mis-líc. ġeond middan-ġeard 644  
 swa se fála fugel. flyġes cunnode.

give thanks and praise unto our Lord, 612  
 yet first for our salvation, which He gave us as our hope,  
 at His ascension, when He turned away  
 the miseries which we had suffered erst,  
 when He, the one-born King, on man's behalf, 616  
 compounded with His Father, the Beloved,  
 the greatest feud, averted the decree,  
 for our souls' peace, which had been sung erewhile  
 in angry mood for sorrow unto men:— 620

'I wrought thee on the 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, 624  
 with worms o'ercharged, from whence thou shalt  
 thereafter seek the fire of punishment.'

Lo! this the noble Prince assuaged for us  
 when He took limb and fleshly covering 628  
 from child of man, when He willed to ascend  
 to the land of angels, He the Creator's Son,  
 the God of hosts: upon that holy tide,  
 the wish arose to help us, wretched ones. 632  
 Of this Job sang a song as he well could;  
 he praised the Helm of men, lauded the Saviour,  
 and in tender love devised a noble name  
 for the Ruler's Son, and named Him as a bird, 636  
 a name which Jews might nowise understand.  
 By the Spirit's strength divine,  
 hidden and secret from his foes on earth  
 was that bird's flight, from those who in their breasts 640  
 had understanding dark, a stony heart:  
 they would not recognise the glorious signs  
 which the noble child of God wrought before them,  
 many and various, on the middle-earth. 644  
 Thus the noble bird assayed his flight;

hwilum engla eard. up gesohte.  
 modig meahtrum strang. þone maran ham.  
 hwilum he to corþan eft gestylde. 648  
 þurh gæstes giefre grund-sceat sohte.  
 wende to worulde bi þon se witga song.  
 he wæs upp-hafen engla fæðmum  
 in his þa miclan. meahtra spede. 652  
 heah *and* halig ofer heofona þrym.  
 ne meahtran þa þæs fugles. flyht gecnawan.  
 \*þe þæs up-stiges *and*-sæc fremedon \*[17 b.]  
*and* þæt ne gelyfdon þætte lif-fruma 656  
 in monnes hiw ofer mægra þrym  
 halig fróm hrusan ahafen wurde.  
 Ða us geweorðade se þas world gescop  
 godes gæst-sunu *and* us giefre sealde 660  
 uppe mid englum ece stapelas  
*and* eac monig-fealde modes snyttru  
 scow *and* sette geond sefan monna.  
 Sumum word-laþe wise sendeð 664  
 on his modes gemynd þurh his mupes gæst  
 æpele *and* giet. se mæg eal fela.  
 singan *and* secgan þam bið snyttru cræft.  
 bifolen on ferðe. Sum mæg fingrum wel. 668  
 hlude fore hælepum hearpan stirgan.  
 gleo-beam gretan. Sum mæg god-cunde.  
 reccan ryhte æ. Sum mæg rýne tungla.  
 secgan side gesceaft. Sum mæg searolice 672  
 word-cwide writan. Sumum wiges sped.  
 giefreð æt gupe þonne gar-getrum  
 ofer scild-hreadan sceotend sendað  
 flacor flan-geweorc. Sum mæg fromlice 676  
 ofer sealtne sæ sund-wudu drifan  
 hreran holm-þræce. Sum mæg heanne beam  
 stælgne gestigan. Sum mæg styled sweord.

whilom He sought on high the angels' land,  
 the noble home, proud, strong in might,  
 whilom He again descended to the earth, 648  
 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  
 into the spacious glory of His might, 652  
 high and holy, above the heaven’s splendour.’

They might not know of that bird’s flight,  
 who made denial of the ascension,  
 and who believed not that life’s Author, 656  
 in form of man, holy from the earth,  
 was raised above the glorious hosts.

Then God’s Spirit-Son who shaped the world,  
 ennobled us and gave us gifts, 660  
 eternal seats with the angels on high,  
 and wisdom, too, of mind, full-manifold,  
 He sowed and set within men’s soul.

To one He sendeth to memory’s seat 664  
 charm of wise words, through the spirit of the mouth,  
 and noble understanding. He can sing  
 and say full many things, within whose soul  
 is hid the power of wisdom. One can full well 668

with fingers, loud before the warriors, wake the harp,  
 and greet the glee-beam: one can expound aright  
 the law divine: one can tell the constellations’ course,  
 the wide creation: one cunningly can write 672  
 the spoken word: to one he giveth battle-speed,

when in the fight the shooters send  
 the storm of darts, swift-flying arrow-work,  
 over the shield’s defence: one can boldly 676  
 o’er the salt sea drive the ocean-wood  
 and stir the water’s rush: one can ascend  
 the lofty tree and steep: one can work

wæpen gewyrcean . Sum con wonga bigong . 680  
 wegas wid-gielle swa se waldend us  
 god-bearn on grundum his giefte bryttað .  
 Nyle he ængum anum . ealle gesyllan  
 gæstes snyttru þy læs him gielp sceppe 684  
 þurh his anes cræft ofer oþre forð : 7

## [IV.]

\* **D**US god meahtig geofum un-hneawum . \* [18 a.]  
 cyning al-wihta . cræftum weorðap  
 eorþan tuddor swylce eadgum blæd 688  
 seleð on swegle sibbe ræreþ  
 ece to ealdre engla *and* monna  
 swa he his weorc weorpað . bi þon se witga cwæð  
 þæt á-hæfen wæren halge gimmas 692  
 hædre heofon-tungol healice upp .  
 sunne *and* mona . hwæt sindan þa  
 gimmas swa scyne buton god sylfa  
 he is se soð-fæsta . sunnan leoma 696  
 englum *and* eorð-warum æpele scima  
 ofer middan-geard mona lixæð  
 gæst-lic tungol swa seo godes circe  
 þurh gesomninga . soðes *and* ryhtes 700  
 beorhte bliceð swa hit on bocum cwip  
 sibþan of grundum god-bearn á-stag .  
 cyning clænra gehwæs þa seo circe hér .  
 æ-fyllendra eaht-nysse bád . 704  
 under hæpenra . hyrda gewealdum  
 þær ða syn-sceaðan soþes ne giemdon  
 gæstes þearfe ac hi godes tempel  
 bræcan *and* bærndon blod-gyte worhtan 708  
 feodan *and* fylدون hwæpre forð bicwom

685. forð, the only word on the last line of 17 b; the rest of the line blank.  
 698. MS. lixed. 709. MS. feodan; between o and d a letter erased in MS.

steeled sword and weapon : one knoweth the plains' direction, 680  
 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, 684  
 placed far above the rest by power of himself alone.

## IV.

Thus mighty God, King of all created things,  
 ennobleth by these crafts, by gifts unsparing,  
 earth's progeny, and giveth joy 688  
 unto the blessed in heaven, and setteth peace  
 for angels and for men to all eternity.  
 He honoureth His work, even as the prophet said,  
 that holy gems were raised aloft 692  
 on high, the stars serene of heaven,  
 the sun and moon. What are these  
 gems so bright, but God Himself?  
 He is the sun's true beam, 696  
 the noble light for angels and for men :  
 the moon shineth o'er the middle-earth,  
 a spiritual star, e'en as God's Church  
 gleameth brightly through the congregations 700  
 of the True and Just ; as it saith in books,  
 that when the Child divine, the King all pure,  
 had ascended from the earth, then the Church here  
 of the faithful ones endured oppression 704  
 'neath heathen shepherds' rule ;  
 then the sinful took no heed of truth,  
 nor of their spirit's needs, but brake and burned  
 God's temple, wrought bloodshed, 708  
 hated and destroyed ; yet through the Spirit's grace

þurh gæstes giefe · godes þegna blæd  
 æfter up-stige ecan dryhtnes ·  
 bi þon salomon song · sunu dauipes 712  
 giedda gearo-snottor · gæst-gerynum  
 waldend wer-þeoda and þæt word acwæð  
 cuð þæt geweorðeð þatte cyning engla  
 meotud meahtum swið munt gestylleð 716  
 gehleapeð hea-dune hyllas and cnollas ·  
 bewrið mid his wuldre · woruld alyseð  
 ealle corð-\* buend þurh þone æpelan styl · \*[18 l.]  
 wæs se forma hlyp þa he on fæmnan astag 720  
 mægeð un-mæle and þær mennisc hiw  
 onfeng butan firenum þæt to frofre gewearð  
 eallum eorð-warum wæs se oper stiehl  
 bearnes gebyrda · þa he in binne wæs 724  
 in cildes hiw clapum bewunden  
 ealra þrymma þrym wæs se þrida hlyp  
 rodor-cyniges ræs þa he on rode astag  
 fæder frofre gæst wæs se feorða stiehl 728  
 in byrgenne þa he þone beam ofgeaf  
 fold-ærne fæst wæs se fifa hlyp  
 þa he hell-warena heap forbygde  
 in cwic-susle cyning innē gebond 732  
 feonda fore-sprecan fyrnum teagum  
 grom-hydigne þær he gen ligeð  
 in carcerne clommum gefæstnad  
 synnum gesæled · wæs se siexta hlyp 736  
 haliges hyht-plega þa he to heofonum astag  
 on his eald-cyððe þa wæs engla preat  
 on þa halgan tid hleah tre blipe  
 wynnnum geworden gesawan wuldres þrym 740  
 æpelinga ord eþles neosan  
 beorhtra bolda þa wearð burg-warum ·  
 eadgum ece gefea · æpelinges plega  
 þus her on grundum godes ece bearn 744

the welfare of God's servants was maintained  
 after the eternal Lord's ascent :  
 of this thing Solomon the son of David sang, 712  
 all-wise in song and secrets spiritual,  
 the ruler of the nations, and these words he spake:—

‘This shall be known that the angels’ King,  
 the Lord strong in His might, shall mount a hill, 716  
 shall leap the lofty downs, shall with His glory wreath  
 the hills and knolls, and by that noble bound  
 shall free the world and all that dwell on earth.’

The first leap was when He descended to the damsel, 720  
 the spotless maid, and sinlessly took there  
 a human form, which was a solace

for all men on earth. The second spring was this,  
 the infant's birth, when He, the Glory of all glories, 724  
 swathed in clothes was in the manger

in child-form. The third leap was  
 the heavenly King's career when He, the Father's solace,  
 mounted on the rood. The fourth spring was 728  
 into the tomb, when he left the tree,

(and lay) fast within the earth-house. The fifth leap was  
 when he bowed down the multitude of hell-folk  
 in living torment, and bound their king within, 732  
 the devils' spokesman, so grim of spirit,  
 with fiery fetters, where he yet lieth

in the prison there, fastened with bonds,  
 and bound with sins. The sixth leap was 736

the holy One's exultant revel when He to heaven ascended,  
 unto his ancient home: then the hosts of angels  
 were blithe with laughter and with joy,  
 upon that holy tide: they saw the Crown of glory, 740  
 the Prince of nobles, draw near his native land,  
 the bright abodes; then was the Prince's revel  
 eternal joy for the happy folk within that burgh.

Thus the eternal Child of God, here upon earth, 744

ofer heah hleopu hlypum stylde  
 modig æfter muntum - swa we men sculon  
 heortan gehygdum hlypum styllan  
 of mægne in mægen. mærpum tilgan 748  
 þæt we to þam hyhstan hrofe gestigan  
 halgum weorcum þær is hyht *and* blis  
 gepungen þegn-weorud . is us þearf micel  
 þæt we mid heortan hælo secen. 752  
 þær we mid gæste georne \*gelyfað \*[19 a.]  
 þæt þæt hælo-bearn heonan up-stige  
 mid usse lic-homan lifgende god  
 forþon we a sculon idle lustas 756  
 syn-wunde forseon *and* þæs sellran gefeon  
 habbað we us to frofre fæder on roderum  
 ælmehtigne he his áras þonan  
 halig of beahðu hider onsendeð 760  
 þa us gescildap wið sceppendra  
 eþglum earh-farum þi læs un-holdan.  
 wunde gewyrceþ þonne wroht-bora  
 in folc godes forð onsendeð 764  
 of his brægd-bogan biterne stræl  
 forþon we fæste sculon wið þam fær-scyte  
 symle wærlice. wearde healdan  
 þy læs se attres ord in-gebuge 768  
 biter bord-gelac under ban-locan  
 feonda fær-searo þæt bið frecne wund  
 blatast benna utan us beorgan þa  
 penden we on eorðan eard weardigen 772  
 utan us to fæder freopa wilnian  
 biddan bearn godes *and* þone bliðan gæst  
 þæt he us gescilde wið sceapan wæpnum.  
 lapra lyge-searwum se us lif forgeaf 776  
 leomu lic *and* gæst. si him lof symle  
 purh woruld worulda. wuldor on heofnum : 7

757. *MS.* sellan. 762. *MS.* englum. 766. *MS.* fær,scyte. 777. *MS.* se.  
 778. *Half-line space between the sections.*

sprang by leaps over the lofty hills,  
boldly from mount to mount, so must we men,  
in our hearts' thoughts, by such leaps spring  
from virtue unto virtue and strive for glory, 748  
so that through holy works we may rise  
unto the highest height, where there is joy and bliss  
and ministering legions glorious. Great is our need,  
that we should seek salvation there with our hearts, 752  
where we earnestly in spirit place our faith,  
so that the Saviour-Child, the living God,  
may with our bodies soar aloft from hence.  
Wherefore we must ever scorn all idle lusts 756  
and wounds of sin, and rejoice in what is goodlier;  
we have our solace in the Almighty,  
our Father in heaven: [He, the holy One, will send  
His messengers down hither from on high 760  
to shield us from the noxious arrow-flights  
of those that do us scathe, lest fiends  
should work us wounds, when the Accuser  
sendeth forth the bitter shaft 764  
among God's folk from his drawn bow.  
Wherefore we must firmly and aye warily  
keep watch against the sudden shot,  
lest the envenomed point, the bitter dart, 768  
the sudden wile of foes, should enter in  
beneath the bones' enclosure: that is a grievous wound,  
the ghastliest of gashes. Let us then guard ourselves,  
while we hold habitation upon earth; 772  
let us desire peace from the Father,  
and pray the Son of God, and eke the kindly Spirit,  
that He shield us from the spoilers' weapons,  
from the lying wiles of foes; He gave us life, 776  
limbs, body, and eke spirit: ever to Him be praise,  
glory in the heavens, world without end.

## [V.]

**N**E pearf him ondrædan deofla strælas  
 ænig on eorðan ælda cynnes 780  
 gromra gar-fare gif hine god scildeþ  
 duguða dryhten is þam dome neah  
 þæt we gelice sceolon leanum hleotan  
 swa we wide feorh weorcum hlōdun 784  
 geond sidne grund . us secgað bec  
 hú æt ærestan ead-\*mod astag . \*[19 b.]  
 in middan-geard mæгна gold-hord  
 in fæmnan fæðm freo bearn godes . 788  
 halig of heahþu huru ic wene me .  
 and eac ondræde . dóm ðy reþran .  
 ðonne eft cymeð engla þeoden  
 þe ic ne heold teala þæt me hælend min 792  
 on bocum bibeað ic þæs brogan sceal  
 geseon sýn-wræce þæs þe ic soð talge  
 þær monig beoð on gemot læded  
 fore onsyne eces deman 796  
 þonne . H . cwacað . gehyreð cyning mæðlan .  
 rodera ryhtend . sprecau reþe word  
 þam þe him ær in worulde wace hyrdon  
 pendan . M . and T . ypast meahtan 800  
 frofre findan þær sceal forht monig  
 on þam wong-stede werig bidan  
 hwæt him æfter dædum deman wille  
 wrapra wita biþ se . P . scæcen 804  
 eorþan frætwa N . wæs longe .  
 Þ . flodum bilocen lif-wynna dæl .  
 F . on foldan þonne frætwe sculon  
 byrnan on bæle blac rasetteð 808  
 recen reada leg reþe scribeð .  
 geond woruld wide wongas hreosað

## V.

No one of the race of men on earth  
 need fear the devil's shafts, 780  
 the spear-flight of the fiends, if God, the Lord of hosts,  
 shieldeth him. The day of doom is nigh,  
 so that we shall gain the recompense  
 that by our works we have amassed on this wide earth, 784  
 during the length of life. Books tell us,  
 how at first the noble Son of God,  
 glory's Treasury, holy from on high,  
 humbly descended to the middle-earth 788  
 into the damsel's keeping. Verily I ween,  
 and eke I fear, a doom the sterner,  
 when the Prince of angels cometh a second time,  
 for that I kept not well that which my Saviour 792  
 bade me in his books : therefore shall I see  
 terror and sin-vengeance, I know full well,  
 when many shall be brought unto the concourse  
 before the presence of the eternal Judge. 796  
 Then the **K**een shall quake, when he heareth the king,  
 heaven's ruler, speak and utter wrathful words  
 to those who erewhile in the world obeyed him feebly,  
 while **Y**earning and **N**eed might most easily 800  
 find solace : there many a one afeard  
 shall wearily await upon that plain  
 what fearful penalty He will adjudge to him  
 after his deeds : then the **W**insomeness of earthly gauds 804  
 shall be all changed. Longsince, the portion of life's joys,  
 allotted **U**s, by **L**ake-floods was enclosed,  
 our **F**ortune on the earth : then shall earthly gauds  
 consume in fire ; bright and swift 808  
 the ruddy flame shall rage and fiercely stride  
 o'er the wide world ; the plains shall fall,

lædað. 797-807. *The runic letters in the text are taken to represent respectively the words :—Cene, Yfel, Nyd, Wyn, Úr, Lagu, Feoh.*

burg-stede berstað brond bið on tyhte  
 æleð eald-gestreon unmunlice 812  
 gæsta gifrast þæt geo guman heoldan  
 þenden him on eorþan onmedla wæs.  
 forþon ic leofra gehwone læran wille  
 þæt he ne agæle gæstes þearfe 816  
 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 820  
 on his gear-dagum georne bipencan  
 þæt us milde bicwom meahta waldend  
 æt \*ærestan þurh þæs engles word. \*[20 a.]  
 bið nu eorneste þonne eft cymeð 824  
 reðe *and* ryhtwis rodor bið onhrered  
*and* þas miclan gemetu middan-geardes  
 beheofiað. þonne beorht cyning leanað  
 þæs þe hy on eorþan eargum dædum 828  
 lifdon leahtrum fá. þæs hi longe sculon  
 ferð-werige onfon in fyr-baðe  
 wælmum biwrecene wrap-lic *and* lean.  
 þonne mæгна cyning on gemot cymeð 832  
 þrymma mæsta; þeod-egsa bið  
 hlud gehyred bi heofon-woman  
 cwaniendra cirm cerge reotað  
 fore onsyne eces deman 836  
 þa þe hyra weorcum wace truwiað  
 ðær bip oð-ywed egса mara  
 þonne from frum-gesceape gefrægen wurde  
 æfre on eorðan þær bið æghwylcum 840  
 syn-wyrcendra on þa snudan tid  
 leofra micle þonne eall þeos læne gesceaft  
 þær he hine sylfne on þam sige-þreate  
 behydan mæge þonne herga fruma 844

the citadels shall crash; the fire shall on its way;  
unpityingly shall he, greediest of guests, burn up 812  
the ancient treasures which men held of old,  
while pride dwelt with them upon earth.  
Wherefore I will instruct each well-beloved  
lest he be careless of his spirit's need, 816  
or pour it forth in boasting, whilst God willeth  
that he may dwell here in the world,  
whilst soul with body, the guest-house it is in,  
may journey on together. Each man must 820  
consider in his life-days well,  
how He, the Lord of might, was kind to us  
at first, according to the angel's word.  
He will then be stern when he cometh again, 824  
wrathful and rigorous. The heavens shall shake,  
and all the great estates of middle-earth  
shall wail, when the bright King requiteth them  
for that they lived on earth in wicked deeds, 828  
crime-stained: wherefore they must long,  
aweary of themselves, beset with flames, endure  
dire retribution in the bath of fire,  
when the mighty King cometh to the concourse there, 832  
with greatest majesty: then men's terror,  
the cry of mourners, shall be heard aloud,  
amid the noises of the heavens; sadly shall they wail  
afore the presence of the eternal Judge, 836  
who have but faint reliance in their works.  
Then shall be seen a greater terror  
than ever hath been heard of on the earth,  
since the beginning: there at that sudden time 840  
each sinner will have liefer far  
than all this transient creation  
some place where he may hide him  
in that rush of triumph, when the Lord of hosts, 844

æpelinga ord eallum demeð  
 leofum ge laðum lean æfter ryhte  
 þeoda gehwylcre is us þearf micel  
 þæt we gæstes wlite ær þam gryre-brogan 848  
 on þas gæsnan tid georne biþencen.  
 Nu is þon gelicost swa we on lagu-flode  
 ofer cald wæter ceolum liðan  
 geond sidne sæ sund-hengestum 852  
 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 856  
 ær þon we to londe geliden \*hæfdon \*[20 b.]  
 ofer hreone hrycg þa us help biowom  
 þæt us to hælo hyþe gelædde  
 godes gæst-sunu and us gief e sealde 860  
 þæt we oncnawan magun ofer ceoles bord  
 hwær we sælan sceolon sund-hengestas  
 ealde yð-mearas ancrum fæste  
 utan us to þære hyðe hyht stapelian. 864  
 Ða us gerymde rodera waldend  
 halge on heahþu þa he heofonum astag:—:7 :7 :7

## [C. THE DAY OF JUDGMENT.]

## [I.]

**D**ONNE MID FERE fold-buende 868  
 se micla dæg mealtan dryhtnes  
 æt midre niht mægne bihlæmeð  
 scire gesceafte swa oft sceaða fæcne  
 þeof prist-lice þe on þystre fareð  
 on sweartre niht sorg-lease hæleð 872  
 semninga for-fehð slæpe gebundne  
 eorlas ungearwe yfles genægeð

the Chief of princes, shall adjudge to all,  
to friends and foes, to every one of men,  
a righteous recompense. Great is our need,  
that in this barren time, ere that grim terror, 848  
we should fain 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,  
and drive the flood-wood through the spacious sea, 852  
with horses of the deep: a perilous stream is this  
of boundless waves, and these are stormy seas, on which  
we toss about, here in this feeble world,  
o'er the deep paths. The way was hard, 856  
ere that we had sailed unto the land,  
over the troubled main; then came there help to us,  
that brought us to the haven of salvation,  
God's Spirit-Son, and gave us grace 860  
that we may know, e'en from the vessel's deck,  
where we must bind with anchors fast  
our ocean-steeds, old stallions of the waves.  
O let us rest our hope in that same port, 864  
which the Sovereign of the skies opened for us,  
holy on high, when He to heaven ascended.

## C. THE DAY OF JUDGMENT.

## I.

With sudden fear, at midnight then,  
the mighty Lord's great day, 868  
shall boldly strike earth's habitants  
and the bright creation, even as some wily robber,  
some daring thief that prowleth in the dark,  
in the swart night, surpriseth suddenly 872  
careless mortals bound in sleep,  
and evilly assaulteth men unprepared.

swa on syne beorg somod up cymeð  
 mægen-folc micel meotude getrywe 876  
 beorht *and* blipe him weorpeð blæd gifen .  
 þonne from feowerum foldan sceatum  
 þam ytemestum eorþan rices  
 englas æl-beorhte on efen blawað 880  
 byman on brehtme beofað middan-geard  
 hruse under hælepum hlydað tosomne  
 trume *and* torhte wið tungla gong  
 singað *and* swinsiap supan *and* norþan 884  
 eastan *and* westan ofer tealles gesceaft  
 weccað of deaðe dryht-gumena bearn  
 eall monna cynn \*to meotud-sceafte \*[21 a.]  
 eges-lic of þære ealdan moldan hatað hy upp-astandan 888  
 sneome of slæpe þy fæstan þær mon mæg sorgende folc  
 gehyran hyge-geomor hearde gefysed  
 cearam cwipende cwicra gewyrhtu  
 forhte á-færde þæt bið fore-tacna mæst 892  
 þara þe ær oppe sið æfre gewurde  
 monnum op-ywed þar gemengde beoð  
 onhælo gelac engla *and* deofla  
 beorhtra *and* blacra weorpeð bega cyme 896  
 hwitra *and* sweartra swa him is ham sceapen  
 ungelice englum *and* deoflum .  
 þonne semninga on syne beorg  
 supan eastan sunnan leoma 900  
 cymeð of scyppende scynan leohtor  
 þonne lit men mægen modum ahyegan  
 beorhte blican þonne bearn godes  
 þurh heofona gehleodu hider oð-yweð 904  
 cymeð wundorlic cristes onsyn  
 æpel-cyninges wlite eastan fram roderum  
 on sefan swete sinum folce  
 biter bealo-fullum gebleod wundrum . 908  
 eadgum *and* earmum ungelice

So to Sion's hill a mighty host,  
radiant and blithe, shall ascend together,  
the faithful of the Lord : glory shall be given them.

876

Then from the world's four corners,  
from the uttermost regions of the realm of earth,  
resplendent angels shall loudly, with one accord,

*Chorus: Hallelujah for  
eastern sea  
prayer concern*

880

sound their trumpets, and mid-earth shall quake,  
and the region under men. Boldly and gloriously  
shall they blow together toward the stars' career,

*Voice and motion  
Christ's last day*

and sing and chant from south and north,

884

from east and west, o'er all creation,

and wake from death unto the final doom,

aghast from the old earth, the sons of warrior-men

and all mankind, and bid them arise

888

forthwith from their deep sleep. There one may hear

a sorrowing host, dismal and hard bestead,

sorely afeard, bewailing woefully

their deeds when living. This shall be the greatest sign 892

of all those which aye, erewhile or since,

were shown to men : to wit, the hidden hosts

of angels and of devils, the bright and dark,

shall be commingled ; there shall come both,

896

the white and black, as a home is shaped for them,  
for angels and for devils, all unlike.

Then suddenly to Sion's hill

a sun-beam from south-east shall come

900

from the Creator, shining more brilliantly

than men may ween of in their minds,

and gleaming brightly ; then the Son of God

hitherward shall appear o'er heaven's vaults ;

904

wondrous from the east of heaven shall come

Christ's presence, the aspect of the noble King,

sweet-minded to his own folk,

bitter to the baleful, marvellously visaged,

908

diversely for the blessed and the forlorn.

he bið þam godum glæd-mod on gesihþe .  
 wlitig wynsumlic weorude þam halgan .  
 on gefean fæger . freond *and* leoftæl . 912  
 lufsum *and* liþe leofum monnum  
 to sceawianne þone scynan wlite  
 weðne mid willum waldendes cyme  
 mægen-cyninges þam þe him on mode ær 916  
 wordum *and* weorcum wel gecwemdun .  
 he bið þam yflum eges-lic *and* grim-lic  
 to geseonne synnegum monnum  
 þam þær mid firenum \*cumað forð for-worhte . \*[21 b.] 920  
 þæt mæg wites to wearninga þam þe hafað wisne geþoht  
 þæt se him eallunga owiht ne ondrædeð  
 se for ðære onsyne egsan ne weorpeð  
 forht on ferðe þonne he frean gesihð 924  
 ealra gesceafta . *and*weardne faran  
 mid mægen-wundrum mongum to þinge  
 ond him on healfa gehwone heofon-engla þreat  
 ymb-utan farað ælbeorhtra scolu 928  
 hergas haligra heapum geneahhe  
 dyneð deop gesceaft *and* fore dryhtne færeð  
 wælm-fyra mæst ofer widne grund ;  
 hlemmeð hata leg heofonas berstað 932  
 trume *and* torhte tungol of-hreosað ;  
 þonne weorpeð sunne sweart gewended  
 on blodes hiw seo ðe beorhte scán  
 ofer ær-woruld ælda bearnum . 936  
 Mona þæt sylfe þe ær mon-cynne  
 nihtes lyhte niper gehreoseð  
*and* steorran swa some stredað of heofone  
 þurh ða strongan lyft stormum abeatne . 940  
 Wile ælmihtig mid his engla gedryht  
 mægen-cyninga meotod on gemot cuman  
 prym-fæst þeoden bið þær his pegna eac  
 hreþ-cadig heap . halge sawle 944

For the good, the holy company, He shall be  
 joyful of presence, beauteous; winsome,  
 fair in delight, loving and gracious. 912  
 Sweet shall it be and pleasant for His beloved  
 to view that radiant aspect,  
 all benign of will, the coming of the Ruler,  
 of the mighty King, yea, for those erewhile 916  
 who pleased Him well, by words and works.  
 For the evil ones, the sinful, He shall be  
 terrific and fearful to behold,  
 for those who come there aye fordone by crime. 920  
 It may be for a sign unto his mind who hath wise thought,  
 that he need dread him nought at all,  
 who afore that presence becometh not  
 afear'd with terror in his soul, when he see'th the Lord 924  
 of all created things advance before him  
 with mighty wonders to the doom of many,  
 while on each side of Him bands of heavenly angels  
 fare round about, legions of all-bright ones, 928  
 companies of the holy, with full many a host.  
 The great creation shall resound, and before the Lord shall go  
 the greatest of all raging fires throughout the spacious earth:  
 hot flame shall roar, the heavens shall burst, 932  
 the steadfast and bright planets shall fall down;  
 then shall the sun be changed, all swart,  
 to the hue of blood, the sun which brightly shone  
 for the sons of men above the former world: 936  
 likewise the moon which erewhile gave light  
 for mankind in the night shall fall adown,  
 and the stars too shall descend from heaven,  
 tempest-driven through the stormy air. 940  
 Then the Almighty, the Creator of great Kings,  
 will come unto the concourse with His angel-host,  
 He, the Lord majestic: there eke of His servants there shall be  
 a proud and happy band: the holy souls 944

mid hyra frean farað þonne folca weard  
 þurh egsan þrea eorðan mægðe  
 sylfa geseceð weorpeð geond sidne grund  
 hlud gehyred heofon-byman stefn 948  
*and* on seofon healfa swogað windas  
 blawað brecende bearhtma mæste  
 weccað *and* woniað woruld mid storme.  
 \*fyllað mid feore foldan gesceafte. \*[22 a.] 952  
 ðonne heard gebrec hlud ún-mæte  
 swar *and* swiðlic sweg-dynna mæst  
 ældum eges-lic eawed weorpeð  
 þær mægen werge monna cynnes 956  
 wornum hweorfað on widne leg  
 þa þær cwise meteð cwelmende fyr  
 sume up sume niþer ældes fulle.  
 þonne bið untweo þæt þær adames 960  
 cýn cearena full cwipeð gesargad  
 nales fore lytlum leode geomre  
 ac fore þam mæstan mægen-earfepum.  
 ðonne eall þreo on efen nimeð 964  
 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 968  
 þrypum bærneð þreo eal on án  
 grimme togædre grornað gesargad  
 eal middan-geard on þa mæran tid :7

## [II.]

S WA se gifra gæst grundas geond-seceð 972  
 hipende leg heah-getimbro  
 fyllað on fold-wong fyres egsan

960. MS. untreo. adames: the first and second a in this word resembles the rounded Celtic *α*, and is different to the ordinary letter employed by the scribe. 961. MS. gesargað. 970. gesargad; d originally ð, the stroke

with their Lord shall fare, when the Guardian of all folk  
 Himself shall visit with dread punishment  
 the races of the earth: then through the spacious plain  
 the voice of heaven's trumpet shall be heard aloud, 948  
 and on the seven sides the winds shall howl  
 and blow and break with greatest noise,  
 and wake and waste the world with storm,  
 and with their breath o'erthrow the earth's creation. 952  
 Then a hard crash, loud, immeasurable,  
 heavy and violent, the greatest of fierce dins,  
 terrible for mortals, shall be manifest.  
 Then legions of the race of men, accursed, 956  
 shall wend in multitudes into wide flame,  
 and living shall there feel destroying fires,  
 some up, some down, fulfilled with burning.  
 Small doubt that there the cheerless race of Adam, 960  
 shall utter lamentations, full of sorrows,  
 afflicted with no feeble tribulation,  
 but with great anguish, direfullest and worst,  
 when the pallid surge of fire, the swarthy flame, 964  
 shall seize all those three things, at once, alike,  
 and far and wide; to wit, seas with their fish,  
 earth with her hills, and heaven above  
 bright with its stars; the avenging flame 968  
 shall fiercely burn all three, at once,  
 with fearful onset: all middle-earth,  
 afflicted at that mighty time, shall mourn.

## II.

So shall the greedy guest pervade the earth; 972  
 the ravaging flame shall hurl with fire's terror  
 the lofty buildings down unto the plain;

*has been erased.* 971. *One line space between the sections.* 972. *MS. SWA,*  
*the scribe has forgotten to put the stroke through the A.*

wid-mære blæst	woruld mid-calle	
hat heoro-gifre	hreosað geneahhe	976
to-brocene burg-weallas	beorgas gemeltað	
and heah-cleofu	þa wið holme ær	
fæste wið flodum	foldan scetdun	
stið and stæð-fæst	stapelas wið wæge	980
wætre windendum.	þonne wihta gehwylce	
deora and fugla	deað-leg nimeð	
færeð æfter foldan	fyr-swearta leg	
*weallende wiga	swa ær wæter fleowan	*[22 b.] 984
flodas afysde.	þonne on fyr-baðe	
swelað sæ-fiscas	sundes getwæfde	
wæg-deora gehwylc	werig swelteð	
byrneþ wæter swa weax	þær bið wundra má	988
þonne hit ænig on mode	mæge apencan	
hu þæt gestun and se storm	and seo stronge lyft	
brecað brade gesceaft	beornas gretað	
wepað wanende	wergum stefnum	992
heane hyge-geomre	hreowum gedreahte.	
Seopeð swearta leg	synne on fordonum	
and góld-frætwe	gleda forswelgað	
eall ær-gestreon	eþel-cyninga.	996
ðær bið cirm and cearu	and cwicra gewin	
gehreow and hlud wop	bi heofon-woman	
earmlic ælda gedreag	þonan ænig ne mæg	
firen-dædum fah	frið gewinnan	1000
leg-bryne losian	londes ower.	
Ac þæt fyr nimeð	þurh foldan gehwæt	
græfeð grim-lice	georne aseceð	
innan and utan	eorðan sceatas	1004
oppæt eall hafað	ældes leoma	
woruld-widles wom	wælme forbærned.	
ðonne mihtig god	on þone mæran beorg	
mid þy mæstan	mægen-þrymme cymeð	1008

the fierce-devouring, hot, wide-spreading blast  
 shall overthrow the world withal; all shattered 976  
 the city-walls shall fall; the hills shall melt  
 and the high cliffs, which erewhile parted earth  
 stoutly and steadfastly from ocean,  
 firm-set against the floods, bulwarks against the wave 980  
 and circling water. Then shall the death-flame seize  
 each living creature, beast and bird;  
 the fire-swart flame shall fare through earth  
 like a raging warrior; where erst the waters flowed, 984  
 the rushing floods, in a sea of fire shall burn  
 the fishes of the deep; bereft of swimming-craft  
 each of the beasts of ocean shall a-weary die;  
 water shall burn as wax; there shall more wonders be 988  
 than any mortal may conceive in mind,  
 when the roar and the storm and the raging wind  
 shall break the broad creation; men shall wail  
 and weep and moan with abject voices, 992  
 humble, sad in mind, overwhelmed with penitence.  
 The swart flame shall seethe on those damned by sin,  
 and gledes shall gorge the golden ornaments,  
 all the ancient treasures of the kings of earth. 996  
 There shall be cry and sorrow, the strife of those alive,  
 misery and loud lament 'mid the heaven's roar,  
 the sorry plight of men. Thence not any man  
 stained with sinful crime, may peace achieve, 1000  
 or anywhere escape the burning flame;  
 but the fire shall seize each thing on earth,  
 shall fiercely delve and eagerly shall search  
 the tracts of earth within and without, 1004  
 until the fire's glow hath purged with heat  
 all the stain of the world's pollution.

Then the mighty God, the heavenly angels' King,  
 shall come with greatest majesty 1008

heofon-engla cyning halig scineð  
 wuldorlic ofer weredum waldende god.  
 ond hine ymb-utan æpel-duguð betast  
 halge here-feðan hlutre blicað 1012  
 eadig engla gedryht in-geþoncum  
 forhte beofiað fore fæder egsan.  
 forþon nis ænig wundor hu him woruld-monna  
 seo unclæne gecynd cearum sorgende 1016  
 hearde ondrede. ðonne sio halge gecynd  
 \*hwit *and* heofon-beorht heag-engla mægen [\*23 a.]  
 for ðære onsyne beoð egsan afyrhte  
 bidað beofiende beorhte gesceafte 1020  
 dryhtnes domes daga eges-licast  
 weorpeð in worulde þonne wuldor-cyning  
 þurh þrym þreað þeoda gehwylce  
 hateð á-risan reord-berende 1024  
 of fold-grafum folc anra gehwylc  
 cuman to gemote. mon-cynnes gehwone  
 þonne eall hraðe adames cynn  
 onfehð flæsce weorpeð fold-ræste 1028  
 eardes æt ende sceal þonne anra gehwylc  
 fore cristes cyme cwic árisan  
 leoðum onfon *and* lic-homan  
 ed-geong wesan hafað eall on him 1032  
 þæs þe he on foldan in fyrn-dagum  
 godes oppe gales on his gæste gehlól  
 geara gongum hafað æt-gædre bú  
 lic *and* sawle sceal on leoht cuman 1036  
 sinra weorca wlite *and* worda gemynd  
*and* heortan gehygd fore heofona cyning.  
 ðonne biþ geýced *and* geedniwad  
 mon-cyn þurh meotud micel ariseð 1040  
 dryht-folc to dome sippan deaþes bend  
 to-leseð lif-frumaþ lyft bið onbærned

unto that noble hill ; glorious o'er His hosts,  
 the sovereign God shall shine in holiness ;  
 and, Him around, the goodliest chivalry,  
 the holy warrior-band, the blessed angel-troop, 1012  
 shall brightly gleam ; they tremble  
 in terror of the Father, in their inmost thoughts afeard.  
 Wherefore 'tis no wonder that the unclean race  
 of worldly men shall sorely be a-dread 1016  
 and sorrowfully wail, whenas the holy race,  
 the white and heavenly bright, the archangels' host,  
 before that Presence shall be with fear affrighted ;  
 trembling the radiant creatures shall abide 1020  
 their Sovereign's doom. Most terrible of days in the world  
 that day shall be, when the glorious King  
 shall mightily o'erwhelm full every race,  
 and bid each single folk, creatures of speech, 1024  
 arise from out their earthly graves,  
 and come each man to that assembly.  
 Then full quickly shall Adam's kin take flesh,  
 there shall be an end of their earthly rest, 1028  
 and of their sojourn ; then at Christ's coming  
 each one of them shall rise up quickened,  
 and shall take limb and fleshly covering,  
 and shall be young again, and have within him all 1032  
 that he on earth, in former days,  
 in the course of years, heaped upon his soul,  
 of good or bad ; he shall have together  
 both the body and the soul ; the image of his works, 1036  
 and the memory of his words, and the thoughts of his heart,  
 shall come to light before the heaven's King.  
 Then mankind shall be multiplied and renewed  
 by its Creator : a mighty multitude 1040  
 shall arise to judgment, after life's Author shall unbind  
 the bonds of death ; the air shall be kindled,

hreosað heofon-steorran ; hyƿað wide  
 gifre glede gæstas hweorfað 1044  
 on ecne eard ; opene weorƿað  
 ofer middan-geard monna dæde .  
 ne magun hord weras heortan geƿohtas  
 fore waldende wihte bemipan . 1048  
 ne sindon him dæda dyrne ; ac ƿær bið dryhtne cuð  
 on ƿam miclan dæge hu monna gehwylc  
 ær earnode eces lifes ,  
 and eall andweard ƿæt hi ær oppe sið 1052  
 worhtun in worulde . ne bið ƿær wiht for-<sup>\*</sup>holen <sup>\*</sup>[23 b.]  
 monna gehygda ac se mæra dæg  
 hreƿer-locena hord heortan geƿohtas  
 ealle ætyweð . ær sceal geƿencan 1056  
 gæstes ƿearfe seƿe gode mynteð  
 bringan beorhtne wlite ƿonne bryne costað  
 hat heoru-gifre hu gehealdne sind  
 sawle wið synnum fore sige-deman . 1060  
 Ðonne sio byman stefen and se beorhta segn  
 and ƿæt hate fýr and seo hēa duguð  
 and se engla ƿrym and se egsan ƿrea  
 and se hearda dæg and seo hea ród 1064  
 ryht aræred rices to beacne  
 folc-dryht weras biforan bonnað  
 sawla gehwylce ƿara ƿe sið oppe ær  
 on lic-homan leopum onfengen . 1068  
 Ðonne weoroda mæst fore waldende  
 ece and ed-geong andweard gæð  
 neode and nyde bi noman gehatne  
 berað breosta hord fore bearn godes 1072  
 feores frætwe wile fæder eahtan  
 hu gesunde suna sawle bringen  
 of ƿam eðle ƿe hi on lifdon .  
 Ðonne beoð bealde . ƿa ƿe beorhtne wlite 1076  
 meotude bringað bið hyra meahht and gefea

heaven's stars shall fall ; the greedy fire  
 shall ravage far and wide ; souls shall wend 1044  
 to their eternal home ; the deeds of men  
 shall be full manifest throughout mid-earth.

The treasured thoughts of men, the meditations of their heart,  
 may nowise be concealed before the Ruler ; 1048

deeds are not dark to Him ; but there on that great day  
 it shall be known unto the Lord how every man

shall ere have merited eternal life,  
 and all shall be revealed that each hath wrought, 1052

early or late on earth. Nought shall be hid there  
 of the thoughts of men, but that great day

discloseth all the locked mind's treasury,  
 all meditations of the heart. He must think 1056

erewhile of his spirit's need, who would bring to God  
 an aspect fair, when the hot devouring fire

assayeth before the Judge triumphant  
 how souls have been restrained from sin. 1060

Lo, then the trumpet's voice and the bright sign,  
 and the hot fire and the exalted warrior-band,

and the glory of the angels and the pang of terror,  
 and the stern day and the high rood, 1064

raised up erect in sign of mastery,  
 shall summon forward all the hosts of men,

the souls of all that early or late  
 took limb within the body's covering. 1068

Whenas the greatest host, appearing before the Sovereign,  
 eternal and with youth renewed, shall fare,

by force and need, yea, called by name,  
 and shall bear before God's Child their bosoms' hoard, 1072

the treasures of their life, then will the Father see  
 how all unmarred His sons may bring their souls  
 e'en from the land in which they lived erewhile.

Then shall they be bold that bring the Lord 1076  
 an aspect fair ; their might and joy shall be

swiðe gesælig-lic sawlum to gielde  
 wuldor-lean weorca wel is þam þe motun  
 on þa grimman tid gode lician : 7 1080

## [III.]

**Þ**ÆR him sylfe geseoð sorga mæste  
 syn-fá men sarig-ferðe .  
 ne bið him to are þæt þær fore ell-þeodum  
 usses dryhtnes ród andweard stondeð 1084  
 beacna beorhtast blode bestemed  
 heofon-cyninges hlutran dreore  
 biseon mid swate þæt ofer side gesceaft  
 scire scineð, sceaðu \*beoð bydyrned : \*[24 a.] 1088  
 þær se leohta beam leodum byrhteð  
 þæt peah to teonum [*geteod*] weorpeð  
 þeodum to þrea þam þe þonc gode  
 wom-wyrcende wita ne cupun 1092  
 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 1096  
 mid þy weorðe þe nó wom dyde  
 his lic-homa leahtra firena  
 mid þy usic alysde þæs he eft-lean wile  
 þurh eorneste ealles genomian . 1100  
 ðonne sio reade ród ofer ealle  
 swegle scineð on þære sunnan gyld  
 on þa forhtlice firenum fordone  
 swearte syn-wyrcend sorgum wlitað 1104  
 geseoð him to bealwe þæt him betst bicwom  
 þær hy hit to gode ongietan woldan  
 and eac þa ealdan wunde and þa openan dolg

1079. MS. motum. 1080. lician : 7 the only word in the line dividing the sections. 1088. MS. bydyrned. 1090. [*geteod*], conjectural.

full happy, their souls' recompense,  
 their works' great meed. Well is it for those  
 who at that awful time are pleasing unto God ! 1080

## III.

There men stained with sin, sad in their soul, shall see  
 the greatest sorrow for themselves in this,—  
 not for their grace shall it be that our Lord's rood,  
 of beacons the brightest, shall stand forth there 1084  
 before the diverse tribes of men, moist with the gore  
 of heaven's King, with His pure blood,  
 o'erflowing with His sweat, that o'er the wide creation  
 it shall shine full clear ; shadow shall be banished, 1088  
 where'er the bright beam shineth forth for folk ;  
 yet it shall be for the discomfiture  
 and torment of all those who working ill  
 did not know the thanks due unto God, 1092  
 in that He was hanged upon the holy tree  
 for mankind's base misdeeds,  
 where He, our Sovereign, He whose body  
 wrought no crime, nor any wicked sin, 1096  
 sold His life lovingly upon that day,  
 for mankind's sake, for that same price  
 with which He ransomed us ; for all this  
 sternly will He exact His payment then, 1100  
 when through all heaven, yea, instead of sun,  
 the red rood shall shine forth ;  
 fearfully and sorrowfully they shall look thereon,  
 black workers of sin defiled by wickedness ; 1104  
 the best thing in the world shall seem their bane,  
 when they would fain regard it as their bliss ;  
 with souls aweary they shall eke behold

on hyra dryhtne geseoð dreorig-ferðe 1108  
 swa him mid næglum þurh-drifan nið-hygcende  
 þa hwitan honda *and* þa halgan fet  
*and* of his sidan swa some swat forletan  
 þær blod *and* wæter butu æt-somme 1112  
 ut bicwoman 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 1116  
 firen-fremmendra fela prowade.  
 magun leoda bearn leohte oncnawan  
 hu hine lygnedon lease on geþoncum  
 hysptun hearm-cwidum *and* on his hleor somod 1120  
 hyra spatl speowdon spræcon him edwit  
*and* on þone eadgan *and* wlitan swa some  
 hel-fuse men hondum slogun  
 folmum areahtum *and* fystum eac. 1124  
*and* ymb his heafod heardne gebigdon  
 beag þyrnenne. \*blinde on geþoncum. \*[24 b.]  
 dysge *and* gedwealde gesegun þa dumban gesceaft  
 eorðan eal-grene *and* up-rodor 1128  
 forhte gefelan frean þrowinga  
*and* mid cearum cwiðdun þeah hi cwice næron  
 þa hyra scyppend sceapan onfengon  
 syngum hondum sunne wearð adwæsced 1132  
 þream aþrysmed þa sio þeod geseah  
 in hierusalem godwebba cyst  
 þæt ær ðam halgan huse sceolde  
 to weorþunga weorud sceawian 1136  
 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 1140  
 scearp þurh-wode scire burstan  
 muras *and* stanas monge æfter foldan

the ancient wounds and open sores upon the Lord, 1108  
 even as the base contrivers pierced with nails  
 the white hands and the holy feet,  
 and from his side too let out the gore,  
 and blood and water both at once 1112  
 came gushing forth before the people there,  
 in sight of their eyes, when He was on the rood.  
 • All this may they themselves then see  
 open and manifest, that He bore much 1116  
 for love of men, for wicked sinners' sake ;  
 the sons of men may easily perceive  
 how they, false in their thoughts, belied Him,  
 mocked Him with insults, and on His face too 1120  
 spat their spittle ; spake to Him with taunt,  
 and e'en upon the blessed visage  
 the hell-prone men struck with their hands,  
 with outstretched palms, and with their fists, 1124  
 and wreathed a hard thorn-crown  
 about his head, blind in their thoughts,  
 foolish and erring. They saw how dumb creation,  
 the earth all green and heaven above, 1128  
 felt fearfully the sufferings of the Lord ;  
 and sorely mourned they, though they were not quick,  
 when impious men seized on their Creator  
 with sinful hands. The sun became obscured, 1132  
 darkened with misery ; then in Jerusalem  
 the people saw the choicest of all textures,  
 which folk erewhile were wont to wonder at,  
 as the glory of the holy house, 1136  
 burst all right down, so that in pieces twain  
 it lay upon the earth ; the temple's veil,  
 with wondrous colours wrought to adorn that house,  
 in twain was rent, as if a falchion's edge 1140  
 full sharp, had passed there-through. Sheer crashed  
 walls and stones a-many throughout earth,

*and* seo eorðe eac egsan myrde  
 beofode on beorhtne *and* se brada sá 1144  
 cyððe cræftes meaht *and* of clomme bræc  
 up yrringa on eorþan fæðm;  
 ge on stede scynum steorran forleton  
 hyra swæsne wlite, on þa sylfan tid 1148  
 heofon hluttre ongeat hwa hine healice  
 torhtne getremede tungol-gimmum.  
 forþon he his bodan sende þa wæs geboren ærest  
 gesceafta scir-cyning. hwæt eac scyldge men 1152  
 gesegon to soðe þy sylfan dæge  
 þe on þrowade þeod-wundor micel  
 þætte eorðe ageaf þa hyre on lægun  
 eft lifgende up ástodan 1156  
 þa þe heo ær fæste bifan hæfde  
 deade biþyrgde þe dryhtnes bibod  
 heoldon on hrepre. hell eac ongeat  
 scyld-wreccende. þæt se scyppend cwom 1160  
 waldende god þa heo þæt weorud ageaf  
 hlofe of þam hatan hrepre hyge wearð mongum blissad  
 \*sawlum sorge to-glidene. hwæt eac sá cyððe \*[25 a.]  
 hwa hine gesette on sidne grúnd 1164  
 tir-meahtig cyning; forþon he hine tredne him  
 ongean gyrede þonne god wolde  
 ofer sine yðe gan eah-stream ne dorste  
 his frean fet flode bisencan. 1168  
 ge eac beamas onbudon hwa hy mid bledum sceop  
 monge nales feá. Ða mihtig god  
 on hira anne gestag þær he earfeþu  
 gepolade fore þearfe þeod-buendra 1172  
 laðlicne deað leodum to helpe.  
 Ða wearð beam monig blodigum tearum  
 birunnen under rindum reade *and* picce  
 æp wearð to swate. þæt asecgan ne magun 1176  
 fold-buende þurh frod gewit

and all the earth was marred through fear,  
 and quaked full suddenly; and the broad sea 1144  
 showed forth its power's might, and angrily  
 from durance brake over earth's bosom;  
 yea, in their beauteous place the stars forsook  
 their aspect sweet; at that same time 1148  
 the radiant heaven discerned who erst  
 had made it bright on high with starry gems;  
 forsooth it sent its heralds, when first was born  
 creation's noble King. Yea, even guilty men 1152  
 beheld in sooth on that same day  
 whereon He suffered, a marvel passing great,  
 to wit, earth yielded those who in her lay;  
 they stood up living once again, 1156  
 those whom she had erewhile held fast,  
 the dead and buried, who had kept in mind  
 the Lord's command. Hell, the sin-avenging,  
 knew also that the Maker and the ruling God 1160  
 was come, when she gave up the multitude,  
 the host, from her hot bosom; the hearts of many were  
 then comforted,  
 their sorrows vanished from their souls. Yea, eke the sea declared  
 who had set it on its spacious bed,— 1164  
 the gloriously mighty King; therefore it made itself  
 passable for him, when God would fare  
 over its wave; the water-stream dared not  
 with its flood submerge its Master's feet. 1168  
 Yea, trees, a many, nowise few, likewise proclaimed  
 who shaped them with their blossoms, when mighty God  
 on one of them ascended, where He endured  
 miseries for the need of earth's inhabitants, 1172  
 a loathsome death, to succour men.  
 Then was many a tree beneath its bark suffused  
 with bloody tears, all red and thick;  
 their sap was turned to gore. Earth's habitants 1176  
 may not declare from their deep understanding,

hu fela þa onfundun þa gefelan ne magun  
 dryhtnes þrowinga deade gesceafte  
 þa þe æpelast sind eorðan gecynda 1180  
*and* heofones eac heah-getimbro .  
 eall fore þam anum unrot gewearð  
 forht afongen þeah hi ferð-gewit  
 of hyra æpelum ænig ne cūpan 1184  
 wendon swa þeah wundrum þa hyra waldend fōr  
 of lic-homan leode ne cūpan  
 mod-blinde men meotud oncnawan  
 flintum heardran þæt hi frea nerede 1188  
 fram hell-cwale halgum meahtum  
 alwalda god þæt æt ærestan  
 fore-þoncle men from fruman worulde  
 þurh wis gewit witgan dryhtnes 1192  
 halge hige-gleawe hælepum sægdon  
 oft nales æne ymb þæt æpele bearn .  
 Ðæt se earcnan stan eallum sceolde  
 to hleo *and* to hroper \*hælepa cynne \*[25 b.] 1196  
 weorðan in worulde wuldres agend  
 eades ord-fruma þurh þa æpelan cwenn : 7

## [IV.]

**H**Wæs weneð se þe mid gewitte nyle  
 gemunan þa mildan meotudes lare 1200  
*and* eal ða earfeðu þe he fore ældum adreag  
 forþon þe he wolde þæt we wuldres eard  
 in eennesse agan mosten .  
 Swa þam bið grorne on þam grimman dæge 1204  
 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 1208

how many things which cannot feel, insensate things,  
experienced then the sufferings of the Lord.

Those that are noblest of the species of the earth, 1180  
and eke the lofty structures of the heaven,

all, for that alone, grew suddenly  
sad and afeard; though by their natures  
they knew not any mental wit, 1184

yet wondrously had they knowledge, when their Lord  
fared from His body. Benighted men,  
harder than flints, would not then  
acknowledge their Maker, that the Lord, Almighty God, 1188  
had saved them from hell-torment

by His holy might, nor that of yore,  
in the world's beginning, the prophets of the Lord,  
far-seeing men, holy and nobly-minded, 1192

had told to folk about the noble Child,  
oft-times, not once, through their wise understanding,  
that through the noble woman He should be  
a precious stone here in the world 1196

for the refuge and the help of all mankind,  
the Lord of glory, the first Cause of bliss.

## IV.

What hope hath he who wittingly disdaineth  
to bear in mind the gentle teaching of the Lord, 1200

and all the miseries that He bore for men,  
for that He wished that we might possess,  
to all eternity, the home of glory?

Sad indeed shall be their lot, on the grim day 1204  
of that great doom, who, damned by deadly sin,  
are forced to see with saddened souls

the scars and wounds and torments of the Lord;  
they shall see the greatest of sorrows, how the King Himself 1208

mid sine lic-homan lyste of firenum  
 þurh milde mod þæt hy mostun mán-weorca  
 tome lifgan *and* tires blæd  
 ecne agan, hy þæs eðles þonc 1212  
 hyra waldende wita ne cupon.  
 Forþon þær to teonum þa tacen geseoð  
 orgeatu on gode ungesælge  
 þonne crist siteð on his cyne-stole 1216  
 on heah-setle heofon-mæгна god  
 fæder ælmihtig folca gehwylcum  
 scyppend scinende scrifeð bi gewyrhtum  
 eall æfter ryhte rodera waldeud. 1220  
 þonne beoð gesomnad on þa swiþran hond  
 þa clænan folc criste sylfum  
 gecorene bi cystum þa ær sinne cwide georne  
 lustum læstun on hyra lif-dagum. 1224  
 ond þær wom-sceapan on þone wyrsan dæl  
 fore scyppende scyrede weorþað  
 hateð him gewitan on þa winstran hond  
 sigora soð cyning synfulra weorud. 1228  
 þær hy arasade reotað \**and* beofiað \*[26 a.]  
 fore frean forhte swa fule swa gæt  
 unsyfre folc arna ne wenað.  
 ðonne bið gæsta dóm fore gode sceaden. 1232  
 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. 1236  
 an is ærest orgeate þær  
 þæt hy fore leodum leohte blicap  
 blæde *and* byrhte ofer burga gesetu  
 him onscinað ær-gewyrhtu 1240  
 on sylfra gehwam sunnan beorhtran.  
 ofer is to-eacan *and* gete swa some

with His own body ransomed them from sin,  
 in gentle mood, so that they might live  
 void of ill-deeds, and have the bliss  
 of endless glory. They did not know how to give thanks 1212  
 unto their Sovereign for this heritage;  
 therefore shall they see there to their sorrow  
 signs unpropitious manifest in God,  
 when Christ shall sit on his royal throne, 1216  
 on his high seat, when the Almighty Father,  
 the radiant Creator, God of the heavenly hosts,  
 shall prescribe all righteously  
 for every man according to his works. 1220

Then shall be gathered on the right hand  
 of Christ Himself the cleanly folk,  
 chosen for their virtues, who in their life-days  
 had joyfully performed His word. 1224

And the workers of harm shall be disposed  
 before their Maker on the worser side;  
 the true King of victory shall bid the band  
 of the sinful wend them unto the left hand, 1228  
 where they, discovered, shall wail and quake,  
 afraid before the Lord, as foul as goats,  
 an unpure folk,—they may expect no grace.

When the spirits' doom shall be adjudged 'fore God, 1232  
 to men's generations, as they wrought erewhile,  
 there shall easily three signs be visible,  
 at once, upon the blessed, for that they kept well  
 their Lord's desire, by words and works. 1236

One sign is first full manifest, to wit,  
 that they shall shine with light before the folk,  
 with glory and with brightness, over the cities' dwelling;  
 their former doings shall shine upon them, 1240  
 upon each of them, brighter than the sun.

There is eke a second likewise manifest

þæt hy him in wuldre witon waldendes giefe  
 and ónseoð eagam to wynne 1244  
 þæt hi on heofon-ricc hlutru dreamas  
 eadge mid englum agan motun.  
 Ðonne bið þridde hu on pystra bealo  
 þæt gesælige weorud gesihð þæt fordone 1248  
 sar þrowian synna to wite  
 weallendne lig and wyrma wlite  
 bitrum ceafum byrnendra scole  
 of þam him áweaxeð wynsum gefea 1252  
 þonne hi þæt yfel geseoð oðre dreogan  
 þæt hy þurh miltse meotudes genæson.  
 Ðonne hi þy geornor gode þonciað  
 blædes and blissa þe hy bu geseoð 1256  
 þæt he hy generede from nið-cwale  
 and eac forgeaf ece dreamas  
 bið him hel bilocen heofon-ricc agiefen,  
 swa sceal gewrixled þam þe ær wel heoldon 1260  
 þurh mod-lufan meotudes willan.  
 Ðonne bið þam oþrum ungelice  
 willa geworden magon weana to fela  
 geseon on him selfum synne genoge 1264  
 atol-earfoða ær gedenra  
 þær him sorgendum sar oðclifeð.  
 \*proht þeod-bealu on þreo healfa. \*[26 b.]  
 an is þara þæt hy him yrmþa to fela 1268  
 grim helle fýr gearo to wite  
 andweard seoð on þa hi awo sculon  
 wræc-winnende wærgðu dreogan,  
 þonne is him oþer earfeþu swa some 1272  
 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 1276  
 heofon-engla here and hælepa bearn

that they shall know, for their glory, the Ruler's grace,  
and shall behold, for their eyes' delight, 1244  
that, as saints, amid angels, they are to own  
pure ecstasies in heaven's realm.

Then the third shall be, how that the blessed band  
shall see the lost ones in the baleful gloom 1248  
suffering, in penance for their sins, sore pain,  
the surging flame and luring serpents,  
with their bitter jaws,—a shoal of burning creatures ;  
thence winsome joy shall wax for them, 1252  
when they see other men endure the ill,  
that they escaped, through mercy of the Lord.

Then shall they give thanks to God the more eagerly  
for their glory and delights, when they see, 1256  
that he both saved them from cruel torment  
and also gave to them eternal joys ;  
hell shall be locked for them, heaven's kingdom shall be given  
them.

This shall be granted unto them that ere kept well, 1260  
though their souls' love, the will of the Creator.

Then all unlike shall be the joy forsooth  
of the other men ; they may see in themselves  
too many woes, and sins enough, 1264  
and dire afflictions for their former doings ;  
there sore pain shall cleave to them, the sorrowing ones,  
and suffering and mortal ill, from sources three.  
One of them is, that they shall see before them 1268  
too many miseries, and hell's grim fire  
ready for their punishing, where in wretchedness,  
they shall suffer aye damnation.

Then a second misery, likewise, 1272  
shall shame the guilty, that they there, undone by sin,  
shall suffer greatest contumely ; the Lord shall see in them  
no few loathsome evil sins,  
and the all-bright band of heavenly angels 1276  
shall also see the like, and the sons of men.

ealle eorð-buend *and* atol deofol  
 mircne mægen-cræft mán-womma gehwone  
 Magon þurh þa lic-homan leahtra firene 1280  
 geseon on þam sawlum beoð þa syngan flæsc  
 scandum þurh-waden swa þæt scire glæs  
 þæt mon ypæst mæg eall þurh-wlitan  
 Ðonne bið þæt þridde pearfendum sorg 1284  
 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 1288  
*and* be hyra weorcum wepende sár  
 þæt hi ær freolice fremedon unryht  
 geseoð hi þa betran blæde scinan  
 ne bið him hyra yrmðu an to wite 1292  
 ac þara oþerra ead to sorgum  
 þæs þe hy swa fægre gefean on fyrn-dagum  
*and* swa ænlice an-forletun  
 þurh leaslice lices wynne 1296  
 earges flæsc-homan idelne lust  
 þær hi ascamode scondum gedreahte  
 swiciað on swiman syn-byrþenne  
 firen-weorc berað on þæt þa folc seoð. 1300  
 wære him þon betre þæt hy bealo-\*dæde \*[27 a.]  
 ælces unryhtes ær gescomeden  
 fore anum men eargra weorca  
 godes bodan sægdon þæt hi to gyrne wiston 1304  
 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 1308  
 yfel unclæne gif he hit anum gesegð  
 and nænig bihelan mæg on þam heardan dæge  
 wom unbeted Ðær hit þa weorud geseoð.

All earth's inhabitants, and the fell devil,  
 shall behold their darksome craft and every stain of guilt;  
 through their bodies they may see upon their souls 1280  
 their sins of shame; ignominiously the sinful flesh  
 shall be transpierced, as 'twere clear glass,  
 that men may most easily see all through.

A third sorrow for the wretched shall then be, 1284  
 yea, dire lament, that they behold the pure,  
 how gladly they rejoice in the good deeds,  
 that they, unhappy ones, despised to do  
 before, when still their days availed them; 1288  
 and weeping sore because of their own works,  
 because they freely wrought unrighteousness before,  
 they shall behold their betters shine in glory.  
 Not merely their own misery shall be their bale, 1292  
 but the blessedness of those others shall be their grief,  
 in that they in former days forsook  
 delights so fair and so incomparable  
 for the body's all-delusive joy, 1296  
 and for the vain desire of the vile flesh.

There abashed, o'erwhelmed with shame,  
 they shall wander giddily, and bear their wicked works,  
 the burden of their sins, and the folk shall gaze thereon. 1300  
 'Twere better for them had they erst felt shame  
 for each base deed and each transgression,  
 and for their evil works, before one man, *Confessor*  
 and had told God's servant that too well they knew 1304  
 ill-deeds within them. The confessor cannot see  
 through the flesh into the soul, whether a man tell him  
 truth or lie about himself, when he avoweth his sins;  
 yet one can heal every transgression 1308  
 and unclean evil, if he tell it but to one;  
 and none may there conceal on that stern day  
 crime unamended; multitudes shall see it.

eala þær we nu magon wraþe firene 1312  
 geseon on ussum sawlum synna wunde  
 mid lic-homan leahtra gehygdu  
 eagum unclæne in-geþoncas.  
 ne þæt ænig mæg oþrum geseogan 1316  
 mid hu micle elne æghwylc wille  
 þurh ealle list lifes tiligan  
 feores forhtlice forð áðolian  
 syn-rust þwean and hine sylfne þrean 1320  
 and þæt wom ærran wunde hælan  
 þone lytlan fyrst þe her lifes sy  
 þæt he mæge fore eagum eorð-buendra  
 unscomiende eðles mid monnum 1324  
 brucan bysmerleas þendan bu somod  
 lic and sawle lifgan mote:

## [V.]

**N**<sup>V</sup> we sceolon georne gleawlice þurh-seon  
 usse hreþer-cofan heortan eagum 1328  
 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 1332  
 þæt he on þa grimman tid gode licie  
 þonne he ofer weoruda gehwylc. \*wuldre scineð \*[27 b.]  
 of his heah-setle hlutran lege  
 þær he fore englum and fore elþeodum 1336  
 to þam eadgestum ærest mæðleð.  
 and him swæslice sibbe gehateð  
 heofona heah-cyning halgan reorde  
 frefreð he fægre and him friþ beodeð 1340  
 hateð hy gesunde and gesenade  
 on eþel faran engla dreames

1326. *Space of half-line between the sections.*1329. *MS. mnan.*1337. *MS. mæðleð.*

Verily, we shall then behold, 1312  
 with the body's eyes, our base iniquities,  
 the wounds of our sins upon our souls,  
 our thoughts of wickedness, our impure cogitations.  
 Not any man may tell it to another, 1316  
 with how great zeal, by every artifice,  
 each man desireth to attain life's goal,  
 anxious to protract existence forth,  
 to wash away the rust of sin, afflicting himself, 1320  
 to heal the blemish of some former wound,  
 during the little span that there is here of life,  
 so that before the eyes of earth's inhabitants  
 he may enjoy his home 'mong men 1324  
 blameless and unashamed, as long as  
 body and soul may both together live.

## V.

Now must we fain discreetly pierce,  
 with our heart's eyes, the chamber of the breast, 1328  
 unto the sin within; with those other eyes,  
 the jewels of the head, we may not  
 anywhit survey the home of inmost thought,  
 whether evil or good dwell there beneath, 1332  
 so that at that dread time it may please God,  
 when, from His lofty throne, with flame all-pure,  
 He shall shine in glory o'er each multitude,  
 where, before angels and before all folk, 1336  
 He shall speak first to those most happy ones,  
 and lovingly shall promise them goodwill,  
 He, the heaven's high King; and with His holy voice  
 shall greatly comfort them, and shall proclaim their peace, 1340  
 and shall bid them then, full safe and blessed,  
 fare to the home of angels' harmony,

*and* þæs to widan feore willum neotan.  
 onfoð nu mid freondum mines fæder rice 1344  
 þæt eow wæs ær woruldum wynlice gearo  
 blæd mid blissum beorht eðles wlite  
 hwonne ge þa lif-welan mid þam leof[s]tum  
 swase swegl-dreamas geseon mosten 1348  
 ge þæs earnedon þa ge earme men  
 woruld-þearfende willum onfengun  
 on mildum sefan. ðonne hy him þurh minne noman  
 eaðmode to eow arna bædun 1352  
 þonne ge hyra hulpon *and* him hleoð gefon  
 hingrendum hlaf *and* hrægl nacedum  
*and* þa þe on sare seoce lagun  
 æf[n]don únsofte adle gebundne 1356  
 to þam ge holdlice hyge stapeladon  
 mid modes myne eall ge þæt me dydon.  
 ðonne ge hy mid sibbum sohtun *and* hyra sefan trymedon  
 forð on frofre þæs ge fægre sceolon 1360  
 lean mid leofum lange brucan.  
 Onginneð þonne to þam yflum ungelice  
 wordum mæðlan þe him bið on þa wynstran hond  
 þurh egsan þrea alwalda god 1364  
 ne þurfon hi þonne to meotude miltse gewenan  
 lifes ne lissa ac þær lean cumað  
 werum bi gewyrhtum worda *and* dæda  
 reord-berendum sceolon þone ryhtan dóm 1368  
 ænne geæfnan \*egsan fulne \*[28 a.]  
 bið þær seo miccle milts áfyrred  
 þeod-buendum on þam dæge  
 þæs ælmihtigan. þonne he yrringa 1372  
 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 1376

1347. *MS.* leoftum.1350. *MS.* onfengum.1356. *MS.* æfdon.1370. *MS.* mi<sup>c</sup>cle.1375. *MS.* yðan.

and at will enjoy it unto all eternity:—

‘Receive ye now, ’mid friends, my Father’s realm, 1344  
 the bliss and the glories and the radiant beauty of that home,  
 which joyfully, before all worlds, was dight for you,  
 when, with the best beloved, ye might behold  
 life’s riches, the sweet delights of heaven. 1348  
 This ye merited when ye willingly received  
 poor men, the needy of the world,  
 in gentle mood; when in my name  
 they humbly prayed you for compassion, 1352  
 then helped ye them, and gave them sheltering,  
 bread to the hungry, and garment to the naked,  
 and those that lay sick in sore pain,  
 and suffered grievously, bound by disease, 1356  
 their spirits ye sustained in kindly wise,  
 yea, with the soul’s affection. All this ye did for me,  
 when ye sought them with goodwill, and aye in comfort  
 stayed their spirits; wherefore ye shall gloriously 1360  
 long enjoy reward with my beloved.’

Then with words full different will the All-ruling God  
 begin to speak, with fearful threatening,  
 unto the wicked, who shall be on His left hand. 1364  
 They may not then expect compassion from the Lord,  
 nor life nor grace; but recompense for words and deeds  
 shall come to mortals there, to those with speech endowed,  
 according to their works: they shall endure 1368  
 the only righteous, though an awful, doom.  
 There, on that day, the great compassion  
 of the Almighty One shall be far removed  
 from the inhabitants of earth, when He shall angrily, 1372  
 in hostile words, charge their transgressions  
 on impious folk, and shall bid them then present  
 their life’s account before Him, which He erewhile gave  
 to them, base sinners, for their bliss. The Almighty Lord  
 Himself 1376

swa he to anum sprece *and* hwæpre ealle mæneð  
 firen-synnig folc frea ælmihtig.  
 hwæt ic þec mon minum hondum  
 ærest geworhte *and* þe *and*giet sealde 1380  
 of lame ic þe leope gesette, geaf ic ðe lifgendne gæst,  
 arode þe ofer ealle gesceafte, gedyde ic þæt þu onsyn hæfdest  
 mæg-wlite me gelicne, geaf ic þe eac meahta sped  
 welan ofer wíð-londa gehwylc, nysses þu wean ænigne dæl.  
 Ðystra þæt þu þolian sceolde þu þæs þonc ne wisses, 1385  
 þa ic ðe swa scienne gesceapen hæfde  
 wynlicne geworht *and* þe welan forgyfen  
 þæt ðu mostes wealdan worulde gesceaftum. 1388  
 Ða ic þe on þa fægran foldan gesette  
 to neotenne neorxna wonges  
 beorhtne blæd-welan bleom scinende.  
 Ða þu lifes word læstan noldes 1392  
 ac min bibod bræce be þines bonan worde  
 fæcnum feonde furþor hyrdes  
 sceppendum sceapan þonne þinum scyppende.  
 nu ic Ða caldan race anforlæte 1396  
 hu þu æt ærestan yfle gehogdes  
 firen-weorcum forlure þæt ic ðe to fremum sealde  
 þa ic þe goda swa fela forgiefen hæfde  
*and* þe on þam eallum eades to lyt 1400  
 mode þuhte gif þu meahte sped  
 efen-micle \*gode agan ne moste. \*[28 b.]  
 Ða þu of þan gefean fremde wurde  
 feondum to willan feor aworpen 1404  
 neorxna wonges wlite nyde sceoldes  
 ágiefan geomor-mod gæsta epel.  
 earg *and* únrót eallum bidæled  
 dugeþum *and* dreamum *and* þa bidrifen wurde 1408  
 on þas þeostran weoruld þær þu þolades sibþan  
 mægen-earfeþu micle stunde

shall then begin to speak as if He spake to one,  
and nathless shall He mean all sinning folk :—

‘Lo, man ! with mine own hands I made thee  
at the first, and granted to thee wisdom ; 1380  
I formed thee limbs of clay : I gave a living spirit unto thee ;  
I honoured thee o’er all created things ; I wrought that thou  
shouldst have

aspect and form like to myself ; I gave thee eke fulness of might,  
wealth o’er each spacious land ; nought knewest thou of woe,  
nought of the gloom that thou hadst to endure ; for all this thou  
wast not grateful. 1385

When I had shapen thee so beauteously,  
and had made thee comely, and had given thee power  
that thou mightst rule the creatures of the world, 1388  
when I had set thee in that fair domain,  
to enjoy the bright and blissful wealth  
of Paradise, resplendent with its hues,  
then wouldst thou not fulfil the word of Life, 1392  
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 pass that ancient story, 1396  
how at the first thou didst wickedly devise,  
and didst lose by sinful works, what I granted for thy good.

When I had given thee thus much of goodly things,  
and yet withal it seemed unto thy mind 1400  
too little happiness, unless thou mightest own  
fulness of power equally great with God,  
then thou becamest, to thy foes’ delight,  
an alien to that joy, cast out afar ; 1404

perforce then hadst thou sadly to forego  
the charm of Paradise, the spirits’ home,—  
wicked and sorrowful, cut off from all  
its blessings and its joys ; then wast thou driven 1408  
into this gloomy world, where thou hast suffered since,  
during so long a time, grievous hardships,

sár *and* swar gewin *and* sweartne deað  
*and* æfter [h]ingonge hreosan sceoldes 1412  
 hean in helle helpendra leas.  
 Ða mec ongon hreowan þæt min hond-geweorc  
 on feonda geweald feras sceolde  
 mon-cynnes tuddor mán-cwealm seon 1416  
 sceolde uncuðne eard cunnian  
 sare sipas þa ic sylf gestag  
 maga in modor þeah wæs hyre mægden-had  
 æghwæs onwalg. wearð ic áná geboren 1420  
 folcum to frofre mec mon folmum biwond  
 bipeahte mid þearfan wædum *and* mec þa on þeostre alegde  
 biwundenne mid wonnum clapum hwæt ic þæt for worulde  
 gepolade  
 lytel puhte ic leoda bearnum læg ic on heardum stane 1424  
 cild geong on crybbe mid þy ic þe wolde cwealm afyrran.  
 hat helle bealu þæt þu moste halig scinan  
 eadig on þam ecan life forðon ic þæt earfeþe wónn:7

## [VI.]

**N**ÆS me for mode ac ic on magu-geoguðe 1428  
 yrmþu geafinde arleas lic-sár  
 þæt ic þurh þa wære þe gelic  
*and* þu meahte minum weorþan  
 mæg-wlite gelic mane bidæled 1432  
*and* fore monna lufan min þrowade  
 heafod hearmslege hleor \*gepolade \*[29 a.]  
 oft *and*-lata arleasra spatl  
 of muðe onfeng mán-fremmendra 1436  
 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 1440

1412. MS. ingonge. 1427. Space of half-line between the sections.  
 1430. MS. wege lic (i. e. we gelic).

pain and heavy toil and swarthy death,  
doomed, after thy going hence, abased to fall 1412  
down into hell, with none to help thee.  
Then it began to rue me that mine handiwork  
should pass into the power of fiends,  
that mankind's progeny should see dire torment, 1416  
and should experience a loveless home,  
and sore vicissitudes. Then I myself descended,  
as a son into his mother, yet was her maidenhood  
wholly inviolate. I was born alone 1420  
for the solace of men: with their hands they swathed me,  
and wrapt me with a poor man's weeds, and laid me then 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, 1424  
a young child in its crib, for that I would remove from thee  
the torture and hot misery of hell; that thou mightst shine as  
saint,  
blessed in the life eternal, therefore I bore that pain.

## VI.

'Twas not for pride, but I endured adversity 1428  
and shameful pain of body in my youth,  
that I thereby might be like unto thee,  
and that, severed from evil sin, thou mightst become  
like to mine own fair human form; 1432  
and for my love of men, my head and face  
bore and endured the baleful stroke;  
oft my visage received the spittle from the mouth  
of impious workers of iniquity; 1436  
yea, too, they mingled for me, bitterly together,  
an unsweet drink of vinegar and gall;  
then for mankind I received the wrath of foes,  
they followed me with torments; reckless in hate. 1440

*and* mid sweopum slogun ic þæt sar for ðe  
 þurh eaðmedu eall gepolade  
 hosp *and* heard cwide þa hi hwæsne beag  
 ymb min heafod heardne gebygdon 1444  
 þream 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 1448  
 dreor to foldan þæt þu of deofles þurh þæt  
 nyd-gewalde genered wurde.  
 Ða ic womma leas wite þolade  
 yfel earfeþu oppæt ic anne forlet 1452  
 of minum lic-homan lifgendne gæst,  
 geseoð nu þa feorh-dolg þe gefremedun ær  
 on minum folmum *and* on fotum swa some  
 þurh þa ic hongade hearde gefæstnad. 1456  
 meaht hér eac geseon orgete nu gen  
 on minre sidan swatge wunde.  
 hu þær wæs únefen racu unc gemæne.  
 Ic onfeng þin sár þæt þu moste gesælig 1460  
 mines epel-rices eadig neotan.  
*and* þe mine deaðe deore gebolhte  
 þæt longe lif þæt þu on leohte sippan  
 wlitig womma leas wunian mostes. 1464  
 læg min flæsc-homa in foldan bigrafen  
 nīpre gehyded se ðe nængum scód  
 in byrgenne þæt þu meahhte beorhte uppe  
 on roderum wesan rice mid englum. 1468  
 forhwon forlete \*þú lif þæt scyne \*[29 b.]  
 þæt ic þe for lufan mid mine lic-homan  
 heanum to helpe hold gecypte  
 wurde þu þæs gewitleas þæt þu waldende 1472  
 þinre alysnesse þonc ne wisses.  
 Ne ascige ic nú owiht bi þam bitran

they struck me with their scourges. All that pain,  
their scorn and harsh reproach, in humbleness  
I bore for thee. Then they bent a spiny  
and sharp crown around my head; 1444  
with cruelty they pressed it on—'twas wrought of thorns.  
Then was I hanged upon a lofty tree,  
and fastened to a rood; with a spear then,  
from my side, they poured out on to earth 1448  
my blood and gore. That thou, thereby, shouldst be  
delivered from the devil's tyranny,  
all sinless, bore I then this punishment  
and sore affliction, till that I sent 1452  
the living spirit from my body forth alone.  
See now the fatal wounds which they once made  
upon my palms, and on my feet also,  
by which I hung, fastened full strongly; 1456  
here mayst thou see too, manifest e'en yet,  
the gory wound upon my side.  
How uneven was the reckoning there between us two!  
I received thy pain, that thou, blessed, 1460  
mightst happily enjoy my native realm,  
and by my death I dearly bought for thee  
long life, that thenceforth thou mightst  
dwell in the light, beauteous and void of sins. 1464  
My body's flesh, the which had harmed no man,  
lay buried in the earth, hidden beneath,  
down in its sepulchre, that thou mightst shine  
mighty 'mid angels, in the skies above. 1468  
Why didst thou forsake that beauteous life,  
which graciously I bought for thee, through love,  
with mine own body, to help thee, wretched?  
So witless wast thou that thou didst not show 1472  
thanks to the Lord for thy redemption.  
Nought ask I now for that death of mine,

deaðe minum þe ic adreag fore þe .  
 ac forgielð me þin lif þæs þe ic iú þe mīn 1476  
 þurh 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 1480  
 gehalgode hūs to wynne  
 þurh firen-lustas fule synne  
 unsyfre bismite sylfes willum  
 ge þu þone lic-homan þe ic alysde me 1484  
 feondum of fæðme and þa him firene forbead  
 scyld-wyrcende scondum gewemdest .  
 forhwon áhenge þu mec hefgor on þinra honda rode  
 þonne iú hongade hwæt me þeos heardra þynceð . 1488  
 nu is swærra mid mec þinra synna rod  
 þe ic unwillum on beom gefæstnad  
 þonne seo oper wæs þe ic ær gestag  
 willum minum þa mec þin weá swiþast 1492  
 æt heortan gehreaw þa ic þec from helle áteah  
 þær þu hit wolde sylfa sipþan gehealdan .  
 Ic wæs on worulde weadla þæt ðu wurde welig in heofonum  
 earm ic wæs on eðle þinum þæt þu wurde eadig on minum .  
 þa ðu þæs ealles ænigne þonc 1496  
 þinum nergende nysses on mode .  
 bibeað ic eow þæt ge broþor mine  
 \* in woruld-rice wel aretten \*[30 a.] 1500  
 of þam æhtum þe ic eow on eorðan geaf .  
 earmra hulpen earge ge þæt læstun .  
 þearfum forwyrndon þæt hi under eowrum þæce mosten  
 in-gebugan and him æghwæs oftugon 1504  
 þurh heardne hyge hrægles nacedum .  
 moses mete-leasum þeah hy him þurh minne noman  
 werge wonhale wætan bædan  
 drynces gedreahste duguþa lease 1508

so bitter, which I endured for thee ;  
 but render me thy life, for which, in martyrdom, 1476  
 I gave thee once mine own as price.  
 I claim of thee that life which thou hast sinfully  
 destroyed with vice, to thine own shame.  
 Why hast thou filthily defiled, by thine own will, 1480  
 through wicked lusts and through foul sin,  
 the tabernacle which I sanctified in thee  
 to be the cherished home of my delight ?  
 Yea, perpetrating guilt, thou didst shamefully pollute 1484  
 that body which I ransomed for myself,  
 from the grasp of foes, and then forbade it sin.  
 Why hast thou crucified me worse, on thy hands' cross,  
 than when of old I hung ? Lo ! this methinks is harder. 1488  
 Is now heavier for me thy sins' cross,  
 on which I am made fast, unwillingly,  
 than was that other, which I before ascended,  
 with mine own will, when thy misery 1492  
 rued me so much at heart, when I drew thee forth 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 land, that thou in mine mightst 1496  
 happy be.  
 Then for all this thou knewest not in thy heart  
 any gratitude unto thy Saviour.  
 I bade that ye should cherish well  
 my brethren in the world's domain ; 1500  
 from those possessions which I gave to you on earth,  
 that ye should help the poor. Ill have ye done so.  
 The needy ye forbade to enter 'neath your roof,  
 and ye withheld from them full everything, 1504  
 in your hard hearts,—raiment from the naked,  
 food from the foodless ; though aweary and infirm,  
 yearning for drink, void of all sustenance,  
 and parched with thirst, they prayed for water 1508

purste geþegede ge him þriste oftugon  
 sarge ge ne sohton ne him swæslíc word  
 frofre gespræcon þæt hy þy freoran hyge  
 mode gefengen eall ge þæt me dydan 1512  
 to hynþum heofon-cyninge þæs ge sceolon hearde adreogan  
 wite to widan ealdre wræc mid deoflum gepolian.  
 ðonne þær ofer ealle egeslicne cwide  
 sylf sigora weard sares fulne 1516  
 ofer þæt fæge folc forð forlæteð.  
 cwið to þara synfulra sawla feþan.  
 farað nu awyrgde willum biscyrede.  
 engla dreames on ece fīr. 1520  
 þæt wæs satane and his gesiþum mid  
 deofle gegearwad and þære deorcan scole  
 hat and heoro-grim on þæt ge hreosan sceolan.  
 ne magon hi þonne gehynan heofon-cyninges bibod 1524  
 rædum birofene sceolon rape feallan  
 on grimne grund þa ær wiþ gode wunnon.  
 bið þonne rices weard reþe and meahlig  
 yrre and egesful andweard ne mæg 1528  
 on þissum fold-wege feond gebidan :7

## [VII.]

SWApeð sige-mece mid þære swi[ð]ran hond  
 þæt on þæt deope \*dæl deofol gefeallað \*[30 l.]  
 in sweartne leg synfulra here 1532  
 under foldan sceat fæge gæstas  
 on wrapra wic womfulra scolu  
 werge to forwyrd on wite-hus  
 deað-sele deofles nales dryhtnes gemynd 1536  
 siþþan gesecað synne ne aspringað

1526. grimne; originally grimme; me corrected into ne. 1529. one  
 line space between the sections. 1530. MS. swiran. 1533. scat. 1536.  
 MS. deofoles, i. e. deofles.

in my name, harshly ye denied it them.

The sorrowful ye sought not, nor spake a kindly word  
of comfort unto them, that they might gain within their hearts  
a spirit the more buoyant. All this ye did in scorn 1512  
of me, heaven's King : wherefore ye shall sore endure  
torment for evermore, and suffer exile amid devils.'

Then over all those there, over the fated folk,  
the Lord of victories shall Himself send forth 1516  
a dreadful edict, full of tribulation,  
and shall declare unto that host of sinful souls:—

'Go now accursed, wilfully cut off  
from angels' joy, into eternal fire, 1520  
which, hot and fiercely grim, was dight  
for the devil Satan and his comrades too,  
and all that swarthy shoal : therein shall ye fall.'

Then may they not deride, bereft of rede, 1524  
the bidding of the heavenly King ; they who ere warred  
'gainst God,

shall quickly fall into the grim abyss.

The Lord of empire shall be stern and mighty then,  
angry and terrible : no foe upon this track of earth 1528  
may then abide before His face.

## VII.

He shall sweep the victor-sword with His right hand,  
so that the devils shall fall down the deep gulf  
into swart flame ; the band of the sinful 1532  
into the region of the earth beneath ; the fated spirits  
into the camp of foes ; the shoal of the pernicious,  
damned to destruction, into the house of torment,  
the death-hall of the devil. They shall nowise thereafter seek  
remembrance of the Lord, nor from their sin escape, 1537

þær hi leahtrum fá · lege gebundne  
 swylt þrowiað · bið him syn-wracu  
*and*weard undyrne þæt is ece cwealm · 1540  
 ne mæg þæt hate dæl of heoloð-cynne  
 in sin-nehte synne forbærnan  
 to widan feore wom of þære sawle  
 ac þær se deopa seað dreorge fedeð 1544  
 grundleas giemeð gæsta on þeostre ·  
 æleð hy mid þy ealdan lige ; *and* mid þy egsan forste  
 wrapum wrymum *and* mid wita fela  
 frecnum feorh-gomum folcum scendeð . 1548  
 þæt we magon eahtan *and* on án cweðan  
 soðe secgan þæt se sawle weard  
 lifes wisdóm forloren hæbbe  
 se þe nú ne giemeð hwæper his gæst sie 1552  
 earm þe eadig þær he ece sceal  
 æfter hin-gonge hamfæst wesan  
 ne bisorgað he synne to fremman  
 wonhydig mon ne he wilte hafað 1556  
 hreowe on mode þæt him halig gæst  
 losige þurh leahtras on þas lænan tid ·  
 ðonne man-sceaða fore meotude forht  
 deore on þam dome standeð *and* deaðe fáh 1560  
 wommum awyrged bið se wær-loga  
 fyres afylled feores únwyrðe  
 egsan gepread *and*weard gode ·  
 won *and* whiteleas hafað werges bleo 1564  
 facen-tacen feores · ðonne firena bearn  
 \* tearum geotað þonne þæs tid ne biþ \*[31 a.]  
 synne cwipað ac hy to sið doð  
 gæstum helpe · ðonne þæs giman nele 1568  
 weoruda waldend hu þa wom-sceapan  
 hyra eald-gestreon on þa openan tid  
 sare greten ne biþ þæt sorga tid  
 leodum alyfed þæt þær læcedóm  
 findan mote se þe nu his feore nyle 1572

where crime-stained, wrapt in flame,  
 they shall endure destruction; imminent, clear to them,  
 shall be the vengeance for their sins; that is eternal death. 1540  
 The hot gulf may not, through the livelong night,  
 through all eternity, purge their sin away  
 from that hell-race, the stain from off their souls;  
 but there the deep pit feedeth those dreary ones; 1544  
 bottomless it keepeth the spirits in its gloom;  
 burneth them with its ancient flame; with chill terror,  
 with hateful serpents and with torments many,  
 with sharp and deadly jaws, it scatheth folk. 1548

Wherefore we may believe and ever say,  
 soothingly declare, that that soul's guardian  
 hath altogether lost the wisdom of this life,  
 who heedeth not now whether his spirit be 1552  
 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 1556  
 of ruth within his mind, though his holy spirit  
 perish, in this fading time, through deeds of shame.  
 When the evil-doer, afeard before his Maker,  
 shall stand at the judgment, black and foul with death, 1560  
 accursed with crimes, then shall the traitor,  
 of life unworthy, be fulfilled of fire,  
 and overwhelmed with terror before God;  
 swart and sightless, he shall have a felon's hue, 1564  
 the token of a life of perfidy. Then shall the sons of men  
 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 1568  
 will not heed how the evil-doers  
 sorely, at that all-disclosing time,  
 deplore what erst they cherished. That time of sorrow  
 will not avail, that he who will not now, 1572  
 while he liveth here, gain his life's salvation.

hælo strynan þenden her leofað .  
 ne bið þær ængum godum gnorn ætywed  
 ne nængum yflum wel . ac þær æghwæper 1576  
 anfealde gewyrht andweard wigeð .  
 forðon sceal onettan se þe ágan wile  
 lif æt meotude þenden him leoht and gæst  
 somod-fæst seon he his sawle wlite 1580  
 georne bigonge on godes willan  
 and wær weorðe worda and dæda .  
 þeawa and geþonca þenden him þeos woruld  
 sceadum scriþende scinan mote 1584  
 þæt he ne forleose on þas lænan tid  
 his dreames blæd and his dægena rim  
 and his weorces wlite and wuldres lean  
 þætte heofones cyning on þa halgan tid 1588  
 soð-fæst syleð to sigor-leanum  
 þam þe him on gæstum georne hyrað .  
 þonne heofon and hel hæleþa bearnum  
 fira feorum fylde weorpeð 1592  
 grundas swelgað godes andsacan  
 lacende leg laðwende men  
 preað peod-sceapan and no þonan lætað  
 on gefean faran to feorh-nere 1596  
 ac se bryne bindeð bid-fæstne here  
 feoð firena bearn frecne me þinceð  
 þæt þas gæst-berend giman nellað  
 men on mode þonne mán hwæt 1600  
 him se waldend . \*to wrace gesette [\*31 b.]  
 lapum leodum , þonne lif and deað  
 sawlum swelgað bið susla hús  
 open and oð-eawed að-logum ongean . 1604  
 ðæt sceolon fyllan firen-georne men  
 sweartum sawlum þonne synna wracu  
 scyldigra scolu ascyred weorpeð

may there find out a healing remedy.

Grief shall not be shown to any good man there,  
nor joy to any evil, but there each one 1576

shall bear before God's sight his own desert.

Therefore must he be alert, while light and soul  
hold fast together, who wisheth to possess  
life from the Creator. Let him foster zealously 1580  
the beauty of his soul, after God's will ;

let him be wary in words and deeds,  
in habits and in thoughts, while this world,  
speeding with its shadows, may still shine for him, 1584

so that he lose not, in this fading time,  
the blossom of his joy, and the number of his days,  
and the beauty of his work, and the reward of glory,  
which the righteous King of heaven giveth, 1588

at that holy time, as the rewards of victory,  
to those who fain, with all their soul, obey Him.

Then heaven and hell shall be fulfilled  
with the sons of men, with the souls of mortals ; 1592  
the abyss shall gorge God's adversaries ;

flickering flame shall harass erring folk,  
the spoilers of the people, and shall not let them thence  
depart in joy into security, 1596

but the fire shall keep the host immovable,  
and shall vex the sons of men. Fool-hardy methinketh it,  
that men, creatures endowed with spirit, will not  
be heedful in their minds, seeing that their Sovereign 1600  
may in vengeance put on them, on hateful folk,  
any evil whatsoever. When life and death

shall grasp their share of souls, the house of torment then  
shall stand open and revealed to perjurers' sight ; 1604  
sin-loving men shall fill it

with their swart souls ; then, as a penalty for their sins,  
the shoal of guilty ones shall be parted,

heane from halgum on hearm-cwale . 1608  
 ðær sceolan þeofas and þeod-sceapan  
 lease and forlegene lifes ne wenan  
 and mán-sworan mo[r]þor-lean seon  
 heard and heoro-grim . þonne hel nimeð 1612  
 wærleasra weorud and hi waldend giefed  
 feondum in forwyrd fá þrowiað  
 ealdor-bealu egeslic earm bið se þe wile  
 firenum gewyrcean þæt he fáh scyle 1616  
 from his scyppende ascyred weorðan  
 æt dóm-dæge to deaðe niþer  
 under helle cinn in þæt hate fyr  
 únder liges locan þær hy leomu ræcað 1620  
 to bindenne and to bærenne  
 and to swingenne synna to wite .  
 ðonne halig gæst helle biluceð  
 morþer-husa mæst þurh meahht godes 1624  
 fyres fulle and feonda here  
 cyninges worde se biþ cwealma mæst  
 deofla and monna . þæt is dreamleas hús .  
 ðær ænig ne mæg ower losian 1628  
 caldan clommum hy bræcon cyninges word  
 beorht boca bibod forþon hy abidan sceolon  
 in sin-nehte sar ende-leas  
 firen-dædum fá forð þrowian 1632  
 ða þe her [for-]hogdun heofon-rices þrym .  
 þonne þa gecorenan fore crist berað  
 beorhte frætwe hyra blæd leofað  
 æt dom-dæge agan dream mid gode . 1636  
 lipes lifes þæs þe \*alyfed biþ [\*32 a.]  
 haligra gehwam on heofon-rice .  
 ðæt is se epel þe no geendad weorpeð  
 ac þær symle forð synna lease 1640  
 dream weardiað dryhten lofiað

1611. MS. moþor. 1621. bindenne; over the first n there is a badly formed m, or three strokes resembling m. 1628. MS. oper. 1633. MS. hogdun.

the base from the holy, unto pernicious death ; 1608  
there thieves and spoilers of the folk,  
the lying and adulterate, shall have no hope of life ;  
and the forsworn shall see their crimes' reward,  
grievous and fiercely grim ; then shall' hell take 1612  
the host of faithless ones, and the Lord shall give them  
in perdition to the fiends ; the hostile foe shall suffer  
terrific racking pain. Wretched shall he be who willet  
to work so wickedly, that he, as a guilty one, 1616  
shall be, upon the day of doom, wholly cut off  
from his Creator, doomed to the death beneath,  
among hell's race, in the hot fire,  
under the barriers of flame ; there shall men stretch their 1620  
limbs,  
to be bound and to be burned  
and to be scourged, in punishment of sins.

Then the Holy Spirit, through the might of God,  
at the King's command, shall lock up hell, 1624  
that greatest of the homes of torment, full of fire,  
and the host of fiends therein ; of all the torments of devils  
and of men this shall be greatest. That is a joyless house ;  
there no one ever may escape 1628  
from those cold bonds ; they brake their King's command,  
the scriptures' bright behest ; therefore, they must abide  
in livelong night, and, stained with wicked deeds,  
thenceforth must they endure pain without end, 1632  
who here despised the glory of the heavenly realm.

Then the chosen shall carry before Christ  
radiant treasures ; their bliss shall live ;  
with God, at doomsday, shall they have the joy 1636  
of life serene, the which shall be vouchsafed  
to every holy man in heaven's realm ;  
that is the home which shall know no end,  
but there the sinless, henceforth evermore, 1640  
shall keep their joy, and praise the Lord,

leofne lifes weard leohte biwundne  
 sibbum bisweðede sorgum biwerede  
 dreamum gedyrde dryhtne gelyfde 1644  
 awo to ealdre engla gemanan  
 brucað mid blisse beorhte mid lisse  
 freogað folces weard fæder ealra  
 geweald hafað *and* healdeð haligra weorud . 1648  
 ðær is engla song eadigra blis  
 þær is seo dyre dryhtnes onsien  
 eallum þam gesælgum sunnan leohtra .  
 ðær is leofra lufu lif butan ende-deaðe 1652  
 glæd gumena weorud gioguð butan ylde  
 heofon-duguða þrym . hælu butan sare  
 ryht-fremmendum ræst butan gewinne  
 dóm-eadigra dæg butan peostrum 1656  
 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 1660  
 slæp ne swár leger ne sunnan bryne  
 ne cyle ne cearo ac þær cyninges gief[*e*]  
 awo brucað eadigra gedryht  
 weoruda wlite-scynast wuldres mid dryhten :—: 7 1664

1650. *MS.* þæs. 1662. *MS.* gief; *after which is an erasure.* 1664.  
 dryhten :—: 7 *is the last word on 32a; a blank space of three lines follows.*

their life's dear Guardian ; there, begirt with light,  
 bewrapt in peace, shielded from sorrows,  
 glorified by joys, endeared unto the Lord, 1644  
 radiant with grace, they shall aye, to all eternity,  
 enjoy in bliss the angels' fellowship,  
 and cherish mankind's Guardian, the Father of all,  
 Sovran Preserver of the hosts of the holy. 1648

There is angels' song ; bliss of the happy ;  
 there is the cherished presence of the Lord,  
 brighter than the sun, for all those blessed ones ;  
 there is the love of the beloved ; life without death's end ; 1652  
 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 any toil ; there is day without gloom, 1656  
 radiant and joyful ; happiness without sorrow ;  
 friendship 'twixt friends for ever without feud ;  
 peace without enmity for the blessed in heaven,  
 in the communion of saints ; hunger is not there nor thirst, 1660  
 sleep nor grievous sickness ; nor sun's heat,  
 nor cold nor care ; but the company of the blest,  
 the fairest of all hosts, shall there for aye enjoy  
 their Sovran's grace, and glory with their King. 1664

[II. SAINT GUTHLAC.<sup>1</sup> A.]

## [I.]

\* **S**E BIÐ GEFEANA FÆGRast þonne hy æt frymðe [\*32 b.]  
 gemetað [Chr. 1666.]  
 engel and seo eadge sawl. ofgiefep hio þas eorþan  
 wynne.

forlæteð þas lænan dreamas. and hio wiþ ham lice gedæleð.

ðonne cwið se engel hafað yldran hād.

greteð gæst oþerne. abeodeð him godes ærende.

Nu þu most feran þider þu fundæst.

longe and gelome. ic þec lædan sceal.

wegas þe sindon weþe and wuldres leoht

torht ontyned. eart nu tid-fara.

to þam halgan hām. þær næfre hreow cymeð.

eder-gong fore yrmþum. ac þær bið engla dream [Chr. 1676.]

sib and gesælnes. and sawla ræst.

and þær á to feore gefeon motun.

dryman mid dryhten þa þe his domas her.

æfnað on eorþan he him ece leān.

healdeð on heofonum. þær se hyhsta ealra

cyninga cyning ceastrum wealdeð.

ðæt sind þa getimbru þe nō tydriað

ne þam fore yrmþum þe þær in-wuniað

lif aspringeð ac him bið lēnge hu sēl

geoguþe brucað. and godes miltsa.

þider soðfæstra. sawla motun.

cuman æfter cwealme þa þe ær cristes. æ.

lærað and læstað. and his lof rærað.

[<sup>1</sup> Lines 1-29 = Christ. 1666-1694, in Grein's edition.

Grein's numbering is inserted between brackets.]

MS. nú.

For reference,  
 13. MS. motum. 18.

## II. SAINT GUTHLAC. A.

## I.

**T**HAT 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), 4  
 one spirit shall greet the other, and announce to it God's  
 errand:—

‘Now thou may'st travel whither thou wast yearning  
 longtime and often; I am to lead thee;  
 the ways shall be pleasant for thee, and glory's bright light 8  
 shall be revealed; thou art now a traveller  
 unto that holy home where sorrow never cometh,  
 the refuge from afflictions.' There is angels' harmony,  
 goodwill and happiness and souls' repose; 12  
 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, 16  
 the most high, the King of kings, holdeth rule.'

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; 20  
 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; 24

oferwinnað þa awyrðan gæstas, bigytað him wuldres ræste.  
 Hwider sceal þæs monnes mōd astigan.  
 ær oppe æfter þonne he his ænne her  
 gæst bigonge þæt se gode mōte  
 womma clæne \*in geweald cuman. [\*33 a.]  
 Monge sindon geond middan-geard.  
 hadas under heofonum. þa þe in hálgra  
 rim arisað we þæs ryht magun  
 æt æghwylcum anra gehyran  
 gif we halig bebodu healdan willað.  
 Mæg nu snottor guma sæle brucan  
 godra tida and his gæste forð  
 weges willian. woruld is ðnhrered,  
 colap cristes lufu, sindan costinga  
 geond middan-geard monge árisene.  
 Swa þæt geara íu godes spelbodan  
 wordum sægdon and purh witedóm  
 eal ánemdon swa hit nu gongeð.  
 Ealdað eorþan blæd æpela gehwylcre  
 and of wlite wendað wæstma gecyndu.  
 biþ seo sipre tíð sæda gehwylces  
 mætræ in mægne forþon se mon ne þearf  
 to pisse worulde wyrpe gehycgan  
 þæt he us fægran gefean bringe  
 ofer þa nīpas þe we nú dreogað.  
 ærþon endien ealle gesceafte  
 ða he gesette on siex dagum.  
 ða nu under heofonum hadas cennað  
 micle and mæte is þæs middan-geard  
 dalum gedæled dryhten sceawað  
 hwær þa eardien þe his .æ. healden  
 gesihð he þa domas dogra gehwylce  
 wonian and wendan of woruld-ryhte.  
 ða he gesette purh his sylfes wórd.

28

[1]

32

36

[10]

40

44

48

[20]

52

56

they overcome the cursed sprites; they gain glory's rest.

Whither, sooner or later, must a man's mood aspire,  
whenas he would cherish

his one soul here, that it may come 28

to God's dominion, clean of blemishes ?

There are many states 'neath heaven,

throughout this middle-earth, which rise

into the number of the holy; wherefore rightly 32

we may belong to any one of them,

if we will keep the commandments holy;

the wise man may now enjoy prosperity

and happy times, and yet be wishful for 36

his spirit's way hereafter. The world is stirred,

the love of Christ cooleth, many temptations

have arisen, throughout this middle-earth,

even as, in days of yore, God's messengers 40

spake in words, and through the gift prophetic

declared it all, as it is now befalling.

The glory of each produce of the earth declineth,

and all the kinds of growth change from their beauty; 44

the latter time of every seed is now

of feebler virtue; wherefore man dare not

direct his hope to this world's mutability,

that it may bring to us some fair delight 48

transcending all the griefs we now endure,

ere that all the creatures, that in six days

He set upon the earth, shall have an end,

yea, all which now produce their kinds 'neath heaven, 52

the mighty and the feeble. This middle-earth

is parted in divisions; the Lord beholdeth

where they abide who keep His law;

He seeth the judgments which He fixed 56

through His own word, fade day by day,

and depart from the justice of the world:

he fela findeð fea beoð gecorene , [30]  
 sume him þæs hades hlisan willað 60  
 wegan on wordum *and* þa weorc ne doð .  
 bið him eorð-wela ofer þæt ece lif  
 hyhta lyhst se gehwylcūm \*sceal [\*33 b.]  
 fold-buendra fremde geweorpan , 64  
 forþon hy nú hyrwað haligra mod .  
 Ða þe him to heofonum hyge stapeliað  
 witon þæt se eðel ece bideð  
 ealra þære mengu þe geond middan-geard 68  
 dryhtne þeowiað *and* þæs deoran ham [40]  
 wilniað bi gewyrhtum ; swa þas woruld-gestreon  
 on þa mæran gód bimutað weorpað .  
 Ðonne þæt gegyrnað þa þe him godes egsa 72  
 hleonap ofer heafdum ; hy þy hyhstan beoð  
 þrymme gepreade þisses lifes  
 purh bibodu brucað *and* þæs betran forð  
 wyscað *and* wenap ; wuldres bycgað , 76  
 sellað ælmešan , earne frefrað  
 beoð rúm-mode ryhtra gestreona ;  
 lufiað mid lacum þa þe læs agun . [50]  
 Ðæghwam dryhtne þeowiaþ ; he hyra dæde sceawað . 80  
 sume þa wuniað on westennum  
 secað *and* gesittað sylfra willum  
 hamas on heolstrum hy Ðæs heofoncundan  
 boldes bidað ; oft him brogan tó 84  
 laðne gelædeð se þe him lifes of-ónn .  
 eaweð him egsan hwilum idel wuldor ;  
 brægd-wis bona hafað bega cræft  
 eahteð án-buendra fore him englas stondað 88  
 gearwe mid gæsta wæpnum . beoþ hyra geoca gemyndge [60]  
 healdað haligra feorh witon hyra hyht mid dryhten  
 þæt sind þa gecostan cēpan þa þam cyninge þeowað  
 se næfre þa lean alegeð þam þe his lufan adreogeð : 7 92

67. MS. eleð. 71. MS. bimutað. 92. adreogeð, the only word on the line dividing the sections.

He shall find many, few shall be chosen.

Some desire to gain their order's reputation 60  
 by mere words, but do not do the works;  
 earthly wealth is their highest hope,  
 above the life eternal, which shall be alien  
 to every one now dwelling in the world; 64  
 verily, they now despise the mood of holy men,  
 who fix their thoughts on heaven,  
 and know that that Fatherland bideth eternally  
 for the host of all upon mid-earth 68  
 who serve the Lord, and by their works desire  
 that beloved home; so the treasures of this world  
 shall be transmuted into nobler wealth,  
 when they yearn for it, upon whose heads 72  
 resteth the fear of God; by that highest majesty  
 they are constrained; this life they enjoy  
 as by command, and forthwith ever wish and hope  
 for that better life: they purchase glory; 76  
 they bestow alms; they comfort the poor;  
 they are liberal of their just gains;  
 they cherish with gifts those who have less,  
 and daily serve the Lord; He beholdeth their deeds. 80

Some who dwell in wildernesses,  
 who seek and occupy, by their own wills,  
 homes in dark caverns, these await  
 the heavenly dwelling-place; he who grudgeth them life, 84  
 oft bringeth hateful terror upon them;  
 sometimes he showeth them horror, sometimes vain glory;  
 the wily murderer hath power of both,  
 and harasseth these lonely-dwellers; before them angels stand 88  
 ready with their spirits' weapons; they are mindful of their safety;  
 they preserve the life of saints; they know their hope is with  
 the Lord.

These are the chosen champions that serve the King,  
 who ne'er withholdeth their pay from those who bear Him love. 92

## [II.]

**M**AGUN we nu nemnan þæt us neah gewearð  
 þurh haligne \*hád gecyþed [\*34 a.]  
 hu guðlac his in godes willan  
 mod gerehte mán eall forseah 96  
 eorðlic æpelu úpp gemunde  
 ham in heofonum him wæs hyht to þam.  
 sippan hine in-lyhte se þe lifes weg [70]  
 gæstum gearwað and him giefte sealde 100  
 engelcunde þæt he ana ongan  
 beorg-sepel bugar and his blæd gode  
 þurh eaðmedu ealne gesealde.  
 ðone þe he on geoguðe bigan sceolde 104  
 worulde wynnum hine weard biheold  
 halig of heofonum se þæt hluttre mód  
 in þæs gæstes gód georne trymede.  
 Hwæt we hyrdon oft þæt se halga wer 108  
 in þa ærestan ældu gelufade [80]  
 freccessa fela fyrst wæs swa-þeana  
 in godes dome hwonne guðlace  
 on his ondgietaþ engel sealde 112  
 þæt him sweðraden synna lustas.  
 Tid wæs toweard hine twegen ymb  
 weardas wacedon þa gewin drugon  
 engel dryhtnes and se átela gæst. 116  
 nalæs hy him gelice lare bæron  
 in his modes gemynd mongum tidum.  
 oþer him þas eorþan ealle sægde [90]  
 læne under lyfte and þa longan gód 120  
 herede on heofonum þær haligra  
 sawla gesittað in sigor-wuldre  
 dryhtnes dreamas he him dæda lean  
 georne gieldeð þam þe his giefte willað 124

## II.

Now may we declare what lately  
 was made known to us by men of holy state,  
 how Guthlac trained his mind  
 unto the will of God, despised all sin 96  
 and earthly wealth, and turned his thoughts on high,  
 unto a home in heaven; his hope was thitherward,  
 from the day when He who dighteth life's way for souls,  
 had enlightened him, and had granted him 100  
 angelic grace, so that he began  
 to occupy alone a mountain-home, and gave  
 in humbleness his whole life unto God,  
 the which, 'tis said, in youth he spent 104  
 in pleasures of the world. Him a holy guardian  
 from heaven beheld, who fain confirmed  
 his cleanly soul in spiritual goodness.

Lo! we have often heard that this holy man 108  
 loved in the earlier period of his life  
 many vicious courses; nathless there was a time,  
 in God's determining, whenas He sent  
 an angel unto Guthlac's mind, 112  
 so that his lust for sin might be allayed.  
 The time was near; two guardians  
 watched about him, who kept up strife,—  
 an angel of the Lord and the fell spirit. 116  
 Many times they brought their teaching,  
 nowise alike, unto his mind's remembrance;  
 the one declared to him that all this earth  
 was transient 'neath the sky, and praised 120  
 the lasting good in heaven, where the souls  
 of holy men possess in glorious triumph  
 the Lord's delights; gladly He payeth  
 their deeds' reward to those who will accept 124

þicgan to þonce *and* him þas woruld  
 uttor lætan þonne þæt ece lif.  
 Oper hyne scyhte þæt he sceaðena gemot  
 nihtes sohte *and* þurh neþinge 128  
 wunne æfter worulde swa doð wræc-mæcgas [100]  
 þa þe ne bimurnað. \* monnes feore [\*34 b.]  
 þæs þe him to honda hupe gelædeð  
 butan hy þy reafe rædan motan. 132  
 Swa hy hine trymedon on twa healfa.  
 oppæt þæs gewinnes weoroda dryhten  
 on þæs engles dóm ende gereahte.  
 feond wæs geflymed, siþþam frofre gæst 136  
 in guðlaces geoce gewunade  
 lufade hine *and* lærde lenge hu geornor  
 þæt him leofedan londes wynne [110]  
 bold on beorhge oft þær broga cwom 140  
 egeslic *and* uncuð eald-feonda nið  
 searo-cræftum swiþ, hy him sylf hyra  
 onsyn ywdon, *and* þær ær fela  
 setla gesæton þonan sið tugin 144  
 wide waðe wuldre byscyrede  
 lyft-lacende, wæs seo londes stow  
 bimipen fore monnum. oppæt meotud onwrah  
 beorg on bearwe þa se bytla cwom 148  
 se þær haligne hām árærde. [120]  
 nales þy he giemde þurh gitsunga  
 lænes lif-welan ac þæt lond gode  
 fægre gefreopode siþþan feond oferwon 152  
 cristes cempa, he gecostað wearð  
 in gemyndigra monna tidum.  
 Ðara þe nu gena þurh gæstlicu  
 wundor [hine] weorðiað *and* his wisdomes 156  
 hlisan healdað þæt se halga þeow  
 elne ge-code þa he ana gesæt  
 dygle stowe. Ðær he dryhtnes lof [130]

His grace with thanks, and will suffer all this world  
to be beyond them rather than the life eternal.

The other egged him on, that he should seek by night  
the meeting-place of robbers, and should make gain 128  
by worldly villainy, as banded outlaws do,  
who care not for the life of any man  
that bringeth plunder to their hands,  
if they may but dispose of spoil. 132

Thus on two sides they were exhorting him,  
until the Lord of hosts ordained the ending  
of that contention to the glory of the angel.  
The fiend was put to flight; the Spirit of comfort 136  
remained for Guthlac's aid thereafter,  
and loved him and taught him, the longer the more zealously,  
so that he grew enamoured of that land's charm,  
of that dwelling on the hill. Oft came there terror, 140  
dreadful and strange,—the hatred of those ancient fiends,  
strong in guileful cunning; to Guthlac's self they showed  
their aspects; there had they erewhile fixed  
their many seats, but thence, cut off from glory, 144  
they had gone their way, a journey far and wide,  
hovering through the air. Hidden from men  
was that spot of land, until God disclosed  
the mound within the grove, when the builder came, 148  
who there reared up a holy home,  
not because he cared, through greediness,  
for life's frail wealth, but that he might nobly  
devote the land to God, when he, Christ's champion, 152  
had overcome the fiends. Tempted was he  
in the times of men who still remember it,  
of men who even now still honour him  
for his spiritual wonders, and who preserve 156  
his wisdom's fame, which he, the holy vassal,  
gained by his courage, when all alone he dwelt  
in that dark place, where he recited and extolled

reah<sup>te</sup> *and* rærde, oft þurh reorde abead 160  
 þam þe þrowera þeawas lufedon  
 godes ærendu, þa him gæst onwrah  
 lifes snyttru þæt he his lic-homan  
 wy<sup>nn</sup>a forwyrnde *and* woruld-blissa 164  
 seftra setla *and* symbel-daga  
 swylce eac idelra eage<sup>na</sup> wy<sup>nn</sup>a  
 gierelan gielp-<sup>\*</sup>lices, him wæs godes egsa [\*35 a.]  
 mara in gemyndum þonne he menniscum 168  
 þrymme æfter þonce þegan wolde: 7:— [140]

## [III.]

GOD wæs guðlac, he in gæste bær  
 heofoncundne hyht hælu geræhte  
 ecan lifes, him wæs engel neah 172  
 fæle freoðu-weard þam þe feara sum  
 nearc-lond gesæt. þær he mongum wearð  
 bysen on brytene sippan biorg gestah  
 eadig oretta *and* wiges heard 176  
 gyrede hine georne mid gæstlicum wæpnum  
 wong bletsade. † †  
 Him to æt-stælle ærest arærde. [150]  
 cristes rode þær se cempa oferwon 180  
 frecnessa fela frome wurdun monge  
 godes þrowera, we þæs guðlace  
 deorwyrðne dæl dryhtne cennað. †  
 he him sige sealde *and* snyttru-cræft 184  
 mundbyrd meahta þonne mengu cwom  
 feonda fær-scytum fæhðe ræran;  
 ne meahton hy æfeste an forlætan  
 ac to guðlaces gæste gelæddun 188  
 frasunga fela, him wæs fultum neah [160]

162. MS. ærendð (i. e. ærendu). 169. One line space between the sections.  
 178. The scribe has evidently omitted half the line; there is no indication of  
 this in the MS. 181. MS. wurdum.

the praises of the Lord. Oft he announced, 160  
 by word, God's errand, unto those who loved  
 the ways of martyrs, when the Spirit had revealed  
 life's wisdom unto him, so that he withheld  
 his body from delights and worldly joys, 164  
 from downy seats and festive days,  
 yea, from the idle pleasures of the eye,  
 and from all pompous garb; the fear of God  
 was too great in his mind for him to deign 168  
 to welcome human grandeur thankfully.

## III.

Guthlac was good; he bore within his soul  
 the heavenly hope, and strove for the salvation  
 of eternal life. Nigh him was an angel, 172  
 a faithful guardian of his peace, who, one of few,  
 inhabited that march-land. There the blissful champion,  
 the bold in fight, was an example  
 for many men in Britain, when he had 176  
 mounted that hill and had prepared him zealously  
 with spiritual weapons. He blessed the plain;  
 but first he raised aloft Christ's cross  
 to mark his station; there the champion overcame 180  
 divers perils; many of God's martyrs  
 grew valiant there; wherefore we ascribe  
 Guthlac's dearworth lot unto the Lord.  
 He gave him victory, and wisdom's craft, 184  
 and might's protection, when many foes  
 came with their sudden darts to raise up strife;  
 they could not wholly leave their hate,  
 but led forth unto Guthlac's spirit 188  
 temptations many: support was nigh to him;

engel hine elne trymede þonne hy him yrre hweopan ;  
 frecne fyres wylme stodan him on feðe-hwearfum ,  
 cwædon þæt he on þam beorge byrnan sceolde 192  
*and* his lic-homan lig forswelgan  
 þæt his earfeþu eal gelumpe  
 mōd-cearu mægum gif he monna dream  
 of þam orlege eft ne wolde 196  
 sylfa gesecan *and* his sibbe ryht  
 mid mon-cynne . \*maran cræfte [\*35 b.]  
 willum bewitigan , lætan wræce stille . [170]  
 Swa him yrsade se for ealle spræc 200  
 feonda mengu ; no þy forhtra wæs  
 guðlaces gæst ac him god sealde  
 ellen wip þam egsan þæt þæs eald-feondes  
 scyldigra scolu scome prowedon ; 204  
 wæron teon-smiðas tornes fulle ,  
 cwædon þæt him guðlac eac gode sylfum  
 earfeþa mæst ana gefremede .  
 sippan he for wlence on westenne 208  
 beorgas bræce þær hy bidinge [180]  
 earne *and*-sacan æror mostun  
 æfter tintergum tidum brucan .  
 ðonne hy of wapum . werge cwoman 212  
 restan ryne-pragum ; rowe gefegon  
 wæs him seo gelyfed purh lytel fæc ,  
 stod seo dygle stow dryhtne in gemyndum  
 idel *and* æmen epel-riehte feor . 216  
 bād bisæce betran hyrdes ,  
 to þon eald-feondas ondan noman .  
 swa hi singales sorge dreogað ; [190]  
 ne motun hi on eorþan eardes brucan 220  
 ne hy lyft swefeð in leoma ræstum  
 ac hy hleo-lease hama poliað  
 in cearum cwipað cwealmes wiscað ;

the angel strengthened him with courage, when angrily they  
threatened him ;

when, audacious with fire's heat, they stood in crowds about him.  
They said that he should burn upon that hill, 192

that flame should all devour his flesh,  
that all his troubles and his miseries  
should fall upon his kindred, if he himself  
would not seek again the joys of men 196

away from that contention, and with good will  
and better craft discharge the claims of kin,  
in the midst of men, and let that strife alone.

Thus he who spake for all that host of foes 200  
provoked him ; none the more adread

was Guthlac's soul, but God granted him  
strength to meet that terror, so that the guilty shoal,  
the old adversary's host, suffered shame ; 204

the harm-contrivers were then full of wrath ;  
they said that, besides God, Guthlac, all alone there,  
had caused them greatest hardship,  
ever since, in pride, he had penetrated 208

the hills in that waste-land, where formerly they,  
the vile apostates, could at times enjoy  
repose after their direful torments,  
when, aweary of their wanderings, they came 212  
to rest there a short hour ; they joyed in the rest  
that was granted to them for a little space.

The secret spot, far from all patrial rights,  
void and desolate, stood in the Lord's remembrance, 216  
and awaited the coming of a better keeper.

Therefore those ancient foes took umbrage,  
for they must now bear sorrow endlessly :  
neither may they enjoy a dwelling on the earth, 220  
nor doth air lull them for their limbs' repose,  
but shelterless they yearn for homes,  
and grievously lament, and wish for death ;

willen þæt him dryhten þurh deaðes cwealm 224  
 to hyra earfeða ende geryme .  
 ne mostun hy guðlaces gæste sceppan  
 ne þurh sar-slege sawle gedælan  
 wið lic-homan ac hy lige-searwum 228  
 ahofun hearm-stafas; hleahtor alegdon . [200]  
 sorge seofedon þa hi swiðra oferstag  
 weard on wonge; sceoldon wræc-mæcgas  
 ofgiefan gnornende grene beorgas; 232  
 hwæpre hy þa \*gena godes *andsacan* [\* 36 a.]  
 sægdon sar-stafum swiþe geheton  
 þæt he deaþa gedal dreogan sceolde  
 gif he leng bide laþran gemotes . 236  
 hwonne hy mid mengu maran cwome  
 þa þe for his life lyt sorgedon .  
 guðlac him ongean þingode; cwæð þæt hy gielpa ne þorftan [210]  
 dædum wið dryhtnes meahtum; þeah þe ge me deað gehaten 240  
 mec wile wið þam niþum *genergan* se þe eowrum nydum wealdeð.  
 An is ælmihtig god se mec mæg eaðe gescyldan;  
 he min feorg freopað; ic eow fela wille  
 soþa gesecgan; mæg ic þis setl on eow 244  
 butan earfeðum ana geðringan .  
 Ne eam ic swa fealóg swa ic eow fore stonde  
 monna weorudes ac me mara dæl  
 in godcundum gæst-gerynum 248  
 wunað *and* weaxeð se me wraþe healdeð . [220]  
 ic me anum her eaðe getimbre  
 hus *and* hleonað; me on heofonum sind  
 lare gelonge; mec þæs lyt tweoþ 252  
 þæt me engel tó ealle gelædeð  
 spowende sped spreca *and* dæda .  
 gewitáð nu awyrgde werig-mode  
 from þissum earde þe ge her on stondað; 256  
 fleoð on feor-weg; ic me frið wille

fain would they that the Lord would make for them 224  
 an ending to their hardships by death's pang.

They might not injure Guthlac's spirit,  
 nor, by any baleful wound, part soul  
 from body, but by their lying arts 228  
 they raised up mischiefs. They gave up laughter,  
 they sighed with sorrow, when in that plain  
 a stronger guardian had o'ercome them ; doomed were the wretched  
 outcasts then  
 to leave those green hills, sorrowing the while ; 232  
 nathless still, in grievous wise, spake they,  
 God's adversaries, and vehemently threatened,  
 that he should bear the throes of many deaths,  
 if he abode there longer for a sorrier meeting, 236  
 when they would come with mightier multitude,  
 who would care little for his life.

Guthlac replied to them ; he said, they need not vaunt  
 their deeds against the power of the Lord ; ' though ye have  
 promised death to me, 240

He who ordaineth your plight, will save me from your hate.  
 There is one Almighty God who can easily shield me ;  
 He will protect my life. Fain would I tell you  
 many truths ; without trouble, all alone, 244  
 I can forcibly maintain this seat amidst you.  
 I am not so destitute, as I stand before you,  
 void of a host of men ; but in me a larger power,  
 fraught with spiritual mysteries divine, 248  
 abideth and groweth, which keepeth me with its stay.  
 I shall easily build for me here alone  
 a house and resting-place ; my instruction  
 is in heaven's gift ; wherefore I doubt but little, 252  
 that an angel will bring to me, in word  
 and deed, all prosperous success.

Depart now, ye accursed, ye weary souls,  
 from this place whereon ye stand ; 256  
 flee far away ; for myself I fain desire

æt gode gegyrnan . ne sceal min gæst mid eow  
gedwolan dreogan ac mec dryhtnes hond [230]  
mundað mid mægne , her sceal min wesan 260  
eorðlic eþel , nales eower leng : 7

## [IV.]

**D**A wearð breahm hæfen ; beorg ymb-stodan  
hwearfum wræc-mæcgas , woð up astag  
cearfulra cirm ; cleopedon . \*monige [\*36 b.] 264  
feonda fore-sprecan , firenum gulpon .  
oft we ofersegon be sām tweonum  
peoda þeawas præce modigra  
þara þe in gelimpe life weoldon . 268  
no we oferhygdu anes monnes [240]  
geond middan-geard maran fundon .  
ðu þæt gehatest þæt ðu ham on þus  
gegan wille eart ðe godes yrming . 272  
bi hwon scealt þu lifgan þeah þu lond age ?  
ne þec mon hider mose fedeð .  
beoð þe hungor and þurst hearde gewinnan  
gif þu gewitest swa wilde deor 276  
ana from eþele ; nis þæt onginn wiht .  
geswic pisses setles , ne mæg þec sellan ræd  
mon gelæran þonne þeos mengu eall . [250]  
we þe beoð holde gif þu us hyran wilt 280  
opþe þec ungearo eft gesecað  
maran mægne þæt þe mon ne þearf  
hondum hrinan ne þin hra feallan  
wæpna wundum . ; we þas wic magun 284  
fotum aflyllan ; folc in ðriceð .  
meara preatum . and mon-farum .  
beoð þa gebolgne þa þec breodwiað

261. -les eower leng : *the only words on the line dividing the sections.*  
269. MS. þe. 271. MS. hus. 285. MS. inðri ceð with an erasure between.

peace with God. My soul shall not  
 endure error in your midst, but the Lord's hand  
 will protect me with its might; here shall be 260  
 my earthly home; it is yours no longer.'

## IV.

Then a noise was raised; around the hill in crowds  
 the outcasts stood; a shout ascended,  
 the cry of the wretched; there clamoured many a one, 264  
 spokesmen of the fiends; wickedly they boasted:—

'Oft have we observed the ways of folks  
 between the seas, the boldness of the proud,  
 of those who held their life in changeful state; 268  
 we have not found, throughout this middle-earth,  
 greater arrogance in any single man.

Thou that dost threaten that thou wilt win  
 a home among us—thou art God's starveling: 272  
 whereby art thou to live, though thou possess the land?

Not any man will hither bring thee food;  
 hunger and thirst will be hard foes for thee,  
 if thou withdrawest, like the wild beasts do, 276  
 all solitary from thy home: that resolve is naught.

Quit this abode; not any one can teach thee  
 better rede than all this multitude:

we will be kind to thee, if thou wilt hear us; 280  
 else will we seek thee, unprepared, again,

with greater force, so that none shall need  
 touch thee with his hands, nor need thy carcass fall  
 by wounds of weapons; with our feet shall we be able 284  
 to lay low this dwelling; folk shall press in

with their troops of horse and moving bands of men.  
 Then they who lay thee low will be enraged;

tredað þec *and* tergað *and* hyra torn wrecað 288  
 to-berað þec blodgum lastum ; gif þu ure bidan þencest . [260]  
 we þec nipa genægað ; ongin þe generes wilnian .  
 far þær ðu freonda wene gif ðu þines feores recce .  
 gearo wæs guðlac hine god fremede 292  
 on ondsware *and* on elne strong ;  
 ne wond he for worde ac his wiper-breocum  
 sorge gesægde ; cuðe him soð genog .  
 wid is þes westen ; wræc-setla fela 296  
 eardas onhæle earumra gæsta ;  
 sindon wær-logan þe þa \*wic bugað . ; [\*37 a.]  
 þeah ge þa ealle ut abanne [270]  
*and* eow eac gewyrce widor-sæce + 300  
 ge her áteoð in þa torn-wræce  
 sigeleasne sið ; no ic eow sweord ongean  
 mid gebolgne hond oðberan þence  
 worulde wæpen ne sceal þes wong gode 304  
 þurh blod-gyte gebuen weorðan .  
 ac ic minum criste cweman þence  
 leofran lace ; nu ic þis lond gestag .  
 fela ge me earda þurh idel word 308  
 aboden habbað ; nis min breost-sefa [280]  
 forht ne fæge ac me friðe healdeð  
 ofer monna cyn se þe mænna gehwæs  
 weorcum wealdeð . ; nis me wiht æt eow 312  
 leofes gelong ne ge me lapas wiht  
 gedon motun ; ic eom dryhtnes þeow .  
 he mec þurh engel oft afrefreð . ;  
 forðon mec longepas lýt gegretað 316  
 sorge sealdun ; nu mec sawel-cund  
 hyrde bihealdeð ; is min hyht mid god .  
 ne ic me eorð-welan owiht sinne [290]  
 ne me mid mode micles gyrne 320  
 ac me dogra gehwam dryhten sendeð  
 þurh monnes hond mine þearfe .

they will tread thee, and tear thee, and wreak their wrath, 288  
and bear thee off with bloody tracks : if thou thinkest to await us,  
evilily shall we assail thee. Resolve to wish thy safety ;  
go where thou mayst hope for friends, if thou reck for thy life.'

Guthlac was ready ; God made him 292  
strong for answering, and strong in courage ;  
he flinched not at their words, but uttered sorrows  
for his adversaries ; he knew truth well enough.

'Wide is this waste ; its exile-seats are many, 296  
hidden homes of miserable sprites ;

perfidious ones are they that hold these seats ;  
though ye call forth all of them to your aid,  
and make your warfare even more extended, 300

ye shall here, in your fierce vengeance, undertake  
a baffled enterprise. I purpose not  
to bear 'gainst you, with wrathful hand,  
a sword, a worldly weapon, nor shall this plain 304  
be consecrated unto God by bloodshed,

but I purpose to please my Saviour  
with a dearer gift. Now that I have reached this land,  
many dwelling-places, in idle words, 308

have ye offered unto me ; my breast is not afeard,  
nor faint, for He who holdeth active sway  
o'er every power, keepeth me in peace,  
more than all mankind. No friendship is in me 312  
towards you, nor can ye effect aught hostile

against me ; I am a servant of the Lord,  
and by His angel He oft comforteth me ;  
wherefore longings visit me but little, 316

sorrows seldom. Now a spiritual shepherd  
guardeth me ; my hope is with God.

I care naught for earthly wealth,  
nor earnestly desire I much for me. 320

but each day, by the hand of man,  
God sendeth me my need.'

Swa modgade se wið mongum stod  
 awreðed weorðlice wuldres cempa 324  
 engla mægne, gewat eal þonan  
 feonda mengu ne wæs se fyrst micel  
 þe hi guðlace forgiefan pohtan .  
 He wæs on elne and on eað-medum 328  
 bad on beorge wæs him botles need .  
 [300]  
 for-let longepas lænra dreama  
 no he hine wið monna miltse gedælde  
 ac gesynta bæd sawla gehwylcre 332  
 þonne he to eorðan on þam anade  
 hleor \*onhyld; him of heofonum wearð [\*37 b.]  
 onbryrded breost-sefa bliðe gæste .  
 oft eahtade (wæs him engel neah) 336  
 hu þisse worulde wynna þorfte  
 mid his lic-homan læsast brucan ;  
 no him fore egsan earmra gæsta [310]  
 treow getweode ; ne he tid forsæt 340  
 þæs þe he for his dryhtne dreogan sceolde  
 þæt hine æreste elne binoman  
 slæpa sluman oppe sæne mod .  
 swa sceal oretta á in his mode 344  
 gode compian and his gæst beran  
 oft on ondan þam þe eahtan wile  
 sawla gehwylcre þær he gesælan mæg .  
 Symle hy guðlac in godes willan 348  
 fromne fundon þonne flyge-reowe [320]  
 purh nihta genipu . neosan cwoman  
 þa þe onhæle eardas weredon .  
 hwæpere him þæs wonges wyn sweðrade , 352  
 woldun þæt him to mode fore mon-lufan  
 sorg gesolhte þæt he siþ tuge  
 eft to eple ; ne wæs þæt ongin swyle .  
 ðonne hine engel on þam anade 356  
 geornast grette and him giefe sealde  
 þæt hine ne meahte meotudes willan

Thus exulted he, the glorious champion,  
 who stood 'gainst many, nobly sustained 324  
 by angels' might. Thence departed  
 all the multitude of foes, though the respite was not long,  
 that they were purposing to grant to Guthlac.

He was in strength and in humility; 328  
 he tarried on that mount; he cherished that abode;  
 though he had renounced desire of transient joys,  
 he severed not himself from kindness towards men,  
 but prayed for the prosperity of every soul, 332  
 when in that solitude he bowed  
 his face to earth: from heaven his inmost soul  
 was stirred by a benignant spirit.  
 Oft he meditated, (an angel was near him), 336  
 how he might least enjoy with his body  
 the pleasures of this world;  
 his faith faltered not for dread  
 of wretched sprites; ne'er deferred he the hour 340  
 wherein he was to suffer for his Lord,  
 lest sleep's slumber or a sluggish mood  
 might wrest from him his power of rising.

So must a champion ever, in his soul, 344  
 fight for God, and oft-times bear his spirit  
 in hate 'gainst him who fain would harass  
 every soul, whenever he may bind it.  
 Ever found they Guthlac steadfast 348  
 in God's will, when in flight those cruel ones,  
 who inhabited the secret habitations,  
 came through the clouds of night to learn  
 whether his delight in that plain had lessened. 352  
 They wished that a longing for human love  
 would touch his mind, that he would journey  
 unto his home again; such was not his thought,  
 when in that solitude an angel 356  
 greeted him full fervently and gave him grace,  
 so that desire might not hinder him

longað gelettan ac he on þæs lareowes [330]  
 wære gewunade oft worde biewæð. 360  
 huru þæs bihofað se ðe him halig gæst  
 wisað on willan and his weorc trymað  
 lapað hine lipum wordum gehateð him lifes ræste  
 þæt he þæs latteowes larum hyre. 364  
 ne lete him eald-feond eft oncyrran  
 mod from his meotude. Hu sceal min cuman  
 gæst to geoce nemne ic gode sylle  
 hyrsumne hige þæt him heortan geþonc. †† 368  
 \* ær oppe sið ende geweorðe [\* 38 a.] [340]  
 þæt ge mec to wundre wægan motun,  
 ne mæg min líc-homa wið þas lænan gesceaft  
 deað gedælan ac he gedreosan sceal 372  
 swa þeos eorðe eall þe ic her on stonde;  
 ðeah ge minne flæs[c]-homan fyres wylme  
 forgripen grom-hydgē gifran lege.  
 næfre ge mec of þissum wordum onwendað þendan mec min  
 gewit gelæsteð. 376  
 þeah þe ge hine sarum forsæcen ne motan ge mine sawle  
 gretan  
 ac ge on betran gebringað forðan ic gebidan wille  
 þæs þe me min dryhten demeð; nis me þæs deapes sorg; [350]  
 ðeah min bân and blóð butu geweorpen 380  
 eorþan to eacan min se eca dæl  
 in gefean fareð þær he fægran  
 botles bruceð, nis pisses beorges setl  
 meodumre ne mara þonne hit men duge 384  
 se þe in þrowingum þeodnes willan  
 dæghwam dreogeð ne sceal se dryhtnes þeow  
 in his mod-sefan mare gelufian  
 eorþan æht-welan þonne his anes gemet 388

363. MS. ræste (i.e. ræste). 368. A leaf apparently is wanting after  
 geþonc; judging by the strip of parchment still left, it must have been cut out  
 by a very clumsy hand. 370. MS. wægan (i.e. wægan). 374. MS. flæs-  
 homan. 384. MS. buge.

in the Creator's will ; but in his teacher's  
covenant he abode, and oft by word addressed him. 360

' Verily it behoveth him whom the holy Spirit  
leadeth into joy, and whose work He strengtheneth,  
whom He inviteth with kindly words, and whom He promiseth  
life's rest,

that he obey his guide's instructions, 364  
and suffer not the ancient fiend to turn  
his mind from his Creator. How shall my soul  
come to salvation, save I give to God

a mind obedient, so that my heart's thoughts (please) Him ? .. ' 368

. . . . ' that sooner or later there may be an end  
to your power to move me in this wondrous wise.

My body, in face of all this frail creation,  
cannot escape death, but it must fall, 372

as must all this earth that I here stand upon.

Though, cruel-hearted, ye assail my flesh  
with fire's heat and with greedy flame,  
never shall ye turn me from these words, while my mind  
availeth me ; 376

though ye may sorely afflict that, ye cannot touch my soul,  
but ye will bring it to a better world ; wherefore I will  
await

whatsoe'er my Lord adjudgeth me ; I have no grief at death ;  
though my bones and blood both serve 380

for earth's increase, yet my eternal part  
shall journey into bliss, where it shall enjoy

a fair abode. This mountain-dwelling  
is neither lowlier nor more exalted than befitteth 384

a man who daily endureth his Sovereign's will  
'mid suffering ; nor must the servant of the Lord

love in his soul more of earth's possessions  
than a sufficiency for himself alone, 388

þæt he his lic-homan lade hæbbe . [360]  
 Ða wæs eft swa ær eald-feonda nið  
 wroht onwylled ; woð oper [pær]  
 ne lyt-hwon leoðode þonne in lyft astag 392  
 cear-gesta cirm . symle cristes lof  
 X in guðlaces godum mode  
 weox and wunade and hine weoruda god  
 freoðade on foldan swa he feora gehwylc 396  
 healdeð in hælo þær se hyra gæst  
 pihð in þeawum , he wæs þeara sum .  
 ne won he \*æfter worulde ac he in wuldre áhof [\*38 b.]  
 modes wynne , hwylc wæs mara þonne 400  
 se an oretta ussum tidum [372]  
 cempa gecyðed þæt him crist fore  
 woruldlicra má wundra gecyðde : 7

## [V.]

HE hine scilde wið sceðpen[d]ra . 404  
 eglum onfengum earmra gæsta ,  
 wæron hy reowe to ræsanne  
 gifrum grapum . , no god wolde  
 þæt seo sawl þæs sar þrowade 408  
 in lic-homan , lyfde se þeana [380]  
 þæt hy him mid hondum hrinan mosten .  
 and þæt frið wið hy gefreopad wære .  
 Hy hine þa hofun on þa þean lyft , 412  
 sealdon him meahte ofer monna cynn  
 þæt he fore eagum eall sceawode  
 under haligra hyrda gewealdum  
 in mynsterum monna gebæru . 416  
 para þe hyra lifes þurh lust brucan  
 idlum æhtum and ofer-wlencum

391. MS. onwylled. MS. soð. [pær] conjectural; added for metrical reasons. 402. MS. gecyðeð. 403. gecyðde, the only word on the line dividing the sections. 404. MS. sceðpenra. 405. MS. onfengum (i.e. um).

that he may have his body's sustenance.'

Then again, as erewhile, the old fiends' hate  
and strife waxed hot: a second cry,  
no feeble one, resounded, when the wail 392  
of the troubled spirits rose aloft. In the goodly mind  
of Guthlac evermore Christ's praise  
waxed and abode, and him the God of hosts  
protected on earth, as He preserveth unto salvation 396  
every soul wherein the higher life  
thriveth in virtue. Guthlac was one of these;  
he strove not for the world, but set his mind's delight  
on the glory above. What man was greater than he, 400  
the one hero, the one champion,  
known in our times, so that, on his behalf,  
Christ showed forth more wonders in this world?

## V.

He shielded him against the dire designs 404  
of all those hurtful miserable sprites;  
fiercely eager were they to rush upon him violently  
with greedy clutches. God was not willing  
that the soul should suffer so much pain 408  
within the body; yet he permitted  
that they might touch him with their hands,  
and that His peace should nathless be maintained towards them.  
Then they raised him into the lofty air, 412  
and gave him might above the race of men,  
so that he beheld fully before his eyes  
the habits of those men in monasteries,  
beneath the sway of holy guardians, 416  
who spent their life in pleasure,  
in vain possessions, and exceeding pomp,

gierelum gielplicum swa bið geoguðe þeaw	[390]
þær þæs ealdres egsa ne styreð .	420
No þer þa feondas gefeon þorfton	
ac þæs blædes hraðe gebrocen hæfdon	
þe him alyfed wæs lytle hwile	
þæt hy his lic-homan leng ne mostan	424
witum wælan ne him wiht gescod	
þæs þe hy him to teonan purh-togen hæfdon .	
læddun hine þa of lyfte to þam leofestan	
earde on eorðan þæt he eft gestag	428
beorg on bearwe, bonan gnornedon	[400]
mændon murnende þæ[t] hy monnes bearn	
pream oferþunge and swa þearfendlic	
him to earfeðum . *ana cwome [*39 a.]	432
gif hy him ne meahte maran sarum	
gyldan gyrn-wræce . guðlac sette	
hyht in heofonas hælu getreowde	
hæfde feonda feng feore gedyged	436
wæs seo æreste earmra gæsta	
costung ofercumen cempa wunade	
blife on beorge wæs his blæd mid god .	[410]
ðuhte him on mode þæt se mon-cynnes	440
eadig wære seþe his anum her	
feore gefreoðade þæt him feondes hond	
æt þam ytmestan ende ne scode	
þonne him se dryhtnes dom wisade	444
to þam nyhstan nyd-gedale .	
hwæpre him þa gena gyrna gemyndge .	
edwit-sprecan ermpu geheton	
tornum tecn-cwidum treow wæs gecyþed	448
þætte guðlace god leanode	[420]
ellen mid arum þæt he ana gewon .	
Him se werga gæst wordum sægde	
no we þe þus swiðe swencan þorftan	452

and proud array, as is the wont of youth,  
 when no fear of an elder checketh it. 420  
 Not at that time then might the fiends rejoice,  
 but quickly had they spent the bliss,  
 which was granted them for but a little while,  
 so that they might no longer wound his body 424  
 with torments, nor did aught injure him  
 of what they had accomplished for his vexation.  
 They led him then from the air to that dearest home  
 on earth, so that he reached again 428  
 the hill within the grove. The slayers groaned  
 and moaned, lamenting that a child of man  
 had direfully surpassed them, and, to their bale  
 had come, alone, though in such needy wise, 432  
 unless they might requite him with some greater pain,  
 with vengeance for their misery. Guthlac set  
 his hope heaven-wards, and trusted for salvation;  
 he had escaped with life the fiends' embrace; 436  
 the first temptation of those wretched sprites  
 was overcome; the warrior abode  
 blithe on the mount, his glory was with God.  
 It seemed unto his mind, that he of all mankind 440  
 was indeed blessed, who protected  
 his one life here, so that the hand of the fiend  
 might not harm him at the final end,  
 when the Lord's decree directed him 444  
 to the last inevitable parting. ✕  
 Yet, mindful still of harms, the scoffers  
 threatened him with dire afflictions  
 in angry words of insult. The truth was manifest, 448  
 that God had given as recompense to Guthlac  
 strength with honour, so that, all alone, he conquered.  
 Spake to him in words the accursed sprite:—  
 'We need not have plied thee thus severely, 452

þær þu fromlice freonda larum  
 hyran wolde þa þu hean *and* earm  
 on þis orlege ærest cwome.  
 Ða þu gehete þæt þec halig gæst 456  
 wið earfepum eaðe gescilde  
 for þam myrcelse þe † monnes hond  
 from þinre onsyne æpelum áhwyrfe. [430]  
 in þam mæg-white monge lifgað 460  
 gyltum forgiefene, nales gode þigað  
 ac hy lic-homan fore lufan cwemað  
 wista wynnum swa ge weorð-myndu  
 in dolum dreame dryhtne gieldað 464  
 fela ge fore monnum mipað þæs þe ge in mode gehycgað.  
 ne beoð eowre \*dæda dyrne þeah þe ge hy in dygle gefremme.  
 [\*39 b.]

we þec in lyft gelæddun oftugon þe londes wynna  
 woldun þu þe sylfa gesawe þæt we þec soð on-stældun. 468  
 ealles þu þæs wite awunne. forþon þu hit onwendan ne meahtes  
 Ða wæs agongen þæt him god wolde [441]  
 æfter þrowinga þonc gegyldan  
 þæt he martyr-hád mode gelufade 472  
 sealde him snyttru on sefan gehygdum  
 mægen-fæste gemynd he wið mongum stod  
 eald-feonda elne gebylded.  
 Sægde him to sorge þæt hy sigelease 476  
 þone grenan wong of-giefan sceoldan.  
 ge sind for-scadene on eow scyld siteð  
 ne cunnon ge dryhten duguþe biddan [450]  
 ne mid eaðmedum are secan 480  
 þeah þe eow alyfde lytle hwile  
 þæt ge min onwald agan mosten.  
 ne ge þæt gepyldum þicgan woldan  
 ac mec yrringa up gelæddon 484  
 þæt ic of lyfte londa getimbru

if readily thou wouldst have hearkened  
 to the rede of friends, when first thou camest,  
 lowly and forlorn, unto this place of strife,  
 when thou didst declare that the Holy Spirit 456  
 would easily shield thee 'gainst afflictions,  
 because of the sign, which warded  
 the hand of man from off thy noble face.  
 In that fair aspect many live, 460  
 given up to sin; they live not agreeably to God,  
 but, for their body's sake, delight  
 in pleasures of the feast, for ye pay reverence  
 to the Lord in foolish revelry; 464  
 ye hide from men much that in your minds ye meditate;  
 your deeds shall not be hidden, though in the dark ye do them.  
 We led thee in the air, withdrew from thee the land's delights;  
 we wished that thou thyself shouldst see that we alleged the  
 truth 'gainst thee; 468  
 for all this thou hast gained affliction; verily, thou couldst not  
 avert it.'

Then it befell that God desired  
 to pay him thanks for all his sufferings,  
 for that he loved martyrdom with all his soul. 472  
 He gave him wisdom in his bosom's thoughts,  
 a steadfast mind. He stood 'gainst many  
 of those ancient foes, emboldened by his strength;  
 he said, to their sorrow, that ingloriously 476  
 they should give up that verdant plain:—  
 'Ye are scattered! guilt sitteth on you!  
 Ye cannot ask a blessing of the Lord,  
 nor humbly seek compassion: 480  
 though He permitted you for but a little while,  
 that ye might have dominion over me,  
 yet would ye not maintain it measurably,  
 but angrily ye led me upon high, 484  
 that from aloft I might behold

geseon meahte \ wæs me swegles leoht  
 torht ontyned þeah ic torn druge .;  
 Setton me in edwit þæt ic eaðe forbær 488  
 rume regulas *and* reþe mod [460]  
 geongra monna in godes templum ;  
 woldan þy gehyrwan haligra lof .;  
 sohtun þa sæmran *and* þa sellan nó 492  
 demdan æfter dædum , ne beoð þa dyrne swa þeah .  
 ic eow soð sippon secgan wille ,  
 god scop geoguðe *and* gumena dream ;  
 ne magun þa æfter-yld in þam ærestan 496  
 blæde geberan ac hy blissiað  
 worulde wynnum oððæt wintra rim  
 gegæð \* in þa geoguðe þæt se gæst lufað [\*40 a.] [470]  
 onsyn *and* ætwist yldran hades . 500  
 ðe gemete monige geond middan-geard  
 þeowiað in þeawum , þeodum ywaf  
 wisdom weras wlencu forleosað  
 siððan geoguðe geað gæst affihð . 504  
 þæt ge ne scirað ac ge scyldigra  
 synne secgað soþfæstra nó .  
 mod *and* mon-þeaw mæran willað ,  
 gefeoð in firenum frofre ne wenað 508  
 þæt ge wræc-siða wyrpe gebiden . [480]  
 oft ge in gestalum stondað , þæs cymeð steor of heofonum ;  
 me þonne sendeð se usic se mon wæg  
 se þe lifa gehwæs lengu wealdeð . 512  
 Swa hleoprade halig cempa ;  
 wæs se martyre from mon-cynnes  
 synnum asundrad sceolde he sares þa gen  
 dæl adreogan ðeah þe dryhten his 516  
 witum wolde , hwæt þæt wundra sum  
 monnum puhte þæt he ma wolde  
 afrum onfengum earne gæstas [490]

the structures of the land ! Heaven's bright light  
 was then disclosed to me, though I endured affliction ;  
 ye set it to my shame that readily I brooked 488  
 the lax rules and the rough moods  
 of the youthful men in God's own temples ;  
 thereby would ye traduce the praises of the saints ;  
 ye sought the worse and ye judged not 492  
 the better men according to their deeds ; yet shall they not be  
 hidden.

But I will tell you now the truth ;  
 God created youth and men's delight ;  
 they may not show maturity 496  
 in their first bloom, but they rejoice  
 in the pleasures of the world, until a tale of years  
 is added to their youth, when the spirit loveth  
 the form and feature of a higher state, 500  
 which many o'er this middle-earth serve  
 virtuously and fitly ; men show forth  
 wisdom unto folk and lay aside their pride,  
 when the spirit putteth to flight youth's levity. 504  
 This ye discern not, but ye rehearse  
 the sins of guilty men, and will nowise extol  
 the mood and practices of the righteous ;  
 ye rejoice in crimes, ye have no hope of comfort, 508  
 that ye may find respite from your exile-tracks.  
 Oft are ye engaged in theft ; for this cometh chastisement from  
 heaven ;

then He sendeth me, He who for our sakes moved as man,  
 He who ordaineth the length of every life.' 512

So spake aloud the holy champion :  
 severed was the martyr from the sins  
 of human kind, yet had he to endure  
 a portion of its pain, although his Lord 516  
 controlled his torments. Lo ! it seemed  
 a wonder unto men that He should suffer any longer  
 the wretched sprites to touch him

hrinan leton *and* þæt hwæpre gelomp . 520  
 wæs þæt gen mara þæt he middan-geard  
 sylfa gesohte *and* his swat ageat  
 on bonena hond , ahte bega geweald .  
 lifes *and* deaðes þa he lustum dreag 524  
 eað-mod on eorðan ehtendra nið .  
 forþon is nu ar-lic þæt we . æ . fæstra  
 dæde demen secgen dryhtne lof  
 ealra þara bisena þe us bec fore 528  
 purh his wundra geweorc wisdóm cypað : 7 [500]

✠

## [VI.]

**G**EOFU wæs mid guðlac in godcundum  
 mægne gemeted . , \* micel is to secgan [ \* 40 b.]  
 eall æfter orde þæt he on elne adreag ; 532  
 ðone fore-gengan fæder ælmihtig  
 wið onhælum ealdor-gewinnum  
 sylfa gesette , þær his sawl wearð  
 clæne *and* gecostad , cuð is wide 536  
 geond middan-geard þæt his mod gepah  
 in godes willan is þæs gen fela  
 to secgenne þæs þe he sylfa adreag [510]  
 under nyð-gista nearwum clommum . 540  
 he þa sár forseah , a þære sawle wel † †  
 þæs mund-boran þe þæt moðd geheold  
 þæt him ne getweode treow in breostum  
 ne him gnornunga- gæste scodun . 544  
 ac se hearda hyge halig wunade  
 oppæt he þa bysgu oferbiden hæfde ,  
 þrea wæron pearle , þegnas grimme  
 ealle hy þam feore fyl gehehton . 548  
 no hy hine to deað deman moston [521]

529. One-line space between the sections. 540. MS. originally nið gysta altered to nyð. 541. There is an evident omission of one line here. 542. MS. mond.

with their dire assaults, but yet it so befell : 520  
 yea, that was even a greater thing, that He Himself  
 sought middle-earth, and shed His blood  
 by murderers' hands ; He had command of both,  
 of life and death, when humbly He endured 524  
 on earth, of His own will, His persecutors' hate.  
 . Verily 'tis now fitting that we proclaim the deeds  
 of steadfast men, and declare our praises to the Lord  
 for all the examples whereby books reveal wisdom 528  
 unto us through His works of wonder.

## VI.

Grace was found with Guthlac  
 in his strength divine. Much is it to recount,  
 all from the beginning, that he bore with courage. 532  
 The Almighty Father Himself had placed him  
 as an advance-guard against life's  
 hidden adversaries ; there his soul grew  
 pure and tried. 'Tis widely known 536  
 throughout this middle-earth, that his spirit throve  
 in the will of God, yet is there much  
 to tell of all that he himself endured  
 'neath the close clutchings of those hateful guests ; 540  
 he despised the pains ; (he) ever (trusted) well his Saviour  
 (for) his soul's (protection), and He guarded his spirit,  
 so that the faith within his breast misdoubted not,  
 nor murmurings harmed his soul, 544  
 but his steadfast mind continued holy,  
 until at length he had surmounted all those troubles.

Fierce were the torments ; grim the ministers ;  
 they all threatened destruction to his life ; 548  
 yet might they not, those guardians of sin,

synna hyrdas ac seo sawul bád .  
 in lic-homan leofran tide ,  
 georne hy ongeaton þæt hyne god wolde 552  
 nergan wið nīpum , and hyra nýd-wræce  
 deope deman , swa dryhten mæg  
 ana ælmihtig eadigra gehwone  
 wið earfepum eaðe gescildan . 556  
 Hwæðre hine gebrohton bolgen-mode  
 wraðe wræc-mæcgas wuldres cempan [530]  
 halig husul-bearn æt hel-dore  
 þær firen-fulra fæge gæstas 560  
 æfter swylt-cwale secan on-ginnað  
 in-gong ærest in þæt atule hús  
 nīper under næssas neole grundas ,  
 hy hine bregdon budon orlege 564  
 egsan and ondan ar-leas-lice  
 frecne fore swa bið feonda þeaw  
 þonne hy \*soð-fæstra sawle willað [\*41 a.]  
 synnum beswican and searo-cræftum . 568  
 ongunnon grom-heorte godes orettan [541]  
 in sefan swencan swipe geheton  
 þæt he in þone grimman gryre gongan sceolde  
 hweorfan gehyned to hel-warum 572  
 and þær in bendum bryne þrowian .  
 woldun hy geteon mid torn-cwidum  
 earme aglæcan in or-wennysse  
 meotudes cempan ; hit ne meahte swa . 576  
 cwædon cearfulle criste laðe  
 to guðlace mid grimnysse ; [550]  
 ne eart ðu gedefe ne dryhtnes þeow  
 clæne gecostad ne cempa gód . 580  
 wordum and weorcum wel gecyþed  
 halig in heortan nu þu in helle scealt  
 deope gedufan nales dryhtnes leoht  
 habban in heofonum heah-getimbru , 584  
 seld on swegle forþon þu synna to fela

doom him to death, for the soul within his body  
waited for a happier time. #

Well discerned they that God would save him 552  
from their enmity and sternly judge  
their violence, even as the Almighty Lord  
alone can shield full easily  
each blessed one against affliction. 556

Nathless the furious outlaws, swollen with rage,  
brought him, glory's champion,  
the holy housel-child, unto hell's door,  
where the doomed spirits of the sinful, 560

after the pang of death, do first begin  
to seek an entrance into that dire house,  
those depths profound, down 'neath the nesses.  
They terrified him, and impiously 564

they threatened him with warfare, terror, and enmity,  
and a direful journey. Such is the wont of fiends,  
when they desire to seduce with sins  
and subtle wiles the souls of righteous men. 568

Cruel-hearted, they essayed to afflict in mind  
God's champion, and vehemently threatened  
that he should journey into that grim horror,  
and pass, condemned, to hell's inhabitants, 572  
and there in bonds endure its burning heat.

The wretched monsters wished with bitter words  
to draw the champion of the Lord  
into despair; but so it might not be. 576

Filled with care, the foes of Christ spake  
thus to Guthlac with grim fierceness: —

‘Thou art not worthy, nor art thou fully proved  
a servant of the Lord, nor a goodly champion, 580  
truly manifest by words and works,

holy in heart: now shalt thou sink  
deep into hell, nowise shalt thou have  
the Sovereign's light in heaven, nor the abodes on high, 584  
nor a dwelling in the firmament, for in the flesh

facna gefremedes in flæsc-homan .  
 we þe nu willað womma gehwylces  
 lean forgielðan þær þe lapast bið 588  
 in ðam grimmostan gæst-gewinne . [561]  
 Him se eadga wer *and*-swarode  
 guðlac in gæste mid godes mægne . . .  
 doð efne swa gif eow dryhten crist 592  
 lifes leoht-fruma lyfan wylle  
 weoruda waldend þæt ge his wer-gengan  
 in þone laðan leg lædan motan .  
 þæt is in gewealdum wuldor-cyninges 596  
 se eow gehynde *and* in hæft bidraf  
 under nearone clom nergende crist . [570]  
 eom ic eað-mod his ombieht-hera  
 þeow gepyldig ; ic gefaþian sceal 600  
 æghwær ealles his anne dom ;  
*and* him geornlice gæst-gemyndum  
 wille \*wide-ferh wesan underþyded [ \*41 b.]  
 hyran holdlice minum hælende 604  
 þeawum *and* gepyncðum *and* him þoncian  
 ealra para giefena þe god gescop  
 englum ærest *and* eorð-warum  
*and* ic bletsige . bliðe mode 608  
 lifes leoht-fruman *and* him lof singe [581]  
 þurh gedefne dom dæges *and* nihtes  
 herge in heortan heofon-rices weard .  
 þæt eow æfre ne bið ufan alyfed 612  
 leohtes lissum þæt ge lof moten  
 dryhtne secgan ac ge deaðe sceolon  
 weallendne wean woþe besingan  
 heaf in helle nales herenisse 616  
 halge habban heofon-cyniges : 7

thou hast wrought too many sins, too many treacheries.  
 Now we will pay thee retribution  
 for every crime, in the bitterest torment 588  
 of the soul, where it shall be most grievous.'

To them made answer Guthlac, the blessed man,  
 endowed in spirit with the power of God:—

'Do even so, if Christ the Sovereign, 592  
 life's bright Source, the Ruler of the hosts,  
 will suffer you that ye may lead  
 His follower into the hostile flame;

'tis in the power of the King of glory, 596  
 who condemned you, who drave you into durance,  
 under confining fetters, yea, the Saviour Christ.

I am His minister, humble and obedient,  
 His patient servant; everywhere and in all things. 600

I must submit unto His doom alone;  
 and zealously, with all my spirit's thoughts,  
 I will for evermore be subject unto Him,  
 and faithfully will I obey my Saviour 604

in duty and in worship, and give thanks to Him  
 for all the gifts which God created first  
 for angels and for earth's inhabitants.

And I will bless with joyful mind 608  
 the radiant Source of life, and night and day

sing praises unto Him with befitting glory,  
 and laud Him in my heart, the Warden of heaven's realm.

Ne'er to you shall it be granted from above, 612  
 by the grace of Light, that ye may declare

praise unto the Lord, but in death ye shall bewail,  
 with lamentation, surging torment;

mourning shall ye have in hell, but nowise 616  
 the holy praise of heaven's King.'

## [VII.]

**I**C þone deman in dagum minum [590]  
 wille weorþian wordum *and* dædum  
 lufian in life (swa is lar *and* ar 620  
 to spowendre spræce gelæded  
 þam þe in his weorcum willan ræfnað.)  
 Sindon ge wær-logan swa ge in wræc-siðe  
 longe lifdon, lege biscencte 624  
 swearte beswicene swegle benumene  
 dreame bidrorene deaðe bifolene  
 firenum bifongne feores orwenan  
 þæt ge blindnesse bote fundon 628  
 ge þa fægran gesceaft in fyrrn-dagum [601]  
 gæstlicne god-dream gearo forsegon,  
 þa ge wið-hogdun halgum dryhtne;  
 ne mostun ge a wunian in wyn-dagum 632  
 ac mid scome scyldum scofene wurdon  
 fore oferhygdum in ece fyr.  
 ðær ge sceolon dreogan deað *and* þystro  
 wóp to widan ealdre, \* næfre ge þæs wyrpe gebidað [\*42 a.] 636  
*and* ic þæt gelyfe in lif-fruman  
 ecne onwealdan ealra gesceafta [610]  
 þæt he mec for miltsum *and* mægen-spedum  
 niðða nergend næfre wille 640  
 þurh ellen-weorc an forlætan  
 þam ic longe in lic-homan  
*and* in minum gæste gode campode  
 þurh monigfealdra mæгна gerynu. 644  
 forðon ic getrywe in þone torhtestan  
 þrynesse þrym se geþeahtingum  
 hafað in hondum heofon *and* eorðan  
 þæt ge mec mid nipum næfre motan 648

## VII.

'In my days would I fain reverence  
 the Judge, and by words and deeds  
 in my life cherish Him.' (Thus lore and grace 620  
 are added to persuasive eloquence,  
 for him who in his works performeth His will.)  
 'Ye are faith-breakers; thus in exile-tracks  
 have ye long lived, with flame proffered for drink, 624  
 darkly deluded, deprived of heaven,  
 bereft of joy, consigned to death,  
 surrounded with sin, without a hope of life,  
 that ye might ever find cure for your blindness. 628  
 In days of yore ye readily renounced  
 this fair creation and spiritual joy divine,  
 when ye meditated 'gainst the holy Lord;  
 ye might not live for ever 'then in joyful days, 632  
 but ignominiously and guiltily were ye thrust  
 for overweening pride into eternal fire,  
 where ye must suffer death, and darkness,  
 and weeping, for evermore: never may ye gain relief therefrom;  
 but I put my faith in the Source of life, 637  
 in the Eternal Lord of all created things,  
 that He, men's Saviour, in His mercy  
 and the fulness of His might will never 640  
 forsake me wholly, because of my deeds heroic,  
 wherewith, in body and in spirit,  
 I have long championed God,  
 through mysteries of powers manifold: 644  
 therefore I rely upon that brightest Glory  
 of the 'Trinity, who by His counsellings  
 holdeth in His power the heaven and earth,  
 that ye may never, in your malice, 648

torn-mode teon in tintergu [621]  
 mine myrðran and mán-sceapan  
 swearte sigeleas, eom ic soðlice  
 leohte geleafan and mid lufan dryhtnes 652  
 fægre gefylled in minum feorh-locan.  
 breostum inbryrde to þam betran hām  
 leomum inlyhted to þam leofestan  
 ecan earde þær is eþel-lond 656  
 fæger and gefeallic in fæder wuldre.  
 ðær eow næfre fore nergende [630]  
 leohtes leoma ne lifes hyht  
 in godes rice agiefen weorþeð 660  
 for þam oferhygdum þe eow in mod astag  
 þurh idel gylp ealles to swiðe.  
 wendun ge and woldun wiper-hycgende  
 þæt ge scyppende sceoldan gelice 664  
 wesan in wuldre; eow þær wyrð gelomp.  
 ða eow se waldend wraðe hisencte  
 in þæt swearte susl þær eow siððan wæs  
 ád inæled attre geblonden 668  
 þurh deopne dom dream afyrred [641]  
 engla gemana swa nu awa sceal  
 wesan wide-ferh þæt ge wærnyse  
 bryne-wylm hæbben nales bletsunga. 672  
 \*ne þurfun ge wenan wuldre biscyrede [\*42 b.]  
 þæt ge mec synfulle mid searo-cræftum  
 under scæd sconde scufan motan  
 ne in bæl-blæsan bregdon on hinder 676  
 in helle hus þær eow is hām sceapen  
 sweart sin-nehte sacu butan ende [650]  
 grim gæst-cwalu þær ge gnornende  
 deað sceolon dreogan and ic dreama wyn 680  
 agan mid englum in þam uplican  
 rodera rice; þær is ryht cyning

draw me wrathfully into dire torments,  
 ye, my murderers, ye wicked spoilers,  
 swart and triumphless. Truly am I  
 gloriously filled, in the chamber of my soul, 652  
 with bright belief and with the Ruler's love;  
 in my bosom am I impelled unto that better home,  
 and lighted with His beams to the dearest  
 everlasting home, where is a fatherland, 656  
 fair and joyous, yea, in the Father's glory:  
 never there, in presence of the Saviour,  
 in the realm of God, shall be granted unto you  
 a beam of light or any hope of life, 660  
 for the arrogance that in your minds arose,  
 through idle boasting, that was all too great.  
 Ye weened and wished, rebelliously,  
 that ye might be in glory 664  
 equal with the Creator: then fared it worse with you,  
 when wrathfully the Ruler cast you down  
 into that swart torment, where, thereafter,  
 a pyre was kindled for you, charged with venom; 668  
 by stern decree joy was moved far from you,  
 yea, the fellowship of the angels; wherefore it must be,  
 now and for evermore, that ye shall have  
 malediction and burning heat, but naught of blessing. 672  
 Ye may not hope, ye creatures bereft of glory,  
 that, with cunning craft, sinful as ye are,  
 ye may shamefully thrust me under shade,  
 or snatch me backward into the fiery blaze, 676  
 into hell's house, where there is made for you a home,  
 swart in livelong night, and endless strife,  
 and bitter torment of the soul, where, wailing,  
 ye shall suffer death, while I shall own, 680  
 'mid angels in the lofty kingdom of the skies,  
 the joy of joys: there is the righteous King;

help *and* hælu hæleþa cynne  
 duguð *and* drohtað. Ða cwom dryhtnes ár 684  
 halig of heofonum se þurh hleoþor abead  
 ufan-cundne ege earmum gæstum.  
 het eft hraðe unscyldigne  
 of þam wræc-siðe wuldres cempa 688  
 lædan lim-halne þæt se leofesta [661]  
 gæst gegearwad in godes wære  
 on gefean ferde. Ða wearð feonda þreat  
 acol for ðam egsan ofer-mæcga spræc 692  
 dyre dryhtnes þegn, dæg hluttre scán.  
 hæfde guðlaces gæst in gewældum  
 modig mund-bora meahtrum spedig;  
 þeostra þegnas þrea-niedlum bond 696  
 nyd onrette *and* genealhhe bibead.  
 Ne sy him banes bryce ne blodig wund [670]  
 lices læla ne læpes wiht  
 þæs þe ge him to dare gedon motan; 700  
 ac ge hine gesundne ásettaþ þær ge hine sylfne genoman;  
 he sceal þy wonge wealdan ne magon ge him þa wic for-  
 standan.  
 ic eom se dema se mec dryhten heht  
 snude gesecgan þæt ge him sara gehwylc 704  
 hondum gehælde *and* him hearsume  
 on his sylfes dóm \*siþþan wæron. [\*43 a.]  
 ne sceal ic mine onsyn fore eowere  
 mengu miþan; ic eom meotudes þegn; 708  
 eom ic þara twelfa sum þe he getreoweste [681]  
 under monnes hiw mode gelufade.  
 he mec of heofonum hider onsende;  
 geseah þæt ge on eorðan fore æf[s]tun 712  
 on his wer-gengan wite legdon.  
 Is þæt min broþor; mec his bysgu gehreaw;  
 ic þæt gefremme þær se freond wunað

there is help and salvation for the race of men,  
 and troops and retinues.' Then there came, holy from heaven,  
 a messenger of the Lord; in loud voice he announced 685  
 unto the wretched sprites terror from heaven above,  
 and bade them quickly lead back the guiltless one,  
 the champion of glory, whole of limb, 688  
 from that exile-track, so that, prepared aright,  
 that dearest soul might depart in joy  
 to God's protection. Then was the band of fiends  
 chilled at that portent; the exalted spake, 692  
 the Lord's dear minister; day brightly shone.

A high Protector, in might abounding,  
 held Guthlac's spirit in His sway;  
 He bound those ministers of darkness by dire need, 696  
 imposed upon them force, and firmly commanded them:—

'Let there be in him no break of bone, nor bloody wound,  
 nor body's scar, nor aught of injury,  
 from all ye may have done unto his hurt; 700  
 but do ye place him sound there whence ye took him:  
 he shall have dominion o'er the plain; ye may not deny him  
 these dwellings;

I am the judge; the Lord commanded me  
 to declare anon, that ye heal with your hands 704  
 his every hurt, and be obedient unto him  
 hereafter, according to His own decree.

I must not conceal my countenance  
 before your multitude; I am a minister of the Lord; 708  
 one of the twelve am I, whom He, whilst in human form,  
 loved with His soul as His most faithful ones.

He hath sent me down from heaven hither;  
 He saw that ye on earth, in envy, 712  
 laid torment upon His follower.

This is my brother; his affliction hath grieved me;  
 I will achieve this thing, here where my friend abideth

on þære socne ( þe ic þa sibbe wið hine 716  
 healdan wille nu ic his helpa mot )  
 þæt ge min onsynn oft sceawiað . , [690]  
 nu ic his geneahhe neosan wille ;  
 sceal ic his word *and* his weorc in gewitnesse 720  
 dryhtne lædon ; he his dæde conn : 7

## [VIII.]

ÐA wæs guðlaces gæst geblissad  
 sippan bartholomeus aboden hæfde  
 godes ærendu , gearwe stodun 724  
 hæftas hearsume : þa þæs halgan word  
 lyt ofer-leordun . ongon þa leofne sið  
 dragan dom-eadig dryhtnes cempa  
 to þam onwillan eorðan dæle . , 728  
 hy hine bæron *and* him bryce heoldon ; [701]  
 hofon hine hondum *and* him hryre burgun ,  
 wæron hyra gongas under godes egsan  
 smepe *and* gesefta sige-hreðig cwom 732  
 bytla to þam beorge , hine bletsadon  
 monge mæg-wlitas ; meaglum reordum .  
 treo-fugla tuddor tacnum cyðdon  
 eadges eft-cyme : oft he him æte heold 736  
 þonne hy him hungrige ymb hond flugon  
 grædum gifre geoce \*gefegon . , [\*43 b.] [710]  
 swa þæt milde mod wið mon-cynnes  
 dreamum gedælde dryhtne peowde ; 740  
 genom him to wildeorum wynne sippan he þas woruld forhogde ,  
 Smolt wæs se sige-wong *and* sele niwe ;  
 fæger fugla reord folde geblowen ;  
 geacas gear budon , guþlac moste 744  
 eadig ond onmod eardes brucan . ,  
 stód se grena wong in godes wære ;  
 hæfde se heorde sepe of heofonum cwom

amid your persecution, (for towards him 716  
 I will fain preserve my friendship, now that I may help him),—  
 this thing to wit, that ye shall oft see here my countenance.  
 Now will I visit him full frequently;  
 I must bring his words and works in witness 720  
 unto the Lord: He knoweth his deeds.'

## VIII.

Then was Guthlac's spirit gladdened,  
 after Bartholomew had declared  
 God's message. Ready stood 724  
 the thralls obedient: little transgressed they  
 the saint's behest. Then the Lord's famed champion  
 began to go the welcome way  
 unto that spot of earth he longed for. 728  
 They bore him, and preserved him from all hurt;  
 they raised him with their hands, and guarded him from fall:  
 under fear of God, their onward march  
 was unimpaired and easy. Triumphant came 732  
 the builder to the hill; many living kinds  
 blessed him; in voices strenuous,  
 and by signs, the bird-brood of the woods made known  
 the blessed man's return: oft had he held them food, 736  
 when, hungry, yea, greedily voracious, they flew  
 around his hand, and rejoiced in his succour.  
 Thus that gentle spirit served the Lord,  
 sundered from the joys of human kin; 740  
 in the wild beasts he took delight, after he had renounced this  
 world.

Bright was the glorious plain and his new home;  
 sweet the birds' song; earth blossomed forth;  
 cuckoos heralded the year. Blessed and steadfast, 744  
 Guthlac might now enjoy his dwelling-place.  
 The green plain rested in God's protection;  
 the guardian, who had come from heaven,

feondas afyrde , hwylc wæs fægerra 748  
 willa geworden in wera life [721]  
 þara þe ylðran usse gemunde  
 oþþe we selfe siþþan cūpen .  
 hwæt we þissa wundra gewitan sindon , 752  
 eall þas ge-eodon in ussara  
 tida timan, forþon þæs tweogan ne þearf  
 ænig ofer eorðan ælda cynnes .  
 Ac swilc god wyrceð gæsta lifes 756  
 to trumnaþe þy læs þa tyðran mod  
 þa gewitnesse wendan þurfe [730]  
 þonne hy in gesiþþe soþes brucaþ .  
 Swa se ælmihtiga ealle gesceafte 760  
 lufað under lyfte in lic-homan  
 monna mægðe geond middan-geard  
 wille se waldend þæt we wisdom a  
 snyttrum swelgen þæt his soð fore ús 764  
 on his giefena gyld genge weorðe .  
 Ða he us to are and to ondgiete  
 syleð and sendeð ; sawlum rymeð  
 iþþe lif-wegas leohte geræhte . 768  
 nis þæt huru læsast þæt seo lufu cypeð [741]  
 þonne heo in monnes mode getimbreð  
 gæstcunde \*gife , swa he guðlaces [\*44 a.]  
 dagas and dæde þurh his dóm ahóf , 772  
 wæs se fruma fæstlic feondum ón óndan  
 geseted wið synnum ; þær he siþþan lyt  
 wære gewonade , oft his word gode  
 þurh eað-medu up onsende 776  
 let his ben cuman in þa beorhtan gesceaft  
 þoncade þeodne þæs þe he in þrowingum [750]  
 bidan moste hwonne him betre lif  
 þurh godes willan agyfen worde . 780

751. MS. selfe: under the first e there is a small y by another land.  
 756. Swilc: under the i is a small y by another hand. 780. agyfen:  
 originally agifen; i altered to y.

had banned the foes afar. Was any nobler wish  
 ever accomplished in the life of men,  
 of all whom our ancestors have memorized,  
 or we ourselves have since known?

Lo! of these wonders we are witnesses;  
 all these things happened in the time  
 of our own life-tides; wherefore not anyone  
 of the race of men on earth dare doubt it.

Verily, God worketh thus to strengthen the spirit's life  
 in fortitude, that feeble minds  
 may pervert His testimony the less,  
 when they enjoy the truth with their own sight.

Thus the Almighty One loveth all created things  
 in fleshly covering 'neath the sky,  
 all the tribes of men o'er middle-earth;

fain would He, the Supreme, that we, aye prudently,  
 imbibe wisdom, so that His truth may become  
 current among us in payment for the gifts,

which He granteth and sendeth us for our grace  
 and for our understanding; for our souls He cleareth  
 smooth paths of life, adorned with light.

Verily, love doth not manifest its smallest gift,  
 when it establisheth spiritual grace  
 in the mind of man. So, in His might,

He exalted Guthlac's days and deeds.

The noble man was firm in zeal against the fiends,  
 steadfast against sin; thereafter

he bated little from his troth; oft in humility  
 he sent his words aloft to God,

and let his prayer reach to that bright creation,  
 and thanked the Lord therefore, that he, in suffering,  
 was allowed to bide the time, until, by God's will,

there should be granted him a better life.

Swa wæs guðlaces gæst gelæded .  
 engla fæðmum in up-rodor ;  
 fore onsyne eces deman  
 læddon leoflice him wæs lean geseald 784  
 setl on swegle þær he symle mot  
 awo to ealdre eard-fæst wesan  
 bliðe bidan ; is him bearn godes  
 milde mund-bora ; meahtig dryhten 788  
 halig hyrde heofon-rices weard . [761]  
 Swa soðfæstra sawla motun  
 in ecne gearð up gestigan  
 rodera rice ; þa þe ræfnað her 792  
 wordum *and* weorcum wuldor-cyninges  
 lare longsume on hyra lifes tid  
 earniað on eorðan ecan lifes  
 hames in heahþu ; þæt beoð husel-weras 796  
 cempa gecorene criste leofe  
 berað in breostum beorhtne geleafan [770]  
 haligne hyht heortan clæne ;  
 weorðiað waldend ; habbað wisne geþoht ; 800  
 fusne on forð-weg to fæder-eðle  
 gearweþ gæstes hús *and* mid gleawnesse  
 feond ofer-feohtað *and* firen-lustas  
 for-berað \*in breostum ; broþor-sibbe [\*44 b.] 804  
 georne bigongað in godes willan  
 swencað hi sylfe sawle frætwað  
 halgum gehygdum , heofon-cyninges bibod  
 fremmað on foldan fæsten lufiað ; 808  
 beorgað him bealo-nip *and* gebedu secað [781]  
 swincað wið synnum ; healdað soð *and* ryht  
 him þæt ne hreoweð æfter hin-gonge .  
 ðonne hy hweorfað in þa halgan burg 812  
 gongað gegnunga to hierusalem  
 þær hi to worulde wynnum motun  
 godes onsyne georne bihealdan

Thus was Guthlac's spirit led,  
 in the embrace of angels, to heaven above;  
 they led him lovingly before the face  
 of the Eternal Judge. To him reward was given, 784  
 a seat in heaven, where he might aye,  
 to all eternity, be resident,  
 and joyfully abide; the Child of God  
 is his benign Protector; the Lord Almighty, 788  
 yea, the Warden of heaven's realm, is his holy Guardian.

So may the souls of righteous men  
 ascend aloft to the eternal home,  
 the kingdom of the skies; those who here fulfil, 792  
 in words and works, the long-enduring lessons  
 of the King of Glory, during their life's career,  
 shall earn on earth eternal life,  
 a home on high: these are the true communicants, 796  
 the chosen champions dear to Christ;  
 they bear within their bosoms bright belief,  
 holy hope, a cleanly heart;  
 they worship the All-powerful; they have wise thought; 800  
 hastening on their onward way unto their Fatherland,  
 they dight their spirit's house, and with wisdom  
 overcome the fiend, and restrain all sinful lusts  
 within their hearts; brotherly love 804  
 they foster eagerly, and to please God  
 they mortify themselves, and adorn their souls  
 with holy meditations; they execute on earth  
 the heavenly King's behest; they love fasting; 808  
 they secure themselves from wicked hate, and seek prayer;  
 they toil 'gainst sin; they keep truth and justice.  
 It shall not rue them, after their going hence,  
 when they wend into the holy burgh, 812  
 and straightway go unto Jerusalem,  
 where joyfully they may for evermore  
 freely behold the countenance of God,

sibbe *and* gesihðe ; þær heo soð wunað 816  
 wlitig wuldorfæst ealrne widan ferh  
 on lifgendra londes wyne : 7 :— [790]

## [SAINT GUTHLAC. B.]

## [I.]

**D**ÆT IS WIDE CVD WERA cneorissum .  
 folcum gefræge þæt-te frymþa god 820  
 þone ærestan ælda cynnes  
 of þære clænestan cyning ælmihtig  
 foldan geworhte . Ða wæs fruma niwe  
 ælda tudres ; onstæl wynlic 824  
 fæger *and* gefeallic fæder wæs acenned .  
 adam ærest þurh est godes .  
 on neorxna-wong ; þær him nænges wæs  
 willan onsyn ; ne welan brosnung . 828  
 ne lifes lyre ne lices hryre [801]  
 ne dreames dryre ne deaðes cyme .  
 ac he on þam lande lifgan moste  
 ealra leahtra leas longe neotan 832  
 niwra gefeana . þær he \* nō þorfte . [\*45 a.]  
 lifes ne lissa in þam leohtan ham  
 þurh ælda tid ende gebidan . ;  
 ac æfter fyrste to þam fæ[g]restan 836  
 heofon-rices gefean hweorfan mostan  
 leomu lic somud *and* lifes gæst [810]  
*and* þær sipþan á . in sin-dreamum  
 to widan feore wunian mostun 840  
 dryhtne on gesihðe butan deaðe forð  
 gif hy halges word healdan woldun  
 beorht in breostum *and* his bebodu læstan

817. MS. ealdne.  
 MS. elda, (i. e. ælda).

818. Three-line space between the sections.  
 836. MS. færestan.

in peace, with their own sight; there truly it abideth, 816  
 radiant and glorious, unto all eternity,  
 in the joyous land of living men.

## SAINT GUTHLAC. B.

## I.

'Tis widely known unto the generations of men,  
 'tis familiar unto folk, that Creation's God 820  
 wrought of purest earth  
 the first one of the race of men,  
 He, the Almighty King. Then was the prime beginning  
 of mankind's progeny; its portion was full pleasant, 824  
 fair and joyous. First, through grace of God,  
 our father Adam was brought forth  
 in Paradise; there was no lack to him  
 of aught he wished; neither wealth's decay, 828  
 nor loss of life, nor body's fall,  
 nor joy's decline, nor death's approach;  
 but he in that land might live  
 void of all ill, and long enjoy 832  
 those new delights; there had he no need,  
 in that bright home, to await an ending  
 of his life or of his joys, through all the ages;  
 but in the course of time, limbs and body both, 836  
 and the spirit of life, might have wended their way  
 unto the fairest joy of heaven's realm,  
 and might have dwelt there ever afterwards  
 in endless bliss to all eternity, 840  
 in the presence of the Lord, aye, without death,  
 had they but deigned to keep the word of the Holy One,  
 bright in their breasts, and to perform His biddings,

æfnan on eðle, hy to ær apreat 844  
 þæt hy waldendes willan læsten.  
 ac his wif genom wyrmes larum  
 blede forbodene and of beame ahneop  
 wæstm biweredne ofer word godes. 848  
 wuldor-cyniges and hyre were sealde [821]  
 þurh deofles searo deað-berende gyfl  
 þæt ða sin-hiwan to swylte geteah.  
 sippan se eþel uð-genge wearð 852  
 adame and euan eard-wica cyst  
 beorht oð-broden and hyra bearnum swa  
 eaferum æfter, þa hy ón ún-cyððu.  
 scomum seudende scofene wurdon 856  
 on gewin-woruld weorces onguldon  
 deopra firena þurh deaðes cwealm [830]  
 þe hy unsnyttrum ær gefremedon  
 þære syn-wræce sippan sceoldon 860  
 mægð and mæggas morpres on-gyldon  
 god-scyldge gyrn þurh gæst-gedal.  
 deopra firena deað in-geþrong  
 fira cynne feond rixade 864  
 geond middan-geard nænig monna wæs  
 of þam sige-tudre sippan æfre  
 godes willan þæs georn ne gynn-wised  
 þæt he bibugan mæge þone bitran drync. 868  
 \* þone eue fyrn adame geaf [\* 45 b.] [841]  
 byrelade bryd geong þæt him bam gescód  
 in þam deoran hám deað ricsade  
 ofer fold-buend þeah þe fela wære 872  
 gæst-haligra þær hi godes willan  
 on mislicum monna gebihpum  
 æfter stede-wonga stowum fremedon  
 sume ær sume sið sume in urra 876  
 æfter tæl-mearce tida gemyndum

848. MS. wæsten with m written above the en.  
 875. MS. stopum.

867. MS. gynn wiseð.

to fulfil them in that home. Too soon it irked them 844  
to execute the Sovereign's will,  
but at the serpent's rede the woman took  
forbidden produce, and from the tree plucked off  
prohibited fruit, against the word of God, 848  
the King of Glory, and through the devil's guile  
gave to her consort that death-bearing food,  
which drew them both, husband and wife, to death.  
Then that bright land, the best of habitations, 852  
became alienate to Adam and to Eve,  
withdrawn from them and from their children too,  
from all posterity; then, in shame departing,  
they were thrust into a foreign land, 856  
into a world of toil; by death's pang  
they atoned their deed, the deep transgressions,  
which they had erewhile wrought unwisely:  
women and men, guilty against God, since then, 860  
in retribution for their sin, their deadly crime,  
their deep transgressions, must pay the penalty  
by their souls' severance. Death pressed in  
unto the race of men; the fiends prevailed 864  
throughout mid-earth; never since then  
was any man of all that glorious race  
so zealous for God's will or so impelled,  
that he could escape the bitter drink 868  
which Eve in days of yore gave Adam,  
which that young bride poured forth: it ruined them both  
in their dear home. Death prevailed  
o'er earth's inhabitants; though there were many, 872  
holy in spirit, who here performed  
the will of God, in the varied homes of men,  
throughout the dwellings of the plains;  
some earlier, some later, some even in the memory 876  
of our own times, according to our reckoning,

sigor-lean sohtun , us secgað bec . [850]  
 Hu guðlac wearð þurh godes willan  
 eadig on engle ; he him ece geceas 880  
 meaht *and* mund-byrd , mære wurdon  
 his wundra geweore ; wide *and* side .  
 breame æfter burgum geond bryten innan  
 hu he monge oft . þurh meaht godes 884  
 gehælde hyge-geomre hefigra wita  
 þe hine unsofte adle gebundne  
 sarge gesohtun of sið-wegum  
 freorig-mode ; symle frofre þær 888  
 æt þam godes cempa gearwe fundon [861]  
 helpe *and* hælo , nænig hælepa is  
 þe areccan mæge oppe rím wite  
 ealra þara wundra þe he in worulde her 892  
 þurh dryhtnes giefre dugepum gefremede :— : 7

## [II.]

**O**FT to þam wicum weorude cwomun  
 deofla deað-mægen dugupa byscyrede  
 hloþum þringan þær se halga þeow 896  
 elnes anhydig eard weardade  
 þær hy mislice mongum reordum [870]  
 on þam westenne woðe hofun  
 hludne here-cirm hiwes binotene 900  
 dreamum \*bidrorene , dryhtnes cempa [\*46 a.]  
 from folc-toga feonda preatum  
 wiðstod stronglice , næs seo stund latu  
 earmra gæsta ne þæt onbid long 904  
 þæt þa wroht-smiðas wóp áhofun ;  
 hreopun hreð-lease ; hleoþrum brugdon ;  
 hwilum wedende swa wilde deor  
 cirmdon on corðre hwilum cyrdon eft 908  
 minne man-sceapan on mennisc hiw [881]

have sought a glorious reward. Books tell us  
 how Guthlac became blessed in England  
 through the will of God : he chose for himself 880  
 eternal might and guardianship. Famed were  
 his works of wonder ; 'twas bruited far and wide,  
 from town to town, throughout all Britain,  
 how, through the power of God, he oft had healed 884  
 many wretched ones of heavy pains,  
 many who, oppressed with grievous malady,  
 sought him from distant ways,  
 sorrowful and sad in mind ; ever found they 888  
 comfort, and help, and healing, ready for them there  
 with him, God's champion. There is no man  
 that may recount or know the number  
 of all the wonders, that in the world here, 892  
 through favour of the Lord, he wrought for men.

## II.

Oft to those dwellings came, thronging in troops,  
 a deadly force of devils with their host,  
 cut off from glory, where the holy servant, 896  
 steadfast in courage, maintained his habitation.  
 There in that wilderness, bereft of winsome aspect,  
 of joys deprived, they raised on high  
 their varied shout in many tongues, 900  
 their war-whoop loud. The champion of the Lord,  
 His captain bold, stoutly withstood  
 the bands of foes. Time was not tardy  
 with those wretched sprites, nor was the respite long, 904  
 before the harm-contrivers raised their whoop ;  
 ignobly clamoured they ; oft varied they their strain ;  
 now raging like wild beasts,  
 they howled in herds ; now the vile and wicked scatters 908  
 turned themselves again into human shape

breahmta mæste, hwilum brugdon eft  
 awyrgde wær-logan on wyrmes bleo  
 earme adloman attre spowdon. 912  
 symle hy guðlac gearene fundon  
 þonces gleawne; he geþyldum bad  
 þeah him feonda hloð feorh-cwealm bude.  
 Hwilum him to honda hungre gepreatad 916  
 fleag fugla cyn; þær hy feorh-nere  
 witode fundon *and* hine weorðedon [890]  
 meaglum stefnum; hwilum mennisce  
 aras eað-medum eft neosedon 920  
*and* þær sið-frome on þam sige-wonge  
 æt þam halgan þeowan helpe gemetton  
 ferðþes frofre, nænig forþum wæs  
 þæt he æwisc-mód eft siðade 924  
 hean hyhta leas ac se halga wer  
 ælda gehwylces þurh þa æþelan meaht  
 þe hine seoslige sohtun on ðearfe  
 hæleð hyge-geomre hælde butu 928  
 lic *and* sawle þenden lifes weard [901]  
 ece ælmihtig unnan wolde  
 þæt he blædes her brucan [*moste*]  
 worulde lifes, wæs gewinnes þa 932  
 yrmþa for eorðan ende-dogor  
 þurh nyd-gedal neah ge-<sup>\*</sup>þrunge; [\*46 b.]  
 sippan he on westenne wic-eard geceas  
 fiftyngu gear þa wæs frofre gæst 936  
 eadgum æ-bodan ufan onsended  
 halig of heahþu, hreþer innan born [910]  
 afysed on forð-sið; him færinga  
 adl in-gewod; he on elne swa þeah 940  
 ungeþlyged bad beorhtra gehata  
 blipe in burgum, wæs þam ban-cofan  
 æfter niht-glome neah geþrunge

with loudest clamour; now the accursed traitors,  
 the fire-maimed wretches, changed again  
 to the serpent's hue, and spat forth venom. 912  
 Guthlac, the wise of thought, ever found they  
 ready; patiently he waited,  
 though the band of fiends threatened him with death.  
 Sometimes to his hand, by hunger forced, 916  
 thither flew the race of birds; there found they  
 certain succour, and lauded him  
 with eager voices; sometimes again,  
 human messengers approached him humbly, 920  
 and there, in that glorious plain, the travellers  
 found help and comfort for their spirits  
 with that holy servant. Verily there was none  
 that journeyed thence abashed, 924  
 humbled, or void of hope, but through his noble might,  
 the holy man healed both the body  
 and the soul of everyone of folk,  
 who, afflicted, sought him in their need, 928  
 men sad of spirit, whilst life's Guardian,  
 eternal and almighty, would vouchsafe  
 that he might enjoy existence here,  
 life in this world. Then the final day 932  
 of all his strife and hardships upon earth,  
 through the inevitable parting, was come near;  
 after he had chosen a dwelling in the waste  
 for fifteen years, then was the spirit of comfort 936  
 sent down unto that blessed godspeller,  
 holy from on high. His spirit burned within,  
 bent on departure; suddenly disease  
 invaded him; yet with courage 940  
 he awaited, undismayed, His bright behests,  
 blithe in that dwelling-place. In the gloom of night  
 pain pressed his body hard,

breost-hord ónboren wæs se bliþa gæst 944  
 fús on forð-weg , nolde fæder engla  
 in .þisse won-sælgan worulde life  
 leahtra leasne long-fyrst ofer þæt [920]  
 wunian leton þe him on weorcum her 948  
 on his daga tid dædum gecwemde  
 elne unslawe . Ða se ð ælmihtiga  
 let his hond cuman þær se halga þeow  
 deormod on degle dom-eadig bád 952  
 heard *and* hyge-rof : hyht wæs geniwad  
 blis in breostum , wæs se ban-cofa  
 adle onæled in-bendum fæst ,  
 lic-hord onlocen leomu hefegedon 956  
 sarum gesohte , he þæt soð gecneow [930]  
 þæt hine ælmihtig ufan neosade  
 meotud fore miltsum , he his mod-sefan  
 wið þam fær-hagan fæste trymede 960  
 feonda gewinna : næs he forht se-þeah  
 ne seo adl-þracu etgle on mode  
 ne deað-gedal ac him dryhtnes lof  
 born in breostum brond-hat lufu 964  
 sigor-fæst in sefan seo him sara gehwyle  
 symle forswiðde . næs him sorg-cearu  
 on þas lænan tid þeah his lic *and* gæst [940]  
 hyra som-wiste , sin-hiwan tú 968  
 deore ge\*-dæleð . dagas forð scridun [\* 47 a.]  
 niht-helma genipu , wæs neah seo tid  
 þæt he fyrrn-gewyrht fyllan sceolde  
 þurh deaðes cyme domes hleotan 972  
 efne þæs ilcan þe usse yldran fyrrn  
 frecne onfengon swa him biforan worhton  
 þa ærestan ælda cynnes : 7 :—

945. fæder, between æ and d erasure of a letter in the MS. 950. MS.  
 hælmihtiga. 962. MS. engle. 966. MS. forswiðede, i. e. forswiðde.  
 969. MS. gedæled. 975. Half-line space between the sections.

his breast's treasure was enfeebled, the glad spirit 944  
 was eager for departure. The Father of the angels  
 would not let him, void of all transgression,  
 dwell any longer in this hapless  
 earthly life, for he, in his works here, 948  
 in the period of his days, had pleased Him  
 by deeds and active courage. Then the Almighty  
 let His hand come thither, where the holy vassal,  
 beloved, glorious, constant, and brave-hearted, 952  
 abode in secret: hope was renewed,  
 joy was in his breast. His body was inflamed  
 with burning sickness, held fast by bonds within;  
 his frame relaxed, his limbs waxed heavy, 956  
 afflicted with sore pains. He recognised the truth,  
 that, in His mercy, the Almighty Lord  
 had visited him from above: his mind  
 he strengthened firmly 'gainst the sudden onset 960  
 of the fiends' attacks: yet was he not afeard,  
 neither the disease's pang, nor death's severing,  
 was trying to his soul, but God's praise  
 burned in his breast, triumphant in his soul 964  
 dwelt ardent love, which aye o'ercame  
 his every pain. In that fading time,  
 his was no anxious care, though his body and his spirit,  
 dear wedded comrades twain, should part 968  
 their fellowship. Onward sped the days,  
 the shades of curtained night; the time was near  
 that he should fulfil, through death's approach,  
 that which was ordained of old, and gain 972  
 the self-same doom that our parents long ago,  
 the first of the race of men,  
 obtained full terribly, as they had erewhile earned it for them-  
 selves.

## [III.]

**Ð**A wæs guðlace on þa geocran tid 976  
 mægen gemeðgad; mod swiþe heard [950]  
 elnes anhydig; wæs seo adl þearl  
 hat *and* heoro-grim hreþer innan weol  
 born ban-locas; bryþen wæs ongunnen 980  
 þætte adame eue gebyrmdes  
 æt fruman worulde; feond byrlade  
 ærest þære idese *and* leo adame  
 hyre swæsum were siþþan scencte 984  
 bitter bæde-weg; þæs þa hyre siþþan  
 grimme onguldton gaful-rædenne  
 þurh ær-gewyrht þætte ænig ne wæs [960]  
 fyra cynnes from fruman siððan 988  
 mōn ōn moldan þætte meahte him  
 gebeorgan *and* bibugan þone bleatan drync;  
 deopan deað-weges ac him duru sylfa  
 on þa sliðnan tid sona ontyneð 992  
 in-gong geopenað; ne mæg ænig þam  
 flæsce bifongen feore wiðstandan  
 ricra ne heanra ac hine ræseð on  
 gifrum grapum. Swa wæs guðlace 996  
 enge anhoga æt-ryhte þa [970]  
 æfter niht-scuan neah geþyded  
 wiga wæl-gifre; hine wunade mid  
 an ombelt-þegn; se hine æghwylce 1000  
 daga neosade. Ongan ða deop-hydig  
 gleaw-mod gongan to godes temple  
 þær he eþel-bodan \*inne wiste [\* 47 b.]  
 þone leofestan lareow gecorenne 1004  
*and* þa in-eode eadgum to spræce;  
 wolde hyrcnigan halges lara  
 mildes meþel-cwida; fonde þa his mon-dryhten [980]  
 adl-werigne; him ðæt in-gefeol 1008

## III.

Guthlac's strength then, at that grievous time, 976  
 was all impaired; his mind was passing firm,  
 steadfast in courage; dire was that disease,  
 hot and fiercely grim; his heart was stirred within,  
 his body burned; the drink was ready, 980  
 which Eve had brewed for Adam  
 at the world's beginning. The fiend first served  
 the draught unto the woman, and she poured forth  
 thereafter the bitter cup for Adam, 984  
 her own consort; wherefore their children since  
 have paid full bitterly the tax determined  
 for that deed of old, so that there hath never been  
 anyone of the race of men, any man on earth, 988  
 ever since that first beginning, that could  
 secure himself, and 'scape the livid drink  
 of Death's deep cup, but at that awful time  
 the door anon unfasteneth of itself, 992  
 and showeth him the entrance. No one, with flesh invested,  
 whether of the high or low, can with his life  
 resist that foe, but he rusheth on him  
 with greedy clutchings. Thus that lonely wight, 996  
 all-unremitting, that slaughter-loving warrior,  
 after the shades of night, was nigh to Guthlac,  
 yea, in close contact with him. [ With Guthlac dwelt  
 one servant; he was wont to visit him 1000  
 each day, a thoughtful man and prudent,  
 and he went now to God's temple,  
 wherein, as he knew, was the land's apostle,  
 the chosen teacher and the best beloved; 1004  
 and he entered in for converse with that blessed man;  
 he would fain hear the saint's instructions,  
 the kind one's discourses; he found then his master  
 wearied with sickness; full heavily 1008

hefig æt heortan; hyge-sorge wæg  
 micle mod-ceare. ongan þa his magu frignan.  
 hu gewearð þe þus wine-dryhten min  
 fæder freonda hleo ferð gebysgad 1012  
 nearwe genæged? ic næfre þe  
 þeoden leofesta þyslicne ær  
 gemette þus meðne, meaht þu meðel-cwidum  
 worda gewealdan? is me on wene geþuht 1016  
 þæt þe untrymnes adle gongum. [990]  
 on þisse nyhstan niht bysgade.  
 sar-bennum gesoht, þæt me sorgna is  
 hatost on hreþre ær þu hyge minne 1020  
 ferð afrefre, wast þu freo-dryhten  
 hu þeos adle scyle ende-gesettan. ?  
 Him þa sið oncwæð sona ne meahte  
 oroð up geteon wæs him in-bogen 1024  
 bittor ban-coþa, beald reordade  
 eadig on elne andcwis ageaf :  
 ic wille secgan þæt me sar gehran *gehran* [1000]  
 wærc in-gewod in ðisse wonnan niht 1028  
 lic-hord onleac, leomu hefegiað  
 sarum gesohte, sceal þis sawel-hús  
 fæge flæsc-homa fold-ærne bipeaht  
 leonu lames geþacan leger-bedde fæst 1032  
 wunian wæl-ræste, wiga nealæceð  
 unlæt laces, ne bið þæs lengra swice  
 sawel-gedales þonne seofon-niht  
 fyrst-gemearces þæt min feorh heonan 1036  
 on þisse eahteþan ende geseceð [1010]  
 dæg scriþende : þonne dogor \*beoð [\* 48 a.]  
 on mold-wege min forð scriþen  
 sorg gesweðrad and ic sippan mot 1040  
 fore meotudes cneowum meorda hleotan  
 gingra geafena, and godes lombær

it fell upon his heart; he bore deep sorrow  
and much anxious care. Asked then his servant:—

‘How cometh it that thou, my friend and master,  
my father, and the bulwark of thy friends, art thus 1012  
afflicted and hard pressed? Never, my dearest lord,  
have I found thee in such plight before,  
thus feeble. Hast thou command of words  
for converse? To my mind it seemeth, 1016  
that, during this latter night, infirmity  
hath overcome thee through onsets of disease,  
and hath attacked thee with sore wounds. Of all sorrows  
this is the hottest in my heart, until thou comfortest 1020  
my mind and soul. Knowest thou, beloved master,  
how this sickness shall have ending?’

He answered him but tardily, he could not  
draw his breath at once, a bitter malady 1024  
oppressed him; bravely he spake,  
blest with fortitude he gave reply:—

‘I would tell thee that pain hath seized me,  
suffering hath invaded me in this wan night, 1028  
and hath relaxed my body; my limbs wax heavy,  
sorely visited. This dwelling of the soul,  
this fated fleshly vesture, these limbs, coverings of clay,  
decked in an earthy chamber, held fast on a lowly bed, 1032  
must keep a mortal resting-place. The warrior draweth near,  
not slow of fight: there will be no longer evasion  
of the soul’s departing than seven nights,  
according to appointed time, so that my life 1036  
will hence and seek its end upon this eighth,  
this approaching day: then all my days  
upon this tract of earth will have departed,  
all my grief will be assuaged, and then may I, 1040  
before the knees of my Creator, share in the rewards  
and in new gifts; then may I follow aye,

in sin-dreamum siþþan awo  
 forð folgian ; is nu fus ðider 1044  
 gæst siþes georn , nu þu gearwe const  
 leoma lif-gedal , long is þis onbid  
 worulde-lifes . Ða wæs wop *and* heaf [1020]  
 geongum geocor sefa geomrende hyge 1048  
 siþþan he gehyrde þæt se halga wæs  
 forð-siþes fus ; he þæs fær-spelles  
 fore his mon-dryhtne mod-sorge wæg  
 hefige æt heortan ; hreþer innan swearc 1052  
 hyge hreow-cearig þæs þe [*he*] his hlaford .  
 geseah ellor-fusne ; he þæs onbæru  
 habban ne meahte ac he hate let  
 torn þoliende tearas geotan 1056  
 weallan wæg-dropan , wyrd ne meahte [1030]  
 in fægum leng feorg gehealdan  
 deore frætwe þonne him gedemed wæs :— : 7

## [IV.]

**O**N-geat gæsta halig geomor-modes 1060  
 drusend[*n*]e hyge ; ongan þa duguþa hleo  
 glæd-mod gode leof geongran retan  
 wine leofestan wordum negan ;—  
 ne beo þu unrot ðeah þeos adl me 1064  
 innan æle ; nis me earfeðe  
 to gepolianne þeodnes willan  
 dryhtnes mines ne ic þæs deaðes hafu [1040]  
 on þas seocnan tid Sorge on mode 1068  
 ne ic me here-hloðe helle-þegna  
 swiðe onsitte ne mæg synne on me  
 facnes frum-bearn fyrene gestælan  
 lices leahtor , \* ac in lige sceolon [\* 48 b.] 1072  
 sorg-wylmum soden sár wanian .

1053. [*he*] conjectural.  
 1061. *MS.* drusende.

1059. One-line space between the sections

for ever afterwards, the Lamb of God,  
 'mid endless joys: now is my soul bound thither, 1044  
 yearning for its journey. Thou knowest now right well  
 my body's severance from life: long is this tarrying  
 of earthly life.' Then was there wailing and lament,  
 the spirit of the youth grew sad, his mind was troubled, 1048  
 when he heard that the holy man  
 was bound upon the journey hence; at that sudden tiding  
 endured he heavy sorrow in his heart  
 for his liege lord; his soul grew dark within, 1052  
 his mind was all distressed, for he saw his master  
 departing otherwhere; he was unable  
 to restrain therefrom, but woe-begone  
 he suffered burning tears to fall, 1056  
 wave-drops to overflow. Fate might not  
 keep the cherished treasure, life,  
 within the doomed, longer than was ordained for him.

## IV.

The holy soul perceived the drooping spirit 1060  
 of the sad youth: then began he, the help of men  
 and the beloved of God, in gladsome mood to cheer  
 the youth, his dearest friend, and to address him thus:—  
 'Be thou not sad, though this disease 1064  
 burneth within me; it is not hard for me  
 to undergo the will of the Supreme,  
 my Master, nor at this grievous time  
 have I in mind a care concerning death, 1068  
 nor am I much a-dread of all the multitude  
 of hell's ministers, nor may deceit's first-born  
 impute to me or sin or crime,  
 or body's deed of shame: but sodden in direful fires, 1072  
 they must themselves in flame sorely lament,

wræc-sið wepau wilna bisciredre  
 in þam deað-sele duguða gehwylcre  
 lufena *and* lissa, min þæt leofe bearn 1076  
 ne beo þu on sefan to seoc, ic eom siþes fus [1050]  
 up-eard niman edleanan georn  
 in þam ecan gefean ær-gewyrhtum  
 geseon sigora frean, min þæt swæse bearn 1080  
 nis me wracu ne gewin þæt ic wuldres god  
 sece swegel-cyning þær is sib *and* blis  
 dom-fæstra dream dryhten *and* weard  
 þam ic georne gæst-gerynum 1084  
 in þas dreorgan tid dædum cwemde  
 mode *and* mægne, ic þa meorde wat  
 leahtor-lease lean unhwilen [1060]  
 halig on heahþu, þær min hyht myneð 1088  
 to gesecenne sawul fundað  
 of lic-fate to þam longan gefean  
 in ead-welan, nis þes eþel me  
 ne sar ne sorg, ic me sylfum wat 1092  
 æfter lices hryre lean unhwilen.  
 Ða se wuldor-maga worda gestilde  
 rof rún-wita wæs him ræste neod  
 reonig-modum, rodor swamode 1096  
 ofer niðða bearn niht-rim scridon [1070]  
 deorc ofer duguðum þa se dæg bicwom  
 on þam se lifgenda in lic-homan  
 ece ælmihtig ærist gefremede. 1100  
 dryhten mid dreame. Ða he of deaðe aras  
 onwald of eorðan in þa eastor-tid  
 ealra þrymma þrym ðreata mæstne  
 to heofonum ahóf. Ða he from helle astag. 1104  
 Swa se eadga wer in þa æþelan tid  
 on þone beorhtan dæg blissum hremig  
 milde *and* gemet-fæst mægen unsofte [1080]

1091. MS. ingead (*i. e.* inead). 1098. þa; originally þe, changed to þa.  
 1102. MS. onwæld (*i. e.* onwald).

and wail their exile, cut off from all delights,  
 in that hall of death, from every goodly thing,  
 from love and mercy. My beloved son, 1076  
 be thou not too sad at heart; I am hastening on my way  
 to take a dwelling-place on high, yearning for reward  
 in that eternal joy for all my former works,—  
 to see the Lord of triumph. My beloved son, 1080  
 'tis no misery for me nor hardship, to seek  
 glory's God, heaven's King, where is peace and bliss,  
 joy of the exalted, and there the Lord is present,  
 whom I, with all the secret powers of my soul, 1084  
 with all my mind and strength, during this mournful tide,  
 have eagerly delighted with my deeds. I know that the reward  
 is faultless, a lasting recompense,  
 holy upon high; my heart's desire 1088  
 is to seek that place; my soul striveth  
 from its body's vessel to reach that lasting joy  
 'mid blissful happiness. This earthly home  
 hath neither pain for me nor sorrow; I know, for me, 1092  
 after my body's fall, there is an endless recompense.'

Then the glorious hero, that sage renowned,  
 ceased from words; need had he of rest,  
 weary was his spirit. The heavens floated 1096  
 over the sons of men; a term of nights had passed  
 dark o'er mankind, when the day approached  
 on which the Living God, in human form,  
 the Eternal Lord Almighty, wrought His resurrection 1100  
 amid joy, when in the Easter-tide  
 Omnipotent He rose from earth, from death,  
 when He, glory of all glories, raised to heaven  
 a band innumerable, when He from hell ascended. 1104  
 Wherefore the blessed warrior, at that glorious tide,  
 on that bright day, blissfully exultant,  
 placid and tranquil, courageously exerted

\*elne geæfnde .; Aras ða eorla wynn [\*49 a.] 1108  
heard hyge-snottor swa he hrapost meahte  
meðe for ðam miclan bysgum .; ongon þa his mod stapelian  
leohte geleafan lac on-sægde  
deop-hycgende dryhtne to willan . 1112  
gæst-gerynum in godes temple ;  
and his þegne ongon swa þam þeodne geras  
þurh gæstes giefte god-spel bodian  
secgan sigor-tacnum and his sefan trymman 1116  
wundrum to wuldre in þa wlitigan gesceaft [1090]  
to ead-welan swa he ær ne sið  
æfre to ealdre oðre swylce  
on ðas lænan tid lare gehyrde 1120  
ne swa deoplice dryhtnes geryne  
þurh menniscne muð areccan  
on sidum sefan ; him wæs sopra geþuht  
þæt hit ufancundes engles wære 1124  
of swegl-dreamum swiþor micle  
mægen-þegnes word þonne æniges monnes lar  
wera ofer eorðan ; him þæt wundra mæst [1100]  
gesewen þuhte þæt swylc snyttru-cræft 1128  
ænges hæleða her hreþer weardade  
dryhta bearna ; wæs þæs deoplic eall  
word and wisdom and þæs weres stihung  
mod and mægen-cræft þe him meotud engla 1132  
gæsta geocend forgiefen hæfde :— : 7

## [V.]

**W**ÆRON feowere ða forð gewitene  
dagas on rime þæs se dryhtnes [þegn] 1136  
on elne bad adle gebysgad [1110]  
sarum geswenced ; ne he sorge wæg  
geocorne sefan gæst-gedales

1128. MS. snyttrō, i. e. snyttro corrected to snyttru. 1133. Half-line  
space between hæfde and WÆRON. 1135. [þegn] supplied by conjecture.

all his strength, despite the pain, and he rose then, 1108  
 the firm, the wise, the joy of men, as he quickest might,  
 weary from his great afflictions: he began then to confirm his  
 mind

with bright belief, and offered an oblation  
 to please his Lord, deeply meditating 1112

in God's temple, with all his secret spiritual might;  
 and then, as became the master, he began to preach the Gospel,  
 through the Spirit's grace, unto his servant,  
 and to speak in words triumphant, and to confirm his mind, 1116  
 wondrously, in the glory of that fair creation,

and in its happiness, so that, ne'er before, nor since,  
 never in this life, during this transient time,  
 heard he another teaching like unto that, 1120

nor heard he mysteries of the Lord explained  
 so deeply by the mouth of any man  
 of noble understanding: it seemed to him more truly  
 that they were angel's words from heaven, 1124

from the ethereal joys, words of some mighty servant (of the Lord),  
 far rather than the lore of any man,

of any mortal upon earth: it seemed to him  
 the greatest wonder, that the breast of any 1128  
 of the sons of men could hold such power of wisdom,

here in this world; so deep were all  
 the words, the wisdom, and the man's instruction,  
 the mind and power, which the Lord of angels, 1132  
 the Saviour of souls, had granted unto him.

## V.

Four days in number had then passed away,  
 since first the servant of the Lord,  
 oppressed with sickness, direfully afflicted, 1136  
 waited courageously: he bore not sorrow,  
 nor sad mood, nor troubled spirit,

dreorigne hyge , deað nealæcte  
 stop stal-gongum . \*strong and hreðe [\*49 b.] 1140  
 sohte sawel-hus , com se seofeða dæg  
 ældum andweard þæs þe him in-gesonc  
 hat heortan neah hilde-scurum  
 flacor flan-þracu feorh-hord onleac 1144  
 searo-cægum gesoht , ongon ða snottor hæle  
 ár onbeht-þegn æpeles neosan  
 to þam halgan hofe , fond þa hlingendne [1120]  
 fusne on forð-sip frean unwemne 1148  
 gæst-haligne in godes temple  
 soden sar-wylmum . Wæs þa sihste tid  
 on midne dæg , wæs his mon-dryhtne  
 ende-dogor æt-ryhte þa , 1152  
 nearwum genæged nyd-costingum  
 awrecen wæl-pilum wló ne meahte  
 oroð up geteon ellen-spræce  
 hleoþor ahebban . Ongon ða hyge-geomor 1156  
 freorig and ferð-werig fusne gretan [1130]  
 meðne mod-glædne , bæd hine þurh mihta scyppend  
 gif he his word-cwida wealdan meahte  
 spræce a-hebban þæt him on spellum gecyðde 1160  
 onwriga worda gongum hu he his wisna truwade  
 drohtes on ðære dimman adle ærðon hine deað onsægde .  
 Him se eadga wer ageaf andsware  
 leof mon leofum þeah he late meahte 1164  
 eorl ellen-heard oreþe gebredan .  
 min þæt swæse bearn nis nu swiþe feor  
 þam ytemestan ende-dogor [1140]  
 nyd-gedales . þæt ðu þa nyhstan scealt 1168  
 in woruld-life worda minra  
 næfre leana biloren lare gehyran  
 noht longe ofer þis læst ealle well  
 wære and winescype word \*þa wit spræcon [\*50 a.] 1172

for his soul's departing. Death drew nigh,  
 stepping with stealthy strides; strong and fierce 1140  
 he sought the soul-house. Came then the seventh day  
 to mortals' sight, since first the flickering arrows' force,  
 in hostile showers, sank hot within him,  
 nigh the heart, and had unlocked life's treasury, 1144  
 attacking it with guileful keys. Went then the prudent man,  
 his servant, his attendant, to visit the noble master  
 in that holy house: he found his blameless lord,  
 the holy spirit, lying on his bed there, 1148  
 in God's temple, bent on departure,  
 consumed with painful burning. 'Twas the sixth hour,  
 at noon-tide: his master's final day  
 had now approached its destined limit. 1152  
 Direfully assailed with sore affliction,  
 struck by darts of death, he could scarce  
 draw his breath, or raise his voice,  
 his mighty utterance. Sad then in mind, chill and soul-weary,  
 the servant greeted his departing lord, 1157  
 faint, yet glad in spirit; he prayed him, by the Creator of all might,  
 if he could command his utterance, if he were able  
 to summon speech, that he would make clear 1160  
 and reveal, in discourse of words, ere death prostrated him,  
 how he confided in his conduct, his life's course, in that dark  
 malady.

To him the blessed hero gave reply,  
 the beloved spake to the beloved, tho' the bold warrior 1164  
 could but slowly draw his breath:—

'Mine own dear son, 'tis now not very far  
 to the extreme and final hour  
 of life's sure parting, when, not long hereafter, 1168  
 never deprived of thy reward, thou shalt hear  
 the last instruction from my words  
 in this world's life. Fulfil well all  
 our covenant and friendship, the words we two have  
 said to one another, 1172

leofast manna , næfre ic lufan sibbe  
 þeoden æt þearfe þine forlæte  
 asanian , beo þu on sið gearu  
 sippan lic *and* leomu *and* þes lifes gæst 1176  
 asundrien som-wist hyra [1150]  
 þurh feorg-gedal , fyr æfter þon  
 þæt þu gesecege sweostor minre  
 þære leofestan on longne weg 1180  
 to þam fægran gefean forð-sið minne  
 on ecne eard , *and* hyre eac gecyð  
 wordum minum þæt ic me warnade  
 hyre onsyne ealle þrage 1184  
 in woruld-life forðy ic wilnode  
 þæt wit unc eft in þam ecan gefean  
 on swegl-wuldre geseon mostun [1160]  
 fore onsyne eces deman 1188  
 leahtra lease , þær sceal lufu uncer  
 wærfæst wunian , þær wit wilua á  
 in ðære beorhtan byrig brucan motun  
 eades mid englum . , ðu hyre eac saga 1192  
 þæt heo þis ban-fæt beorge bifæste .  
 lame biluce lic orsawle •  
 in þeostor-cofan þær hit þrage sceal  
 in sond-hofe sippan wunian . , 1196  
 ða wearð mod-geþanc miclum gebisgad [1170]  
 pream for-þrycced þurh þæs þeodnes word  
 ombeht-þegne , þa he ædre oncneow  
 frean feorh-gedal þæt hit feor ne wæs 1200  
 ende-dogor , ongon þa ofostlice  
 to his wine-dryhtne wordum mæðlan .  
 ic þec halsige hæleþa leofost  
 gumena cynnes þurh gæsta weard 1204  
 þæt þu hyge-sorge heortan minre  
 geeþe eorla wyn , nis þe ende feor  
 þæs þe ic on galdrum ongieten hæbbe . [1180]  
 oft mec geomor-sefa gehþa gemanode 1208

dearest of men!—‘Ne’er will I,  
 in thy need, my master, suffer friendship’s love  
 to languish’.—‘Be thou ready for a journey,  
 so soon as body and limbs and this spirit of life 1176  
 shall put their fellowship asunder  
 through life’s severing. Hasten on the errand,  
 that thou tell unto my sister,  
 the most beloved, my departure hence 1180  
 on a long journey, to that fair joy,  
 to an eternal home; and eke to her make known,  
 in mine own words, that I denied myself  
 her presence, during all the space 1184  
 of earthly life, for that I desired  
 that we two might again see one another  
 in the eternal joy, ’mid heavenly glory,  
 before the face of the Eternal Judge, 1188  
 void of all sin; there shall our love  
 continue constant; there may we evermore  
 enjoy our wishes, in that bright city,  
 happiness ’mid angels. Tell thou to her eke, 1192  
 that she commit this bone-case to the tomb,  
 and enclose in clay this soulless form  
 in a dark chamber, where for a while thereafter  
 it shall remain within its house of sand.’ 1196

Then was that zealous servant’s mind  
 much troubled, and direfully oppressed,  
 through his lord’s words; quickly then he knew  
 that his master’s death, his final hour, 1200  
 was not far off. In haste he then began  
 to speak these words unto his friend and master:—

‘I beseech thee, dearest of men,  
 dearest of human kind, by the Guardian of spirits, 1204  
 that thou, delight of folk, alleviate  
 the sorrow of my heart! The end is not far off,  
 as I have learnt from thy divining words.  
 Oft my sad spirit, oft sorrow hot at heart, 1208

hat æt heortan. \*hyge gnornende [\*50 b.]  
 nihtes nearwe *and* ic næfre þe  
 fæder frofor min frignan dorste.  
 symle ic gehyrde þonne heofones gim 1212  
 wyn-condel weras west onhylde  
 swegl-beorht sunne setl-gonges fus  
 on †æfen-tid oþerne mid þec.  
 þegn æt geþeahte ic þæs þeodnes word 1216  
 áres uncupes oft neosendes [1190]  
 dæg-woman bitweon *and* þære deorcan niht  
 meþel-cwide mægges, *and* on morgne swa.  
 ongeat geomor-mod gæstes spræce 1220  
 gleawes in geardum, huru ic giet ne wat  
 ær þu me frea min furþor cyððe  
 purh cwide þinne hwonan his cyme sindon :7

## [VI.]

**Ð**A se éadga wer ageaf *and*sware 1224  
 leofum æfter longre hwile swa he late meahhte  
 elnes oncyðig oreþe gewealdan :  
 hwæt þu me wine min wordum nægest [1200]  
 fusne frignest þæs þe ic furþum ær 1228  
 æfre on ealdre ængum ne wolde  
 monna ofer moldan melda weorðan  
 þegne on þeode butan þe nu ða  
 þy læs þæt wundredan weras *and* idesa 1232  
*and* on geað gutan gieddum mænden.  
 bi me lifgendum, huru ic nolde sylf  
 purh gielp-cwide gæstes mines  
 frofre gelettan ne fæder mines 1236  
 æfre geæfnan æbylg godes. [1210]  
 Symle me onsende sige-dryhten min  
 folca feorh-giefa siþþan ic furþum ongon  
 on þone æfteran ánseld bugan 1240

oft my mind mourning at night in anguish  
 hath admonished me, and never durst I  
 question thee, my father, my comfort !  
 Always have I heard, whenever heaven's gem, 1212  
 the candle of men's joy, the bright heavenly sun,  
 declined at evening-tide unto the west,  
 hastening to its setting-place, another wight  
 in council with thee. Sad in mind, have I heard 1216  
 words of this warrior, of this unknown messenger,  
 visiting thee oft between the rush of day  
 and the dark night, the discourse of this friend ;  
 yea, at morn, too, have I heard the speech of some wise guest  
 within this dwelling-place. But yet I know not, 1221  
 until thou, my master, explain it to me further  
 through thine own utterance, whence his comings are.'

## VI.

Then the blessed man, after a long while, 1224  
 gave answer to his friend, as, void of strength,  
 he was but slowly able to command his breath :—  
 'Lo, my friend, thou addressest me in words,  
 thou askest me, bound hence, concerning that 1228  
 which ne'er in life before I would be teller of  
 to any man upon this earth,  
 to any mortal among folk, save now to thee,  
 lest men and women should have wondered at it, 1232  
 and poured it out in folly, and told of it in songs,  
 during my life-time : truly I was not willing  
 to hinder, through boastful utterance,  
 my spirit's comfort, nor ever to excite 1236  
 the anger of my Father, of my God.  
 My glorious Lord, Giver of life to folk,  
 since first I did inhabit  
 this second hermitage, since that first year, 1240

gear-gemearces gæst haligne  
 engel ufan-cundne, se mec efna gehwam  
 meahlig meotudes þegn and on morgne eft  
 sigor-\*fæst gesohte and me sara gehwylc [\*51 a.] 1244  
 gehælde hyge-sorge; and me in hreþre bileac  
 wuldres wil-boda wisdomes giefe [1220]  
 micle monig-fealdran þonne ænig mon wite  
 in lifet her þe me alyfed nis 1248  
 to gecyþenne cwicra ængum  
 on fold-wege fira cynnes  
 þæt me ne meahte monna ænig  
 bideaglian hwæt he dearninga 1252  
 on hyge hogde heortan geþoncum  
 siþþan he me fore eagum onsyne wearð;  
 á ic on mode mað monna gehwylcne  
 þeodnes þrym-cyme oð þisne dæg 1256  
 leofast monna nu ic for lufan þinre [1231]  
 and gefer-scype þæt wit fyrn mid unc  
 longe læstan nelle ic lætan þe  
 æfre unrotne æfter ealdor-lege 1260  
 meðne mod-seocne. minre geweorðan  
 soden sorg-wælmum á ic sibbe wiþ þe  
 healdan wille, nu of hreþer-locan  
 to þam soþan gefean sawel fundað. 1264  
 nis seo tid latu tydrað þis ban-fæt  
 greot-hord gnornað, gæst hine fyseð [1240]  
 on ecne geard ut-siþes georn  
 on sellan gesetu, nu ic swiðe eom 1268  
 weorce gewergad. ða to þam wage gesag  
 heafelan onhyld. hyrde þa gena  
 ellen on innan oroð stundum teah.  
 mægne modig him of muðe cwom. 1272  
 swecca swetast. swylce on sumeres tid  
 stincað on stowum stapelum fæste

hath always sent to me a holy spirit,  
 an angel from above : mighty and glorious,  
 this servant of the Lord hath sought me every evening,  
 and again at morn, and healed my every pain 1244  
 and sorrow of mind ; yea, that kindly messenger of glory  
 locked in my breast the gift of wisdom  
 more manifold by far than any man  
 may know of here in life, nor am I suffered 1248  
 to reveal to any living man  
 upon earth's ways, to any of mankind,  
 how it befell that not a man was able  
 to hide from me what secretly 1252  
 he pondered in his mind, in his heart's thoughts,  
 after he was visible before my eyes ;  
 ever concealed I in my soul from everyone  
 this angel's glorious coming until this day, 1256  
 O thou dearest of men ! Now I for love of thee,  
 and for the fellowship which long since  
 we two have borne each other, I will not suffer thee  
 to abide for ever cheerless and a-weary, 1260  
 sick at heart and vexed by burning cares,  
 after my life's cessation, but for ever will I keep  
 friendship toward thee. From my breast's enclosure  
 my soul tendeth now unto the true delight ; 1264  
 time doth not tarry ; this bone-case groweth weak,  
 this dust-heap mourneth ; the spirit hasteneth  
 to an eternal dwelling, yearning for its exit hence  
 to nobler homes. I am all a-wearied now 1268  
 with pain.' Then sank he to the wall,  
 and bent his head, yet he maintained  
 his strength within ; from time to time he drew his breath,  
 mighty still in vigour ; from his mouth there came 1272  
 sweetest of odours, such as, in summer-tide,  
 mellifluous plants, blossoming full joyously

wynnum æfter wongum wyrta geblowene .  
 hunig-flowende . swá þæs halgan wæs 1276  
 ond-longne dæg op æfen forð [1251]  
 oroð up-hlæden . þa se \*æpela glæm [\*51 b.]  
 setl-gong sohte , swearc norð-rodor  
 won under wolcnum woruld miste ofer-teah . 1280  
 þystrum biþeahte , þrong niht ofer tiht  
 londes frætwa . Ða cwom leohta mæst  
 halig of heofonum hædre scinan  
 beorhte ofer burg-salu , bad se þe sceolde 1284  
 eadig on elne ende-dogor  
 awrecen wæl-strælum , wuldres scima [1260]  
 æþele ymb æþelne andlonge niht  
 scan scir-wered , scadu sweþredon 1288  
 to-lysed under lyfte , wæs se leohta glæm  
 ymb þæt halge hus heofonlic condel  
 from æfen-glome oppæt eastan cwom  
 ofer deop-gelad dægred-woma 1292  
 weder-tacen wearm , aras se wuldor-mago  
 eadig elnes gemyndig , spræc to his onbeht-þegne  
 torht to his treowum gesiþe , tid is þæt þu fere  
 and þa ærendu eal biþence 1296  
 ofestum læde swa ic þe ær bibead [1271]  
 lac to leofre ; nu of lice is  
 god-dreama georn gæst swiðe fus .  
 Ahof þa his honda husle gereorded 1300  
 eað-mod þy æþelan gyfle swylce he his eagan ontynde .  
 halge heafdes gimmas biseah þa to heofona rice  
 glæd-mod to geofona leanum and þa his gæst onsende  
 weorcum wlitigne in wuldres dream : 7 1304

throughout the plains, diffuse in places,  
 though firm-set in their stations; so was that saint's breath 1276  
 drawn aloft throughout the livelong day  
 until evening. Then the noble radiance  
 sought its setting-place; grey 'neath the clouds, 1279  
 the northern sky grew dark, and veiled the world with mist,  
 and covered it with gloom; night fell o'er the earth's expanse,  
 the land's adornments; then holy from the heavens  
 came the greatest of all lights serenely shining,  
 bright o'er the city-dwellings. The fated man awaited 1284  
 his final hour, happy in his courage,  
 though harassed by the darts of death. A noble gleam  
 shone the livelong night, with brightsome beams,  
 around the noble one; the shadows vanished, 1288  
 scattered beneath the sky. The radiant light,  
 the heavenly candle, was all around that holy house  
 from evening-gloom, until from out the east there came  
 o'er the deep way the rush of dawn, 1292  
 the genial weather-sign. Arose the glorious hero,  
 happy, mindful of fortitude; spake then the illustrious one  
 to his disciple, his faithful comrade:—'Time is that thou go,  
 and remember aright thy errands, 1296  
 and take with all speed, as I bade thee erewhile,  
 the message to the dear maiden: now soul from body  
 is quickly hastening, yearning for the joys divine.'

Raised he then his hands, in humble mood, refreshed 1300  
 with that noble meal, the Eucharist, and he unclosed his eyes,  
 the holy jewels of his head, and looked then gladsomely  
 to heaven's realm, to the reward of grace, and sent his spirit  
 thence,  
 all beauteous with its works, into the joy of glory. 1304

## [VII.]

**D**A wæs guðlaces gæst gelæded  
 eadig on up-weg . englas feredun [1280]  
 to þam longan gefean . lic colode  
 belifd under lyfte . Ða þær leoht ascan 1308  
 beama beorhtast . eal þæt beacen wæs  
 ymb þæt halge hus heofonlic \*leoma [\*52 a.]  
 from foldan up swylce fyren tor  
 ryht aræred oð rodera hrof ; 1312  
 gesewen under swegle sunnan beorhtra  
 æþel-tungla wlite . engla preatas  
 sige-leoð sungon ; sweg wæs on lyfte  
 gehyred under heofonum haligra dream . 1316  
 swa se burg-stede wæs blissum gefylled [1291]  
 swetum stencum *and* swegl-wundrum  
 eadges yrfe-stol engla hleoðres ;  
 eal innanweard þær wæs ænlicra 1320  
*and* wynsumra þonne hit in worulde mæge  
 stefn areccan hu se stenc *and* se sweg  
 heofonlic hleoþor *and* se halga song .  
 gehyred wæs heah-þrym godes . 1324  
 breahtem æfter breahtme . beofode þæt ealond  
 fold-wong onþrong . Ða asyrhted wearð [1300]  
 ar elnes biloren gewat þa ofestlice  
 beorn unhyðig þæt he bat gestag . 1328  
 wæg-hengest wræc . wæter-þisa fór  
 snel under sorgum swegl hate scan  
 blac ofer burg-salo . brim-wudu scynde  
 leoht lade fus ; lagu-mearg snyrede 1332  
 gehlæsted to hyðe þæt se hærn-flota  
 æfter sund-plegan sond-lond gespearn  
 grond wið greote gnorn-sorge wæg

1306. MS. feredon (*i. e.* feredon *altered to* feredun).  
*(i. e.* þisa).

1329. MS. þiswra

## VII.

Then was Guthlac's spirit led, in bliss,  
 upon the upward way; angels bore him  
 unto that lasting joy; cold grew the body,  
 all lifeless 'neath the sky. Then shone there forth a light, 1308  
 the brightest of all beams; that beacon,  
 that heavenly gleam, circled the holy house,  
 from the earth upward, even as a fiery tower,  
 reared erect unto the heaven's roof; 1312  
 beneath the sky brighter than the sun it seemed,  
 than the beauty of the noble stars. Hosts of angels  
 sang a song of triumph; music was heard  
 in the air 'neath heaven, the melody of saints. 1316  
 Thus the house, the blessed one's dwelling-place,  
 was filled with blissful joys, with sweet fragrance,  
 and with heavenly angels' harmony:  
 all there within was too incomparable, 1320  
 too winsome, for any voice to tell,  
 here in the world, what the fragrance was like,  
 and how the melody, the heavenly strain and holy song,  
 was heard, and God's exalted praise. 1324  
 Moment after moment the island quaked,  
 the earth-plain crashed; then was the messenger afeard,  
 bereft of courage; with greatest speed then,  
 the hapless warrior hastened to ascend a boat; 1328  
 he urged the wave-horse; the water-courser sped,  
 impelled beneath the sorrowing wight. The heaven shone hot,  
 pale o'er the city-dwellings. Hastening lightly on its way,  
 the ocean-wood drove on: the laden water-horse 1332  
 rushed to the hithe, so that, after its ocean-play,  
 the floater of the surge contemned the sandy shore,  
 and ground against the gravel. Sad sorrow bore he

hate æt heortan hyge geomurne	1336
meðne mod-sefan se þe his mon-dryhten	[1311]
life bilidene last weardian .	
wiste wine leofne him þæs wopes bring	
torne gemonade ; teagor yðum weol .	1340
hate hleor-dropan and on hreþre wæg	
micle mod-ceare he þære mægeð sceolde	
lâce gelædan lað-spel * to soð . [* 52 b.]	
Cwom þa freorig-ferð . þær seo fæmne wæs	1344
wuldres wyn-mæg ; he þa wyrd ne mǣð	
fæges forð-sið ; fus-leoð agol	[1320]
wine þearfende and þæt word acwæð .	
ellen biþ selast . þam þe oftost sceal	1348
dreogan dryhten-bealu deope behycgan	
proht þeoden-gedal þonne seo þrag cymeð	
wefen wyrd-stafum , þæt wat se þe sceal	
áswæman sarig-ferð ; wat his sinc-giefan .	1352
holdne biheledne ; he sceal hean þonan	
geomor hweorfan . þam bið gomenes wana .	
ðe þa earfeða oftost dreogeð	
on sargum sefan . huru ic swiðe ne þearf	1356
hin-sið behlehhan , is hlaford min	[1331]
beorna bealdor and broþor þin	
se selesta bi sām tweonum	
þara þe we on engle æfre gefrunen	1360
acennedne þurh cildes had	
gumena cynnes to godes dome	
werigra wrapu woruld-dreamum of	
wine-mæga wyn in wuldres þrym	1364
gewiten winiga hleo wica neosan	
eardes on up-weg , nu se eorðan dæl	[1340]
ban-hus abrocen burgum in innan	
wunað wæl-ræste and se wuldres dæl	1368
of lic-fæte in leoht godes	

hot within his heart, a mournful spirit, 1336  
 and a mind full weary, for he knew that his master,  
 his beloved friend, remained behind there,  
 void of life. Sadly his outburst of weeping  
 minded him thereof; his tears, hot cheek-drops, 1340  
 poured forth in waves, and in his breast he bore  
 a heavy care,—to the maiden he must  
 bring the message, the grievous tale too true.

Came he then, with trembling soul, where the maiden was, 1344  
 Glory's loved kinswoman; he concealed not the event,  
 the fated one's departure; in dire need of his friend  
 sang he the death-song, and these words spake:—

'Courage is best for him who must too oft 1348  
 experience sorrow at his master's bale, and deeply ponder o'er  
 his grievous parting from his lord, when the season cometh,  
 woven with fate's decrees; he knoweth it who must pine  
 with sorrowing soul; he knoweth his generous dispenser 1352  
 to be hidden in the earth; bowed down, lamenting,  
 he must depart from thence. He lacketh all joy,  
 who suffereth oftentimes afflictions such as these  
 in his sad soul. I have no cause, forsooth, 1356  
 to be gladsome at his journey hence. My lord,  
 the prince of warriors, thy brother,  
 the noblest of all men 'twixt the seas  
 whom we in England have e'er had knowledge of, 1360  
 of all those born in child's condition  
 of the race of men, the staff of the weary,  
 his kinsmen's joy, his friends' protection,  
 by the doom of God hath fared from worldly joys 1364  
 to Glory's splendour, to visit the habitations  
 and the home on high. Now earth's portion,  
 the broken bone-house, resteth on a bed of death  
 within the dwelling-place, and Glory's portion 1368  
 hath sought its recompense, forth from the body's vessel

sigor-lean sohte *and* þe secgan het  
 þæt git a mosten in þam ecan gefean  
 mid þa sib-gedryht somud eard niman 1372  
 weorca wuldor-lean willum neotan  
 blædes *and* blissa. eac þe abeodan het  
 sige-dryhten mīn þa he wæs sipes fus  
 þæt þu his lic-homan leofast mægða 1376  
 eorðan biðeahte, nu þu ædre const [1351]  
 sið-fæt minne. ic sceal sarig-ferð  
 hean-mod hweorfan hyge drusendne

\* \* \* \* \*

## [III. AZARIAH.]

## [I.]

\* **H**IM þa azarias in-geþoncum [ \* 53 a.]  
 hleoprede halig þurh hatne lig  
 dreag dædum georn dryhten herede  
 wis in weorcum *and* þas word acwæð 4  
 meotud all-wihta þu eart meahtum swið  
 nīpas to nerganne is þin noma mære  
 wlitig *and* wuldorfæst ofer wer-þeode  
 sindon þine domas on dæda gehwam 8  
 soðe geswiðde *and* gesigefæste.  
 eac þine willan in woruld-spedum  
 ryhte mid ræde rodera waldend  
 geoca us georne gæsta scyppend 12  
*and* þurh hylðo help halig dryhten  
 nu we þec for þearfum *and* for þrea-nydum  
*and* fore eað-medum arena biddaþ

1375. *MS.* þæs. 1379. drusendne the last word of the page. The upper portion of leaf 53 has been cut off, whereby the concluding lines (three or four) of Guthlac, and ll. 28-33 of the next poem (see below) are lost.

to the light of God; and he bade me say to thee  
 that ye two might ever keep one common home,  
 with all the kindred company, there in that endless bliss, 1372  
 as the glorious reward for works, and at will enjoy  
 prosperity and bliss. My noble master bade me eke  
 announce to thee, when he was hurrying on his way,  
 that thou, maiden most beloved, shouldst bedeck 1376  
 with earth his body. Now without delay thou understand'st  
 my journey. Sorrowing in soul, dejected,  
 I must wander forth; my drooping spirit . . . . .

\* \* \* \* \*

### III. AZARIAH.

#### I.

THEN the holy Azariah raised his voice  
 full fervently, amid the burning flame;  
 zealously he suffered; wise in his works,  
 praised he the Lord, and spake these words:— 4  
 'Lord of all creatures! thou art strong in might  
 to save mankind; thy name is great,  
 beauteous and glorious, throughout the nations;  
 thy judgments are, in every deed, 8  
 confirmed as true, and proved triumphant;  
 and eke thy will, in all the world's events,  
 is righteous and full of rede. O Ruler of the skies!  
 fain preserve thou us, Creator of all spirits! 12  
 and help us through thy grace, O holy Lord!  
 We now, in this our need and grievous plight,  
 in humble mood, pray thee for mercy,

lege bilegde . we þæs lifgende	16
worhton in worulde ; eac þon wom dydon .	
yldran usse in oferhygdum	
þin bibodu bræcon burg-sittende ;	
had ofer-hogedon halgan lifes ;	20
wurdon we towrecene geond widne grund	
heapum tohworfne hylda lease	
wæs ure lif geond londa fela	
fracuð and gefræge fold-buendum .	24
nu þu usic bewræce in þas wyrrestan	
eorð-cyninges æht-gewealda	
in hæft heoro-grimmes sceolon we þær hæpenra	
þrea-nyd [ <i>polian. þæs þe þanc sie .</i>	28
<i>wereda wuldor cyning. þæt þu us þas wrace teodest .</i>	
<i>ne forlet þu usic ana . ece drihten .</i>	
<i>for þam miltsum . þe þec men hligað .</i>	
<i>and for þam treowum . þe þu tirum fæst .</i>	
<i>niða nergend . genumen] *hæfdes .</i> [ <i>*53 b.</i> ]	
to abrahame . and to isace .	
and iacobe . gæsta scyppend	
þu him gehete þurh hleoþor-cwidas	32
þæt þu hyra from-cynn on fyrn-dagum	
ycan wolde þæt hit æfter him	
on cyne-ryce cenned wurde	
yced on eorþan þæt swa unrime	36
had to hebban swa heofon-steorran	
bugað bradne hwearft oð brim-flodas .	
swa waroþa sond ymb sealt wæter	
yþe geond ear-grund þæt swa unrime	40
ymb wintra hwearft weorðan sceolde .	
fyl nu þa frum-spræce þeah þe user fea lifgen	
wlitega þine word-cwidas and ðin wuldor us .	
gelycð cræft and meaht . nu þec caldeas	44

22. MS. toworfne. 28. prea-nyd, the last word of 53 a. The missing lines at the beginning of 53 b are supplied from the *Cædmon Daniel*, with the change of the first word *poliad* to *polian*.

beset with flame. We have earned this in the world 16  
during our life-time; our fathers, too,  
in overweening pride wrought evil once;  
dwelling in their cities, they brake thy bidding;  
the state of holy living they despised; 20  
we are now scattered o'er the spacious earth,  
dispersed in bands, deprived of gracious favour;  
our life hath been, throughout many a land,  
hateful and infamous to earth's inhabitants. 24

Now hast thou driven us into a tyranny,  
the direfullest of any earthly king's,  
into the bondage of one fiercely cruel, where we must (bear)  
heathens' oppression. [Thanks be to thee for this, 28  
bright King of hosts! that thou decreedst for us this exile.  
Forsake us not, O sole Eternal Lord!  
for thy pity's sake, for which men laud thee,  
and for the covenants, which thou, men's Saviour,  
fixed in glory, hadst made of yore]  
with Abraham and with Isaac  
and with Jacob. O thou Creator of all spirits!  
by revelation thou didst promise them, 32  
that thou wouldst fain, in days far off,  
increase their progeny, that after them  
it should be brought forth in the realm,  
so increased on earth, in order to raise their state, 36  
that as numberless as the stars of heaven  
circle the broad expanse to the ocean-floods,  
as the sand of the shores around salt waters,  
as waves o'er ocean's bed, even so numberless 40  
should it become in the course of years.

Fulfil thou now that speech of old; though few of us be living,  
manifest thy utterance and thy glory unto us;  
reveal thy power and might, that these Chaldeans, 44

*and* eac fela folca gefregen habban  
 þæt þu ana eart ece dryhten  
 sige-rof settend *and* soð meotod  
 wuldres waldend *and* woruld-sceafta . 48  
 swa se halga wer hergende wæs  
 meotudes miltse *and* his mod-sefan  
 rehte þurh reorde . Ða of roderum wearð  
 engel æl-beorhta ufon onsended 52  
 wlite-scyne wer in his wuldor-homan .  
 Cwom him þa to are *and* to ealdor nere  
 þurh lufan *and* þurh lisse , se þone lig tosceaf  
 halig *and* heofon-beorht hatan fyres 56  
 þæt se bittra bryne beorgan sceolde  
 for þæs engles ege æfæstum þrim .  
 Tosweop *and* \*toswengde þurh swiðes mealht [\*54 a.]  
 liges leoman swa hyra lice ne scod . 60  
 ac wæs in þam ofne þa se engel cwom  
 windig *and* wynsum wedere onlicust  
 þonne on sumeres tid sended weorþeð  
 dropena dreorung mid dæges hwile . 64  
 se wæs in þam fire for frean mealhtum  
 halgum to helpe , wearð se hata lig  
 todrifen *and* todwæsced þær þa dæd-hwatan  
 þry mid geþoncum þeoden heredon 68  
 bædon bletsige bearn in worulde  
 ealle gesceafta ecne dryhten  
 þeoda waldend , swa hi þry cwædon  
 modum horsce þurh gemæne word :— : 7 72

## [II.]

**B**Letsige þec bilwit fæder  
 woruld-sceafta wuldor *and* weorca gehwylc  
 heofonas *and* englas *and* hluttur wæter  
*and* eal mægen eorþan gesceafta . 76

61. *MS.* hofne i. e. ofne.    69. *MS.* bletsunge.    72. *Half-line space after word.*

and many other folk withal, may have knowledge  
 that thou alone art Lord Eternal,  
 Victorious Disposer, True Sovran,  
 Ruler of Glory and of all the world's creations.' 48

Thus was the holy warrior praising then  
 the grace of his Creator, and expressed in speech  
 his mind's reflection. Then from the skies  
 an all-bright angel was sent down, 52  
 a man of beauteous aspect, in his garb of glory;  
 he came then for their aid, and for their life's salvation,  
 through love and through compassion; holy and heavenly bright,  
 he cast abroad the flame of that hot fire, 56  
 so that, in terror of that angel, the bitter burning  
 was forced to spare the pious three.

He swept and scattered, through the Strong One's might,  
 the beams of flame, so that it injured not their bodies; 60  
 but it was in the furnace, when the angel came,  
 windy and winsome, to the air most like,  
 when in the summer-tide a fall of drops  
 chances to be sent during some time of day; 64  
 so was it in the fire, by the power of the Lord,  
 for the help of those holy men. The hot flame  
 was dispersed and quenched, where the zealous three  
 praised the Lord with all their thoughts, 68  
 and prayed Him bless the children of the world,  
 and all created things, the Eternal Lord,  
 the Ruler of all folk. Thus spake they,  
 the brave-hearted three, with words united:— 72

## II.

'May the glory of the world's creations bless thee,  
 benignant Father! and thy every work,  
 the heavens, the angels, and clear water,  
 and all the host of creatures of the earth. 76

bletsige þec soðfæst cyning sunne *and* monan  
 leohte leoman lifgende god  
 hædre *and* hlutre *and* heofon-dreame  
 wæstem weorðian . ful oft þu wuldor-cyning 80  
 þurh lyft lætest leodum to freme  
 mildne morgen-ren ; monig sceal sippan  
 wurt onwæcnan eac þon wudu<sup>1</sup>-bearwas  
 tanum tydrað ; trymmað eorð-welan 84  
 hleoð *and* hluttrað . næfre hlišan ah  
 meotud þan maran þonne he wið monna bearn  
 wyrceð wel-dædum . wis bið se þe con  
 ongytan þone geocend þe us eall góod syleð 88  
 þe we habbað þenden we her beoð  
*and* us milde meotod mare gehateð  
 gif we geearniað elne willað .  
 ðonne feran sceal \* þurh frean hæse [\* 54 b.] 92  
 sundor anra gehwæs sawl of lice .  
*and* þec god dryhten gæstas hergen  
 byrnende fyr *and* beorht sumor  
 wearme weder-dagas waldend manna 96  
 frean on ferðe . fremest eorð-welan  
 þurh monigne had milde dryhten  
*and* þec dæg *and* niht domfæst cyning  
 lofigen *and* lufigen . lux *and* tenebre 100  
 þe þas wer-þeoda weardum healdað .  
 deop dryhtnes bibod drugon hi þæt longe .  
*and* þec crist cyning ceolas weorðian  
 fæder forst *and* snaw folca waldend 104  
 winter-bitera weder *and* wolcna genipu  
*and* þec liexende ligetta hergen  
 blace breahtrum hwate bryten-rices weard  
 dyrne dryhten a þin dom sy 108  
 gód *and* genge þu þæs geornlice  
 wyrcest wuldor-cyning wæstmum herge

May the sun and the moon's bright beams,  
serene and pure, bless thee, thou righteous King,  
thou living God! and may they glorify the fruits of earth  
with joys of heaven. Full oft, O King of glory, 80  
thou sendest through the air, for men's behoof,  
mild morning rain; many a plant must then  
awake to life, and eke the forest groves  
teem then with branches; it strengtheneth earth's wealth, 84  
fostereth and purifieth it. Never hath the Creator  
greater glory than when he worketh benignly  
for the sons of men. Wise is the man  
that can recognise his Helper, who giveth us 88  
all the good we have, while we are here,  
and who, our kindly Maker, promiseth us more,  
if we but merit and desire it fervently,  
when, at the bidding of the Lord, sundered from each man, 92  
the soul shall journey from the body.  
Eke may all spirits, burning fire, radiant summer,  
the warm season's days, praise thee,  
Lord God, men's Ruler, as their Master, 96  
with all their vital force. Thou shapest earthly wealth  
in many a form, O thou benignant Lord!  
Yea, let these praise thee, too, O glorious King!  
and cherish thee, day and night, light and darkness, 100  
that hold all folk in their dominion;  
the Lord's stern longsome bidding have they obeyed.  
Let cold winds adore thee, too, Christ King!  
Father! Sovereign of folk! and frost and snow, 104  
and bitter winter weathers, and the welkin's clouds,  
and the glittering lightnings, bright and quickly flashing,  
let them praise thee as their beloved Lord,  
Guardian of this varying realm! Aye be thy power 108  
mighty and prevailing. How zealously thou workest,  
King of glory! Let things praise thee with their produce,

bletsien bledum <i>and</i> þin blæd wese	
a forð ece ælmihtig god	112
wesað <i>and</i> weaxað ealle wer-peode	
lifgað bi þam lissum þe us se leofa cyning	
ece dryhten ær gesette	
sinum bearnum to brice, bremen dryhten.	116
ond þec halga god hea duna	
geond middan-geard miltsum hergen	
fæger folde <i>and</i> fæder-ric.	
forðon waldend scop, wudige moras.	120
lofe leanige leohtes hyrde.	
bletsige þec soðfæst cyning sæs <i>and</i> wætra	
hea holmas haligne dryhten	
domlice deop wæter, <i>and</i> dryhtnes bibod	124
geofon-floda gehwylc georne bihealdeð	
þonne mere-streamas meotudes ræswum	
wæter onwealcað. witon eald-gecynd	
þæt ær gescop ece dryhten.	128
lagu-floda bigong leohtes hyrde.	
on þam wuniað wid-ferende	
* siðe on sunde seldlicra fela. [* 55 a.]	
bletsien þec þa ealle ece dryhten	132
purh þinne willan wuldorfæst cyning.	
<i>and</i> þec ealle æ'-sprynge ece dryhten	
heanne hergen, ful oft þu hluttur lætest	
wæter wynlico to woruld-hyhte.	136
of clife clænum þæt us se cyning gescop.	
monnum to miltse <i>and</i> to mægen-eacan.	
bletsien þec bil-wit fæder	
fiscas <i>and</i> fuglas fela-meahtigne,	140
ealle þa þe onhrerað hreo wægas	
on þam bradan brime bremen dryhten	
hergen haligne, <i>and</i> heofon-fuglas	
þa þe lacende geond lyft farað	144

133. MS. woldorfæst.

143. MS. fugulas (*i. e.* fuglas).

and bless thee with their fruits, and let thy glory live  
 for evermore eternally, Almighty God! 112  
 All the tribes of men exist and wax;  
 they live by the blessings, which the beloved King,  
 the eternal Lord, hath erst bestowed on us,  
 His children, for our use; praise they the Lord! 116  
 Eke let the high downs, throughout mid-earth,  
 praise thee, holy God, for all thy mercies,  
 and the fair fields, and each fatherland;  
 and may the woody moors,—for He, the Ruler, hath created them,— 120  
 repay with praise the Guardian of light.  
 May the seas and the rising sweeps of ocean,  
 and the deep waters, praise thee gloriously,  
 just King, as their holy Lord. Yea, each ocean-flood 124  
 gladly keepeth its Sovran's command,  
 when, through God's ministers, the sea-streams  
 make the waters roll. Old generations knew  
 that the Eternal Lord, Guardian of light, 128  
 created erst the course of ocean-floods,  
 in which there dwell, faring far and wide  
 in their journey in the deep, strange creatures many:  
 let all these bless thee, Lord Eternal, 132  
 Glorious King, after thine own desire;  
 and may all the river-springs extol thee,  
 Lord Eternal, as their Supreme: Full oft thou sendest  
 clear pleasant water, to rejoice the world, 136  
 from some pure cliff; our King created it for us,  
 in kindness towards men, and for our strength's increase.  
 O thou benignant Father! may fishes and birds  
 bless thee as their Almighty Lord; 140  
 let all things that stir the stormy waves  
 in the spacious sea, glorify their Lord,  
 and praise the Holy One; yea, the birds of heaven, too,  
 that journey, hovering lightly, through the air, 144

bletsien þec dryhten deor *and* nyten<sup>1</sup>  
 meotud monna bearn . miltsum hergen  
*and* ecne god israhela cynn .  
 bletsien þe þine sacerdas soðfæst cyning 148  
 milde mæsseras mærne dryhten  
*and* þine þas ðeoda hyrde .  
 swylce haligra hluttre saule .  
*and* ece god eaðmod-heorte . 152  
 Nu þec ananias . *and* azarias .  
*and* misahel meotud miltsum hergað  
 nu we geonge . þry . god bletsiað  
 fela-meahtigne fæder in heofonum 156  
 þone soðan sunu . *and* þone sige-fæstan gæst .  
 forþon us onsende sigora waldend  
 engel to are sepe us[ic] bearg  
 fyr *and* feondas *and* mid fīþrum bewreah 160  
 wið bryne-brogan . breahtrum hwurfun  
 ymb þæt hate hus hæðne leode .  
 ða þæt ongeaton godes *andsacan*  
 þæt hi ne meahtan ne meotod wolde 164  
 \*acwellan cnyhta é . ac hy crist scilde . [*\*55 b.*]  
 hwearf þa to healle swa he hrapost meahte .  
 eorl acol-mod þæt he ofer his ealdre gestod .  
 Abead þa for þære duguðe deop ærende 168  
 haligra gehyld , hlyst wæs þær-inne  
 grom-hydig guma þæt ic geare wiste  
 þæt we .III. hæfdon þeoda wisan  
 geonge cniehtas for gæst-lufan 172  
 gebunden to bæle in byrnendes  
 fyres leoman . nu ic þær .IIII. men .  
 geseo to soðe nales me sylfa gerád .  
 hweorfað nu æfter heorðe nængum hat scepeð 176  
 ofnes æled ac him is engel mid  
 hafað beorhtne blæd ne mæg him bryne sceþþan

149. *MS.* sacerdos; *MS.* saðfæst.159. [*ic*] required by metre.165. *MS.* acwelan.175. *MS.* sende to siðe; geseo to soðe in the *Cædmon version* (Daniel, l. 416).

and beasts and cattle, let them bless thee, Lord !  
 Let the sons of men praise their Creator for His mercies,  
 the race of Israel their Eternal God ;  
 let thy priests bless thee, righteous King ! 148  
 as their great Lord, yea, thy meek mass-priests,  
 and thy servants, too, O Guardian of all folk !  
 and eke the pure souls of the holy ones,  
 and the humble-hearted, O Eternal God ! 152  
 Now Ananiah, and Azariah,  
 and Mishael, praise thee for thy mercies, Lord !  
 We three young men now bless thee, God,  
 Father Omnipotent in heaven, 156  
 and the true Son, and the victorious Spirit,  
 for that the Lord of triumphs hath sent to us  
 an angel, for our help, who hath protected us  
 'gainst fire and foes, and with his wings hath covered us 160  
 'gainst the heat's terror.' With uproar then,  
 the heathen nation thronged 'round that hot house,  
 when they, God's adversaries, perceived  
 that they might not (nor would God suffer it), 164  
 destroy the young men's faith, but Christ shielded them.

Then the chieftain in trembling mood returned to the hall  
 as quickly as he might, so that he stood opposite his lord.  
 He announced then before the nobles his awful errand,— 168  
 the preservation of the holy ones. Listening was within that place,  
 (while) the fierce-minded man (thus spake):—' This I well knew,  
 that we had bound to the pile,  
 in the burning fire's gleam, for their souls' love, 172  
 three leaders of the folks,  
 young striplings; now see I truly  
 four men there; nowise am I able to advise me.  
 They pass along the hearth; the oven's hot fire 176  
 hurteth not one of them, for an angel is with them;  
 he hath bright splendour; the burning may not hurt

wlitigne wuldor-homan . Ða þam wordum swealg  
 brego caldea gewat þa to þam bryne gongan 180  
 anhydig eorl þæt he ofer þam ade gestod  
 het þa of þam lige lifgende bearn .  
 nabocodonossor near æt-gongan .  
 ne forhogodon þæt þa halgan sippan hi hwæt-mode 184  
 woruld-cyninges weorn gehyrdon .  
 ac eodon of þam fyre feorh unwemme  
 wuldre gewlitegad swa hyra wædum ne scod  
 gifre gleda[*nið*] ac hi mid gæst-lufan 188  
 synne geswencton and gesigefæston  
 modum gleawe in mon-þeawum  
 þurh fore-þoncas fyr gedygdon : 7 : 7-

## [IV. THE PHOENIX.]

## [I.]

**H**ÆBBE IC GEFRUGnen . þætte is feor heonan  
 east-dælum on æþelast londa  
 frum gefræge nis se foldan sceat  
 ofer middan-geard mongum gefere 4  
 folc-\* agenda , ac he afyrred is [\*56 a.]  
 þurh meotudes meaht mán-fremmendum .  
 wlitig is se wong eall wyllum geblissad  
 mid þam fægrestum foldan stencum ; 8  
 ænlic is þæt iglond , æþele se wyrhta  
 modig meahtum spedig se þa moldan gesette .  
 Ðær bið oft open eadgum to-geanes  
 onhliden hleopra wyn heofon-rices duru , 12  
 þæt is wynsum wong wealdas grene  
 rume under roderum ; ne mæg þær ren ne snaw

188. [*nið*] supplied from Daniel, l. 465.

191. dygdon the only word on the line dividing the sections.

his beauteous garb of glory.' When the prince of the Chaldeans  
 caught those words, then the stubborn chief departed and went 180  
 unto the fire, until he stood over against the blaze.

Then Nebuchadnezzar bade the living children

approach nearer from amid the flame :

the holy ones slighted not this behest, after they, bold in spirit,  
 had heard so many words from that imperial king ; 185

but they went forth from the fire, in life uninjured,  
 with glory beautified, so that the gleeds' greedy hate

hurt not their garments ; but with their souls' love 188

they outwearied sin, and triumphed,

wise of heart, in manful virtues ;

through forethought they escaped e'en fire.

#### IV. THE PHŒNIX.

##### I.

I have heard tell that there is far hence,

in eastern parts, a land most noble,

famed 'mong folk. That tract of earth is not

accessible to many o'er mid-earth, 4

to many chieftains ; but it is far removed,

through might of the Creator, from evil-doers.

Beauteous is all the plain, blissful with delights,

with all the fairest fragrances of earth ; 8

that island is incomparable ; noble the Maker,

lofty and in power abounding, who founded that land.

There the door of heaven's realm is oft-times opened

in sight of the happy, and the joy of its harmonies is revealed. 12

That is a winsome plain ; green wolds are there,

spacious beneath the skies ; nor rain, nor snow,

ne forstes fnæst	ne fyres blæst	
ne hægles hryre	ne hrimes dryre	16
ne sunnan hætu	ne sin-caldu	
ne wearm weder	ne winter-scur	
wihte gewyrdan	ac se wong seomað	
eadig <i>and</i> onsund	. is þæt æpele lond	20
blostmum geblowen	beorgas þær ne muntas	
steape ne stondað	ne stan-clifu	
heah hlifiað	swa her mid us ;	
ne dene ne dalu	ne dun-scrifu	24
hlæwas ne hlinas	ne þær hleonað . 60 .	
unsmeðes wiht	ac se æpela feld	
wridað under wolcnum	wynnum geblowen .	
is þæt torhte lond	twelfum herra	28
+ folde fæðm-rimes	swa us gefreogum . gleawe	
witgan þurh wisdom	on gewritum cypað .	
þonne ænig þara beorga	þe her beorhte mid us	
hæa hlifiað	under heofon-tunglum .	32
smylte is se sige-wong ;	sun-bearo lixeð	
wudu-holt wynlic ;	wæstmas ne dreosað	
beorhte blede	ac þa beamas á .	
grene stondað	swa him god bibeað .	36
wintres <i>and</i> sumeres .	wudu bið gelice .	
bledum gehongen ;	næfre brosniað .	
*leaf under lyfte	ne him lig scepeð	[*56 b.]
æfre to ealdre .	ær þon edwenden	40
worulde geweorðe	swa iu wætres prym	
ealne middan-geard	mere-flod þeahte	
eorþan ymb-hwyrft	þa se æpela wong	
æghwæs onsund	wið yð-fare	44
gehealden stod	hreora wæga	
eadig unwemme	þurh est godes .	
bideð swa geblowen	oð bæles cyme	
dryhtnes domes	þonne deað-ræced	48

nor breath of frost, nor fire's blast,  
nor fall of hail, nor descent of rime, 16  
nor sun's heat, nor endless cold,  
nor warm weather, nor winter shower,  
may there work any harm, but the plain abideth,  
happy and healthful. The noble land 20  
is all beflowered with blossoms; nor hills nor mountains  
there stand steep, nor stony cliffs  
tower there on high, as here with us;  
nor dells nor dales, nor mountain-caves, 24  
nor mounds, nor ridges, nor aught unsmooth,  
abide there, but that noble plain  
flourisheth 'neath the clouds, blossoming with delights.  
This glorious land, this region, is higher 28  
by twelve fathom-measures (as sages, wise with study,  
reveal to us, through wisdom in their writings)  
than any of the hills that brightly here, in our midst,  
tower high, beneath the stars of heaven. 32  
Serene is all that glorious plain; sunny groves shine there,  
and winsome woody holts; fruits fall not there,  
nor bright blossoms, but the trees abide  
for ever green, as God commanded them. 36  
In winter and in summer the forest is alike  
behung with fruits; ne'er will the leaves  
fade there beneath the sky, nor will flame injure them,  
never, through all the ages, until a final change 40  
befall the world. Lo, when once the water's rush,  
the ocean's flood, o'erspread all middle-earth,  
yea, all the world's career, yet that noble plain  
secure 'gainst every chance, stood e'en then protected 44  
'gainst the billowy course of those rough waves,  
happy, inviolate, through the grace of God.  
It shall abide thus blooming, until the coming of fire  
and the judgment of the Lord, when the homes of death, 48

hæleþa heolstor-cofan onhliden weorþað.  
 nis þær on þam londe lað-ge niðla  
 ne wop ne wracu wea-tacen nan  
 yldu ne yrmðu ne se enga deað 52  
 ne lifes lyre ne laþes cyme  
 ne synn ne sacu ne sar-wracu  
 ne wædle gewin ne welan onsyn R.  
 ne sorg ne slæp ne swar leger 56  
 ne winter-geweorp ne wedra gebregd  
 hreoh under heofonum ne se hearda forst  
 caldum cyle-gicelum cnysed ænigne  
 þær ne hægl ne hrim hreosað to foldan 60  
 ne windig wolcen ne þær wæter fealleþ  
 lyfte gebysgad ac þær lagu-streamas  
 wundrum wrætlice wyllan onspringað  
 fægum fold-wylmum foldan leccaþ 64  
 wæter wynsumu of þæs wuda midle.  
 þa monþa gehwam of þære moldan tyrf  
 brim-cald brecað bearo ealne geond-farað  
 þragum þrymlice is þæt þeodnes gebod 68  
 þætte twelf siþum þæt tirfæste  
 lond geond-lace lagu-floda wynn.  
 sindon þa bearwas bledum gehongene  
 wlitigum wæstmum; þær nō waniað .ó.  
 halge \*under heofonum holtas frætwe [\*57 a.] 72  
 ne feallað þær on foldan fealwe blostman  
 wudu-beama wlite ac þær wrætlice  
 on þam treowum symle telgan gehladene 76  
 ofett edniwe in ealle tid  
 on þam græs-wonge grene stondaþ  
 gehroden hyhtlice haliges meahtum  
 beorhtast bearwa no gebrocen weorþeð 80  
 holt on hiwe þær se halga stenc  
 wunaþ geond wyn-lond þæt onwended ne bið

men's dark chambers, shall be opened.

In that land there is not hateful enmity,  
nor wail, nor vengeance, nor any sign of woe,

nor old age, nor misery, nor narrow death, 52

nor loss of life, nor harm's approach,

nor sin, nor strife, nor sorry exile,

nor poverty's toil, nor lack of wealth,

nor care, nor sleep, nor grievous sickness, 56

nor winter's darts, nor tempests' tossing

rough 'neath heaven, nor doth hard frost,  
with cold chill icicles, crush any creature there.

Nor hail nor rime descendeth there to earth, 60

nor windy cloud; nor falleth water there

driven by the wind, but limpid streams,

wondrous rare, spring freely forth;

with fair bubblings, from the forest's midst, 64

winsome waters irrigate the soil;

each month from the turf of the mould

sea-cold they burst, and traverse all the grove

at times full mightily. 'Tis the Lord's behest, 68

that twelve times o'er that glorious land

the joyous water-floods should sport.

The groves are all be-hung with blossoms,

with beauteous growths; the holt's adornments, 72

holy 'neath heaven, fade never there,

nor do fallow blossoms, the beauty of the forest-trees,

fall there to earth; but there, in wondrous wise,

the boughs upon the trees are ever laden, 76

the fruit is aye renewed, through all eternity.

On that grassy plain there standeth green,

decked gloriously, through power of the Holy One,

the fairest of all groves. The wood knoweth no breach 80

in all its beauty; holy fragrance resteth there

throughout that land; ne'er shall it be changed,

æfre to ealdre ær þon endige  
frod fyrn-geweorc se hit on frymþe gescop : 7 84

## [ II. ]

Ð One wudu weardaþ wundrum fæger  
fugel feþrum strong se is fenix haten  
þær se anhaga eard bihealdeþ .  
deormod drohtað ; næfre him deaþ sceþeð 88  
on þam will-wonge þenden woruld stondeþ .  
Se sceal þære sunnan sið bihealdan  
*and* ongean cuman godes condelle  
glædum gimme georne bewitigan 92  
hwonne up cyme æpelast tungla  
ofer yð-mere estan lixan  
fæder fyrn-geweorc frætsum blican  
torht tacen godes tungol beoþ ahyded 96  
gewiten under wapeman west-dælas ón  
bideglad on dæg-red *and* seo deorce niht  
won gewiteð þonne wapum strong  
fugel feþrum wlonc on firgen-stream 100  
under lyft ofer lagu locað georne  
hwonne up cyme eastan glidan  
ofer sidne sæ swegles leoma .  
swa se æpela fugel æt þam æ-springe 104  
wlitig-fæst wunað wylle-streamas  
þær se tir-eadga twelf siþum hine .  
\*bibapað in þam burnan ær þæs beacnes cyme [\*57 b.]  
swegl-condelle *and* symle swa oft 108  
of þam wilsuman wyll-gespryngum  
brim-cald beorgeð æt baða gehwylcum  
Siþþan hine sylfne æfter sund-plegan  
heah-mod hefeð on heanne beam . 112  
þonan ypast mæg on east-wegum

to all eternity, until He who first created it  
shall end His ancient work of former days.

84

## II.

A bird, of pinions strong, wondrously fair,  
inhabiteth this wood; Phœnix it is hight.  
The lonely bird holdeth its dwelling there,  
its brave existence; ne'er shall death scathe it 88  
in that winsome plain, while the world standeth.  
'Tis said it doth observe the sun's career,  
and goeth to meet that gladsome gem,  
God's candle, and watcheth eagerly, 92  
until the noblest of the stars, the Father's work of old,  
God's radiant token, doth rise up  
o'er the billowy main, shining from the east,  
gleaming in all its glory. The stars are hid, 96  
sunk 'neath the ocean into western parts,  
obscured amid the dawn, and murky night  
darkling departeth; then, strong in flight,  
the bird, proud of plumage, looketh longingly 100  
into the mountain-stream, o'er the waters 'neath the sky,  
until the light of heaven cometh up,  
gliding from the east, o'er the spacious sea.  
Thus the noble bird, resting in all its beauty 104  
at the water-spring, haunteth the welling streams;  
twelve times the glorious creature there  
batheth in the brook, ere the coming of that beacon,  
of the heaven's candle, and e'en as oft, at every bath, 108  
cold as ocean's surge, it tasteth  
of those pleasant springs of welling water.  
After its watery play, it swingeth itself  
proudly aloft unto a towering tree, 112  
whence, most easily, it may observe

sið bi-healdan hwonne swegles tapur  
 ofer holm-þræce hædre blice *u<sub>2</sub>*  
 leohtes leoma lond beoð gefrætwað 116  
 woruld gewlitegað siþpan wuldres gim  
 ofer geofones gong grund gescineþ  
 geond middan-geard nærost tungla.  
 Sona swa seo sunne sealte streamas 120  
 hea ofer-hlifað swa se haswa fugel.  
 beorht of þæs bearwes beame gewiteð  
 fareð feþrum snell flyhte on lyfte  
 swinsað *and* singeð swegle to-geanes. 124  
 ðonne bið swa fæger fugles gebæru  
 onbryrðed breost-sefa blissum [*h*]remig,  
 wrixleð woð-cræfte wundor-licor  
 beorhtan reorde þonne æfre byre monnes 128  
 hyrde under heofonum siþpan heah-cyning  
 wuldres wyrhta woruld stapelode  
 heofon *and* eorþan biþ þæs hleoðres sweg  
 eallum song-cræftum swetra *and* wlitigra 132  
*and* wynsumra wrenca gehwylcum;  
 ne magon þam breahhtme byman ne hornas  
 ne hearpan hlyn ne hæleþa stefn  
 ænges on eorþan ne organan sweg 136  
 [*h*]leoþres geswin ne swanes feðre  
 ne ænig þara dreama þe dryhten gescop  
 gumum to gliwe in þas geomran woruld,  
 singeð swa *and* swinsað sælum geblissad 140  
 \*oppæt seo sunne on suð-rodor [*\*58 a.*]  
 sæged weorþeð, þonne swiað he  
*and* hlyst gefeð; heafde onbrygdeð  
 þrist þonces gleaw *and* þriwa ascæceð 144  
 feþre flyht-hwate; fugol bið geswigeð,  
 symle he twelf siþum tida gemearcað  
 dæges *and* nihtes swa gedemed is

115. *MS.* wræce.124. *MS.* toheanes.126. *MS.* remig.133. *MS.* winsumra.137. *MS.* leoþres.

time's progress in the east, when heaven's taper,  
that beam of light, shall serenely shine  
o'er the water's rush. Earth is adorned, 116  
the world is made fair, as soon as glory's gem,  
the noblest of the stars, journeying o'er ocean's course,  
illumineth the ground throughout mid-earth.  
Forthwith, soon as the sun mounteth on high 120  
o'er the salt-streams, joyously the radiant bird  
departeth from that forest-tree,  
and, swift of wing, it goeth aloft in flight;  
it warbleth and singeth towards the ethereal sky. 124  
Then is the bearing of the bird so fair,  
its spirit so exalted, buoyant with delight;  
it varyeth its song with clearest note  
more wonderfully than any child of man 128  
hath ever heard 'neath heaven, since first  
the King Supreme, glory's Creator, established the world,  
heaven and earth. The music of its voice  
is sweeter and more beauteous than any craft of song, 132  
winsomer than any melody;  
nor trumpets, nor horns, may equal that sound,  
nor strain of harp, nor the voice of man,  
of any man on earth, nor organ's tone, 136  
nor harmonious lay, nor feather of swan,  
nor any of the sounds that the Lord hath created  
for men's delight in this sad world.  
It singeth and warbleth thus, blissful with joy, 140  
till in the southern sky  
the sun is sunk again; 'tis silent then,  
and taketh to listening; it raiseth its head,  
so bold, so wise in thought, and thrice it shaketh then 144  
its plumage, bent on flight; then the bird is lushed.  
It marketh aye the hours twelve times,  
by day and night, even as it is ordained

bearwes bigenga þæt he þær brucan mot 148  
 wonges mid willum and welan neotan  
 lifes and lissa londes frætwa  
 oð-þæt he þusende pisses lifes  
 wudu-bearwes weard wintra gebideþ. 152  
 ðonne bið gehefgad haswig-feðra  
 gomol gearum frod, [g]rene eorðan  
 áflyhð fugla [wyn] foldan geblowene  
 and þonne geseceð side rice 156  
 middan-geardes þær nó men bugað  
 eard and epel, þær he ealdordom  
 onfehð fore-mihtig ofer fugla cynn.  
 geþungen on þeode and þrage mid him 160  
 westen weardað; þonne waþum strong  
 west gewiteð wintrum gebysgad  
 fleogan feþrum snel, fuglas þringað  
 utan ymbe æpelne; æghwylc wille 164  
 wesan þegn and þeow þeodne mærum  
 oþþæt hy gesecað sýrwaru lond  
 corðra mæste, him se clæna þær  
 oðscufeð scearplice þæt he in scade weardað 168  
 on wudu-bearwe weste stowe  
 biholene and bihydde hæleþa monegum.  
 ðær he heanne beam on holt-wuda  
 wunað and weardað wyrtum fæstne 172  
 under heofun-hrofe; þone hatað men  
 fenix on foldan of þæs fugles noman.  
 hafað þam treowe forgiefen tir-meahhtig \*cyning [\*58 b.]  
 meotud mon-cynnes mine gefræge 176  
 þæt se ana is ealra beama  
 on eorð-wege up-lædendra  
 beorhtast geblowen; ne mæg him bitres wiht  
 scyldum sceððan ac gescylded á. 180  
 wunað ungewyrdd þenden woruld stondeð:- :7

154. MS. *rene*. 155. [*wyn*], *conjectural*. 156. MS. *side*, *corrected to*  
*side*. 166. MS. *fyrwara*. 171. *wuda*, *corrected from wudu*. 173. MS.  
*heofum*. 181. *One-line space between the sections*.

that the grove's habitant may there enjoy 148  
 the plain at will, and may partake of bliss,  
 of life and happiness, and of the land's delights,  
 until it, warder of that woody grove,  
 reacheth a thousand years of this life. 152  
 Then the grey-plumed bird waxeth heavy,  
 aged, stricken with years; the glory of all birds  
 fleeth from the verdant earth and flowering soil,  
 and seeketh then a spacious tract 156  
 of middle-earth, where men inhabit not,  
 as its dwelling-place and home; there, excelling all in might,  
 it gaineth lordship o'er the race of birds,  
 and is exalted in their midst, and for a season 160  
 inhabiteth with them the waste; then, strong in motion,  
 it hieth westwards, flying on swift pinions,  
 tho' stricken down by years. The birds throng  
 all around their noble lord; each would fain be 164  
 servant and minister to the glorious chief,  
 until it seeketh the Syrians' land  
 with train innumerable. There the pure bird  
 quickly driveth them from him, so that it may hold 168  
 a lone spot in the shadow of some woody grove,  
 concealed and hidden from the crowd of men.  
 In that holt-wood it keepeth and inhabiteth  
 a lofty tree, full firmly rooted 172  
 'neath heaven's roof; men call the tree  
 'Phoenix' on earth, from this bird's name.  
 The gloriously mighty King, Lord of all mankind,  
 hath granted to that tree, as I have learned, 176  
 that of all the trees upon earth's tract  
 that rear on high their branches,  
 this one tree blossometh brightest; naught bitter  
 may cruelly scathe it, but shielded ever 180  
 it shall continue unimpaired, while the world standeth.

## [III.]

ÐONne wind ligeð weder bið fæger  
 hluttur heofones gim halig scineð  
 beoð wolcen towegen wætra þrype 184  
 stille stondað biþ storma gehwylc  
 aswefed under swegle supan bliceð  
 weder-condel wearm weorodum lyhteð.  
 Ðonne on þam telgum timbran ongiuneð 188  
 nest gearwian, bið him neod micel  
 þæt he þa yldu ofestum mote  
 þurh gewittes wylm wendan to life  
 feorg geong ónfón, þonne feor *and* neah 192  
 þa swetestan somnað *and* gædrað  
 wyrta wynsume *and* wudu-bleda  
 to þam eard-stede, æþel-stenca gehwone  
 wyrta wynsumra þe wuldor-cyning 196  
 fæder frymða gehwæs ofer foldan gescop  
 to indryhtum ælda cynne  
 swetes[t] under swegle, þær he sylf biereð  
 in þæt treow innan torhte frætwe 200  
 þær se wilda fugel in þam westenne  
 ofer heanne beam hus getimbreð  
 wlitig *and* wynsum *and* gewicað þær  
 sylf in þam solere *and* ymb-seteð utan 204  
 in þam leaf-sceade lic *and* feþre  
 on healfa gehware halgum stencum  
*and* þam æpelestum eorþan bledum  
 siteð sipes fus, þonne swegles gim 208  
 on sumeres \*tid sunne hatost [\*59 a.]  
 ofer sceadu scineð *and* gesceapu dreogeð  
 woruld geond-wliteð. þonne weorðeð his  
 hus onhæted þurh hador swegl 212  
 wyrta wearmiað will-sele stymeð

197. MS. gehwæs; *there are traces of a small h above the line; it has been erased or become obliterated.* 199. MS. swetes.

## III.

When the wind is still, and the weather is fair,  
 and heaven's holy gem serenely shineth,  
 when the clouds are scattered, and the water-floods 184  
 rest silent, when every storm  
 is hushed 'neath heaven, and from the south  
 shineth the season's genial lamp, and giveth light to multitudes,  
 then it beginneth to build upon the branches, 188  
 and to prepare its nest. Great is its desire then,  
 through impulse of knowledge, that it may change,  
 with greatest speed, old age for life,  
 and obtain fresh youth. Then far and near 192  
 it gathereth and collecteth choicest spoil,  
 winsome herbs and foliage of the wood,  
 for its homestead; yea, every noble fragrance  
 of goodly herbs, which glory's King, 196  
 Father of all beginnings, created o'er the earth,  
 sweetest 'neath heaven, as blessings  
 for the race of men. These radiant treasures  
 it beareth by itself to the hollow of that tree, 200  
 and on its lofty branches, there in that wilderness,  
 the wild bird buildeth up its habitation,  
 fair and winsome, and dwelleth all alone  
 within its sunny chamber, and in the leafy shade 204  
 surroundeth its body and its wings, on either side,  
 and all about, with holy fragrances,  
 and with the noblest blossoms of the earth;  
 its itteth ready for its journey hence. When in summer-tide, 208  
 heaven's gem, the sun, shineth most hot,  
 high o'er the shade, and, surveying all the world,  
 fulfilleth fate's decree, then the bird's house  
 becometh heated through the heaven serene; 212  
 the herbs grow warm, and the goodly chamber recketh

swetum swæccum þonne on swole byrneð  
 purh fyres feng fugel mid neste.  
 bæl bið onæled; þonne brond þeceð 216  
 heore-dreorges hus: hreoh onetteð  
 fealo lig feormað and fenix byrneð  
 fyrn-gearum frod; þonne fyr þigeð  
 lænne lic-homan; lif bið on siðe 220  
 fæges feorh-hord; þonne flæsc and ban  
 ád-lég æleð hwæpre him eft cymeð  
 æfter fyrst-mearce feorh edniwe  
 sippan þa yslan eft onginnað 224  
 æfter lig-þræce lucan togædere  
 geclungne to cleowenne. þonne clæne bið  
 beorhtast nesta bæle forgrunden  
 heaþo-rofes hof hra bið acolad 228  
 ban-fæt gebrocen and se bryne sweþrað,  
 þonne of þam ade æples gelicnes  
 on þære ascan bið eft gemeted  
 of þam weaxeð wurm wundrum fæger 232  
 swylce he of ægerum ut-alæde  
 scir of scylle þonne on sceade weaxeð  
 þæt he ærest bið swylce earnes brid  
 fæger fugel-timber. ðonne furþor gin 236  
 wridað on wynnum þæt he bið wæstmum gelic  
 ealdum earne and æfter þon  
 feþrum gefrætwad swylc he æt frymðe wæs  
 beorht geblowen; þonne bræd weorþeð 240  
 eal edniwe eft acenned  
 synnum asundrad sumes onlice  
 swa mon to andleofne eorðan wæs[t]mas  
 on hærfeste ham gelædeð 244  
 wiste \*wynsume ær wintres cyme [\*59 b.]  
 on rypes timan þy læs hi renes sear  
 awyrde under wolcnum. þær hi wraðe metað

225. *There is a very faint dot between lig and þræce.*243. *MS. wæsmas*

with the sweet scents, and in that glowing heat,  
in the fire's grip, bird and nest are burnt together.

The pile is kindled; then fire enwrappeth 216

that sad creature's house; hurrying fiercely  
the yellow flame devoureth, and the Phoenix,  
stricken with by-gone years, burneth then; fire devoureth

its frail body; its life, the doomed one's spirit, 220

is journeying forth; the pyre's flame scorcheth  
flesh and bone; yet, after appointed time,

new life again returneth unto it,  
when the ashes once again begin, 224

after the flame's force, to combine together,  
shrunk up into a ball. When that brightest nest,  
the warrior-bird's abode, becometh clean,  
pulverized by fire, its corpse is grown cold, 228

its bone-case is broken, and the burning ceaseth.

Then, after that conflagration, an apple's likeness  
will be found once more amid the ashes,

from which waxeth a worm, wondrously fair, 232

as if it had been brought forth from eggs,

pure from the shell. Then in the shade it waxeth,

so that at first it is like an eagle's young,

a fair fledgeling; then further yet 236

it thriveth joyfully, till it becometh like in form

to an old eagle, and thereafter it is

richly dight with plumage, as it was at first,

radiantly adorned; then its flesh 240

becometh all renewed, born again,

sundered from sin; much in the same way

as men bring home, for their sustenance,

the fruits of earth, pleasant food, 244

at the harvest, at reaping-time,

ere winter's coming, lest the rain-shower

destroy them 'neath the clouds; thus find they protection,

fodor-þege gefean þonne forst *and* snaw 248  
 mid ofer-mægne eorþan þeccað  
 winter-gewædum of þam wæstmum sceal  
 eorla ead-wela† eft alædan  
 þurh cornes gecynd þe ær clæne bið 252  
 sæd onsawen þonne sunnan glæm  
 on lenettene lifes tacen  
 weceð woruld-gestreon þæt þa wæstmas beoð  
 þurh agne gecynd eft acende 256  
 foldan frætwe. swa se fugel weorþeð  
 gomel æfter gearum geong edniwe  
 flæsce bifongen. nō he foddor þigeð  
 mete on moldan nemne mele-deawes 260  
 dæl gebyrge. se dreoseð oft  
 æt middre nihte bi þon se modga his  
 feorh afedeð oppæt fyrrn-gesetu  
 agenne eard eft geseceð :- :7 264

## [IV.]

**P**onne bið aweaxen wyrtum in gemonge  
 fugel feþrum deal feorh bið niwe  
 geong geofona ful þonne he of greote his  
 lic leoþu-cræftig þæt ær lig fornom. 268  
 somnað swoles lafe searwum gegædrað  
 bân gebrosnad æfter bæl-præce  
*and* þonne gebringeð ban *and* yslan  
 ades lafe eft ætsomne 272  
*and* þonne þæt wæl-reaf wyrtum biteldeð  
 fægre gefrætwed. ðonne afysed bið  
 agenne eard eft to secan.  
 þonne fotum ymb-fehð fyres lafe 276  
 clam biclyppeð *and* his cyþþu eft  
 sun-beorht gesetu seceð on wynnum  
 eadig epel-lond \* eall bið geniwad [\*60 a.]

248. MS. gefean. 251. MS. ead-welan. 264. One-line space between the sections.

the delights of food, when frost and snow, 248  
 with overpowering might, cover earth  
 with winter-weeds. From those fruits  
 men's riches shall again come forth,  
 through grain's nature, which is sown at first 252  
 as a mere seed; then the sun's gleam  
 in spring-tide awakeneth the signs of life,  
 the world's great wealth, so that the fruits,  
 earth's adornments, through their own kind, 256  
 are again produced. Thus the bird,  
 old in the course of years, becometh young again,  
 with flesh invested. Food it toucheth not,  
 nor meat on earth, save that it tasteth a little 260  
 of the honey-dew, which often falleth  
 at midnight; thereby the noble bird  
 maintaineth its life, till it seeketh again  
 its ancient dwelling-place, its own abode. 264

## IV

When the bird of proud plumage is grown up  
 among the herbage, when its life is new,  
 young, and full of grace, then from the dust, with active limbs,  
 it collecteth its body, that the flame devoured before, 268  
 the leavings of the fire; skilfully it gathereth  
 the perished bones, after the fire's force,  
 and bringeth then the bones and ashes,  
 the relics of the pyre, again together, 272  
 and covereth then with herbs that spoil of death,  
 adorned so richly. 'Twill then be impelled  
 to seek again its own abode.  
 It graspeth then with its feet, it seizeth with its claws, 276  
 the fire's leavings, and seeketh joyously  
 its home again, its sun-bright habitation,  
 its happy native land. All shall be renewed,

feorh *and* feþer-homa swa he æt frymþe wæs 280  
 þa hine ærest god on þone æþelan wong  
 sigor-fæst sette. he his sylfes þær  
 bân gebringeð þa ær brondes wylm.  
 on beorh-stede bæle forþylmde 284  
 ascan to eacan. þonne eal geador  
 bebyrgeð beadu-cræftig ban *and* yslan  
 on þam eálonde. bið him edniwe.  
 þære sunnan segn. þonne swegles leoht 288  
 gimma gladost ofer garsecg up.  
 æþel-tungla wyn eastan lixeð.  
 Is se fugel fæger forweard hiwe  
 bleo-brygdum fag ymb þa breost foran, 292  
 is him þæt heafod hindan grene  
 wrætlice wrixled wurman geblonden;  
 þonne is se finta fægre gedæled  
 sum brun sum basu sum blacum splottum 296  
 searolice beseted, sindon þa fiþru  
 hwit hindan-weard *and* se hals grene  
 niþo-weard *and* ufe-weard *and* þæt nebb lixeð  
 swa glæs oþþe gim; geaflas scyne 300  
 innan *and* utan; is seo eag-gebyrd  
 stearc *and* hiwe stane gelicast  
 gladum gimme þonne in gold-fate  
 smiþa orþoncum biseted weorpeð. 304  
 is ymb þone sweoran swylce sunnan hring  
 beaga beorhtast bregden feðrum;  
 wrætlic is seo womb neoþan wundrum fæger  
 scir *and* scyne; is se scyld ufan 308  
 frætwwum gefeged ofer þæs fugles bæc.  
 Sindon þa scanca scyllum biweaxen  
 fealwe fotas. se fugel is on hiwe  
 æghwæs ænlic ónlicost pían 312  
 wynnum geweaxen þæs gewritu secgað.  
 nis he hinder-weard. \* ne hyge-gælsa [ \*60 b.]

its life and plumage, as it was at the beginning, 280  
 when God first set it all triumphant  
 in that noble plain. It bringeth there the bones  
 of its very self, which the fire's rage had erewhile  
 encompassed on the mound with burning flame, 284  
 yea, and its ashes too. Then the warrior-bird  
 burieth all together there, its bones and ashes,  
 in that island. Full new again for it  
 is the sign of the sun, when heaven's light, 288  
 of gems the most joyous, the winsomest of all the noble stars,  
 (journeying) up o'er ocean, shineth from the east.  
 The bird is fair of hue to look upon,  
 bright with varied colours about its breast, in front ; 292  
 its head is green behind,  
 curiously variegated, blent with scarlet ;  
 thereto, its tail is beautifully divided,  
 part brown, part purple, part studded cunningly 296  
 with pale spots ; the wings  
 are hindward white, and the neck green,  
 downward and upward, and the beak glisteneth  
 like glass or gem ; its jaws are bright, 300  
 both within and without ; its eye's faculty  
 is strong, and 'tis in aspect likest to a stone,  
 a sparkling gem, when in a golden vessel  
 it hath been set by smiths' artifice. 304  
 Around its neck there is, like to the sun's orb,  
 the brightest of all rings, with feathers woven ;  
 marvellous is its belly beneath, wondrously fair,  
 bright and beautiful ; the shield above, 308  
 over the bird's back, is richly put together ;  
 its legs, and fallow feet, are all o'ergrown  
 with scales. The bird is altogether  
 unique in aspect ; most like unto a peacock, 312  
 winsomely grown up, that writings tell of.  
 It is not sluggish, nor dilatory of mood,

swar ne swongor swa sume fuglas  
 þa þe late þurh lyft lacað fiprum . 316  
 ac he is snel *and* swift *and* swiþe leoht  
 wlitig *and* wynsum wuldre gemearcad .  
 Ece is se æþeling se þe him þæt ead gefeð .  
 þonne he gewiteð wongas secan 320  
 his ealdne eard of þisse eþel-tyrf ;  
 swa se fugel fleogeð folcum oð-eaweð  
 mongum monna geond middan-geard .  
 þonne somnað supan *and* norþan 324  
 eastan *and* westan eored-ciestum  
 farað feorran *and* nean folca þryþum  
 þær hi sceawiaþ scyppendes giefe  
 fægre on þam fugle swa him æt fruman sette 328  
 sigora soð-cyning sellicran gecynd  
 frætwe fægran ofer fugla cyn .  
 ðonne wundriað weras ofer eorþan  
 wlite *and* wæstma *and* gewritu cypað 332  
 mundum mearciað on marm-stane  
 hwonne se dæg *and* seo tid dryhtum geeawe  
 frætwe flyht-hwates . ðonne fugla cynn .  
 on healfa gehwone heapum þringað 336  
 sigað sid-wegum songe lofiað  
 mærað modigne meaglum reordum ;  
*and* swa þone halgan hringe beteldað  
 flyhte on lyfte fenix biþ on middum 340  
 preatum biþrunge . þeoda wlitað  
 wundrum wafiað hu seo wil-gedryht  
 wildne weorþiað worn æfter oþrum  
 cræftum cypað *and* for cyning mærað 344  
 leofne leod-fruman lædað mid wynnum  
 æþelne to earde oþþæt se anhoga  
 oðfleogeð feþrum snel þæt him gefylgan ne mæg  
 drymendra gedryht , þonne duguða wyn . 348  
 of þisse eorþan tyrf eþel seceð : 7

333. *MS.* mearm (*i.e.* marm), r written over an erasure.  
 gehwore. 342. *MS.* wafiað.

not heavy nor indolent, as some birds are,  
 that slowly on their pinions sport through air, 316  
 but it is prompt and swift, and very light,  
 beauteous and winsome, and gloriously adorned.

Eternal is the Sovran, who granteth it that bliss !

It departeth then to seek the plains, 320  
 its ancient dwelling-place, from this tract of earth ;  
 and as the bird flieth, it is manifest to folk,  
 to many men o'er middle-earth ;

and they assemble then, from south and north, 324  
 from east and west ; in banded hosts,

in crowds of people, from far and near they come,  
 that they may there behold the Maker's grace  
 nobly revealed in that bird, even as, at the beginning 328  
 victory's true King assigned to it a noble nature,  
 and adornments fair, excelling all the race of birds.

Then mortals throughout earth admire  
 its beauty and its form, and their writings reveal it, 332  
 with their hands they design it in marble-stone,  
 whenever day and hour sheweth to multitudes  
 that bird's splendour, so swift of flight. Then the race of birds  
 throng in crowds, on every side, 336

descending from the distant ways ; they praise in song  
 and glorify in powerful strains that noble creature ;  
 and in a ring they thus surround that holy bird,  
 while in flight in the air ; the Phoenix is in the midst, 340

pressed by the multitudes. The people view,  
 they are moved with wonder, how the devoted band,  
 flock after flock, honoureth that wild bird,  
 and powerfully announceth it, and extolleth it as their king, 344  
 as their beloved chief, and leadeth joyfully  
 their noble lord unto its dwelling-place, till that the lone bird,  
 swift of wing, doth fly away, so that the joyous band  
 can no more follow it. Thus the delight of multitudes 348  
 seeketh its native land, from this tract of earth.

## [V.]

\*SWA se gesæliga æfter swylt-hwile [*\*61 a.*]

his eald-cyðþe eft geneosað  
 fægre foldan, fugelas cyrrað 352  
 from þam guð-frecan geomor-mode  
 eft to earde, þonne se æþeling bið  
 giong in geardum, god ana wat  
 cyning ælmihtig hu his gecynde bið 356  
 wif-hades þe weres; þæt ne wat ænig  
 monna cynnes butan meotod ana  
 hu þa wisan sind wundorlice  
 fæger fyrr-geſceap ymb þæs fugles gebyrd. 360  
 þær se eadga mot eardes neotan  
 wylle-streama wudu-holtum in.  
 wunian in wonge oppæt wintra bið  
 þusend urnen þonne him weorþeð 364  
 ende lifes. hine ád þeceð.  
 þurhæled-fyr; hwæpre eft cymeð  
 aweaht wrætlice wundrum to life.  
 forþon he drusende deað ne bisorgað 368  
 sare swylt-cwale þe him symle wat  
 æfter lig-þræce lif edniwe  
 feorh æfter fylle þonne fromlice  
 þurh briddes háð gebreadad weorðeð 372  
 eft of ascan edgeong weseð  
 under swegles hleo, bið him self gehwæðer  
 sunu and swæs fæder and symle eac  
 eft yrfe-weard ealdre lafe. 376  
 forgeaf him se meahtha non-cynnes fruma  
 þæt he swa wrætlice weorþan sceolde  
 eft þæt ilce þæt he ær þon wæs  
 feþrum bifongen þeah hine fyr nime. 380  
 Swa þæt ece lif eadigra gehwylc

## V.

Thus the blessed bird, after its time of death,  
 visiteth again its old country,  
 that fair field. The birds return, 352  
 sad in spirit, to their native lands,  
 leaving their bold warrior. Then the noble creature,  
 young again, dwelleth in its home. God alone knoweth,  
 the Almighty King, what its sex is, 356  
 female or male; no one knoweth,  
 none of the race of men, save the Creator alone,  
 how wondrous the conditions are,  
 the fair decrees of old, concerning this bird's birth! 360  
 There may the blessed one enjoy its home,  
 the welling streams, and in the woody holts  
 may dwell, and in the plain, until a thousand years  
 have run their course; then cometh to pass 364  
 its life's ending; the pile covereth it  
 with kindled fire; yet again it cometh  
 wondrously to life, awakened strangely.  
 Wherefore, though drooping, it hath no fear of death, 368  
 of death's dire pangs, for it knoweth aye  
 that life is renewed after the flame's force,  
 that there is a new existence after its destruction,  
 when from its own ashes, it becometh speedily restored, 372  
 born again as bird, and groweth young again,  
 'neath heaven's shelter. To itself 'tis all in all,  
 both son and tender father, and ever also, in due course,  
 the inheritor of its old relics. 376  
 The Almighty, mankind's Creator, hath granted it,  
 that it should again become, in wondrous wise,  
 the same thing that it was before,  
 clad with feathers, though fire consume it. 380

Thus each blessed one chooseth for himself

æfter sár-wræce sylf geceoseð  
 purh deorcne deað þæt he dryhtnes mot  
 æfter gear-dagum geofona neotan 384  
 on sin-dreamum \*and sippan á. [\*61 b.]  
 wunian in worulde weorca to leane.  
 þisses fugles gecynd fela gelices  
 bi þam gecornum cristes þegnum 388  
 beacnað in burgum hu hi beorhtne gefean  
 purh fæder fultum on þas frencan tid  
 healdap under heofonum and him heanne blæd  
 in þam uplican eðle gestrynaþ. 392  
 habbaþ we geascad þæt se ælmihtiga  
 worhte wer and wif purh his wundra sped  
 and hi þa gesette on þone selestan  
 foldan sceata þone fira bearn 396  
 nemnað neorxna-wong; þær him nænges wæs  
 eades onsyn þenden eces word  
 halges hleopor-cwide healdan woldan  
 on þam niwan gefean. þær him niþ gescod 400  
 eald-feondes æfest se him æt gebéad  
 beames blede þæt hi bu þegun  
 æppel unrædum; ofer est godes.  
 byrgdon forbodene. þær him bitter wearð 404  
 yrmþu æfter æte and hyra eaferum swa;  
 sarlic symbel sunum and dohtrum;  
 wurdon teonlice topas idge;  
 ágeald æfter gylte; hæfdon godes yrrer 408  
 bittre bealo-sorge þæs þa byre sippan  
 gyrne onguldon þe hi þæt gyfl þegun  
 ofer eces word forþon hy eðles wyn  
 geomor-mode ofgiefan sceoldon 412  
 purh nædran niþ. þa heo nearwe hiswac  
 yldran usse in ær-dagum  
 purh fæcne ferð þæt hi feor þonan

393. *MS.* geascad, corrected from geascað. 396. *MS.* sceates. 407. *MS.*  
 wórdon, i.e. wurdon.

the life eternal, after sore tribulation here,  
 through dark death, that he may enjoy,  
 after his past days, the gifts of the Lord, 384  
 in everlasting revelry, and thenceforth evermore  
 dwell in that world, in recompense for his works.

This bird's nature is much like  
 to the chosen ones, Christ's servants; 388  
 it betokeneth to folk, how they, through the Father's aid,  
 may possess bright joy 'neath heaven,  
 e'en in this perilous time, and may eke gain  
 exalted happiness in the celestial home. 392

We have learnt that the Almighty  
 wrought man and woman through his wondrous might,  
 and set them then in the choicest  
 of earth's regions, which the sons of men 396  
 call Paradise; there had they

no lack of happiness, while they were willing  
 to preserve the Eternal's word, the Holy One's decree,  
 in that new joy. But hatred scathed them there, 400  
 the old fiend's envy, who proffered them food,  
 fruit of the tree, so that they both tasted  
 the apple thoughtlessly; against God's pleasure,  
 they ate what was forbidden. There had they 404

bitter misery after the eating, they and their children too;  
 'twas a sorry feasting for their sons and daughters;  
 their greedy teeth became their bane;

it requited them according to their guilt. They had God's anger, 408  
 bitter baleful sorrow, and their children since  
 have dearly paid, because they ate that fruit  
 against the Eternal's word. Therefore were they doomed,  
 sad in spirit, to forsake that land's delight, 412

through the serpent's envy; it cunningly deceived  
 our parents then, in those days of yore,  
 by its guileful spirit, so that they, far from thence,

in þas deað-dene drohtað sohton . 416  
 sorgfulran gesetu him wearð selle lif  
 heolstre bihyded *and* se halga wong  
 þurh feondes searo fæste bityned .  
 wintra mengu . \*oppæt wuldor-cyning [\* 62 a.] 420  
 þurh his hider-cyme halgum to-geanes  
 mon-cynnes gefea meþra frefrend  
*and* se anga hyht eft on-tynde 7

## [VI.]

IS þon gelicast þæs þe us leornaras 424  
 wtordum secgað *and* writu cypað  
 pisses fugles gefær þonne frod ofgiefed  
 eard *and* epel *and* geealdad bið .  
 gewiteð werig-mod wintrum gebysgad 428  
 þær he holtes hleo heah gemeteð  
 in þam he getimbreð tanum *and* wyrtum  
 þam æpelestum eard-wic niwe  
 nest on bearwe bið him neod micel 432  
 þæt he feorh-geong eft onfon mote  
 þurh liges blæst lif æfter deape  
 edgeong wesan *and* his eald-cyðþu  
 sun-beorht gesetu secan mote 436  
 æfter fyr-baðe swa ða fore-gengan  
 yldran usse an-forleton  
 þone wlitigan wong *and* wuldres setl  
 leoflic on laste tugon longne sið 440  
 in hearmra hond þær him hettende  
 earme aglæcan oft gescodan .  
 wæron hwæpre monge . þa þe meotude we[l]  
 gehyrdun under heofonum halgum ðeawum 444  
 dædum domlicum þæt him dryhten wearð  
 heofona heah-cyning hold on mode .  
 ðæt is se hēa beam in þam halge nu

421. MS. to-heanes.

423. tynde, on a line by itself, divides the sections.

425. MS. weordum.

443. MS. we.

in this vale of death, sought a sojourn, 416  
 sorrowful abodes. For them the better life  
 was hidden in darkness, and the holy plain,  
 through the fiend's artifice, was fast closed  
 for many winters, until the King of glory, 420  
 mankind's Joy, the Comfort of the weak,  
 our only Hope, through His advent hither  
 unto the holy, opened it again.

## VI.

Most like thereto is this bird's course, 424  
 (from what doctors declare to us in words,  
 and writings reveal,) when aged it forsaketh  
 its home and country, and is become old.  
 It departeth, weary in spirit, oppressed with years, 428  
 to where it findeth the lofty shelter of the holt,  
 wherein it buildeth, with twigs and plants,  
 with noblest plants, a new abode,—  
 a nest within that grove. Great is its desire, 432  
 that it may again receive, through blast of flame,  
 renewed youth, life after death,  
 and be young again, and seek again  
 its old country, its sun-bright habitations, 436  
 after the fire-bath. So those fore-goers,  
 our ancestors, left behind them  
 that beauteous plain and seat of glory,  
 in all its loveliness, and went a long journey 440  
 into the power of the evil ones, where their enemies,  
 the wretched monsters, oft-times injured them.  
 Yet were there many, who well 'neath heaven  
 obeyed their Maker with holy rites, 444  
 with glorious deeds, so that the Lord,  
 heaven's high King, was graciously inclined to them.  
 That is the lofty tree, wherein His holy ones

wic weardiað; þær him wihte ne mæg 448  
 eald-feonda nán atre sceppan.  
 facnes tacne on þa frecnan tid,  
 þær him nest wyrceð wið nipa gehwam (3) *Phoenix*  
 dædum domlicum dryhtnes cempa 452  
 þónne he ælnessan \* earmum dæleð [\* 62 b.]  
 ðugeþa leasum and him dryhten gecygd  
 fæder on fultum, forð onetteð  
 lænan lifes, leahtras dwæseþ 456  
 mirce mán-dæde healdeð meotudes æ.  
 beald in breostum and gebedu seceð  
 clænum gehygdum, and his cneo bigeð  
 æpele to eorþan, flyhð yfla gehwylc 460  
 grimme gieltas for godes egsan  
 glædmod gyrneð þæt he godra mæst  
 dæda gefremme; þam biþ dryhten scyld  
 in siþa gehwane sigora waldend 464  
 weoruda wil-giefa. þis þa wyrta sind *The nest-hawks*  
 wæstma blede þa se wilda fugel  
 somnað under swegle side and wide  
 to his wic-stowe þær he wundrum fæst 468  
 wið nipa gehwam nest gewyrceð.  
 Swa nu in þam wicum willan fremmað  
 mode and mægne meotudes cempa  
 mæra tilgað; þæs him meorde wile 472  
 ece ælmihtig eadge forgildan.  
 beoð him of þam wyrtrum wic gestaþelad  
 in wuldres byrig weorca to leane  
 þæs þe hi geheoldan halge lare 476  
 hate æt [h]eortan hige weallende  
 dæges and nihtes; dryhten lufiað  
 leohte geleafan leofne ceosað  
 ofer woruld-welan; ne biþ him wynne hyht 480  
 þæt hy þis læne lif long gewunien

hold now their habitation ; none of their ancient foes 448  
 may injure them in aught with venom there,  
 with specious guile, in this time of peril.

There the champion of the Lord maketh for himself a nest,  
 by glorious deeds, against each enmity, 452

when he dealeth alms unto the poor,  
 unto those void of blessings, and invoceth the Lord,  
 the Father, to his aid, hasteneth forth  
 from this frail life, blotteth out transgressions, 456

dark wicked deeds, holdeth the Creator's law  
 boldly in his breast, and seeketh prayer  
 with pure meditations, boweth his knee  
 piously to earth, fleeth each evil thing, 460  
 all horrid sins, in dread of God,

and fain desireth that he may perform  
 the greatest number of good deeds ; the Sovran,  
 the Lord of victory, the Ruler of hosts, is his shield, 464  
 at every season. These are the plants,

the blossoming fruits, that the wild bird  
 gathereth far and wide 'neath heaven,  
 unto its dwelling-place, where, wondrously secure 468  
 'gainst all enmity, it maketh a nest.

Thus do the champions of the Lord fulfil His will  
 with mind and main, in their habitations now,  
 and practise virtue ; for this the Eternal Almighty 472  
 will requite them with a blessed recompense.

A habitation shall be formed for them,  
 in glory's city, from those plants, as their works' reward,  
 because they have held the holy lore 476  
 fervently in their hearts, with ardent soul,

both day and night ; they love the Lord  
 with bright belief, and choose the Beloved  
 before all worldly wealth ; no joy find they in the hope 480  
 that they may long maintain this transitory life.

þus eadig eorl ecan dreames  
 heofona hames mid heah-cyning  
 earnað on elne oppæt ende cymeð. 484  
 dogor-rimes þonne deað nimeð  
 wiga wæl-gifre wæpnum geprybed  
 ealdor anra gehwæs and in eorþan fæðm  
 snude . \*sendað sawlum binumene [\* 63 a.] 488  
 læne lic-homan þær hi longe beoð  
 oð fyres cyme foldan biþeahte .  
 Ðonne monge beoð on gemot lædad  
 fyra cynnes wile fæder engla 491  
 sigora soð-cyning seonoþ gehegan  
 duguða dryhten deman mid ryhte  
 þonne æriste ealle gefremmaþ  
 men on moldan swa se mihtiga cyning 496  
 beodeð brego engla byman stefne  
 ofer sidne grund sawla nergend  
 bið se deorca deað dryhtnes meahtum  
 eadgum geendad ; æðele hweorfað 500  
 þreatum þringað þonne þeos woruld  
 scyld-wyrcende in some byrneð  
 ade onæled . weorþeð anra gehwylc  
 forht on ferþpe þonne fyr briceð 504  
 læne lond-welan lig eal þigeð  
 eorþan æht-gestreon æpplede gold  
 gifre forgripeð grædig swelgeð  
 londes frætwe , þonne on leoht cymeð . 508  
 ældum þisses in þa openan tid  
 fæger and gefealic fugles tacen  
 þonne anwald eal up astellað  
 on byrgenum ban gegædrað 512  
 leomu lic somod and liges gæst  
 fore cristes cneo . cyning þrymlice

488. MS. sawlu. 491. MS. lædaþ. 512. There is an erasure between ge and gædrað ; a small vertical stroke divides ge from ban ; a dot and two hyphens, by another hand, after ge.

Thus may a happy mortal bravely earn  
 eternal joy, a heavenly home,  
 with the High King, till the end cometh 484  
 of the number of his days, when death,  
 the blood-thirsty warrior, with weapons armed,  
 seizeth the life of everyone, and quickly sendeth  
 into earth's bosom the frail bodies, 488  
 deprived of souls; there shall they long abide,  
 covered with earth, until the fire's coming.  
 Many of the race of men shall then be led  
 unto the meeting, and the Father of the angels, 492  
 the true King of victory, the Lord of hosts,  
 will hold a synod then, and will judge aright.  
 All men on earth shall then achieve  
 their resurrection, even as the Almighty King, 496  
 the Prince of angels, the Saviour of souls,  
 shall by the trumpet's voice proclaim o'er the wide waste.  
 By the Sovran's might, dark death shall then be ended  
 for the blessed ones; nobly shall they go; 500  
 in crowds shall they press on, when this world,  
 working iniquity, shall burn ignominiously,  
 consumed with conflagration. Each one shall then become  
 fearful in spirit, when the fire breaketh 504  
 the land's frail wealth, and flame devoureth wholly  
 earth's possessions, and eagerly graspeth  
 apple-shaped gold, and greedily swalloweth  
 the treasures of the world. Then, at that all-disclosing time, 508  
 this bird's betokening, so fair and joyous,  
 shall be revealed to men in the light of day,  
 when the Supreme Power shall raise up all  
 in their sepulchres, and shall gather their bones, 512  
 their limbs and body, and the flame's guest,  
 before Christ's knee; the King in all His majesty,

of his heah-setle halgum scineð  
 wlitig wuldres gim wel biþ þam þe mot 516  
 in þa geomran tid gode lician : 7

## [VII.]

**D**ÆR þa lic-homan leahtra clæne  
 gongað glæd-mode gæstas hweorfað  
 in ban-fatu þonne bryne stigeð 520  
 heah to heofonum : hat bið monegum  
 eges-lic æled . \* þonne anra gehwylc [\* 63 b.]  
 soð-fæst ge synnig sawel mid lice  
 from mold-grafum seceð meotudes dóm 524  
 forht áfæred fyr bið on tilhte  
 æleð uncyste , þær þa eadgan beoð  
 æfter wræc-hwile weorcum bifongen  
 agnum dædum . þæt þa æþelan sind 528  
 wyrta wynsume mid þam se wilda fugel  
 his sylfes nest biseteð utan  
 þæt hit færinga fyre byrneð  
 for-sweleð under sunnan and he sylfa mid . 532  
 and þonne æfter lige líf eft onfehð  
 edniwinga , swa bið anra gehwylc  
 flæsce bifongen fira cynnes  
 ænlic and edgeong se þe his ágnum her 536  
 willum gewyrceð þæt him wuldor-cyning  
 meahtig æt þam mæple milde geweorpeð  
 þonne hleopriað halge gæstas  
 sawla soð-fæste song ahebbað 540  
 clæne and gecorene hergað cynninges þrym ;  
 stefn æfter stefne stigað to wuldre .  
 wlitige gewyrtað mid hyra wel-dædum .  
 beoð þonne amerede monna gæstas 544  
 beorhte ábywde þurh bryne fyres .  
 ne wene þæs ænig ælda cynnes  
 þæt ic lyge-wordum leoð somnige

from His high throne, shall shine upon the holy,  
 a beauteous gem of glory. Well will it be with them, 516  
 who at that awful time may please their God.

## VII.

Then all flesh, clean of base iniquity,  
 shall wend in gladsome mood, and the souls shall pass  
 into the bodies, when the burning riseth 520  
 high to heaven. Hot for many a one shall be  
 that dreadful fire, when every mortal,  
 both the just and sinful, soul and body,  
 from earthy graves shall seek the Creator's doom, 524  
 fearfully appalled; the fire shall be on its way,  
 and shall burn men's transgressions. There shall the blessed  
 with their works, with their own deeds, be encircled,  
 after their wretched time on earth. These are the noble 528  
 and the pleasant plants, wherewith the wild bird  
 surroundeth its own nest without,  
 so that it suddenly burneth with fire,  
 and kindleth under the sun, and itself within it, 532  
 and then, after the flame, receiveth life anew.

So every one of the race of men,  
 with flesh invested, shall be beauteous  
 and young again, whosoever achieveth, 536  
 by his own will here, that the King of glory,  
 the Almighty, will be gentle with him at that meeting,  
 when holy spirits shall lift up their voices,  
 and righteous souls shall raise a song, 540  
 and the pure and chosen shall praise their Sovran's majesty;  
 strain on strain shall mount to glory,  
 sweetly perfumed with their goodly deeds.  
 The souls of men shall then be proved, 544  
 brightly re-edified by fire's heat.

Let none of human kind imagine,  
 that I of lying words compose my lay,

29, 18. write woð-cræfte! gehyrað witedom 548  
 iobes gieddinga. þurh gæstes blæd  
 breostum onbryrðed beald reordade  
 wuldre geweorðað he þæt word gecwæð.  
 ✓ Ic þæt ne for-hycge heortan geþoncum 552  
 þæt ic in minum neste neo-bed ceose  
 hæle hrá-werig gewite hean þonan  
 on longne sið lame \* bitolden [\* 64 a.]  
 — geomor gu-dæda in greotes fæðm 556  
 and þonne æfter deaþe þurh dryhtnes giefen  
 swa se fugel fenix feorh edniwe  
 æfter æriste agan mote.  
 dreamas mid dryhten þær seo deore scolu 560  
 leofne lofiað, ic þæs lifes ne mæg  
 æfre to ealdre ende gebidan  
 leohtes and lissa þeah min lic scyle  
 on mold-ærne molsnad weorþan 564  
 wýrmum to wyllan swa þeah weoruda god  
 æfter swýlt-hwile sawle alyseð  
 and in wuldor áweceð; me þæs wen næfre  
 forbirsteð in breostum ðe ic in brego engla 568  
 forð-weardne gefean fæste hæbbe.  
 ✓ Ðus fród guma on fyrn-dagum  
 gieddade gleaw-mod godes spel-boda  
 ymb his æriste in ece lif 572  
 þæt we þy geornor ongietan meahten  
 tir-fæst tacen þæt se torhta fugel  
 þurh bryne beacnað. bana lafe  
 ascan and yslan ealle gesomnað 576  
 æfter lig-bryne. lædeþ siþþan  
 fugel on fotum to frean geardum  
 sunnan to-geanes þær hi siþþan forð  
 wuniað wintra fela wæstmum geniwad 580  
 ealles edgiong. þær ænig ne mæg  
 in þam leod-scype læppum hwopan.  
 swa nu æfter deaðe þurh dryhtnes miht

or write my verse! Hear ye the wisdom  
 of Job's songs; through the spirit's gift,  
 in his breast inspired, gloriously honoured,  
 he boldly spake, and said these words:—

‘I repine not in my heart's thoughts,  
 that I must choose my death-bed in my nest,  
 that I, a man wearied to death, go abject hence  
 on a long journey, covered with clay,  
 into dust's embrace, lamenting my former deeds;  
 and then may I, through the Lord's grace, after death,  
 after resurrection, even as the bird Phoenix,  
 be able to possess new life,  
 delights with the Lord, where the dear concourse  
 praise Him, the Beloved. Of that life need I never  
 expect an ending unto all eternity,  
 nor of its light, nor of its joys. Although my body  
 shall become corrupted in its earthy home,  
 a prey to worms, yet the God of hosts,  
 after the hour of death, will redeem my soul,  
 and awaken it to glory; hope of this  
 never faileth in my breast, for in the Lord of angels  
 my abiding joy have I firmly fixed.’

Thus the wise man, of soul sagacious,  
 God's prophet, sang in ancient days  
 about his resurrection into eternal life,  
 that we might the better understand  
 the glorious sign that the radiant bird  
 betokeneth by its burning. Its bones' remnants,  
 ashes and cinders, it gathereth all together,  
 after the flaming fire; these the bird carrieth then,  
 with its feet, to the courts of the Lord,  
 towards the sun; there thenceforth  
 abide they many years, in form renewed,  
 quite young again; there in that realm  
 no one may threaten them with injury.

So now, after death, through the Lord's might,

somod sipiaþ sawla mid lice 584  
 fægre gefrætwed fugle gelicast  
 in ead-welum æþelum stencum  
 þær seo soþ-fæste sunne lihteð  
 wlitig ofer weoredum in wuldres byrig:7 588

## [VIII.]

\* **Ð**onne soð-fæstum sawlum scineð [\* 64 b.]  
 heah ofer hrofas hælende crist :  
 him folgiað fuglas scyne  
 beorhte gebredade blissum hremige 592  
 in þam gladan ham gæstas gecorene  
 ece to ealdre , þær him yfle ne mæg  
 fah feond gemah facne sceþþan  
 ac þær lifgað á . leohte werede . 596  
 swa se fugel fenix in freoþu dryhtnes  
 wlitige in wuldre . weorc anra gehwæs  
 beorhte bliceð in þam bliþan hám  
 fore on-syne ecan dryhtnes . 600  
 symle in sibbe sunnan gelice .  
 þær se beorhta beag brogden wundrum .  
 eorenan-stanum eadigra gehwam  
 hlifað ofer heafde ; heafelan lixað 604  
 prymme biþeahte ; ðeodnes cyne-gold  
 soð-fæstra gehwone sellic glengeð  
 leohte in life þær se longa geféa  
 ece and ed-geong æfre ne sweþrað ; 608  
 ac hy in wlite wuniað wuldre bitolden  
 fægrum frætsum mid fæder engla .  
 ne bið him on þam wicum wiht to sorge  
 wroht ne weþel ne gewin-dagas 612  
 hungor se hata ne se hearde þurst  
 yrmþu ne ylðo ; him se æþela cyning  
 forgifed goda gehwylc , þær gæsta gedryht  
 hælend hergað and heofon-cyninges 616

584. MS. sipian corrected to sipiaþ. 588. One-line space between the sections. 599. MS. bliþam.

souls shall journey together with the body, 584  
 richly adorned, (most like to that bird,)  
 in blessedness, 'mid sweetest fragrance,  
 where the true and constant sun doth shine  
 beauteous o'er multitudes in glory's city. 588

## VIII.

Then o'er the righteous souls, high o'er  
 the vaults of heaven, shineth the Saviour Christ :  
 Him follow resplendent birds,  
 radiantly restored, blissfully exulting 592  
 in that glad home, spirits chosen  
 unto all eternity ; there the foul impious fiend  
 may not basely injure them by guile,  
 but they live there aye, begirt with light, 596  
 as the bird Phœnix, in the Lord's peace,  
 beauteous in glory. The works of everyone  
 shall brightly shine in that blithe home  
 before the face of the Eternal Lord, 600  
 in endless bliss, like to the sun.  
 There the bright crown of each blessed one,  
 wondrously bewrought with precious stones,  
 towereth o'er the head ; their brows shine bright 604  
 with majesty bedecked ; the Sovran's diadem  
 gloriously adorneth each righteous man  
 with light in that life, where lasting joy,  
 eternal and ever young, never abateth ; 608  
 but they dwell in beauty, gloriously clad  
 in fair adornments, with the Father of the angels.

In those homes there is naught to cause them grief,  
 nor crime, nor poverty, nor days of strife, 612  
 nor hot hunger, nor cruel thirst,  
 nor misery, nor age ; to them the noble King  
 giveth every good. There the hosts of spirits  
 praise the Saviour, and celebrate the power 616

meahte mærsiað singað metude lof ;  
 swinsað sib-gedryht swega mæste  
 hædre ymb þæt halge heah-seld godes  
 blipe bletsiað bregu selestan 620  
 eadge mid englum efen-hleoþre þus .  
 Sib si þe soð god and snyttru-cræft  
 and þe þonc sý . \* þrym-sittendum [\* 65 a.]  
 geongra gyfena goda gehwylces ! 624  
 micel ún-mæte mægnes stren[g]ðu  
 heah and halig heofonas sindon  
 fægre gefylled fæder ælmihtig  
 ealra þrymma þrym þines wuldres 628  
 uppe mid englum and on eorðan somod ;  
 gefreopa usic frymþa scyppend þu eart fæder ælmihtig  
 in hean-nesse heofuna waldend .  
 ðus reordiað ryht-fremmende 632  
 manes ámerede in þære mæran byrig ;  
 cyne-þrym cyþað caseres lof  
 singað on swegle soð-fæstra gedryht  
 þam anum is ece weorð-mynd . 636  
 forð butan ende næs his frymð æfre  
 eades ongýn þeah he on eorþan her  
 þurh cildes háð cenned wære  
 in middan-geard hwæpre his meahta sped 640  
 heah ofer heofonum halig wunade  
 dom unbryce þeah he deaþes cwealm  
 on rode-treow[e] ræfnan sceolde  
 þear-lic wite , he þy priddan dæge 644  
 æfter lices hryre lif eft onfeng  
 þurh fæder fultum , swa fenix beacnað  
 geong in geardum god-bearnas meaht  
 þonne he of ascan eft onwæcneð 648  
 in lifes lif leomum gepungen

625. MS. strenðu.    635. MS. singad.    643. MS. treow.    648. MS.  
 onwæcneð.

of heaven's King, and sing praise to the Creator;  
 the blissful hosts hymn sweetly,  
 with loudest melody, around the holy throne of God;  
 blithely the happy ones, together with the angels, 620  
 bless the Sovran Prince, with one voice, thus:—

'Peace be thine, true God, and wisdom's power,  
 and thanks to thee, sitting in majesty,  
 for thy recent gifts, and for every good! 624  
 Great and immeasurable is thy might's strength,  
 high and holy; the heavens are filled  
 in wondrous wise, Father Almighty,  
 Majesty of all majesties, with thy glory, 628  
 above 'mid angels, and eke on earth.  
 Protect us, Creator of all causes! Thou art Father Almighty,  
 in the realm on high, Ruler of heaven!'

Thus declare they, workers of righteousness, 632  
 proved 'gainst guilt, in that glorious city;  
 the concourse of the just proclaim His regal majesty  
 and sing their Sovran's praise in heaven,  
 for to Him alone is eternal honour, 636  
 ever without end. Never had He origin,  
 nor was there a beginning of His bliss, tho' He on earth here,  
 on middle-earth, in child's condition,  
 was brought forth; yet the fulness of His might 640  
 continued holy, high o'er heaven,  
 His glory was inviolate, though He was doomed  
 to suffer death's pang, dire tribulation,  
 on the rood-tree. On the third day, 644  
 after His body's fall, He received life once again,  
 through the Father's aid. Thus the Phœnix, young in its home,  
 betokeneth the power of the Child Divine,  
 when it riseth again from its ashes 648  
 into the life of life, with limbs complete.

swa se hælend us [h]elpe gefremede  
 purh his lices gedal lif butan ende .  
 swa se fugel swetum his fiþru tú 652  
*and* wynsumum wyrtum gefylleð  
 fægum fold-wæstmum þonne afysed bið .  
 þæt sindon þa word swa us gewritu secgað  
 hleopor \* haligra þe him to heofonum bið [\* 65 b.] 656  
 to þam mildan gode móð afysed  
 in dreama dream þær hi dryhtne to giefre  
 worda *and* weorca wynsumne stenc .  
 in þa mæran gesceaft meotude bringað . 660  
 in þæt leohte lif sy him lof symle  
 purh woruld worulda *and* wuldres blæd  
 ár *and* onwald in þam up-lican  
 rodera rice . he is on ryht cyning 664  
 middan-geardes *and* mægen-þrymmes  
 wuldre biwunden in þære wlitigan byrig .  
 Hafað us alyfed . lucis auctor .  
 þæt we motun hér merueri 668  
 gód-dædum begietan . gaudia in celo .  
 þær we motun . maxima regna .  
 secan *and* gesittan sedibus altis .  
 lifgan in lisse lucis et pacis 672  
 agan eardinga alma letitiæ .  
 brucan blæd-daga blandem et mitem .  
 geseon sigora fréan . sine fine .  
*and* him lof singan laude perenne . 676  
 eadge mid englum . alleluia : 7 : — : 7

650. *MS.* elpe. 667. *MS.* auctor. 668. *MS.* motum. 672. *MS.* er,  
 partly corrected to et. 673. *MS.* letitię. 677. Two-line space  
 between this and the next section.

Thus the Saviour effected help for us,  
life without end, through His body's death.

And as for the sweet and winsome herbs, 652  
the fair fruits of earth, wherewith the bird  
filleth its two wings, and is then impelled away,  
these are the words and utterances of saints,  
(as Scripture telleth us,) whereby their spirits 656  
are impelled to heaven, to the benignant God,  
unto the joy of joys; there, unto the Lord, the Creator,  
they bring as a gift the pleasant fragrance  
of their words and works into that glorious creation, 660  
that radiant life. Praise be to Him ever,  
throughout all ages, and fulness of glory,  
honour and sovereignty, in the exalted  
kingdom of the skies! He is the rightful King 664  
of middle-earth and of the majestic hosts,  
wrapt in glory in that beauteous city!

Us hath permitted the Author of light,  
that we may here rightly merit, 668  
with good deeds obtain, delights in the sky,  
where we may seek most glorious realms,  
and may sit in heavenly seats,  
live in the bliss of light and of peace, 672  
possess genial abodes of joy,  
own blissful days, gentle and mild  
see the Lord of triumph ever, without ending,  
and sing to Him praise, with praise perennial, 676  
happy 'mid angels. Alleluia!

*Probable source*

## [V. SAINT JULIANA.]

*Acta A.*

## [I.]

**H**WÆT WE ÐÆT HYRDON . hæleð eahtian  
 deman dæd-hwate ; þætte in dagum gelamp  
 maximianes se geond middan-geard  
 arleas cyning eahtnysse áhof

4

cwealde cristne men , circan fylde ;  
 geat on græs-wong god-hergend[r]a  
 hæpen hild-fruma haligra blod  
 ryht-fremmdra , wæs his rice \* brad [\* 66 a.]

8

wid *and* weorðlic ofer wer-þeode  
 lytesna ofer ealne yrmenne grund .

foron æfter burgum swa he biþoden hæfde

þegnas þryðfulle ; of[t] hi præce rærdon

12

dædum gedwolene þa þe dryhtnes . æ .

feodon þurh firen-cræft , feondscype rærdon .

hofon hæpen-gield halge cwelmdon

breotun boc-cræftge bær[n]don gecorene

16

gæston godes cempan gare *and* lige .

Sum wæs æht-welig æþeles cynnes

rice gerefa . rond-burgum weold

eard weardade oftast symle ;

20

in þære ceastre commedia .

heold hord-gestreon . oft he hæpen-gield

ofer word godes weoh gesohte

neode geneahhe . wæs him noma cenned

24

heliseus . hæfde ealdordom

micelne *and* mærne . Ða his mod ongon

fæmnan lufian hine fyrwet bræc

iulianan ; hio in gæste bær

28

halge treowe , hogde georne

þæt hire mægð-had máná gehwylces

## V. SAINT JULIANA.

## I.

**L**o! this thing heard we warriors laud,  
 brave men extol; it came to pass  
 in Maximian's day, the impious king  
 who raised up persecution throughout mid-earth, 4  
 slew Christian men, and overthrew the church;  
 the heathen war-chief shed on grassy plain  
 the blood of the holy, praisers of God,  
 workers of righteousness. His empire was far-spread, 8  
 spacious and exalted o'er mankind,  
 but little less than o'er the whole wide world.  
 From town to town, as he had bidden,  
 went his tyrannic ministers; oft roused they violence, 12  
 deed-deluded men, who in their wickedness  
 hated the law of God, raised up enmity,  
 exalted heathen idols, tortured the holy,  
 destroyed the learned, burned the chosen, 16  
 racked God's champions with dart and flame.

There was a wealthy man of noble race,  
 a powerful count; he ruled o'er frontier towns;  
 he defended the land repeatedly; 20  
 in the city of Nicomedia kept he  
 his treasure-hoard. Oft sought he,  
 zealously withal, heathen idols, heathen temples,  
 against the word of God. Heliseus 24  
 was the name he bore; his power  
 was great and mighty. Now his heart began  
 to love a damsel, Juliana, to wit;  
 desire subdued him; but she had holy faith 28  
 within her spirit, and earnestly resolved,  
 that she would keep her maidenhood

fore cristes lufan clæne geheolde.

Ða wæs sio fæmne mid hyre fæder willan

welegum biweddad . wyrd ne ful cupe,

freond-rædenne hu heo from-hogde

geong on gæste . hire wæs godes egða

mara in gemyndum þonne eall þæt mappum-gesteald

þe in þæs æþelinges æhtum wunade .

þa wæs se weliga þæra wif-gifta

gold-spedig guma georn on mode

þæt him mon fromlicast fæmnan gegyrede

bryd to bolde , heo þæs beornes lufan

fæste wiðhogde þeah þe feoh-gestreon

\* under hord-locan hyrsta únrim [\* 66 b.]

æhte ofer eorþan ; heo þæt eal forseah

and þæt word acwæð on wera mengu .

Ic þe mæg ge secgan . þæt þu þec sylfne ne þearft

swiþor swencan , gif þu soðne god

lufast and gelyfest and his lof rærest ,

ongietest gæsta hleo ic beo gearo sona

unwaclice willan þines .

swylce ic þe secge gif þu to sāmran gode

purh deofol-gield dæde biþencest

hætsð hæþen-weoh ne meaht þu habban mec

ne gepreatian þe to gesingan .

næfre þu þæs swiðlic sar gegearwast

purh hæstne nið heardra wita

þæt þu mec onwende worda þissa .

Ða se æþeling wearð yrre gebolgen

firen-dædum fah , gehyrde þære fæmnan word ;

het ða gefetigan ferend snelle

hreo and hyge-blind haligre fæder

recene to rune , reord úp ástag

sipþan hy togædre garas hlændon

hilde-þremman hæðne wæron begen

clean of every blemish, for love of Christ.

Then was the damsel, with her father's will, 32  
 betrothed unto the rich one. He knew not fully what was fated,  
 how the young maiden loathed his friendship  
 with all her soul. In her mind the fear of God  
 was greater than all the treasured wealth, 36  
 that dwelt in the possession of that prince.

Then was the wealthy wight, so rich in gold,  
 desirous in his mind for the espousals,  
 that the damsel should be made ready for him with all speed, 40  
 a bride in his abode. She firmly withstood  
 the chieftain's love, tho' he possessed on earth  
 rich store of treasure 'neath his coffer-locks,  
 jewels unnumbered; all that she despised, 44  
 and in the midst of many men, she spake these words:—

'I can tell thee that thou need'st not  
 afflict thyself more; if thou lovest and believest  
 the true God, and exaltest His praise, 48  
 and recognisest the Protection of all spirits, I am forthwith  
 resolutely ready for thy will.

Likewise I say to thee, if thou wilt indeed confide,  
 through devilry, in a worse god, 52  
 and vowest heathen offerings, thou may'st not have me,  
 nor force me to be thy bride.

Never shalt thou, through vehement hate,  
 pain so violent prepare, pain of cruel torments, 56  
 that thou shalt turn me from these words.'

Then was the prince, the crime-stained one,  
 inflamed with anger; he heard the damsel's words;  
 cruel and blind of soul, he bade swift messengers 60  
 quickly fetch the holy maiden's father  
 to counsel with him. Their voices rose,  
 as soon as the bold warriors had inclined  
 their spears together. Heathens were they both, 64

synnum seoce sweor and aþum .

Ða reordode rices hyrde

wið þære fæmnan fæder frecne mode

darað hæbbende ; me þin dohtor hafað

geywed orwyrðu, heo me on an sagað

þæt heo mæg-lufan miure ne gyme

freond-rædenne ; me þa fraceðu sind

on mod-sefan mæste weorce *grief*

þæt heo mec swa torne tæle gerahte

fore þissum folce ; het me fremdne god

ofer þa oþre þe we ær cuþon

welum weorþian wordum lofian

\* on hyge hergan oþþe hi nabban . " [\* 67 a.]

geswearc þa swið-ferð swor æfter worde,

þære fæmnan fæder ; ferð-locan onspeon ;

ic þæt geswerge þurh soð godu

swa ic áre æt him æfre finde .

oþþe þeoden æt þe þine hyldu

win-burgum in gif þas word sind soþ

monna leofast þe þu me sagast

þæt ic hy ne sparige ac on spild gief

þeoden mæra þe to geweald[e] ,

dem þu hi to deaþe gif þe gedafen þince

swa to life læt swa þe leofre sy .

eode þa fromlice fæmnan to spræce

anræd and yre-þweorg yrre gebolgen

þær he glæd-mod geonge wiste

wic weardian ; he þa worde cwæð .

Ðu eart dohtor min seo dyreste

and seo sweteste in sefan minum

ange for eorþan minra eagna leoht .

Iuliana þu on geaþe hafast

þurh þin orlegu unbipyrfe

68

72

76

80

84

88

92

96

72. MS. sifan ; si written over an erasure.  
over an erasure.

86. MS. geweald.

74. fremdne ; n written

sick with sins, father and son-in-law.

Then spake the guardian of that realm  
with the damsel's father, in rugged mood,  
raising his spear:—'Me hath thy daughter 68  
shown indignity; she saith to me outright,  
that she careth not for my affection,  
nor for my friendship; her insults cause me  
greatest grief within my heart, 72  
for she hath angrily reprov'd me thus  
before this folk; a strange God  
she bade me worship with wealth, praise with words,  
and magnify in thought, above the others 76  
that we knew erst, or else not have her.'

At these words the damsel's father swore;  
he grew dark with anger; he disclosed his mind:—  
'I swear by the true gods, 80  
so may I ever find honour with them,  
or thy favour, my lord, with thee,  
in our joyous cities, if these words be true,  
dearest of men, that thou sayest unto me, 84  
that I will not spare her, but to perdition give her,  
great lord, into thy power.  
Judge thou her to death, if it seem good to thee,  
or let her live, as to thee is liefer!' 88

Then went he forthwith thither to speak with the damsel,  
resolved and crossed with ire, inflamed with wrath,  
where he knew the young maid abode  
in gladsome mood. He spake then in these words:— 92

'Thou art my daughter, the dearest  
and the sweetest in my heart,  
my only one on earth, the light of mine eyes,  
Juliana! Thou hast foolishly taken, 96  
through thy hostility, a fruitless course,

ofer witenā dom wisan gefongen.

wiðsæcest þu to swipe sylfre rædes.

þinum bryd-guman, se is betra þonne þú. *cf. B.*

100

æþelra for eorþan æht-spedigra

feoh-gestreona; he is to freonde god.

forþon is þæs wyrþe þæt þu þæs weres frige

ece ead-lufan an ne forlæte.: 7

104

## [II.]

**H**IM þa seo eadge ageaf *andsware*

iuliana hio to gode hæfde

freond-rædenne fæste gestapelad.

næfre ic þæs þeodnes þafian wille

108

mæg-rædenne nemne he mæгна god

geornor bigonge þonne he gen dyde,

lufige mid lacum \* þone þe leoht gescop [*\* 67 b.*]

heofon *and* eorðan *and* holma bigong

112

eodera ymb-hwyrft; ne mæg he elles mec

bringan to bolde he þa bryd-lufan

sceal. to operre æht-gestealdum

idese secan nafað he ænig her.

116

hyre þa þurh yrre. ageaf *andsware*

fæder feondlice nales frætwe onheht.

ic þæt gefremme gif min feorh leofað

gif þu unrædes ær ne geswicest

120

*and* þu fremdu godu forð bigongest

*and* þa forlætest þe us leofran sind

þe þissum folce to fremre stondað

þæt þu ungeara ealdre scyldig

124

þurh deora gripe deaþe sweltest

gif þu geþafian nelt þing-rædenne

modges gemanan; micel is þæt ongin

*and* þrea-niedlic þinre gelican

128

þæt þu forhygge hlaford urne.

104. *MS.* anne-forlæte, the hyphen somewhat paler than the letters; one-line space between the sections.

against the judgment of wise men ;  
 thou dost reject too stubbornly thy suitor,  
 through thy self-will. He is better than thou, 100  
 nobler before the world, richer in possessions,  
 in money and in wealth ; he as a friend is good ;  
 wherefore 'tis worth much that thou abandon not  
 this man's affection, his lasting love.' 104

## II.

To him the blessed maiden, Juliana,  
 then gave answer ; firmly had she strengthened  
 her bond of friendship with God :—  
 'Ne'er will I endure this lord's 108  
 espousal, save he worship the God of might  
 more zealously than he yet hath done,  
 and adore Him with offerings, who created the light,  
 heaven and earth and the seas' expanse, 112  
 the circuit of the zones ; he may not otherwise  
 bring me to his dwelling ; he must seek  
 a bride's affection in another woman  
 with his vast treasures ; naught hath he here.' 116

To her in anger her father then gave answer  
 hostilely ; precious gifts he promised not :—  
 'This will I do, as my soul liveth,  
 if thou cease not from thy folly, 120  
 if thou still wilt worship strange gods,  
 and forsake those which are dearer to us,  
 which stand ready to help this folk,—  
 thou shalt forthwith forfeit thy life, 124  
 and shalt die the death by the grip of beasts,  
 if thou wilt not accept his plighted troth,  
 this proud lord's wooing ! 'Tis a mighty task,  
 fraught with dire misery, for the like of thee 128  
 thus to despise our lord.'

Him þa seo eadge ageaf *andsware*  
 gleaw *and* gode leof iuliana :-  
 ic þe to soðe secgan wille 132  
 bi me lifgendre nelle ic lyge fremman,  
 næfre ic me ondræde domas þine,  
 ne me weorce sind wite-brogan  
 hilde-woman þe þu hæstlice 136  
 mán-fremmente to me beotast  
 ne þu næfre gedest þurh gedwolan þinne  
 þæt þu mec acyrre from cristes lofe .  
 Ða wæs ellen-wód yrre *and* reþe 140  
 frecne *and* ferð-grim fæder wið dehter .  
 het hi þa swingan , susle þreagan  
 witum wægan *and* þæt word acwæð :-  
 ónwend þec in gewitte *and* þa word oncyr 144  
 þe þu unsnyttrum ær gespræce  
 þa þu goda ussa gield forhogdest .  
 Him seo unforhte ageaf *andsware*  
 þurh gæst-gehygd iuliana :- 148  
 næfre þu gelærest þæt ic \*leasingum [\* 68 a.]  
 dumbum *and* deafum deofol-gieldum  
 gæste geniðlum gaful onhate  
 þam wyrrestum wites þegnum . 152  
 ac ic weorðige wuldres ealdor  
 middan-geardes *and* mægen-þrymmes ;  
*and* him anum to eal bipence  
 þæt he mund-bora min geweorþe 156  
 helpend *and* hælend wið hell-sceapum .  
 hy þa þurh yrre affricanus .  
 fæder fæmnan ageaf on feonda gewcald .  
 heliseo , he in æringe 160  
 gelædan het æfter leohtes cyme  
 to his dom-setle , duguð wafade  
 on þære fæmnan wlite folc eal geador .  
 hy þa se æðeling ærest grette 164  
 hyre bryd-guma bliþum wordum .

To him then made reply the blessed maid,  
wise and dear to God, Juliana:—

‘This will I declare in all truth; 132  
while I live, I will not lie;  
I will never dread thy dooms,  
nor am I troubled by the terrors of torture,  
the alarms of battle, wherewith hastily 136  
thou threatenest me in thy wickedness,  
nor shalt thou e’er effect, through thy error,  
to turn me from my love of Christ!’

Then was the father furious with his daughter, 140  
fiercely wroth, terribly grim;  
he bade men scourge her, afflict her with torments,  
o’erwhelm her with tortures, and spake these words:—

‘Return to thy senses, and disclaim the words 144  
that thou spakest foolishly erewhile,  
when thou didst despise the worship of our gods.’

The fearless Juliana gave him then,  
through her soul’s resolve, this answer:— 148

‘Never shalt thou induce me to promise tribute  
to false deceptions, dumb and deaf,  
to devilish idols, to these soul-destroyers,  
the vilest ministers of hell’s perdition; 152  
for I worship the Prince of glory,  
of middle-earth, and of the hosts sublime;  
in Him alone I wholly put my trust,  
that He will become my Protector, 156  
my Helper and my Saviour, ’gainst hellish fiends.’

Angrily then Africanus, her father,  
gave the maiden into the power of her foes,  
unto Heliseus. He at early dawn, 160  
after the coming of light, bade her be led  
to his judgment-seat. His followers, all his folk,  
were a-wondered at the maiden’s beauty.  
The chieftain, her bridegroom, at first then 164  
greeted her with kindly words:—

min se swetesta sunnan scima  
 iuliana. hwæt þu glæm hafast  
 ginfæste gief e geoguð-hades blæd 168  
 gif þu godum ussum gēn gecwemest  
 and þe to swa mildum mundbyrd secest  
 [h]yldo to halgum beoð þe ahylded fram  
 wraþe geworhtra wita unrim 172  
 grimra gyrna þe þe gegearwad sind  
 gif þu onsecgan nelt soþum gieldum.  
 Him seo æpele mæg ageaf andsware ; -  
 næfre þu geþreatast þinum beotum 176  
 ne wita þæs fela wraðra gegearwast  
 þæt ic þeodscype þiune lufie.  
 buton þu forlæte þa leasinga  
 weoh-weorðinga and wuldres god 180  
 ongyte gleawlice gæsta scyppend  
 meotud mon-cynnes in þæs meahtum sind  
 a butan ende ealle gesceafta.  
 Ða for þam folce frecne mode 184  
 beot-wordum spræc bealg hine swiþe  
 folc-agende and þa fæmnan het  
 þurh nið-wræce \*nacode þennan [\* 68 b.]  
 and mid sweopum swingan synna lease. 188  
 Ahlog þa se here-rinc hosp-wordum spræc  
 þis is ealdordom uncres gewynnes.  
 on fruman gefongen gen ic feores þe  
 unnan wille þeah þu ær fela 192  
 unwærlicra worda gespræce  
 onsoce to swiþe þæt þu soð godu  
 lufian wolde þe þa lean sceolan  
 wiþer-hycgend[r]e wite-brogan 196  
 æfter weorþan butan þu ær wiþ hi  
 geþingige and him þonc-wyrþe  
 æfter leahtor-cwidum lac onsecge

' Mine own, my sweetest sunshine,  
 Juliana! ah, thou hast radiant beauty,  
 never-fading grace, the flower of youth! 168  
 If thou wilt e'en yet propitiate our gods,  
 and from them, so merciful, seek protection for thyself,  
 favour from these holy ones, from thee shall be averted  
 torments numberless, direfully dight, 172  
 cruel afflictions, which are prepared for thee,  
 if thou wilt not sacrifice to true divinities.'

To him the noble maiden gave reply :—  
 ' Ne'er shalt thou so compel me by thy threats, 176  
 nor prepare so many direful torments,  
 as to make me love thy fellowship,  
 unless thou forsake these false beliefs,  
 this idol-worship, and wilt wisely recognise 180  
 the God of glory, the Creator of spirits,  
 the Lord of mankind, in whose power,  
 ever without end, are all created things.'

Then before the folk, in savage mood, — 184  
 in threatening words, spake the people's lord;  
 he was fiercely angered; in cruel vengeance,  
 he ordered the damsel to be stretched naked,  
 the sinless maid to be scourged with whips. 188  
 Laughed then the warrior, and spake in words of mockery:—

' Lo, the victory of our strife,  
 gained at the outset! yet life will I  
 grant thee, though thou hast already 192  
 spoken many reckless words,  
 and hast too fiercely refused to cherish  
 the true gods; retribution,  
 terrible torments, shall befall thee, stubborn soul, 196  
 hereafter, unless thou be reconciled with them  
 ere long, and, for thy blasphemies,  
 offer them gifts, worthy of their thanks,

sibbe gesette læt þa sace restan 200  
 lað leod-gewin . gif þu leng ofer þis  
 þurh þin dol-willen gedwolan fylgest .  
 þonne ic nyde sceal niþa gebæded  
 on þære grimmestau god-scyld wrecan 204  
 torne teon-cwide þe þu tælnissum *was well*  
 wiþ þa selestan sacan ongunne .  
 and þa mildestan þara þe men witen  
 þe þes leodscype mid him longe biceode . 208  
 him þæt æpele mōd únforht oncwæð  
 ne ondræde ic me domas þine  
 awyrged wom-sceaða ne þinra wita bealo !  
 hæbbe ic me to hyhte heofon-rices weard 212  
 mildne mund-boran mæгна waldend ;  
 se mec gescyldeð wið þinum scinlace  
 of gromra gripe þe þu to godum tiohhast .  
 Ða sind geasne goda gehwylces 216  
 idle orfeorme unbipyrfe ;  
 ne þær fremme meteð fira ænig  
 soðe sibbe þeah þe sece to him  
 freond-rædenne he ne findeð þær 220  
 dugupe mīd deoflum ; ic to dryhtne mín  
 mōd stapelige se ofer mæгна gehwylc  
 waldeð . \* wide-ferh wuldres agend [\* 69 a.]  
 sigora gehwylces þæt is soð cyning :7 224

## [III.]

ÐA þam folc-togan fracuðlic þuhte  
 þæt he ne meahte mōd oncyrran  
 fæmnan fore-þonc he bi feaxe het  
 ahón and ahebban on heanne beam 228  
 þær seo sun-sciene slege þrowade  
 sace sin-grimme siex tida dæges ;  
 and he ædre het eft asettan

and establish peace with them. Let our contention rest, 200  
 this hateful strife ! If after this thou followest  
 error any longer, through thy wilful folly,  
 then must I needs, constrained by thy hate,  
 avenge this guilt against the gods, this angry blasphemy, 204  
 on thee, their fiercest adversary, who, with insults,  
 hast thus begun to strive against the best  
 and gentlest beings whom men know,  
 whom this people hath long revered in their midst.' 208

Him that noble spirit fearlessly addressed :—

' I stand not in dread of thy dooms,  
 cursed foul ruffian, nor the bale of thy torments !  
 I place my hope in the Guardian of the heavenly realm, 212  
 the merciful Protector, the Sovran of all powers ;  
 He will shield me, despite thy delusion,  
 from those fiends' clutches, whom thou thinkest gods ;  
 they are void of every good, 216  
 empty, worthless, unavailing ;  
 no man findeth profit there,  
 nor true peace, although he seek  
 their friendship ; not there, among the devils, 220  
 findeth he blessing. In the Lord  
 I fix my spirit, in Him who o'er-ruleth  
 every power through all eternity, the Prince of glory,  
 the Lord of all triumph ; He is the true King.' 224

### III.

A heinous thing it seemed to the chieftain,  
 that he could not convert the mind,  
 the resolution of that damsel. He bade her by the locks  
 be hanged, and raised on a high tree, 228  
 where the sun-bright maiden suffered blows,  
 fierce unceasing torments, six hours of the day ;  
 and then her hated foe bade her anon

lað geniðla *and* gelædan bibead 232  
 to carcerne hyre wæs cristes lof  
 in ferð-locan fæste biwunden  
 milde mod-sefan mægen unbrice.  
 Ða wæs mid clustre carcerne duru 236  
 behliden homra geweore halig þær-inne;  
 wærfæst wunade symle heo wuldor-cyning  
 herede æt heortan heofon-rices god  
 in þam nyd-clafan nergend fira 240  
 heolstre bihelmad hyre wæs halig gæst  
 singal gesið. Ða cwom semninga  
 in þæt hlin-ræced hæleða gewinna  
 yfeles *and* wis hæfde engles hiw 244  
 gleaw gyrn-stafa gæst-geniðla  
 helle hæftling to þære halgan spræc.  
 hwæt dreogest þu seo dyreste  
*and* seo weorþeste wuldor-cyninge 248  
 dryhtne ussum ðe þes dema hafað  
 þa wyrrestan witu gegearwad  
 sar ende-leas gif þu onsecgan nelt  
 gleaw-hycgende *and* his godum cweman 252  
 wes þu on ðefeste swa he þec ut heonan  
 lædan hate þæt þu lac hraþe  
 onsecge sigor-tifre \*ær þec swylt nime [\* 69 b.]  
 deað fore duguðe. þy þu þæs deman scealt 256  
 ead-hreðig mæg yrre gedygan.  
 frægn þa fromlice seo þe forlit ne wæs  
 criste gecweme hwonan his cyme wære.  
 hyre se wræc-mægga wið þingade 260  
 ic eom engel godes ufan sipende  
 þegn gepungen *and* to þe sendeð  
 halig of heahþu. þe sind heardlicu  
 wundrum wæl-grim witu geteohhad 264  
 to gring-wræce, het þe god beodan

264. MS. wel, e for æ, not an uncommon error of the MS., though often corrected into e.

be taken down again, and commanded her 232  
to be led to prison. In her soul's recess  
praise of Christ was fast entwined,  
in her gentle spirit dwelt strength indomitable.

The prison door, the work of many hammers, 236  
was then closed with a bar, the holy maid within;  
firm in faith remained she; ever praised she,  
with all her heart, the King of glory, the God of heaven's realm,  
the Saviour of men, in that place of durance, 240  
though enwrapt with gloom. To her was the Holy Spirit  
a constant companion. Then came suddenly  
into that grated cell the foe of men,  
expert in evil; an angel's form had he, 244  
the foe of souls, versed in cruel trickery,  
the thrall of hell: he spake to the holy maid:—

'Why suffer thus, thou that art dearest  
and most precious unto the King of glory, 248  
unto our Lord! For thee hath this judge  
prepared the most grievous torments,  
endless pain, unless thou, wisely considering,  
wilt offer sacrifice, and appease his gods. 252  
Hasten, as soon as he command thee  
to be led from hence, quickly to offer  
gifts, a sacrifice for victory, ere destruction seize thee,  
death in the sight of multitudes. Thereby shalt thou, 256  
blessed maiden, escape this judge's anger.'

Boldly then asked him the fearless maid,  
acceptable to Christ, from whence his coming was.  
To her the wretched creature thus replied:— 260

'I am an angel of God, journeying from above,  
a trusty minister, and I am sent to thee,  
holy from heaven. Grievous torments,  
wondrously deadly, are prepared for thee, 264  
for thy cruel punishment. God, the Lord's Son,

bearn waldendes þæt þe burge þa.

Ða wæs seo fæmne for þam fær-spelle

egsan geaclad þe hyre se aglæca

268

wuldres wiper-breca wordum sægde.

ongan þa fæstlice ferð stapelian

geong grondorleas to [*gode*] cleopian :

nu ic þec beorna hleo biddan wille

272

ece ælmihtig purh þæt æpele gesceap

þe þu fæder engla æt fruman settest

þæt þu me ne læte of lofe hweorfan

þinre ead-gife swa me þes ar bodað

276

frecne fær-spell þe me fore stondeð.

swa ic þe bilwitne biddan wille

þæt þu me gecyðe cyninga wuldor

þrymmes hyrde hwæt þes þegn sy

280

lyft-lacende þe mec læreð from þe

on stearcne weg hyre stefn oncwæð

wlitig of wolcnum word hleoþrade.

forfoh þone frætgan and fæste geheald

284

oppæt he his sið-fæt secge mid ryhte

ealne from orde hwæt his æpelu syn.

Ða wæs þære fæmnan ferð geblissad

dóm-eadigre heo þæt deofol genom † † †

288

\* ealra cyninga cyning to cwale syllan.

[\* 70 a.]

Ða gen ic gecræfte þæt se cempa ongon

waldend wundian weorud to-segon

þæt þær blod and wæter butu æt-gædre

292

eorþan sohtun. Ða gen ic herode

in hyge bisweop þæt he iohannes bibead

heafde biheawan. Ða se halga wer

þære wif-lufan wordum styrde

296

unryhtre æ. eac ic gelærde

simon searo-poncum þæt he sacan ongon

271, 272. MS. to cleopianne. 286. MS. ealdne, i.e. ealne. 288. MS. eadigra. After genom a leaf of the MS. is evidently missing, though there is no trace of its having been cut out of the MS.

bade me announce to thee that thou protect thyself therefrom.'

Then was the damsel struck with terror  
at the sudden tidings, which the wretched monster, 268  
Glory's adversary, declared to her in words.

The young and guileless maid began then  
firmly to strengthen her soul and to call on God:—  
• 'Thee, Refuge of mortals, Eternal Almighty, 272  
will I now beseech, by the noble creation,  
which Thou, Father of the angels, didst in the beginning ordain,  
that thou suffer me not to turn from the praise  
of thy blessed grace, according to the impious sudden message  
that this messenger announceth, who standeth before me. 277

Wherefore I will beseech thee, merciful Lord,  
that Thou, Glory of kings, Lord of majesty,  
reveal to me, what this minister is, 280  
this floater through the air, who directeth me  
to a rugged way, far from thee.' To her spake  
a sweet voice from the clouds, and uttered these words:—

'Seize the proud fiend, and hold him fast, 284  
till he rightly recount his whole career,  
from the beginning, what his origin is.'

Then was the noble damsel's soul  
rejoiced; she seized the devil . . . . . 288

'The King of all kings (I contrived) to betray to death;  
moreover I effected that the soldier resolved  
to wound the Lord, while the multitude looked on,  
so that blood and water, both together, 292

sought the earth there. Herod's mind, too,  
I incited, so that he commanded John's head  
to be cut off, when the holy man  
reproved by words his love for the woman, 296  
his unlawful marriage. Also I instructed  
Simon by my cunning, so that he began to strive

wip þa gecorenan cristes þegnas  
 and þa halgan weras hospe gerahte 300  
 þurh deopne gedwolan sægde hy dryas wæron.  
 nepde ic nearo-bregdum þær ic neron bisweac  
 þæt he acwellan het cristes þegnas.  
 petrus. and paulus. pilatus ær 304  
 on rode aheng rodera waldend  
 meotud meahhtigne minum larum  
 swylce ic egias eac gelærde  
 þæt he unsnytrum andreas het. 308  
 áhón haligne on heanne beam  
 þæt he of galgan his gæst onsende  
 in wuldres wlite. þus ic wrapra fela  
 mid minum broprum bealwa gefremede 312  
 sweartra synna þe ic aseogan ne mæg  
 rume areccan ne gerím witan  
 heardra hete-þonca. him seo halge oncwæð  
 þurh gæstes giefre iuliana. 316  
 þu scealt furþor gén feond mon-cynnes  
 sip-fæt secgan hwa þec sende to me.  
 hyre se aglæca ageaf andsware  
 forht afongen friþes orwena. 320  
 hwæt mec min fæder on þas fóre to þe  
 hell-warena cyning hider onsende  
 of þam engan hám, se is yfla \* gehwæs [\*70 b.]  
 in þam grorn-hofe geornfulra þonne ic. 324  
 þonne he usic sendeð þæt we soðfæstra  
 þurh misgedwield móð óneyrren  
 ahwyrfen from halor we beoð hyge-geomre  
 forhte on ferðþe. ne biþ us frea milde 328  
 egesful ealdor gif we yfles noht  
 gedon habbaþ ne durran we sippan  
 for his onsyne ower geferan,  
 þonne he onsendeð geond sidne grund 332

against the chosen ministers of Christ,  
 and those holy men with contumely reproached, 300  
 in deep folly, and said they were sorcerers.  
 I ventured on cunning wiles when I deceived Nero,  
 so that he bade men slay Christ's servants,  
 Peter and Paul. Pilate erewhile 304  
 had hanged on the rood the Ruler of the skies,  
 the mighty Lord, through my devices.  
 I, too, in like manner, instigated Hegias,  
 that he unwisely bade Andrew, 308  
 the holy Saint, to be hung on a high tree.  
 so that from the gallows he sent forth his soul  
 unto beauteous glory. Thus have I, with my brethren,  
 perpetrated many dire atrocities, 312  
 many swart sins, which I cannot tell,  
 nor fully relate, nor can I know the number  
 of my cruel evil plans.' Him the holy maid,  
 Juliana, through the Spirit's grace, addressed:— 316  
 'Thou shalt still further, foe of mankind,  
 explain thy journey, who hath sent thee to me,'  
 To her the wretch gave answer,  
 seized with fear, hopeless of peace:— 320  
 'Lo! me, my father, the King of hell's inhabitants,  
 hath sent hither on this journey unto thee,  
 from that narrow home; he, in that sad home,  
 is more zealous e'en than I for every evil. 324  
 When he sendeth us forth to pervert,  
 by delusion, the minds of the righteous,  
 to turn them from salvation, we are sad of mind,  
 afear'd in soul. No kind master to us 328  
 is our dreadful Lord. If we naught evil  
 have achieved, we venture not thereafter  
 to go anywhere in his presence.  
 Then he sendeth o'er the wide world, 332

pegnas of bystrum hateð præce ræran  
 gif we gemete sîn on mold-wege  
 oþþe feor oþþe neah fundne weorþen  
 þæt hi usic binden *and* in bæl-wylme 336  
 suslum swingen. gif soðfæstra  
 þurh myrrelsan mod ne oðcyrreð  
 haligra hyge we þa heardestan  
*and* þa wyrrestan witu gepolað 340  
 þurh sar-slege nu þu sylfa meaht  
 on sefan þinum soð gecnawan  
 þæt ic þisse noþe wæs nyde gebæded  
 þrag mælum gepread þæt ic þe sohte.:7. 344

## [IV.]

**P**A gen seo halge ongon hæleþa gewinnan  
 wrohtes wyrhtan wordum frignan  
 fyrn-synna fruman þu me furþor scealt  
 secgan sawla feond hu þu soðfæstum 348  
 þurh synna slide swipast sceþþe  
 facne bifongen. hyre se feond oncwæð  
 wræcca wæreleas wordum mælde  
 ic þe ead-mæg yfla gehwylces 352  
 or gecyðe oð ende forð  
 þara þe ic gefremede. nalæs feám siðum  
 synna wundum þæt þu þy sweotolicor  
 sylf gecnawe. \*þæt þis is soð nales leas. [\*71 a.] 356  
 ic þæt wende *and* witod tealde  
 þriste geþoncge þæt ic þe meahte  
 butan earfeþum anes cræfte  
 ahwyrfan from halor þæt þu heofon-cyninge 360  
 wiðsoce sigora frean *and* to sāmran gebuge.  
 onsægde synna fruman. þus ic soðfæstum

338. MS. neod cyrreð.  
 354. MS. sindon.

340. MS. gepoliað, i.e. gepolað. 344. One-  
 line space between the sections. 350. One or two letters erased after hyre.

his ministers forth from darkness; he biddeth them prepare  
 violence for us;  
 if we be met upon earth's ways,  
 or should be found far or near,  
 that they bind us and scourge us with torments 336  
 in the fire's heat. If the minds of the righteous,  
 the thoughts of the holy, through stumbling-blocks,  
 turn not aside, we suffer torments,  
 the cruellest and the most grievous, 340  
 by painful blows. Now thou thyself  
 may'st know the truth within thy mind,  
 that I was needs constrained to this adventure,  
 from time to time tormented, that I should seek thee.' 344

## IV.

Then yet the holy maid resolved to question with words  
 the foe of men, the worker of wickedness,  
 the beginner of sin in days of yore:—‘Thou shalt yet further  
 tell me, thou enemy of souls! how thou the righteous 348  
 dost chiefly injure, through their lapse into sin,  
 ensnared by thy guile.’ Her the fiend addressed;  
 the perfidious wretch spake in these words:—  
 ‘I will reveal to thee, blessed maiden, 352  
 from the beginning to the end, the cause of every evil,  
 which I by wounds of sin have furthered,  
 no few times, so that thou thyself may'st  
 the more clearly know, that this is true and not false. 356  
 I weened and reckoned it as certain,  
 in my daring thought, that I, by my craft alone,  
 without difficulty, might turn thee away  
 from salvation, that thou wouldst deny 360  
 heaven's King, the Lord of triumph, wouldst bow to a worse God,  
 wouldst sacrifice to the author of sin. Thus do I pervert,

- þurh mislic bleo mod oncyrrre.  
 þær ic hine finde ferð stapelian 364  
 to godes willan ic beo gearo sona  
 þæt ic him monigfealde modes gælsan *wantiness*  
 ongean bere grimra geþonca  
 dyrnra gedwilda þurh gedwolena rím. 368  
 ic him geswete synna lustas  
 mæne mod-lufan þæt he minum hraþe  
 leahtrum gelenge larum hyrað.  
 ic hine þæs swiþe synnum onæle 372  
 þæt he byrnende from gebede swiceð  
 stepeð stronglice ; stapolfæst ne mæg  
 fore leahtra lufan lenge gewunian  
 in gebed-stowe swa ic brogan to 376  
 laðne gelæde þam þe ic lifes of-ónn  
 leohtes geleafan, *and* he larum wile  
 þurh modes myne minum hyran  
 synne fremman he siþþan sceal 380  
 godra gum-cysta geasne hweorfan.  
 gif ic ænigne ellen-rofne  
 gemete modigne metodes cempan  
 wið flan-þræce nele feor þonan 384  
 bugan from beaduwe ac he bord ongean  
 hefeð hyge-snottor haligne scyld  
 gæstlic guð-reaf nele gode swican  
 ac he beald in gebede bid-steal gifeð 388  
 fæste on feðan ic sceal feor þonan  
 hean-mod hweorfan hroþra bidæled.  
 \*in gleda gripe gehðu mænan [*\*71 b.*]  
 þæt ic ne meahhte mægnes cræfte 392  
 guðe wiðgongan ac ic geomor sceal  
 secan oþerne ellenleasran  
 under cumbol-hagan cempan sænran  
 þe ic onbryrdan mæge beorman mine 396  
 agælan æt guþe . þeah he godes hwæt  
 onginne gæstlice ic beo gearo sona .

by various pretexts, the mind of the righteous.  
 When I find him strengthening his soul 364  
 to God's will, I am straight prepared  
 to bear unto him wantonness of spirit,  
 full manifold grim thoughts,  
 dark errors, through numerous delusions. 368  
 I sweeten for him the delights of sin,  
 the vicious desires of the heart, so that he,  
 allured to vice, quickly obeyeth my teachings.  
 Him so greatly do I inflame with sin, 372  
 that he, burning, shrinketh from prayer;  
 he steppeth forth boldly; for love of iniquity,  
 he can no longer remain firm  
 in the place of prayer. Thus bring I hateful terror 376  
 unto him whom I begrudge his life,  
 his bright belief. If he my doctrines  
 with full purpose of heart is willing to obey,  
 and to perpetrate sin, thenceforth must he live 380  
 wanting in all noble virtues.  
 But if I find a man courageous,  
 a valiant champion of the Lord,  
 resisting mine arrow's force, one who will not flee 384  
 far thence from the contest, but, wise in soul,  
 raiseth up against me a holy shield,  
 his ghostly armour, one who will not forsake God,  
 but, bold in prayer, maketh a stand 388  
 firmly in battle, then must I abashed  
 far from thence depart, bereft of comfort.  
 In gleeds' embrace must I bemoan my cares,  
 for that I might not, by dint of power, 392  
 prosper in my warfare; saddened  
 must I seek another, less courageous,  
 a worse warrior, in the ranks of battle,  
 whom with my barm I may induce 396  
 to be slack in warfare. Though he aught of good  
 may resolve in spirit, I am forthwith ready

þæt ic in-gehygd eal geond-wlite  
 hu gefæstnad sy ferð innanweard 400  
 wið-steall geworht. ic þæs wealles geat  
 ontyne þurh teonan bið se torr þyrel  
 in-gong geopenad þonne ic ærest him  
 þurh eargfare in onsende 404  
 in breost-sefan bitre geþoncas  
 þurh mislice modes willan  
 þæt him sylfum selle þynceð  
 leahtras to fremman ofer lof godes 408  
 lices lustas ic beo lareow georn  
 þæt he mon-þeawum minum lifge  
 acyrred cuðlice from cristes æ  
 móð gemyrred me to gewealde 412  
 in synna seað ic þære sawle ma  
 geornor gyne ymb þæs gæstes forwyrd  
 þonne þæs lic-homan seþe on legre sceal  
 weorðan in worulde wyrme to hropor 416  
 bifolen in foldan. Ða gien seo fæmne spræc.  
 saga earm-sceapen unclæne gæst  
 hu þu þec geþyde þystra stihtend  
 on clænra gemong þu wið criste géo 420  
 wárleas wunne and gewin tuge  
 hogdes wiþ halgum þe wearð helle seað  
 niþer gedolfen þær þu nýð-bysig  
 fore oferhygdum eard gesohtes. 424  
 wende ic þæt þu þy wærra weorþan sceolde  
 \*wið soþfæstum swylces gemotes [\*72 a]  
 and þy unbealdra þe þe oft wiðstod  
 þurh wuldor-cyning willan þines 428  
 Hyre þa se werga wið-þingade  
 earm aglæca þu me ærest saga,  
 hu þu gedyrstig þurh deop gehygd  
 wurde þus wig-prist ofer eall wifa cyn 432  
 þæt þu mec þus fæste fetrum gebunde  
 æghwæs orwigne þu in ecne god

to pry through all his inmost thoughts,  
 howe'er secured the soul may be within, 400  
 arrayed as a bulwark. The rampart's gate  
 with malice open I; when the tower is pierced,  
 an entrance forced, then at first,  
 through mine archery, I send forth  
 into his bosom bitter thoughts, 404  
 through various desires of the heart,  
 so that it seemeth to him a better thing  
 to perpetrate iniquity, bodily lusts, 408  
 than to praise God. I become his diligent instructor,  
 that in mine evil habits he may live,  
 manifestly turned from the law of Christ,  
 his mind seduced into my power, 412  
 into the abyss of sin. I care more zealously  
 for the soul's, for the spirit's utter ruin,  
 than for the body's, which in the grave,  
 here in this world, committed to earth, 416  
 shall become a prey to worms.' Then yet the damsel spake:—

'Say, wretched creature, spirit unclean,  
 dispenser of darkness, how couldst thou press  
 into the company of the pure! Thou thyself, traitor, 420  
 didst once strive 'gainst Christ, didst wage war,  
 and didst plot against the Holy One. For thee was the pit of hell  
 dug beneath, where thou, worried with woes,  
 for thine overweening pride, soughtest a home. 424  
 I trowed that thou wouldst be the more wary  
 of all such meetings with the righteous,  
 and the less bold, for they have oft,  
 through the King of glory, withstood thy will.' 428

To her the accursed, the miserable wretch,  
 made rejoinder thus:—'Do thou first tell me  
 how thou, daring one, becamest through thy deep thought  
 thus bold in strife, beyond all womankind, 432  
 that thou hast bound me fast with fetters thus,  
 wholly defenceless! Thou in thine Eternal God,

þrym-sittendne þinne getreowdes  
 meotud mon-cynnes swa ic in minne fæder 436  
 hell-warena cyning hyht staþelie  
 þonne ic beom onsended wið soðfæstum  
 þæt ic in mán-weorcum mod oncyrrre  
 hyge from halor . me hwilum biþ 440  
 forwyrned þurh wiþer-steall willan mines  
 hyhtes æt halgum swa me her gelamp  
 sorg on siþe . ic þæt sylf gecneow  
 to late micles . sceal nu lange ofer þis 444  
 scyld-wyrcende scame þrowian .  
 forþon ic þec halsige þurh þæs hyhstan mcaht  
 rodor-cyninges giefe se þe on rode-treo  
 geprowade þyrmes ealdor 448  
 þæt þu miltsige me þearfendum  
 þæt unsælig eall ne forweorþe  
 peah ic þec gedyrstig and þus dol-willen  
 siþe gesohte þær ic swipe me 452  
 þyslicre ær þrage ne gewende:7

## [V.]

Ð<sup>A</sup> seò wlite-scyne wuldres condal  
 to þam wær-logan wordum mælde .  
 Ðu scealt anddettan yfel-dæda ma 456  
 hean helle gæst ær þu heonan mote  
 hwæt þu \*to teonan þurh-togen hæbbe [\*72 b.]  
 micelra mán-weorca manna tudre  
 deorcum gedwildum hyre þæt deofol oncwæð 460  
 nu ic þæt gehyre þurh þinne hleoþor-cwide  
 þæt ic nyde sceal niþa gebæded  
 mod meldian swa þu me beodest  
 prea-ned polian . is þeos þrag ful strong 464  
 preat ormæte . ic sceal þinga gehwyle  
 polian and þafian on þinne dóm

sitting in majesty, hast placed thy trust,  
 in mankind's Maker, e'en as I in my father, 436  
 the King of hell's inhabitants, repose my hope,  
 when I am sent against the righteous,  
 that I in wicked deeds may turn their minds,  
 their spirits, from salvation. Sometimes 440  
 through their opposition I am denied my will,  
 my hope with the holy, as to me hath here befallen  
 sorrow in my journey! This perceive I myself,  
 much too late. Now must I long, sin-working, 444  
 endure shame, on account of this;  
 wherefore I beseech thee, through the might of the Supreme,  
 through the grace of heaven's King, the Prince of majesty,  
 who on the rood-tree suffered, 448  
 that thou pity me, miserable one,  
 that all unblessed I perish not,  
 though I daringly and thus foolishly  
 sought thee in this journey, where verily I expected not 452  
 such a time as this for myself.'

## V.

Then the beauteous lamp of glory  
 spake in words to the perfidious fiend:—  
 'Thou shalt confess more evil deeds, 456  
 vile spirit of hell! ere thou mayst hence,  
 yea, all the mighty works of wickedness  
 thou hast accomplished, to harm the race of men  
 by dark delusions.' Her the devil thus addressed:— 460  
 'Now hear I in thine utterance  
 that I must needs, by hate constrained,  
 tell all my mind, and must suffer this pang,  
 as thou commandest me. This course is too severe, 464  
 this chastisement too great. Each thing must I  
 surrender and submit unto thy doom,

wom-dæda onwreon þy ic wide-ferg  
 sweartra gesyrede . of[t] ic syne ofteah 468  
 ablende bealo-þoncum beorna únrim  
 monna cynnes ; mist-helme forbrægd  
 þurh attres ord eagna leoman  
 sweartum scurum , and ic sumra fet 472  
 forbræc bealo-scarwum sume in bryne sende  
 in liges locan þæt him lasta wearð  
 sipast gesyne , eac ic sume gedyde  
 þæt him ban-locan blode spiowedan 476  
 þæt hi færinga feorh aleton  
 þurh ædra wylm , sume on yð-fare  
 wurdon on weg wætrum bisencte  
 on mere-flode minum cræftum 480  
 under reone stream , sume ic rode bifealh  
 þæt hi hyra dreorge on hean galgan  
 lif aletan , sume ic larum geteah  
 to geflite fremede þæt hy færinga 484  
 eald-æfþoncan edniwedan  
 beore dru[n]cne ; ic him byrlade  
 wroht of wege þæt hi in win-sele  
 þurh sweord-gripe sawle forletan 488  
 of flæsc-homan fæge scyndan  
 sarum gesohte , sume þa ic funde .  
 butan \*godes tacne gymelease [\*73 a.]  
 ungeblotsade þeah ic bealdlice 492  
 þurh mislic cwealm minum hondum  
 scaro-þoncum slog , ic aseggan ne mæg  
 þeah ic gesitte sumer-longne dæg  
 eal þa earfeþu þe ic ær and sip 496  
 gefremede to facne sipþan furþum wæs  
 rodor aræred and ryne tungla  
 folde gefæstnad and þa forman men .  
 adam and æue . þam ic caldor oðþrong 500

each black crime must I reveal, that I have ever  
cunningly devised. I have oft withdrawn men's sight; 468  
with baleful thoughts have I blinded folk innumerable  
of human kind; with a mist-veil, with dark showers,  
with poisoned arrows, have I reft  
the light of their eyes. Of some have I broken the feet 472  
by wicked snares; some into fire have I sent,  
into flame's embrace, so that no trace of them  
was visible thereafter. And some have I afflicted,  
that their bodies spouted blood, 476  
so that suddenly they let forth life  
through their veins' fount. Some on the billowy waves,  
while on their way, were by my devices  
submerged by the waters into the ocean-flood, 480  
below the raging stream. Some to the cross have I consigned,  
so that sadly they their life resigned  
on the vile gallows. Some have I led on by my teachings,  
and have urged to strife, so that they suddenly 484  
have renewed old grudges,  
drunken with beer; for them poured I forth  
discord from the cup, so that in the guest-hall,  
through clutch of sword, they let forth the soul 488  
from the body; dying they hastened forth,  
beset with wounds. Some whom I found  
without God's token, heedless  
and unblessed, these nevertheless I boldly 492  
by various deaths, by crafty devices,  
slew with my hands. I may not declare,  
though I sit here a summer-long day,  
all the miseries which I early and late 496  
have guilefully achieved, since first  
the firmament was upreared and the course of the stars,  
since earth was established and the first folk,  
Adam and Eve, whom I deprived of life, 500

and hy gekærde þæt hi lufan dryhtnes  
 ece ead-giefe an forleton  
 beorhtne bold-welan ; þæt him bæm gewearð  
 yrmþu to ealdre and hyra eaferum swa 504  
 mircast mán-weorca . hwæt sceal ic má ríman  
 yfel ende-leas ? ic eall gebær  
 wraþe wrohtas geond wer-þeode  
 þa þe gewordun widan feore 508  
 from fruman worulde fira cynne  
 eorlum on eorþan . ne wæs ænig þara  
 þæt me þus þriste swa þu nuþa  
 halig mid hondum hrinan dorste . 512  
 næs ænig þæs modig mon ofer eorþan  
 purh halge meaht heah-fædera nán  
 ne witgena þeah þe him weoruda god  
 onwrige wuldres cyning wisdomes gæst 516  
 giefe unmæte hwæpre ic gong to þam  
 agan moste ; næs ænig þara  
 þæt mec þus bealdlice bennum bilegde  
 pream forþrycte ær þu nuþa 520  
 þa miclan meaht min ofer-swiðdest  
 fæste forfenge þe me fæder sealde  
 feond mon-cynnes þa he mec feran het  
 þeoden of þystrum þæt ic þe sceolde 524  
 synne swetan ; þær mec sorg bi-\*cwom [\*73 b.]  
 hefig hond-gewinn ic bihlyhhan ne þearf  
 æfter sar-wræce sið-fæt þisne  
 magum in gemonge þonne ic mine sceal 528  
 agiefan gnorn-cearig gaful-rædenne  
 in þam reongan hám . Ða se gerefa het  
 gealg-mod guma iulianan  
 of þam engan hofe ut gelædan 532  
 on hyge halge hæpnum to spræce  
 to his dom-setle heo þæt deofol teah

and so instructed them, that they forsook  
 love of the Lord, eternal happiness,  
 bright bliss of paradise; that darkest wicked deed  
 to both of them and to their offspring too 504  
 brought misery for ever. Why should I further enumerate  
 endless evil? I have begotten  
 all hateful crimes throughout mankind,  
 which have come to pass among mortal folk, 508  
 among men on earth, through all the ages,  
 from the world's beginning. There was not one of them  
 that boldly thus durst touch me  
 with their hands as thou dost now, O holy maid! 512  
 No man on earth was ever thus courageous,  
 through holy might, none of the patriarchs,  
 none of the prophets; though the God of hosts, the King of glory,  
 had revealed to them the spirit of wisdom, 516  
 infinite grace, yet I access to them  
 might gain; there was not one of them  
 that thus boldly loaded me with chains,  
 overwhelmed me with distress, until now at last 520  
 thou hast overcome, thou hast firmly arrested,  
 my great power, which my father, mankind's foe,  
 gave me, when he, my lord, bade me  
 depart from the gloom, that I should sweeten 524  
 sin for thee; thence sorrow hath befallen me,  
 a heavy struggle. After thy sore revenge,  
 I may not be-laugh 'mong my comrades  
 this expedition, when I, oppressed with care, 528  
 must render my fixed tribute  
 in that sad home.' Then the count,  
 the fierce-minded wight, commanded Juliana,  
 holy of soul, to be led forth 532  
 from that narrow house, for converse with the heathen  
 at his judgment-seat. Animated in her spirit,

breostum inbryrðed bendum fæstne;  
 halig hæþenne ongan þa hreow-cearig 536  
 sið-fæt seofian sár cwanian  
 wyrd wanian wordum mælde.  
 ic þec halsige hlæfdige min.  
 iuliana fore godes sibbum 540  
 þæt þu furþur me fraceþu ne wyrce  
 edwit for eorlum þonne þu ær dydest  
 þa þu oferswiþdest þone snotrestan  
 under hlin-scuan hel-warena cyning 544  
 in feonda byrig þæt tis fæder user  
 morþres mán-fréa. hwæt þu mec þreades  
 þurh sár-slege ic to soþe wat  
 þæt ic ær ne siþ ænig ne mette 548  
 in woruld-rice wip þe gelic  
 þristran geþohtes ne þweorh-timbran  
 mægþa cynnes is on me sweotul  
 þæt þu unscange æghwæs wurde 552  
 on ferþe fród. Ða hine seo fæmne forlet  
 æfter þræc-hwile þystra neosan  
 in sweartne grund sawla gewinna[n]  
 on wita forwyrd wiste he þi gearwor 556  
 manes melda magum to secgan  
 susles þegnum hu him on siðe gelomp:~:7

## [VI.]

..... \*georne ær [\*74 a.]  
 heredon on heahþu. and his halig [wuldor] 560  
 sægdon soðlice þæt he sigora gehwæs  
 ofer ealle gesceaft ana wolde  
 eora ead-giefa. Ða cwom engel godes  
 frætsum blican and þæt fýr tosceaf 564

544. MS. werena.

545. MS. his.

555. MS. gewinna.

559. A page of MS. is missing between gelomp, the last word of 73 b., and georne, the first of 74 a. The substance of the missing passage may be inferred from the Latin original (see Notes).

560. A word is omitted

after halig: there is no hiatus in the MS.

she drew the devil along with her, fast in bonds ;  
 the holy maiden drew the heathenish fiend. Sad then 536  
 began he to lament his errand, to bewail his pain,  
 to deplore his fate ; thus spake he in words :  
 'I beseech thee, lady mine,  
 Juliana, by God's peace, 540  
 put not upon me fresh indignity,  
 reproach before men, as thou didst before,  
 when thou overcamest under the prison roof  
 the most cunning, the king of hell's inhabitants, 544  
 in the city of thy foes ; that is our father,  
 the impious lord of sin. Yea ! thou hast chastised me  
 by painful stroke ; I truly know  
 that I have never met, early or late, 548  
 in the world's realm, any like unto thee  
 in daring thought, nor more intractable,  
 among all womankind. To me 'tis manifest  
 that thou art become wholly blameless, 552  
 full wise of soul.' Then the damsel dismissed him,  
 the foe of souls, after his forced stay,  
 to visit darkness down in the swart abyss,  
 in hell's perdition ; the better knew he then, 556  
 the announcer of wickedness, to narrate unto his mates,  
 the ministers of torment, how it befell him on his journey.

## VI.

. . . . . erewhile eagerly  
 they lauded Him on high and His holy glory ; 560  
 they said that truly He alone ordained  
 each victory, each lasting gift of happiness,  
 through all creation. Then came God's angel,  
 shining resplendently, and scattered the fire ; 564

gefreode *and* gefreoðade facnes clæne  
 leahtra lease *and* þone lig towearp.  
 heoro-giferne þær seo halge stód.  
 mægþa bealdor on þam midle gesund, 568  
 þæt þam weligan wæs weorc to þolianne  
 þær he hit for worulde wendan [*ne*] meahte;  
 sohte synnum fah hu he sarlicast  
 þurh þa wyrrestan witu meahte 572  
 feorh-cwale findan. Næs se feond to læt.  
 se hine gelærde þæt he læmen fæt  
 biwyrcean het wundor-cræfte  
 wiges womum *and* wudu-beamum 576  
 holte bi[*h*]lænan. Ða se [*hearda*] bibead  
 þæt mon þæt lam-fæt leades gefylde  
*and* þa onbærnan het bæl-fira mæst  
 ád onælan se wæs æghwonan 580  
 ymb-boren mid brondum bæð hate weol.  
 het þa ofestlice yrre gebolgen  
 leahtra lease in þæs leades wylm  
 scufan butan scyldum. þa toscaden wearð 584  
 lig tolysed; lead wide sprong  
 hat heoro-gifre; [*h*]æleð wurdon acle  
 árasad for þy ræse; þær on rime forborn  
 þurh þæs fires fnæst fif *and* hund-seofontig 588  
 hæðnes herges Ða gen sio halge stód  
 ungewemde wlite næs hyre wloh ne hrægl  
 ne feax ne fel fyre gemæled  
 ne lic ne leopu heo in lige stód 592  
 æghwæs onsund sægde ealles þonc  
 dryhtna \*dryhtne. þa se dema wearð [\* 74 b.]  
 hreoh *and* hyge-grim ongon his hrægl teran  
 swylce he grennade *and* gristbitade 596  
 wédde on gewitte swa wilde deor  
 grymetade gealg-mod *and* his godu tælde

567. *MS.* halie.570. *MS.* wenden meahte.577. *MS.* bilænan.There is no hiatus in *MS.* between se and bibead; hearda is conjectural.586. *MS.* æleð.

freed and protected the guileless maid  
and sinless ; he cast aside the flame,  
fiercely-raging, where in the midst the holy damsel,  
chief of women, stood safe and sound. 568

It was a hard thing for the rich lord to endure,  
as he might not change it before all the world ;  
sin-stained sought he then, how he might most grievously,  
by the direfullest torments, compass 572  
her destruction. The fiend was not too slow ;  
he so instructed him, that he commanded men to make  
an earthen vessel with wondrous artifice,  
with war-horrors, and to beset it with forest trees, 576  
with wood. Then the cruel one bade,  
that they should fill with lead that earthen vessel,  
and ordered them to kindle then a vast bale-fire,  
to light the pile. It was surrounded 580  
with brands on every side ; the bath boiled hotly.  
Chafed with anger, he bade them with all speed  
to thrust the innocent, the guiltless maid,  
into the surging lead. Then was the flame scattered 584  
and dissolved ; the lead spread far and wide,  
hot, fiercely raging. The men were horror-stricken  
at its torrent : there were burnt,  
by the fire's breath, seventy-five in number 588  
of the heathen host. But yet the holy damsel stood there  
with spotless beauty ; nor her hem nor her robe,  
nor locks nor skin, nor body nor limbs,  
were marked by the fire ; she stood there in the flame 592  
wholly inviolate, and spake her thanks for all  
unto the King of kings. Then was the judge  
fierce and furious ; he began to tear his robe,  
and grimly grinned, and gnashed his teeth ; 596  
he was maddened in mind, like a wild beast ;  
savagely he raged, and blasphemed his gods,

þæs þe hy ne meahtun mægne wipstondan  
 wifes willan , wæs seo wuldres mæg 600  
 anræd *and* unforht eafodða gemyndig  
 dryhtnes willan , þa se dema het  
 aswebban sorg-cearig þurh sweord-bite  
 on hyge halge heafde bineotan 604  
 criste gecorene hine se cwealm ne þeah  
 siþþan he þone fintan furþor cuþe :—:7

## [VII.]

Ða wearð þære halgan hyht geniwad  
 Ð *and* þæs mægdnes mōd miclum geblissad 608  
 siþþan heo gehyrde hæleð eahtian  
 inwit-rune þæt hyre ende-stæf  
 of gewin-dagum weorþan sceolde  
 lif alysed , het þa leahtra ful 612  
 clæne *and* gecorene to cwale lædan  
 synna lease Ða cwom semninga  
 hean helle gæst , hearm-leoð agól  
 earm *and* unlād þone heo ær gebond 616  
 awyrgedne *and* mid witum swong .  
 cleopade þa for corþre cear-gealdra full  
 gylðað nu mid gyrne þæt heo goda ussa  
 meaht forhogd[e] *and* mec swipast 620  
 geminsade þæt ic to meldan wearð ,  
 lætað hy laþra leana hleotan  
 þurh wæpnes spor , wrecað ealdne nið  
 synne gesohte , ic þa sorge gemon . 624  
 hu ic bendum fæst bisga unrim  
 on anre niht eárfepa dreag  
 yfel ormætu . \* þa seo eadge biseah [\* 75 a.]  
 ongean gramum iuliana† 628  
 gehyrde heo hearm galan helle deofol  
 feond mon-cynnes ongon þa on fleam sceacan

because they could not with might and main  
 withstand a woman's will. Aye was the maid of glory 600  
 resolved and fearless, mindful of her strength,  
 of the Lord's will. Then the judge, sorely worried,  
 commanded them by bite of sword to put to death  
 the holy-hearted one, to deprive of head 604  
 Christ's chosen maid; her death profited him naught,  
 when he further knew the sequel.

## VII.

Then was the holy damsel's hope renewed,  
 the maiden's mind was greatly cheered, 608  
 when she heard the men pursuing  
 their evil counsel, that there should be  
 a final ending of her days of trouble,  
 her life set free. Then the sinful one commanded them 612  
 to lead to death the pure and chosen maid,  
 so sinless. There came then suddenly  
 hell's vile sprite; a baleful song sang he,  
 the hapless wretch, the accursed fiend, 616  
 whom she had erewhile bound and sorely scourged;  
 full of dire enchantments, before the multitude he cried:—  
 'Requite now with evil that she hath despised  
 our gods' might, and me most grievously 620  
 humbled, so that I became a traitor.  
 Let her now receive hateful recompense,  
 through the weapon's wound! Avenge your ancient grudge,  
 ye sin-sick mortals! My sore plight bear I in mind, 624  
 how I, fast in bonds, during one night,  
 endured afflictions numberless, dire woes,  
 evils immeasurable.' Then the blessed Juliana  
 looked up towards the hateful sprite; 628  
 she heard hell's devil, mankind's foe,  
 singing harm; then began he to depart in flight,

- wita neosan *and* þæt word acwæð  
 wa me forworhtum nu is wen micel 632  
 þæt heo mec eft wille earmne gehynan  
 yflum yrmþum swa heo mec ær dyde.  
 Ða wæs gelæded lond-mearce neah  
*and* to þære stowe þær hi stearc-ferþe 636  
 þurh cumbol-hete cwellan þohtun.  
 ongon heo þa læran *and* to lofe trymman  
 folc of firenum *and* him frofre gehet  
 weg to wuldre *and* þæt word acwæð. 640  
 gemunað wigena wyn *and* wuldres þrymm  
 haligra hyht heofon-engla god  
 he is þæs wyrðe þæt hine wer-þeode  
*and* eal engla cynn úp on roderum 644  
 hergen heah-mægen þær is help gelong  
 ece to ealdre þam þe agan sceal.  
 forþon ic leof weorud læran wille  
 æ-fremmende þæt ge eower hus 648  
 gefæstnige þy læs hit fer-blædum  
 windas toweorpan weal sceal þy trumra  
 strong wiþstandan storma scurum  
 leahtra gehygdum ge mid lufan sibbe 652  
 leohte geleafan to þam lifgendan  
 stane stið-hygde stapol fæstniað  
 soðe treowe *and* sibbe mid eow  
 healdað æt heortan halge rune 656  
 þurh modes myne þonne eow miltse giefed  
 fæder ælmihtig þær ge [*frofre*] agun  
 æt mæгна gode mæste þearfe.  
 \* æfter sorg-stafum forþon ge sylfe neton [\* 75 b.] 660  
 ut-gong heonan ende lifes  
 wærlie me pinceð þæt ge wæccende  
 wið hettendra hilde-woman  
 wearde healden þy læs eow wiþer-feohtend 664

640. MS. acwæð, i. e. acwæð.

654. MS. hydge.

658. frofre, conjectural.

to visit hell's torments, and these words exclaimed:—

'Woe is me, undone! now ween I indeed  
that she again will humble me, poor wretch,  
by evil miseries, as she did before.'

Then the maid was led near to the land-march,  
unto the place where the hard-hearted men,  
in their warlike hate, resolved to slay her.

Then began she to instruct the folk, and to exhort them  
from sin to the praise of God, and promised them comfort,  
the way to glory, and spake these words:—

'Remember ye the Delight of warriors, the Glory of glories,  
the Hope of the holy, the heavenly angels' God.

He deserveth that mankind should praise Him,  
and all the angelic race in the skies above,  
the host on high, where help abideth for him,  
to all eternity, who is destined to possess it.

Wherefore, dear people, I would fain exhort you,  
who keep His laws, that ye make firm

your house, lest the winds o'erthrow it  
with sudden blasts; the firmer then will be the wall,  
stoutly will it withstand tempestuous storms,  
thoughts of wickedness. Do ye, with love's goodwill,  
with bright belief, firm in spirit,

fix your foundation on the living Rock;  
true faith and peace among yourselves

hold ye in your hearts, and the holy mysteries,  
with the soul's full purpose; then will the Almighty Father  
grant you grace, when ye have greatest need

of comfort from God Omnipotent,  
after your afflictions. Verily, ye yourselves know not  
your exit hence, your life's ending;

prudent then methinketh it, that ye watch  
'gainst the war-whoop of your enemies,  
and hold ward, lest, fighting 'gainst you,

weges forwyrnen to wuldres byrig  
 biddað bearn godes þæt me brego engla  
 meotud mon-cynnes milde geweorpe  
 sigora sellend sibb sy mid eowic 668  
 symle soð lufu. Ða hyre sawl wearð  
 alæded of lice to þam langan gefean  
 purh sweord-slege þa se syn-scaþa  
 to scipe sceoh-mod sceapena þreate 672  
 heliseus eh-stream sohte  
 leolc ofer lagu-flod longe hwile  
 on swon-rade swylt ealle fornom  
 secga hlope and hine sylfne mid 676  
 ær þon hy to lande geliden hæfdon  
 purh pearlic þrea þær .xxx. wæs  
 and feowere eac feores onsohte  
 purh wæges wylm wigena cynnes 680  
 heane mid hlaford hropra bidæled  
 hyhta lease helle sohton  
 ne þorftan þa þegnas in þam þystran ham  
 seo geneat-scolu in þam neolan scræfe 684  
 to þam frum-gare feoh-gestealda  
 witedra wenan þæt hy in win-sele  
 ofer beor-se[t]le beagas þegon  
 æpplede gold ungelice wæs 688  
 læded lof-songum lic haligre  
 micle mægne to mold-græfe  
 þæt hy hit gebrohton burgum in innan  
 sid folc micel þær siððan wæs 692  
 geara gongum godes lof hafen  
 þrymme micle oþ þisne dæg  
 mid þeodscipe Is me pearf micel  
 \*þæt seo halge me helpe gefremme [\* 76 a.] 696  
 þonne me gedælað deorast ealra  
 sibbe toslitað sin-hiwan tu

they hinder your way unto glory's city.  
 Pray ye the Child of God, that the Prince of angels,  
 the Lord of mankind, the Giver of victories,  
 be merciful to me. Peace be with you, 668  
 true love for ever!' Then was her soul  
 led from her body unto the lasting joy,  
 through stroke of sword. Then the miscreant,  
 affrighted, took to ship; with his band of ruffians, 672  
 Heliseus sought the ocean-stream;  
 long tossed he o'er the water-flood,  
 upon the swan-road. Death destroyed them all,  
 his band of men and himself with them, 676  
 through terrible distress, before they  
 had sailed unto land. There were  
 four and thirty of the race of warriors  
 bereft of life through the wave's rage, 680  
 servants together with their lord; comfortless,  
 hopeless, they sought hell.  
 His thanes, his retinue, had no need there,  
 in that dark home, in that nether cave, 684  
 to expect from their chieftain the rich possessions  
 promised, nor (might they hope) to receive,  
 in the guest-hall, across the beer-bench,  
 rings and golden bosses! How differently 688  
 was the holy maiden's corse led to its grave,  
 with songs of praise, with a mighty concourse!  
 A great multitude from far and wide brought it  
 within the city-boundaries. Thereafter, 692  
 in the course of years, God's praise was there exalted,  
 with glorious pomp, until this day,  
 in the midst of folk. ✓Great is my need,  
 that the saint afford me help, 696  
 when the dearest of all comrades part from me,  
 when the two consorts sever their kinship,

micle mod-lufan min sceal of lice  
 sawul on sið-fæt nat ic sylfa hwider 700  
 eardes uncyðþu . of sceal i[c] þissum  
 secan oþerne ær-gewyrhtum  
 gongan iu-dædum geomor hweorfeð.  
 C. Y. and N. cyning biþ reþe 704  
 sigora syllend þonne synnum fah  
 E. W. and U. acle bidað  
 hwæt him æfter dædum deman wille  
 lifes to leane. L. F. beofað 708  
 scomað sorg-cearig, sar eal gemon  
 synna wunde þe ic siþ oþþe ær  
 geworhte in worulde þæt ic wopig sceal  
 tearum mænan, wæs an tid to læt 712  
 þæt ic yfel-dæda ær gescomede  
 þenden gæst and lic geador sipedan  
 onsund on earde þonne arna biþearf  
 þæt me seo halge wið þone hyhstan cyning 716  
 geþingige mec þæs þearf monaþ  
 micel modes sorg, bidde ic monna gehwone  
 gumena cynnes þe þis gied wræce  
 þæt he mec neodful bi noman minum 720  
 gemyne modig and meatud bidde  
 þæt me heofona helm helpe gefremme  
 meahta waldend on þam miclan dæge  
 fæder frofre gæst in þa frecnan tid 724  
 dæda demend and se deora sunu  
 þonne seo þrynis þrymm-sittende  
 in annesse ælda cynne  
 þurh þa sciran gesceaft scrifeð bi gewyrhtum 728  
 meorde monna gehwam, forgif us mægna god  
 þæt we þine onsyne æþelinga wyn  
 milde gemeten on þa mæran tid:—Amen:7

their mighty love, and my soul shall journey  
 forth from my body, I know not whither, 700  
 to an unknown dwelling-place. Hence from this place,  
 shall I seek another, according to my former works, -  
 my deeds of old. Sad shall depart  
 C, Y, and N; the King, the Giver of victory, 704  
 shall then be wroth, 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, 708  
 and linger sorrowful. All the pain shall I remember,  
 the wounds of sin, which I, early or late,  
 wrought in the world; weeping, shall I with tears  
 bewail it. I was too slow at the proper time, 712  
 in feeling shame before, for my evil deeds,  
 while soul and body, safe in their dwelling-place,  
 journeyed together. Help shall I then need,  
 that the saint should intercede for me 716  
 with the Sovran King. My sorry plight presageth this,  
 my soul's great grief. I pray every man  
 of human kind, who may recite this song,  
 that he earnestly and fervently remember me, 720  
 by my name, and pray the Creator,  
 that heavens' Chief, the Lord of all might,  
 the Father, the Spirit of Comfort, the Judge of deeds,  
 and the dear Son, may grant me help, 724  
 on that mighty day, at that perilous time,  
 when the Trinity, sitting in majesty,  
 in unity, prescribeth for human kind,  
 throughout the bright creation, each man's reward, 728  
 according to his works. Grant thou us, God of hosts,  
 that we, O Joy of men, may find  
 thy countenance benign at that great hour! Amen.

## [VI. THE WANDERER]

**O**FT him anhaga are gebideð [\* 76 b.]  
 metudes miltse þeah þe he mod-cearig  
 geond lagu-lade longe sceolde  
 hreran mid hondum hrim-cealde sæ 4  
 wadan wræc-lastas wyrd bið ful aræd.  
 Swa cwæð eard-stapa earfeþa gemyndig  
 wrapra wæl-sleahta wine-mæga hryre.  
 Oft ic sceolde ana uhtna gehwylce 8  
 mine ceare cwipan nis nu cwicra nán  
 þe ic him mod-sefan minne durre  
 sweotule asecgan ic to soðe wat  
 þæt bið in eorle indryhten þeaw 12  
 þæt he his ferð-locan fæste binde-  
 healdfe his hord-cofan hycge swa he wille.  
 Ne mæg werig-mod wyrde wið-standan  
 ne se hreo hyge helpe gefremman. 16  
 forðon dom-georne dreorigne oft  
 in hyra breost-cofan bindað fæste.  
 swa ic mod-sefan minne sceolde,  
 oft earm-cearig eðle bidæled 20  
 freo-mægum feor feterum sælan  
 sibban geara iu gold-wine min[n]e  
 hrusan heolster biwrah and ic hean þonan  
 wod winter-cearig ofer wapema gebind. 24  
 sohte sele dreorig since bryttan  
 hwær ic feor oppe neah findan meahte  
 þone þe in meodu-healle min[n]e wisse  
 oppe mec freondleas[n]e frefran wolde 28  
 wenian mid wynnum. wat se þe cunnað

5. MS. aræd, i. e. aræd. 14. MS. healdne. 22. MS. mine. 23. MS.  
 heolstre. 24. MS. wapena. 27. MS. mine. 28. MS. freondlease.  
 29. MS. weman.

## VI. THE WANDERER.

‘Oft a solitary mortal wisheth for grace,  
 his Maker’s mercy, though sick at heart  
 he must long traverse the watery ways,  
 with his hands must stir the rime-cold sea, 4  
 and tread the paths of exile. Fate is full stubborn!’

So spake a wanderer, mindful of miseries,  
 of hostile slaughters, of dear kinsmen’s fall:—

‘Oft must I alone each early morn 8  
 bewail my woes; there is none now living  
 to whom I dare openly reveal  
 mine inmost thoughts. Verily know I,  
 it is a noble virtue in a man 12  
 to bind fast the mind’s enclosure,  
 to guard his treasure-chamber, whatever he may think.  
 A weary mind cannot resist fate,  
 nor can a sad soul afford help: 16  
 wherefore they who yearn for glory oft bind fast  
 in their bosoms a troubled heart.

So must I often bind in fetters  
 my soul’s thoughts, miserably wretched, 20  
 deprived of country, far from my noble kin,  
 since the day, now long ago, when earth’s darkness  
 covered my bounteous friend, and I went abject thence,  
 stricken with winters, over the frozen waves; 24  
 sad sought I the hall of some giver of treasure,  
 some place, far or near, where one I might find,  
 who in the mead-hall would show me love,  
 would comfort me in my friendlessness, 28  
 and cheer me with delights. He knoweth who trieth,

hu sliþen bið sorg to geferan  
 þam þe him lyt hafað leofra geholena  
 warað hine wræc-last nales wunden gold 32  
 ferð-loca freorig \*nalæs foldan blæd. [\* 77 a.]  
 gemon he sele-secgas and sinc-þege  
 hu hine on geoguðe his gold-wine  
 wenede to wiste wyn eal gedreas. 36  
 forþon wat se þe sceal his wine-dryhtnes  
 leofes lar-cwidum longe forþolian.  
 Ðonne sorg and slæp somod ætgædre  
 earmne anhogan oft gebindað. 40  
 þinceð him on mode þæt he his mon-dryhten  
 clyppe and cysse and on cneo lecge  
 honda and heafod swa he hwilum ær  
 in gear-dagum gief-stoles breac. 44  
 Ðonne onwæcneð eft wineleas guma  
 gesihð him biforan fealwe wegas  
 bapian brim-fuglas brædan feþra  
 hreosan hrim and snaw hagle gemenged. 48  
 þonne beoð þy hefigran heortan benne  
 sare æfter swæsne sorg bið geniwad  
 þonne maga gemynd mod geond-hweorfeð  
 greteð gliw-stafum georne geond-sceawað 52  
 secga geseldan swimmað eft on-wæg  
 fleotendra ferð. no þær fela bringeð  
 cuðra cwide-giedda cearo bið geniwad  
 þam þe sendan sceal swiþe geneahhe 56  
 ofer waþema gebind werigne sefan.  
 forþon ic geþencan ne mæg geond þas woruld  
 for hwan mod-sefat min ne gesweorce  
 þonne ic eorla lif eal geond-þence 60  
 hu hi færllice flet ofgeafon  
 modge magu-þegnas swa þes middan-geard  
 ealra dogra gehwam dreoseð and fealleþ.

44. MS. giefstolas.

53. MS. oft.

59. MS. modsefan minne.

how dire is care as comrade  
 to him who has few trusty friends.  
 His portion is the exile's track, not twisted gold; 32  
 a body chilled with frost, nought of earth's bliss;  
 he remembers the retainers and the receipt of treasure,  
 how in his youth his generous lord  
 regaled him at the feast; but all delight has fallen away! 36  
 For this knows he who must long forego  
 the wise counsels of his dear lord and friend,  
 that often when sorrow and sleep, both together,  
 bind him, poor solitary wretch, 40  
 it seems to him in fancy as though he clasps  
 and kisses his great lord, and on his knee lays  
 hand and head, e'en as when erewhile,  
 in former days, he shared the gift-stool's bounty. 44  
 Then wakes again the friendless wight,  
 sees before him the fallow ways,  
 sea-birds bathing and spreading their wings,  
 falling hoar-frost and snow mingled with hail. 48  
 Then the wounds of his heart become the heavier,  
 in grief for the loved one; his sorrow is renewed,  
 when the memory of kinsmen passes through his mind;  
 he greets them with snatches of song, he scans them eagerly, 52  
 comrades of heroes: soon they swim away;  
 the sailor-souls do not bring thither  
 many old familiar songs; his grief is renewed,  
 who must too often send forth 56  
 his weary spirit o'er the frozen waves.  
 Verily I cannot imagine, as I survey this world,  
 why my mind should not be saddened,  
 when I fully consider the life of earls, 60  
 how they have suddenly resigned their halls,  
 brave-hearted fellows! So day by day  
 this middle-earth declines and falls,

forþon ne mæg weorþan wis wer ær he age 64  
 wintra dæl in woruld-ri-ce / \* wita sceal geþyldig. [\* 77 b.]  
 Ne sceal no to hat-heort ne to hræd-wyrde.  
 ne to wac wiga ne to wanhydig.  
 ne to forht. ne to fægen. ne to feoh-gifre. 68  
 ne næfre gielpes to georn ær he geare cunne.  
 beorn sceal gebidan þonne he beot spriceð  
 oþþæt collen-ferð cunne gearwe  
 hwider hreþra gehygd hweorfan wille. 72  
 Ongietan sceal gleaw hæle hu gæstlic bið  
 þonne eallt þisse worulde wela weste stondeð.  
 swa nu missenlice geond þisne middan-geard  
 winde biwaune weallas stondap 76  
 hrime bihrorene hryðge þa ederas  
 woniað þa win-salo waldend licgað  
 dreame bidrorene duguþ eal gecrong  
 wlonc bi wealle sume wig fornom 80  
 ferede in forð-wege sumne fugel oþbær  
 ofer heanne holm sumne se hara wulf  
 deaðe gedælde sumne dreorig-hleor  
 in eorð-scræfe eorl gehydde 84  
 yþde swa þisne eard-geard ælda scyppend  
 oþþæt burg-wara breahmta lease  
 eald enta geweorc idlu stodon  
 Se þonne þisne weal-steal wise geþohte 88  
 and þis deortce lif deope geond-þenceð  
 frod in ferðe feor oft gemon  
 wæl-sleahta worn and þas word acwið.  
 hwær cwom mearg. hwær cwom mago. hwær cwom maþþum-  
 gyfa. 92  
 hwær cwom symbla gesetu. hwær sindon sele-dreamas.  
 Eala beorht bune. Eala byrn-wiga.  
 Eala þeodnes prym hu seo prag gewat

64. MS. wearþan.

69. An erasure of two letters in MS. after georn.

74. MS. ealle.

76. MS. biwaune.

78. MS. woniað; an erasure after w.

89. MS. deornce.

for mortal cannot grow wise until he gain 64  
 his years' portion in the world. A wise man must be patient;  
 he must not be too passionate, not too hasty of speech,  
 not too timid a warrior, neither too rash,  
 not too afeared, nor too exultant, nor too greedy of money, 68  
 never too ready to boast ere he know full well.

A man must pause when he utters a boast,  
 until, for all his magnanimity, he really know  
 whither his heart's meditation will tend. 72

A wise man must grasp how ghastly it will be,  
 when all the wealth of this world stands waste,  
 even as now throughout this middle-earth  
 many a wall stands wind-beaten, 76  
 covered with rime, the hedges uprooted.

The guest-halls crumble; the masters lie  
 bereft of joy; the warrior-band has all fallen,  
 once so stately at the rampart; war seized some 80  
 and carried them on their way hence; one a bird bore off  
 over the deep sea; another the grey wolf  
 apportioned unto death; a third a sad-faced lord  
 imprisoned within an earth-cave. 84

Thus did the Creator of men lay waste this abode,  
 until, deprived of the noise of its inhabitants,  
 the ancient buildings of the giants stood empty.  
 Wherefore he who reflects well, with wise contemplation, 88  
 on this walled place and this dark life,  
 sagacious of spirit, oft calls back to mind  
 many a fatal fight, and breaks forth in these words:—

'Where is gone the horse? where is gone the hero? where is  
 gone the giver of treasure? 92

Where are gone the seats of the feast? Where are the joys of the hall?  
 Ah, thou bright cup! Ah, thou mailed warrior!  
 Ah, the prince's pride! how has the time passed away,

genap under niht-helm swa heo no wære. 96  
 Stondeð nu on laste leofre dugupe *wundrum*  
 weal \*wundrum heah wyrmlicum fah. [\* 78 a.]  
 Eorlas fornoman asca þrype  
 wæpen wæl-gifru wyrd seo mære 100  
 and þas stan-hleoþu stormas cnyssað  
 hrið hreosende hrusan bindeð  
 wintres woma þonne won cymeð  
 nipeð niht-scau norþan onsendeð 104  
 hreo hægl-fare hælepum on andan.  
 Eall is earfoðlic eorþan rice  
 onwendeð wyrd gesceaft weoruld under heofonum.  
 her bið feoh læne. her bið freond læne. 108  
 her bið mon læne. her bið mæg læne  
 eal þis eorþan gesteal idel weorpeð.  
 Swa cwæð snottor on mode gesæt him sundor æt rune  
 til biþ se þe his treowe gehealdeþ ne sceal næfre his torn  
 to rycene *manig* 112  
 beorn of his breostum acyþan nemþe he ær þa bote cunne  
 eorl mid elne gefremman wel bið þam þe him are seceð  
 frofre to fæder on heofonum þær us eal seo fæstnung  
 stondeð:—:7

## [VII. THE ENDOWMENTS OF MEN.]

**F**ELA BIÐ ON FOLDAN. forð-gesynra  
 geongra geofona þa þa gæst-berend  
 wegað in gewitte swa her weoruda god  
 meotud meahum swið monnum d leð 4  
 syleð sundor-giefe sendeð wide  
 agne spede þara æghwylc mot  
 dryht-wuniendra dæl onfón  
 ne bið \*ænig þæs earfoð-sælig [\*78 b.] 8  
 mon on moldan ne þæs med-spedig  
 lytel-hydig ne þæs læt-hydig

has darkened 'neath the veil of night, as if it had not been ! 96  
 Where once loved warriors trod, now stands  
 a wondrous high wall, glistening with worm-shapes;  
 the might of the spears, slaughter-loving weapons,  
 has swept off the nobles,—theirs was a glorious fate,— 100  
 but storms lash the rocky slopes,  
 and falling snow-drift binds the earth,  
 all winter's terror, when night's wan shadow  
 comes darkling, and summons from the north 104  
 fierce hail-storms, to the grievance of men.  
 All the realm of earth is full of hardships;  
 fate's decree changes the world beneath the heavens.  
 Here wealth passes away, here friend passes away, 108  
 here man passes away, here woman passes away,  
 all this earth's structure becomes empty.'

So spake the wise of heart; he sat apart in thought.  
 Worthy is he who keeps his faith; a man must never too rashly 112  
 divulge his bosom's grief, unless he know beforehand  
 bravely to find its cure. Well is it with him who seeks grace,  
 solace of the Father in Heaven, with whom resteth  
 all our security!

## VII. THE ENDOWMENTS OF MEN.

MANY are the new gifts ever visible  
 on earth, which men, soul-endowed,  
 bear in their minds, e'en as here the God of hosts,  
 the Lord strong in might, dealeth and distributeth 4  
 His several gifts to mortals, and sendeth them,  
 by His own power, far and wide, and every dweller among folk  
 may receive his share thereof.  
 There is not any man on earth 8  
 so unblessed, nor so meanly endowed,  
 so weak of intellect, nor so sluggish of thought,

þæt hine se ar-gifa ealles biscyrge.  
 modes cræfta oppe mægen-dæda 12  
 wis on gewitte oppe on word-cwidum  
 þy læs ormod sy ealra þinga  
 para þe he geworhte in woruld-life  
 geofona gehwylcere næfre god demeð 16  
 þæt ænig eft þæs earm geweorðe.  
 nænig eft þæs swiþe þurh snyttru-cræft  
 in þeode þrym þisses lifes  
 forð gestigeð þæt him folca weard 20  
 þurh his halige giefe hider onsende  
 wise geþohtas and woruld-cræftas  
 under anes meahht ealle forlæte  
 þy læs he for wlence wuldor-geofona ful. 24  
 mon mode swið of gemete hweorfe  
 and þonne forhycge hean-spedigran;  
 ac he gedæleð se þe ah domes geweald  
 missenlice geond þisne middan-geard 28  
 leoda leoþo-cræftas lond-buendum.  
 sum[um] her ofer eorþan æhta onlihð  
 woruld-gestreona sum bið won-spedig  
 heard-sælig hæle bið hwæpre gleaw 32  
 modes cræfta sum mægen-strengo  
 furþor onfehð. sum freolic bið  
 wlitig on wæstmum. sum biþ woð-bora  
 giedda giffæst. sum biþ gearu-wyrdig. 36  
 sum bið on huntoþe hreð-eadigra  
 deora dræfend. sum dyre bið  
 woruld-ricum men. sum bið wiges heard  
 beado-cræftig beorn þær bord \*stunað. [\*79 a.] 40  
 sum in mæðle mæg mod-snottera  
 folc-rædenne forð gehycgan  
 þær witena biþ worn ætsomne  
 sum mæg wrætlice weorc ahyggan 44  
 heah-timbra gehwæs hond bið gelæred

that the Giver of Grace would cut him wholly off  
 from crafts of mind or strenuous deeds, 12  
 though feeble of wit or weak in utterance,  
 lest he despair of everything  
 which He hath wrought, of every gift,  
 during his life on earth; God never decreeth 16  
 that any man should become so abject.  
 Nor again shall any man so greatly advance  
 among folk the fame of his life here,  
 through power of wisdom, that the Guardian of men, 20  
 through His holy grace, will send unto him hither,  
 and leave 'neath his sole dominion,  
 all wise thoughts and all worldly crafts,  
 lest he, for pride, full of glorious gifts, 24  
 arrogantly turn from moderation,  
 and despise the more humbly endowed;  
 but He who possesseth the power of doom,  
 distributeth diversely o'er this mid-earth 28  
 human faculties unto the world's inhabitants.  
 To one he granteth possessions here on earth,  
 worldly treasures. One is hapless,  
 a luckless wight, yet is he skilled 32  
 in crafts of the mind. One receiveth in greater measure  
 bodily strength. One is comely,  
 beauteous of form. One is a poet,  
 gifted with song. One is eloquent. 36  
 One goeth a-hunting, a pursuer  
 of ferocious beasts. One is dear  
 to the man of worldly power. One is stout-hearted in battle,  
 a martial hero, when the shields clash. 40  
 One in the council of sagacious men  
 may deliberate on a nation's law,  
 where many sages meet together.  
 One cunningly may devise the plan 44  
 of any lofty structure: his hand is learned,

wis *and* gewealden swa bið wyrhtan ryht  
 sele asettan con he sidne ræced  
 fæste gefegan wip fær-dryrum. 48  
 sum mid hondum mæg hearpan gretan  
 ah he gleo-beames gearo-brygda list.  
 sum bið rynig sum ryht-*scytte*.  
 sum leoða gleaw. sum on londe snel 52  
 fepe-spedig sum fealone wæg  
 stefnan steoreð stream-rade con  
 weorudes wisa ofer widne holm.  
 þonne sæ-rofe snelle mægne 56  
 arum bregdað yð-borde neah.  
 sum bið syndig sum searo-cræftig  
 goldes *and* gimna þonne him gumena weard  
 hateð him to mærpum mappum renian. 60  
 sum mæg wæpen-þræce wige to nytte  
 mod-cræftig smið monige gefremman  
 þonne he gewyrceð to wera hilde  
 helm oppe hup-seax oððe heaþu-byrnan 64  
 scirne mece oððe scyldes rond  
 fæste gefegan wið flyge gares.  
 sum bið arfæst *and* ælmes-georn  
 þeawum geþyde. sum bið þegn gehweorf 68  
 on meodu-healle. sum bið meares gleaw  
 wic-cræfta wis. sum gewealden-môd  
 pafað in geþylde þæt he þonne sceal.  
 sum domas con þær dryht-guman 72  
 ræd ealtiað. sum bið hræd-tæfle.  
 \*sum bið gewittig æt win-þege [\*79 b.]  
 beor-hyrde god. sum bið bylda til  
 ham to hebbanne. sum bið here-toga 76  
 fyrd-wisa from. sum bip folc-wita.  
 sum bip æt þearf[e] prist-hydigra  
 þegn mid his þeodne. sum geþyld hafað  
 fæst-gongel ferð. sum bið fugel-bona 80

wise and powerful, as befitteth a craftsman,  
 in the fixing of a hall: he can firmly frame  
 the spacious dwelling 'gainst sudden fall. 48  
 One with his hands can greet the harp:  
 he hath skill in the glee-beam's prompt pulsations.  
 One is a runner; one a sure archer;  
 one skilled in songs; one is swift on land, 52  
 speedy of foot. One o'er the dusky wave  
 steereth the prow; the stream-road knoweth he,  
 guider of a host o'er the wide deep,  
 when bold seamen, quick of strength, 56  
 tug at their oars near the vessel's side.  
 One is a great swimmer. One is cunning  
 in gold and gems, whensoever a prince of men  
 biddeth him prepare a jewel for his adornment. 60  
 One, a skilful smith, is able to prepare  
 many a weapon-terror for use in war,  
 when he maketh, for men's strife,  
 helmet, or dagger, or martial burnie, 64  
 falchion bright, or shield's disk,  
 joining it firmly 'gainst the javelin's flight.  
 One is pious, diligent in alms,  
 virtuously good. One is a well-known thane 68  
 in the mead-hall. One is skilled in managing the steed,  
 wise in all horse-craft. One, self-controlled,  
 suffereth in patience whatsoever he must.  
 One understandeth the laws, when people 72  
 seek counsel. One is expert at dice.  
 One is witty at wine-bibbing,  
 a good beer-keeper. One is a builder,  
 good at raising a house. One is a general, 76  
 a bold leader of the host. One is a senator.  
 One is at the service of bold-hearted men,  
 a thane accompanying his lord. One hath patience,  
 a constant soul. One is a fowler, 80

hafeces cræftig . sum bið to horse hwæt .  
 sum bið swið-snel hafað searolic gomen  
 gleo-dæda gife for gum-pegnum  
 leoht *and* leofu-wac sum bið leofwende 84  
 hafað mōd *and* word monnum geþwære .  
 sum her geornlice gæstes þearfe  
 mode bewindeþ *and* him metudes est  
 ofer eorð-welan ealne geceoseð . 88  
 sum bið deor-mod deofles gewinnes  
 bið a wið firenum in gefeoht gearo .  
 sum cræft hafað circ-nytta fela  
 mæg on lof-songum lifes waldend 92  
 hlude hergan hafað healice  
 beorhte stefne . sum bið boca gleaw  
 larum leofu-fæst . sum biþ list-hendig  
 to awritanne word-geryno . 96  
 nis nu ofer eorþan ænig monna  
 mode þæs cræftig ne þæs mægen-eacen  
 þæt hi[m] æfre anum ealle weorþen  
 gegearwade þy læs him gilp sceððe 100  
 oppe fore þære mære mōd astige  
 gif he hafap ana ofer ealle men  
 wlite *and* wisdom *and* weorca blæd  
 ac he missenlice monna cynne 104  
 gielpes styreð *and* his giefe bryttað .  
 sumþum on cystum . sumum on cræftum .  
 sumum on wlite . sumum on wige .  
 sumum he syleð monna \*milde heortan [\* 80 a.] 108  
 þeaw-fæstne geþoht . sum biþ þeodne hold .  
 swa weorðlice wide to-saweð  
 dryhten his dugupe . a þæs dōm age  
 leoht-bære lof se us þis lif giefeð 112  
*and* his milde mōd monnum cypeð : 7

87. MS. eft. 95. leofu, erasure of one letter between o and þ.

99. MS. hi. 106. MS. summum on cystum. 111. MS. þeas, i.e. þæs.

113. cypeð, the only word on the blank line between the sections.

- skilful with the hawk. One is bold on horseback.  
 One is very agile; he hath cunning tricks,  
 the gift of merry pranks before the multitude;  
 he is light, and lithe of limb. One is lovable; 84  
 he hath mind and words agreeable to men.  
 One diligently wrappeth here in his heart  
 his spirit's need, and chooseth his Maker's grace  
 before all the wealth of the world. 88  
 One is fond of warfare with the devil;  
 he is ever ready to fight 'gainst iniquity.  
 One hath skill in many functions of the church;  
 he can loudly glorify with songs of praise 92  
 the Lord of life; he hath in rich degree  
 a clear-resounding voice. One is skilled in books,  
 devoted to learning. One is cunning of hand  
 in writing down the mysteries of words. 96  
 There is not now on earth any man  
 so mighty of soul, nor so powerfully endowed,  
 that to him alone all gifts should be  
 assigned, lest arrogance should injure him, 100  
 or, for that greatness, his pride should rise,  
 if he singularly, beyond all other men,  
 hath beauty, and wisdom, and the glory of works;  
 but He variously correcteth the pride 104  
 of human kind; variously distributeth His gifts;  
 to one virtues, to another crafts,  
 to another beauty, to another warfare;  
 to one man He giveth a tender heart, 108  
 a well-ordered mind: one is faithful to his lord.  
 Thus excellently the Lord soweth far and wide  
 His bounty. Wherefore may He aye have glory,  
 resplendent praise, who giveth us life, 112  
 and revealeth unto men His gentle spirit!

## [VIII. A FATHER'S INSTRUCTION.]

**D** VS frod fæder freo-bearn lærde  
 mod-snottor [*mon*] maga-cystum eald  
 wordum wis-fæstum þæt he wel þunge.  
 Dó a þætte dūge deag þin gewyrhtu 4  
 god þe biþ symle goda gehwylces  
 frea *and* fultum feond þam oþrum  
 wyrstan gewyrhta wene þec þy betran  
 efu elne þis a þenden þu lifge 8  
 fæder *and* modor freo þu mid heortan  
 maga gehwylcne gif him sy meotud on lufan.  
 wes þu þinum yldrum arfæst symle  
 fæger-wyrde *and* þe in ferðe læt 12  
 þine lareowas leofe in mode  
 þa þec geornast to gode trymmen.  
 fæder eft his sunu frod gegrette  
 oþre siþe heald elne þis. 16  
 ne fremre firene ne næfre freonde þinum  
 mæge man ne geþafa þy læs þec meotud oncunne  
 þæt þu sy wommes gewita he þe mid wite gieldeð  
 swylce þam oþrum mid ead-welan. 20  
 Ðriddan syþe þonc-snottor guma  
 breost-gehygdum his bearn lærde  
 Ne gewuna wyrsa widan feore  
 ængum eahta ac þu þe anne genim 24  
 to gesprecan symle spella *and* lara  
 ræd-hyegende sy ymb rice swa hit mæge.  
 feorþan siþe fæder eft lærde  
 mod-leofne magan þæt he gemunde \*þis. [\* 80 b.] 28  
 ne aswic sundor-wine ac a symle geheald  
 ryhtum gerisnum. ræfn elne þis  
 þæt þu næfre fæcne weorð[e] freonde þinum.

## VIII. A FATHER'S INSTRUCTION.

THUS an experienced father, wise of heart,  
old in manly virtues, taught his dear son,  
with sagacious words, that he might grow up goodly :—

‘Do always what is worthy ; if thy works be worthy, 4  
God will ever be thy patron and support  
in each good thing, but a foe unto any other  
worse of works. Accustom thyself to the better !  
Practise this zealously as long as ever thou livest ! 8  
Father and mother love thou with all thy heart,  
and each of thy kindred, if the Lord be held in love by them.  
Be thou to thy parents ever dutiful,  
fair of speech, and let thy teachers 12  
be dear to thee in thy heart and soul,  
who most diligently confirm thee in goodness.’

The wise father addressed his son again,  
a second time :—‘Observe steadfastly this : 16  
neither do thou commit evil, nor approve thou ever  
wickedness in thy friend or kinsman, lest the Creator accuse  
thee,  
that thou art accessory to the crime : He will requite thee with  
punishment,  
as He rewardeth the others with joyous bliss.’ 20

A third time the man, so wise of thought,  
instructed his child with his bosom's thoughts :—  
‘Associate not, throughout life, with anyone  
of worse counsels, but take to thyself always 24  
as thy counsellor one prudent in discourse  
and in doctrine ; as regards his power, be it as it may.’

A fourth time the father again instructed  
his beloved child, that he should remember this :— 28  
‘Deceive not thy familiar friend, but always protect him  
right fittingly ! Strive zealously for this,  
that thou be never treacherous to thy friend !’

fiftan siþe fæder eft ongon 32  
 breost-geþoncum his bearn læran  
 druncen beorg þe *and* dollic word  
 mán on mode *and* in muþe lyge  
 yrre *and* æfeste *and* idese lufan 36  
 forðon sceal æwisc-mod oft siþian  
 se þe gewiteð in wifes lufan  
 fremdre meowlan, þær bið a firena wen  
 laðlicre scome long nið wið god 40  
 geotende gielp wes þu a giedda wis.  
 wær wið willan worda hyrde.  
 siextan siþe swæs eft ongon  
 þurh bliðne geþoht his bearn læran 44  
 ongiot georne hwæt sy gód opþe yfel  
*and* toscead simle scearpe mode  
 in sefan þinum *and* þe a þæt selle geceos.  
 a þe bið gedæled, gif þe deah hyge 48  
 wunað wisdom in *and* þus wast geare  
*and*git yfles heald þe elne wið.  
 feorma þu symle in þinum ferðe gód.  
 seofepan siðe his sunu lærde 52  
 fæder fród guma sægde fela geo[n]gum.  
 seldan snottor guma sorg-leas blissað  
 swylce dol seldon drymeð sorg-ful.  
 ymb his forð-gesceaft nefne he fæhþe wite. 56  
 wær-wyrde sceal wisfæst hæle  
 breostum hyegan nales breahhtme hlud.  
 eahtopán siþe eald fæder ongon  
 his mago monian mildum wordum 60  
 leorna lare lær-gedefe  
 wene þec in wisdom weoruda scyppend  
 hafa þe to hyhte haligra gemynd  
*and* a soð to syge þonne \* þu secge hwæt. [\* 81 a.] 64  
 nigeþan siþe nægde se gomola

37. MS. forðon, ðon above the line.

53. MS. geogum.

A fifth time the father then began 32  
 with his breast's thoughts to teach his child :—  
 'Guard thyself from drunkenness and foolish words,  
 from evil in thy heart, and from lying in thy mouth,  
 from anger and envy, and from woman's love; 36  
 for he must often wander forth abased in mind,  
 who yieldeth to the love of woman,  
 to a strange damsel's love; thence is always expectation of sin,  
 and loathly shame, long enmity with God, 40  
 excessive vaunt. Be thou ever wise of speech,  
 wary 'gainst lust, a guardian of thy words!'

A sixth time the dear father again began,  
 through kind thought, to teach his son :— 44  
 'Distinguish carefully what is good or evil,  
 and separate them ever, with clear discernment,  
 in thy mind, and aye choose for thyself the better thing :  
 it shall aye be allotted thee. If thy spirit be good, 48  
 if wisdom dwell therein, and thus thou knowest well  
 the sense of evil, withstand it boldly!  
 Cherish thou constantly goodness in thy soul!'

A seventh time the father, the wise man, 52  
 instructed his son; much said he to the youth :—  
 'Seldom is a wise man's rejoicing free from care;  
 e'en as seldom is a fool's revelry troubled with care  
 concerning the future, unless he experience adversity. 56  
 Cautious of speech, a prudent mortal  
 must ponder in his breast, not loud with noise.'

An eighth time the old father began  
 to admonish thus his son in kindly words :— 60  
 'Learn thou such lore, as is fitting to be learnt;  
 accustom thyself to wisdom; the Creator of hosts  
 have thou as thy hope, and the memory of saints;  
 and truth ever be thy triumph, when thou aught sayest.' 64

A ninth time spake the aged man,

eald uð-wita , sægde eaforan worn  
 nis nu fela folca þætte fyrn-gewritu  
 healdan wille ac him hyge broснаð 68  
 ellen colað idlað þeod-scype  
 ne habbað wiht for þæt þeah hi wom dón  
 ofer meotudes bibod monig sceal ongieldan  
 sawel-susles ac læt þinne sefan healdan 72  
 forð fyrn-gewritu and frean domas  
 þa þe her on mægðe gehwære men forlætap  
 swiþor asigan þonne him sy sylfum ryht .  
 Teoþan siþe torn-sorgna ful 76  
 eald eft ongon eaforan læran  
 snyttra bruceþ þe fore sawle lufan  
 warnað him wommas worda and dæda  
 on sefan symle and soþ fremed 80  
 bið him geofona gehwylc gode gecyced  
 meahtum spedig . þonne he mæn flyhð  
 yrre ne læt þe æfre gewealdan  
 heah in hreþre heoro-worda grund 84  
 wylme bismitan ac him warnað þæt  
 on geheortum hyge hæle sceal wisfæst  
 and gemetlice modes snottor  
 gleaw in gehygdum georn wisdomes 88  
 swa he wið ælda mæg eades hleotan .  
 ne beo þu no to tælende ne to twoe-spræce  
 ne þe on mode læt men to fracpe  
 ac beo leofwende leoht on gehygdum 92  
 ber breost-cofan swa þu min bearn gemyne  
 frode fæder lare and þec a wið firenum geheald :—:7

the ancient sage; said he many things unto his offspring:—

‘There are not now many folk, who fain observe  
the writings of old, but their minds grow corrupt, 68  
their ardour cooleth, discipline cometh to nought;  
they reckon not thereof a whit, though they commit guilt  
against the Lord’s command; many a one shall pay  
with their soul’s torment; but do thou let thy heart ever  
observe 72

the writings of old, and the Lord’s decrees,  
which here, in every tribe, men suffer  
to decline, more than is right for them.

A tenth time, full of grievous cares, 76  
the old man again began to teach his son:—

‘He useth wisdom, who, for his soul’s sake,  
guardeth himself in his heart ever  
from sins of word and deed, and promoteth truth; 80  
to him each gift shall be increased by God,  
he shall abound in might, when he fleeth from vice.

Let not anger, the abyss of fierce words,  
surging within thy breast, ever overpower thee, 84  
defile thee with its welling waves; but a man must guard himself  
therefrom

in his courageous soul, if he be wise  
and temperate, of mind sagacious,  
prudent in thoughts, and desirous of wisdom: 88  
so may he gain happiness throughout the ages.

Be not too prone to blame, nor too equivocal,  
nor admit unto thy mind men too worthless;  
but be thou lovable, and blithe of soul; 92  
so bear thou thy heart, that thou, my son, remember  
thy father’s prudent teaching, and hold thee ever against sin!’



June 1893. For this year the Original-Series Texts were issued in 1892, and so was one of the Extra-Series Texts; while the other went out early in 1893. The Texts of both Series for 1894 (except *The Prymer*, which is nearly ready) are now issued, with one of the Original Series for 1895 (the other is promist for July). The Extra Series Texts for 1895 are almost sure to be issued in 1893, as well as some Texts for 1896. **Members are askt to send their two- or three-years' subscriptions for both Series at once in advance.**

The Original-Series Texts for 1893 are:—No. 100, Capgrave's *Life of St. Katharine*, the text edited by Dr. C. Horstmann, with Forewords, side-notes, and a discussion of Chaucer's *gh* and Shakspeare's long *i*, by Dr. F. J. Furnivall; and No. 101, the *Cursor Mundi*, Part VII and last, an Essay on the MSS. of the Poem, their Dialects and Relation, &c., by Dr. H. Hupe.

The Extra-Series Texts for 1893 are:—No. LXIII. Thomas à Kempis's *De Imitatione Christi*, englisht: the first three books from the MS in Trinity College Dublin, about 1440 A.D., and from Dr. Wm. Atkynson's version, printed by Wynkyn de Worde in 1502; and the fourth book by Margaret, Countess of Richmond and Derby, Mother of Henry VII; the whole edited by Prof. J. K. Ingram, LL.D.; and No. LXIV. Dr. Mary N. Colvin's edition of Caxton's *Godfrey of Bologne*, or *Last Siege of Jerusalem*, A.D. 1481.

The Original Series Texts for 1894 are:—No. 102. Part I of Dr. R. von Fleischhacker's edition of the englisht *Lanfranc's Chirurgie*, about 1400 A.D., a treatise perhaps more valuable for Dictionary purposes than any yet issued by the Society, which takes up to Chaucer's death the whole class of surgical and medical words (besides many others of common speech) which we before had only from the black-letters of Queen Elizabeth's time. (Dr. von Fleischhacker is now in England, and hopes soon to finish Part II). No. 103. *The Prymer* or *Lay Folk's Prayer-book*, edited by Mr. Henry Littlehales, and his friend Mr. A. R. Clark.

The Extra Series Texts for 1894 are No. LXV, the 3rd and last Part of *Sir Bevis of Hamton*, edited by Prof. Kölbing, Ph.D., and No. LXVI, Lydgate's and Burgh's *Secrees of Philisoffres*, edited by Robert Steele, B.A.

For 1895, the first Text of the Original Series is No. 104, Part I of Mr. Gollanez's re-edition of *The Exeter Book*, from the unique MS. The second, No. 105, will be Prof. Napier's edition of a 12th-century Homily on the *Legend of the Cross*, with an Introduction on the different Legends about it, together with an incomplete Chester *Hymn to the Virgin* of the 13th century, and a short Paper on the soft and hard *g*'s of the *Ormulum* MS., with a facsimile.

During 1892, two unexpected sources of help to the Society sprang up. First, Mr. Henry Littlehales of Bexley Heath, who had printed a MS of the English *Prymer*, ab. 1400 A.D., kindly offered to copy, and pay for the setting, not only of the Cambridge University MS of the *Prymer*, ab. 1425 A.D., but also of a series of extracts from the Rochester Diocesan Registers, illustrating the religious condition and social life of the diocese. The *Prymer* or Lay Folk's Prayer-book is all in type, and will form a valuable portion of the Society's late Reformation vernacular Liturgical Series, undertaken on the recommendation of the late Canon Simmons. The Extracts from the Rochester Diocesan Registers are nearly half copied, and will go to press soon. Mr. Littlehales has also put himself generally at the Society's service, and has copied half of the Salisbury Cathedral MS of that very quaint treatise, *Jacob's Well*, about the middle of the 15th century. Mr. Littlehales has likewise copied, and will edit for the Society the very interesting set of Accounts of Prior Moore of Worcester, 1518-35, besides *The Pore Caitiff*, &c., &c.

The second promise of help comes, most gratifyingly, from the University of Chicago. Two Professors in the English Department there, Mr. MacClintock and Mr. Oscar Triggs—with the assent of their Principal, Dr. Harper—agreed to edit and print at the Chicago University Press, two Early English Texts to be issued jointly by the University and the E. E. T. Society, the Society paying for its electrotypes. Prof. MacClintock chose the theological collection of John Lacy of Newcastle, A.D. 1434 (see p. 10 below), and Prof. Triggs chose Lydgate's *Assembly of the Gods*. They hope that, notwithstanding their great World's Fair, these Texts will be issued in 1893.

Such relief as the E. E. T. Soc. gets from the above-named helpers will be devoted to its Reprinting Fund. The out-of-print Texts for 1866 are greatly wanted by members and collectors to complete their sets of the Society's publications.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a crying scandal that the Hellenic Society should have nearly 900 members, while the Early English Text Society has only a few over 300!

The Original-Series Texts for 1896 and 1897 will be chosen from books already at press: Richard Misyn's—he was Prior of Lincoln—englishts in 1434 and 1435 of Richard Rolle of Hampole's *Fire of Love* and *Mending of Life*, edited by Robert Harvey, M.A., Headmaster of the Cork Grammar School; Part II of the *Minor Poems of the Vernon MS.*, edited by Dr. F. J. Furnivall; Mr. Gollanez's re-edited *Exeter Book* Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part II; Miss Pemberton's edition of the

fragments of Queen Elizabeth's englishings (in the Record Office) from Boethius, Plutarch, &c.; Dr. Furnivall's edition of the *Lichfield Gilds* is also all printed, and waits only for the Introduction, which Prof. E. C. K. Gonner has kindly undertaken to write for the book. Prof. Mead has sent to press the completion of the prose *Martin*, for which the Society has been looking in vain from its Treasurer since 1870. Miss Mary Bateson has at press George Ashby's *Active Policy of a Prince*, &c., from the unique MS., A.D. 1463. Prof. Ingram's edition of the englished *Expugnatio Hibernica* of Giraldus Cambrensis, with interesting dialectic features, is also at press. Mr. Utley is home from Roumania, and promises to finish *Lynceus's Works* this year. Dr. G. Herzfeld's re-edition of the Anglo-Saxon *Martyrology* is all in type. Part II of Dr. Holthausen's *Vices and Virtues* needs only its Glossary.

Mr. Steele has in type two prose englishings of the *Secreta Secretorum* from MSS. at Lambeth, the second of which is very rich in new words. A version by James Yonge in 1428, made for the Earl of Ormonde, will be copied from its Rawlinson MS. at Oxford, and collated with the later Lambeth MS. All three versions differ widely in contents and words.

The Texts for the Extra Series in 1895 and 1896 will be chosen from the prose Romance of *Melusine*, edited from the unique MS. by Mr. A. K. Donald (text all printed); *The Three Kings' Sons*, edited from its unique MS. by Dr. Leon Kellner (at press); *The Tounceley Plays*, re-edited from the unique MS. by Mr. George England and A. W. Pollard, M.A.; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England (at press); the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Hoccleve's englishing of *De Regimine Principum*, 1411-12, edited by Dr. Furnivall; Deguilleville's *Pilgrimage of the Life of Man*, three prose versions—two English, one French—edited by G. N. Currie, M.A. Some of these Texts will be ready in 1893. **Members are therefore askt to send Advance Subscriptions in 1893, for 1894, 1895 and 1896**, in order that the 1894-6 books may be issued to them as soon as the editions are finisht. The Society's experience has shown that Editors must be taken when they are in the humour for work. All real Students and furtherers of the Society's purpose will be ready to push-on the issue of Texts. Those Members who care only a guinea a year (or can afford only that sum) for the history of our language and our nation's thought, will not be hurt by those who care more, getting their books in advance; on the contrary, they will be benefited, as each successive year's work will then be ready for issue on New Year's Day. Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print.

Mr. G. N. Currie is preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Mr. Henry Hucks Gibbs's MS., Mr. Gibbs having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage de l'Homme* in 1330-1 when he was 36.<sup>1</sup> Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford<sup>2</sup>; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited by Mr. Sidney J. Herbage for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library.<sup>3</sup> "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited by Mr. Currie for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herbage's edition of the *Gesta Romanorum* for the Society. In February 1464,<sup>4</sup> Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first-verse *Pelerinage* into a prose *Pelerinage de la vie humaine*.<sup>5</sup> By the kindness of Mr. Hy. Hucks Gibbs, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

<sup>1</sup> He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M.

<sup>2</sup> These 3 MSS. have not yet been collated, but are believed to be all of the same version.

<sup>3</sup> Another MS. is in the Pepys Library.

<sup>4</sup> According to Mr. Hy. Hucks Gibbs's MS.

<sup>5</sup> These were printed in France, lato in the 15th or early in the 16th century.

The Second Version of Deguillville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguillville's *ABC* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 gaps, of which most of the second can be filled up from the end of the other imperfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must be got from the original French in Harleian 4399,<sup>1</sup> and Additional 22,937<sup>2</sup> and 25,594<sup>3</sup> in the British Museum. Lydgate's version will be edited in due course for the Society.

Besides his first *Pelerinage de l'Homme* in its two versions, Deguillville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (perhaps in part by Lydgate), exists in the Egerton MS. 615,<sup>4</sup> at Hatfield, Cambridge (Univ. Kk. 1. 7, Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of additions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society after that of the *Man* is finished, and will have Gallopes's French opposite it, from Mr. Gibbs's MS., as his gift to the Society. Of the *Pilgrimage of Jesus*, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. Dr. Logeman then raised the question of how the other MSS. should be treated; and he was authorised to prepare a Parallel-Text edition of the first ten Psalms from all the MSS., to test whether the best way of printing them would be in one group, or in two—in each case giving parts of all the MSS. on one page—under their respective Roman and Gallican Latin originals. If collation proves that all the MSS. cannot go together on successive pages, there will be two Parallel-Texts, one of the A.Sax. MSS. following the Roman version, and the other, of those glossing the Gallican; but every effort will be made to get the whole into one Parallel-Text. This Text will be an extravagance; but as the Society has not yet committed one in Anglo-Saxon, it will indulge in one now; and every student will rejoice at having the whole Psalter material before him in the most convenient form. Dr. Logeman and Mr. Harsley will be joint editors of the Parallel-Text. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society's Reprints. Five of its 1866 Texts, and one of its 1867, still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2777, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bachelours de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,<sup>5</sup> Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical

<sup>1</sup> 15th cent., containing only the *Exhortation*.

<sup>2</sup> 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

<sup>3</sup> 14th cent., containing the *Exhortation* and the 2nd Pilgrimage, *de l'Ance*: both incomplete.

<sup>4</sup> Ab. 1130, 106 leaves (leaf 1 of text wanting), with illuminations of blue little devils—red, green, tawny &c.—and daimond souls, trees, angels &c.

<sup>5</sup> Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattmann.

**Homilies.** Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancren Riwle*, one of the most important foundation-documents of Early English. Mr. Harvey, too, means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has in hand for future volunteer Editors copies of 2 or 3 MSS.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonels Kölbing and Horstmann, volunteers Hausknecht, Eienkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, &c. &c. Scandinavia has also sent us Dr. Erdmann; Holland, Dr. H. Logeman; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; while America is represented by Prof. Child, Dr. Mary Noyes Colvin, Prof. Mead, Prof. Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

### ORIGINAL SERIES.

Half the Publications for 1866 (13, 14, 15, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

*The Publications for 1864-1894 (one guinea each year, save those for 1866 now half out of print, two guineas) are:—*

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|--|----------------------|------|
| 1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris.                          | 16s.                 | 1864 |
| 2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A.   | 4s.                  | "    |
| 3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, D.C.L.                                    | 4s.                  | "    |
| 4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris.                               | 10s.                 | "    |
| 5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley.            | 4s.                  | 1865 |
| 6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat.   | 8s.                  | "    |
| 7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris.   | 8s.                  | "    |
| 8. Morte Arthure, ab. 1440, ed. E. Brock.  | 7s.                  | "    |
| 9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall.        | 10s.                 | "    |
| 10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.   | 2s. 6d.              | "    |
| 11. Lyndesay's Monarche, &c., 1552, Part I., ed. J. Small, M.A.                                      | 3s.                  | "    |
| 12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A.  | 1s.                  | "    |
| 13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne; to be re-edited by Prof. Herford, M.A., Ph.D. |                      | 1866 |
| 14. Kyng Horn, Floris and Blancheffour, &c., ed. Rev. J. R. Lumby, B.D.                              |                      | "    |
| 15. Political, Religious, and Love Poems, ed. F. J. Furnivall.                                       |                      | "    |
| 16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.                                    | 1s. [In print.]      | "    |
| 17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.                       | 1s. [In print.]      | "    |
| 18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.  | [In print.]          | "    |
| 19. Lyndesay's Monarche, &c., Part II., ed. J. Small, M.A.   | 3s. 6d. [In print.]  | "    |
| 20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.   | 1s. [In print.]      | "    |
| 21. Merlin, Part II., ed. H. B. Wheatley.  | 4s. [In print.]      | "    |
| 22. Partenay or Lusignen, ed. Rev. W. W. Skeat.  |                      | "    |
| 23. Dan Michel's Ayenbite of Inwyrt, 1340, ed. Rev. Dr. R. Morris.                                   | 10s. 6d. [In print.] | "    |
| 24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall.    | [At Press. 1867]     | "    |
| 25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall.       | 1s.                  | "    |
| 26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry.    | 2s.                  | "    |
| 27. Levins's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley.                   | 12s.                 | "    |
| 28. William's Vision of Piers the Plowman, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat.         | 6s.                  | "    |
| 29. Old English Homilies (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris.                   | 7s.                  | "    |
| 30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat.   | 2s.                  | "    |

31. *Myro's Duties of a Parish Priest, in Verse*, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. *Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruyng, Curtasye, and Demeanor, the Babees Book, Urbanitatis, &c.*, ed. F. J. Furnivall. 12s. "
33. *The Knight de la Tour Landry*, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s. "
34. *Old English Homilies* (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s. "
35. *Lyndesay's Works*, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. "
36. *Merlin*, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s. 1869
37. *Sir David Lyndesay's Works*, Part IV., Ane Satyre of the Three Estaitis. Ed. F. Hall, D.C.L. 4s. "
38. *William's Vision of Piers the Plowman*, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
39. *Alliterative Romance of the Destruction of Troy*. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d. "
40. *English Gilds, their Statutes and Customs, 1389 A.D.* Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s. 1870
41. *William Lauder's Minor Poems*. Ed. F. J. Furnivall. 3s. "
42. *Bernardus De Cura Rei Familiaris, Early Scottish Prophecies, &c.* Ed. J. R. Lumby, M.A. 2s. "
43. *Ratis Raving, and other Moral and Religious Pieces*. Ed. J. R. Lumby, M.A. 3s. "
44. *The Alliterative Romance of Joseph of Arimathea, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A.* 5s. 1871
45. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
46. *Legends of the Holy Rood, Symbols of the Passion and Cross Poems*, ed. Rev. Dr. R. Morris. 10s. "
47. *Sir David Lyndesay's Works*, Part V., ed. Dr. J. A. H. Murray. 3s. "
48. *The Times' Whistle, and other Poems*, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s. "
49. *An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D.* 10s. 1872
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, ed. H. Sweet, M.A. Part II. 10s. "
51. *The Life of St Juliana*, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brook. 2s. "
52. *Palladius on Husbandrie*, english (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10s. "
53. *Old-English Homilies, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D.* 8s. 1873
54. *The Vision of Piers Plowman, Text C: Richard the Redeles by William, the author of the Vision) and The Crowned King; Part III., ed. Rev. W. W. Skeat, M.A.* 18s. "
55. *Generydes, a Romance*, ab. 1440 A.D., ed. W. Aldis Wright, M.A. Part I. 3s. "
56. *The Gest Hystoriale of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton.* Part II. 10s. 6d. 1874
57. *The Early English Version of the "Cursor Mundi"; in four Texts, edited by the Rev. R. Morris, M.A., LL.D.* Part I, with 2 photolithographic facsimiles. 10s. 6d. "
58. *The Blickling Homilies, 971 A.D., ed. Rev. R. Morris, LL.D.* Part I. 8s. "
59. *The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris.* Part II. 15s. 1875
60. *Meditacyuns on the Soper of our Lorde (by Robert of Brunne), edited by J. M. Cowper.* 2s. 6d. "
61. *The Romance and Prophecies of Thomas of Erceuldoune, from 5 MSS.; ed. Dr. J. A. H. Murray.* 10s. 6d. "
62. *The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris.* Part III. 15s. 1876
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