

those gatherings from which he used to leave early, as Bede tells it, because of his inability to join in. Bede himself gives only a Latin paraphrase of the hymn and apologises for its inadequacy. The manuscripts of the OE translation of the *Historia ecclesiastica* present the hymn in a WS form (as in the main text below), but the earliest surviving versions of it (there are some twenty of them) are in the Northumbrian dialect. They entered the Latin manuscript tradition, as marginal additions, long before the whole work was translated. One of the manuscripts dates from 737, only two years after Bede's death; its Northumbrian version is given below in the notes.

Structurally, the hymn is in two sections: the first four lines offer a general statement of why we should praise God, namely for his wonderful creation; the following five lines define the two principal aspects of that creation, heaven and earth. But the whole poem is tightly bound together by no fewer than seven epithets for God, with three different ones in the first part (*heofonrices weard*, *meotod* and *wuldorfæder*) and three more in the second (*halig scyppend*, *monncynnes weard* and *frēa ælmihtig*), and one (*ēce Drihten*) used in both, a link reinforced by the use of a similar formula (but with differing focus) in lines 1b and 7b (*heofonrices weard* and *monncynnes weard*). Thematically, the poem reminds us of the praise-motif which informs so many of the psalms of the OT; ps 135, for example, includes the lines, 'Praise the Lord, for he is good . . . Praise ye the Lord of lords . . . who alone does great wonders . . . who made the heavens in understanding . . . who established the earth above the waters . . .'.

The language of the extract of Bede given here (from a copy made in the late tenth century) shows many early WS features. They include forms such as *ðeosse* (1), *leomu* (22) and *wreoton* (62), in which *i* would later be written for *eo*, and the use of *ðette* for the relative pronoun *ðæt* (3 and 98). The preterite singular ending *-ade*, as in *gewunade* (2) and *leornade* (11), suggests non-WS influence; 'standard' *-ode* occurs in *gedeofofnode* (14), but here the diphthong *eo* for expected *a* might be Mercian. The alternative *-ede* in *ondswarede* (24) is an occasional variation in all dialects. The form *neahste* (21 and 82), later *nihte*, could be Mercian, and *wende* for *ende* (76) is an early feature of several dialects. Vowel-doubling to indicate length, as in *booc* (64) and *wites* (69), is frequent in Alfreðian texts (and also in those of the very late WS period).

Further reading

- A. H. Smith, ed., *Three Northumbrian Poems: Cædmon's Hymn, Bede's Death Song and the Leiden Riddle*, rev. edn. (Exeter, 1978)
- P. R. Orton, 'Cædmon's Christian Poetry', *NM* 84 (1983), 163–70
- K. S. Kiernan, 'Reading Cædmon's Hymn with Someone Else's Glosses', *Representations* 32 (1990), 157–74; repr. in *OE Literature*, ed. Liuzza, pp. 103–24

9b

The Miracle of Cædmon (Bk. 4, ch. 24)

The miracle by which Cædmon, an unlettered cowherd attached to Whitby Abbey, in Northumbria, was granted the divine gift of poetic composition is the subject of one of the most celebrated of Bede's stories. Commanded in a vision to 'sing', Cædmon does just that, and his gift of turning Christian history into song so impresses Abbess Hild that she has him received into the monastery as a brother. He lives out his days composing songs on biblical themes and eventually approaches death with the devout self-possession of a saint. Whitby is comparatively close to Jarrow and the alleged miracle will have happened during Bede's lifetime there, perhaps about 670, though he would have been only a very small boy. Critics used to ascribe the OE biblical poems *Genesis*, *Exodus* and *Daniel* (preserved in the Junius manuscript; see p. 130) to Cædmon – and the books of *Genesis* and *Exodus* are alluded to in Bede's narrative (lines 63–4) – but it is now generally accepted, mainly for stylistic reasons, that these poems are not the work of a single author, and no connection with Whitby can be proven.

However fabulous Bede's account may be, the nine-line hymn of Creation which it puts into the mouth of the inspired cowherd neatly illustrates a cultural synthesis which was to shape much subsequent OE poetry – namely, the use of the traditional 'heroic' poetic idiom of the ancestors of the Anglo-Saxons to present and promote the themes of Christianity. Words such as *dryhten* ('lord') are perhaps being used in Cædmon's hymn for the first time in a Christian context ('Lord'). With its alliteration and variation, the hymn is a good example of the type of composition on secular themes which Cædmon would presumably have heard frequently at

K. O'B. O'Keefe, 'Orality and the Developing Text of *Cædmon's Hymn*', *Speculum* 62 (1987), 1–20; repr. in *OE Poetry*, ed. Liuzza, pp. 79–102, and *Anglo-Saxon Manuscripts: Basic Readings*, ed. M. P. Richards (New York and London, 1994), pp. 221–50

E. G. Stanley, 'New Formulas for Old: *Cædmon's Hymn*', in *Pagans and Christians: the Interplay between Christian Latin and Traditional Germanic Cultures in Early Medieval Europe*, ed. T. Hofstra et al. (Groningen, 1995), pp. 131–48

A. Orchard, 'Poetic Inspiration and Prosaic Translation: the Making of *Cædmon's Hymn*', in *Studies in English Language and Literature: 'Doubt Wisely': Papers in Honour of E. G. Stanley*, ed. M. J. Toswell and E. M. Tyler (London and New York, 1996), pp. 402–22

P. Cavill, 'Bede and *Cædmon's Hymn*', in "*Lastworda Betst*"; *Essays in Memory of Christine E. Fell with her Unpublished Writings*, ed. C. Hough and K. A. Lowe (Domington, 2002), pp. 1–17

In ðeosse abbdissan¹ mynstre² wæs sum³ brōðor syndriglice⁴ mid godcundre⁵ gifte⁶ gemæred⁷ ond geweorðad⁸, forþon⁹ hē gewunade¹⁰ gerisenlice¹¹ lēoð¹² wyrcan¹³, [þā ðe tō æfestnisse¹⁴ ond tō ārfæstnisse¹⁵ belumpen¹⁶, swā ðætte swā hwæt swā hē of godcundum stafum¹⁷ þurh böceras¹⁸ geleornode, þæt hē æfter medmichum¹⁹ fæce²⁰ in scopgereorde²¹, mid þā mæstan swētnisse ond inbrydnisse²² geglænde²³ ond in Englisc gereorde²⁴ wel geworht, forþbrōhte²⁵. Ond for²⁶ his lēopsongum²⁷ monigra monna mōd²⁸ oft tō worulde²⁹ forhogdnisse³⁰ ond tō gepēodnisse þæs heofonlican lifes³¹ onbærnde³² wæron. Ond ēac³³ swelce³⁴ monige ððre æfter him in Ongelþeode³⁵ ongunnon³⁶ æfeste³⁷ lēoð wyrcan. Ac

1 abbess's monastery a certain specially divine **2** gift glorified honoured because used to fitting songs **3** compose piety virtuous behaviour **4** writings scholars **5** short time poetical language **6** inspiration adorned speech produced **7** on account of +d songs world *gs* contempt (for +g) **8** inspired also likewise **9** English language began pious

3 þā ðe... **belumpen** 'those which pertained'; *belumpen* is a sbj. form, but indic. *belumpen* (as in other manuscripts, and in 14) is more appropriate.

3–4 swā ðætte swā hwæt swā 'so that whatsoever'. Later in the line, *þæt* is correl. with *hwæt*; it may be rendered as 'it' or not trans.; its vb. (*forþbrōhte*) does not appear until after a long intervening subord. clause.

7 monigra monna mōd 'the hearts of many men'. The fact that *mōd* is pl. is only confirmed when we reach the vb. *wæron*.

8 tō gepēodnisse þæs heofonlican lifes 'to association with [lit. "of"] the holy life'. Although this seems to make sense, the use of OE *geþeodnis* probably results from an error by the translator, for the meaning intended by Bede here was 'longing' (Lat. *appetitus*).

10 nānig¹ hwæðre² him þæt gelice dōn meahie³, forþon hē rnales from monnum ne þurh mon⁴ gelæred⁵ wæs þæt hē þone lēoðcræft⁶ leornade, ac hē wæs godcundlice⁷ gefultumed⁸ ond þurh Godes gifte þone songcræft onfēng⁹. Ond hē forðon¹⁰ nēfre¹¹ nōht lēasunge ne idles lēopes¹² wyrcan meahie, ac efre þā ān þā ðe¹³ tō æfestnesse belumpon ond¹⁴ his þā æfestan tungan gedeofanode singan¹⁵.

15 Wæs hē se mon¹⁶ in weoruldhāde¹⁷ geseted¹⁸ oð þā tīde¹⁹ þe hē wæs gelyfdre yldē²⁰ ond nēfre nānig lēoð geleornade. Ond hē forþon oft in²¹ gebeorscipe²², þonne þær wæs blisse intinga gedēmed þæt hē ealle scolden²³ þurh²⁴ endebyrdnesse²⁵ be²⁶ hearpan singan, þonne hē geseah²⁷ þā hearpan him nēalēcan²⁸, þonne ārās hē for some²⁹ from þēm symble³⁰ ond hām ēode³¹ tō his hūse. Þā hē þæt þā³² sumre tīde³³ dyde, þæt hē forlēt þæt hūs þæs gebeorscipes ond üt³⁴ wæs gongende³⁵ tō nēata³⁶ scipene³⁷, þāra³⁸ heard³⁹ him wæs [þære neahie⁴⁰ beboden⁴¹, þā hē rōā⁴² þær in gelimlice⁴³ tīde his leomu⁴⁴ on reste gesette⁴⁵ ond onslēpte⁴⁶, þā stōd him sum mon at⁴⁷ þurh⁴⁸ swefn⁴⁹ ond hine hallette⁵⁰ ond grette⁵¹ ond hine be his noman nemnde⁵²: 'Cædmon, sing mē hwæthwugu⁵³.' Þā ondswarede hē ond

10 no one however **11** taught the art of song **12** divinely helped received

13 therefore never **15** secular life settled time **16** at (a) feast **17** in **18** turn with saw approach **19** shame feast went **21** of cattle shed of which the care assigned **22 appropriate limbs settled fell asleep **23** in dream hailed greeted **24** called something**

10 him þæt gelice dōn meahie 'could do it (*þæt*) like him [dat.]; *meahie* is sbj., for hypothesis.

10–11 nales from monnum ne þurh mon Bede emphasises the divine nature of Cædmon's gift with this echo of Gal 1.1: 'Paul, an apostle, *not by men, neither by man*, but by Jesus Christ and God the Father, who raised him from the dead'.

13–14 nōht lēasunge ne idles lēopes gen. of respect: 'nothing (by way) of frivolity or empty song'. **efne þā ān þā ðe** lit. 'even those only, those which', i.e. 'those only which'.

14 his þā æfstan...singan '(which it) befitted that pious tongue of his to sing' (*gedeoþanade* for later WS *gedaþenode*).

15–16 hē se mon Use of pron. as well as def. art. is redundant in ModE (as also in 73): 'the man'. **gelyfdre yldē** gen. of description: 'of advanced age'.

17 þonne þær...ealle scolden lit. 'when a cause for merriment there had been decided, (name)ly that they should all...'. The awkward OE version again results from a translator's mistake with the Latin. Suggested rendering: 'when it had been decided that, for the sake of merriment, they should all...'.
20 sumre tīde dat. of time: 'on a certain occasion'.

20–1 wæs gongende The form is continuous past but here renders a Latin pluperfect (*egressus esset*) and needs to be trans. as such: 'had gone'; but in 83, the same phr. has a fut. sense. Cf. also 97 and 105, where a simple past state is implied. **þære neahie** dat. of time: 'that night'.

22 ðā A superfluous adv.

23 stōd him...æt The prep. is separated from its (indir.)obj. pron.: 'stood next to him'.

25 cwæð: 'Ne con° ic nōht singan ond ic forþon of þeossum gebēorscipe ut ēode
 ond hider gewāt, forþon ic nāht singan ne cūðe.' Eff° he cwæð, sē ðe wið
 hine sprecende was: 'Hwæðre° þā meahst singan.' Þā cwæð hē: 'Hwæt sceal ic
 singan?' Cwæð hē: 'Sing mē frumsceaft.' Þā hē ðā þās andsware onfēng, þā
 ongon° hē sōna° singan in herenese° Godes scyppendes° þā fers° ond þā word
 30 þe hē næfre gehyrde°, þære endebyrdnes° þis is:

 'Nū sculon° herigean° heofonrices° weard°,
 meotodes° meahthe° ond his mōdgeþanc°,
 weorc° wuldorfæder°, swā° hē wundra gehwæs,
 ēce° Drihten°, or° onstealde°.'

25 know how 26 came could Again 27 Yet 29 began at once praise (of) the
 creator verses 30 had heard 31 (we) must praise of the heavenly kingdom guardian
 32 creator's power purpose of mind 33 action of the 'glory-father' how 34 eternal
 Lord established

25–6 forþon... forþon correl. conj. and adv.: 'For this reason..., because....'

28 frumsceaft (about) the beginning of creation°.

30 þære endebyrdnes 'the meaning of which'.

31 Nū... The earliest known versions of this hymn, inserted into Latin copies of Bede's
 work, are in a Northumbrian dialect. The following is preserved in Cambridge, University
 Library, Kk. 5. 16, fol. 128v, a manuscript which can be dated precisely to 737, only two
 years after Bede's death:

 Nū scylun hergan hefaenricas uard,
 metudæs maecti end his mōgdanc,
 uerc uuuldurfæder, suē hē wundra gihwæs,
 ēci Dryctin, or æstelidæ.
 Hē ænrist scōp aelda barnum
 heben til hrōfe hāleg scopen;
 thā middungeard monncynmas uard,
 ēci Dryctin, æfter tīadæ
 firum foldu, frēa allmectig.

Several phonetic features of early Northumbrian are illustrated here, including the re-
 tention of 'unbroken' *a* before *r* + consonant (thus *barnum* not *bearnum*). Orthograph-
 ical features include *æe*, with the letters not always joined as in later *æ*. There is only
 one difference in vocabulary, in the fifth line, where *aelda barnum* 'for the children
 of men' (which would closely correspond to a Lat. *filiiis hominum*) is replaced in the
 later, WS, version by *eorðan bearnum* 'for the children of the earth' (but see 35n,
 below).

33–4 wundra gehwæs... or 'the beginning (or) of all [lit. "each of"] marvels'; or is
 given great emphasis at the head of 34b, alliterating with *ēce* in 34a.

35 Hē ærest° sceop° 'eorðan bearnum'
 heofon tō° hrōfe°, hālig scyppend;
 þā° middangeard° monncynnes° weard,
 ēce Drihten, æfter tēode°
 'firum foldan', frēa° ælmihtig.

40 Þā ārās hē from þæm slæpe ond 'eal þā þe' hē slæpende° song° fæste° in ge-
 mynde° hæfde, ond 'þæm wordum' sōna 'monig word in þæt ilce° gemet° Gode
 wyrðes songes.' tōgeþeodde°. Þā cōm hē on morgenne tō þæm tūngeretan°, þe his
 ealdormon° wæs; sægde° him hwylce° gife hē onfēng. Ond hē hine sōna tō þære
 abbdissan gelædde ond hire þā cūðde° ond sægde. Þā heht° hē gesomnian°
 45 ealle þā gelærestan° men ond þā leornaras° ond 'him ondweardum' hēt seegan
 þæt swefn ond þæt lēoð singan 'þæt ealra heora dōme gecoren wære, hwæt
 oððe hwonon þæt cumen wære'. Þā wæs him eallum gesegen°, 'swā swā hit
 wæs', þæt him wære from Drihtne sylfum heofonlic gifu forgifen°. Þā rehton°
 hēo him ond sægdon sum hālig spell° ond godcundre lāre° word: bebudon° him
 50 þā. gif hē meahthe, þæt hē in swinsunge° leopsonges þæt gehwyrfdæ°. Þā hē ðā
 hæfde 'þā wisan' onfongne°, þā eode hē hām tō his hūse ond cwōm° eft on

35 first created 36 as roof 37 then 'middle earth' (i.e. the world) as humankind's

38 made (or added) 39 lord 40 (while) sleeping had sung firmly 41 memory same
 manner 42 added estate steward 43 superior told what 44 explained commanded
 assemble 45 most learned scholars 47 seen (by +d) 48 given related 49 story
 teaching_{gs} enjoined 50 melody should turn to sbj 51 accepted came

35 eorðan bearnum 'for the children of the earth' (i.e. humankind; for similar epithets,
 see 17/66, 19/24, etc). This interpretation, with *eorðan* as gen., is supported by the Latin
 version; *heofon* is then the single subj. of *scēap*. However, *eorðan* could be acc. and thus a
 first obj. of the vb., allowing a trans. of 35–6 as, 'He first created the earth for men, (and)
 heaven for a roof'.

39 firum foldan Either '(made/adorned) the earth for men', with *foldan* parallel with
middangeard (37) as a second obj. of the vb., or '(made/adorned it [i.e. "middle-earth"])
 for the men of the earth'.

40 eal þā þe 'all those (things) which'.

41–2 þæm wordum 'to those words', governed by *tōgeþeodde* in 42. monig word...
 Gode wyrðes songes To judge from the Latin, the intended meaning is: 'many words of
 song worthy of [lit. "to"] God'.

45 him ondweardum The translator mimics a Latin 'ablative absolute' construction,
 using the dat.: 'with them present'.

46–7 þæt ealra... cumen wære 'so that by the judgement of all of them (it) could be
 decided what it [i.e. Cædmon's gift] was and (oððe) whence it had come'.

47–8 swā swā hit wæs 'just as it was'; i.e. as indeed was the case.

51 þā wisan 'the matter' (*wise* is a fem. *n*-noun, here acc. sing.), i.e. the task he had
 been set.

morgenne ond, þý betstian lēoðe geglenged°, him° āsong° ond āgeaþ° þæt him beboden wæs.

55 Dā ongan sēo abbudisse clyppan° ond lufigear° þā Godes gife in þēm men ond heo hine þā monade° ond lēarde° þæt hē woruldhād° ānforlēte° ond munuchād° onfenge, ond hē þæt wel° þafode°. Ond heo hine in þæt mynster onfeng° mid his gōdum° ond hine gefpēoðde° tō gesommunge° þāra Godes þēowā°

ond heht hine lēran° þæt getæl° þæs hālgan° stæres° ond spelltes°. Ond hē eal þā hē in gehyrnesse° geleormian meakte mid hine gemyndgade° ond,

60 'swā swā clāne nēten eodorende', in þæt swēteste lēoð gehwerfde°. Ond his song ond his lēoð wæron swā wynsumu° tō gehýranne° þætte seolfan þā his lārēowas° æt° his mūðe wrooton° ond leomodon. Song hē ærest be middan-geardes gesceape° ond bi fruman° moncynnes ond eal þæt stār Genesis, þæt is sēo ærreste Moyses booc, ond eft° bi ūgonge° Israhēla folces of Ægyptia londe

65 ond bi ingonge° þæs gehāttandes° ond bi oðrum monegum spellum þæs hālgan gewrites canōnes bōca°, ond bi Crīstes 'menniscnesse' ond bi his prōwunge° ond bi his ūpāstignesse° in heofonas ond bi þæs Hālgan Gāstes° cyme° ond þāra apostola lāre, ond eft° bi þēm dæge þæs tōweardan° dōmes° ond bi fyrhtu° þæs tintreglican° wiites° ond bi swētnesse þæs heofonlecan rīces hē monig lēoð geworhte. Ond swelce° ēac oðer monig be þēm godcundan fremsumnessum° ond dōmum hē geworhte. In eallum þēm hē geomlice° gēmd° þæt hē men

52 adomed to them sang gave back 54 cherish delight in 55 urged instructed secular life abandon *sbj* 56 monastic life readily consented to 57 joined community servants 58 be taught sequence sacred history narrative 59 listening 60 turned 61 delightful hear 62 from wrote (down) 63 creation beginning 64 then exodus 65 entry promised land 66 incarnation passion 67 ascension Spirit's coming 68 future judgement terror 69 infernal torment 70 likewise blessings 71 earnestly took care

52 þý betstian lēoðe instr. phr.: 'with the best poetry'.

57 mid his gōdum 'with his possessions'; mistranslation of a Latin phr. meaning 'with all her people'.

59 eal þā 'all those (things that)'. mid hine gemyndgade 'remembered within himself', or 'turned over in his mind'.

60 swā swā... eodorende 'just like a clean beast chewing the cud'. According to OT law, 'clean' animals are those such as cattle, sheep and goats which have cloven (i.e. divided) hoofs, signifying discretion between good and evil, and which chew the cud (i.e. food already partly digested), signifying meditation on God's law. See Lev 11.2–4 and Deut 14.3–9.

61–2 seolfan þā his lārēowas 'those same teachers of his'.

65–6 þæs hālgan gewrites canōnes bōca A series of nouns in the gen.: 'of the books of (or from) the canon of holy scripture'.

66–7 menniscnesse... prōwunge... ūpāstignesse The original Latin has the resurrection inserted between the passion and the ascension in this list of the stages of Christ's life, but it reached none of the OE manuscripts.

āuge° 'from synna lufan ond māndæda' ond tō lufan ond tō geomfulnessse° āwehte° gōdra dæda. Forþon hē wæs se mon swīþe æfest ond 'regollecum þeodscipum eādmōðlice underþeodet'. Ond 'wið þēm þā ðe' in oðre wisan dōn woldon, hē wæs mid welme° micelre° ellenwōdnisse° onbærmed°. Ond hē forðon 'fægre ænde' his lif betýnde° ond geendade°.

75 Forþon þā 'oðere ūde nēalæcte' his gewitenesse° ond forðfore°, þā wæs hē 'feowertýnum dagum ær' þæt hē wæs 'līchomlicre° untrymnesse° þrycced° ond hefged°, hwæðre 'tō þon gemetlice þæt' hē ealle þā tīd meakte ge° sprecaþ ge° gongan°. Wæs þær in neaweste° untrumra° monna hūs 'in þēm' heora þēaw° wæs þæt heo þā untrumran ond þā ðe æt° forðfore° wæron inlædon sceoldon° ond him þær ætsomme° pegnian°. Þā bæd° hē his þegn° on æfenne þære neahte° þe hē of worulde gongende wæs þæt hē in þēm hūse him stōwe° gearwode° þæt hē gerestian meakte. Þā wundrode se þegn for hwon° hē ðes° bæde, forþon

85 him þūhte° þæt his forðfor swā nēah ne wære, dyde hwæðre swā swā hē cwæð ond bibæad°. Ond 'mid þý' hē ðā þær on reste eode ond hē, 'gefeonde mōde', sumu þing mid him spreccende ætgædere° ond glēowiende° wæs þe þær ær inne wæron, þā wæs ofer° middeneaht þæt hē frægn° hwæðer heo° ænig hūs' inne

72 might draw *sbj* yearning for +g 73 awoke 75 fervour *ds* great zeal *gs* fired

76 concluded ended 77 departure journey forth (*i.e.* death) 78 bodily *dsf* weakness

ds oppressed by 79 burdened both and 80 walk vicinity infirm custom 81 near

death 82 together minister to asked attendant night *gs* 83 a place should prepare

84 why for that 85 seemed 86 commanded 87 together joking 88 past asked they

72 from synna lufan ond māndæda The double complement of *lufan* is broken up: 'from love of sin and wrongdoings'.

73–4 regollecum þeodscipum eādmōðlice underþeodet 'humbly subject to the regular discipline(s)'; i.e. 'to the monastic rule'. wið þēm þā ðe 'against those, they who', i.e. 'against those who'.

76 fægre ænde instr. phr.: 'with a beautiful end' (*ænde* for *ende*).

77 oðere ūde nēalæcte impers. vb. with dat.: '(it) drew near to the time (of...)'.

78 feowertýnum dagum ær dat. of time, with the numeral declined as an adj. [§E3d]: 'fourteen days previously'. þæt hē wæs These superfluous words are best ignored in trans.

79 tō þon gemetlice þæt to that extent [instr. phr.] mildly that', i.e. 'sufficiently mildly that'.

80 in þēm 'into which'.

81 þā untrumran... inlædon sceoldon 'should bring the more infirm...'. The comp. adj. *untrumran* is used as a noun; *inlædon* is inf. (for *inlædan*).

86 mid þý instr. phr.: 'when', correl. with *þā* in 88. gefeonde mōde instr. phr.: 'with rejoicing heart'.

87–8 mid him... þe þær ær inne wæron 'with those who were already (*ær*) in there':

88 hūs 'eucharist (or house)'. This is the consecrated bread and wine used in the communion rite (itself called the eucharist), probably kept ready in the infirmary in case they were suddenly needed by a dying monk.

90 hæfdon. Pā ondswardon hēo ond cwædon: 'Hwylc bearf° is ðe° hūsles? Ne
 þīne forþfōre swā nēah is, nū° pā þus rōflice° ond þus glædlice° tō ūs spreccende
 eart.' Cwæð hē eft: 'Berað° mē hūs! tō.' Pā hē hit pā on honda hæfde, pā frægn
 hē hwæper hēo ealle smolt mōd ond būton eallum incan bliðe tō him hæfdon.
 Pā ondswardon hē ealle ond cwædon þæt hēo nænigne° incan tō him wiston° ac
 hēo ealle him swiðe blifmōde° wæron, ond hēo wrixendlice° hine bædon þæt
 hē him eallum bliðe wære. Pā ondswarade hē ond cwæð: 'Mīne brōðor, mīne
 pā læofan°, ic eom swiðe bliðemōd tō ēow ond tō eallum Godes monnum.' Ond
 swā° wæs hine getrymmende° mid þý heofonlecan wegneste° ond him °ðores
 lifes ingong° gēgearwode. Pā gýl° hē frægn hū nēah þære tīde wære þætte pā
 brōðor aīsan scolden ond Godes lof° ræran° ond heora °ūhtsong° singan. Pā
 ondswardon hēo: 'Nis hit feor tō þon°? Cwæð hē: 'Teala!° Wuton° wē wel þære
 tīde biðan°? Ond pā °him gebæd° ond hine° gesegnose° mid Cristes rōdetācne°
 ond his heafod onhylde° tō þām bolsstre° ond 'medmīcel fæc° onslēpte° ond
 swā mid stīlnesse° his lif geendade. Ond swā wæs geworden° 'þætte swā swā
 hlātre° mōde ond bilwitre° ond smyltre° wilsunnesse° Drihtne þēode°, þæt
 hē ēac swylice swā° smylte dēaðe middangeard° wæs forlætende° ond °tō his
 gesihðe° becwōm°. 'Ond sēo tunge þe° swā monig hālwende° word in pæs

89 need (of +g) for you 90 since cheerfully joyfully 91 Bring 93 no felt

94 kindly disposed (towards +d) in turn 96 beloved 97 'journey-provisions' (i.e. the

eucharist) 98 further 99 praise lift up 100 that Good! Let us 101 await himself

signed sign of cross 102 lowered pillow fell asleep 103 peace (had) come about

104 pure innocent serene devotion had served 106 came salutary

92 **smolt mōd...** hæfdon 'had a peaceful and cheerful (blifde) spirit, without any ran-
 cour, towards him'.

97 **wæs hine getrymmende** '(he) was strengthened', with rflx. acc. pron. We would
 expect the past part. *getrymmede*, rather than the pres. part. (though perhaps the sense is
 'was being strengthened').

97–8 **ðores lifes ingong** 'the entrance of [i.e. into] the next life'.

99 **ūhtsong** 'Matins', the office sung by the monks at about 2 or 3 a.m.; see
 1/40n.

101 **him gebæd** 'prayed', with rflx. dat. pron.

102 **medmīcel fæc** acc. of time: 'for a little while'.

103–5 **þætte swā swā... þæt hē ēac swylice swā** The correl. *þæt* is redundant: 'that
 just as ... so also he likewise ...'. A succession of datfs. is used in the comparison ('with a
 pure and innocent heart', etc).

105–6 **wæs forlætende** 'was leaving', i.e. 'left'. **tō his gesihðe** 'into his sight', i.e.
 'into his presence', with *Drihtne* the acc. antec. of the pron.

106 **Ond sēo tunge þe** An apparent mistranslation of Lat. *illaque lingua* which, in the
 context, ought to have been treated as an 'ablative' phr. ('and in the language'). not nom. It
 is best to render it as though the OE were *ond mid þære tungan þe*: 'and, with the tongue
 which ...'.

scyppendes lof gesette°, 'hē ðā swelce ēac pā ytmæstan° word in his herenisse°,
 hine seolfne segmīende° ond his gāst in his honda bebōdende°, betýnde°. Æac
 swelce þæt is gesegen° þæt hē wære gewis° his seolfes forðfōre, °of þām wē nū
 110 secgan hýrdon'.

107 (had) composed last praise 108 crossing commending 109 seen aware (of +g)

107–8 **hē ðā swelce ēac...** betýnde Not only does the vb. follow its subj. (*hē*) and obj.
 (*pā ytmæstan word*), but it is also separated from them by a double subordin. clause (*hine*
seolfne... bebōdende): 'he then also likewise concluded...'

109–10 **of þām... hýrdon** 'from what we just now [i.e. in this narrative] have heard'.