

BEOBWULF

A NEW VERSE TRANSLATION BY

SEAMUS HEANEY



"[HEANEY] HAS MADE A MASTERPIECE OUT OF A MASTERPIECE."
—ANDREW MOTION, *THE FINANCIAL TIMES*

ALSO BY SEAMUS HEANEY

POETRY

Death of a Naturalist

Door into the Dark

Wintering Out

North

Field Work

Poems 1965–1975

Sweeney Astray: A Version from the Irish

Station Island

The Haw Lantern

Selected Poems 1966–1987

Seeing Things

Sweeney's Flight (with photographs by Rachel Giese)

The Spirit Level

Opened Ground: Selected Poems 1966–1996

CRITICISM

Preoccupations: Selected Prose 1968–1978

The Government of the Tongue

The Redress of Poetry

PLAYS

The Cure at Troy: A Version of Sophocles' Philoctetes

BEOWULF

B E O W U L F

A N E W V E R S E T R A N S L A T I O N

S E A M U S H E A N E Y



W. W. NORTON & COMPANY

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In memory of Ted Hughes

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Introduction

*And now this is ‘an inheritance’—
Upright, rudimentary, unshiftable planked
In the long ago, yet willable forward
Again and again and again.*

BEOWULF: THE POEM

The poem called *Beowulf* was composed sometime between the middle of the seventh and the end of the tenth century of the first millennium, in the language that is to-day called Anglo-Saxon or Old English. It is a heroic narrative, more than three thousand lines long, concerning the deeds of a Scandinavian prince, also called Beowulf, and it stands as one of the foundation works of poetry in English. The fact that the English language has changed so much in the last thousand years means, however, that the poem is now generally read in translation and mostly in English courses at schools and universities. This has contributed to the impression that it was written (as Osip Mandelstam said of *The Divine Comedy*) “on official paper,” which is unfortunate, since what we are dealing with is a work of the greatest imaginative vitality, a masterpiece where the structuring of the tale is as elaborate as the beautiful contrivances of its language. Its narrative elements may belong to a previous age but as a work of art it lives in its own continuous present, equal to our knowledge of reality in the present time.

The poem was written in England but the events it describes are set in Scandinavia, in a “once upon a time” that is partly historical. Its hero, Beowulf, is the biggest presence among the warriors in the land of the Geats, a territory situated in what is now southern Sweden, and early in the poem Beowulf crosses the sea to the land of the Danes in order to clear their country of a man-eating monster called Grendel. From this expedition (which involves him in a second contest with Grendel’s mother) he returns in triumph and eventually rules for fifty years as king of his homeland. Then a dragon begins to terrorize the

countryside and Beowulf must confront it. In a final climactic encounter, he does manage to slay the dragon, but he also meets his own death and enters the legends of his people as a warrior of high renown.

We know about the poem more or less by chance because it exists in one manuscript only. This unique copy (now in the British Library) barely survived a fire in the eighteenth century and was then transcribed and titled, retranscribed and edited, translated and adapted, interpreted and reinterpreted, until it has become canonical. For decades it has been a set book on English syllabuses at university level all over the world. The fact that many English departments require it to be studied in the original continues to generate resistance, most notably at Oxford University, where the pros and cons of the inclusion of part of it as a compulsory element in the English course have been debated regularly in recent years.

For generations of undergraduates, academic study of the poem was often just a matter of construing the meaning, getting a grip on the grammar and vocabulary of Anglo-Saxon, and being able to recognize, translate, and comment upon random extracts which were presented in the examinations. For generations of scholars too the interest had been textual and philological; then there developed a body of research into analogues and sources, a quest for stories and episodes in the folklore and legends of the Nordic peoples which would parallel or foreshadow episodes in *Beowulf*. Scholars were also preoccupied with fixing the exact time and place of the poem's composition, paying minute attention to linguistic, stylistic, and scribal details. More generally, they tried to establish the history and genealogy of the dynasties of Swedes and Geats and Danes to which the poet makes constant allusion; and they devoted themselves to a consideration of the world-view behind the poem, asking to what extent (if at all) the newly Christian understanding of the world which operates in the poet's designing mind displaces him from his imaginative at-homeness in the world of his poem—a pagan Germanic society governed by a heroic code of honour, one where the attainment of a name for warrior-prowess among the living overwhelms any concern about the soul's destiny in the afterlife.

However, when it comes to considering *Beowulf* as a work of literature, there is one publication that stands out. In 1936, the Oxford scholar and teacher J.R.R. Tolkien published an epoch-making paper entitled "*Beowulf: The Monsters and the Critics*" which took for granted the poem's integrity and distinction as a work of art and proceeded to show in what this integrity and distinction inhered. He assumed that the poet had felt his way through the inherited material—the

fabulous elements and the traditional accounts of an heroic past—and by a combination of creative intuition and conscious structuring had arrived at a unity of effect and a balanced order. He assumed, in other words, that the *Beowulf* poet was an imaginative writer rather than some kind of back-formation derived from nineteenth-century folklore and philology. Tolkien's brilliant literary treatment changed the way the poem was valued and initiated a new era—and new terms—of appreciation.

It is impossible to attain a full understanding and estimate of *Beowulf* without recourse to this immense body of commentary and elucidation. Nevertheless, readers coming to the poem for the first time are likely to be as delighted as they are discomfited by the strangeness of the names and the immediate lack of known reference points. An English speaker new to *The Iliad* or *The Odyssey* or *The Aeneid* will probably at least have heard of Troy and Helen, or of Penelope and the Cyclops, or of Dido and the golden bough. These epics may be in Greek and Latin, yet the classical heritage has entered the cultural memory enshrined in English so thoroughly that their worlds are more familiar than that of the first native epic, even though it was composed centuries after them. Achilles rings a bell, but not Scyld Scēfing. Ithaca leads the mind in a certain direction, but not Heorot. The Sibyl of Cumae will stir certain associations, but not bad Queen Modthryth. First-time readers of *Beowulf* very quickly rediscover the meaning of the term “the dark ages,” and it is in the hope of dispelling some of the puzzlement they are bound to feel that I have added the marginal glosses which appear in the following pages.

Still, in spite of the sensation of being caught between a “shield-wall” of opaque references and a “word-hoard” that is old and strange, such readers are also bound to feel a certain “shock of the new.” This is because the poem possesses a mythic potency. Like Shield Sheafson (as Scyld Scēfing is known in this translation), it arrives from somewhere beyond the known bourne of our experience, and having fulfilled its purpose (again like Shield), it passes once more into the beyond. In the intervening time, the poet conjures up a work as remote as Shield's funeral boat borne towards the horizon, as commanding as the horn-pronged gables of King Hrothgar's hall, as solid and dazzling as Beowulf's funeral pyre that is set ablaze at the end. These opening and closing scenes retain a haunting presence in the mind; they are set pieces but they have the life-marking power of certain dreams. They are like the pillars of the gate of horn, through which wise dreams of true art can still be said to pass.

What happens in between is what William Butler Yeats would have called a

phantasmagoria. Three agons, three struggles in which the preternatural force-for-evil of the hero's enemies comes springing at him in demonic shapes. Three encounters with what the critical literature and the textbook glossaries call "the monsters." In three archetypal sites of fear: the barricaded night-house, the infested underwater current, and the reptile-haunted rocks of a wilderness. If we think of the poem in this way, its place in world art becomes clearer and more secure. We can conceive of it re-presented and transformed in performance in a *bunraku* theatre in Japan, where the puppetry and the poetry are mutually supportive, a mixture of technicolour spectacle and ritual chant. Or we can equally envisage it as an animated cartoon (and there has been at least one shot at this already), full of mutating graphics and minatory stereophonics. We can avoid, at any rate, the slightly cardboard effect which the word "monster" tends to introduce, and give the poem a fresh chance to sweep "in off the moors, down through the mist bands" of Anglo-Saxon England, forward into the global village of the third millennium.

Nevertheless, the dream element and overall power to haunt come at a certain readerly price. The poem abounds in passages which will leave an unprepared audience bewildered. Just when the narrative seems ready to take another step ahead into the main Beowulf story, it sidesteps. For a moment it is as if we have been channel-surfed into another poem, and at two points in this translation I indicate that we are in fact participating in a poem-within-our-poem not only by the use of italics but by a slight quickening of pace and shortening of metrical rein. The passages occur in lines 883–914 and lines 1070–1158, and on each occasion a minstrel has begun to chant a poem as part of the celebration of Beowulf's achievement. In the former case, the minstrel expresses his praise by telling the story of Sigemund's victory over a dragon, which both parallels Beowulf's triumph over Grendel and prefigures his fatal encounter with the *wyrm* in his old age. In the latter—the most famous of what were once called the "digressions" in the poem, the one dealing with a fight between Danes and Frisians at the stronghold of Finn, the Frisian king—the song the minstrel sings has a less obvious bearing on the immediate situation of the hero, but its import is nevertheless central to both the historical and the imaginative world of the poem.

The "Finnsburg episode" envelops us in a society that is at once honour-bound and blood-stained, presided over by the laws of the blood-feud, where the kin of a person slain are bound to exact a price for the death, either by slaying the killer or by receiving satisfaction in the form of *wergild* (the "man-price"), a legally

fixed compensation. The claustrophobic and doom-laden atmosphere of this interlude gives the reader an intense intimation of what *wyrd*, or fate, meant not only to the characters in the Finn story but to those participating in the main action of *Beowulf* itself. All conceive of themselves as hooped within the great wheel of necessity, in thrall to a code of loyalty and bravery, bound to seek glory in the eye of the warrior world. The little nations are grouped around their lord, the greater nations spoil for war and menace the little ones, a lord dies, defencelessness ensues, the enemy strikes, vengeance for the dead becomes an ethic for the living, bloodshed begets further bloodshed, the wheel turns, the generations tread and tread and tread. Which is what I meant above when I said that the import of the Finnsburg passage is central to the historical and imaginative world of the poem as a whole.

One way of reading *Beowulf* is to think of it as three agons in the hero's life, but another way would be to regard it as a poem which contemplates the destinies of three peoples by tracing their interweaving histories in the story of the central character. First we meet the Danes—variously known as the Shieldings (after Shield Sheafson, the founder of their line), the Ingwins, the Spear-Danes, the Bright-Danes, the West-Danes, and so on—a people in the full summer of their power, symbolized by the high hall built by King Hrothgar, one “meant to be a wonder of the world.” The threat to this gilded order comes from within, from marshes beyond the pale, from the bottom of the haunted mere where “Cain's clan,” in the shape of Grendel and his troll-dam, trawl and scavenge and bide their time. But it also comes from without, from the Heathobards, for example, whom the Danes have defeated in battle and from whom they can therefore expect retaliatory war (see ll. 2020–69).

Beowulf actually predicts this turn of events when he goes back to his own country after saving the Danes (for the time being, at any rate) by staving off the two “reavers from hell.” In the hall of his “ring-giver,” Hygelac, lord of the Geats, the hero discourses about his adventures in a securely fortified cliff-top enclosure. But this security is only temporary, for it is the destiny of the Geat people to be left lordless in the end. Hygelac's alliances eventually involve him in deadly war with the Swedish king, Ongentheow, and even though he does not personally deliver the fatal stroke (two of his thanes are responsible for this—see ll. 2484–89 and then the lengthier reprise of this incident at ll. 2922–3003), he is known in the poem as “Ongentheow's killer.” Hence it comes to pass that after the death of Beowulf, who eventually succeeds Hygelac, the Geats experience a great foreboding and the epic closes in a mood of sombre expectation. A world

is passing away, the Swedes and others are massing on the borders to attack, and there is no lord or hero to rally the defence.

The Swedes, therefore, are the third nation whose history and destiny are woven into the narrative, and even though no part of the main action is set in their territory, they and their kings constantly stalk the horizon of dread within which the main protagonists pursue their conflicts and allegiances. The Swedish dimension gradually becomes an important element in the poem's emotional and imaginative geography, a geography which entails, it should be said, no very clear map-sense of the world, more an apprehension of menaced borders, of danger gathering beyond the mere and the marshes, of *mearc-stapas* "prowling the moors, huge marauders / from some other world."

Within these phantasmal boundaries, each lord's hall is an actual and a symbolic refuge. Here is heat and light, rank and ceremony, human solidarity and culture; the *duguð* share the mead-benches with the *geogoð*, the veterans with their tales of warrior kings and hero-saviours from the past rub shoulders with young braves—*pegnas*, *eorlas*, thanes, retainers—keen to win such renown in the future. The prospect of gaining a glorious name in the *wael-raes*, in the rush of battle-slaughter, the pride of defending one's lord and bearing heroic witness to the integrity of the bond between him and his hall-companions—a bond sealed in the *glēo* and *gidd* of peace-time feasting and ring-giving—this is what gave drive and sanction to the Germanic warrior-culture enshrined in *Beowulf*.

Heorot and Hygelac's hall are the hubs of this value system upon which the poem's action turns. But there is another, outer rim of value, a circumference of understanding within which the heroic world is occasionally viewed as from a distance and recognized for what it is, an earlier state of consciousness and culture, one which has not been altogether shed but which has now been comprehended as part of another pattern. And this circumference and pattern arise, of course, from the poet's Christianity and from his perspective as an Englishman looking back at places and legends which his ancestors knew before they made their migration from continental Europe to their new home on the island of the Britons. As a consequence of his doctrinal certitude, which is as composed as it is ardent, the poet can view the story-time of his poem with a certain historical detachment and even censure the ways of those who lived *in illo tempore*:

Sometimes at pagan shrines they vowed

*offerings to idols, swore oaths
that the killer of souls might come to their aid
and save the people. That was their way,
their heathenish hope; deep in their hearts
they remembered hell. (ll. 175–80)*

At the same time, as a result of his inherited vernacular culture and the imaginative sympathy which distinguishes him as an artist, the poet can lend the full weight of his rhetorical power to Beowulf as he utters the first principles of the northern warrior's honour-code:

*It is always better
to avenge dear ones than to indulge in mourning.
For every one of us, living in this world
means waiting for our end. Let whoever can
win glory before death. When a warrior is gone,
that will be his best and only bulwark. (ll. 1384–89)*

In an age when “the instability of the human subject” is constantly argued for if not presumed, there should be no problem with a poem which is woven from two such different psychic fabrics. In fact, *Beowulf* perfectly answers the early modern conception of a work of creative imagination as one in which conflicting realities find accommodation within a new order; and this reconciliation occurs, it seems to me, most poignantly and most profoundly in the poem's third section, once the dragon enters the picture and the hero in old age must gather his powers for the final climactic ordeal. From the moment Beowulf advances under the crags, into the comfortless arena bounded by the rock-wall, the reader knows he is one of those “marked by fate.” The poetry is imbued with a strong intuition of *wyrd* hovering close, “unknowable but certain,” and yet, because it is imagined within a consciousness which has learned to expect that the soul will find an ultimate home “among the steadfast ones,” this primal human emotion has been transmuted into something less “zero at the bone,” more metaphysically tempered.

A similar transposition from a plane of regard which is, as it were, helmeted and hall-bound to one which sees things in a slightly more heavenly light is discernible in the different ways the poet imagines gold. Gold is a constant element, gleaming solidly in underground vaults, on the breasts of queens or the arms and regalia of warriors on the mead-benches. It is loaded into boats as

spoil, handed out in bent bars as hall gifts, buried in the earth as treasure, persisting underground as an affirmation of a people's glorious past and an elegy for it. It pervades the ethos of the poem the way sex pervades consumer culture. And yet the bullion with which Waels's son, Sigemund, weighs down the hold after an earlier dragon-slaying triumph (in the old days, long before Beowulf's time) is a more trustworthy substance than that which is secured behind the walls of Beowulf's barrow. By the end of the poem, gold has suffered a radiation from the Christian vision. It is not that it yet equals riches in the medieval sense of worldly corruption, just that its status as the ore of all value has been put in doubt. It is *lāne*, transitory, passing from hand to hand, and its changed status is registered as a symptom of the changed world. Once the dragon is disturbed, the melancholy and sense of displacement which pervade the last movement of the poem enter the hoard as a disabling and ominous light. And the dragon himself, as a genius of the older order, is bathed in this light, so that even as he begins to stir, the reader has a premonition that the days of his empery are numbered.

Nevertheless, the dragon has a wonderful inevitability about him and a unique glamour. It is not that the other monsters are lacking in presence and aura; it is more that they remain, for all their power to terrorize, creatures of the physical world. Grendel comes alive in the reader's imagination as a kind of dog-breath in the dark, a fear of collision with some hard-boned and immensely strong android frame, a mixture of Caliban and hoplite. And while his mother too has a definite brute-bearing about her, a creature of slouch and lunge on land if seal-swift in the water, she nevertheless retains a certain non-strangeness. As antagonists of a hero being tested, Grendel and his mother possess an appropriate head-on strength. The poet may need them as figures who do the devil's work, but the poem needs them more as figures who call up and show off Beowulf's physical might and his superb gifts as a warrior. They are the right enemies for a young glory-hunter, instigators of the formal boast, worthy trophies to be carried back from the grim testing-ground—Grendel's arm is ripped off and nailed up, his head severed and paraded in Heorot. It is all consonant with the surge of youth and the compulsion to win fame "as wide as the wind's home, / as the sea around cliffs," utterly a manifestation of the Germanic heroic code.

Enter then, fifty years later, the dragon. From his dry-stone vault, from a nest where he is heaped in coils around the body-heated gold. Once he is wakened, there is something glorious in the way he manifests himself, a Fourth of July effulgence fire-working its path across the night sky; and yet, because of the

centuries he has spent dormant in the tumulus, there is a foundedness as well as a lambency about him. He is at once a stratum of the earth and a streamer in the air, no painted dragon but a figure of real oneiric power, one that can easily survive the prejudice which arises at the very mention of the word “dragon.” Whether in medieval art or in modern Disney cartoons, the dragon can strike us as far less horrific than he is meant to be, but in the final movement of *Beowulf*, he lodges himself in the imagination as *wyrd* rather than *wyrm*, more a destiny than a set of reptilian vertebrae.

Grendel and his mother enter Beowulf’s life from the outside, accidentally, challenges which in other circumstances he might not have taken up, enemies from whom he might have been distracted or deflected. The dragon, on the other hand, is a given of his home ground, abiding in his underearth as in his understanding, waiting for the meeting, the watcher at the ford, the questioner who sits so sly, the “lion-limb,” as Gerard Manley Hopkins might have called him, against whom Beowulf’s body and soul must measure themselves. Dragon equals shadow-line, the psalmist’s valley of the shadow of death, the embodiment of a knowledge deeply ingrained in the species which is the very knowledge of the price to be paid for physical and spiritual survival.

It has often been observed that all the scriptural references in *Beowulf* are to the Old Testament. The poet is more in sympathy with the tragic, waiting, unredeemed phase of things than with any transcendental promise. Beowulf’s mood as he gets ready to fight the dragon—who could be read as a projection of Beowulf’s own chthonic wisdom refined in the crucible of experience—recalls the mood of other tragic heroes: Oedipus at Colonus, Lear at his “ripeness is all” extremity, Hamlet in the last illuminations of his “prophetic soul”:

*no easy bargain
would be made in that place by any man.*

*The veteran king sat down on the cliff-top.
He wished good luck to the Geats who had shared
his hearth and his gold. He was sad at heart,
unsettled yet ready, sensing his death.
His fate hovered near, unknowable but certain. (ll. 2415–21)*

Here the poet attains a level of insight that approaches the visionary. The subjective and the inevitable are in perfect balance, what is solidly established is bathed in an element which is completely sixth-sensed, and indeed the whole

slow-motion, constantly self-deferring approach to the hero's death and funeral continues to be like this. Beowulf's soul may not yet have fled "to its destined place among the steadfast ones," but there is already a beyond-the-grave aspect to him, a revenant quality about his resoluteness. This is not just metrical narrative full of anthropological interest and typical heroic-age motifs; it is poetry of a high order, in which passages of great lyric intensity—such as the "Lay of the Last Survivor" (ll. 2247–66) and, even more remarkably, the so-called "Father's Lament" (ll. 2444–62)—rise like emanations from some fissure in the bedrock of the human capacity to endure:

*It was like the misery felt by an old man
who has lived to see his son's body
swing on the gallows. He begins to keen
and weep for his boy, watching the raven
gloat where he hangs: he can be of no help.
The wisdom of age is worthless to him.
Morning after morning, he wakes to remember
that his child has gone; he has no interest
in living on until another heir
is born in the hall ...*

.....

*Alone with his longing, he lies down on his bed
and sings a lament; everything seems too large,
the steadings and the fields.*

Such passages mark an ultimate stage in poetic attainment; they are the imaginative equivalent of Beowulf's spiritual state at the end, when he tells his men that "doom of battle will bear [their] lord away," in the same way that the sea-journeys so vividly described in lines 210–28 and 1903–24 are the equivalent of his exultant prime.

At these moments of lyric intensity, the keel of the poetry is deeply set in the element of sensation while the mind's lookout sways metrically and far-sightedly in the element of pure comprehension. Which is to say that the elevation of *Beowulf* is always, paradoxically, buoyantly down to earth. And nowhere is this more obviously and memorably the case than in the account of the hero's funeral with which the poem ends. Here the inexorable and the elegiac combine in a description of the funeral pyre being got ready, the body being

burnt, and the barrow being constructed—a scene at once immemorial and oddly contemporary. The Geat woman who cries out in dread as the flames consume the body of her dead lord could come straight from a late-twentieth-century news report, from Rwanda or Kosovo; her keen is a nightmare glimpse into the minds of people who have survived traumatic, even monstrous events and who are now being exposed to a comfortless future. We immediately recognize her predicament and the pitch of her grief and find ourselves the better for having them expressed with such adequacy and dignity and unforgiving truth:

*On a height they kindled the hugest of all
funeral fires; fumes of woodsmoke
billowed darkly up, the blaze roared
and drowned out their weeping, wind died down
and flames wrought havoc in the hot bone-house,
burning it to the core. They were disconsolate
and wailed aloud for their lord's decease.
A Geat woman too sang out in grief;
with hair bound up, she unburdened herself
of her worst fears, a wild litany
of nightmare and lament: her nation invaded,
enemies on the rampage, bodies in piles,
slavery and abasement. Heaven swallowed the smoke.*

(ll. 3143–55)

ABOUT THIS TRANSLATION

When I was an undergraduate at Queen's University, Belfast, I studied *Beowulf* and other Anglo-Saxon poems and developed not only a feel for the language but a fondness for the melancholy and fortitude that characterized the poetry. Consequently, when an invitation to translate the poem arrived from the editors of *The Norton Anthology of English Literature*, I was tempted to try my hand. While I had no great expertise in Old English, I had a strong desire to get back to the first stratum of the language and to “assay the hoard” (l. 2509). This was during the middle years of the 1980s, when I had begun a regular teaching job at Harvard and was opening my ear to the untethered music of some contemporary American poetry. Saying yes to the *Beowulf* commission would be (I argued with myself) a kind of aural antidote, a way of ensuring that my linguistic anchor would stay lodged on the Anglo-Saxon sea-floor. So I undertook to do it.

Very soon, however, I hesitated. It was labour-intensive work, scriptorium-slow. I worked dutifully, like a sixth-former at homework. I would set myself twenty lines a day, write out my glossary of hard words in longhand, try to pick a way through the syntax, get the run of the meaning established in my head, and then hope that the lines could be turned into metrical shape and raised to the power of verse. Often, however, the whole attempt to turn it into modern English seemed to me like trying to bring down a megalith with a toy hammer. What had been so attractive in the first place, the hand-built, rock-sure feel of the thing, began to defeat me. I turned to other work, the commissioning editors did not pursue me, and the project went into abeyance.

Even so, I had an instinct that it should not be let go. An understanding I had worked out for myself concerning my own linguistic and literary origins made me reluctant to abandon the task. I had noticed, for example, that without any conscious intent on my part certain lines in the first poem in my first book conformed to the requirements of Anglo-Saxon metrics. These lines were made up of two balancing halves, each half containing two stressed syllables—"the spade sinks into gravelly ground: / My father, digging. I look down"—and in the case of the second line, there was alliteration linking "digging" and "down" across the caesura. Part of me, in other words, had been writing Anglo-Saxon from the start.

This was not surprising, given that the poet who had first formed my ear was Gerard Manley Hopkins. Hopkins was a chip off the Old English block, and the earliest lines I published when I was a student were as much pastiche Anglo-Saxon as they were pastiche Hopkins: "Starling thatch-watches and sudden swallow / Straight breaks to mud-nest, home-rest rafter" and so on. I have written about all this elsewhere and about the relation of my Hopkins ventriloquism to the speech patterns of Ulster—especially as these were caricatured by the poet W. R. Rodgers. Ulster people, according to Rodgers, are "an abrupt people / who like the spiky consonants of speech / and think the soft ones cissy" and get a kick out of "anything that gives or takes attack / like Micks, Teagues, tinkers' gets, Vatican."

Joseph Brodsky once said that poets' biographies are present in the sounds they make and I suppose all I am saying is that I consider *Beowulf* to be part of my voice-right. And yet to persuade myself that I was born into its language and that its language was born into me took a while: for somebody who grew up in the political and cultural conditions of Lord Brookeborough's Northern Ireland, it could hardly have been otherwise.

Sprung from an Irish nationalist background and educated at a Northern Irish Catholic school, I had learned the Irish language and lived within a cultural and ideological frame that regarded it as the language which I should by rights have been speaking but which I had been robbed of. I have also written, for example, about the thrill I experienced when I stumbled upon the word *lachtar* in my Irish-English dictionary and found that this word, which my aunt had always used when speaking of a flock of chicks, was in fact an Irish language word, and, more than that, an Irish word associated in particular with County Derry. Yet here it was, surviving in my aunt's English speech generations after her forebears and mine had ceased to speak Irish. For a long time, therefore, the little word was—to borrow a simile from Joyce—like a rapier point of consciousness pricking me with an awareness of language-loss and cultural dispossession, and tempting me into binary thinking about language. I tended to conceive of English and Irish as adversarial tongues, as either/or conditions rather than both/ands, and this was an attitude which for a long time hampered the development of a more confident and creative way of dealing with the whole vexed question—the question, that is, of the relationship between nationality, language, history, and literary tradition in Ireland.

Luckily, I glimpsed the possibility of release from this kind of cultural determinism early on, in my first arts year at Queen's University, Belfast, when we were lectured on the history of the English language by Professor John Braidwood. Braidwood could not help informing us, for example, that the word “whiskey” is the same word as the Irish and Scots Gaelic word *uisce*, meaning water, and that the River Usk in Britain is therefore to some extent the River Uisce (or Whiskey); and so in my mind the stream was suddenly turned into a kind of linguistic river of rivers issuing from a pristine Celto-British Land of Cock-aighe, a riverrun of Finnegans Wakespeak pouring out of the cleft rock of some pre-political, prelapsarian, ur-philological Big Rock Candy Mountain—and all of this had a wonderfully sweetening effect upon me. The Irish/English duality, the Celtic/Saxon antithesis were momentarily collapsed, and in the resulting etymological eddy a gleam of recognition flashed through the synapses and I glimpsed an elsewhere of potential which seemed at the same time to be a somewhere being remembered. The place on the language map where the Usk and the *uisce* and the whiskey coincided was definitely a place where the spirit might find a loophole, an escape route from what John Montague has called “the partitioned intellect,” away into some unpartitioned linguistic country, a region where one's language would not be a simple badge of ethnicity or a matter of

cultural preference or official imposition, but an entry into further language. And I eventually came upon one of these loopholes in *Beowulf* itself.

What happened was that I found in the glossary to C. L. Wrenn's edition of the poem the Old English word meaning "to suffer," the word *þolian*; and although at first it looked completely strange with its thorn symbol instead of the familiar *th*, I gradually realized that it was not strange at all, for it was the word that older and less educated people would have used in the country where I grew up. "They'll just have to learn to thole," my aunt would say about some family who had suffered an unforeseen bereavement. And now suddenly here was "thole" in the official textual world, mediated through the apparatus of a scholarly edition, a little bleeper to remind me that my aunt's language was not just a self-enclosed family possession but an historical heritage, one that involved the journey *þolian* had made north into Scotland and then across into Ulster with the planters and then across from the planters to the locals who had originally spoken Irish and then farther across again when the Scots Irish emigrated to the American South in the eighteenth century. When I read in John Crowe Ransom the line "Sweet ladies, long may ye bloom, and toughly I hope ye may thole," my heart lifted again, the world widened, something was furthered. The far-flungness of the word, the phenomenological pleasure of finding it variously transformed by Ransom's modernity and *Beowulf*'s venerability made me feel vaguely something for which again I only found the words years later. What I was experiencing as I kept meeting up with *thole* on its multicultural odyssey was the feeling which Osip Mandelstam once defined as a "nostalgia for world culture." And this was a nostalgia I didn't even know I suffered until I experienced its fulfilment in this little epiphany. It was as if, on the analogy of baptism by desire, I had undergone something like illumination by philology. And even though I did not know it at the time, I had by then reached the point where I was ready to translate *Beowulf*. *Polian* had opened my right-of-way.

So, in a sense, the decision to accept Norton's invitation was taken thirty-five years before the invitation was actually issued. But between one's sense of readiness to take on a subject and the actual inscription of the first lines, there is always a problematical hiatus. To put it another way: from the point of view of the writer, words in a poem need what the Polish poet Anna Swir once called "the equivalent of a biological right to life." The erotics of composition are essential to the process, some prereflective excitation and orientation, some sense that your own little verse-craft can dock safe and sound at the big quay of

the language. And this is as true for translators as it is for poets attempting original work.

It is one thing to find lexical meanings for the words and to have some feel for how the metre might go, but it is quite another thing to find the tuning fork that will give you the note and pitch for the overall music of the work. Without some melody sensed or promised, it is simply impossible for a poet to establish the translator's right-of-way into and through a text. I was therefore lucky to hear this enabling note almost straight away, a familiar local voice, one that had belonged to relatives of my father's, people whom I had once described in a poem as "big voiced Scullions."

I called them "big voiced" because when the men of the family spoke, the words they uttered came across with a weighty distinctness, phonetic units as separate and defined as delph platters displayed on a dresser shelf. A simple sentence such as "We cut the corn to-day" took on immense dignity when one of the Scullions spoke it. They had a kind of Native American solemnity of utterance, as if they were announcing verdicts rather than making small talk. And when I came to ask myself how I wanted *Beowulf* to sound in my version, I realized I wanted it to be speakable by one of those relatives. I therefore tried to frame the famous opening lines in cadences that would have suited their voices, but that still echoed with the sound and sense of the Anglo-Saxon:

*Hwaet wē Gār-Dena in geār-dagum
þēod-cyninga þrym gefrūnon,
hū ðā æpelingas ellen fremedon.*

Conventional renderings of *hwaet*, the first word of the poem, tend towards the archaic literary, with "lo" and "hark" and "behold" and "attend" and—more colloquially—"listen" being some of the solutions offered previously. But in Hiberno-English Scullionspeak, the particle "so" came naturally to the rescue, because in that idiom "so" operates as an expression which obliterates all previous discourse and narrative, and at the same time functions as an exclamation calling for immediate attention. So, "so" it was:

*So. The Spear-Danes in days gone by
and the kings who ruled them had courage and greatness.
We have heard of those princes' heroic campaigns.*

I came to the task of translating *Beowulf* with a prejudice in favour of

forthright delivery. I remembered the voice of the poem as being attractively direct, even though the diction was ornate and the narrative method at times oblique. What I had always loved was a kind of foursquareness about the utterance, a feeling of living inside a constantly indicative mood, in the presence of an understanding that assumes you share an awareness of the perilous nature of life and are yet capable of seeing it steadily and, when necessary, sternly. There is an undeluded quality about the *Beowulf* poet's sense of the world which gives his lines immense emotional credibility and allows him to make general observations about life which are far too grounded in experience and reticence to be called "moralizing." These so-called "gnomic" parts of the poem have the cadence and force of earned wisdom, and their combination of cogency and verity was again something that I could remember from the speech I heard as a youngster in the Scullion kitchen. When I translate lines 24–25 as "Behaviour that's admired / is the path to power among people everywhere," I am attending as much to the grain of my original vernacular as to the content of the Anglo-Saxon lines. But then the evidence suggests that this middle ground between oral tradition and the demands of written practice was also the ground occupied by the *Beowulf* poet. The style of the poem is hospitable to the kind of formulaic phrases which are the stock-in-trade of oral bards, and yet it is marked too by the self-consciousness of an artist convinced that "we must labour to be beautiful."

In one area, my own labours have been less than thorough-going. I have not followed the strict metrical rules that bound the Anglo-Saxon *scop*. I have been guided by the fundamental pattern of four stresses to the line, but I allow myself several transgressions. For example, I don't always employ alliteration, and sometimes I alliterate only in one half of the line. When these breaches occur, it is because I prefer to let the natural "sound of sense" prevail over the demands of the convention: I have been reluctant to force an artificial shape or an unusual word choice just for the sake of correctness.

In general, the alliteration varies from the shadowy to the substantial, from the properly to the improperly distributed. Substantial and proper are such lines as

The f́órtunes of wár f́ávoured Hróthgar (l. 64)
the h́ighest in the lánd, would lénd advíce (l. 172)
and f́ind f́riendship in the Éáther's embráce (l. 188).

Here the caesura is definite, there are two stresses in each half of the line, and the first stressed syllable of the second half alliterates with the first or the second

or both of the stressed syllables in the first half. The main deviation from this is one which other translators have allowed themselves—the freedom, that is, to alliterate on the fourth stressed syllable, a practice which breaks the rule but which nevertheless does bind the line together:

We have héard of those prínces' heróic campáigns (l. 3)
and he cróssed óver into the Lórd's kéeping (l. 27).

In the course of the translation, such deviations, distortions, syncopations, and extensions do occur; what I was after first and foremost was a narrative line that sounded as if it meant business, and I was prepared to sacrifice other things in pursuit of this directness of utterance.

The appositional nature of the Old English syntax, for example, is somewhat slighted here, as is the *Beowulf* poet's resourcefulness with synonyms and (to a lesser extent) his genius for compound-making, kennings, and all sorts of variation. Usually—as at line 1209, where I render *ȳða ful* as “frothing wave-vat,” and line 1523, where *beado-lēoma* becomes “battle-torch”—I try to match the poet's analogy-seeking habit at its most original; and I use all the common coinages for the lord of the nation, variously referred to as “ring-giver,” “treasure-giver,” “his people's shield” or “shepherd” or “helmet.” I have been less faithful, however, to the way the poet rings the changes when it comes to compounds meaning a sword or a spear or a battle or any bloody encounter with foes. Old English abounds in vigorous and evocative and specifically poetic words for these things, but I have tended to follow modern usage and in the main have called a sword a sword.

There was one area, however, where a certain strangeness in the diction came naturally. In those instances where a local Ulster word seemed either poetically or historically right, I felt free to use it. For example, at lines 324 and 2988 I use the word “graith” for “harness” and at 3026 “hoked” for “rooted about” because the local term seemed in each case to have special body and force. Then, for reasons of historical suggestiveness, I have in several instances used the word “bawn” to refer to Hrothgar's hall. In Elizabethan English, bawn (from the Irish *bó-dhún*, a fort for cattle) referred specifically to the fortified dwellings which the English planters built in Ireland to keep the dispossessed natives at bay, so it seemed the proper term to apply to the embattled keep where Hrothgar waits and watches. Indeed, every time I read the lovely interlude that tells of the minstrel singing in Heorot just before the first attacks of Grendel, I cannot help thinking

of Edmund Spenser in Kilcolman Castle, reading the early cantos of *The Faerie Queene* to Sir Walter Raleigh, just before the Irish burned the castle and drove Spenser out of Munster back to the Elizabethan court. Putting a bawn into *Beowulf* seems one way for an Irish poet to come to terms with that complex history of conquest and colony, absorption and resistance, integrity and antagonism, a history which has to be clearly acknowledged by all concerned in order to render it ever more “willable forward / Again and again and again.”

S.H.

A Note on Names

Old English, like Modern German, contained many compound words, most of which have been lost in Modern English. Most of the names in *Beowulf* are compounds. Hrothgar is a combination of words meaning “glory” and “spear” the name of his older brother, Heorogar, comes from “army” and “spear” Hrothgar’s sons Hrethric and Hrothmund contain the first elements of their father’s name combined, respectively, with *ric* (kingdom, empire, Modern German *Reich*) and *mund* (hand, protection). As in the case of the Danish dynasty, family names often alliterate. Masculine names of the warrior class have military associations. The importance of family and the demands of alliteration frequently lead to the designation of characters by formulas identifying them in terms of relationships. Thus Beowulf is referred to as “son of Ecgtheow” or “kinsman of Hygelac” (his uncle and lord).

The Old English spellings of names are mostly preserved in the translation. A few rules of pronunciation are worth keeping in mind. Initial *H* before *r* was sounded, and so Hrothgar’s name alliterates with that of his brother Heorogar. The combination *cg* has the value of *dg* in words like “edge.” The first element in the name of Beowulf’s father “Ecgtheow” is the same word as “edge,” and, by the figure of speech called synecdoche (a part of something stands for the whole), *ecg* stands for *sword* and Ecgtheow means “sword-servant.”

Alfred David

Old English

Hwæt wē Gār-Dena in geār-dagum
þēod-cyninga þrym gefrūnon,
hū ðā æþelingas ellen fremedon.

Oft Scyld Scēfing sceaþena þrēatum,
monegum mægþum meodo-setla oftēah;
egsode Eorle, syððan ærest wearð
fēasceaft funden; hē þæs frōfre gebād:
wēox under wolcnum, weorð-myndum þāh,
oðþæt him æghwylc þāra ymb-sittendra

10 ofer hron-rāde hýran scolde,
gomban gylðan: þæt wæs gōd cyning!
Ðæm eafera wæs æfter cenned
geong in gearðum, þone God sende
folce tō frōfre; fyren-ðearfe ongeat,
þæt hīe ær drugon aldor-lēase
lange hwīle; him þæs Līf-frēa,
wuldres Wealdend, worold-ære forgeaf;
Bēowulf wæs brēme —blæd wīde sprang—
Scyldes eafera, Scede-landum in.

20 Swā sceal geong guma gōde gewyrcean,
fromum feoh-giftum on fæder bearne,
þæt hine on ylde eft gewunigen
wil-gesīþas, þonne wīg cume,
lēode gelæsten; lof-dædum sceal
in mægþa gehwære man geþēon.

Him ðā Scyld gewāt tō gescæp-hwīle,
fela-hrōr, fēran on Frēan wære.
Hī hyne þā ætbæron tō brimes faroðe,
swæse gesīþas, swā hē selfa bæd,

30 þenden wordum wēold wine Scyldinga,
lēof land-fruma lange āhte.
Þær æt hýðe stōd hringed-stefna,
īsig ond ūt-fūs, æþelinges fær;
ālēdon þā lēofne þēoden,
bēaga bryttan on bearm scipes,
mārne be mæste; þær wæs mādma fela

of feor-wegum, frætwa, gelæded.
 Ne hȳrde ic cȳmlīcor cēol gegyrwan
 hilde-wǣpnum ond heaðo-wǣdum,
 40 billum ond byrnum; him on bearme læg
 mǣdma mænigo, þā him mid scoldon
 on flōdes æht feor gewītan.
 Nalæs hī hine læssan lācum tēodan,
 þēod-gestrēonum, þon þā dydon,
 þe hine æt frumsceaft forð onsendon
 ænne ofer ȳðe umbor-wesende.
 Þā gýt hī him āsetton segend gylденne
 hēah ofer hēafod, lēton holm beran,
 gēafon on gār-secg; him wæs geōmor sefa,
 50 murnende mōd. Men ne cunnon
 secgan tō sōðe, sele-rǣdende,
 hǣleð under heofenum, hwā þām hlæste onfēng.
 Ðā wæs on burgum Bēowulf Scyldinga,
 lēof lēod-cyning, longe þrāge
 folcum gefrāge; fæder ellor hwearf,
 aldor of earde. Oþþæt him eft onwōc
 hēah Healfdene; hēold, þenden lifde,
 gamol ond gūð-rēow, glæde Scyldingas.
 Ðæm fēower bearn forð-gerīmed
 60 in worold wōcun: weoroda rāswan,
 Heorogār, ond Hrōðgār ond Hālga til;
 hȳrde ic þæt wæs Onelan cwēn,
 Heaðo-Scilfingas heals-gebedda.
 Þā wæs Hrōðgāre here-spēd gyfen,
 wīges weorð-mynd, þæt him his wine-māgas
 georne hȳrdon, oððþæt sēo geogoð gewēox
 mago-driht micel. Him on mōd be-arn
 þæt heal-reced hātan wolde,
 medo-ærn micel men gewyrcean,
 70 þonne ylðo bearn æfre gefrūnon,
 ond þær on innan eall gedǣlan
 geongum ond ealdum, swylc him God sealde,
 būton folc-scare ond feorum gumena.
 Ðā ic wīde gefrægn weorc gebannan
 manigre mægþe geond þisne middan-geard,
 folc-stede frætwan. Him on fyrste gelomp,
 ædre mid yldum, þæt hit wearð eal-gearo,
 heal-ærna mǣst; scōp him Heort naman,
 sē þe his wordes geweald wīde hæfde.
 80 Hē bēot ne ālēh, bēagas dǣlde,
 sinc æt symle. Sele hlīfade

hēah ond horn-gēap, heaðo-wylma bād,
lāðan līges; ne wæs hit lenge þā gēn,
þæt se ecg-hete āþum-swerian
æfter wæl-nīðe wæcnan scolde.

Ða se ellen-gæst earfoðlice
þrāge geþolode, sē þe in þýstrum bād,
þæt hē dōgora gehwām drēam gehýrde
hlūdne in healle; þær wæs hearpan swēg,

90 swutol sang scopes. Sægde sē þe cūþe
frumsceaft fira feorran reccan,
cwæð þæt se Ælmihtiga eorðan worhte,
wlite-beorhtne wang, swā wæter bebūgeð:
gesette sige-hrēþig sunnan ond mōnan
lēoman tō lēohte land-būendum,
ond gefrætwaðe foldan scēatas
leomum ond lēafum; lif ēac gesceōp
cynna gehwylcum, þāra ðe cwise hwyrfaþ.

Swā ðā driht-guman drēamum lifdon,

100 ēadiglice, oððæt ān ongan
fyrene fremman fēond on helle.
Wæs se grimma gæst Grendel hāten,
mære mearc-stapa, sē þe mōras hēold,
fen ond fæsten; fīfel-cynnes eard
won-sælī wer weardode hwīle,
siþðan him Scyppend forscifen hæfde
in Caines cynne— þone cwealm gewræc
ēce Drihten, þæs þe hē Ābel slōg.

Ne gefeah hē þære fæhðe, ac hē hine feor forwræc,

110 Metod for þý mǣne, man-cynne fram.

Þanon untýdras ealle onwōcon,
eotenas ond ylfe ond orcnēas,
swylce gīgantas, þā wið Gode wunnon
lange þrāge; hē him ðæs lēan forgeald.

Gewāt ðā nēosian, syþðan niht becōm,
hēan hūses, hū hit Hring-Dene
æfter bēor-þege gebūn hæfdon;
fand þā ðær inne æþelinga gedriht
swefan æfter symble— sorge ne cūðon,

120 wonsceaft wera. Wiht unhælo,
grim ond grædig, gearo sōna wæs,
rēoc ond rēpe, ond on ræste genam
þritig þegna; þanon eft gewāt
hūðe hrēmig tō hām faran,
mid þære wæl-fylle wīca nēosan.

Ðā wæs on ūhtan mid ær-dæge

- Grendles gūð-cræft gumum undyrne;
þā wæs æfter wiste wōp up āhafen,
micel morgen-swēg. Mære þēoden,
130 æþeling ær-gōd, unblīðe sæt,
þolode ðrȳð-swȳð, þegn-sorge drēah,
syðþan hīe þæs lāðan lāst scēawedon
wergan gāstes. Wæs þæt gewin tō strang,
lāð ond longsum. Næs hit lengra fyrst,
ac ymb āne niht eft gefremede
morð-beala mære ond nō mearn fore,
fæhðe ond fyrene; wæs tō fæst on þām.
þā wæs eāð-fynðe þe him elles hwær
gerūmlīcor ræste sōhte,
140 bed æfter būrum, ðā him gebēacnod wæs,
gesægd sōðlice sweotolan tēcne
heal-ðegnes hete; hēold hyne syðþan
fyr ond fæstor sē þām fēonde ætwand.
Swā rīxode ond wið rihte wan
āna wið eallum, oðþæt īdel stōd
hūsa sēlest. Wæs sēo hwīl micel:
twelf wintra tīd torn geþolode
wine Scyldinga, wēana gehwelcne,
sīdra sorga; forðām secgum wearð,
150 ylða bearnum, undyrne cūð,
gyddum geōmore, þætte Grendel wan
hwīle wið Hrōþgār, hete-nīðas wæg,
fyrene ond fæhðe fela missēra,
singāle sæce; sibbe ne wolde
wið manna hwone mægenes Deniga,
feorh-bealo feorran, fēa þingian,
nē þær nænig witena wēnan þorfte
beorhtre bōte tō banan folmum;
ac se æglæca ēhtende wæs,
160 deorc dēaþ-scūa duguþe ond geogoþe,
seomade ond syrede; sin-nihte hēold
mistige mōras; men ne cunnon
hwyder hel-rūnan hwyrftum scrīþað.
Swā fela fyrena fēond man-cynnes,
atol ān-geŋgea, oft gefremede,
heardra hȳnða; Heorot eardode,
sinc-fāge sel sweartum nihtum;
nō hē þone gif-stōl grētan mōste,
māþðum for Metode, nē his myne wisse.
170 þæt wæs wræc micel wine Scyldinga,
mōdes brecða. Monig oft gesæt

rīce tō rūne, rāed eahtedon,
 hwæt swīð-ferhðum sēlest wære
 wið fār-gryrum tō gefremmanne.
 Hwīlum hīe gehēton æt hærg-trafum
 wīg-weorþunga, wordum bādon,
 þæt him gāst-bona gēoce gefremede
 wið þēod-þrēaum. Swylc wæs þēaw hyra,
 hāþenra hyht; helle gemundon
 180 in mōd-sefan, Metod hīe ne cūþon,
 dāda Dēmend, ne wiston hīe Drihten God
 nē hīe hūru heofena Helm herian ne cūþon,
 wuldres Waldend. Wā bið þām ðe sceal
 þurh slīðne nīð sāwle bescūfan
 in fýres fæþm, frōfre ne wēnan,
 wihte gewendan! Wēl bið þām þe mōt
 æfter dēað-dæge Drihten sēcean
 ond tō Fæder fæþmum freoðo wilnian!
 Swā ðā mæl-ceare maga Healfdenes
 190 singāla sēað; ne mihte snotor hæleð
 wēan onwendan; wæs þæt gewin tō swýð,
 lāþ ond longsum, þe on ðā lēode becōm,
 nýd-wracu nīþ-grim, niht-bealwa mæst.
 Þæt fram hām gefrægn Higelāces þegn,
 gōd mid Gēatum, Grendles dāda;
 sē wæs mon-cynnes mægenes strengest
 on þām dæge þysses līfes,
 æþele ond ēacen. Hēt him yð-lidan
 gōdne gegyrwan; cwæð, hē gūð-cyning
 200 ofer swan-rāde sēcean wolde,
 mærne þēoden, þā him wæs manna þearf.
 Ðone sīð-fæt him snotere ceorlas
 lýt-hwōn lōgon, þēah hē him lēof wære;
 hwetton hige-rōfne, hæl scēawedon.
 Hæfde se gōda Gēata lēoda
 cempan gecorone, þāra þe hē cēnoste
 findan mihte; fīf-týna sum
 sund-wudu sōhte; secg wīsade,
 lagu-cræftig mon, land-gemyrcu.
 210 Fyrst forð gewāt; flota wæs on yðum,
 bāt under beorge. Beornas gearwe
 on stefn stigon— strēamas wundon,
 sund wið sande; secgas bāron
 on bearm nacan beorhte frætwe,
 gūð-searo geatolīc; guman út scufon,
 weras on wil-sīð wudu bundenne.

Gewāt þā ofer wæg-holm, winde gefýsed,
 flota fāmī-heals, fugle gelīcost,
 oðþæt ymb ān-tīd ōþres dōgores
 220 wunden-stefna gewaden hæfde,
 þæt ðā līðende land gesāwon,
 brim-clifu blīcan, beorgas stēape,
 sīde sǣ-næssas; þā wæs sund liden,
 ēo-letes æt ende. Ðanon up hraðe
 Wedera lēode on wang stigon,
 sǣ-wudu sǣldon —syrca hrysedon,
 gūð-gewædo; Gode þancedon,
 þæs þe him ȝþ-lāde ēaðe wurdon.
 Ðā of wealle geseah weard Scildinga,
 230 sē þe holm-clifu healdan scolde,
 beran ofer bolcan beorhte randas,
 fyrd-searu fūslicu; hine fyrwyt bræc
 mōd-gehygdum, hwæt þā men wāeron.
 Gewāt him þā tō waroðe wicge rīdan
 þegn Hrōðgāres, þrymmum cwehte
 mægen-wudu mundum, meþel-wordum frægn:
 “Hwæt syndon gē searo-hæbbendra,
 byrnum werede, þe þus brontne cēol
 ofer lagu-strāte lædan cwōmon,
 240 hider ofer holmas? Ic hwīle wæs
 ende-sǣta, æg-wearde hēold,
 þē on land Dena lāðra nǣnig
 mid scip-herge sceðþan ne meahte.
 Nō hēr cūðlīcor cuman ongunnon
 lind-hæbbende; nē gē lēafnes-word
 gūð-fremmendra gearwe ne wisson,
 māga gemēdu. Nǣfre ic māran geseah
 eorla ofer eorþan, ðonne is ēower sum,
 secg on searwum; nis þæt seld-guma,
 250 wǣpnum geweorðad; nǣfre him his wlite lēoge,
 ænlic ansȝn. Nū ic ēower sceal
 frum-cyn witan, ær gē fyr heonan
 lēas-scēaweras on land Dena
 furþur fēran. Nū gē feor-būend,
 mere-līðende, mīnne gehȝrað
 ānfealdne gepōht; ofost is sēlest
 tō gecȝðanne hwanan ēowre cyme syndon.”
 Him se yldesta andswarode,
 werodes wīsa, word-hord onlēac:
 260 “Wē synt gum-cynnes Gēata lēode
 ond Higelāces heorð-genēatas;

wæs mīn fæder folcum gecyþed,
æþele ord-fruma Ecgbēow hāten,—
gebād wintra worn, ær hē on weg hwurfe,
gamol of geardum; hine gearwe geman
witena wēl-hwylc wīde geond eorþan.
Wē þurh holdne hige hlāford þīnne,
sunu Healfdenes, sēcean cwōmon,
lēod-gebyrgian; wes þū ūs lārena gōd!

270 Habbað wē tō þæm mæran micel ærende,
Deniga frēan; ne sceal þær dyrne sum
wesan, þæs ic wēne. Þū wāst—gif hit is,
swā wē sōþlice secgan hȳrdon—
þæt mid Scyldingum sceaðona ic nāt hwylc,
dēogol dæd-hata, deorcum nihtum
ēaweð þurh egsan uncū ðne nīð,
hȳnðu ond hrā-fyl. Ic þæs Hrōðgār mæg
þurh rūmne sefan ræd gelæran,
hū hē frōd ond gōd fēond oferswȳðeþ—

280 gyf him edwenden æfre scolde
bealuwa bisigu, bōt eft cuman—
ond þā cear-wylmas cōlran wurðað;
oððe ā syþðan earfoð-þrāge,
þrēa-nȳd þolað, þenden þær wunað
on hēah-stede hūsa sēlest.”

Weard maþelode, ðær on wicge sæt,
ombeht unforht; “Æghwæþres sceal
scearp scyld-wiga gescād witan,
worda ond worca, sē þe wēl þenceð.

290 Ic þæt gehȳre, þæt þis is hold weorod
frēan Scyldinga. Gewītaþ forð beran
wæpen ond gewædu; ic ēow wīsigē:
swylce ic magu-þegnas mīne hāte
wið fēonda gehwone flotan ēowerne,
nīw-tyrwydne nacan on sande
ārum healdan, oþðæt eft byreð
ofer lagu-strēamas lēofne mannan
wudu wunden-hals tō Weder-mearce:
gōd-fremmendra swylcum gifeþe bið,
300 þæt þone hilde-ræs hāl gedīgeð.”

Gewiton him þā fēran. Flota stille bād,
seomode on sāle sīd-fæþmed scip,
on ancre fæst. Eofor-līc scionon
ofer hlēor-bergan: gehroden golde,
fāh ond fȳ-heard, ferh wearde hēold:
gūþ-mōd grummon. Guman ōnetton,

- sigon ætsomne, oþþæt hȳ sæl timbred,
 geatolic ond gold-fāh ongyton mihton;
 þæt wæs fore-mærost fold-būendum
 310 receda under roderum, on þæm se rīca bād;
 līxte se lēoma ofer landa fela.
 Him þā hilde-dēor hof mōdigra
 torht getæhte, þæt hīe him tō mihton
 gegnum gangan; gūð-beorna sum
 wicg gewende, word æfter cwæð:
 “Mæl is mē tō fēran. Fæder al-walda
 mid ār-stafum ēowic gehealde
 sīða gesunde! Ic tō sære wille,
 wið wrāð werod wearde healdan.”
 320 Stræt wæs stān-fāh, stīg wīsoðe
 gumum ætgædere. Gūð-byrne scān,
 heard, hond-locen, hring-īren scīr
 song in searwum. Ðā hī tō sele furðum
 in hyra gryre-geatwum gangan cwōmon,
 setton sære-mēpe sīde scyldas,
 rondas regn-hearde, wið þæs recedes weal;
 bugon þā tō bence, byrnan hringdon,
 gūð-searo gumena. Gāras stōdon,
 sære-manna searo, samod ætgædere,
 330 æsc-holt ufan græg; wæs sē īren-þrēat
 wæpnum gewurþad. Ðā ðær wlonc hæleð
 ōret-mecgas æfter æpelum frægn:
 “Hwanon ferigeað gē fætte scyldas,
 græge syrcan ond grīm-helmas,
 here-sceafta hēap? Ic eom Hrōðgāres
 ār ond ombiht. Ne seah ic elþeodige
 þus manige men mōdiglīcran.
 Wēn’ ic þæt gē for wlenco, nalles for wræc-sīðum,
 ac for hige-þrymmum Hrōðgār sōhton.”
 340 Him þā ellen-rōf andswarode,
 wlanc Wedera lēod, word æfter spræc,
 heard under helme: “Wē synt Higelāces
 bēod-genēatas; Bēowulf is mīn nama.
 Wille ic āsecgan sunu Healfdenes,
 mærum þeodne mīn ærende,
 aldre þīnum, gif hē ūs geunnan wile,
 þæt wē hine swā gōdne grētan mōton.”
 Wulfgār maþelode: þæt wæs Wendla lēod,
 wæs his mōd-sefa manegum gecyðed,
 350 wīg ond wīsdōm: “Ic þæs wine Deniga
 frēan Scildinga frīnan wille,

bēaga bryttan, swā þū bēna eart,
þēoden mārne, ymb þinne sīð,
ond þē þā andsware ædre gecyðan,
ðe mē se gōða āgifuþ þenceð.”

Hwearf þā hrædlīce, þær Hrōðgār sæt,
eald ond unhār mid his eorla gedriht;
ēode ellen-rōf, þæt hē for eaxlum gestōd
Deniga frēan: cūþe hē duguðe þēaw.

360 Wulfgār maðelode tō his wine-drihtne:

“Hēr syndon geferede, feorran cumene
ofer geofenes begang Gēata lēode;
þone yldestan ōret-mecgas
Bēowulf nemnað; hȳ bēnan synt,
þæt hīe, þēoden mīn, wið þē mōton
wordum wrixlan. Nō ðū him wearne getēoh
ðīnra gegn-cwida, glæd-man Hrōðgār:
hȳ on wīg-getāwum wyrðe þinceað
eorla geæhtlan; hūru se aldor dēah,

370 sē þæm heaðo-rincum hider wīsade.”

Hrōðgār maþelode, helm Scyldinga:
“Ic hine cūðe cniht-wesende;
wæs his eald-fæder Ecgbēo hāten,
ðæm tō hām forgeaf Hrēþel Gēata
āngan dohtor; is his eafora nū
heard hēr cumen, sōhte holdne wine.
Ðonne sægdon þæt sǣ-līþende,
þā ðe gif-sceattas Gēata fyredon
þyder tō þance, þæt hē þrītiges

380 manna mægen-cræft on his mund-gripe,

heapō-rōf hæbbe. Hine hālig God
for ār-stafum ūs onsende
tō West-Denum, þæs ic wēn hæbbe,
wið Grendles gryre. Ic þæm gōðan sceal
for his mōd-þræce mādmas bēodan.
Bēo ðū on ofeste, hāt in gān,
sēon sibbe-gedriht samod ætgædere;
gesaga him ēac wordum þæt hīe sint wil-cuman
Deniga lēodum!” Þā tō dura healle

390 Wulfgār ēode, word inne ābēad:

Ēow hēt secgan sige-drihten mīn,
aldor Ēast-Dena, þæt hē ēower æþelu can:
ond gē him syndon ofer sǣ-wylmas,
heard-hicgende, hider wil-cuman.
Nū gē mōton gangan in ēowrum gūð-getāwum,
under here-grīman, Hrōðgār gesēon;

lætað hilde-bord hēr onbīdan,
wudu, wæl-sceaftas, worda geþinges.”

 Ārās þā se rīca, ymb hine rinc manig,
400 prȳðlīc þegna hēap; sume þær bidon,
 heaðo-rēaf hēoldon, swā him se hearda bebēad.
 Snyredon ætsomne, þā secg wīsode,
 under Heorotes hrōf; ēode hilde-dēor,
 heard under helme, þæt hē on hēoðe gestōd.
 Bēowulf maðelode —on him byrne scān,
 searo-net seowed smiþes orþancum

 “Wæs þū, Hrōðgār, hāl! Ic eom Higelāces
 mæg ond mago-ðegn; hæbbe ic mārða fela
 ongunnen on geogoþe. Mē wearð Grendles þing

410 on mīnre ēþel-tyrf undyrne cūð;
 secgað sǣ-līðend, þæt þæs sele stande,
 reced sēlesta, rinca gehwylcūm
 īdel ond unnyt, siððan æ fen-lēoht
 under heofenes hādor beholen weorþeð.
 Þā mē þæt gelærdon lēode mīne,
 þā sēlestan, snotere ceorlas,
 þēoden Hrōðgār, þæt ic þē sōhte,
 forþan hīe mægenes cræft mīne cū þon:
 selfe ofersāwon, ðā ic of searwum cwōm,

420 fāh from fēondum, þær ic fīfe geband,
 ȳðde eotena cyn, ond on ȳðum slōg
 niceras nihtes, nearo-þearfe drēah,
 wræc Wedera nīð —wēan āhsodon—
 forgrand gramum: ond nū wið Grendel sceal,
 wið þām āglǣ can āna gehēgan
 ðing wið þyrse. Ic þē nū ðā,
 brego Beorht-Dena, biddan wille,
 eodor Scyldinga, ānre bēne:

 þæt ðū mē ne forwyrne, wīgendra hlēo,
430 frēo-wine folca, nū ic þus feorran cōm,
 þæt ic mōte āna ond mīnra eorla gedryht,
 þes hearda hēap, Heorot fǣlsian.
 Hæbbe ic ēac geāhsod, þæt se āglǣca
 for his won-hȳdum wǣpna ne recceð.
 Ic þæt þonne forhicge, swā mē Higelāc sīe,
 mīn mon-drihten, mōdes blīðe,
 þæt ic sweord bere oþðe sīdne scyld,
 geolo-rand tō gūþe; ac ic mid grāpe sceal
 fōn wið fēonde ond ymb feorh sacan,

440 lāð wið lāþum; ðær gelȳfan sceal
 Dryhtnes dōme sē þe hine dēað nimeð.

Wēn' ic þæt hē wille, gif hē wealdan mōt,
 in þæm gū ð-sele Gēotena lēode
 etan unforhte, swā hē oft dyde,
 mægen hrēð-manna. Nā þū mīnne þearft
 hafalan hȳdan, ac hē mē habban wile
 drēore fāhne, gif mec dēað nimeð;
 byreð blōdig wæl, byrgean þenceð;
 eteð ān-genga unmurnlice,
 450 mearcað mōr-hopu; nō ðū ymb mīnes ne þearft
 līces feorme leng sorgian.
 Onsend Higelāce, gif mec hild nime,
 beadu-scrūda betst, þæt mīne brēost wereð,
 hrægla sēlest; þæt is Hrædlan lāf,
 Wēlandes geweorc. Gæð ā wyrd swā hīo scel!"
 Hrōðgār maþelode, helm Scyldinga:
 "For were-fyhtum þū, wine mīn Bēowulf,
 ond for ār-stafum ūsic sōhtest.
 Geslōh þīn fæder fāhðe mæste,
 460 wearþ hē Heaþolāfe tō hand-bonan
 mid Wilfingum; ðā hine wāra cyn
 for here-brōgan habban ne mihte.
 Þanon hē gesōhte Sūð-Dena folc
 ofer ȳða gewearc, Ār-Scyldinga;
 ðā ic furþum wēold folce Deniga
 ond on geogoðe hēold grimme-rīce,
 hord-burh hæleþa; ðā wæs Heregār dēad,
 mīn yldra mæg unlifigende,
 bearn Healfdenes; sē wæs betera ðonne ic!
 470 Siððan þā fāhðe fēo þingode;
 sende ic Wylfingum ofer wæteres hrycg
 ealde mādmas; hē mē āþas swōr.
 Sorh is mē tō secganne on sefan mīnum
 gumena ængum, hwæt mē Grendel hafað
 hȳnðo on Heorote mid his hete-þancum,
 fæc-nīða gefremed; is mīn flet-werod,
 wīg-hēap gewanod; hīe wyrd forswēop
 on Grendles gryre. God ēaþe mæg
 þone dol-sceaðan dāda getwæfan!
 480 Ful oft gebēotedon bēore druncne
 ofer ealo-wæge ōret-mecgas,
 þæt hīe in bēor-sele bīdan woldon
 Grendles gūþe mid gryrum ecga.
 Ðonne wæs þēos medo-heal on morgen-tīd,
 driht-sele drēor-fāh, þonne dæg līxte,
 eal benc-þelu blōde bestȳmed,

heall heoru-drēore; āhte ic holdra þy læs
dēorre duguðe, þē þā dēað fornam.

Site nū tō symle, ond on sǣl meoto
490 sige hrēð-secga, swā þīn sefa hwette!”

Þā wæs Gēat-mæcgum geador ætsomne
on bēor-sele benc gerȳmed;
þær swīð-ferhþe sittan ēodon,
þrȳðum dealle; þegn nytte behēold,
sē þe on handa bær hroden ealo-wæge,
scencte scīr-wered; scop hwīlum sang
hādor on Heorote; þær wæs hæleða drēam,
duguð unlȳtel Dena ond Wedera.

Unferð mapelode, Ecglāfes bearn,
500 þe æt fōtum sæt frēan Scyldinga,
onband beadu-rūne: wæs him Bēowulfes sīð,
mōdges mere-faran, micel æfþunca,
forþon þe hē ne ūþe, þæt ænig oðer man
æfre mæraða þon mā middan-geardes
gehēdde under heofenum þonne hē sylfa:
“Eart þū sē Bēowulf, sē þe wið Breca wunne,
on sīdne sǣ ymb sund flite,
ðær git for wlence wada cunnedon
ond for dol-gilpe on dēop wæter

510 aldrum nēþdon? Nē inc ænig mon,
nē lēof nē lāð, belēan mihte
sorh-fullne sīð, þā git on sund rēon;
þær git ēagor-strēam earmum þehton,
mæton mere-stræta, mundum brugdon,
glidon ofer gār-secg. Geofon ȳpum wēol,
wintrys wylmum; git on wāteres æht
seofon niht swuncon; hē þe æt sunde oferflāt,
hæfde mære mægen; þā hine on morgen-tīd
on Heaþo-Rāmes holm up ætbær.

520 Ðonon hē gesōhte swæsne ēðel,
lēof his lēodum, lond Brondinga,
freoðo-burh fægere, þær hē folc āhte,
burh ond bēagas. Bēot eal wið þē
sunu Bēanstānes sōðe gelæste.
Ðonne wēne ic tō þē wýrsan geþingea,
ðēah þū heaðo-rāsa gehwær dohte,
grimre gū ðe, gif þū Grendles dearst
niht-longne fyrst nēan bīdan.”

Bēowulf mapelode, bearn Ecgbēowes:
530 “Hwæt þū worn fela, wine mīn Unferð,
bēore druncen ymb Breca spræce,

sægdest from his siðe! Sō ð ic talige
 þæt ic mere-strengo māran āhte,
 earfeþo on ȳþum, ðonne ænig oþer man.
 Wit þæt gecwædon cniht-wesende
 ond gebēotedon —wæron bēgen þā gīt
 on geogoð-fēore— þæt wit on gār-secg ūt
 aldrum nēðdon; ond þæt geæfndon swā.
 Hæfdon swurd nacod, þā wit on sund rēon,
 540 heard on handa; wit unc wið hron-fixas
 werian þōhton; nō hē wiht fram mē
 flōd-ȳþum feor flēotan meahte,
 hraþor on holme, nō ic fram him wolde.
 Ðā wit ætsomne on sǣ wæron
 fif nihta fyrst, oþþæt unc flōd tōdrāf,
 wado weallende, wedera cealdost,
 nīpende niht, ond norþan-wind
 heaðo-grim ondhwearf. Hrēo wæron ȳþa,
 wæs mere-fixa mōd onhrēred.
 550 Þær mē wið lāðum līc-syrce mīn,
 heard, hond-locen, helpe gefremede,
 beado-hrægl brōden on brēostum læg
 golde gegyrwed. Mē tō grunde tēah
 fāh fēond-scaða, fæste hæfde
 grim on grāpe; hwæþre mē gyfeþe wearð,
 þæt ic āglæcan orde geræhte,
 hilde-bille; heaþo-ræs fornam
 mihtig mere-dēor þurh mīne hand.
 “Swā mec gelōme lāðo-getēonan
 560 þrēatedon þearle; ic him þēnode
 dēoran sweorde, swā hit gedēfe wæs.
 Næs hīe ðære fülle gefēan hæfdon,
 mǣn-fordædlan, þæt hīe mē þēgon,
 symbel ymbsæton sǣ-grunde nēah;
 ac on mergenne mēcum wunde
 be ȳð-lāfe uppe lǣgon,
 sweordum āswefede, þæt syðþan nā
 ymb brontne ford brim-līðende
 lāde ne letton. Lēoht ēastan cōm,
 570 beorht bēacen Godes; brimu swaþredon
 þæt ic sǣ-næssas gesēon mihte,
 windige weallas. Wyrð oft nereð
 unfāgne eorl, þonne his ellen dēah.
 Hwæþere mē gesælde, þæt ic mid sweorde ofslōh
 niceras nigene. Nō ic on niht gefrægn
 under heofones hwealf heardran feohtan,

nē on ēg-strēamum earmran mannon.
 Hwæþere ic fāra feng fēore gedīgde,
 sīþes wērig. Ðā mec sǣ oþbær,
 580 flōd æfter faroðe on Finna land,
 wadu weallendu. Nō ic wiht fram þē
 swylcra searo-nīða secgan hȳrde,
 billa brōgan. Breca nǣfre gīt
 æt heaðo-lāce, nē gehwæþer incer,
 swā dēorlice dǣd gefremede
 fāgum sweordum —nō ic þæs fela gylpe—
 þēah ðū þīnum brōðrum tō banan wurde,
 hēafod-mægum; þæs þū in helle scealt
 werhðo drēogan, þēah þīn wit duge.
 590 Secge ic þē tō sōðe, sunu Ecglāfes,
 þæt nǣfre Grendel swā fela gryra gefremede,
 atol æglāca ealdre þīnum,
 hȳnðo on Heorote, gif þīn hige wære,
 sefa swā searo-grim, swā þū self talast;
 ac hē hafað onfunden, þæt hē þā fāhðe ne þearf,
 atole ecg-þræce ēower lēode
 swīðe onsittan, Sige-Scyldinga.
 Nymeð nȳd-bāde, nǣnegum ārað
 lēode Deniga, ac hē lust wigeð,
 600 swefeð ond sendeþ, secce ne wēneþ
 tō Gār-Denum. Ac ic him Gēata sceal
 eafoð ond ellen ungeāra nū,
 gūþe gebēodan. Gǣþ eft sē þe mōt
 tō medo mōdig, sīþþan morgen-lēoht
 ofer ylða bearn oþres dōgores,
 sunne swegl-wered sūþan scīneð!”
 Ðā wæs on sālum sinces brytta,
 gamol-feax ond gūð-rōf; gēoce gelȳfde
 brego Beorht-Dena, gehȳrde on Bēowulfe
 610 folces hȳrde fæst-rǣdne geþōht.
 Ðær wæs hǣleþa hleahtor, hlyn swynsode,
 word wæron wynsume. Ēode Wealhþēow forð,
 cwēn Hrōðgāres, cynna gemyndig;
 grētte gold-hroden guman on healle,
 ond þā frēolic wīf ful gesealde
 ærest Ēast-Dena ēþel-wearde;
 bæd hine blīðne æt þære bēor-þege,
 lēodum lēofne; hē on lust geþeah
 symbel ond sele-ful, sige-rōf kyning.
 620 Ymb-ēode þā ides Helminga
 duguþe ond geogoþe dæl æghwylcne,

sinc-fato sealde, oþþæt sæl ālamp,
 þæt hīo Bēowulfe, bēag-hroden cwēn
 mōde geþungen, medo-ful ætbær.
 Grētte Gēata lēod, gode þancode
 wīs-fæst wordum, þæs ðe hire se willa gelamp,
 þæt hēo on ænigne eorl gelȳfde
 fyrena frōfre. Hē þæt ful geþeah,
 wæl-rēow wiga, æt Wealhþēon,
 630 ond þā gyddode gūþe gefȳsed;
 Bēowulf maþelode, bearn Ecgbēowes:
 “Ic þæt hogode, þā ic on holm gestāh,
 sǣ-bāt gesæt mid mīnra secga gedriht,
 þæt ic ānunga ēowra lēoda
 willan geworhte, oþðe on wæl crunge,
 fēond-grāpum fæst. Ic gefremman sceal
 eorlīc ellen, oþðe ende-dæg
 on þisse meodu-healle mīnne gebīdan.”
 Ðām wīfe þā word wēl līcodon,
 640 gilp-cwide Gēates; ēode gold-hroden
 frēolicu folc-cwēn tō hire frēan sittan.
 Ðā wæs eft swā ær inne on healle
 þryð-word sprecen, ðēod on sǣlum,
 sige-folca swēg, oþþæt semninga
 sunu Healfdenes sēcean wolde
 æfen-ræste. Wiste þām āhlǣ can
 tō þām hēah-sele hilde geþinged,
 siððan hīe sunnan lēoht gesēon meahton,
 oþ ðe nīpende niht ofer ealle,
 650 scadu-helma gesceapu scrīðan cwōman
 wan under wolcnum. Werod eall ārās.
 Gegrētte þā guma oþerne,
 Hrō ðgār Bēowulf, ond him hǣl ābēad,
 wīn-ærnes gewæld, ond þæt word ācwæð:
 “Nǣfre ic ānegum men ær ālȳfde,
 siððan ic hond ond rond hebban mihte,
 ðryþ-ærn Dena būton þē nū ðā.
 Hafa nū ond geheald husa sēlest:
 gemyne mǣrþo, mægen-ellen cȳð,
 660 waca wið wrāpum! Ne bið þē wilna gād
 gif þū þæt ellen-weorc aldre gedīgest.”
 Ðā him Hrōþgār gewāt mid his hǣleþa gedryht,
 eodur Scyldinga ūt of healle;
 wolde wīg-fruma Wealhþēo sēcan,
 cwēn tō gebeddan. Hæfde kyning-wuldor
 Grendle tōgēanes, swā guman gefrungon,

sele-weard āseted; sundor-nytte behēold
 ymb aldor Dena, eoton-weard' ābēad.
 Hūru Gēata lēod georne truwode
 670 mōdgan mægnes, Metodes hylde.
 Ðā hē him of dyde īsern-byrnan,
 helm of hafelan, sealde his hyrsted sweord,
 īrena cyst ombiht-þegne,
 ond gehealdan hēt hilde-geatwe.
 Gespræc þā se gōða gylp-worda sum,
 Bēowulf Gēata, ær hē on bed stige:
 "Nō ic mē an here-wæsmun hnāgran talige
 gūþ-geweorca þonne Grendel hine;
 forþan ic hine sweorde swebban nelle,
 680 aldre benēotan, þēah ic eal mæge.
 Nāt hē þāra gōða, þæt hē mē ongēan slēa,
 rand gehēawe, þēah ðe hē rōf sīe
 nīþ-geweorca: ac wit on niht sculon
 secge ofersittan, gif hē gesēcean dear
 wīg ofer wāpen: ond siþðan wītig God
 on swā hwæþere hond, hālig Dryhten,
 mærho dēme, swā him gemet þince."
 Hylde hine þā heaþo-dēor, hlēor-bolster onfēng
 eorles andwlitan, ond hine ymb monig
 690 snellīc sǣ-rinc sele-reste gebēah.
 Nænig heora þōhte, þæt hē þanon scolde
 eft eard-lufan æfre gesēcean,
 folc oþðe frēo-burh, þær hē āfēded wæs;
 ac hīe hæfdon gefrūnen, þæt hīe ær tō fela micles
 in þæm wīn-sele wæl-dēað fornam,
 Denigea lēode. Ac him Dryhten forgeaf
 wīg-spēda gewiofu, Wedera lēodum,
 frōfor ond fultum, þæt hīe fēond heora
 ðurh ānes cræft ealle ofercōmon,
 700 selfes mihtum. Sōð is gecyþed,
 þæt mihtig God manna cynnes
 weold wīde-ferhð. Cōm on wanre niht
 scrīðan sceadu-genga; scēotend swāefon,
 þā þæt horn-reced healdan scoldon,
 ealle būton ānum. Þæt wæs yldum cūþ,
 þæt hīe ne mōste, þā Metod nolde,
 se syn-scaþa under sceadu bregdan,
 ac hē wæccende wrāpum on andan
 bād bolgen-mōd beadwa gepinges.
 710 Ðā cōm of mōre under mist-hleoþum
 Grendel gongan, Godes yrre bær,

mynte se mǎn-scaða manna cynnes
sumne besyrwan in sele þām hēan.
Wōd under wolcnum, tō þæs þe hē wīn-reced,
gold-sele gumena gearwost wisse,
fættum fāhne. Ne wæs þæt forma sīð
þæt hē Hrōþgāres hām gesōhte.
Nǣfre hē on aldor-dagum ær nē siþðan
heardran hǣle heal-ðegnas fand.

720 Cōm þā tō recede rinc sīðian
drēamum bedǣled. Duru sōna onarn
fȳr-bendum fæst, syþðan hē hire folmum gehrān:
onbræd þā bealo-hȳdig, ðā hē gebolgen wæs,
recedes mūþan. Raþe æfter þon
on fāgne flōr fēond treddode,
ēode yrre-mōd; him of ēagum stōd
ligge gelīcost lēoht unfæger.
Geseah hē in recede rinca manige,
swefan sibbe-gedriht samod ætgædere,

730 mago-rinca hēap. Ðā his mōd āhlōg;
mynte þæt hē gedælde, ær þon dæg cwōme,
atol āglǣca, ānra gehwylces
lif wið līce, þā him ālumpen wæs
wist-fylle wēn. Ne wæs þæt wyrd þā gēn,
þæt hē mā mōste manna cynnes
ðicgean ofer þā niht. Ðrȳð-swȳð behēold,
mæg Higelāces, hū se mǎn-scaða
under fār-gripum gefaran wolde.
Nē þæt se āglǣ ca yldan þōhte,

740 ac hē gefēng hraðe forman sīðe
slǣpendne rinc, slāt unwearnum,
bāt bān-locan, blōd ēdrum dranc,
syn-snǣdum swealh; sōna hǣfde
unlyfigendes eal gefeormod,
fēt ond folma. Forð nēar ætstōp,
nam þā mid handa hige-þīhtigne
rinc on ræste —ræhte ongēan
fēond mid folme; hē onfēng hraþe
inwit-þancum ond wið earm gesæt.

750 Sōna þæt onfunde fyrena hyrde,
þæt hē ne mētte middan-geardes,
eorþan scēatta on elran men
mund-gripe mǣran; hē on mōde wearð
forht on ferhðe; nō þȳ ær fram meahte.
Hyge wæs him hin-fūs, wolde on heolster flēon,
sēcan dēofla gedræg; ne wæs his drohtoð þær,

swylce hē on ealder-dagum ær gemētte.
 Gemunde þā se gōda mæg Higelāces
 æfen-spræce, up-lang āstōd
 760 ond him fæste wiðfēng; fingras burston:
 eoten wæs ūtweard, eorl furþur stōp.
 Mynte se mæra, þær hē meahte swā,
 wīdre gewindan ond on weg þanon
 flēon on fen-hopu; wiste his fingra geweald
 on grames grāpum; þæt wæs gēocor sīð
 þæt se hearm-scaþa tō Heorute ātēah.
 Dryht-sele dynede, Denum eallum wearð,
 ceaster-būendum, cēnra gehwylcum,
 eorlum ealu-scerwen. Yrre wæron bēgen,
 770 rēpe ren-weardas. Reced hlynsode;
 þā wæs wundor micel, þæt se wīn-sele
 wiðhæfde heaþo-dēorum, þæt hē on hrūsan ne fēol,
 fæger fold-bold; ac hē þæs fæste wæs
 innan ond ūtan īren-bendum
 searo-þoncum besmiþod. Þær fram sylle ābēag
 medu-benc monig, mīne gefræge,
 golde geregnad, þær þā graman wunnon.
 Þæs ne wēndon ær witan Scyldinga,
 þæt hit ā mid gemete manna ænig,
 780 betlīc ond bān-fāg tōbreca meahte,
 listum tōlūcan, nymþe līges fæþm
 swulge on swaþule. Swēg up āstāg
 nīwe geneahhe, Norð-Denum stōd
 atelīc egesa, ānra gehwylcum
 þāra þe of wealle wōp gehyrdon,
 gryre-lēoð galan Godes andsacan,
 sige-lēasne sang, sār wānigean
 helle hæfton. Hēold hine fæste,
 sē þe manna wæs mægene strengest
 790 on þām dæge þysse līfes.
 Nolde eorla hlēo ænige þinga
 þone cwealm-cuman cwicne forlætan,
 nē his līf-dagas lēoda ænigum
 nytte tealde. Þær genehost brægd
 eorl Bēowulfes ealde lāfe,
 wolde frēa-drihtnes feorh ealgian,
 mæres þeodnes, ðær hīe meahton swā.
 Hīe þæt ne wiston, þā hīe gewin drugon,
 heard-hicgende hilde-mecgas,
 800 ond on healfa gehwone hēawan þōhton,
 sāwle sēcan: þone syn-scaðan

ænig ofer eorþan irenna cyst,
 gūð-billa nān grētan nolde,
 ac hē sige-wæpnum forsworen hæfde,
 ecga gehwylcre. Scolde his aldor-gedāl
 on ðæm dæge þysses līfes
 earmlic wurðan, ond se ellor-gāst
 on fēonda gewæld feor sīðian.
 Ðā þæt onfunde sē þe fela æror
 810 mōdes myrðe manna cynne,
 fyrene gefremede —hē fāg wið God—
 þæt him se līc-homa læstan nolde,
 ac hine se mōdega mæg Hygelāces
 hæfde be honda; wæs gehwæþer ððrum
 lifigende lāð. Līc-sār gebād
 atol æglāca; him on eaxe wearð
 syn-dolh sweotol; seonowe onsprungon,
 burston bān-locan. Bēowulfe wearð
 gūð-hrēð gyfeþe; scolde Grendel þonan
 820 feorh-sēoc flēon under fen-hleoðu,
 sēcean wyn-lēas wīc; wiste þē geornor,
 þæt his aldres wæs ende gegongen,
 dōgera dæg-rīm. Denum eallum wearð
 æfter þām wæl-ræse willa gelumpen.
 Hæfde þā gefælsod, sē þe ær feorran cōm,
 snotor ond swyð-ferhð, sele Hrōðgāres,
 genered wið nīðe. Niht-weorce gefeh,
 ellen-mærþum. Hæfde Ēast-Denum
 Gēat-mecga lēod gilp gelæsted,
 830 swylce oncýþðe ealle gebētte,
 inwid-sorge, þē hīe ær drugon
 ond for þrēa-nýdum þolian scoldon,
 torn unlýtel. Þæt wæs tācen sweotol,
 syþðan hilde-dēor hond ālegde,
 earm ond eaxe —þær wæs eal geador
 Grendles grāpe— under gēapne hrōf.
 Ðā wæs on morgen, mīne gefræge,
 ymb þā gif-healle gūð-rinc monig;
 fērdon folc-togan feorran ond nēan
 840 geond wīd-wegas wundor scēawian,
 lāþes lāstas. Nō his līf-gedāl
 sārlic þūhte secga ænegum,
 þāra þe tīr-lēases trode scēawode,
 hū hē wērig-mōd on weg þanon,
 nīða ofercumen, on nicera mere,
 fæge ond geflýmed feorh-lāstas bær.

Ðær wæs on blōde brim weallende,
 atol yðð geswing, eal gemenged,
 hāton heolfre, heoro-drēore wēol;
 850 dēað-fæge dēog, siððan drēama lēas
 in fen-freoðo feorh ālegde,
 hæþene sāwle; þær him hel onfēng.
 Ðanon eft gewiton eald-gesīðas,
 swylce geong manig of gomen-wāþe,
 fram mere mōdge mēarum rīdan,
 beornas on blancum. Ðær wæs Bēowulfes
 mærdō mæned; monig oft gecwæð,
 þætto sūð nē norð be sām twēonum
 ofer eormen-grund oþer nænig
 860 under swegles begong sēlra nære
 rond-hæbbendra, rīces wyrðra.
 Nē hīe hūru wine-drihten wiht ne lōgon,
 glædne Hrōðgār, ac þæt wæs gōd cyning.
 Hwīlum heaþo-rōfe hlēapan lēton,
 on geflit faran fealwe mēaras,
 ðær him fold-wegas fægere þūhton,
 cystum cūðe; hwīlum cýninges þegn,
 guma gilp-hlæden, gidða gemyndig,
 sē ðe eal-fela eald-gesegena
 870 worn gemunde, word oþer fand
 sōðe gebunden. Secg eft ongan
 sið Bēowulfes snyttrum styrian
 ond on spēd wrecan spel gerāde,
 wordum wrixlan. Wēl-hwylc gecwæð,
 þæt hē fram Sigemunde secgan hýrde,
 ellen-dædum, uncūþes fela,
 Wælsinges gewin, wīde sīðas,
 þāra þe gumena bearn gearwe ne wiston,
 fæhðe ond fyrena, būton Fitela mid hine,
 880 þonne hē swulces hwæt secgan wolde,
 ēam his nefan, swā hīe ā wæron
 æt nīða gehwām nýd-gesteallan;
 hæfdon eal-fela eotena cynnes
 sweordum gesæged. Sigemunde gesprong
 æfter dēað-dæge dōm unlýtel,
 syþðan wīges heard wýrm ācwealde,
 hordes hyrde. Hē under hārne stān,
 æþelinges bearn, āna genēðde
 frēcne dæde; ne wæs him Fitela mid;
 890 hwæþre him gesælde, ðæt þæt swurd þurhwōd
 wrætlīcne wýrm, þæt hit on wealle æstōd,

dryhtlīc īren; draca morðre swealt.
Hæfde āglāca elne gegongen,
þæt hē bēah-hordes brūcan mōste
selfes dōme; sǣ-bāt gehleōð,
bær on bearm scipes beorhte frætwa,
Wælses eafera; wyrm hāt gemealt.

Sē wæs wreccena wīde mǣrost
ofer wer-þēode, wīgendra hlēo,
900 ellen-dǣdum —hē þæs ær onðāh—
siððan Heremōdes hild sweðrode,
eafoð ond ellen; hē mid eotenum wearð
on fēonda geweald forð forlācen
snūde forsended. Hine sorh-wylmas
lemede tō lange; hē his lēodum wearð,
eallum æþellingum tō aldor-ceare.
Swylce oft bemearn ærran mǣlum
swīð-ferhþes sið snotor ceorl monig,
sē þe him bealwa tō bōte gelȳfde,
910 þæt þæt ðēodnes bearn geþēon scolde,
fæder-æþelum onfōn, folc gehealdan,
hord ond hlēo-burh, hǣleþa rīce,
ēðel Scyldinga. Hē þær eallum wearð,
mæg Higelāces, manna cynne,
frēondum gefægra; hine fyren onwōd.

Hwīlum flitende fealwe stræte
mēarum mǣton. Ðā wæs morgen-lēoht
scofen ond scynded. Ēode scealc monig
swīð-hicgende tō sele þām hēan,
920 searo-wundor sēon; swylce self cyning
of brȳd-būre, bēah-horda weard,
tryddode tūr-fæst getrume micle,
cystum gecȳþed, ond his cwēn mid him
medo-stigge mæt mægþa hōse.

Hrōðgār maþelode —hē tō healle gēong,
stōd on stapole, geseah stēapne hrōf
golde fāhne ond Grendles hond:

“Ðisse ansȳne Al-wealdan þanc
lungre gelimpe! Fela ic lāþes gebād,
930 grynna æt Grendle; ā mæg God wyrcan
wunder æfter wundre, wuldres Hyrde.
Ðæt wæs ungeāra, þæt ic ænigra mē
wēana ne wēnde tō wīdan feore
bōte gebīdan, þonne blōde fāh
hūsa sēlest heoro-drērig stōd,
wēa wīd-scofen witenas gehwylcum

ðāra þe ne wēndon, þæt hīe wīde-ferhð
 lēoda land-geweorc lāpum beweredon
 scuccum ond scinum. Nū scealc hafað
 940 þurh Drihtnes miht dæd gefremede,
 ðe wē ealle ær ne meahton
 snyttrum besyrwan. Hwæt, þæt secgan mæg
 efne swā hwylc mægþa, swā ðone magan cende
 æfter gum-cynnum, gyf hēo gýt lyfað,
 þæt hyre Eald-metod ēste wære
 bearn-gebyrdo. Nū ic, Bēowulf, þec,
 secg betsta, mē for sunu wylle
 frēogan on ferhþe; heald forð tela
 nīwe sibbe. Ne bið þē nānigre gād
 950 worolde wilna, þē ic geweald hæbbe.
 Ful oft ic for læssan lēan teohhode,
 hord-weorþunge hnāhran rince,
 sāmran æt sæcce. Ðū þē self hafast
 dædum gefremed, þæt þīn dōm lyfað
 āwa tō aldre. Al-walda þec
 gōde forgylde, swā hē nū gýt dyde!”
 Bēowulf maþelode, bearn Ecgbēowes:
 Wē þæt ellen-weorc ēstum miclum,
 feohtan fremedon, frēcne genēðdon
 960 eafod uncūþes. Ūþe ic swīþor,
 þæt ðū hine selfne gesēon mōste,
 fēond on frætewum fyl-wērigne!
 Ic hine hrædlīce heardan clammum
 on wæl-bedde wrīþan þōhte,
 þæt hē for mund-gripe mīnum scolde
 licgean līf-bysig, būtan his līc swice.
 Ic hine ne mihte, þē Metod nolde,
 ganges getwāman, nō ic him þæs georne ætfealh,
 feorh-genīðlan; wæs tō fore-mihtig
 970 fēond on fēþe. Hwæþere hē his folme forlēt
 tō līf-wraþe lāst weardian,
 earm ond eaxe; nō þær ænige swā þeah
 fēasceaft guma frōfre gebohte;
 nō þy leng leofað lāð-getēona
 synnum geswenced, ac hyne sār hafað
 in nīd-gripe nearwe befongen,
 balwon bendum; ðær ābīdan sceal
 maga māne fāh miclan dōmes,
 hū him scīr Metod scrīfan wille.”
 980 Ðā wæs swīgra secg, sunu Ecglāfes,
 on gylp-spræce gūð-geweorca,

sipðan æþelingas eorles cræfte
ofer hēanne hrōf hand scēawedon,
fēondes fingras. Foran æghwylc wæs,
steda nægla gehwylc stýle gelīcost,
hæþenes hand-sporu, hilde-rinces
egl unhēoru. Æghwylc gecwæð
þæt him heardra nān hrīnan wolde
īren ær-gōd, þæt ðæs āhlæcan
990 blōdige beadu-folme onberan wolde.

Ðā wæs hāten hreþe Heort innanweard
folmum gefrætwod; fela þāra wæs,
wera ond wīfa, þe þæt wīn-reced,
gest-sele gyredon. Gold-fāg scinon
web æfter wāgum, wundor-sī īona fela
secga gehwylcum þāra þe on swylc starað.
Wæs þæt beorhte bold tōbrocen swīðe,
eal inneweard īren-bendum fæst,
heorras tōhlidene; hrōf āna genæs
1000 ealles ansund, þē se āglæca
fyren-dædum fāg on flēam gewand,
aldres orwēna. Nō þæt yðe byð
tō beflēonne —fremme sē þe wille—
ac gesēcan sceal sāwl-berendra
nȳde genȳdde, niþða bearna,
grund-būendra gearwe stōwe,
þær his līc-homa, leger-bedde fæst,
swefep æfter symle.

Ðā wæs sǣl ond mǣl
þæt tō healle gang Healfdenes sunu;
1010 wolde self cyning symbel picgan.
Ne gefrægen ic þā mǣgþe mǣran weorode
ymb hyra sinc-gyfan sēl gebæran.
Bugon þā tō bence blǣd-āgande,
fylle gefægon; fægere geþægon
medo-ful manig mǣgas þāra,
swīð-hicgende, on sele þām hēan,
Hrōðgār ond Hroþulf. Heorot innan wæs
frēondum āfyllled; nalles fācen-stafas
Þeod-Scyldingas þenden fremedon.

1020 Forgeaf þā Bēowulfe brand Healfdenes
segen gyldenne sigores tō lēane,
hroden hilde-cumbor, helm ond byrnan;
mære mǣðpum-sweord manige gesāwon
beforan beorn beran. Bēowulf geþah
ful on flette; nō hē þære feoh-gyfte

for sceotendum scamigan ðorfte.
Ne gefrægn ic frēondlīcor fēower mādmas
golde gegyrede gum-manna fela
in ealo-bence oðrum gesellan.

1030 Ymb þæs helmes hrōf hēafod-beorge
wīrum bewunden walu ūtan hēold,
þæt him fēla lāfe frēcne ne meahton
scūr-heard sceþðan, þonne scyld-freca
ongēan gramum gangan scolde.
Heht ðā eorla hlēo eahta mēaras
fæted-hlēore on flet tēon,
in under eoderas; þāra ānum stōd
sadol swearwum fāh, since gewurþad.
Þæt wæs hilde-setl hēah-cyniges,

1040 ðonne sweorda gelāc sunu Healfdenes
efnan wolde; nāfre on ōre læg
wīd-cūpes wīg, ðonne walu fēollon.
Ond ðā Bēowulfe bēga gehwæpres
eodor Ingwina onweald getēah,
wicga ond wæpna; hēt hine wēl brūcan.
Swā manlice mære þēoden,
hord-weard hæleþa heaþo-rāsas geald
mēarum ond mādnum, swā hȳ nāfre man lyhð,
sē þe secgan wile sōð æfter rihte.

1050 Ðā gýt æghwylcum eorla drihten
þāra þe mid Bēowulfe brim-lāde tēah,
on þære medu-bence mǣpðum gesealde,
yrfe-lāfe, ond þone ænne heht
golde forgyldan, þone ðe Grendel ær
māne ācwealde, swā hē hyra mā wolde,
nefne him wītig God wyrd forstōde
ond ðæs mannes mōd. Metod eallum wēold
gumena cynnes, swā hē nū gīt dēð.
Forþan bið andgit æghwær sēlest,

- 1060 ferhðes fore-þanc. Fela sceal gebīdan
lēofes ond lāþes, sē þe longe hēr
on ðyssum win-dagum worolde brūceð.
 Ðær wæs sang ond swēg samod ætgædere
fore Healfdenes hilde-wīsan,
gomen-wudu grēted, gid oft wrecen,
ðonne heal-gamen Hrōþgāres scop
æfter medo-bence mænan scolde:—
Finnes eaferum, ðā hīe se fæ̃r begeat,
hæleð Healf-Dena, Hnæf Scyldinga,
- 1070 in Frēs-wæle feallan scolde.
Nē hūru Hildeburh herian þorfte
eotena trēowe; unsynnum wearð
beloren lēofum æt þām lind-plegan
bearnum ond brōðrum; hīe on gebyrd hruron
gāre wunde; þæt wæs geōmuru ides.
Nalles hōlinga Hōces dohtor
meotodsceaft bemearn, syþðan morgen cōm,
ðā hēo under swegle gesēon meahte
morþor-bealo māga, þær hēo ær mæste hēold
- 1080 worolde wyne. Wīg ealle fornam
Finnes þegnas, nemne fēaum ānum,
þæt hē ne mehte on þām meðel-stede
wīg Hengeste wiht gefeohtan,
nē þā wēa-lāfe wīge forþringan,
þēodnes ðegne; ac hig him geþingo budon,
þæt hīe him oðer flet eal gerȳmdon,
healle ond hēah-setl, þæt hīe healfre geweald
wið eotena bearn āgan mōston,
ond æt feoh-gyftum Folcwaldan sunu
- 1090 dōgra gehwylce Dene weorþode,
Hengestes hēap hringum wenede
efne swā swīðe, sinc-gestrēonum
fættan goldes, swā hē Frēsena cyn
on bēor-sele byldan wolde.
 Ðā hīe getruwedon on twā healfa
fæste frioðu-wære. Fin Hengeste
elne unflitme āðum benemde
þæt hē þā wēa-lāfe weotena dōme
ārum hēolde, þæt ðær ænig mon
- 1100 wordum nē worcum wære ne bræce,
nē þurh inwit-searo æfre gemænden,
ðēah hīe hira bēag-gyfan banan folgedon
ðēoden-lēase, þā him swā geþearfod wæs;
gyf þonne Frȳsna hwylc frēcnen spræce

ðæs morþor-hetes myndgiend wære,
þonne hit sweordes ecg syððan scolde.

 Ǽð wæs geæfned, ond icge gold
 āhæfen of horde: Here-Scyldinga
 betst beado-rinca wæs on bæl gearu.

1110 Ǽt þæm āde wæs ēþ-gesýne
 swāt-fāh syrce, swýn eal-gylden,
 eofer īren-heard, æþeling manig
 wundum āwyrded; sume on wæle crungon.
 Hēt ðā Hildeburh æt Hnæfes āde
 hire selfre sunu sweoloðe befæstan,
 bān-fatu bærnan ond on bæl dōn.
 Earme on eaxle ides gnornode,
 geōmrode giddum. Gūð-rinc āstāh;
 wand tō wolcnum wæl-fýra mæst,

1120 hlynode for hlāwe; hafelan multon,
 bēn-geato burston, ðonne blōd ætspranc,
 lāð-bite līces. Līg ealle forswealg,
 gæsta gīfrost, þāra ðe þær gūð fornam
 bēga folces; wæs hira blæd scacen.

 Gewiton him ðā wīgend wīca nēosian
 frēondum befeallen, Frýs-land gesēon,
 hāmas ond hēa-burh. Hengest ðā gýt
 wæl-fāgne winter wunode mid Finne
 eal unhlitme; eard gemunde,

1130 þēah þe ne meahte on mere drīfan
 hringed-stefnan; holm storme wēol,
 won wið winde; winter ýþe belēac
 īs-gebinde, oþðæt oþer cōm
 gēar in geardas, swā nū gýt dēð,
 þā ðe syngāles sēle bewitiað,
 wuldor-torhtan weder. Ðā wæs winter scacen,
 fæger foldan bearm; fundode wrecca,
 gist of geardum; hē tō gyrn-wræce
 swīðor þōhte þonne tō sǣ-lāde,

1140 gif hē torn-gemōt þurhtēon mihte,
 þæt hē eotena bearn inne gemunde.
 Swā hē ne forwyrnde worold-rǣdenne,
 þonne him Hūnlāfing hilde-lēoman,
 billa sēlest, on bearm dyde,
 þæs wāron mid eotenum ecge cūðe.
 Swylce ferhð-frecan Fin eft begeat
 sweord-bealo slīðen æt his selfes hām,
 siþðan grimne gripe Gūðlāf ond Ōslāf
 æfter sǣ-sīðe sorge mǣndon,

1150 ætwiton wēana dæl; ne meahte wāfre mōd
forhabban in hreþre. Ðā wæs heal roden
fēonda fēorum, swilce Fin slægen,
cýning on corþre, ond sēo cwēn numen.
Scēotend Scyldinga tō scypon feredon
eal in-gesteald eorð-cýninges,
swylce hīe æt Finnes hām findan meahton
sigla, searo-gimma. Hīe on sǣ-lāde
drihtlice wīf tō Denum feredon,
lǣddon tō lēodum.

Lēoð wæs āsungen,
1160 glēo-mannes gyd. Gamen eft āstāh,
beorhtode benc-swēg, byrelas sealdon
wīn of wunder-fatum. Ðā cwōm Wealhþēo forð
gān under gyldnum bēage, þær þā gōdan twēgen
sǣton suhterge-fæderan; þā gýt wæs hiera sib ætgædere,
æghwylc oðrum trýwe. Swylce þær Unferþ þyle
æt fōtum sæt frēan Scyldinga; gehwylc hiora his ferhþe
trēowde,
þæt hē hæfde mōd micel, þeah þe hē his mǣgum nāre
ār-fæst æt ecga gelācum. Spræc ðā ides Scyldinga:
“Onfōh þissum fulle, frēo-drihten mīn,

1170 sincebrytta; þū on sǣlum wes,
gold-wine gumena, ond tō Gēatum spræc
mildum wordum, swā sceal man dōn;
bēo wið Gēatas glæd, geofena gemyndig,
nēan ond feorran þū nū hafast.
Mē man sægde, þæt þū ðē for sunu wolde
here-rinc habban. Heorot is gefælsod,
bēah-sele beorhta; brūc, þenden þū mōte,
manigra mēdo, ond þīnum mǣgum lǣf
folc ond rīce, þonne ðū forð scyle,

1180 methodscaft sēon. Ic mīnne can
glædne Hrōþulf, þæt hē þā geogoðe wile
ārum healdan, gyf þū ær þonne hē,
wine Scildinga, worold oflǣtest;
wēne ic þæt hē mid gōde gyldan wille
uncran eaferan, gif hē þæt eal gemon,
hwæt wit tō willan ond tō worð-myndum
umbor-wesendum ær ārna gefremedon.”
Hwearf þā bī bence, þær hyre byre wæron,
Hrēðrīc ond Hrōðmund, ond hǣleþa bearn,

1190 giogoð ætgædere; þær se gōda sæt,
Bēowulf Gēata be þēam gebrōðrum twām.
Him wæs ful boren ond frēond-lapu

- wordum bewægned, ond wunden gold
 ēstum geēawed, earm-rēade twā,
 hrægl ond hringas, heals-bēaga mæst
 þāra þe ic on foldan gefrægen hæbbe.
 Nænigne ic under swegle sēlran hýrde
 hord-māððum hæleþa, syþðan Hāma ætwæg
 tō þære byrhtan byrig Brōsinga mene,
- 1200 sigle ond sinc-fæt; searo-nīðas flēah
 Eormenrīces; gecēas ēcne ræd.
 Þone hring hæfde Higelāc Gēata,
 nefa Swertinges, nýhstan sīðe,
 sīðþan hē under segne sinc ealgode,
 wæl-rēaf werede; hyne wyrd fornam,
 syþðan hē for wlenco wēan āhsode,
 fæhðe tō Frýsum. Hē þā frætwe wæg,
 eorclan-stānas ofer yða ful,
 rīce þeoden; hē under rande gecranc.
- 1210 Gehwearf þā in Francna fæþm feorh cyninges,
 brēost-gewædu ond se bēah somod;
 wýrsan wīg-frecan wæl rēafeden
 æfter gūð-sceare; Gēata lēode
 hrēa-wīc hēoldon. Heal swēge onfēng.
 Wealhðeo maþelode, hēo fore þām werede spræc:
 “Brūc ðisses bēages, Bēowulf lēofa,
 hyse, mid hæle, ond þisses hrægles nēot,
 þeod-gestrēona, ond geþeoh tela;
 cen þec mid cræfte, ond þýssum cnyhtum wes
- 1220 lāra liðe; ic þe þæs lēan geman.
 Hafast þū gefēred, þæt ðē feor ond nēah
 ealne wīde-ferhþ weras ehtigað,
 efne swā sīde swā sǣ bebūgeð
 wind-geard, weallas. Wes, þenden þū lifige,
 æþeling, ēadig! Ic þe an tela
 sinc-gestrēona. Bēo þū suna mīnum
 dǣdum gedēfe, drēam-healdende!
 Hēr is æghwylc eorl oþrum getrýwe,
 mōdes milde, man-drihtne hold;
- 1230 þegnas syndon geþwære, þeod eal-gearo,
 druncne dryht-guman dōð swā ic bidde.”
 Eode þā tō setle. Þær wæs symbla cyst,
 druncon wīn weras; wyrd ne cūþon,
 geōsceaft grimme, swā hit āgangen wearð
 eorla manegum, syþðan æfen cwōm,
 ond him Hrōþgār gewāt tō hofe sīnum,
 rīce tō ræste. Reced weardode

unrīm eorla, swā hīe oft ær dydon;
 benc-þelu beredon; hit geondbræded wearð
 1240 beddum ond bolstrum. Bēor-scealca sum
 fūs ond fæge flet-ræste gebēag.
 Setton him tō hēafdon hilde-randas,
 bord-wudu beorhtan. Ðær on bence wæs
 ofer æþelinge yþ-gesēne
 heaþo-stēapa helm, hringed byrne,
 þrec-wudu þrymlīc. Wæs þēaw hyra,
 þæt hīe oft wæron an wīg gearwe,
 gē æt hām gē on herge, gē gehwæper þāra
 efne swylce mæla, swylce hira man-dryhtne
 1250 þearf gesælde; wæs sēo þēod tilu.
 Sigon þā tō slæpe. Sum sære angeald
 æfen-ræste, swā him ful oft gelamp
 siþðan gold-sele Grendel warode,
 unriht æfnde, oþþæt ende becwōm,
 swylt æfter synnum. Ðæt gesýne wearþ,
 wīd-cūþ werum, þætte wrecend þā gýt
 lifde æfter lāpum, lange þrāge,
 æfter gūð-ceare. Grendles mōdor,
 ides, āglæc-wīf ymþe gemunde,
 1260 sē þe wæter-egesan wunian scolde,
 cealde strēamas, siþðan Cain wearð
 tō ecg-banan āngan brēper,
 fæderen-mæge; hē þā fāg gewāt,
 morþre gemearcod, man-drēam flēon,
 wēsten warode. Ðanon wōc fela
 geōsceaft-gāsta; wæs þāra Grendel sum
 heoro-wearh hetelīc, sē æt Heorote fand
 wæccendne wer wīges bīdan.
 Ðær him āglæca ætgræpe wearð;
 1270 hwæpre hē gemunde mægenes strenges,
 gim-fæste gife, ðe him God sealde,
 ond him tō An-waldan āre gelýfde,
 frōfre ond fultum; ðy hē þone fēond ofercwōm,
 gehnægde helle-gāst. Ðā hē hēan gewāt,
 drēame bedæled dēaþ-wīc sēon,
 man-cynnes fēond. Ond his mōdor þā gýt
 gīfre ond galg-mōd gegān wolde
 sorh-fulne sīð, sunu dēoð wrecan.
 Cōm þā tō Heorote, ðær Hring-Dene
 1280 geond þæt sæld swæfun. Ðā ðær sōna wearð
 edhwyrft eorlum siþðan inne fealh
 Grendles mōdor. Wæs se gryre lāssa

- efne swā micle, swā bið mægþa cræft,
wīg-gryre wīfes, be wæpned-men
þonne heoru bunden, hamere geþuren,
sweord swāte fāh swīn ofer helme,
ecgum dyhttig, andweard scireð.
Ðā wæs on healle heard-ecg togen,
sweord ofer setlum, sīd-rand manig
- 1290 hafen handa fæst; helm ne gemunde,
byrnan sīde, þā hine se brōga angeat.
Hēo wæs on ofste, wolde ūt þanon,
fēore beorgan, þā hēo onfunden wæs.
Hraðe hēo æþelinga ānne hæfde
fæste befangen, þā hēo tō fenne gang.
Sē wæs Hrōþgāre hæleþa lēofost
on gesīðes hād be sām twēonum,
rīce rand-wiga, þone ðe hēo on ræste ābrēat,
blæd-fæstne beorn. Næs Bēowulf ðær,
- 1300 ac wæs oþer in ær geteohhod
æfter mǣþðum-gife mærum Gēate.
Hrēan wearð in Heorote; hēo under heolfre genam
cūþe folme; cearu wæs genīwod,
geworden in wīcun. Ne wæs þæt gewrixle til,
þæt hīe on bā healfa bicgan scoldon
frēonda fēorum. Ðā wæs frōd cyning,
hār hilde-rinc, on hrēon mōde,
syðþan hē aldor-þegn unlyfigendne,
þone dēorestan dēadne wisse.
- 1310 Hraþe wæs tō būre Bēowulf fetod,
sigor-ēadig secg. Samod ær-dæge
ēode eorla sum, æþele cempa,
self mid gesīðum, þær se snotera bād,
hwæpre him Al-walda æfre wille
æfter wēa-spelle wyrpe gefremman.
Gang ðā æfter flōre fyrd-wyrðe man
mid his hand-scale —heal-wudu dynede—
þæt hē þone wīsan wordum nægde,
frēan Ingwina; frægn gif him wære,
- 1320 æfter nēod-laðe, niht getæse.
Hrōðgār mæpelode, helm Scyldinga:
“Ne frīn þū æfter sælum; sorh is genīwod
Denigea lēodum. Dēad is Æschere,
Yrmenlāfes yldra brōþor,
mīn rūn-wita ond mī īn ræd-bora,
eaxl-gestealla, ðonne wē on orlege
hafelan weredon, þonne hniton fēþan,

- eoferas cnysedan. Swylc scolde eorl wesan,
 æðeling ær-gōd, swylc Æschere wæs!
- 1330 Wearð him on Heorote tō hand-banan
 wæl-gæst wæfre; ic ne wāt hwæder
 atol æse wlanc eft-sīðas tēah,
 fylle gefrægnod. Hēo þā fæhðe wræc,
 þē þū gystran niht Grendel cwealdest
 þurh hæstne hād heardum clammum,
 forþan hē tō lange lēode mīne
 wanode ond wyrde. Hē æt wīge gecrang
 ealdres scyldig; ond nū oþer cwōm
 mihtig mǣn-scaða, wolde hyre mæg wrecan,
- 1340 gē feor hafað fæhðe gestæled,
 þæs þe þincean mæg þegne monegum,
 sē þe æfter sinc-gyfan on sefan grēoteþ,
 hreþer-bealo hearde; nū sēo hand ligeð,
 sē þe ēow wēl-hwylcra wilna dohte.
 “Ic þæt lond-būend, lēode mīne,
 sele-rædende secgan hȳrde,
 þæt hīe gesāwon swylce twēgen
 micle mearc-stapan mōras healdan,
 ellor-gæstas; ðæra oðer wæs,
- 1350 þæs þe hīe gewislicost gewitan meahton,
 idese onlīcnes; oðer earm-sceapen
 on weres wæstmum wræc-lāstas træd,
 nǣfne hē wæs mǣra þonne ænig man oðer;
 þone on geār-dagum ‘Grendel’ nemdon
 fold-būende; nō hīe fæder cunnon,
 hwæþer him ænig wæs ær ācenned
 dyrnra gāsta. Hīe dȳgel lond
 warigeað, wulf-hleoþu, windige næssas,
 frēcne fen-gelād, ðær fyr-gen-strēam
- 1360 under næssa genipu niþer gewīteð,
 flōd under foldan. Nis þæt feor heonon
 mīl-gemearces, þæt se mere standeð
 ofer þām hongiað hrinde bearwas;
 wudu wȳrtum fæst wæter oferhelmað.
 Þær mæg nihta gehwæm nīð-wundor sēon,
 fȳr on flōde; nō þæs frōd leofað
 gumena bearna þæt þone grund wite.
 Ðēah þe hǣð-stapa hundum geswenced,
 heorot hornum trum holt-wudu sēce,
- 1370 feorran geflȳmed, ær hē feorh seleð,
 aldor on oðre, ær hē in wille,
 hafelan hȳdan. Nis þæt hēoru stōw;

þonon ȳð-geblond up āstīgeð
won tō wolcnum, þonne wind styreþ
lāð gewidru, oðþæt lyft ðrysmæþ,
roderas rēotað. Nū is se ræd gelang
eft æt þē ānum. Eard gīt ne const,
frēcne stōwe, ðær þū findan miht
fela-sinnigne secg; sēc gif þū dyrre.

1380 Ic þē þā fāhðe fēo lēanige,
eald-gestrēonum, swā ic ær dyde,
wundini golde, gyf þȳ on weg cymest.”

Bēowulf mæpelode, bearn Ecgþēowes:
“Ne sorga, snotor guma! Sēlre bið æghwæm
þæt hē his frēond wrece, þonne hē fela murne.
Ūre æghwylc sceal ende gebīdan
worolde līfes; wyrce sē þe mōte
dōmes ær dēaþe; þæt bið driht-guman
unlifgendum æfter sēlest.

1390 Ārīs, rīces weard, uton hraþe fēran,
Grendles māgan gang scēawigan!
Ic hit þē gehāte: nō hē on helm losað,
nē on foldan fæþm, nē on fyrgen-holt,
nē on gyfenes grund, gā þær hē wille.
Ðȳs dōgor þū geþyld hafa
wēana gehwylces, swā ic þē wēne tō.”

Āhlēop ðā se gomela, Gode þancode,
mihtigan Drihtne, þæs se man gespræc.
þā wæs Hrōðgāre hors gebæted,

1400 wicg wunden-feax; wīsa fengel
geatolīc gende; gum-fēþa stōp
lind-hæbbendra. Lāstas wæron
æfter wald-swaþum wīde gesȳne,
gang ofer grundas, gegnum fōr
ofer myrcan mor, mago-þegna bær
þone sēlestan sāwol-lēasne,
þāra þe mid Hrōðgāre hām eahtode.
Oferēode þā æþelinga bearn
stēap stān-hliðo, stīge nearwe,

1410 enge ān-paðas, uncūð gelād,
neowle næssas, nicor-hūsa fela.
Hē fēara sum beforan gengde
wīsra monna, wong scēawian;
oþþæt hē fāringa fyrgen-bēamas
ofer hārne stān hleonian funde,
wyn-lēasne wudu; wæter under stōd
drēorig on gedrēfed. Denum eallum wæs,

- winum Scyldinga, weorce on mōde
tō geþolianne, ðegne monegum,
1420 oncȳð eorla gehwæm, syðþan Æscheres
on þām holm-clife hafelan mēttan.
Flōd blōde wēol —folc tō sægon—
hātan heolfre. Horn stundum song
fūslic fyrd-lēoð. Fēpa eal gesæt;
gesāwon ðā æfter wætere wurm-cynnes fela,
sellīce sǣ-dracan sund cunnian,
swylce on næs-hleoðum nicras licgean,
ðā on undern-mæl oft bewitigað
sorh-fulne sīð on segl-rāde,
1430 wyrmas ond wil-dēor. Hīe on weg hruron
bitere ond gebolgne; bearhtm ongēaton,
gūð-horn galan. Sumne Gēata lēod
of flān-bogan fēores getwǣfde,
ȳð-gewinnes, þæt him on aldre stōd
here-strǣl hearda; hē on holme wæs
sundes þē sǣnra, ðē hyne swylt fornam.
Hraæpe wearð on ȳðum mid eofer-sprēotum
heoro-hōcyhtum hearde genearwod,
nīða genæged ond on næs togen
1440 wundorlic wæg-bora; weras scēawedon
gryrelīcne gist.
Gyrede hine Bēowulf
eorl-gewǣdum, nalles for ealdre mearn;
scolde here-byrne hondum gebrōden,
sīð ond searo-fāh, sund cunnian,
sēo ðe bān-cofan beorgan cūpe,
þæt him hilde-grāp hrepre ne mihte,
eorres inwit-feng aldre gesceþðan;
ac se hwīta helm hafelan werede,
sē þe mere-grundas mengan scolde,
1450 sēcan sund-gebland since geweorðad,
befongen frēa-wrāsnum, swā hine fyrn-dagum
worhte wǣpna smið, wundrum tēode,
besette swīn-līcum, þæt hine syðþan nō
brond nē beado-mēcas bītan ne meahton.
Næs þæt þonne mǣtost mægen-fultuma,
þæt him on ðearfe lāh ðyle Hrōðgāres;
wæs þām hæft-mēce Hrunting nama;
þæt wæs ān foran eald-gestrēona;
ecg wæs īren, āter-tānum fāh,
1460 āhyrded heaþo-swāte; nǣfre hit æt hilde ne swāc
manna ængum, þāra þe hit mid mundum bewand,

sē ðe gryre-sīðas gegān dorste,
folc-stede fāra. Næs þæt forma sīð
þæt hit ellen-weorc æfnan scolde.

Hūru ne gemunde mago Ecglāfes
eafopes cræftig, þæt hē ær gespræc
wīne druncen, þā hē þæs wæpnes onlāh
sēlran sweord-frecan; selfa ne dorste
under yða gewin aldre genēþan,

1470 drihtscype drēogan; þær hē dōme forlēas,
ellen-mærðum. Ne wæs þæm oðrum swā,
syðþan hē hine tō gūðe gegyred hæfde.

Bēowulf maþelode, bearn Ecgbēowes:
“Geþenc nū, se mæra maga Healfdenes,
snottra fengel, nū ic eom sīðes fūs,
gold-wine gumena, hwæt wit geō spræcon,
gif ic æt þearfe þīnre scolde
aldre linnan, þæt ðū mē ā wære
forð-gewitenum on fæder stæle.

1480 Wes þū mund-bora mīnum mago-þegnum,
hond-gesellum, gif mec hild nime;
swylce þū ðā mādmas, þe þū mē sealdest,
Hrōðgār lēofa, Higelāce onsend.
Mæg þonne on þæm golde ongitan Gēata dryhten,
gesēon sunu Hrædles, þonne hē on þæt sinc starað,
þæt ic gum-cystum gōdne funde
bēaga bryttan, brēac þonne mōste.
Ond þū Unferð læt ealde lāfe,
wrætlīc wæg-sweord, wīd-cūðne man

1490 heard-ecg habban; ic mē mid Hruntinge
dōm gewyrce, oþðe mec dēað nimeð.”

Æfter þæm wordum Weder-Gēata lēod
efste mid elne, alas andsware
bīdan wolde; brim-wylm onfēng
hilde-rince. Ðā wæs hwīl dæges,
ær hē þone grund-wong ongytan mehte.

Sōna þæt onfunde, sē ðe flōda begong
heoro-gīfre behēold hund missēra,
grim ond grædig, þæt þær gumena sum

1500 æl-wihta eard ufan cunnode.

Grāp þā tōgēanes; gūð-rinc gefēng
atolan clommum; nō þy ær in gescōd
hālan līce; hring ūtan ymb-bearh,
þæt hēo þone fyrd-hom ðurhfōn ne mihte,
locene leoðo-syrcan lāþan fingrum.
Bær þā sēo brim-wylf, þā hēo tō botme cōm,

hringa þengel tō hofe sīnum,
 swā hē ne mihte, nō hē þæs mōdig wæs,
 wæpna gewealdan; ac hine wundra þæs fela
 1510 swencte on sunde, sǣ-dēor monig
 hilde-tūxum here-syrca bræc,
 ēhton āglǣcan. Ðā se eorl ongeat,
 þæt hē in nīð-sele nāt-hwylcum wæs,
 þær him nānig wæter wihte ne sceþede,
 nē him for hrōf-sele hrīnan ne mehte
 færgripe flōdes: fȳr-lēoht geseah,
 blācne lēoman beorhte scīnan.
 Ongeat þā se gōda grund-wyrgegne,
 mere-wīf mihtig; mægen-ræs forgeaf
 1520 hilde-bille, hond sweng ne oftēah,
 þæt hire on hafelan hring-mæl āgōl
 grǣdig gūð-lēoð. Ðā se gist onfand,
 þæt se beado-lēoma bītan nolde,
 aldre sceþðan, ac sēo ecg geswāc
 ðēodne æt þearfe; ðolode ær fela
 hond-gemōta, helm oft gescær,
 fāges fȳrd-hrægl; ðā wæs forma sīð
 dēorum mādme, þæt his dōm ālæg.
 Eft wæs ān-rǣd, nalas elnes læt,
 1530 mǣrða gemyndig mæg Hylāces.
 Wearp ðā wunden-mæl wrættum gebunden
 yrre ōretta, þæt hit on eorðan læg,
 stīð ond stȳl-ecg; strenge getruwode,
 mund-gripe mægenes. Swā sceal man dōn,
 þonne hē æt gūðe gegān þenceð
 longsumne lof; nā ymb his līf cearað.
 Gefēng þā be eaxe —nalas for fāhðe mearn—
 Gūð-Gēata lēod Grendles mōdor;
 brægd þā beadwe heard, þā hē gebolgen wæs,
 1540 feorh-genīðlan, þæt hēo on flet gebēah.
 Hēo him eft hraþe andlēan forgeald
 grimman grāpum, ond him tōgēanes fēng.
 Oferwearp þā wērig-mōd wigena strengest,
 fēþe-cempa, þæt hē on fylle wearð.
 Ofsæt þā þone sele-gyst ond hyre seax getēah,
 brād, brūn-ecg; wolde hire bearn wrecan,
 āngan eaferan. Him on eaxe læg
 brēost-net brōden; þæt gebearh fēore,
 wið ord ond wið ecge ingang forstōd.
 1550 Hæfde ðā forsiðod sunu Ecgbēowes
 under gynne grund, Gēata cempa,

nemne him heaðo-byrne helpe gefremede,
here-net hearde, ond hālig God
gewēold wīg-sigor, wītig Drihten,
rodera Rædend, hit on ryht gescēd
yðelīce, syþðan hē eft āstōd.

Geseah ðā on searwum sige-ēadig bil,
eald-sweord eotenisc ecgum þyhtig,
wigena weorð-mynd; þæt wæs wæpna cyst,
1560 būton hit wæs mære ðonne ænig mon oðer
tō beadu-lāce ætberan meahte,
gōd ond geatolīc, gīganta geweorc.
Hē gefēng þā fetel-hilt, freca Scyldinga,
hrēoh ond heoro-grim, hring-mæl gebrægd
aldres orwēna, yrringa slōh,
þæt hire wið halse heard grāpode,
bān-hringas bræc; bil eal ðurhwōd
fægne flæsc-homan; hēo on flet gecrong,
sweord wæs swätig, secg weorce gefeh.

1570 Līxte se lēoma, lēoht inne stōd,
efne swā of hefene hādre scīneð
rodores candel. Hē æfter recede wlāt;
hwearf þā be wealle, wæpen hafenade
heard be hiltum Higelāces ðegn,
yrre ond ān-ræd. Næs sēo ecg fracod
hilde-rince, ac hē hraþe wolde
Grendle forgylðan gūð-ræsa fela,
ðāra þe hē geworhte tō West-Denum
oftor micle ðonne on ænne sīð

1580 þonne hē Hrōðgāres heorð-genēatas
slōh on sweofote, slæpende fræt
folces Denigea fyf-týne men,
ond oðer swylc ūt offerede,
lāðlicu lāc. Hē him þæs lēan forgeald,
rēþe cempa, tō ðæs þe hē on ræste geseah
gūð-wērigne Grendel licgan,
aldor-lēasne, swā him ær gescōd
hild æt Heorote. Hrā wīde sprong,
syþðan hē æfter dēaðe drepe þrōwade,

1590 heoro-sweng heardne, ond hine þā hēafde becearf.

Sōna þæt gesāwon snottre ceorlas,
þā ðe mid Hrōðgāre on holm wliton,
þæt wæs yð-geblond eal gemenged,
brim blōde fāh. Blonden-feaxe
gomele ymb gōdne ongeador spræcon
þæt hig þæs æðelinges eft ne wēndon,

- þæt hē sige-hrēðig sēcean cōme
 mǣrne þeoden; þā ðæs monige gewearð
 þæt hine sēo brim-wylf ābroten hæfde.
- 1600 Ðā cōm nōn dāges. Næs ofgēafon
 hwate Scyldingas; gewāt him hām þonon
 gold-wine gumena; gistas sētan
 mōdes sēoce, ond on mere staredon;
 wīston ond ne wēndon, þæt hīe heora wine-drihten
 selfne gesāwon.
 Ðā þæt sweord ongan
 æfter heaþo-swāte hilde-gicelum,
 wīg-bil wanian. Þæt wæs wundra sum,
 þæt hit eal gemealt īse gelīcost,
 ðonne forstes bend Fæder onlæteð,
- 1610 onwindeð wæl-rāpas, sē geweald hafað
 sǣla ond mǣla; þæt is sōð Metod.
 Ne nōm hē in þǣm wīcum, Weder-Gēata lēod,
 mǣðm-ǣhta mā, þēh hē þær monige geseah,
 būton þone hafelan ond þā hilt somod,
 since fāge; sweord ær gemealt,
 forbarn brōden-mǣl; wæs þæt blōd tō þæs hāt,
 ættren ellor-gæst, sē þær inne swealt.
 Sōna wæs on sunde, sē þe ær æt sǣcce gebād
 wīg-hryre wrāðra, wæter up þurhdeāf;
- 1620 wæron yð-gebland eal gefælsod,
 ēacne eardas, þā se ellor-gāst
 oflēt līf-dagas ond þās lǣnan gesceaft.
 Cōm þā tō lande lid-manna helm
 swīð-mōð swymman, sǣ-lāce gefeah,
 mægen-byrþenne þāra þe hē him mid hæfde.
 Ēodon him þā tōgēanes, Gode þancodon,
 ðrȳðlīc þegna hēap, þeodnes gefēgon,
 þæs þe hī hyne gesundne gesēon mōston.
 Ðā wæs of þǣm hrōran helm ond byrne
- 1630 lungre ālȳsed. Lagu drūsade,
 wæter under wolcnum, wæl-drēore fāg.
 Fērdon forð þonon fēpe-lāstum,
 ferhþum fægne, fold-weg mǣton,
 cūpe stræte; cyning-balde men
 from þǣm holm-clife hafelan bāron
 earfoðlice heora æghwæþrum
 fela-mōdigra. Fēower scoldon
 on þǣm wæl-stenge weorcum geferian
 tō þǣm gold-sele Grendles hēafod,
- 1640 oþðæt semninga tō sele cōmon

frome, fyrd-hwate fēower-týne
 Gēata gongan; gum-dryhten mid
 mōdig on gemonge meodo-wongas træd.
 Ðā cōm in gān ealdor ðegna,
 dǣd-cēne mon dōme gewurþad,
 hæle hilde-dēor, Hrōðgār grētan.
 Þā wæs be feaxe on flet boren
 Grendles hēafod, þær guman druncon,
 egeslic for eorlum ond þære idese mid;
 1650 wlite-sēon wrætlic weras on sāwon.
 Bēowulf maþelode, bearn Ecgbēowes:
 “Hwæt, wē þe þās sǣ-lāc, sunu Healfdenes,
 lēod Scyldinga, lustum brōhton,
 tīres tō tǣcne, þe þū hēr tō lōcast.
 Ic þæt unsōfte ealdre gedīgde,
 wigge under wætere, weorc genēþde
 earfoðlice; ætrihte wæs
 gūð getwāfed, nymðe mec God scylde.
 Ne meahte ic æt hilde mid Hruntinge
 1660 wiht gewyrcan, þeah þæt wæpen duge;
 ac mē geūðe ylða Waldend
 þæt ic on wāge geseah wlitig hangian
 eald-sweord ēacen —oftost wīsode
 winigea lēasum— þæt ic ðy wæpne gebræd.
 Ofslōh ðā æt þære sǣcce, þā mē sǣl āgeald,
 hūses hyrdas. Ðā þæt hilde-bil
 forbarn, brogden-mǣl, swā þæt blōd gesprang,
 hātost heaþo-swāta. Ic þæt hilt þanan
 fēondum ætferede, fyren-dǣda wræc,
 1670 dēað-cwealm Denigea, swā hit gedēfe wæs.
 Ic hit þe þonne gehāte, þæt þū on Heorote mōst
 sorh-lēas swefan mid þīnra secga gedryht,
 ond þegna gehwylc þīnra lēoda,
 duguðe ond iogoþe, þæt hū him ondrædan ne þearft,
 þeoden Scyldinga, on þā healfe,
 aldor-bealu eorlum, swā þū ær dydest.”
 Ðā wæs gylden hilt gamelum rince,
 hārum hild-fruman on hand gyfen,
 enta ær-geweorc; hit on æht gehwearf
 1680 æfter dēofla hryre Denigea frēan,
 wundor-smiþa geweorc; ond þā þās worold ofgeaf
 grom-heort guma, Godes andsaca,
 morðres scyldig, ond his mōdor ēac;
 on gewæld gehwearf worold-cyninga
 ðæm sēlestan be sām twēonum,

ðāra þe on Sceden-igge sceattas dælde.

Hrōðgār maðelode, hylt scēawode,
ealde lāfe. On ðāem wæs ōr writen
fyrn-gewinnes, syðþan flōd ofslōh,
1690 gifen gēotende, gīganta cyn;
frēcne gefērdon; þæt wæs fremde þēod
ēcean Dryhtne; him þæs ende-lēan
þurh wāteres wylm Waldend sealde.
Swā wæs on ðāem scennum scīran goldes
þurh rūn-stafas rihte gemearcod,
geseted ond gesæd, hwām þæt sweord geworht,
īrena cyst, ærest wære,
wreoþen-hilt ond wyrn-fāh. Ðā se wīsa spræc,
sunu Healfdenes —swīgedon ealle—:

1700 “Þæt lā mæg secgan, sē þe sōð ond riht
fremeð on folce, feor eal gemon,
eald ēðel-weard, þæt ðes eorl wære
geboren betera! Blæd is āræred
geond wīd-wegas, wine mīn Bēowulf,
ðīn ofer þēoda gehwylce. Eal þū hit geþyldum healdest,
mægen mid mōdes snyttrum. Ic þē sceal mīne gelæstan
frēode, swā wit furðum spræcon. Ðū scealt tō frōfre
weorþan
eal lang-twīdig lēodum þīnum
hæleðum tō helpe.

Ne wearð Heremōd swā

1710 eaforum Ecgwelan, Ār-Scyldingum;
ne gewēox hē him tō willan, ac tō wæl-fealle
ond tō dēað-cwalum Deniga lēodum.
Brēat bolgen-mōd bēod-genēatas,
eaxl-gesteallan, oþþæt hē āna hwearf,
mære, þēoden, mon-drēamum from,
ðēah þe hine mihtig God mægenes wynnum,
eafepum stēpte, ofer ealle men
forð gefremede. Hwæþere him on ferhþe grēow
brēost-hord blōd-rēow; nallas bēagas geaf

1720 Denum æfter dōme. Drēam-lēas gebād,
þæt hē þæs gewinnes weorc þrōwade,
lēod-bealo longsum. Ðū þē lār be þon,
gum-cyste ongit! Ic þis gid be þē
āwræc wintrum frōd.

Wundor is tō secganne,

hū mihtig God manna cynne
þurh sīdne sefan snyttru bryttað,
eard ond eorlscipe; hē āh ealra geweald.

Hwīlum hē on lufan lāteð hworfan
 monnes mōd-geþonc mæran cynnes,
 1730 seleð him on ēple eorþan wynne
 tō healdanne, hlēo-burh wera;
 gedēð him swā gewealdene worolde dælas,
 sīde rīce, þæt hē his selfa ne mæg
 for his unsnyttrum ende geþencean.
 Wunað hē on wiste, nō hine wiht dweleð
 ādl nē ylðo, nē him inwit-sorh
 on sefan sweorceð, nē gesacu ðhwær
 ecg-hete ēoweð, ac him eal worold
 wendeð on willan. Hē þæt wyrse ne con,
 1740 oðþæt him on innan ofer-hygda dæl
 weaxeð ond wrīðað, þonne se weard swefeð,
 sāwele hyrde; bið se slæp tō fæst,
 bisgum begunden; bona swīðe nēah,
 sē þe of flān-bogan fyrenum scēoteð.
 Þonne bið on hreþre under helm drepn
 biteran stræle— him bebeorgan ne con—
 wōm wundor-bebodum wergan gāstes.
 Þinceð him tō lýtelt þæt hē tō lange hēold;
 gýtsað grom-hýdig, nallas on gylp seleð
 1750 fætte bēagas; ond hē þā forð-gesceaft
 forgyteð ond forgýmeð, þæs þe him ær God sealde,
 wuldres Waldend, weorð-mynda dæl.
 Hit on ende-stæf eft gelimpeð,
 þæt se līc-homa lāne gedrēoseð,
 fæge gefealleð; fēhð oþer tō,
 sē þe unmunrlīce mādmas dæleþ
 eorles ær-gestrēon, egesan ne gýmeð.
 Bebeorh þē ðone bealo-nīð, Bēowulf lēofa,
 secg betsta, ond þē þæt sēlre gecēos,
 1760 ēce rādas; ofer-hýda ne gým,
 mære cempa! Nū is þines mægnes blæd
 āne hwīle; eft sōna bið
 þæt þec ādl oððe ecg eafopes getwāfeð,
 oððe fýres feng oððe flōdes wylm
 oððe gripe mēces oððe gāres fliht
 oððe atol ylðo, oððe ēagena bearhtm
 forsited and forsworced; semninga bið,
 þæt ðec, dryht-guma, dēað oferswýðeð.
 “Swā ic Hring-Dena hund missēra
 1770 wēold under wolcnum, ond hig wigge belēac
 manigum mægþa geond þysne middan-gearð,
 æscum ond ecgum, þæt ic mē ænigne

under swegles begong gesacan ne tealde.
 Hwæt mē þæs on ēþle edwenden cwōm,
 gyrn æfter gomene, seopðan Grendel wearð,
 eald-gewinna, ingenga mīn;
 ic þære sōcne singāles wæg
 mōd-ceare micle. Þæs sig Metode þanc,
 ēcean Dryhtne, þæs ðe ic on aldre gebād,
 1780 þæt ic on þone hafelan heoro-drēorigne
 ofer eald gewin ēagum starige!
 Gā nū tō setle, symbel-wynne drēoh,
 wīg-geweorþad; unc sceal worn fela
 mǣpma gemænra, siþðan morgen bið.”
 Gēat wæs glæd-mōd, gēong sōna tō,
 setles nēosan, swā se snotttra heht.
 Þā wæs eft swā ær ellen-rōfum,
 flet-sittendum fægere gereorded
 nīowan stefne. Niht-helm geswearc
 1790 deorc ofer dryht-gumum. Duguð eal ārās;
 wolde blonden-feax beddes nēosan,
 gamela Scylding. Gēat unigmetes wēl,
 rōfne rand-wigan, restan lyste.
 Sōna him sele-þegn sīðes wērgum,
 feorran-cundum forð wīsade,
 sē for andrysnum ealle beweotede
 þegnes þearfe, swylce þy dōgore
 heaþo-līðende habban scoldon.
 Reste hine þā rūm-heort; reced hlīuade
 1800 gēap ond gold-fāh; gæst inne swæf,
 oþþæt hrefn blaca heofones wynne
 blīð-heort bodode. Ðā cōm beorht scacan
 scīma æfter sceadwe. Scaþan ōnetton,
 wæron æþelingas eft tō lēodum
 fūse tō farenne; wolde feor þanon
 cuma collen-ferhð cēoles nēosan.
 Heht þā se hearda Hrunting beran
 sunu Ecglāfes, heht his sweord niman,
 lēoflīc īren; sægde him þæs lēanes þanc,
 1810 cwæð, hē þone gūð-wine gōdne tealde,
 wīg-cræftigne, nales wordum lōg
 mēces ecge: þæt wæs mōdig secg.
 Ond þā sīð-frome, searwum gearwe
 wīgend wæron; ēode weorð Denum
 æþeling tō yppan, þær se oþer wæs,
 hæle hilde-dēor Hrōðgār grētte.
 Bēowulf mǣpelode, bearn Ecgpēowes:

- “Nū wē sǣ-liðend secgan wyllað,
 feorran cumene, þæt wē fundiaþ
 1820 Higelāc sēcan. Wæron hēr tela,
 willum bewenede; þū ūs wēl dohtest.
 Gif ic þonne on eorþan ōwihte mæg
 þīnre mōd-lufan mǣran tilian,
 gumena dryhten, ðonne ic gýt dyde,
 gūð-geweorca, ic bēo gearo sōna.
 Gif ic þæt gefricge ofer flōða begang,
 þæt þec ymb-sittend egesan þýwað,
 swā þec hetende hwīlum dydon,
 ic ðē þūsenda þegna bringe,
 1830 hæleþa tō helpe. Ic on Higelāc wāt,
 Gēata dryhten, þeah ðe hē geong sý,
 folces hyrde, þæt hē mec fremman wile
 wordum ond weorcum, þæt ic þē wēl herige
 ond þē tō gēoce gār-holt bere,
 mægenes fultum, þær ðē bið manna þearf.
 Gif him þonne Hreþric to hofum Geata
 geþingeð, þēodnes bearn, hē mæg þær fela
 frēonda findan; feor-cýþðe bēoð
 sēlran gesōhte þæm þe him selfa dēah.”
 1840 Hrōðgār maþelode him on andsware:
 “Ðē þā word-cwydas wigtig Drihten
 on sefan sende; ne hýrde ic snotorlīcor
 on swā geongum feore guman þingian.
 Þū eart mægenes strang ond on mōde frōd,
 wīs word-cwida. Wēn ic talige,
 gif þæt gegangeð, þæt ðe gār nymeð,
 hild heoru-grimme Hrēþles eaferan,
 ādl oþðe īren ealdor ðīnne,
 folces hyrde, ond þū þīn feorh hafast,
 1850 þæt þē Sǣ-Gēatas sēlran næbben
 tō gecēosenne cyning ænigne,
 hord-weard hæleþa, gyf þū healdan wylt
 mǣga rīce. Mē þīn mōd-sefa
 līcað leng swā wēl, lēofa Bēowulf.
 Hafast þū gefēred þæt þām folcum sceal,
 Gēata lēodum ond Gār-Denum,
 sib gemæne ond sacu restan,
 inwit-nīþas, þē hīe ær drugon,
 wesan, þenden ic wealde wīdan rīces,
 1860 māþmas gemæne, manig oþerne
 gōdum gegrēttan ofer ganotes bæð;
 sceal hring-naca ofer heafu bringan

lāc ond luf-tācen. Ic þā lēode wāt
gē wið fēond gē wið frēond fæste geworhte,
æghwæs untæle ealde wīsan.”

Ðā gīt him eorla hlēo inne gesealde,
mago Healfdenes mǣpmas twelfe,
hēt hine mid þām lācum lēode swāse
sēcean on gesyntum, snūde eft cuman.

1870 Gecyste þā cyning æþelum gōd,
þēoden Scyldinga ðegn betstan
ond be healse genam; hruron him tēaras,
blonden-feaxum. Him wæs bēga wēn,
ealdum, infrōdum, oþres swīðor,
þæt hīe seoððan nā gesēon mōston,
mōdige on meþle. Wæs him se man tō þon lēof,
þæt hē þone brēost-wylm forberan ne mehte;
ac him on hreþre hyge-bendum fæst
æfter dēorum men dyrne langað

1880 beorn wið blōde. Him Bēowulf þanan,
gūð-rinc gold-wlanc, græs-moldan træd,
since hrēmig. Sæ-genga bād
āgend-frēan, sē þe on ancre rād.
Þā wæs on gange gifu Hrōðgāres
oft geæhted. Þæt wæs ān cyning,
æghwæs orleahre, oþþæt hine ylde benam
mægenes wynnum sē þe oft mangeum scōd.

Cwōm þā tō flōde fela-mōdigra
hæg-stealdra hēap; hring-net bæron,

1890 locene leoðo-syrca. Land-weard onfand
eft-sīð eorla, swā he ær dyde;
nō hē mid hearne of hliðes nosan
gæstas grētte, ac him tōgēanes rād;
cwæð þæt wil-cuman Wedera lēodum
scaþan scīr-hame tō scipe fōron.
Þā wæs on sande sæ-gēap naca
hladen here-wædum, hringed-stefna
mēarum ond mǣðmum; mæst hlifade
ofer Hrōðgāres hord-gestrēonum.

1900 Hē þām bāt-wearde bunden golde
swurd gesealde, þæt hē syðþan wæs
on meodu-bence mǣpme þȳ weorþra,
yrfe-lāfe. Gewāt him on naca,
drēfan dēop wæter, Dena land ofgeaf.
Þā wæs be mæste mere-hrægla sum,
segl sāle fæst; sund-wudu þunede;
nō þær wēg-flotan wind ofer yðum

- sīðes getwāfde. Sā-genga fōr,
flēat fāmīg-heals forð ofer yðe,
1910 bunden-stefna ofer brim-strēamas,
þæt hīe Gēata clifu ongitan meahton,
cūþe næssas; cēol up geþrang
lyft-geswenced, on lande stōd.
Hraþe wæs æt holme bȳð-weard geara,
sē þe ær lange tīd lēofra manna
fūs æt faroðe feor wlātode.
Sælde tō sande sīd-fæþme scip
oncer-bendum fæst, þȳ læs hym yþa ðrym
wudu wynsuman forwrecan meahte.
1920 Hēt þā up beran æþelinga gestrēon,
frætwe ond fæt-gold; næs him feor þanon
tō gesēcanne sinces bryttan,
Higelāc Hrēþling, þær æt hām wunað
selfa mid gesīðum sǣ-wealle nēah.
Bold wæs betlīc, brego-rōf cyning,
hēah on healle, Hygd swīðe geong,
wīs, wēl-þungen, þēah ðe wintra lȳt
under burh-locan gebiden hæbbe,
Hæreþes dohtor; næs hīo hnāh swā þēah,
1930 nē tō gnēað gifa Gēata lēodum
māþm-gestrēona; Mōðþrȳðo wæg
fremu folces cwēn, firen' ondrysne.
Nænig þæt dorste dēor genēþan
swǣsra gesīða, nefne sin-frēa,
þæt hire an dāges ēagum starede;
ac him wæl-bende weotode tealde,
hand-gewriþene; hraþe seopðan wæs
æfter mund-gripe mēce geþinged,
þæt hit sceāden-mǣl scȳran mōste,
1940 cwealm-bealu cȳðan. Ne bið swylc cwēnlīc þēaw
idese tō efnanne, þēah ðe hīo ænlicu sȳ,
þætte freoðu-webbe fēores onsǣce
æfter lige-torne lēofne mannan.
Hūru þæt onhōhsnode Hemminges mǣg.
Ealo-drincende oðer sǣdan,
þæt hīo lēod-bealewa lǣs gefremede,
inwit-nīða, syððan ærest wearð
gyfen gold-hroden geongum ceman,
æðelum dīore, syððan hīo Offan flet
1950 ofer fealone flōd be fæder lāre
sīðe gesōhte. Ðær hīo syððan well
in gum-stōle, gōde mǣre,

līf-gesceafta lifigende brēac,
hīold hēah-lufan wið hæleþa brego,
ealles mon-cynnes mīne gefræge
þone sēlestan bī sām twēonum,
eormen-cynnes. Forðām Offa wæs
geofum ond gūðum, gār-cēne man
wīde geweorðod; wīsdōme hēold

1960 ēðel sīnne. Ðonon Ēomēr wōc
hæleðum tō helpe, Hemminges mæg,
nefa Gārmundes, nīða cræftig.

Gewāt him ðā se hearda mid his hond-scole
sylf æfter sande sǣ-wong tredan,
wīde waroðas; woruld-candel scān,
sigel sūðan fūs. Hī sīð drugon,
elne geēodon, tō ðæs ðe eorla hlēo,
bonan Ongenþēoes burgum in innan,
geongne gūð-cyning gōdne gefrūnon

1970 hringas dǣlan. Higelāce wæs
sīð Bēowulfes snūde gecyðed,
þæt ðær on worðig wīgendra hlēo,
lind-gestealla lifigende cwōm,
heaðo-lāces hāl tō hofe gongan.
Hraðe wæs gerȳmed, swā se rīca bebēad,
fēðe-gestum flet innanweard.

Gesæt þā wið sylfne, sē ðā sǣcce genæs,
mæg wið mæge, syððan man-dryhten
þurh hlēoðor-cwyde holdne gegrētte

1980 mēaglum wordum. Meodu-scencum
hwearf geond þæt heal-reced Hæreðes dohtor,
lufode ðā lēode, līð-wæge bær
Hæðnum tō handa. Higelāc ongan
sīnne geseldan in sele þām hēan
fægre fricgcean; hyne fyrwet bræc,
hwylce Sǣ-Gēata sīðas wæron:

“Hū lomp ēow on lāde, lēofa Bīowulf,
þā ðū fāringa feorr gehogode
sǣcce sēcean ofer sealt wæter,

1990 hilde tō Hiorote? Ac ðū Hrōðgāre
wīd-cūðne wēan wihte gebēttest,
mærum ðēodne? Ic ðæs mōd-ceare
sorh-wylmum sēað, sīðe ne truwoðe
lēofes mannes. Ic ðē lange bæd,
þæt ðū þone wæl-gæst wihte ne grētte,
lēte Sūð-Dene sylfe geweorðan
gūðe wið Grendel. Gode ic þanc secge,

þæs ðe ic ðē gesundne gesēon mōste.”

Bīowulf maðelode, bearn Ecgðīoes:

2000 “Þæt is undyrne, dryhten Higelāc,
māru gemēting monegum fīra,
hwylc orleg-hwīl uncer Grendles
wearð on ðām wange, þær hē worna fela
Sige-Scyldingum sorge gefremede,
yrmðe tō aldre; ic ðæt eall gewræc,
swā begylpan ne þearf Grendeles māga
ænig ofer eorðan ūht-hlem þone,
sē ðe lengest leofað lāðan cynnes,
fācne bifongen. Ic ðær furðum cwōm

2010 tō ðām hring-sele Hrōðgār grētan;
sōna mē se māra mago Healfdenes,
syððan hē mōd-sefan mīnne cūðe,
wið his sylfes sunu setl getæhte.
Weorod wæs on wyne: ne seah ic wīdan feorh
under heofones hwealf heal-sittendra
medu-drēam māran. Hwīlum māru cwēn,
friðu-sibb folca, flet eall geondhwearf,
bædde byre geonge; oft hīo bēah-wriðan
secge sealde, ær hīe tō setle gēong;

2020 hwīlum for duguðe dohtor Hrōðgāres
eorlum on ende ealu-wæge bær,
þā ic Frēaware flet-sittende
nemnan hýrde, þær hīo nægled-sinc
hæleðum sealde. Sīo gehāten is
geong, gold-hroden, gladum suna Frōdan;
hafað þæs geworden wine Scyldinga,
rīces hýrde, ond þæt ræd talað
þæt hē mid ðy wīfe wæl-fæhða dæl,
sæcca gesette. Oft seldan hwær

2030 æfter lēod-hryre lýtla hwīle
bon-gār būgeð, þēah sēo brýd dūge!
“Mæg þæs þonne ofþyncan ðēodne Heaðobeardna
ond þegna gehwām þāra lēoda,
þonne hē mid fæmnan on flett gæð
dryht-bearn Dena, duguða biwenede.
On him gladiað gomelra lāfe,
heard ond hring-mæl Heaðabeardna gestrēon,
þenden hīe ðam wæpnum wealdan mōston,
oððæt hīe forlæddan tō ðām lind-plegan

2040 swæse gesīðas ond hyra sylfra feorh.
Þonne cwið æt bēore, sē þe bēah gesyhð,
eald æsc-wiga, sē ðe eall geman

gār-cwealm gumena —him bið grim sefa—
onginneð geōmor-mōd geongum ceman
þurh hreðra gehygd, higes cunnian,
wīg-bealu weccan, ond þæt word ācwyð:

“ ‘Meaht ðū, mīn wine, mēce gecnāwan,
þone þīn fæder tō gefeohte bær
under here-grīman hindeman sīðe,

2050 dýre īren, þær hyne Dene slōgon,
wēoldon wæl-stōwe, syððan Wiðergyld læg,
æfter hæleþa hryre, hwate Scyldungas?
Nū hēr þāra banena byre nāt-hwylces
frætwum hrēmig on flet gæð,
morðres gylpeð ond þone mādþum byreð,
þone þe ðū mid rihte rædan sceoldest!’
Manað swa ond myndgað mæla gehwylce
sārum wordum, oððæt sæl cymeð,
þæt se fæmnan þegn fore fæder dædum

2060 æfter billes bite blōd-fāg swefeð,
ealdres scyldig; him se oðer þonan
losað lifigende, con him land geare.
Þonne bīoð ābrocene on bā healfe
āð-sweorð eorla; syððan Ingelde
weallað wæl-nīðas ond him wīf-lufan
æfter cear-wælmum cōlran weorðað.
Þy ic Heaðobeardna hylde ne telge,
dryht-sibbe dæl Denum unfæcne,
frēondscipe fæstne.

Ic sceal forð sprecan,

2070 gēn ymbe Grendel, þæt ðū geare cunne,
sinces brytta, tō hwan syððan wearð
hond-ræs hæleða. Syððan heofones gim
glād ofer grundas, gæst yrre cwōm,
eatol æfen-grom, ūser nēosan,
ðær wē gesunde sæl weardodon.
Þær wæs Hondsciō hild onsæge,
feorh-bealu fægum; hē fyrrest læg,
gyrded cempa; him Grendel wearð,
mærum magu-þegne, tō mūð-bonan,

- 2080 lēofes mannes līc eall forswealg.
 Nō ðȳ ær ūt ðā gēn īdel-hende
 bona blōdig-tōð bealewa gemyndig,
 of ðām gold-sele gongan wolde,
 ac hē mægnes rōf mīn costode,
 grāpode gearo-folm. Glōf hangode
 sīd ond syllīc, searo-bendum fæst;
 sīo wæs orðoncum eall gegyrwed,
 dēofles cræftum ond dracan fellum.
 Hē mec þær on innan unsynnigne,
- 2090 dīor dāed-fruma, gedōn wolde
 manigra sumne; hyt ne mihte swā,
 syððan ic on yrre upp-riht āstōd.
 Tō lang ys tō reccenne, hū ic ðām lēod-sceaðan
 yfla gehwylces ondlēan forgeald,
 þær ic, þēoden mīn, þīne lēode
 weorðode weorcum. Hē on weg losade,
 lȳtle hwīle līf-wynna brēac;
 hwæpre him sīo swīðre swaðe weardade
 hand on Hiorte, ond hē hēan ðonan,
- 2100 mōdes geōmor mere-grund gefēoll.
 “Mē þone wæl-ræs wine Scildunga
 fættan golde fela lēanode,
 manegum māðmum, syððan mergen cōm
 ond wē tō symble geseten hæfdon.
 Þær wæs gidd ond glēo; gomela Scilding,
 fela fricgende, feorran rehte;
 hwīlum hilde-dēor hearpan wynne,
 gomen-wudu grētte, hwīlum gyd āwræc
 sōð ond sārlic, hwīlum syllīc spell
- 2110 rehte æfter rihte rūm-heort cyning;
 hwīlum eft ongan eldo gebunden
 gomel gūð-wiga gioguðe cwīðan,
 hilde-strengo; hreðer inne wēoll,
 þonne hē wintrum frōd worn gemunde.
 “Swā wē þær inne andlangne dæg
 nīode nāman, oððæt niht becwōm
 oðer tō yldum. Þā wæs eft hraðe
 gearo gyrn-wræce Grendeles mōdor,
 sīðode sorh-full; sunu dēað fornam,
- 2120 wīg-hete Wedra. Wīf unhȳre
 hyre bearn gewræc, beorn ācwealde
 ellenlīce; þær wæs Æschere,
 frōdan fyrr-witan, feorh ūðgegne.
 Nōðer hȳ hine ne mōston, syððan mergen cwōm,

- dēað-wērigne, Denia lēode
 bronde forbærnan, nē on bāel hladan
 lēofne mannan; hīo þæt līc ætbær
 fēondes fæðmum under firgen-strēam.
 Þæt wæs Hrōðgāre hrēowa tornost,
 2130 þāra þe lēod-fruman lange begēate.
 Þā se ðēoden mec ðīne līfe
 healsode hrēoh-mōd, þæt ic on holma geþring
 eorlscipe efnde, ealdre genēðde,
 mærho fremede; hē mē mēde gehēt.
 Ic ðā ðæs wælnes, þē is wīde cūð,
 grimne gryrelīcne grund-hyrde fond.
 Þær unc hwīle wæs hand gemæne;
 holm heolfre wēoll, ond ic hēafde becearf
 in ðām gūð-sele Grendeles mōdor
 2140 ēacnum ecgum. Unsōfte þonan
 feorh oðferede; næs ic fæge þā gýt;
 ac mē eorla hlēo eft gesealde
 mādma menigeo, maga Healfdenes.
 “Swā se ðēod-kyning þēawum lyfde;
 nealles ic ðām lēanum forloren hæfde,
 mægnas mēde, ac hē mē māðmas geaf,
 sunu Healfdenes, on mīnne sylfes dōm;
 ðā ic ðē, beorn-cyning, bringan wylle,
 ēstum geýwan. Gēn is eall æt ðē
 2150 lissa gelong; ic lýt hafo
 hēafod-māga, nefne Hygelāc ðec!”
 Hēt ðā in beran eafor, hēafod-segn,
 heaðo-stēapne helm, hāre byrnan,
 gūð-sweord geatolīc, gyd æfter wræc:
 “Mē ðis hilde-sceorp Hrōðgār sealde,
 snotra fengel; sume worde hēt,
 þæt ic his ærest ðē ēst gesægde:
 cwæð þæt hyt hæfde Hiorogār cyning,
 lēod Scyldunga, lange hwīle.
 2160 Nō ðý ær suna sīnum syllan wolde,
 hwatum Heorowearde, þēah hē him hold wære,
 brēost-gewædu. Brūc ealles well!”
 Hýrde ic, þæt þām frætwum fēower mēaras,
 lungre, gelīce lāst weardode,
 æppel-fealuwe; hē him ēst getēah
 mēara ond mādma. Swā sceal mæg dōn,
 nealles inwit-net oðrum bregdon
 dyrnum cræfte, dēað rēnian
 hond-gesteallan. Hygelāce wæs,

- 2170 nīða heardum, nefa swyðe hold
ond gehwæðer oðrum hrōþra gemyndig.
Hyrde ic þæt hē ðone heals-bēah Hygde gesealde,
wrætlicne wundur-māððum, ðone þe him Wealhðeo
geaf,
ðēodnes dohtor, þrīo wicg somod
swancor ond sadol-beorht; hyre syððan wæs
æfter bēah-ðege breost geweorðod.
Swā bealdode bearn Ecgðēowes,
guma gūðum cūð, gōdum dædum,
drēah æfter dōme, nealles druncne slōg
- 2180 heorð-genēatas; næs him hrēoh sefa,
ac hē man-cynnes mæste cræfte,
gin-fæstan gife, þe him God sealde,
hēold hilde-dēor. Hēan wæs lange,
swā hyne Gēata bearn gōdne ne tealdon,
nē hyne on medo-bence micles wyrðne
drihten Wedera gedōn wolde;
swyðe wēndon, þæt hē slēac wære,
æðeling unfrom. Edwenden cwōm
tīr-ēadigum menn torna gehwylces.
- 2190 Hēt ðā eorla hlēo in gefetian,
heaðo-rōf cyning, Hrēðles lāfe,
golde gegyrede; næs mid Gēatum ðā
sinc-māðþum sēlra on sweordes hād;
þæt hē on Bīowulfes bearm ālegde,
ond him gesealde seofan þūsendo,
bold ond brego-stōl. Him wæs bām samod
on ðām lēodscipe lond gecynde,
eard, ēðel-riht, oðrum swīðor,
sīde rīce, þām ðær sēlra wæs.
- 2200 Eft þæt geīode ufaran dōgrum
hilde-hlæmmum, syððan Hygelāc læg
ond Heardrēde hilde-mēceas
under bord-hrēoðan tō bonan wurdon,
ðā hyne gesōhtan on sige-þēode
hearde hild-frecan, Heaðo-Scilfingas,
nīða genægðan nefan Hererīces:
syððan Bēowulfe brāde rīce
on hand gehwearf. Hē gehēold tela
fiftig wintra— wæs ðā frōd cyning,
- 2210 eald ēpel-weard— oððæt ān ongan
deorcum nihtum, draca rīcsian
sē ðe on hēaum hofe hord beweotode,
stān-beorh stēapne; stīg under læg

eldum uncūð; þær on innan gīong
 niðā nāt-hwylc gefēng
 hæðnum horde hond
 since fāhne hē þæt syððan
 þeah ðe hē slæpende besyred wurde
 þeofes cræfte; þæt sīe ðīod onfand,
 2220 bū-folc beorna, þæt hē gebolgen wæs.
 Nealles mid gewældum wrym-hord ābræc,
 sylfes willum, sē ðe him sāre gesceōd,
 ac for þrēa-nēdlan þēow nāt-hwylces
 hæleða bearna hete-swengeas flēoh,
 ærnes þearfa, ond ðær inne fealh,
 secg syn-bysig. Sōna onfunde,
 þæt ðām gyste gryre-brōga stōd;
 hwæðre earm-sceapen
 sceapen
 2230 þā hyne se fār begeat,
 sinc-fæt þær wæs swylcra fela
 in ðām eorð-hūse ær-gestrēona,
 swā hī on geār-dagum gumena nāt-hwylc,
 eormen-lāfe æþelan cynnes,
 þanc-hycgende þær gehyðde,
 dēore mādmas. Ealle hīe dēað fornam
 ærran mælum, ond se ān ðā gēn
 lēoda duguðe, sē ðær lengest hwearf,
 weard wine-geōmor, wēnde þæs ylcan
 2240 þæt hē lýtēl fæc long-gestrēona
 brūcan mōste. Beorh eall-gearo
 wunode on wonge wæter-ȳðum nēah,
 nīwe be næsse, nearo-cræftum fæst.
 Þær on innan bær eorl-gestrēona
 hringa hyrde hord-wyrðne dæl,
 fættan goldes, fēa worda cwæð:
 “Heald þū nū, hrūse, nū hæleð ne mōstan,
 eorla æhte! Hwæt hyt ær on ðē
 gōde begēaton. Gūð-dēað fornam,
 2250 feorh-bealo frēcne, fȳra gehwylcne
 lēoda mīnra, þāra ðe þis līf ofgeaf,
 gesāwon sele-drēam; nāh, hwā sweord wege
 oððe feormie fæted wæge,
 drync-fæt dēore; duguð ellor scōc.
 Sceal se hearda helm, hyrsted golde
 fætum befeallen; feormynd swefað,
 þā ðe beado-grīman bȳwan sceoldon;
 gē swylce sēo here-pād, sīo æt hilde gebād

ofer borda gebræc bite īrena,
 2260 broснаð æfter beorne; ne mæg byrnan hring
 æfter wīg-fruman wīde fēran
 hæleðum be healfe. Næs hearpan wyn,
 gomen glēo-bēames, nē gōd hafoc
 geond sæl swingeð, nē se swifta mearh
 burh-stede bēateð. Bealo-cwealm hafað
 fela feorh-cynna forð onsended!”
 Swā giōmor-mōd gīohðo mǣnde,
 ān æfter eallum, unblīðe hwearf,
 dāges ond nihtes, oððæt dēaðes wylm
 2270 hrān æt heortan. Hord-wynne fond
 eald ūht-sceaða opene standan,
 sē ðe byrnende biorgas sēceð,
 nacod nīð-draca, nihtes flēogeð
 fýre befangen; hyne fold-būend
 swiðe ondrædað. Hē gesēcean sceall
 hord on hrūsan, þær hē hǣðen gold
 warað wintrum frōd; ne byð him wihte ðy sēl.
 Swā se ðēod-sceaða þrēo hund wintra
 hēold on hrūsan hord-ærna sum
 2280 ēacen-cræftig, oððæt hyne ān ābealch
 mon on mōde; man-dryhtne bær
 fæted wæge, frioðo-wære bæd
 hlāford sīnne. Ðā wæs hord rāsod,
 onboren bēaga hord, bēne getīðad
 fēasceaftum men. Frēa scēawode
 fīra fȳrn-geweorc forman sīðe.
 Ðā se wȳrm onwōc, wrōht wæs genīwad;
 stonc ðā æfter stāne, stearc-heort onfand
 fēondes fōt-lāst; hē tō forð gestōp
 2290 dyrnan cræfte, dracan hēafde nēah.
 Swā mæg unfæge ēaðe gedīgan
 wēan ond wræc-sīð, sē ðe Waldendes
 hylðo gehealdeþ. Hord-weard sōhte
 georne æfter grunde, wolde guman findan,
 þone þe him on sweofote sære getēode;
 hāt ond hrēoh-mōd hlāw oft ymbe-hwearf,
 ealne ūtanweardne; nē ðær ænig mon
 on þære wēstenne; hwæðre wīges gefeh,
 beaduwe weorces; hwīlum on beorh æthwearf,
 2300 sinc-fæt sōhte; hē þæt sōna onfand,
 ðæt hǣfde gumena sum goldes gefandod,
 hēah-gestrēona. Hord-weard onbād
 earfoðlice, oððæt æfen cwōm.

Wæs ðā gebolgen beorges hyrde,
 wolde se lāða līge forgyldan
 drinc-fæt dýre. Þā wæs dæg sceacen
 wyrme on willan; nō on wealle lāng
 bīdan wolde, ac mid bæle fōr,
 fýre gefýsed. Wæs se fruma egeslīc
 2310 lēodum on lande, swā hyt lungre wearð
 on hyra sinc-gifan sāre geendod.
 Ðā se gæst ongan glēdum spīwan,
 beorht hofu bærnan; bryne-lēoma stōd
 eldum on andan; nō ðær āht cwices
 lāð lyft-floga lāfan wolde.
 Wæs þæs wyrmes wīg wīde gesýne,
 nearo-fāges nīð nēan ond feorran,
 hū se gūð-sceaða Geata lēode
 hatode ond hýnde. Hord eft gescēat
 2320 dryht-sele dyrnne ær dāges hwīle.
 Hæfde land-wara līge befangen,
 bæle ond bronde; beorges getruwode,
 wīges ond wealles; him sēo wēn gelēah.
 Þā wæs Bīowulfe brōga gecýðed
 snūde tō sōðe, þæt his sylfes hām,
 bolda sēlest, bryne-wylmum mealt,
 gif-stōl Gēata. Þæt ðām gōðan wæs
 hrēow on hreðre, hyge-sorga mæst.
 Wēnde se wīsa, þæt hē Wealdende
 2330 ofer ealde riht, ēcean Dryhtne,
 bitre gebulge; brēost innan wēoll
 þeostrum geþoncum, swā him geþýwe ne wæs.
 Hæfde līg-draca lēoda fæsten,
 ēa-lond ūtan, eorð-weard ðone
 glēdum forgrunden; him ðæs gūð-kyning,
 Wedera þīoden, wræce leornode.
 Heht him þā gewyrcean wīgendra hlēo
 eall-īrenne, eorla dryhten,
 wīg-bord wrætlic; wisse hē gearwe,
 2340 þæt him holt-wudu helþan ne meahte,
 lind wið līge. Sceolde lān-daga
 æþeling ær-gōd ende gebīdan,
 worulde lifes, ond se wyrm somod,
 þēah ðe hord-welan hēolde lange.
 Oferhogode ðā hringa fengel,
 þæt hē þone wīd-flogan weorode gesōhte,
 sīdan herge; nō hē him þā sēcce ondrēd,
 nē him þæs wyrmes wīg for wiht dyde,

eafoð ond ellen, forðon hē ær fela
 2350 nearo nēðende nīða gedīgde,
 hilde-hlemma, syððan hē Hrōðgāres,
 sigor-ēadig secg, sele fælsode
 ond æt gūðe forgrāp Grendeles mægum
 lāðan cynnes.
 Nō þæt læsest wæs
 hond-gemōta, þær mon Hygelāc slōh,
 syððan Gēata cyning gūðe ræsum,
 frēa-wine folca Frēs-londum on,
 Hrēðles eafora hiora-dryncum swealt,
 bille gebēaten. Ðonan Bīowulf cōm
 2360 sylfes cræfte, sund-nytte drēah;
 hæfde him on earme āna þrītig
 hilde-geatwa, þā hē tō holme stāg.
 Nealles Hetware hrēmge þorfton
 fēðe-wīges, þē him foran ongēan
 linde bæron; lýt eft becwōm
 fram þām hild-frecan hāmes nīosan.
 Oferswam ðā sioleða bigong sunu Ecgðēowes,
 earm ān-haga eft tō lēodum;
 þær him Hygd gebēad hord ond rīce,
 2370 bēagas ond brego-stōl; bearne ne truwode,
 þæt hē wið æl-fylcum ēpel-stōlas
 healdan cūðe, ðā wæs Hygelāc dēad.
 Nō ðy ær fēasceafte findan meahton
 æt ðām æðelinge ænige ðinga,
 þæt hē Heardrēde hlāford wære,
 oððe þone cynedōm cīosan wolde.
 Hwæðre hē hine on folce frēond-lārum hēold,
 ēstum mid āre, oððæt hē yldra wearð,
 Weder-Gēatum wēold. Hyne wræc-mæcgas
 2380 ofer sǣ sōhtan, suna Ōhteres;
 hæfdon hȳ forhealden helm Scylfinga,
 þone sēlestan sǣ-cyninga,
 þāra ðe in Swīo-rīce sinc brytnade,
 mǣrne þēoden. Him þæt tō mearce wearð;
 hē þær for feorme feorh-wunde hlēat,
 sweordes swengum, sunu Hygelāces;
 ond him eft gewāt Ongenðīoes bearn
 hāmes nīosan, syððan Heardrēd læg,
 lēt ðone brego-stōl Bīowulf healdan,
 2390 Gēatum wealdan; þæt wæs gōd cyning.
 Sē ðæs lēod-hryres lēan gemunde
 uferan dōgrum, Ēadgilse wearð,

fēasceaftum frēond; folce gestēpte
ofer sǣ sīde sunu Ōhteres,
wigum ond wǣpnum; hē gewræc syððan
cealdum cear-siðum, cyning ealdre binēat.

Swā hē nīða gehwane genesen hæfde,
slīðra geslyhta, sunu Ecgðīowes,
ellen-weorca, oð ðone āne dæg,

2400 þē hē wið þām wyrme gewegan sceolde.

Gewāt þā twelfa sum, torne gebolgen,
dryhten Gēata dracan scēawian.
Hæfde þā gefrūnen, hwanan sīo fāhð ārās,
bealo-nīð biorna; him tō bearne cwōm
māðpum-fæt mære þurh ðæs meldan hond.
Sē wæs on ðām ðrēate þrēottēoða secg,
sē ðæs orleges ōr onstealde,
hæft hyge-giōmor, sceolde hēan ðonon
wong wīsian. Hē ofer willan gīong,

2410 tō ðæs ðe hē eorð-sele āne wisse,
hlǣw under hrūsan holm-wylme nēh,
yð-gewinne, sē wæs innan full
wrætta ond wīra. Weard unhīore,
gearo gūð-freca gold-māðmas hēold,
eald under eorðan; næs þæt yðe cēap
tō gegangenne gumena ænigum.

Gesæt ðā on næsse nīð-heard cyning
þenden hǣlo ābēad heorð-genēatum,
gold-wine Gēata. Him wæs geōmor sefa,

2420 wǣfre ond wæl-fūs, wyrd ungemete nēah,
sē ðone gomelan grētan sceolde,
sēcean sǣwle hord, sundur gedǣlan
līf wið līce; nō þon lange wæs
feorh æþelinges flæsce bewunden.

Bīowulf maþelade, bearn Ecgðēowes:
“Fela ic on giogoðe gūð-ræsa genæs,
orleg-hwīla; ic þæt eall gemon.
Ic wæs syfan-wintre, þā mec sinca baldor,
frēa-wine folca æt mīnum fæder genam.

2430 Hēold mec ond hæfde Hrēðel cyning,
geaf mē sinc ond symbel, sibbe gemunde;
næs ic him tō līfe lāðra ōwihte
beorn in burgum þonne his bearna hwylc,
Herebeald ond Hæðcyn, oððe Hygelāc mīn.
Wæs þām yldestan ungedēfelīce
mæges dǣdum morþor-bed strēd,
syððan hyne Hæðcyn of horn-bogan,

- his frēa-wine flāne geswencte,
miste mercelses ond his mæg ofscēt,
2440 brōðor oðerne, blōdigan gāre.
Þæt wæs feoh-lēas gefeoht, fyrenum gesyngad,
hreðre hyge-mēðe; sceolde hwæðre swā þēah
æðeling unwrecen ealdres linnan.
“Swā bið geōmorlīc gomelum ceorle
tō gebīðanne, þæt his byre rīde
giong on galgan. Þonne hē gyd wrece,
sārigne sang, þonne his sunu hangað
hrefne tō hrōðre ond hē him helpe ne mæg,
eald ond infrōd, ænige gefremman.
2450 Symble bið gemyndgad morna gehwylce
eaforan ellor-sīð; oðres ne gȳmeð
tō gebīðanne burgum in innan
yrfe-weardas, þonne se ān hafað
þurh dēaðes nȳd dæda gefondad.
Gesyhð sorh-cearig on his suna būre
wīn-sele wēstne, wind-gereste,
rēote berofene; rīdend swefað,
hæleð in hoðman; nis þær hearpan swēg,
gomen in geardum, swylce ðær iū wæron.
2460 “Gewīteð þonne on sealman, sorh-lēoð gæleð,
ān æfter ānum; þūhte him eall tō rūm,
wongas ond wīc-stede. Swā Wedra helm
æfter Herebealde heortan sorge
weallinde wæg; wihte ne meahte
on ðām feorh-bonan fæghðe gebētan;
nō ðȳ ær hē þone heaðo-rinc hatian ne meahte
lāðum dædum, þēah him lēof ne wæs.
Hē ðā mid þære sorhge, sīo þe him sære belamp,
gum-drēam ofgeaf, Godes lēoht gecēas;
2470 eaferum lāfde, swā dēð ēadig mon,
lond ond lēod-byrig, þā hē of life gewāt.
“Þā wæs synn ond sacu Swēona ond Gēata;
ofer wīd wæter wrōht gemæne,
here-nīð hearda, syððan Hrēðel swealt,
oððe him Ongenðēowes eaferan wæran
frome, fyrd-hwate; frēode ne woldon
ofer heafo healdan, ac ymb Hrēosna-beorh
eatolne inwit-scear oft gefremedon.
Þæt mæg-wine mīne gewræcan,
2480 fæhðe ond fyrene, swā hyt gefræge wæs,
þēah ðe oðer his ealdre gebohte,
heardan cēape; Hæðcynne wearð,

Gēata dryhtne, gūð onsæge.
þā ic on morgne gefrægn mæg oðerne
billes ecgum on bonan stælan,
þær Ongenþēow Eofores nīosað;
gūð-helm tōglād, gomela Scylfing
hrēas heoro-blāc; hond gemunde
fæhðo genōge, feorh-sweng ne oftēah.

2490 “Ic him þā mādmas, þe hē mē sealde,
geald æt gūðe, swā mē gifeðe wæs,
lēohtan sweorde; hē mē lond forgeaf,
eard, ēðel-wyn. Næs him ænig þearf,
þæt hē tō Gifðum oððe tō Gār-Denum
oððe in Swīo-rīce sēcean þurfe
wysan wīg-frecan, weorðe gecypan.
Symle ic him on fēðan beforan wolde,
āna on orde, ond swā tō aldre sceall
sæcce fremman, þenden þis sweord þolað,
2500 þæt mec ær ond sīð oft gelæste,
syððan ic for dugeðum Dæghrefne wearð
tō hand-bonan, Hūga cempan.
Nalles hē ðā frætwe Frēs-cyninge,
brēost-weorðunge bringan mōste,
ac in campe gecrong cumbles hyrde,
æþeling on elne; ne wæs ecg bona,
ac him hilde-grāp heortan wylmas,
bān-hūs gebræc. Nū sceall billes ecg,
hond ond heard sweord ymb hord wīgan.”

2510 Bēowulf maðelode, bēot-wordum spræc
nīehstan sīðe: “Ic genēðde fela
gūða on geogoðe; gýt ic wylle,
frōd folces weard, fæhðe sēcan,
mærdū fremman, gif mec se mǣn-sceaða
of eorð-sele út gesēceð!”
Gegrētte ðā gumena gehwylcne,
hwate helm-berend hindeman sīðe,
swæse gesīðas: “Nolde ic sweord beran,
wæpen tō wyrme, gif ic wiste hū

2520 wið ðām āglæcean elles meahte
gylpe wiðgrīpan, swā ic giō wið Grendle dyde;
ac ic ðær heaðu-fýres hātes wēne,
oreðes ond attres; forðon ic mē on hafu
bord ond byrnan. Nelle ic beorges weard
oferflēon fōtes trem, ac unc furður sceal
weorðan æt wealle, swā unc wyrd getēoð
Metod manna gehwæs. Ic eom on mōde from,

þæt ic wið þone gūð-flogan gylp ofersitte.
 Gebīde gē on beorge, byrnum werede,
 2530 secgas on searwum, hwæðer sēl mæge
 æfter wæl-ræse wunde gedýgan
 uncer twēga. Nis þæt ēower sīð,
 nē gemet mannes, nefne mīn ānes
 þæt hē wið āglæcean efoðo dæle,
 eorlscype efne. Ic mid elne sceall
 gold gegangan, oððe gūð nimeð,
 feorh-bealu frēcne, frēan ēowerne!”
 Ārās ðā bī ronde rōf ōretta,
 heard under helme, hioro-sercean bær
 2540 under stān-cleofu, strengo getruwode
 ānes mannes; ne bið swylc earges sīð!
 Geseah ðā be wealle, sē ðe worna fela,
 gum-cystum gōd, gūða gedīgde,
 hilde-hlemma, þonne hnitān fēðan,
 stondan stān-bogan, strēam ūt þonan
 breca of beorge; wæs þære burnan wælm
 heaðo-fýrum hāt; ne meahte horde nēah
 unbyrnende ænige hwīle
 dēop gedýgan for dracan lēge.
 2550 Lēt ðā of brēostum, ðā hē gebolgen wæs,
 Weder-Gēata lēod wōd ūt faran,
 stearc-heort styrnde; stefn in becōm
 heaðo-torht hlynnan under hārne stān.
 Hete wæs onhrēred, hord-weard oncnīow
 mannes reorde; næs ðær māra fyrst
 frēode tō friclan. From ærest cwōm
 oruð āglæcean ūt of stāne,
 hāt hilde-swāt; hrūse dynede.
 Biorn under beorge bord-rand onswāf
 2560 wið ðām gryre-gieste, Gēata dryhten;
 ðā wæs hring-bogan heorte gefýsed
 sæcce tō sēceanne. Sweord ær gebræd
 gōd gūð-cýning, gomele lāfe,
 ecgum ungleaw; æghwæðrum wæs
 bealo-hycgendra brōga fram oðrum.
 Stīð-mōd gestōd wið stēapne rond
 winia bealdor, ðā se wyrm gebēah
 snūde tōsomne; hē on searwum bād.
 Gewāt ðā byrnende gebogen scrīðan,
 2570 tō gescipe scyndan. Scyld wēl gebearg
 life ond lice lāssan hwīle
 mærum þeodne þonne his myne sōhte;

ðær hē þȳ fyrste forman dōgore
 wealdan mōste, swā him wyrd ne gescrāf
 hrēð æt hilde. Hond up ābræd
 Gēata dryhten, gryre-fāhne slōh
 incge-lāfe, þæt sīo ecg gewāc,
 brūn on bāne, bāt unswīðor
 þonne his ðiōd-cyning þearfe hāfde,
 2580 bysigum gebæded. Ðā wæs beorges weard
 æfter heaðu-swenge on hrēoum mōde,
 wearp wæl-fȳre, wīde sprungon
 hilde-lēoman. Hrēð-sigora ne gealp
 gold-wine Gēata; gūð-bill geswāc,
 nacod æt nīðe, swā hyt nō sceolde,
 īren ær-gōd. Ne wæs þæt ēðe sīð,
 þæt se mæra maga Ecgðēowes
 grund-wong þone ofgyfan wolde;
 sceolde ofer willan wīc eardian
 2590 elles hwergen, swā sceal æghwylc mon
 ālætan læn-dagas. Næs ðā long tō ðon,
 þæt ða āglæcean hȳ eft gemētton.
 Hyrte hyne hord-weard —hreðer æðme wēoll—
 nīwan stefne; nearo ðrōwode,
 fȳre befongen, sē ðe ær folce wēold.
 Nealles him on hēape hand-gesteallan,
 æðelinga bearn ymbe gestōdon
 hilde-cystum, ac hȳ on holt bugon,
 ealdre burgan. Hiora in ānum wēoll
 2600 sefa wið sorgum. Sibb æfre ne mæg
 wiht onwenden þām ðe wēl þenceð.
 Wīglāf wæs hāten, Wēoxstānes sunu,
 lēoflic lind-wiga, lēod Scylfinga,
 mæg Ælfheres; geseah his mon-dryhten
 under here-grīman hāt þrōwian.
 Gemunde ðā ðā āre þē hē him ær forgeaf,
 wīc-stede weligne Wægmunðinga,
 folc-rihta gehwylc, swā his fæder āhte;
 ne mihte ðā forhabban, hond rond gefēng,
 2610 geolwe linde; gomet swyrd getēah,
 þæt wæs mid eldum Ēanmundes lāf,
 suna Ōhteres. Þām æt sæcce wearð,
 wræccan wine-lēasum, Wēohstān bana
 mēces ecgum, ond his mægum ætbær
 brūn-fāgne helm, hringde byrnan,
 eald-sweord etonisc. Ðæt him Onela forgeaf,
 his gædelinges gūð-gewædu,

fyrð-searo fūslīc; nō ymbe ðā fāhðe spræc,
 þēah ðe hē his brōðor bearn ābredwade.
 2620 Hē frætwe gehēold fela missēra,
 bill ond byrnan, oððæt his byre mihte
 eorlscipe efnan swā his ær-fæder;
 geaf him ðā mid Gēatum gūð-gewāda
 æghwæs unrīm, þā hē of ealdre gewāt,
 frōd on forð-weg. Ðā wæs forma sīð
 geongan cempan, þæt hē gūðe ræs
 mid his frēo-dryhtne fremman sceolde.
 Ne gemealt him se mōd-sefa, nē his mæges lāf
 gewāc æt wīge. Ðæt se wyrm onfand,
 2630 syððan hīe tōgædre gegān hæfdon.
 Wīglāf maðelode, word-rihta fela
 sægde gesīðum —him wæs sefa geōmor.
 “Ic ðæt mæl geman, þær wē medu þēgun,
 þonne wē gehēton ūssum hlāforde
 in bīor-sele, ðe ūs ðās bēagas geaf,
 þæt wē him ðā gūð-getāwa gyldan woldon,
 gif him þyslicu þearf gelumpe,
 helmas ond heard sweord. Ðē hē ūsic on herge gecēas
 tō ðyssum sīð-fate sylfes willum,
 2640 onmunde ūsic mærdā, ond mē þās mādmas geaf,
 þē hē ūsic gār-wīgend gōde tealde,
 hwate helm-berend, þēah ðe hlāford ūs
 þis ellen-weorc āna āðōhte
 tō gefremmanne, folces hyrde,
 forðām hē manna mæst mærdā gefremede,
 dāda dollicra. Nū is sē dæg cumen
 þæt ūre man-dryhten mægenes behōfað,
 gōdra gūð-rinca; wutun gongan tō,
 helpan hild-fruman, þenden hyt sý,
 2650 glēd-egesa grim! God wāt on mec,
 þæt mē is micle lēofre, þæt mīnne līc-haman
 mid mīnne gold-gyfan glēd fæðmie.
 Ne þynceð mē gerysne, þæt wē rondas beren
 eft tō earde, nemne wē æror mægen
 fāne gefyllan, feorh ealgian
 Wedra ðēodnes. Ic wāt geare,
 þæt nāron eald-gewyrht, þæt hē āna scyle
 Gēata duguðe gnorn þrōwian,
 gesīgan æt sēcce; ūrum sceal sweord ond helm,
 2660 byrne ond beadu-scrūd bām gemæne.”
 Wōd þā þurh þone wæl-rēc, wīg-heafolan bær
 frēan on fultum, fēa worda cwæð:

“Lēofa Bīowulf, læst eall tela,
swā ðū on geoguð-fēore geāra gecwæde,
þæt ðū ne ālæte be ðē lifigendum
dōm gedrēosan; scealt nū dædum rōf,
æðeling ān-hȳdig, ealle mægene
feorh ealgian; ic ðē ful-læstu!”

- Æfter ðām wordum wȳrm yrre cwōm,
2670 atol inwit-gæst, oðre sīðe,
fȳr-wylmum fāh, fionda nīosian,
lāðra manna; līg ȳðum fōr,
born bord wið rond; byrne ne meahte
geongum gār-wigan gēoce gefremman;
ac se maga geonga under his mægascyld
elne geēode, þā his āgen wæs
glēdum forgrunden. Þā gēn gūð-cȳning
mæra gemunde, mægen-strengo slōh
hilde-bille, þæt hyt on heafolan stōd
2680 nīþe genȳded; Nægling forbærst,
geswāc æt sæcce sweord Bīowulfes,
gomol ond græg-mæl. Him þæt gifeðe ne wæs,
þæt him irenna ecge mihton
helpan æt hilde; wæs sīo hond tō strong,
sē ðe mēca gehwane, mīne gefræge,
swenge ofersōhte, þonne hē tō sæcce bær
wæpen wundum heard; næs him wihte ðē sēl.
Þā wæs þēod-sceaða þriddan sīðe,
frēcne fȳr-draca fāhða gemyndig,
2690 ræsde on ðone rōfan, þā him rūm āgeald:
hāt ond heaðo-grim, heals ealne ymbefēng
biteran bānum; hē geblōdegod wearð
sāwul-drīore; swāt ȳðum wēoll.
Ðā ic æt þearfe gefrægn þēod-cȳninges
andlongne eorl ellen cȳðan,
cræft ond cēnðu, swā him gecȳnde wæs.
Ne hēdde hē þæs heafolan, ac sīo hand gebarn
mōdiges mannes, þær hē his mæges healp
þæt hē þone nīð-gæst nioðor hwēne slōh,
2700 secg on searum, þæt ðæt sweord gedēaf,
fāh ond fæted, þæt ðæt fȳr ongon
sweðrian syððan. Þā gēn sylf cȳning
gewēold his gewitte, wæll-seaxe gebræd,
biter ond beadu-scearp, þæt hē on byrnan wæg;
forwrat Wedra helm wȳrm on middan.
Fēond gefyldan —ferh ellen wræc—
ond hī hyne þā bēgen ābrotan hæfdon,

sib-æðelingas. Swylc sceolde secg wesian,
þegn æt ðearfe!—

þæt ðām þēodne wæs

2710 sīðast sige-hwīle sylfes dædum,
worlde geweorces. Ðā sīo wund ongon,
þe him se eorð-draca ær geworhte,
swelan ond swellan; hē þæt sōna onfand,
þæt him on brēostum bealo-nīðe wēoll
attor on innan. Ðā se æðeling gīong,
þæt hē bī wealle, wīs-hycgende,
gesæt on sesse; seah on enta geweorc,
hū ðā stān-bogan stapulum fæste
ēce eorð-reced innan healde.

2720 Hyne þā mid handa, heoro-drēorigne,
þēoden mārne, þegn ungemete till,
wine-dryhten his wætere gelafede,
hilde-sædne, ond his helm onspēon.

Bīowulf maþelode —hē ofer benne spræc,

wunde wæl-blēate; wisse hē gearwe,
þæt hē dæg-hwīla gedrogen hæfde,
eorðan wynne; ðā wæs eall sceacen
dōgor-gerīmes, dēað ungemete nēah:—

“Nū ic suna mīnum syllan wolde

2730 gūð-gewædu, þær mē gifeðe swā
ænig yrfe-weard æfter wurde,
līce gelenge. Ic ðās lēode hēold
fiftig wintra; næs se folc-cyning,
ymbe-sittendra ænig ðāra,
þe mec gūð-winum grētan dorste,
egesan ðēon. Ic on earde bād
mæl-gesceafta, hēold mīn tela,
ne sōhte searo-nīðas, nē mē swōr fela
āða on unriht. Ic ðæs ealles mæg,

2740 feorh-bennum sēoc, gefēan habban;
forðām mē wītan ne ðearf Waldend fīra
morðor-bealo māga, þonne mīn sceaceð
līf of līce. Nū ðū lungre geong
hord scēawian under hārne stān,
Wīglāf lēofa, nū se wrym ligeð,
swefeð sære wund, since berēafod.
Bīo nū on ofoste, þæt ic ær-welan,
gold-æht ongite, gearo scēawige
swegle searo-gimmas, þæt ic ðy sēft mæge

2750 æfter mādðum-welan mīn ālætan,
līf ond lēodscipe, þone ic longe hēold.”

Ðā ic snūde gefrægn sunu Wihstānes
 æfter word-cwydum wundum dryhtne
 hȳran heaðo-sīocum, hring-net beran,
 brogdne beadu-sercean under beorges hrōf.
 Geseah ðā sige-hrēðig, þā hē bī sesse gēong,
 mago-þegn mōdig māððum-sigla fealo,
 gold glitnian grunde getenge,
 wundur on wealle, ond þæs wyrmes denn,
 2760 ealdes ūht-flogan, orcas stondan,
 fyrrn-manna fatu, feormend-lēase,
 hyrstum behrorene. Þær wæs helm monig,
 eald ond ōmig, earm-bēaga fela,
 searwum gesæled. Sinc ēaðe mæg,
 gold on grunde, gum-cynnes gehwone
 oferhīgian; hȳde sē ðe wylle!
 Swylce hē siomian geseah segn eall-gylden
 hēah ofer horde, hond-wundra mæst,
 gelocen leoðo-cræftum; of ðām lēoma stōd,
 2770 þæt hē þone grund-wong ongitan meahte,
 wræte giondwlitan. Næs ðæs wyrmes þær
 onsȳn ænig, ac hyne ecg fornam.
 Ðā ic on hlæwe gefrægn hord rēafian,
 eald enta geweorc ānne mannan,
 him on bearm hladon bunan ond discas
 sylfes dōme; segn ēac genōm,
 bēacna beorhtost. Bill ær gescōd
 —ecg wæs īren— eald-hlāfordes
 þām ðāra māðma mund-bora wæs
 2780 longe hwīle, līg-egesan wæg
 hātne for horde, hioro-weallende
 middel-nihtum, oðþæt hē morðre swealt.
 Ār wæs on ofoste, eft-sīðes georn,
 frætwum gefyrðred; hyne fyrwet bræc,
 hwæðer collen-ferð cwicne gemētte
 in ðām wong-stede Wedra þēoden
 ellen-sīocne, þær hē hine ær forlēt.
 Hē ðā mid þām māðmum mærne þīoden,
 dryhten sīnne drīorigne fand,
 2790 ealdres æt ende; hē hine eft ongon
 wāteres weorpan, oðþæt wordes ord
 brēost-hord þurhbræc. Ðā se beorn gespræc,
 gomel on giohðe: —gold scēawode—
 “Ic ðāra frætwa Frēan ealles ðanc,
 Wuldur-cynige, wordum secge,
 ēcum Dryhtne, þe ic hēr on starie,

þæs ðe ic mōste mīnum lēodum
 ær swylt-dæge swylc gestrȳnan.
 Nū ic on mǣðma hord mīne bebohte
 2800 frōde feorh-lege, fremmað gēna
 lēoda þearfe! Ne mæg ic hēr leng wesan.
 Hātað heaðo-mære hlāw gewyrcean,
 beorhtne æfter bæle æt brimes nosan;
 sē scel tō gemyndum mīnum lēodum
 hēah hlīfian on Hrones-næsse,
 þæt hit sǣ-līðend syððan hātan
 Bīowulfes biorh, ðā ðe brentingas
 ofer flōða genipu feorran drīfað.”
 Dyde him of healse hring gyldenne
 2810 þīoden þrīst-hȳdig, þegne gesealde,
 geongum gār-wigan, gold-fāhne helm,
 bēah ond byrnan, hēt hyne brūcan well:
 “Þū eart ende-lāf ūsses cynnes,
 Wægmunðinga; ealle wyrd forspēon
 mīne mǣgas tō meodscafte,
 eorlas on elne; ic him æfter sceal.”
 Þæt wæs þām gomelan gingæste word
 brēost-gehygdum, ær hē bæl cure,
 hāte heaðo-wylmas; him of hwæðre gewāt
 2820 sǣwol sēcean sōð-fæstra dōm.
 Ðā wæs gegongen guman unfrōdum
 earfoðlice, þæt hē on eorðan geseah
 þone lēofestan līfes æt ende,
 blēate gebæran. Bona swylce læg,
 egeslic eorð-draca, ealdre berēafod,
 bealwe gebæded. Bēah-hordum leng
 wyrm wōh-bogen wealdan ne mōste,
 ac hine īrenna ecga fornāmon,
 hearde, heaðo-scearde, homera lāfe,
 2830 þæt se wīd-floga wundum stille
 hrēas on hrūsan hord-ærne nēah.
 Nalles æfter lyfte lācende hwearf
 middel-nihtum, mǣðm-æhta wlonc
 ansȳn ȳwde; ac hē eorðan gefēoll
 for ðæs hild-fruman hond-geweorce.
 Hūru þæt on lande lȳt manna ðāh,
 mægen-āgendra, mīne gefræge,
 þēah ðe hē dæda gehwæs dystig wære,
 þæt hē wið attor-sceaðan oreðe geræsde,
 2840 oððe hring-sele hondum styrede,
 gif hē wæccende weard onfunde

būon on beorge. Bīowulfe wearð
dryht-māðma dæl dēaðe forgolden;
hæfde æghwæðer ende gefēred
lēnan līfes.

- Næs ðā lang tō ðon,
þæt ðā hild-latan holt ofgēfan,
týdre trēow-logan, týne ætsomne,
ðā ne dorston ær dareðum lācan
on hyra man-dryhtnes miclan þearfe;
2850 ac hý scamiende scyldas bæran,
gūð-gewādu, þær se gomela læg;
wlitan on Wīlāf. Hē gewērgad sæt,
fēðe-cempa, frēan eaxlum nēah;
wehte hyne wætre, him wiht ne spēow.
Ne meahte hē on eorðan, ðeah hē ūðe wēl,
on ðām frum-gāre feorh gehealdan,
nē ðæs Wealdendes wiht oncirran.
Wolde dōm Godes dædum rædan
gumena gehwylcum, swā hē nū gēn dēð.
2860 Þā wæs æt ðām geongan grim andswaru
ēð-begēte þām ðe ær his elne forlēas.
Wīglāf maðelode, Wēohstānes sunu,
sēc sārīg-ferð —seah on unlēofe—:
“Þæt lā mæg secgan, sē ðe wyle sōð specan,
þæt se mon-dryhten, sē ēow ðā māðmas geaf,
ēored-geatwe, þe gē þær on standað,
þonne hē on ealu-bence oft gesealde
heal-sittendum helm ond byrnan,
þēoden his þegnum, swylce hē þryðlicost
2870 ōwer feor oððe nēah findan meahte,
þæt hē gēnunga gūð-gewādu
wrāðe forwurpe, ðā hyne wīg beget.
Nealles folc-cyning fyrð-gesteallum
gylpan þorfte; hwæðre him God ūðe,
sigora Waldend, þæt hē hyne sylfne gewræc,
āna mid ecge, þā him wæs elnes þearf.
Ic him līf-wraðe, lýtyle meahte
ætgifan æt gūðe, ond ongan swā þeah
ofer mīn gemet mæges helpa.
2880 Symle wæs þý sāmra, þonne ic sweorde drep
ferhð-geñiðlan, fýr unswīðor
wēoll of gewitte. Wergendra tō lýt
þrong ymbe þēoden, þā hyne sīo þrāg becwōm.
Nū sceal sinc-þego ond swyrd-gifu,
eall ēðel-wyn ēowrum cynne,

lufen ālicgean; lond-rihtes mōt
 þære mæg-burge monna æghwylc
 īdel hweorfan, syððan æðelingas
 feorran gefricgean flēam ēowerne,
 2890 dōm-lēasan dæd. Dēað bið sēlla
 eorla gehwylcum þonne edwīt-lif!”
 Heht ðā þæt heaðo-weorc tō hagan biōdan
 up ofer ecg-clif, þær þæt eorl-weorod
 morgen-longne dæg mōd-giōmor sæt,
 bord-hæbbende, bēga on wēnum,
 ende-dōgores ond eft-cymes
 lēofes monnes. Lȳt swīgode
 nīwra spella, sē ðe næs gerād,
 ac hē sōðlice sægde ofer ealle:
 2900 “Nū is wil-geofa Wedra lēoda,
 dryhten Gēata dēað-bedde fæst,
 wunað wæl-reste wyrmes dædum:
 him on efn ligeð ealdor-gewinna
 siex-bennum sēoc; sweorde ne meahte
 on ðām āglæcean ænige þinga
 wunde gewyrcean. Wīglāf siteð
 ofer Bīowulfe, byre Wīhstānes,
 eorl ofer ððrum unlifigendum,
 healdeð hige-mæðum hēafod-wearde,
 2910 lēofes ond lāðes. Nū ys lēodum wēn
 orleg-hwīle, syððan underne
 Froncum ond Frȳsum fyll cyninges
 wīde weorðeð. Wæs sīo wrōht scepen
 heard wið Hūgas, syððan Higelāc cwōm
 faran flot-herge on Frēsna land,
 þær hyne Hetware hilde genāgdon,
 elne geēodon mid ofer-mægene,
 þæt se byrn-wiga būgan sceolde,
 fēoll on fēðan; nalles frætwe geaf
 2920 ealdor dugoðe. Ūs wæs ā syððan
 Merewīoingas milts ungyfeðe.
 “Nē ic te Swēo-ðēode sibbe oððe trēowe
 wihte ne wēne; ac wæs wīde cūð,
 þætte Ongenðīo ealdre besnyðede
 Hæðcen Hrēþling wið Hrefna-wudu,
 þā for onmēdlan ærest gesōhton
 Gēata lēode Gūð-Scilfingas.
 Sōna him se frōda fæder Ōhtheres,
 eald ond eges-full ondslyht āgeaf,
 2930 ābrēot brim-wīsan, brȳd āheorde,

gomela iō-mēowlan golde berofene,
 Onelan mōdor ond Ōhtheres;
 ond ðā folgode feorh-genīðlan,
 oððæt hī oðēodon earfoðlice
 in Hrefnes-holt hlāford-lēase.
 Besæt ðā sin-herge sweorda lāfe
 wundum wērges; wēan oft gehēt
 earmre teohhe ondlonge niht,
 cwæð hē on mergenne mēces ecgum
 2940 gētan wolde, sum' on galg-trēowum
 fuglum tō gamene. Frōfor eft gelamp
 sārīg-mōdum somod ær-dæge,
 syððan hīe Hygelāces horn ond bȳman,
 gealdor ongēaton, þā se gōda cōm
 lēoda dugoðe on lāst faran.
 “Wæs sīo swāt-swaðu Swēona ond Gēata,
 wæl-rāes weora wīde gesȳne,
 hū ðā folc mid him fāhðe tōwehton.
 Gewāt him ðā se gōda mid his gædelingum,
 2950 frōd fela-geōmor fæsten sēcean,
 eorl Ongenþīo ufor oncirde;
 hæfde Higelāces hilde gefrūnen,
 wlonces wīg-cræft; wiðres ne truwode,
 þæt hē sǣ-mannum onsacan mihte,
 heaðo-līðendum, hord forstandan,
 bearn ond brȳde; bēah eft þonan
 eald under eorð-weall. Þā wæs æht boden
 Swēona lēodum, segn Higelāces
 freoðo-wong þone forð oferēodon,
 2960 syððan Hrēðlingas tō hagan þrungon.
 Þær wearð Ongenðīow ecgum sweorda,
 blonden-fexa on bid wrecen,
 þæt se þēod-cyning ðafian sceolde
 Eafores āne dōm. Hyne yrringa
 Wulf Wonrēding wǣpne geræhte,
 þæt him for swenge swāt ædrum sprong
 forð under fexe. Næs hē forht swā ðēh,
 gomela Scilfing, ac forgeald hraðe
 wýrsan wrixle wæl-hlem þone,
 2970 syððan ðēod-cyning þyder oncirde.
 Ne meahte se snella sunu Wonrēdes
 ealdum ceorle ondslyht giofan,
 ac hē him on hēafde helm ær gescer,
 þæt hē blōde fāh būgan sceolde,
 fēoll on foldan; næs hē fāge þā gīt,

ac hē hyne gewyrpte, þēah ðe him wund hrine.
 Lēt se hearda Higelāces þegn
 brādne mēce, þā his brōðor læg,
 eald-sweord eotonisc, entiscne helm
 2980 breccan ofer bord-weal; ðā gebēah cyning,
 folces hyrde, wæs in feorh dropen.
 Ðā wæron monige, þe his mæg wriðon,
 ricone ārærdon, ðā him gerȳmed wearð,
 þæt hīe wæl-stōwe wealdan mōston.
 Þenden rēafode rinc oðerne,
 nam on Ongenðio iren-byrnan,
 heard swyrd hilted ond his helm somod;
 hāres hyrste Higelāce bær.
 Hē ðām frætwum fēng ond him fægre gehēt
 2990 lēana mid lēodum, ond gelæste swā;
 geald þone gūð-ræs Gēata dryhten,
 Hrēðles eafora, þā hē tō hām becōm,
 Iofore ond Wulfe mid ofer-māðmum;
 sealde hiora gehwæðrum hund þūsenda
 landes ond locenra bēaga —ne ðorfte him ðā lēan
 oðwītan
 mon on middan-gearde— syððan hīe ðā mærdā
 geslōgon;
 ond ðā Iofore forgeaf āngan dohtor,
 hām-weorðunge, hylde tō wedde.
 “Þæt ys sīo fæhðo ond se fēondscipe,
 3000 wæl-nīð wera, ðæs ðe ic wēn hafo,
 þē ūs sēceað tō Swēona lēoda,
 syððan hīe gefricgeað frēan ūserne
 ealdor-lēasne, þone ðe ær gehēold
 wið hettendum hord ond rīce
 æfter hæleða hryre, hwate Scildingas,
 folc-rēd fremede oððe furður gēn
 eorlscipe efnde.
 Nū is ofost betost,
 þæt wē þēod-cyning þær scēawian
 ond þone gebringan, þe ūs bēagas geaf,
 3010 on ād-fære. Ne scel ānes hwæt
 meltan mid þām mōdigan, ac þær is māðma hord,
 gold unrīme, grimme gecēapod;
 ond nū æt sīðestan sylfes fēore
 bēagas gebohte: þā sceall brond fretan,
 ælad þeccan, nalles eorl wegan
 māððum tō gemyndum, nē mægð scȳne
 habban on healse hring-weorðunge,

- ac sceal geōmor-mōd, golde berēafod,
oft, nalles æne, elland tredan,
3020 nū se here-wīsa hleahtor ālegde,
gamen ond glēo-drēam. Forðon sceall gār wesan
monig morgen-ceald mundum bewunden,
hæfen on handa, nalles hearpan swēg
wīgend weccēan, ac se wonna hrefn
fūs ofer fægum fela reordian,
earne secgan, hū him æt æte spēow,
þenden hē wið wulf wæl rēafode.”
Swā se secg hwata secggende wæs
lāðra spella; hē ne lēag fela
3030 wyrda nē worda. Weorod eall ārās,
ēodon unbliðe under Earnanæs,
wollen-teāre, wundur scēawian.
Fundon ðā on sande sāwul-lēasne
hlim-bed healdan, þone þe him hringas geaf
ærran mælum; þā wæs ende-dæg
gōdum gegongen, þæt se gūð-cyning,
Wedra þēoden, wundor-dēaðe swealt.
Ær hī þær gesēgan syllicran wiht,
wyrn on wonge wiðer-ræhtes þær,
3040 lāðne licgean: wæs se lēg-draca,
grimlic gryre-fāh, glēdum beswæled.
Sē wæs fiftiges fōt-gemearces
lang on legere; lyft-wynne hēold
nihtes hwīlum, nyðer eft gewāt
dennes nīosian; wæs ðā dēaðe fæst,
hæfde eorð-scrafa ende genyttod.
Him big stōdan bunan ond orcas,
discas lāgon ond dýre swyrd,
ōmige, þurhetone, swā hīe wið eorðan fæðm
3050 þūsend wintra þær eardodon.
Þonne wæs þæt yrfe ēacen-cræftig,
iū-monna gold, galdre bewunden,
þæt ðām hring-sele hrīnan ne mōste
gumena ænig, nefne God sylfa,
sigora Sōð-cyning, sealde þām ðe hē wolde
—hē is manna gehyld— hord openian,
efne swā hwylcum manna, swā him gemet ðūhte.
Þā wæs gesýne, þæt se sīð ne ðāh
þām ðe unrihte inne gehýdde
3060 wræte under wealle; weard ær ofslōh
fēara sumne; þā sīo fæhð gewearð
gewrecen wrāðlice. Wundur hwār þonne

eorl ellen-rōf ende gefēre
lif-gesceafta, þonne leng ne mæg
mon mid his mǣgum medu-seld būan.
Swā wæs Bīowulfe, þā hē biorges weard
sōhte, searo-nīðas; seofa ne cūðe
þurh hwæt his worulde-gedāl weorðan sceolde;
swā hit oð dōmes dæg dīope benemdon

3070 þēodnas mǣre, þā ðæt þær dydon,
þæt se secg wære synnum scildig,
hergum geheaðerod, hell-bendum fæst,
wommum gewītnad, sē ðone wong strude;
næs hē gold-hwæte gearwor hæfde
āgendes ēst ær gescēawod.

Wīglāf maðelode, Wīhstānes sunu:
“Oft sceall eorl monig ānes willan
wræc ādrēogan, swā ūs geworden is.
Ne meahton wē gelæran lēofne þēoden.

3080 rīces hyrde ræd ænigne,
þæt hē ne grētte gold-weard þone,
lēte hyne licgean þær hē longe wæs,
wīcum wunian oð woruld-ende;
hēold on hēah-gesceap. Hord ys gescēawod,
grimme gegongen; wæs þæt gifeðe tō swīð.
þē ðone þēod-cyning þyder ontyhte.
Ic wæs þær inne ond þæt eall geondseh,
recedes geatwa, þā mē gerȳmed wæs,
nealles swæslice sīð ālȳfed

3090 inn under eorð-weall. Ic on ofoste gefēng
micle mid mundum mægen-byrðenne
hord-gestrēona, hider ūt ætbær
cyninge mīnum: cwico wæs þā gēna,
wīs ond gewittig. Worn eall gespræc
gomol on gehðo ond ēowic grētan hēt,
bæd þæt gē geworhton æfter wines dædum
in bæl-stede beorh þone hēan,
micelne ond mǣrne, swā hē manna wæs
wīgend weorð-fullost wīde geond eorðan,

3100 þenden hē burh-welan brūcan mōste.
Uton nū efstan oðre sīðe
sēon ond sēcean searo-gimma gebræc,
wundur under wealle; ic ēow wīsige,
þæt gē genōge nēon scēawiað
bēagas ond brād gold. Sīe sīo bær gearo,
ædre geæfned, þonne wē ūt cymen,
ond þonne geferian frēan ūserne,

- lēofne mannan, þær hē longe sceal
on ðæs Waldendes wære geþolian.”
- 3110 Hēt ðā gebēodan byre Wīhstānes,
hæle hilde-dīor, hæleða monegum,
bold-āgendra, þæt hīe bæl-wudu
feorran feredon, folc-āgende,
gōdum tōgēnes: “Nū sceal glēd fretan,
—weaxan wonna lēg— wigena strengel,
þone ðe oft gebād isern-scūre,
þonne stræla storm strengum gebæded
scōc ofer scild-weall, sceft nytte hēold,
fæðer-gearwum fūs, flāne fullēode.”
- 3120 Hūru se snotra sunu Wīhstānes
ācīgde of corðre cyniges þegnas,
syfone ætsomne, þā sēlestan,
ēode eahta sum under inwit-hrōf
hilde-rinca; sum on handa bær
æled-lēoman, sē ðe on orde gēong.
Næs ðā on hlytme, hwā þæt hord strude,
syððan orwearde, ænigne dæl,
secgas gesēgon on sele wunian,
læne licgan; lýt ænig mearn,
- 3130 þæt hī ofostlice ūt geferedon
dýre mādmas; dracan ēc scufun,
wyrn ofer weall-clif, lēton wēg niman,
flōd fæðmian frætwa hyrde.
Þā wæs wunden gold on wæn hladen,
æghwæs unrīm, æþelingc boren,
hār hilde-rinc tō Hrones-næsse.
Him ðā gegiredan Gēata lēode
ād on eorðan unwāclīcne,
helmum behongen, hilde-bordum,
- 3140 beorhtum byrnum, swā hē bēna wæs;
ālegdon ðā tōmiddles mārne þēoden
hæleð hīofende, hlāford lēofne.
Ongunnon þā on beorge bæl-fýra mæst
wīgend weccan: wudu-rēc āstāh
sweart ofer swioðole, swōgende lēg,
wōpe bewunden —wind-blond gelæg—
oðþæt hē ðā bān-hūs gebrocen hæfde,
hāt on hreðre. Higum unrōte
mōd-ceare mændon, mon-dryhtnes cwealm;
- 3150 swylce giōmor-gyd Gēatisc mēowle
..... bunden-heorde
song sorg-cearig. Sāde geneahhe,

þæt hīo hyre here-geongas hearde ondrēde
wæl-fylla worn, werudes egesan,
hȳnðo ond hæft-nȳd. Heofon rēce swealg.
Geworhton ðā Wedra lēode
hlēo on hōe, sē wæs hēah ond brād,
wēg-līðendum wīde gesȳne,
ond betimbredon on tȳn dagum

3160 beadu-rōfes bēcn; bronda lāfe
wealle beworhton, swā hyt weorðlicost
fore-snotre men findan mihton.
Hī on beorg dydon bēg ond siglu,
eall swylce hyrsta, swylce on horde ær
nīð-hēdige men genumen hæfdon;
forlēton eorla gestrēon eorðan healdan,
gold on grēote, þær hit nū gēn lifað
eldum swā unnyt, swa hit æror wæs.
Þā ymbe hlāw riodan hilde-dēore,

3170 æþelinga bearn, ealra twelfe,
woldon ceare cwīðan, kyning mænan,
word-gyd wrecan ond ymb wer sprecan:
eahtodan eorlscipe ond his elle-weorc;
duguðum dēmdon, swā hit gedēfe bið
þæt mon his wine-dryhten wordum herge,
ferhðum frēoge, þonne hē forð scile
of līc-haman lāded weorðan.
Swā begnornodon Gēata lēode
hlāfordes hryre, heorð-genēatas;

3180 cwædon þæt hē wære wyruld-cyninga,
manna mildust ond mon-ðwærust,
lēodum līðost ond lof-geornost.

Translation

So. The Spear-Danes in days gone by
and the kings who ruled them had courage and greatness.
We have heard of those princes' heroic campaigns.

The Danes have legends about their warrior kings. The most famous was Shield Sheafson, who founded the ruling house

There was Shield Sheafson, scourge of many tribes,
a wrecker of mead-benches, rampaging among foes.
This terror of the hall-troops had come far.
A foundling to start with, he would flourish later on
as his powers waxed and his worth was proved.
In the end each clan on the outlying coasts
10 beyond the whale-road had to yield to him
and begin to pay tribute. That was one good king.
Afterwards a boy-child was born to Shield,
a cub in the yard, a comfort sent
by God to that nation. He knew what they had toiled,
the long times and troubles they'd come through
without a leader; so the Lord of Life,
the glorious Almighty, made this man renowned.
Shield had fathered a famous son:
Beow's name was known through the north.
20 And a young prince must be prudent like that,
giving freely while his father lives
so that afterwards in age when fighting starts
steadfast companions will stand by him
and hold the line. Behaviour that's admired
is the path to power among people everywhere.

Shield's funeral

Shield was still thriving when his time came
and he crossed over into the Lord's keeping.
His warrior band did what he bade them
when he laid down the law among the Danes:

30 they shouldered him out to the sea's flood,
the chief they revered who had long ruled them.
A ring-whorled prow rode in the harbour,
ice-clad, outbound, a craft for a prince.
They stretched their beloved lord in his boat,
laid out by the mast, amidships,
the great ring-giver. Far-fetched treasures
were piled upon him, and precious gear.
I never heard before of a ship so well furbished
with battle tackle, bladed weapons
40 and coats of mail. The massed treasure
was loaded on top of him: it would travel far
on out into the ocean's sway.
They decked his body no less bountifully
with offerings than those first ones did
who cast him away when he was a child
and launched him alone out over the waves.
And they set a gold standard up
high above his head and let him drift
to wind and tide, bewailing him
50 and mourning their loss. No man can tell,
no wise man in hall or weathered veteran
knows for certain who salvaged that load.
Then it fell to Beow to keep the forts.

Shield's heirs: his son Beow succeeded by Halfdane, Halfdane by Hrothgar

He was well regarded and ruled the Danes
for a long time after his father took leave
of his life on earth. And then his heir,
the great Halfdane, held sway
for as long as he lived, their elder and warlord.
He was four times a father, this fighter prince:
60 one by one they entered the world,
Heorogar, Hrothgar, the good Halga
and a daughter, I have heard, who was Onela's queen,
a balm in bed to the battle-scarred Swede.

King Hrothgar builds Heorot Hall

The fortunes of war favoured Hrothgar.
Friends and kinsmen flocked to his ranks,
young followers, a force that grew
to be a mighty army. So his mind turned

70 to hall-building: he handed down orders
for men to work on a great mead-hall
meant to be a wonder of the world forever;
it would be his throne-room and there he would dispense
his God-given goods to young and old—
but not the common land or people's lives.
Far and wide through the world, I have heard,
orders for work to adorn that wallstead
were sent to many peoples. And soon it stood there,
finished and ready, in full view,
the hall of halls. Heorot was the name
he had settled on it, whose utterance was law.
80 Nor did he renege, but doled out rings
and torques at the table. The hall towered,
its gables wide and high and awaiting
a barbarous burning. That doom abided,
but in time it would come: the killer instinct
unleashed among in-laws, the blood-lust rampant.

Heorot is threatened

90 Then a powerful demon, a prowler through the dark,
nursed a hard grievance. It harrowed him
to hear the din of the loud banquet
every day in the hall, the harp being struck
and the clear song of a skilled poet
telling with mastery of man's beginnings,
how the Almighty had made the earth
a gleaming plain girdled with waters;
in His splendour He set the sun and the moon
to be earth's lamplight, lanterns for men,
and filled the broad lap of the world
with branches and leaves; and quickened life
in every other thing that moved.

Grendel, a monster descended from "Cain's clan," begins to prowl

100 So times were pleasant for the people there
until finally one, a fiend out of hell,
began to work his evil in the world.
Grendel was the name of this grim demon
haunting the marches, marauding round the heath
and the desolate fens; he had dwelt for a time
in misery among the banished monsters,

Cain's clan, whom the Creator had outlawed
and condemned as outcasts. For the killing of Abel
the Eternal Lord had exacted a price:
Cain got no good from committing that murder
110 because the Almighty made him anathema
and out of the curse of his exile there sprang
ogres and elves and evil phantoms
and the giants too who strove with God
time and again until He gave them their reward.

Grendel attacks Heorot

So, after nightfall, Grendel set out
for the lofty house, to see how the Ring-Danes
were settling into it after their drink,
and there he came upon them, a company of the best
asleep from their feasting, insensible to pain
120 and human sorrow. Suddenly then
the God-cursed brute was creating havoc:
greedy and grim, he grabbed thirty men
from their resting places and rushed to his lair,
flushed up and inflamed from the raid,
blundering back with the butchered corpses.
Then as dawn brightened and the day broke
Grendel's powers of destruction were plain:
their wassail was over, they wept to heaven
and mourned under morning. Their mighty prince,
130 the storied leader, sat stricken and helpless,
humiliated by the loss of his guard,
bewildered and stunned, staring aghast
at the demon's trail, in deep distress.
He was numb with grief, but got no respite
for one night later merciless Grendel
struck again with more gruesome murders.
Malignant by nature, he never showed remorse.
It was easy then to meet with a man
shifting himself to a safer distance
140 to bed in the bothies, for who could be blind
to the evidence of his eyes, the obviousness
of that hall-watcher's hate? Whoever escaped
kept a weather-eye open and moved away.

King Hrothgar's distress and helplessness

So Grendel ruled in defiance of right,
one against all, until the greatest house
in the world stood empty, a deserted wallstead.
For twelve winters, seasons of woe,
the lord of the Shieldings suffered under
his load of sorrow; and so, before long,
150 the news was known over the whole world.
Sad lays were sung about the beset king,
the vicious raids and ravages of Grendel,
his long and unrelenting feud,
nothing but war; how he would never
parley or make peace with any Dane
nor stop his death-dealing nor pay the death-price.
No counsellor could ever expect
fair reparation from those rabid hands.
All were endangered; young and old
160 were hunted down by that dark death-shadow
who lurked and swooped in the long nights
on the misty moors; nobody knows
where these reavers from hell roam on their errands.
So Grendel waged his lonely war,
inflicting constant cruelties on the people,
atrocious hurt. He took over Heorot,
haunted the glittering hall after dark,
but the throne itself, the treasure-seat,
he was kept from approaching; he was the Lord's outcast.

The Danes, hard-pressed, turn for help to heathen gods

170 These were hard times, heart-breaking
for the prince of the Shieldings; powerful counsellors,
the highest in the land, would lend advice,
plotting how best the bold defenders
might resist and beat off sudden attacks.
Sometimes at pagan shrines they vowed
offerings to idols, swore oaths
that the killer of souls might come to their aid
and save the people. That was their way,
their heathenish hope; deep in their hearts
180 they remembered hell. The Almighty Judge
of good deeds and bad, the Lord God,
Head of the Heavens and High King of the World,
was unknown to them. Oh, cursed is he

who in time of trouble has to thrust his soul
in the fire's embrace, forfeiting help;
he has nowhere to turn. But blessed is he
who after death can approach the Lord
and find friendship in the Father's embrace.
So that troubled time continued, woe
190 that never stopped, steady affliction
for Halfdane's son, too hard an ordeal.
There was panic after dark, people endured
raids in the night, riven by the terror.

At the court of King Hygelac, a Geat warrior prepares to help Hrothgar

When he heard about Grendel, Hygelac's thane
was on home ground, over in Geatland.
There was no one else like him alive.
In his day, he was the mightiest man on earth,
high-born and powerful. He ordered a boat
that would ply the waves. He announced his plan:
200 to sail the swan's road and search out that king,
the famous prince who needed defenders.
Nobody tried to keep him from going,
no elder denied him, dear as he was to them.
Instead, they inspected omens and spurred
his ambition to go, whilst he moved about
like the leader he was, enlisting men,
the best he could find; with fourteen others
the warrior boarded the boat as captain,
a canny pilot along coast and currents.

The hero and his troop sail from the land of the Geats

210 Time went by, the boat was on water,
in close under the cliffs.
Men climbed eagerly up the gangplank,
sand churned in surf, warriors loaded
a cargo of weapons, shining war-gear
in the vessel's hold, then heaved out,
away with a will in their wood-wreathed ship.
Over the waves, with the wind behind her
and foam at her neck, she flew like a bird
until her curved prow had covered the distance
220 and on the following day, at the due hour,
those seafarers sighted land,

sunlit cliffs, sheer crags
and looming headlands, the landfall they sought.
It was the end of their voyage and the Geats vaulted
over the side, out on to the sand,
and moored their ship. There was a clash of mail
and a thresh of gear. They thanked God
for that easy crossing on a calm sea.

The Danish coast-guard challenges the outsiders

230 When the watchman on the wall, the Shieldings' lookout
whose job it was to guard the sea-cliffs,
saw shields glittering on the gangplank
and battle-equipment being unloaded
he had to find out who and what
the arrivals were. So he rode to the shore,
this horseman of Hrothgar's, and challenged them
in formal terms, flourishing his spear:
"What kind of men are you who arrive
rigged out for combat in coats of mail,
sailing here over the sea-lanes
240 in your steep-hulled boat? I have been stationed
as lookout on this coast for a long time.
My job is to watch the waves for raiders,
any danger to the Danish shore.
Never before has a force under arms
disembarked so openly—not bothering to ask
if the sentries allowed them safe passage
or the clan had consented. Nor have I seen
a mightier man-at-arms on this earth
than the one standing here: unless I am mistaken,
250 he is truly noble. This is no mere
hanger-on in a hero's armour.
So now, before you fare inland
as interlopers, I have to be informed
about who you are and where you hail from.
Outsiders from across the water,
I say it again: the sooner you tell
where you come from and why, the better."

The Geat hero announces himself and explains his mission

The leader of the troop unlocked his word-hoard;
the distinguished one delivered this answer:

260 “We belong by birth to the Geat people
and owe allegiance to Lord Hygelac.
In his day, my father was a famous man,

a noble warrior-lord named Ecgtheow.
He outlasted many a long winter
and went on his way. All over the world
men wise in counsel continue to remember him.
We come in good faith to find your lord
and nation’s shield, the son of Halfdane.
Give us the right advice and direction.
270 We have arrived here on a great errand
to the lord of the Danes, and I believe therefore
there should be nothing hidden or withheld between us.
So tell us if what we have heard is true
about this threat, whatever it is,
this danger abroad in the dark nights,
this corpse-maker mongering death
in the Shieldings’ country. I come to proffer
my wholehearted help and counsel.
I can show the wise Hrothgar a way
280 to defeat his enemy and find respite—
if any respite is to reach him, ever.
I can calm the turmoil and terror in his mind.
Otherwise, he must endure woes
and live with grief for as long as his hall
stands at the horizon, on its high ground.”

The coast-guard allows the Geats to pass

Undaunted, sitting astride his horse,
the coast-guard answered, “Anyone with gumption
and a sharp mind will take the measure
of two things: what’s said and what’s done.
290 I believe what you have told me: that you are a troop
loyal to our king. So come ahead
with your arms and your gear, and I will guide you.
What’s more, I’ll order my own comrades
on their word of honour to watch your boat
down there on the strand—keep her safe
in her fresh tar, until the time comes
for her curved prow to preen on the waves
and bear this hero back to Geatland.
May one so valiant and venturesome

300 come unharmed through the clash of battle.”

 So they went on their way. The ship rode the water,
 broad-beamed, bound by its hawser
 and anchored fast. Boar-shapes flashed
 above their cheek-guards, the brightly forged
 work of goldsmiths, watching over
 those stern-faced men. They marched in step,
 hurrying on till the timbered hall
 rose before them, radiant with gold.
 Nobody on earth knew of another

310 building like it. Majesty lodged there,
 its light shone over many lands.
 So their gallant escort guided them
 to that dazzling stronghold and indicated
 the shortest way to it; then the noble warrior
 wheeled on his horse and spoke these words:
 “It is time for me to go. May the Almighty
 Father keep you and in His kindness
 watch over your exploits. I’m away to the sea,
 back on alert against enemy raiders.”

They arrive at Heorot

320 It was a paved track, a path that kept them
 in marching order. Their mail-shirts glinted,
 hard and hand-linked; the high-gloss iron
 of their armour rang. So they duly arrived
 in their grim war-graith and gear at the hall,
 and, weary from the sea, stacked wide shields
 of the toughest hardwood against the wall,
 then collapsed on the benches; battle-dress
 and weapons clashed. They collected their spears
 in a seafarers’ stook, a stand of greyish

330 tapering ash. And the troops themselves
 were as good as their weapons.
 Then a proud warrior
 questioned the men concerning their origins:
 “Where do you come from, carrying these
 decorated shields and shirts of mail,
 these cheek-hinged helmets and javelins?
 I am Hrothgar’s herald and officer.
 I have never seen so impressive or large
 an assembly of strangers. Stoutness of heart,

bravery not banishment, must have brought you to Hrothgar.”

Beowulf announces his name

340 The man whose name was known for courage,
the Geat leader, resolute in his helmet,
answered in return: “We are retainers
from Hygelac’s band. Beowulf is my name.
If your lord and master, the most renowned
son of Halfdane, will hear me out
and graciously allow me to greet him in person,
I am ready and willing to report my errand.”

Formalities are observed

Wulfgar replied, a Wendel chief
renowned as a warrior, well known for his wisdom
350 and the temper of his mind: “I will take this message,
in accordance with your wish, to
our noble king, our dear lord, friend of the Danes,
the giver of rings. I will go and ask him
about your coming here, then hurry back
with whatever reply it pleases him to give.”
With that he turned to where Hrothgar sat,
an old man among retainers;
the valiant follower stood four-square
in front of his king; he knew the courtesies.
360 Wulfgar addressed his dear lord:
“People from Geatland have put ashore.
They have sailed far over the wide sea.
They call the chief in charge of their band
by the name of Beowulf. They beg, my lord,
an audience with you, exchange of words
and formal greeting. Most gracious Hrothgar,
do not refuse them, but grant them a reply.
From their arms and appointment, they appear well born
and worthy of respect, especially the one
370 who has led them this far: he is formidable indeed.”

Hrothgar recognizes Beowulf’s name and approves his arrival

Hrothgar, protector of Shieldings, replied:
“I used to know him when he was a young boy.

His father before him was called Ecgtheow.
Hrethel the Geat gave Ecgtheow
his daughter in marriage. This man is their son,
here to follow up an old friendship.
A crew of seamen who sailed for me once
with a gift-cargo across to Geatland

returned with marvellous tales about him:

380 athane, they declared, with the strength of thirty
in the grip of each hand. Now Holy God
has, in His goodness, guided him here
to the West-Danes, to defend us from Grendel.
This is my hope; and for his heroism
I will recompense him with a rich treasure.
Go immediately, bid him and the Geats
he has in attendance to assemble and enter.
Say, moreover, when you speak to them,
they are welcome to Denmark.”

At the door of the hall,

390 Wulfgar duly delivered the message:
“My lord, the conquering king of the Danes,
bids me announce that he knows your ancestry;
also that he welcomes you here to Heorot
and salutes your arrival from across the sea.
You are free now to move forward
to meet Hrothgar, in helmets and armour,
but shields must stay here and spears be stacked
until the outcome of the audience is clear.”

Beowulf enters Heorot. He gives an account of his heroic exploits

The hero arose, surrounded closely
400 by his powerful thanes. A party remained
under orders to keep watch on the arms;
the rest proceeded, led by their prince
under Heorot’s roof. And standing on the hearth
in webbed links that the smith had woven,
the fine-forged mesh of his gleaming mail-shirt,
resolute in his helmet, Beowulf spoke:
“Greetings to Hrothgar. I am Hygelac’s kinsman,
one of his hall-troop. When I was younger,
I had great triumphs. Then news of Grendel,
410 hard to ignore, reached me at home:
sailors brought stories of the plight you suffer

in this legendary hall, how it lies deserted,
empty and useless once the evening light
hides itself under heaven's dome.
So every elder and experienced councilman
among my people supported my resolve
to come here to you, King Hrothgar,
because all knew of my awesome strength.

420 They had seen me boltered in the blood of enemies
when I battled and bound five beasts,
raided a troll-nest and in the night-sea
slaughtered sea-brutes. I have suffered extremes
and avenged the Geats (their enemies brought it
upon themselves, I devastated them).
Now I mean to be a match for Grendel,
settle the outcome in single combat.

He declares he will fight Grendel

And so, my request, O king of Bright-Danes,
dear prince of the Shieldings, friend of the people
and their ring of defence, my one request
430 is that you won't refuse me, who have come this far,
the privilege of purifying Heorot,
with my own men to help me, and nobody else.
I have heard moreover that the monster scorns
in his reckless way to use weapons;
therefore, to heighten Hygelac's fame
and gladden his heart, I hereby renounce
sword and the shelter of the broad shield,
the heavy war-board: hand-to-hand
is how it will be, a life-and-death
440 fight with the fiend. Whichever one death fells
must deem it a just judgement by God.
If Grendel wins, it will be a gruesome day;
he will glut himself on the Geats in the war-hall,
swoop without fear on that flower of manhood
as on others before. Then my face won't be there
to be covered in death: he will carry me away
as he goes to ground, gorged and bloodied;
he will run gloating with my raw corpse
and feed on it alone, in a cruel frenzy,
450 fouling his moor-nest. No need then
to lament for long or lay out my body:

if the battle takes me, send back
this breast-webbing that Weland fashioned
and Hrethel gave me, to Lord Hygelac.
Fate goes ever as fate must.”

Hrothgar recollects a friendship and tells of Grendel's raids

Hrothgar, the helmet of Shieldings, spoke:
“Beowulf, my friend, you have travelled here
to favour us with help and to fight for us.
There was a feud one time, begun by your father.
460 With his own hands he had killed Heatholaf,
who was a Wulfing; so war was looming
and his people, in fear of it, forced him to leave.
He came away then over rolling waves
to the South-Danes here, the sons of honour.
I was then in the first flush of kingship,
establishing my sway over all the rich strongholds
of this heroic land. Heorogar,
my older brother and the better man,
also a son of Halfdane's, had died.
470 Finally I healed the feud by paying:
I shipped a treasure-trove to the Wulfings
and Ecgtheow acknowledged me with oaths of allegiance.
“It bothers me to have to burden anyone
with all the grief Grendel has caused
and the havoc he has wreaked upon us in Heorot,
our humiliations. My household-guard
are on the wane, fate sweeps them away
into Grendel's clutches—
but God can easily
halt these raids and harrowing attacks!
480 “Time and again, when the goblets passed
and seasoned fighters got flushed with beer
they would pledge themselves to protect Heorot
and wait for Grendel with whetted swords.
But when dawn broke and day crept in
over each empty, blood-spattered bench,
the floor of the mead-hall where they had feasted
would be slick with slaughter. And so they died,
faithful retainers, and my following dwindled.
“Now take your place at the table, relish
490 the triumph of heroes to your heart's content.”

A feast in Heorot

Then a bench was cleared in that banquet hall
so the Geats could have room to be together
and the party sat, proud in their bearing,
strong and stalwart. An attendant stood by
with a decorated pitcher, pouring bright
helpings of mead. And the minstrel sang,
filling Heorot with his head-clearing voice,
gladdening that great rally of Geats and Danes.

Unferth strikes a discordant note

From where he crouched at the king's feet,
500 Unferth, a son of Ecglaf's, spoke
contrary words. Beowulf's coming,
his sea-braving, made him sick with envy:
he could not brook or abide the fact
that anyone else alive under heaven
might enjoy greater regard than he did:
"Are you the Beowulf who took on Breca
in a swimming match on the open sea,
risking the water just to prove that you could win?
It was sheer vanity made you venture out
510 on the main deep. And no matter who tried,
friend or foe, to deflect the pair of you,
neither would back down: the sea-test obsessed you.

Unferth's version of a swimming contest

You waded in, embracing water,
taking its measure, mastering currents,
riding on the swell. The ocean swayed,
winter went wild in the waves, but you vied
for seven nights; and then he outswam you,
came ashore the stronger contender.
He was cast up safe and sound one morning
520 among the Heathoreams, then made his way
to where he belonged in Bronding country,
home again, sure of his ground
in strongroom and bawn. So Breca made good
his boast upon you and was proved right.
No matter, therefore, how you may have fared
in every bout and battle until now,
this time you'll be worsted; no one has ever

outlasted an entire night against Grendel.”

Beowulf corrects Unferth

Beowulf, Ecgtheow’s son, replied:

530 “Well, friend Unferth, you have had your say
about Breca and me. But it was mostly beer
that was doing the talking. The truth is this:

when the going was heavy in those high waves,
I was the strongest swimmer of all.
We’d been children together and we grew up
daring ourselves to outdo each other,
boasting and urging each other to risk
our lives on the sea. And so it turned out.
Each of us swam holding a sword,

540 a naked, hard-proofed blade for protection
against the whale-beasts. But Breca could never
move out farther or faster from me
than I could manage to move from him.
Shoulder to shoulder, we struggled on
for five nights, until the long flow
and pitch of the waves, the perishing cold,
night falling and winds from the north
drove us apart. The deep boiled up
and its wallowing sent the sea-brutes wild.

550 My armour helped me to hold out;
my hard-ringed chain-mail, hand-forged and linked,
a fine, close-fitting filigree of gold,
kept me safe when some ocean creature
pulled me to the bottom. Pinioned fast
and swathed in its grip, I was granted one
final chance: my sword plunged
and the ordeal was over. Through my own hands,
the fury of battle had finished off the sea-beast.

Beowulf tells of his ordeal in the sea

560 “Time and again, foul things attacked me,
lurking and stalking, but I lashed out,
gave as good as I got with my sword.
My flesh was not for feasting on,
there would be no monsters gnawing and gloating
over their banquet at the bottom of the sea.

Instead, in the morning, mangled and sleeping
the sleep of the sword, they slopped and floated
like the ocean's leavings. From now on
sailors would be safe, the deep-sea raids
were over for good. Light came from the east,
570 bright guarantee of God, and the waves
went quiet; I could see headlands
and buffeted cliffs. Often, for undaunted courage,
fate spares the man it has not already marked.

However it occurred, my sword had killed
nine sea-monsters. Such night-dangers
and hard ordeals I have never heard of
nor of a man more desolate in surging waves.
But worn out as I was, I survived,
came through with my life. The ocean lifted
580 and laid me ashore, I landed safe
on the coast of Finland.

Now I cannot recall
any fight you entered, Unferth,
that bears comparison. I don't boast when I say
that neither you nor Breca were ever much
celebrated for swordsmanship
or for facing danger on the field of battle.

Unferth rebuked. Beowulf reaffirms his determination to defeat Grendel

You killed your own kith and kin,
so for all your cleverness and quick tongue,
you will suffer damnation in the depths of hell.
590 The fact is, Unferth, if you were truly
as keen or courageous as you claim to be
Grendel would never have got away with
such unchecked atrocity, attacks on your king,
havoc in Heorot and horrors everywhere.
But he knows he need never be in dread
of your blade making a mizzle of his blood
or of vengeance arriving ever from this quarter—
from the Victory-Shieldings, the shoulderers of the spear.
He knows he can trample down you Danes
600 to his heart's content, humiliate and murder
without fear of reprisal. But he will find me different.
I will show him how Geats shape to kill
in the heat of battle. Then whoever wants to

may go bravely to mead, when morning light,
scarfed in sun-dazzle, shines forth from the south
and brings another daybreak to the world.”

Wealhtheow, Hrothgar's queen, graces the banquet

Then the grey-haired treasure-giver was glad;
far-famed in battle, the prince of Bright-Danes
and keeper of his people counted on Beowulf,
610 on the warrior's steadfastness and his word.
So the laughter started, the din got louder
and the crowd was happy. Wealhtheow came in,
Hrothgar's queen, observing the courtesies.
Adorned in her gold, she graciously saluted
the men in hall, then handed the cup
first to Hrothgar, their homeland's guardian,
urging him to drink deep and enjoy it
because he was dear to them. And he drank it down
like the warlord he was, with festive cheer.
620 So the Helming woman went on her rounds,
queenly and dignified, decked out in rings,
offering the goblet to all ranks,
treating the household and the assembled troop
until it was Beowulf's turn to take it from her hand.
With measured words she welcomed the Geat
and thanked God for granting her wish
that a deliverer she could believe in would arrive
to ease their afflictions. He accepted the cup,
a daunting man, dangerous in action
630 and eager for it always. He addressed Wealhtheow;
Beowulf, son of Ecgtheow, said:
“I had a fixed purpose when I put to sea.

Beowulf's formal boast

As I sat in the boat with my band of men,
I meant to perform to the uttermost
what your people wanted or perish in the attempt,
in the fiend's clutches. And I shall fulfil that purpose,
prove myself with a proud deed
or meet my death here in the mead-hall.”
This formal boast by Beowulf the Geat
640 pleased the lady well and she went to sit
by Hrothgar, regal and arrayed with gold.

Then it was like old times in the echoing hall,
proud talk and the people happy,
loud and excited; until soon enough
Halfdane's heir had to be away
to his night's rest. He realized
that the demon was going to descend on the hall,
that he had plotted all day, from dawn-light
until darkness gathered again over the world
and stealthy night-shapes came stealing forth
650 under the cloud-murk. The company stood
as the two leaders took leave of each other:
Hrothgar wished Beowulf health and good luck,
named him hall-warden and announced as follows:
"Never, since my hand could hold a shield
have I entrusted or given control
of the Danes' hall to anyone but you.
Ward and guard it, for it is the greatest of houses.
Be on your mettle now, keep in mind your fame,
660 beware of the enemy. There's nothing you wish for
that won't be yours if you win through alive."
Hrothgar departed then with his house-guard.
The lord of the Shieldings, their shelter in war,
left the mead-hall to lie with Wealhtheow,
his queen and bedmate. The King of Glory
(as people learned) had posted a lookout
who was a match for Grendel, a guard against monsters,
special protection to the Danish prince.
And the Geat placed complete trust
670 in his strength of limb and the Lord's favour.
He began to remove his iron breast-mail,
took off the helmet and handed his attendant
the patterned sword, a smith's masterpiece,
ordering him to keep the equipment guarded.
And before he bedded down, Beowulf,
that prince of goodness, proudly asserted:
"When it comes to fighting, I count myself
as dangerous any day as Grendel.

So it won't be a cutting edge I'll wield

680 to mow him down, easily as I might.
He has no idea of the arts of war,
of shield or sword-play, although he does possess
a wild strength. No weapons, therefore,
for either this night: unarmed he shall face me
if face me he dares. And may the Divine Lord
in His wisdom grant the glory of victory
to whichever side He sees fit.”

The Geats await Grendel's attack

Then down the brave man lay with his bolster
under his head and his whole company
690 of sea-rovers at rest beside him.
None of them expected he would ever see
his homeland again or get back
to his native place and the people who reared him.
They knew too well the way it was before,
how often the Danes had fallen prey
to death in the mead-hall. But the Lord was weaving
a victory on His war-loom for the Weather-Geats.
Through the strength of one they all prevailed;
they would crush their enemy and come through
700 in triumph and gladness. The truth is clear:
Almighty God rules over mankind
and always has.

Then out of the night
came the shadow-stalker, stealthy and swift;
the hall-guards were slack, asleep at their posts,
all except one; it was widely understood
that as long as God disallowed it,
the fiend could not bear them to his shadow-bourne.
One man, however, was in fighting mood,
awake and on edge, spoiling for action.

Grendel strikes

710 In off the moors, down through the mist bands
God-cursed Grendel came greedily loping.
The bane of the race of men roamed forth,
hunting for a prey in the high hall.
Under the cloud-murk he moved towards it
until it shone above him, a sheer keep
of fortified gold. Nor was that the first time

he had scouted the grounds of Hrothgar's dwelling—
although never in his life, before or since,
did he find harder fortune or hall-defenders.
720 Spurned and joyless, he journeyed on ahead
and arrived at the bawn. The iron-braced door
turned on its hinge when his hands touched it.
Then his rage boiled over, he ripped open
the mouth of the building, maddening for blood,
pacing the length of the patterned floor
with his loathsome tread, while a baleful light,
flame more than light, flared from his eyes.
He saw many men in the mansion, sleeping,
a ranked company of kinsmen and warriors
730 quartered together. And his glee was demonic,
picturing the mayhem: before morning
he would rip life from limb and devour them,
feed on their flesh; but his fate that night
was due to change, his days of ravening
had come to an end.

A Geat warrior perishes

Mighty and canny,
Hygelac's kinsman was keenly watching
for the first move the monster would make.
Nor did the creature keep him waiting
but struck suddenly and started in;
740 he grabbed and mauled a man on his bench,
bit into his bone-lappings, bolted down his blood
and gorged on him in lumps, leaving the body
utterly lifeless, eaten up
hand and foot. Venturing closer,
his talon was raised to attack Beowulf
where he lay on the bed; he was bearing in
with open claw when the alert hero's
comeback and armlock forestalled him utterly.

Beowulf's fight with Grendel

The captain of evil discovered himself
750 in a handgrip harder than anything
he had ever encountered in any man
on the face of the earth. Every bone in his body
quailed and recoiled, but he could not escape.

He was desperate to flee to his den and hide
with the devil's litter, for in all his days
he had never been clamped or cornered like this.
Then Hygelac's trusty retainer recalled
his bedtime speech, sprang to his feet
and got a firm hold. Fingers were bursting,
760 the monster back-tracking, the man overpowering.

The dread of the land was desperate
to escape, to take a roundabout road and flee
to his lair in the fens. The latching power
in his fingers weakened; it was the worst trip
the terror-monger had taken to Heorot.

And now the timbers trembled and sang,
a hall-session that harrowed every Dane
inside the stockade: stumbling in fury,
the two contenders crashed through the building.
770 The hall clattered and hammered, but somehow
survived the onslaught and kept standing:
it was handsomely structured, a sturdy frame
braced with the best of blacksmith's work
inside and out. The story goes
that as the pair struggled, mead-benches were smashed
and sprung off the floor, gold fittings and all.
Before then, no Shielding elder would believe
there was any power or person upon earth
capable of wrecking their horn-rigged hall
780 unless the burning embrace of a fire

engulf it in flame. Then an extraordinary
wail arose, and bewildering fear
came over the Danes. Everyone felt it
who heard that cry as it echoed off the wall,
a God-cursed scream and strain of catastrophe,
the howl of the loser, the lament of the hell-serf
keening his wound. He was overwhelmed,
manacled tight by the man who of all men
was foremost and strongest in the days of this life.

Beowulf's thanes defend him

790 But the earl-troop's leader was not inclined
to allow his caller to depart alive:
he did not consider that life of much account
to anyone anywhere. Time and again,

Beowulf's warriors worked to defend
their lord's life, laying about them
as best they could with their ancestral blades.
Stalwart in action, they kept striking out
on every side, seeking to cut
straight to the soul. When they joined the struggle
800 there was something they could not have known at the
time,
that no blade on earth, no blacksmith's art
could ever damage their demon opponent.
He had conjured the harm from the cutting edge
of every weapon. But his going away
out of this world and the days of his life
would be agony to him, and his alien spirit
would travel far into fiends' keeping.

Grendel is defeated, Beowulf fulfils his boast

Then he who had harrowed the hearts of men
with pain and affliction in former times
810 and had given offence also to God
found that his bodily powers failed him.
Hygelac's kinsman kept him helplessly
locked in a handgrip. As long as either lived,
he was hateful to the other. The monster's whole
body was in pain, a tremendous wound
appeared on his shoulder. Sinews split
and the bone-lappings burst. Beowulf was granted
the glory of winning; Grendel was driven
under the fen-banks, fatally hurt,
820 to his desolate lair. His days were numbered,
the end of his life was coming over him,
he knew it for certain; and one bloody clash
had fulfilled the dearest wishes of the Danes.
The man who had lately landed among them,
proud and sure, had purged the hall,
kept it from harm; he was happy with his nightwork
and the courage he had shown. The Geat captain
had boldly fulfilled his boast to the Danes:
he had healed and relieved a huge distress,
830 unremitting humiliations,
the hard fate they'd been forced to undergo,
no small affliction. Clear proof of this
could be seen in the hand the hero displayed

high up near the roof: the whole of Grendel's
shoulder and arm, his awesome grasp.

The morning after: relief and rejoicings

Then morning came and many a warrior
gathered, as I've heard, around the gift-hall,
clan-chiefs flocking from far and near
down wide-ranging roads, wondering greatly
840 at the monster's footprints. His fatal departure
was regretted by no-one who witnessed his trail,
the ignominious marks of his flight
where he'd skulked away, exhausted in spirit
and beaten in battle, bloodying the path,
hauling his doom to the demons' mere.
The bloodshot water wallowed and surged,
there were loathsome upthrows and overturnings
of waves and gore and wound-slurry.
With his death upon him, he had dived deep
850 into his marsh-den, drowned out his life
and his heathen soul: hell claimed him there.
Then away they rode, the old retainers
with many a young man following after,
a troop on horseback, in high spirits
on their bay steeds. Beowulf's doings
were praised over and over again.
Nowhere, they said, north or south
between the two seas or under the tall sky
on the broad earth was there anyone better
860 to raise a shield or to rule a kingdom.
Yet there was no laying of blame on their lord,
the noble Hrothgar; he was a good king.

Hrothgar's minstrel sings about Beowulf

At times the war-band broke into a gallop,
letting their chestnut horses race
wherever they found the going good
on those well-known tracks. Meanwhile, a thane
of the king's household, a carrier of tales,
a traditional singer deeply schooled
in the lore of the past, linked a new theme
870 to a strict metre. The man started

to recite with skill, rehearsing Beowulf's
triumphs and feats in well-fashioned lines,
entwining his words.

The tale of Sigemund, the dragon-slayer. Appropriate for Beowulf, who has defeated Grendel

880 He told what he'd heard
repeated in songs about Sigemund's exploits,
all of those many feats and marvels,
the struggles and wanderings of Waels's son,
things unknown to anyone
except to Fitela, feuds and foul doings
confided by uncle to nephew when he felt
the urge to speak of them: always they had been
partners in the fight, friends in need.
They killed giants, their conquering swords
had brought them down.

890 *After his death
Sigemund's glory grew and grew
because of his courage when he killed the dragon,
the guardian of the hoard. Under grey stone
he had dared to enter all by himself
to face the worst without Fitela.
But it came to pass that his sword plunged
right through those radiant scales
and drove into the wall. The dragon died of it.
His daring had given him total possession
of the treasure hoard, his to dispose of
however he liked. He loaded a boat:
Waels's son weighted her hold
with dazzling spoils. The hot dragon melted.*

King Heremod remembered and contrasted with Beowulf

900 *Sigemund's name was known everywhere.
He was utterly valiant and venturesome,
a fence round his fighters and flourished therefore
after King Heremod's prowess declined
and his campaigns slowed down. The king was betrayed,
ambushed in Jutland, overpowered
and done away with. The waves of his grief
had beaten him down, made him a burden,
a source of anxiety to his own nobles:
that expedition was often condemned
in those earlier times by experienced men,*

men who relied on his lordship for redress,
who presumed that the part of a prince was to thrive
910 on his father's throne and defend the nation,
the Shielding land where they lived and belonged,
its holdings and strongholds. Such was Beowulf
in the affection of his friends and of everyone alive.
But evil entered into Heremod.

Meanwhile, the Danes kept racing their mounts
down sandy lanes. The light of day
broke and kept brightening. Bands of retainers
galloped in excitement to the gabled hall
to see the marvel; and the king himself,
920 guardian of the ring-hoard, goodness in person,
walked in majesty from the women's quarters
with a numerous train, attended by his queen
and her crowd of maidens, across to the mead-hall.

King Hrothgar gives thanks for the relief of Heorot and adopts Beowulf "in his heart"

When Hrothgar arrived at the hall, he spoke,
standing on the steps, under the steep eaves,
gazing at the roofwork and Grendel's talon:
"First and foremost, let the Almighty Father
be thanked for this sight. I suffered a long
harrowing by Grendel. But the Heavenly Shepherd
930 can work His wonders always and everywhere.

Not long since, it seemed I would never
be granted the slightest solace or relief
from any of my burdens: the best of houses
glittered and reeked and ran with blood.
This one worry outweighed all others—
a constant distress to counsellors entrusted
with defending the people's forts from assault
by monsters and demons. But now a man,
with the Lord's assistance, has accomplished something
940 none of us could manage before now
for all our efforts. Whoever she was
who brought forth this flower of manhood,
if she is still alive, that woman can say
that in her labour the Lord of Ages
bestowed a grace on her. So now, Beowulf,
I adopt you in my heart as a dear son.
Nourish and maintain this new connection,

you noblest of men; there'll be nothing you'll want for,
no worldly goods that won't be yours.
950 I have often honoured smaller achievements,
recognized warriors not nearly as worthy,
lavished rewards on the less deserving.
But you have made yourself immortal
by your glorious action. May the God of Ages
continue to keep and requite you well."

Beowulf's account of the fight

Beowulf, son of Ecgtheow, spoke:
"We have gone through with a glorious endeavour
and been much favoured in this fight we dared
against the unknown. Nevertheless,
960 if you could have seen the monster himself
where he lay beaten, I would have been better pleased.
My plan was to pounce, pin him down
in a tight grip and grapple him to death—
have him panting for life, powerless and clasped
in my bare hands, his body in thrall.
But I couldn't stop him from slipping my hold.
The Lord allowed it, my lock on him
wasn't strong enough, he struggled fiercely
and broke and ran. Yet he bought his freedom
970 at a high price, for he left his hand
and arm and shoulder to show he had been here,
a cold comfort for having come among us.
And now he won't be long for this world.
He has done his worst but the wound will end him.
He is hasped and hooped and hirpling with pain,
limping and looped in it. Like a man outlawed
for wickedness, he must await
the mighty judgement of God in majesty."

The trophy: Grendel's shoulder and claw

There was less tampering and big talk then
980 from Unferth the boaster, less of his blather
as the hall-thanes eyed the awful proof
of the hero's prowess, the splayed hand
up under the eaves. Every nail,
claw-scale and spur, every spike

and welt on the hand of that heathen brute
was like barbed steel. Everybody said
there was no honed iron hard enough
to pierce him through, no time-proofed blade
that could cut his brutal, blood-caked claw.

The damaged hall repaired

990 Then the order was given for all hands
to help to refurbish Heorot immediately:
men and women thronging the wine-hall,
getting it ready. Gold thread shone
in the wall-hangings, woven scenes
that attracted and held the eye's attention.
But iron-braced as the inside of it had been,
that bright room lay in ruins now.
The very doors had been dragged from their hinges.

Only the roof remained unscathed
1000 by the time the guilt-fouled fiend turned tail
in despair of his life. But death is not easily
escaped from by anyone:
all of us with souls, earth-dwellers
and children of men, must make our way
to a destination already ordained
where the body, after the banqueting,
sleeps on its deathbed.

A victory feast

Then the due time arrived
for Hafdane's son to proceed to the hall.
The king himself would sit down to feast.
1010 No group ever gathered in greater numbers
or better order around their ring-giver.
The benches filled with famous men
who fell to with relish; round upon round
of mead was passed; those powerful kinsmen,
Hrothgar and Hrothulf, were in high spirits
in the raftered hall. Inside Heorot
there was nothing but friendship. The Shielding nation
was not yet familiar with feud and betrayal.

Victory gifts presented to Beowulf

Then Hafdane's son presented Beowulf

1020 with a gold standard as a victory gift,
an embroidered banner; also breast-mail
and a helmet; and a sword carried high,
that was both precious object and token of honour.
So Beowulf drank his drink, at ease;
it was hardly a shame to be showered with such gifts
in front of the hall-troops. There haven't been many
moments, I am sure, when men exchanged
four such treasures at so friendly a sitting.
An embossed ridge, a band lapped with wire
1030 arched over the helmet: head-protection
to keep the keen-ground cutting edge
from damaging it when danger threatened
and the man was battling behind his shield.
Next the king ordered eight horses
with gold bridles to be brought through the yard
into the hall. The harness of one
included a saddle of sumptuous design,
the battle-seat where the son of Halfdane
rode when he wished to join the sword-play:
1040 wherever the killing and carnage were the worst,
he would be to the fore, fighting hard.
Then the Danish prince, descendant of Ing,
handed over both the arms and the horses,
urging Beowulf to use them well.
And so their leader, the lord and guard
of coffer and strongroom, with customary grace
bestowed upon Beowulf both sets of gifts.
A fair witness can see how well each one behaved.

The other Geats are rewarded

The chieftain went on to reward the others:
1050 each man on the bench who had sailed with Beowulf
and risked the voyage received a bounty,
some treasured possession. And compensation,
a price in gold, was settled for the Geat
Grendel had cruelly killed earlier—
as he would have killed more, had not mindful God
and one man's daring prevented that doom.
Past and present, God's will prevails.
Hence, understanding is always best
and a prudent mind. Whoever remains

1060 for long here in this earthly life
will enjoy and endure more than enough.

Another performance by the minstrel

They sang then and played to please the hero,
words and music for their warrior prince,
harp tunes and tales of adventure:
there were high times on the hall benches
and the king's poet performed his part
with the saga of Finn and his sons, unfolding
the tale of the fierce attack in Friesland
where Hnaef, king of the Danes, met death.

*Hildeburh, a Danish princess married to the Frisian King Finn, loses her son (unnamed here) and her brother
Hnaef in a fight at Finn's hall*

1070 *Hildeburh*
had little cause
to credit the Jutes:
son and brother,
she lost them both
on the battlefield.
She, bereft
and blameless, they
foredoomed, cut down
and spear-gored. She,
the woman in shock,
waylaid by grief,
Hoc's daughter—
how could she not
lament her fate
when morning came
and the light broke
on her murdered dears?
And so farewell
delight on earth,
1080 war carried away
Finn's troop of thanes,
all but a few.
How then could Finn
hold the line
or fight on

*The Danish attack is bloody but indecisive. Hnaef is killed, Hengest takes charge and makes a truce with Finn and
the Frisians*

to the end with Hengest,
how save

the rump of his force
from that enemy chief?
So a truce was offered
as follows: first
separate quarters
to be cleared for the Danes,
hall and throne
to be shared with the Frisians.
Then, second:
every day
at the dole-out of gifts
Finn, son of Focwald,
1090 *should honour the Danes,*
bestow with an even
hand to Hengest
and Hengest's men
the wrought-gold rings,
bounty to match
the measure he gave
his own Frisians—
to keep morale
in the beer-hall high.

The Danish survivors to be quartered and given parity of treatment with the Frisians and their allies, the Jutes

Both sides then sealed their agreement.
With oaths to Hengest Finn swore
openly, solemnly, that the battle survivors
would be guaranteed honour and status.
No infringement by word or deed,
1100 no provocation would be permitted.
Their own ring-giver after all
was dead and gone, they were leaderless,
in forced allegiance to his murderer.
So if any Frisian stirred up bad blood
with insinuations or taunts about this,
the blade of the sword would arbitrate it.
A funeral pyre

effulgent gold was then prepared,
 brought out from the hoard.
 The pride and prince
 of the Shieldings lay
 1110 awaiting the flame. Everywhere
 there were blood-plastered
 coats of mail.
 The pyre was heaped
 with boar-shaped helmets
 forged in gold,
 with the gashed corpses
 of well-born Danes—
 many had fallen.
 Then Hildeburh
 ordered her own
 son's body
 be burnt with Hnaef's,
 the flesh on his bones
 to sputter and blaze
 beside his uncle's.
 The woman wailed
 and sang keens,
 the warrior went up.

The bodies of the slain burnt on the pyre

1120 Carcass flame swirled and fumed,
 they stood round the burial
 mound and howled
 as heads melted,
 crusted gashes
 spattered and ran
 bloody matter.
 The glutton element
 flamed and consumed
 the dead of both sides.
 Their great days were gone.
 Warriors scattered
 to homes and forts
 all over Friesland,
 fewer now, feeling
 loss of friends.
 Hengest stayed,
 lived out that whole
 resentful, blood-sullen
 1130 winter with Finn,

homesick and helpless.

The Danes, homesick and resentful, spend a winter in exile

*No ring-whorled prow
could up then
and away on the sea.
Wind and water
raged with storms,
wave and shingle
were shackled in ice
until another year
appeared in the yard
as it does to this day,
the seasons constant,
the wonder of light
coming over us.*

Spring comes

*Then winter was gone,
earth's lap grew lovely,
longing woke
in the cooped-up exile
for a voyage home—
1140 but more for vengeance,
some way of bringing
things to a head:
his sword arm hankered
to greet the Jutes.
So he did not balk
once Hunlafing
placed on his lap
Dazzle-the-Duel,
the best sword of all,
whose edges Jutes
knew only too well.*

Danish warriors spur themselves to renew the feud. Finn is killed, his stronghold looted, his widow, Hildeburh, carried back to Denmark

*Thus blood was spilled,
the gallant Finn
slain in his home
after Guthlaf and Oslaf
back from their voyage
made old accusation:
the brutal ambush,
the fate they had suffered,
1150 all blamed on Finn.*

*The wildness in them
had to brim over.
The hall ran red
with blood of enemies.
Finn was cut down,
the queen brought away
and everything
the Shieldings could find
inside Finn's walls—
the Frisian king's
gold collars and gemstones—
swept off to the ship.
Over sea-lanes then
back to Daneland
the warrior troop
bore that lady home.*

The poem was over,
the poet had performed, a pleasant murmur
1160 started on the benches, stewards did the rounds
with wine in splendid jugs, and Wealhtheow came to sit
in her gold crown between two good men,

uncle and nephew, each one of whom
still trusted the other; and the forthright Unferth,
admired by all for his mind and courage
although under a cloud for killing his brothers,
reclined near the king.

The queen spoke:
“Enjoy this drink, my most generous lord;
raise up your goblet, entertain the Geats
1170 duly and gently, discourse with them,
be open-handed, happy and fond.
Relish their company, but recollect as well
all of the boons that have been bestowed on you.

The bright court of Heorot has been cleansed
and now the word is that you want to adopt
this warrior as a son. So, while you may,
bask in your fortune, and then bequeath
kingdom and nation to your kith and kin,
before your decease. I am certain of Hrothulf.
1180 He is noble and will use the young ones well.

He will not let you down. Should you die before him,
he will treat our children truly and fairly.
He will honour, I am sure, our two sons,
repay them in kind when he recollects
all the good things we gave him once,

the favour and respect he found in his childhood.”

She turned then to the bench where her boys sat,
Hrethric and Hrothmund, with other nobles’ sons,
all the youth together; and that good man,

1190 Beowulf the Geat, sat between the brothers.

Gifts presented, including a torque: Beowulf will present it in due course to King Hygelac, who will die wearing it

The cup was carried to him, kind words
spoken in welcome and a wealth of wrought gold
graciously bestowed: two arm bangles,
a mail-shirt and rings, and the most resplendent
torque of gold I ever heard tell of
anywhere on earth or under heaven.
There was no hoard like it since Hama snatched
the Brosings' neck-chain and bore it away
with its gems and settings to his shining fort,
away from Eormenric's wiles and hatred,
1200 and thereby ensured his eternal reward.
Hygelac the Geat, grandson of Swerting,
wore this neck-ring on his last raid;
at bay under his banner, he defended the booty,
treasure he had won. Fate swept him away
because of his proud need to provoke
a feud with the Frisians. He fell beneath his shield,
in the same gem-crusted, kingly gear
he had worn when he crossed the frothing wave-vat.

1210 So the dead king fell into Frankish hands.

They took his breast-mail, also his neck-torque,
and punier warriors plundered the slain
when the carnage ended; Geat corpses
covered the field.

Applause filled the hall.

Then Wealhtheow pronounced in the presence of the company:

"Take delight in this torque, dear Beowulf,
wear it for luck and wear also this mail
from our people's armoury: may you prosper in them!
Be acclaimed for strength, for kindly guidance

1220 to these two boys, and your bounty will be sure.

You have won renown: you are known to all men
far and near, now and forever.

Your sway is wide as the wind's home,
as the sea around cliffs. And so, my prince,
I wish you a lifetime's luck and blessings
to enjoy this treasure. Treat my sons
with tender care, be strong and kind.
Here each comrade is true to the other,
loyal to lord, loving in spirit.

1230 The thanes have one purpose, the people are ready:
having drunk and pledged, the ranks do as I bid.”

Bedtime in Heorot

She moved then to her place. Men were drinking wine
at that rare feast; how could they know fate,
the grim shape of things to come,
the threat looming over many thanes
as night approached and King Hrothgar prepared
to retire to his quarters? Retainers in great numbers
were posted on guard as so often in the past.
Benches were pushed back, bedding gear and bolsters
1240 spread across the floor, and one man
lay down to his rest, already marked for death.
At their heads they placed their polished timber
battle-shields; and on the bench above them,
each man’s kit was kept to hand:
a towering war-helmet, webbed mail-shirt
and great-shafted spear. It was their habit
always and everywhere to be ready for action,
at home or in the camp, in whatever case
and at whatever time the need arose
1250 to rally round their lord. They were a right people.

Another threat is lurking in the night

They went to sleep. And one paid dearly
for his night’s ease, as had happened to them often,
ever since Grendel occupied the gold-hall,
committing evil until the end came,
death after his crimes. Then it became clear,
obvious to everyone once the fight was over,
that an avenger lurked and was still alive,
grimly biding time. Grendel’s mother,
monstrous hell-bride, brooded on her wrongs.
1260 She had been forced down into fearful waters,
the cold depths, after Cain had killed
his father’s son, felled his own
brother with a sword. Branded an outlaw,
marked by having murdered, he moved into the wilds,
shunned company and joy. And from Cain there sprang
misbegotten spirits, among them Grendel,
the banished and accursed, due to come to grips

with that watcher in Heorot waiting to do battle.
The monster wrenched and wrestled with him
1270 but Beowulf was mindful of his mighty strength,
the wondrous gifts God had showered on him:
He relied for help on the Lord of All,
on His care and favour. So he overcame the foe,
brought down the hell-brute. Broken and bowed,
outcast from all sweetness, the enemy of mankind
made for his death-den. But now his mother
had sallied forth on a savage journey,
grief-racked and ravenous, desperate for revenge.

Grendel's mother attacks

She came to Heorot. There, inside the hall,
1280 Danes lay asleep, earls who would soon endure
a great reversal, once Grendel's mother
attacked and entered. Her onslaught was less
only by as much as an amazon warrior's
strength is less than an armed man's
when the hefted sword, its hammered edge
and gleaming blade slathered in blood,
razes the sturdy boar-ridge off a helmet.
Then in the hall, hard-honed swords
were grabbed from the bench, many a broad shield
1290 lifted and braced; there was little thought of helmets
or woven mail when they woke in terror.
The hell-dam was in panic, desperate to get out,
in mortal terror the moment she was found.
She had pounced and taken one of the retainers
in a tight hold, then headed for the fen.
To Hrothgar, this man was the most beloved
of the friends he trusted between the two seas.
She had done away with a great warrior,
ambushed him at rest.
Beowulf was elsewhere.
1300 Earlier, after the award of the treasure,
the Geat had been given another lodging.
There was uproar in Heorot. She had snatched their
trophy,
Grendel's bloodied hand. It was a fresh blow
to the afflicted bawn. The bargain was hard,
both parties having to pay

with the lives of friends. And the old lord,
the grey-haired warrior, was heartsore and weary
when he heard the news: his highest-placed adviser,
his dearest companion, was dead and gone.

Beowulf is summoned

- 1310 Beowulf was quickly brought to the chamber:
the winner of fights, the arch-warrior,
came first-footing in with his fellow troops
to where the king in his wisdom waited,
still wondering whether Almighty God
would ever turn the tide of his misfortunes.
So Beowulf entered with his band in attendance
and the wooden floor-boards banged and rang
as he advanced, hurrying to address the prince of
the Ingwins, asking if he'd rested
1320 since the urgent summons had come as a surprise.

Hrothgar laments the death of his counsellor. He knows Grendel's mother must avenge her son

- Then Hrothgar, the Shieldings' helmet, spoke:
"Rest? What is rest? Sorrow has returned.
Alas for the Danes! Aeschere is dead.
He was Yrmenlaf's elder brother
and a soul-mate to me, a true mentor,
my right-hand man when the ranks clashed
and our boar-crests had to take a battering
in the line of action. Aeschere was everything
the world admires in a wise man and a friend.
1330 Then this roaming killer came in a fury
and slaughtered him in Heorot. Where she is hiding,
glutting on the corpse and glorying in her escape,
I cannot tell; she has taken up the feud
because of last night, when you killed Grendel,
wrestled and racked him in ruinous combat
since for too long he had terrorized us
with his depredations. He died in battle,
paid with his life; and now this powerful
other one arrives, this force for evil
1340 driven to avenge her kinsman's death.
Or so it seems to thanes in their grief,
in the anguish everythane endures
at the loss of a ring-giver, now

that the hand that bestowed so richly has been stilled in death.

The country people's tales about the monsters

“I have heard it said by my people in hall,
counsellors who live in the upland country,
that they have seen two such creatures
prowling the moors, huge marauders
from some other world. One of these things,
1350 as far as anyone ever can discern,
looks like a woman; the other, warped
in the shape of a man, moves beyond the pale
bigger than any man, an unnatural birth
called Grendel by country people
in former days. They are fatherless creatures,
and their whole ancestry is hidden in a past
of demons and ghosts. They dwell apart
among wolves on the hills, on windswept crags
and treacherous keshes, where cold streams
1360 pour down the mountain and disappear
under mist and moorland.

The haunted mere

A few miles from here
a frost-stiffened wood waits and keeps watch
above a mere; the overhanging bank
is a maze of tree-roots mirrored in its surface.
At night there, something uncanny happens:
the water burns. And the mere bottom
has never been sounded by the sons of men.
On its bank, the heather-stepper halts:
the hart in flight from pursuing hounds
1370 will turn to face them with firm-set horns
and die in the wood rather than dive
beneath its surface. That is no good place.
When wind blows up and stormy weather
makes clouds scud and the skies weep,
out of its depths a dirty surge
is pitched towards the heavens. Now help depends
again on you and on you alone.
The gap of danger where the demon waits
is still unknown to you. Seek it if you dare.
1380 I will compensate you for settling the feud

as I did the last time with lavish wealth,
coffers of coiled gold, if you come back.”

Beowulf bolsters Hrothgar's courage. He proclaims the heroic code that guides their lives

Beowulf, son of Ecgtheow, spoke:
“Wise sir, do not grieve. It is always better
to avenge dear ones than to indulge in mourning.
For every one of us, living in this world
means waiting for our end. Let whoever can
win glory before death. When a warrior is gone,
that will be his best and only bulwark.
1390 So arise, my lord, and let us immediately
set forth on the trail of this troll-dam.
I guarantee you: she will not get away,
not to dens under ground nor upland groves
nor the ocean floor. She'll have nowhere to flee to.
Endure your troubles to-day. Bear up
and be the man I expect you to be.”

The expedition to the mere

With that the old lord sprang to his feet
and praised God for Beowulf's pledge.
Then a bit and halter were brought for his horse
1400 with the plaited mane. The wise king mounted
the royal saddle and rode out in style
with a force of shield-bearers. The forest paths
were marked all over with the monster's tracks,
her trail on the ground wherever she had gone
across the dark moors, dragging away
the body of that thane, Hrothgar's best
counsellor and overseer of the country.
So the noble prince proceeded undismayed
up fells and screes, along narrow footpaths
1410 and ways where they were forced into single file,
ledges on cliffs above lairs of water-monsters.
He went in front with a few men,
good judges of the lie of the land,
and suddenly discovered the dismal wood,
mountain trees growing out at an angle
above grey stones: the bloodshot water
surged underneath. It was a sore blow
to all of the Danes, friends of the Shieldings,

a hurt to each and every one
1420 of that noble company when they came upon
Aeschere's head at the foot of the cliff.
Everybody gazed as the hot gore
kept wallowing up and an urgent war-horn
repeated its notes: the whole party
sat down to watch. The water was infested
with all kinds of reptiles. There were writhing sea-dragons
and monsters slouching on slopes by the cliff,
serpents and wild things such as those that often
surface at dawn to roam the sail-road
1430 and doom the voyage. Down they plunged,
ashing in anger at the loud call
of the battle-bugle. An arrow from the bow
of the Geat chief got one of them
as he surged to the surface: the seasoned shaft
stuck deep in his flank and his freedom in the water
got less and less. It was his last swim.
He was swiftly overwhelmed in the shallows,
prodded by barbed boar-spears,
cornered, beaten, pulled up on the bank,
1440 a strange lake-birth, a loathsome catch
men gazed at in awe.

Beowulf arms for the underwater fight

Beowulf got ready,
donned his war-gear, indifferent to death;
his mighty, hand-forged, fine-webbed mail
would soon meet with the menace underwater.
It would keep the bone-cage of his body safe:
no enemy's clasp could crush him in it,
no vicious armlock choke his life out.
To guard his head he had a glittering helmet
that was due to be muddied on the mere bottom
1450 and blurred in the upswirl. It was of beaten gold,
princely headgear hooped and hasped
by a weapon-smith who had worked wonders
in days gone by and adorned it with boar-shapes;
since then it had resisted every sword.
And another item lent by Unferth
at that moment of need was of no small importance:
the brehon handed him a hilted weapon,

a rare and ancient sword named Hrunting.
The iron blade with its ill-boding patterns
1460 had been tempered in blood. It had never failed
the hand of anyone who hefted it in battle,
anyone who had fought and faced the worst
in the gap of danger. This was not the first time
it had been called to perform heroic feats.
When he lent that blade to the better swordsman,
Unferth, the strong-built son of Ecglaf,
could hardly have remembered the ranting speech
he had made in his cups. He was not man enough
to face the turmoil of a fight under water
1470 and the risk to his life. So there he lost
fame and repute. It was different for the other
rigged out in his gear, ready to do battle.

Beowulf takes his leave

Beowulf, son of Ecgtheow, spoke:
“Wisest of kings, now that I have come
to the point of action, I ask you to recall
what we said earlier: that you, son of Halfdane
and gold-friend to retainers, that you, if I should fall
and suffer death while serving your cause,
would act like a father to me afterwards.
1480 If this combat kills me, take care
of my young company, my comrades in arms.
And be sure also, my beloved Hrothgar,
to send Hygelac the treasures I received.
Let the lord of the Geats gaze on that gold,
let Hrethel’s son take note of it and see
that I found a ring-giver of rare magnificence
and enjoyed the good of his generosity.
And Unferth is to have what I inherited:
to that far-famed man I bequeath my own
1490 sharp-honed, wave-sheened wonderblade.
With Hrunting I shall gain glory or die.”
After these words, the prince of the Weather-Geats
was impatient to be away and plunged suddenly:
without more ado, he dived into the heaving
depths of the lake. It was the best part of a day
before he could see the solid bottom.

Beowulf is captured by Grendel's mother

Quickly the one who haunted those waters,
who had scavenged and gone her gluttonous rounds
for a hundred seasons, sensed a human
1500 observing her outlandish lair from above.
So she lunged and clutched and managed to catch him
in her brutal grip; but his body, for all that,
remained unscathed: the mesh of the chain-mail
saved him on the outside. Her savage talons
failed to rip the web of his warshirt.
Then once she touched bottom, that wolfish swimmer
carried the ring-mailed prince to her court
so that for all his courage he could never use
the weapons he carried; and a bewildering horde
1510 came at him from the depths, droves of sea-beasts
who attacked with tusks and tore at his chain-mail
in a ghastly onslaught. The gallant man
could see he had entered some hellish turn-hole
and yet the water did not work against him
because the hall-roofing held off the force of
the current; then he saw firelight,
a gleam and flare-up, a glimmer of brightness.

His sword fails to do damage

The hero observed that swamp-thing from hell,
the tarn-hag in all her terrible strength,
1520 then heaved his war-sword and swung his arm:
the decorated blade came down ringing
and singing on her head. But he soon found
his battle-torch extinguished: the shining blade
refused to bite. It spared her and failed
the man in his need. It had gone through many
hand-to-hand fights, had hewed the armour
and helmets of the doomed, but here at last
the fabulous powers of that heirloom failed.
Hygelac's kinsman kept thinking about
1530 his name and fame: he never lost heart.
Then, in a fury, he flung his sword away.

He fights back with his bare hands

The keen, inlaid, worm-loop-patterned steel

was hurled to the ground: he would have to rely
on the might of his arm. So must a man do
who intends to gain enduring glory
in a combat. Life doesn't cost him a thought.

Then the prince of War-Geats, warming to this fight
with Grendel's mother, gripped her shoulder
and laid about him in a battle frenzy:

1540 he pitched his killer opponent to the floor

but she rose quickly and retaliated,
grappled him tightly in her grim embrace.
The sure-footed fighter felt daunted,
the strongest of warriors stumbled and fell.
So she pounced upon him and pulled out
a broad, whetted knife: now she would avenge
her only child. But the mesh of chain-mail
on Beowulf's shoulder shielded his life,
turned the edge and tip of the blade.

1550 The son of Ecgtheow would have surely perished

and the Geats lost their warrior under the wide earth
had the strong links and locks of his war-gear
not helped to save him: holy God
decided the victory. It was easy for
the Lord, the Ruler of Heaven, to redress the balance
once Beowulf got back up on his feet.

Beowulf discovers a mighty sword and slays his opponent

Then he saw a blade that boded well,
a sword in her armoury, an ancient heirloom
from the days of the giants, an ideal weapon,

1560 one that any warrior would envy,

but so huge and heavy of itself
only Beowulf could wield it in a battle.
So the Shieldings' hero, hard-pressed and enraged,
took a firm hold of the hilt and swung
the blade in an arc, a resolute blow
that bit deep into her neck-bone
and severed it entirely, toppling the doomed
house of her flesh; she fell to the floor.
The sword dripped blood, the swordsman was elated.

He proceeds to behead Grendel's corpse

1570 A light appeared and the place brightened

the way the sky does when heaven's candle
is shining clearly. He inspected the vault:
with sword held high, its hilt raised
to guard and threaten, Hygelac's thane
scouted by the wall in Grendel's wake.
Now the weapon was to prove its worth.
The warrior determined to take revenge
for every gross act Grendel had committed—
and not only for that one occasion
1580 when he'd come to slaughter the sleeping troops,
fifteen of Hrothgar's house-guards
surprised on their benches and ruthlessly devoured,
and as many again carried away,
a brutal plunder. Beowulf in his fury
now settled that score: he saw the monster
in his resting place, war-weary and wrecked,
a lifeless corpse, a casualty
of the battle in Heorot. The body gaped
at the stroke dealt to it after death:
1590 Beowulf cut the corpse's head off.

Forebodings of those on the shore

Immediately the counsellors keeping a lookout
with Hrothgar, watching the lake water,
saw a heave-up and surge of waves
and blood in the backwash. They bowed grey heads,
spoke in their sage, experienced way
about the good warrior, how they never again
expected to see that prince returning
in triumph to their king. It was clear to many
that the wolf of the deep had destroyed him forever.
1600 The ninth hour of the day arrived.
The brave Shieldings abandoned the cliff-top
and the king went home; but sick at heart,
staring at the mere, the strangers held on.
They wished, without hope, to behold their lord,
Beowulf himself.

The sword blade melts

Meanwhile, the sword
began to wilt into gory icicles,
to slather and thaw. It was a wonderful thing,
the way it all melted as ice melts

when the Father eases the fetters off the frost
1610 and unravels the water-ropes. He who wields power
over time and tide: He is the true Lord.

Beowulf returns with the sword's hilt and Grendel's head

The Geat captain saw treasure in abundance
but carried no spoils from those quarters
except for the head and the inlaid hilt
embossed with jewels; its blade had melted
and the scrollwork on it burnt, so scalding was the blood
of the poisonous fiend who had perished there.
Then away he swam, the one who had survived
the fall of his enemies, flailing to the surface.
1620 The wide water, the waves and pools
were no longer infested once the wandering fiend
let go of her life and this unreliable world.
The seafarers' leader made for land,
resolutely swimming, delighted with his prize,
the mighty load he was lugging to the surface.
His thanes advanced in a troop to meet him,
thanking God and taking great delight
in seeing their prince back safe and sound.
Quickly the hero's helmet and mail-shirt
1630 were loosed and unlaced. The lake settled,
clouds darkened above the bloodshot depths.
With high hearts they headed away
along footpaths and trails through the fields,
roads that they knew, each of them wrestling
with the head they were carrying from the lakeside cliff,
men kingly in their courage and capable
of difficult work. It was a task for four
to hoist Grendel's head on a spear
and bear it under strain to the bright hall.
1640 But soon enough they neared the place,
fourteen Geats in fine fettle,
striding across the outlying ground
in a delighted throng around their leader.

He displays Grendel's head in Heorot

In he came then, the thane's commander,
the arch-warrior, to address Hrothgar:
his courage was proven, his glory was secure.
Grendel's head was hauled by the hair,

dragged across the floor where the people were drinking,
a horror for both queen and company to behold.
1650 They stared in awe. It was an astonishing sight.

A brief account of the fight

Beowulf, son of Ecgtheow, spoke:
“So, son of Halfdane, prince of the Shieldings,
we are glad to bring this booty from the lake.
It is a token of triumph and we tender it to you.
I barely survived the battle under water.
It was hard-fought, a desperate affair
that could have gone badly; if God had not helped me,
the outcome would have been quick and fatal.
Although Hrunting is hard-edged,
1660 I could never bring it to bear in battle.
But the Lord of Men allowed me to behold—
for He often helps the unbefriended—
an ancient sword shining on the wall,
a weapon made for giants, there for the wielding.
Then my moment came in the combat and I struck
the dwellers in that den. Next thing the damascened
sword blade melted; it bloated and it burned
in their rushing blood. I have wrested the hilt
from the enemies’ hand, avenged the evil
1670 done to the Danes; it is what was due.
And this I pledge, O prince of the Shieldings:
you can sleep secure with your company of troops
in Heorot Hall. Never need you fear
for a single thane of your sept or nation,
young warriors or old, that laying waste of life
that you and your people endured of yore.”

Beowulf presents the sword-hilt to Hrothgar

Then the gold hilt was handed over
to the old lord, a relic from long ago
for the venerable ruler. That rare smithwork
1680 was passed on to the prince of the Danes
when those devils perished; once death removed
that murdering, guilt-steeped, God-cursed fiend,
eliminating his unholy life
and his mother’s as well, it was willed to that king
who of all the lavish gift-lords of the north

was the best regarded between the two seas.
Hrothgar spoke; he examined the hilt,
that relic of old times. It was engraved all over
and showed how war first came into the world
1690 and the flood destroyed the tribe of giants.
They suffered a terrible severance from
the Lord; the Almighty made the waters rise,
drowned them in the deluge for retribution.
In pure gold inlay on the sword-guards
there were rune-markings correctly incised,
stating and recording for whom the sword
had been first made and ornamented
with its scrollworked hilt. Then everyone hushed
as the son of Halfdane spoke this wisdom.

Hrothgar's address to Beowulf

1700 "A protector of his people, pledged to uphold
truth and justice and to respect tradition,
is entitled to affirm that this man
was born to distinction. Beowulf, my friend,
your fame has gone far and wide,
you are known everywhere. In all things you are even-
tempered,
prudent and resolute. So I stand firm by the promise of
friendship
we exchanged before. Forever you will be
your people's mainstay and your own warriors'
helping hand.

He contrasts Beowulf with King Heremod

Heremod was different,
1710 the way he behaved to Ecgwala's sons.
His rise in the world brought little joy
to the Danish people, only death and destruction.
He vented his rage on men he caroused with,
killed his own comrades, a pariah king
who cut himself off from his own kind,
even though Almighty God had made him
eminent and powerful and marked him from the start
for a happy life. But a change happened,
he grew bloodthirsty, gave no more rings
1720 to honour the Danes. He suffered in the end
for having plagued his people for so long:

his life lost happiness.

So learn from this
and understand true values. I who tell you
have wintered into wisdom.

Hrothgar's discourse on the dangers of power

It is a great wonder
how Almighty God in His magnificence
favours our race with rank and scope
and the gift of wisdom; His sway is wide.
Sometimes He allows the mind
of a man of distinguished birth to follow its bent,
1730 grants him fulfilment and felicity on earth
and forts to command in his own country.
He permits him to lord it in many lands
until the man in his unthinkingness
forgets that it will ever end for him.
He indulges his desires; illness and old age
mean nothing to him; his mind is untroubled
by envy or malice or the thought of enemies
with their hate-honed swords. The whole world
conforms to his will, he is kept from the worst
1740 until an element of overweening
enters him and takes hold
while the soul's guard, its sentry, drowns,
grown too distracted. A killer stalks him,
an archer who draws a deadly bow.
And then the man is hit in the heart,
the arrow flies beneath his defences,
the devious promptings of the demon start.
His old possessions seem paltry to him now.
He covets and resents; dishonours custom
1750 and bestows no gold; and because of good things
that the Heavenly Powers gave him in the past
he ignores the shape of things to come.
Then finally the end arrives
when the body he was lent collapses and falls
prey to its death; ancestral possessions
and the goods he hoarded are inherited by another
who lets them go with a liberal hand.

Beowulf is exhorted to be mindful of the fragility of life

"O flower of warriors, beware of that trap.
Choose, dear Beowulf, the better part,

1760 eternal rewards. Do not give way to pride.
For a brief while your strength is in bloom
but it fades quickly; and soon there will follow
illness or the sword to lay you low,
or a sudden fire or surge of water
or jabbing blade or javelin from the air
or repellent age. Your piercing eye
will dim and darken; and death will arrive,
dear warrior, to sweep you away.

No life is immune to danger: Hrothgar's experience proves it

1770 "Just so I ruled the Ring-Danes' country
for fifty years, defended them in wartime
with spear and sword against constant assaults
by many tribes: I came to believe
my enemies had faded from the face of the earth.
Still, what happened was a hard reversal
from bliss to grief. Grendel struck
after lying in wait. He laid waste to the land
and from that moment my mind was in dread
of his depredations. So I praise God
in His heavenly glory that I lived to behold
1780 this head dripping blood and that after such harrowing
I can look upon it in triumph at last.
Take your place, then, with pride
and pleasure and move to the feast. To-morrow morning
our treasure will be shared and showered upon you."

A feast. The warriors rest

The Geat was elated and gladly obeyed
the old man's bidding; he sat on the bench.
And soon all was restored, the same as before.
Happiness came back, the hall was thronged,
and a banquet set forth; black night fell
1790 and covered them in darkness.
Then the company rose
for the old campaigner: the grey-haired prince
was ready for bed. And a need for rest
came over the brave shield-bearing Geat.
He was a weary seafarer, far from home,
so immediately a house-guard guided him out,
one whose office entailed looking after
whatever a thane on the road in those days

might need or require. It was noble courtesy.

1800 That great heart rested. The hall towered,
gold-shingled and gabled, and the guest slept in it
until the black raven with raucous glee
announced heaven's joy, and a hurry of brightness
overran the shadows. Warriors rose quickly,
impatient to be off: their own country
was beckoning the nobles; and the bold voyager

longed to be aboard his distant boat.

Then that stalwart fighter ordered Hrunting
to be brought to Unferth, and bade Unferth
take the sword and thanked him for lending it.
1810 He said he had found it a friend in battle
and a powerful help; he put no blame
on the blade's cutting edge. He was a considerate man.

Beowulf and his band prepare to depart

And there the warriors stood in their war-gear,
eager to go, while their honoured lord
approached the platform where the other sat.
The undaunted hero addressed Hrothgar.
Beowulf, son of Ecgtheow, spoke:
"Now we who crossed the wide sea
have to inform you that we feel a desire
1820 to return to Hygelac. Here we have been welcomed
and thoroughly entertained. You have treated us well.
If there is any favour on earth I can perform
beyond deeds of arms I have done already,
anything that would merit your affections more,
I shall act, my lord, with alacrity.
If ever I hear from across the ocean
that people on your borders are threatening battle
as attackers have done from time to time,
I shall land with a thousand thanes at my back
1830 to help your cause. Hygelac may be young
to rule a nation, but this much I know
about the king of the Geats: he will come to my aid
and want to support me by word and action
in your hour of need, when honour dictates
that I raise a hedge of spears around you.
Then if Hrethric should think about travelling
as a king's son to the court of the Geats,

he will find many friends. Foreign places
yield more to one who is himself worth meeting.”

Hrothgar declares that Beowulf is fit to be king of the Geats

- 1840 Hrothgar spoke and answered him:
“The Lord in His wisdom sent you those words
and they came from the heart. I have never heard
so young a man make truer observations.
You are strong in body and mature in mind,
impressive in speech. If it should come to pass
that Hrethel’s descendant dies beneath a spear,
if deadly battle or the sword blade or disease
fells the prince who guards your people
and you are still alive, then I firmly believe
1850 the seafaring Geats won’t find a man
worthier of acclaim as their king and defender
than you, if only you would undertake
the lordship of your homeland. My liking for you
deepens with time, dear Beowulf.
What you have done is to draw two peoples,
the Geat nation and us neighbouring Danes,
into shared peace and a pact of friendship
in spite of hatreds we have harboured in the past.
For as long as I rule this far-flung land
1860 treasures will change hands and each side will treat
the other with gifts; across the gannet’s bath,
over the broad sea, whorled prows will bring
presents and tokens. I know your people
are beyond reproach in every respect,
steadfast in the old way with friend or foe.”

Gifts presented, farewells taken

- Then the earls’ defender furnished the hero
with twelve treasures and told him to set out,
sail with those gifts safely home
to the people he loved, but to return promptly.
1870 And so the good and grey-haired Dane,
that high-born king, kissed Beowulf
and embraced his neck, then broke down
in sudden tears. Two forebodings
disturbed him in his wisdom, but one was stronger:
nevermore would they meet each other
face to face. And such was his affection

that he could not help being overcome:
his fondness for the man was so deep-founded,
it warmed his heart and wound the heartstrings
1880 tight in his breast.
The embrace ended
and Beowulf, glorious in his gold regalia,
stepped the green earth. Straining at anchor
and ready for boarding, his boat awaited him.
So they went on their journey, and Hrothgar's generosity
was praised repeatedly. He was a peerless king
until old age sapped his strength and did him
mortal harm, as it has done so many.

The Geats march back to the shore

Down to the waves then, dressed in the web
of their chain-mail and warshirts the young men marched
1890 in high spirits. The coast-guard spied them,
thanes setting forth, the same as before.
His salute this time from the top of the cliff
was far from unmannerly; he galloped to meet them
and as they took ship in their shining gear,
he said how welcome they would be in Geatland.
Then the broad hull was beached on the sand
to be cargoed with treasure, horses and war-gear.
The curved prow motioned; the mast stood high
above Hrothgar's riches in the loaded hold.
1900 The guard who had watched the boat was given
a sword with gold fittings and in future days
that present would make him a respected man
at his place on the mead-bench.
Then the keel plunged
and shook in the sea; and they sailed from Denmark.

They sail from Denmark

Right away the mast was rigged with its sea-shawl;
sail-ropes were tightened, timbers drummed
and stiff winds kept the wave-crosser
skimming ahead; as she heaved forward,
her foamy neck was fleet and buoyant,
1910 a lapped prow loping over currents,
until finally the Geats caught sight of coastline
and familiar cliffs. The keel reared up,
wind lifted it home, it hit on the land.

They arrive at Hygelac's stronghold

The harbour guard came hurrying out
to the rolling water: he had watched the offing
long and hard, on the lookout for those friends.
With the anchor cables, he moored their craft
right where it had beached, in case a backwash
might catch the hull and carry it away.
1920 Then he ordered the prince's treasure-trove
to be carried ashore. It was a short step
from there to where Hrethel's son and heir,
Hygelac the gold-giver, makes his home
on a secure cliff, in the company of retainers.

Queen Hygd introduced. The story of Queen Modthryth, Hygd's opposite, is told by the poet

The building was magnificent, the king majestic,
ensconced in his hall; and although Hygd, his queen,
was young, a few short years at court,
her mind was thoughtful and her manners sure.
Haereth's daughter behaved generously
1930 and stinted nothing when she distributed
bounty to the Geats.
Great Queen Modthryth
perpetrated terrible wrongs.
If any retainer ever made bold
to look her in the face, if an eye not her lord's
stared at her directly during daylight,
the outcome was sealed: he was kept bound
in hand-tightened shackles, racked, tortured
until doom was pronounced—death by the sword,
slash of blade, blood-gush and death qualms
1940 in an evil display. Even a queen
outstanding in beauty must not overstep like that.
A queen should weave peace, not punish the innocent
with loss of life for imagined insults.
But Hemming's kinsman put a halt to her ways
and drinkers round the table had another tale:
she was less of a bane to people's lives,
less cruel-minded, after she was married
to the brave Offa, a bride arrayed
in her gold finery, given away
1950 by a caring father, ferried to her young prince
over dim seas. In days to come
she would grace the throne and grow famous

for her good deeds and conduct of life,
her high devotion to the hero king
who was the best king, it has been said,
between the two seas or anywhere else
on the face of the earth. Offa was honoured
far and wide for his generous ways,
his fighting spirit and his far-seeing
1960 defence of his homeland; from him there sprang Eomer,
Garmund's grandson, kinsman of Hemming,
his warriors' mainstay and master of the field.

Beowulf and his troop are welcomed in Hygelac's hall

Heroic Beowulf and his band of men
crossed the wide strand, striding along
the sandy foreshore; the sun shone,
the world's candle warmed them from the south
as they hastened to where, as they had heard,
the young king, Ongentheow's killer
and his people's protector, was dispensing rings
1970 inside his bawn. Beowulf's return
was reported to Hygelac as soon as possible,
news that the captain was now in the enclosure,
his battle-brother back from the fray
alive and well, walking to the hall.
Room was quickly made, on the king's orders,
and the troops filed across the cleared floor.
After Hygelac had offered greetings
to his loyal thane in lofty speech,
he and his kinsman, that hale survivor,
1980 sat face to face. Haereth's daughter
moved about with the mead-jug in her hand,
taking care of the company, filling the cups
that warriors held out. Then Hygelac began
to put courteous questions to his old comrade
in the high hall. He hankered to know
every tale the Sea-Geats had to tell.

Hygelac questions Beowulf

"How did you fare on your foreign voyage,
dear Beowulf, when you abruptly decided
to sail away across the salt water
1990 and fight at Heorot? Did you help Hrothgar
much in the end? Could you ease the prince

of his well-known troubles? Your undertaking
cast my spirits down, I dreaded the outcome
of your expedition and pleaded with you
long and hard to leave the killer be,
let the South-Danes settle their own
blood-feud with Grendel. So God be thanked
I am granted this sight of you, safe and sound.”

Beowulf tells what happened in the land of the Danes

Beowulf, son of Ecgtheow, spoke:
2000 “What happened, Lord Hygelac, is hardly a secret
any more among men in this world—

myself and Grendel coming to grips
on the very spot where he visited destruction
on the Victory-Shieldings and violated
life and limb, losses I avenged
so no earthly offspring of Grendel’s
need ever boast of that bout before dawn,
no matter how long the last of his evil
family survives.

When I first landed
2010 I hastened to the ring-hall and saluted Hrothgar.
Once he discovered why I had come
the son of Halfdane sent me immediately
to sit with his own sons on the bench.
It was a happy gathering. In my whole life
I have never seen mead enjoyed more
in any hall on earth. Sometimes the queen
herself appeared, peace-pledge between nations,
to hearten the young ones and hand out
a torque to a warrior, then take her place.

2020 Sometimes Hrothgar’s daughter distributed
ale to older ranks, in order on the benches:
I heard the company call her Freawaru
as she made her rounds, presenting men
with the gem-studded bowl, young bride-to-be
to the gracious Ingeld, in her gold-trimmed attire.

He foresees the grim consequence of a proposed marriage

The friend of the Shieldings favours her betrothal:
the guardian of the kingdom sees good in it
and hopes this woman will heal old wounds
and grievous feuds.

But generally the spear
2030 is prompt to retaliate when a prince is killed,
no matter how admirable the bride may be.

When the Danes appear at Freawaru's wedding, their hosts, the Heathobards, will be stirred to avenge an old defeat

“Think how the Heathobards will be bound to feel,
their lord, Ingeld, and his loyal thanes,
when he walks in with that woman to the feast:
Danes are at the table, being entertained,
honoured guests in glittering regalia,
burnished ring-mail that was their hosts' birthright,
looted when the Heathobards could no longer wield
their weapons in the shield-clash, when they went down
2040 with their beloved comrades and forfeited their lives.
Then an old spearman will speak while they are drinking,
having glimpsed some heirloom that brings alive
memories of the massacre; his mood will darken
and heart-stricken, in the stress of his emotion,
he will begin to test a young man's temper
and stir up trouble, starting like this:
'Now, my friend, don't you recognize
your father's sword, his favourite weapon,
the one he wore when he went out in his war-mask
2050 to face the Danes on that final day?
After Wethergeld died and his men were doomed
the Shieldings quickly claimed the field,
and now here's a son of one or other
of those same killers coming through our hall
overbearing us, mouthing boasts,
and rigged in armour that by right is yours.'
And so he keeps on, recalling and accusing,
working things up with bitter words
until one of the lady's retainers lies
2060 spattered in blood, split open
on his father's account. The killer knows
the lie of the land and escapes with his life.
Then on both sides the oath-bound lords
will break the peace, a passionate hate
will build up in Ingeld and love for his bride
will falter in him as the feud rankles.
I therefore suspect the good faith of the Heathobards,
the truth of their friendship and the trustworthiness
of their alliance with the Danes.

The tale of the fight with Grendel resumed

But now, my lord,
2070 I shall carry on with my account of Grendel,
the whole story of everything that happened
in the hand-to-hand fight.
After heaven's gem
had gone mildly to earth, that maddened spirit,
the terror of those twilights, came to attack us
where we stood guard, still safe inside the hall.
There deadly violence came down on Handscio
and he fell as fate ordained, the first to perish,
rigged out for the combat. A comrade from our ranks
had come to grief in Grendel's maw:
2080 he ate up the entire body.
There was blood on his teeth, he was bloated and furious,
all roused up, yet still unready
to leave the hall empty-handed;
renowned for his might, he matched himself against me,
wildly reaching. He had this roomy pouch,
a strange accoutrement, intricately strung
and hung at the ready, a rare patchwork
of devilishly fitted dragon-skins.
I had done him no wrong, yet the raging demon
wanted to cram me and many another
2090 into this bag—but it was not to be
once I got to my feet in a blind fury.
It would take too long to tell how I repaid
the terror of the land for every life he took
and so won credit for you, my king,
and for all your people. And although he got away
to enjoy life's sweetness for a while longer,
his right hand stayed behind him in Heorot,
evidence of his miserable overthrow
2100 as he dived into murk on the mere bottom.

Beowulf recalls the feast in Heorot

"I got lavish rewards from the lord of the Danes
for my part in the battle, beaten gold
and much else, once morning came
and we took our places at the banquet table.
There was singing and excitement: an old reciter,
a carrier of stories, recalled the early days.

At times some hero made the timbered harp
tremble with sweetness, or related true
and tragic happenings; at times the king
2110 gave the proper turn to some fantastic tale,
or a battle-scarred veteran, bowed with age,
would begin to remember the martial deeds
of his youth and prime and be overcome
as the past welled up in his wintry heart.

He tells about Grendel's mother

“We were happy there the whole day long
and enjoyed our time until another night
descended upon us. Then suddenly
the vehement mother avenged her son
and wreaked destruction. Death had robbed her,
2120 Geats had slain Grendel, so his ghastly dam
struck back and with bare-faced defiance
laid a man low. Thus life departed
from the sage Aeschere, an elder wise in counsel.
But afterwards, on the morning following,
the Danes could not burn the dead body
nor lay the remains of the man they loved
on his funeral pyre. She had fled with the corpse
and taken refuge beneath torrents on the mountain.
It was a hard blow for Hrothgar to bear,
2130 harder than any he had undergone before.
And so the heartsore king beseeched me
in your royal name to take my chances
underwater, to win glory
and prove my worth. He promised me rewards.
Hence, as is well known, I went to my encounter
with the terror-monger at the bottom of the tarn.
For a while it was hand-to-hand between us,
then blood went curling along the currents
and I beheaded Grendel's mother in the hall
2140 with a mighty sword. I barely managed
to escape with my life; my time had not yet come.
But Halfdane's heir, the shelter of those earls,
again endowed me with gifts in abundance.
“Thus the king acted with due custom.
I was paid and recompensed completely,
given full measure and the freedom to choose
from Hrothgar's treasures by Hrothgar himself.

These, King Hygelac, I am happy to present
to you as gifts. It is still upon your grace
2150 that all favour depends. I have few kinsmen
who are close, my king, except for your kind self.”

Beowulf presents Hygelac with the treasures he has won

Then he ordered the boar-framed standard to be brought,
the battle-topping helmet, the mail-shirt grey as hoar-frost
and the precious war-sword; and proceeded with his
speech.

“When Hrothgar presented this war-gear to me
he instructed me, my lord, to give you some account
of why it signifies his special favour.
He said it had belonged to his older brother,
King Heorogar, who had long kept it,
2160 but that Heorogar had never bequeathed it
to his son Heorowearð, that worthy scion, speech
loyal as he was.

Enjoy it well.”

I heard four horses were handed over next.
Beowulf bestowed four bay steeds
to go with the armour, swift gallopers,
all alike. So ought a kinsman act,
instead of plotting and planning in secret
to bring people to grief, or conspiring to arrange
the death of comrades. The warrior king
2170 was uncle to Beowulf and honoured by his nephew:
each was concerned for the other’s good.

I heard he presented Hygd with a gorget,
the priceless torque that the prince’s daughter,
Wealhtheow, had given him; and three horses,
supple creatures, brilliantly saddled.
The bright necklace would be luminous on Hygd’s breast.

Beowulf’s exemplary life is extolled

Thus Beowulf bore himself with valour;
he was formidable in battle yet behaved with honour
and took no advantage; never cut down
2180 a comrade who was drunk, kept his temper
and, warrior that he was, watched and controlled
his God-sent strength and his outstanding
natural powers. He had been poorly regarded
for a long time, was taken by the Geats
for less than he was worth: and their lord too

had never much esteemed him in the mead-hall. They firmly believed that he lacked force, that the prince was a weakling; but presently every affront to his deserving was reversed.

Hygelac presents Beowulf with a sword and great tracts of land

2190 The battle-famed king, bulwark of his ears,
ordered a gold-chased heirloom of Hrethel's
to be brought in; it was the best example
of a gem-studded sword in the Geat treasury.
This he laid on Beowulf's lap
and then rewarded him with land as well,
seven thousand hides, and a hall and a throne.
Both owned land by birth in that country,
ancestral grounds; but the greater right
and sway were inherited by the higher born.

Time passes Beowulf rules the Geats for fifty years

2200 A lot was to happen in later days
in the fury of battle. Hygelac fell
and the shelter of Heardred's shield proved useless
against the fierce aggression of the Shylfings:
ruthless swordsmen, seasoned campaigners,
they came against him and his conquering nation,
and with cruel force cut him down
so that afterwards

the wide kingdom

reverted to Beowulf. He ruled it well
for fifty winters, grew old and wise
as warden of the land

2210

until one began

to dominate the dark, a dragon on the prowl
from the steep vaults of a stone-roofed barrow
where he guarded a hoard; there was a hidden passage,
unknown to men, but someone managed
to enter by it and interfere
with the heathen trove. He had handled and removed
a gem-studded goblet; it gained him nothing,
though with a thief's wiles he had outwitted
the sleeping dragon; that drove him into rage,
as the people of that country would soon discover.

2220

A dragon awakes. An accidental theft provokes his wrath

The intruder who broached the dragon's treasure
 and moved him to wrath had never meant to.
 It was desperation on the part of a slave
 fleeing the heavy hand of some master,
 guilt-ridden and on the run,
 going to ground. But he soon began
 to shake with terror;.....in shock
 the wretch.....
 panicked and ran
 2230 away with the precious.....
 metalwork. There were many other
 heirlooms heaped inside the earth-house,
 because long ago, with deliberate care,
 somebody now forgotten
 had buried the riches of a high-born race
 in this ancient cache. Death had come

 and taken them all in times gone by
 and the only one left to tell their tale,
 the last of their line, could look forward to nothing
 2240 but the same fate for himself: he foresaw that his joy
 in the treasure would be brief.

Long ago, a hoard was hidden in the earth-house by the last survivor of a forgotten race

A newly constructed
 barrow stood waiting, on a wide headland
 close to the waves, its entryway secured.
 Into it the keeper of the hoard had carried
 all the goods and golden ware
 worth preserving. His words were few:
 "Now, earth, hold what earls once held
 and heroes can no more; it was mined from you first
 by honourable men. My own people
 2250 have been ruined in war; one by one
 they went down to death, looked their last
 on sweet life in the hall. I am left with nobody
 to bear a sword or burnish plated goblets,
 put a sheen on the cup. The companies have departed.
 The hard helmet, hasped with gold,
 will be stripped of its hoops; and the helmet-shiner
 who should polish the metal of the war-mask sleeps;
 the coat of mail that came through all fights,
 through shield-collapse and cut of sword,
 2260 decays with the warrior. Nor may webbed mail

range far and wide on the warlord's back
beside his mustered troops. No trembling harp,
no tuned timber, no tumbling hawk
swerving through the hall, no swift horse
pawing the courtyard. Pillage and slaughter
have emptied the earth of entire peoples.”
And so he mourned as he moved about the world,
deserted and alone, lamenting his unhappiness
day and night, until death's flood
2270 brimmed up in his heart.

The dragon nests in the barrow and guards the gold

Then an old harrower of the dark
happened to find the hoard open,
the burning one who hunts out barrows,
the slick-skinned dragon, threatening the night sky
with streamers of fire. People on the farms

are in dread of him. He is driven to hunt out
hoards under ground, to guard heathen gold
through age-long vigils, though to little avail.
For three centuries, this scourge of the people
had stood guard on that stoutly protected

2280 underground treasury, until the intruder
unleashed its fury; he hurried to his lord
with the gold-plated cup and made his plea
to be reinstated. Then the vault was rifled,
the ring-hoard robbed, and the wretched man
had his request granted. His master gazed
on that find from the past for the first time.

The dragon in turmoil

When the dragon awoke, trouble flared again.
He rippled down the rock, writhing with anger
when he saw the footprints of the prowler who had stolen
2290 too close to his dreaming head.
So may a man not marked by fate
easily escape exile and woe
by the grace of God.

The hoard-guardian
scorched the ground as he scoured and hunted
for the trespasser who had troubled his sleep.
Hot and savage, he kept circling and circling
the outside of the mound. No man appeared
in that desert waste, but he worked himself up
by imagining battle; then back in he'd go
2300 in search of the cup, only to discover
signs that someone had stumbled upon
the golden treasures. So the guardian of
the mound, the hoard-watcher, waited for the gloaming
with fierce impatience; his pent-up fury
at the loss of the vessel made him long to hit back
and lash out in flames. Then, to his delight,
the day waned and he could wait no longer
behind the wall, but hurtled forth
in a fiery blaze. The first to suffer
2310 were the people on the land, but before long
it was their treasure-giver who would come to grief.

The dragon wreaks havoc on the Geats

The dragon began to belch out flames
and burn bright homesteads; there was a hot glow
that scared everyone, for the vile sky-winger
would leave nothing alive in his wake.
Everywhere the havoc he wrought was in evidence.
Far and near, the Geat nation

bore the brunt of his brutal assaults
and virulent hate. Then back to the hoard
2320 he would dart before daybreak, to hide in his den.
He had swung the land, swathed it in flame,
in fire and burning, and now he felt secure
in the vaults of his barrow; but his trust was unavailing.

Beowulf's ominous feelings about the dragon

Then Beowulf was given bad news,
a hard truth: his own home,
the best of buildings, had been burnt to a cinder,
the throne-room of the Geats. It threw the hero
into deep anguish and darkened his mood:
the wise man thought he must have thwarted
2330 ancient ordinance of the eternal Lord,
broken His commandment. His mind was in turmoil,
unaccustomed anxiety and gloom
confused his brain; the fire-dragon
had rased the coastal region and reduced
forts and earthworks to dust and ashes,
so the war-king planned and plotted his revenge.
The warriors' protector, prince of the hall-troop,
ordered a marvellous all-iron shield
from his smithy works. He well knew
2340 that linden boards would let him down
and timber burn. After many trials,
he was destined to face the end of his days
in this mortal world; as was the dragon,
for all his long leasehold on the treasure.

Beowulf's pride and prowess sustain him

Yet the prince of the rings was too proud
to line up with a large army
against the sky-plague. He had scant regard
for the dragon as a threat, no dread at all
of its courage or strength, for he had kept going
2350 often in the past, through perils and ordeals
of every sort, after he had purged
Hrothgar's hall, triumphed in Heorot
and beaten Grendel. He outgrappled the monster
and his evil kin.

A flashback: Hygelac's death, Beowulf's rearguard action and escape across the sea

One of his cruellest
hand-to-hand encounters had happened
when Hygelac, king of the Geats, was killed
in Friesland: the people's friend and lord,
Hrethel's son, slaked a sword blade's
thirst for blood. But Beowulf's prodigious
2360 gifts as a swimmer guaranteed his safety:
he arrived at the shore, shouldering thirty
battle-dresses, the booty he had won.
There was little for the Hetware to be happy about
as they shielded their faces and fighting on the ground
began in earnest. With Beowulf against them,
few could hope to return home.

Beowulf acts as counsellor to Hygelac's heir, Heardred

Across the wide sea, desolate and alone,
the son of Ecgtheow swam back to his people.
There Hygd offered him throne and authority
2370 as lord of the ring-hoard: with Hygelac dead,
she had no belief in her son's ability
to defend their homeland against foreign invaders.
Yet there was no way the weakened nation
could get Beowulf to give in and agree
to be elevated over Heardred as his lord
or to undertake the office of kingship.
But he did provide support for the prince,
honoured and minded him until he matured
as the ruler of Geatland.

Heardred is implicated in Swedish feuds and slain

Then over sea-roads
2380 exiles arrived, sons of Ohthere.
They had rebelled against the best of all
the sea-kings in Sweden, the one who held sway
in the Shylfing nation, their renowned prince,
lord of the mead-hall. That marked the end
for Hygelac's son: his hospitality
was mortally rewarded with wounds from a sword.
Heardred lay slaughtered and Onela returned
to the land of Sweden, leaving Beowulf
to ascend the throne, to sit in majesty
2390 and rule over the Geats. He was a good king.

Beowulf inherits the kingship, settles the feuding

In days to come, he contrived to avenge
the fall of his prince; he befriended Eadgils
when Eadgils was friendless, aiding his cause
with weapons and warriors over the wide sea,
sending him men. The feud was settled
on a comfortless campaign when he killed Onela.
And so the son of Ecgtheow had survived
every extreme, excelling himself in daring and
in danger, until the day arrived
2400 when he had to come face to face with the dragon.

The day of reckoning: Beowulf and his troop reconnoitre

The lord of the Geats took eleven comrades
and went in a rage to reconnoitre.
By then he had discovered the cause of the affliction
being visited on the people. The precious cup
had come to him from the hand of the finder,
the one who had started all this strife
and was now added as a thirteenth to their number.
They press-ganged and compelled this poor creature
to be their guide. Against his will
2410 he led them to the earth-vault he alone knew,
an underground barrow near the sea-billows
and heaving waves, heaped inside
with exquisite metalwork. The one who stood guard
was dangerous and watchful, warden of that trove
buried under earth: no easy bargain
would be made in that place by any man.
The veteran king sat down on the cliff-top.

Beowulf's forebodings

He wished good luck to the Geats who had shared
his hearth and his gold. He was sad at heart,
2420 unsettled yet ready, sensing his death.
His fate hovered near, unknowable but certain:
it would soon claim his coffered soul,
part life from limb. Before long
the prince's spirit would spin free from his body.

He recalls his early days as a ward at King Hrethel's court

Beowulf, son of Ecgtheow, spoke:

“Many a skirmish I survived when I was young
and many times of war: I remember them well.

At seven, I was fostered out by my father,
left in the charge of my people’s lord.

2430 King Hrethel kept me and took care of me,
was open-handed, behaved like a kinsman.
While I was his ward, he treated me no worse
as a wean about the place than one of his own boys,
Herebeald and Haethcyn, or my own Hygelac.

An accidental killing and its sad consequences for Hrethel

For the eldest, Herebeald, an unexpected
deathbed was laid out, through a brother’s doing,
when Haethcyn bent his horn-tipped bow
and loosed the arrow that destroyed his life.

He shot wide and buried a shaft
2440 in the flesh and blood of his own brother.
That offence was beyond redress, a wrongfooting
of the heart’s affections; for who could avenge
the prince’s life or pay his death-price?

Hrethel’s loss reflected in “The Father’s Lament”

It was like the misery felt by an old man
who has lived to see his son’s body
swing on the gallows. He begins to keen
and weep for his boy, watching the raven
gloat where he hangs: he can be of no help.
The wisdom of age is worthless to him.

2450 Morning after morning, he wakes to remember
that his child is gone; he has no interest
in living on until another heir
is born in the hall, now that his first-born
has entered death’s dominion forever.
He gazes sorrowfully at his son’s dwelling,
the banquet hall bereft of all delight,
the windswept hearthstone; the horsemen are sleeping,
the warriors under ground; what was is no more.
No tunes from the harp, no cheer raised in the yard.
2460 Alone with his longing, he lies down on his bed
and sings a lament; everything seems too large ,
the steadings and the fields.

Such was the feeling
of loss endured by the lord of the Geats

after Herebeald's death. He was helplessly placed
to set to rights the wrong committed,
could not punish the killer in accordance with the law
of the blood-feud, although he felt no love for him.
Heartsore, wearied, he turned away
from life's joys, chose God's light
2470 and departed, leaving buildings and lands
to his sons, as a man of substance will.

Beowulf continues his account of wars between the Geats and the Swedes

"Then over the wide sea Swedes and Geats
battled and feuded and fought without quarter.
Hostilities broke out when Hrethel died.
Ongentheow's sons were unrelenting,
refusing to make peace, campaigning violently
from coast to coast, constantly setting up
terrible ambushes around Hreasnahl.
My own kith and kin avenged
2480 these evil events, as everybody knows,
but the price was high: one of them paid
with his life. Haethcyn, lord of the Geats,
met his fate there and fell in the battle.

The Swedish king, Ongentheow, dies at the hands of Eofor, one of Hygelac's thanes

Then, as I have heard, Hygelac's sword
was raised in the morning against Ongentheow,
his brother's killer. When Eofor cleft
the old Swede's helmet, halved it open,
he fell, death-pale: his feud-calloused hand
could not stave off the fatal stroke.

Beowulf recalls his proud days in Hygelac's retinue

2490 "The treasures that Hygelac lavished on me
I paid for when I fought, as fortune allowed me,
with my glittering sword. He gave me land
and the security land brings, so he had no call
to go looking for some lesser champion,
some mercenary from among the Gifthas
or the Spear-Danes or the men of Sweden.
I marched ahead of him, always there
at the front of the line; and I shall fight like that
for as long as I live, as long as this sword
2500 shall last, which has stood me in good stead

late and soon, ever since I killed
Dayraven the Frank in front of the two armies.
He brought back no looted breastplate
to the Frisian king, but fell in battle,
their standard-bearer, high-born and brave.
No sword blade sent him to his death,
my bare hands stilled his heartbeats
and wrecked the bone-house. Now blade and hand,
sword and sword-stroke, will assay the hoard.”

Beowulf's last boast

- 2510 Beowulf spoke, made a formal boast
for the last time: “I risked my life
often when I was young. Now I am old,
but as king of the people I shall pursue this fight
for the glory of winning, if the evil one will only
abandon his earth-fort and face me in the open.”
Then he addressed each dear companion
one final time, those fighters in their helmets,
resolute and high-born: “I would rather not
use a weapon if I knew another way
2520 to grapple with the dragon and make good my boast
as I did against Grendel in days gone by.
But I shall be meeting molten venom
in the fire he breathes, so I go forth
in mail-shirt and shield. I won’t shift a foot
when I meet the cave-guard: what occurs on the wall
between the two of us will turn out as fate,
overseer of men, decides. I am resolved.
I scorn further words against this sky-borne foe.
“Men at arms, remain here on the barrow,
2530 safe in your armour, to see which one of us
is better in the end at bearing wounds
in a deadly fray. This fight is not yours,
nor is it up to any man except me
to measure his strength against the monster
or to prove his worth. I shall win the gold
by my courage, or else mortal combat,
doom of battle, will bear your lord away.”

Beowulf fights the dragon

Then he drew himself up beside his shield.
The fabled warrior in his warshirt and helmet

2540 trusted in his own strength entirely
and went under the crag. No coward path.
Hard by the rock-face that hale veteran,
a good man who had gone repeatedly
into combat and danger and come through,
saw a stone arch and a gushing stream
that burst from the barrow, blazing and wafting
a deadly heat. It would be hard to survive
unscathed near the hoard, to hold firm
against the dragon in those flaming depths.

2550 Then he gave a shout. The lord of the Geats
unburdened his breast and broke out
in a storm of anger. Under grey stone
his voice challenged and resounded clearly.
Hate was ignited. The hoard-guard recognized
a human voice, the time was over
for peace and parleying. Pouring forth
in a hot battle-fume, the breath of the monster
burst from the rock. There was a rumble under ground.
Down there in the barrow, Beowulf the warrior

2560 lifted his shield: the outlandish thing
writhed and convulsed and viciously
turned on the king, whose keen-edged sword,
an heirloom inherited by ancient right,
was already in his hand. Roused to a fury,
each antagonist struck terror in the other.
Unyielding, the lord of his people loomed
by his tall shield, sure of his ground,
while the serpent looped and unleashed itself.
Swaddled in flames, it came gliding and flexing

2570 and racing towards its fate. Yet his shield defended
the renowned leader's life and limb
for a shorter time than he meant it to:
that final day was the first time
when Beowulf fought and fate denied him
glory in battle. So the king of the Geats
raised his hand and struck hard
at the enamelled scales, but scarcely cut through:
the blade flashed and slashed yet the blow
was far less powerful than the hard-pressed king

2580 had need of at that moment. The mound-keeper
went into a spasm and spouted deadly flames:
when he felt the stroke, battle-fire
billowed and spewed. Beowulf was foiled

of a glorious victory. The glittering sword,
infallible before that day,
failed when he unsheathed it, as it never should have.

Beowulf's sword fails him

For the son of Ecgtheow, it was no easy thing
to have to give ground like that and go
unwillingly to inhabit another home
2590 in a place beyond; so every man must yield
the leasehold of his days.

All but one of Beowulf's band withdraw to safety

Before long
the fierce contenders clashed again.
The hoard-guard took heart, inhaled
and swelled up and got a new wind; he who had once ruled
was furred in fire and had to face the worst.
No help or backing was to be had then
from his high-born comrades; that hand-picked troop
broke ranks and ran for their lives
to the safety of the wood. But within one heart
2600 sorrow welled up: in a man of worth
the claims of kinship cannot be denied.

Wiglaf stands by his lord

His name was Wiglaf, a son of Weohstan's,
a well-regarded Shylfing warrior
related to Aelfhere. When he saw his lord
tormented by the heat of his scalding helmet,
he remembered the bountiful gifts bestowed on him,
how well he lived among the Waegmundings,
the freehold he inherited from his father before him.
He could not hold back: one hand brandished
2610 the yellow-timbered shield, the other drew his sword—
an ancient blade that was said to have belonged
to Eanmund, the son of Ohthere, the one
Weohstan had slain when he was an exile without friends.

The deeds of Wiglaf's father, Weohstan, recalled

He carried the arms to the victim's kinfolk,
the burnished helmet, the webbed chain-mail
and that relic of the giants. But Onela returned

the weapons to him, rewarded Weohstan
with Eanmund's war-gear. He ignored the blood-feud,
the fact that Eanmund was his brother's son.

2620 Weohstan kept that war-gear for a lifetime,

the sword and the mail-shirt, until it was the son's turn
to follow his father and perform his part.
Then, in old age, at the end of his days
among the Weather-Geats, he bequeathed to Wiglaf
innumerable weapons.

And now the youth
was to enter the line of battle with
his lord, his first time to be tested as a fighter.
His spirit did not break and the ancestral blade
would keep its edge, as the dragon discovered
2630 as soon as they came together in the combat.

Wiglaf's speech to the shirkers

Sad at heart, addressing his companions,
Wiglaf spoke wise and fluent words:
"I remember that time when mead was flowing,
how we pledged loyalty to our lord in the hall,
promised our ring-giver we would be worth our price,
make good the gift of the war-gear,
those swords and helmets, as and when
his need required it. He picked us out
from the army deliberately, honoured us and judged us
2640 fit for this action, made me these lavish gifts—
and all because he considered us the best
of his arms-bearing thanes. And now, although
he wanted this challenge to be one he'd face
by himself alone—the shepherd of our land,
a man unequalled in the quest for glory
and a name for daring—now the day has come
when this lord we serve needs sound men
to give him their support. Let us go to him,
help our leader through the hot flame
2650 and dread of the fire. As God is my witness,
I would rather my body were robed in the same
burning blaze as my gold-giver's body
than go back home bearing arms.
That is unthinkable, unless we have first
slain the foe and defended the life
of the prince of the Weather-Geats. I well know

the things he has done for us deserve better.
Should he alone be left exposed
to fall in battle? We must bond together,
2660 shield and helmet, mail-shirt and sword.”

Wiglaf goes to Beowulf's aid

Then he waded the dangerous reek and went
under arms to his lord, saying only:
“Go on, dear Beowulf, do everything
you said you would when you were still young
and vowed you would never let your name and fame
be dimmed while you lived. Your deeds are famous,
so stay resolute, my lord, defend your life now
with the whole of your strength. I shall stand by you.”

The dragon attacks again

After those words, a wildness rose
2670 in the dragon again and drove it to attack,
heaving up fire, hunting for enemies,
the humans it loathed. Flames lapped the shield,
charred it to the boss, and the body armour
on the young warrior was useless to him.
But Wiglaf did well under the wide rim
Beowulf shared with him once his own had shattered
in sparks and ashes.

Inspired again
by the thought of glory, the war-king threw
his whole strength behind a sword-stroke
2680 and connected with the skull. And Naegling snapped.

Another setback

Beowulf's ancient iron-grey sword
let him down in the fight. It was never his fortune
to be helped in combat by the cutting edge
of weapons made of iron. When he wielded a sword,
no matter how blooded and hard-edged the blade
his hand was too strong, the stroke he dealt
(I have heard) would ruin it. He could reap no advantage.

The dragon's third onslaught. He draws blood

Then the bane of that people, the fire-breathing dragon,
was mad to attack for a third time.

2690 When a chance came, he caught the hero
in a rush of flame and clamped sharp fangs
into his neck. Beowulf's body
ran wet with his life-blood: it came welling out.

Wiglaf gets past the flames and strikes

Next thing, they say, the noble son of Weohstan
saw the king in danger at his side
and displayed his inborn bravery and strength
He left the head alone, but his fighting hand
was burned when he came to his kinsman's aid.
He lunged at the enemy lower down
2700 so that his decorated sword sank into its belly
and the flames grew weaker.

Beowulf delivers the fatal wound

Once again the king
gathered his strength and drew a stabbing knife
he carried on his belt, sharpened for battle.
He stuck it deep into the dragon's flank.
Beowulf dealt it a deadly wound.
They had killed the enemy, courage quelled his life;
that pair of kinsmen, partners in nobility,
had destroyed the foe. So every man should act,
be at hand when needed; but now, for the king,
2710 this would be the last of his many labours
and triumphs in the world.

Then the wound
dealt by the ground-burner earlier began
to scald and swell; Beowulf discovered
deadly poison suppurating inside him,
surges of nausea, and so, in his wisdom,
the prince realized his state and struggled
towards a seat on the rampart. He steadied his gaze
on those gigantic stones, saw how the earthwork
was braced with arches built over columns.
2720 And now that thane unequalled for goodness
with his own hands washed his lord's wounds,
swabbed the weary prince with water,
bathed him clean, unbuckled his helmet.

Beowulf senses that he is near death

Beowulf spoke: in spite of his wounds,
mortal wounds, he still spoke
for he well knew his days in the world
had been lived out to the end: his allotted time
was drawing to a close, death was very near.

He thinks back on his life

“Now is the time when I would have wanted
2730 to bestow this armour on my own son,
had it been my fortune to have fathered an heir
and live on in his flesh. For fifty years
I ruled this nation. No king
of any neighbouring clan would dare
face me with troops, none had the power
to intimidate me. I took what came,
cared for and stood by things in my keeping,
never fomented quarrels, never
swore to a lie. All this consoles me,
2740 doomed as I am and sickening for death;
because of my right ways, the Ruler of mankind
need never blame me when the breath leaves my body
for murder of kinsmen. Go now quickly,
dearest Wiglaf, under the grey stone
where the dragon is laid out, lost to his treasure;
hurry to feast your eyes on the hoard.

He bids Wiglaf to inspect the hoard and return with a portion of the treasure

Away you go: I want to examine
that ancient gold, gaze my fill
on those garnered jewels; my going will be easier
2750 for having seen the treasure, a less troubled letting-go
of the life and lordship I have long maintained.”

Wiglaf enters the dragon's barrow

And so, I have heard, the son of Weohstan
quickly obeyed the command of his languishing
war-weary lord; he went in his chain-mail
under the rock-piled roof of the barrow,
exulting in his triumph, and saw beyond the seat
a treasure-trove of astonishing richness,
wall-hangings that were a wonder to behold,
glittering gold spread across the ground,

2760 the old dawn-scorching serpent's den
packed with goblets and vessels from the past,
tarnished and corroding. Rusty helmets
all eaten away. Armbands everywhere,
artfully wrought. How easily treasure
buried in the ground, gold hidden
however skilfully, can escape from any man!
And he saw too a standard, entirely of gold,
hanging high over the hoard,
a masterpiece of filigree; it glowed with light
2770 so he could make out the ground at his feet
and inspect the valuables. Of the dragon there was no
remaining sign: the sword had despatched him.
Then, the story goes, a certain man
plundered the hoard in that immemorial howe,
filled his arms with flagons and plates,
anything he wanted; and took the standard also,
most brilliant of banners.
Already the blade
of the old king's sharp killing-sword
had done its worst: the one who had for long
2780 minded the hoard, hovering over gold,
unleashing fire, surging forth
midnight after midnight, had been mown down.

He returns with treasure

Wiglaf went quickly, keen to get back,
excited by the treasure. Anxiety weighed
on his brave heart—he was hoping he would find
the leader of the Geats alive where he had left him
helpless, earlier, on the open ground.
So he came to the place, carrying the treasure,
and found his lord bleeding profusely,
2790 his life at an end; again he began
to swab his body. The beginnings of an utterance
broke out from the king's breast-cage.
The old lord gazed sadly at the gold.

Beowulf gives thanks and orders the construction of a barrow to commemorate him

“To the everlasting Lord of All,
to the King of Glory, I give thanks
that I behold this treasure here in front of me,
that I have been allowed to leave my people

so well endowed on the day I die.
Now that I have bartered my last breath
2800 to own this fortune, it is up to you
to look after their needs. I can hold out no longer.
Order my troop to construct a barrow on a headland
on the coast, after my pyre has cooled.
It will loom on the horizon at Hronesness
and be a reminder among my people—

so that in coming times crews under sail
will call it Beowulf's Barrow, as they steer
ships across the wide and shrouded waters.”
Then the king in his great-heartedness unclasped
2810 the collar of gold from his neck and gave it
to the young thane, telling him to use
it and the warshirt and the gilded helmet well.

Beowulf's last words

“You are the last of us, the only one left
of the Waegmundings. Fate swept us away,
sent my whole brave high-born clan
to their final doom. Now I must follow them.”
That was the warrior's last word.
He had no more to confide. The furious heat
of the pyre would assail him. His soul fled from his breast
2820 to its destined place among the steadfast ones.

The dragon too has been destroyed

It was hard then on the young hero,
having to watch the one he held so dear
there on the ground, going through
his death agony. The dragon from underearth,
his nightmarish destroyer, lay destroyed as well,
utterly without life. No longer would his snakefolds
ply themselves to safeguard hidden gold.
Hard-edged blades, hammered out
and keenly filed, had finished him
2830 so that the sky-roamer lay there rigid,
brought low beside the treasure-lodge.
Never again would he glitter
and glide and show himself off in midnight air,
exulting in his riches: he fell to earth
through the battle-strength in Beowulf's arm.

There were few, indeed, as far as I have heard,
big and brave as they may have been,
few who would have held out if they had had to face
the outpourings of that poison-breather
2840 or gone foraging on the ring-hall floor
and found the deep barrow-dweller
on guard and awake.

The treasure had been won,
bought and paid for by Beowulf's death.
Both had reached the end of the road
through the life they had been lent.

Before long
the battle-dodgers abandoned the wood,
the ones who had let down their lord earlier,
the tail-turners, ten of them together.

The battle-dodgers come back

When he needed them most, they had made off.
2850 Now they were ashamed and came behind shields,
in their battle-outfits, to where the old man lay.
They watched Wiglaf, sitting worn out,
a comrade shoulder to shoulder with his lord,
trying in vain to bring him round with water.
Much as he wanted to, there was no way
he could preserve his lord's life on earth
or alter in the least the Almighty's will.
What God judged right would rule what happened
to every man, as it does to this day.
2860 Then a stern rebuke was bound to come
from the young warrior to the ones who had been
cowards.
Wiglaf, son of Weohstan, spoke
disdainfully and in disappointment:
"Anyone ready to admit the truth
will surely realize that the lord of men
who showered you with gifts and gave
you the armour you are standing in—when he would distribute
helmets and mail-shirts to men on the mead-benches,
a prince treating his thanes in hall
2870 to the best he could find, far or near—
was throwing weapons uselessly away.
It would be a sad waste when the war broke out.
Beowulf had little cause to brag
about his armed guard; yet God who ordains

who wins or loses allowed him to strike
with his own blade when bravery was needed.

Wiglaf rebukes them

There was little I could do to protect his life
in the heat of the fray, yet I found new strength
welling up when I went to help him.
2880 Then my sword connected and the deadly assaults
of our foe grew weaker, the fire coursed

less strongly from his head. But when the worst happened
too few rallied around the prince.

He predicts that enemies will now attack the Geats

“So it is goodbye now to all you know and love
on your home ground, the open-handedness,
the giving of war-swords. Every one of you
with freeholds of land, our whole nation,
will be dispossessed, once princes from beyond
get tidings of how you turned and fled
2890 and disgraced yourselves. A warrior will sooner
die than live a life of shame.”

Then he ordered the outcome of the fight to be reported
to those camped on the ridge, that crowd of retainers
who had sat all morning, sad at heart,
shield-bearers wondering about
the man they loved: would this day be his last
or would he return? He told the truth
and did not balk, the rider who bore
news to the cliff-top. He addressed them all:
2900 “Now the people’s pride and love,
the lord of the Geats, is laid on his deathbed,
brought down by the dragon’s attack.

A messenger tells the people that Beowulf is dead

Beside him lies the bane of his life,
dead from knife-wounds. There was no way
Beowulf could manage to get the better
of the monster with his sword. Wiglaf sits
at Beowulf’s side, the son of Weohstan,
the living warrior watching by the dead,
keeping weary vigil, holding a wake
2910 for the loved and the loathed.

He foresees wars with the Franks and the Frisians

Now war is looming
over our nation, soon it will be known
to Franks and Frisians, far and wide,
that the king is gone. Hostility has been great
among the Franks since Hygelac sailed forth
at the head of a war-fleet into Friesland:
there the Hetware harried and attacked
and overwhelmed him with great odds.
The leader in his war-gear was laid low,
fell amongst followers; that lord did not favour
2920 his company with spoils. The Merovingian king
has been an enemy to us ever since.

The Swedes too will strike to avenge the slaughter of Ongentheow

“Nor do I expect peace or pact-keeping
of any sort from the Swedes. Remember:
at Ravenswood, Ongentheow
slaughtered Haethcyn, Hrethel’s son,
when the Geat people in their arrogance
first attacked the fierce Shylfings.
The return blow was quickly struck
by Ohthere’s father. Old and terrible,
2930 he felled the sea-king and saved his own
aged wife, the mother of Onela
and of Ohthere, bereft of her gold rings.

Ongentheow’s last engagement at Ravenswood: he cornered a Geatish force

Then he kept hard on the heels of the foe
and drove them, leaderless, lucky to get away,
in a desperate rout into Ravenswood.
His army surrounded the weary remnant
where they nursed their wounds; all through the night
he howled threats at those huddled survivors,
promised to axe their bodies open
2940 when dawn broke, dangle them from gallows
to feed the birds. But at first light
when their spirits were lowest, relief arrived.
They heard the sound of Hygelac’s horn,
his trumpet calling as he came to find them,
the hero in pursuit, at hand with troops.

Hygelac relieved the besieged Geats

“The bloody swathe that Swedes and Geats
cut through each other was everywhere.
No one could miss their murderous feuding.
Then the old man made his move,
2950 pulled back, barred his people in:
Ongentheow withdrew to higher ground.

Ongentheow withdrew

Hygelac’s pride and prowess as a fighter
were known to the earl; he had no confidence
that he could hold out against that horde of seamen,
defend wife and the ones he loved
from the shock of the attack. He retreated for shelter
behind the earthwall. Then Hygelac swooped
on the Swedes at bay, his banners swarmed
into their refuge, his Geat forces
2960 drove forward to destroy the camp.
There in his grey hairs, Ongentheow
was cornered, ringed around with swords.

*The Swedish king fought for his life. He survived a blow from Wulf, hit back, but was killed by Wulf’s brother,
Eofor*

And it came to pass that the king’s fate
was in Eofor’s hands, and in his alone.
Wulf, son of Wonred, went for him in anger,
split him open so that blood came spurting
from under his hair. The old hero
still did not flinch, but parried fast,
hit back with a harder stroke:
2970 the king turned and took him on.
Then Wonred’s son, the brave Wulf,
could land no blow against the aged lord.
Ongentheow divided his helmet
so that he buckled and bowed his bloodied head
and dropped to the ground. But his doom held off.
Though he was cut deep, he recovered again.
“With his brother down, the undaunted Eofor,
Hygelac’s thane, hefted his sword
and smashed murderously at the massive helmet
2980 past the lifted shield. And the king collapsed,
The shepherd of people was sheared of life.
“Many then hurried to help Wulf,

bandaged and lifted him, now that they were left
masters of the blood-soaked battleground.
One warrior stripped the other,
looted Ongentheow's iron mail-coat,
his hard sword-hilt, his helmet too,
and carried the graith to King Hygelac;
he accepted the prize, promised fairly
2990 that reward would come, and kept his word.

The victorious Geats returned home

For their bravery in action, when they arrived home
Eofor and Wulf were overloaded
by Hrethel's son, Hygelac the Geat,
with gifts of land and linked rings
that were worth a fortune. They had won glory,
so there was no gainsaying his generosity.
And he gave Eofor his only daughter
to bide at home with him, an honour and a bond.

The messenger predicts that the Swedes will soon retaliate

3000 "So this bad blood between us and the Swedes,
this vicious feud, I am convinced,
is bound to revive; they will cross our borders
and attack in force when they find out
that Beowulf is dead. In days gone by
when our warriors fell and we were undefended
he kept our coffers and our kingdom safe.
He worked for the people, but as well as that

With Beowulf gone, a tragic future awaits

he behaved like a hero.
We must hurry now
to take a last look at the king
and launch him, lord and lavisher of rings,
3010 on the funeral road. His royal pyre
will melt no small amount of gold:
heaped there in a hoard, it was bought at heavy cost,
and that pile of rings he paid for at the end
with his own life will go up with the flame,
be furled in fire: treasure no follower
will wear in his memory, nor lovely woman
link and attach as a torque around her neck—
but often, repeatedly, in the path of exile

they shall walk bereft, bowed under woe,
3020 now that their leader's laugh is silenced,
high spirits quenched. Many a spear
dawn-cold to the touch will be taken down
and waved on high; the swept harp
won't waken warriors, but the raven winging
darkly over the doomed will have news,
tidings for the eagle of how he hoked and ate,
how the wolf and he made short work of the dead."

Such was the drift of the dire report
that gallant man delivered. He got little wrong
3030 in what he told and predicted.

The whole troop
rose in tears, then took their way
to the uncanny scene under Earnaness.
There, on the sand, where his soul had left him,
they found him at rest, their ring-giver
from days gone by. The great man
had breathed his last. Beowulf the king
had indeed met with a marvellous death.

The Geats find the two bodies

But what they saw first was far stranger:
the serpent on the ground, gruesome and vile,
3040 lying facing him. The fire-dragon
was scaresomely burnt, scorched all colours.
From head to tail, his entire length
was fifty feet. He had shimmered forth
on the night air once, then winged back
down to his den; but death owned him now,
he would never enter his earth-gallery again.
Beside him stood pitchers and piled-up dishes,
silent flagons, precious swords
eaten through with rust, ranged as they had been
3050 while they waited their thousand winters under ground.
That huge cache, gold inherited
from an ancient race, was under a spell—
which meant no one was ever permitted
to enter the ring-hall unless God Himself,
mankind's Keeper, True King of Triumphs,
allowed some person pleasing to Him—
and in His eyes worthy—to open the hoard.
What came about brought to nothing
the hopes of the one who had wrongly hidden

3060 riches under the rock-face. First the dragon slew
that man among men, who in turn made fierce amends
and settled the feud. Famous for his deeds
a warrior may be, but it remains a mystery
where his life will end, when he may no longer
dwell in the mead-hall among his own.
So it was with Beowulf, when he faced the cruelty
and cunning of the mound-guard. He himself was ignorant
of how his departure from the world would happen.
The high-born chiefs who had buried the treasure
3070 declared it until doomsday so accursed
that whoever robbed it would be guilty of wrong
and grimly punished for their transgression,
hasped in hell-bonds in heathen shrines.
Yet Beowulf's gaze at the gold treasure
when he first saw it had not been selfish.

Wiglaf ponders Beowulf's fate

Wiglaf, son of Weohstan, spoke:
"Often when one man follows his own will
many are hurt. This happened to us.
Nothing we advised could ever convince
3080 the prince we loved, our land's guardian,
not to vex the custodian of the gold,
let him lie where he was long accustomed,
lurk there under earth until the end of the world.
He held to his high destiny. The hoard is laid bare,
but at a grave cost; it was too cruel a fate
that forced the king to that encounter.
I have been inside and seen everything
amassed in the vault. I managed to enter
although no great welcome awaited me
3090 under the earthwall. I quickly gathered up
a huge pile of the priceless treasures
handpicked from the hoard and carried them here
where the king could see them. He was still himself,
alive, aware, and in spite of his weakness
he had many requests. He wanted me to greet you
and order the building of a barrow that would crown
the site of his pyre, serve as his memorial,
in a commanding position, since of all men
to have lived and thrived and lorded it on earth
3100 his worth and due as a warrior were the greatest.

He reports Beowulf's last wishes

Now let us again go quickly
and feast our eyes on that amazing fortune
heaped under the wall. I will show the way
and take you close to those coffers packed with rings
and bars of gold. Let a bier be made
and got ready quickly when we come out
and then let us bring the body of our lord,
the man we loved, to where he will lodge
for a long time in the care of the Almighty.”

- 3110 Then Weohstan's son, stalwart to the end,
had orders given to owners of dwellings,
many people of importance in the land,
to fetch wood from far and wide
for the good man's pyre.

Wiglaf gives orders for the building of a funeral pyre

“Now shall flame consume
our leader in battle, the blaze darken
round him who stood his ground in the steel-hail,
when the arrow-storm shot from bowstrings
pelted the shield-wall. The shaft hit home.
Feather-fledged, it finned the barb in flight.”

He goes with seven thanes to remove the treasure from the hoard

- 3120 Next the wise son of Weohstan
called from among the king's thanes
a group of seven: he selected the best
and entered with them, the eighth of their number,
under the God-cursed roof; one raised
a lighted torch and led the way.
No lots were cast for who should loot the hoard
for it was obvious to them that every bit of it
lay unprotected within the vault,
there for the taking. It was no trouble
3130 to hurry to work and haul out
the priceless store. They pitched the dragon
over the clifftop, let tide's flow
and backwash take the treasure-minder.
Then coiled gold was loaded on a cart
in great abundance, and the grey-haired leader,
the prince on his bier, borne to Hronesness.

Beowulf's funeral

The Geat people built a pyre for Beowulf,
stacked and decked it until it stood four-square,
hung with helmets, heavy war-shields
3140 and shining armour, just as he had ordered.
Then his warriors laid him in the middle of it,
mourning a lord far-famed and beloved.
On a height they kindled the hugest of all
funeral fires; fumes of woodsmoke
billowed darkly up, the blaze roared
and drowned out their weeping, wind died down
and flames wrought havoc in the hot bone-house,
burning it to the core. They were disconsolate
and wailed aloud for their lord's decease.

A Geat woman's dread

3150 A Geat woman too sang out in grief;
with hair bound up, she unburdened herself
of her worst fears, a wild litany
of nightmare and lament: her nation invaded,
enemies on the rampage, bodies in piles,
slavery and abasement. Heaven swallowed the smoke.

Beowulf's barrow

Then the Geat people began to construct
a mound on a headland, high and imposing,
a marker that sailors could see from far away,
and in ten days they had done the work.
3160 It was their hero's memorial; what remained from the fire
they housed inside it, behind a wall
as worthy of him as their workmanship could make it.
And they buried torques in the barrow,
and jewels and a trove of such things as trespassing men
had once dared to drag from the hoard.
They let the ground keep that ancestral treasure,
gold under gravel, gone to earth,
as useless to men now as it ever was.

His people lament

3170 Then twelve warriors rode around the tomb,
chieftain's sons, champions in battle,
all of them distraught, chanting in dirges,

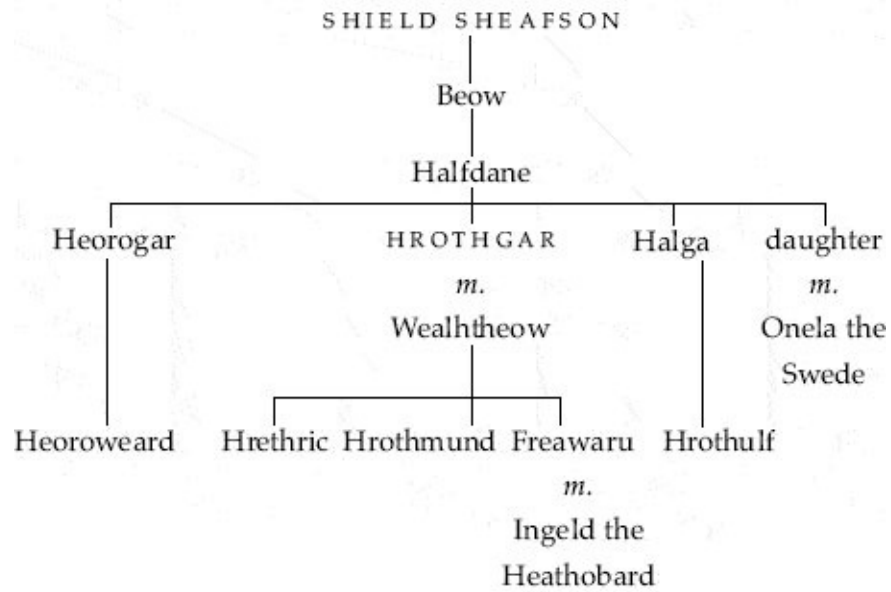
mourning his loss as a man and a king.
They extolled his heroic nature and exploits
and gave thanks for his greatness; which was the proper
thing,
for a man should praise a prince whom he holds dear
and cherish his memory when that moment comes
when he has to be convoyed from his bodily home.
So the Geat people, his hearth companions,
sorrowed for the lord who had been laid low.

3180 They said that of all the kings upon the earth
he was the man most gracious and fair-minded,
kindest to his people and keenest to win fame.

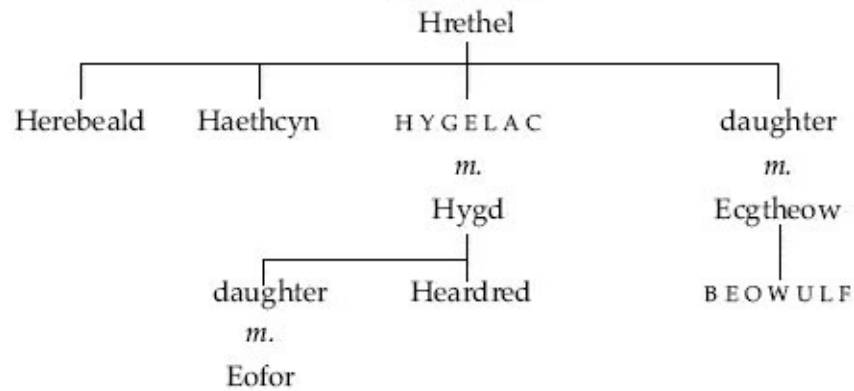
Family Trees

*Family trees of the Danish, Swedish, and Geatish dynasties.
Names given here are the ones used in this translation.*

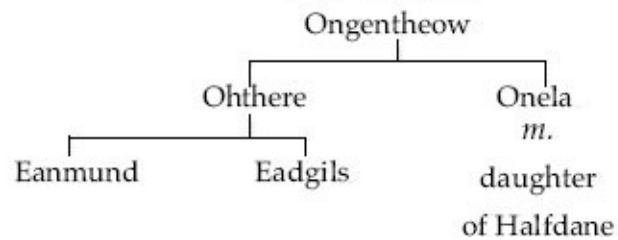
THE DANES or THE SHIELDINGS



THE GEATS



THE SWEDES



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I am also grateful to W. W. Norton & Co. for allowing the translation to be published by Faber and Faber in London and Farrar, Straus and Giroux in New York.

At Faber's, I benefited greatly from Christopher Reid's editorial pencil on the first draft and Paul Keegan's on the second. I also had important encouragement and instruction in the latter stages of the work from colleagues at Harvard, who now include by happy coincidence the present Associate General Editor of *The Norton Anthology*, Professor Stephen Greenblatt. I remember with special pleasure a medievalists' seminar where I finally recanted on the use of the word "gilly" in the presence of Professors Larry Benson, Dan Donoghue, Joseph Harris, and Derek Pearsall. Professor John R. Niles happened to attend that seminar and I was lucky to enjoy another, too brief discussion with him in Berkeley, worrying about word choices and wondering about the prejudice in favour of Anglo-Saxon over Latinate diction in translations of the poem.

Helen Vendler's reading helped, as ever, in many points of detail, and I received other particular and important comments from Professor Mary Clayton

and Peter Sacks.

Extracts from the first hundred lines of the translation appeared in *The Haw Lantern* (1987) and *Causley at 70* (1987). Excerpts from the more recent work were published in *Agni*, *The Sunday Times*, *The Threepenny Review*, *The Times Literary Supplement*; also in *A Parcel of Poems: For Ted Hughes on His Sixty-fifth Birthday* and *The Literary Man, Essays Presented to Donald W. Hannah*. Lines 88–98 were printed in January 1999 by Bow & Arrow Press as a tribute to Professor William Alfred, himself a translator of the poem and, while he lived, one of the great teachers of it. Bits of the introduction first appeared in *The Sunday Times* and in an article entitled “Further Language” (*Studies in the Literary Imagination*, vol. XXX, no. 2). The epigraph to the introduction is from my poem “The Settle Bed” (*Seeing Things*, 1991). The broken lines on p. 151 indicate lacunae in the original text.

S.H.

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“Seamus Heaney’s splendid verse translation and bilingual edition of *Beowulf* bring the poem into focus again as a work of the greatest imaginative intensity.... *Beowulf* has an elemental grandeur, a ruthless beauty, and an incandescent dignity that belong only to the greatest poetry.”

—Edward Hirsch, *Los Angeles Times Book Review*, front-page review

“Heaney’s *Beowulf* is a rhythmic masterpiece. He employs a wonder-fully malleable ‘sprung’ or ‘broken’ tetrameter.... Heaney gleefully mixes the stresses, creating a thundering battle of anapests, iambs, amphibrachs and other accents as explosive as *Beowulf*’s brawl with the monster Grendel.”

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“Credit for this surge of interest should rest squarely on the marvelous language that Heaney has found to set this old warhorse of a saga running again....

Heaney’s poetry makes eloquently persuasive the hero’s tragic stature.... [A] newly burnished treasure.”

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“Heaney’s alliterative translation marches to an ancient beat that drives the poem forward.... It’s hard to miss [Heaney’s] own flair, his grasp of language at once earthy and other-worldly, his bold descriptions and his loud exclamation.

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—Deirdre Parker Smith, *Salisbury (N.C.) Post*

“Heaney has transformed *Beowulf* into a hit—a vivid, gripping tale written in an elegant flowing style.... Heaney’s version is flawless ... And [his] marvelous introduction ... is alone worth the price of the book.”

—Eve Claxton, *Time Out N.Y.*

“How powerful the oldest, most archetypal literary works remain, especially when newly rendered by so accomplished a hand.... A new standard for versions of the old epic.”

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—Dave Ferman, *Star-Telegram*

“Both casual readers and serious academics should find this new *Beowulf* extremely exciting. A great translation of a great poem must give us glimpses of the original’s greatness—but it must have its own particular kind of greatness. And Heaney’s does.”

—Ron Smith, *Richmond Times-Dispatch*

“Looking back, I wish I had been able to read a translation like Heaney’s. It has persuaded me that the poem is indeed a masterpiece.”

—D. M. Thomas, *Toronto Globe and Mail*

“[Heaney] has given us a grand, noble, and sorrowful book from a far distant world. To give ourselves up to that world wholly for the length of a concentrated reading can be a spiritual voyage that is profound and unforgettable.”

—Peter Neumeyer, *San Diego Union Tribune*

“Heaney’s 21-page introduction shines with characteristic clarity and freshness—and should well equip the unfamiliar reader to make a romp, if not a study, of

the work itself.... [The] translation is utterly enchanting.”

—Micheal Pekenham, *The Sun*

“[Heaney] renders the poem in vigorous, fluent lines that read with the directness and ease of good prose. The result is a fresh work, moving and vivid....”

—Fritz Lanham, *Houston Chronicle*

“[A] stunning new translation ... [that] makes this northern *Gilgamesh* gripping and racy, startlingly contemporary.”

—Cynthia L. Haven, *San Francisco Sunday Examiner & Chronicle*

“Heaney is inspired.... His introduction [is] itself a profound essay on the poem, and an immediate classic.... [A] brilliant millennial *Beowulf*.”

—Dan Chiasson, *Boston Book Review*

“An extraordinary accomplishment.”

—*Newark Star-Ledger*

“Heaney’s Introduction does everything it should.... The abiding impression is one of devotion and enthrallment. We end the Introduction sensing that Heaney might have found a great poetic ancestor, and touched hands with him across the centuries. And he has—no question.”

—Andrew Motion, British Poet Laureate, in *The Financial Times*

“Thanks to Seamus Heaney’s marvellous recreation—in both senses—this dark and gloomy work finally comes out into the light.”

—*The Economist*

“Heaney has turned to *Beowulf*, and the result is magnificent, breathtaking.... Heaney has created something imperishable and great that is stainless—stainless, because its force as poetry makes it untouchable by the claw of literalism: it lives singly, as an English language poem.”

—James Wood, *The Guardian*

“The translation itself rides boldly through the reefs of scholarship.... *Beowulf*, an elegy for heroism and a critique of feud and fratricide, is alive and well.”

—Michael Alexander, *The Observer*

“Heaney’s excellent translation has the virtue of being both direct and sophisticated, making previous versions look slightly flowery and antique by comparison. His intelligence, fine ear and obvious love of the poem bring *Beowulf* alive as melancholy masterpiece, a complex Christian-pagan lament about duty, glory, loss and transience.... Heaney has done it (and us) a great service.”

—Claire Harman, *Evening Standard*

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