

The Christian message and the laity: the *Heliand* in post-conquest Saxony

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Tatian, <i>Diatessaron</i> , in the <i>Codex Fuldensis</i> , ed. E. Ranke, 1868 (tr. Douay-Rheims)			<i>Héliand</i> (O. Behaghel, 9 th edition by B. Taeger)	
			(My translations have been made with extensive consultation of the excellent recent translation by T. Dewey.)	
1	Uerumtamen uae uobis diuitibus quia habetis consolationem uestram (XXIV, p. 46)	But woe to you that are rich: for you have your consolation.	It is worse for the others – they who hold goods, wide earthly possessions here – they are given the grimmer thing: they exhausted their joys here, they took enough pleasure, and in return, after their death, these people shall endure the narrower thing.	Uuirs is them ôðrun, / <i>gibiðig</i> grimmore thing, them the hêr gôð egun, / <i>uuîdan</i> uuorolduuelon: thie forslîtat iro uunnia hêr; / geniudot sie genôges, sculun eft narouuaro thing / aftar iro hinferdi heliðos <i>tholoian</i> . (XVI: 1347-51, p. 54)
2	beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabantur (XXIII, p. 45)	Blessed are they that hunger and thirst after justice: for they shall have their fill.	Blessed also are the men who strove for good here, in that they judged rightly. For this they may be fulfilled in the kingdom of the Lord for their devout deeds.	Sâlige sind ôc, the sie hîr frumono <i>gilustid</i> , / rincos, that <i>sie</i> rehto adômien. Thes môtun sie uuerðan an them rîkia drohtines / gifullit thurh iro ferhton dâdi. (XVI: 1308-10, p. 52)
3	nolite iudicare (XL, p. 50)	Judge not.	You shall not render man anything unjust or evil.	Ne sculun gi ênigumu manne uhrehtes uuht, / derbies adêlean. (XX: 1691-2, p. 66)
4	beati pacifici quoniam filii dei uocabuntur (XXIII, p. 45)	Blessed are the peacemakers: for they shall be called children of God.	He also said that blessed were ‘those who lived peacefully among the people and do not wish to cause any strife or disputes with their own deeds: they may be called sons of the Lord, for he will be merciful to them.’	Quað <i>that</i> ôc sâlige uuârin, / ‘thie <i>the friðusamo</i> undar thesumu <i>folke libbiðod</i> endi ni uuilliad êniga fehta geuuirken, / saca mid iro selboro <i>dâdiun</i> : thie môtun uuesan suni drohtines <i>genemnide</i> / huuande he im <i>uuil</i> genâdig uuerðen?. (XVI: 1316-9, pp. 52-3)
5	Quodsi oculus tuus dexter scandalizat te erue eum et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in	And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than	If that man’s eye or his right hand or whichever of his limbs wish to lead him astray on that evil way, than it is other way is better for any man, for the children of people, that he cast it from himself, take off that limb from his body, and come up to heaven without it, than that he go thus, with all of them whole, to the inferno, to the	Ef than thana man is siun uuili ettha is <i>suiðare</i> hand / farlêdien is liðo huulic an lêðan ueeg, / than is erlo gehuuem ôðar betara, / firiho barno, that he ina fram uuerpa / endi thana lið lôsie af is lichamon / endi ina âno cuma up te himile, / than he <i>sô</i> mid allun te them inferne, / huuerbe mid sô hêlun an helligrund. Than mênid

	<p>gehennam Et si dextra manus tua scandalizat te abscede eam et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam (XXVIII, p. 47)</p>	<p>that thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.</p>	<p>depths of hell. This weakness, then, means that no one of the people should follow his friend, his own man, if he urges him towards sin, towards crimes: then he will not be so related to him by family-ties, nor their relationship so great, if he drives him to murder and forces him to commit evil deeds: the other thing is better for him, that he rejects the friend far away from him and that he avoid the relative and not have any love for him, in order that he alone may climb to the high kingdom of Heaven, rather than they both may seek the force of hell, great eternal punishment, evil suffering.</p>	<p>thiu <i>lēþhéd</i>, that ênig liudeo ni scal / farfolgan is friunde, ef he ina an firina spanit, / suâs man an saca: <i>than ne sî he imu eo sô suuîðo an sibbiun bilang</i>, / ne iro mâgskepi sô mikil, ef he ina an morð spenit, / bêdid baluuuerco; betera is imu than ôðar, / that he than friund fan imu fer faruuerpa, / mîðe thes mâges endi ni hebbea thar êniga <i>minnea tô</i>, / that he môti êno up gistîgan / hô himilríki, than sie <i>belligethuîng</i>, / bred baluuuîti bêðea gisôkean, / ubil arbidi. (XVII: 1484-1502, p. 59)</p>
6	<p>si enim dimiseratis hominibus peccata eorum dimittet et uobis pater uester caelesits delicta uestra Si autem non dimiseritis hominibus nec pater uester dimittit uobis peccata uestra (XXXV, p. 49)</p>	<p>For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.</p>	<p>If you will then release every person from the crimes and sins which they angrily carry out against you yourself here, then ruler God, the father almighty, will release you from your great crimes, your many sins. If then you become too hard in your mind, so that you do not wish to release other men from their sins, then ruler God will also not forgive you your evil deeds, and you shall take his payment, a very ruinous punishment for a longer while, for all that you accomplish unjustly against others here in this world, and because you did not reconcile the crimes with the children of men before you men go on that journey from this world.</p>	<p>Ef gi than uilliad alâtan liudeo gehuuilicun / thero sacano endi thero sundeono, the sie uuið iu selbon hîr / uurêda geuuirkeat, than alâtid iu uualand god, / fadar alamahtig firinuuerk mikil, / managoro <i>mênsculdeo</i>. Ef iu than uuirðid iuuua môd te starc, / that hi ne uuilleat ôðrun erlun alâtan, / uueron uuamdâdi, than ne uuil iu ôc uualdand god / grimuuerc fargeban, ac gi sculun is geld niman, / suîðo lêðlic lôn te languru huuîlu, / alles thes unrehtes, thes gi ôðrun hîr / gilêstead an thesumu liohte endi than uuið liudeo barn / thea saca ne <i>gisônead</i>, êr gi an thana sîð faran, / uueros fon thesoro uueroldi. (XIX: 1616-28, pp. 63-4)</p>