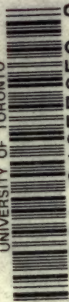


UNIVERSITY OF TORONTO



3 1761 01057056 2

FOR USE IN
LIBRARY
ONLY

UNIV. OF
TORONTO
LIBRARY



YALE STUDIES IN ENGLISH
ALBERT S. COOK, EDITOR

XLVIII

[Caedmon]

GENESIS A

TRANSLATED FROM THE OLD ENGLISH

BY

LAWRENCE MASON, PH.D.
INSTRUCTOR IN ENGLISH IN YALE COLLEGE



142223
18/4/17

NEW YORK
HENRY HOLT AND COMPANY

1915

SEEN BY
PRESERVATION
SERVICES
DATE NOV 25 1991

PR
1611
A5M3

PREFACE

The purpose of the translator in offering to the public this version of the *Genesis* is to aid in forwarding—be it by but one jot or tittle—the general knowledge and appreciation of Old English literature. Professed students in this department will always have an incentive to master the language ; but to the public at large the strangeness of this medium will prove an insurmountable barrier, and the general reader must therefore either remain in ignorance of our older literary monuments or else employ translations. The present contribution¹ to the growing body of such translations possesses, perhaps, more than a single interest or appeal, in that it renders accessible not only a poem of considerable intrinsic worth, a poem associated with the earliest of the great names in English literary history, and a forerunner and possible source of *Paradise Lost*, but also an important example of a literary *genre* once immensely popular, though now quite fallen into abeyance—namely, the lengthy versified Scriptural paraphrase. For some idea of the prominent part played by this form, even so late as the seventeenth century, the reader is referred to any comprehensive manual of English literature.

In this translation, prose has been employed instead of verse, for two reasons. In the first place, no metrical

¹ Thorpe's translation of the *Genesis*, published with his edition, in 1828, was not accessible to the present writer and presumably will not be accessible to the general public, so that on the mere score of availability it seems high time for the appearance of another translation ; moreover, in the last eighty-five years critical scholarship has produced a greatly improved text of the poem.

form has yet been found which, in the writer's judgment, at all adequately represents in modern English the effect of the Old English alliterative verse, or stave-rime. And in the second place, to the writer's thinking, no one but a poet should attempt to write verse: and on that principle, translations would be few and far between, unless prose were used.

But even granting the value of the *Genesis* as a fit subject for translation, and the necessity for the employment of prose, the reader may still quarrel with the particular *kind* of prose hereinbelow essayed; so a brief explanation and, it is hoped, vindication of the theory of translation here followed would seem desirable, inasmuch as considerable divergence is intended from the methods adopted by the various translators of the *Beowulf*, for example. First, Biblical phraseology has been eschewed, partly because in a modern writer it savors of affectation, but chiefly because his Bible was the point of departure for the Old English author, and to return now in the translation to our Bible would be a stultification of his purposes by a sort of *argumentum in circulo*. Secondly, archaisms, poetic diction, and unusual constructions (the "translation English" anathematized by the Rhetorics) have been so far as possible avoided, contrary to the practice of most translators from Old English poetry, because it is felt strongly that such usages will not produce upon modern readers the effect that this poetry produced originally upon the readers or hearers for whom it was intended. For this poetry could not have seemed alien or exotic to its original public: either through familiar poetic convention, or owing to the staccato and ejaculatory character of ordinary spoken language at the time, this spasmodic, apostrophic poetry must have seemed natural and beautiful, in the seventh or eighth century. But—

Why take the style of those heroic times?
For nature brings not back the mastodon,
Nor we those times.

To translate is to modernize. This rendering, therefore, is not an artificial, pseudo-antique hybrid, but frankly endeavors to convey its original to modern readers in idiomatic modern literary English, devoid of any conscious mannerisms whatsoever. The writer has aimed at the utmost literal fidelity consistent with the observance of all the usages of current standard English; he has not attempted, however, to convert the explosive appositions, with prevailing asyndeton and excessive synonymy, of his original into the easy, flowing sentences more familiar to modern eyes and ears, for the change would sacrifice altogether too much of the distinctive character and flavor of Old English poetry.

The text upon which this work is based is that of the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, 1894, save for a few minor changes in punctuation and the few departures recorded in the Notes. Grein's translation of the poem into modern German stave-rime, 1857, has been frequently consulted, but the writer's real indebtedness to it is felt to be slight. He takes great pleasure, finally, in acknowledging his deep sense of obligation, on many grounds, to the general editor of this series, Professor Albert S. Cook; the work was undertaken at his suggestion, and he has been most kind in giving advice and criticism.

YALE UNIVERSITY,
July 17, 1913.

Lawrence Mason.

TABLE OF CONTENTS

With Specification of the Biblical Chapters and Verses
represented in each Section of the Poem

	PAGE
PREFACE	III
TABLE OF CONTENTS	VI
GENESIS A :	
Section I ¹	I
,, II (Gen. I. 1-5)	3
,, III (Gen. I. 4-10)	4
Lines 169-234 (Gen. I. 28, 31; 2. 10-14, 18, 21, 22)	5
,, 852-871 (Gen. 3. 8-10)	7
Section X (Gen. 3. 11-15)	7
,, XI (Gen. 3. 16, 17, 19, 21, 24; 4. 1-5, 8)	9
,, XII (Gen. 4. 9-19, 21)	11
,, XIII (Gen. 4. 22-26; 5. 3-14)	13
,, XIV (Gen. 5. 15-29, 32)	15
,, XV (Gen. 6. 1-8, 11-19, 22)	17
,, XVI (Gen. 7. 1-7, 11, 12, 16-23)	18
,, XVII (Gen. 8. 1-4, 6-12)	20
,, XVIII (Gen. 8. 15-18, 20; 9. 1-9, 11-19)	22
,, XIX (Gen. 9. 20-28; 10. 1, 2, 6, 8-10; 11. 1)	24

¹ Aside from necessary omissions made for *Genesis B*, the Sections are numbered consecutively in this translation (regardless of vagaries in the original MS. numbering), on the assumption that each illuminated capital in the MS. was intended to indicate the beginning of a new Section. After the excision of *Genesis B*, the numbering has been resumed with X instead of XV, because the XIII at line 440 in the MS. must really represent VIII.—Cf. Note 8, page 59, inf.

Table of Contents

vii

	PAGE
Section	
XX (Gen. 10. 1, 20, 21; 11. 2, 4-8, 10, 26, 27)	26
,, XXI (Gen. 11. 29-32; 12. 1-8)	28
,, XXII (Gen. 12. 8, 10-20; 13. 1-4)	30
,, XXIII (Gen. 13. 5-13)	32
,, XXIV (Gen. 14. 1, 2, 4, 10-16)	33
,, XXV (Gen. 14. 17-24; 15. 1)	37
,, XXVI (Gen. 15. 2-5, 7, 18; 16. 1-6)	39
,, XXVII (Gen. 16. 6-12, 15, 16; 17. 1, 2, 10-14, 19)	41
,, XXVIII (Gen. 17. 17-21, 23, 24, 27; 18, 12-14)	43
,, XXIX (Gen. 18. 16, 17, 20-22)	44
,, XXX (Gen. 19. 1-13, 18-26)	45
,, XXXI (Gen. 19. 27-30, 33, 35-38)	49
,, XXXII (Gen. 20. 1-10)	50
,, XXXIII (Gen. 20. 11, 13-18; 21. 1-4)	51
,, XXXIV (Gen. 21. 5, 8-14, 22-24, 27)	53
,, XXXV (Gen. 21. 33, 34; 22. 1-13)	55
NOTES	58



GENESIS A

I.

Ours is a great duty—to praise in word and love at heart the heavens' Ruler, the glorious King of Hosts: He is the substance of all power, the head of all high things, the Lord Almighty. Origin or beginning was ⁵ never made for Him, nor shall an end ever come to the eternal God: but, on the contrary, He is for ever supreme by His high puissance over the heavenly kingdoms; just and mighty, He rules the mansions of the sky, ¹⁰ which were established far and wide through the power of God for the sons of glory, the keepers of souls.

These angelic hosts were wont to feel joy and rapture, transcendent bliss; in the presence of their Creator: their beatitude was measureless. Glorious ministers ¹⁵ magnified their Lord, spoke his praise with zeal, lauded the Master of their being, and were excellently happy in the majesty of God. They had no knowledge of working evil or wickedness, but dwelt in innocence ²⁰ forever with their Lord: from the beginning they wrought in heaven nothing but righteousness and truth, until a Prince of angels through pride strayed into sin: then they would consult their own advantage no longer, but turned away from God's lovingkindness. They had ²⁵ vast arrogance, in that by the might of multitudes they sought to wrest from the Lord the celestial mansions, spacious and heaven-bright. Then there fell upon them, grievously, the envy, presumption, and pride of the Angel who first began to carry out the evil plot, ³⁰ to weave it and promote it, when he boasted by word—as he thirsted for conflict—that he wished to own the home and high throne of the heavenly kingdom to the north. Thereupon God became angered and hostile ³⁵

towards the beings whom he had formerly exalted in beauty and glory : he created for the traitors a marvelous abode as penalty for their action, namely the pangs of
40 Hell, bitter afflictions ; Our Lord called forth that abysmal joyless house of punishment to wait for the outcast keepers of souls.¹ When he knew that it was ready, he enveloped it in eternal night and equipped it with torment, filling it with fire and fearful cold, with fume and red flame : then he commanded the terrors
45 of suffering to increase throughout that hapless place.

They had committed a dire sin against God : on that account dire punishment befell them. They asserted, in fierce mood, that they wished to seize the kingdom and could easily do so : but this presumption mocked
50 them when their Lord, the high King of heaven, lifted up his almighty hand against the throng. The mad rebels, accursed ones, could not make head against God, but the Highest troubled their spirits and humbled their
55 pride, for he was incensed ; he stripped the sinners of victory and might, of dominion and honor, and further took from his foes happiness, peace, and all joys, as well as bright glory, and finally, with his own exceeding power,
60 wreaked his wrath on his adversaries in mighty ruin. He was stern in mood, grimly embittered, and seized upon his foes with resistless grasp and broke them in his grip, enraged at heart, and deprived his opponents of
65 their native seat,² their bright abodes on high. For our Creator dismissed and banished from heaven the overweening band of angels : the Lord sent away on a long journey the faithless multitude, the hateful host,
70 the miserable spirits ; their pride was broken, their threat overthrown, their glory shattered, and their beauty dimmed ; thenceforth they abode in desolation, because of their dark exile. They did not dare to laugh aloud, but lived wearied by the torments of hell and became

familiar with woes, bitterness, and sorrow ; covered with darkness, they bore their pain,—a heavy sentence, because they had begun to battle against God. 75

Then, as formerly, true peace existed in heaven, fair amity : for the Lord was dear to all, the Sovereign to his servants ; and the majesty of the joyful angelic hosts increased, through the favor of the Almighty. 80

II.

So those who inhabited the sky, home of glory, were at peace ; hatred was gone, as well as sorrow and strife among angels, ever since the rebellious hosts, bereft of the light, had relinquished heaven. Behind them stood in grandeur their seats rich in glorious workmanship, teeming with blessings in God's kingdom, bright and perennially bountiful,—but all devoid of occupants, ever since the miserable spirits had gone to their place of punishment, their vile prison. Then our Lord bethought him, in meditative mood, how he might people again, and with a better race, his high creation, the noble seats and glory-crowned abodes which the haughty rebels had left vacant, high in heaven. Therefore Holy God willed by his plenteous power that under the circle of the firmament the earth should be established, with sky above and wide water, a world-creation in place of the foes whom in their apostasy he hurled from bliss. 90
95
100

As yet there was nothing at all created here, except shadows, but this broad earth stood deep and dim, idle and useless, alien even to God himself ; on it the King whose purpose never falters turned his eyes and beheld the place void of joy ; he saw dark clouds, black under the firmament, throng in the eternal night, dun and waste, until this world-creation came to pass through the word of the King of Glory. First the everlasting 105
110

Lord, protector of all things, created heaven and earth ;
115 the almighty King put forth the firmament and with
victorious might established this ample world. The
earth was as yet unadorned by vegetation : the ocean
covered it far and wide, turbid waves in the eternal
120 night. Then was the glorious Spirit of heaven's guardian
borne over the sea with sovereign virtue. For the King
of the angels commanded Light, dispenser of life, to
come forth over the broad expanse : quickly was the
125 Arch-King's mandate fulfilled, and Holy Light appeared
over the waste spaces, as the Creator had ordained it.
The Wielder of Victory next sundered light from darkness,
shadow from radiance, over the surge of the sea. Then
he formed the two names of the dispensers of life : light
130 was first called "Day" by the word of the Lord, a
beauteous creation. This period of creation greatly
pleased God, in the beginning : the first day saw the
dark shadows duskily flee away over the wide earth.

III.

135 Time now went forth over the frame-work of the
world : after this shining splendor, the Lord our Creator
fashioned the first evening, but on its track rushed a
thronging welter of darkness which the Lord himself
140 called by the name of "Night." Our Saviour sundered
these two : ever since then they have ceaselessly wrought
and fulfilled the will of the Lord over the earth.

Then the second day advanced, light after darkness ;
145 and the Ruler of Life straightway commanded a glad
sky-substance to appear in the midst of the flood : our
Master parted the waves and wrought there the found-
ations of the firmament : this the Mighty One, omnipotent
150 King, reared aloft from the earth through his own word.
The flood was divided under the high heavens by holy

power, the waters from the waters, and still they remain so under the firmament which roofs all nations.

Then swiftly came advancing over the world the third ¹⁵⁵ great morn. Nor were the spreading lands and ways yet deemed needful by our Lord, but the earth stood girt fast by water. Through his word, the Ruler of the angels bade the waters be gathered together, which now hold their course beneath the skies in an appointed ¹⁶⁰ place. Then speedily the broad ocean stood all together under heaven, as the Holy One commanded, for the flood was sundered from the dry land. Thereupon Life's Ruler looked upon the dry land, the Preserver of mankind [found it] widely visible, and the King of ¹⁶⁵ Glory called it "Earth." He established a proper channel for the waves, the broad flood, and fettered . .

* * *

(*Lacuna in MS.*³)

* * *

The Ruler of Heaven did not think it fitting that ¹⁷⁰ Adam, the keeper of Paradise and shepherd of the new creation, should be alone any longer: so the supreme King, Ruler Almighty, made a companion for him—created Woman, and gave this helpmate to his cherished ¹⁷⁵ Man as the first and fruitful light of his life. He took his material from Adam's body and skilfully removed a rib from his side: the latter was deep in repose and slumbered peacefully; he felt no pain, though a little ¹⁸⁰ uneasiness, nor did a drop of blood come from the wound, but the Prince of the Angels took from his body a living bone while the man was unwounded. From this God fashioned a noble woman, and put into her the breath of life and an immortal soul: these two were like the ¹⁸⁵ angels. Thus was Adam's bride⁴ endowed with a living spirit. They were both radiantly beautiful in their

youthfulness, in the world prepared by the might of
190 the Lord: they did not know how to undertake or
work evil, but on the contrary there was in the breast
of each a burning love of God. Then the benign King,
Ruler of everyone born of the race of man, blessed these
first two creatures, father and mother, woman and
205 man. Thereafter he spoke these words:

“Be fruitful now and increase; fill the verdant earth
with progeny, your race, both sons and daughters. Under
your sway shall be the salt water and all the created
200 world. Enjoy prosperous days, [ruling over] both
the fishes of the deep and the fowls of the air. Into
your power are given the sacred herd and the wild beasts
and every living thing that walks the earth; all breath-
205 ing creatures, whatsoever the sea brings forth over the
whale-paths, all things belong to you two.”

Then our Maker beheld the beauty of his works and
the fullness of his abundance, his new creations. Pa-
210 radise stood, good and holy, filled with blessings, ever-
lasting bounty. That kindly soil was beauteously
watered by the rushing seas and springing fountains;
for never yet had clouds dark with wind brought down
rains over the broad earth: but none the less the ground
215 stood crowned with its harvest. From this new Garden
four noble river-streams have their outflow: these were
all partitioned out of one fair-shining water by the might
220 of the Lord, when he created the earth, and [were thus]
sent out into the world. Men dwelling on the earth,
the peoples of the nations, call one of these Fison, which
broadly girdles with its bright streams a quarter of the
225 earth beyond Hebeleac⁵: in that ancestral soil the sons
of men, nations near and far, find the best gold and
precious stones,⁶ as the books tell us. Then the second
[river], whose name is Geon, girdles the land and govern-
230 ment of Ethiopia, an ample kingdom. The third is

Tigris, a foaming stream which encircles the people of Assyria. Such likewise is the fourth, which men among many a nation now widely call Euphrates⁷

* * *

(*Genesis B intervenes here.*)

* * *

Then the Almighty King, the great Lord, came forth into the garden about mid-day, by his divine will; for⁸⁵⁵ our Saviour and merciful Father wished to find out what his children were doing: he knew that they were sinful to whom he had given perfection. Bereft of their beatitude and stricken in spirit, they avoided his presence by retreating among the shadows of the trees; ⁸⁶⁰ they hid themselves in dark recesses, when they heard the holy word of the Lord and feared him. Straightway the King of Heaven began to call for the keeper of the [newly] created world; the mighty Lord bade his son come to him forthwith. He answered him then, ⁸⁶⁵ the wretched one himself, destitute of clothing, [and] said:

“Lord of my life, I am hiding myself here because unclothed; basely sinful, I am covering my shame with leaves: my pain is cruel, most bitter in my heart. I dare ⁸⁷⁰ not now go forth before thy presence: I am all naked!”

X.⁸

To him then God at once replied:

“Tell me this, my son: why do you seek the shadows, in shame? You certainly received no disgrace at my ⁸⁷⁵ hands, but on the contrary delight in all things! How come you to know evil and hide shame and behold sorrow and cover your body with leaves and, saddened and crushed by the woes of life, say that you need clothing,—

880 unless you have tasted of an apple from the tree which
I forbade to you by express command?"

Adam then answered him again :

"The woman, my Lord, the fair woman gave into
885 my hand this fruit, which I accepted in sin against thee.
Now I bear this manifest sign in myself : I know so much
the more of sorrow!"

Then Almighty God asked Eve about this :

"Why did you forfeit these plenteous delights, daughter,
890 the new creations of paradise, abundant blessings, when
in your cupidity you seized on the trunk and took the
fruit from the branch of the tree and ate the accursed
thing in defiance of me, and gave of the apple to Adam,
895 when you both by my prohibition were so strictly for-
bidden to do so?"

Then the fair maiden, the woman overcome by shame,
answered him :

"The serpent tempted me and urgently prompted me
to sin ; through fair words the worm goaded me into
900 accursed frowardness, until I basely performed the
deadly act, committed the crime, and robbed the tree in
the grove, as it was not lawful to do, and ate the fruit."

Then our Saviour, the Lord Almighty, ordained wide
905 wanderings for the serpent, the venomous worm, and
spoke further in these words :

"To far distant times shalt thou, an outcast, crawl
over the broad earth on thy breast, thy belly ; without
feet shalt thou move about, so long as life and breath
910 remain in thee. Dust shalt thou eat all the days of thy
life, since thou hast accomplished so evil a deed here.
Thee the woman shall war against, and hate thee
[worse than anything else] under heaven, and shall tread
upon thine accursed head with her feet ; thou shalt lie
in wait at her heels, in ever-new conflict : for there
915 shall be war between thy offspring and her offspring

always, as long as the earth exists under the cloudy skies. Now dost thou understand and know, baleful destroyer of mankind, how thou shalt live!"

XI.

Then God wrathfully spoke to Eve:

"Depart now from bliss! Thou shalt be ever under the sway of men; with fear of men cruelly oppressed, ⁹²⁰ thou shalt sorrowfully endure the heinousness of thine offence and wait for death, and with weeping and wailing and great anguish bring into the world thy sons and daughters!"

Likewise to Adam did the Eternal Lord, Source of ⁹²⁵ Light and Life, declare a cruel edict:

"Thou shalt seek another country, a joyless dwelling-place, and wander in exile, naked and needy, driven ⁹³⁰ away from the blessings of paradise; the separation of soul and body is now ordained for thee. Lo, thou hast wickedly originated sin: therefore thou shalt toil, and win thy sustenance on earth by thyself, acquire it by the sweat of thy face, and thus eat thy bread so long ⁹³⁵ as thou livest here,—until ungentle disease, which thou didst recently take to thyself with the apple, strikes thee cruelly to the heart: then shalt thou die."

Behold, we learn thus how bitter afflictions and uni- ⁹⁴⁰versal miseries came upon us.

Thereupon the Guardian of Glory, our Creator, girded them with clothing; the Lord bade them cover their nakedness with some simple garments, and bade them set forth and depart from paradise into a harder life. Behind them, by God's command, a holy angel with a ⁹⁴⁵ fiery sword shut the gate of their blissful home of peace and joy; nor may any guileful sin-stained man ever fare thither again, for the warder has might and strength ⁹⁵⁰

who keeps for the Lord that greater life rich in glories. Yet the Almighty, our First Father, would not take away all comforts from Adam and Eve, though they had
955 fallen away from him: but he still let the lofty roof studded with holy stars stand as a solace for them, and gave them ample possessions, and bade the seas and land bring forth for the pair multitudes of each of the
960 young-producing species [necessary] for the sustenance of this life. So, after their sin, they inhabited a more sorrowful land, a dwelling and country less fertile in every kind of blessing than their former abode had been, from which they had been driven out after their misdeed.

965 Then they began, by God's command, to produce children, as the Lord had charged them. To begin with, by Adam and Eve were brought into the world two fair first-born sons, Cain and Abel. The books
970 tell us how these first toilers, loving brothers, gained their subsistence, riches and food: the one who was elder born tilled the earth with his strength; the second
975 kept the flocks, helping his father, until a great number of days passed. They both brought an offering to the Lord: the Prince of the Angels, King of all things, looked upon Abel's offering with [favorable] eyes, but would not consider the sacrifice of Cain; that caused strong
980 indignation in the heart of the man: rage arose in the youth's breast, livid hatred, and wrath by reason of envy: then he wrought evil deeds with his hands, slew
985 his kinsman, his own brother, shed his blood,—yea, Cain [shed] Abel's. And the earth soaked up this blood shed by murder, the life-blood of a man.

After this fatal blow woe was aroused, the long train of afflictions: since then from this twig have hatefully
990 sprouted ever longer and stronger bitter branches: these branches of calamity spread far and wide over the nations

of men: hardly and sorely did the twigs of misery strike the sons of men (and so they still do), from which the broad leaves of all suffering began to spring. We may ⁹⁹⁵ tearfully lament this account, this death-bringing fatality, and not in vain: but the fair woman injured us [more] severely through the first sin which men dwelling on earth ever committed against the Lord, since Adam ¹⁰⁰⁰ was filled with the breath of life by the mouth of God!

XII.

Then the Master of Splendor asked Cain through his word, where Abel was, upon the earth. Quickly thereupon the wicked worker of slaughter answered him: ¹⁰⁰⁵

“I know not Abel’s coming or going, my kinsman’s course: I was not my brother’s keeper!”

Then the Prince of Angels, the Spirit rich in good things, spoke to him again:

“Why didst thou cast that virtuous man, thy brother, ¹⁰¹⁰ on his death-bed with thy violent hands, and his blood now calleth and crieth unto me? For this murder shalt thou undergo punishment and wander in exile ¹⁰¹⁵ accursed unto distant ages: nor shall the earth, fair for all necessary sustenance, yield thee harvest, for it drank sacred blood at thy hands: therefore the earth, verdant in beauty, denies thee its bounties. Infamous, thou shalt sorrowfully wander from thy native land, because thou hast been Abel’s murderer: thou shalt ¹⁰²⁰ go forth an outcast over a long road, hateful to all thy relatives!”

Then Cain answered him⁹:

“Now I dare not hope for any grace in the kingdoms of the world, for I have forfeited, O high King of heaven, ¹⁰²⁵ thy favor as well as love and peace: therefore shall I travel far ways in expectation of woes, whensoever any

one far or near shall find me, in my guilt, who may
1030 remember my crime, my brother's murder: I shed his
blood, his life-blood on the ground. On this day thou
dost banish me from comfort and drive me from my
native land: someone of my foes shall be my murderer;
1035 accursed, O God, shall I wander from thy sight."

Then the Lord of Victory spoke to him:

"Thou needst not as yet dread the terror of death
and murder, though thou shalt depart far from thy
1040 friends, an outcast. If any man by his own hand
deprives thee of life, then shall come upon him sevenfold
vengeance for his sin, as penalty for his deed."

1045 Our Ruler and glorious Lord set on him a sign, the
Master [set] a symbol of immunity, so that none of his
foes far or near might dare to approach him with warlike
intent; then he bade the wicked one leave forever his
mother and sons, all his family. Thereupon Cain set
1050 out and departed sorrowing from before the face of God,
a joyless exile, and built himself a dwelling to the east,
a habitation far from his fatherland: there a fair maiden,
a woman of the country, bore him offspring.

1055 The eldest was called Enos, first-born of Cain; he
began at once to build a city, with his kinsfolk: that
was the first beneath the clouds of all the fortifications
1060 which heroes and swordsmen have caused to be built.
Therein his offspring first arose, born of his wife in the
citadel: the eldest son of Enos was called Jared. Thence
1065 arose the tribe of Cain, which increased the numbers
of its race. Next to Jared, Malalehel was the keeper
of the heritage after his father, until he passed away.
Afterwards Mathusal shared the royal treasures with
1070 his kinsfolk, with his brothers, scion after scion, until
wise through length of days he had to consummate
his departure from the world and forsake life. After
his father's day, Lamech received the household

goods and domestic wealth: two wives, Ada and 1075
Sella, women of the country, bore offspring to him: of
these one was Jabal by name, son of Lamech, who
through skilful cunning first of dwellers here below
awoke by his hands the song of the harp, that melo- 1080
dious sound.

XIII.

Likewise, at this same time, there was in this family
a man called Tubal Cain, a son of Lamech, who through
the abundance of his skill was a master-smith, and first 1085
among men through the craft of his mind he was the
inventor of agricultural implements upon earth: since
then the sons of men dwelling in cities have known far
and wide how to use brass and iron.—

Once on a time Lamech himself made in words a wicked 1090
confession to his two wives, his dear bed-fellows, Ada
and Sella:

“In murder I have slain a certain one among my near
relations; I stained my hands with the gory death of 1095
Cain, destroyed with my hands the father of Enos, the
slayer of Abel, and poured on the ground the life-blood
of a man. Well knew I that for this shall come at last
the sevenfold vengeance of the King of Truth, great 1100
according to the crime: my fall and destruction shall
be more sternly meted out, with grim horror, when I
depart!”—

Now, there came to Adam in Abel's place another 1105
heir born in legal wedlock, an upright son, whose name
was Seth: he was happy and contributed greatly to the
comfort of his parents, Adam and Eve, his father and
mother, and took Abel's place in worldly affairs. 1110

Then the first of men spoke these words:

“The Eternal Lord of Victory and Ruler of Life has
given me a son in place of the dear one whom Cain

1115 slew, and our God has driven my grievous sorrow from my heart with this man-child : to Him be praise for this !”

When he began again to raise up another son to himself by his wife, to be his heir, Adam the vigorous champion had [numbered] 130 winters of this life in the world. The Scriptures tell us that on earth here for 800 years after that, Adam increased his family with maidens 1120 and youths : in all he had 930¹⁰ winters, when he had to give over this world through the departure of his spirit.

After him Seth ruled over the people,¹¹ the son held 1130 the heritage after the parents, and took unto himself a wife : he counted 105 winters when he first began to increase the numbers of his family by sons and daughters. 1135 The eldest son of Seth was called Enos : he first of all the children of man called upon God,¹² since Adam stepped upon the green grass, endowed with the spirit of life. Seth was happy, and afterwards begot sons 1140 and daughters for 807 winters : in all he had 912, when the time was fulfilled that he should accomplish his departure.

After him, when he departed out of the world, Enos 1145 held the heritage, after the earth had received the body of Seth, fruitful in the Lord. He was dear to God, and lived here 90 winters before he begot children here by his wife through intercourse : to him then was Cainan 1150 first born, an heir in his ancestral home. Afterwards for 815 winters¹³ in the peace of God, the wise hero begot offspring, sons and daughters : he died, the sage patriarch, when he had [fulfilled] 905 [years].

1155 After Enos, Cainan was chieftain, keeper, and leader of his race : he had [numbered] 70 winters before a son was born to him : when an heir was born for the patri- 1160 mony, this son of Cainan was called Malalehel. Thereafter for 840 [years] he increased the number of his family by [begetting] children. In all, the son of Enos

had [lived] 910 winters, when he left this world, when 1165
the number of his appointed days under the expanse of
the skies was fulfilled.

XIV.

After him Malalehel kept the land and inheritance for
many seasons. The chieftain had [lived] 65 winters, 1170
when he began to beget children by his wife. His wife
brought a son to him, the woman to the man : this son
in his childhood, as I have heard, the man-child in his
youth, was called Jared. After this Malalehel lived 1175
long and rejoiced in [his] blessings, [all] the delights of
men here below and worldly treasures : 895 winters had
he numbered when he departed ; to his son he left the 1180
land and the government.

After him for a long while Yeared dispensed gold to
the people ; the chieftain was noble, a pious hero, and a
ruler dear to his subjects ; 165 expectant winters he 1185
lived his life in this world, when his happiness arrived,
for his wife brought a son into the world : this son was
called Enoch, his fair first-born. But the father still
added descendants to the number of his race, for 800 1190
[years] : in all he had [counted] 965 [years] by night-
reckoning when he departed, the ancient patriarch,
when he gave up this world. And Yeared left land and 1195
government to his wise [son], the dear leader.

After this Enoch raised aloft the sovereignty, the sagaci-
ous leadership of the people : in no wise did he let fall the
dominion and authority¹⁴ while he was guardian of his 1200
kinsfolk : he enjoyed days of happiness, and begot sons,
for 300 winters ; the Lord, the Ruler of the Skies, was
gracious to him. From this world the hero sought in
the body the joy and bliss of the Lord ; in no wise did 1205
he die the death of this earth, as men [ordinarily] do

here, young and old, when God takes away from them their possessions and substance, [all] earth's treasures, and their life as well : but while living he set forth with the King of Angels out of this transitory life into bliss,¹⁵ [clad] in the robes which his spirit received before his mother brought him forth to men. He left the people to his eldest son, his first-born ; 365 winters had he [numbered] when he left the world.

For some time after him, his son Mathusal held the inheritance, who for the longest space of time enjoyed the pleasures of the world in this body : he begot a multitude of sons and daughters, before the day of his death. When he had to depart from among men, the venerable hero had [enjoyed] 970 winters.

After him, his son Lamech held the government : for a long time thereafter he ruled over the world ; he had [lived] 102 winters when the season came for the chieftain to begin to beget noble heirs, sons and daughters. After this the lord and chief of the people lived 595 [years], enjoyed many a winter under the skies, ruled the race well, and begot children : youths and maidens arose as heirs to him. The eldest of them he named Noe, who reigned over the land among men after Lamech departed.

This sage ruler of the noblemen was 500 years old when he first began to beget children, as the books tell. The eldest son of Noe was called Sem, the next Cham, the third Jafeth.

The people multiplied widely under the skies : the race of men increased in number over the earth, by [the birth of] sons and daughters. Now the descendants of Seth, that beloved leader of the people, were still very much cherished, dear to the Lord and prosperous.

XV.

But when the sons of God began to seek brides among the race of Cain, the accursed folk, and chose wives from among them against the will of God, the children of men from among the sinful maidens, beautiful and bright, then the Ruler of the heavens pronounced his wrath against mankind and spoke these words :

“The men of Cain’s race have not been absent from my mind, but that stock has sorely offended me. Now the sons of Seth renew my wrath and take to themselves the maidens of my enemies as wives : the fairness of the women, the maidens’ faces, and the eternal Fiend have shamefully captivated the multitude of men who were formerly in peace.”

After that, for 120 winters, duly numbered, exile afflicted the accursed race in this world ; then the Lord wished to inflict punishment upon the covenant-breakers, and to smite with death the doers of evil, the giant folk unloved by God, the great and sinful foes hateful to the Lord, when the Wielder of Victory himself saw what was man’s wickedness on earth, and how they all were bold in crime and utterly vicious. He thought to punish rigorously the races of men, to seize upon the peoples grimly and sorely, with cruel might : he repented exceedingly that he had ever created the author of the nations, the source of the peoples, when he fashioned Adam. He said that on account of the sins of men he would utterly blot out all that there was on earth, destroy every one of the bodies in whose bosom the breath of life was concealed : all that came near to the sons of men, the Lord determined to annihilate.

Noe, the son of Lamech, just and honorable, was dear to God, the Preserver. The Lord knew that the virtue of the true man prevailed in the innermost thoughts of his breast ; therefore the Lord, holy in helpfulness, Pro-

tector of all men, told him by revelation what he purposed inflicting upon the wicked ones: for he saw the earth full of unrighteousness, the broad plains laden
 1295 with sin, polluted with foulness. Then spoke the Almighty, our Saviour, and said to Noe:

“I am resolved to destroy humanity by means of a deluge, and also every kind of living thing that the air and waters produce and support, both beast and bird:
 1300 but thou shalt have shelter, with thy sons, when the dark waters, the black floods of death, destroy mankind, the vile sinners. Begin to build thee a ship, a mighty sea-house, in which thou shalt give a place of refuge
 1305 to many a one and a safe home to every species on earth, after thine own. Build partitions in the midst of the ship. Make the boat fifty cubits wide, thirty high,
 1310 three hundred long, and joint it stoutly against the assault of the waves. There shall be a creature of every living species, a scion of every race on earth, led within that wooden fortress; so must the Ark be the greater!”

1315 Noe did as the Lord commanded him, obeyed the holy King of Heaven, began at once to build that Ark, the mighty sea-chest; he told his kinsmen that there was a horrible thing impending over the people, dire
 1320 punishment: but they heeded this not at all. Then, after several winters, the Changeless Lord saw that the vast sea-house, Noe’s vessel, towered up in readiness, strengthened within and without with the best earth-lime, against the waves; it is unique in its kind: the
 1325 harder the fierce waters of the dark billows beat it, the stouter does it ever become.

XVI.

Then our Preserver spoke to Noe: “I give thee my pledge for this, O dearest of mankind, that thou mayst

now take up thy course with the creatures of all kinds ¹³³⁰
 which thou shalt bear across the deep water for many
 days, in the bosom of thy vessel. Lead on board the
 Ark, as I bid thee, thy sons, the three first-born, and
 your four wives. And do thou take into the sea-house ¹³³⁵
 seven [members] duly counted of each of the species that
 live to [supply] nourishment for men, and two of each
 of the others : likewise take on the Ark some of all plants
 growing on earth used for food by the people who are ¹³⁴⁰
 to sail over the floods with thee. Feed freely the differ-
 ent species of animals, until I shall prepare a place under
 heaven by my Word for those who are saved from this
 watery journey. Depart now with thy household into ¹³⁴⁵
 the Ark, with the multitude of dependent things ; I know
 thee for a good and true man : thou art worthy of
 safety and mercy, with thy sons. In seven nights now I
 shall let the deadly rain fall from above upon the face ¹³⁵⁰
 of the broad earth. For forty days will I set my ven-
 geance against mankind, and with a deluge blot out all
 the possessions and possessors that are beyond the sides
 of the Ark, when the black storm begins to descend.” ¹³⁵⁵

Then Noe left him, as our Preserver commanded, in
 order to lead his children on board the Ark, men and their
 wives together on the great ship ; and all that God Al-
 mighty wished to preserve for perpetuating their spe-
 cies, went on board to their food-giver, as the Almighty ¹³⁶⁰
 Lord of Hosts bade them through his word. With his
 own hands, the Guardian of Heaven, Wielder of Victory,
 locked the entrance of the sea-house behind them, and ¹³⁶⁵
 our Saviour blessed [all] within the Ark with his own
 grace. Noe, the son of Lamech, had 600 winters when
 he embarked with his sons, at God’s command,—that ¹³⁷⁰
 wise man, with the young people, his dear kinsfolk.

The Lord sent rain from heaven, and likewise let
 the springs from every source rush upon the world far

1375 and wide, [let] the dark ocean-streams burst forth in
 tumult: the seas rose up over the boundaries of the
 shore. Strong and stern was He who ruled the waters,
 for he covered and shrouded with wan waters the accursed
 1380 wickedness of the sons of the earth and devastated the
 land and homes of men: the Lord wreaked [his fury]
 upon men for their offences. The sea cruelly gripped
 the wretched folk for forty days, and nights as many:
 bitter was the suffering then, cruelly fateful to men.
 1385 The waves of the King of Glory drove the souls of the
 vicious ones forth from their bodies. The flood covered
 everything; turbid under the sky [it covered] the high
 mountains over the broad earth, and on its crest raised
 the Ark aloft from the ground, and its noble crew with it,
 1390 [the Ark] which the Lord Himself, our Creator, blessed,
 when he locked the ship. Thereafter this best of ships
 rode widely under the skies over the circle of the sea,
 1395 fared [forth] with its freight: the terrors of the flood
 would have seized them with violence in the sea-travers-
 ing vessel, but the Holy God led and preserved them.
 Fifteen ells deep, by man's measure, stood the deluge
 1400 over the hills. That is a memorable occurrence: there
 was nothing at hand for [the Ark] but destruction,
 except that it was raised aloft into the upper air when
 the inundation killed all creatures upon earth other than
 those whom the Lord of Heaven saved on board the Ark,
 1405 when the Holy God everlasting, the steadfast King, let
 [the flood] rise up with ever-increasing¹⁶ stream.

XVII.

Then God, Wielder of Victory, was mindful of those
 1410 floating on the deep, the son of Lamech and all his
 family, whom the Source of Light and Life had locked
 up against the water in the bosom of the ship. The

Lord of mankind led the heroes by his Word over far lands. Soon the flood began to abate ; the deluge ebbed, dark under the sky : the true God had turned back again ¹⁴¹⁵ the foaming waves, for his children ; the Glorious One [had] stilled the cataracts of rain. For 150 nights under the skies the foamy ship floated, from the time when the well-nailed sides of this best of boats first arose upon the flood until this number of days of dire time ¹⁴²⁰ had passed. Then the Ark of Noe, greatest of ocean-homes, settled on high with its burden on the hills which are called Armenia : there the pious son of Lamech ¹⁴²⁵ awaited the sure promises for a long time, when the Keeper of Life, the Almighty King, gave him relief from the perilous chances which he had long undergone, when the dark waves bore him abroad on the deep over ¹⁴³⁰ far countries.

The flood was sinking ; the sea-farers, the heroes and their wives, longed [for the time] when they might venture to step out of their straitened quarters over the well-nailed side out on the bank, and take their goods ¹⁴³⁵ out of their crowded home. So the guardian of the ship tried to find out whether the waters were still sinking under the clouds : accordingly, after many days from the time the high mountain-sides received the possessions ¹⁴⁴⁰ and persons of the races of earth, the son of Lamech let a black raven fly out of the Ark over the high flood. Noe believed that if it found no land in its flight, it ¹⁴⁴⁵ would zealously seek him again on the ship over the wide water. But this hope failed him ; for the evil [bird] alighted upon a floating corpse : the dark-feathered fowl would not seek [further]. Then again after a week he sent from the Ark a purple dove to fly over the high water ¹⁴⁵⁰ after the dark raven, for the purpose of finding out whether the foamy sea, the ocean, had given up any portion of the green earth, as yet. Widely she sought ¹⁴⁵⁵

her desired object, and flew afar : nowhere did she find a resting-place, since she could not settle on land on foot because of the flood, nor alight on a leaf of a tree
 1460 because of the waves ; for the steep mountain-sides were hidden by the waters. The wild bird set out in the evening to seek the Ark over the dusky flood, and sank weary and famished in the hands of the pious hero.
 1465 Then after a week the wild-dove was again sent out from the Ark : she flew far, until greatly rejoicing she found a fair place for rest and settled with her feet on a tree ; she exulted glad at heart, because exceedingly
 1470 weary [as she was] she could sit in the bright branches of a tree : she shook out her wings and started to fly back again with her gift, [for she] brought in her flight an olive twig, green leaves, into the hands of one [on
 1475 board]. Then quickly the leader of the voyagers perceived that solace had come, relief from their perilous experience. So again after a third week the happy man sent out a wild dove ; it did not come flying back
 1480 to the ship, for it found land, green groves : the glad creature did not wish to show itself ever again under the pitch-smearred roof on the Ark, when there was no need.

XVIII.

Then to Noe spoke our Preserver, Ruler of Heaven, with holy voice :

1485 "For you is a dwelling-place again appointed, fair on the dry land, joys on earth and rest after your voyage. Depart in peace out of the Ark, and lead forth upon the bosom of the earth out of this lofty structure your com-
 1490 panions and all the creatures which I mercifully preserved from the peril of the flood, while the deluge held sway [and] covered your home with its abundance.¹⁷"

He did so, and obeyed the Lord, stood forth upon the

strand, as the Voice bade him, and with great joy led ¹⁴⁹⁵ out of the ship the survivors of these perils.

Then Noe began to institute a sacrifice to our Preserver, and immediately took a part of all his possessions which the Lord had given to him for his comfort, and then, ¹⁵⁰⁰ zealous for the offering, even to God Himself, King of the Angels, the clear-souled man proffered the sacrifice. Certainly our Saviour let it be known, when he blessed ¹⁵⁰⁵ Noe and his sons too, that [the patriarch] had given Him this offering acceptably and in his youth had merited by his good deeds that Almighty God, Glorious in Splendor, should be gracious to him with all blessings. ¹⁵¹⁰ Then again the Lord, Ruler of Glory, spoke a word to Noe :

“Increase now and multiply, enjoy your honor, with the gladness of peace : fill the earth, make all things teem. Into your possession is given a noble heritage, the produce ¹⁵¹⁵ of the sea, the fowls of heaven, and the wild beasts,—the verdant earth and every treasure. You shall never dishonorably procure your food through bloodshed, ¹⁵²⁰ sinfully stricken in its life-blood. Each one first of all injures himself in the riches of the spirit, who with the edge of the sword takes the life of another : nor shall he dare to rejoice in thought over the spoils, for I will avenge a man’s death all the more severely upon the ¹⁵²⁵ slayer and upon the fratricide, in proportion as bloodshed, the slaughter of a man with weapons, or murder by [violent] hands, seems to succeed. Man was first created in the likeness of God : every man has the form of the ¹⁵³⁰ Lord and of the Angels, whose virtues follow my holy will. Increase and multiply, enjoy riches and honor on earth. Fill the countries of the world with people, your offspring, sons and daughters. I will set up for you this ¹⁵³⁵ my pledge, that I will never again let loose the floods upon the earth, the waters over the broad lands : you

1540 may see this witness frequently upon the clouds, when
I show my rainbow, [as proof] that I will certainly keep
this bond with men, while the world lasts."

Thus was the prudent son of Lamech, the keeper of
1545 the heritage, disembarked from his ship after the flood
with his three sons; and their four wives were named
Percoba, Olla, Olliva, and Ollivani,¹⁸ saved from the
1550 waters by the true God. The stout-minded heroes,
the sons of Noe, were called Sem and Cham, and the third
Iafeth: from these warriors the nations sprang and all
this earth was filled with the children of men.

XIX.

1555 Then for the second time Noe began to establish his
home, with his kinsfolk, and to till the earth for food;
he struggled and toiled, planted a vineyard, sowed many
1560 seeds and tended them carefully, so that the green
earth, with its fertile boon, brought him fair harvests.

Then it befell once that the blessed man was in his
dwelling, drunken with wine; weary of feasting he slept,
1565 and thrust the robe from his body, as was not fitting, and
lay there with naked limbs: little he noticed that it went
so ill with him in his hall, when intoxication in his breast
1570 gripped his heart in the holy house. In this torpor his
intelligence was cruelly crippled, so that he could not
call to mind [the necessity for] covering himself with his
clothing and concealing his nakedness, as was ordained
1575 for men and women, ever since the minister of Glory
locked the native abode of life behind our [first father]
and mother, with a fiery sword. Now Cam, the son
of Noe, chanced to come in where his father lay bereft
1580 of consciousness: thereupon would he dutifully no honor
show to his own father nor at least conceal the dis-
grace from his kinsmen; but laughing aloud he told

his brothers how the patriarch rested in the house. They repaired thither speedily, their faces carefully ¹⁵⁸⁵ veiled under cloaks, so that they bore aid to the dear man: they were both good men, Sem and Iafeth.

Then the son of Lamech awoke from his sleep and soon perceived that Cham would not show him, the nobly ¹⁵⁹⁰ born, any affection and duty, when honor was due him. That was bitter to the heart of the holy man, and he began to curse his son with [harsh] words: he said that Ham should be humbled under the heavens, the servant ¹⁵⁹⁵ of his kinsfolk on earth: on him and his race those baneful words have fallen heavily, ever since. Then Noe enjoyed his broad heritage with his sons, free men, for 350 winters of this life after the flood: then he passed ¹⁶⁰⁰ away.

After that his sons dispensed the treasures: they begot children: great was their wealth. Thus to Iafeth was progeny born, a pleasing family of promising young ¹⁶⁰⁵ ones, sons and daughters. He was a good man [and] ever prosperously held his patrimony, [sharing his] abundance with his children, until the treasure of his breast, his spirit longing for release, was summoned to ¹⁶¹⁰ the judgment of God: thereupon Geomor, Iafeth's son, shared his father's property with his friends, dear ones, and relatives; with his descendants was filled by generation no small portion of the earth.—

Sons of Cham were born, likewise, heirs for the pa- ¹⁶¹⁵ trimony: the eldest were called Chus and Cham, very noble of soul, the first-born of Cham. Chus was the chief of the leaders, dispenser of treasure and worldly ¹⁶²⁰ riches to his brothers, the private property of his father, after Cham fared forth from the body when death fell to his lot. This leader of the people delivered judgments ¹⁶²⁵ for his race until the number of his days had run: then the hero yielded up this world's goods and sought another

life. After that, the son of Chus, first-born of the
 1630 brothers, ruled the paternal¹⁹ heritage, a widely known
 man. So the Scriptures tell us, that he had the greatest
 might and strength of all mankind, in those days: he
 was a prince of the Babylonian Empire, and first of the
 1635 nobles raised, spread, and exalted its fame. At that
 time one tongue was still common to all dwellers on
 earth.

XX.

Likewise from Cam's stock sprang many descendants,
 and to these numerous people great families were born.—
 1640 Furthermore many sons and daughters were born into
 the world to Sem, noble folk, before the ruler of men
 took to his death-bed, in the course of years. In this
 1645 family were good men, of whom one was called Eber, a
 son of Sem: from this chief sprang a multitude of people,
 whom all nations and earth-dwellers now call Hebrews.

They set out then to take their possessions from the
 1650 eastward, live-stock and treasure; the people were un-
 animous: the vigorous heroes sought a less crowded land,
 until the migrating folk in great multitudes came where
 1655 their noble leaders firmly took possession. The rulers
 of the people settled with their dear followers in Sennar,
 ample and broad; in the years of their life the fields
 were ever verdant and the earth fair for the people at
 1660 that time, with increasing abundance of each [kind of]
 treasure.

Then many a man argued with his dear friend, one
 resolute hero with another, that for their greater glory,
 1665 before the masses of the people should scatter again over
 the earth, numbers of the nation in search of land, they
 should build a city and raise up a tower to the stars of
 heaven as a sign that they had sought Sennar fields because
 1670 the mighty fore-fathers of the race, the patriarchs, long

lived there with pleasure : with craft the people wrought, in labor and industry, until in arrogance and rashness they showed their skill, built a fortress and raised aloft scaling-¹⁶⁷⁵ ladders towards heaven, mightily erected a solid stone wall beyond man's measure, eager for glory :—[all this did] the heroes with their hands. Then Holy God came to inspect the work of the race of men, the fortress of the warriors,¹⁶⁸⁰ and that beacon-tower likewise which the sons of Adam began to rear up to the skies ; and the steadfast King achieved the prevention of this evil design, when in wrath he distributed different languages among the¹⁶⁸⁵ inhabitants of earth, so that they no longer had control of their speech. They found then multitudes at the tower with victorious strength, leaders of work in vast battalions : but not one of the tribes understood what¹⁶⁹⁰ another was saying. It could not be, that they should build up the stone wall further ; but they wretchedly parted in bands separated by their speech : one had become to another a strange race, after the Lord by the¹⁶⁹⁵ fullness of his might had confused the speech of men. The disunited sons of the patriarchs then parted in four directions to seek land : behind them, both the¹⁷⁰⁰ mighty tower of stone and the lofty city stood on Sennar [plain] together, half-finished.

Then the race of Sem increased and multiplied under the clouds, until a man arose in the number of that kingly people, a sagacious man, prudent in habit. To¹⁷⁰⁵ this nobleman sons were born, two free children were born in Babylon, and these chieftains, strong-minded heroes, were called Abraham and Aaron. The Sovereign¹⁷¹⁰ of the Angels was friend and guide to both these leaders. Then to Aaron was born a son, upright in life, whose name was Loth. Thereafter the righteous heroes, Abraham and Loth, throve nobly in the Lord's sight, as¹⁷¹⁵ the inheritance in the kingdom came to them from their

parents ; therefore they widely glorified the sons of men with gifts.

XXI.

1720 Now the period of time had come when Abraham brought a wife, a fair and free-born bride to his house, where he possessed a dwelling : the woman was named Sarra, as the books tell us. They enjoyed life thus for
 1725 many winters, held the property together in peace for many years. But it was not vouchsafed to Abraham as yet that his bright-faced bride should bring into the world a guardian for his heritage, that Sarra [should bear] sons and daughters to Abraham.

1730 Then Abraham's father set out with his family and [all] his substance to pass through the Caldean country : he wisely wished to seek the land of Canan, with his household. The cousins chosen by the Lord, Abraham
 1735 and Loth, went with him out of their heritage. Then the nobly-born sons of the patriarchs took up their dwelling in Carran, the men with their wives. In his
 1740 home here Abraham's father departed this life, the steadfast worthy : he had told 205 winters, in all, when he fared forth ripe in years to meet his fate.

1745 Then the holy Guardian of the heavenly kingdom, the Eternal Lord, spoke to Abraham :

“Set forth now, and take thy movable possessions and fertile herds with thee. Give up Carran, thy father's dwelling-place. Depart, as I bid thee, O dearest of
 1750 men, and heed well my instructions, and seek the land which I shall show thee, a broad verdant country. Thou shalt live blessed under my protection : if any of the
 1755 dwellers on earth greet thee with evil, I will set upon them my curse and my hatred, long-lasting affliction ; and I shall give favors, abundance of blessings, to those who treat thee well. Through thee shall all earth-

dwellers, sons of man, receive peace and friendship, ¹⁷⁶⁰
 my grace and blessing, in this world. Far spreading
 under the sun shall be the number of thy race by [the
 birth of] sons and daughters, until many a region of the ¹⁷⁶⁵
 earth shall be filled with thy progeny."

Then Abraham, preëminently upright, rich, and blessed
 with gold and silver, set out to take his flocks and
 possessions from Carran into the country of Egipt, as ¹⁷⁷⁰
 the Warder of Victory, our Ruler, bade him through his
 Word : they sought the land and nation of Canan. Thus
 the man dear to God came to lead his wife, his dear bed- ¹⁷⁷⁵
 fellow, and his nephew's wife, into this inheritance, into
 happiness. He had [numbered] 75 winters when he
 had to fare forth, to give up Carran and his kinsfolk.
 So Abraham set out, mindful of the instructions of the ¹⁷⁸⁰
 Father Almighty, to look for the broad land beyond
 these nations, at his Lord's command, until prospering
 in his journey the courageous man came to Siem, of the
 Cananite race. Then the Lord and King of the Angels,
 Sovereign of men, manifested himself to Abraham and ¹⁷⁸⁵
 said :

"This is the country, verdant and bright and adorned
 with fruits, that I intend to give into the power of thy
 descendants, an ample kingdom!" ¹⁷⁹⁰

Then the good man built an altar and offered sacrifice
 to the Ruler of Life and Source of Light, the Protector
 of souls. Thereupon Abraham traveled still further from
 the east in order to search with his eyes for the choicest ¹⁷⁹⁵
 of lands (he remembered the favors, God's promises,
 which the King of Victory Himself truthfully declared
 to him through his holy word), until the people came with
 their possessions to the place where the town is called
Bethlem: the glad-hearted chieftain and his brother's ¹⁸⁰⁰
 son, pious men, went forward over the storied land from
 the east, with their possessions, over the precipitous

mountain-sides, and chose a dwelling-place for themselves where the fields seemed bright and fair to them.

XXII.

There Abraham for the second time built an altar: there he called upon God with noble words, and offered sacrifice to the Lord of his life. Not at all sparingly did God, through His own hand, give him reward for this,—rich bounty, in the very place of sacrifice.

There for a while the wise leader dwelt in his home and enjoyed happiness, the hero with his bride, until a frightful calamity began to press upon the Cananite race, cruel hunger, deadly to home-staying men. Then the wise Abraham, chosen by the Lord, went into Egypt to seek sustenance; the sage fled before evil: the plague was too strong. Abraham spoke,—for he saw the white pinnacled halls of Egypt and the tall cities shining brightly,—and then the ruler, the sagacious man, began to instruct his wife, in these words:

“When many haughty Egyptians shall gaze with their eyes upon thy countenance, then should the nobly-born chieftains suppose, O woman fair as a goddess, that thou art my bright bed-fellow whom some one of the warriors will wish to have for himself, then I may well fear for myself lest some one of my foes may deprive me of life with the edge of his sword by reason of his amorous desire. Say then, Sarra, that thou art my sister, my blood-relation, when the strange men ask thee what degree of familiarity may exist between us two foreigners, who come from so far away: hold fast true speech from them, and thus thou shalt preserve my life,—if the Lord of Peace, our Almighty Ruler, grant me longer life in this world, as he did before, who

ordained these travels for us in order that we might seek aid and secure sustenance for ourselves in Egypt."

Thereupon Abraham, the vigorous leader, proceeded ¹⁸⁴⁵ with his possessions into Egypt, where the people were strange to him, and friends unknown. Many haughty men spoke of the beauty of his wife in their remarks, men distinguished by their wealth : to many high-spirited ¹⁸⁵⁰ men, vassals of the king, his wife seemed noble in countenance. They brought the news to their liege-lord, and ²⁰ few women did they repute fairer before the king, but they lauded exceedingly Sarra's countenance for its ¹⁸⁵⁵ great beauty, until he bade them bring the lovely woman to his own hall. The ruler of the people and chief of the nobles bade them enrich Abraham with treasures. But the Lord God became aggrieved and incensed against ¹⁸⁶⁰ Farao for his love of the woman : the joy of his household ²¹ bore this wrath hardly with his intimates. However, the ruler of the people perceived what the Lord was sending upon him for punishment : urged on by ¹⁸⁶⁵ fear, the king of Egypt called Abraham to him and gave him his bride, [returned] his wife into his keeping, bade him seek friends elsewhere, noblemen of another race. Then the ruler of the country ordered his vassals and ¹⁸⁷⁰ ministers to escort him out of their land again, honorably, uninjured in any respect, so that he might be in peace.

Then Abraham took [all his] possessions out of the country of Egypt : these worthy heroes took their wives, ¹⁸⁷⁵ both brides and rings, while they brought their flocks to Bethlem, a familiar dwelling-place, [brought] their womenfolk and treasures and their worldly goods. ¹⁸⁸⁰ Then they began to build there, and to erect their city and settle their homes, and renew their prosperity. The men built an altar in the meadows near the one that Abraham had formerly reared to his Lord, when he

1885 came to this western land: there the fortunate man exalted the Name of the Eternal Lord once more; the high-minded ruler offered sacrifice to the King of the Angels, thanked exceedingly the Source of Light and Life for his happiness and honor.

XXIII.

1890 Abraham and Loth lived in these dwellings and had abundance of prosperity, ruled over their heritage, until they could not enjoy plenty together any longer in that land and keep the possessions of both there, but the
1895 worthy warriors had to seek broader seats elsewhere. There were often dissensions among the followers of the steadfast heroes, quarrels among the herdsmen. Then the blessed Abraham, mindful of their honor, began to
1900 speak fairly to Loth:

“I am thy father’s born brother, thou art my nephew; quarrels shall not wax great between us, nor anger grow: may God forbid that! But we are blood-re-
1905 lations: between us shall nothing be except, most fittingly, long-enduring love. Now bethink thee, Loth, that about our borders dwell mighty men, powerful peoples with lords and vassals, the Cananite and Feretite
1910 nations, with energetic warriors: their landed property will not make any more room for us. Therefore shall we remove our differences from this place and seek broader dwelling-places for ourselves: I speak what is
1915 best for us both, son of Aron, a true saying. I leave the choice to thee, dear friend. Ponder with thyself and consider in thy heart in which direction thou wilt take thy departure, go forth with thy herds: now I have yielded thee the choice!”

1920 Then Loth left him to seek land by the Jordan, fertile country: it was refreshed with waters and enriched with

fruits, bright with rivers, and like to the earthly paradise of God, until God the Saviour because of men's sins gave Sodoma and Gomorra to destruction, to the dark flames. So the son of Aron chose his dwelling-place there, a settlement in the city of Sodoma, and brought²² thither all his possessions, rings and private property from Bethlem, goods, and wrought gold. For many years thereafter he dwelt by the Jordan: fair dwelling-places were there, but vicious men also, hateful to the Lord. The people of Sodoma were bold in sin, shameful in their deeds: they brought upon themselves eternal woe. Loth would never adopt the customs of the country, but he always eschewed the habits of this people, [their] evil and sin, even though he had to live in their land, and kept himself pure, virtuous, and patient, even in this nation, just as if—mindful of [his Lord's] teaching—he did not know what these people were doing.

Abraham dwelt by the habitations of the Cananites: the King of the Angels, Lord of mankind, held him under his protection, with abundance of good things and worldly treasures, love and joy; therefore the races of men, children of baptism, sing his praise widely under the clouds. Pious and prudent, he freely obeyed the Lord in his land as long as he enjoyed the heritage: never need a defenceless human being ever become in any way a terrified and fearful man before the Lord, if he will always, until his departure from life, thank Him heedfully in speech and in heart, by word and deed, with wise mind after every favor.²³

XXIV.

Then I found that the king of the Elamites, Orlahomar, a pious leader, made an expedition: in aid of him Am-

brafel set forth from Sennar with a great multitude.
 1965 Four kings then set out with mighty power to seek
 Sodoma and Gomorra, southward from there. Then was
 the country of the men by Iordan widely besieged by
 warriors, the land [was surrounded] by foes. Many
 1970 a terrified pale-cheeked maiden would have to go trem-
 bling to the embrace of a stranger: the defenders of
 the brides and rings would fall, weak with wounds.
 1975 Against them with warlike zeal five kings came forth
 from the south, with their armies, who wished to rid
 the city of Sodoma of its foes: for twelve winters before
 of necessity they had had to yield tribute and pay
 indemnity to the men of the north, until the people
 1980 no longer would enrich the king of the Elamites with
 their own treasures, but revolted from him.

In rage the slaughter-hordes came together: the jav-
 elins were loud; the dark fowl sang among the flying
 1985 weapons, the dewy-feathered [raven] looked for the slain.
 The warriors rushed on in cohorts with unfaltering cour-
 age, until the nations' armies had come together widely,
 from south and north, protected by their helmets. There
 1990 was bitter struggle, exchanges of deadly spears, great
 tumult of war, loud din of conflict. The heroes drew
 from the sheath with their hands the ring-mailed sword,
 keen of edge. Then was booty easy to find for the
 1995 chieftain who before this was not readily sated with
 battle! The northern men were fatal to the southern
 men: the men of Sodoma and Gomorra, dispensers of
 gold, were bereft of their dear allies at the shield-clash-
 2000 ing. They went forth from their homesteads to save
 themselves by flight; behind them the youths of the race
 fell, slain by the sword, [and] their allies [were] cleft with
 2005 the edge. The leader of the army of the Elamites had
 victory in battle, was master of the battlefield. The
 survivors of the weapons fled to seek fastnesses. The

enemy seized upon gold, robbed with devastation the treasure-cities of the people, Sodoma and Gomorra. Then misery requited the great strongholds; the maidens, 2010 wives, and widows, deprived of friends, departed from their homesteads. The enemy led out with them from the city of Sodoma, with their spoils, the kinsman of Abraham.

We may now relate this true history further, as to what was the fate of the war-wolves after the battle, 2015 who carried off Loth and the goods of the people, the treasures of the southlanders, [and] exulted in victory.

A warrior, a survivor of the sword who was spared in battle, escaped from them suddenly, to seek Abraham: 2020 he reported to the Ebrew chieftain the outcome of the fray,—the people of Sodoma sorely stricken, the nation's wealth, and Loth's situation. Thereupon Abraham reported the evil tidings to his friends; the steadfast hero 2025 requested aid of his favorite companions, Aner, Mamre, and thirdly Escol, saying that it would be gall to his heart and bitterest grief if his nephew should have to 2030 suffer slavery: bade the warriors famed in battle think of some plan so that his dear kinsman might be freed, the hero with his bride. In reply the three brothers, famed in war, with great readiness assuaged his grief by their 2035 hardy words, and pledged their troth to Abraham that they would avenge his injury upon his foes, with him, or else fall in battle.

Then the holy man bade his companions take their 2040 weapons: he found there 318 spear-bearing warriors, loyal to their ruler, of whom he knew that every one could well support the tawny linden-shield in an onset. 2045 So Abraham set out with the three chieftains who had just pledged their troth to him, and the band of their followers. He wished to rescue his kinsman at least, Loth, from suffering.²⁴ These warriors were famous:

2050 they bore their shields forth boldly on the march. The war-wolves, [meanwhile], had nearly reached their camping-place: then the prudent man, the son of Thare, spoke to his war-leaders in these words, (great was his need!), that they²⁵ should advance on the enemy in two divisions with grim conflict and hard swordplay: said, [further], that the Holy Lord Everlasting might easily give him success in the spear-fight.

2060 Then I heard how under the cover of night the heroes ventured on into battle: the din of shields and shafts arose in their sleeping-quarters, the slaughter of archers and impact of battle-arrows; sharp swords smote hatefully under the breast of men, and the bodies of foes fell thickly, where the exulting heroes and comrades were bringing together the spoil. Victory, men's glory in war, turned aside again from the battle of the northmen. Abraham gave armed conflict and not in any wise wrought gold, as ransom for his nephew; he slew and felled the enemy in fair fight: to aid him, the Guardian of the heavenly kingdom took [a part in the fray]. The four armies were put to flight, [with] the kings and leaders of the people: behind them pressed the joyful band and [there] the heroes were slain; the others were given over to flight,—those who had stolen the gold of Sodom and Gomorra, and robbed the stewards: fiercely did the uncle of Loth requite them for it. The noble leaders of the Elamites were fleeing, bereft of power, until they were not far from Domascus. Then Abraham set out on the war-track to see the retreat of the wicked men. Lot was freed, the chieftain with his possessions, [while] the women [and] wives were restored to joy. Far and wide they saw the birds of prey rending the murderers of free-men in sword-slaughter. Abraham brought back again the treasure and brides of the southlanders, the children of the nobles nearer their homes, the maidens to their

families. Of all men living here [on earth], no one ever achieved a more worthy military expedition with a small force which was attacking so great a multitude.

XXV.

Then the people of Sodoma was southward from there, to bear the news as to what rout of their fierce foes had occurred. Forthwith the king of the people, bereft of his nobles and stripped of friends, went out to meet Abraham; he brought with him the master of the treasure of Solomia: that was the great Melchisedec, bishop of the people. He came with gifts to greet fairly the prince of the warriors, [to approach] Abraham honorably, and he pronounced upon him the blessing of God and spoke thus:

“Highly wert thou exalted among the number of heroes before the eyes of Him who gave thee the glory of the ash-spear in battle: that is God himself, who mightily destroyed the forces of the hostile armies and let thee with thy weapons hew out bloody paths broadly [through the foe], regain the booty, and fell the warriors. They were encamped by the way: nor could the withdrawing army prevail in hand-to-hand conflict, but God put it to flight, who with His own hands preserved thee with thy warriors in the fight, against the terror of superior numbers, and [so likewise] the sacred pledge [preserved thee] which thou rightfully holdest with the Keeper of the skies.”

With his own hand the hero gave him a return for this blessing, and Abraham bestowed upon the bishop of God the value of every tenth part of the army's booty. Then spoke the war-king, ruler of Sodoma, bereft of his people, to Abraham, (to him mercy was needful):

“Give me back the maidens of my people, whom thou by the might of thy army hast snatched from the deadly

bonds of the foe. Keep thou the wrought gold which
 2130 formerly was the property of our people, [keep] the
 herds and the treasure. Only let me lead back again
 in freedom, to their hearths and desolated homes, the
 children of the people, the wives and boys and wretched
 2135 widows. The young men, my companions, who should have
 held the borders with me, are dead, [all] but a very few."

Then Abraham answered him straightway, in the presence of the chieftains exalted in valor, power, and victory, and nobly said :

2140 "Ruler of the people, I pledge to thee this my word,
 before the Holy One who is sole Master of heaven and
 this earth : there is no worldly treasure that I will take
 for my own, neither riches nor money of thine which I
 have rescued from the [hostile] bowmen, O great king,
 2145 protector of thy nobles, lest thou oft hereafter say that
 I became rich on earth through the treasure and former
 wealth of the kingdom of Sodom ;²⁶ but thou shalt
 2150 take hence the booty which I regained for thee in battle,
 all except the shares of these noble warriors, Aner, and
 Mamre, and Escol. I am unwilling to deprive these
 warriors of their rights : for they stood by me in the
 combat, and fought in your behalf. Go now and take
 2155 home the wrought gold and the beloved maidens, the
 womenfolk of thy people. Thou needst not fear for
 a while the attack of the hostile warriors, the battle
 of the northmen, for the birds of prey sit all smeared
 2160 with blood, among the fastnesses of the mountains, well
 gorged with the slaughter of the armies."

So the king set out on his return home with the spoils which the pious lord of the Hebrews, regardful of honor, gave up to him.

2165 Then again to Abraham the High-King of Heaven showed himself, with holy speech comforted the wise-hearted man, and spoke to him thus :

“Great are thy rewards. Let not now thy heart grow idle, thou steadfast [doer] of my will. Nor needst thou fear anyone, while thou heedest my commandment, for with my own hands will I shelter and shield thee ²¹⁷⁰ during thy life-time here against every woe: thou needst not be fearful.”

XXVI.

Then Abraham, famed for his deeds, answered his Lord and asked Him, in the fullness of his days :

“O Ruler of spirits, what dost thou give me for free- ²¹⁷⁵ men’s solace, now that I am thus solitary? I have no need to found an ancestral seat for any sons of mine, but after me shall my distant kinsmen dispose of my goods; thou hast not given me a son, and therefore sorrows weigh upon me very heavily in my heart; I myself can ²¹⁸⁰ not devise any counsel. My steward goes rejoicing in his sons, and is firmly persuaded in his thoughts that after me his sons shall be the keepers of the heritage: they see that no children are born to me of my bride.”

To him then at once God answered: ²¹⁸⁵

“Never shall thy steward possess the heritage of thy sons: but thine own children shall hold the treasure, when thy flesh lies [in the grave]. Behold the sky. Count those jewels, the stars of heaven, which now freely scatter ²¹⁹⁰ their glorious radiance far and wide to shine brilliantly over the broad surface of the sea. Such shall be the multitude of thy descendants, rich in progeny. Let not thy heart be bound by sorrow. A son shall yet be born ²¹⁹⁵ to thee, a child born of thy wife by ordinary birth, who after thee shall be the keeper of the inheritance, rich in property. Grieve no more: I am the Lord, who many winters ago led thee out of the stronghold of Caldea ²²⁰⁰ with but few followers, and promised thee a broad dwelling-place for thy possession: I give thee now my

pledge, man of the Hebrews, that many a broad land
 2205 on this earth shall be peopled with thy progeny, regions
 of the world as far as Euphrates even from the borders
 of Egypt, as many men and as wide a kingdom as the
 2210 Nile cuts off and the sea bounds : all this shall thy sons
 own, each of the countries, as these three waters sur-
 round with their streams the lofty cities of stone, the
 foamy floods [surround] the refuge of the people.”

2215 Then Sarra was grieved at heart that no son had come
 to Abraham through their wedlock, a free-born heir for
 their solace ; so the sorrowful one began to speak to her
 husband in these words :

2220 “The Ruler of heaven has denied me this, that I
 might augment the number of thy family under the
 skies with sons of thine own. Now I am hopeless that
 an heir will ever be given us together : I am too old, in
 2225 my misery. My lord, do as I bid thee. Here is a
 woman, a fair damsel, an Egiptian maid in our possession :
 bid her now repair to thy bed forthwith, and see if
 2230 the Lord will allow any heir for thy goods to come into
 the world through this woman !”

Then the holy man yielded to the advice of his wife,
 2235 and bade the handmaiden go to his couch as a bride.²⁷
 Her spirit exalted itself, when she had become pregnant
 with a man-child by Abraham ; stiff-necked in scorn she
 began to despise her mistress, showed insolence, was
 2240 overweening, and was unwilling to endure servitude but
 boldly began to resist Sarra strongly.

Then I heard how the wife spoke to her husband in the
 sorrow of her heart, with these words ; sad in mind she
 spoke, and said bitterly :

2245 “Thou dost not deal properly and rightfully with me.
 Thou hast hitherto allowed it to happen that my hand-
 maiden afflict me every day by deed and word, ever
 since Agar entered thy bed in place of thy wife, as was

my entreaty: she shall pay for this mercilessly, if I ²²⁵⁰
 may still control mine own before thee, dear Abraham;
 of this may the Almighty 'Lord of Lords be judge
 between us two!"

The wise-minded man then answered her at once in ²²⁵⁵
 these words:

"Never shall I leave thee without honor, while we
 both live; but thou must manage thine own maid as
 pleases thy heart!"

XXVII.

Then Abraham's queen became unkind, wrathful in ²²⁶⁰
 heart towards her serving-maid, hard and cruel, spoke
 bitter insults to the woman. Thereupon the latter fled
 from threat and thralldom: she would not endure evil
 and retribution for what she had formerly done to Sarra, ²²⁶⁵
 but went forth on a journey to go into the wilderness.
 There a servant of glory, an angel of the Lord, found her
 sorrowing; he eagerly asked her:

"Whither do you intend to push your journey, my ²²⁷⁰
 poor woman? Sarre owns thy service!"

She answered him at once:

"Deprived of every pleasure, jeered out of the house
 by the hatred of my mistress, I have fled from woes,
 afflictions, and injuries. Now with tear-stained cheek
 must I await my fate²⁸ in the wilderness, [the time] ²²⁷⁵
 when hunger or a wolf removes life and sorrow together
 from my heart."

Then the angel answered her:

"Seek not thou in flight far hence to avoid thy con- ²²⁸⁰
 cubinage, but return again, earn honor for thyself, begin
 submissively to cultivate dutifulness, become dear to
 thy master. Thou shalt, Agar, bring a son into the world
 to Abraham: with my word I tell thee now that this ²²⁸⁵
 man-child shall be called Ismahel, among men. He

shall be rough, warlike, hostile to the races of men and
 2290 to his own kinsfolk : many a one shall struggle against
 him in wrath, with assault of arms. From this prince
 nations shall spring, numberless peoples. Depart now
 to seek thy master again : live with those who own thee !”

In accordance with the angel's command, she at once
 2295 returned to her lord, as the holy spirit-messenger of God
 bade her, in sapient speech. Thus was Ismael born to
 Abraham, even when he had [lived] 86 winters in the
 2300 world. The son grew and flourished, as the angel, the
 true minister of peace, had promised to the woman by
 his own word.

About thirteen years after that, the Lord and Ever-
 lasting King spoke with Abraham :

“Dear man, as I command thee, so do thou keep well
 2305 our covenant : I will to all time exalt thee in blessings.
 Be thou zealously observant of my will in thy deeds :
 I will still further confirm with truth the pledge which
 I gave to thee as earnest of comfort, when thy spirit
 2310 grieved. Thou shalt hallow thy household : set a true
 sign of victory on each one of the male sex, if thou wilt
 have in me a Master or dear Friend of thy race. I shall
 2315 [always] be keeper and sustainer of this people, if thou
 dost obey me in thy innermost thoughts and art willing
 to fulfil my commands. In his infancy shall every
 individual of the male sex in this race, about seven nights
 2320 after he comes into the world, be marked for me with
 the sign of victory, or from the face of the earth be
 driven far through my hostility, thrust out from his
 possessions. Do as I bid : I will be true to you all, if
 2325 ye bear that sign with true faith. Thou shalt possess
 a son, a child by thy wife, whom men shall all call Isaac.
 Nor needst thou be ashamed of this son : but I will give
 to this man-child my divine gifts, by the might of the
 2330 spirit, abundance of friends, with prosperity. He shall

receive my grace and blessing, love and favor. From this prince shall come broad nations, shall arise many famous warriors, keepers of kingdoms, world-kings widely renowned.” 2335

XXVIII.

Then Abraham in haste laid his cheek on the earth, and with scorn turned over these words in his mind, the thoughts of his heart: at that period of time he himself 2340 did not believe that Sarra, his grey-haired bride, could bring a son into the world to him; he knew well that his wife had already numbered at least one hundred winters, by actual reckoning. So then, wise in years, he spoke 2345 thus to the Lord:

“May Ismael live according to Thy commandments, Lord, and give thee thanks with wise and steady mind and stout heart, doing Thy will day and night in word 2350 and deed!”

Then the Almighty King and Everlasting Lord answered him fairly:

“Though much worn in years, Sarra shall bring a son into the world to thee; the future shall truly proceed in accordance with these words here pronounced. I will now bless with my grace Ismael, as thou art petitioner, for thy first born, so that he may dwell many days in the kingdom of this world with spreading progeny; be thou 2360 sure of that! But Isaac thy son, the young child who has not yet come into the world, I will distinguish exceedingly with abundance of joys and every kind of riches, in his days, and certainly leave in his heart my 2365 pledge and holy faith, and be kind to him.”

Abraham did as the Eternal bade him, set the sign of peace on his son, by the Lord’s command, and bade 2370 every one of his household of the male sex bear that high sign,—wise in heart, and mindful of the pledge

which God had given him as assurance of good faith,—
 2375 and then himself received the exalted sign. The Lord
 and Just King continually advanced his glory in the
 kingdom of this world, with blessings: He wrought this
 for him as soon as he might first perform the will of his
 Master in [every] expedition²⁹

2380 Then the woman laughed at the Lord of Mankind not
 at all mirthfully, but full of years she laid away this
 promise in her mind with much scorn: she did not
 believe it true that the fulfilment of this promise was to
 2385 follow. But when the Ruler of Heaven heard that the
 wife of Abraham had given way to hopeless laughter,
 in her bower, then the Holy God said:

“Sarrah will not believe in the truth of my word:
 2390 nevertheless this decree shall be fulfilled, as I promised
 thee at first. I tell thee truth, at this very season a son
 shall be born of thy wife: when I return to this same
 dwelling another time, then shall my promise of increase
 2395 be fulfilled: thou shalt look upon a son, thine own child,
 dear Abraham!”

XXIX.

Then at once, after this speech, they departed with
 speed, eager to be gone; from the place of the confer-
 2400 ence, the holy spirits made their way (the power³⁰ of
 light itself was in their midst!) until they could look
 upon Sodom, the lofty city: they saw palaces tower up
 above treasures, halls above red gold. Then the right-
 2405 eous Ruler of the skies began to speak with Abraham,
 gave him no little information.

“In this city I hear tumult, the din of sinners ex-
 ceedingly loud, the vain-glory of those drunk with ale;
 2410 evil speech have the people, behind their walls: for the
 sins of the race, of the treacherous apostates, are heavy.
 I will now find out what the men are doing, O man of

the Hebrews, [to see] whether they [actually] commit sins so grossly in their habits and thoughts as they perversely speak of crimes and vices: sulphur and black flame, sorely and grimly, hotly and vehemently, shall 2415
avenge this on the heathenish people."

XXX.

The men with their wives were approaching their punishment, sufferings within their walls: arrogant in riches, they requited the Lord for their prosperity with 2420
insult, until the Protector of spirits, the Source of Light and Life, would tolerate their offence no longer: but to them the steadfast King sent two strong messengers of his, who arrived at eventide at the fortress of Sodoma, 2425
in their traveling. At the city-gate they found the warrior, the son of Aron, sitting by himself, so that they appeared before the eyes of the wise man as young men. Then the servant of the Lord arose before the spirits, 2430
went forward to greet the strangers civilly, thought their demeanor very proper and agreeable, and invited the men to be his guests for the night. The noble messengers of our Preserver answered him thus:

"For the courtesy which you have extended to us, 2435
accept our thanks. In this street we expect quietly to wait for the time when the Lord shall let the sun [go] forth again for the morning."

Then humbly Loth³¹ bowed at the feet of the strangers 2440
and eagerly offered them the repose and refreshments and shelter and service of his dwelling. They accepted thankfully the benevolence of the good man, and followed him forthwith inside his walls, as the Hebrew chieftain invited them. There in his hall the generous wise- 2445
souled man gave them fair hospitality, until twilight departed: then came night, after the close of day, and

2450 veiled with darkness the lake-streams, seas, and broad
 land, and [all] the pomp of this life. Then the men of
 Sodoma came, young and old, hateful to God, to demand
 2455 the strangers, with a great throng so that they surrounded
 Loth and his guests by the multitude of their force ;
 they bade [him] lead out of the lofty hall the holy mess-
 engers [and put] the men in their power ; they said
 openly in words that they would have intercourse with
 2460 the men shamefully, and had no regard for decency. Then
 Loth, who often knew what was best, quickly arose in his
 house, and went out at once ; and the son of Aron, mindful
 of his cunning, spoke thus over all the mass of people :
 2465 " Here are within two spotless [maidens], my daughters :
 neither of these damsels knows intercourse as yet through
 sleeping with a man : do then as I bid you, and cease
 from this sin. I give them both to you, before you
 2470 commit this vileness against nature, heinous evil against
 the sons of men. Receive these maidens and let my
 guests go free, since I will defend them against you as
 well as I can, before God ! "

2475 Thereupon the crowd, the shameless race, answered
 him through common consent :

" It seems very right and fitting that thou shouldst
 depart out of this neighborhood, thou who bereft of
 friends and with the step of an exile soughtest this people
 2480 from afar, in thy need : wilt thou, if thou mayst, be our
 ruler here, the teacher of the people ? "

Then I heard of Loth how the heathen masses gripped
 him with their hands, with hostile grasp : his guests
 2485 aided him well and the righteous strangers drew him
 out of the clutches of the enemy back within the walls,
 and then speedily closed fast the eyesight of every one
 2490 of the people of Sodoma standing around : the whole
 crowd of citizens forthwith became blind ; nor could
 they, in their evil rage, break into the house after the

guests, as they intended, but the messengers of God were [too] active for them; the stranger had power, irresistible vigor, and was very severe upon the people in [inflicting] punishment. Then the dear ministers of peace spoke fairly to Loth, in these words:

“If thou hast a son, or dear relative, or any friend among these people besides these maidens whom we see here, lead out of this city those who are dear to thee, with great haste, and save thine own life, lest thou perish with these law-breakers. For the Lord has commanded us, because of the people’s sins, to give over Sodoma and Gomorra to black flame and fire, and to slay these people, [striking] the race in their cities with deadly horrors, and so wreak His wrath [upon them]. It has nearly reached the appointed time. Set out on thy way, to save thy life: the Lord is merciful to thee”³²

Loth then hastily answered them:

“I cannot, with these womenfolk, seek my safety so far from here in a journey on foot. You manifest to me kindness and fair friendship, you grant me grace and good-will. I know a lofty town near here, a little fortress: leave me there, in honor and peace, so that we may seek safety above, in Sigor. If you will protect that lofty fastness from the fire, we can abide in that place unharmed, in safety, and so preserve our lives.”

Then the righteous angels answered him benevolently:

“Thou shalt be successful in this petition, now thou speakest about that city: withdraw immediately to that fastness. We shall keep thee in peace and safety. We must not wreak the wrath of God upon these law-breakers and destroy the sinful race, before thou hast led thy children and wife likewise into Sægor.”

Then the kinsman of Abraham set out for the fastness: the chieftain did not spare the pace for his womenfolk,

but he pushed his steps most hastily until he had brought his wife and children to the citadel of Sægor. When the sun rose, [when] the peaceful luminary of the nations
 2540 went forth, then, I have heard, the Master of Glory sent sulphur out of heaven, and swart flame for the punishment of men, swelling fire, since they had offended the Lord for a long period in former days: thus the Ruler of
 2545 spirits gave them retribution. Utmost terror seized upon the heathen race: tumult arose in the city, the outcry of the accursed race over shameful death, just beginning. The flame seized upon all that it found green, in the rich
 2550 city, just as around outside no small portion of the broad earth was filled with conflagration and terror: trees and earth's harvests turned to ashes and embers, even
 2555 as far as the avenging curse direly extended over the broad country of the people. The devastating fire rushing on in tumult devoured all things together, far and wide, that men had owned in the cities of Sodoma
 2560 and Gomorra: all this, together with the people, God the Lord destroyed.

When Loth's wife, his bride in the city, heard the din of fire, the death of the people, then she looked backward [to see] this devastation. The Scriptures tell us that she immediately turned into the likeness of a pillar
 2565 of salt: ever since then this statue has stood there motion less (this is a strange story), where she incurred this severe penalty because she would not obey the ministers of glory in their commands: now, stiff and
 2570 erect, she will have to await her doom in that place, at the Lord's Judgment Day, when the world has completed its [allotted] number of years. This is one of the miracles which the King of Glory has wrought.

XXXI.

Then Abraham went forth alone, at dawn, so that he ²⁵⁷⁵ again stood in the place where the pious leader had formerly spoken with his Lord in words. He saw the reek of death and destruction ascending widely from the earth. Riches and feasting preoccupied [the people] to such an extent that they had become bold in wicked ²⁵⁸⁰ deeds, eager for sin: they forgot the Truth and God's commandments, and who had given them prosperity and wealth in their cities; therefore the King of the Angels sent his fervid fire to punish them. Our faithful ²⁵⁸⁵ Lord then remembered Abraham mercifully, the dear man, as he often had done, and saved his kinsman, Loth, when the multitude perished. The [latter] hero, famed for his deeds, did not dare to tarry longer in the strong- ²⁵⁹⁰ hold for fear of the Lord, but Loth departed from the city with his children to seek a dwelling-place far from the place of slaughter, until they found a cave in the side of a high dune: there the pious Loth, dear to his ²⁵⁹⁵ Lord, dwelt in righteousness for a great number of days, with his two daughters³³

They did thus with the drunken man: the elder of the two went first to her father's bed. Nor did the ²⁶⁰⁰ venerable man know when the two maidens were with him in the manner of a bride, fast bound [as he was] in heart, mind, and memory, drunken with wine, ²⁶⁰⁵ so that he could not escape the enterprise of the maidens. The young women became pregnant, and the devoted sisters brought men-children into the world, sons to their old father. One of these noble children was called ²⁶¹⁰ Moab by his mother, that daughter of Loth who was the elder in years of life; the Scriptures tell us, the sacred Books, that the younger called her son Ammon. From these princes sprang numberless people, the glories of ²⁶¹⁵

two nations : one of these nations all earthdwellers call Moabites, a widely famed race ; the other, men and sons of heroes call Ammonites.

XXXII.

2620 Then the brother of Aron set out with his wife to take his possessions and his household to Abimelech. Abraham told all men that Sarra was his sister, [and] thus
 2625 preserved his life by his words : he knew very well that he had few relatives and friends among that people. Then the king sent his ministers and bade them bring to him [the wife of Abraham].³⁴ Thus for the second
 2630 time in a foreign land, the wife of Abraham was taken from her husband to the embrace of a stranger. Then the eternal Lord assisted him, as he had often done : our Preserver came himself by night to where the king
 2635 lay drunken with wine. Thereupon the Lord of Truth began to speak to the king through a dream, and threatened him in wrath :

“Thou hast taken Abraham’s wife, his bride from the hero ; for that deed death shall tear thy soul from thy breast !”

2640 To him thus the sinner, gorged with feasting, replied in his sleep :

“What ! Wilt Thou ever, High King of the Angels,
 2645 through thy wrath let him be deprived of life who lives here in righteous habits, [who] in his counsel is upright in mind, and who asks mercy of Thyself ? In her own
 2650 words, unasked, this woman told me first that she was Abraham’s sister. I have not sinned against her, nor wrought any evil at all, up to this time !”

Then again the Eternal Lord and True God spoke to him straightway through that dream :

2655 “Give back this woman to Abraham, his wife, into his possession, if thou wishest for life any longer in this

world, as protector of the nobles. He is good and wise, and may himself speak with [God] and see the King of Glory. Thou shalt die, with thy flocks and thy substance, if thou deniest his wife to the warrior: if he will at once honestly and patiently prefer to me thy earnest wishes, he may obtain his request that I yet allow thee living to enjoy pleasures and prosperity in thy days, [allow thee] in sound health [to enjoy thy] riches."

Then the keeper of the people broke forth from sleep, bade his councillors come to him; shaken with terror, Abimeleh quickly told the nobles the word of the Master. The men dreaded [as retribution] for this deed, blows from the hand of the Lord in accordance with the dream. The king himself bade them bring Abraham before him, in great haste. Then the ruler of the kingdom spoke:

"Man of the Ebrews! this wilt thou now tell me in words: what have I done that, since thou broughtest thy possessions into this country among us, Abraham, thou hast thus bitterly contrived a plot against me? Thou, a foreigner, wouldst deceive us in this country with evil and pollute us with sin: thou saidest in plain words that Sarra was thy sister, thy blood relation; through that woman thou wouldst have foully put upon me sin, measureless evil! We received thee honorably, and in friendship gave thee a dwelling-place among this people, land at thy pleasure: now thou makest return and thankest us [most] ungratefully for our favors!"

XXXIII.

Abraham then answered:

"I did that, not for evil nor for hostility nor for any woe that I might bring upon thee. But by this stratagem, O ruler of men, I protected myself against blows of the fierce sword, far from my kinsfolk [as I was]

2695 Since the Holy One³⁵ first led me from the family of
 the prince, my father, I have sought out many peoples,
 strange allies, and this woman with me, destitute of
 2700 friends : I always kept this peril in mind, when some foe
 should deprive me—a stranger—of my life, who wished
 to have this woman for his own. Therefore I have told
 2705 warriors in plain words that Sarra was my sister, wher-
 ever on this earth we have had to contend against
 foreigners in our exile. I did the same thing in this
 country, great king, after I chose thy protection : nor
 2710 was there any knowledge in my heart as to whether
 the fear of God Almighty was in this race, when I first
 came here ; therefore I concealed from thy ministers and
 from thyself as well as possible the true statement that
 2715 Sarra was wont to enter my bed with me as my wife.”

Then Abimæleh began to enrich Abraham with worldly
 treasures and returned his wife to him : he gave him
 to boot, when he received his wife, live stock and bright
 2720 silver and serving-folk. The protector of the nobles
 spoke further to Abraham, in these words :

“Dwell with us and choose thee a dwelling-place in
 this land, a noble site where it is most to thy liking : I
 2725 must have thee ; be a faithful friend to us ; we will give
 thee riches.”

Then quickly the dispenser of treasure spoke further
 to Sarra, in other words :

“Nor need Abraham, thy lord and master, set it in
 reproach against thee that thou hast trodden the ways
 2730 of my dwelling, O woman goddess-fair : for I have richly
 repaired thine offence with him, with white silver. Do
 not trouble yourselves to seek riches and strange friends
 away from this land, but dwell here.”

2735 Abraham did as his king bade him, and at the ruler’s
 behest accepted friendship, love, and peace. He was
 dear to God : therefore he enjoyed tranquility happily

and proceeded under the shadow of his Creator, covered ²⁷⁴⁰ by His protecting wings, while he lived. But God was still angry at Abimeleh for the sin which he had committed against Sarra and Abraham, when he separated these two loving ones, the wife and the husband. ²⁷⁴⁵ He received a severe penalty for this deed: for neither free nor slave women could reward³⁶ the men their masters with children, for the Lord prevented it, until the holy Abraham began to pray Eternal God for grace ²⁷⁵⁰ in behalf of his king. The Protector of the Angels granted him his prayer, and restored to the king the fertility of the free and the enslaved, men and women; again the Ruler of the skies allowed the number of their off- ²⁷⁵⁵spring to increase, their prosperity and possessions: the Almighty Keeper of Mankind became mild in heart towards Abimeleh, as Abraham entreated Him.

Then the Almighty Lord came to Sarra, as He Himself ²⁷⁶⁰ promised: Our Master, the Ruler of Life, had fulfilled His promise to the dear man and woman. A son was begotten of Abraham upon his wife, whom the Prince of the Angels named Isaac even before the mother was great ²⁷⁶⁵ with child by the chieftain. Abraham with his own hand set the sign upon him, as the Lord glorious in splendor bade him, about a week from the time when his mother ²⁷⁷⁰ brought him into the world to mankind.

XXXIV.

The boy grew and throve, inasmuch as noble [traits] were native to him from his ancestors. Abraham had [numbered] 100 years when, to his joy, his wife bore him a son: he had waited for this for a long time, since the ²⁷⁷⁵ Lord first through His own word foretold this day of happiness. Now the matter so happened that his wife once saw Ismael playing before Abraham where they

2780 were both seated at a banquet, holy in heart, and all
 their household retainers were drinking and singing.
 Then the noble woman spoke, as wife to husband :

“Forgive me, my dear lord, keeper of the ring ! But
 2785 bid Agar depart elsewhere, and take Ismael with her.
 We should no longer be together, for my pleasure, if I
 might have my way. Never shall Ismael share the
 heritage with Isaac, my own son, after thee, when thou
 2790 yieldest up thy spirit from the body.”

Then was Abraham heavy at heart, because he must
 drive away his own son into exile ; then speedily the
 True God came to his aid, for He knew that the heart
 2795 of the man was in dire straits. The King of the Angels,
 the Eternal Lord, spoke to Abraham :

“Let the sorrow and heart-felt grief slip from thy
 breast, and obey the woman, thy wife. Bid both Agar
 2800 and Ismael to go away, [send] the boy from thy home.
 I will make his race far-spreading and powerful in the
 number of its sons, prosperous in blessings, as I promised
 thee by my word.”

Then the man obeyed his Master and drove from his
 2805 home the sad-minded pair, [drove] from his patrimony
 the woman and his own son³⁷

“Clear it is and manifest that the True God, the King
 of Glory, is on thy side, since he gives thee the victory,
 2810 with wise power, and strengthens thy heart³⁸ with
 divine gifts. Therefore thou hast succeeded hitherto
 in whatsoever thou hast begun to perform against
 friend or foe, in word or deed. The Lord our Master
 thrusteth forward thy desires with His own hands :
 2815 that is widely known among men. I pray thee now,
 chief of the Ebrews, by my words, to give me a faithful
 assurance of thy pledge that thou wilt be a true friend
 2820 to me, in return for the good things which I have given
 for thy glory, since thou camest solitary from afar into

this country with the tread of an exile. Requite me now with thy favor, so that I may not be sparing of land and pleasure to thee. Be propitious now to this people and city of mine, if Our Almighty Lord who holdeth the fates will grant that thou mayst further distribute riches and pleasing treasures, and set up thy landmarks, among the warriors in this country."

Then Abraham gave pledges to Abimeleh that he would [do] thus.

XXXV.

After this the holy son of Thare, chief of the Ebrews, was a dweller in the Filistine nation for a long time, alone amid strangers. The Lord of the Angels showed him a dwelling-place which the men dwelling in the city called the land of Bersaba. There the pious man built a high hall, constructed a place of shelter and planted a grove, erected an altar and on the sacrificial stone made an offering, an oblation, at once, to his Master who had given him a prosperous life under the sky. Then the powerful King began to try this hero, tested stringently what the noble one's fortitude was, and spoke to him in stern words with his voice:

"Go forth now speedily, Abraham, hasten thy steps, and take with thee thine own child. Thou shalt thyself offer up Isaac to me, thy son as a sacrifice. After thou ascendest on foot the steep dune, the bordering circle of that high land which I shall show thee from here, there thou shalt prepare a funeral pyre, the death-pile of thy son, and then thyself sacrifice thy son with the edge of the sword and then burn his dear body with black flame, and thus make offering to me."

He did not decline the expedition, but straightway began to hasten the procedure: the word of the King of Angels was sacred to him, and his Master was beloved.

Then the pious Abraham forsook his nightly repose with no resistance at all to the command of the Saviour
 2865 but the holy man girded himself with his grey sword and declared that the fear of the Keeper of Spirits dwelt in his breast. Worn with age, the dispenser of gold began to harness his asses, and bade two young men go with him : his own son was the third and he himself
 2870 the fourth. Without delay he then set out to lead Isaac from his own home, the ungrown child, as the Lord bade him ; hastened exceedingly and hurried forth on the way, as the Lord showed him the paths over the
 2875 wastes, until the glorious beginning of the third day arose across deep water. There the worthy man saw a high dune rise, as the King of Glory had foretold to him. So Abraham spoke to his servants :

2880 "My men ! Remain ye here in this place. We shall return, after we have offered to the King of Spirits what was entrusted to us both."

2885 The noble man then departed with his own son towards the designated spot which the Lord showed him, striding through the forest ; the son bore the wood, the father fire and sword. Then the man young in years began to ask Abraham about the affair, in these words :

2890 "We have here fire and sword, my lord : where is the noble victim that you expect to bring as a burnt-offering to God ?"

Abraham replied (he had once for all decided that he would do as the Lord directed him) :

2895 "That the True King, Guardian of mankind, will himself provide, as it seemeth to him meet."

Then with unfaltering purpose he ascended the steep dune, with his son, as the Eternal had bidden him, until he stood on the crest of the high land, on the [spot]³
 2900 which the mighty, faithful Lord had shown him in his words. Forthwith he began to build the funeral-pyre

and kindle the fire, and he bound his son hand and foot, and then laid young Isaac on the pile, and then straightway grasped the sword by the hilt: he was resolved to kill his son with his own hands and allay the flames with his child's blood. ²⁹⁰⁵

At that moment a minister of God, one of the angels, called Abraham from above, with a loud voice. Motionless he answered the angel and awaited the herald's speech. To him then forthwith God's glorious spirit-messenger spoke from above, out of heaven, in these words: ²⁹¹⁰

"Beloved Abraham! Do not slay thine own son, but take the boy alive from the pile, thy child. The God of Glory has spared him. Prince of the Ebrews, through the holy hand of the King of Heaven thou shalt thyself receive recompense and true rewards of victory, ample gifts: the Keeper of Spirits will enrich thee with blessings, because his peace and favor were dearer to thee than thine own child." ²⁹¹⁵ *Heb* ²⁹²⁰

The pyre stood there blazing. The Lord of mankind had made joyful the breast of Abraham, kinsman of Loth, when he gave him back his son, Isaac, alive. Then the holy hero looked about over his shoulder, and there not far from him the brother of Aron beheld a ram standing alone, caught fast in the thorn-bushes. Abraham took this and laid it on the pyre with great zeal, in place of his own son, brandished the sword, and decorated the burnt-offering, the smoking altar, with the blood of the ram, offered that oblation to God, [and finally] gave thanks for these blessings and for all those mercies which, late and early, the Lord had bestowed upon him⁴¹ ²⁹²⁵ ²⁹³⁰ ²⁹³⁵

NOTES

Note ¹: ll. 39b—41a. *Wræcna*, gen. pl. with *bidan*, = *outcasts*; I take *weardas* as in apposition with it (the acc. being either a scribal error or an anacoluthon), and then translate *wræcna* as an adjective for the sake of idiomatic fluency. For *gasta weardas* as an epithet for angels, though then unfallen, cf. line 12a, sup.—The passage has given scholars much trouble and is unsatisfactory, at best.

Note ²: line 63b. I take *æðele* as a form of *æðelu* = *nobilitas*, *principatus*, *natales*, *origo*, *genus*, etc. Grein's *Sprachschatz*, I. 52.

Note ³: line 168a. Three pages seem to be missing in the MS. Doubtless the remaining events of the third day, with those of the fourth, fifth, and perhaps first part of the sixth, days, including the creation of man, (i. e., apparently the contents of Gen. I. 11—2. 17, incl.) were retold in these pages.

Note ⁴: line 186b. This line is apparently imperfect, metrically, for the second hemistich seems to be wanting. As the sense is complete, without emendation, I have not followed the various scholars who would insert after "Adam's bride" some such clause as, "Whom God named Eve."

Note ⁵: ll. 221—224a. The text here is corrupt and scholars differ widely in their conjectural emendations and interpretations. Since none of their versions is satisfactory or convincing, I venture upon an independent reading. *Hebeleac*, of course, is the Scriptural Havilah (Gen. 2. 11); *Fison* is obviously Pison, and *Geon*, 230b inf., is Gihon.

Note ⁶: ll. 226, 227a. I construe *the best* with *gold and gems*, rather than with *sons of men*, because of Gen. 2. 12.

Note ⁷: ll. 235—851. After line 234 there is a break in the MS. Sievers has shown that the following 617 lines, called *Genesis B*, were written and interpolated later, by a different hand, and have Old Saxon affiliations. *Genesis B* describes the Fall of Man and also gives a new version of the revolt

and overthrow of Satan. *Genesis A* begins again, at line 852, with the conversation between Adam and Eve and Jehovah (Gen. 3. 8 ff.).

Note ⁸: line 872. I follow the divisions of the MS. This line begins with the tenth large decorative initial, the others having occurred at ll. 1, 82, 135, 246, 389, 442, 547, 684, and 821. Where the editors so widely disagree as to the proper subdivisions of the poem, it seems safer to follow the original initializing (but not the marginal numbering of the original MS.: this skips from VII to XIII at line 440—doubtless accidentally substituting X for V—and is otherwise irregular). Cf. footnote, page vi, sup. — For lines 869–70, cf. *Jour. Eng. Germ. Phil.*, 12. 257.

Note ⁹: line 1022. A hemistich seems to be missing here, metrically.

Note ¹⁰: line 1125. A hemistich seems to be missing here, metrically.

Note ¹¹: line 1128. I here adopt Grein's emendation, reading *leod* for *leof*.

Note ¹²: line 1137. Cf. Gen. 4. 26, with cross-references, alternative translation, etc.

Note ¹³: line 1150. I follow Grein in supplying *wintra* to complete a metrically imperfect line.

Note ¹⁴: line 1199. A hemistich seems to be missing here, metrically; and surely the sense requires the interpolation of several lines, to record the birth of Methuselah in Enoch's 65th year. Cf. Gen. 5. 21.

Note ¹⁵: line 1211. We may restore the last word of this line, *fan* in the MS., either as tautological *freatn*, with Dietrich, or as tautological *feran*, with Grein.

Note ¹⁶: line 1405. I follow Dietrich in reading *edniowe* = *self-renewing*, for the meaningless *edmonne* in the MS.

Note ¹⁷: line 1492. This difficult passage may be clarified by reading *ðryðe* = *strength*, *copious power*, in place of the meaningless *ðridda* = *third*, in the MS., and at the same time making *þrymme* the object of *hæfde* (reading *þrymmas*, if necessary).

Note ¹⁸: line 1549. At least one line is missing, in the

MS. here. I have healed the breach by altering the case of *wærƿæst metod*, in preference to supplying conjectural material.

Note ¹⁹: line 1628a. The difficulty here may be obviated, with slight emendation, by letting *Fæderne* modify *yrfestole*, and changing *breðer*, as a genitive plural, to *broðra*.

Note ²⁰: ll. 1852b—1853. I follow Dietrich, who seems to me to make the best of this bad business.

Note ²¹: line 1862b. *Hægstealdra wyn* refers to Pharaoh, of course.

Note ²²: line 1929a. A hemistich is missing here, in the MS., and a verb must be supplied; I adopt Grein's suggestion, *lædde*.

Note ²³: line 1956b. The alliteration is defective, unless a word be supplied; but the sense may be preserved, without emendation, by construing *æfter* with *sped*.

Note ²⁴: line 2047a. Metrically, a hemistich seems to be missing.

Note ²⁵: line 2055a. Metrically, a word or two seem to be missing.

Note ²⁶: line 2148b. Metrically, a hemistich seems to be missing.

Note ²⁷: line 2234b. *Larum* here seems to be tautological, perhaps a scribal error. It might be taken with *bryde*, in an absolute construction: *after the example*, or *in the manner, of a bride*. The reading *lastum* is supported by line 2715^a.

Note ²⁸: line 2275b. I take *witodes* here as equivalent to *wyrdes*: cf. Sievers' "OE. Grammar," ed. A. S. Cook, 1903, 269, N. 5.

Note ²⁹: line 2379. Grein remarks that a page is missing here from the MS.

Note ³⁰: line 2400b. I read here *mægn* for *mæg*;—cf. line 2494b. Or, retaining *mæg*, the line might be translated: "The Father of Light Himself was" etc. Cf. Gen. 18. 1, 16.

Note ³¹: line 2439b. Defective metre and sense, owing to the loss of a hemistich, but the sense is complete. Grein's suggestion, *feoll on foldan*, adds nothing to the following *hmah*.

Note ³²: line 2510. A passage is missing here in the MS. Cf. 2568^b—2569^a; and the XXXVII at 2574, after the XXXV at 2417.

Note ³³: lines 2597, 2598, 2601^b—2602^a. There are several lacunae here, in the MS.

Note ³⁴: line 2628^b. Some words are evidently missing here. In the brackets I give the emendation supported by most scholars.

Note ³⁵: line 2695^b. I follow most of the editors in taking *hyrde* as *family* and *freat* as an appositive with *fæder*.

Note ³⁶: line 2747^b. Whatever the precise form of emendation to be adopted, this is certainly the sense of the word and passage.

Note ³⁷: line 2805. A passage is missing here, in the MS.

Note ³⁸: line 2810^b. A hemistich is missing here, metrically.

Note ³⁹: line 2899^a. This word (*stowe*) is Dietrich's obviously correct emendation.

Note ⁴⁰: line 2934^a. Grein's emendation, *sældā*=*prosperity*, helps the metre but not the sense. I do not adopt it.

Note ⁴¹: line 2935. In the MS., *Genesis* ends here and *Exodus* follows at once; as 28 Chapters of the Biblical Genesis are passed over, it seems probable that several pages in the MS. of the poem have been lost or were not transcribed.

YALE STUDIES IN ENGLISH.

ALBERT S. COOK, EDITOR.

- I. The Foreign Sources of Modern English Versification.
CHARLTON M. LEWIS, Ph.D. \$0.50.
- II. Ælfric: A New Study of his Life and Writings. CAROLINE
LOUISA WHITE, Ph.D. \$1.50.
- III. The Life of St. Cecilia, from MS. Ashmole 43 and MS.
Cotton Tiberius E. VII, with Introduction, Variants, and
Glossary. BERTHA ELLEN LOVEWELL, Ph.D. \$1.00.
- IV. Dryden's Dramatic Theory and Practice. MARGARET SHER-
WOOD, Ph.D. \$0.50.
- V. Studies in Jonson's Comedy. ELISABETH WOODBRIDGE,
Ph.D. \$0.50.
- VI. A Glossary of the West Saxon Gospels, Latin-West Saxon
and West Saxon-Latin. MATTIE ANSTICE HARRIS, Ph.D.
\$1.50.
- VII. Andreas: The Legend of St. Andrew, translated from the
Old English, with an Introduction. ROBERT KILBURN
ROOT, Ph.D. \$0.50.
- VIII. The Classical Mythology of Milton's English Poems
CHARLES GROSVENOR OSGOOD, Ph.D. \$1.00.
- IX. A Guide to the Middle English Metrical Romances dealing
with English and Germanic Legends, and with the
Cycles of Charlemagne and of Arthur. ANNA HUNT
BILLINGS, Ph.D. \$1.50.
- X. The Earliest Lives of Dante, translated from the Italian of
Giovanni Boccaccio and Lionardo Bruni Aretino. JAMES
ROBINSON SMITH. \$0.75.
- XI. A Study in Epic Development. IRENE T. MYERS, Ph.D.
\$1.00.
- XII. The Short Story. HENRY SEIDEL CANBY, Ph.D. \$0.30.
- XIII. King Alfred's Old English Version of St. Augustine's
Soliloquies, edited with Introduction, Notes, and
Glossary. HENRY LEE HARGROVE, Ph.D. \$1.00.

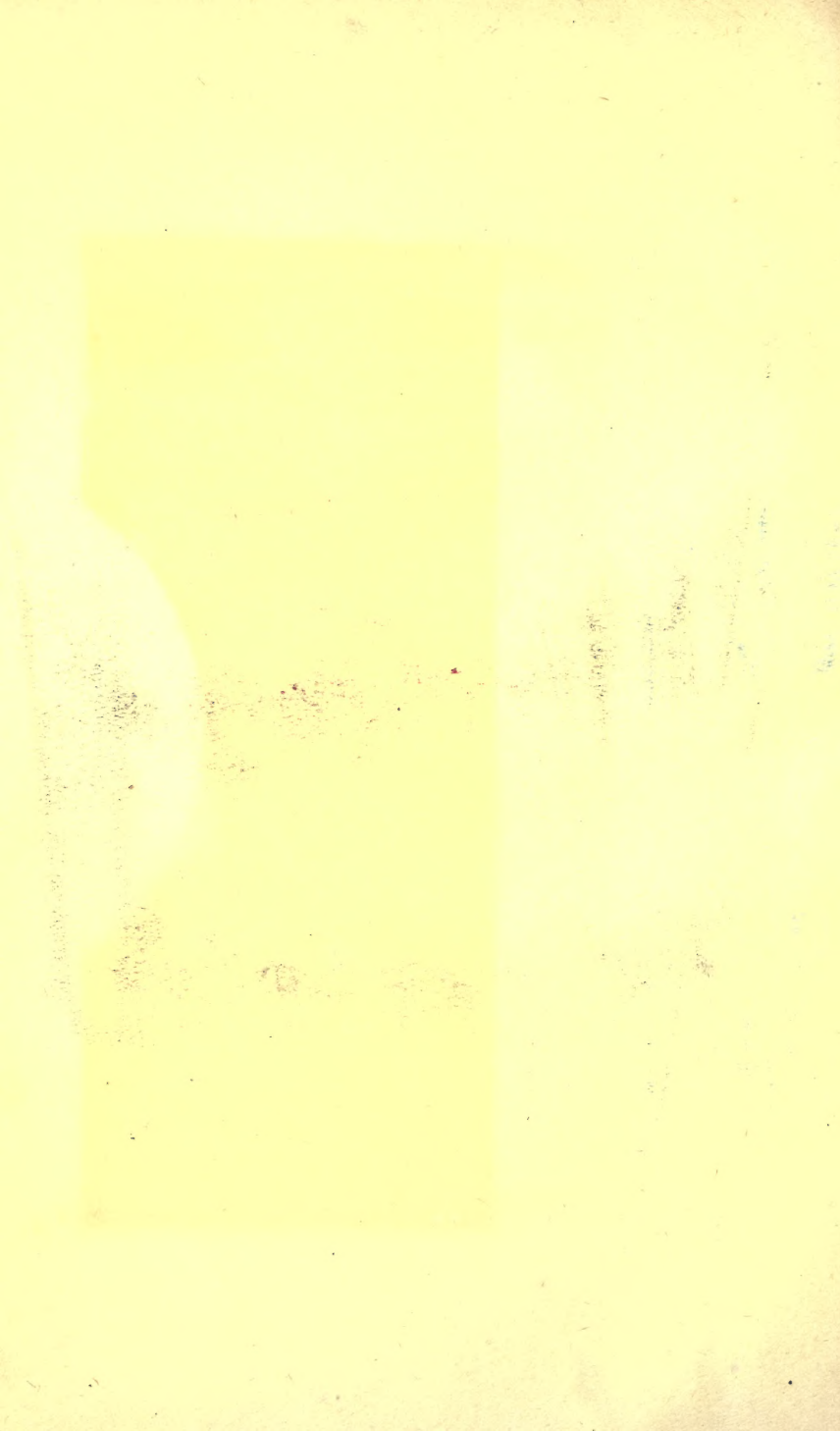
Yale Studies in English

- XIV. The Phonology of the Northumbrian Gloss of St. Matthew. EMILY HOWARD FOLEY, Ph.D. \$0.75.
- XV. Essays on the Study and Use of Poetry by Plutarch and Basil the Great, translated from the Greek, with an Introduction. FREDERICK M. PADELDFORD, Ph.D. \$0.75.
- XVI. The Translations of Beowulf: A Critical Bibliography. CHAUNCEY B. TINKER, Ph.D. \$0.75.
- XVII. The Alchemist, by Ben Jonson, edited with Introduction, Notes, and Glossary. CHARLES M. HATHAWAY, JR., Ph.D. \$2.50. Cloth, \$3.00.
- XVIII. The Expression of Purpose in Old English Prose. HUBERT GIBSON SHEARIN, Ph.D. \$1.00.
- XIX. Classical Mythology in Shakespeare. ROBERT KILBURN ROOT, Ph.D. \$1.00.
- XX. The Controversy between the Puritans and the Stage. ELBERT N. S. THOMPSON, Ph.D. \$2.00.
- XXI. The Elene of Cynewulf, translated into English Prose. LUCIUS HUDSON HOLT, Ph.D. \$0.30.
- XXII. King Alfred's Old English Version of St. Augustine's Soliloquies, turned into Modern English. HENRY LEE HARGROVE, Ph.D. \$0.75.
- XXIII. The Cross in the Life and Literature of the Anglo-Saxons. WILLIAM O. STEVENS, Ph.D. \$0.75.
- XXIV. An Index to the Old English Glosses of the Durham Hymnarium. HARVEY W. CHAPMAN. \$0.75.
- XXV. Bartholomew Fair, by Ben Jonson, edited with Introduction, Notes, and Glossary. CARROLL STORRS ALDEN, Ph.D. \$2.00.
- XXVI. Select Translations from Scaliger's Poetics. FREDERICK M. PADELDFORD, Ph.D. \$0.75.
- XXVII. Poetaster, by Ben Jonson, edited with Introduction, Notes, and Glossary. HERBERT S. MALLORY, Ph.D. \$2.00. Cloth, \$2.50.
- XXVIII. The Staple of News, by Ben Jonson, edited with Introduction, Notes, and Glossary. DE WINTER, Ph.D. \$2.00. Cloth, \$2.50.

Yale Studies in English

- XXIX. *The Devil is an Ass*, by Ben Jonson, edited with Introduction, Notes, and Glossary. WILLIAM SAVAGE JOHNSON, Ph.D. \$2.00. Cloth, \$2.50.
- XXX. *The Language of the Northumbrian Gloss to the Gospel of St. Luke*. MARGARET DUTTON KELLUM, Ph.D. \$0.75.
- XXXI. *Epicœne*, by Ben Jonson, edited with Introduction, Notes, and Glossary. AURELIA HENRY, Ph.D. \$2.00. Cloth, \$2.50.
- XXXII. *The Syntax of the Temporal Clause in Old English Prose*. ARTHUR ADAMS, Ph.D. \$1.00.
- XXXIII. *The Knight of the Burning Pestle*, by Beaumont and Fletcher, edited with Introduction, Notes, and Glossary. HERBERT S. MURCH, Ph.D. \$2.00. Cloth, \$2.50.
- XXXIV. *The New Inn*, by Ben Jonson, edited with Introduction, Notes, and Glossary. GEORGE BREMNER TENNANT, Ph.D. \$2.00. Cloth, \$2.50.
- XXXV. *A Glossary of Wulfstan's Homilies*. LORING H. DODD, Ph.D. \$1.00.
- XXXVI. *The Complaint of Nature*, translated from the Latin of Alain de Lille. DOUGLAS M. MOFFAT. \$0.75.
- XXXVII. *The Collaboration of Webster and Dekker*. FREDERICK ERASTUS PIERCE, Ph.D. \$1.00.
- XXXVIII. *English Nativity Plays*, edited with Introduction, Notes, and Glossary. SAMUEL B. HEMINGWAY, Ph.D. \$2.00. Cloth \$2.50.
- XXXIX. *Concessive Constructions in Old English Prose*. JOSEPHINE MAY BURNHAM, Ph.D. \$1.00.
- XL. *The Tenure of Kings and Magistrates*, by John Milton, edited with Introduction and Notes. WILLIAM TALBOT ALLISON, Ph.D. \$1.25.
- XLI. *Biblical Quotations in Middle English Literature before 1350*. MARY W. SMYTH, Ph.D. \$2.00.
- XLII. *The Dialogue in English Literature*. ELIZABETH MERRILL, Ph.D. \$1.00.

- XLIII. A Study of Tindale's Genesis, compared with the Genesis of Coverdale and of the Authorized Version. ELIZABETH WHITTLESEY CLEAVELAND, Ph.D. \$2.00.
- XLIV. The Presentation of Time in the Elizabethan Drama. MABLE BULAND, Ph.D. \$1.50.
- XLV. Cynthia's Revels, or, The Fountain of Self-Love, by Ben Jonson, edited with Introduction, Notes, and Glossary. ALEXANDER CORBIN JUDSON, Ph.D. \$2.00.
- XLVI. Richard Brome: A Study of his Life and Works. CLARENCE EDWARD ANDREWS, Ph.D. \$1.25.
- XLVII. The Magnetic Lady, or, Humors Reconciled, by Ben Jonson, edited with Introduction, Notes, and Glossary. HARVEY WHITEFIELD PECK, Ph.D. \$2.00.
- XLVIII. Genesis A, translated from the Old English. LAWRENCE MASON, Ph.D. \$0.75.



PR
1611
A5M3

Genesis (Anglo-Saxon poem)
Genesis A.

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
