

## 3. Genesis.

(Author Uncertain.)

In the beginning did the Lord create  
 The heaven and earth:<sup>1242</sup> for formless was the land,<sup>1243</sup>  
 And hidden by the wave, and God immense<sup>1244</sup>  
 O'er the vast watery plains was hovering,  
 5 While chaos and black darkness shrouded all:  
 Which darkness, when God bade be from the pole<sup>1245</sup>  
 Disjoined, He speaks, "Let there be light;" and all  
 In the clear world<sup>1246</sup> was bright. Then, when the Lord  
 The first day's work had finished, He formed  
 10 Heaven's axis white with nascent clouds: the deep  
 Immense receives its wandering<sup>1247</sup> shores, and draws  
 The rivers manifold with mighty trains.  
 The third dun light unveiled earth's<sup>1248</sup> face, and soon  
 (Its name assigned<sup>1249</sup>) the dry land's story 'gins:  
 15 Together on the windy champagnes rise  
 The flowery seeds, and simultaneously  
 Fruit-bearing boughs put forth procurvant arms.  
 The fourth day, with<sup>1250</sup> the sun's lamp generates  
 The moon, and moulds the stars with tremulous light  
 20 Radiant: these elements it<sup>1251</sup> gave as signs  
 To th' underlying world,<sup>1252</sup> to teach the times

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1242 Terram.

1243 Tellus.

1244 Immensus. See note on the word in the fragment "Concerning the Cursing of the Heathen's Gods."

1245 Cardine.

1246 Mundo.

1247 "Errantia;" so called, probably, either because they appear to move as ships pass them, or because they may be said to "wander" by reason of the constant change which they undergo from the action of the sea, and because of the shifting nature of their sands.

1248 Terrarum.

1249 "God called the dry land Earth:" [Gen. i. 10.](#)

1250 i.e., "together with;" it begets both sun and moon.

1251 i.e., "the fourth day."

1252 Mundo.

Which, through their rise and setting, were to change.  
 Then, on the fifth, the liquid<sup>1253</sup> streams receive  
 Their fish, and birds poise in the lower air  
 25 Their pinions many-hued. The sixth, again,  
 Supples the ice-cold snakes into their coils,  
 And over the whole fields diffuses herds  
 Of quadrupeds; and mandate gave that all  
 Should grow with multiplying seed, and roam  
 30 And feed in earth's immensity.

All these

When power divine by mere command arranged,  
 Observing that things mundane still would lack  
 A ruler, thus It<sup>1254</sup> speaks: "With utmost care,  
 Assimilated to our own aspect,<sup>1255</sup>  
 35 Make We a man to reign in the whole orb."  
 And him, although He with a single word<sup>1256</sup>  
 Could have compounded, yet Himself did deign  
 To shape him with His sacred own right hand,  
 Inspiring his dull breast from breast divine.  
 40 Whom when He saw formed in a likeness such  
 As is His own, He measures how he broods  
 Alone on gnawing cares. Straight way his eyes  
 With sleep irriguous He doth perfuse;  
 That from his left rib woman softlier  
 45 May formed be, and that by mixture twin  
 His substance may add firmness to her limbs.  
 To her the name of "Life"—which is called "Eve"<sup>1257</sup>—  
 Is given: wherefore sons, as custom is,  
 Their parents leave, and, with a settled home,  
 50 Cleave to their wives.

The seventh came, when God

At His works' end did rest, decreeing it

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1253 Or, "lucid"—liquentia.

1254 i.e., "Power Divine."

1255 So Milton and Shakespeare.

1256 As (see above, l. 31) He had all other things.

1257 See [Gen. iii. 20](#), with the LXX., and the marg. in the Eng. ver.

Sacred unto the coming ages' joys.  
 Straightway—the crowds of living things deployed  
 Before him—Adam's cunning skill (the gift  
 55 Of the good Lord) gives severally to all  
 The name which still is permanent. Himself,  
 And, joined with him, his Eve, God deigns address  
 "Grow, for the times to come, with manifold  
 Increase, that with your seed the pole and earth<sup>1258</sup>  
 60 Be filled; and, as Mine heirs, the varied fruits  
 Pluck ye, which groves and champignons render you,  
 From their rich turf." Thus after He discoursed,  
 In gladsome court<sup>1259</sup> a paradise is strewn,  
 And looks towards the rays of th' early sun.<sup>1260</sup>  
 65 These joys among, a tree with deadly fruits,  
 Breeding, conjoined, the taste of life and death,  
 Arises. In the midst of the demesne<sup>1261</sup>  
 Flows with pure tide a stream, which irrigates  
 Fair offsprings from its liquid waves, and cuts  
 70 Quadrified paths from out its bubbling fount  
 Here wealthy Phison, with auriferous waves,  
 Swells, and with hoarse tide wears<sup>1262</sup> conspicuous gems,  
 This prasinus,<sup>1263</sup> that glowing carbuncle,<sup>1264</sup>  
 By name; and raves, transparent in its shoals,  
 75 The margin of the land of Havilath.  
 Next Gihon, gliding by the Æthiops,  
 Enriches them. The Tigris is the third,  
 Adjoined to fair Euphrates, furrowing  
 Disjunctively with rapid flood the land  
 80 Of Asshur. Adam, with his faithful wife,

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1258 Terræ.

1259 The "gladsome court"—"læta aula"—seems to mean *Eden*, in which the garden is said to have been planted. See [Gen. ii. 8](#).

1260 i.e., eastward. See the last reference.

1261 Ædibus in mediis.

1262 Terit. So [Job \(xiv. 19\)](#), "The waters wear the stones."

1263 "Onyx," Eng. ver. See the following piece, l. 277.

1264 "Bdellium," Eng. Ver.; ἄνθηραξ, LXX.

Placed here as guard and workman, is informed  
 By such the Thunderer's<sup>1265</sup> speech: "Tremble ye not  
 To pluck together the permitted fruits  
 Which, with its leafy bough, the unshorn grove  
 85 Hath furnished; anxious only lest perchance  
 Ye cull the hurtful apple,<sup>1266</sup> which is green  
 With a twin juice for functions several."  
 And, no less blind meantime than Night herself,  
 Deep night 'gan hold them, nor had e'en a robe  
 90 Covered their new-formed limbs.

Amid these haunts,

And on mild berries reared, a foamy snake,  
 Surpassing living things in sense astute,  
 Was creeping silently with chilly coils.  
 He, brooding over envious lies instinct  
 95 With gnawing sense, tempts the soft heart beneath  
 The woman's breast: "Tell me, why shouldst thou dread  
 The apple's<sup>1267</sup> happy seeds? Why, hath not  
 All known fruits hallowed?<sup>1268</sup> Whence if thou be prompt  
 To cull the honeyed fruits, the golden world<sup>1269</sup>  
 100 Will on its starry pole return."<sup>1270</sup> But she  
 Refuses, and the boughs forbidden fears  
 To touch. But yet her breast 'gins be o'er come  
 With sense infirm. Straightway, as she at length  
 With snowy tooth the dainty morsels bit,  
 105 Stained with no cloud the sky serene up-lit!  
 Then taste, instilling lure in honeyed jaws,  
 To her yet uninitiated lord  
 Constrained her to present the gift; which he  
 No sooner took, then—night effaced!—their eyes



1265 Comp. *Ps. xxix. 3*, especially in "Great Bible" (xxviii. 3 in LXX.)

1266 *Malum*.

1267 *Mali*.

1268 "Numquid poma Deus non omnia nota sacravit?"

1269 *Mundus*.

1270 The writer, supposing it to be night (see 88, 89), seems to mean that the serpent hinted that the fruit would instantly dispel night and restore day. Compare the ensuing lines.

110 Shone out serene in the resplendent world.<sup>1271</sup>  
When, then, they each their body bare espied,  
And when their shameful parts they see, with leaves  
Of fig they shadow them.

By chance, beneath  
The sun's now setting light, they recognise  
115 The sound of the Lord's voice, and, trembling, haste  
To bypaths. Then the Lord of heaven accosts  
The mournful Adam: "Say, where now thou art."  
Who suppliant thus answers: "Thine address,  
O Lord, O Mighty One, I tremble at,  
120 Beneath my fearful heart; and, being bare,  
I faint with chilly dread." Then said the Lord:  
"Who hath the hurtful fruits, then, given you?"  
"This woman, while she tells me how her eyes  
With brilliant day promptly perfused were,  
125 And on her dawned the liquid sky serene,  
And heaven's sun and stars, o'ergave them me!"  
Forthwith God's anger frights perturbed Eve,  
While the Most High inquires the authorship  
Of the forbidden act. Hereon she opes  
130 Her tale: "The speaking serpent's suasive words  
I harboured, while the guile and bland request  
Misled me: for, with venoms viperous  
His words inweaving, stories told he me  
Of those delights which should all fruits excel."  
135 Straightway the Omnipotent the dragon's deeds  
Condemns, and bids him be to all a sight  
Unsightly, monstrous; bids him presently  
With grovelling beast to crawl; and then to bite  
And chew the soil; while war should to all time  
140 'Twixt human senses and his tottering self  
Be waged, that he might creep, crestfallen, prone,  
Behind the legs of men,<sup>1272</sup>—that while he glides  
Close on their heels they may down-trample him.

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1271 Mundo.

1272 Virorum.

The woman, sadly caught by guileful words,  
 145 Is bidden yield her fruit with struggle hard,  
 And bear her husband's yoke with patient zeal.<sup>1273</sup>  
 "But thou, to whom the sentence<sup>1274</sup> of the wife  
 (Who, vanquished, to the dragon pitiless  
 Yielded) seemed true, shalt through long times deplore  
 150 Thy labour sad; for thou shalt see, instead  
 Of wheaten harvest's seed, the thistle rise,  
 And the thorn plenteously with pointed spines:  
 So that, with weary heart and mournful breast,  
 Full many sighs shall furnish anxious food;<sup>1275</sup>  
 155 Till, in the setting hour of coming death,  
 To level earth, whence thou thy body draw'st,  
 Thou be restored." This done, the Lord bestows  
 Upon the trembling pair a tedious life;  
 And from the sacred gardens far removes  
 160 Them downcast, and locates them opposite,  
 And from the threshold bars them by mid fire,  
 Wherein from out the swift heat is evolved  
 A cherubim,<sup>1276</sup> while fierce the hot point glows,  
 And rolls enfolding flames. And lest their limbs  
 165 With sluggish cold should be benumbed, the Lord  
 Hides flayed from cattle's flesh together sews,  
 With vestures warm their bare limbs covering.  
 When, therefore, Adam—now believing—felt  
 (By wedlock taught) his manhood, he confers  
 170 On his loved wife the mother's name; and, made  
 Successively by scions twain a sire,  
 Gives names to stocks<sup>1277</sup> diverse: Cain the first

1273 "Servitiumque sui studio perferre mariti;" or, perhaps, "and drudge in patience at her husband's beck."

1274 "Sententia:" her sentence, or opinion, as to the fruit and its effects.

1275 Or, "That with heart-weariness and mournful breast Full many sighs may furnish anxious food."

1276 The writer makes "cherubim"—or "cherubin"—singular. I have therefore retained his mistake. What the "hot point"—"calidus apex"—is, is not clear. It may be an allusion to the "flaming sword" (see *Gen. iii. 24*); or it may mean the top of the flame.

1277 Or, "origins"—"orsis"—because Cain and Abel were original types, as it were, of two separate classes of men.

Hath for his name, to whom is Abel joined.  
 The latter's care tended the harmless sheep;  
 175 The other turned the earth with curved plough.  
 These, when in course of time<sup>1278</sup> they brought their gifts  
 To Him who thunders, offered—as their sense  
 Prompted them—fruits unlike. The elder one  
 Offered the first-fruits<sup>1279</sup> of the fertile glebes:  
 180 The other pays his vows with gentle lamb,  
 Bearing in hand the entrails pure, and fat  
 Snow-white; and to the Lord, who pious vows  
 Beholds, is instantly acceptable.  
 Wherefore with anger cold did Cain glow;<sup>1280</sup>  
 185 With whom God deigns to talk, and thus begins:  
 “Tell Me, if thou live rightly, and discern  
 Things hurtful, couldst thou not then pass thine age  
 Pure from contracted guilt? Cease to essay  
 With gnawing sense thy brother's ruin, who,  
 190 Subject to thee as lord, his neck shall yield.”  
 Not e'en thus softened, he unto the fields  
 Conducts his brother; whom when overta'en  
 In lonely mead he saw, with his twin palms  
 Bruising his pious throat, he crushed life out.  
 195 Which deed the Lord espying from high heaven,  
 Straitly demands “where Abel is on earth?”  
 He says “he will not as his brother's guard  
 Be set.” Then God outspeaks to him again:  
 “Doth not the sound of his blood's voice, sent up  
 200 To Me, ascend unto heaven's lofty pole?  
 Learn, therefore, for so great a crime what doom  
 Shall wait thee. Earth, which with thy kinsman's blood



1278 “Perpetuo;” “in process of time,” Eng. ver.; μεθ' ἡμέρας, LXX. in *Gen. iv. 3*.

1279 Quæ prosata fuerant. But, as Wordsworth remarks on *Gen. iv.*, we do not read that Cain's offerings were first-fruits even.

1280 Quod propter gelida Cain incanduit ira. If this, which is Oehler's and Migne's reading, be correct, the words *gelida* and *incanduit* seem to be intentionally contrasted, unless *incandescere* be used here in a supposed sense of “growing white,” “turning pale.” *Urere* is used in Latin of heat and cold indifferently. *Calida* would, of course, be a ready emendation; but *gelida* has the advantage of being far more startling.

Hath reeked but now, shall to thy hateful hand  
Refuse to render back the cursed seeds  
205 Entrusted her; nor shall, if set with herbs,  
Produce her fruit: that, torpid, thou shalt dash  
Thy limbs against each other with much fear.”.....

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#### 4. A Strain of the Judgment of the Lord.

(Author Uncertain.)<sup>1281</sup>

Who will for me in fitting strain adapt  
Field-haunting muses? and with flowers will grace  
The spring-tide's rosy gales? And who will give  
The summer harvest's heavy stalks mature?  
5 And to the autumn's vines their swollen grapes?  
Or who in winter's honour will commend  
The olives, ever-peaceful? and will ope  
Waters renewed, even at their fountainheads?  
And cut from waving grass the leafy flowers?  
10 Forthwith the breezes of celestial light  
I will attune. Now be it granted me  
To meet the lightsome<sup>1282</sup> muses! to disclose  
The secret rivers on the fluvial top  
Of Helicon,<sup>1283</sup> and gladsome woods that grow  
15 'Neath other star.<sup>1284</sup> And simultaneously  
I will attune in song the eternal flames;  
Whence the sea fluctuates with wave immense:  
What power<sup>1285</sup> moves the solid lands to quake;  
And whence the golden light first shot its rays  
20 On the new world; or who from gladsome clay  
Could man have moulded; whence in empty world<sup>1286</sup>  
Our race could have upgrown; and what the greed  
Of living which each people so inspires;  
What things for ill created are; or what  
25 Death's propagation; whence have rosy wreaths

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1281 The reader is requested to bear in mind, in reading this piece, tedious in its elaborate struggles after effect, that the constant repetitions of words and expressions with which his patience will be tried, are due to the original. It was irksome to reproduce them; but fidelity is a translator's first law.

1282 *Luciferas*.

1283 Helicon is not named in the original, but it seems to be meant.

1284 i.e., in another clime or continent. The writer is (or feigns to be) an African. Helicon, of course, is in Europe.

1285 *Virtus*.

1286 *Sæculo*.