Classic Poetry Series

Caedmon

- 18 poems -

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Caedmon (600 - 670)

Cædmon is the earliest English poet whose name is known. An Anglo-Saxon who cared for the animals and was attached to the double monastery of Streonæshalch (Whitby Abbey) during the abbacy (657–680) of St. Hilda (614–680), he was originally ignorant of "the art of song" but learned to compose one night in the course of a dream, according to the 8th-century monk Bede. He later became a zealous monk and an accomplished and inspirational religious poet.

Cædmon is one of twelve Anglo-Saxon poets identified in medieval sources, and one of only three for whom both roughly contemporary biographical information and examples of literary output have survived. His story is related in the Historia ecclesiastica gentis Anglorum ("Ecclesiastical History of the English People") by Bede who wrote, "[t]here was in the Monastery of this Abbess a certain brother particularly remarkable for the Grace of God, who was wont to make religious verses, so that whatever was interpreted to him out of scripture, he soon after put the same into poetical expressions of much sweetness and humility in English, which was his native language. By his verse the minds of many were often excited to despise the world, and to aspire to heaven."

Cædmon's only known surviving work is Cædmon's Hymn, the nine-line alliterative vernacular praise poem in honour of God which he supposedly learned to sing in his initial dream. The poem is one of the earliest attested examples of Old English and is, with the runic Ruthwell Cross and Franks Casket inscriptions, one of three candidates for the earliest attested example of Old English poetry. It is also one of the earliest recorded examples of sustained poetry in a Germanic language.

Life

Bede's account

The sole source of original information about Cædmon's life and work is Bede's Historia ecclesiastica. According to Bede, Cædmon was a lay brother who cared for the animals at the monastery Streonæshalch (now known as Whitby Abbey). One evening, while the monks were feasting, singing, and playing a harp, Cædmon left early to sleep with the animals because he knew no songs. The impression clearly given by St. Bede is that he lacked the knowledge of how to compose the lyrics to songs. While asleep, he had a dream in which "someone" (quidam) approached him and asked him to sing principium creaturarum, "the beginning of created things." After first refusing to sing, Cædmon subsequently produced a short eulogistic poem praising God, the Creator of heaven and earth.

Upon awakening the next morning, Cædmon remembered everything he had sung and added additional lines to his poem. He told his foreman about his dream and gift and was taken immediately to see the abbess. The abbess and her counsellors asked Cædmon about his vision and, satisfied that it was a gift from God, gave him a new commission, this time for a poem based on "a passage of sacred history or doctrine", by way of a test. When Cædmon returned the next morning with the requested poem, he was ordered to take monastic vows. The abbess ordered her scholars to teach Cædmon sacred history and doctrine, which after a night of thought, Bede records, Cædmon would turn into the most beautiful verse. According to Bede, Cædmon was responsible for a large number of splendid vernacular poetic texts on a variety of Christian topics.

After a long and zealously pious life, Cædmon died like a saint: receiving a premonition of death, he asked to be moved to the abbey's hospice for the terminally ill where, having gathered his friends around him, he expired, after receiving the Holy Eucharist, just before nocturns. Although he is often listed as a saint, this is not confirmed by Bede and it has recently been argued that such assertions are incorrect.

The details of Bede's story, and in particular of the miraculous nature of Cædmon's poetic inspiration, are not generally accepted by scholars as being entirely accurate, but there seems no good reason to doubt the existence of a poet named Cædmon. Bede's narrative has to be read in the context of the Christian belief in miracles, and it shows at the very least that Bede, an educated and intelligent man, believed Cædmon to be an important figure in the history of English intellectual and religious life.

Dates

Bede gives no specific dates in his story. Cædmon is said to have taken holy orders at an advanced age and it is implied that he lived at Streonæshalch at least in part during Hilda's abbacy (657–680). Book IV Chapter 25 of the Historia ecclesiastica appears to suggest that Cædmon's death occurred at about the same time as the fire at Coldingham Abbey, an event dated in the E text of the Anglo-Saxon Chronicle to 679, but after 681 by Bede. The reference to his temporibus 'at this time' in the opening lines of Chapter 25 may refer more generally to Cædmon's career as a poet. However, the next datable event in the Historia ecclesiastica is King Ecgfrith's raid on Ireland in 684 (Book IV, Chapter 26). Taken together, this evidence suggests an active period beginning between 657 and 680 and ending between 679 and 684.

Modern discoveries

The only biographical or historical information that modern scholarship has been able to add to Bede's account concerns the Brittonic origins of the poet's name. Although Bede specifically notes that English was Cædmon's "own" language, the poet's name is of Celtic origin: from Proto-Welsh *Cad?an (from Brythonic *Catumandos). Several scholars have suggested that Cædmon himself may have been bilingual on the basis of this etymology, Hilda's close contact with Celtic political and religious hierarchies, and some (not very close) analogues to the Hymn in Old Irish poetry. Other scholars have noticed a possible onomastic allusion to 'Adam Kadmon' in the poet's name, perhaps suggesting that the entire story is allegorical.

Other medieval sources

No other independent accounts of Cædmon's life and work are known to exist. The only other reference to Cædmon in English sources before the 12th century is found in the 10th century Old English translation of Bede's Latin Historia. Otherwise, no mention of Cædmon is found in the corpus of surviving Old English. The Old English translation of the Historia ecclesiastica does contain several minor details not found in Bede's Latin original account. Of these, the most significant is that Cædmon felt "shame" for his inability to sing vernacular songs before his vision, and the suggestion that Hilda's scribes copied down his verse æt muðe "from his mouth". These differences

are in keeping with the Old English translator's practice in reworking Bede's Latin original, however, and need not, as Wrenn argues, suggest the existence of an independent English tradition of the Cædmon story.

The Heliand

A second, possibly pre-12th century allusion to the Cædmon story is found in two Latin texts associated with the Old Saxon Heliand poem. These texts, the Praefatio (Preface) and Versus de Poeta (Lines about the poet), explain the origins of an Old Saxon biblical translation (for which the Heliand is the only known candidate) in language strongly reminiscent of, and indeed at times identical to, Bede's account of Cædmon's career. According to the prose Praefatio, the Old Saxon poem was composed by a renowned vernacular poet at the command of the emperor Louis the Pious; the text then adds that this poet had known nothing of vernacular composition until he was ordered to translate the precepts of sacred law into vernacular song in a dream. The Versus de Poeta contain an expanded account of the dream itself, adding that the poet had been a herdsman before his inspiration and that the inspiration itself had come through the medium of a heavenly voice when he fell asleep after pasturing his cattle. While our knowledge of these texts is based entirely on a 16th century edition by Flacius Illyricus, both are usually assumed on semantic and grammatical grounds to be of medieval composition. This apparent debt to the Cædmon story agrees with semantic evidence attested to by Green demonstrating the influence of Anglo Saxon biblical poetry and terminology on early continental Germanic literatures.

Sources and analogues

In contrast to his usual practice elsewhere in the Historia ecclesiastica, Bede provides no information about his sources for the Cædmon story. Since a similar paucity of sources is also characteristic of other stories from Whitby Abbey in his work, this may indicate that his knowledge of Cædmon's life was based on tradition current at his home monastery in (relatively) nearby Wearmouth-Jarrow.

Perhaps as a result of this lack of documentation, scholars have devoted considerable attention since the 1830s to tracking down possible sources or analogues to Bede's account. These parallels have been drawn from all around the world, including biblical and classical literature, stories told by the aboriginal peoples of Australia, North America and the Fiji Islands, mission-age accounts of the conversion of the Xhosa in Southern Africa, the lives of English romantic poets, and various elements of Hindu and Muslim scripture and tradition. Although the search was begun by scholars such as Sir Francis Palgrave, who hoped either to find Bede's source for the Cædmon story or to demonstrate that its details were so commonplace as to hardly merit consideration as legitimate historiography, subsequent research has instead ended up demonstrating the uniqueness of Bede's version: as Lester shows, no "analogue" to the Cædmon story found before 1974 parallels Bede's chapter in more than about half its key features; the same observation can be extended to cover all analogues since identified.

Work

General corpus

Bede's account indicates that Cædmon was responsible for the composition of a large oeuvre of vernacular religious poetry. In contrast to Saints Aldhelm and Dunstan, Cædmon's poetry is said to have been exclusively religious. Bede reports that Cædmon "could never compose any foolish or trivial poem, but only those which were concerned with devotion", and his list of Cædmon's output includes work on religious subjects only: accounts of creation, translations from the Old and New Testaments, and songs about the "terrors of future judgment, horrors of hell, ... joys of the heavenly kingdom, ... and divine mercies and judgments." Of this corpus, only his first poem survives. While vernacular poems matching Bede's description of several of Cædmon's later works are found in London, British Library, Junius 11 (traditionally referred to as the "Junius" or "Cædmon" manuscript), the

older traditional attribution of these texts to Cædmon or Cædmon’s influence cannot stand. The poems show significant stylistic differences both internally and with Cædmon’s original Hymn, and there is nothing about their order or content to suggest that they could not have been composed and anthologised without any influence from Bede’s discussion of Cædmon’s oeuvre: the first three Junius poems are in their biblical order and, while Christ and Satan could be understood as partially fitting Bede’s description of Cædmon’s work on future judgment, pains of hell and joys of the heavenly kingdom, the match is not exact enough to preclude independent composition. As Fritz and Day have shown, indeed, Bede’s list itself may owe less to direct knowledge of Cædmon’s actual output than to traditional ideas about the subjects fit for Christian poetry or the order of the catechism. Similar influences may, of course, also have affected the makeup of the Junius volume.

Cædmon's Hymn

The only known survivor from Cædmon's oeuvre is his Hymn . The poem is known from 21 manuscript copies, making it the best-attested Old English poem after Bede's Death Song (with 35 witnesses) and the best attested in the poetic corpus in manuscripts copied or owned in the British Isles during the Anglo-Saxon period. The Hymn also has by far the most complicated known textual history of any surviving Anglo-Saxon poem. It is found in two dialects and five distinct recensions (Northumbrian aelda, Northumbrian eordu, West-Saxon eorðan, West-Saxon ylda, and West-Saxon eorðe), all but one of which are known from three or more witnesses. It is one of the earliest attested examples of written Old English and one of the earliest recorded examples of sustained poetry in a Germanic language. Together with the runic Ruthwell Cross and Franks Casket inscriptions, Cædmon's Hymn is one of three candidates for the earliest attested example of Old English poetry.

There is continuing critical debate about the status of the poem as it is now available to us. While some scholars accept the texts of the Hymn as more or less accurate transmissions of Cædmon's original, others argue that they originated as a back-translation from Bede's Latin, and that there is no surviving witness to the original text.

Manuscript evidence

All copies of Hymn are found in manuscripts of the Historia ecclesiastica or its translation, where they serve as either a gloss to Bede's Latin translation of the Old English poem, or, in the case of the Old English version, a replacement for Bede's translation in the main text of the History. Despite this close connection with Bede's work, the Hymn does not appear to have been transmitted with the Historia ecclesiastica regularly until relatively late in its textual history. Scribes other than those responsible for the main text often copy the vernacular text of the Hymn in manuscripts of the Latin Historia. In three cases, Oxford, Bodleian Library, Laud Misc. 243, Oxford, Bodleian Library, Hatton 43, and Winchester, Cathedral I, the poem is copied by scribes working a quarter-century or more after the main text was first set down. Even when the poem is in the same hand as the manuscript’s main text, there is little evidence to suggest that it was copied from the same exemplar as the Latin Historia: nearly identical versions of the Old English poem are found in manuscripts belonging to different recensions of the Latin text; closely related copies of the Latin Historia sometimes contain very different versions of the Old English poem. With the exception of the Old English translation, no single recension of the Historia ecclesiastica is characterised by the presence of a particular recension of the vernacular poem.

Earliest Text

The oldest known version of the poem is the Northumbrian aelda recension. The surviving witnesses to this text, Cambridge, University Library, Kk. 5. 16 (M) and St. Petersburg, National Library of Russia, lat. Q. v. I. 18 (P), date to at least the mid-8th century. M in particular is traditionally ascribed to

Bede's own monastery and lifetime, though there is little evidence to suggest it was copied much before the mid-8th century.

The following text, first column on the left below, has been transcribed from M (mid-8th century; Northumbria). The text has been normalised to show a line-break between each line and modern word-division. A transcription of the likely pronunciation of the text in the early 8th-century Northumbrian dialect in which the text is written is included, along with a modern English translation.

nu scylun hergan hefaenricaes uard
metudæs maecti end his modgidanc
uerc uuldurfadur swe he uundra gihwaes
eci dryctin or astelidæ
he aerist scop aelda barnum
heben til hrofe haleg scepen.
tha middungeard moncynnæs uard
eci dryctin æfter tiadæ
firum foldu frea allmectig

Now [we] must honour the guardian of heaven,
the might of the architect, and his purpose,
the work of the father of glory — as he the beginning of wonders established, the eternal lord,
He first created for the children of men
heaven as a roof, the holy creator
Then the middle earth, the guardian of mankind
the eternal lord, afterwards appointed
the lands for men, the Lord almighty.

Bede's Latin version runs as follows:

Nunc laudare debemus auctorem regni caelestis, potentiam creatoris, et consilium illius facta Patris gloriae: quomodo ille, cum sit aeternus Deus, omnium miraculorum auctor exstitit; qui primo filiis hominum caelum pro culmine tecti dehinc terram custos humani generis omnipotens creavit.

"Now we must praise the author of the heavenly realm, the might of the creator, and his purpose, the work of the father of glory: as he, who is the eternal God, is the author of all miracles; who first created the heavens as highest roof for the children men, then the earth, almighty guardian of the human race."

Caedmon's Hymn

Nu scylun hergan hefaenricaes uard
metudæs maecti end his modgidanc
uerc uuldurfadur sue he uundra gihuaes
eci dryctin or astelidæ
he aerist scop aelda barnum
heben til hrofe haleg scepen.
tha middungeard moncynnæs uard
eci dryctin æfter tiadæ
firum foldu frea allmectigprimo cantauit Cædmon istud carmen.

Nu scilun herga hefenricæs uard
metudæs mehti and his modgithanc
uerc uuldurfadur sue he uundra gihuæs
eci dryctin or astelidæ.
he ærist scop ældu barnum
hefen to hrofæ halig sceppend
tha middingard moncynn&ealig; s uard
eci dryctin æfter tiadæ
firum foldu frea allmehtig

MODERN ENGLISH TRANSLATION

Now let me praise the keeper of Heaven's kingdom,
The might of the Creator, and his thought,
The work of the Father of glory, how each of wonders
The Eternal Lord established in the beginning.
He first created for the sons of men
Heaven as a roof, the holy Creator,
Then Middle-earth the keeper of mankind,
The Eternal Lord, afterwards made,
The earth for men, the Almighty Lord.

In the beginning Caedmon sang this poem.

Caedmon

Genesis BK I

I

(ll. 1-28) Right is it that we praise the King of heaven, the Lord of hosts, and love Him with all our hearts. For He is great in power, the Source of all created things, the Lord Almighty. Never hath He known beginning, neither cometh an end of His eternal glory. Ever in majesty He reigneth over celestial thrones; in righteousness and strength He keepeth the courts of heaven which were established, broad and ample, by the might of God, for angel dwellers, wardens of the soul. The angel legions knew the blessedness of God, celestial joy and bliss. Great was their glory! The mighty spirits magnified their Prince and sang His praise with gladness, serving the Lord of life, exceeding blessed in His splendour. They knew no sin nor any evil; but dwelt in peace for ever with their Lord. They wrought no deed in heaven save right and truth, until the angel prince in pride walked in the ways of error. Then no longer would they work their own advantage, but turned away from the love of God. They boasted greatly, in their banded strength, that they could share with God His glorious dwelling, spacious and heavenly bright.

(ll. 28-46) Then sorrow came upon them, envy and insolence and pride of the angel who first began that deed of folly, to plot and hatch it forth, and, thirsting for battle, boasted that in the northern borders of heaven he would establish a throne and a kingdom. Then was God angered and wrathful against that host which He had crowned before with radiance and glory. For the traitors, to reward their work, He shaped a house of pain and grim affliction, and lamentations of hell. Our Lord prepared this torture-house of exiles, deep and joyless, for the coming of the angel hosts. Well He knew it lay enshrouded in eternal night, and filled with woe, wrapped in fire and piercing cold, smoke-veils and ruddy flame. And over that wretched realm He spread the brooding terror of torment. They had wrought grievous wrong together against God. Grim the reward they gained!

(ll. 47-77) Fierce of heart, they boasted they would take the kingdom, and easily. But their hope failed them when the Lord, High King of heaven, lifted His hand against their host. The erring spirits, in their sin, might not prevail against the Lord, but God, the Mighty, in His wrath, smote their insolence and broke their pride, bereft these impious souls of victory and power and dominion and glory; despoiled His foes of bliss and peace and joy and radiant grace, and mightily avenged His wrath upon them to their destruction. His heart was hardened against them; with heavy hand He crushed His foes, subdued them to His will, and, in His wrath, drove out the rebels from their ancient home and seats of glory. Our Lord expelled and banished out of heaven the presumptuous angel host. All-wielding God dismissed the faithless horde, a hostile band of woeful spirits, upon a long, long journey. Crushed was their pride, their boasting humbled, their power broken, their glory dimmed. Thenceforth

those dusky spirits dwelt in exile. No cause had they to laugh aloud, but, racked with pangs of hell, they suffered pain and woe and tribulation, cloaked with darkness, knowing bitter anguish, a grim requital, because they sought to strive with God.

(ll. 78-81) Then was there calm as formerly in heaven, the kindly ways of peace. The Lord was dear to all, a Prince among His thanes, and glory was renewed of angel legions knowing blessedness with God.

Caedmon

Genesis BK II

ll. 82-91) The citizens of heaven, the home of glory, dwelt again in concord. Strife was at an end among the angels, discord and dissension, when those warring spirits, shorn of light, were hurled from heaven. Behind them stretching wide their mansions lay, crowned with glory, prospering in grace in God's dominion, a sunny, fruitful land, empty of dwellers, when the accursed spirits reached their place of exile within Hell's prison-walls.

(ll. 92-102) Then our Lord took counsel in the thoughts of His heart how He might people, with a better host, the great creation, the native seats and gleaming mansions, high in heaven, wherefrom these boastful foes had got them forth. Therefore with mighty power Holy God ordained, beneath the arching heavens, that earth and sky and the far-bounded sea should be established, earth-creatures in the stead of those rebellious foes whom He had cast from heaven.

(ll. 103-119) As yet was nought save shadows of darkness; the spacious earth lay hidden, deep and dim, alien to God, unpeopled and unused. Thereon the Steadfast King looked down and beheld it, a place empty of joy. He saw dim chaos hanging in eternal night, obscure beneath the heavens, desolate and dark, until this world was fashioned by the word of the King of glory. Here first with mighty power the Everlasting Lord, the Helm of all created things, Almighty King, made earth and heaven, raised up the sky and founded the spacious land. The earth was not yet green with grass; the dark waves of the sea flowed over it, and midnight darkness was upon it, far and wide.

(ll. 119-134) Then in radiant glory God's holy spirit moved upon the waters with wondrous might. The Lord of angels, Giver of life, bade light shine forth upon the spacious earth. Swiftly was God's word fulfilled; holy light gleamed forth across the waste at the Creator's bidding. Over the seas the Lord of victory divided light from darkness, shadow from radiant light. The Lord of life gave both a name. By the word of God the gleaming light was first called day. And in the beginning of creation was God well pleased. The first day saw the dark and brooding shadows vanish throughout the spacious earth.

Caedmon

Genesis BK III

(ll. 135-143) The day departed, hasting over the dwellings of earth. And after the gleaming light the Lord, our maker, thrust on the first of evenings. Murky gloom pressed hard upon the heels of day; God called it night. Our Lord sundered them, one from the other; and ever since they follow out the will of God to do it on the earth.

(ll. 143-153) Then came a second day, light after darkness. And the Lord of life ordained a pleasant firmament amid the waters. Our Lord sundered the seas and established the heavens. By His word the King, Almighty God, raised them above the earth. The waters were divided under the heavens by His holy might; the waters were sundered from the waters, under the firmament.

(ll. 154-168) Then came hasting over the earth the third fair morning. Not yet were the wide ways and spacious tracts useful unto God, but the land lay covered by the deep. The Lord of angels, by His word, commanded that the waters come together, which now beneath the heavens hold their course and place ordained. Then suddenly, wide-stretching under heaven, lay the sea, as God gave bidding. The great deep was sundered from the land. The Warden of life, the Lord of hosts, beheld the dry ground far outspread. And the King of glory called it earth.
For the ocean-billows and the wide-flung sea He set a lawful path and lettered them....

((LACUNA -- two to three leaves missing))

Caedmon

Genesis BK IV

ll. 169-191) ....It did not seem good to the Lord of heaven that Adam should longer be alone as warden and keeper of this new Paradise. Wherefore the King, Almighty God, wrought him an helpmeet; the Author of life made woman and brought her unto the man whom He loved. He took the stuff of Adam's body, and secretly drew forth a rib from his side. He was fast asleep in peaceful slumber; he knew no pain nor any pang; there came no blood from out the wound, but the Lord of angels drew forth from his body a growing rib, and the man was unhurt. Of this God fashioned a lovely maid, breathing into her life and an eternal soul. They were like unto the angels. The bride of Adam was a living spirit. By God's might both were born into the world in the loveliness of youth. They knew no sin nor any evil, but in the hearts of both there burned the love of God.

(ll. 192-195) Then the Gracious King, Lord of all human kind, blessed these two, male and female, man and wife, and spake this word:

(ll. 196-205) "Be fruitful and multiply, and fill the green earth with your seed and increase, sons and daughters. And ye shall have dominion over the salt sea, and over all the world. Enjoy the riches of earth, the fish of the sea, and the fowls of the air. To you is given power over the herds which I have hallowed, and the wild beasts, and over all living things that move upon the earth; all living things, which the depths bring forth throughout the sea, shall be subject unto you."

((LACUNA -- One or more leaves missing))

(ll. 206-234) And our Lord beheld the beauty of His works and the abundance of all fruits of this new creation: Paradise lay pleasant and inviting, filled with goodly store and endless blessings. Bountifully a running stream, a welling spring, watered that pleasant land. Not yet did clouds, dark with wind, carry the rains across the spacious earth; nathless the land lay decked with increase. Out from this new Paradise four pleasant brooks of water flowed. All were divisions of one beauteous stream, sundered by the might of God when He made the earth, and sent into the world. And one of these the mortal dwellers of earth called Pison, which compasseth the land of Havilah about with shining waters. And in that land, as books tell us, the sons of men from far and near find out the best of gold and precious gems. And the second floweth round about the land and borders of the Ethiopians, a spacious kingdom. Its name is Gihon. The third is Tigris, whose abundant stream lieth about the limits of Assyria. Likewise also the fourth, which now through many a folk-land men call Euphrates....

((LACUNA -- At least one, possibly two, leaves missing))

Caedmon

Genesis BK IX

ll. 438-441) I will let him sit next me, whoever shall return to hell proclaiming that they have set at naught, by word and deed, the counsels of the King of heaven and been displeasing to the Lord."

((LACUNA -- Section missing of indeterminate length.))

Caedmon

Genesis BK V

(ll. 235-236) "...Eat freely of the fruit of every other tree.
From that one tree refrain. Beware of its fruit. And ye shall
know no dearth of pleasant things."

(ll. 237-245) Eagerly they bowed them down before the King of heaven, and gave Him thanks for all, for His teachings and counsels. And He gave them that land to dwell in. Then the Holy Lord, the Steadfast King, departed into heaven. And the creatures of His hand abode together on the earth. They had no whit of care to grieve them, but only to do the will of God for ever. Dear were they unto God as long as they would keep His holy word.

Caedmon

Genesis BK VI

(ll. 246-260) The Holy Lord, All-wielding God, with mighty hand had wrought ten angel-orders in whom He trusted well, that they would do Him service, and work His will. Therefore God gave them reason, with His own hands shaped them, and established them in bliss. But one He made so great and strong of heart, He let him wield such power in heaven next unto God, so radiant-hued He wrought him, so fair his form in heaven which God had given, that he was like unto the shining stars. He should have sung his Maker's praise, and prized his bliss in heaven. He should have thanked his Lord for the great boon He showered on him in the heavenly light, and let him long enjoy. But he turned him to a worse thing, and strove to stir up strife against the Highest Lord of heaven, who sitteth on the throne of glory.

(ll. 261-276) Dear was he to our Lord. Nor could it long be hid from God that pride was growing in His angel's heart. He set himself against his Leader, scoffed at God with boasting, and would not serve Him. He said his form was beautiful and bright, gleaming and fair of hue. Nor could he find it in his heart to serve the Lord God, or be subject to Him. It seemed to him that he had greater strength and larger following than Holy God might have. Many words the angel spake in his presumption. By his own power alone he thought to build a stronger throne and mightier in heaven. He said his heart was urging him to toil, to build a stately palace in the north and west. He said he doubted in his heart if he would still be subject unto God:

(ll. 277-291) "Why should I slave?" quoth he. "I need not serve a master. My hands are strong to work full many a wonder. Power enough have I to rear a goodlier throne, a higher in the heavens.

Why should I fawn for His favour, or yield Him such submission? I may be God as well as He! Brave comrades stand about me; stout-hearted heroes who will not fail me in the fray. These valiant souls have chosen me their lord. With such peers one may ponder counsel, and gain a following. Devoted are these friends and faithful-hearted; and I may be their lord and rule this realm. It seemeth no wise right to me that I should cringe a whit to God for any good. I will not serve Him longer."

(ll. 292-298) Now when God had heard all this, how His angel was beginning to make presumptuous head against his Leader, speaking rash words of insolence against his Lord, needs must he make atonement for that deed, endure the woe of strife, and bear his punishment, most grievous of all deaths. And so doth every man who wickedly thinketh to strive with God, the Lord of might.

(ll. 299-319) Then Almighty God, High Lord of heaven, was filled with wrath, and hurled him from his lofty throne. He had gained his Master's hate, and lost His favour. God's heart was hardened against him. Wherefore he needs must sink into the pit of torment because he strove against the Lord of heaven. He

banished him from grace and cast him into hell, into the deep abyss where he became a devil. The Fiend and all his followers fell from heaven; three nights and days the angels fell from heaven into hell. God changed them all to devils. Because they heeded not His deed and word, therefore Almighty God hurled them into darkness, deep under earth, crushed them and set them in the mirk of hell. There through the never-ending watches of the night the fiends endure an unremitting fire. Then at the dawn cometh an east wind, and bitter frost, ever a blast of fire or storm of frost. And each must have his share of suffering wrought for his punishment. Their world was changed when God filled full the pit of hell with His foes!

(ll. 320-322) But the angels who kept their faith with God dwelt in the heights of heaven.

Caedmon

Genesis BK VII

(ll. 322-336) The other fiends who waged so fierce a war with God lay wrapped in flames. They suffer torment, hot and surging flame in the midst of hell, broad-stretching blaze of fire and bitter smoke, darkness and gloom, because they broke allegiance unto God. Their folly and the angel's pride deceived them. They would not heed the word of God. Great was their punishment! They fell, through folly and through pride, to fiery depths of flame in hell. They sought another home devoid of light and filled with fire -- a mighty flaming death. The fiends perceived that through the might of God, because of their presumptuous hearts and boundless insolence, they had won a measureless woe.

(ll. 337-355) Then spake their haughty king, who formerly was fairest of the angels, most radiant in heaven, beloved of his Leader and dear unto his Lord, until they turned to folly, and Almighty God was moved to anger at their wantonness, and hurled him down to depths of torment on that bed of death. He named him with a name, and said their leader should be called from thenceforth Satan. He bade him rule the black abyss of hell in place of striving against God. Satan spake -- who now must needs have charge of hell and dwell in the abyss -- in bitterness he spake who once had been God's angel, radiant-hued in heaven, until his pride and boundless arrogance betrayed him, so that he would not do the bidding of the Lord of hosts. Bitterness was welling in his heart; and round him blazed his cruel torment. These words he spake:

(ll. 355-367) "This narrow place is little like those other realms we knew, on high in heaven, allotted by my Lord, though the Almighty hath not granted us to hold our state, or rule our kingdom. He hath done us wrong to hurl us to the fiery depths of hell, and strip us of our heavenly realm. He hath ordained that human kind shall settle there. That is my greatest grief that Adam -- wrought of earth -- should hold my firm-set throne and live in joy, while we endure this bitter woe in hell.

(ll. 368-388) "Alas! could I but use my hands and have my freedom for an hour, one winter hour, then with this host I would -- But bands of iron crush me down, the bondage of my chains is heavy. I am stripped of my dominion. Firmly are hell's fetters forged upon me. Above me and below a blaze of fire! Never have I seen a realm more fatal -- flame unassuaged that surges over hell. Ensnaring links and heavy shackles hold me. My ways are trammelled up; my feet are bound; my hands are fastened. Closed are the doors of hell, the way cut off. I may not escape out of my bonds, but mighty gyves of tempered iron, hammered hot, press hard upon me. God hath set His foot upon my neck. So I know the Lord of hosts hath read the purpose of my heart, and knew full well that strife would grow between our host and Adam over the heavenly realm, had I the freedom of my hands.

Caedmon

Genesis BK XI

ll. 442-460) Then God's enemy began to make him ready, equipped in war-gear, with a wily heart. He set his helm of darkness on his head, bound it full hard, and fastened it with clasps. Many a crafty speech he knew, many a crooked word. Upward he beat his way and darted through the doors of hell. He had a ruthless heart. Evil of purpose he circled in the air, cleaving the flame with fiendish craft. He would fain ensnare God's servants unto sin, seduce them and deceive them that they might be displeasing to the Lord. With fiendish craft he took his way until he came on Adam upon earth, the finished handiwork of God, full wisely wrought, and his wife beside him, loveliest of women, performing many a goodly service since the Lord of men appointed them His ministers.

(ll. 460-477) And by them stood two trees laden with fruit and clothed with increase. Almighty God, High King of heaven, had set them there that the mortal sons of men might choose of good and evil, weal and woe. Unlike was their fruit! Of the one tree the fruit was pleasant, fair and winsome, excellent and sweet. That was the tree of life. He might live for ever in the world who ate of that fruit, so that old age pressed not heavily upon him, nor grievous sickness, but he might live his life in happiness for ever, and have the favour of the King of heaven here on earth. And glory was ordained for him in heaven, when he went hence.

(ll. 478-495) The other tree was dark, sunless, and full of shadows: that was the tree of death. Bitter the fruit it bore! And every man must know both good and evil; in this world abased he needs must suffer, in sweat and sorrow, who tasted of the fruit that grew upon that tree. Old age would rob him of his strength and joy and honour, and death take hold upon him. A little time might he enjoy this life, and then seek out the murky realm of flame, and be subject unto fiends. There of all perils are the worst for men for ever. And that the evil one knew well, the wily herald of the fiend who fought with God. He took the form of a serpent, coiled round the tree of death by devil's craft, and plucked the fruit, and turned aside again where he beheld the handiwork of the King of heaven. And the evil one in lying words began to question him:

(ll. 496-506) "Hast thou any longing, Adam, unto God? His service brings me hither from afar. Not long since I was sitting at His side. He sent me forth upon this journey to bid thee eat this fruit. He said thy strength and power would increase, thy mind be mightier, more beautiful thy body, and thy form more fair. He said thou wouldest lack no good thing on the earth when thou hast won the favour of the King of heaven, served thy Lord with gladness, and deserved His love.

(ll. 507-521) "In the heavenly light I heard Him speaking of thy life, praising thy words and works. Needs must thou do His

bidding which His messengers proclaim on earth. Broad-stretching are the green plains of the world, and from the highest realms of heaven God ruleth all things here below. The Lord of men will not Himself endure the hardship to go upon this journey, but sendeth His ministers to speak with thee. He sendeth tidings unto thee to teach thee wisdom. Do His will with gladness! Take this fruit in thy hand; taste and eat. Thy heart shall grow more roomy and thy form more fair. Almighty God, thy Lord, sendeth this help from heaven."

(ll. 522-546) And Adam, first of men, answered where he stood on earth: "When I heard the Lord, my God, speaking with a mighty voice, He bade me dwell here keeping His commandments, gave me this woman, this lovely maid, bade me take heed and be not tempted to the tree of death and utterly beguiled, and said that he who taketh to his heart one whit of evil shall dwell in blackest hell. Though thou art come with lies and secret wiles, I know not that thou art an angel of the Lord from heaven. Lo! I cannot understand thy precepts, thy words or ways, thy errand or thy sayings. I know what things our Lord commanded when I beheld Him nigh at hand. He bade me heed His word, observe it well, and keep His precepts. Thou art not like to any of His angels that ever I have seen, nor hast thou showed me any token that my Lord hath sent of grace and favour. Therefore I cannot hearken to thy teachings. Get thee hence! I have my faith set firm upon Almighty God, who with His own hands wrought me. From His high throne He giveth all good things, and needeth not to send His ministers."

Caedmon

Genesis BK XIII

ll. 684-703) Long she pled, and urged him all the day to that dark deed, to disobey their Lord's command. Close stood the evil fiend, inflaming with desire, luring with wiles, and boldly tempting him. The fiend stood near at hand who on that fatal mission had come a long, long way. He planned to hurl men down to utter death, mislead them and deceive them, that they might lose the gift of God, His favour and their heavenly realm. Lo! well the hell-fiend knew they must endure God's anger and the pains of hell, suffer grim misery and woe, since they had broken God's commandment, when with his lying words he tricked the beauteous maid, fairest of women, unto that deed of folly, so that she spake according to his will; and aided her in tempting unto evil the handiwork of God.

(ll. 704-716) Over and over the fairest of women pled with Adam, until she began to incline his heart so that he trusted the command the woman laid upon him. All this she did with good intent, and knew not that so many evils, such grim afflictions, would come upon mankind, when she was moved to hearken to the counsels of the evil herald; but she hoped to win God's favour by her words, showing such token and such pledge of truth unto the man, that the mind of Adam was changed within his breast, and his heart began to bend according to her will.

(ll. 717-726) From the woman he took both death and hell, although it did not bear these names, but bore the name of fruit.

The sleep of death and fiends' seduction; death and hell and exile and damnation -- these were the fatal fruit whereon they feasted. And when the apple worked within him and touched his heart, then laughed aloud the evilhearted fiend, capered about, and gave thanks to his lord for both:

(ll. 726-749) "Now have I won thy promised favour, and wrought thy will! For many a day to come is man undone, Adam and Eve! God's wrath shall be heavy upon them, for they have scorned His precepts and commandments. Wherefore they may no longer hold their heavenly kingdom, but they must travel the dark road to hell. Thou needest not feel sorrow in thy heart, as thou liest in thy bonds, nor mourn in spirit that men should dwell in heaven above, while we now suffer misery and pain in realms of darkness, and through thy pride have lost our high estate in heaven and goodly dwellings. God's anger was kindled against us because in heaven we would not bow our heads in service before the Holy Lord. It pleased us not to serve Him. Then was God moved to wrath and hard of heart, and drove us into hell; cast a great host into hell-fire, and with His hands prepared again in heaven celestial thrones, and gave that kingdom to mankind.

(ll. 750-762) "Blithe be thy heart within thy breast! For here to-day are two things come to pass: the sons of men shall lose their heavenly kingdom, and journey unto thee to burn in flame;

also heart-sorrow and affliction are visited on God. Whatever death we suffer here is now repaid on Adam in the wrath of God and man's damnation and the pangs of death. Therefore my heart is healed, my soul untrammelled in my breast. All our injuries are now avenged, and all the evil that we long have suffered. Now will I plunge again into the flame, and seek out Satan, where he lieth in hell's shadows, bound with chains."

(ll. 762-769) Then the foul fiend sank downward to the wide-flung flames and gates of hell wherein his lord lay bound. But Adam and Eve were wretched in their hearts; sad were the words that passed between them. They feared the anger of the Lord their God; they dreaded the wrath of the King of heaven. They knew that His command was broken.

(ll. 770-790) The woman mourned and wept in sorrow (she had forfeited God's grace and broken His commandment) when she beheld the radiance disappear which he who brought this evil on them had showed her by a faithless token, that they might suffer pangs of hell and untold woe. Wherefore heartsorrow burned within their breasts. Husband and wife they bowed them down in prayer, beseeching God and calling on the Lord of heaven, and prayed that they might expiate their sin, since they had broken God's commandment. They saw that their bodies were naked. In that land they had as yet no settled home, nor knew they aught of pain or sorrow; but they might have prospered in the land if they had done God's will. Many a rueful word they uttered, husband and wife together. And Adam spake unto Eve and said:

(ll. 791-820) "O Eve! a bitter portion hast thou won us! Dost thou behold the yawning gulf of hell, sunless, insatiate? Thou mayest hear the groans that rise therefrom! The heavenly realm is little like that blaze of fire! Lo! fairest of all lands is this, which we, by God's grace, might have held hadst thou not hearkened unto him who urged this evil, so that we set at naught the word of God, the King of heaven. Now in grief we mourn that evil mission! For God Himself bade us beware of sin and dire disaster. Now thirst and hunger press upon my heart whereof we formerly were ever free. How shall we live or dwell now in this land if the wind blow from the west or east, south or north, if mist arise and showers of hail beat on us from the heavens, and frost cometh, wondrous cold, upon the earth, or, hot in heaven, shineth the burning sun, and we two stand here naked and unclothed? We have no shelter from the weather, nor any store of food. And the Mighty Lord, our God, is angry with us. What shall become of us? Now I repent me that I prayed the God of heaven, the Gracious Lord, and of my limbs He wrought thee for my helpmeet, since thou hast led me unto evil and the anger of my Lord. Well may I repent to all eternity that ever I beheld thee with mine eyes!"

Caedmon

Genesis BK XIX

(ll. 1167-1180) And after Cainan Mahalaleel possessed the land and treasure many a year. The prince lived five-and-sixty winters, and begat a son. An heir was born unto his house, and his kinsmen called him Jared, as I have heard. Mahalaleel lived long, enjoying bliss on earth, the joys of men, and worldly treasure. And all the years of Mahalaleel were eight hundred five-and-ninety winters, and he died, and gave the land and rule unto his son.

(ll. 1180-1196) A long time Jared dealt out gold to men. He was a righteous prince, a noble earl, dear to his kinsmen He lived an hundred five-and-sixty winters in the world, and, when her time was come, his wife brought forth her first-born, a goodly son. And his name was Enoch. Eight hundred years his father lived, and increased his tribe. And all the years of Jared were nine hundred five-and-sixty winters, and he died, and gave the land and rule unto his son, the wise and well-loved prince.

(ll. 1197-1217) And Enoch ruled the folk, led them in ways of peace, and no wise let his sway and power lessen, while he was lord over his kinsmen. Now Enoch prospered and increased his tribe three hundred years. And God, the Lord of heaven, was gracious unto him! In his natural body he entered into heavenly joy and the glory of God, dying no mortal death as men do here, the young and old, what time God taketh from them wealth and substance and earthly treasure and their life; but with the King of angels he departed still alive out of this fleeting life, in the same vestments which his soul received before his mother bare him. He left the people to his eldest son. And all the years of Enoch were three hundred five-and-sixty winters, and he died.

(ll. 1217-1224) Then Methuselah held sway among his kinsmen, and longest of all men enjoyed the pleasures of this world. He begat a multitude of sons and daughters before his death. And all the years of Methuselah were nine hundred and seventy winters, and he died.

(ll. 1224-1236) And Lamech, his son, succeeded him and kept the treasure. Long time he ruled the land. He lived an hundred and two winters, and begat children. And the lord and leader of the folk lived five hundred five-and-ninety years, enjoying many winters under heaven, ruling the folk with wisdom. And Lamech increased his tribe, begetting sons and daughters. He called the name of the first-born Noah; and Noah ruled the land after the death of Lamech.

(ll. 1237-1247) Now Noah, the lord of men, lived five hundred winters, as the books say, and begat children. The first-born son of Noah was Shem, and the second Ham, and the third Japheth. And the folk grew in number under heaven, and the multitude of the race of men increased throughout the earth. The tribe of Seth, the well-loved prince, was still exceeding dear to God, and

blessed in His love!

Caedmon

Genesis BK XV

(ll. 872-881) And straightway God made answer unto him: "Tell me, My son, why stealest thou away into the darkness with shame? Thou didst not formerly feel shame before Me, but only joy. Wherefore art thou humbled and abashed, knowing sorrow, covering thy body with leaves, sad of heart and wretched in thy woe, saying thou needest clothing, except thou hast eaten of the fruit of the tree which I forbade thee?"

(ll. 882-886) And Adam again made answer: "My Lord! this woman, this lovely maid, gave me the fruit into my hand, and I took it in trespass against Thee. And now I clearly bear the token upon me and know the more of sorrow."

(ll. 887-895) Then Almighty God questioned Eve: "Of what avail, My daughter, were My abundant blessings, the new-created Paradise and pleasant growing things, that thou shouldest stretch thy hands with yearning unto the tree, and pluck the apples growing on its boughs, and eat the deadly fruit in trespass against Me, and give to Adam, when by My word it was forbidden to you both?"

(ll. 895-902) And the lovely woman, put to shame, made answer: "The serpent, the deadly snake, with fair words tempted me, and eagerly enticed me to that deed of sin and evil appetite, until I basely did the deed and wrought the wrong, despoiled the tree within the wood, as was not right, and ate the fruit."

(ll. 903-905) Then our Saviour, the Almighty Lord, decreed unto the serpent, the guilty snake, an endless wandering, and said:

(ll. 906-917) "All thy life upon thy belly shalt thou go to and fro upon the fields of the broad earth, accursed, so long as life and spirit dwell within thee. Dust shalt thou eat all the days of thy life for the grievous evil thou hast wrought. The woman shall loathe and hate thee under heaven. Her foot shall crush thy head, and thou shalt bruise her heel anew. There shall be strife between your seed for ever, while the world standeth under heaven. Now thou knowest clearly, thou foul tempter, what thy life shall be."

Caedmon

Genesis BK XVI

(ll. 918-924) And unto Eve God spake in wrath: "Turn thee from joy! Thou shalt live under man's dominion, sore smitten with fear before him. With bitter sorrow shalt thou expiate thy sin, waiting for death, bringing forth sons and daughters in the world with grief and tears and lamentation."

(ll. 925-938) And on Adam the Eternal God, Author of life, pronounced an evil doom: "Thou shalt seek another home, a joyless dwelling. Naked and needy shalt thou suffer exile, shorn of thy glory. Thy soul and body shall be cleft asunder. Lo! thou hast sinned a grievous sin. Therefore shalt thou labour, winning thy portion on the earth by toil, eating thy bread in the sweat of thy brow while thou dwellest here, until that grim disease, which first thou tasted in the apple, shall grip hard at thy heart. So shalt thou die."

(ll. 939-951) Lo! now we know how our afflictions came upon us, and mortal misery! Then the Lord of glory, our Creator, clothed them with garments, and bade them cover their shame with their first raiment. He drove them forth from Paradise into a narrower life. By God's command a holy angel, with a sword of fire, closed fast that pleasant home of peace and joy behind them. No wicked, sinful man may walk therein, but the warden has strength and power, dear unto God in virtue, who guards that life of glory.

(ll. 952-964) Yet the Almighty Father would not take away from Adam and from Eve, at once, all goodly things, though He withdrew His favour from them. But for their comfort He left the sky above them adorned with shining stars, gave them wide-stretching fields, and bade the earth and sea and all their teeming multitudes to bring forth fruits to serve man's earthly need. After their sin they dwelt in a realm more sorrowful, a home and native land less rich in all good things than was their first abode, wherefrom He drove them out after their sin.

(ll. 965-987) Then, according to the word of God, Adam and Eve begat children, as God had bidden. To them were born two goodly sons, Abel and Cain: the books tell us how these brothers, first of toilers, gained wealth and goods and store of food. One, the first-born, tilled the fields; the other aided with his father's cattle; and after many days they both brought offerings to God. The Prince of angels, Lord of every creature, lifted up His eyes on Abel's offering and would not look upon the gift of Cain. And the heart of Cain was bitter; wrath shook his soul, and envy burned within him. Then with his hands Cain wrought a deed of shame, struck down his brother Abel, and poured his blood upon the ground. The earth drank in his blood poured out in murder.

(ll. 987-1001) After that mortal blow came woe and tribulation. From that shoot grew more and more a deadly bitter fruit, and the boughs of sin stretched far and wide among the nations;

grievously the twigs of evil touched the sons of men (and do so yet), and from them grew broad blades of wickedness. With lamentation must we tell that tale of evil fate, not without cause. Grievous the ruin the lovely woman wrought us by that first of sins that ever men on earth had sinned against their Maker since Adam first was filled with breath from the mouth of God.

Caedmon

Genesis BK XVII

(ll. 1002-1005) Then the Lord of glory spake unto Cain, and asked where Abel was. Quickly the cursed fashioner of death made answer unto Him:

(ll. 1006-1008) "I know not the coming or going of Abel, my kinsman, his lot or portion; I was not my brother's keeper."

(ll. 1008-1021) And the Gracious Spirit, Lord of angels, made answer unto him: "Why hast thou slain that faithful man thy brother in thy wrath, and his blood calleth and crieth unto Me? Accursed for ever, driven into exile, thou shalt be punished for this deed of death! The earth shall not yield thee of her pleasant fruits for thy daily need, but by thy hands her soil is stained with holy blood. Therefore the green earth shall withhold from thee her beauty and her delights. In sadness and dishonour shalt thou depart from thy home, because thou hast slain thy brother, Abel. Loathed of thy kinsmen, an exile and a fugitive, shalt thou wander on the face of the earth."

(ll. 1022-1035) And Cain made answer unto Him: ...."I need not look for pity in this world, High King of heaven, for I have lost Thy love and favour and goodwill. Weary the ways my feet must wander, in dread of woe, whenever one shall meet me in my guilt, near or far, and by his hate remind me of my brother's death. I shed his blood and poured his life-blood on the ground. From this day hast Thou cut me off from good! Thou scourgest me from home! Some cruel foe shall slay me. And I must needs go forth, accursed, from Thy sight, O Lord!"

(ll. 1036-1043) And the Lord of victory said unto him: "Thou needest not yet dread death, nor the pangs of death, though thou shalt wander, far from kinsmen, with thy doom upon thee. If any man shall slay thee with his hands, on him shall fall a seven-fold vengeance, and torment for that deed of sin."

(ll. 1043-1054) And God, the Lord of glory, set a mark upon him and a token, lest any foe from far or near should dare to lift his hand against him; and He bade him go forth in his guilt from mother and kinsmen and from all his tribe. Then with despairing heart, a friendless exile, Cain departed out of the sight of God, and chose a home and dwelling in the eastern lands, far from his father's house; and there a comely maiden bare him children after his kind.

(ll. 1055-1073) Enoch was first-born of the sons of Cain. He built a city with his kinsmen, the first of all those strongholds under heaven which sword-girt men established; and in the city sons were born to him. Irad was first-born of the sons of Enoch; and he begat children, and all the tribe and race of Cain increased. And after Irad Mahalaleel was warden of the treasure, in his father's stead, until he died. Then Methusael dispensed the treasure to his brothers and his kinsmen, man for man, till,

full of many years, he died.

(ll. 1073-1081) And at his father's death Lamech succeeded to the treasure and the household goods. Two wives bare children to him in his home, Adah and Zillah. Now one of the sons of Lamech was called Jabal; and he was first of all men by his skill to stir the harp to music and its strings to song.

Caedmon

Genesis BK XVIII

(ll. 1082-1089) And there was also in that tribe another son of Lamech, called Tubal Cain, a smith skilled in his craft. He was the first of all men on the earth to fashion tools of husbandry; and far and wide the city-dwelling sons of men made use of bronze and iron.

(ll. 1090-1103) Then to his two beloved wives, Adah and Zillah, Lamech rehearsed a tale of shame: "I have struck down a kinsman unto death! I have defiled my hands with the blood of Cain! I smote down Enoch's father, slayer of Abel, and poured his blood upon the ground. Full well I know that for that mortal deed shall come God's seven-fold vengeance. With fearful torment shall my deed of death and murder be requited, when I go hence."

(ll. 1104-1111) Then another son was born to Adam in Abel's stead; and his name was Seth. He was a righteous son and blessed, a solace to his parents, his father and mother, Adam and Eve. And he filled the place of Abel in the world. Then Adam spake, the first of men:

(ll. 1111-1116) "The eternal God of victory, the Lord of life, hath vouchsafed me another son in place of my beloved whom Cain slew. So our Lord hath stilled the sorrow of my heart. To Him be thanks!"

(ll. 1117-1127) Now, when Adam begat another son to be his heir, that sturdy man had lived an hundred and thirty winters of this life in the world. The writings tell us that Adam increased his tribe on earth, begetting sons and daughters eight hundred years.

And all the years of Adam were nine hundred and thirty winters, and he died.

(ll. 1128-1142) And Seth succeeded Adam: at his father's death the well-loved son possessed the treasure, and took himself a wife. And Seth lived an hundred and five winters in the world and increased his tribe, begetting sons and daughters. Enos was first-born of the sons of Seth; and he was first of all the sons of men to call upon the name of God since Adam, first a living spirit, set foot on the green earth. Seth prospered, eight hundred and seven winters begetting sons and daughters. And all the years of Seth were nine hundred and twelve winters, and he died.

(ll. 1143-1154) And after he went hence, and the earth received the body of seed-bearing Seth, Enos was warden of the heritage. Dear was he unto God! He lived for ninety winters in the world, and begat children. And Cainan was first-born of the sons of Enos. Eight hundred and fifteen winters the man of wisdom lived, at peace with God, begetting sons and daughters. And all the years of Enos were nine hundred and five winters, and he died.

(ll. 1155-1166) And after Enos Cainan ruled the tribe as lord and leader. He lived seventy winters, and begat a son. An heir was born unto his house, and his name was Mahalaleel. Eight hundred and forty winters Cainan lived, and increased his tribe. And all the years of the son of Enos were nine hundred and ten winters, and he died, and his appointed days beneath the heavens were fulfilled.

Caedmon

Genesis BK XX

(ll. 1248-1254) Then the sons of God began to take them wives from the tribe of Cain, a cursed folk, and the sons of men chose them wives from among that people, the fair and winsome daughters of that sinful race, against the will of God. Then the Lord of heaven lifted up His voice in wrath against mankind, and said:

(ll. 1255-1262) "Lo! I have not been unmindful of the sons of men, but the tribe of Cain hath sorely angered Me. The sons of Seth have stirred My wrath against them; they have taken them wives from among the daughters of My foes. Woman's beauty and woman's grace and the eternal fiend have taken hold upon this people who dwelt of old in peace."

(ll. 1263-1284) An hundred and twenty numbered winters in the world that fated folk were busied in evil. Then the Lord resolved to punish those faithless spirits, and slay the sinful giant sons, undear to God, those huge, unholy scathers, loathsome to the Lord. The King of victory beheld how great was the wickedness of men on earth, and saw that they were bold in sin and full of wiles. He resolved to bring destruction on the tribes of men, and smite mankind with heavy hand. It repented Him exceedingly that He had made man, and the first of men, when He created Adam. He said that for the sins of men He would lay waste the earth, and all that was upon the earth, destroying every living thing that breathed the breath of life. All this would the Lord destroy in the days that were coming on the sons of men.

(ll. 1285-1295) But Noah, the son of Lamech, was good and dear to God, exceeding blessed, just and meek. And the Lord knew that virtue flourished in the heart of Noah. Wherefore God, the Holy Lord of every creature, spake unto Noah, declaring His wrath and vengeance on the sons of men. For He saw that the earth was full of wickedness, and its broad and fertile meadows filled with sin and defiled with uncleanness. And the Lord our God spake unto Noah, and said:

(ll. 1296-1313) "I will destroy this people with a flood, man and every living thing that the air and the seas bring forth and nourish, birds of the air and beasts of the field. But thou, and thy sons with thee, shall have mercy when the black waters, the dark, destroying floods, shall overwhelm the hosts of sinful men.

Begin to build thee a ship, a mighty seahouse, and in it make abiding-room for many, and set a rightful place for every tribe of earth. Build floors within the ark, dividing it in stories. And thou shalt build it three hundred cubits long and fifty cubits wide and thirty cubits high, and fasten it firmly against the might of the waves. And thou shalt take within the ark the seed of every living thing, and the offspring of all flesh upon the earth. And the ark must hold them all."

(ll. 1314-1319) And Noah did according as God commanded him. He hearkened unto the Holy King of heaven, and began straightway to build the ark, a mighty sea-chest. And unto his kinsmen he proclaimed destruction coming upon men, and bitter vengeance. And they heeded him not.

(ll. 1320-1326) Then after many winters the Faithful Lord beheld the greatest of ocean-houses, Noah's vessel, towering up, made tight with the best of pitch within and without against the floods. And it was best of all its kind, growing more hard the more the rough waves and the black sea-streams beat up against it.

Caedmon

Genesis BK XXI

l. 1327) Then our Lord said unto Noah:

(ll. 1328-1355) "I give thee My pledge, dearest of men, that thou mayest go thy way, thou and the seed of every living thing which thou shalt ferry through the deep water for many a day in the bosom of the ship. Lead on board the ark, as I bid thee, thy household, thy wife and thy three sons, and thy sons' wives with thee. And take within that sea-home seven of every kind of living thing that serve as food for men, and two of every other kind. Likewise of all the fruits of the earth take food for the company upon thy ship, who with thee shall be saved from the flood! Care well for every creature until I shall cause food to grow again beneath the heavens for the survivors of the ocean floods. Depart now with thy household and thy host of guests, embarking on the ship. I know that thou art good, and of a steadfast mind. Thou art worthy of grace and mercy, thou and thy children. Lo! for seven nights I shall let the rains descend upon the face of the broad earth. Forty days will I visit My wrath upon men, with a deluge destroying the riches of the world and the tribes of men, save what shall be upon the ark when the black floods begin to rise."

(ll. 1356-1371) And Noah departed, as the Lord commanded, embarking his household upon the ark, leading up his sons into the ship, and their wives with them. All that Almighty God would have for seed went in under the roof of the ark unto their food-giver, even according as the Mighty Lord of hosts gave bidding by His word. And the Warden of that heavenly kingdom, the God of victories, locked the door of the ocean-house behind him with His hands, and our Lord blessed all within the ark with His blessing. Now Noah, the son of Lamech, had lived six hundred winters, wise and full of years, when he went up with the young men, his beloved sons, into the ark, as God gave bidding.

(ll. 1371-1399) Then the Lord sent the rains from heaven, and caused the black sea-streams to roar, and the fountains of the deep to overflow the world. The seas surged up over the barriers of the shore. Mighty in His wrath was He who rules the waters! And He overwhelmed and covered the mortal sons of sin with a black deluge, laying waste the native land and homes of men. God visited their offences upon them. Forty days and forty nights the sea laid hold on that doomed folk. Dire was that disaster and deadly unto men. The stormy surges of the King of glory quenched the life from out the bodies of that sinful host. The flood, raging beneath the heavens, covered over all high hills throughout the spacious earth, and lifted up the ark from the earth upon the bosom of the waters, and all within the ark, whom the Lord our God had blessed when He locked the door of the ship. Then far and wide that best of ocean-houses and its burden floated beneath the heavens over the compass of the sea. The raging terrors of the deep might not lay hold on ship or mariners, but Holy God ferried them upon the sea and shielded

them. Fifteen cubits deep upon the hills the deluge lay. That was a grievous fate!

(ll. 1400-1406) But no harm came nigh unto the ark, save that it was lifted up to heaven, when the flood destroyed all creatures on the earth; but Holy God, the Eternal King, the Lord of heaven, stern of heart, preserved the ark when He unleashed the ocean currents and their changing streams.

Caedmon