

GENESIS A

1       Us is riht micel ðæt we rodera weard,  
wereda wuldor-cining, wordum herigen,  
modum lufien. He is mæгна sped,  
heafod ealra heah-gesceafta,  
5       Frea ælmihtig. Næs him fruma æfre  
or geworden, ne nu ende cymþ  
ecean Drihtnes, ac he bið a rice  
ofer heofen-stolas. Heagam þrymmum  
soðfæst and swið-feorm swegl-bosmas heold,  
10       þa wæron gesette wide and side  
þurh geweald Godes wuldres bearnum,  
gasta weardum. Hæfdon gleam and dream,  
and heora ord-fruman, engla þreatas,  
beorhte blisse. Wæs heora blæd micel!  
15       Þegnas þrymfæste þeoden heredon,  
sægdon lustum lof, heora Lif-Frean  
demdon, Drihtenes dugeþum wæron  
swiðe gesælige. Synna ne cuþon,  
firena fremman, ac hie on friðe lifdon,  
20       ece mid heora aldor. Elles ne ongunnon  
ræran on roderum nymþe riht and soþ,  
ærðon engla weard for ofer-hygde

GENESIS A

It is very right for us that we should praise with words the  
guardian of the heavens, the glorious king of hosts, should  
love him in our minds. He is abundant in powers, head of all  
lofty creatures, the Lord almighty. There never was a begin-  
ning for him, nor an origin brought about, nor presently will  
come an end of the eternal Lord, but forever he will be sov-  
ereign over the thrones of heaven. Righteous and potent in  
supernal powers, he has held the expanses of heaven, which  
were established broad and wide through God's rule for the  
sons of glory, for the guardians of spirits. The hosts of angels  
had rejoicing and happiness, bright bliss and their source of  
being. Their glory was great!

Triumphant attendants glorified the prince, eagerly spoke  
praise, honored their Lord of life, were very happy in bless-  
ings of the Lord. They did not know of sins, the doing of evil  
deeds, but rather they lived in peace, eternally with their  
leader. They strove to exalt nothing else but right and truth,  
until by arrogance the guardian of the angels strayed into er-

dwæl on gedwilde. Noldan dreogan leng  
 heora selfra ræd, ac hie of sib-lufan  
 25 Godes ahwurfon. Hæfdon gielp micel  
 þæt hie wið Drihtne dælan meah-ton  
 wuldorfæstan wic werodes þrymme,  
 sid and swegl-torht.  
 Him þær sar gelamp,  
 æfst and ofer-hygd and þæs engles mod  
 30 þe þone unræd ongan ærest fremman,  
 wefan and weccan — þa he worde cwæð,  
 niþes ofpýrsted— þæt he on norð-dæle  
 ham and heah-setl heofena rices  
 agan wolde. Þa wearð yrre God  
 35 and þam werode wrað þe he ær wurðode  
 wlite and wuldre. Sceop þam wer-logan  
 wræcligne ham weorce to leane,  
 helle-heafas, hearde niðas.  
 Heht þæt wite-hus wræcna bidan,  
 40 deop, dreama leas, Drihten ure,  
 gasta weardas, þa he hit geara wiste,  
 syn-nihte beseald, susle geinnod,  
 geondfolen fyre and fær-cyle,  
 rece and reade lege. Heht þa geond þæt rædlease hof  
 45 weaxan wite-brogan. Hæfdon hie wroht-geteme  
 grimme wið God gesomnod; him þæs grim lean becom!  
 Cwædon þæt heo rice, reðe-mode,  
 agan woldan and swa eaðe meah-tan.  
 Him seo wen ge Leah siððan waldend his,  
 50 heofona heah-cining, honda arærde,  
 hehste wið þam herge. Ne mihton hygelease,  
 mæne wið metode, mægyn bryttigan,

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ac him se mæra mod getwæfde,  
bælc forbigde.

55 Þa he gebolgen wearð  
besloh syn-sceapan sigore and gewearde,  
dome and dugeðe, and dreame benam  
his feond, friðo and gefean ealle,  
torhte tire, and his torn gewræc  
on gesacum swiðe selfes mihtum  
60 strengum stiepe. Hæfde styrne mod,  
gegremed grymme grap on wraðe  
faum folmum and him on fæðm gebræc  
yrre on mode; æðele bescyrede  
his wiðer-breca wuldor-gestealdum.  
65 Sceof þa and scyrede scyppend ure  
ofer-hidig cyn engla of heofnum,  
wærleas werod. Waldend sende  
laðwendne here on langne sið,  
geomre gastas; wæs him gylp forod,  
70 beot forborsten, and forbiged þrym,  
wlite gewemmed. Heo on wrace syððan  
seomodon swearte, siðe ne þorfton  
hlude hlihhan, ac heo hell-tregum  
werige wunodon and wean cuðon,  
75 sar and sorge, susl þrowedon,  
þystrum beþeahte, þearl æfter-lean  
þæs þe heo ongunnon wið Gode winnan.

but the mighty one ended their pride, humbled their bab-  
bling.

When he became enraged he thrust down the evildoers 54  
from victory and authority, from glory and prosperity, and  
deprived his enemy of joy, security and all delight, radiant  
glory, and for his injury vehemently took vengeance upon  
his enemies by his own powers with a forceful toppling. He  
had a stern mind, grimly aggrieved he angrily gripped them  
with hostile hands and crushed them in his grasp, wrathful  
in mind; he completely cut off his adversaries from the na-  
tive land, from the glorious dwellings.

Then our creator shoved out and cut off that insolent 65  
race of angels from the heavens, the faithless troop. The  
ruler sent the hostile army on a long journey, the sad spirits;  
their vaunting was exhausted, the boast utterly broken, their  
triumph humbled, beauty defiled. Afterward they hung  
about darkly in exile, they had no cause to laugh loudly, but  
they accursedly dwelled in hell's tortures and knew about  
woe, sore and sorrowful, endured torment, suffocated in  
darkness, and cruel recompense because they undertook to  
fight against God. Then as before there was true friendship

80 Pa wæs soð swa ær sibb on heofnum,  
 fægre freoþo-þeawas, Frea eallum leof,  
 þeoden his þegnum; þrymmas weoxon  
 duguða mid Drihtne dream-hæbbendra.  
 11 Wæron þa gesome þa þe swegl buað,  
 wuldres eðel. Wroht wæs asprungen,  
 oht mid englum and orleg-nið,  
 85 siððan here-wosan heofon ofgæfon,  
 leohte belorene. Him on laste setl,  
 wuldor-spedum welig, wide stodan  
 gifum growende on Godes rice,  
 beorht and geblædfæst, buendra leas,  
 90 siððan wræc-stowe werige gastas  
 under hearm-locan heane geforan.  
 Pa þeah tode þeoden ure  
 mod-geþonce hu he þa mæran gesceaft,  
 eðel-staðolas eft gesette,  
 95 swegl-torhtan seld, selran werode,  
 þa hie gielp-sceaþan ofgifen hæfdon,  
 heah on heofenum. Forþam halig God  
 under roderas feng, ricum mihtum,  
 wolde þæt him eorðe and uproder  
 100 and sid wæter geseted wurde  
 woruld-gesceafte on wraðra gield,  
 þara þe forhealdene of hleo sende.  
 Ne wæs her þa giet nymþe heolster-sceado  
 wiht geworden, ac þes wida grund  
 105 stod deop and dim, Drihtne fremde,  
 idel and unnyt. On þone eagum wlat  
 stið-frihþ cining, and þa stowe beheold,

in the heavens, the beautiful customs of peace, the Lord dear to all, the Prince among his attendants; the glories of the blissful hosts grew with the Lord.

Those who inhabit the sky, the homeland of glory, were then united. Enmity, hostility, and rancor among the angels were shattered after the warmongers abandoned heaven, deprived of light. In their wake stood thrones, bountifully prosperous, abroad in God's kingdom, gracefully flourishing, bright and thriving without occupants after the accursed spirits traveled abjectly to the place of exile in their prison. 11  
82

Then our prince considered in his thought how he might settle with a better troop the great creations and the native-seats after that, the bright radiant thrones, those which the boastful destroyers had given up, high in the heavens. Therefore holy God took control under the skies, with royal powers, intended that the earth and sky above and the broad water be established as a created world in compensation for the hateful, rebellious ones, whom he banished from his protection. 92

Then was nothing yet here except darkness, but this vast abyss stood deep and dark, alien to the Lord, idle and useless. The resolute king looked upon it with his eyes, and beheld the place, without joys, saw the dark mist hanging in 103

110 dreama lease, geseah deorc gesweorc  
 semian sin-nihte sweart under roderum,  
 wonn and weste, oðþæt þeos woruld-gesceaft  
 þurh word gewearð wuldor-cyninges.  
 Her ærest gesceop ece Drihten,  
 helm eall-wihta, heofon and eorðan,  
 rodor arærde, and þis rume land  
 115 gestapelode strangum mihtum,  
 Frea ælmihtig. Folde wæs þa gyta  
 græs ungrene; gar-secg þeahte  
 sweart syn-nihte, side and wide,  
 wonne wegas.

120 Ða wæs wuldor-torht  
 heofon-weardes gast ofer holm boren  
 miclum spedum. Metod engla heht,  
 lifes brytta, leoht forð cuman  
 ofer rumne grund. Raþe wæs gefylled  
 heah-cininges hæ; him wæs halig leoht  
 125 ofer westenne, swa se wyrhta behead.  
 Ða gesundrode sigora waldend  
 ofer lagu-flode leoht wið þeostrum,  
 sceade wið sciman. Sceop þa bam naman,  
 lifes brytta. Leoht wæs ærest  
 130 þurh Drihtnes word dæg genemned,  
 wlite-beorhte gesceaft. Wel licode  
 Frean æt frymðe forþ-bæro tid,  
 dæg æresta; geseah deorc sceado  
 sweart swiðrian geond sidne grund.

135 Ða seo tid gewat ofer timber sceacan  
 middan-geardes; metod æfter sceaf

perpetual night, black under the skies, gloomy and void, un-  
 til this created world came into existence by the word of the  
 king of glory. The eternal Lord, protector of all things, first  
 created here heaven and earth, raised up the sky, and the  
 Lord almighty established this spacious land by his strong  
 powers. The surface was not yet green with grass; dark per-  
 petual night oppressed the ocean far and wide, the gloomy  
 waves.

Then the gloriously splendid spirit of heaven's keeper 119  
 hovered over the sea with great success. The creator of an-  
 gels, the giver of life, commanded light to come forth over  
 the spacious abyss. The high king's order was quickly ful-  
 filled; for them there was a holy light over the void, as the  
 maker commanded. Then the ruler of victories separated  
 light from darkness across the flowing sea, shadow from ra-  
 diance. Then the giver of life shaped names for both: first,  
 light was called "day" by the Lord's word, the splendidly  
 bright creature. In the beginning the Lord was well pleased,  
 in that fruitful moment, the first day; he saw the dark  
 shadow disappear across the broad abyss.

Then the moment went hurrying over the material of 135  
 middle-earth; afterward the creator, our maker, drew up the

scirum sciman, scippend ure,  
 æfen ærest. Him arn on last  
 þrang þystre genip, þam þe se þeoden self  
 140 sceop nihte naman. Nergend ure  
 hie gesundrode; siððan æfre  
 drugon and dydon Drihtnes willan,  
 ece ofer eorðan. Ða com oðer dæg,  
 leoht æfter þeostrum. Heht þa lifes weard  
 145 on mere-flode middum weorðan  
 hyhtlic heofon-timber. Holmas dælde  
 waldend ure and geworhte þa  
 roderas, fæsten, þæt se rica ahof  
 up from eorðan þurh his agen word,  
 150 Frea ælmihtig.  
 Flod wæs adæled  
 under heah-rodore halgum mihtum,  
 wæter of wætrum, þam þe wuniað gyt  
 under fæstenne folca hrofes.  
 Ða com ofer foldan fus siðian  
 155 mære mergen þridda. Næron metode ða gyta  
 wid-lond ne wegas nytte, ac stod bewrigen fæste  
 folde mid flode. Frea engla heht  
 þurh his word wesan wæter gemæne,  
 þa nu under roderum heora ryne healdað,  
 160 stowe gestefnde. Ða stod hraðe  
 holm under heofonum swa se halga bebead,  
 sid ætsomne, ða gesundrod wæs  
 lago wið lande. Geseah þa lifes weard  
 drige stowe, dugoða hyrde,

first evening to glow with splendor. In its track the shade  
 of darkness came running, hastening, for which the prince  
 himself created the name "night." Our savior separated  
 them; ever after they have carried out and done the Lord's  
 will, eternally across the earth. Then came the second day,  
 light after the darkness. Life's guardian then commanded  
 the exultant heavenly material to arise in the midst of the  
 sea-stream. Our ruler divided the seas and then made the  
 heavens, the firmament, which the powerful one, the Lord  
 almighty, lifted up from the earth by his own word.

The flood was divided under the high sky by holy powers, 150  
 water from waters, for those who still dwell under the fir-  
 mament of the people's roof. Then the glorious third morn-  
 ing quickly came traveling over the earth. As yet neither the  
 wide land nor the waves were useful to the creator, but earth  
 stood firmly covered with the flood. By his word the Lord  
 of angels commanded the waters to be gathered, which now  
 hold their course under the heavens, fixed in their place.  
 Then the ocean quickly stood, wide and united under the  
 heavens as the holy one commanded, when the sea was di-  
 vided from the land. Then life's guardian, the shepherd of

165 wide æteowde, þa se wuldor-cyning  
 eorðan nemde. Gesette yðum heora  
 onrihtne ryne, rumum flode,  
 and gefetero

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IV  
 170 Ne þuhte þa gerysne rodora wearde,  
 þæt Adam leng ana wære  
 neorxna-wonges, niwre gesceafte,  
 hyrde and healdend. Forþon him heah-cyning,  
 Frea ælmihtig fultum tiode;  
 175 wif aweahte and þa wraðe sealde,  
 lifes leoht-fruma, leofum rince.  
 He þæt andweorc of Adames  
 lice aleoðode, and him listum ateah  
 rib of sidan. He wæs reste fæst,  
 and softe swæf, sar ne wiste,  
 180 earfoða dæl, ne þær ænig com  
 blod of benne, ac him brego engla  
 of lice ateah liodende ban,  
 wer unwundod, of þam worhte God  
 freolice fæmnan.

185 ece saula. Heo wæron englum gelice  
 þa wæs Eue, Adames bryd,  
 gaste gegearwod. Hie on geogoðe bu  
 wite-beorht wæron on woruld cenned  
 meotodes mihtum. Man ne cuðon  
 190 don ne dreogan, ac him Drihtnes wæs  
 bam on breostum byrnende lufu.  
 Ða gebletsode blið-heort cyning,

hosts, saw the dry place, widely revealed, which the glorious king named "earth." He set for the waves their correct course, for the spacious flood, and restricted

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It did not then seem fitting to the guardian of the skies that Adam should be alone any longer, the keeper and custodian in paradise, the new creation. Therefore the high king, the Lord almighty, furnished support; the origin of life's light created a woman and then gave her as a help to the dear man. He drew that substance from Adam's body, and carefully pulled a rib from his side. He was fast asleep and softly slumbered, felt no soreness, no share of pain, nor did any blood come from the wound, but the prince of angels drew out from his body a living bone, the man unwounded, from which God made a noble woman.

He put life into her, an eternal soul. They were like the angels when Eve, Adam's bride, was adorned with a spirit. Beautiful in youth, they both were born into the world by the creator's powers. They did not know how to do or commit sin, but the burning love of the Lord was in the breast of both. Then the happy-hearted king, creator of all things,

IV  
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184

metod alwihta, monna cynnes  
 ða forman twa, fæder and moder,  
 195 wif and wæpned. He þa worde cwæð:  
 "Temað nu and wexað, tudre fyllað  
 eorðan ælgrene, incre cynne,  
 sunum and dohtrum. Inc sceal sealt wæter  
 wunian on gewealde and eall worulde gesceaft.  
 200 Brucað blæd-daga and brim-hlæste  
 and heofon-fugla. Inc is halig feoh  
 and wilde deor on geweald geseald,  
 and lifigende, ða ðe land tredað,  
 feorh-eaceno cynn ða ðe flod wecceð  
 205 geond hron-rade. Inc hyrað eall."  
 Ða sceawode scyppend ure  
 his weorca wlite and his wæstma blæd,  
 niwra gesceafta. Neorxna-wong stod  
 god and gastlic, gifena gefylled  
 210 fremum forðwardum. Fægere leohte  
 þæt liðe land lago yrnende,  
 wylle-burne. Nalles wolcnu ða giet  
 ofer rumne grund regnas bæron,  
 wann mid winde, hwæðre wæstmum stod  
 215 folde gefrætwod. Heoldon forð-ryne  
 ea-streamas heora æðele feower  
 of þam niwan neorxna-wonge.  
 Ða wæron adælede Drihtnes mihtum  
 calle of anum, þa he þas eorðan gesceop,  
 220 wætre wlite-beorhtum, and on woruld sende.  
 Ðæra anne hatað ylde, eorð-buende,  
 Fison folc-weras; se foldan dæl  
 brade bebugeð beorhtum streamum

blessed the first two of the human race, father and mother, woman and man. Then he made this speech:

"Now be fruitful and multiply, fill the all-green earth with  
 196 offspring, the progeny of you two, with sons and daughters.  
 The salt water and all the worldly creation shall remain under  
 your rule. Enjoy fruitful days and the sea's bounty and the birds  
 of heaven. Blessed cattle and wild beasts are given into the power  
 of you two, and those living things that tread the land, and that  
 fecund race that stirs up the current across the whale-road. All  
 will obey you two."

Then our maker looked on the beauty of his work and the  
 206 glory of his fruits, and new creations. Paradise stood good and  
 sanctified, filled with the lasting benefits of his graces. A running  
 pool, a wellspring, fairly irrigated that pleasant land. Not at all  
 did clouds then bring rains across the wide ground, gloomy with  
 the wind, but nonetheless the earth stood adorned with fruits.  
 Four noble river streams had their common source from the fresh  
 paradise. By the Lord's powers they were all divided from the one  
 beautifully bright pool, when he created this earth, and sent them  
 into the world.

Men inhabiting the earth, the nations, call one of them  
 221 Phison; it broadly meanders in bright streams around

225 Hebeleac utan. On þære eðyl-tyrf  
 niððas findað nean and feorran  
 gold and gym-cynn, gum-þeoda bearn,  
 ða selestan, þæs þe us secgað bec.  
 Þonne seo æftre Ethiopia  
 land and liod-geard beligeð uton,  
 230 ginne rice —þære is Geon noma.  
 Þrida is Tigris, seo wið þeodscipe,  
 ea inflede, Assirię belið;  
 swilce is seo feorðe, þa nu geond folc monig  
 weras Eufraten wide nemnað.

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## GENESIS B

v  
 235 "... ac niotað inc þæs oðres ealles, forlætað þone ænne  
 beam,  
 variað inc wið þone wæstm. Ne wyrð inc wilna gæd."  
 Hnigon þa mid heafdum heofon-cyninge  
 georne togenes and sædon ealles þanc,  
 lista and þara lara. He let heo þæt land buan;  
 240 hwærf him þa to heofenum halig Drihten,  
 stið-ferhð cyning. Stod his hand-geweorc  
 somod on sande; nyston sorga wiht  
 to begornianne, butan heo Godes willan  
 lengest læsten. Heo wæron leof Gode  
 245 ðenden heo his halige word healdan woldon.

VI

Hæfde se alwalda engel-cynna  
 þurh hand-mægen, halig Drihten,  
 tene getrimede, þam he getruwode wel

Havilah, that region of the earth. In that homeland the people, the sons of nations, find the best gold and gemstones near and far, as books tell us. Then the second encompasses the land and realm of Ethiopia, the vast kingdom—its name is Gihon. Tigris is the third, the coursing river that encircles the nation of Assyria; as does the fourth, which men widely across many a nation now call Euphrates.

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## GENESIS B

"... but enjoy all the others for yourselves, renounce that one  
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 235 tree, guard yourselves against the fruit. For you two there  
 will be no unsatisfied desire." Then they eagerly bowed their  
 heads toward heaven's king and said thanks for all things, for  
 his creative skill and his teachings. He allowed them to occupy  
 that land; then the holy Lord, the resolute king, turned toward  
 the heavens. His handiwork stood together on the sand; they  
 knew nothing at all about lamenting sorrows, but rather they  
 should fulfill God's desire for the longest time. They were  
 beloved of God while they intended to keep his holy word.

VI

246 The ruler of all, the holy Lord, had arrayed ten orders of  
 angels by the power of his hand, whom he well trusted would