

THE
LIBERAL.

No. II.

HEAVEN AND EARTH,
A MYSTERY,*

FOUNDED ON THE FOLLOWING PASSAGE IN GENESIS, CHAP. VI.

“And it came to pass that the sons of God saw the daughters of men
that they were fair; and they took them wives of all which they chose.”¹

“And woman wailing for her demon lover.”²—COLERIDGE.

PART I.

DRAMATIS PERSONÆ.³

Angels.—SAMIASA.⁴

AZAZIEL.⁵

RAPHAEL the Archangel.

Men.—NOAH and his Sons.

IRAD.⁶

Women.—ANAH.⁷

AHOLIBAMAH.⁸

Chorus of Spirits of the Earth.—Chorus of Mortals.

SCENE I.

*A woody and mountainous district near Mount Ararat.⁹—Time,
midnight.—Enter ANAH and AHOLIBAMAH.*

Anah. Our father sleeps: it is the hour when they
Who love us are accustomed to descend
Through the deep clouds o’er rocky Ararat:—
How my heart beats!

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* Author: Lord Byron / Transcribed and annotated by Carlotta Farese.

Aho. Let us proceed upon
Our invocation.

Anah. But the stars are hidden.
I tremble.

Aho. So do I, but not with fear
Of aught save their delay.

Anah. My sister, though
I love Azazel more than—oh, too much!
What was I going to say? my heart grows impious.

Aho. And where is the impiety of loving
Celestial natures?

Anah. But, Aholibamah,
I love our God less since his angel loved me:
This cannot be of good; and though I know not
That I do wrong, I feel a thousand fears
Which are not ominous of right.

Aho. Then wed thee
Unto some son of clay,¹⁰ and toil and spin!
There's Japhet¹¹ loves thee well, hath loved thee long;
Marry, and bring forth dust!

Anah. I should have loved
Azazel not less were he mortal; yet
I am glad he is not. I can not outlive him.
And when I think that his immortal wings
Will one day hover o'er the sepulchre
Of the poor child of clay which so adored him,
As he adores the Highest, death becomes
Less terrible; but yet I pity him;
His grief will be of ages, or at least
Mine would be such for him, were I the Seraph,
And he the perishable.

Aho. Rather say,
That he will single forth some other daughter
Of Earth, and love her as he once loved Anah.

Anah. And if it should be so, and she so loved him,
Better thus than that he should weep for me.

Aho. If I thought thus of Samiasa's love,
All Seraph as he is, I'd spurn him from me.
But to our invocation! 'Tis the hour.

Anah. Seraph!

From thy¹² sphere!

Whatever star contain thy glory;
In the eternal depths of heaven
Albeit thou watchest¹³ with "the seven,"*
Though through space infinite and hoary
Before thy bright wings worlds be driven,
Yet hear!

Oh! think of her who holds thee dear!
And though she nothing is to thee,
Yet think that thou art all to her.
Thou canst not tell,—and never be
Such pangs decreed to aught save me,—
The bitterness of tears.

Eternity is in thine years,
Unborn, undying beauty in thine eyes;
With me thou canst not sympathize,
Except in love, and there thou must
Acknowledge that more loving dust
Ne'er wept beneath the skies.
Thou walk'st thy many worlds, thou see'st
The face of him who made thee great,
As he hath made me of the least
Of those cast out from Eden's gate:
Yet, Seraph dear!
Oh hear!

* The Archangels, said to be seven in number.

For thou hast loved me, and I would not die
 Until I know what I must die in knowing,
 That thou forget'st in thine eternity
 Her whose heart death could not keep from
 o'erflowing
 For thee, immortal essence as thou art!
 Great is their love who love in sin and fear;
 And such, I feel, are waging in my heart
 A war unworthy: to an Adamite¹⁴
 Forgive, my Seraph! that such thoughts appear,
 For sorrow is our element;
 Delight
 An Eden kept afar from sight,
 Though sometimes with our visions blent.
 The hour is near
 Which tells me we are not abandoned quite.—
 Appear! Appear!
 Seraph!
 My own Azazel! be but here,
 And leave the stars to their own light.
Aho. Samiasa!
 Wheresoe'er
 Thou rulest in the upper air—
 Or warring with the spirits who may dare
 Dispute with him
 Who made all empires, empire; or recalling
 Some wandering star, which shoots through the abyss,
 Whose tenants dying, while their world is falling,
 Share the dim destiny of clay in this;
 Or joining with the inferior cherubim,
 Thou deignest to partake their hymn—
 Samiasa!
 I call thee, I await thee, and I love thee.

Many may worship thee, that will I not:
If that thy spirit down to mine may move thee,
Descend and share my lot!
Though I be formed of clay,
And thou of beams
More bright than those of day
On Eden's streams,
Thine immortality can not repay
With love more warm than mine
My love. There is a ray
In me, which, though forbidden yet to shine,
I feel was lighted at thy God's and thine.
It may be hidden long: death and decay
Our mother Eve bequeath'd us—but my heart
Defies it: though this life must pass away,
Is *that* a cause for thee and me to part?
Thou art immortal—so am I: I feel—
I feel my immortality o'ersweep
All pains, all tears, all time, all fears, and peal,
Like the eternal thunders of the deep,
Into my ears this truth—"thou liv'st for ever!"
But if it be in joy
I know not, nor would know;
That secret rests with the Almighty giver
Who folds in clouds the founts of bliss and woe.
But thee and me he never can destroy;
Change us he may, but not o'erwhelm; we are
Of as eternal essence, and must war
With him if he will war with us: with *thee*
I can share all things, even immortal sorrow;
For thou hast ventured to share life with *me*,
And shall *I* shrink from thine eternity?

No! though the serpent's sting should pierce me thorough,
 And thou thyself wert like the serpent, coil
 Around me still! and I will smile
 And curse thee not; but hold
 Thee in as warm a fold
 As——but descend; and prove
 A mortal's love

For an immortal. If the skies contain
 More joy than thou canst give and take, remain!

Anah. Sister! sister! I view them winging
 Their bright way through the parted night.

Aho. The clouds from off their pinions flinging
 As though they bore to-morrow's light.

Anah. But if our father see the sight!

Aho. He would but deem it was the moon
 Rising unto some sorcerer's tune
 An hour too soon.

Anah. They come! *he* comes!—Azazel!

Aho. Haste

To meet them! Oh! for wings to bear
 My spirit, while they hover there,
 To Samiasa's breast!

Anah. Lo! they have kindled all the west,
 Like a returning sunset;—lo!

On Ararat's late secret crest
 A mild and many-colour'd bow,
 The remnant of their flashing path,
 Now shines! and now, behold! it hath
 Returned to night, as rippling foam,

Which the leviathan¹⁵ hath lash'd
 From his unfathomable home,
 When sporting on the face of the calm deep,

Subsides soon after he again hath dash'd
Down, down, to where the ocean's fountains sleep.
Aho. They have touch'd earth! Samiasa!
Anah. My Azaziel!
[*Exeunt.*

SCENE II.

Enter IRAD and JAPHET.

Irads. Despond not: wherefore wilt thou wander thus
To add thy silence to the silent night,
And lift thy tearful eye unto the stars?
They cannot aid thee.

Japh. But they soothe me—now
Perhaps she looks upon them as I look.
Methinks a being that is beautiful
Becometh more so as it looks on beauty,
The eternal beauty of undying things.
Oh, *Anah!*

Irads. But she loves thee not.

Japh. Alas!

Irads. And proud Aholibamah spurns me also.

Japh. I feel for thee too.

Irads. Let her keep her pride,
Mine hath enabled me to bear her scorn;
It may be, time too will avenge it.

Japh. Canst thou
Find joy in such a thought?

Irads. Nor joy, nor sorrow.
I loved her well; I would have loved her better,
Had love been met with love: as 'tis, I leave her
To brighter destinies, if so she deems them.

Japh. What destinies?

Irada. I have some cause to think
She loves another.

Japh. Anah!

Irada. No; her sister.

Japh. What other?

Irada. That I know not; but her air,
If not her words, tells me she loves another.

Japh. Ay, but not Anah: she but loves her God.

Irada. Whate'er she loveth, so she loves thee not,
What can it profit thee?

Japh. True, nothing; but
I love.

Irada. And so did I.

Japh. And now thou lov'st not,
Or think'st thou lov'st not, art thou happier?

Irada. Yes.

Japh. I pity thee.

Irada. Me! why?

Japh. For being happy,
Deprived of that which makes my misery.

Irada. I take thy taunt as part of thy distemper,
And would not feel as thou dost, for more shekels
Than all our father's herds would bring if weigh'd
Against the metal of the sons of Cain—
The yellow dust they try to barter with us,
As if such useless and discolour'd trash,
The refuse of the earth, could be received
For milk, and wool, and flesh, and fruits, and all
Our flocks and wilderness afford.—Go, Japhet,
Sigh to the stars as wolves howl to the moon—
I must back to my rest.

Japh. And so would I
If I could rest.

Irada. Thou wilt not to our tents then?

Japh. No, *Irada*; I will to the cavern, whose
Mouth they say opens from the internal world
To let the inner spirits of the earth
Forth when they walk its surface.

Irada. Wherefore so?
What wouldst thou there?

Japh. Soothe further my sad spirit
With gloom as sad: it is a hopeless spot,
And I am hopeless.

Irada. But 'tis dangerous;
Strange sounds and sights have peopled it with terrors.
I must go with thee.

Japh. *Irada*, no; believe me
I feel no evil thought, and fear no evil.

Irada. But evil things will be thy foe the more
As not being of them: turn thy steps aside,
Or let mine be with thine.

Japh. No; neither, *Irada*;
I must proceed alone.

Irada. Then peace be with thee!

[*Exit IRADA.*

Japh. (solus). Peace! I have sought it where it should be
found,

In love—with love too, which perhaps deserved it;
And, in its stead, a heaviness of heart—
A weakness of the spirit—listless days,
And nights inexorable to sweet sleep—
Have come upon me. Peace! what peace? the calm
Of desolation, and the stillness of
The untrodden forest, only broken by
The sweeping tempest through its groaning boughs;
Such is the sullen or the fitful state

Of my mind overworn. The earth's grown wicked,
 And many signs and portents have proclaim'd
 A change at hand, and an o'erwhelming doom
 To perishable beings. Oh, my Anah!
 When the dread hour denounced shall open wide
 The fountains of the deep,¹⁶ how mightest thou
 Have lain within this bosom, folded from
 The elements; this bosom, which in vain
 Hath beat for thee, and then will beat more vainly,
 While thine——Oh, God! at least remit to her
 Thy wrath! for she is pure amidst the failing
 As a star in the clouds, which cannot quench,
 Although they obscure it for an hour. My Anah!
 How would I have adored thee, but thou wouldst not;
 And still would I redeem thee—see thee live
 When Ocean is Earth's grave, and, unopposed
 By rock or shallow, the leviathan,
 Lord of the shoreless sea and watery world,
 Shall wonder at his boundlessness of realm.¹⁷

[*Exit* JAPHET.

Enter NOAH and SHEM.

Noah. Where is thy brother Japhet?

Shem.

He went forth,

According to his wont, to meet with Irad,
 He said; but, as I fear, to bend his steps
 Towards Anah's tents, round which he hovers nightly
 Like a dove round and round its pillaged nest;
 Or else he walks the wild up to the cavern
 Which opens to the heart of Ararat.

Noah. What doth he there? It is an evil spot
 Upon an earth all evil; for things worse
 Than even wicked men resort there: he
 Still loves this daughter of a fated race,¹⁸

Although he could not wed her if she loved him,
 And that she doth not. Oh, the unhappy hearts
 Of men! that one of my blood, knowing well
 The destiny and evil of these days,
 And that the hour approacheth,¹⁹ should indulge
 In such forbidden yearnings! Lead the way;
 He must be sought for!

Shem. Go not forward, father:
 I will seek Japhet.

Noah. Do not fear for me:
 All evil things are powerless on the man
 Selected by Jehovah—let us on.

Shem. To the tents of the father of the sisters?

Noah. No; to the cavern of the Caucasus.

[*Exeunt NOAH and SHEM.*]

SCENE III.

The mountains.—A cavern, and the rocks of Caucasus.

Japh. (solus). Ye wilds, that look eternal; and thou cave,
 Which seem'st unfathomable; and ye mountains,
 So varied and so terrible in beauty;
 Here, in your rugged majesty of rocks
 And toppling trees that twine their roots with stone
 In perpendicular places, where the foot
 Of man would tremble, could he reach them—yes,
 Ye look eternal! Yet, in a few days,
 Perhaps even hours, ye will be changed, rent, hurled
 Before the mass of waters; and yon cave,
 Which seems to lead into a lower world,
 Shall have its depths search'd by the sweeping wave,

And dolphins gambol in the lion's den!
And man——Oh, men! my fellow-beings! Who
Shall weep above your universal grave,
Save I? Who shall be left to weep? My kinsmen,
Alas! what am I better than ye are,
That I must live beyond ye? Where shall be
The pleasant places where I thought of Anah
While I had hope? or the more savage haunts,
Scarce less beloved, where I despair'd for her?
And can it be!—Shall yon exulting peak,
Whose glittering top is like a distant star,
Lie low beneath the boiling of the deep?
No more to have the morning sun break forth,
And scatter back the mists in floating folds
From its tremendous brow? no more to have
Day's broad orb drop behind its head at even,
Leaving it with a crown of many hues?
No more to be the beacon of the world,
For angels to alight on, as the spot
Nearest the stars? And can those words "*no more*"
Be meant for thee, for all things, save for us,
And the predestined creeping things reserved
By my sire to Jehovah's bidding?²⁰ May
He preserve *them*, and *I not* have the power
To snatch the loveliest of earth's daughters from
A doom which even some serpent, with his mate,
Shall 'scape to save his kind to be prolong'd,
To hiss and sting through some emerging world,
Reeking and dank from out the slime, whose ooze
Shall slumber o'er the wreck of this until
The salt morass subside into a sphere
Beneath the sun, and be the monument,
The sole and undistinguish'd sepulchre,

Of yet quick myriads of all life? How much
 Breath will be still'd at once! All beauteous world!
 So young, so mark'd out for destruction, I
 With a cleft heart look on thee day by day,
 And night by night, thy numbered days and nights.
 I cannot save thee, cannot save even her
 Whose love had made me love thee more; but as
 A portion of thy dust, I cannot think
 Upon thy coming doom without a feeling
 Such as—Oh God! and canst thou—— [He pauses.

*A rushing sound from the cavern is heard and shouts of laughter
 —afterwards a Spirit passes.*

Japh. In the name
 Of the Most High, what art thou?
Spirit. (laughs.) Ha! Ha! Ha!
Japh. By all that earth holds holiest, speak!
Spirit. (laughs.) Ha! Ha!
Japh. By the approaching deluge! by the earth
 Which will be strangled by the ocean! by
 The deep which will lay open all her fountains!
 The heaven which will convert her clouds to seas,
 And the Omnipotent who makes and crushes!
 Thou unknown, terrible, and indistinct,
 Yet awful Thing of Shadows, speak to me!
 Why dost thou laugh that horrid laugh?
Spirit. Why weep'st thou?
Japh. For earth and all her children.
Spirit. Ha! Ha! Ha! [*Spirit vanishes.*
Japh. How the fiend mocks the tortures of a world,
 The coming desolation of an orb,
 On which the sun shall rise and warm no life!

How the earth sleeps! and all that in it is
Sleep too upon the very eve of death!
Why should they wake to meet it? What is here,
Which look like death in life, and speak like things
Born ere this dying world? They come like clouds!
[*Various Spirits pass from the cavern.*]

Spirit. Rejoice!
The abhorred race
Which could not keep in Eden their high place,
But listen'd to the voice
Of knowledge without power,
Are nigh the hour
Of death!
Not slow, not single, not by sword, nor sorrow,
Nor years, nor heart-break, nor time's sapping motion,
Shall they drop off. Behold their last to-morrow!
Earth shall be ocean!
And no breath,
Save of the winds, be on the unbounded wave!
Angels shall tire their wings, but find no spot:
Not even a rock from out the liquid grave
Shall lift its point to save,
Or show the place where strong Despair hath died,
After long looking o'er the ocean wide
For the expected ebb which cometh not:
All shall be void,
Destroyed!
Another element shall be the lord
Of life, and the abhorr'd
Children of dust be quench'd; and of each hue
Of earth nought left but the unbroken blue;
And of the variegated mountain

Shall nought remain
 Unchanged, or of the level plain;
 Cedar²¹ and pine shall lift their tops in vain:
 All merged within the universal fountain,
 Man, earth, and fire, shall die,
 And sea and sky
 Look vast and lifeless in the eternal eye.
 Upon the foam
 Who shall erect a home?
Japh. (coming forward.) My sire!
 Earth's seed shall not expire;
 Only the evil shall be put away
 From day.
 Avaunt! ye exulting demons of the waste!
 Who howl your hideous joy
 When God destroys whom you dare not destroy;
 Hence! haste!
 Back to your inner caves!
 Until the waves
 Shall search you in your secret place,
 And drive your sullen race
 Forth, to be roll'd upon the tossing winds
 In restless wretchedness along all space!
Spirit. Son of the saved!²²
 When thou and thine have braved
 The wide and warring element;
 When the great barrier of the deep is rent,
 Shall thou and thine be good or happy?—No!
 Thy new world and new race shall be of woe—
 Less goodly in their aspect, in their years
 Less than the glorious giants, who
 Yet walk the world in pride,

The Sons of Heaven²³ by many a mortal bride.
Thine shall be nothing of the past, save tears.
And art thou not ashamed
Thus to survive,
And eat, and drink, and wive?
With a base heart so far subdued and tamed,
As even to hear this wide destruction named,
Without such grief and courage, as should rather
Bid thee await the world-dissolving wave,
Than seek a shelter with thy favour'd father,
And build thy city o'er the drown'd Earth's grave?
Who would outlive their kind,
Except the base and blind?
Mine
Hateth thine
As of a different order in the sphere,
But not our own.
There is not one who hath not left a throne
Vacant in heaven to dwell in darkness here,
Rather than see his mates endure alone.
Go, wretch! and give
A life like thine to other wretches—live!
And when the annihilating waters roar
Above what they have done,
Envy the Giant Patriarchs²⁴ then no more,
And scorn thy sire as the surviving one!
Thyself for being his son!

Chorus of Spirits issuing from the cavern.

Rejoice!
No more the human voice
Shall vex our joys in middle air

With prayer;
 No more
 Shall they adore;
 And we, who ne'er for ages have adored
 The prayer-exacting Lord,
 To whom the omission of a sacrifice
 Is vice;
 We, we shall view the deep's salt sources pour'd
 Until one element shall do the work
 Of all in chaos; until they,
 The creatures proud of their poor clay,
 Shall perish, and their bleached bones shall lurk
 In caves, in dens, in clefts of mountains, where
 The Deep shall follow to their latest lair;
 Where even the brutes, in their despair,
 Shall cease to prey on man and on each other,
 And the striped tiger shall lie down to die
 Beside the lamb, as though he were his brother;
 Till all things shall be as they were,
 Silent and uncreated, save the sky:
 While a brief truce
 Is made with Death, who shall forbear
 The little remnant of the past creation,
 To generate new nations for his use;
 This remnant, floating o'er the undulation
 Of the subsiding deluge, from its slime,
 When the hot sun hath baked the reeking soil
 Into a world, shall give again to Time
 New beings—years—diseases—sorrow—crime—
 With all companionship of hate and toil,
 Until——
Japh. (interrupting them.) The eternal will

Shall deign to expound this dream
 Of good and evil; and redeem
 Unto himself all times, all things;
 And, gather'd under his almighty wings,
 Abolish hell!
 And to the expiated Earth
 Restore the beauty of her birth,
 Her Eden in an endless paradise,
 Where man no more can fall as once he fell,
 And even the very demons shall do well!
Spirits. And when shall take effect this wond'rous spell?
Japh. When the Redeemer cometh; first in pain,
 And then in glory.
Spirit. Meantime still struggle in the mortal chain,
 Till earth wax hoary;
 War with yourselves, and hell, and heaven, in vain,
 Until the clouds look gory
 With the blood reeking from each battle plain;
 New times, new climes, new arts, new men; but still
 The same old tears, old crimes, and oldest ill,
 Shall be amongst your race in different forms;
 But the same moral storms
 Shall oversweep the future, as the waves
 In a few hours the glorious Giant's graves.*

Chorus of Spirits.

Brethren, rejoice!
 Mortal, farewell!

* "And there were Giants in those days, and after; mighty men, which were of old men of renown."—*Genesis*.

Hark! hark! already we can hear the voice
 Of growing ocean's gloomy swell;
 The winds, too, plume their piercing wings!
 The clouds have nearly filled their springs;
 The fountains of the great deep shall be broken,
 And heaven set wide her windows; while mankind
 View, unacknowledged, each tremendous token—
 Still, as they were from the beginning, blind.
 We hear the sound they cannot hear,
 The mustering thunders of the threatening sphere;
 Yet a few hours their coming is delay'd;
 Their flashing banners, folded still on high,
 Yet undisplay'd,
 Save to the Spirits' all-pervading eye.
 How! how! oh Earth!
 Thy death is nearer than thy recent birth:
 Tremble, ye mountains, soon to shrink below
 The ocean's overflow!
 The wave shall break upon your cliffs; and shells,
 The little shells, of ocean's least things be
 Deposed where now the eagle's offspring dwells—
 How shall he shriek o'er the remorseless sea!
 And call his nestlings up with fruitless yell,
 Unanswered, save by the encroaching swell;—
 While man shall long in vain for his broad wings,
 The wings which could not save:—
 Where could he rest them, while the whole space brings
 Nought to his eye beyond the deep, his grave?
 Brethren, rejoice!
 And loudly lift each superhuman voice—
 All die,
 Save the slight remnant of Seth's seed—²⁵
 The seed of Seth,

Exempt for future Sorrow's sake from death.

But of the sons of Cain

None shall remain;

And all his goodly daughters

Must lie beneath the desolating waters;

Or, floating upward, with their long hair laid

Along the wave, the cruel heaven upbraid,

Which would not spare

Beings even in death so fair.

It is decreed,

All die!

And to the universal human cry

The universal silence shall succeed!

Fly, brethren, fly!

But still rejoice!

We fell!

They fall!

So perish all

These petty foes of Heaven who shrink from Hell!

[The Spirits disappear, soaring upwards.]

Japh. (solus.) God hath proclaimed the destiny of Earth;

My father's ark of safety hath announced it;

The very demons shriek it from their caves;

The scroll* of Enoch prophesied it long

In silent books, which, in their silence, say

More to the mind than thunder to the ear:

And yet men listen'd not, nor listen; but

Walk darkling to their doom; which, though so nigh,

Shakes them no more in their dim disbelief,

Than their last cries shall shake the Almighty purpose,

Or deaf obedient Ocean, which fulfils it.

* The Book of Enoch, preserved by the Ethiopians, is said by them to be anterior to the Flood.

No sign yet hangs its banner in the air;
The clouds are few, and of their wonted texture;
The sun will rise upon the earth's last day
As on the fourth day of creation, when
God said unto him, "Shine!" and he broke forth
Into the dawn, which lighted not the yet
Unform'd forefather of mankind—but roused
Before the human orison the earlier
Made and far sweeter voices of the birds,
Which in the open firmament of heaven
Have wings like angels, and like them salute
Heaven first each day before the Adamites:
Their matins now draw nigh—the East is kindling—
And they will sing! and day will break! Both near,
So near the awful close! For these must drop
Their outworn pinions on the deep; and Day,
After the bright course of a few brief morrows,—
Ay, day will rise; but upon what? A chaos,
Which was ere day; and which, renew'd, makes time
Nothing! for, without life, what are the hours?
No more to dust than is eternity
Unto Jehovah, who created both.
Without him, even Eternity would be
A void: without man, Time, as made for man,
Dies with man, and is swallow'd in that Deep
Which has no fountain; as his race will be
Devour'd by that which drowns his infant world.—
What have we here? Shapes of both earth and air?
No—*all* of heaven, they are so beautiful.
I cannot trace their features; but their forms,
How lovelily they move along the side
Of the gray mountain, scattering its mist!
And after the swart savage spirits, whose

Infernal Immortality pour'd forth
 Their impious hymn of triumph, they shall be
 Welcome as Eden. It may be they come
 To tell me the reprieve of our young world,
 For which I have so often pray'd—They come!
 Anah! oh, God! and with her——

Enter SAMIASA, AZAZIEL, ANAH and AHOLIBAMAH.

Anah. Japhet!

Sam. Lo!

A son of Adam!

Aza. What doth the earth-born here,
 While all his race are slumbering?

Japh. Angel! what
 Dost thou on earth when thou should'st be on high?

Aza. Know'st thou not, or forget'st thou, that a part
 Of our great function is to guard thine earth?

Japh. But all good angels have forsaken earth,
 Which is condemn'd; nay, even the evil fly
 The approaching Chaos. Anah! Anah! my
 In vain, and long, and still to be beloved!
 Why walk'st thou with this Spirit, in those hours
 When no good spirit longer lights below?

Anah. Japhet, I cannot answer thee; yet, yet
 Forgive me——

Japh. May the Heaven, which soon no more
 Will pardon, do so! for thou art greatly tempted.

Aho. Back to thy tents, insulting son of Noah!
 We know thee not.

Japh. The hour may come when thou
 May'st know me better; and thy sister know
 Me still the same which I have ever been.

Sam. Son of the Patriarch, who hath ever been

Upright before his God, whate'er thy griefs,
 And thy words seem of sorrow, mix'd with wrath,
 How have Azaziel, or myself, brought on thee
 Wrong?

Japh. Wrong! the greatest of all wrongs; but thou
 Say'st well, though she be dust, I did not, could not,
 Deserve her. Farewell, Anah! I have said
 That word so often! but now say it, ne'er
 To be repeated. Angel! or whate'er
 Thou art, or must be soon, hast thou the power
 To save this beautiful—*these* beautiful
 Children of Cain?

Aza. From what?

Japh. And is it so,
 That ye too know not? Angels! angels! ye
 Have shared man's sin, and, it may be, now must
 Partake his punishment; or at the least
 My sorrow.

Sam. Sorrow! I ne'er thought till now
 To hear an Adamite speak riddles to me.

Japh. And hath not the Most High expounded them?
 Then ye are lost, as they are lost.

Aho. So be it!
 If they love as they are loved, they will not shrink
 More to be mortal, than I would to dare
 An immortality of agonies
 With Samiasa!

Anah. Sister! sister! speak not
 Thus.

Aza. Fearest thou, my Anah?

Anah. Yes, for thee;
 I would resign the greater remnant of
 This little life of mine, before one hour
 Of thine eternity should know a pang.

Japh. It is for *him*, then! for the Seraph thou
Has left me! That is nothing, if thou hast not
Left thy God too! for unions like to these,
Between a mortal and immortal, cannot
Be happy or be hallow'd. We are sent
Upon the earth to toil and die; and they
Are made to minister on high unto
The Highest; but if he can *save* thee, soon
The hour will come in which celestial aid
Alone can do so.

Anah. Ah! he speaks of death.

Sam. Of death to *us*! and those who are with us!
But that the man seems full of sorrow, I
Could smile.

Japh. I grieve not for myself, nor fear;
I am safe, not for my own deserts, but those
Of a well-doing sire, who hath been found
Righteous enough to save his children. Would
His power was greater of redemption! or
That by exchanging my own life for hers,
Who could alone have made mine happy, she,
The last and loveliest of Cain's race, could share
The Ark which shall receive a remnant of
The seed of Seth!

Aho. And dost thou think that we,
With Cain's, the eldest born of Adam's, blood
Warm in our veins,—strong Cain! who was begotten
In Paradise,—would mingle with Seth's children?
Seth, the last offspring of old Adam's dotage?
No, not to save all earth, were earth in peril!
Our race hath alway²⁶ dwelt apart from thine
From the beginning, and shall do so ever.

Japh. I did not speak to thee, Aholibamah!
 Too much of the forefather, whom thou vauntest,
 Has come down in that haughty blood which springs
 From him who shed the first, and that a brother's!
 But thou, my Anah! let me call thee mine,
 Albeit thou art not; 'tis a word, I cannot
 Part with, although I must from thee. My Anah!
 Thou who dost rather make me dream that Abel
 Had left a daughter, whose pure pious race
 Survived in thee, so much unlike thou art
 The rest of the stern Cainites, save in beauty,
 For all of them are fairest in their favour——

Aho. (interrupting him.) And would'st thou have
 her like our father's foe

In mind, in soul? If *I* partook thy thought,
 And dream'd that aught of *Abel* was in *her*!—
 Get thee hence, son of Noah; thou mak'st strife.

Japh. Offspring of Cain, thy father did so!

Aho. But

He slew not Seth; and what hast thou to do
 With other deeds between his God and him?

Japh. Thou speakest well: his God hath judged him, and
 I had not named his deed, but that thyself
 Didst seem to glory in him, nor to shrink
 From what he had done.

Aho. He was our fathers' father;
 The eldest born of man, the strongest, bravest,
 And most enduring:—Shall I blush for him,
 From whom we had our being? Look upon
 Our race; behold their stature and their beauty,
 Their courage, strength, and length of days——

Japh. They are number'd.——

Aho. Be it so! but while yet their hours endure,
I glory in my brethren and our fathers!

Japh. My sire and race but glory in their God,
Anah! and thou?—

Anah. Whate'er our God decrees,
The God of Seth as Cain, I must obey,
And will endeavour patiently to obey:
But could I dare to pray in his dread hour
Of universal vengeance (if such should be),
It would not be to live, alone exempt
Of all my house. My sister! Oh, my sister!
What were the world, or other worlds, or all
The brightest future without the sweet past—
Thy love—my father's—all the life, and all
The things which sprung up with me, like the stars,
Making my dim existence radiant with
Soft lights which were not mine? Aholibamah!
Oh! if there should be mercy—seek it, find it:
I abhor death, because that thou must die.

Aho. What! hath this dreamer, with his father's ark,
The bugbear he hath built to scare the world,
Shaken *my* sister? Are *we* not the loved
Of seraphs? and if we were not, must we
Cling to a son of Noah for our lives?
Rather than thus——But the enthusiast dreams
The worst of dreams, the phantasies engender'd
By hopeless love and heated vigils. Who
Shall shake these solid mountains, this firm earth,
And bid those clouds and waters take a shape
Distinct from that which we and all our sires
Have seen them wear on their eternal way?
Who shall do this?

Japh. He, whose one word produced them.

Aho. Who *heard* that word?

Japh. The Universe, which leap'd
To life before it. Ah! smil'st thou still in scorn?
Turn to thy seraphs; if they attest it not,
They are none.

Sam. Aholibamah, own thy God!

Aho. I have ever hailed Our Maker, Samiasa,
As thine, and mine: a God of love, not sorrow.

Japh. Alas! what else is Love but Sorrow? Even
He who made earth in love, had soon to grieve
Above its first and best inhabitants.

Aho. 'Tis said so.

Japh. It is even so.

Enter NOAH and SHEM.

Noah. Japhet! What
Dost thou here with these children of the wicked?
Dread'st thou not to partake their coming doom?

Japh. Father, it cannot be a sin to seek
To save an earth-born being; and behold,
These are not of the sinful, since they have
The fellowship of angels.

Noah. These are they then,
Who leave the throne of God, to take them wives
From out the race of Cain; the sons of Heaven,
Who seek Earth's daughters for their beauty?

Aza. Patriarch!
Thou hast said it.

Noah. Woe, woe, woe to such communion!
Has not God made a barrier between earth
And heaven, and limited each, kind to kind?

Sam. Was not man made in high Jehovah's image?
Did God not love what he had made? And what
Do we but imitate and emulate
His love unto created love?

Noah. I am
But man, and was not made to judge mankind,
Far less the sons of God; but as our God
Has deign'd to commune with me, and reveal
His judgments, I reply, that the descent
Of seraphs from their everlasting seat
Unto a perishable and perishing,
Even on the very *eve* of *perishing*, world,
Cannot be good.

Aza. What! though it were to save?

Noah. Not ye in all your glory can redeem
What he who made you glorious hath condemn'd.
Were your immortal mission safety, 't would
Be general, not for two, though beautiful,
And beautiful they are, but not the less
Condemn'd.

Japh. Oh father! say it not.

Noah. Son! son!
If that thou would'st avoid their doom, forget
That they exist; they soon shall cease to be,
While thou shalt be the sire of a new world,
And better.

Japh. Let me die with *this*, and *them*!

Noah. Thou *should'st* for such a thought, but shalt not; he
Who *can*, redeems thee.

Sam. And why him and thee,
More than what he, thy son, prefers to both?

Noah. Ask him who made thee greater than myself
And mine, but not less subject to his own

Almightiness. And lo! his mildest and
Least to be tempted Messenger appears!

Enter RAPHAEL the Archangel.

Raph. Spirits!
Whose seat is near the throne,
What do ye here?
Is thus a seraph's duty to be shown
Now that the hour is near
When earth must be alone?
Return!
Adore and burn
In glorious homage with the elected "seven."
Your place is heaven.

*Sam.*²⁸ Raphael!
The first and fairest of the sons of God,
How long hath this been law,
That earth by angels must be left untrod?
Earth! which oft saw
Jehovah's footsteps not disdain her sod!
The world he loved, and made
For love; and oft have we obey'd
His frequent mission with delighted pinions.
Adoring him in his least works display'd;
Watching this youngest star of his dominions:
And as the latest birth of his great word,
Eager to keep it worthy of our Lord.
Why is thy brow severe?
And wherefore speak'st thou of destruction near?
Raph. Had Samiasa and Azazel been
In their true place, with the angelic choir,
Written in fire
They would have seen

Jehovah's late decree,
 And not enquired their Maker's breath of me:
 But ignorance must ever be
 A part of sin;
 And even the spirits' knowledge shall grow less
 As they wax proud within;
 For Blindness is the first-born of Excess.
 When all good angels left the world, ye staid,
 Stung with strange passions, and debased
 By mortal feelings for a mortal maid;
 But ye are pardon'd thus far, and replaced
 With your pure equals: Hence! away! away!
 Or stay,
 And lose eternity by that delay!
Aza. And Thou! if earth be thus forbidden
 In the decree
 To us until this moment hidden,
 Dost thou not err as we
 In being here?
*Raph.*²⁹ I came to call ye back to your fit sphere,
 In the great name and at the word of God!
 Dear, dearest in themselves, and scarce less dear
 That which I came to do: till now we trod
 Together the eternal space, together
 Let us still walk the stars. True, earth must die!
 Her race, return'd into her womb, must wither,
 And much which she inherits; but oh! why
 Cannot this earth be made, or be destroy'd,
 Without involving ever some vast void
 In the immortal ranks? immortal still
 In their immeasurable forfeiture.
 Our brother Satan fell, his burning will

Rather than longer worship dared endure!
 But ye who still are pure!
 Seraphs! less mighty than that mightiest one,
 Think how he was undone!
 And think if tempting man can compensate
 For heaven desired too late?
 Long have I warred,
 Long must I war
 With him who deem'd it hard
 To be created, and to acknowledge him
 Who midst the cherubim
 Made him as suns to a dependent star,
 Leaving the archangels at his right hand dim.
 I loved him—beautiful he was: oh heaven!
 Save *his* who made, what beauty and what power
 Was ever like to Satan's! Would the hour
 In which he fell could ever be forgiven!
 The wish is impious: but oh ye!
 Yet undestroyed, be warned! Eternity
 With him, or with his God, is in your choice:
 He hath not tempted you, he cannot tempt
 The angels, from his further snares exempt;
 But man hath listen'd to his voice,
 And ye to woman's—beautiful she is,
 The serpent's voice less subtle than her kiss,
 The snake but vanquish'd dust; but she will draw
 A second host from heaven, to break heaven's law.
 Yet, yet, oh fly!
 Ye cannot die,
 But they
 Shall pass away,
 While ye shall fill with shrieks the upper sky
 For perishable clay,

Whose memory in your immortality
Shall long outlast the sun which gave them day.
Think how your essence differeth from theirs
In all but suffering! Why partake
The agony to which they must be heirs—
Born to be plough'd with years, and sown with cares,
And reap'd by Death, lord of the human soil?
Even had their days been left to toil their path
Through time to dust, unshorten'd by God's wrath,
Still they are Evil's prey and Sorrow's spoil.
Aho. Let them fly!
I hear the voice which says that all must die,
Sooner than our white-bearded Patriarchs died;
And that on high
An ocean is prepared,
While from below
The deep shall rise to meet heaven's overflow.
Few shall be spared,
It seems; and, of that few, the race of Cain
Must lift their eyes to Adam's God in vain.
Sister! since it is so,
And the eternal Lord
In vain would be implored
For the remission of one hour of woe,
Let us resign even what we have adored,
And meet the wave, as we would meet the sword,
If not unmoved, yet undismay'd,
And wailing less for us than those who shall
Survive in mortal or immortal thrall,
And, when the fatal waters are allay'd,
Weep for the myriads who can weep no more.
Fly, Seraphs! to your own eternal shore,
Where winds nor howl nor waters roar.

Our portion is to die,
 And yours to live for ever:
 But which is best, a dead eternity,
 Or living, is but known to the great Giver:
 Obey him, as we shall obey;
 I would not keep this life of mine in clay
 An hour beyond his will;
 Nor see ye lose a portion of his grace,
 For all the mercy which Seth's race
 Find still.

Fly!

And as your pinions bear ye back to heaven,
 Think that my love still mounts with thee on high,
 Samiasa!

And if I look up with a tearless eye,
 'Tis that an angel's bride disdains to weep—
 Farewell! Now rise, inexorable Deep!

Anah. And must we die?
 And must I lose thee too,
 Azazel?

Oh, my heart, my heart!
 Thy prophecies were true,
 And yet thou wert so happy too!
 The blow, though not unlook'd for, falls as new;
 But yet depart!
 Ah, why?

Yet let me not retain thee—fly!
 My pangs can be but brief; but thine would be
 Eternal, if repulsed from heaven for me.
 Too much already hast thou deign'd
 To one of Adam's race!

Our doom is sorrow: not to us alone,
 But to the spirits who have not disdained

To love us, cometh anguish with disgrace.
The first who taught us knowledge hath been hurled
From his once archangelic throne
Into some unknown world:
And thou, Azazel! No—
Thou shalt not suffer woe
For me. Away! nor weep!
Thou canst not weep; but yet
Mayst suffer more, not weeping: then forget
Her, whom the surges of the all-strangling Deep
Can bring no pang like this. Fly! Fly!
Being gone, 'twill be less difficult to die.
Japh. Oh say not so!
Father! and thou, archangel, thou!
Surely celestial Mercy lurks below
That pure severe serenity of brow:
Let them not meet this sea without a shore,
Save in our ark, or let me be no more!
Noah. Peace, child of passion, peace!
If not within thy heart, yet with thy tongue
Do God no wrong!
Live as he wills it—die, when he ordains,
A righteous death, unlike the seed of Cain's.
Cease, or be sorrowful in silence; cease
To weary Heaven's ear with thy selfish plaint.
Would'st thou have God commit a sin for thee?
Such would it be
To alter his intent
For a mere mortal sorrow. Be a man!
And bear what Adam's race must bear, and can.
Japh. Ay, father! but when they are gone,
And we are all alone,
Floating upon the azure desart,³⁰ and

The depth beneath us hides our own dear land,
 And dearer, silent friends and brethren, all
 Buried in its immeasurable breast,
 Who, who, our tears, our shrieks, shall then command?
 Can we in desolation's peace have rest?
 Oh God! be thou a God, and spare
 Yet while 'tis time!
 Renew not Adam's fall:³¹
 Mankind were then but twain,
 But they are numerous now as are the waves
 And the tremendous rain,
 Whose drops shall be less thick than would their graves,
 Were graves permitted to the seed of Cain.
Noah. Silence, vain boy! each word of thine's a crime!
 Angel! forgive this stripling's fond despair.
Raph. Seraphs! these mortals speak in passion: Ye!
 Who are, or should be, passionless and pure,
 May now return with me.
Sam. It may not be:
 We have chosen, and will endure.
Raph. Say'st thou?
Aza. He hath said it, and I say, Amen!
Raph. Again!
 Then from this hour,
 Shorn as ye are of all celestial power,
 And aliens from your God,
 Farewell!
Japh. Alas! where shall they dwell?
 Hark, hark! Deep sounds, and deeper still,
 Are howling from the mountain's bosom:
 There's not a breath of wind upon the hill,
 Yet quivers every leaf, and drops each blossom:
 [E]arth³² groans as if beneath a heavy load.

Noah. Hark, hark! the sea-birds cry!
In clouds they overspread the lurid sky
And hover round the mountain, where before
Never a white wing, wetted by the wave,
Yet dared to soar,
Even when the waters waxed too fierce to brave.
Soon it shall be their only shore,
And then, no more!
Japh. The sun! the sun!
He riseth, but his better light is gone;
And a black circle, bound
His glaring disk around,
Proclaims earth's last of summer days hath shone!
The clouds return into the hues of night,
Save where their brazen-coloured edges streak
The verge where brighter morns were wont to break.
Noah. And lo! yon flash of light,
The distant thunder's harbinger, appears!
It cometh! hence, away,
Leave to the elements their evil prey!
Hence to where our all-hallowed ark uprears
Its safe and wreckless sides.
Japh. Oh, father, stay!
Leave not my Anah to the swallowing tides!
Noah. Must we not leave all life to such? Begone!
Japh. Not I.
Noah. Then die
With them!
How dar'st thou look on that prophetic sky,
And seek to save what all things now condemn,
In overwhelming unison
With just Jehovah's wrath?
Japh. Can rage and justice join in the same path?

Noah. Blasphemer! dar'st thou murmur even now?

Raph. Patriarch, be still a father! smoothe³³ thy brow:

Thy son, despite his folly, shall not sink;

He knows not what he says, yet shall not drink

With sobs the salt foam of the swelling waters;

But be, when Passion passeth, good as thou,

Nor perish like Heaven's children with Man's daughters.

Aho. The Tempest cometh; Heaven and Earth unite

For the annihilation of all life.

Unequal is the strife

Between our strength and the Eternal Might!

Sam. But ours is with thee: we will bear ye far

To some untroubled star,

Where thou and Anah shalt partake our lot:

And if thou dost not weep for thy lost earth,

Our forfeit heaven shall also be forgot.

Anah. Oh! my dear father's tents, my place of birth!

And mountains, land, and woods, when ye are not,

Who shall dry up my tears?

Aza.

Thy Spirit-lord.

Fear not, though we are shut from heaven,

Yet much is ours, whence we can not be driven.

Raph. Rebel! thy words are wicked, as thy deeds

Shall henceforth be but weak: the flaming sword,

Which chased the first-born out of Paradise,

Still flashes in the angelic hands.

Aza. It cannot slay us: threaten dust with death,

And talk of weapons unto that which bleeds!

What are thy swords in our immortal eyes?

Raph. The moment cometh to approve thy strength;

And learn at length

How vain to war with what thy God commands:

Thy former force was in thy faith.

*[Enter Mortals, flying for refuge.
Chorus of Mortals.]*

The heavens and earth are mingling—God! oh God!
What have we done? Yet spare!
Hark! even the forest beasts howl forth their pray'r!
The dragon crawls from out his den,
To herd in terror innocent with men;
And the birds scream their agony through air.
Yet, yet, Jehovah! yet withdraw thy rod
Of wrath, and pity thine own world's despair!
Hear not Man only but all Nature plead!

Raph. Farewell, thou earth! ye wretched sons of clay,
I cannot, must not aid you. 'Tis decreed!

[Exit RAPHAEL.]

Japh. Some clouds sweep on as vultures for their prey,
While others, fix'd as rocks, await the word
At which their wrathful vials shall be pour'd.
No azure more shall robe the firmament,
Nor spangled stars be glorious: Death hath risen:
In the Sun's place a pale and ghastly glare
Hath wound itself around the dying air.

Aza. Come, Anah! quit this chaos-founded prison,
To which the elements again repair,
To turn it into what it was: beneath
The shelter of these wings thou shalt be safe,
As was the eagle's nestling once within
Its mother's.—Let the coming chaos chafe
With all its elements! Heed not their din!
A brighter world than this, where thou shalt breathe
Ethereal life, will we explore:
These darken'd clouds are not the only skies.

*[AZAZIEL and SAMIASA fly off, and disappear with
ANAH and AHOLIBAMAH.]*

Shall prayer ascend,
When the swoln³⁴ clouds unto the mountains bend
And burst,
And gushing oceans every barrier rend,
Until the very desarts know no thirst?
Accurst
Be he, who made thee and thy sire!
We deem our curses vain; we must expire;
But as we know the worst,
Why should our hymn be raised, our knees be bent
Before the implacable Omnipotent,
Since we must fall the same?
If he hath made earth, let it be his shame,
To make a world for torture:—Lo! they come
The loathsome waters in their rage!
And with their roar make wholesome Nature dumb!
The forest's trees (coeval with the hour
When Paradise upsprung,
Ere Eve gave Adam knowledge for her dower,
Or Adam his first hymn of slavery sung,)
So massy, vast, yet green in their old age,
Are overtopt,
Their summer blossoms by the surges lopt,
Which rise, and rise, and rise.
Vainly we look up to the lowering skies—
They meet the seas,
And shut out God from our beseeching eyes.
Fly, son of Noah, fly, and take thine ease
In thine allotted Ocean-tent;
And view, all floating o'er the Element,
The corpses of the world of thy young days:
Then to Jehovah raise
Thy song of praise!

A Mortal. Blessed are the dead
 Who die in the Lord!
 And though the waters be o'er earth outspread,
 Yet, as *his* word,
 Be the decree adored!
 He gave me life—he taketh but
 The breath which is his own:
 And though these eyes should be for ever shut,
 Nor longer this weak voice before his throne
 Be heard in supplicating tone,
 Still blessed be the Lord,
 For what is past,
 For that which is:
 For all are his,
 From first to last—
 Time—space—eternity—life—death—
 The vast known and immeasurable unknown.
 He made, and can unmake;
 And shall *I*, for a little gasp of breath,
 Blaspheme and groan?
 No; let me die, as I have lived, in faith,
 Nor quiver, though the universe may quake!

Chorus of Mortals.

Where shall we fly?
 Not to the mountains high;
 For now their torrents rush with double roar,
 To meet the ocean, which, advancing still,
 Already grasps each drowning hill,
 Nor leaves an unsearch'd cave.

Enter a Woman.

Woman. Oh, save me, save!

Our valley is no more:
 My father and my father's tent,
 My brethren and my brethren's herds,
 The pleasant trees that o'er our noonday bent
 And sent forth evening songs from sweetest birds,
 The little rivulet which freshen'd all
 Our pastures green,
 No more are to be seen.
 When to the mountain cliff I climb'd this morn,
 I turn'd to bless the spot,
 And not a leaf appear'd about to fall;—
 And now they are not!—
 Why was I born?
 Japh. To die! in youth to die;
 And happier in that doom,
 Than to behold the universal tomb
 Which I
 Am thus condemn'd to weep above in vain.
 Why, when all perish, why must I remain?

[The Waters rise: Men fly in every direction; many are overtaken by the waves; the Chorus of Mortals disperses in search of safety up the Mountains; Japhet remains upon a rock, while the Ark floats towards him in the distance.]

END OF PART FIRST.

EDITORIAL NOTES

- ¹ Biblical reference. *Genesis* 6:2. All references to biblical texts are based on the King James Bible version.
- ² S.T. Coleridge, “Kubla Kahn” (1816), l. 16: “By woman wailing for her demon-lover!”
- ³ Notably, the character of Japhet is not listed among the *dramatis personae*, despite his central role in the text.
- ⁴ Samiasa, seraph who falls in love with Aholibama. He is identified as a fallen angel in the *Book of Enoch*.
- ⁵ Azazel, seraph. In the *Book of Enoch*, one of the fallen angels.
- ⁶ Irad, son of Enoch and grandson of Cain, *Genesis* 4:18.
- ⁷ Anah, Cainite woman, in love with Azazel. In the Bible, references to Anah’s gender are ambiguous. Anah is referred to as a woman in *Genesis* 36:2, but in *Genesis* 36:24 Anah appears as a man. Anah’s relationship to Aholibamah is different in the Bible: while in Byron she is Aholibamah’s sister, in the Bible she is Aholibamah’s daughter (*Genesis* 36:14).
- ⁸ Aholibamah, Cainite woman, in love with Samiasa. In the Bible, granddaughter of Cain (*Genesis* 36:18, 36:25).
- ⁹ Mount Ararat is described in the Bible as the place of rest of Noah’s Ark (*Genesis* 8:4). Later on in the text, Byron specifically mentions the “secret crest”, which is the exact location of the Ark (p. 170).
- ¹⁰ Probable reference to the son of Adam, as Adam was formed from the clay of earth (*Genesis* 2:7).
- ¹¹ Japhet is one of Noah’s three sons, along with Ham (also found as Cam) and Shem. All of them were involved in the building of the Ark and saved by it (*Genesis* 7:7).
- ¹² *thy* (archaic): your.
- ¹³ The suffix ‘-(e)st’ is used in archaic spelling for the second person singular.
- ¹⁴ Adamite, Adam’s descendant.
- ¹⁵ Biblical reference. Personification of chaos, created and later killed by God (*Job* 41; *Psalms* 74:14).
- ¹⁶ Possible reference to the great flood in Noah’s time (*Genesis* 7:11).
- ¹⁷ *Peace! ... of realm*: in this soliloquy, Japhet expresses his inability to understand and accept God’s inflexible decisions (See Marshall 1962, 156).
- ¹⁸ The fated race of the descendants of Cain. For this reason, Anah will have to perish in the Great Flood (*Genesis* 7:2).
- ¹⁹ The suffix ‘-(e)th’ is used in archaic spelling for the third person singular.
- ²⁰ *My kinsmen ... Jehovah’s bidding*: in this soliloquy, Japhet questions again the justice of the divine will as well as his privileged position as “Son of the saved” (See Marshall 1962, 157–58).
- ²¹ Cedar is often mentioned in the Bible as symbol of steadfast faith and spiritual resilience.
- ²² Reference to Noah’s sons. They and their wives are the only human beings spared from the Great Flood (*Genesis* 6:18).
- ²³ Possible reference to the Nephilim, mentioned in *Genesis* 6:4 and *Numbers* 13:33. They are the children of the sons of God and mortal women.
- ²⁴ The Patriarchs in the Bible are Abraham, Isaac and Jacob (*Deuteronomy* 1:8).
- ²⁵ Seth, third son of Adam and Eve, born after Abel’s death (*Genesis* 4:25).
- ²⁶ *alway* (Old English): *always*.
- ²⁷ Anomaly in punctuation: missing comma.
- ²⁸ Erroneously indented.
- ²⁹ Erroneously indented.
- ³⁰ *desart*: archaic variant of *desert* (*OED*).
- ³¹ Reference to Adam and Eve’s disobedience, which caused their fall from Eden (*Genesis* 3:23).
- ³² The letter “E” is not legible in the copy-text, but it is visible in copies held in other libraries (e.g. Bodleian, Chicago).
- ³³ *smoothe*: archaic variant of *smooth* (*OED*).
- ³⁴ *swoln*: archaic variant for *swollen* (*OED*).
- ³⁵ Misprint: first occurrence of “&c.” in the header after the title.