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# PARADISE LOST

## WITH NOTES

*FOR INDIAN STUDENTS*

BY

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# PARADISE LOST.

## THE VERSE.

THE measure is English heroic verse without rime, as that of Homer in Greek, and of Virgil in Latin; rime being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age to set off wretched matter and lame metre; graced indeed since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse, than else they would have expressed them. Not without cause, therefore, some both Italian and Spanish poets of prime note have rejected rime both in longer and shorter works; as have long since our best English tragedies; as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of rime so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it is rather to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of riming.

# PARADISE LOST.

## BOOK I.

## THE ARGUMENT.

This First Book proposes first, in brief, the whole subject, Man's Disobedience, and the Loss thereupon of Paradise wherein he was placed. Then touches the prime cause of his Fall, the Serpent, or rather Satan in the Serpent; who revolting from God, and drawing to his side many legions of Angels, was by the command of God driven out of Heaven with all his crew into the great deep. Which action passed over, the poem hastes into the midst of things, presenting Satan with his Angels now fallen into Hell, described here not in the centre (for heaven and earth may be supposed as yet not made, certainly not yet accursed) but in a place of utter darkness, fitliest called Chaos; here Satan with his angels lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded; they rise; their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech; comforts them with hope yet of regaining Heaven; but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven (for that Angels were long before this visible creation, was the opinion of many ancient Fathers.) To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises suddenly built out of the deep; the infernal Peers there sit in council.

# PARADISE LOST.

## BOOK I.

OF Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our wo
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse! that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of Chaos. Or, if Sion Hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God, I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit! that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou knowest; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And madest it pregnant; what in me is dark
Illumine! what is low raise and support!

That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.
Say first, (for Heaven hides nothing from thy view,
Nor the deep tract of Hell) say first, what cause
Moved our grand parents, in that happy state
Favoured of Heaven so highly, to fall off
From their Creator, and transgress his will,
For one restraint, lords of the world besides.
Who first seduced them to that foul revolt?
The infernal serpent! he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel angels; by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God
Raised impious war in Heaven, and battle proud,
With vain attempt. Him the Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquished, rolling in the fiery gulf,
Confounded though immortal! But his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him. Round he throws his baleful eyes,
That witnessed huge affliction and dismay,
Mixed with obdurate pride, and steadfast hate:
At once, as far as Angels ken, he views
The dismal situation waste and wild;
A dungeon horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell! hope never comes,
That comes to all; but torture without end
Still urges, and a fiery deluge, fed

With ever-burning sulphur unconsumed!
Such place eternal justice had prepared
For those rebellious; here their prison ordained
In utter darkness; and their portion set
As far removed from God, and light of Heaven,
As from the centre thrice to the utmost pole.
O how unlike the place from whence they fell!
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and weltering by his side
One next himself in power, and next in crime,
Long after known in Palestine, and named
Beëlzebub. To whom the Arch-enemy,
And thence in Heaven called Satan) with bold words
Breaking the horrid silence, thus began:
"If thou beest he—But O how fallen! how changed
From him, who in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads though bright! If he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Joined with me once, now misery hath joined
In equal ruin; into what pit thou seest,
From what height fallen; so much the stronger proved
He with his thunder! and till then who knew
The force of those dire arms? Yet not for those,
Nor what the potent Victor in his rage
Can else inflict, do I repent, or change
(Though changed in outward lustre) that fixed mind,
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along
Innumerable force of Spirits armed,
That durst dislike his reign; and, me preferring,
His utmost power with adverse power opposed
In dubious battle on the plains of Heaven,
And shook his throne. What though the field be lost,—
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;—
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,
Who, from the terror of this arm, so late

Doubted his empire;—that were low indeed!
That were an ignominy and shame beneath
This downfall! since by fate the strength of gods,
And this empyreal substance cannot fail;
Since, through experience of this great event,
(In arms not worse, in foresight much advanced,)
We may, with more successful hope, resolve
To wage by force or guile eternal war,
Irreconcilable to our grand Foe,
Who now triumphs, and, in the excess of joy
Sole reigning, holds the tyranny of Heaven."
So spake the apostate Angel, though in pain,
Vaunting aloud, but racked with deep despair;
And him thus answered soon his bold compeer:
"O Prince! O Chief of many throned Powers,
That led the embattled Seraphim to war
Under thy conduct, and, in dreadful deeds
Fearless, endangered Heaven's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate!
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us Heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences
Can perish; for the mind and spirit remains
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state,
Here swallowed up in endless misery!
But what if he our Conqueror—whom I now
Of force believe Almighty, since no less
Than such could have o'erpowered such force as ours,—
Have left us this our spirit and strength entire
Strongly to suffer and support our pains;
That we may so suffice his vengeful ire,
Or do him mightier service, as his thralls
By right of war, whate'er his business be,
Here in the heart of Hell to work in fire,
Or do his errands in the gloomy Deep?
What can it then avail, though yet we feel
Strength undiminished, or eternal being,
To undergo eternal punishment?"
Whereto with speedy words the Arch-fiend replied:
"Fallen Cherub! to be weak is miserable,
Doing or suffering; but of this be sure,

To do aught good never will be our task;
But ever to do ill our sole delight;
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps
Shall grieve him, (if I fail not,) and disturb
His inmost counsels from their destined aim.—
But see! the angry Victor hath recalled
His ministers of vengeance and pursuit
Back to the gates of Heaven; the sulphurous hail,
Shot after us in storm, o'er-blown, hath laid
The fiery surge, that from the precipice
Of Heaven received us falling; and the thunder,
Winged with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep;
Let us not slip the occasion, whether scorn
Or satiate fury yield it from our Foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbour there;
And, re-assembling our afflicted powers,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair."
Thus Satan, talking to his nearest mate,
With head up-lift above the wave, and eyes
That sparkling blazed; his other parts besides,
Prone on the flood, extended long and large,
Lay floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titânian, or Earth-born, that warred on Jove,
Briarëos, or Typhon whom the den
By ancient Tarsus held; or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream;
Him, haply, slumbering on the Norway foam,

The pilot of some small night-foundered skiff,
Deeming some island, oft, as seamen tell,
With fixèd anchor in his scaly rind
Moors by his side under the lee, while night
Invests the sea, and wishèd morn delays;
So stretched out huge in length the Arch-fiend lay,
Chained on the burning lake; nor ever thence
Had risen, or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and enraged might see
How all his malice served but to bring forth
Infinite goodness, grace, and mercy shown
On man by him seduced; but on himself
Treble confusion, wrath, and vengeance poured.
Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames
Driven backward slope their pointing spires, and, rolled
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air
That felt unusual weight; till on dry land
He lights, if it were land that ever burned
With solid, as the lake with liquid fire;
And such appeared in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shattered side
Of thundering Ætna, whose combustible
And fuelled entrails thence conceiving fire,
Sublimed with mineral fury, aid the winds,
And leave a singèd bottom all involved
With stench and smoke; such resting found the sole
Of unblest feet. Him followed his next mate,
Both glorying to have scaped the Stygian flood
As gods, and by their own recovered strength,
Not by the sufferance of supernal Power.
"Is this the region, this the soil, the clime,"
Said then the lost Archangel, "this the seat,
That we must change for Heaven? this mournful gloom
For that celestial light? Be it so! since he,
Who now is Sovran, can dispose, and bid
What shall be right; farthest from him is best,
Whom reason hath equalled, force hath made supreme

Above His equals. Farewell, happy fields,
Where joy for ever dwells! hail, horrors! hail,
Infernal world! and thou profoundest Hell
Receive thy new possessor! one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.
What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built
Here for his envy; will not drive us hence;
Here we may reign secure; and in my choice
To reign is worth ambition, though in Hell;
Better to reign in Hell, than serve in Heaven.
But wherefore let we then our faithful friends,
The associates and co-partners of our loss,
Lie thus astonished on the oblivious pool,
And call them not to share with us their part
In this unhappy mansion; or once more,
With rallied arms, to try what may be yet
Regained in Heaven, or what more lost in Hell?"
So Satan spake, and him Beëlzebub
Thus answered: "Leader of those armies bright,
Which but the Omnipotent none could have foiled!
If once they hear that voice,—their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle when it raged, in all assaults
Their surest signal,—they will soon resume
New courage, and revive, though now they lie
Grovelling and prostrate on yon lake of fire,
(As we erewhile,) astounded and amazed;—
No wonder, fallen such a pernicious height!"
He scarce had ceased, when the superior Fiend
Was moving toward the shore; his ponderous shield
Ethereal temper, massy, large and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesolé,
Or in Valdarno, to descry new lands,
Rivers, or mountains, in her spotty globe.
His spear, (to equal which the tallest pine,
Hewn on Norwegian hills to be the mast

Of some great ammiral, were but a wand)
He walked with, to support uneasy steps
Over the burning marle (not like those steps
On Heaven's azure;) and the torrid clime
Smote on him sore besides, vaulted with fire.
Nathless he so endured, till on the beach
Of that inflamèd sea he stood, and called
His legions, angel forms, who lay entranced,
Thick as autumnal leaves that strow the brooks
In Vallombrosa, where the Etrurian shades
High over-arched embower; or scattered sedge
Afloat, when with fierce winds Orion armed
Hath vexed the Red Sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses,
And broken chariot wheels; so thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He called so loud, that all the hollow deep
Of Hell resounded: "Princes, Potentates,
Warriors, the flower of Heaven! once yours, now lost
If such astonishment as this can seize
Eternal Spirits; or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of Heaven?
Or in this abject posture have ye sworn
To adore the Conqueror? who now beholds
Cherub and Seraph rolling in the flood,
With scattered arms and ensigns, till anon
His swift pursuers from Heaven-gates discern
The advantage, and descending tread us down
Thus drooping, or with linkèd thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be for ever fallen!"
They heard, and were abashed, and up they sprung
Upon the wing; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their General's voice they soon obeyed,
Innumerable. As when the potent rod

Of Amram's son, in Egypt's evil day,
Waved round the coast, up called a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darkened all the land of Nile;
So numberless were those bad Angels, seen
Hovering on wing under the cope of Hell,
'Twixt upper, nether, and surrounding fires;
Till, as a signal given, the uplifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous North
Poured never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith from every squadron, and each band,
The heads and leaders thither haste where stood
Their great commander; godlike shapes, and forms
Excelling human, princely Dignities,
And Powers that erst in Heaven sat on thrones;
Though of their names in Heavenly records now
Be no memorial, blotted out and rased,
By their rebellion, from the books of life.
Nor had they yet among the sons of Eve
Got them new names; till wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold,
And devils to adore for deities;
Then were they known to men by various names,
And various idols through the heathen world.
Say, Muse, their names then known, who first, who last,
Roused from the slumber on that fiery couch,
At their great Emperor's call, as next in worth
Came singly where he stood, on the bare strand,
While the promiscuous crowd stood yet aloof.
The chief were those who, from the pit of Hell
Roaming to seek their prey on Earth, durst fix
Their seats, long after, next the seat of God,

Their altars by his altar, gods adored
Among the nations round, and durst abide
Jehovah thundering out of Sion, throned
Between the cherubim; yea, often placed
Within his sanctuary itself their shrines,
Abominations! and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.
First Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears,
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through fire
To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain,
In Argob, and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.
Next Chemos, the obscene dread of Moab's sons,
From Aroer to Nebo, and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma clad with vines,
And Eleälè to the Asphaltic pool;
Peor his other name when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide, lust hard by hate;
Till good Josiah drove them thence to hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baälim and Ashtaroth, those male,
These feminine. (For Spirits when they please
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,

Dilated or condensed, bright or obscure,
Can execute their aery purposes,
And works of love or enmity fulfil.)
For those the race of Israel oft forsook
Their living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads as low
Bowed down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians called
Astartè, Queen of heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also-not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day:
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded; the love-tale
Infected Sion's daughters with like heat:
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah. Next came one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands lopped off
In his own temple, on the grunsel-edge,
Where he fell flat, and shamed his worshippers;
Dagon his name, sea monster, upward man
And downward fish; yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath, and Ascalon,
And Accaron, and Gaza's frontier bounds.
Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.
He also against the house of God was bold;
A leper once he lost, and gained a king,
Ahaz, his sottish conqueror, whom he drew
God's altar to disparage and displace

For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished. After these appeared
A crew who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes, and sorceries abused
Fanatic Egypt, and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel scape
The infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel, and in Dan,
Likening his Maker to the grazèd ox;
Jehovah! who in one night, when he passed
From Egypt marching, equalled with one stroke
Both her first-born and all her bleating gods.
Belial came last, than whom a spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself; to him no temple stood
Or altar smoked; yet who more oft than he
In temples, and at altars, when the priest
Turns atheist, as did Eli's sons, who filled
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends, above their loftiest towers,
And injury and outrage; and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine;
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron to avoid worse rape.
These were the prime, in order and in might;
The rest were long to tell, though far renowned;
The Ionian gods, of Javan's issue held
Gods, yet confessed later than Heaven and Earth,
Their boasted parents. Titan, Heaven's first-born,
With his enormous brood, and birthright seized
By younger Saturn; he from mightier Jove
(His own and Rhea's son,) like measure found;
So Jove usurping reigned. These, first in Crete
And Ida known, thence on the snowy top
Of cold Olympus ruled the middle air,
Their highest heaven; or on the Delphian cliff,
Or in Dodona, and through all the bounds

Of Doric land ; or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roamed the utmost isles.
All these and more came flocking, but with looks
Downcast and damp ; yet such wherein appeared
Obscure some glimpse of joy, to have found their Chief
Not in despair, to have found themselves not lost
In loss itself ; which on his countenance cast
Like doubtful hue ; but he, his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispelled their fears.
Then straight commands that, at the warlike sound
Of trumpets loud, and clarions, be upreared
His mighty standard ; that proud honour claimed
Azazel as his right, a cherub tall ;
Who forthwith from the glittering staff unfurled
The imperial ensign ; which, full high advanced,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich emblazed,
Seraphic arms and trophies ; all the while
Sonorous metal blowing martial sounds ;
At which the universal host up-sent
A shout that tore Hell's concave ; and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air,
With orient colours waving ; with them rose
A forest huge of spears ; and thronging helms
Appeared, and serried shields in thick array
Of depth immeasurable ; anon they move
In perfect phalanx, to the Dorian mood
Of flutes and soft recorders ; such as raised
To height of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death to flight or foul retreat ;
Nor wanting power to mitigate and swage,
With solemn touches, troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain
From mortal or immortal minds. Thus they
Breathing united force, with fixèd thought,
Moved on in silence to soft pipes, that charmed
Their painful steps o'er the burnt soil ; and now
Advanced in view they stand, a horrid front

Of dreadful length, and dazzling arms, in guise
Of warriors old with ordered spear and shield,
Awaiting what command their mighty Chief
Had to impose. He through the armèd files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods;
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories; for never, since created man,
Met such embodied force, as named with these
Could merit more than that small infantry
Warred on by cranes; though all the giant-brood
Of Phlegra with the heroic race were joined
That fought at Thebes and Ilium, on each side
Mixed with auxiliar gods; and what resounds
In fable or romance of Uther's son,
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted in Aspramont, or Montalban,
Damasco, or Morocco, or Trebisond:
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander; he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had yet not lost
All her original brightness, nor appeared
Less than Archangel ruined, and the excess
Of glory obscurèd; as when the sun new-risen
Looks through the horizontal misty air,
Shorn of his beams, or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs; dărkened so, yet shone
Above them all the Archangel; but his face
Deep scars of thunder had intrenched, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge; cruel his eye, but cast
Signs of remorse and passion, to behold
The fellows of his crime, the followers rather,
(Far other once beheld in bliss,) condemned
For ever now to have their lot in pain;

Millions of Spirits for his fault amerced
Of Heaven, and from eternal splendours flung
For his revolt; yet faithful how they stood,
Their glory withered; as when heaven's fire
Hath scathed the forest oaks or mountain pines,
With singèd top their stately growth, though bare,
Stands on the blasted heath. He now prepared
To speak, whereat their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers; attention held them mute;
Thrice he essayed, and thrice in spite of scorn,
Tears, such as angels weep, burst forth; at last
Words interwove with sighs found out their way:
"O Myriads of immortal Spirits! O Powers
Matchless, but with the Almighty, and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change,
Hateful to utter; but what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have feared
How such united force of gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied Heaven, shall fail to re-ascend,
Self-raised, and repossess their native seat?
For me be witness all the host of Heaven,
If counsels different, or dangers shunned
By me, have lost our hopes. But he, who reigns
Monarch in Heaven, till then as one secure
Sat on his throne, upheld by old repute,
Consent, or custom, and his regal state
Put forth at full, but still his strength concealed,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provoked. Our better part remains
To work in close design, by fraud or guile,
What force effected not; that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new worlds, whereof so rife
There went a fame in Heaven, that he ere long
Intended to create, and therein plant
A generation, whom his choice regard

Should favour equal to the sons of Heaven.
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere;
For this infernal pit shall never hold
Celestial Spirits in bondage, nor the Abyss
Long under darkness cover.—But these thoughts
Full counsel must mature. Peace is despaired,
For who can think submission? War then, war,
Open or understood, must be resolved."
He spake; and to confirm his words outflew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze
Far round illumined Hell; highly they raged
Against the Highest; and fierce with grasped arms
Clashed on their sounding shields the din of war,
Hurling defiance toward the vault of Heaven.
There stood a hill not far, whose grisly top
Belched fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither winged with speed
A numerous brigad hastened; as when bands
Of pioneers, with spade and pickaxe armed,
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon led them on,
Mammon, the least erected Spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific; by him first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,
And digged out ribs of gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wondering tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily outdone
By Spirits reprobate; and in an hour,
What in an age they, with incessant toil

And hands innumerable, scarce perform.
Nigh on the plain in many cells prepared,
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore;
Severing each kind, and scummed the bullion dross;
A third as soon had formed within the ground
A various mould, and from the boiling cells
By strange conveyance filled each hollow nook;
As in an organ, from one blast of wind,
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven;
The roof was fretted gold. Not Babylon,
Nor great Alcairo, such magnificence
Equalled, in all their glories, to enshrine
Belus or Serapis, their gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Stood fixed her stately height; and straight the doors
Opening their brazen folds, discover, wide
Within, her ample spaces o'er the smooth
And level pavement; from the arched roof,
Pendent by subtle magic, many a row
Of starry lamps, and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring entered, and the work some praise,
And some the architect; his hand was known
In heaven by many a towered structure high,
Where sceptred Angels held their residence,
And sat as Princes, whom the Supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the Orders bright;
Nor was his name unheard, or unadored,
In ancient Greece; and in Ausonian land
Men called him Mulciber; and how he fell
From Heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements; from morn
To noon he fell, from noon to dewy eve,

A summer's day; and with the setting sun
Dropped from the zenith, like a falling star,
On Lemnos, the Ægean isle: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor aught availed him now
To have built in Heaven high towers; nor did he scape
By all his engines, but was headlong sent,
With his industrious crew, to build in hell.
Meanwhile the winged heralds, by command
Of sovran power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers: their summons called
From every band and squared regiment
By place or choice the worthiest, they anon
With hundreds, and with thousands, trooping came
Attended; all access was thronged, the gates
And porches wide, but chief the spacious hall
(Though like a covered field, where champions bold
Wont ride in armed, and at the Soldan's chair,
Defied the best of Panim chivalry
To mortal combat, or career with lance,)
Thick swarmed, both on the ground and in the air
Brushed with the hiss of rustling wings. As bees
In spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
(The suburb of their straw-built citadel,)
New rubbed with balm, expatiate and confer
Their state affairs. So thick the aery crowd
Swarmed and were straitened; till, the signal given,
Behold a wonder! they but now who seemed
In bigness to surpass Earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that Pygmëan race
Beyond the Indian mount; or fairy elves,
Whose midnight revels, by a forest side,
Or fountain, some belated peasant sees,
Or dreams he sees; while over-head the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.

Thus incorporeal Spirits to smallest forms
Reduced their shapes immense, and were at large,
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim,
In close recess and secret conclave sat;
A thousand demi-gods on golden seats,
Frequent and full. After short silence then,
And summons read, the great consult began.

# PARADISE LOST.

## BOOK II.

## THE ARGUMENT.

THE consultation begun, Satan debates whether another battle is to be hazarded for the recovery of Heaven; some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves, about this time to be created; their doubt who shall be sent on this difficult search; Satan their chief undertakes alone the voyage; is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

# PARADISE LOST.

## BOOK II.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high; insatiate to pursue
Vain war with Heaven; and, by success untaught,
His proud imaginations thus displayed:
"Powers and Dominions, Deities of Heaven!
For, since no deep within her gulf can hold
Immortal vigour, though oppressed and fallen,
I give not Heaven for lost; from this descent
Celestial Virtues rising will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.)
Me, though just right and the fixed laws of Heaven
Did first create your leader, next, free choice,
With what besides in counsel or in fight,
Hath been achieved of merit, yet this loss,
Thus far at least recovered, hath much more
Established in a safe unenvied throne,

Yielded with full consent. The happier state
In Heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From faction; for none, sure, will claim in Hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in Heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and by what best way,
Whether of open war, or covert guile,
We now debate; who can advise may speak."
He ceased; and next him Moloch, sceptred king,
Stood up, the strongest and the fiercest Spirit
That fought in Heaven, now fiercer by despair;
His trust was with the Eternal to be deemed
Equal in strength, and rather than be less,
Cared not to be at all; with that care lost,
Went all his fear; of God, or Hell, or worse,
He recked not; and these words thereafter spake:
"My sentence is for open war; of wiles,
More unexpert, I boast not; them let those
Contrive who need, or when they need, not now;
For, while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit lingering here
Heaven's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No! let us rather choose,
Armed with Hell-flames and fury, all at once
O'er Heaven's high towers to force resistless way,
Turning our tortures into horrid arms
Against the Torturer; when to meet the noise
Of his almighty engine he shall hear
Infernal thunder; and, for lightning, see
Black fire and horror shot with equal rage
Among his Angels; and his throne itself

Mixed with Tartarean sulphur, and strange fire,
His own invented torments. But perhaps
The way seems difficult and steep to scale
With upright wing against a higher foe;
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat; descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is feared. Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction, if there be in Hell
Fear to be worse destroyed. What can be worse
Than to dwell here, driven out from bliss, condemned
In this abhorrèd deep to utter woe!
Where pain of unextinguishable fire
Must exercise us, without hope of end,
The vassals of his anger, when the scourge
Inexorably, and the torturing hour,
Calls us to penance? More destroyed than thus,
We should be quite abolished, and expire.
What fear we then? what doubt we to incense
His utmost ire? which, to the height enraged,
Will either quite consume us, and reduce
To nothing this essential; happier far,
Than miserable to have eternal being!
Or, if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his Heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
"Which, if not victory, is yet revenge."
He ended frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than gods. On the other side uprose
Belial, in act more graceful and humane.
A fairer person lost not Heaven; he seemed
For dignity composed, and high exploit;
But all was false and hollow; though his tongue
Dropped manna, and could make the worse appear

The better reason, to perplex and dash
Maturest counsels; for his thoughts were low;
To vice industrious, but to nobler deeds
Timorous and slothful; yet he pleased the ear,
And with persuasive accent thus began:
"I should be much for open war, O Peers,
As not behind in hate, if what was urged
Main reason to persuade immediate war,
Did not dissuade me most; and seem to cast
Ominous conjecture on the whole success;
When he who most excels in fact of arms,
In what he counsels, and in what excels,
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of Heaven are filled
With armed watch, that render all access
Impregnable; oft on the bordering deep
Encamp their legions; or, with obscure wing,
Scout far and wide into the realm of Night,
Scorning surprise. Or could we break our way
By force, and at our heels all Hell should rise,
With blackest insurrection, to confound
Heaven's purest light; yet our great enemy
All incorruptible, would on his throne
Sit unpolluted; and the ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair; we must exasperate
The Almighty Victor to spend all his rage,
And that must end us; that must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts, that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? And who knows,
Let this be good, whether our angry Foe
Can give it, or will ever? how he can,
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves

To punish endless? 'Wherefore cease we, then?'
Say they who counsel war; 'We are decreed,
Reserved, and destined to eternal woe;
Whatever doing, what can we suffer more;
What can we suffer worse?'—Is this then worst,
Thus sitting, thus consulting, thus in arms?
What! when we fled amain, pursued, and struck
With Heaven's afflicting thunder, and besought
The deep to shelter us? This Hell then seemed
A refuge from these wounds. Or when we lay
Chained on the burning lake? That, sure, was worse.
What if the breath that kindled those grim fires,
Awaked, should blow them into sevenfold rage,
And plunge us in the flames? Or, from above,
Should intermitted vengeance arm again
His red right hand to plague us? what if all
Her stores were opened, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we, perhaps,
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurled,
Each on his rock transfixed, the sport and prey
Of racking whirlwinds; or for ever sunk
Under yon boiling ocean, wrapped in chains:
There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end? This would be worse.
War therefore, open or concealed, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from Heaven's height
All these our motions vain sees and derides;
Not more almighty to resist our might,
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heaven
Thus trampled, thus expelled, to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The Victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains; this was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.

I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink, and fear,
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror. This is now
Our doom; which if we can sustain and bear,
Our sùpreme foe, in time, may much remit
His anger; and perhaps, thus far removed,
Not mind us not offending, satisfied
With what is punished; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour; or inured, not feel:
Or changed at length, and to the place conformed
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light;
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to ourselves more woe."
Thus Belial, with words clothed in reason's garb
Counselled ignoble ease, and peaceful sloth,
Not peace; and after him thus Mammon spake:
"Either to disenthrone the King of Heaven
We war, if war be best; or to regain
Our own right lost. Him to unthrone we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife;
The former, vain to hope, argues as vain
The latter; for what place can be for us
Within Heaven's bound, unless Heaven's Lord supreme
We overpower? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced hallelujahs, while he lordly sits
Our envied Sovran, and his altar breathes
Ambrosial odours and ambrosial flowers,
Our servile offerings? This must be our task
In Heaven, this our delight; how wearisome
Eternity so spent in worship paid

To whom we hate! let us not then pursue
By force impossible, by leave obtained
Unacceptable, though in Heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves and from our own
Live to ourselves, though in this vast recess,
Free and to none accountable; preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse,
We can create; and in what place soe'er
Thrive under evil, and work ease out of pain,
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark, doth Heaven's all-ruling Sire
Choose to reside, his glory unobscured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Mustering their rage, and Heaven resembles Hell!
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heaven show more?
Our torments also may in length of time
Become our elements; these piercing fires
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of war. Ye have what I advise."
He scarce had finished, when such murmur filled
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Sea-faring men o'erwatched, whose bark by chance,
Or pinnace, anchors in a craggy bay
After the tempest; such applause was heard
As Mammon ended, and his sentence pleased,
Advising peace. For, such another field
They dreaded worse than Hell; so much the fear

Of thunder and the sword of Michaël
Wrought still within them; and no less desire
To found this nether empire, which might rise,
By policy, and long process of time,
In emulation opposite to Heaven.
Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed
A pillar of state; deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic though in ruin! Sage he stood,
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience, and attention still as night,
Or summer's noon-tide air; while thus he spake:
"Thrones and Imperial Powers, Offspring of Heaven,
Ethereal Virtues! or these titles now
Must we renounce, and, changing style, be called
Princes of Hell? For, so the popular vote
Inclines, here to continue, and build up here
A growing empire; doubtless! while we dream,
And know not that the King of Heaven hath doomed
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From Heaven's high jurisdiction, in new league
Banded against his throne; but to remain
In strictest bondage, though thus far removed
Under the inevitable curb reserved
His captive multitude; for he, be sure,
In height, or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt; but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heaven.
What sit we then projecting peace and war?
War hath determined us, and foiled with loss
Irreparable; terms of peace yet none
Vouchsafed or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return,
But, to our power, hostility and hate,
Untamed reluctance, and revenge, though slow
Yet ever plotting how the Conqueror least

May reap his conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition, to invade
Heaven, whose high walls fear no assault or siege,
Or ambush from the deep; what if we find
Some easier enterprise? There is a place,
If ancient and prophetic fame in Heaven
Err not, another world, the happy seat
Of some new race called Man, about this time
To be created like to us, though less
In power and excellence, but favoured more
Of him who rules above; so was his will
Pronounced among the gods, and by an oath,
That shook Heaven's whole circumference, confirmed.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force, or subtlety. Though Heaven be shut
And Heaven's high Arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defence who hold it; here perhaps
Some advantageous act may be achieved
By sudden onset; either with Hell fire
To waste his whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurled headlong to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon! Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires." Thus Beëlzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed; for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell

To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal States, and joy
Sparkled in all their eyes; with full assent
They vote; whereat his speech he thus renews:
"Well have ye judged, well ended long debate,
Synod of gods! and, like to what ye are,
Great things resolved; which from the lowest deep
Will once more lift us up, in spite of Fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence, with neighbouring arms,
And opportune excursion, we may chance
Re-enter Heaven; or else in some mild zone
Dwell, not unvisited of Heaven's fair light,
Secure, and at the brightening orient beam
Purge off this gloom; the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? Who shall tempt with wandering feet
The dark, unbottomed, infinite abyss,
And through the palpable obscure find out
His uncouth way; or spread his aery flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art can then
Suffice, or what evasion bear him safe
Through the strict senteries, and stations thick
Of angels watching round? Here he had need
All circumspection; and we now no less
Choice in our suffrage; for, on whom we send
The weight of all, and our last hope, relies."
This said, he sat; and expectation held
His look suspense, awaiting who appeared
To second, or oppose, or undertake
The perilous attempt; but all sat mute,
Pondering the danger with deep thoughts; and each
In other's countenance read his own dismay,
Astonished! None, among the choice and prime
Of those Heaven-warring champions, could be found
So hardy as to proffer or accept,
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchal pride,

(Conscious of highest worth) unmoved thus spake:
"O Progeny of Heaven, empyreal Thrones!
With reason hath deep silence and demur
Seized us, though undismayed; long is the way
And hard, that out of Hell leads up to light
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant,
Barred over us, prohibit all egress.
These passed, if any pass, the void profound
Of unessential Night receives him next,
Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf.
If thence he scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O Peers!
And this imperial sovranty adorned
With splendour, armed with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard, as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High-honoured sits? Go therefore, mighty Powers!
Terror of Heaven, though fallen! intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable; if there be cure, or charm,
To respite, or deceive, or slack the pain
Of this ill mansion. Intermit no watch
Against a wakeful foe, while I abroad,
Through all the coasts of dark destruction, seek
Deliverance for us all; this enterprise
None shall partake with me." Thus saying, rose
The monarch, and prevented all reply;
Prudent, lest, from his resolution raised,
Others among the chief might offer now,
Certain to be refused, what erst they feared;
And so refused, might in opinion stand
His rivals, winning cheap the high repute,
Which he through hazard huge must earn. But they

Dreaded not more the adventure than his voice
Forbidding; and at once with him they rose;
Their rising all at once was as the sound
Of thunder heard remote. Towards him they bend
With awful reverence prone; and as a god
Extol him equal to the Highest in Heaven;
Nor failed they to express how much they praised
That for the general safety he despised
His own; for neither do the Spirits damned
Lose all their virtue; lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition varnished o'er with zeal.
Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief;
As when from mountain-tops the dusky clouds
Ascending, while the north-wind sleeps, o'er-spread
Heaven's cheerful face, the lowering element
Scowls o'er the darkened landscape snow, or shower;
If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with devil damned
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heavenly grace; and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy;
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That, day and night, for his destruction wait.
The Stygian council thus dissolved; and forth
In order came the grand infernal Peers;
Midst came their mighty Paramount, and seemed
Alone the antagonist of Heaven, nor less
Than Hell's dread emperor, with pomp supreme,
And godlike imitated state. Him round
A globe of fiery Seraphim enclosed,
With bright emblazonry, and horrent arms.
Then, of their session ended, they bid cry
With trumpets' regal sound the great result;
Towards the four winds four speedy cherubim
Put to their mouths the sounding alchymy,
By herald's voice explained; the hollow Abyss

Heard far and wide, and all the host of Hell
With deafening shout returned them loud acclaim.
Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the rangèd Powers
Disband, and, wandering, each his several way
Pursues, as inclination or sad choice
Leads him perplexed, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime
Upon the wing, or in swift race contend,
As at the Olympian games, or Pythian fields;
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigads form.
As when, to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds; before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others, with vast Typhœan rage, more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar
As when Alcides, from Œchalia crowned
With conquest, felt the envenomed robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Œta threw
Into the Euboic Sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle; and complain that fate
Free virtue should enthrall to force, or chance.
Their song was partial; but the harmony
(What could it less when Spirits immortal sing?)
Suspended Hell, and took with ravishment
The thronging audience. In discourse more sweet,
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will, and fate;
Fixed fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost.
Of good, and evil, much they argued then,
Of happiness, and final misery,

Passion, and apathy, and glory and shame
Vain wisdom all, and false philosophy!
Yet with a pleasing sorcery could charm
Pain for a while, or anguish; and excite
Fallacious hope, or arm the obdured breast
With stubborn patience, as with triple steel.
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethè, the river of oblivion, rolls
Her watery labyrinth; whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy, and grief, pleasure, and pain.
Beyond this flood a frozen continent
Lies dark and wild; beat with perpetual storms
Of whirlwind, and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; all else, deep snow and ice,
A gulf profound as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk; the parching air
Burns frore, and cold performs the effect of fire.
Thither, by harpy-footed Furies haled,
At certain revolutions, all the damned
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce;
From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine,
Immoveable, infixed, and frozen round,
Periods of time; thence hurried back to fire,
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,

All in one moment, and so near the brink;
But Fate withstands, and to oppose the attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confused march forlorn, the adventurous bands,
With shuddering horror pale, and eyes aghast,
Viewed first their lamentable lot, and found
No rest; through many a dark and dreary vale
They passed, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death,—
A universe of death, which God by curse
Created evil; for evil only good,
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons, and Hydras, and Chimæras dire.
Meanwhile the Adversary of God and man,
Satan, with thoughts inflamed of highest design,
Puts on swift wings, and towards the gates of Hell
Explores his solitary flight; sometimes
He scours the right-hand coast, sometimes the left;
Now shaves with level wing the deep; then soars
Up to the fiery concave, towering high.
As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial winds
Close sailing from Bengala, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood
Through the wide Æthiopian to the Cape
Ply, stemming nightly toward the pole; so seemed
Far off the flying Fiend. At last appear
Hell bounds, high reaching to the horrid roof,
And thrice three-fold the gates; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable Shape;
The one seemed woman to the waist, and fair,
But ended foul, in many a scaly fold,
Voluminous and vast, a serpent armed
With mortal sting; about her middle round

A cry of Hell-hounds never ceasing barked
With wide Cerberean mouths full loud, and rung
A hideous peal; yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there; yet there still barked and howled
Within, unseen. Far less abhorred than these
Vexed Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore;
Nor uglier follow the night-hag, when, called
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the labouring moon
Eclipses at their charms. The other Shape,—
If shape it might be called that shape had none
Distinguishable, in member, joint, or limb;
Or substance might be called, that shadow seemed,
For each seemed either,—black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart; what seemed his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward came as fast
With horrid strides; Hell trembled as he strode.
The undaunted Fiend, what this might be admired,
Admired, not feared; God and his Son except,
Created thing nought valued he, nor shunned;
And, with disdainful look, thus first began:
"Whence, and what art thou, execrable Shape!
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass,
That be assured, without leave asked of thee.
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of Heaven."
To whom the Goblin, full of wrath, replied:
"Art thou that Traitor-angel, art thou he,
Who first broke peace in Heaven, and faith, till then
Unbroken; and, in proud rebellious arms,
Drew after him the third part of Heaven's sons
Conjured against the Highest; for which both thou
And they, outcast from God, are here condemned
To waste eternal days in woe and pain?
And reckonest thou thyself with Spirits of Heaven,
Hell-doomed, and breathest defiance here and scorn,
Where I reign king, and, to enrage thee more,

Thy king and lord? Back to thy punishment,
False fugitive! and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering; or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before."
So spake the grisly Terror, and in shape,
(So speaking, and so threatening,) grew ten-fold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified; and like a comet burned,
That fires the length of Ophiuchus huge
In the arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Levelled his deadly aim; their fatal hands
No second stroke intend; and such a frown
Each cast at the other, as when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid-air.
So frowned the mighty combatants, that Hell
Grew darker at their frown; so matched they stood;
For never but once more was either like
To meet so great a foe. And now great deeds
Had been achieved, whereof all Hell had rung,
Had not the snaky Sorceress, that sat
Fast by Hell-gate, and kept the fatal key,
Risen, and with hideous outcry rushed between.
"O father, what intends thy hand," she cried,
"Against thy only son? What fury, O son,
Possesses thee to bend that mortal dart
Against thy father's head? and knowest for whom;
For him who sits above, and laughs the while
At thee, ordained his drudge to execute
Whate'er his wrath, which he calls justice, bids,—
His wrath, which one day will destroy ye both!"
She spake, and at her words the hellish Pest
Forebore; then these to her Satan returned:
"So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand,
Prevented, spares to tell thee yet by deeds
What it intends, till first I know of thee,
What thing thou art, thus double-formed, and why,
In this infernal vale first met, thou callest
Me father, and that phantasm callest my son.

I know thee not, nor ever saw till now
Sight more detestable than him and thee."
To whom, thus the Portress of Hell-gate replied:
"Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deemed so fair
In Heaven, when at the assembly, and in sight
Of all the Seraphim with thee combined
In bold conspiracy against Heaven's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth, till on the left side opening wide,
Likest to thee in shape and countenance bright,
Then shining heavenly fair, a goddess armed,
Out of thy head I sprung; amazement seized
All the host of Heaven; back they recoiled afraid
At first, and called me *Sin*, and for a sign
Portentous held me; but, familiar grown,
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becamest enamoured; and such joy thou tookest
With me in secret, that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in Heaven; wherein remained—
For what could else?—to our Almighty Foe
Clear victory; to our part loss and rout
Through all the Empyrèan. Down they fell,
Driven headlong from the pitch of Heaven, down
Into this Deep; and, in the general fall,
I also; at which time this powerful key
Into my hand was given, with charge to keep
These gates for ever shut, which none can pass
Without my opening. Pensive here I sat
Alone; but long I sat not, till my womb,
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and rueful throes.
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails, that, with fear and pain
Distorted, all my nether shape thus grew
Transformed. But he, my inbred enemy
Forth issued, brandishing his fatal dart
Made to destroy. I fled, and cried out, *Death!*
Hell trembled at the hideous name, and sighed

From all her caves, and back resounded *Death!*
I fled; but he pursued, (though more, it seems,
Inflamed with lust than rage,) and, swifter far,
Me overtook, his mother, all dismayed,
And, in embraces forcible and foul
Ingendering with me, of that rape begot
These yelling monsters, that with ceaseless cry
Surround me, as thou sawest, hourly conceived,
And hourly born, with sorrow infinite
To me; for, when they list, into the womb
That bred them they return, and howl, and gnaw
My bowels, their repast; then, bursting forth
Afresh, with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe, who sets them on;
And me, his parent, would full soon devour,
For want of other prey, but that he knows
His end with mine involved, and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so Fate pronounced.
But thou, O father! I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though tempered heavenly; for that mortal dint,
Save he who reigns above, none can resist."
She finished; and the subtle Fiend his lore
Soon learned, now milder, and thus answered smooth:
"Dear daughter! since thou claimest me for thy sire,
And my fair son here showest me, the dear pledge
Of dalliance had with thee in Heaven, and joys
Then sweet, now sad to mention, through dire change
Befallen us, unforeseen, unthought of; know,
I come no enemy, but to set free,
From out this dark and dismal house of pain,
Both him and thee, and all the heavenly host
Of Spirits, that, in our just pretences armed,
Fell with us from on high; from them I go
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread
The unfounded deep, and through the void immense
To search with wandering quest a place foretold
Should be, and, by concurring signs, ere now
Created, vast and round; a place of bliss
In the purlieus of Heaven; and therein placed

A race of upstart creatures, to supply
Perhaps our vacant room; though more removed,
Lest Heaven, surcharged with potent multitude,
Might hap to move new broils. Be this, or aught
Than this more secret, now designed, I haste
To know; and, this once known, shall soon return,
And bring ye to the place where thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the buxom air, embalmed
With odours; there ye shall be fed and filled
Immeasurably; all things shall be your prey."
He ceased; for both seemed highly pleased, and Death
Grinned horrible a ghastly smile, to hear
His famine should be filled, and blessed his maw
Destined to that good hour; no less rejoiced
His mother bad, and thus bespake her sire:
"The key of this infernal pit, by due
And by command of Heaven's all-powerful King,
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatched by living might.
But what owe I to his commands above,
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of Heaven, and heavenly-born,
Here in perpetual agony and pain,
With terrors and with clamours compassed round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gavest me; whom should I obey
But thee? whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end."
Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, towards the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew,
Which, but herself, not all the Stygian Powers
Could once have moved; then in the keyhole turns
The intricate wards, and every bolt and bar
Of massy iron, or solid rock, with ease

Unfastens. On a sudden open fly,
With impetuous recoil and jarring sound,
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She opened, but to shut
Excelled her power; the gates wide open stood,
That with extended wings a bannered host,
Under spread ensigns marching, might pass through
With horse and chariots ranked in loose array;
So wide they stood, and like a furnace mouth
Cast forth redounding smoke and ruddy flame.
Before their eyes, in sudden view, appear
The secrets of the hoary deep; a dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and height,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light-armed or heavy, sharp, smooth, swift, or slow,
Swarm populous, (unnumbered as the sands
Of Barca or Cyrenè's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings.) To whom these most adhere
He rules a moment; Chaos umpire sits,
And by decision more embroils the fray
By which he reigns; next him, high arbiter,
Chance governs all. Into this wild Abyss.—
The womb of Nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these, in their pregnant causes, mixed
Confusedly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials, to create more worlds;—
Into this wild Abyss the wary Fiend
Stood on the brink of Hell and looked a while,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less pealed
With noises loud and ruinous, (to compare
Great things with small,) than when Bellona storms
With all her battering engines, bent to rase

Some capital city; or less than if this frame
Of heaven were falling, and these elements,
In mutiny, had from her axle torn
The steadfast earth. At last, his sail-broad vans
He spreads for flight, and, in the surging smoke
Uplifted, spurns the ground. Thence many a league,
As in a cloudy chair, ascending rides
Audacious; but, that seat soon failing, meets
A vast vacuity; all unawares,
Fluttering his pennons vain, plumb-down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not, by ill chance,
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft; that fury stayed,
Quenched in a boggy Syrtis, neither sea,
Nor good dry land, nigh foundered on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon, through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloined
The guarded gold; so eagerly the Fiend,
O'er bog, or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.
At length a universal hubbub wild
Of stunning sounds, and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence. Thither he plies,
Undaunted, to meet there whatever Power
Or Spirit of the nethermost Abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies,
Bordering on light; when, straight, behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthroned
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood
Orcus and Ades, and the dreaded name
Of Demogorgon; Rumour next, and Chance,
And Tumult, and Confusion, all embroiled,
And Discord, with a thousand various mouths.
To whom Satan, turning boldly, thus: "Ye Powers

And Spirits of this nethermost Abyss,
Chaos and ancient Night, I come no spy,
With purpose to explore or to disturb
The secrets of your realm; but, by constraint
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heaven; or if some other place,
From your dominion won, the ethereal King
Possesses lately, thither to arrive,
I travel this profound. Direct my course;
Directed, no mean recompense it brings
To your behoof; if I that region lost,
All usurpation thence expelled, reduce
To her original darkness and your sway,
(Which is my present journey,) and once more
Erect the standard there of ancient Night;
Yours be the advantage all, mine the revenge!"
Thus Satan; and him thus the Anarch old,
With faltering speech and visage incomposed,
Answered: "I know thee, stranger, who thou art;
That mighty leading Angel, who of late
Made head against Heaven's King, though overthrown,
I saw and heard; for such a numerous host
Fled not in silence through the frighted Deep
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven-gates
Poured out by millions her victorious bands,
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroached on still through our intestine broils,
Weakening the sceptre of old Night; first Hell,
Your dungeon, stretching far and wide beneath,
Now lately Heaven and Earth, another world,
Hung o'er my realm, linked in a golden chain
To that side Heaven from whence your legions fell;
If that way be your walk, you have not far;
So much the nearer danger. Go and speed!
Havoc, and spoil, and ruin are my gain."
He ceased; and Satan stayed not to reply;
But, glad that now his sea should find a shore,
With fresh alacrity and force renewed,
Springs upward, like a pyramid of fire,

Into the wild expanse; and, through the shock
Of fighting elements, on all sides round
Environed, wins his way; harder beset
And more endangered, than when Argo passed
Through Bosporus, betwixt the justling rocks;
Or when Ulysses on the larboard shunned
Charybdis, and by the other whirlpool steered.
So he with difficulty and labour hard
Moved on; with difficulty and labour he;
But, he once past, soon after, when man fell,
Strange alteration! Sin and Death amain
Following his track, (such was the will of Heaven)
Paved after him a broad and beaten way
Over the dark Abyss, whose boiling gulf
Tamely endured a bridge, of wondrous length,
From Hell continued, reaching the utmost orb
Of this frail world; by which the Spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good Angels guard by special grace.
But now, at last, the sacred influence
Of light appears; and from the walls of Heaven
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins
Her furthest verge, and Chaos to retire
As from her outmost works, a broken foe,
With tumult less, and with less hostile din;
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn;
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off the empyreal Heaven, extended wide
In circuit, undetermined square or round,
With opal towers, and battlements adorned,
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Thither, full fraught with mischievous revenge,
Accursed, and in a cursèd hour, he hies.

# PARADISE LOST.

## BOOK III.

## THE ARGUMENT.

God, sitting on his throne, sees Satan flying towards this world, then newly created; shows him to the Son, who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the divine majesty of God by aspiring to Godhead, and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence and undergo his punishment. The Son of God freely offers himself a ransom for man; the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their harps in full choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where, wandering, he first finds a place, since called the Limbo of Vanity; what persons and things fly up thither; thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it; his passage thence to the orb of the sun; he finds there Uriël, the regent of that orb, but first changes himself into the shape of a meaner angel, and, pretending a zealous desire to behold the new creation, and Man whom God had placed here, inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

# PARADISE LOST.

## BOOK III.

HAIL, holy Light! offspring of Heaven first-born!
Or of the Eternal co-eternal beam
May I express thee unblamed? since God is light
And never but in unapproachèd light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate.
Or hearest thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the Heavens thou wert, and, at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I revisit now with bolder wing,
Escaped the Stygian pool, though long detained
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne,
With other notes than to the Orphéan lyre,
I sung of Chaos and eternal Night;
Taught, by the heavenly Muse, to venture down
The dark descent, and up to re-ascend,
Though hard and rare; thee I revisit safe,
And feel thy sovran vital lamp; but thou
Revisitest not these eyes, that roll in vain
To find the piercing ray, and find no dawn;
So thick a drop serene hath quenched their orbs,

Or dim suffusion veiled. Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath,
That wash thy hallowed feet, and warbling flow,
Nightly I visit; nor sometimes forget
Those other two, equalled with me in fate,
So were I equalled with them in renown,
Blind Thamyris, and blind Mæonides,
And Tiresias and Phineus, prophets old;
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus, with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.
Now had the Almighty Father from above,
From the pure empyréan where he sits
High throned above all height, bent down his eye
His own works and their works at once to view.
About him all the Sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son. On earth he first beheld
Our two first parents, yet the only two
Of mankind, in the happy garden placed,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivalled love,
In blissful solitude. He then surveyed
Hell and the gulf between, and Satan there

Coasting the wall of Heaven on this side Night
In the dun air sublime, and ready now
To stoop, with wearied wings and willing feet,
On the bare outside of this world, that seemed
Firm land embossomed without firmament,
Uncertain which, in ocean or in air.
Him God beholding from his prospect high,
Wherein past, present, future, he beholds,
Thus to his only Son, foreseeing, spake.
"Only begotten Son, seest thou what rage
Transports our Adversary? whom no bounds
Prescribed, no bars of Hell, nor all the chains
Heaped on him there, nor yet the main Abyss,
Wide interrupt, can hold; so bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head. And now,
Through all restraint broke loose, he wings his way
Not far off Heaven, in the precincts of light,
Directly towards the new-created world,
And Man there placed, with purpose to assay
If him by force he can destroy, or, worse,
By some false guile pervert; and shall pervert;
For Man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience; so will fall
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate! he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal Powers
And Spirits, both them who stood, and them who failed:
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith or love,
Where only what they needs must do appeared,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When will and reason, (reason also is choice)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me? They, therefore, as to right belonged,
So were created; nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-ruled
Their will, disposed by absolute decree,

Or high foreknowledge; they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So, without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all,
Both what they judge, and what they choose; for so
I formed them free; and free they must remain,
Till they enthrall themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.
The first sort by their own suggestion fell,
Self-tempted, self-depraved; Man falls, deceived
By the other first; Man therefore shall find grace,
The other none. In mercy and justice both,
Through Heaven and Earth, so shall my glory excel:
But mercy, first and last, shall brightest shine."
Thus while God spake, ambrosial fragrance filled
All Heaven, and in the blessed Spirits elect
Sense of new joy ineffable diffused.
Beyond compare the Son of God was seen
Most glorious; in him all his Father shone
Substantially expressed; and in his face
Divine compassion visibly appeared,
Love without end, and without measure grace;
Which uttering, thus he to his Father spake:
"O Father, gracious was that word which closed
Thy sovran sentence, that Man should find grace:
For which both Heaven and Earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompassed shall resound thee ever blest.
For should Man finally be lost, should Man,
Thy creature late so loved, thy youngest son,
Fall circumvented thus by fraud, though joined
With his own folly? that be from thee far,
That far be from thee, Father, who art Judge
Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil
His malice, and thy goodness bring to nought;
Or proud return, though to his heavier doom,
Yet with revenge accomplished, and to Hell

Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake,
For him, what for thy glory thou hast made?
So should thy goodness and thy greatness both
Be questioned and blasphemed without defence."
To whom the great Creator thus replied:
"O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,
All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed;
Man shall not quite be lost, but saved who will;
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsèd powers, though forfeit, and enthralled
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe;
By me upheld, that he may know how frail
His fallen condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace,
Elect above the rest; so is my will;
The rest shall hear me call, and oft be warned
Their sinful state, and to appease betimes
The incensed Deity, while offered grace,
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavoured with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them, as a guide,
My umpire Conscience, whom if they will hear,
Light after light, well used, they shall attain,
And to the end persisting, safe arrive.
This my long sufferance, and my day of grace,
They who neglect and scorn shall never taste;
But hard be hardened, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
But yet all is not done. Man disobeying,
Disloyal, breaks his fealty, and sins
Against the high supremacy of Heaven,

Affecting Godhead, and, so losing all,
To expiate his treason hath nought left,
But, to destruction sacred and devote,
He with his whole posterity must die;
Die he or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction,—death for death.
Say, heavenly Powers! where shall we find such love?
Which of ye will be mortal to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all Heaven charity so dear?"
He asked, but all the heavenly choir stood mute,
And silence was in Heaven; on Man's behalf
Patron or intercessor none appeared;
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed:
"Father, thy word is past; Man shall find grace;
And shall grace not find means, that finds her way,
The speediest of thy wingéd messengers,
To visit all thy creatures, and to all
Comes unprevented, unimplored, unsought?
Happy for Man, so coming; he her aid
Can never seek, once dead in sins and lost;
Atonement for himself, or offering meet,
Indebted and undone, hath none to bring.
Behold *me* then; me for him, life for life
I offer; on me let thine anger fall;
Account me Man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleased; on me let Death wreak all his rage;
Under his gloomy power I shall not long
Lie vanquished; thou hast given me to possess
Life in myself for ever; by thee I live,
Though now to Death I yield, and am his due,
All that of me can die; yet, that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue

My vanquisher, spoiled of his vaunted spoil;
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarmed.
I through the ample air in triumph high
Shall lead Hell captive, maugre Hell, and show
The Powers of Darkness bound. Thou, at the sight
Pleased, out of Heaven shall look down and smile,
While, by thee raised, I ruin all my foes,
Death last, and with his carcase glut the grave;
Then, with the multitude of my redeemed,
Shall enter Heaven, long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assured
And reconcilement; wrath shall be no more
Thenceforth, but in thy presence joy entire."
His words here ended, but his meek aspect
Silent yet spake, and breathed immortal love
To mortal men, above which only shone
Filial obedience; as a sacrifice
Glad to be offered, he attends the will
Of his great Father. Admiration seized
All Heaven, what this might mean, and whither tend,
Wondering; but soon the Almighty thus replied:
"O thou in Heaven and Earth the only peace
Found out for mankind under wrath! O thou,
My sole complacence! well thou knowest how dear
To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right hand, to save,
By losing thee a while, the whole race lost.
Thou, therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth; be thou, in Adam's room,
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored; without thee none.
His crime makes guilty all his sons; thy merit,
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judged and die;

And dying, rise; and rising, with him raise
His brethren, ransomed with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem what hellish hate
So easily destroyed, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though throned in highest bliss
Equal to God, and equally enjoying
Godlike fruition, quitted all, to save
A world from utter loss, and hast been found,
By merit more than birthright, Son of God,
Found worthiest to be so by being good,
Far more than great or high; because in thee
Love hath abounded more than glory abounds;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne;
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed universal King; all power
I give thee; reign for ever, and assume
Thy merits; under thee, as Head Supreme,
Thrones, Princedoms, Powers, Dominions, I reduce;
All knees to thee shall bow, of them that bide
In Heaven or Earth, or under Earth in Hell.
When thou, attended gloriously from Heaven,
Shalt in the sky appear, and from thee send
The summoning Archangels to proclaim
Thy dread tribunal; forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten; such a peal shall rouse their sleep.
Then, all thy saints assembled, thou shalt judge
Bad men and Angels; they arraigned shall sink
Beneath thy sentence; Hell, her numbers full,
Thenceforth shall be for ever shut. Meanwhile
The world shall burn, and from her ashes spring
New Heaven and Earth, wherein the just shall dwell,
And, after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triúmphing, and fair truth.
Then thou thy regal sceptre shalt lay by,
For regal sceptre then no more shall need,

God shall be all in all. But all ye gods
Adore him, who to compass all this dies;
Adore the Son, and honour him as me!"
No sooner had the Almighty ceased, but,—all
The multitude of Angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy,—Heaven rung
With jubilee; and loud hosannas filled
The eternal regions; lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with amarant and gold;
Immortal amarant, a flower which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for Man's offence
To Heaven removed, where first it grew, there grows,
And flowers aloft, shading the fount of life,
And where the river of bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream;
With these, that never fade, the Spirits elect
Bind their resplendent locks inwreathed with beams;
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smiled.
Then, crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in Heaven.
Thee, Father, first they sung, Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; thee, Author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sittest
Throned inaccessible, but when thou shadest
The full blaze of thy beams, and, through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes
Thee, next they sang, of all creation first
Begotten Son, Divine Similitude,
In whose conspicuous countenance, without cloud

Made visible, the almighty Father shines,
Whom else no creature can behold; on thee
Impressed the effulgence of his glory abides,
Transfused on thee his ample Spirit rests.
He Heaven of Heavens, and all the Powers therein,
By thee created, and by thee threw down
The aspiring Dominations; thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drovest of warring Angels disarrayed.
Back from pursuit thy Powers with loud acclaim
Thee only extolled, Son of thy Father's might,
To execute fierce vengeance on his foes.
Not so on Man; him, through their malice fallen,
Father of mercy and grace, thou didst not doom
So strictly, but much more to pity incline;
No sooner did thy dear and only Son
Perceive thee purposed not to doom frail Man
So strictly, but much more to pity inclined,
He, to appease thy wrath, and end the strife
Of mercy and justice in thy face discerned,
Regardless of the bliss wherein he sat
Second to thee, offered himself to die
For Man's offence. O unexampled love,
Love no where to be found less than Divine!
Hail, Son of God, Saviour of men! thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin!
Thus they in Heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs, enclosed
From Chaos, and the inroad of Darkness old,
Satan alighted walks. A globe far off
It seemed, now seems a boundless continent,
Dark, waste, and wild, under the frown of Night
Starless exposed, and ever-threatening storms
Of Chaos blustering round, inclement round;
Save on that side which from the wall of Heaven,
Though distant far, some small reflection gains
Of glimmering air, less vexed with tempest loud;
Here walked the Fiend at large in spacious field.

As when a vulture, on Imaüs bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey,
To gorge the flesh of lambs or yeanling kids
On hills where flocks are fed, flies toward the springs
Of Ganges or Hydaspes, Indian streams;
But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light;
So, on this windy sea of land, the Fiend
Walked up and down alone, bent on his prey;
Alone, for other creature in this place,
Living or lifeless, to be found was none;
None yet, but store hereafter from the earth
Up hither, like aërial vapours, flew
Of all things transitory and vain, when sin
With vanity had filled the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory or lasting fame,
Or happiness in this or the other life;
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds;
All the unaccomplished works of Nature's hand,
Abortive, monstrous, or unkindly mixed,
Dissolved on earth, fleet hither, and in vain,
Till final dissolution, wander here;
(Not in the neighbouring moon, as some have dreamed;
Those argent fields more likely habitants,
Translated Saints, or middle Spirits, hold,
Betwixt the angelical and human kind.)
Hither, of ill-joined sons and daughters born,
First from the ancient world those Giants came
With many a vain exploit, though then renowned;
The builders next of Babel on the plain
Of Sennaär, and still with vain design
New Babels, had they wherewithal, would build;
Others came single; he who, to be deemed
A god, leaped fondly into Ætna flames,
Empedocles; and he who, to enjoy
Plato's Elysium, leaped into the sea,
Cleombrotus; and many more too long,
Embryos and idiots, eremites and friars,
White, black, and grey, with all their trumpery.

Here pilgrims roam, that strayed so far to seek
In Golgotha him dead, who lives in Heaven;
And they who, to be sure of Paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguised.
They pass the planets seven, and pass the fixed,
And that crystalline sphere whose balance weighs
The trepidation talked, and that first moved;
And now Saint Peter at Heaven's wicket seems
To wait them with his keys, and now at foot
Of Heaven's ascent they lift their feet, when, lo!
A violent cross wind from either coast
Blows them transverse, ten thousand leagues awry,
Into the devious air; then might ye see
Cowls, hoods, and habits, with their wearers, tost
And fluttered into rags; then reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds; all these, upwhirled aloft,
Fly o'er the backside of the world far off,
Into a Limbo large and broad, since called
The Paradise of Fools, to few unknown
Long after, now unpeopled, and untrod.
All this dark globe the Fiend found as he passed;
And long he wandered, till at least a gleam
Of dawning light turned thither-ward in haste
His travelled steps. Far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high;
At top whereof, but far more rich, appeared
The work as of a kingly palace-gate,
With frontispiece of diamond and gold
Embellished; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz
Dreaming by night under the open sky,
And waking cried, "This is the gate of Heaven."
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heaven sometimes
Viewless; and underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arrived,

Wafted by Angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss;
Direct against which opened from beneath,
Just o'er the blissful seat of Paradise,
A passage down to the Earth, a passage wide,
Wider by far than that of after-times
Over Mount Sion, and, though that were large,
Over the Promised Land to God so dear,
By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Passed frequent, and his eye with choice regard
From Paneas, the fount of Jordan's flood,
To Beërsaba, where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seemed, where bounds were set
To darkness, such as bound the ocean wave.
Satan from hence, now on the lower stair,
That scaled by steps of gold to Heaven-gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout,
Through dark and desert ways with peril gone
All night, at last, by break of cheerful dawn,
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renowned metropolis
With glistering spires and pinnacles adorned,
Which now the rising sun gilds with his beams;
Such wonder seized, though after Heaven seen,
The Spirit malign, but much more envy seized,
At sight of all this world beheld so fair.
Round he surveys, (and well might where he stood
So high above the circling canopy
Of night's extended shade,) from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond the horizon; then from pole to pole
He views in breadth, and without longer pause
Down right into the world's first regions throws
His flight precipitant, and winds with ease,
Through the pure marble air, his oblique way
Amongst innumerable stars, that shone

Stars distant, but nigh hand seemed other worlds;
Or other worlds they seemed, or happy isles,
Like those Hesperian gardens famed of old,
Fortunate fields, and groves, and flowery vales,
Thrice happy isles; but who dwelt happy there
He stayed not to enquire. Above them all
The golden sun, in splendour likest Heaven,
Allured his eye; thither his course he bends
Through the calm firmament, (but up or down,
By centre, or eccentric, hard to tell,
Or longitude,) where the great luminary,
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they, as they move
Their starry dance in numbers that compute
Days, months, and years, towards his all-cheering lamp
Turn swift their various motions, or are turned
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep;
So wondrously was set his station bright.
There lands the Fiend; a spot like which perhaps
Astronomer in the sun's lucent orb,
Through his glazed optic tube, yet never saw.
The place he found beyond expression bright,
Compared with aught on earth, metal or stone;
Not all parts like, but all alike informed
With radiant light, as glowing iron with fire;
If metal, part seemed gold, part silver clear;
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breast-plate, and a stone besides
Imagined rather oft than elsewhere seen,
That stone, or like to that, which here below
Philosophers in vain so long have sought;
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drained through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
The arch-chemic sun, so far from us remote,
Produces, with terrestrial humour mixed,

Here in the dark so many precious things
Of colour glorious and effect so rare?
Here matter new to gaze the Devil met
Undazzled; far and wide his eye commands;
For sight no obstacle found here, nor shade,
But all sunshine, as when his beams at noon
Culminate from the equator, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall; and the air,
No where so clear, sharpened his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John saw also in the sun.
His back was turned, but not his brightness hid;
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round; on some great charge employed
He seemed, or fixed in cogitation deep.
Glad was the Spirit impure, as now in hope
To find who might direct his wandering flight
To Paradise, the happy seat of Man,
His journey's end, and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay;
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused, so well he feigned;
Under a coronet his flowing hair
In curls on either cheek played; wings he wore
Of many a coloured plume sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the Angel bright,
Ere he drew nigh, his radiant visage turned,
Admonished by his ear, and straight was known
The Archangel Uriël, one of the seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the Heavens, or down to the Earth
Bear his swift errands over moist and dry,
O'er sea and land; him Satan thus accosts:
"Uriel, for thou of those seven Spirits that stand
In sight of God's high throne, gloriously bright,

The first art wont his great authentic will
Interpreter through highest Heaven to bring,
Where all his sons thy embassy attend;
And here art likeliest by supreme decree
Like honour to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see, and know
All these his wondrous works, but chiefly Man,
His chief delight and favour, him for whom
All these his works so wondrous he ordained,
Hath brought me from the choirs of Cherubim
Alone thus wandering. Brightest Seraph, tell
In which of all these shining orbs hath Man
His fixéd seat, or fixéd seat hath none,
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze,
Or open admiration, him behold,
On whom the great Creator hath bestowed
Worlds, and on whom hath all these graces poured;
That both in him and all things, as is meet,
The universal Maker we may praise;
Who justly hath driven out his rebel foes
To deepest Hell, and, to repair that loss,
Created this new happy race of Men
To serve him better; wise are all his ways."
So spake the false dissembler unperceived;
For neither Man nor Angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heaven and Earth;
And oft, though Wisdom wake, Suspicion sleeps
At Wisdom's gate, and to Simplicity
Resigns her charge, while Goodness thinks no ill
Where no ill seems; which now for once beguiled
Uriel, though regent of the sun, and held
The sharpest-sighted Spirit of all in Heaven;
Who to the fraudulent impostor foul,
In his uprightness, answer thus returned:
"Fair Angel, thy desire, which tends to know
The works of God, thereby to glorify
The great Work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some, perhaps

Contented with report, hear only in Heaven;
For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw, when at his word the formless mass,
This world's material mould, came to a heap;
Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung.
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quintessence of Heaven
Flew upwards, spirited with various forms,
That rolled orbicular, and turned to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course;
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is Earth, the seat of Man; that light
His day, which else, as the other hemisphere,
Night would invade; but there the neighbouring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid heaven
With borrowed light her countenance triform
Hence fills and empties, to enlighten the Earth,
And in her pale dominion checks the night.
That spot, to which I point, is Paradise.
Adam's abode; those lofty shades, his bower.
Thy way thou canst not miss, me mine requires."
Thus said, he turned; and Satan, bowing low,
As to superior Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and toward the coast of earth beneath,
Down from the ecliptic, sped with hoped success;
Throws his steep flight in many an aery wheel,
Nor stayed, till on Niphates' top he lights.

# PARADISE LOST.

## BOOK IV.

## THE ARGUMENT.

SATAN, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse, thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress; then leaves them awhile, to know further of their state by some other means. Meanwhile Uriel, descending on a sunbeam, warns Gabriel, who had in charge the gate of Paradise, that some evil Spirit had escaped the deep, and passed at noon by his sphere, in the shape of a good angel, down to Paradise, discovered after by his furious gestures in the Mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest; their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers, prepares resistance, but, hindered by a sign from Heaven, flies out of Paradise.

# PARADISE LOST.

## BOOK IV.

O H for that warning voice, which he who saw
The Apocalypse heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,
*Woe to the inhabitants on earth!* that now,
While time was, our first parents had been warned
The coming of their secret foe, and scaped,
Haply so scaped, his mortal snare! For now
Satan, now first inflamed with rage, came down,
The tempter ere the accuser of mankind,
To wreak on innocent frail Man his loss
Of that first battle, and his flight to Hell.
Yet not rejoicing in his speed, though bold
Far off and fearless; nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself; horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him Hell

He brings, and round about him, nor from Hell
One step, no more than from himself, can fly
By change of place. Now conscience wakes despair,
That slumbered, wakes the bitter memory
Of what he was, what is, and what must be,—
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards Eden, which now in his view
Lay pleasant, his grieved look he fixes sad;
Sometimes towards Heaven, and the full-blazing sun,
Which now sat high in his meridian tower;
Then, much revolving, thus in sighs began:—
"O thou! that, with surpassing glory crowned,
Lookest from thy sole dominion like the god
Of this new world; at whose sight all the stars
Hide their diminished heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down,
Warring in Heaven against Heaven's matchless King!
Ah, wherefore? he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompense, and pay him thanks?
How due! Yet all his good proved ill in me,
And wrought but malice; lifted up so high
I sdeined subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying, still to owe;
Forgetful what from him I still received,
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharged; what burden then?
Oh! had his powerful destiny ordained
Me some inferior Angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet why not? some other Power
As great might have aspired, and me, though mean,
Drawn to his part; but other Powers as great
Fell not, but stand unshaken, from within
Or from without to all temptations armed.

Hadst thou the same free will and power to stand?
Thou hadst. Whom hast thou then, or what, to accuse,
But Heaven's free love dealt equally to all?
Be then his love accursed! since, love or hate,
To me alike it deals eternal woe.
Nay, cursed be thou! since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is Hell; myself am Hell;
And, in the lowest deep, a lower deep,
Still threatening to devour me, opens wide,
To which the Hell I suffer seems a Heaven.
O, then, at last relent! Is there no place
Left for repentance, none for pardon left?—
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue
The Omnipotent. Ay me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan;
While they adore me on the throne of Hell,
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery; such joy ambition finds.—
But say I could repent, and could obtain
By act of grace my former state; how soon
Would height recall high thoughts, how soon unsay
What feigned submission swore! Ease would recant
Vows made in pain, as violent and void;—
For never can true reconcilement grow
Where wounds of deadly hate have pierced so deep;—
Which would but lead me to a worse relapse
And heavier fall; so should I purchase dear
Short intermission bought with double smart.
This knows my punisher; therefore as far
From granting he, as I from begging peace.
All hope excluded thus, behold, instead
Of us, outcast, exiled, his new delight,
Mankind, created, and for him this world.
So farewell hope, and with hope farewell fear,
Farewell remorse! all good to me is lost;
Evil, be thou my good; by thee at least

Divided empire with Heaven's King I hold,
By thee, and more than half, perhaps, will reign;
As man ere long, and this new world shall know."
Thus while he spake, each passion dimmed his face,
(Thrice changed with pale,) ire, envy, and despair;
Which marred his borrowed visage, and betrayed
Him counterfeit, if any eye beheld;
For Heavenly minds from such distempers foul
Are ever clear. Whereof he soon aware
Each perturbation smoothed with outward calm,
Artificer of fraud! and was the first
That practised falsehood under saintly show,
Deep malice to conceal, couched with revenge.
Yet not enough had practised to deceive
Uriel, once warned; whose eye pursued him down
The way he went, and on the Assyrian mount
Saw him disfigured, more than could befall
Spirit of happy sort; his gestures fierce
He marked, and mad demeanour, then alone,
As he supposed, all unobserved, unseen.
So on he fares; and to the border comes
Of Eden, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound, the champaign head
Of a steep wilderness; whose hairy sides
With thicket overgrown, grotesque and wild,
Access denied; and overhead up-grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene, and, as the ranks ascend,
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up-sprung;
Which to our general sire gave prospect large
Into his nether empire neighbouring round.
And higher than that wall a circling row
Of goodliest trees loaden with fairest fruit,
Blossoms and fruits at once of golden hue,
Appeared, with gay enamelled colours mixed;
On which the sun more glad impressed his beams
Than in fair evening cloud, or humid bow,
When God hath showered the earth; so lovely seemed
That landscape; and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive

All sadness but despair; now gentle gales
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambic, off at sea north-east winds blow
Sabean odours from the spicy shore
Of Araby the Blest; with such delay
Well pleased they slack their course, and many a league
Cheered with the grateful smell old Ocean smiles;
So entertained those odorous sweets the Fiend,
Who came their bane; though with them better pleased
Than Asmodëus with the fishy fume
That drove him, though enamoured, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.
Now to the ascent of that steep savage hill
Satan had journeyed on, pensive and slow,
But further way found none, so thick entwined;
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplexed
All path of man or beast that passed that way.
One gate there only was, and that looked east
On the other side; which when the Arch-felon saw,
Due entrance he disdained, and in contempt
At one slight bound high overleaped all bound
Of hill, or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve,
In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold;
Or as a thief, bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barred and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles;
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of Life,
(The middle tree and the highest there that grew,)
Sat like a cormorant; yet not true life
Thereby regained, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect what, well used, had been the pledge

Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him, with new wonder, now he views,
To all delight of human sense exposed
In narrow room, Nature's whole wealth, yea more,
A Heaven on earth! For blissful Paradise
Of God the garden was, by him in the east
Of Eden planted; Eden stretched her line
From Auran eastward to the royal towers
Of great Seleucia, built by Grecian kings,
Or where the sons of Eden long before
Dwelt in Telassar. In this pleasant soil
His far more pleasant garden God ordained.
Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the, Tree of Life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life,
Our death, the Tree of Knowledge, grew fast by:
Knowledge of good bought dear by knowing ill!
Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Passed underneath ingulfed; for God had thrown
That mountain as his garden-mould, high raised
Upon the rapid current, which, through veins
Of porous earth with kindly thirst up-drawn,
Rose a fresh fountain, and with many a rill
Watered the garden; thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears;
And now divided into four main streams,
Runs diverse, wandering many a famous realm
And country, whereof here needs no account;
But rather to tell how, if Art could tell,—
How from that sapphire fount the crispèd brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades,
Ran nectar, visiting each plant, and fed
Flowers worthy of Paradise, which not nice art
In beds and curious knots, but Nature boon
Poured forth profuse on hill, and dale, and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierced shade

Imbrowned the noon-tide bowers. Thus was this place
A happy rural seat of various view;
Groves whose rich trees wept odorous gums and balm;
Others whose fruit, burnished with golden rind,
Hung amiable,—Hesperian fables true,
If true, here only,—and of delicious taste.
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed;
Or palmy hillock, or the flowery lap
Of some irriguous valley spread her store;
Flowers of all hue, and without thorn the rose.
Another side, umbrageous grots, and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant; meanwhile murmuring waters fall
Down the slope hills, dispersed; or in a lake,
That to the fringèd bank, with myrtle crowned,
Her crystal mirror holds, unite their streams.
The birds their choir apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring. Not that fair field
Of Enna, where Prosérpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered, which cost Ceres all that pain
To seek her through the world; nor that sweet grove
Of Daphné by Orontes, and the inspired
Castalian spring, might with this Paradise
Of Eden strive; nor that Nyseian isle,
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Libyan Jove,
Hid Amalthea, and her florid son,
Young Bacchus, from his stepdame Rhea's eye;
Nor, where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True Paradise, under the Ethiop line
By Nilus' head, enclosed with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden, where the Fiend
Saw undelighted all delight, all kind
Of living creatures new to sight and strange.
Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked majesty seemed lords of all,

And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom placed,)
Whence true authority in men; though both
Not equal, as their sex not equal seemed;
For contemplation he and valour formed,
For softness she, and sweet attractive grace;
He for God only, she for God in him.
His fair large front, and eye sublime, declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad;
She, as a veil, down to the slender waist
Her unadornèd golden tresses wore
Dishevelled, but in wanton ringlets waved,
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet, reluctant, amorous delay.
Nor those mysterious parts were then concealed;
Then was not guilty shame; dishonest shame
Of nature's works, honour dishonourable;
Sin-bred, how have ye troubled all mankind
With shows instead, mere shows of seeming pure,
And banished from Man's life his happiest life
Simplicity and spotless innocence!
So passed they naked on, nor shunned the sight
Of God or Angel, for they thought no ill;
So hand in hand they passed, the loveliest pair
That ever since in love's embraces met;
Adam, the goodliest man of men since born
His sons; the fairest of her daughters, Eve.
Under a tuft of shade, that on a green
Stood whispering soft, by a fresh fountain-side,
They sat them down; and, after no more toil
Of their sweet gardening labour than sufficed
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper fruits they fell,
Nectarine fruits, which the compliant boughs
Yielded them, sidelong as they sat recline
On the soft downy bank, damasked with flowers.
The savoury pulp they chew, and in the rind,

Still as they thirsted, scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as beseems
Fair couple, linked in happy nuptial league,
Alone as they. About them frisking played
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den;
Sporting the lion ramped, and in his paw
Dandled the kid; bears, tigers, ounces, pards,
Gambolled before them; the unwieldy elephant,
To make them mirth, used all his might, and wreathed
His lithe proboscis; close the serpent sly,
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass
Couched, and, now filled with pasture, gazing sat,
Or bedward ruminating; for the sun,
Declined, was hasting now with prone career
To the Ocean-isles, and in the ascending scale
Of heaven the stars that usher evening rose;
When Satan, still in gaze as first he stood,
Scarce thus at length failed speech recovered sad:—
"O Hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanced
Creatures of other mould; earth-born perhaps,
Not Spirits, yet to heavenly Spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that formed them on their shape hath poured.
Ah, gentle pair! ye little think how nigh
Your change approaches, when all these delights
Will vanish, and deliver ye to woe;
More woe, the more your taste is now of joy.
Happy! but for so happy ill secured
Long to continue; and this high seat, your heaven,
Ill-fenced for Heaven to keep out such a foe
As now is entered; yet no purposed foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek,
And mutual amity, so strait, so close,
That I with you must dwell, or you with me
Henceforth; my dwelling haply may not please,
Like this fair Paradise, your sense, yet such
Accept your Maker's work; he gave it me,

Which I as freely give; Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
(Not like these narrow limits,) to receive
Your numerous offspring; if no better place,
Thank him who puts me loth to this revenge
On you, who wrong me not, for him who wronged.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honour and empire, with revenge enlarged
By conquering this new world, compels me now
To do, what else, though damned, I should abhor."
So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.
Then, from his lofty stand on that high tree,
Down he alights among the sportful herd
Of those four-footed kinds,—himself now one,
Now other, as their shape served best his end—
Nearer to view his prey, and unespied
To mark what of their state he more might learn.
By word or action marked; about them round
A lion now he stalks with fiery glare;
Then, as a tiger, who by chance hath spied,
In some purlieu, two gentle fawns at play,
Straight couches close; then rising changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both,
Griped in each paw; when Adam, first of men,
To first of women, Eve, thus moving speech
Turned him all ear to hear new utterance flow:—
"Sole partner, and sole part, of all these joys!
Dearer thyself than all; needs must the Power
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal and free as infinite;
That raised us from the dust, and placed us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep
This one, this easy charge, 'Of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only Tree
Of Knowledge, planted by the Tree of Life;'
So near grows death to life! what'er death is,

Some dreadful thing no doubt; for well thou knowest
God hath pronounced it death to taste that tree,
The only sign of our obedience left,
Among so many signs of power and rule
Conferred upon us, and dominion given
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights;
But let us ever praise him, and extol
His bounty, following our delightful task,
To prune these growing plants, and tend these flowers;
Which were it toilsome, yet with thee were sweet."
To whom thus Eve replied:—"O thou for whom,
And from whom, I was formed, flesh of thy flesh,
And without whom am to no end; my guide
And head! what thou hast said is just and right.
For we to him indeed all praises owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds; while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering where
And what I was, whence thither brought, and how.
Not distant far from thence a murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved,
Pure as the expanse of heaven; I thither went,
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seemed another sky.
As I bent down to look, just opposite
A shape within the watery gleam appeared,
Bending to look on me; I started back;
It started back; but pleased I soon returned;
Pleased it returned as soon with answering looks
Of sympathy and love; there I had fixed
Mine eyes till now, and pined with vain desire,
Had not a voice thus warned me: 'What thou seest,
What there thou seest, fair creature, is thyself;
With thee it came and goes; but follow me,
And I will bring thee where no shadow stays

Thy coming and thy soft embraces, he
Whose image thou art; him thou shalt enjoy
Inseparably thine, to him shalt bear
Multitudes like thyself, and thence be called
Mother of human race.' What could I do
But follow straight, invisibly thus led?
Till I espied thee, fair indeed, and tall,
Under a platane; yet, methought, less fair,
Less winning soft, less amiably mild,
Than that smooth watery image. Back I turned;
Thou following criedst aloud, 'Return, fair Eve,
Whom fliest thou; Whom thou fliest, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul, I seek thee; and thee claim,
My other half.'—With that, thy gentle hand
Seized mine; I yielded, and from that time see
How beauty is excelled by manly grace,
And wisdom, which alone is truly fair."
So spake our general mother, and, with eyes
Of conjugal attraction unreproved,
And meek surrender, half-embracing leaned
On our first father; half her swelling breast
Naked met his, under the flowing gold
Of her loose tresses hid; he, in delight
Both of her beauty and submissive charms,
Smiled with superior love, (as Jupiter
On Juno smiles, when he impregns the clouds
That shed May flowers) and pressed her matron lip
With kisses pure. Aside the Devil turned
For envy, yet with jealous leer malign
Eyed them askance; and to himself thus plained:—
"Sight hateful, sight tormenting! Thus these two,
Imparadised in one another's arms,
(The happier Eden!) shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least,
Still unfulfilled, with pain of longing pines.
Yet let me not forget what I have gained
From their own mouths; all is not theirs, it seems;
One fatal tree there stands, of Knowledge called,
Forbidden them to taste. Knowledge forbidden?

Suspicious, reasonless. Why should their Lord
Envy them that ? Can it be sin to know ?
Can it be death ? And do they only stand
By ignorance ? Is that their happy state,
The proof of their obedience and their faith ?
O fair foundation laid whereon to build
Their ruin ! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with gods ; aspiring to be such,
They taste and die. What likelier can ensue ?
But first, with narrow search I must walk round
This garden, and no corner leave unspied ;
A chance but chance may lead where I may meet
Some wandering Spirit of Heaven, by fountain-side,
Or in thick shade retired, from him to draw
What further would be learned. Live while ye may,
Yet happy pair ! Enjoy, till I return,
Short pleasures, for long woes are to succeed !"
So saying, his proud step he scornful turned,
But with sly circumspection, and began,
Through wood, through waste, o'er hill, o'er dale, his roam.
Meanwhile in utmost longitude, where heaven
With earth and ocean meets, the setting sun
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Levelled his evening rays. It was a rock
Of alabaster, piled up to the clouds,
Conspicuous far, winding with one ascent
Accessible from earth, one entrance high ;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of angelic guards, awaiting night.
About him exercised heroic games
The unarmed youth of heaven ; but nigh at hand
Celestial armoury, shields, helms, and spears,
Hung high, with diamond flaming, and with gold.
Thither came Uriel, gliding through the even
On a sunbeam, swift as a shooting star
In autumn thwarts the night, when vapours fired
Impress the air, and shows the mariner
From what point of his compass to beware
Impetuous wind. He thus began in haste :—

"Gabriel! To thee thy course by lot hath given
Charge, and strict watch, that to this happy place
No evil thing approach, or enter in.
This day, at height of noon, came to my sphere
A Spirit, zealous, as he seemed, to know
More of the Almighty's works, and chiefly man,
God's latest image. I described his way,
Bent all on speed, and marked his aery gait;
But, in the mount that lies from Eden north,
Where he first lighted, soon discerned his looks
Alien from Heaven, with passions foul obscured.
Mine eye pursued him still, but under shade
Lost sight of him. One of the banished crew,
I fear, hath ventured from the deep, to raise
New troubles; him thy care must be to find."
To whom the wingèd warrior thus returned:
"Uriel! No wonder if thy perfect sight,
Amid the sun's bright circle where thou sittest,
See far and wide. In at this gate none pass
The vigilance here placed, but such as come
Well known from Heaven; and since meridian hour
No creature thence; if Spirit of other sort,
So minded, have o'erleaped these earthly bounds
On purpose, hard thou knowest it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks
In whatsoever shape he lurk, of whom
Thou tellest, by morrow dawning I shall know."
So promised he; and Uriel to his charge
Returned on that bright beam, whose point now raised
Bore him slope downward to the sun, now fallen
Beneath the Azores; whether the prime orb,
Incredible how swift, had thither rolled
Diurnal, or this less volùble earth,
By shorter flight to the east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend.
Now came still evening on, and twilight grey
Had in her sober livery all things clad;
Silence accompanied; for beast, and bird,
They to their grassy couch, these to their nests,
Were slunk, all but the wakeful nightingale;
She all night long her amorous descant sung;
Silence was pleased. Now glowed the firmament
With living sapphires; Hesperus, that led

The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length,
Apparent queen, unveiled her peerless light,
And o'er the dark her silver mantle threw.
When Adam thus to Eve: "Fair consort! the hour
Of night, and all things now retired to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumberous weight, inclines
Our eyelids. Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour, to reform
Yon flowery arbours, yonder alleys green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth;
Those blossoms also, and those dropping gums,
That lie bestrown, unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Meanwhile, as nature wills, night bids us rest."
To whom thus Eve, with perfect beauty adorned:
"My author, and disposer! What thou bidd'st
Unargued I obey; so God ordains.
God is thy law, thou mine; to know no more
Is woman's happiest knowledge, and her praise.
With thee conversing I forget all time,
All seasons, and their change;—all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistering with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then, silent night,
With this her solemn bird, and this fair moon,
And these the gems of Heaven, her starry train.
But neither breath of morn, when she ascends

With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistering with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Of glittering starlight, without thee is sweet.
But wherefore all night long shine these? For whom
This glorious sight, when sleep hath shut all eyes?"
To whom our general ancestor replied:
"Daughter of God and man, accomplished Eve,
Those have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature and all things, which these soft fires
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These, then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That Heaven would want spectators, God want praise.
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold
Both day and night. How often, from the steep
Of echoing hill, or thicket, have we heard
Celestial voices, to the midnight air,
(Sole, or responsive each to other's note,)
Singing their great Creator! Oft in bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to heaven."
Thus talking, hand in hand, alone they passed
On to their blissful bower. It was a place
Chosen by the sovereign Planter, when he framed
All things to man's delightful use; the roof,
Of thickest covert, was inwoven shade,
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either side

Acanthus, and each odorous bushy shrub,
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses, and jessamine,
Reared high their flourished heads between, and wrought
Mosaic; underfoot the violet,
Crocus, and hyacinth, with rich inlay
Broidered the ground, more coloured than with stone
Of costliest emblem. Other creature here,
Beast, bird, insect, or worm, durst enter none;
Such was their awe of man! In shadier bower,
More sacred and sequestered, though but feigned,
Pan or Sylvanus never slept, nor nymph
Nor Faunus haunted. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espousèd Eve decked first her nuptial bed,
And heavenly choirs the hymenéan sung,
What day the genial angel to our sire
Brought her, in naked beauty more adorned,
More lovely, than Pandora, whom the gods
Endowed with all their gifts, and O! too like
In sad event! when, to the unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stole Jove's authentic fire.
Thus, at their shady lodge arrived, both stood,
Both turned, and under open sky adored
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole: "Thou also madest the night,
Maker Omnipotent! and thou the day,
Which we, in our appointed work employed,
Have finished, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordained by thee, and this delicious place,
For us too large, where thy abundance wants
Partakers, and uncropped falls to the ground.
But thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep."
This said unanimous, and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,

Straight side by side were laid ; nor turned, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused ;
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our maker bids increase ; who bids abstain
But our destroyer, foe to God and man ?
Hail, wedded love ! mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else !
By thee adulterous lust was driven from men
Among the bestial herds to range ; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin, or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present, or past, as saints and patriarchs used.
Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings ;
Reigns here and revels ; not in the bought smile
Of harlots, loveless, joyless, unendeared,
Casual fruition ; nor in court-amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenate, which the starved lover sings
To his proud fair, best quitted with disdain.
These, lulled by nightingales, embracing slept ;
And on their naked limbs the flowery roof
Showered roses, which the morn repaired. Sleep on,
Blessed pair ; and O ! yet happiest, if ye seek
No happier state, and know to know no more.
Now had night measured with her shadowy cone
Half-way up hill this vast sublunar vault ;
And from their ivory port the cherubim,
Forth issuing at the accustomed hour, stood armed
To their night watches in warlike parade,
When Gabriel to his next in power thus spake :
" Uzziel ! half these draw off, and coast the south
With strictest watch ; these other wheel the north ;
Our circuit meets full west." As flame they part,
Half wheeling to the shield, half to the spear.

From these, two strong and subtle Spirits he called,
That near him stood, and gave them thus in charge:
"Ithuriel, and Zephon! with winged speed
Search through this garden, leave unsearched no nook,
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.
This evening from the sun's decline arrived
Who tells of some infernal Spirit seen
Hitherward bent, (who could have thought?) escaped
The bars of Hell, on errand bad, no doubt;
Such, where ye find, seize fast, and hither bring."
So saying, on he led his radiant files,
Dazzling the moon; these to the bower direct
In search of whom they sought; him there they found
Squat like a toad, close at the ear of Eve,
Assaying, by his devilish art, to reach
The organs of her fancy, and with them forge
Illusions, as he list, phantasms, and dreams;
Or if, inspiring venom, he might taint
The animal spirits, that from pure blood arise
Like gentle breaths from rivers pure, thence raise
At least distempered, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits engendering pride.
Him thus intent Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness; up he starts,
Discovered and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun, some magazine to store
Against a rumoured war, the smutty grain,
With sudden blaze diffused, inflames the air;
So started up in his own shape the Fiend.
Back stepped those two fair Angels, half amazed
So sudden to behold the grisly king;
Yet thus, unmoved with fear, accost him soon:
"Which of those rebel spirits, adjudged to Hell,
Comest thou, escaped thy prison? and transformed
Why satest thou, like an enemy in wait,
Here watching at the head of these that sleep?"
"Know ye not then," said Satan filled with scorn,
"Know ye not me? ye knew me once no mate
For you, there sitting where ye durst not soar.
Not to know me argues yourselves unknown,

The lowest of your throng; or, if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?"
To whom thus Zephon, answering scorn with scorn,
"Think not, revolted Spirit! thy shape the same,
Or in diminished brightness to be known,
As when thou stoodest in Heaven, upright and pure;
That glory then, when thou no more wast good,
Departed from thee; and thou resemblest now
Thy sin, and place of doom, obscure and foul.
But come, for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm."
So spake the cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible; abashed the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss; but chiefly to find here observed
His lustre visibly impaired; yet seemed
Undaunted. "If I must contend," said he,
"Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost." "Thy fear," said Zephon bold,
"Will save us trial what the least can do
Single against thee wicked, and thence weak."
The Fiend replied not, overcome with rage;
But, like a proud steed reined, went haughty on,
Champing his iron curb; to strive or fly
He held it vain; awe from above had quelled
His heart, not else dismayed. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron joined,
Awaiting next command. To whom their chief,
Gabriel, from the front thus called aloud:
"O friends! I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade,
And with them comes a third of regal port,
But faded splendour wan; who, by his gait
And fierce demeanour, seems the Prince of Hell,
Not likely to part hence without contest;
Stand firm, for in his look defiance lowers."
He scarce had ended, when those two approached,
And brief related whom they brought, where found,

How busied, in what form and posture couched.
To whom with stern regard thus Gabriel spake:
"Why hast thou, Satan, broke the bounds prescribed
To thy transgressions, and disturbed the charge
Of others, who approve not to transgress
By thy example, but have power and right
To question thy bold entrance on this place;
Employed, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss?"
To whom thus Satan with contemptuous brow:
"Gabriel, thou hadst in Heaven the esteem of wise,
And such I held thee; but this question asked
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doomed? Thou wouldst thyself, no doubt,
And boldly venture to whatever place
Farthest from pain, where thou mightest hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who knowest only good,
But evil hast not tried; and wilt object
His will who bound us? Let him surer bar
His iron gates, if he intends our stay
In that dark durance; thus much what was asked.
The rest was true, they found me where they say;
But that implies not violence or harm."
Thus he in scorn. The warlike Angel moved,
Disdainfully half-smiling, thus replied:
"O loss of one in Heaven to judge of wise,
Since Satan fell, whom folly overthrew,
And now returns him from his prison scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him thither,
Unlicensed, from his bounds in Hell prescribed!
So wise he judges it to fly from pain
However, and to scape his punishment.
So judge thou still, presumptuous, till the wrath,
Which thou incurrest by flying, meet thy flight
Sevenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.
But wherefore thou alone? wherefore with thee
Came not all Hell broke loose? Is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? Courageous chief!

The first in flight from pain, hadst thou alleged
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive."
To which the Fiend thus answered, frowning stern:
"Not that I less endure, or shrink from pain,
Insulting angel! well thou knowest I stood
Thy fiercest, when in battle to thy aid
The blasting vollied thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random, as before,
Argue thy inexperience what behoves,
(From hard assays and ill successes past,)
A faithful leader, not to hazard all
Through ways of danger by himself untried;
I therefore, I alone, first undertook
To wing the desolate abyss, and spy
This new-created world, whereof in Hell
Fame is not silent; here in hope to find
Better abode, and my afflicted powers
To settle here on earth, or in mid air;
Though for possession put to try once more
What thou and thy gay legions dare against;
Whose easier business were to serve their Lord
High up in Heaven, with songs to hymn his throne,
And practised distances to cringe, not fight."
To whom the warrior Angel soon replied:
"To say and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader but a liar traced,
Satan! and couldst thou 'faithful' add? O name,
O sacred name of faithfulness profaned!
Faithful to whom? to thy rebellious crew?
Army of fiends, fit body to fit head!
Was this your discipline and faith engaged,
Your military obedience, to dissolve
Allegiance to the acknowleded Power supreme?
And thou, sly hypocrite! who now wouldest seem
Patron of liberty, who more than thou
Once fawned, and cringed, and servilely adored
Heaven's awful Monarch? wherefore, but in hope
To dispossess him, and thyself to reign?
But mark what I areed thee now—Avaunt!
Fly thither whence thou fledst. If from this hour
Within these hallowed limits thou appear,
Back to the infernal pit I drag thee chained,

And seal thee so, as henceforth not to scorn
The facile gates of Hell too slightly barred."
So threatened he; but Satan to no threats
Gave heed, but, waxing more in rage, replied:
"Then when I am thy captive talk of chains,
Proud limitary Cherub! but ere then
Far heavier load thyself except to feel
From my prevailing arm; though Heaven's King
Ride on thy wings, and thou with thy compeers,
Used to the yoke, drawest his triumphant wheels
In progress through the road of Heaven star-paved."
While thus he spake, the angelic squadron bright
Turned fiery red, sharpening in mooned horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan, alarmed,
Collecting all his might, dilated stood,
Like Teneriff, or Atlas, unremoved;
His stature reached the sky, and on his crest
Sat horror plumed; nor wanted in his grasp
What seemed both spear and shield. Now dreadful deeds
Might have ensued; nor only Paradise
In this commotion, but the starry cope
Of heaven, perhaps, or all the elements
At least, had gone to wrack, disturbed and torn
With violence of this conflict, had not soon
The Eternal, to prevent such horrid fray,
Hung forth in Heaven his golden scales, (yet seen
Betwixt Astrea and the Scorpion sign,
Wherein all things created first he weighed,
The pendulous round earth, with balanced air
In counterpoise; now ponders all events,
Battles, and realms;) in these he put two weights,
The sequel each of parting and of fight;
The latter quick upflew, and kicked the beam;
Which Gabriel spying, thus bespake the Fiend:
"Satan, I know thy strength, and thou knowest mine,
Neither our own, but given; what folly then
To boast what arms can do? since thine no more
Than Heaven permits, nor mine, though doubled now
To trample thee as mire; for proof look up,

And read thy lot in yon celestial sign,
Where thou art weighed and shown how light, how weak,
If thou resist." The Fiend looked up, and knew
His mounted scale aloft; nor more; but fled
Murmuring, and with him fled the shades of night.

# PARADISE LOST.

## BOOK V.

## THE ARGUMENT.

MORNING approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her. They come forth to their day labours; their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience; of his free estate; of his enemy near at hand, who he is, and why his enemy; and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table. Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a seraph, who in argument dissuades and opposes him, then forsakes him.

# PARADISE LOST.

## BOOK V.

NOW Morn, her rosy steps in the eastern clime
Advancing, sowed the earth with orient pearl,
When Adam waked, so customed, for his sleep
Was aery light, from pure digestion bred,
And temperate vapours bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unwakened Eve
With tresses discomposed, and glowing cheek,
As through unquiet rest. He, on his side
Leaning half-raised, with looks of cordial love,
Hung over her enamoured, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then, with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whispered thus: "Awake,
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever-new delight!
Awake! the morning shines, and the fresh field
Calls us; we lose the prime, to mark how spring
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,

How Nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet."
Such whispering waked her, but with startled eye
On Adam, whom embracing, thus she spake:
" O sole in whom my thoughts find all repose,
My glory, my perfection! glad I see
Thy face, and morn returned; for I this night
(Such night till this I never passed) have dreamed,—
If dreamed,—not, as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind
Knew never till this irksome night. Methought,
Close at mine ear one called me forth to walk
With gentle voice; I thought it thine. It said,
' Why sleepest thou, Eve? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-laboured song; now reigns
Full-orbed the moon, and with more pleasing light
Shadowy sets off the face of things, in vain,
If none regard. Heaven wakes with all his eyes,
Whom to behold but thee, Nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.'
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I passed through ways
That brought me on a sudden to the tree
Of interdicted knowledge; fair it seemed,
Much fairer to my fancy than by day;
And, as I wondering looked, beside it stood
One shaped and winged like one of those from Heaven
By us oft seen; his dewy locks distilled
Ambrosia. On that tree he also gazed;
And, ' O fair plant,' said he, ' with fruit surcharged,
Deigns none to ease thy load and taste thy sweet,
Nor god, nor man? Is knowledge so despised?
Or envy, or what reserve, forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offered good, why else set here?
This said, he paused not, but with venturous arm
He plucked, he tasted; me damp horror chilled
At such bold words vouched with a deed so bold;
But he thus, overjoyed; ' O fruit divine,
Sweet of thyself, but much more sweet thus cropped!

Forbidden here, it seems, as only fit
For gods, yet able to make gods of men;
And why not gods of men, since good, the more
Communicated, more abundant grows,
The author not impaired, but honoured more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art,
Happier thou mayest be, worthier canst not be;
Take this, and be henceforth among the gods
Thyself a goddess, not to earth confined,
But sometimes in the air, as we, sometimes
Ascend to Heaven, by merit thine, and see
What life the gods live there, and such live thou.'
So saying, he drew nigh, and to me held—
Even to my mouth,—of that same fruit held part
Which he had plucked; the pleasant savoury smell
So quickened appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretched immense, a prospect wide
And various;—wondering at my flight and change
To this high exaltation, suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep; but O, how glad I waked
To find this but a dream!" Thus Eve her night
Related, and thus Adam answered sad:—
"Best image of myself, and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;
Yet evil whence? in thee can harbour none,
Created pure. But know, that in the soul
Are many lesser faculties, that serve
Reason as chief; among these Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, aery shapes,
Which Reason, joining or disjoining, frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell when Nature rests.
Oft in her absence mimic Fancy wakes
To imitate her, but, misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.

Some such resemblances, methinks, I find
Of our last evening's talk in this thy dream,
But with addition strange; yet be not sad;
Evil into the mind of god or man
May come and go, so unapproved, and leave
No spot or blame behind; which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do.
Be not disheartened then, nor cloud those looks,
That wont to be more cheerful and serene
Than when fair Morning first smiles on the world:
And let us to our fresh employments rise
Among the groves, the fountains, and the flowers
That open now their choicest bosomed smells,
Reserved from night, and kept for thee in store."
So cheered he his fair spouse, and she was cheered;
But silently a gentle tear let fall
From either eye, and wiped them with her hair;
Two other precious drops, that ready stood,
Each in their crystal sluice, he ere they fell
Kissed, as the gracious signs of sweet remorse,
And pious awe, that feared to have offended.
So all was cleared, and to the field they haste.
But first, from under shady arborous roof
Soon as they forth were come to open sight
Of day-spring, and the sun,—who scarce up-risen,
With wheels yet hovering o'er the ocean-brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden's happy plains,—
Lowly they bowed adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced or sung
Unmeditated, such prompt eloquence
Flowed from their lips, in prose or numerous verse,
More tuneable than needed lute or harp
To add more sweetness; and they thus began:
"These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sittest above these Heavens
To us invisible, or dimly seen
In these thy lowest works; yet these declare

Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye Sons of Light,
Angels,—for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing,—ye in Heaven.
On Earth join all ye creatures to extol
Him first, him last, him midst, and without end.
Fairest of Stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crownest the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou Sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climbest,
And when high noon hast gained, and when thou fallest.
Moon, (that now meetest the orient sun, now fliest,)
With the fixed Stars, fixed in their orb that flies;
And ye five other wandering Fires, that move
In mystic dance, not without song, resound
His praise, who out of darkness called up light.
Air, and ye Elements, the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye Mists and Exhalations, that now rise
From hill or steaming lake, dusky or grey,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise;
Whether to deck with clouds the uncoloured sky,
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.
His praise, ye Winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye Pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living Souls; ye Birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep,
Witness if *I* be silent, morn or even,
To hill or valley, fountain, or fresh shade,

Made vocal by my song, and taught his praise.
Hail, universal Lord! be bounteous still
To give us only good; and, if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark!"
So prayed they innocent, and to their thoughts
Firm peace recovered soon, and wonted calm.
On to their morning's rural work they haste,
Among sweet dews and flowers; where any row
Of fruit-trees over-woody reached too far
Their pampered boughs, and needed hands to check
Fruitless embraces; or they led the vine
To wed her elm; she, spoused, about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves. Them thus employed beheld
With pity Heaven's high King, and to him called
Raphael, the sociable Spirit, that deigned
To travel with Tobias, and secured
His marriage with the seventimes-wedded maid.
"Raphael," said he, "thou hearest what stir on earth
Satan, from Hell scaped through the darksome gulf,
Hath raised in Paradise, and how disturbed
This night the human pair; how he designs
In them at once to ruin all mankind.
Go therefore, half this day as friend with friend
Converse with Adam, in what bower or shade
Thou findest him, from the heat of noon retired,
To respite his day-labour with repast
Or with repose; and such discourse bring on,
As may advise him of his happy state,
Happiness in his power left free to will,
Left to his own free will, his will, though free,
Yet mutable; whence warn him to beware
He swerve not, too secure; tell him, withal,
His danger, and from whom; what enemy,
Late fallen himself from Heaven, is plotting now
The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies. This let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonished, unforewarned."
So spake the Eternal Father, and fulfilled
All justice; nor delayed the winged Saint
After his charge received; but from among

Thousand celestial Ardours, where he stood
Veiled with gorgeous wings, up springing light,
Flew through the midst of Heaven; the angelic choirs,
On each hand parting, to his speed gave way
Through all the empyreal road; till, at the gate
Of Heaven arrived, the gate self-opened wide,
On golden hinges turning, as by work
Divine the sovran Architect had framed.
From hence,—no cloud or, to obstruct his sight,
Star interposed however small,—he sees,
Not unconform to other shining globes,
Earth, and the garden of God, with cedars crowned
Above all hills. As when by night the glass
Of Galileo, less assured, observes
Imagined lands and regions in the moon;
Or pilot, from amidst the Cyclades
Delos or Samos first appearing, kens
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of towering eagles, to all the fowls he seems
A phœnix, gazed by all, as that sole bird,
When, to enshrine his reliques in the Sun's
Bright temple, to Egyptian Thebes he flies.
At once on the eastern cliff of Paradise
He lights, and to his proper shape returns,
A Seraph winged; six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipped in heaven; the third his feet
Shadowed from either heel with feathered mail,
Sky-tinctured grain. Like Maia's son he stood,
And shook his plumes, that heavenly fragrance filled
The circuit wide. Straight knew him all the bands
Of Angels under watch; and to his state,
And to his message high, in honour rise;
For on some message high they guessed him bound.
Their glittering tents he passed, and now is come
Into the blissful field, through groves of myrrh,
And flowering odours, cassia, nard, and balm;

A wilderness of sweets; for Nature here
Wantoned as in her prime, and played at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.
Him through the spicy forest onward come
Adam discerned, as in the door he sat
Of his cool bower, while now the mounted sun
Shot down direct his fervid rays to warm
Earth's inmost womb, more warmth than Adam needs;
And Eve within, due at her hour, prepared
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry or grape; to whom thus Adam called:
"Haste hither, Eve, and, worth thy sight, behold,
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Risen on mid-noon; some great behest from Heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain bring forth, and pour
Abundance, fit to honour and receive
Our heavenly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestowed, where nature multiplies
Her fertile growth, and by disburdening grows
More fruitful, which instructs us not to spare."
To whom thus Eve: "Adam, earth's hallowed mould,
Of God inspired, small store will serve, where store,
All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes;
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our angel-guest, as he
Beholding shall confess, that here on Earth
God hath dispensed his bounties as in Heaven."
So saying, with despatchful looks in haste
She turns, on hospitable thoughts intent
What choice to choose for delicacy best,
What order, so contrived as not to mix
Tastes, not well joined, inelegant, but bring
Taste after taste, upheld with kindliest change;
Bestirs her then, and from each tender stalk
Whatever Earth, all-bearing mother, yields

In India East or West, or middle shore,
In Pontus, or the Punic coast, or where
Alcinous reigned, fruit of all kinds, in coat
Rough or smooth rined, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand; for drink the grape
She crushes, inoffensive must, and meaths
From many a berry; and from sweet kernels pressed
She tempers dulcet creams; nor these to hold
Wants her fit vessels pure; then strews the ground
With rose and odours from the shrub unfumed.
Meanwhile our primitive great sire, to meet
His godlike guest, walks forth, without more train
Accompanied than with his own complete
Perfections; in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmeared with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence, Adam, though not awed,
Yet with submiss approach and reverence meek,
As to a superior nature, bowing low,
Thus said: "Native of Heaven! for other place
None can than Heaven such glorious shape contain;
Since, by descending from the thrones above,
Those happy places thou hast deigned awhile
To want, and honour these, vouchsafe with us
Two only, who yet by sovran gift possess
This spacious ground, in yonder shady bower
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline."
Whom thus the angelic Virtue answered mild:
"Adam! I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heaven,
To visit thee; lead on then where thy bower
O'ershades; for these midhours, till evening rise,
I have at will." So to the sylvan lodge
They came, that like Pomona's arbour smiled,
With flowerets decked and fragrant smells; but Eve,
Undecked save with herself, more lovely fair
Than wood-nymph, or the fairest goddess feigned
Of three that in mount Ida naked strove,
Stood to entertain her guest from Heaven; no veil

She needed, virtue-proof; no thought infirm
Altered her cheek. On whom the Angel 'Hail!'
Bestowed, the holy salutation used
Long after to Blessed Mary, second Eve.
"Hail mother of mankind! whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heaped this table." Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square from side to side
All autumn piled, though Spring and Autumn here
Danced hand in hand. Awhile discourse they hold,
No fear lest dinner cool; when thus began
Our author: "Heavenly stranger! please to taste
These bounties, which our Nourisher,—from whom
All perfect good, unmeasured out, descends,—
To us for food and for delight hath caused
The earth to yield; unsavoury food perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all."
To whom the Angel: "Therefore what he gives
(Whose praise be ever sung!) to man in part
Spiritual, may of purest Spirits be found
No ingrateful food; and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste;
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created needs
To be sustained and fed; of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and, as lowest, first the moon;
Whence, in her visage round, those spots, unpurged
Vapours not yet into her substance turned.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations; and at even
Sups with ocean. Though in Heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn

We brush mellifluous dews, and find the ground
Covered with pearly grain; yet God hath here
Varied his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice." So down they sat,
And to their viands fell; nor seemingly
The Angel, nor in mist, the common gloss
Of theologians, but with keen despatch
Of real hunger, and concoctive heat
To transubstantiate; what redounds transpires
Through Spirits with ease; nor wonder, if by fire
Of sooty coal the empiric alchemist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the mine. Meanwhile at table Eve
Ministered naked, and their flowing cups
With pleasant liquors crowned. O innocence
Deserving Paradise! if ever, then,
Then had the sons of God excuse to have been
Enamoured at that sight; but in those hearts
Love unlibidinous reigned, nor jealousy
Was understood, the injured lover's hell.
Thus when with meats and drinks they had sufficed
Not burdened nature, sudden mind arose
In Adam, not to let the occasion pass,
Given by this great conference, to know
Of things above his world, and of their being
Who dwell in Heaven, whose excellence he saw
Transcend his own so far, whose radiant forms—
Divine effulgence,—whose high power so far
Exceeded human; and his wary speech
Thus to the empyreal minister he framed:
"Inhabitant with God! now know I well
Thy favour in this honour done to man,
Under whose lowly roof thou hast vouchsafed
To enter, and these earthly fruits to taste,
Food not of Angels, yet accepted so,
As that more willingly thou couldst not seem
At Heaven's high feasts to have fed; yet what compare?"
To whom the winged hierarch replied:
"O Adam! one Almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees

Of substance, and, in things that live, of life;
But more refined, more spirituous, and pure,
As nearer to him placed, or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odórous breathes; flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not, then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance; time may come, when men
With angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improved by tract of time, and winged ascend
Ethereal, as we, or may, at choice,
Here or in heavenly Paradises dwell;
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more."
To whom the patriarch of mankind replied:
"O favourable Spirit, propitious guest!
Well hast thou taught the way that may direct
Our knowledge and the scale of nature set
From centre to circumference, whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution joined, 'If ye be found
Obedient?' Can we want obedience, then,
To him, or possibly his love desert,
Who formed us from the dust, and placed us here
Full, to the utmost measure, of what bliss
Human desires can seek or apprehend?"

To whom the Angel: " Son of Heaven and Earth,
Attend! That thou art happy, owe to God;
That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution given thee; be advised.
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity;
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts not free be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself, and all the angelic host, that stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall;
And some are fallen,—to disobedience fallen,
And so from Heaven to deepest Hell! O fall
From what high state of bliss into what woe!"
To whom our great progenitor: " Thy words
Attentive, and with more delighted ear,
Divine instructor, I have heard, than when
Cherubic songs by night from neighbouring hills
Aerial music send. Nor knew I not
To be, both will and deed, created free;
Yet that we never shall forget to love
Our Maker, and obey him, whose command
Single is yet so just, my constant thoughts
Assured me, and still assure; though what thou tellest
Hath passed in Heaven some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard.
And we have yet large day, for scarce the sun
Hath finished half his journey, and scarce begins
His other half in the great zone of heaven."
Thus Adam made request; and Raphael,
After short pause assenting, thus began:
" High matter thou enjoinest me, O prime of men!

Sad task and hard; for how shall I relate
To human sense the invisible exploits
Of warring Spirits? how, without remorse,
The ruin of so many, glorious once
And perfect while they stood? how, last, unfold
The secrets of another world, perhaps
Not lawful to reveal? Yet for thy good
This is dispensed; and what surmounts the reach
Of human sense I shall delineate so,
By likening spiritual to corporal forms,
As may express them best; though what if earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on earth is thought?
As yet this world was not, and Chaos wild [rests
Reigned where these heavens now roll, where earth now
Upon her centre poised; when, on a day,
(For time, though in eternity, applied
To motion, measures all things durable
By present, past, and future) on such day
As Heaven's great year brings forth, the empyreal host
Of Angels, by imperial summons called,
Innumerable before the Almighty's throne
Forthwith from all the ends of Heaven appeared
Under their hierarchs in orders bright;
Ten thousand thousand ensigns high advanced,
Standards and gonfalons 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear emblazed
Holy memorials, acts of zeal and love
Recorded eminent. Thus, when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom, in bliss embosomed, sat the Son,
Amidst, as from a flaming mount, whose top
Brightness had made invisible, thus spake:
'Hear, all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers!
Hear my decree, which unrevoked shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint;
And by myself have sworn, to him shall bow
All knees in Heaven, and shall confess him Lord;

Under his great vicegerent reign abide
United as one individual soul,
For ever happy. Him who disobeys,
Me disobeys, breaks union, and that day,
Cast out from God and blessèd vision, falls
Into utter darkness, deep engulfed, his place
Ordained, without redemption, without end.'
So spake the Omnipotent, and with his words
All seemed well pleased; all seemed, but were not all.
That day, as other solemn days they spent
In song and dance about the sacred hill;
Mystical dance, which yonder starry sphere
Of planets and of fixed in all her wheels
Resembles nearest, mazes intricate,
Eccentric, intervolved, yet regular
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Evening now approached;
(For we have also our evening and our morn,—
We ours for change delectable, not need;)
Forthwith from dance to sweet repast they turn
Desirous; all in circles as they stood,
Tables are set, and on a sudden piled
With Angels' food, and rubied nectar flows
In pearl, in diamond; and massy gold,
Fruit of delicious vines, the growth of Heaven.
On flowers reposed, and with fresh flowerets crowned,
They eat, they drink, and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before the all-bounteous King, who showered
With copious hand, rejoicing in their joy.
Now, when ambrosial night with clouds exhaled
From that high mount of God, whence light and shade
Spring both, the face of brightest Heaven had changed
To grateful twilight, (for night comes not there
In darker veil) and roseate dews disposed
All but the unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread,
(Such are the courts of God) the angelic throng,
Dispersed in bands and files, their camp extend
By living streams among the trees of life,
Pavilions numberless, and sudden reared.

Celestial tabernacles, where they slept
Fanned with cool winds, save those who, in their course,
Melodious hymns about the sovran throne
Alternate all night long. But not so waked
Satan (so call him now, his former name
Is heard no more in Heaven;) he, of the first,
If not the first Archangel, great in power,
In favour, and pre-eminence, yet fraught
With envy against the Son of God,—that day
Honoured by his great Father, and proclaimed
Messiah, King Anointed,—could not bear
Through pride that sight, and thought himself impaired.
Deep malice thence conceiving, and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshipped, unobeyed, the throne supreme,—
Contemptuous; and his next subordinate
Awakening, thus to him in secret spake:
'Sleepest thou, companion dear? What sleep can close
Thy eye-lids, and rememberest what decree
Of yesterday, so late, hath passed the lips
Of Heaven's Almighty? Thou to me thy thoughts
Wast wont, I mine to thee was wont, to impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest imposed;
New laws from him who reigns, new minds may raise
In us who serve, new counsels, to debate
What doubtful may ensue; more in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them that by command, ere yet dim night
Her shadowy cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward with flying march where we possess
The quarters of the North; there to prepare
Fit entertainment to receive our King,
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.'
So spake the false Archangel, and infused
Bad influence into the unwary breast
Of his associate; he together calls,
Or several, one by one, the regent Powers,
Under him regent; tells, as he was taught,

That, the Most High commanding, now ere night,
Now ere-dim night had disencumbered Heaven,
The great hierarchal standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity. But all obeyed
The wonted signal, and superior voice
Of their great Potentate; for great indeed
His name, and high was his degree in Heaven;
His countenance, as the morning star that guides
The starry flock, allured them, and with lies
Drew after him the third part of Heaven's host.
Meanwhile the Eternal Eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising; saw, in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree;
And, smiling, to his only Son thus said:
'Son! thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire; such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north;
Nor so content, hath in his thought to try
In battle, what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose
This our high place, our sanctuary, our hill.'
To whom the Son, with calm aspect and clear,
Lightning divine, ineffable, serene,
Made answer: 'Mighty Father! thou thy foes
Justly hast in derision, and, secure,
Laughest at their vain designs and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
Given me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in Heaven.'
So spake the Son; but Satan with his Powers

Far was advanced on winged speed, an host
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Impearls on every leaf and every flower.
Regions they passed, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth
And all the sea from one entire globose
Stretched into longitude; which having passed,
At length into the limits of the North
They came, and Satan to his royal seat,
High on a hill, far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn, and rocks of gold;
The palace of great Lucifer, (so call
That structure in the dialect of men
Interpreted,) which, not long after, he
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declared in sight of Heaven,
The Mountain of the Congregation called;
For thither he assembled all his train,
Pretending so commanded, to consult
About the great reception of their King
Thither to come; and with calumnious art
Of counterfeited truth ~~thus held their ears~~:
~~Thrones, Dominations~~, Princedoms, Virtues, Powers
If these magnific titles yet remain
Not merely titular, since by decree
Another now hath to himself engrossed
All power, and us eclipsed, under the name
Of King Anointed; for whom all this haste
Of midnight march, and hurried meeting here,
This only to consult, how we may best,
With what may be devised of honours new,
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile!
Too much to one, but double how endured,—
To one and to his image now proclaimed?
But what if better counsels might erect
Our minds, and teach us to cast off this yoke!
Will ye submit your necks, and choose to bend
The supple knee? Ye will not, if I trust

To know ye right, or if ye know yourselves
Natives and sons of Heaven possessed before
By none; and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason, then, or right, assume
Monarchy over such as live by right
His equals, if in power and splendour less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial titles, which assert
Our being ordained to govern, not to serve!'
Thus far his bold discourse without control
Had audience; when among the Seraphim
Abdiel, than whom none with more zeal adored
The Deity, and divine commands obeyed,
Stood up, and in a flame of zeal severe
The current of his fury thus opposed:
'O argument blasphèmous, false and proud!
Words which no ear ever to hear in Heaven
Expected, least of all from thee, ingrate,
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounced and sworn,
That to his only Son, by right endued
With regal sceptre, every soul in Heaven
Shall bend the knee, and in that honour due
Confess him rightful King? Unjust, thou savest,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign,
One over all with unsucceeded power.
Shalt thou give law to God? shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and formed the Powers of Heaven
Such as he pleased, and circumscribed their being?
Yet, by experience taught, we know how good,
And of our good, and of our dignity
How provident he is; how far from thought
To make us less, bent rather to exalt
Our happy state, under one Head more near
United. But to grant it thee unjust,
That equal over equals monarch reign;—
Thyself, though great and glorious, dost thou coun

Or all angelic nature joined in one,
Equal to him, begotten Son? by whom,
As by his Word, the mighty Father made
All things, even thee, and all the Spirits of Heaven
By him created in their bright degrees,
Crowned them with glory, and to their glory named
Thrones, Dominations, Princedoms, Virtues, Powers,
Essential Powers; nor by his reign obscured,
But more illustrious made; since he, the Head,
One of our number thus reduced becomes;
His laws our laws; all honour to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hasten to appease
The incensèd Father, and the incensèd Son,
While pardon may be found, in time besought.'
So spake the fervent Angel; but his zeal
None seconded, as out of season judged,
Or singular and rash; whereat rejoiced
The Apostate, and more haughty thus replied:
'That we were formed then sayest thou? and the work
Of secondary hands, by task transferred
From Father to his Son? Strange point and new!
Doctrine which we would know whence learned; who saw
When this creation was? rememberest thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised
By our own quickening power, when fatal course
Had circled his full orb, the birth mature
Of this our native Heaven, ethereal sons.
Our puissance is our own; our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal; then thou shalt behold
Whether by supplication we intend
Address, and to begirt the Almighty throne
Beseeching or besieging. This report,
These tidings, carry to the anointed King,
And fly, ere evil intercept thy flight.'
He said, and, as the sound of waters deep,
Hoarse murmur echoed to his words applause
Through the infinite host; nor less for that
The flaming Seraph, fearless, though alone,
Encompassed round with foes, thus answered bold:
'O alienate from God, O Spirit accursed,
Forsaken of all good! I see thy fall

Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment; henceforth
No more be troubled how to quit the yoke
Of God's Messiah; those indulgent laws
Will not be now vouchsafed; other decrees
Against thee are gone forth without recall;
That golden sceptre, which thou didst reject,
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice or threats I fly
These wicked tents devoted, lest the wrath
Impendent, raging into sudden flame,
Distinguish not; for soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know
So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And with retorted scorn his back he turned
On those proud towers to swift destruction doomed.

# PARADISE LOST.

## BOOK VI.

## THE ARGUMENT.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described; Satan and his powers retire under night; he calls a council; invents devilish engines, which, in the second day's fight, put Michael and his Angels to some disorder; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan; yet the tumult not so ending, God, on the third day, sends Messiah, his Son, for whom he had reserved the glory of that victory. He, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which opening, they leap down, with horror and confusion, into the place of punishment prepared for them in the deep. Messiah returns with triumph to his Father.

# PARADISE LOST.

## BOOK VI.

ALL night the dreadless Angel, unpursued,
Through Heaven's wide champaign held his way;
Waked by the circling Hours, with rosy hand
Unbarred the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where light and darkness, in perpetual round,
Lodge and dislodge by turns, which makes through Heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the Heaven; though darkness there might well
Seem twilight here. And now went forth the Morn,
Such as in highest Heaven, arrayed in gold
Empyreal; from before her vanished Night,
Shot through with orient beams; when all the plain,
Covered with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view;
War he perceived—war in procinct; and found
Already known what he, for news, had thought
To have reported; gladly then he mixed
Among those friendly Powers, who him received
With joy and acclamations loud, that one—
That of so many myriads fallen, yet one

Returned not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice,
From midst a golden cloud, thus mild was heard:
'Servant of God, well done! well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approved in sight of God, though worlds
Judged thee perverse; the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return,
Than scorned thou didst depart; and to subdue
By force, who reason for their law refuse,—
Right reason for their law, and for their King
Messiah, who by right of merit reigns.
Go, Michael, of celestial armies prince!
And thou, in military prowess next,
Gabriel! Lead forth to battle these my sons
Invincible; lead forth my armèd Saints,
By thousands and by millions, ranged for fight,
Equal in number to that godless crew
Rebellious; them with fire and hostile arms
Fearless assault; and, to the brow of Heaven
Pursuing, drive them out from God and bliss,
Into their place of punishment,—the gulf,
Of Tartarus, which ready opens wide
His fiery chaos to receive their fall.'
So spake the Sovran Voice, and clouds began
To darken all the hill, and smoke to roll,
In dusky wreaths, reluctant flames, the sign
Of wrath awaked; nor with less dread the loud
Ethereal trumpet from on high gan blow.
At which command the Powers militant
That stood for Heaven, in mighty quadrate joined
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds,
Under their godlike leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,

Nor straitening vale, nor wood nor stream, divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread. As when the total kind
Of birds, in orderly array on wing,
Came summoned over Eden to receive
Their names of thee; so over many a tract
Of Heaven they marched, and many a province wide,
Tenfold the length of this terrene. At last,
Far in the horizon to the north, appeared
From skirt to skirt a fiery region, stretched
In battailous aspect, and, nearer view—
Bristled with upright beams innumerable
Of rigid spears, and helmets thronged, and shields
Various, with boastful argument portrayed,
The banded powers of Satan hasting on
With furious expedition; for they weened
That self-same day, by fight or by surprise,
To win the mount of God, and on his throne
To set the envier of his state, the proud
Aspirer; but their thoughts proved fond and vain
In the midway. Though strange to us it seemed
At first, that Angel should with Angel war,
And in fierce hosting meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great Sire,
Hymning the Eternal Father; but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst, exalted as a God,
The Apostate in his sun-bright chariot sat,
Idol of majesty divine, enclosed
With flaming Cherubim and golden shields;
Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space was left—
A dreadful interval,—and front to front
Presented stood in terrible array
Of hideous length; before the cloudy van,
On the rough edge of battle ere it joined,
Satan, with vast and haughty strides advanced,
Came towering, armed in adamant and gold.
Abdiel that sight endured not, where he stood
Among the mightiest, bent on highest deeds;
And thus his own undaunted heart explores:
'O Heaven! that such resemblance of the Highest

Should yet remain, where faith and reälty
Remain not; wherefore should not strength and might
There fail where virtue fails, or weakest prove
Where boldest, though to sight unconquerable?
His puissance, trusting in the Almighty's aid,
I mean to try, whose reason I have tried
Unsound and false; nor is it aught but just,
That he, who in debate of truth had won,
Should win in arms, in both disputes alike
Victor; though brutish that contést and foul,
When reason had to deal with force; yet so
Most reason is that reason overcome.'
So pondering, and from his armèd peers
Forth stepping opposite, half-way he met
His daring foe, at this prevention more
Incensed, and thus securely him defied:
'Proud! art thou met? Thy hope was to have reached
The height of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandoned, at the terror of thy power,
Or potent tongue. Fool! not to think how vain
Against the Omnipotent to rise in arms;
Who, out of smallest things, could without end
Have raised incessant armies to defeat
Thy folly; or, with solitary hand,
Reaching beyond all limit, at one blow,
Unaided, could have finished thee, and whelmed
Thy legions under darkness. But thou seest
All are not of thy train; there be, who faith
Prefer, and piety to God, though then
To thee not visible, when I alone
Seemed in thy world erroneous to dissent
From all; my sect thou seest; now learn too late
How few sometimes may know, when thousands err.'
Whom the grand foe, with scornful eye askance,
Thus answered: 'Ill for thee, but in wished hour
Of my revenge, first sought for, thou returnest
From flight, seditious Angel! to receive
Thy merited reward, the first assay
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the gods, in synod met
Their deities to assert; who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou comest

Before thy fellows, ambitious to win
From me some plume, that thy success may show
Destruction to the rest; this pause between,
(Unanswered lest thou boast,) to let thee know,
At first I thought that liberty and Heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering Spirits, trained up in feast and song!
Such hast thou armed—the minstrelsy of Heaven—
Servility with freedom to contend,
As both their deeds compared this day shall prove.'
To whom in brief thus Abdiel stern replied:
'Apostate! still thou errest, nor end wilt find
Of erring, from the path of truth remote.
Unjustly thou depravest it with the name
Of servitude, to serve whom God ordains,
Or Nature; God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve the unwise, or him who hath rebelled
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself enthralled;
Yet lewdly darest our ministering upbraid.
Reign thou in Hell—thy kingdom; let me serve
In Heaven God ever blest, and his divine
Behests obey, worthiest to be obeyed!
Yet chains in Hell, not realms, expect; meanwhile,
From me, returned, as erst thou saidst, from flight,
This greeting on thy impious crest receive.'
So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield,
Such ruin intercept. Ten paces huge
He back recoiled; the tenth on bended knee
His massy spear upstayed; as if on earth,
Winds under ground, or waters forcing way,
Sidelong had pushed a mountain from his seat,
Half sunk with all his pines. Amazement seized
The rebel Thrones, but greater rage, to see
Thus foiled their mightiest; ours joy filled, and shout,
Presage of victory, and fierce desire
Of battle; whereat Michaël bid sound
The archangel trumpet; through the vast of Heaven
It sounded, and the faithful armies rung

Hosanna to the Highest; nor stood at gaze
The adverse legions, nor less hideous joined
The horrid shock. Now storming fury rose,
And clamour such as heard in Heaven till now
Was never; arms on armour clashing brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise
Of conflict; over head the dismal hiss
Of fiery darts in flaming volleys flew,
And, flying, vaulted either host with fire;
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage. All Heaven
Resounded, and, had Earth been then, all Earth
Had to her centre shook. What wonder, when
Millions of fierce encountering Angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions! How much more of power
Army against army numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat!
Had not the Eternal King Omnipotent,
From his stronghold of Heaven, high overruled
And limited their might; though numbered such
As each divided legion might have seemed
A numerous host; in strength each armèd hand
A legion; led in fight, yet leader seemed
Each warrior single, as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close
The ridges of grim war. No thought of flight—
None of retreat—no unbecoming deed
That argued fear; each on himself relied,
As only in his arm the moment lay
Of victory. Deeds of eternal fame
Were done, but infinite; for wide was spread
That war and various; sometimes on firm ground
A standing fight; then, soaring on main wing,
Tormented all the air; all air seemed then
Conflicting fire. Long time in even scale
The battle hung; till Satan, who that day
Prodigious power had shown, and met in arms
No equal, ranging through the dire attack
Of fighting Seraphim confused, at length

Saw where the sword of Michael smote, and felled
Squadrons at once; with huge two-handed sway
Brandished aloft, the horrid edge came down,
Wide-wasting! Such destruction to withstand
He hasted, and opposed the rocky orb
Of tenfold adamant, his ample shield,—
A vast circumference. At his approach,
The great Archangel from his warlike toil
Surceased; and, glad, as hoping here to end
Intestine war in Heaven, the Arch-foe subdued,
Or captive dragged in chains, with hostile frown
And visage all inflamed, first thus began:
'Author of evil, unknown till thy revolt,
Unnamed in Heaven, now plenteous, as thou seest
These acts of hateful strife, hateful to all,
Though heaviest, by just measure, on thyself
And thy adherents; how hast thou disturbed
Heaven's blessed peace, and into Nature brought
Misery, uncreated till the crime
Of thy rebellion! how hast thou instilled
Thy malice into thousands, once upright
And faithful—now proved false! But think not here
To trouble holy rest; Heaven casts thee out
From all her confines; Heaven, the seat of bliss,
Brooks not the works of violence and war.
Hence, then! and evil go with thee along,
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew! there mingle broils,
Ere this avenging sword begin thy doom,
Or some more sudden vengeance, winged from God,
Precipitate thee with augmented pain.'
So spake the prince of Angels; to whom thus
The Adversary: 'Nor think thou with wind
Of aery threats to awe whom yet with deeds
Thou canst not. Hast thou turned the least of these
To flight; or if to fall, but that they rise
Unvanquished, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? Err not, that so shall end
The strife which thou callest evil, but we style
The strife of glory; which we mean to win,
Or turn this Heaven itself into the Hell
Thou fablest; here, however, to dwell free,
If not to reign. Meanwhile thy utmost force
(And join him named Almighty to thy aid)

I fly not, but have sought thee far and nigh.'
They ended parle, and both addressed for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height
Of godlike power? for likest gods they seemed,
Stood they or moved, in stature, motion, arms,—
Fit to decide the empire of great Heaven.
Now waved their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blazed opposite, while expectation stood
In horror; from each hand with speed retired,
Where erst was thickest fight, the angelic throng,
And left large field, unsafe within the wind
Of such commotion; such as (to set forth
Great things by small) if, Nature's concord broke,
Among the constellations war were sprung,
Two planets, rushing from aspect malign
Of fiercest opposition, in mid sky
Should combat, and their jarring spheres confound.
Together both, with next to almighty arm
Uplifted imminent, one stroke they aimed
That might determine, and not need repeat
As not of power at once; nor odds appeared
In might or swift prevention; but the sword
Of Michael from the armoury of God
Was given him tempered so, that neither keen,
Nor solid, might resist that edge; it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor stayed,
But with swift wheel reverse, deep entering, shared
All his right side. Then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword with discontinuous wound
Passed through him; but the etherĕal substance closed,
Not long divisible; and from the gash
A stream of nectarous humour issuing flowed
Sanguine, such as celestial Spirits may bleed,
And all his armour stained, erewhile so bright.
Forthwith on all sides to his aid was run
By angels many and strong, who interposed
Defence; while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war; there they him laid

Gnashing for anguish, and despite, and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he healed; for Spirits that live throughout
Vital in every part, (not as frail man
In entrails, heart or head, liver or reins,)
Cannot, but by annihilating, die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air.
All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and colour, shape, or size
Assume, as likes them best, condense or rare.
Meanwhile in other parts like deeds deserved
(Memorial, where the might of Gabriel fought,)
And with fierce ensigns pierced the deep array
Of Moloch, furious king, who him defied,
And at his chariot-wheels to drag him bound
Threatened, nor from the Holy One of Heaven
Refrained his tongue blasphémous; but anon,
Down cloven to the waist, with shattered arms
And uncouth pain, fled bellowing. On each wing,
Uriel, and Raphaël, his vaunting foe,
Though huge, and in a rock of diamond armed,
Vanquished, Adramelech and Asmadai,
Two potent Thrones, that to be less than gods
Disdained, but meaner thoughts learned in their flight,
Mangled with ghastly wounds through plate and mail.
Nor stood unmindful Abdiel to annoy
The atheist crew, but with redoubled blow
Ariel, and Arioch, and the violence
Of Ramiel scorched and blasted, overthrew.
I might relate of thousands, and their names
Etérnize here on earth; but those elect
Angels, contented with their fame in Heaven,
Seek not the praise of men; the other sort,
In might though wondrous and in acts of war,
Nor of renown less eager, yet by doom
Cancelled from Heaven and sacred memory,
Nameless in dark oblivion let them dwell;
For strength, from truth divided and from just,
Illaudable, nought merits but dispraise
And ignominy; yet to glory aspires
Vain-glorious, and through infamy seeks fame;

Therefore eternal silence be their doom.
And now, their mightiest quelled, the battle swerved,
With many an inroad gored; deformèd rout
Entered, and foul disorder; all the ground
With shivered armour strown; and on a heap
Chariot and charioteer lay overturned,
And fiery-foaming steeds; what stood, recoiled
O'erwearied, through the faint Satanic host,
Defensive scarce; or, with pale fear surprised,
(Then first with fear surprised, and sense of pain,)
Fled ignominious—to such evil brought
By sin of disobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwise the inviolable Saints,
In cubic phalanx firm, advanced entire,
Invulnerable—impenetrably armed;
Such high advantages their innocence
Gave them above their foes—not to have sinned,
Not to have disobeyed—in fight they stood
Unwearied, unobnoxious to be pained
By wound, though from their place by violence moved.
Now Night her course began, and, over Heaven
Inducing darkness, grateful truce imposed,
And silence, on the odious din of war;
Under her cloudy covert both retired,
Victor and vanquished. On the foughten field
Michaël and his Angels prevalent
Encamping, placed in guard their watches round,
Cherubic waving fires; on the other part,
Satan, with his rebellious, disappeared,
Far in the dark dislodged; and, void of rest,
His Potentates to council called by night;
And, in the midst, thus undismayed began:
'O now in danger tried, now known in arms
Not to be overpowered, companions dear!
Found worthy not of liberty alone,
Too mean pretence! but, what we more affect,
Honour, dominion, glory, and renown;
Who have sustained one day in doubtful fight
(And if one day, why not eternal days?)
What Heaven's Lord had powerfullest to send
Against us from about his throne, and judged
Sufficient to subdue us to his will,
But proves not so; then fallible, it seems,
Of future we may deem him, though till now

Omniscient thought. True is, less firmly armed,
Some disadvantage we endured, and pain
Till now not known, but, known, as soon contemned;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable; and, though pierced with wound,
Soon closing, and by native vigour healed.
Of evil then so small, as easy think
The remedy; perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes;
Or equal what between us made the odds,
In nature none. If other hidden cause
Left them superior, while we can preserve
Unhurt our minds, and understanding sound,
Due search and consultation will disclose.'
He sat; and in the assembly next upstood
Nisroch, of Principalities the prime;
As one he stood escaped from cruel fight,
Sore toiled, his riven arms to havoc hewn,
And, cloudy in aspect, thus answering spake:
'Deliverer from new Lords! leader to free
Enjoyment of our right as gods! yet hard
For gods, and too unequal work we find,
Against unequal arms to fight in pain,
Against unpained, impassive; from which evil
Ruin must needs ensue; for what avails
Valour or strength, though matchless, quelled with pain
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmest life;
But pain is perfect misery, the worst
Of evils, and, excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.'
Whereto, with look composed, Satan replied:
'Not uninvented that, which thou aright
Believest so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mould whereon we stand—
This continent of spacious Heaven, adorned

With plant, fruit, flower ambrosial, gems, and gold—
Whose eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground; materials dark and crude,
Of spiritous and fiery spume, till touched
With Heaven's ray, and tempered, they shoot forth
So beauteous, opening to the ambient light?
These, in their dark nativity, the deep
Shall yield us, pregnant with infernal flame;
Which, into hollow engines, long and round,
Thick-rammed, at the other bore with touch of fire
Dilated and infuriate, shall send forth
From far, with thundering noise, among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm, whatever stands
Adverse, that they shall fear we have disarmed
The Thunderer of his only dreaded bolt.
Nor long shall be our labour; yet, ere dawn,
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength and counsel joined
Think nothing hard, much less to be despaired.'
He ended; and his words their drooping cheer
Enlightened, and their languished hope revived;
The invention all admired, and each, how he
To be the inventor missed; so easy it seemed
Once found, which, yet unfound most would have thought
Impossible. Yet, haply, of thy race
In future days, if malice should abound,
Some one intent on mischief, or inspired
With devilish machination, might devise
Like instrument to plague the sons of men
For sin, on war and mutual slaughter bent.
Forthwith from council to the work they flew;
None arguing stood; innumerable hands
Were ready; in a moment up they turned
Wide the celestial soil, and saw beneath
The originals of nature in their crude
Conception; sulphurous and nitrous foam
They found, they mingled, and, with subtle art
Concocted and adusted, they reduced
To blackest grain, and into store conveyed.
Part hidden veins digged up (nor hath this earth
Entrails unlike) of mineral and stone,
Whereof to found their engines, and their balls
Of missive ruin; part incentive reed

Provide, pernicious with one touch to fire.
So all, ere day-spring, under conscious night,
Secret they finished, and in order set,
With silent circumspection, unespied.
Now when fair Morn orient in Heaven appeared,
Up rose the victor-angels, and to arms
The matin trumpet sung; in arms they stood
Of golden panoply, refulgent host;
Soon banded; others from the dawning hills
Looked round, and scouts each coast light-armèd scour,—
Each quarter—to descry the distant foe,
Where lodged, or whither fled, or if for fight,
In motion or in halt; him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion. Back with speediest sail,
Zophiel, of Cherubim the swiftest wing,
Came flying, and in mid air aloud thus cried:
'Arm, warriors—arm for fight! the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution, and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orbèd shield,
Borne even, or high; for this day will pour down,
If I conjecture aught, no drizzling shower,
But rattling storm of arrows barbed with fire.'
So warned he them, aware themselves; and soon
In order, quit of all impediment,
Instant without disturb they took alarm,
And onward moved embattled; when, behold!
Not distant far with heavy pace the foe
Approaching gross and huge, in hollow cube
Training his devilish enginery, impaled
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood
Awhile; but suddenly at head appeared
Satan, and thus was heard commanding loud:
'Vanguard! to right and left the front unfold;
That all may see, who hate us, how we seek
Peace and composure, and, with open breast,
Stand ready to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt; however, witness Heaven!
Heaven, witness thou anon, while we discharge

Freely our part! Ye, who appointed stand,
Do as you have in charge, and briefly touch
What we propound, and loud that all may hear.'
So scoffing in ambiguous words, he scarce
Had ended; when to right and left the front
Divided, and to either flank retired.
Which to our eyes discovered, new and strange,
A triple mounted row of pillars laid
On wheels, (for like to pillars most they seemed,
Or hollowed bodies made of oak or fir,
With branches lopt, in wood or mountain felled,)
Brass, iron, stony mould, had not their mouths
With hideous orifice gaped on us wide,
Portending hollow truce. At each behind
A seraph stood, and in his hand a reed
Stood waving tipt with fire; while we, suspense,
Collected stood within our thoughts amused;
Not long, for sudden all, at once, their reeds
Put forth, and to a narrow vent applied
With nicest touch. Immediate in a flame,
But soon obscured with smoke, all Heaven appeared,
From those deep-throated engines belched, whose roar
Embowelled with outrageous noise the air,
And all her entrails tore, disgorging foul
Their devilish glut, chained thunderbolts, and hail
Of iron globes; which, on the victor host
Levelled, with such impetuous fury smote,
That, whom they hit, none on their feet might stand,
Though standing else as rocks; but down they fell
By thousands—Angel on Archangel rolled—
The sooner for their arms; unarmed, they might
Have easily, as Spirits, evaded swift
By quick contraction, or remove; but now
Foul dissipation followed and forced rout;
Nor served it to relax their serried files.
What should they do? If on they rushed, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despised,
And to their foes a laughter; for, in view
Stood ranked of Seraphim another row,
In posture to displode their second tire
Of thunder; back defeated to return
They worse abhorred. Satan beheld their plight,
And to his mates thus in derision called:
'O friends! why come not on these victors proud?

Erewhile they fierce were coming; and when we,
To entertain them fair with open front
And breast, (what could we more?) propounded terms
Of composition, straight they changed their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seemed
Somewhat extravagant and wild; perhaps
For joy of offered peace; but I suppose,
If our proposals once again were heard,
We should compel them to a quick result.'
To whom thus Belial, in like gamesome mood:
'Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urged home;
Such as, we might perceive, amused them all,
And stumbled many; who receives them right,
Had need from head to foot well understand;
Not understood (this gift they have besides,)
They show us when our foes walk not upright.'
So they among themselves in pleasant vein
Stood scoffing, heightened in their thoughts beyond
All doubt of victory; Eternal Might
To match with their inventions they presumed
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble; but they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power,
Which God hath in his mighty Angels placed!)
Their arms away they threw, and to the hills,
(For Earth hath this variety from Heaven
Of pleasure situate in hill and dale,)
Light as the lightning glimpse, they ran—they flew;
From their foundations, loosening to and fro,
They plucked the seated hills, with all their load—
Rocks, waters, woods, and, by the shaggy tops
Uplifting, bore them in their hands. Amaze,
Be sure, and terror, seized the rebel host,
When, coming towards them, so dread they saw
The bottom of the mountains upward turned;
Till on those cursèd engines' triple row
They saw them whelmed, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air

Came shadowing, and oppressed whole legions armed.
Their armour helped their harm, crushed in and bruised
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, ere they could wind
Out of such prison, though spirits of purest light—
Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Betook them, and the neighbouring hills uptore;
So hills amid the air encountered hills,
Hurled to and fro with jaculation dire,
That under ground they fought in dismal shade;
Infernal noise! war seemed a civil game
To this uproar; horrid confusion heaped
Upon confusion rose. And now all Heaven
Had gone to wrack, with ruin overspread,
Had not the Almighty Father, where he sits
Shrined in his sanctuary of Heaven secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised;
That his great purpose he might so fulfil,
To honour his anointed Son, avenged
Upon his enemies, and to declare
All power on him transferred; whence to his Son,
The Assessor of his throne, he thus began:
'Effulgence of my glory, Son beloved!
Son, in whose face invisible is beheld
Visibly, what by Deity I am,
And in whose hand what by decree I do,
Second Omnipotence! two days are past
(Two days, as we compute the days of Heaven)
Since Michael, and his Powers, went forth to tame
These disobedient; sore hath been their fight,
As likeliest was, when two such foes met armed;
For to themselves I left them; and, thou knowest,
Equal in their creation they were formed,
Save what sin hath impaired? which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found.
War wearied hath performed what war can do,
And to disordered rage let loose the reins,
With mountains, as with weapons, armed; which makes
Wild work in Heaven, and dangerous to the main.
Two days are therefore past, the third is thine;

For thee I have ordained it, and thus far
Have suffered, that the glory may be thine
Of ending this great war, since none but thou
Can end it. Into thee such virtue and grace
Immense I have transfused, that all may know
In Heaven and Hell thy power above compare;
And this perverse commotion governed thus,
To manifest thee worthiest to be Heir
Of all things, to be Heir, and to be King
By sacred unction, thy deservèd right.
Go then, thou Mightiest! in thy Father's might;
Ascend my chariot, guide the rapid wheels
That shake Heaven's basis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness; drive them out
From all Heaven's bounds into the utter deep;
There let them learn, as likes them, to despise
God, and Messiah his anointed King.'
He said, and on his Son with rays direct
Shone full; he all his Father full expressed
Ineffably into his face received;
And thus the filial Godhead answering spake:
'O Father! O Supreme of heavenly Thrones!
First, Highest, Holiest, Best! Thou always seekest
To glorify thy Son, I always thee,
As is most just; this I my glory account,
My exaltation, and my whole delight,
That thou in me, well pleased, declarest thy will
Fulfilled, which to fulfil is all my bliss.
Sceptre and power, thy giving, I assume;
And gladlier shall resign, when in the end
Thou shalt be all in all, and I in thee
For ever; and in me all whom thou lovest.
But whom thou hatest, I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Armed with thy might, rid Heaven of these rebelled,
To their prepared ill mansion driven down,
To chains of darkness, and the undying worm;
That from thy just obedience could revolt,
Whom to obey is happiness entire.
Then shall thy Saints unmixed, and from the impure
Far separate, circling thy holy mount,
Unfeignèd hallelujahs to thee sing,

Hymns of high praise, and I among them chief.'
So said, he, o'er his sceptre bowing, rose
From the right hand of Glory where he sat;
And the third sacred morn began to shine,
Dawning through Heaven. Forth rushed with whirlwind sound
The chariot of paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convoyed
By four cherubic shapes; four faces each
Had wondrous; as with stars, their bodies all,
And wings, were set with eyes; with eyes the wheels
Of beryl, and careering fires between.
Over their heads a crystal firmament,
Whereon a sapphire throne, inlaid with pure
Amber, and colours of the showery arch.
He, in celestial panoply all armed
Of radiant Urim, work divinely wrought,
Ascended; at his right hand Victory
Sat eagle-winged; beside him hung his bow
And quiver with three-bolted thunder stored;
And from about him fierce effusion rolled
Of smoke, and bickering flame, and sparkles dire.
Attended with ten thousand thousand Saints,
He onward came; far off his coming shone;
And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen.
He on the wings of Cherub rode sublime
On the crystàlline sky, in sapphire throned,
Illustrious far and wide, but by his own
First seen; them unexpected joy surprised,
When the great ensign of Messiah blazed
Aloft, by angels borne—his sign in Heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing,
Under their Head embodied all in one.
Before him Power Divine his way prepared;
At his command the uprooted hills retired
Each to his place; they heard his voice, and went
Obsequious; Heaven his wonted face renewed,
And with fresh flowerets hill and valley smiled.
This saw his hapless foes, but stood obdùred,
And to rebellious fight rallied their powers,
Insensate hope conceiving from despair.
In heavenly Spirits could such perverseness dwell?

But to convince the proud what signs avail,
Or wonders move the obdùrate to relent?
They, hardened more by what might most reclaim,
Grieving to see his glory, at the sight
Took envy; and, aspiring to his height,
Stood re-embattled fierce, by force or fraud
Weening to prosper, and at length prevail
Against God and Messiah, or to fall
In universal ruin last; and now
To final battle drew, disdaining flight,
Or faint retreat; when the great Son of God
To all his host on either hand thus spake:
'Stand still, in bright array, ye Saints! here stand,
Ye angels armed! this day from battle rest;
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause;
And as ye have received, so have ye done
Invincibly. But of this cursèd crew
The punishment to other hand belongs;
Vengeance is his, or whose he sole appoints.
Number to this day's work is not ordained,
Nor multitude; stand only, and behold
God's indignation on these godless poured
By me. Not you, but me, they have despised,
Yet envied; against me is all their rage,
Because the Father, to whom in Heaven supreme
Kingdom, and power, and glory appertains,
Hath honoured me according to his will.
Therefore to me their doom he hath assigned;
That they may have their wish, to try with me
In battle which the stronger proves, they all,
Or I alone against them; since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.'
So spake the Son; and into terror changed
His countenance, too severe to be beheld,
And full of wrath bent on his enemies.
At once the Four spread out their starry wings
With dreadful shade contiguous; and the orbs
Of his fierce chariot rolled, as with the sound
Of torrent floods, or of a numerous host.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The steadfast Empyrèan shook throughout,

All but the throne itself of God. Full soon
Among them he arrived, in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infixed
Plagues; they, astonished, all resistance lost,
All courage; down their idle weapons dropt;
O'er shields, and helms, and helmèd heads he rode
Of Thrones and mighty Seraphim prostràte,
That wished the mountains now might be again
Thrown on them, as a shelter from his ire.
Nor less, on either side, tempestuous fell
His arrows, from the fourfold-visaged Four,
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One spirit in them ruled; and every eye
Glared lightning, and shot forth pernicious fire
Among the accursed, that withered all their strength,
And of their wonted vigour left them drained—
Exhausted—spiritless—afflicted—fallen!
Yet half his strength he put not forth, but checked
His thunder in mid volley; for he meant
Not to destroy, but root them out of Heaven.
The overthrown he raised; and, as a herd
Of goats or timorous flock together thronged,
Drove them before him thunder-struck, pursued
With terrors and with furies, to the bounds
And crystal wall of Heaven; which, opening wide,
Rolled inward, and a spacious gap disclosed
Into the wasteful deep; the monstrous sight
Struck them with horror backward; but far worse
Urged them behind; headlong themselves they threw
Down from the verge of Heaven; eternal wrath
Burned after them to the bottomless pit.
Hell heard the insufferable noise Hell saw
Heaven ruining from Heaven, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell; confounded Chaos roared,
And felt tenfold confusion in their fall
Through his wild anarchy; so huge a rout
Incumbered him with ruin; Hell at last
Yawning received them whole, and on them closed;—
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.
Disburdened Heaven rejoiced, and soon repaired

Her mural breach, returning whence it rolled.
Sole victor, from the expulsion of his foes,
Messiah his triumphal chariot turned.
To meet him all his saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and, as they went,
Shaded with branching palm, each order bright,
Sung triumph, and him sung victorious King,
Son, Heir, and Lord! to him dominion given,
Worthiest to reign. He, celebrated, rode
Triumphant through mid Heaven, into the courts
And temple of his mighty Father throned
On high! who into glory him received,
Where now he sits at the right hand of bliss.
Thus, measuring things in Heaven by things on Earth,
At thy request, and that thou mayest beware
By what is past, to thee I have revealed
What might have else to human race been hid;
The discord which befell, and war in Heaven
Among the angelic Powers, and the deep fall
Of those too high aspiring, who rebelled
With Satan:—he, who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that, with him
Bereaved of happiness, thou mayest partake
His punishment, eternal misery;
Which would be all his solace and revenge,
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations; warn
Thy weaker; let it profit thee to have heard,
By terrible example, the reward
Of disobedience. Firm they might have stood,
Yet fell. Remember! and fear to transgress."

# PARADISE LOST.

## BOOK VII.

## THE ARGUMENT.

Raphael, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory, and attendance of Angels, to perform the work of creation in six days; the Angels celebrate with hymns the performance thereof, and his re-ascension into Heaven.

# PARADISE LOST.

## BOOK VII.

DESCEND from Heaven, Urania! by that name
If rightly thou art called, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name, I call; for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwellest; but, heavenly-born,
Before the hills appeared or fountain flowed,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of the Almighty Father, pleased
With thy celestial song. Up led by thee
Into the Heaven of Heavens I have presumed,
An earthly guest, and drawn empyreal air,
Thy tempering; with like safety guided down
Return me to my native element;
Lest from this flying steed unreined, (as once
Bellerophon, though from a lower clime)
Dismounted, on the Aleian field I fall,
Erroneous there to wander, and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere.
Standing on earth, not rapt above the pole,

More safe I sing with mortal voice, unchanged
To hoarse or mute, though fallen on evil days,
On evil days though fallen, and evil tongues,
In darkness, and with dangers compassed round,
And solitude; yet not alone, while thou
Visitest my slumbers nightly, or when morn
Purples the east. Still govern thou my song,
Urania! and fit audience find though few.
But drive far off the barbarous dissonance
Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard
In Rhodope, where woods and rocks had ears
To rapture, till the savage clamour drowned
Both harp and voice; nor could the Muse defend
Her son. So fail not thou, who thee implores;
For thou art heavenly, she an empty dream.
Say, Goddess, what ensued when Raphael,
The affable Archangel, had forewarned
Adam by dire example to beware
Apostasy, by what befell in Heaven
To those apostates, lest the like befall
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obeyed, amid the choice
Of all tastes else to please their appetite,
Though wandering. He with his consorted Eve
The story heard attentive, and was filled
With admiration and deep muse, to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heaven,
And war so near the peace of God in bliss,
With such confusion; but the evil, soon
Driven back, redounded as a flood on those
From whom it sprung, impossible to mix
With blessedness. Whence Adam soon repealed
The doubts that in his heart arose; and now
Led on, yet sinless, with desire to know
What nearer might concern him, how this world
Of heaven and earth conspicuous first began,
When, and whereof created, for what cause,
What within Eden, or without was done
Before his memory,—as one, whose drouth
Yet scarce allayed, still eyes the current stream,
Whose liquid murmur heard new thirst excites,—

Proceeded thus to ask his heavenly guest:
"Great things, and full of wonder in our ears,
Far differing from this world, thou hast revealed,
Divine interpreter, by favour sent
Down from the Empyrean to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach;
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receive with solemn purpose to observe
Immutably his sovran will, the end
Of what we are. But since thou hast vouchsafed
Gently for our instruction to impart
Things above earthly thought, which yet concerned
Our knowing, as to highest Wisdom seemed,
Deign to descend now lower, and relate
What may no less perhaps avail us known;
How first began this heaven, which we behold
Distant so high, with moving fires adorned
Innumerable, and this which yields or fills
All space, the ambient air wide interfused,
Embracing round this florid earth; what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos, and, the work begun, how soon
Absolved; if unforbid thou mayest unfold
What we not to explore the secrets ask
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race though steep. Suspense in heaven,
Held by thy voice, thy potent voice, he hears,
And longer will delay to hear thee tell
His generation, and the rising birth
Of Nature from the unapparent deep;
Or if the star of evening and the moon
Haste to thy audience, Night with her will bring
Silence, and Sleep listening to thee will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine."
Thus Adam his illustrious guest besought;
And thus the godlike Angel answered mild:
"This also thy request, with caution asked,
Obtain; though to recount almighty works
What words or tongue of Seraph can suffice,

Or heart of man suffice to comprehend ?
Yet what thou canst attain, which best may serve
To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing ; such commission from above
I have received, to answer thy desire
Of knowledge within bounds ; beyond abstain
To ask, nor let thine own inventions hope
Things not revealed, which the invisible King,
Only omniscient, hath suppressed in night,
To none communicable in earth or Heaven.
Enough is left besides to search and know.
But Knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain ;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.
Know then, that, after Lucifer from Heaven
(So call him, brighter once amidst the host
Of Angels, than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son returned
Victorious with his Saints, the Omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake :
' At least our envious foe hath failed, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossessed,
He trusted to have seized, and into fraud
Drew many, whom their place knows here no more.
Yet far the greater part have kept, I see,
Their station ; Heaven, yet populous, retains
Numbers sufficient to possess her realms
Though wide, and this high temple to frequent
With ministeries due, and solemn rites.
But, lest his heart exalt him in the harm
Already done, to have dispeopled Heaven—
My damage fondly deemed,—I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another world, out of one man a race
Of men innumerable, there to dwell,
Not here, till, by degrees of merit raised,
They open to themselves at length the way

Up hither, under long obedience tried,
And Earth be changed to Heaven, and Heaven to Earth,
One kingdom, joy, and union, without end.
Meanwhile inhabit lax, ye Powers of Heaven!
And thou, my Word, begotten Son! by thee
This I perform; speak thou, and be it done!
My overshadowing Spirit and might with thee
I send along; ride forth, and bid the deep
Within appointed bounds be heaven and earth;
Boundless the deep, because I am who fill
Infinitude; nor vacuous the space,
Though I uncircumscribed myself retire,
And put not forth my goodness, which is free
To act or not. Necessity and Chance
Approach not me, and what I will is fate.'
So spake the Almighty, and to what he spake
His Word, the Filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion, but to human ears
Cannot without procéss of speech be told,
So told as earthly notion can receive.
Great triumph and rejoicing was in Heaven
When such was heard declared the Almighty's will.
Glory they sung to the Most High, good will
To future men, and in their dwellings peace—
Glory to Him, whose just avenging ire
Had driven out the ungodly from his sight
And the habitations of the just; to Him
Glory and praise, whose wisdom had ordained
Good out of evil to create—instead
Of Spirits malign, a better race to bring
Into their vacant room, and thence diffuse
His good to worlds and ages infinite!
So sang the Hierarchies. Meanwhile the Son
On his great expedition now appeared,
Girt with omnipotence, with radiance crowned
Of majesty divine, sapience and love
Immense, and all his Father in him shone.
About his chariot numberless were poured
Cherub and Seraph, Potentates and Thrones,
And Virtues, winged Spirits, and chariots winged
From the armoury of God, where stand of old
Myriads, between two brazen mountains lodged
Against a solemn day, harnessed at hand,
Celestial equipage; and now came forth

Spontaneous, for within them Spirit lived,
Attendant on their Lord. Heaven opened wide
Her ever-during gates, harmonious sound
On golden hinges moving, to let forth
The King of Glory, in his powerful Word
And Spirit coming to create new worlds.
On heavenly ground they stood, and from the shore
They viewed the vast immeasurable abyss
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turned by furious winds,
And surging waves, as mountains, to assault
Heaven's height, and with the centre mix the pole.
'Silence, ye troubled Waves, and thou Deep, peace!'
Said then the Omnific Word; 'your discord end!'
Nor stayed; but, on the wings of Cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice. Him all his train
Followed in bright procession, to behold
Creation, and the wonders of his might.
Then stayed the fervid wheels; and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe, and all created things.
One foot he centred, and the other turned
Round through the vast profundity obscure,
And said, 'Thus far extend—thus far thy bounds —
This be thy just circumference, O world!'
Thus God the heaven created, thus the earth,—
Matter unformed and void. Darkness profound
Covered the abyss; but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth,
Throughout the fluid mass, but downward purged
The black, tartareous, cold, infernal dregs,
Adverse to life; then founded, then conglobed
Like things to like, the rest to several place
Disparted, and between spun out the air,
And Earth, self-balanced, on her centre hung.
'Let there be Light,' said God; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle

Sojourned the while. God saw the Light was good;
And light from darkness by the hemisphere
Divided; Light the Day, and Darkness Night
He named. Thus was the first Day even and morn;
Nor passed uncelebrated, nor unsung
By the celestial choirs, when orient light
Exhaling first from darkness they beheld—
Birthday of Heaven and Earth! with joy and shout
The hollow universal orb they filled,
And touched their golden harps, and hymning praised
God and his works; Creator him they sung,
Both when first evening was, and when first morn.
Again, God said, 'Let there be firmament
Amid the waters, and let it divide
The waters from the waters!' and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round—partition firm and sure,
The waters underneath from those above
Dividing; for as earth, so he the world
Built on circumfluous waters calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far removed, lest fierce extremes
Contiguous might distemper the whole frame;
And Heaven he named the firmament. So even
And morning chorus sung the second Day.
The earth was formed, but, in the womb as yet
Of waters, embryon immature, involved,
Appeared not; over all the face of earth
Main ocean flowed, not idle, but, with warm
Prolific humour softening all her globe,
Fermented the great mother to conceive,
Satiate with genial moisture; when God said
'Be gathered now, ye waters under heaven,
Into one place, and let dry land appear!'
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds; their tops ascend the sky.
So high as heaved the tumid hills, so low
Down sunk a hollow bottom, broad and deep,
Capacious bed of waters; thither they
Hasted with glad precipitance, uprolled,
As drops on dust conglobing from the dry;
Part rise in crystal wall, or ridge direct,

For haste; such flight the great command impressed
On the swift floods; as armies, at the call
Of trumpet (for of armies thou hast heard,)
Troop to their standard, so the watery throng,
Wave rolling after wave, where way they found,
If steep, with torrent rapture, if through plain,
Soft-ebbing; nor withstood them rock or hill;
But they, or under ground, or circuit wide
With serpent error wandering, found their way,
And on the washy ooze deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land, Earth, and the great receptacle
Of congregated waters, he called Seas;
And saw that it was good, and said, 'Let the Earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself upon the Earth!'
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorned,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green;
Then herbs of every leaf, that sudden flowered,
Opening their various colours, and made gay
Her bosom, smelling sweet; and, these scarce blown,
Forth flourished thick the clustering vine, forth crept
The smelling gourd, up stood the corny reed
Embattled in her field; add the humble shrub,
And bush with frizzled hair implicit; last,
Rose, as in dance, the stately trees, and spread
Their branches hung with copious fruit, or gemmed
Their blossoms; with high woods the hills were crowned,
With tufts the valleys, and each fountain-side,
With borders long the rivers; that Earth now
Seemed like to Heaven, a seat where Gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades; though God had yet not rained
Upon the Earth, and man to till the ground
None was, but from the earth a dewy mist
Went up, and watered all the ground, and each
Plant of the field, which, ere it was in the earth,
God made, and every herb, before it grew
On the green stem. God saw that it was good;
So even and morn recorded the third Day.

Again the Almighty spake, ' Let there be Lights
High in the expanse of Heaven, to divide
The day from night; and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of heaven,
To give light on the earth !' and it was so.
And God made two great Lights, (great, for their use
To man,) the greater to have rule by day
The less by night, altern; and made the Stars,
And set them in the firmament of heaven
To illuminate the earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good;
For, of celestial bodies, first the Sun
A mighty sphere he framed, unlightsome first,
Though of ethereal mould; then formed the Moon
Globose, and every magnitude of stars,
And sowed with stars the heaven thick as a field.
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and placed
In the Sun's orb, made porous to receive
And drink the liquid light, firm to retain
Her gathered beams,—great palace now of light.
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light,
And hence the morning planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though, from human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run
His longitude through heaven's high road; the grey
Dawn, and the Pleiades, before him danced,
Shedding sweet influence. Less bright the Moon,
But opposite in levelled west, was set,
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspéct, and still that distance keeps
Till night; then in the east her turn she shines,
Revolved on heaven's great axle, and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appeared

Spangling the hemisphere. Then first adorned
With their bright luminaries, that set and rose,
Glad evening and glad morn crowned the fourth Day.
And God said, 'Let the waters generate
Reptile with spawn abundant, living soul;
And let fowl fly above the earth, with wings
Displayed on the open firmament of heaven!'
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds;
And every bird of wing after his kind;
And saw that it was good, and blessed them, saying:
'Be fruitful, multiply, and, in the seas,
And lakes, and running streams, the waters fill;
And let the fowl be multiplied on the earth!'
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Of fish that with their fins, and shining scales,
Glide under the green wave, in sculls that oft
Bank the mid sea; part single, or with mate,
Graze the sea-weed their pasture, and through groves
Of coral stray; or sporting with quick glance,
Show to the sun their waved coats dropt with gold;
Or, in their pearly shells at ease, attend
Moist nutriment; or, under rocks, their food
In jointed armour watch; on smooth the seal
And bended dolphins play; part, huge of bulk,
Wallowing unwieldy, enormous in their gait,
Tempest the ocean; there leviathan,
Hugest of living creatures, on the deep
Stretched like a promontory, sleeps or swims,
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out, a sea.
Meanwhile the tepid caves, and fens, and shores,
Their brood as numerous hatch, from the egg, that soon,
Bursting with kindly rupture, forth disclosed
Their callow young; but feathered soon and fledge
They summed their pens, and, soaring the air sublime,
With clang despised the ground, under a cloud
In prospect. There the eagle and the stork
On cliffs and cedar-tops their eyries build.
Part loosely wing the region; part, more wise,
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas

Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fanned with unnumbered plumes.
From branch to branch the smaller birds with song
Solaced the woods, and spread their painted wings
Till even, nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays.
Others, on silver lakes and rivers, bathed
Their downy breast; the swan, with archèd neck
Between her white wings mantling proudly, rows
Her state with oary feet; yet oft they quit
The dank, and, rising on stiff pennons, tower
The mid aerial sky. Others on ground
Walked firm; the crested cock, whose clarion sounds
The silent hours, and the other, whose gay train
Adorns him, coloured with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenished, and the air with fowl,
Evening and morn solémnized the fifth Day.
The sixth, and of Creation last, arose
With evening harps and matin; when God said,
'Let the earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the earth,
Each in their kind!' The Earth obeyed, and straight
Opening her fertile womb, teemed at a birth
Innumerous living creatures, perfect forms,
Limbed and full-grown. Out of the ground up rose,
As from his lair, the wild beast, where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walked;
The cattle in the fields and meadows green;
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved; now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs, as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks; the swift stag from underground
Bore up his branching head; scarce from his mould,
Behemoth, biggest born of earth, upheaved
His vastness; fleeced the flocks and bleating rose,
As plants; ambiguous between sea and land,

The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm. Those waved their limber fans
For wings, and smallest lineaments exact
In all the liveries decked of summer's pride,
With spots of gold and purple, azure and green;
These, as a line, their long dimension drew,
Streaking the ground with sinuous trace; not all
Minims of nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their snaky folds, and added wings. First crept
The parsimonious emmet, provident
Of future, in small room large heart enclosed,
Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty. Swarming next appeared
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stored. The rest are numberless,
And thou their natures knowest, and gavest them names
Needless to thee repeated; nor unknown
The serpent, subtlest beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.
Now Heaven in all her glory shone, and rolled
Her motions, as the great First Mover's hand
First wheeled their course; earth in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walked,
Frequent; and of the sixth Day yet remained;
There wanted yet the master-work, the end
Of all yet done; a creature, who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heaven,
But grateful to acknowledge whence his good
Descends; thither with heart, and voice, and eyes,
Directed in devotion, to adore
And worship God Supreme, who made him chief
Of all his works; therefore the Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:

'Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground!'
This said, he formed thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becamest a living soul.
Male he created thee, but thy consort
Female, for race; then blessed mankind, and said,
'Be fruitful, multiply, and fill the earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the earth!'
Wherever thus created, (for no place
Is yet distinct by name,) thence, as thou knowest,
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee; all sorts are here that all the earth yields,
Variety without end; but of the tree,
Which, tasted, works knowledge of good and evil,
Thou mayest not; in the day thou eatest, thou diest.
Death is the penalty imposed; beware,
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant, Death.
Here finished he, and all that he had made
Viewed, and, behold, all was entirely good.
So even and morn accomplished the sixth Day;
Yet not till the Creator, from his work
Desisting, though unwearied, up returned,
Up to the Heaven of Heavens, his high abode,
Thence to behold this new-created world,
The addition of his empire—how it showed
In prospect from his throne—how good—how fair,
Answering his great idea. Up he rode,
Followed with acclamation, and the sound
Symphonious of ten thousand harps, that tuned
Angelic harmonies. The earth, the air
Resounded—(thou remember'st, for thou heardst,)—
The heavens and all the constellations rung,
The planets in their stations listening stood,

While the bright pomp ascended jubilant.
'Open, ye everlasting gates!' they sung;
'Open, ye heavens, your living doors! let in
The great Creator, from his work returned
Magnificent, his six days' work, a world!
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace.' So sung
The glorious train ascending. He through Heaven,
That opened wide her blazing portals, led
To God's eternal house direct the way,
A broad and ample road, whose dust is gold,
And pavement stars, as stars to thee appear,
Seen in the galaxy,—that milky way,
Which nightly, as a circling zone, thou seest
Powdered with stars. And now on earth the seventh
Evening arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount
Of Heaven's high-seated top, the imperial throne
Of Godhead, fixed for ever firm and sure,
The Filial Power arrived, and sat him down
With his great Father; for he also went
Invisible, yet stayed, (such privilege
Hath Omnipresence,) and the work ordained,
Author and End of all things, and, from work
Now resting, blessed and hallowed the seventh Day,
As resting on that day from all his work;
But not in silence holy kept; the harp
Had work, and rested not; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret, by string or golden wire,
Tempered soft tunings, intermixed with voice
Choral or unison; of incense clouds,
Fuming from golden censers, hid the mount.
Creation and the six days' acts they sung:
'Great are thy works, Jehovah! infinite
Thy power! What thought can measure thee, or tongue
Relate thee? greater now in thy return
Than from the giant Angels; thee that day
Thy thunders magnified; but to create
Is greater than created to destroy.
Who can impair thee, Mighty King, or bound

Thy empire? Easily the proud attempt
Of Spirits apostate, and their counsels vain,
Thou hast repelled, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might; his evil
Thou usest, and from thence createst more good.
Witness this new-made world, another Heaven
From Heaven-gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destined habitation; but thou knowest
Their seasons; among these, the seat of men,
Earth with her nether ocean circumfused,
Their pleasant dwelling-place. Thrice happy men,
And sons of men, whom God hath thus advanced,
Created in his image, there to dwell
And worship him, and, in reward, to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just; thrice happy, if they know
Their happiness, and persevere upright!'
So sung they, and the Empyrean rung
With halleluiahs; thus was Sabbath kept.
And thy request think now fulfilled, that asked
How first this world and face of things began,
And what, before thy memory, was done
From the beginning, that posterity,
Informed by thee, might know. If else thou seekest
Aught, not surpassing human measure, say."

# PARADISE LOST.

## BOOK VIII.

## THE ARGUMENT.

ADAM inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge; Adam assents, and, still desirous to detain Raphael, relates to him what he remembered since his own creation; his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the Angel thereupon; who, after admonitions repeated, departs.

# PARADISE LOST.

## BOOK VIII.

THE Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fixed to hear;
Then, as new-waked, thus gratefully replied:
"What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian, who thus largely hast allayed
The thirst I had of knowledge, and vouchsafed
This friendly condescension to relate
Things else by me unsearchable, now heard
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator? Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world,
Of heaven and earth consisting, and compute
Their magnitudes; this earth, a spot, a grain,
An atom, with the firmament compared
And all her numbered stars, that seem to roll
Spaces incomprehensible, (for such
Their distance argues, and their swift return
Diurnal,) merely to officiate light
Round this opacous earth, this punctual spot,
One day and night, in all their vast survey
Useless besides; reasoning I oft admire,

How Nature, wise and frugal, could commit
Such disproportions, with superfluous hand
So many nobler bodies to create,
Greater so manifold, to this one use,
For aught appears, and on their orbs impose
Such restless revolution day by day
Repeated, while the sedentary earth,
(That better might with far less compass move,)
Served by more noble than herself, attains
Her end without least motion, and receives,
As tribute,—such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails."
So spake our sire, and by his countenance seemed
Entering on studious thoughts abstruse; which Eve
Perceiving, where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers,
To visit how they prospered, bud and bloom,
Her nursery; they at her coming sprung,
And, touched by her fair tendance, gladlier grew.
Yet went she not as not with such discourse
Delighted, or not capable her ear
Of what was high; such pleasure she reserved,
Adam relating, she sole auditress;
Her husband the relater she preferred
Before the Angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses; from his lip
Not words alone pleased her. O! when meet now
Such pairs, in love and mutual honour joined?
With goddess-like demeanour forth she went,
Not unattended; for on her, as queen,
A pomp of winning Graces waited still,
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now to Adam's doubt proposed
Benevolent and facile thus replied:
"To ask or search, I blame thee not; for heaven
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether heaven move or earth,

Imports not, if thou reckon right; the rest
From man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scanned by them who ought
Rather admire; or, if they list to try
Conjecture, he his fabric of the heavens
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model heaven
And calculate the stars; how they will wield
The mighty frame; how build, unbuild, contrive,
To save appearances; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb.
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor heaven such journeys run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great
Or bright infers not excellence; the earth,
Though, in comparison of heaven, so small,
Nor glistering, may of solid good contain
More plenty than the sun that barren shines;
Whose virtue on itself works no effect,
But in the fruitful earth; there first received,
His beams, unactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious, but to thee, earth's habitant.
And for the heaven's wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his line stretched out so far,
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodged in a small partition, and the rest
Ordained for uses to his Lord best known.
The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual. Me thou thinkest not slow,
Who since the morning-hour set out from Heaven,
Where God resides, and ere mid-day arrived
In Eden, distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the heavens, to show

Invalid that which thee to doubt it moved;
Not that I so affirm, though so it seem
To thee, who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Placed heaven from earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world, and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandering course, now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest; and what if seventh to these
The planet earth, so steadfast though she seem,
Insensibly three different motions move?
Which else to several spheres thou must ascribe,
Moved contrary with thwart obliquities;
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb supposed,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east, and with her part averse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light,
Sent from her through the wide transpicuous air,
To the terrestrial moon be as a star,
Enlightening her by day, as she by night
This earth, reciprocal, if land be there,
Fields and inhabitants? Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her softened soil, for some to eat
Allotted there; and other suns, perhaps,
With their attendant moons, thou wilt descry,
Communicating male and female light
(Which two great sexes animate the world,)
Stored in each orb perhaps with some that live.
For such vast room in nature unpossessed
By living soul, desert and desolate,
Only to shine, yet scarce to contribute
Each orb a glimpse of light, conveyed so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not,—
Whether the sun, predominant in heaven,

Rise on the earth, or earth rise on the sun;
He from the east his flaming road begin,
Or she from west her silent course advance
With inoffensive pace, that spinning sleeps
On her soft axle, while she paces even,
And bears thee soft with the smooth air along;
Solicit not thy thoughts with matters hid;
Leave them to God above; him serve and fear.
Of other creatures, as him pleases best,
Wherever placed, let him dispose; joy thou
In what he gives to thee—this Paradise
And thy fair Eve; Heaven is for thee too high
To know what passes there; be lowly wise;
Think only what concerns thee and thy being;
Dream not of other worlds; what creatures there
Live, in what state, condition, or degree;
Contented that thus far hath been revealed,
Not of earth only, but of highest heaven."
To whom thus Adam, cleared of doubt, replied:
"How fully hast thou satisfied me, pure
Intelligence of Heaven, Angel serene!
And, freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we ourselves
Seek them with wandering thoughts, and notions vain.
But apt the mind or fancy is to rove
Unchecked, and of her roving is no end;
Till, warned, or by experience taught, she learn
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom; what is more, is fume,
Or emptiness, or fond impertinence,
And renders us, in things that most concern,
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful; whence, haply, mention may arise
Of something not unseasonable to ask,
By sufferance, and thy wonted favour, deigned.
Thee I have heard relating what was done
Ere my remembrance; now, hear me relate
My story, which perhaps thou hast not heard.

And day is not yet spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate,—
Fond! were it not in hope of thy reply.
For, while I sit with thee, I seem in Heaven;
And sweeter thy discourse is to my ear
Than fruits of palm-tree, pleasantest to thirst
And hunger both, from labour, at the hour
Of sweet repast; they satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbued, bring to their sweetness no satiety."
To whom thus Raphael answered heavenly meek:
"Nor are thy lips ungraceful, Sire of Men!
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also poured,
Inward and outward both, his image fair;
Speaking, or mute, all comeliness and grace
Attends thee, and each word, each motion forms.
Nor less think we in Heaven of thee on earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with man;
For God, we see, hath honoured thee, and set
On man his equal love. Say therefore on;
For I that day was absent, as befell,
Bound on a voyage uncouth and obscure,
Far on excursion toward the gates of Hell;
Squared in full legion (such command we had),
To see that none thence issued forth a spy,
Or enemy, while God was in his work;
Lest he, incensed at such eruption bold,
Destruction with creation might have mixed.
Not that they durst without his leave attempt;
But us he sends upon his high behests
For state, as sovran King; and to inure
Our prompt obedience. Fast we found, fast shut,
The dismal gates, and barricadoed strong;
But, long ere our approaching, heard within
Noise, other than the sound of dance or song;
Torment, and loud lament, and furious rage!
Glad we returned up to the coasts of light
Ere Sabbath evening; so we had in charge.
But thy relation now; for I attend,
Pleased with thy words no less than thou with mine.'
So spake the godlike Power, and thus our Sire:
"For man to tell how human life began

Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induced me. As new-waked from soundest sleep,
Soft on the flowery herb I found me laid,
In balmy sweat, which with his beams the sun
Soon dried, and on the reeking moisture fed.
Straight toward heaven my wondering eyes I turned,
And gazed awhile the ample sky, till, raised
By quick instinctive motion, up I sprung,
As thitherward endeavouring, and upright
Stood on my feet. About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these,
Creatures that lived and moved, and walked or flew;
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o'erflowed.
Myself I then perused, and limb by limb
Surveyed, and sometimes went, and sometimes ran
With supple joints, as lively vigour led;
But who I was, or where, or from what cause,
Knew not. To speak I tried, and forthwith spake;
My tongue obeyed, and readily could name
Whate'er I saw. 'Thou sun,' said I, 'fair light,
And thou enlightened earth, so fresh and gay,
Ye hills, and dales, ye rivers, woods, and plains,
And ye that live and move, fair creatures, tell,
Tell, if ye saw, how came I thus, how here!
Not of myself; by some great Maker then,
In goodness and in power pre-eminent.
Tell me how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know?'
While thus I called, and strayed I knew not whither,
From where I first drew air, and first beheld
This happy light, when answer none returned,
On a green shady bank, profuse of flowers,
Pensive I sat me down; there gentle sleep
First found me, and with soft oppression seized
My drowsèd sense, untroubled, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve;
When suddenly stood at my head a dream,
Whose inward apparition gently moved
My fancy to believe I yet had being,
And lived. One came, methought, of shape divine,

And said, 'Thy mansion wants thee, Adam; rise,
First man, of men innumerable ordained
First father! called by thee, I come thy guide
To the garden of bliss, thy seat prepared.'
So saying, by the hand he took me, raised,
And, over fields and waters, as in air
Smooth sliding without step, last led me up
A woody mountain, whose high top was plain,
A circuit wide, enclosed, with goodliest trees
Planted, with walks and bowers, that what I saw
Of earth before scarce pleasant seemed. Each tree,
Loaden with fairest fruit, that hung to the eye
Tempting, stirred in me sudden appetite
To pluck and eat; whereat I waked, and found
Before mine eyes all real, as the dream
Had lively shadowed. Here had new begun
My wandering, had not He, who was my guide
Up hither, from among the trees appeared,
Presence Divine! Rejoicing, but with awe,
In adoration at his feet I fell
Submiss. He reared me, and, 'Whom thou soughtest I am,'
Said mildly, 'Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee; count it thine
To till and keep, and of the fruit to eat;
Of every tree that in the garden grows
Eat freely with glad heart; fear here no dearth;
But of the tree whose operation brings
Knowledge of good and ill, which I have set,
The pledge of thy obedience and thy faith,
Amid the garden, by the Tree of Life,
(Remember what I warn thee!) shun to taste,
And shun the bitter consequence; for know,
The day thou eatest thereof,—my sole command
Transgressed,—inevitably thou shalt die,
From that day mortal, and this happy state
Shalt lose, expelled from hence into a world
Of woe and sorrow.' Sternly he pronounced
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Returned, and gracious purpose thus renewed:
'Not only these fair bounds, but all the earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,

Or live in sea or air,—beast, fish, and fowl.
In sign whereof, each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay the feälty
With low subjection;-understand the same
Of fish within their watery residence,
Not hither summoned, since they cannot change
Their element, to draw the thinner air.'
As thus he spake, each bird and beast behold
Approaching, two and two, these cowering low
With blandishment, each bird stooped on his wing.
I named them as they passed, and understood
Their nature; with such knowledge God endued
My sudden apprehension. But in these
I found not what, methought, I wanted still;
And to the heavenly Vision thus presumed:
'O, by what name,—for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming,—how may I
Adore thee, Author of this universe,
And all this good to man, for whose well-being
So amply, and with hands so liberal,
Thou hast provided all things? but with me
I see not who partakes. In solitude
What happiness? who can enjoy alone?
Or, all enjoying, what contentment find?'
Thus I presumptuous; and the Vision bright,
As with a smile more brightened, thus replied:
'What callest thou solitude? Is not the earth
With various living creatures, and the air
Replenished, and all these at thy command
To come and play before thee? Knowest thou not
Their language and their ways? They also know,
And reason not contemptibly; with these
Find pastime, and bear rule; thy realm is large.'
So spake the Universal Lord, and seemed
So ordering. I, with leave of speech implored,
And humble deprecation, thus replied:
'Let not my words offend thee, heavenly Power!
My Maker, be propitious while I speak!
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony or true delight?
Which must be mutual, in proportion due

Given and received; but, in disparity,
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike. Of fellowship I speak,
Such as I seek, fit to participate
All rational delight, wherein the brute
Cannot be human consort; they rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combined;
Much less can bird with beast, or fish with fowl
So well converse, nor with the ox the ape;
Worse, then, can man with beast, and least of all.'
Whereto the Almighty answered, not displeased:
'A nice and subtle happiness, I see,
Thou to thyself proposest, in the choice
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What thinkest thou, then, of me, and this my state?
Seem I to thee sufficiently possessed
Of happiness, or not? who am alone
From all eternity; for none I know
Second to me or like, equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
To me inferior, infinite descents
Beneath what other creatures are to thee?'
He ceased; I lowly answered: 'To attain
The height and depth of thy eternal ways
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee
Is no deficience found; not so is man,
But in degree—the cause of his desire
By conversation with his like to help
Or solace his defects. No need that thou
Shouldst propagate, already Infinite,
And through all numbers absolute, though One;
But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied,
In unity defective, which requires
Collateral love, and dearest amity.
Thou, in thy secrecy although alone,
Best with thyself accompanied, seekest not
Social communication, yet, so pleased,
Canst raise thy creature to what height thou wilt

Of union, or communion, deified;
I, by conversing, cannot these erect
From prone, nor in their ways complacence find.'
Thus I emboldened spake, and freedom used
Permissive, and acceptance found; which gained
This answer from the gracious Voice Divine:
'Thus far to try thee, Adam, I was pleased;
And find thee knowing not of beasts alone,
Which thou hast rightly named, but of thyself,
Expressing well the spirit within thee free,—
My image,—not imparted to the brute;
Whose fellowship therefore, unmeet for thee,
Good reason was thou freely shouldst dislike;
And be so minded still. I, ere thou spakest,
Knew it not good for man to be alone,
And no such company as then thou sawest
Intended thee, for trial only brought,
To see how thou couldst judge of fit and meet;
What next I bring shall please thee, be assured,—
Thy likeness, thy fit help, thy other self,—
Thy wish exactly to thy heart's desire.'
He ended, or I heard no more; for now
My earthly by his heavenly overpowered,
Which it had long stood under, strained to the height
In that celestial colloquy sublime,
As with an object that excels the sense,
Dazzled and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, called
By nature as in aid, and closed mine eyes.
Mine eyes he closed, but open left the cell
Of fancy, my internal sight; by which,
Abstract as in a trance, methought I saw,
Though sleeping, where I lay, and saw the Shape,
Still glorious, before whom awake I stood;
Who, stooping, opened my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh filled up and healed.
The rib he formed and fashioned with his hands;
Under his forming hands a creature grew,
Man-like, but different sex, so lovely fair,
That what seemed fair in all the world, seemed now
Mean, or in her summed up, in her contained,
And in her looks, which from that time infused
Sweetness into my heart unfelt before,

And into all things from her air inspired
The spirit of love and amorous delight.
She disappeared, and left me dark; I waked,
To find her, or for ever to deplore
Her loss, and other pleasures all abjure;
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorned
With what all earth or Heaven could bestow
To make her amiable! On she came,
Led by her heavenly Maker, though unseen,
And guided by his voice; nor uninformed
Of nuptial sanctity and marriage rites.
Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.
I, overjoyed, could not forbear aloud:
'This turn hath made amends; thou hast fulfilled
Thy words, Creator bounteous and benign,
Giver of all things fair! but fairest this
Of all thy gifts! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; Woman is her name, of Man
Extracted; for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.'
She heard me thus; and, though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be wooed, and not unsought be won,
Not obvious, not obtrusive, but retired,
The more desirable, or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that, seeing me, she turned.
I followed her; she what was honour knew,
And, with obsequious majesty, approved
My pleaded reason. To the nuptial bower
I led her blushing like the Morn; all heaven,
And happy constellations, on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the evening star
On his hill top to light the bridal lamp.

Thus have I told thee all my state, and brought
My story to the sum of earthly bliss
Which I enjoy; and must confess to find
In all things else delight indeed, but such
As, used or not, works in the mind no change,
Nor vehement desire,—these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds; but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange, in all enjoyments else
Superior and unmoved, here only weak
Against the charm of beauty's powerful glance.
Or Nature failed in me, and left some part
Not proof enough such object to sustain,
Or, from my side subducting, took perhaps
More than enough; at least on her bestowed
Too much of ornament, in outward show
Elaborate, of inward less exact.
For well I understand, in the prime end
Of Nature, her the inferior, in the mind
And inward faculties, which most excel;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given
O'er other creatures. Yet, when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best;
All higher Knowledge in her presence falls
Degraded; Wisdom in discourse with her
Loses discountenanced, and like Folly shows;
Authority and Reason on her wait,
As one intended first, not after made
Occasionally; and, to consummate all,
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic placed."
To whom the Angel, with contracted brow:
"Accuse not Nature, she hath done her part;
Do thou but thine, and be not diffident
Of Wisdom; she deserts thee not, if thou
Dismiss not her, when most thou needest her nigh,
By attributing overmuch to things

Less excellent, as thou thyself perceivest.
For, what admirest thou, what transports thee so?
An outside,—fair, no doubt, and worthy well
Thy cherishing, thy honouring, and thy love;
Not thy subjection. Weigh with her thyself;
Then value. Oft-times nothing profits more
Than self-esteem, grounded on just and right,
Well managed; of that skill the more thou knowest,
The more she will acknowledge thee her head,
And to realities yield all her shows;
Made so adorn for thy delight the more,
So awful, that with honour thou mayest love
Thy mate, who sees when thou art seen least wise.
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight
Beyond all other, think the same vouchsafed
To cattle and each beast! which would not be
To them made common and divulged, if aught
Therein enjoyed were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou findest
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat
In reason, and is judicious; is the scale
By which to heavenly love thou mayest ascend,
Not sunk in carnal pleasure; for which cause,
Among the beasts no mate for thee was found."
To whom thus, half abashed, Adam replied:
"Neither her outside formed so fair, nor aught
In procreation, common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence, I deem),
So much delights me, as those graceful acts,
Those thousand decencies, that daily flow
From all her words and actions, mixed with love
And sweet compliance, which declare unfeigned
Union of mind, or in us both one soul;
Harmony to behold in wedded pair
More grateful than harmonious sound to the ear.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foiled,
Who meet with various objects, from the sense
Variously representing, yet, still free,

Approve the best, and follow what I approve.
To love thou blamest me not; for love, thou sayest,
Leads up to Heaven—is both the way and guide;
Bear with me then, if lawful what I ask.
Love not the heavenly Spirits, and how their love
Express they? by looks only? or do they mix
Irradiance, virtual or immediate touch?"
To whom the Angel, with a smile that glowed
Celestial rosy red, love's proper hue,
Answered: "Let it suffice thee that thou knowest
Us happy, and without love no happiness.
Whatever pure thou in the body enjoyest,—
And pure thou wert created,—we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars;
Easier than air with air, if Spirits embrace,
Total they mix, union of pure with pure
Desiring, nor restrained conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun,
Beyond the Earth's green Cape and Verdant Isles
Hesperean, sets, my signal to depart.
Be strong, live happy, and love! but first of all
Him whom to love is to obey, and keep
His great command; take heed, lest passion sway
Thy judgment to do aught which else free will
Would not admit; thine, and of all thy sons
The weal or woe in thee is placed; beware!
I in thy persevering shall rejoice,
And all the Blest. Stand fast! to stand, or fall,
Free in thine own arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel."
So saying, he arose; whom Adam thus
Followed with benediction: "Since to part,
Go, heavenly guest, ethereal messenger,
Sent from whose sovran goodness I adore!
Gentle to me and affable hath been
Thy condescension, and shall be honoured ever
With grateful memory; thou to mankind
Be good and friendly still, and oft return!"
So parted they; the Angel up to Heaven
From the thick shade, and Adam to his bower.

# PARADISE LOST.

## BOOK IX.

## THE ARGUMENT.

SATAN having compassed the earth, with meditated guile returns, as a mist, by night into Paradise; enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart; Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone. Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech, and such understanding, not till now; the serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden; the serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof. Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her; and, extenuating the trespass, eats also of the fruit; the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

# PARADISE LOST.

## BOOK IX.

NO more of talk where God or angel guest
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblamed. I now must change
Those notes to tragic; foul distrust, and breach
Disloyal, on the part of man, revolt,
And disobedience; on the part of Heaven
Now alienated, distance and distaste,
Anger, and just rebuke, and judgment given,
That brought into this world a world of woe,—
Sin and her shadow Death, and Misery,
Death's harbinger. Sad task! yet argument
Not less, but more heroic, than the wrath
Of stern Achilles on his foe pursued
Thrice fugitive about Troy wall; or rage
Of Turnus for Lavinia disespoused;
Or Neptune's ire, or Juno's, that so long
Perplexed the Greek, and Cytherea's son;
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering, or inspires

Easy my unpremeditated verse,
Since first this subject for heroic song
Pleased me, long choosing and beginning late;
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deemed; chief mastery to dissect
With long and tedious havoc fabled knights,
In battles feigned; (the better fortitude
Of patience and heroic martyrdom
Unsung;) or to describe races and games,
Or tilting furniture, emblazoned shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights
At joust and tournament; then marshalled feast
Served up in hall with sewers and seneschals;
The skill of artifice or office mean!
Not that which justly gives heroic name
To person, or to poem. Me, of these
Nor skilled nor studious, higher argument
Remains, sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depressed; and much they may, if all be mine,
Not hers, who brings it nightly to my ear.
The Sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night; and now, from end to end,
Night's hemisphere had veiled the horizon round;
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improved
In meditated fraud and malice,—bent
On man's destruction, maugre what might hap
Of heavier on himself,—fearless returned.
By night he fled, and at midnight returned
From compassing the earth; cautious of day,
Since Uriel, regent of the sun, descried
His entrance, and forewarned the Cherubim
That kept their watch. Thence, full of anguish, driven,
The space of seven continued nights he rode
With darkness; thrice the equinoctial line
He circled; four times crossed the car of Night
From pole to pole, traversing each colure;
On the eighth returned, and, on the coast averse
From entrance or cherubic watch, by stealth

Found unsuspected way. There was a place,
Now not, though sin, not time, first wrought the change,
Where Tigris, at the foot of Paradise,
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life.
In with the river sunk, and with it rose
Satan, involved in rising mist; then sought
Where to lie hid. Sea he had searched and land,
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob;
Downward as far antarctic; and, in length,
West from Orontes to the Ocean barred
At Darien, thence to the land where flows
Ganges and Indus; thus the orb he roamed
With narrow search, and with inspection deep
Considered every creature, which of all
Most opportune might serve his wiles, and found
The serpent subtlest beast of all the field.
Him, after long debate, irresolute
Of thoughts revolved, his final sentence chose;
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight; for, in the wily snake
Whatever sleights none would suspicious mark,
As from his wit and native subtlety
Proceeding, which, in other beasts observed,
Doubt might beget of diabolic power
Active within, beyond the sense of brute.
Thus he resolved; but first from inward grief
His bursting passion into plaints thus poured:
"O Earth, how like to Heaven, if not preferred
More justly—seat worthier of Gods, as built
With second thoughts, reforming what was old!
For what God, after better, worse would build?
Terrestrial Heaven, danced round by other Heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
Of sacred influence! As God in Heaven
Is centre, yet extends to all; so thou,
Centring, receivest from all those orbs; in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life,
Of growth, sense, reason, all summed up in man.

With what delight could I have walked thee round,
If I could joy in aught! sweet interchange
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crowned,
Rocks, dens, and caves! But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I, no, nor in Heaven
To dwell, unless by mastering Heaven's Supreme;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound;
For only in destroying I find ease
To my relentless thoughts; and, him destroyed,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe;
In woe then, that destruction wide may range!
To me shall be the glory sole among
The infernal Powers, in one day to have marred
What he—Almighty styled—six nights and days
Continued making, and who knows how long
Before had been contriving? though perhaps
Not longer than since I, in one night, freed
From servitude inglorious well nigh half
The angelic name, and thinner left the throng
Of his adorers. He, to be avenged,
And to repair his numbers thus impaired,
(Whether such virtue spent of old now failed
More angels to create, if they at least
Are his created, or to spite us more,)
Determined to advance into our room
A creature formed of earth; and him endow,
Exalted from so base original,
With heavenly spoils—our spoils! What he decreed,
He effected; man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounced, and, O indignity!
Subjected to his service angel-wings,
And flaming ministers to watch and tend
Their earthy charge. Of these the vigilance
I dread; and, to elude, thus wrapped in mist

Of midnight vapour glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping, in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With Gods to sit the highest, am now constrained
Into a beast, and, mixed with bestial slime,
This essence to incarnate and imbrute,
That to the height of deity aspired!
But what will not ambition and revenge
Descend to? Who aspires must down as low
As high he soared, obnoxious, first or last,
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils;
Let it; I reck not, so it light well aimed
(Since higher I fall short) on him who next
Provokes my envy, this new favourite
Of Heaven—this man of clay—son of despite,
Whom, us the more to spite, his Maker raised
From dust; spite then with spite is best repaid."
So saying, through each thicket dank or dry,
Like a blank mist low creeping, he held on
His midnight search, where soonest he might find
The serpent; him fast sleeping soon he found
In labyrinth of many a round self-rolled,
His head the midst, well stored with subtle wiles;
Not yet in horrid shade or dismal den,
Nor nocent yet, but, on the grassy herb,
Fearless, unfeared, he slept. In at his mouth
The Devil entered, and his brutal sense,
In heart or head, possessing, soon inspired
With act intelligential; but his sleep
Disturbed not, waiting close the approach of morn.
Now, when as sacred light began to dawn
In Eden on the humid flowers, that breathed
Their morning incense, when all things that breathe
From the Earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And joined their vocal worship to the choir
Of creatures wanting voice; that done, partake
The season, prime for sweetest scents and airs;
Then commune, how that day they best may ply
Their growing work; for much their work outgrew
The hands' dispatch of two, gardening so wide:

And Eve first to her husband thus began :
" Adam, well may we labour still to dress
This garden, still to tend plant, herb, and flower—
Our pleasant task enjoined ; but, till more hands
Aid us, the work under our labour grows,
Luxurious by restraint ; what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present ;
Let us divide our labours ; thou, where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct
The clasping ivy where to climb ; while I,
In yonder spring of roses intermixed
With myrtle, find what to redress till noon ;
For, while so near each other thus all day
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on ; which intermits
Our day's work, brought to little, though begun
Early, and the hour of supper comes unearned ?"
To whom mild answer Adam thus returned :
" Sole Eve, associate sole, to me beyond
Compare above all living creatures dear !
Well hast thou motioned, well thy thoughts employed
How we might best fulfil the work which here
God hath assigned us, nor of me shalt pass
Unpraised ; for nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord imposed
Labour as to debar us, when we need,
Refreshment, whether food, or talk between—
Food of the mind—or this sweet intercourse
Of looks and smiles ; for smiles from reason flow,
To brute denied, and are of love the food—
Love, not the lowest end of human life.
For not to irksome toil, but to delight,
He made us, and delight to reason joined.
These paths and bowers doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us ; but if much converse perhaps
Thee satiate, to short absence I could yield ;

For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee severed from me; for thou knowest
What hath been warned us, what malicious foe,
Envying our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage—us asunder,
Hopeless to circumvent us joined, where each
To other speedy aid might lend at need;
Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoyed by us excites his envy more;
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures."
To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied:
"Offspring of Heaven and Earth, and all Earth's Lord!
That such an enemy we have, who seeks
Our ruin, both by thee informed I learn,
And from the parting Angel overheard,
As in a shady nook I stood behind,
Just then returned at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God, or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fearest not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear; which plain infers
Thy equal fear, that my firm faith and love
Can by his fraud be shaken, or seduced;
Thoughts, which, how found they harbour in thy breast,
Adam, misthought of her to thee so dear?"
To whom with healing words Adam replied:
Daughter of God and man, immortal Eve!
For such thou art, from sin and blame entire;
Not diffident of thee do I dissuade

Thy absence from my sight, but to avoid
The attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul supposed
Not incorruptible of faith, not proof
Against temptation; thou thyself with scorn
And anger wouldst resent the offered wrong,
Though ineffectual found; misdeem not, then,
If such affront I labour to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me the assault shall light.
Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others' aid.
I, from the influence of thy looks, receive
Access in every virtue, in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or overreached,
Would utmost vigour raise, and raised unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried?"
So spake domestic Adam, in his care
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renewed:
"If this be our condition, thus to dwell
In narrow circuit, straitened by a foe,
Subtle or violent, we not endued
Single with like defence wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin; only our foe,
Tempting, affronts us with his foul esteem
Of our integrity; his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself; then wherefore shunned or feared
By us? who rather double honour gain
From his surmise proved false, find peace within,
Favour from Heaven, our witness, from the event.
And what is faith, love, virtue, unassayed
Alone, without exterior help sustained?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,

As not secure to single or combined.
Frail is our happiness, if this be so;
And Eden were no Eden, thus exposed."
To whom thus Adam fervently replied:
"O woman! best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power;
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason, is free; and reason he made right,
But bid her well be ware, and still erect,
Lest, by some fair-appearing good surprised,
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins
That I should mind thee oft; and mind thou me.
Firm we subsist, yet possible to swerve;
Since reason not impossibly may meet
Some specious object by the foe suborned,
And fall into deception unaware,
Not keeping strictest watch, as she was warned.
Seek not temptation, then which to avoid
Were better, and most likely if from me
Thou sever not trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; the other who can know,
Not seeing thee attempted? who attest?
But, if thou think trial unsought may find
Us both securer than thus warned thou seemst,
Go; for thy stay, not free, absents thee more.
Go in thy native innocence, rely
On what thou hast of virtue; summon all;
For God towards thee hath done his part; do thine."
So spake the patriarch of mankind; but Eve
Persisted; yet submiss, though last, replied:
"With thy permission, then, and thus forewarned,
Chiefly by what thy own last reasoning words
Touched only, that our trial, when least sought,
May find us both perhaps far less prepared,
The willinger I go, nor much expect
A foe so proud will first the weaker seek;

So bent, the more shall shame him his repulse."
Thus saying, from her husband's hand her hand
Soft she withdrew, and like a Wood-nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves; but Delia's self
In gait surpassed and goddess-like deport,
Though not, as she, with bow and quiver armed,
But with such gardening tools as art, yet rude,
Guiltless of fire, had formed, or angels brought.
To Pales, or Pomona, thus adorned,
Likest she seemed—Pomona, when she fled
Vertumnus—or to Ceres in her prime,
(Yet virgin of Proserpina from Jove.)
Her long, with ardent look, his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engaged
To be returned by noon amid the bower,
(And all things in best order to invite
Noontide repast, or afternoon's repose.
O, much deceived, much failing, hapless Eve,
Of thy presumed return! event perverse!
Thou never from that hour in Paradise
Foundst either sweet repast, or sound repose;
Such ambush, hid among sweet flowers and shades,
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoiled of innocence—of faith—of bliss!
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come;
And on his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race, his purposed prey.
In bower and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendance, or plantation for delight;
By fountain or by shady rivulet.
He sought them both, but wished his hap might find
Eve separate; he wished, but not with hope
Of what so seldom chanced; when to his wish—
Beyond his hope, Eve separate he spies,
Veiled in a cloud of fragrance, where she stood,
Half spied, so thick the roses bushing round
About her glowed, oft stooping to support
Each flower of tender stalk, whose head, though gay

Carnation, purple, azure or specked with gold,
Hung drooping unsustained; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm;
Then voluble and bold, now hid, now seen,
Among thick-woven arborets, and flowers
Imbordered on each bank, the hand of Eve;
Spot more delicious than those gardens feigned,
Or of revived Adonis, or renowned
Alcinous, host of old Laërtes' son,
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admired, the person more.
As one who, long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceives delight—
The smell of grain, or tedded grass, or kine,
Or dairy—each rural sight—each rural sound;
If chance, with nymphlike step, fair virgin pass,
What pleasing seemed, for her now pleases more;
She most, and in her look sums all delight;
Such pleasure took the Serpent to behold
This flowery plat, the sweet recess of Eve
Thus early, thus alone. Her heavenly form,—
Angelic, but more soft and feminine,—
Her graceful innocence, her every air
Of gesture or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought.
That space the Evil One abstracted stood
From his own evil, and for the time remained
Stupidly good; of enmity disarmed,
Of guile, of hate, of envy, of revenge!
But the hot hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure not for him ordained; then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites:
"Thoughts, whither have ye led me? with what sweet

Compulsion thus transported to forget
What hither brought us! hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
(Save what is in destroying) other joy
To me is lost. Then, let me not let pass
Occasion which now smiles. Behold alone
The woman, opportune to all attempts!
Her husband (for I view far round) not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould;
(Foe not informidable) exempt from wound,)
I not; so much hath Hell debased, and pain
Enfeebled me, to what I was in Heaven.
She fair, divinely fair, fit love for Gods!
Not terrible, though terror be in love
And beauty, (not approached by stronger hate
Hate stronger, under show of love well feigned;
The way which to her ruin now I tend."
So spake the Enemy of mankind, enclosed
In serpent, inmate bad, and toward Eve
Addressed his way; not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze, his head
Crested aloft, and carbuncle his eyes;
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant. Pleasing was his shape
And lovely; never since of serpent kind
Lovelier; not those that in Illyria changed
Hermione and Cadmus, or the god
In Epidaurus; nor to which transformed
Ammonian Jove, or Capitoline, was seen,
He with Olympias; this with her who bore
Scipio, the height of Rome. With tract oblique
At first, as one who sought access but feared
To interrupt, sidelong he works his way.
As when a ship, by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail;
So varied he, and of his tortuous train
Curled many a wanton wreath in sight of Eve,
To lure her eye. She, busied, heard the sound

Of rustling leaves, but minded not, as used
To such disport before her through the field,
From every beast, more duteous at her call,
Than at Circean call the herd disguised.
He, bolder now, uncalled before her stood,
But as in gaze admiring; oft he bowed
His turret crest, and sleek enamelled neck,
Fawning, and licked the ground whereon she trod.
His gentle dumb expression turned at length
The eye of Eve to mark his play; he, glad
Of her attention gained, with serpent-tongue
Organic, or impulse of vocal air,
His fraudulent temptation thus began:
"Wonder not, sovran mistress, (if perhaps
Thou canst, who art sole wonder,) much less arm
Thy looks, the heaven of mildness, with disdain,
Displeased that I approach thee thus, and gaze
Insatiate, I thus single, nor have feared
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair!
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore
With ravishment beheld—there best beheld,
Where universally admired. But here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who shouldst be seen
A Goddess among Gods, adored and served
By Angels numberless, thy daily train."
So glozed the Tempter, and his proem tuned.
Into the heart of Eve his words made way,
Though at the voice much marvelling; at length,
Not unamazed, she thus in answer spake:
"What may this mean? language of man pronounced
By tongue of brute, and human sense expressed!
The first at least of these I thought denied
To beasts, whom God, on their creation-day,
Created mute to all articulate sound;
The latter I demur, for in their looks
Much reason, and in their actions, oft appears.
Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice endued.
Redouble then this miracle, and say,
How camest thou speakable of mute, and how

To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due."
To whom the guileful Tempter thus replied:
"Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou commandest, and right thou shouldst be obeyed.
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food, nor aught but food discerned,
Or sex, and apprehended nothing high;
Till on a day, roving the field, I chanced
A goodly tree far distant to behold
Laden with fruit of fairest colours mixed,
Ruddy and gold. I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsucked of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once,
Powerful persuaders, quickened at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon;
For, high from ground, the branches would require
Thy utmost reach, or Adam's; round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spared not; for such pleasure, till that hour,
At feed, or fountain, never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward powers, and speech
Wanted not long, though to this shape retained.
Thenceforth to speculations high or deep
I turned my thoughts, and, with capacious mind,
Considered all things visible in Heaven,
Or earth, or middle, all things fair, and good;
But all that fair, and good, in thy divine
Semblance, and in thy beauty's heavenly ray,
United I beheld; no fair to thine

Equivalent, or second! which compelled
Me thus, though importune perhaps, to come
And gaze, and worship thee, of right declared
Sovran of creatures, universal Dame!"
So talked the spirited sly Snake; and Eve,
Yet more amazed, unwary thus replied:
"Serpent, thy overpraising leaves in doubt
The virtue of that fruit, in thee first proved.
But say, where grows the tree? from hence how far?
For many are the trees of God that grow
In Paradise, and various, yet unknown
To us; in such abundance lies our choice,
As leaves a greater store of fruit untouched,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her bearth."
To whom the wily Adder, blithe and glad:
"Empress! the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm. If thou accept
My conduct, I can bring thee thither soon."
"Lead then," said Eve. He, leading, swiftly rolled
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest. As when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
(Which oft, they say, some evil spirit attends,)
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires, and oft through pond or pool,
There swallowed up and lost, from succour far;
So glistered the dire Snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake:
"Serpent, we might have spared our coming hither,
Fruitless to me, though fruit be here to excess,
The credit of whose virtue rest with thee;
Wondrous indeed, if cause of such effects!
But of this tree we may not taste, nor touch;
God so commanded, and left that command
Sole daughter of his voice; the rest, we live

Law to ourselves; our reason is our law."
To whom the Tempter guilefully replied:
"Indeed! hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet lords declared of all in earth or air?"
To whom thus Eve yet sinless: "Of the fruit
Of each tree in the garden we may eat;
But of the fruit of this fair tree amidst
The garden, God hath said, 'Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.'"
She scarce had said, though brief, when now, more bold
The Tempter, but with show of zeal and love
To man, and indignation at his wrong,
New part puts on; and, as to passion moved,
Fluctuates disturbed, yet comely, and in act
Raised, as of some great matter to begin.
As when of old some orator renowned,
In Athens, or free Rome, where eloquence
Flourished, since mute, to some great cause addressed,
Stood in himself collected, while each part,
Motion, each act, won audience ere the tongue,
Sometimes in height began, as no delay
Of preface brooking, through his zeal of right;
So standing, moving, or to height upgrown,
The Tempter, all impassioned, thus began:
"O sacred, wise, and wisdom-giving Plant,
Mother of science! now I feel thy power
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of highest agents, deemed however wise.
Queen of this universe! do not believe
Those rigid threats of death; ye shall not die,
How should you? By the fruit? it gives you life
To knowledge. By the Threatener? look on me,—
Me, who have touched and tasted; yet both live,
And life more perfect have attained than fate
Meant me, by venturing higher than my lot.
Shall that be shut to man, which to the beast
Is open? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounced, (whatever thing death be,)
Deterred not from achieving what might lead
To happier life—knowledge of good and evil?
Of good, how just? of evil, (if what is evil

Be real,) (why not known, since easier shunned ?)
God therefore cannot hurt ye, and be just;
Not just, not God—nor feared then, nor obeyed;
Your fear itself of death removes the fear,
Why then was this forbid ? Why, but to awe ?
Why, but to keep ye low and ignorant,
His worshippers ? He knows, that in the day
Ye eat thereof, your eyes, that seem so clear,
Yet are but dim, shall perfectly be then
Opened and cleared, and ye shall be as Gods,
Knowing both good and evil, as they know.
That ye should be as Gods, (since I as man,
Internal man, is but proportion meet)
I, of brute, human; ye, of human, Gods.
(So ye shall die perhaps, by putting off
Human, to put on Gods); death to be wished,
Though threatened, which no worse than this can bring !
And what are Gods, that man may not become
As they, participating godlike food ?
(The Gods are first, and that advantage use
On our belief, that all from them proceeds.)
I question it; for this fair earth I see,
Warmed by the sun, producing every kind;
Them nothing. If they all things, who enclosed
Knowledge of good and evil in this tree,
That whoso eats thereof forthwith attains
Wisdom without their leave ? and wherein lies
The offence, that man should thus attain to know ?
(What can your knowledge hurt him, or this tree
Impart against his will, if all be his ?)
Or is it envy ? and can envy dwell
In heavenly breasts ? These, these and many more
Causes import your need of this fair fruit.
Goddess humane, reach then, and freely taste."
He ended; and his words, replete with guile,
Into her heart too easy entrance won.
Fixed on the fruit she gazed, which to behold
Might tempt alone; (and in her ears the sound
Yet rung of his persuasive words,) impregned
With reason, to her seeming, and with truth.
Meanwhile the hour of noon drew on, and waked
An eager appetite, raised by the smell
So savoury of that fruit, which with desire,
Inclinable now grown to touch or taste,
Solicited her longing eye; yet first,

Pausing awhile, thus to herself she mused:
" Great are thy virtues, doubtless, best of fruits!
Though kept from man, and worthy to be admired;
Whose taste, too long forborne, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise.
Thy praise he also, who forbids thy use,
Conceals not from us, naming thee the Tree
Of Knowledge—knowledge both of good and evil,—
Forbids us then to taste; but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want;
For good unknown sure is not had; or, had
And yet unknown, is as not had at all.
In plain, then, what forbids he but to know—
Forbids us good—forbids us to be wise?
Such prohibitions bind not. But if death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die!
How dies the Serpent? he hath eaten and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then! For us alone
Was death invented? or to us denied
This intellectual food, for beasts reserved?
For beasts it seems; yet that one beast which first
Hath tasted envies not, but brings with joy
The good befallen him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then? rather, what know to fear
Under this ignorance of good or evil,
Of God, or death, of law, or penalty?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise. What hinders then
To reach, and feed at once both body and mind?"
So saying, her rash hand, in evil hour,
Forth reaching to the fruit, she plucked, she eat!
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost! Back to the thicket slunk
The guilty Serpent; and well might, for Eve,
Intent now wholly on her taste, nought else
Regarded; such delight till then, as seemed,
In fruit she never tasted, whether true

Or fancied so, through expectation high
Of knowledge; nor was Godhead from her thought.
Greedily she engorged without restraint,
And knew not eating death. Satiate at length,
And heightened as with wine, jocund and boon,
Thus to herself she pleasingly began:
"O sovran, virtuous, precious of all trees
In Paradise! of operation blest
To sapience, hitherto obscured, infamed,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches offered free to all;
Till, dieted by thee, I grow mature
In knowledge, as the Gods, who all things know;
Though others envy what they cannot give,
For, had the gift been theirs, it had not here
Thus grown. Experience, next, to thee I owe,
Best guide! not following thee, I had remained
In ignorance; thou openest Wisdom's way
And givest access, though secret she retire.
And I perhaps am secret; Heaven is high,
High, and remote to see from thence distinct
Each thing on earth; and other care, perhaps,
May have diverted from continual watch
Our great Forbidder, safe with all his spies
About him. But to Adam in what sort
Shall I appear? Shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superior; for, inferior, who is free?
This may be well. But what if God have seen,
And death ensue? then I shall be no more!
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think! Confirmed then I resolve,
Adam shall share with me in bliss or woe;
So dear I love him, that with him all deaths
I could endure, without him live no life."

So saying, from the tree her step she turned;
But first low reverence done, as to the Power
That dwelt within, whose presence had infused
Into the plant sciential sap, derived
From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flowers a garland, to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest queen.
Great joy he promised to his thoughts, and new
Solace in her return, so long delayed.
Yet oft his heart, divine of something ill,
Misgave him; he the faltering measure felt;
And forth to meet her went, the way she took
That morn when first they parted; by the Tree
Of Knowledge he must pass; there he her met,
Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smiled,
New gathered, and ambrosial smell diffused.
To him she hasted; in her face excuse
Came prologue, and apology to prompt;
Which, with bland words at will, she thus addressed:
"Hast thou not wondered, Adam, at my stay?
Thee I have missed, and thought it long, deprived
Thy presence; agony of love till now
Not felt—nor shall be twice; for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear;
This Tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such. The Serpent wise,
Or not restrained as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threatened, but thenceforth
Endued with human voice and human sense,
Reasoning to admiration, and with me
Persuasively hath so prevailed, that I
Have also tasted, and have also found
The effects to correspond, opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to godhead; which for thee
Chiefly I sought, without thee can despise.

For bliss, as thou hast part, to me is bliss;
Tedious, unshared with thee, and odious soon.
Thou therefore also taste, that equal lot
May join us—equal joy, as equal love;
Lest, thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit."
Thus Eve, with countenance blithe, her story told;
But in her cheek distemper flushing glowed.
On the other side, Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relaxed;
From his slack hand the garland wreathed for Eve
Down dropt, and all the faded roses shed;
Speechless he stood and pale; till thus, at length,
First to himself he inward silence broke:
"O fairest of creation! last and best
Of all God's works! creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost,
Defaced, deflowered, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden! Some cursed fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruined; for with thee
Certain my resolution is to die.
How can I live without thee? how forego
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart. No, no! I feel
The link of nature draw me; flesh of flesh,
Bone of my bone thou art; and from thy state
Mine never shall be parted, bliss or woe!"
So having said, as one from sad dismay
Recomforted, and, after thoughts disturbed,
Submitting to what seemed remediless,
Thus in calm mood his words to Eve he turned:
"Bold deed thou hast presumed, adventurous Eve!
And peril great provoked, who thus hast dared
Had it been only coveting to eye

That sacred fruit—sacred to abstinence;
Much more to taste it, under ban to touch.
But past who can recall, or done undo?
(Not God omnipotent, nor Fate!) Yet so
Perhaps thou shalt not die; perhaps the fact
Is not so heinous now,—foretasted fruit,—
Profaned first by the Serpent,—by him first
Made common, and unhallowed, ere our taste,
Nor yet on him found deadly; he yet lives;
Lives, as thou saidst, and gains to live, as man,
Higher degree of life; (inducement strong
To us,) as likely, tasting, to attain
Proportional ascent; which cannot be
But to be Gods, or Angels—Demigods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignified so high,
Set over all his works; which, in our fall,
For us created, needs with us must fail,
Dependent made; so God shall uncreate—
Be frustrate, do, undo, and labour lose;
Not well conceived of God, who, though his power
Creation could repeat, yet would be loth
Us to abolish, lest the Adversary
Triumph, and say, 'Fickle their state whom God
Most favours! who can please him long? Me first
He ruined, now mankind; whom will he next?'—
Matter of scorn, not to be given the Foe.
However, I with thee have fixed my lot,
Certain to undergo like doom; if death
Consort with thee, death is to me as life;
So forcible within my heart I feel
The bond of nature draw me to my own—
My own in thee, for what thou art is mine;
Our state cannot be severed, we are one,
One flesh; to lose thee were to lose myself."
So Adam; and thus Eve to him replied:
"O glorious trial of exceeding love,
Illustrious evidence, example high!
Engaging me to emulate; but, short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolved,

Rather than death, or aught than death more dread,
Shall separate us, linked in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit;
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Were it I thought death menaced would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee,—rather die
Deserted, than oblige thee with a fact
Pernicious to thy peace, chiefly assured
Remarkably so late of thy so true,
So faithful, love unequalled; but I feel
Far otherwise the event; not death, but life
Augmented, opened eyes, new hopes, new joys,
Taste so divine, that what of sweet before
Hath touched my sense, flat seems to this and harsh.
On my experience, Adam, freely taste,
And fear of death deliver to the winds."
So saying, she embraced him, and for joy
Tenderly wept; much won, that he his love
Had so ennobled, as of choice to incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits,) from the bough
She gave him of that fair enticing fruit
With liberal hand; he scrupled not to eat,
Against his better knowledge, not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan;
Sky lowered, and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original! while Adam took no thought,
Eating his fill, nor Eve to iterate
Her former trespass feared, the more to soothe
Him with her loved society; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them, breeding wings
Wherewith to scorn the earth. But that false fruit
Far other operation first displayed,
Carnal desire inflaming; he on Eve

Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn;
Till Adam thus gan Eve to dalliance move:
"Eve! now I see thou art exact of taste
And elegant;—of sapience no small part,
Since to each meaning savour we apply,
And palate call judicious. I the praise
Yield thee, so well this day thou hast purveyed.
Much pleasure we have lost, while we abstained
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wished
For this one tree had been forbidden ten.
But come, so well refreshed, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned
With all perfections, so inflame my sense
With ardour to enjoy thee, fairer now
Than ever, bounty of this virtuous tree!"
So said he, and forbore not glance or toy
Of amorous intent, well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized, and to a shady bank,
Thick over-head with verdant roof embowered,
He led her nothing loth; flowers were the couch,
Pansies, and violets, and asphodel,
And hyacinth,—earth's freshest, softest lap.
There they their fill of love and love's disport
Took largely,—of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppressed them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had played, and inmost powers
Made err, was now exhaled, and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Encumbered, now had left them, up they rose
As from unrest, and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened. Innocence, that, as a veil,
Had shadowed them from knowing ill, was gone;
Just confidence, and native righteousness,
And honour, from about them, naked left
To guilty Shame; he covered, but his robe

Uncovered more. So rose the Danite strong,
Herculean Samson, from the harlot-lap
Of Philistéan Dalilah, and waked
Shorn of his strength; they, destitute and bare
Of all their virtue. Silent, and in face
Confounded, long they sat, as strucken mute;
Till Adam, though not less than Eve abashed,
At length gave utterance to these words constrained:
" O Eve! in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit man's voice, true in our fall,
False in our promised rising; since our eyes
Opened we find indeed, and find we know
Both good and evil,—good lost, and evil got!
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soiled and stained,
And in our faces evident the signs
Of foul concupiscence; whence evil store,
Even shame, the last of evils; of the first
Be sure then. How shall I behold the face
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? Those heavenly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade
Obscured, where highest woods, impenetrable
To star or sunlight, spread their umbrage broad,
And brown as evening! Cover me, ye pines!
Ye cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sewed,
And girded on our loins, may cover round
Those middle parts, that this new-comer, Shame,
There sit not, and reproach us as unclean."
So counselled he, and both together went
Into the thickest wood; there soon they chose
The fig-tree, not that kind for fruit renowned,
But such as, at this day, to Indians known,
In Malabar or Deccan, spreads her arms

Branching so broad and long that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillared shade
High over-arched, and echoing walks between;
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade. Those leaves
They gathered, broad as Amazonian targe,
And, with what skill they had, together sewed,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame! O how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feathered cincture; naked else and wild
Among the trees on isles and woody shores.
Thus fenced, and, as they thought, their shame in part
Covered, but not at rest or ease of mind,
They sat them down to weep; nor only tears
Rained at their eyes, but high winds worse within
Began to rise—high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now tost and turbulent!
For Understanding ruled not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who, from beneath,
Usurping, over sovran Reason claimed
Superior sway. From thus distempered breast,
Adam, estranged in look and altered style,
Speech intermitted thus to Eve renewed:
"Would thou hadst hearkened to my words, and stayed
With me, as I besought thee, when that strange
Desire of wandering, this unhappy morn,
I know not whence possessed thee! we had then
Remained still happy; not, as now, despoiled
Of all our good—shamed, naked, miserable!
Let none henceforth seek needless cause to approve
The faith they owe; when earnestly they seek
Such proof, conclude they then begin to fail."
To whom, soon moved with touch of blame, thus Eve:
"What words have passed thy lips, Adam severe?
Imputest thou that to my default or will
Of wandering, as thou callest it, which who knows
But might as ill have happened, thou being by,
Or to thyself perhaps? Hadst thou been there,

Or here the attempt, thou couldst not have discerned
Fraud in the Serpent, speaking as he spake;
No ground of enmity between us known,
Why he should mean me ill or seek to harm.
Was I to have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst?
Too facile then, thou didst not much gainsay;
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fixed in thy dissent,
Neither had I transgressed, nor thou with me."
To whom, then first incensed, Adam replied:
"Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, expressed
Immutable, when thou wert lost, not I,
Who might have lived, and joyed immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint. What could I more?
I warned thee, I admonished thee, foretold
The danger and the lurking enemy
That lay in wait; beyond this, had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also erred, in overmuch admiring
What seemed in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,
And thou the accuser! Thus it shall befall
Him who, to worth in women overtrusting,
Lets her will rule; restraint she will not brook;
And, left to herself, if evil thence ensue,
She first his weak indulgence will accuse."
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning;
And in their vain contést appeared no end.

# PARADISE LOST.

## BOOK X.

## THE ARGUMENT.

MAN'S transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of man. To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then, preparing for earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium; in full assembly relates, with boasting, his success against man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death. God foretells the final victory of his Son over them, and the renewing of all things; but, for the present, commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails; rejects the condolement of Eve; she persists, and at length appeases him; then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her, with him, to seek peace with the offended Deity by repentance and supplication.

# PARADISE LOST.

## BOOK X.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven; for what can scape the eye
Of God all-seeing, or deceive his heart
Omniscient? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of Man, with strength entire, and free-will armed,
Complete to have discovered and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remembered,
The high injunction not to taste that fruit,
Whoever tempted; which they not obeying
Incurred, (what could they less?) the penalty;
And, manifold in sin, deserved to fall.
Up into Heaven, from Paradise, in haste
The angelic guards ascended, mute and sad
For Man; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen
Entrance unseen. Soon as the unwelcome news
From earth arrived at Heaven-gate, displeased
All were who heard; dim sadness did not spare
That time celestial visages, yet, mixed
With pity, (violated not their bliss.)

About the new-arrived, in multitudes
The ethereal people ran, to hear and know
How all befell. They towards the throne supreme,
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance,
And easily approved; when the Most High
Eternal Father, from his secret cloud
Amidst, in thunder uttered thus his voice:
"Assembled Angels, and ye Powers returned
From unsuccessful charge! be not dismayed,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first the Tempter crossed the gulf from Hell.
I told ye then he should prevail, and speed
On his bad errand; man should be seduced,
And flattered out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fallen he is; and now
What rests, but that the mortal sentence pass
On his transgression—death denounced that day?
Which he presumes already vain and void,
Because not yet inflicted, as he feared,
By some immediate stroke; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return, as bounty, scorned.
But whom send I to judge them? Whom but thee,
Vicegerent Son? To thee I have transferred
All judgment, whether in Heaven, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee,
Man's friend, his Mediator—his designed
Both ransom and Redeemer voluntary,
And destined Man himself, to judge Man fallen."
So spake the Father; and, unfolding bright
Toward the right hand his glory, on the Son
Blazed forth unclouded Deity; he full
Resplendent all his Father manifest
Expressed, and thus divinely answered mild:
"Father Eternal! thine is to decree;
Mine both in Heaven and Earth to do thy will
Supreme; that thou in me, thy Son beloved,

Mayest ever rest well pleased. I go to judge
On earth these thy transgressors; but thou knowest,
(Whoever judged, the worst on me must light,
When time shall be,) for so I undertook
Before thee, and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judged—
Those two; the third best absent is condemned,
Convict by flight, and rebel to all law;
(Conviction to the Serpent none belongs.")
Thus saying, from his radiant seat he rose
Of (high collateral glory.) Him (Thrones, and Powers,
Princedoms, and Dominations ministrant,)
Accompanied to Heaven-gate; from whence
Eden and all the coast in prospect lay.
Down he descended straight; (the speed of Gods
Time counts not,) though with swiftest minutes winged.
Now was the sun in western cadence low
From noon, and gentle airs, due at their hour,
To fan the Earth now waked, and usher in
The evening cool, when he, (from wrath more cool,)
Came—the mild Judge and Intercessor both—
To sentence Man. The voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears while day declined; they heard,
And from his presence hid themselves among
The thickest trees, both man and wife, till God,
Approaching, thus to Adam called aloud:
"Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleased, (thus entertained with solitude,)
Where obvious duty erewhile appeared unsought;
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth!"
He came; and with him Eve, more loth, though first
To offend, discountenanced both, and discomposed.
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam, faltering long, thus answered brief:

" I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself." To whom
The gracious Judge, without revile, replied :
" My voice thou oft hast heard, and hast not feared,
But still rejoiced ; how is it now become
So dreadful to thee ? That thou art naked, who
Hath told thee ? Hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat ?"
To whom thus Adam, sore beset, replied :
" O Heaven ! in evil strait this day I stand
Before my Judge, either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life ;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my complaint ; but strict necessity
Subdues me, and calamitous constraint ;
Lest on my head both sin and punishment,
However insupportable, be all
Devolved ; though, should I hold my peace, yet thou
Wouldst easily detect what I conceal.
This woman, whom thou madest to be my help,
And gavest me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seemed to justify the deed,—
She gave me of the tree, and I did eat,"
To whom the Sovran Presence thus replied :
" Was she thy God, that her thou didst obey
Before his voice ? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee,
And for thee, whose perfection far excelled
Hers in all real dignity ? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection ; and her gifts
Were such, as under government well seemed—
Unseemly to bear rule ; which was thy part
And person, hadst thou known thyself aright. "
So having said, he thus to Eve in few :
" Say, Woman, what is this which thou hast done ?"
To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge

Bold or loquacious, thus abashed replied:
"The Serpent me beguiled, and I did eat!"
Which, when the Lord God heard, without delay
To judgment he proceeded on the accused
Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and (polluted from the end)
Of his creation; justly then accursed
As vitiated in nature. More to know
Concerned not man (since he no farther knew),
Nor altered his offence; yet God at last
To Satan, first in sin, his doom applied;
Though in mysterious terms, judged as then best;
And on the Serpent thus his curse let fall:
"Because thou hast done this, thou art accursed
Above all cattle, each beast of the field;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel."
So spake this oracle, then verified,
When Jesus, son of Mary, second Eve,
Saw Satan fall, like lightning, down from Heaven,
Prince of the air; then, rising from his grave,
Spoiled Principalities and Powers, triumphed
In open show; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurped;
Whom he shall tread at last under our feet;
Even he, who now foretold his fatal bruise,
And to the woman thus his sentence turned:
"Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring
In sorrow forth; and to thy husband's will
Thine shall submit; he over thee shall rule."
On Adam last thus judgment he pronounced:
"Because thou hast hearkened to the voice of thy wife,
And eaten of the tree, concerning which
I charged thee, saying, 'Thou shalt not eat thereof,'
Cursed is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,

Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return."
So judged he Man, both Judge and Saviour sent,
And the instant stroke of death, denounced that day,
Removed far off; then, pitying how they stood
Before him naked to the air, that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume,
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or, as the snake, with youthful coat repaid;
And thought not much to clothe his enemies.
Nor he their outward only, with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness
Arraying, covered from his Father's sight.
To him with swift ascent he up returned,
Into his blissful bosom reassumed
In glory as of old; to him appeased,
All, though all-knowing, what had passed with man
Recounted, mixing intercession sweet.
Meanwhile, ere thus was sinned and judged on earth,
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through,
Sin opening; who thus now to Death began:
"O Son! why sit we here each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear! It cannot be
But that success attends him; if mishap,
Ere this he had returned, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep; whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite,
With secret amity, things of like kind
By secretest conveyance. Thou, my shade
Inseparable, must with me along;

For Death from Sin no power can separate.
But, lest the difficulty of passing back
Stay his return, perhaps, over this gulf
Impassable, impervious, let us try—
Adventurous work, yet to thy power and mine
Not unagreeable—to found a path
Over this main from Hell to that new world,
Where Satan now prevails; a monument
Of merit high to all the infernal host,
Easing their passage hence, for intercourse,
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct."
Whom thus the meagre Shadow answered soon:
"Go, whither fate, and inclination strong,
Leads thee; I shall not lag behind, nor err
The way, thou leading; such a scent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live.
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid."
So saying, with delight he snuffed the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field
Where armies lie encamped come flying, lured
With scent of living carcasses designed
For death, the following day, in bloody fight;
So scented the grim Feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Then both, from out Hell-gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse; and with power (their power was great)
Hovering upon the waters, what they met
Solid or slimy as in raging sea
Tost up and down, together crowded drove,
From each side shoaling towards the mouth of Hell;
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward, to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fixed as firm

As Delos, floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with asphaltic slime; broad as the gate,
Deep to the roots of Hell the gathered beach
They fastened; and the mole immense wrought on,
Over the foaming deep high arched, a bridge
Of length prodigious, joining to the wall
Immoveable of this now fenceless world,
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea, and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves
Now had they brought the work,—by wondrous art
Pontifical,—a ridge of pendent rock,
Over the vexed abyss (following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos), to the outside bare
Of this round world; with pins of adamant
And chains they made all fast—too fast they made
And durable! And now in little space
The confines met of empyréan Heaven,
And of this world; and, on the left hand, Hell,
With long reach interposed; three several ways,
In sight, to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending; when, behold
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose.
Disguised he came; but those his children dear
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by, and, changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband—saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrified
He fled; not hoping to escape, but shun
The present; fearing, guilty, what his wrath

Might suddenly inflict; that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse and various plaint,
Thence gathered his own doom; which understood
Not instant, but of future time, with joy
And tidings fraught, to Hell he now returned,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke:
"O Parent! these are thy magnific deeds—
Thy trophies (which thou viewest as not thine own);
Thou art their author and prime architect;
For I no sooner in my heart divined
(My heart, which by a secret harmony
Still moves with thine, joined in connexion sweet)
That thou on earth hadst prospered, which thy looks
Now also evidence, but straight I felt,
Though distant from thee worlds between—yet felt
That I must after thee, with this thy son;
Such fatal consequence unites us three,
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achieved our liberty, confined
Within Hell-gates till now; thou us empowered
To fortify thus far, and overlay,
With this portentous bridge, the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not; thy wisdom gained,
With odds, what war hath lost, and fully avenged
Our foil in Heaven; here thou shalt monarch reign—
There didst not; there let him still victor sway
As battle hath adjudged—from this new world
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee now more dangerous to his throne."
Whom thus the Prince of Darkness answered glad:
"Fair daughter! and thou son and grandchild both!
High proof ye now have given to be the race

Of Satan (for I glory in the name,
Antagonist of Heaven's Almighty king),
Amply have merited of me, of all
The infernal empire, that, so near Heaven's door,
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm,
Hell and this world—one realm, one continent
Of easy thoroughfare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate Powers, them to acquaint
With these successes, and with them rejoice,
You two this way, among these numerous orbs,
All yours, right down to Paradise descend;
There dwell, and reign in bliss; thence on the earth
Dominion exercise and in the air,
Chiefly on Man, sole lord of all declared;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me; on your joint vigour now
My hold of this new kingdom all depends,
Through Sin to Death exposed by my exploit.
If your joint power prevail, the affairs of Hell
No detriment need fear. Go, and be strong!"
So saying, he dismissed them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars looked wan,
And planets, planet-struck, real eclipse
Then suffered. The other way Satan went down
The causey to Hell-gate; on either side
Disparted Chaos overbuilt exclaimed,
And with rebounding surge the bars assailed
That scorned his indignation. Through the gate,
Wide open and unguarded, Satan passed,
And all about found desolate; for those,
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to the inland retired, about the walls
Of Pandemonium—city and proud seat
Of Lucifer, so by allusion called
Of that bright star to Satan paragoned;
There kept their watch the legions, while the grand
In council sat, solicitous what chance
Might intercept their emperor sent; so he
Departing gave command, and they observed.

As when the Tartar from his Russian foe,
By Astracan, over the snowy plains,
Retires, or Bactrian Sophi, from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen; so these, the late
Heaven-banished host, left desert utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis; and now expecting,
Each hour, their great adventurer, from the search
Of foreign worlds. He through the midst, unmarked,
In show plebeian Angel militant
Of lowest order, passed, and from the door
Of that Plutonian hall, invisible
Ascended his high throne, which under state
Of richest texture spread at the upper end
Was placed in regal lustre. Down awhile
He sat, and round about him saw, unseen;
At last, as from a cloud, his fulgent head
And shape star-bright appeared, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter. All amazed
At that so sudden blaze, the Stygian throng
Bent their aspect, and whom they wished beheld,—
Their mighty chief returned. Loud was the acclaim;
Forth rushed in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulant approached him, who with hand,
Silence, and with these words attention won:
"Thrones, Dominations, Princedoms, Virtues, Powers
For in possession such, not only of right,
I call ye, and declare ye now, returned
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant; now possess,
As lords, a spacious world, to our native Heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done—what suffered, with what pain
Voyaged the unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is paved
To expedite your glorious march; but I
Toiled out my uncouth passage, forced to ride

The untractable abyss, plunged in the womb
Of unoriginal Night, and Chaos wild,
That, jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found
The new-created world, which fame in Heaven
Long had foretold—a fabric wonderful
Of absolute perfection! therein Man
Placed in a Paradise, by our exile
Made happy. Him by fraud I have seduced
From his Creator, and, the more to increase
Your wonder, with an apple! He, thereat
Offended, (worth your laughter!) hath given up
Both his beloved Man and all his world
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have ruled.
True is, me also he hath judged; or rather
Me not, but the brute serpent, in whose shape
Man I deceived; that which to me belongs
Is enmity, which he will put between
Me and mankind; I am to bruise his heel;
His seed (when is not set,) shall bruise my head.
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have the account
Of my performance; what remains, ye Gods!
But up, and enter now into full bliss?"
So having said, awhile he stood, expecting
Their universal shout, and high applause,
To fill his ear; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss,—the sound
Of public scorn; he wondered, but not long
Had leisure, wondering at himself now more;
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining
Each other, till, supplanted, down he fell
A monstrous serpent, on his belly prone,
Reluctant, but in vain; a greater Power
Now ruled him, punished in the shape he sinned,
According to his doom. He would have spoke
But hiss for hiss returned with forkèd tongue
To forkèd tongue; for now were all transformed
Alike, to serpents all, as accessories

To his bold riot. Dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters, head and tail,
Scorpion, and asp, and amphisbæna dire,
Cerastes horned, hydrus, and elops drear,
And dipsas (not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa); but still greatest he, the midst,
Now dragon grown, larger than whom the sun
Engendered in the Pythian vale on slime,—
Huge Python; and his power no less he seemed
Above the rest still to retain. They all
Him followed, issuing forth to the open field,
Where all yet left of that revolted rout,
Heaven-fallen, in station stood, or just array,
Sublime with expectation when to see
In triumph issuing forth their glorious chief.
They saw, but other sight instead—a crowd
Of ugly serpents. Horror on them fell,
And horrid sympathy; for what they saw
They felt themselves now changing; down their arms—
Down fell both spear and shield—down they as fast,
And the dire hiss renewed, and the dire form
Catched by contagion, like in punishment,
As in their crime. Thus was the applause they meant
Turned to exploding hiss—triumph to shame,
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
(His will who reigns above) to aggravate
Their penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Used by the Tempter; on that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame;
Yet, parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rolled in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curled Megæra. Greedily they plucked
The fruitage, fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This, more delusive, not the touch, but taste
Deceived; they, fondly thinking to allay
Their appetite with gust, instead of fruit

Chewed bitter ashes, which the offended taste
With spattering noise rejected. Oft they assayed,
Hunger and thirst constraining; drugged as oft,
With hatefulest disrelish writhed their jaws,
With soot and cinders filled; so oft they fell
Into the same illusion, not as Man,
Whom they triùmphed, once lapsed. Thus were they plagued,
And, worn with famine, long and ceaseless hiss,
Till their lost shape, permitted, they resumed;
Yearly enjoined, some say, to undergo
This annual humbling certain numbered days,
To dash their pride and joy, for Man seduced.
However, some tradition they dispersed
Among the heathen of their purchase got;
And fabled how the Serpent, whom they called
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.
Meanwhile, in Paradise the hellish pair
Too soon arrived; Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her Death,
Close following, pace for pace, not mounted yet
On his pale horse; to whom Sin thus begun:
"Second of Satan sprung, all-conquering Death!
What thinkest thou of our empire now, though earned
With travail difficult, not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded, and thyself half-starved?"
Whom thus the sin-born monster answered soon:
"To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven;
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this maw—this vast unhidebound corpse."
To whom the incestuous mother thus replied:
"Thou therefore on these herbs, and fruits, and flowers,
Feed first; on each beast next, and fish, and fowl—
No homely morsels; and whatever thing
The scythe of Time mows down devour unspared;
Till I, in man residing, through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey."
This said, they both betook them several ways,

Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders uttered thus his voice:
"See! with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created! and had still
Kept in that state, had not the folly of man
Let in these wasteful furies, who impute
Folly to me, (so doth the Prince of Hell
And his adherents,) that, with so much ease,
I suffer them to enter and possess
A place so heavenly, and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I called and drew them thither,
My hell-hounds, to lick up the draff and filth
Which Man's polluting sin with taint hath shed
On what was pure; till, crammed and gorged, nigh burst
With sucked and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave, at last,
Through Chaos hurled, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heaven and Earth, renewed, shall be made pure
To sanctity that shall receive no stain;
Till then, the curse pronounced on both precedes."
He ended, and the heavenly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung: "Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee?" Next, to the Son,
Destined Restorer of mankind, by whom
New Heaven and Earth shall to the ages rise,
Or down from Heaven descend." Such was their song;
While the Creator, calling forth by name
His mighty Angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter, from the south to bring

Solstitial summer's heat. To the blanc moon
Her office they prescribed; to the other five
Their planetary motions, and aspects,
In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign; and taught the fixed
Their influence malignant when to shower;
Which of them rising with the sun, or falling,
Should prove tempestuous. To the winds they set
Their corners, when with bluster to confound
Sea, air, and shore; the thunder when to roll
With terror through the dark aërial hall.
Some say, he bid his Angels turn askance
The poles of earth twice ten degrees and more
From the sun's axle; they with labour pushed
Oblique the centric globe; some say, the sun
Was bid turn reins from the equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the tropic Crab; thence down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn; to bring in change
Of seasons to each clime; else had the spring
Perpetual smiled on earth with vernant flowers,
Equal in days and nights, except to those
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still the horizon, and not known
Or east or west; which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. (At that tasted fruit,)
The sun, as from Thyéstean banquet, turned
His course intended; else, how had the world
Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat?
These changes in the heavens, though slow, produced
Like change on sea and land, sideral blast,
Vapour, and mist, and exhalation hot
Corrupt and pestilent; now, from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, armed with ice,
And snow, and hail, and stormy gust and flaw,
Boreas, and Cæcias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn;

With adverse blast upturns them from the south
Notus, and Afer black with thunderous clouds
From Serraliona; thwart of these, as fierce,
Forth rush the Levant, and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libecchio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among the irrational
Death introduced, through fierce antipathy;
Beast now with beast gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving
Devoured each other; nor stood much in awe
Of Man, but fled him, or, with countenance grim,
Glared on him passing. These were, from without,
The growing miseries, which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandoned, but worse felt within,
And, in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:
"O miserable of happy! is this the end
Of this new glorious world, and me so late
The glory of that glory, who now, become
Accursed of blessed, hide me from the face
Of God, whom to behold was then my height
Of happiness! Yet well, if here would end
The misery! I deserved it, and would bear
My own deservings; but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, 'Increase and multiply;'
Now death to hear! for what can I increase
Or multiply, but curses on my head?
Who, of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? 'Ill fare our ancestor impure!
For this we may thank Adam!' but his thanks
Shall be the execration. So, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound—
On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker! from my clay
To mould me man? Did I solicit thee
From darkness to promote me, or here place

In this delicious garden? (As my will
Concurred not to my being) it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that
Sufficient penalty, why hast thou added
The sense of endless woes? (Inexplicable
Thy justice seems) yet, to say truth, too late
I thus contest; then should have been refused
Those terms, whatever, when they were proposed.
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions? And, though God
Made thee without thy leave, what if thy son
Prove disobedient, and, reproved, retort,
'Wherefore didst thou beget me? I sought it not!'
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return.
O welcome hour whenever! Why delays
His hand to execute what his decree
Fixed on this day? Why do I overlive?
Why am I mocked with death, and lengthened out
To deathless pain? How gladly would I meet
Mortality, my sentence, and be earth
Insensible! How glad would lay me down
As in my mother's lap! There I should rest,
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod; then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? It was but breath
Of life that sinned; what dies, but what had life

And sin? The body properly hath neither.
All of me then shall die; let this appease
The doubt, since human reach no further knows.
For, though the Lord of all be infinite,
Is his wrath also? Be it. Man is not so,
But mortal doomed. How can he exercise
Wrath without end on Man, whom death must end?
Can he make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held, as argument
Of weakness, not of power. Will he draw out,
For anger's sake, finite to infinite,
In punished man, to satisfy his rigour,
Satisfied never? That were to extend
His sentence beyond dust and nature's law,
By which all causes else, according still
To the reception of their matter act,
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity.—Ay me! that fear
Comes thundering back with dreadful revolution
On my defenceless head; both death and I
Am found eternal, and incorporate both;
Nor I on my part single; in me all
Posterity stands cursed. Fair patrimony
That I must leave ye, sons! O, were I able
To waste it all myself, and leave ye none!
So disinherited, how would you bless
Me, now your curse! Ah, why should all mankind,
For one man's fault, thus guiltless be condemned?—
If guiltless. But from me what can proceed,
But all corrupt, both mind and will depraved,
Not to do only, but to will the same
With me? How can they then acquitted stand
In sight of God? Him, after all disputes,
Forced I absolve; all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction; first and last
On me—me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support
That burden, heavier than the earth to bear—

Than all the world much heavier, though divided
With that bad woman? Thus, what thou desirest,
And what thou fearest, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future;
To Satan only like, both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!"
Thus Adam to himself lamented loud
Through the still night, not now, as ere man fell,
Wholesome, and cool, and mild, but with black air
Accompanied, with damps and dreadful gloom;
Which to his evil conscience represented
All things with double terror. On the ground
Outstretched he lay—on the cold ground; and oft
Cursed his creation, Death as oft accused
Of tardy execution, since denounced
The day of his offence. "Why comes not Death,"
Said he, "With one thrice-acceptable stroke
To end me? Shall Truth fail to keep her word,
Justice divine not hasten to be just?
But Death comes not at call; Justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound far other song."
Whom, thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assayed;
But her, with stern regard, he thus repelled:
"Out of my sight, thou serpent! That name best
Befits thee, with him leagued, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heavenly form, pretended
To hellish falsehood, snare them! But for thee
I had persisted happy, had not thy pride
And wandering vanity, when least was safe,
Rejected my forewarning, and disdained
Not to be trusted—longing to be seen,
Though by the Devil himself, him overweening
To overreach; but, with the serpent meeting,
Fooled and beguiled;—by him thou, I by thee,

To trust thee from my side, imagined wise,
Constant, mature, proof against all assaults;
And understood not all was but a show,
Rather than solid virtue; all but a rib
Crooked by nature,—bent, as now appears,
More to the part sinister,—from me drawn;
Well if thrown out, as supernumerary
To my just number found! O! why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last
This novelty on earth, this fair defect
Of Nature?—and not fill the world at once
With Men, as Angels, without feminine?
Or find some other way to generate
Mankind? This mischief had not then befallen,
And more that shall befall—innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex. For either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain,
Through her perverseness, but shall see her gained
By a far worse; or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already linked and wedlock-bound,
To a fell adversary, his hate, or shame;
Which infinite calamity shall cause
To human life, and household peace confound."
He added not, and from her turned; but Eve,
Not so repulsed, with tears that ceased not flowing,
And tresses all disordered, at his feet
Fell humble, and, embracing them, besought
His peace, and thus proceeded in her plaint:
"Forsake me not thus, Adam! Witness, Heaven,
What love sincere, and reverence, in my heart
I bear thee, and unweeting have offended,
Unhappily deceived! Thy suppliant
I beg and clasp thy knees; bereave me not
Whereon I live,—thy gentle looks, thy aid,
Thy counsel, in this uttermost distress,
My only strength, and stay. Forlorn of thee,
Whither shall I betake me? where subsist?
While yet we live—scarce one short hour perhaps,—
Between us two let there be peace; both joining,
As joined in injuries, one enmity

Against a foe by doom express assigned us,
That cruel Serpent! on me exércise not
Thy hatred for this misery befallen,
On me already lost—me than thyself
More miserable. Both have sinned; but thou
Against God only, I against God and thee;
And to the place of judgment will return;
There with my cries impórtune Heaven, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe,
Me—me only—just object of his ire!"
She ended weeping; and her lowly plight,
Immoveable, till peace obtained from fault
Acknowledged and deplored, in Adam wrought
Commiseration. Soon his heart relented
Towards her, his life so late, and sole delight,
Now at his feet submissive in distress!
Creature so fair his reconcilement seeking,
His counsel, whom she had displeased, his aid;
As one disarmed his anger all he lost,
And thus with peaceful words upraised her soon:
"Unwary, and too desirous (as before,
So now) of what thou knowest not, who desirest
The punishment all on thyself. Alas!
Bear thine own first, ill able to sustain
His full wrath, whose thou feelest as yet least part,
And my displeasure bearest so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailty and infirmer sex forgiven,
To me committed, and by me exposed.
But rise; let us no more contend, nor blame
Each other, blamed enough elsewhere; but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe;
Since this day's death denounced, if aught I see,
Will prove no sudden, but a slow-paced evil,
A long day's dying, to augment our pain,
And to our seed (O hapless seed!) derived."
To whom thus Eve, recovering heart, replied:
"Adam! by sad experiment I know
How little weight my words with thee can find,
Found so erroneous; thence by just event
Found so unfortunate! nevertheless,

Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes,
Or end—though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devoured
By Death at last,—and miserable it is,
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed world a woeful race,
That after wretched life must be at last
Food for so foul a monster,—in thy power
It lies, yet ere conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art; childless remain; so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread;
Then, both ourselves and seed at once to free
From what we fear for both, let us make short;
Let us seek Death, or, he not found, supply,
With our own hands, his office on ourselves.
Why stand we longer shivering under fears
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy?"
She ended here, or vehement despair
Broke off the rest; so much of death her thought
Had entertained, as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed;
To better hopes his more attentive mind
Laboring had raised, and thus to Eve replied:
"Eve! thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns;

But self-destruction therefore sought refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled; much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay; rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that 'Thy seed shall bruise
The serpent's head.' Piteous amends! unless
Be meant, whom I conjecture, our grand foe,
Satan, who, in the serpent, hath contrived
Against us this deceit; to crush his head
Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolved, as thou proposest; so our foe
Shall scape his punishment ordained, and we,
Instead, shall double ours upon our heads.
No more be mentioned then of violence
Against ourselves; and wilful barrenness,
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard, and judged,
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by death that day; when, lo! to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompensed with joy,
Fruit of thy womb; on me the curse aslope
Glanced on the ground; with labour I must earn
My bread; what harm? Idleness had been worse;
My labour will sustain me. And, lest cold
Or heat should injure us, his timely care
Hath, unbesought, provided, and his hands
Clothed us unworthy, pitying while he judged;
How much more, if we pray him, will his ear

Be open, and his heart to pity incline,
And teach us further by what means to shun
The inclement seasons, rain, ice, hail, and snow?
Which now the sky, with various face, begins
To show us in this mountain, while the winds
Blow moist and keen, shattering the graceful locks
Of these fair-spreading trees; which bids us seek
Some better shroud, some better warmth, to cherish
Our limbs benumbed, ere this diurnal star
Leave cold the night, how we his gathered beams
Reflected may with matter sere foment,
Or, by collision of two bodies, grind
The air attrite to fire, as late the clouds
Justling, or pushed with winds, rude in their shock,
Tine the slant lightning, whose thwart flame driven down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun. Such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustained
By him with many comforts, till we end
In dust—our final rest and native home.
What better can we do, than, to the place
Repairing where he judged us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure, in whose look serene,
When angry most he seemed, and most severe,
What else but favour, grace, and mercy shone?"
So spake our father penitent; nor Eve
Felt less remorse. They, forthwith to the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confessed
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek.

# PARADISE LOST.

## THE ARGUMENT.

THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things; Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach; goes out to meet him; the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits; the Angel leads him up to a high hill; sets before him in vision what shall happen till the flood.

# PARADISE LOST.

## BOOK XI.

THUS they, in lowliest plight, repentant stood,
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer
Inspired, and winged for Heaven with speedier flight
Than loudest oratory; yet their port
Not of mean suitors, nor important less
Seemed their petition, than when the ancient pair
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drowned, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor missed the way, by envious winds
Blown vagabond or frustrate; in they passed
Dimensionless through heavenly doors; then, clad
With incense, where the golden altar fumed,
By their great Intercessor, came in sight
Before the Father's throne; them the glad Son
Presenting thus to intercede began:
"See, Father, what first-fruits on earth are sprung
From thy implanted grace in Man! these sighs

And prayers, which, in this golden censer, mixed
With incense, I thy priest before thee bring;
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now therefore bend thine ear
To supplication; hear his sighs, though mute;
Unskilful with what words to pray, let me
Interpret for him, me, his Advocate
And propitiation; all his works on me,
Good or not good, ingraft; my merit those
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace toward mankind; let him live
Before thee, reconciled, at least his days
Numbered, though sad, till death, his doom (which I
To mitigate thus plead, not to reverse,)
To better life shall yield him; where with me
All my redeemed may dwell in joy and bliss,
Made one with me as I with thee am one."
To whom the Father, without cloud, serene:
"All thy request for Man, accepted Son,
Obtain; all thy request was my decree.
But, longer in that Paradise to dwell
The law I gave to Nature him forbids;
Those pure immortal elements, that know
No gross, no unharmonious mixture foul,
Eject him tainted now, and purge him off,
As a distemper, gross, to air as gross,
And mortal food, as may dispose him best
For dissolution, wrought by sin, that first
Distempered all things, and of incorrupt
Corrupted. I, at first, with two fair gifts
Created him endowed—with happiness
And immortality; that fondly lost,
This other served but to eternize woe,
Till I provided death; so death becomes
His final remedy, and, after life
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with heaven and earth renewed.
But let us call to synod all the Blest
Through Heaven's wide bounds; from them I will not hide

'My judgments, how with mankind I proceed,
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirmed."
He ended, and the Son gave signal high
To the bright minister that watched; he blew
His trumpet, heard in Oreb since, perhaps,
When God descended, and perhaps once more
To sound at general doom. The angelic blast
Filled all the regions; from their blissful bowers
Of amarantine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the Sons of Light
Hasted, resorting to the summons high,
And took their seats, till, from his throne supreme,
The Almighty thus pronounced his sovran will:
"O sons, like one of us man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost and evil got;
Happier, had it sufficed him to have known
Good by itself and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him; longer than they move,
His heart I know how variable and vain,
Self-left. Lest therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the garden forth, to till
The ground whence he was taken, fitter soil!
Michael! this my behest have thou in charge;
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of man, or to invade
Vacant possession, some new trouble raise;
Haste thee, and from the Paradise of God,
Without remorse, drive out the sinful pair,
From hallowed ground the unholy, and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged,
(For I behold them softened, and with tears
Bewailing their excess,) all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal

To Adam what shall come in future days,
As I shall thee enlighten; intermix
My covenant in the Woman's seed renewed.
So send them forth, though sorrowing, yet in peace;
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide-waving, all approach far off to fright,
And guard all passage to the Tree of Life;
Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey,
With whose stolen fruit Man once more to delude."
He ceased; and the archangelic Power prepared
For swift descent; with him the cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus; all their shape
Spangled with eyes more numerous than those
Of Argus, and more wakeful than to drowse,
Charmed with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Meanwhile,
To resalute the world with sacred light,
Leucothea waked, and with fresh dews embalmed
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above—new hope to spring
Out of despair, joy, but with fear yet linked;
Which thus to Eve his welcome words renewed:
"Eve, easily may faith admit that all
The good which we enjoy from Heaven descends;
But that from us aught should ascend to Heaven
So prevalent as to concern the mind
Of God high-blest, or to incline his will,
Hard to belief may seem; yet this will prayer,
Or one short sigh of human breath, upborne
Even to the seat of God; for, since I sought
By prayer the offended Deity to appease,
Kneeled and before him humbled all my heart,
Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favour; peace returned
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe;
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,

Eve rightly called, mother of all mankind,
Mother of all things living, since by thee
Man is to live, and all things live for Man."
To whom thus Eve, with sad demeanour meek:
"Ill worthy I such title should belong
To me transgressor, who, for thee ordained
A help, became thy snare; to me reproach
Rather belongs, distrust and all dispraise.
But infinite in pardon was my Judge,
That I, who first brought death on all, am graced
The source of life; next favourable thou,
Who highly thus to entitle me vouchsafest,
Far other name deserving. But the field
To labour calls us, now with sweat imposed,
Though after sleepless night; for see! the Morn,
All unconcerned with our unrest, begins
Her rosy progress smiling. Let us forth,
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoined
Laborious till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fallen state, content."
So spake, so wished, much-humbled Eve; but Fate
Subscribed not. Nature first gave signs, impressed
On bird, beast, air; air suddenly eclipsed,
After short blush of Morn; nigh in her sight
The bird of Jove, stooped from his aery tour,
Two birds of gayest plume before him drove;
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to the eastern gate was bent their flight.
Adam observed, and, with his eye the chase
Pursuing, not unmoved, to Eve thus spake:
"O Eve, some further change awaits us nigh,
Which Heaven by these mute signs in nature shows
Forerunners of his purpose, or to warn
Us, haply too secure of our discharge
From penalty because from death released
Some days; how long, and what till then our life,
Who knows? or more than this, that we are dust,
And thither must return, and be no more?
Why else this double object in our sight,
Of flight pursued in the air and o'er the ground,
One way the self-same hour? why in the east

Darkness ere day's mid-course, and morning-light
More orient in yon western cloud, that draws
O'er the blue firmament a radiant white,
And slow descends, with something heavenly fraught?"
He erred not; for by this the heavenly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt;
A glorious apparition, had not doubt
And carnal fear that day dimmed Adam's eye.
Not that more glorious, when the Angels met
Jacob in Mahanaïm, where he saw
The field pavilioned with his guardians bright;
Nor that which on the flaming mount appeared
In Dothan, covered with a camp of fire,
Against the Syrian king, who to surprise
One man, assassin-like, had levied war,
War unproclaimed. The princely Hierarch
In their bright stand there left his Powers to seize
Possession of the garden; he alone,
To find where Adam sheltered, took his way,
Not unperceived of Adam, who to Eve,
While the great visitant approached, thus spake:
"Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I descry,
From yonder blazing cloud that veils the hill,
One of the heavenly host, and, by his gait,
None of the meanest—some great Potentate,
Or of the Thrones above, such majesty
Invests him coming; yet not terrible,
That I should fear, nor sociably mild,
As Raphaël, that I should much confide;
But solemn and sublime; whom, not to offend,
With reverence I must meet, and thou retire."
He ended; and the Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man. Over his lucid arms
A military vest of purple flowed,
Livelier than Meliboean, or the grain
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof.
His starry helm unbuckled showed him prime
In manhood where youth ended; by his side,
As in a glistering zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.

Adam bowed low; he, kingly, from his state
Inclined not, but his coming thus declared:
"Adam! Heaven's high behest no preface needs;
Sufficient that thy prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days,
Given thee of grace, wherein thou mayest repent,
And one bad act with many deeds well done
Mayest cover. Well may then thy Lord, appeased,
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken, fitter soil."
He added not; for Adam, at the news
Heart-struck, with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen
Yet all had heard, with audible lament
Discovered soon the place of her retire:
"O unexpected stroke, worse than of death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil! these happy walks and shades,
Fit haunt of Gods? where I had hope to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names!
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee lastly, nuptial bower! by me adorned
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? how shall we breathe in other air
Less pure, accustomed to immortal fruits?"
Whom thus the Angel interrupted mild:
"Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine.
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil."
Adam, by this from the cold sudden damp

Recovering, and his scattered spirits returned,
To Michael thus his humble words addressed:
"Celestial! whether among the Thrones, or named
Of them the highest, for such of shape may seem
Prince above Princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us. What besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring;
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes! all places else
Inhospitable appear, and desolate,
Nor knowing us, nor known. And, if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries;
But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth;
Therefore to his great bidding I submit.
This most afflicts me, that, departing hence,
As from his face I shall be hid, deprived
His blessed countenance; here I could frequent,
With worship, place by place where he vouchsafed
Presence Divine; and to my sons relate,—
'On this mount he appeared; under this tree
Stood visible; among these pines his voice
I heard; here with him at this fountain talked.'
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory
Or monument to ages, and thereon
Offer sweet-smelling gums, and fruits, and flowers.
In yonder nether world where shall I seek
His bright appearances, or footstep trace?
For though I fled him angry, yet, recalled
To life prolonged and promised race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore."
To whom thus Michaël with regard benign:
"Adam! thou knowest Heaven his, and all the earth,
Not this rock only; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warmed.

All the earth he gave thee to possess and rule,
No despicable gift; surmise not then
His presence to these narrow bounds confined
Of Paradise, or Eden. This had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all ends of the Earth, to celebrate
And reverence thee, their great progenitor.
But this pre-eminence thou hast lost, brought down
To dwell on even ground now with thy sons.
Yet doubt not but in valley and in plain,
God is, as here, and will be found alike
Present; and of his presence many a sign
Still following thee, still compassing thee round
With goodness and parental love, his face
Express, and of his steps the track divine.
Which that thou mayest believe, and be confirmed
Ere thou from hence depart, know I am sent
To show thee what shall come in future days
To thee and to thy offspring; good with bad
Expect to hear, supernal grace contending
With sinfulness of men; thereby to learn
True patience; and to temper joy with fear
And pious sorrow; equally inured
By moderation either state to bear,
Prosperous or advérse; so shalt thou lead
Safest thy life, and best prepared endure
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drenched her eyes)
Here sleep below, while thou to foresight wakest;
As once thou sleptest, while she to life was formed."
To whom thus Adam gratefully replied:
"Ascend; I follow thee, safe guide, the path
Thou leadest me, and to the hand of Heaven submit,
However chastening; to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labour won,
If so I may attain." So both ascend
In the visions of God. It was a hill,
Of Paradise the highest; from whose top,
The hemisphere of Earth, in clearest ken,
Stretched out to the amplest reach of prospect lay.
Not higher that hill nor wider looking round,
Whereon, for different cause, the Tempter set
Our second Adam, in the wilderness,

To show him all Earth's kingdoms, and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne,
To Paquin of Sinæan kings; and thence
To Agra and Lahor of great Mogul,
Down to the golden Chersonese; or where
The Persian in Ecbatan sat, or since
In Hispahan; or where the Russian Ksar
In Mosco; or the Sultan in Bizance,
Turchestan-born; nor could his eye not ken
The empire of Negus to his utmost port
Ercoco, and the less maritime kings,
Mombaza, and Quiloa, and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south;
Or thence from Niger flood to Atlas mount,
The kingdoms of Almansor, Fez and Sus,
Marocco, and Algiers, and Tremisen;
On Europe thence, and where Rome was to sway
The world. In spirit perhaps he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa; and yet unspoiled
Guiana, whose great city Geryon's sons
Call El Dorado. But to nobler sights,
Michael from Adam's eyes the film removed,
Which that false fruit that promised clearer sight
Had bred; then purged with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instilled.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced;
But him the gentle Angel by the hand
Soon raised, and his attention thus recalled:
"Adam, now ope thine eyes, and first behold
The effects, which thy original crime hath wrought
In some to spring from thee, who never touched
The excepted tree, nor with the Snake conspired;
Nor sinned thy sin, yet from that sin derive
Corruption to bring forth more violent deeds."

His eyes he opened, and beheld a field,
Part arable and tilth, whereon were sheaves
New-reaped, the other part sheep-walks and folds;
In the midst an altar as the landmark stood,
Rustic, of grassy sord; thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear and the yellow sheaf,
Unculled, as came to hand; a shepherd next,
More meek, came with the firstlings of his flock,
Choicest and best; then, sacrificing, laid
The inwards and their fat, with incense strewed,
On the cleft wood, and all due rites performed.
His offering soon propitious fire from Heaven
Consumed with nimble glance, and grateful steam;
The other's not, for his was not sincere;
Whereat he inly raged, and, as they talked,
Smote him into the midriff with a stone
That beat out life; he fell, and, deadly pale,
Groaned out his soul, with gushing blood effused.
Much at that sight was Adam in his heart
Dismayed, and thus in haste to the Angel cried:
"O Teacher, some great mischief hath befallen
To that meek man, who well had sacrificed;
Is piety thus and pure devotion paid?
To whom Michaël thus, he also moved, replied:
"These two are brethren, Adam, and to come
Out of thy loins. The unjust the just hath slain,
For envy that his brother's offering found
From Heaven acceptance; but the bloody fact
Will be avenged, and the other's faith, approved,
Lose no reward, though here thou see him die,
Rolling in dust and gore." To which our sire:
"Alas! both for the deed, and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold!
Horrid to think! how horrible to feel!"
To whom thus Michaël: "Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at the entrance, than within.
Some, as thou sawest, by violent stroke shall die;
By fire, flood, famine, by intemperance more
In meats and drinks, which on the earth shall bring

Diseases dire, of which a monstrous crew
Before thee shall appear, that thou mayest know
What misery the inabstinence of Eve
Shall bring on men." Immediately a place
Before his eyes appeared, sad, noisome, dark;
A lazar-house it seemed, wherein were laid
Numbers of all diseased; all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone, and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows as their chief good and final hope.
Sight so deform what heart of rock could long
Dry-eyed behold? Adam could not, but wept,
Though not of woman born; compassion quelled
His best of man, and gave him up to tears
A space, till firmer thoughts restrained excess;
And, scarce recovering words, his plaint renewed:
"O miserable mankind! to what fall
Degraded, to what wretched state reserved!
Better end here unborn. Why is life given
To be thus wrested from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offered, or soon beg to lay it down;
Glad to be so dismissed in peace. Can thus
The image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debased
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And, for his Maker's image sake, exempt?"
"Their Maker's image," answered Michael, "then
Forsook them, when themselves they vilified
To serve ungoverned Appetite, and took
His image whom they served—a brutish vice,

Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or, if his likeness, by themselves defaced,
While they pervert pure Nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves."
"I yield it just," said Adam, "and submit.
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?"
"There is," said Michael, "if thou well observe
The rule of 'Not too much,' by temperance taught,
In what thou eatest and drinkest; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return.
So mayest thou live, till, like ripe fruit, thou drop
Into thy mother's lap; or be with ease
Gathered, not harshly plucked, for death mature.
This is old age; but then, thou must outlive
Thy youth, thy strength, thy beauty, which will change
To withered, weak, and gray; thy senses then,
Obtuse, all taste of pleasure must forego,
To what thou hast; and, for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down, and last consume
The balm of life." To whom our ancestor:
"Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit,
Fairest and easiest, of this cumbrous charge,
Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution." Michael replied:
"Nor love thy life, nor hate; but what thou livest
Live well; how long, or short, permit to Heaven.
And now prepare thee for another sight."
He looked, and saw a spacious plain, whereon
Were tents of various hue; by some were herds
Of cattle grazing; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ, and who moved
Their stops and chords was seen, his volant touch
Instinct through all proportions, low and high,
Fled, and pursued transverse the resonant fugue.

In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted, (whether found where casual fire
Had wasted woods, on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether washed by stream
From under ground); the liquid ore he drained
Into fit moulds prepared; from which he formed
First his own tools; then, what might else be wrought
Fusil, or graven in metal. After these,
But on the hither side, a different sort
From the high neighbouring hills, which was their seat,
Down to the plain descended; by their guise
Just men they seemed, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserve
Freedom and peace to men. They on the plain
Long had not walked, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton dress; to the harp they sung
Soft amorous ditties, and in dance came on;
The men, though grave, eyed them, and let their eyes
Rove without rein, till, in the amorous net
Fast caught, they liked, and each his liking chose;
And now of love they treat, till the evening star,
Love's harbinger, appeared; then, all in heat,
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoked;
With feast and music all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attached the heart
Of Adam, soon inclined to admit delight,
The bent of nature; which he thus expressed:
"True opener of mine eyes, prime Angel blest!
Much better seems this vision, and more hope
Of peaceful days portends, than those two past;
Those were of hate and death, or pain much worse;
Here Nature seems fulfilled in all her ends."
To whom thus Michael: "Judge not what is best
By pleasure, though to nature seeming meet;
Created, as thou art, to nobler end
Holy and pure, conformity divine.
Those tents thou sawest so pleasant were the tents
Of wickedness, wherein shall dwell his race

Who slew his brother; studious they appear
Of arts that polish life, inventors rare;
Unmindful of their Maker, though his Spirit
Taught them; but they his gifts acknowledged none.
Yet they a beauteous offspring shall beget;
For that fair female troop thou sawest, that seemed
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good, wherein consists
Woman's domestic honour and chief praise,
Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troll the tongue, and roll the eye;
To these that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame,
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy,
Ere long to swim at large, and laugh, for which
The world erelong a world of tears must weep."
To whom thus Adam, of short joy bereft:
"O pity and shame, that they, who to live well
Entered so fair, should turn aside to tread
Paths indirect, or in the midway faint!
But still I see the tenor of man's woe
Holds on the same—from woman to begin."
"From man's effeminate slackness it begins,"
Said the Angel, "who should better hold his place
By wisdom, and superior gifts received.
But now prepare thee for another scene."
He looked, and saw wide territory spread
Before him—towns, and rural works between,
Cities of men with lofty gates and towers,
Concourse in arms, fierce faces threatening war,
Giants of mighty bone and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged
Both horse and foot, nor idly mustering stood.
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow-ground, or fleecy flock,
Ewes and their bleating lambs, over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray;
With cruel tournament the squadrons join;
Where cattle pastured late, now scattered lies

With carcasses and arms the ensanguined field
Deserted. Others to a city strong
Lay siege, encamped, by battery, scale, and mine,
Assaulting; others from the wall defend
With dart and javelin, stones and sulphurous fire;
On each hand slaughter, and gigantic deeds.
In other part the sceptred heralds call
To council in the city-gates; anon
Gray-headed men and grave, with warriors mixed,
Assemble, and harangues are heard; but soon
In factious opposition; till at last
Of middle age one rising, eminent
In wise deport, spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above; him old and young
Exploded, and had seized with violent hands,
Had not a cloud descending snatched him thence,
Unseen amid the throng. So violence
Proceeded, and oppression, and sword-law
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turned full sad: "O, what are these?
Death's ministers, not men! who thus deal death
Inhumanly to men, and multiply
Ten thousand-fold the sin of him who slew
His brother; for of whom such massacre
Make they, but of their brethren, men of men?
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?"
To whom thus Michael: "These are the product
Of those ill-mated marriages thou sawest;
Where good with bad were matched, who of themselves
Abhor to join, and, by imprudence mixed,
Produce prodigious births of body or mind.
Such were these giants, men of high renown;
For in those days might only shall be admired,
And valour and heroic virtue called;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory; and, for glory done,
Of triumph, to be styled great conquerors,
Patrons of mankind, Gods, and sons of Gods;
Destroyers rightlier called, and plagues of men.
Thus fame shall be achieved, renown on Earth,

And what most merits fame, in silence hid.
But he, the seventh from thee, whom thou beheldest
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his Saints—him the most High,
Rapt in a balmy cloud with winged steeds,
Did, as thou sawest, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death, to show thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold."
He looked, and saw the face of things quite changed;
The brazen throat of war had ceased to roar;
All now was turned to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declared,
And testified against their ways; he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preached
Conversion and repentance, as to souls
In prison, under judgments imminent;
But all in vain. Which when he saw, he ceased
Contending, and removed his tents far off;
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measured by cubit, length, and breadth, and height,
Smeared round with pitch; and in the side a door
Contrived; and of provisions laid in large,
For man and beast; when, lo, a wonder strange!
Of every beast, and bird, and insect small
Came sevens and pairs, and entered in as taught
Their order; last the sire and his three sons,
With their four wives; and God made fast the door.
Meanwhile the south-wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under Heaven; the hills, to their supply,
Vapour, and exhalation, dusk and moist,
Sent up amain; and now the thickened sky
Like a dark ceiling stood; down rushed the rain

Impetuous; and continued, till the earth
No more was seen; the floating vessel swum
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelmed, and them with all their pomp
Deep under water rolled; sea covered sea,
Sea without shore; and in their palaces,
Where luxury late reigned, sea-monsters whelped
And stabled; of mankind, so numerous late,
All left in one small bottom swum embarked.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation! Thee another flood,
Of tears and sorrow a flood thee also drowned,
And sunk thee as thy sons; till, gently reared
By the Angel, on thy feet thou stoodst at last,
Though comfortless, as when a father mourns
His children all in view destroyed at once;
And scarce to the Angel utteredst thus thy plaint:
"O visions ill foreseen! Better had I
Lived ignorant of future! so had borne
My part of evil only, each day's lot
Enough to bear; those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me, ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold, what shall befall
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent;
And he the future evil shall no less
In apprehension than in substance feel
Grievous to bear. But that care now is past;
Man is not whom to warn; those few escaped
Famine and anguish will at last consume,
Wandering that watery desert. I had hope,
When violence was ceased, and war on earth,
All would have then gone well, peace would have crowned
With length of happy days the race of man;
But I was far deceived; for now I see
Peace to corrupt no less than war to waste.
How comes it thus, unfold, celestial Guide,
And whether here the race of man will end."
To whom thus Michael: "Those, whom last thou sawest
In triumph and luxurious wealth, are they

First seen in acts of prowess eminent
And great exploits, but of true virtue void;
Who, having spilt much blood, and done much waste,
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust, till wantonness and pride
Raise, out of friendship, hostile deeds in peace.
The conquered also, and enslaved by war,
Shall, with their freedom lost, all virtue lose,
And fear of God, from whom their piety feigned
In sharp contést of battle found no aid
Against invaders; therefore, cooled in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for the earth shall bear
More than enough, that temperance may be tried.
So all shall turn degenerate, all depraved,
Justice and temperance, truth and faith forgot,
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come
On their impenitence, and shall return
Of them derided, but of God observed
The one just man alive; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast
Select for life, shall in the ark be lodged
And sheltered round, but all the cataracts
Of Heaven, set open, on the earth shall pour
Rain day and night; all fountains of the Deep
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills. Then shall this mount
Of Paradise by might of waves be moved
Out of his place, pushed by the horned flood,
With all his verdure spoiled, and trees adrift,
Down the great river to the opening gulf,

And there take root, an island salt and bare,
The haunt of seals, and orcs, and sea-mew's clang;
To teach thee that God áttributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now, what farther shall ensue, behold."
He looked, and saw the ark hull on the flood,
Which now abated; for the clouds were fled,
Driven by a keen north-wind, that, blowing dry,
Wrinkled the face of deluge, as decayed;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stopt
His sluices, as the heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fixed.
And now the tops of hills as rocks appear;
With clamour thence the rapid currents drive
Towards the retreating sea their furious tide.
Forthwith from out the ark a raven flies,
And, after him, the surer messenger,
A dove, sent forth once and again to spy
Green tree or ground whereon his foot may light:
The second time returning, in his bill
An olive-leaf he brings, pacific sign.
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train;
Then, with uplifted hands and eyes devout,
Grateful to Heaven, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced, and thus his joy broke forth:
"O thou, who future things canst represent
As present, heavenly Instructor! I revive
At this last sight, assured that man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroyed, than I rejoice
For one man found so perfect, and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.

But say, what mean those coloured streaks in Heaven,
Distended as the brow of God appeased?
Or serve they, as a flowery verge, to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve, and shower the earth?"
To whom the Archangel: "Dextrously thou aimest;
So willingly doth God remit his ire,
Though late repenting him of man depraved;
Grieved at his heart, when looking down he saw
The whole earth filled with violence, and all flesh
Corrupting each their way; yet, those removed,
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world,
With man therein or beast; but, when he brings
Over the earth a cloud, will therein set
His triple-coloured bow, whereon to look
And call to mind his covenant; day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course, till fire purge all things new,
Both heaven and earth, wherein the just shall dwell."

# PARADISE LOST.

## BOOK XII.

## THE ARGUMENT.

THE Angel Michael continues, from the Flood, to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his incarnation, death, resurrection, and ascension; the state of the Church till his second coming. Adam, greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

# PARADISE LOST.

## BOOK XII.

AS one who in his journey bates at noon,
Though bent on speed, so here the Archangel paused
Betwixt the world destroyed and world restored,
If Adam aught perhaps might interpose;
Then, with transition sweet, new speech resumes:
"Thus thou hast seen one world begin and end,
And Man as from a second stock proceed.
Much thou hast yet to see; but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense.
Henceforth what is to come I will relate;
Thou therefore give due audience, and attend.
"This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace,
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil; and, from the herd or flock
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings poured, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule, till one shall rise
Of proud ambitious heart, who, not content

With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth;
Hunting (and men, not beasts, shall be his game)
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous;
A mighty hunter thence he shall be styled
Before the Lord, as in despite of Heaven,
Or from Heaven claiming second sovranty,
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell.
Of brick, and of that stuff, they cast to build
A city and tower whose top may reach to Heaven,
And get themselves a name, lest, far dispersed
In foreign lands, their memory be lost,
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower
Obstruct Heaven-towers, and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language, and, instead,
To sow a jangling noise of words unknown;
Forthwith a hideous gabble rises loud
Among the builders; each to other calls,
Not understood, till, hoarse and all in rage,
As mocked they storm; great laughter was in Heaven
And looking down, to see the hubbub strange
And hear the din; thus was the building left
Ridiculous, and the work 'Confusion' named."
Whereto thus Adam, fatherly displeased:
"O execrable son! so to aspire
Above his brethren, to himself assuming
Authority usurped, from God not given;
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his dominion; but man over men
He made not lord; such title to himself

Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tower intends
Siege and defiance. Wretched man! what food
Will he convey up thither, to sustain
Himself, and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?"
To whom thus Michael: "Justly thou abhorrest
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinned, and from her hath no dividual being.
Reason in man obscured, or not obeyed,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man, till then free. Therefore, since he permits
Within himself unworthy powers to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords,
Who oft as undeservedly enthral
His outward freedom. Tyranny must be;
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annexed,
Deprives them of their outward liberty,
Their inward lost; witness the irreverent son
Of him who built the ark, who, for the shame
Done to his father, heard this heavy curse,
'Servant of servants,' on his vicious race.
Thus will this latter, as the former world,
Still tend from bad to worse, till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes, resolving from thenceforth
To leave them to their own polluted ways,
And one peculiar nation to select
From all the rest, of whom to be invoked,
A nation from one faithful man to spring;
Him, on this side Euphrates yet residing,
Bred up in idol-worship—O, that men—

Canst thou believe?—should be so stupid grown,
While yet the patriarch lived who scaped the Flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods!—yet him God the Most High vouchsafes
To call by vision, from his father's house,
His kindred, and false gods, into a land
Which he will show him, and from him will raise
A mighty nation, and upon him shower
His benediction so, that in his seed
All nations shall be blest; he straight obeys,
Not knowing to what land, yet firm believes;
I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil,
Ur of Chaldea, passing now the ford,
To Haran; after him a cumbrous train
Of herds and flocks, and numerous servitude;
Not wandering poor, but trusting all his wealth
With God, who called him, in a land unknown.
Canaan he now attains; I see his tents
Pitched about Sechem, and the neighbouring plain
Of Moreh; there, by promise, he receives
Gift to his progeny of all that land,
From Hamath northward to the Desert south;
(Things by their names I call, though yet unnamed),
From Hermon east to the great western sea;
Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shore,
Mount Carmel; here, the double-founted stream,
Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blessèd. By that seed
Is meant thy great Deliverer, who shall bruise
The Serpent's head; whereof to thee anon
Plainer shall be revealed. This patriarch blest,
Whom 'faithful Abraham' due time shall call,
A son, and of his son a grandchild, leaves,
Like him in faith, in wisdom, and renown.
The grandchild, with twelve sons increased, departs
From Canaan, to a land hereafter called
Egypt, divided by the river Nile;
See where it flows, disgorging at seven mouths
Into the sea. To sojourn in that land
He comes, invited by a younger son

In time of dearth; a son, whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh. There he dies, and leaves his race
Growing into a nation; and now grown
Suspected to a sequent king, who seeks
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males;
Till by two brethren (these two brethren call
Moses and Aaron) sent from God to claim
His people from enthralment, they return,
With glory and spoil, back to their promised land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compelled by signs and judgments dire;
To blood unshed the rivers must be turned;
Frogs, lice, and flies must all his palace fill
With loathed intrusion, and fill all the land;
His cattle must of rot and murrain die;
Botches and blains must all his flesh emboss,
And all his people; thunder mixed with hail,
Hail mixed with fire, must rend the Egyptian sky,
And wheel on the earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight-stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tamed at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still, as ice
More hardened after thaw; till, in his rage
Pursuing whom he late dismissed, the sea
Swallows him with his host, but them lets pass,
As on dry land, between two crystal walls;
Awed by the rod of Moses so to stand
Divided till his rescued gain their shore;
Such wondrous power God to his saint will lend,
Though present in his Angel, who shall go
Before them in a cloud, and pillar of fire,
By day a cloud, by night a pillar of fire;
To guide them in their journey, and remove
Behind them, while the obdúrate king pursues,

All night he will pursue, but his approach
Darkness defends between till morning watch;
Then, through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot-wheels; when, by command,
Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war. The race elect
Safe towards Canaan from the shore advance
Through the wild Desert, not the readiest way,
Lest, entering on the Canaanite alarmed,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untrained in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness,—there they shall found
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordained.
God from the mount of Sinai, whose grey top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful; they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell;
And all the prophets in their age the times
Of great Messiah shall sing. Thus laws and rites
Established, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle—
The Holy One with mortal men to dwell.
By his prescript a sanctuary is framed
Of cedar, overlaid with gold; therein

An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold, between the wings
Of two bright Cherubim; before him burn
Seven lamps, as in a zodiac representing
The heavenly fires. Over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey; and at length they come,
Conducted by his Angel, to the land
Promised to Abraham and his seed. The rest
Were long to tell;—how many battles fought;
How many kings destroyed, and kingdoms won;
Or how the sun shall in mid-heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, 'Sun, in Gibeon stand,
And thou, Moon, in the vale of Ajalon,
Till Israel overcome!' so call the third
From Abraham, son of Isaac; and from him
His whole descent, who thus shall Canaan win."
Here Adam interposed: "O sent from Heaven,
Enlightener of my darkness! gracious things
Thou hast revealed; those chiefly, which concern
Just Abraham and his seed. Now first I find
Mine eyes true opening, and my heart much eased;
Erewhile perplexed with thoughts what would become
Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those,
Among whom God will deign to dwell on Earth,
So many and so various laws are given;
So many laws argue so many sins
Among them; how can God with such reside?"
To whom thus Michael: "Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight; that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust, that, in such righteousness
To them by faith imputed, they may find

Justification towards God, and peace
Of conscience, which the law, by ceremonies,
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given
With purpose to resign them, in full time,
Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call;
His name and office bearing, who shall quell
The adversary Serpent, and bring back,
Through the world's wilderness long-wandered man
Safe to eternal Paradise of rest.
Meanwhile they, in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies,
From whom as oft he saves them penitent,
By Judges first, then under Kings; of whom
The second, both for piety renowned
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise
A son—the Woman's seed to thee foretold—
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end.
But first, a long succession must ensue;
And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrine.
Such follow him as shall be registered
Part good, part bad; of bad the longer scroll;
Whose foul idolatries and other faults,
Heaped to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,

With all his sacred things, a scorn and prey
To that proud city, whose high walls thou sawest
Left in confusion, Babylon thence called.
There in captivity he lets them dwell
The space of seventy years; then brings them back,
Remembering mercy, and his covenant sworn
To David, stablished as the days of Heaven.
Returned from Babylon by leave of Kings
Their lords, whom God disposed, the House of God
They first re-edify; and for a while
In mean estate live moderate, till, grown
In wealth and multitude, factious they grow.
But first among the priests dissension springs—
Men who attend the altar, and should most
Endeavour peace; their strife pollution brings
Upon the temple itself; at last, they seize
The sceptre, and regard not David's sons;
Then lose it to a stranger, that the true
Anointed King Messiah might be born
Barred of his right; yet at his birth a star,
Unseen before in Heaven, proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold;
His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a choir
Of squadroned Angels hear his carol sung.
A virgin is his mother, but his sire
The Power of the Most High; he shall ascend
The throne hereditary, and bound his reign
With Earth's wide bounds, his glory with the Heavens."
He ceased, discerning Adam with such joy
Surcharged, as had, like grief, been dewed in tears,
Without the vent of words; which these he breathed:
"O prophet of glad tidings, finisher
Of utmost hope! now clear I understand
(What oft my steadiest thoughts have searched in vain),
Why our great Expectation should be called
The seed of Woman. Virgin mother, hail!
High in the love of Heaven! Yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with man unites.
Needs must the serpent now his capital bruise
Expect with mortal pain; say where and when
Their fight, what stroke shall bruise the Victor's heel."

To whom thus Michael: "Dream not of their fight,
As of a duel, or the local wounds
Of head or heel; not therefore joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy; nor so is overcome
Satan, whose fall from Heaven, a deadlier bruise,
Disabled not to give thee thy death's wound;
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee, and in thy seed; nor can this be,
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow;
So only can high justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, by coming in the flesh
To a reproachful life, and cursed death;
Proclaiming life to all who shall believe
In his redemption, and that his obedience,
Imputed, becomes theirs by faith, his merits
To save them, not their own though legal works.
For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned—
A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies,
The law that is against thee, and the sins
Of all mankind with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction. So he dies,
But soon revives; death over him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems,
His death for man—as many as offered life
Neglect not, and the benefit embrace
By faith not void of works. This godlike act
Annuls thy doom, the death thou shouldst have died,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,

Defeating Sin and Death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the Victor's heel,
Or theirs whom he redeems, a death like sleep—
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on earth, than certain times to appear
To his disciples, men who in his life
Still followed him; to them shall leave in charge
To teach all nations what of him they learned
And his salvation, them who shall believe
Baptizing in the profluent stream—the sign
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall,
For death like that which the Redeemer died.
All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preached, but to the sons
Of Abraham's faith, wherever through the world;
So in his seed all nations shall be blest.
Then to the Heaven of Heavens he shall ascend
With victory, triúmphing through the air
Over his foes and thine; there shall surprise
The Serpent, Prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heaven; and thence shall come,
When this world's dissolution shall be ripe,
With glory and power to judge both quick and dead—
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heaven or earth; for then the earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days!"
So spake the Archangel Michaël; then paused,
As at the world's great period; and our sire,
Replete with joy and wonder, thus replied:
"O, Goodness infinite, Goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Than that, which by creation first brought forth
Light out of darkness! Full of doubt I stand,
Whether I should repent me now of sin
By me done, and occasioned, or rejoice

Much more, that much more good thereof shall spring—
To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must re-ascend, what will betide the few
His faithful, left among the unfaithful herd,
The enemies of truth? Who then shall guide
His people, who defend? Will they not deal
Worse with his followers than with him they dealt?"
"Be sure they will," said the Angel; "but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell,
His Spirit, within them, and the law of faith,
Working through love, upon their hearts shall write,
To guide them in all truth, and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts,
What man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompensed,
And oft supported so as shall amaze
Their proudest persecutors. For the Spirit,
Poured first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heaven; at length,
Their ministry performed, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers—grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not, but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual; to themselves appropriating
The Spirit of God, promised alike and given
To all believers; and, from that pretence,

Spiritual laws by carnal power shall force
On every conscience, laws which none shall find
Left them enrolled, or what the Spirit within
Shall on the heart engrave. What will they then,
But force the Spirit of grace itself, and bind
His consort Liberty? what but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for on earth
Who against faith and conscience can be heard
Infallible? Yet many will presume;
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth; the rest (far greater part)
Will deem in outward rites and specious forms
Religion satisfied; truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promised to thy aid,
The Woman's Seed; obscurely then foretold,
Now amplier known thy Saviour and thy Lord;
Last, in the clouds, from Heaven to be revealed
In glory of the Father, to dissolve
Satan, with his perverted world; then raise
From the conflagrant mass, purged and refined,
New Heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits, joy, and eternal bliss!"
He ended, and thus Adam last replied:
"How soon hath thy prediction, Seer blest,
Measured this transient world, the race of time,
Till time stand fixed! Beyond is all abyss—
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good

Still overcoming evil, and by small
Accomplishing great things—by things deemed weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory,
And, to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest."
To whom thus also the Angel last replied:
"This having learned, thou hast attained the sum
Of wisdom; hope no higher, though all the stars
Thou knewest by name, and all the ethereal Powers,
All secrets of the deep, all Nature's works,
Or works of God in heaven, air, earth, or sea,
And all the riches of this world enjoyedst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come called charity, the soul
Of all the rest; then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence; and, see! the guards,
By me encamped on yonder hill, expect
Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round.
We may no longer stay; go, waken Eve;
Her also I with gentle dreams have calmed,
Portending good, and all her spirits composed
To meek submission; thou, at season fit,
Let her with thee partake what thou hast heard;
Chiefly what may concern her faith to know,
The great deliverance by her seed to come
(For by the Woman's seed) on all mankind,
That ye may live, which will be many days,
Both in one faith unanimous, though sad
(With cause) for evils past, yet much more cheered
With meditation on the happy end."
He ended; and they both descend the hill;
Descended, Adam to the bower, where Eve
Lay sleeping, ran before, but found her waked;
And thus with words not sad she him received:
"Whence thou returnest, and whether wentest, I know;

For God is also in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress
Wearied I fell asleep. But now lead on;
In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heaven, all places thou,
Who for my wilful crime art banished hence.
This further consolation yet secure
I carry hence; though all by me is lost,
Such favour I unworthy am vouchsafed,
By me the promised Seed shall all restore."
So spake our mother Eve, and Adam heard
Well pleased, but answered not; for now, too nigh
The Archangel stood, and from the other hill
To their fixed station, all in bright array,
The Cherubim descended; on the ground
Gliding meteorous, as evening mist
Risen from a river o'er the marish glides,
And gathers ground fast at the labourer's heel
Homeward returning. High in front advanced,
The brandished sword of God before them blazed,
Fierce as a comet, which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temperate clime; whereat
In either hand the hastening Angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged and fiery arms.
Some natural tears they dropt, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way.

# NOTES.

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## BOOK I.

1. As in the opening of the *Iliad*, the *Odyssey*, and the *Æneid*, so here the subject of the poem is stated in the very first words. In Homer and Milton the Invocation includes the Proposition (or subject), but in Virgil they form separate sentences. Addison observes :— "His Invocation to a Work, which turns in a great measure upon the creation of the world is very properly made to the Muse who inspired Moses in those Books from whence our Author drew his subject, and to the Holy Spirit who is therein represented as operating after a particular manner in the first production of Nature. The whole exordium rises very happily into noble language and sentiment, as I think the transition to the fable is very beautiful and natural."

The order is "Heavenly Muse, that on the secret top, &c., (lines 6-10) sing of Man's first disobedience, &c."

2. *Forbidden tree.* So called because God, after he had placed the man in the garden of Eden commanded him, "saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." *Genesis*, ii. 16, 17. In vii, 46. he calls it the 'interdicted tree;' see also ix. 904.

*Mortal.* Causing death; more commonly used in the sense of subject to death, human; see iii. 214.

4. *Loss of Eden.* Not 'with loss of Eden,' but of Paradise the 'garden of Eden.' For a description of the garden see iv. 208-287, and the Note.

*One greater Man.* *Romans*, v. 19; 1 *Corinthians*, xv. 21, 22.

*The secret top.* Unseen, hidden; *Exodus*, xix. 16; xxiv. 15-18; in xii. 227, he speaks of the Mount Sinai's 'gray top,' and see v. 598. Newton and Keightley take *secret* in the sense of *secretus*, 'separate,' 'retired.'

7. *Of Oreb, or of Sinai.* Oreb and Sinai were two peaks of the same range of mountains; what is called Sinai in *Exodus* is spoken of as Oreb in *Deuteronomy*, and cf. *Exodus*, iii. 1, and *Acts* vii. 30.

8. *That shepherd.* Moses. *Exodus*, iii. 1; *Isaiah*, lxiii. 11.

*Chosen-seed.* O ye *seed* of Abraham his servant, ye children of Jacob his *chosen*. *Psalm*, cv. 6. 1 *Chron.* xvi. 13.

10. *Chaos.* Empty space; Chaos is personified by Hesiod as the first state of existence.

*Sion hill.* One of the heights on which Jerusalem was built; Sion, or Zion, is called the 'holy hill' (*Psalm*, ii. 6), the 'city of David' (1 *Kings*, viii. 1), the 'city of the Great King' (*Psalm*, xlviii. 2.)

11. *Siloa's brook.* A pool or tank near the temple of Jerusalem; *Nehemiah*, iii. 15; *Isaiah*, viii. 6; *St. John*, ix. 7; and see iii. 30.

12. *Fast by.* Close to; the primary meaning of *fast* is fixed, firm, close; and from the idea of closeness probably comes its meaning 'quick.' Cf. the similar expression 'hard by;' *hard* being what is compressed, close.

*The oracle of God.* The temple at Jerusalem; the 'most holy place' of the temple is called the 'oracle' in 1 *Kings*, vi. 16.

*Oracle* strictly means the answer of a god, from Lat. *orare*, to speak; Milton uses it in this sense in *Paradise Lost*, x. 182, applying it to the prophecy in *Genesis*, iii. 15; and see *Paradise Regained*, i. 460, 463.

*I thence invoke thy aid.* He began by invoking the Divine Spirit that inspired Moses, here he asks for the aid of the same Spirit by whose inspiration David and the Prophets of Israel sang.

14. *Middle.* Middling, ordinary. *Middle* is the *mid dæl*, *deal*, or part; what lies equally distant from extremes.

15. *To soar above the Aonian mount.* To treat of a nobler theme and in loftier strains than any poet of Greece (or Rome) had sung.

*The Aonian mount.* Mount Helicon in Bœotia, sacred to Apollo and the Muses. *Aonius* was the ancient and poetical name for Bœotian, and the Muses were sometimes called *Aonides.*

> *Aonio* rediens deducam *vertice* Musas. Virgil. *Georgics*, iii. 11.
> *Aonas* in montes. *Ib. Eclog.* vi. 65.

*Pursues.* In the literal and classical sense of follows up, describes.

16. *Rhime.* Verse, as opposed to prose; 'tale or song.' *Comus*, 44. *Rhyme* is from the A. S. *rim*, a word of Teutonic origin. The modern spelling is from the idea that *rhyme* comes from ῥυθμός, *rhythm;* in this place Milton spells it *rhime*, distinguishing it from the *rime* he speaks of in his prefatory Note on the Verse which he uses to denote "the jingling sound of like endings." *Rhyme* occurs only once again in his poems, and there, as here, in the sense of Verse in general whether blank or rhyming.

> Who would not sing for Lycidas? He knew
> Himself to sing, and build the lofty *rhyme*. *Lycidas*, 10, 11.

17. *That dost prefer, &c.* 1 *Corinthians*, iii. 16, 17; 2 *Corinthians*, vi. 16; *Ephesians*, ii. 21, 22.

21. *Dove-like satest brooding. Brooded* is the literal meaning of the Hebrew word translated *moved* in *Genesis*, i. 2, "The Spirit of God moved upon the face of the waters." The Spirit is said to have descended '*like a dove*,' *Matthew*, iii. 16; and, as a further reason for the use of the epithet *dove-like*, Todd observes that the Talmudists illustrate 'brooded': Quemadmodum *columba* incumbit pullis suis, as a dove sits on its young. See vii. 235.

24. *Argument.* Subject; *argue* means *a*) to prove, make evident, convict; *b*) to oppose, resist; *c*) to dispute, debate. And *argument*, *a*) proof; *b*) reasoning, discussion; *c*) subject-matter, a statement of the subject.

> *a*) Not to know me *argues* yourselves unknown.—iv. 830.
> *b*) I *argue* not
> Against Heaven's hand or will.—*Sonnet*, xxii.

c) Of good, and evil, much they *argued* then.
Of happiness, and final misery.—ii. 562, 563.

d) The devil's stirring up of such spirits of sedition is an evident *argument* that the light is come forth.—Latimer, *Sermon on Good Friday*, 1549.

'b) Thou neither dost persuade me to seek wealth
For empire's sake, nor empire to affect
For glory's sake, by all thy *argument*.—
*Paradise Regained*, iii. 44-46.

'c) Not sedulous by nature to indite
Wars, hitherto the only *argument*
Heroic deemed. * * *
Me, of these
Nor skilled nor studious, higher *argument*
Remains—*Paradise Lost*, ix. 28, 42.

And see ix. 84, and Note.

26. Pope borrows this line in his *Essay on Man*:—

Laugh where we must, be candid where we can,
And vindicate the ways of God to man.—*Ep.* i. 15, 16.

*To men* is to be taken with *ways of God*, and not with *justify*.

27. *Heaven hides nothing, &c. Psalm*, cxxxix. 7, 8.

*Heaven.* Der. A. S. *heafian*, to raise, because it is raised or *heaved* n high; and so applied to the regions raised, *heaved*, or *heaven*, bove us. Verstegan (ob. 1635) has the following (quoted in Richardon's *Dictionary*):—

The name of *heaven*, albeit it was of our ancestors written *heofen*, yet arried it like sense or signification as now it doth, being as much as to say s *heaven*, or *heaved* up, to wit, the place that is elevated.
*Restitution of Decayed Intelligence*, c. 7.

28. *Hell.* The word *Hell* is derived from A. S. *halan*, to cover; a oncealed place, the place of departed spirits, as in the *Apostles' Creed*, 'He descended into *Hell*;" and, "Thou wilt not leave my soul in *Hell*." *Acts*, ii. 27. Cf. *heal*, to make or become better, as when a vound is *healed* or covered; *hale*, sound; *healthy*, free from sickness; *hail*, to salute, to wish good *health*; *whole*, entire, (the *w* does ot belong to the root;) so too *wholesome*; and *hellier*, a South of England word for a thatcher, one who roofs or *covers* a house; and *helm*, or *helmet*, a covering for the head. The Hebrew word *sheoal*, cavern, and the Greek *hades*, invisible, thus correspond with the English *Hell*, concealed.

29. *Grand.* In the same sense as in grandfather.

32. *For.* On account of. 'To transgress his will on account of me restraint, though in all other respects lords of the world.' Keightley has a note of interrogation after *will*, and takes *for* as meaning 'but for.'

*Besides.* In all else.

*World* is said to be derived from *wer*, a man, and *old*, age or time.

36. *What time.* At time in which; a Latinism; it occurs also in *Lycidas*, 28,

40. *To have equalled the Most High.* See *Isaiah*, xiv. 12-24.

43. *Impious war and battle proud.* These expressions occur in Virgil, *Æneid*, vi. 613, and viii. 118.

45. *Headlong.* Head foremost. *Darkling*, in the dark, is the only adverb now ending in *ling*. See Note on iii. 39.

46. *Ruin and combustion.* Dyce has pointed out that this phrase occurs in an order of the two Houses of Parliament of 1642 (Clarendon, *History of the Rebellion*, iii. 46, ed. 1826.)

48. *Adamantine chains.* See 2 *Peter*, ii. 4; *Jude*, 6.

*Adamantine*, that cannot be broken, everlasting; Gr. *adamas*, unconquerable. Milton has also the adj. *Adamantèan*, *Samson Agonistes* 134. *Diamond* is from the same root.

49. *Defy to arms.* Challenge to combat. *Defy* (Low Lat. *diffidare*), was the technical word for to break allegiance with.

50. *Nine times, &c.* For a period of time as long as nine days and nights are to us. This was before the creation of the world or of day and night, so it would be an anachronism to say 'for nine days and nights,' as Hesiod does in describing the fall of the Giants. *Theog.*, 722. See vi. 871.

55. *Pain.* Lat. *pœna*, punishment; *pain* is punishment, and retains its literal meaning in the expression 'under *pain* of.'

56. *Baleful.* Full of misery, wretched; A. S. *bale*, destruction, woe.

57. *Witnessed.* Expressed, bore witness to, exhibited. Mr. Browne (*Clarendon Press Edition*) says *witness* is "used always in this sense in Shakspeare and in Milton," whereas almost the next place it occurs, (iii. 700), it has the ordinary meaning of 'see,' 'behold.'

59. *Ken.* See, view. *Can*, *con*, *ken*, *cunning*, are all from the same root, A. S. *cennan*, to perceive. *Ken* occurs occasionally in poetry both as a noun and verb, and is a common word in Scotland in the sense of 'see,' 'understand.'

60. *Situation.* This is the only place in which this word occurs in Milton's poems.

61. *Dungeon* is properly of Celtic origin, from *dûn*, a fort, whence O. Fr. *donjon*. The primary meaning of *dun* is strong, and as a noun it means a citadel; in the Zeuss Mss. it is explained *arx*, *castrum*; in Welsh it appears as *din*; A. S. *tûn*: English *town*; see Joyce's *Irish Names of Places*, iii. 1.

63. *No light.* 'Issued' or 'came' is understood. Keightley quotes from Walker's *History of Independency* (*Ed.* 1648.) "Their burning zeal without knowledge is like *Hell-fire without light*."

*Darkness visible.* These words as a quotation are always used to mean, and generally explained here as, 'darkness that can be seen; but *visible* seems rather to mean 'that can be seen through,' and *darkness visible*, darkness through which the sights of woe were discovered. See Dr. Wm. Smith's Note on the adjectival ending in *-ble* in the *Student's English Language*, 3rd Ed. p. 98.

Chaucer has the same idea;—

> The cause why that Job calleth hell the land of darkness,—dark, for he that is in hell hath defaute of light natural; for certes the *dark light*, that shall come out of the fire that ever shall burn, shall turn them all to pain that be in hell, for it *showeth* them the horrible devils that torment them. —*The Parson's Tale.*

66. *Hope never comes.* One of the inscriptions that Dante saw on the gate of Hell was

> All hope abandon, ye who enter here. *Hell,* iii. 9.

68. *Urges.* Presses upon, besets.

72. *Utter.* Extreme; *utter* is another form of *outer.* In *Matt.* xxii. 13, the *outer* (ἐξώτερον) of King James' Bible is *utter* in Elisabeth's. See also iii. 16; v. 614; and Spenser:—

> To the bridge's *utter* gate I came. *Faery Queen,* iv. 10, 11.

74. *As from the centre, &c.* Three times as far as it is from the centre of the earth to the pole of the universe. Newton has observed that Homer places Hell as far beneath the deepest pit of earth as the Heaven is above the earth, *Iliad,* iii. 16; Virgil makes it twice, as far distant, *Æneid,* vi. 578; and Milton three times as far.

81. *Beëlzebub.* The God of Flies; he was worshipped at Ekron in Palestine (2 *Kings,* i. 2), and, in *Matthew,* xii. 24, is called the Prince of the Devils.

82. *Thence.* For this reason. *Satan* is the Hebrew for an enemy, an adversary. The two chief names for the evil spirit are the Devil (always with the article) and Satan (without the article.) 'Devil' is found under various forms in all the European languages, and comes from a Greek word meaning an accuser. In the Scriptures the following titles are applied to the Devil;—Abaddon; Apollyon, *i. e.,* a destroyer; Angel of the bottomless pit; (*Rev.* ix. 11.) Accuser of the brethren; Belial; Adversary; the Beast; Beelzebub; the Prince of the Devils; the Deceiver; the Great Dragon; God of this world; Father of lies; Prince of the power of the air; Satan; the old Serpent; the Tempter; and the Wicked One.

84. *How fallen, how changed.* Cf. *Isaiah,* xiv. 12, and Virgil, *Æneid,* ii. 274.

97. *Changed in outward lustre.* See iv. 835—851.

105. *What though, &c.* All editions except Keightley's have a note of interrogation after *lost;* but no question is asked; 'what though' is equivalent to 'although.'

*The field.* The field of battle, and hence the battle itself; so again:—

> Meanwhile war arose,
> And *fields* were fought in heaven. ii. 768.

107. *Study.* Desire, zeal, one of the meanings of *studium;* so in xi. 577.

109. *And what is else, &c.* There was a note of interrogation after this line until Newton's Edition of 1749. The construction according to the present reading is, And whatever else is not to be overcome is not lost. Professor Masson restores the note of interrogation, and observes on Newton's reading:—"The meaning thus given to the last clause is languid compared with any of those meanings it will bear if the original punctuation is preserved. "All is not lost," Satan then says, "the unconquerable will, &c., and courage never to submit or yield; and what else is there that is not to be overcome?" *or* "and what is there that else (i. e., without the forementioned qualities) is not to be overcome?" *or* "and in what else does not to be overcome (i. e., invincibility) consist?"

114. *That were low.* *That* is in apposition with the first part of the sentence,—'to bow and sue for grace, &c.'

115. *Ignominy.* To be read in scanning '*ignomin.*'

116. *Gods.* Angels, spirits.

117. *Empyreal substance.* Heavenly nature of which the spirits consisted. In ii. 771, Heaven is called the *Empyrèan*, from its *fiery* brightness and splendour; Gr. πῦρ, fire. The angels are called Seraphim, *i. e.*, 'flaming fire,' Psalm, civ. 4; and see v. 460.

*Fail.* Cease to exist, perish.

120. *With more successful hope.* With hope of better success.

124. *Tyranny.* Sovereignty, absolute power.

129. *Embattled.* Drawn up in battle array, or in *battles*, i. e. *battalions*; see vi. 216, note.

130. *Conduct.* Leadership.

131. *Perpetual.* Keightley 'doubts if it is anywhere else, in either language (English or Latin), used of persons;' he forgot 'perpetual curate.'

133. *Whether.* Goes with *put to proof.*

135. *Lost us Heaven.* *Lost* governs two objectives, or rather *us* may be regarded as the 'dative of disadvantage.'

141. *Though all our glory extinct.* Though all our glory *be* extinct.

144. *Of force.* Of necessity, per force. See iv. 813.

149. *Thralls.* Slaves; A. S. *thrael*, from *thirlean*, to pierce, from the custom of boring the ear of a slave to the door post; see *Exodus*, xxi. 6, and *Psalm*, xl. 6. This custom, says Ellis, (*Specimens*, i. 15) was retained by our forefathers, and executed at the church door. *Thrill* to pierce, is from the same root, and occurs in *nostril*; *drill* and *thrill* are the same, *d* and *th* being often interchangeable.

150. *Business.* It would appear that this word *business*, in the sense of occupation, employment, is from the Fr. *besogne*, work, and not from the adj. *busy*; the *ness* arising from analogy, or its being confounded with *busyness*, the state of being *busy*, a word now obsolete, or merged in meaning with the modern *business*. Wicklif has:—

I wole that ye be without *bisynesse*, for he that is without wife is bisi what things ben of the Lord. 1 *Cor.* vii. 32.

The word translated 'without *bisynesse*' is in Greek 'without anxiety,' or 'carefulness' as it is rendered in the Bible of 1611.

152. *Errands.* *Errand* has nothing to do with the Latin *errare*, to wander, from which come *error*, *errant*, &c., but is from the A. S. *ærendian*, to bring news.

156. *Whereto.* Either 'to which,' or 'thereupon.'

167. *If I fail not.* If I am not mistaken, *ni fallor.*

172. *O'er-blown.* Blown away, ceased, over.

> Until the blustering storm is *overblown*—*Faery Queen*, I.
> When those clouds of war, that menaced
> A bloody deluge to the affrighted state,
> Are by their breath, dispersed and *overblown*.
> Massinger—*The Picture*, ii. 2.

*Laid.* Caused to settle. Cf.:—

> —Morning fair
> Came forth with pilgrim steps, and amice grey,

Who, with her radiant finger, stilled the roar
Of thunder, chased the clouds, and *laid* the winds.
*Paradise Regained*, iv. 426—429.

176. *His.* Referring to the thunder; *his* being used for *its*.

178. *Slip.* Lose, let pass; *occasionem omittere*; cf. v. 453. *Slip* is not now used as a transitive in this and similar phrases, though commonly used thus by writers of the seventeenth century: —

Sir, I do *slippe*
No action of my life, thus, but I do quote it.
Ben Jonson. *The Fox*, iv. 1.

If there be any indisposition or averseness thereto [prayer], we should by serious consideration and industrious care labour to remove them; rousing our spirits, and kindling in our affections some fervency of desire toward spiritual things; otherwise we shall be apt to shun, or to *slip the opportunities* inviting to devotion. Barrow. *Sixth Sermon*, Ed. 1678.

Nor must we *slip*, without remark, what happened in our winter march. —Fryer. *Travels in Persia*, v. 9.

*Occasion.* Opportunity. Lat. *occasio*.

*Occasion* hath all her hair on her forehead; when she is past you may not recall her,—she hath no tuft whereby you can lay hold of her, for she is bald in the hinder part of her head, and never returneth again.
Rabelais. *Gargantua*, i. 37.

*Whether scorn, &c.* Whether he has granted us this intermission because he despises us, or because he is satisfied with the punishment already inflicted.

183. *Tend.* Proceed; Lat. *tendere*.

185. *Harbour.* Dwell; lodge; A. S. *hereberga*, from *herebeorgan*.

*There rest, &c.* Shakspeare has a similar play upon the words:

Here let us *rest* if this rebellious earth
Have any *resting* for her true king's queen. *Richard* II, v. 1.

186. *Afflicted.* Lit. dashed to the ground, beaten.

*Powers.* Forces, troops.

191. *If not.* Otherwise. Bentley proposes 'if none' (reinforcement.)

192. *Thus Satan.* 'Spake' is understood.

198. *Titanian, or Earth-born.* From Uranos (Heaven) and Gaia (Earth) the principal gods and giants are fabled by the Greeks to have sprung. *Titanian*, then, means Heaven-born deities—'Titan, Heaven's first-born,' i. 510—and Earth-born means the Giants, the word giant coming from γή, the earth.

*That warred on Jove.* Some editions inaccurately omit to place a comma after *Titanian*. *That* refers to *Earth-born* only.

199. *Briarëos* was a huge monster, the 'centumgeminus Briareus' of Virgil—*Æneid*, vi. 287, with a hundred hands and fifty heads. When the Titans 'warred on Jove,' Briareus fought against them, and when they were thrust into Tartarus he was placed as one of the guards over them.

*Briarëos* was a son of Uranos, and *Typhon* was a Giant; so the former is selected as a representative of the Titanian monsters, and Typhon of the Earth-born. The legends about both, however, are confusing and various.

200. *Typhon*, or *Typhoëus*, was a hundred-headed giant, and, as related by Pindar, dwelt in a cave in Cilicia, the capital of which is Tarsus. Typhon is sometimes described as a fire-breathing giant and sometimes as a fearful hurricane; hence *typhoon*. See ii. 539-541.

*The den . . . held.* That is, he lived in a den.

201. *Leviathan.* The creature described under this name in *Job* (Chap. xli.) is supposed to refer to the crocodile; but Milton's description can only be intended for the whale; see also vii.:—

> Leviathan,
> Hugest of living creatures, on the deep
> Stretched like a promontory sleeps or swims,
> And seems a moving land. —vii. 412-415.

203. *Him.* Obj. on *deeming*.

204. *Night-foundered.* Overtaken by night and darkness; a word of Milton's coinage, he uses it again, *Comus*, 438.

205. *As sea-men tell.* The story is told by Olaus Magnus, and in Hakluyt's *Voyages*, i. 568.

206. *His scaly rind.* Whales have no scales, but of the leviathan in *Job* it is said 'his scales are his pride.'

207. *Under the lee.* The lee side of a ship is the side sheltered from the wind; 'under the lee' means not exposed to the wind. Leeward means the direction from which the wind blows.

208. *Invests the sea.* Clothes the sea 'as with a mantle;' cf. iii. 10. A similar metaphor is used of the moon, 'who o'er the dark her silver *mantle* threw;' iv. 609; and of Night '*veiling* the horizon,' ix. 52.

213. *At large.* At liberty, free.

220. *Confusion.* Obj. on *bring forth*.

223. *Spires.* Wreathed forms, coming gradually to a point.

226. *That felt unusual weight.* Spenser has the same idea in describing the Old Dragon:—

> Then, with his waving wings displayed wide
> Himself up high he lifted from the ground,
> And with strong flight did forcibly divide
> The yielding air, which nigh too feeble found
> Her flitting parts, and element unsound
> To bear so great a weight.—*Faery Queen*, iv. 11—18.

232. *Pelorus.* The north-eastern point of Sicily, near Mount Ætna; now Cape Faro.

233. *Thundering Ætna.* So in Virgil;—

> Horificis juxta *tonat* Ætna ruinis. —*Æneid*, iii. 571.

234. *Fuelled.* Supplied with fuel; or, perhaps, made of fuel; Fr. *feu*, fire, Lat. *focus*.

235. *Sublimed.* Sublimated; a chemical term, meaning raised and projected upwards by heat; solid substances are thus converted into vapour, and this when cool and solid again is a purer form of the original.

239. *Scaped* is generally printed *'scaped*, but incorrectly so, being an independent word, though a shortened form of *escape*.

240. *The Stygian flood.* The infernal lake; Styx being the principal river of the lower world in classic mythology. See ii. 577.

246, *Sovran.* Sovereign, from Ital. *sovrano*, Lat. *superus.*

248. *Reason hath equalled, &c.* In mental powers we were equal to him, but by the force he has used he has overcome us.

*Reason* is to be read as a monosyllable or as two short syllables.

254. *The mind is its own place, &c.* Cf. iv. 20—23, and

> Cœlum, non animum, mutant qui trans mare currunt.
> Horace. *Epistle*, i. 11, 27.

**Its.* In Anglo-Saxon the Pronoun of the third person was thus declined in the Singular :—.

| | *Masc.* | *Fem.* | *Neut.* |
|---|---|---|---|
| *Nom.* | he, | heó | hit. |
| *Gen.* | his, | hire, | his, |
| *Dat. and Abl.* | him, | hire, | him. |
| *Acc.* | hine, | hi, | hit. |

The form of the Masculine and Neuter of the Genitive was the same, and so it continued to be down till the end of the sixteenth century, when the form *its* first appeared.

Confusion naturally followed from *his* having to do duty for both genders, and various forms were substituted for *his* before *its* was finally recognised and adopted as the Genitive of the Pronoun *It*, almost a century after its first introduction. Thus we have, in the seventeenth century, *his, it, the, of it, her, hers, their, hereof, thereof, of the same*, all used where we should now never think of employing any form but *its.*

> How far that little candle throws *his* beams!
> —*Merchant of Venice*, v. 1.

As a beneficial gift conferred to a man that hath need thereof is of *the* own proper nature commendable, so if the receiver of that liberal benignity shew himself in mind inwardly oblivious and forgetful, or in deeds outwardly unthankful, it is naturally hated.

> Langley. *Abridgement of Polydore Virgil. Preface.* Ed. 1572.

> It was the day, what time the powerful moon
> Makes the poor Banckside creature wet *it'* shoone,
> In *it'* owne hall—Ben Jonson. *Epigrams, The Famous Voyage.*

Behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth *of it* between the teeth *of it.*—*Daniel*, vii, 5.

In thee, the whole kingdom dresseth *it* self, and is ambitious to use thee as *her* glass—Ben Jonson. *Cynthia's Revells. Dedication*, 1599.

Right glad I am, that when music was lately shut out of our churches, on what default of *hers* I dare not to inquire, *it* hath since been harboured and welcomed in the halls, parlours, and chambers of the primest persons of this nation.—Fuller. *Worthies of England, Musicians.*

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* The note that follows was written more than five years ago and appeared in my Notes on the Fourth Book of *Paradise Lost*, published in 1871. In Professor Masson's recent Edition of Milton's Poetical Works more than fourteen pages are devoted to the history of *its*; I have not, however, added to my note from the information contained in it, but refer students thereto.

Let the earth bring forth soul living in her kind,
Cattle and creeping things and beast of the earth,
Each in *their* kind—*Paradise Lost*, vii. 254. Cf. *Genesis*, i. 24.

The branches *hereof* [laurel] in all ages have been accounted honourable, insomuch that King James, in some sort, waived his crown to wear the laurel in his new twenty-shilling pieces.—Fuller. *Worthies of England. Writers.*

*Malt.* This is barley with the property thereof much altered, having passed both water and fire, steeped and dried in a kiln. That the use *hereof* was known to the Greeks plainly appears by the proper word wherewith they express it, *Bυνέ.—Ib. Bedfordshire.*

The Cathedral of Carlisle may pass for the emblem of the Militant-church, black but comely, still bearing in the complexion *thereof* the remaining signs of *its* former burning.—*Ib. Cumberland.*

Surely there is some other cure for a ricketish body, than to kill it; viz., by opening obstructions, and deriving the nutriment to all parts *of the same.*
*Ib. Alms-houses.*

It is said that the earliest instance of the use of *its* is to be found in Florio's *World of Words*, A.D. 1598. It does not occur in the English Bible, in Hooker, nor in Bacon; but once or twice in Ben Jonson, and then with the apostrophe; the following quotations are from the folio edition of 1616:—

He that has once the flower of the sunne,
The perfect ruby which we call elixir,
Not onely can doe that, but by *it's* vertue,
Can confer honour, love, respect, long life,
Give valure, safetie; yea, and victorie
To whom he will.—*The Alchemist*, ii. 1.

Your knighthood it self shall come on *it's* knees, and it shall be rejected, it shall be sued for *it's* fees to execution, and not be redeemed.—
*The Silent Woman*, ii. 5.

In Shakspeare *its* is found ten times in the First Folio, and the possessive *it* sixteen times; the modern editions, however, often give us *its* where the Folio has *it.* The following are the passages in which *its* occurs in his Plays;—

Heaven grant us *it's* peace, but not the king of Hungary's!—
*Measure for Measure*, i. 2.

How sometimes Nature will betray *it's* folly?
*It's* tendernesse? and make it selfe a Pastime
To harder bosoms? Looking on the Lynes
Of my Boyes face, me [my] thoughts I did requoyle
Twentie three yeers, and saw my self enbreech'd,
In my greene Velvet Coat; my Dagger muzzel'd,
Least it should bite *it's* Master, and so prove
(As Ornaments oft do's) too dangerous.—*Winter's Tale*, i. 2.

Be plainer with me, let me know my Trespas
By *it's* owne visage.—*Ib.*

It should heere be laide
(Either for life, or death) upon the earth
Of *it's* right Father.—*Ib.* iii. 3.

My trust
Like a good parent, did beget of him
A falsehood, in *it's* contrary, as great
As my trust was.—*The Tempest*, i. 2.

This music crept by me upon the waters,
Allaying both their fury, and my passion,
With *it's* sweet air.—*Ib.*

As milde and gentle as the cradle babe,
Dying with mother's dug between *it's* lips. 2 *Henry VI*, iii. 3.

Each following day
Became the next day's master, till the last
Made former wonders *it's*. *Henry VIII*, i. 1.

The use of *it* as a Genitive has been mentioned above; it was in fact a common provincialism, being used as a possessive pronoun in the West-Midland dialect; and from a provincialism it found its way into the written language of Shakspeare's time, and occasionally occurs in the first half of the seventeenth century; and largely contributed to familiarize the eye as well as the ear to the use of *its*.

The following passages from Shakspeare have *it* for *its* in the original text of the First Folio:—

*Ant.* It is shaped, sir, like itself; and it is as broad as it hath breadth; it is just so high as it is and moves with *it* own organs; it lives by that which nourisheth it; and, the elements once out of it, it transmigrates.

*Lep.* Of what colour is it of?
*Ant.* Of *it* own colour.
*Lep.* 'Tis a strange serpent.
*Ant.* 'Tis so. And the tears *of it* are wet.—*Antony and Cleopatra*, ii. 7.

I fear your disposition;
That nature, which contemns *it* origin,
Cannot be bordered certain in itself.—*Lear*, iv. 2.

Who is that they follow?
And with such maimed rites! This doth betoken,
The corse they follow did with desperate hand
Foredo *it* own life.—*Hamlet*, v. 2.

The public body,—which doth seldom
Play the recanter,—feeling in itself
A lack of Timon's aid, hath sense withal
Of *it* own fall.—*Timon of Athens*, v. 2.

It hath *it* original from much grief, from study and perturbation of the brain. 2 *Henry IV*, i. 2.

And all her husbandry doth lie on heaps,
Corrupting in *it* own fertilitie. *Henry V*, v. 2.

And yet I warrant it had upon *it* brow a bump as big as a young cockrel's stone. *Romeo & Juliet*, i. 3.

The handmaids of all women, or more truly
Woman *it* pretty selfe. *Cymbeline*, iii. 4.

That there thou leave it,
(Without more mercy) to *it* owne protection,
And favour of the climate.—*Winter's Tale*, ii. 3.

The innocent milk in *it* most innocent mouth.—*Ib.* iii. 1.

Nature shall bring forth,
Of *it* owne kind, all foizon, all abundance,
To feed my innocent people.—*The Tempest*, ii. 1.

Do, child; go to *it* grandame, child;
Give grandame kingdom, and *it* grandame will
Give it a plum, a cherry, and a fig.—*King John*, ii. 1.

—Once methought
It lifted up *it* head, and did address
Itself to motion. *Hamlet*, i. 2.

*Fool.* For you know, Nunckle,
The Hedge-Sparrow fed the Cuckoo so long,
That it's [it has] had *it* head bit off by *it* young.—*King Lear*, i. 4.

*Its*, as has been said, does not occur in Hooker, and I have discovered but one instance of *it* for *its* in his works:

That which is, of *it* own nature, either good or at least not evil, may by some accident become scandalous at certain times.
*Ecclesiastical Polity.* Book v. Ed. 1617.

In the Bible of 1611 the following verse is printed thus:—

That which groweth of *it* own accord of thy harvest thou shalt not reap.—
*Leviticus*, xxv. 5.

So it remained till emended by the printers; it is so in Buck's Cambridge Edition of 1629, but in Field's Edition of 1653 'its own' has crept in, and so it stands at present. Thus the only instance of the word *its* in the English Bible is due to the printer's correction, or mistake probably.

As late as 1642, in Roger's *Naaman the Syrian*, there are instances of *it* as a genitive:—

The scope which mercy propounds to herself of the turning of the soul to God, even the glory of *it* own self.
*Quoted by* Archbishop Trench, *English, Past and Present.* Lect. iv. *p.* 442.

This genitival *it*, however, survives still in a common enough idiom; in such expressions as, 'I have no doubt of it proving a success,' we may either use *it* or *its*, just as an uninflected noun frequently precedes the verbal substantive in *ing*; we say, 'He had not heard of his *son* being dead.'

It will even more strongly be taken for granted, in the way already explained, that an *affection's conducing* to the good of another must even necessarily occasion it to conduce less to private good, if not to be positively detrimental to it.—Bp. Butler. *Sermons. Upon the Love of our Neighbour.*

So far as the interests of virtue depend upon the theory of *it being secured* from open scorn, so far *its* very *being* in the world depends upon *its appearing* to have no contrariety to private interest and self-love.—*Ib.*

We have now seen that *his* was the possessive of *it*, or *hit* rather, as well as of *his*; that towards the end of Elizabeth's reign it was found that a sentence or idea was rendered ambiguous or obscured altogether by the writer having only one word to fall back upon for two distinct genders. How many ordinary English readers are there, as Abp. Trench points out, who would not take the last *his* in

the following verse as referring to 'the Ancient of Days' as well as the former, whereas the wheels belonged to the throne ?

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool; *his* throne was like the fiery flame, and *his* wheels as burning fire.—*Daniel*, vii. 9.

That to avoid such ambiguities, *her* has been tried.

'What shall we say to the following,' says Bp. Louth a hundred years ago, 'where *her* is applied in the same manner [as *his*], and seems to make a strange confusion of gender ?'

He that pricketh the heart maketh *it* to shew *her* knowledge.—
Ecclus. xxii. 15.

We shall say that if *his*, the regular possessive of *it*, had been used instead of *her*, there would have been a still stranger confusion, it being then doubtful whether the 'knowledge' was of 'him that pricketh' or of the heart itself.

That *it* with and without the apostrophe was adopted for a while; that *its* appeared in or about the year 1598; that, notwithstanding its acceptance by Shakspeare and one or two of the dramatists of his time, it was reluctantly received, many other forms to escape the use of this new unrecognised one being found side by side with it. Then came in the reign of '*thereof*,' long since happily exploded. I find that in the First Volume of Nuttall's Edition of Fuller's *Worthies*, *its* occurs less than forty times, while there are upwards of two hundred instances of *thereof* acting for it; and that in many cases his reception of *its* is due to the immediate presence of that unwieldy *thereof*. It is remarkable, however, that in his contemporary, Baxter, —in the *Saints' Everlasting Rest*, *its* occurs frequently, there being no attempt to evade the use of it, and it even occurs in the title of the work; this is in the Edition printed in 1652.

This brings us down to 1660; meantime, while almost discarded by the Prose writers, it appears now and again in the Poetry of the Stuart period. One watching its birth might have predicted that Milton would have given it currency. In his *Christmas Ode*, written so early as 1629, we find it in the following stanza:—

Nature that heard such sound,
Beneath the hollow round
Of Cynthia's seat, the airy region thrilling,
Now was almost won
To think her part was done,
And that her reign had here *its* last fulfilling.—
*On the Morning of Christ's Nativity*, x.

Again, eight years after, in the dedication with which his friend Lawes ushers in the *Mask of Comus*, we find *its* in the first line, though in *Comus* itself it nowhere occurs:—

This poem, which received *its* first occasion of birth from yourself and others of your noble family, and much honour from your own person in the performance, now returns again to make a final dedication of itself to you.

And yet in his great epic, published thirty years later, not merely does it occur only twice, but he systematically avoids the use of it, by personifying his substantives or employing *his* or *her* in a neuter sense.

> The mind is *its* own place, and in itself
> Can make a heaven of hell, a hell of heaven.—*Paradise Lost*, i. 254, 255.
>
> No falsehood can endure
> Touch of celestial temper, but returns
> Of force to *its* own likeness.—*Ib.* iv. 811—813.

These and the passage cited above from his Hymn *On the Nativity* are the only places where *its* occurs in Milton's poetry.

The late Professor Craik asserts that Milton 'nowhere uses *his* in a neuter sense.' There are, however, one or two passages where there can hardly be said to be a personification, and where, at all events, a writer of the present day would have employed *its*. There is no personification here :—

> Sure *something* holy lodges in that breast,
> And with these raptures moves the vocal air,
> To testify *his* hidden residence.—*Comus*, 246-248.
>
> Between thee and the woman I will put
> Enmity, and between thy seed and her sped ;
> Her seed shall bruise thy head, thou bruise *his* heel.
> *Paradise Lost*, x. 179-181.

This latter might pass unnoticed, but that in *Genesis* (iii. 15) the seed is neuter, and *his* used in a neuter sense.

The following, in which *her* stands for *its*, is curious :

> Hell *itself* will pass away,
> And leave *her* dolorous mansions to the peering day.
> *On the Morning of Christ's Nativity*, xiv.

The best explanation of Milton's rejection of the new form is that it was *new ;* his was an age of change,—political, social, literary changes ; he had his misgivings lest there might be something 'adverse in the climate, or fate of this age ;' he feared, in fact, he had come 'an age too late,' as a contemporary of his complains :

> Who can hope his lines should long
> Last in a daily-changing tongue ? Waller. *Of English Verse*, ii.

The publication of *Paradise Lost* is an important date in the history of the English Language and Literature, but even then *its* was not a recognised form. But in the last quarter of the seventeenth century it began to be generally adopted ; and by the writers of Anne's reign it is treated as the only correct grammatical form of the neuter possessive.

It must not be thought that *itself* is *'its self ;* we meet it long before the introduction of *its*, and frequently in books of a later date that ignore *its* altogether. It is to be noted that it was formerly printed as two separate words, *it self*, as in the quotation from Ben Jonson's *Silent Woman*, just as throughout that edition *my self, thy self, her self* are uniformly printed as distinct words, while *himself* and *them-selves* form, each of them, a single word, or a compound one connected by a hyphen. Dr. Latham, then, is hardly correct when he writes, '*Itself* is also ambiguous. The *s* may represent the *-s* in *its*, as well as the *s-* in *self*.' And again, 'It is doubtful whether it originated in *it-self* or *its-self*.' Clearly not in the latter, but, as we have seen, in the genitival *it*.

There are two further points worthy of notice in the curious history of this little word.

The present inflection, however natural it may sound to us now, is altogether irregular; the *t* in *hit* was the sign of the neuter gender, and was regularly changed into *-s*, the sign of the possessive, the *hi-t* becoming *hi-s*; in the new form, however, we have the sign of the possessive following the sign of the neuter gender.

Again, its adoption has wrought a complete change in the construction of our sentences, and even in the style of the English Language. Not only did it not exist for the writers of the sixteenth century, but nowhere hardly does the want of such a form suggest itself; in fact there are few passages where we could now introduce it, if we tried, without altering the entire construction of the sentence.

The student will find the whole subject fully treated of by Abp. Trench,* Craik,† and Marsh.‡

257. *All but less.* This is explained to mean, altogether (what I should be,) except that I am less than he is; if this be correct there should be a comma after *all*, which no Edition has. The ordinary meaning of *all but* is nearly, almost. *Albeit*, although, has been proposed for *all but*.

259. *Hath not built here for his envy.* The place he has built here is not such as he would envy us the possession of.

261. *Secure.* Having no care or fear of danger. The word now means *actually safe*, but formerly when one did not apprehend any danger, however imminent it might be, he was said to be *secure*. It will be easily seen from the derivation of the word (*sine cura*) how its two almost contradictory meanings have arisen; a man who is *without care*, or *careless*, is likely to fall into danger, while one who is *without care*, all being rendered *sure*, is *secure* from it. Milton frequently uses the word in its early sense; see iv. 186; vi. 130. Cf. also:—

> You all know, *security*
> Is mortal's chiefest enemy. *Macbeth*, iii. 5.

> Man may *securely* sin, but *safely* never. B. Jonson. *Epode.*

> —On she went
> *Secure* of shame because *secure* of sight. *Cinyras and Myrrha.* 177.

> Some suspect his officers' trust was undermined (or over-monied rather); whilst others are confident they were betrayed by none save their own *security*. Fuller. *Worthies, Lancashire.*

263. *Better to reign in Hell, &c.* Todd quotes:—

> Thus fell this Prince of Darkness, once a bright
> And glorious star.....
> To be in Heaven the second he disdains;
> So now the first in Hell and flames he reigns.
>
> P. Fletcher. *Locusts. Ed.* 1627, p. 37.

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* English Past and Present, Sixth Edition, pp. 155—164.
† The English of Shakspeare, Second Edition, pp. 97—104.
‡ Lectures of the English Language, Edited by Dr. Wm. Smith pp. 277—280.

Now forasmuch as I was once an Angel of light, it was the will of Wisdom to confine me to darkness, and to create me Prince thereof; that so I who could not obey in Heaven must command in Hell. And, believe me, Sir, I had rather control within my dark diocese, than to reinhabit *cælum empyreum*, and there live in subjection, under check.

Stafford. *Niobe, or his Age of Tears.*

266. *Astonished.* Thunder-struck, confounded. Lat. *attonitus.*

*Oblivious pool.* Called afterwards the 'forgetful lake' (ii. 74.) *Oblivious*, causing forgetfulness, a transferred epithet, applied to the 'fiery deluge' in which they lay 'confounded' and 'benumbed.'

281. *Erewhile* 'aforetime,' lately, not long ago; A. S. *ær*, before, and *while*, time.

282. *Such a pernicious height.* Adverbial phrase to *fallen.*

*Pernicious.* Ruinous, destructive; Lat. *pernecare*, to kill utterly.

285. *Ethereal temper.* Ethereal composition, 'celestial temper' (iv. 812); adjectival phrase to *shield.*

286. *Cast.* Past part; nominative absolute.

287. *Like the moon, whose orb, &c.* Like the magnified appearance of the moon seen through a telescope.

288. *The Tuscan artist.* Galileo, a famous astronomer and mathematician; he was born in 1564, at Florence in Tuscany. So rapidly did he acquire proficiency in Mathematics that, at the age of twenty-four, he was appointed Professor of that science at Pisa. One of his earliest discoveries was the isochronism of the vibrations of a simple pendulum, which is said to have dawned upon him when observing the swinging of the Lamp in the Cathedral of Pisa. He soon turned his attention to Astronomy, and to the investigation of the Ptolemaic and Copernican systems; he became convinced of the fallacy of the Ptolemaic theory,—that the earth is a fixed and motionless body, round which the planets revolve,—and accepted that of Copernicus,—that the sun is the centre of the universe, that the other heavenly bodies rotate round it, and that the earth moves on its axis. In 1609 Galileo reached the height of his fame by the construction of his telescope, with which he discovered the four satellites of Jupiter, the phases of Venus, the starry nature of the milky way, the hills and valleys in the moon, and the spots on the solar disk, from the motion of which he inferred the rotation of the earth. These discoveries convinced him of the truth of the Copernican system, and led to his being prosecuted on a charge of heresy before the Inquisition in 1615, and again, in 1630, on the publication of his *Dialogues on the Ptolemaic and Copernican Systems.* On both occasions he was compelled to abjure his belief in the Copernican system; on the last instance, after having gone through the required abjuration of his belief that the earth moves on its axis, he is said to have stamped his foot on the ground, and said in a low tone:—"It moves for all that." He died in January 1646.

Milton had made his acquaintance during his travels in Italy; he refers to him by name, and alludes to his astronomical observations in v. 262; and in his *Areopagitica*:—

There (in Florence) it was that I found and visited the famous Galileo,

grown old, a prisoner to the Inquisition, for thinking in Astronomy otherwise than the Franciscan and Dominican licensers thought.

The committee appointed by the Inquisition, to examine into Galileo's heretical opinions, decided that the 'diurnal motion of the earth was absurd,' and suspended the works of Copernicus in refutation of the Ptolemaic system. Up to as recent a period as 1828 the names of Galileo, Copernicus, and Toscalini still appeared in the *Index Expurgotorius*, or List of Books prohibited by the Church of Rome; this edition, however, omitted the usual imprecation against those who professed their belief in the motion of the earth. The earth, however, kept 'moving for all that,' and in the *Index* of Gregory XIV. (1831-1847) the names of Galileo and Copernicus are quietly omitted.

289. *Fesolé.* Now Fiesole, the ancient Fæsulæ, a town on a hill three miles to the north-east of Florence, and overlooking Val d'Arno, or 'the valley of the Arno.'

292. *His spear ... he walked with.* For a staff he used his spear, compared with which the loftiest Norway pine, cut down to make the mast of some great ship, would be like a mere rod. Homer, (*Odyssey*, ix. 322) compares Polyphemus' staff to the mast of a ship, and he is represented by Virgil as supporting his steps with the trunk of a pine tree.

Truncæ manum pinus regit, et vestigia firmat. *Æneid*, iii. 659.

294. *Ammiral.* A large ship, the chief vessel in a fleet; obsolete in this sense.

The London, our *admiral*, lay expecting the whole East Indian fleet there, which were ten in number; to whom His Majesty, Charles II., was pleased to grant letters of mart. Fryer. *Account of India and Persia*, i. 1.

*Admiral* is from the Arabic, *Amir-ell-Mumenin*, Prince of believers; and in the Spanish title of Admiral of Castile means merely a commander without reference to the sea. Fuller writes:—

*Amiral* or *Admiral.* Much difference there is about the original of this word, whilst most probable is their opinion who make it of Eastern extraction, borrowed by the Christians from the Saracens. These derive it from *Amir*, a prince, and *alios*, belonging to the sea, in the Greek language; such mixture being precedented in other words. Besides, seeing the Sultan's dominions, in the time of the holy war, extended from Sinus Arabius to the North-eastern part of the Midland sea, where a barbarous kind of Greek was spoken by many, Amiral, thus compounded, was significatively comprehensive of his jurisdiction. Admiral is but a depraving of Amiral in vulgar mouths, however, it will never be beaten out of the heads of the common sort, that seeing the sea is a scene of wonders, something of wonderment hath incorporated itself in this word, and that it hath a glimpse, cast, or eye of admiration therein. *Worthies of England*, vi.

296. *Marle.* Soil, ground; properly a kind of rich earth used for manure.

297. *Heaven's.* A dissyllable. *Azure.* Accented on the second syllable.

298. *Sore.* Greatly, excessively.

299. *Nathless. Na* (not) *the less*, nevertheless.

303. *Vallombrosa.* A valley in Etruria, the ancient name of Tuscany; it lies about eighteen miles from Florence, and is thickly wooded. Lat. *callis*, a valley, and *umbra*, a shade. Milton was in Florence in August and September, 1638.

305. *Orion.* A constellation which sets in November, and was supposed to be the precursor of stormy weather (nimbosus Orion, *Æneid*, i. 535.) It is represented by the figure of an *armed* man.

306. *The Red Sea coast.* The Red Sea was called in Hebrew *Yam-Suf*, the sea of Sedge, from the quantity of sea-weed in it.

The Hebrews, who had best reason to remember it do call it Zuph, or the Weedy Sea, because it was full of sedge, or they found it so in their passage. Sir T. Browne, *Vulgar Errors. Of the Red Sea.*

307. *Busiris.* He applies the name of Busiris to that Pharaoh of Egypt who was drowned with his army in the Red Sea, when pursuing the Children of Israel. *Exodus*, xiv. 23-31. Busiris was a fabulous King of Egypt who sacrificed to Jupiter all strangers who visited Egypt, but was himself slain by Hercules.

*Memphian.* Egyptian; Memphis being a large city of Egypt, on the left bank of the Nile.

*Chivalry.* 'Horsemen,' *cavalry*; Fr. *cheval*, a horse. Milton uses it again in this sense, *Paradise Regained*, iii. 344.

309. *Perfidious.* Because Pharaoh followed the Israelites after having allowed them to depart.

310. *The sojourners of Goshen.* Goshen was the province in which the Israelites dwelt during their captivity in Egypt. *Genesis*, xlv. 10.

320. *Virtue.* Strength, valour; from its derivation from the Lat. *vis*, strength. it formerly denoted power, efficacy, physical power as well as moral excellence.

Thou shalt love the Lord thy God of all thin heart, and of all thi soul, and of all thi mynde, and of all thy *virtu*, or mighte.—*Wyclif. Mark*, xii. 30.

He went up into heaven, and angels, and powers, and *virtues*, are made subject to him.—*Ib. Sermon on John* vi. 51.

Well skilled
In every *virtuous* plant, and healing herb.—*Comus*, 621, 622.

This meaning, still survives in *virtual*, *virtually*, and in the expression 'in *virtue* of.'

328. *With linked thunderbolts.* The fate of Ajax Oileus, *Æneid*, i. 44, 45.

*For.* On account of.

331. *Abashed.* Ashamed; from *abaisit*, the past part. of *abase*.

332. *Men wont to watch on duty.* In all editions, except Keightley's and Masson's the comma is after *duty*, in these it is after *watch*. It makes equally good sense to take *on duty* with 'watch' or with 'sleeping;' but to me the pause sounds best after *duty*.

335. *Nor did they not perceive.* A Latinism, for 'they perceived.'

337. *To their general's voice they soon obeyed.* 'Obey *to*' occurs in Chaucer, Spenser, and the Bible:—

Lo, now the heavens *obey to* me alone. *Faerie Queene*, xi. 25.

To whom ye yield yourselves servants to obey, his servants ye are *to* whom ye *obey*.—*Romans*, vi. 16.

338. *The potent rod.* *Exodus*, vi. 12–15.

339. *Amram's son.* Moses; *Exodus*, vi. 20.

340. *Coast.* Land, region; formerly applied to any district or boundary, and not merely the sea shore; thus i. 164; ii. 564; vi. 529.

341. *Warping.* Moving in a curved line, a nautical term.

343. *Darkened all the land.* "They covered the face of the whole earth, so that the *land was darkened.*" *Exodus*, x. 15.

345. *Cope.* Roof, canopy; Lat. *caput*, the head.

353. *Rhene.* The Rhine; Lat. *Rhenus.* *Danaw*, the Danube, Ger. *Donau.* *Rhene* and *Danaw* is the spelling of the seventeenth century.

*Her barbarous sons.* The Goths, Huns, and Vandals that overran the Roman empire.

355. *Beneath Gibraltar.* South of Gibraltar; Lat. *infra*, below.

360. *Erst.* Formerly; *erst* is *er-est*, the superlative of *ere*, A. S, *er*, before.

361. *Of their names in heavenly records, &c.* "Thou hast put out their name for ever and ever; their *memorial* is perished with them." *Psalm*, ix, 5, 6.

363. *Books of life.* "I will not *blot* his *name out of the Book of life.*" *Rev.* iii. 5.

370. See *Romans*, i. 23.

372. *Religions.* Religious rites and ceremonies; a classic use of *religiones.* This is the only place in his Poems that Milton uses it in the plural.

*Pomp.* Grandeur, show; Gr. πομπη, a procession in which sense Milton uses it in viii. 61.

376. *Their names.* With the catalogue of deities here, compare those named in the *Nativity Ode:*

> Peor and Baalim
> Forsake their temples dim,
> With that *twice-battered god* of Palestine;
> And *moonèd Ashtaroth,*
> *Heaven's queen* and mother both,
> Now sits not girt with tapers' holy shine;
> The Lybic Hammon shrinks his horn,
> In vain the Tyrian maids their *wounded Thamuz* mourn.
> And sullen *Moloch* fled,
> Hath left in shadows dread
> His *burning idol* all of blackest hue;
> In vain, with cymbals' ring,
> They call the grisly king,
> In dismal dance about the furnace blue;
> The *brutish gods of Nile* as fast,
> Isis and Orus, and the dog Anubis, haste.
> Nor is Osiris seen
> In Memphian grove or green,
> Trampling the unshowered grass with *lowings loud;*
> Nor can he be at rest
> Within his sacred chest;
> Nought but profoundest Hell can be his shroud;
> In vain with timbreled anthems dark
> The sable-stolèd sorcerers bear his worshipped ark.

He feels from Judah's land
The dreaded Infant's hand,
The rays of Bethlehem blind his dusky eyne;
Nor all the gods beside,
Longer dare abide,
Nor *Typhon huge* ending in snaky twine;
Our Babe, to show his Godhead true,
Can in his swaddling bands control the damnèd crew.
xxii-xxiv.

384. *Their altars by his altar.* "In their setting of their threshold by my threshold, and their post by my posts, they have even defiled my holy name by their abominations." *Ezekiel*, xliii. 8.

385. *Abide.* Endure, brave; A. S. *abidan*, to stay.

387. *Between the cherubim.* *Exodus*, xxv. 22, and 2 *Kings*, xix. 15.

388. *Within his sanctuary, &c.* 2 *Kings*, xxi. 4, 5; *Ezekiel*, vii. 20.

391. *Affront.* Oppose, come opposite; this is the primary sense:-

That he, as 'twere by accident, may here
*Affront* Ophelia. *Hamlet*, iii. 1.

392. *Moloch*, or Molech, or Milcom, the name of the "abomination of the children of Ammon." 1 *Kings*, xi. 7; 2 *Kings*, xxiii. 13. The word, like Baal, means King; his 'grim idol' was of brass, having the head of a calf, and his arms extended to receive his victims. The Ammonites offered up human sacrifices, causing "their sons and their daughters to pass through the fire unto Molech." *Jeremiah*, xxxii. 35.

397. *Rabba.* Rabbah, or Rabbath, was the chief city of the Ammonites, and the seat of the worship of Moloch; it is called the City of Waters in 2 *Samuel*, xii. 27; and was situated in a valley watered by the Jabbok, about fifty miles north-east of Jerusalem.

398. *Argob and Basan*, or Bashan, were countries on the east of the Jordan, subject to the Ammonites; their modern names are Trachonites and Peræa.

399. *Arnon.* The southern boundary of the Ammonites, it flowed westward into the Dead Sea.

400. *Audacious.* Because so near the temple of the true God.

403. *Opprobious hill.* "Solomon built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch the abomination of the children of Ammon." (1 *Kings*, xi. 7); hence it is called the *opprobrious hill*, and 'hill of *scandal*,' (line 416), and again the '*offensive* mountain' (143.)

403. *His grove.* Moloch's grove.

404. *The valley of Hinnom.* "They have built the high places of Tophet, which is in the valley of the son of Hinnom." *Jeremiah*, vii. 31. Gehenna, or the Valley of Hinnom, was just under the walls of the city of Sion; during the celebration of the rites and the offering of the human sacrifices to Moloch drums and timbrels were beaten to drown the cries of the victims, it was thence called *Tophet*, from *toph*, a drum. In order to put a stop to the idolatry, the place was 'defiled' by Josiah, and so *Gehenna*, from the perpetual fire kept up there to consume the refuse of the city thrown into it, became a

"type of Hell,' and is in the Syriac language used to express the place of punishment in the future state.

406. *Chemos.* Sc. 'came.' Chemos, or Chemosh, the god of the Moabites; some suppose him to have been the same as Bacchus, some the Sun, some Adonis, and others Thammuz. Milton follows Jerome who considers Chemos to be another name for Baal Peor, (*Numbers*, xxv.) and the same as Priapus.

407. *Aroer* was a city on the river Arnon, the boundary of the Moabites. *Nebo* a city on the east, belonging to the Reubenites. *Abarim*, called also *Nebo*, and Pisgah, (*Deuteronomy*, xxxii. 29.), was a range of mountains on the south of Moab and opposite *Heshbon*, or *Heshbon*, and *Horonaim*, were cities of the Moabites taken from them by *Seon*, or 'Sihon, king of the Amorites;' *Numbers*, xxi. 26. *Sibmah* or *Shibmah*, and *Eleal* or *Elealeh*, were also in the land of Moab. "*O vine* of Shibmah, I will weep for thee." *Jeremiah*, xlviii. 31—34.

411. *The Asphaltic pool.* The Dead Sea, the site of Sodom and Gomorrah, so called from the asphalt or bitumen cast up from the bottom. In Scripture it is called the Salt Sea, and the Sea of the Plain (*Joshua*, iii. 16.)

412. *Peor.* Baal-peor. *Numbers*, xxv. 1—3; *Joshua*, xxii, 17.

415. *Orgies.* Rites; Gr. ὀργια, the rites of Bacchus.

*Enlarged.* Extended.

417. *Hard by.* Close to. The seat of the worship of Chemos, the god of lust, was brought close to that of Moloch, the 'horrid king,' who delighted in human sacrifices.

418. *Good Josiah, &c.* 2 *Kings*, xxiii.

419. *The bordering flood.* In *Genesis*, xv. 18, the land promised to Abraham was to extend to the Euphrates.

420. *Old Euphrates. Old*, because mentioned by that name in the books of Moses. *Genesis*, ii. 14; xv. 18; *Deuteronomy*, xi. 24.

*The brook that parts, &c.* According to Newton the brook Besor.

422. *Baalim and Ashtaroth.* Gods and goddesses of Syria and Palestine; under these names the sun and moon and the 'host of heaven' were worshipped. The Israelites fell into idolatry to them early in their history. *Judges*, ii. 13; x. 6.

*Those* referring to the former, *these* to the latter.

423. *Spirits, when they please, &c.* The whole of this passage is probably founded on Burton's Chapter on the *Nature of Devils*:—

> Psellus, a great observer of the nature of devils, holds they are corporeal, and have aërial bodies; ..... Bodine goes further yet, and will have that they can assume other aërial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves, that they are most swift in motion, and can pass many miles in an instant.
>
> *Anatomy of Melancholy*, i. 2.

Pope imitates Milton's lines:—

> For spirits, freed from mortal laws, with ease
> Assume what sexes and what shapes they please.
>
> *Rape of the Lock*, i. 70, 71.

*Dilated.* Baxter, (*Saints' Rest*, ii. 3) speaking of devils possessing men's bodies, quotes Tertullian, Dœmones sua hæc corpora con-

trahunt et *dilatant* ut volunt. Satan was '*dilated*' when he stood 'like Teneriff or Atlas, his stature reaching the sky.' iv. 986.

433. *Living strength.* God is called the 'Strength of Israel,' 1 *Samuel*, xv. 29.

*Unfrequented.* Qualifying *altar*.

435. *Bestial gods. Exodus*, xxxii.; 2 *Kings*, xviii. 4.

*Bowed down in battle.* See *Judges*, ii. 11—15.

438. *Astoreth.* The moon was worshipped under this name by the Phœnicians, 1 *Kings*, xi. 5; she is called the "queen of heaven,' *Jeremiah*, xliv. 25.

442. *Unsung* may agree either with *songs* or *Astarte*.

444. *Though large.* "God gave Solomon wisdom and *largeness of heart*." 1 *Kings*, iv. 29.

445. *Beguiled by fair idolatresses.* 1 *Kings*, xi. 1—8.

446. *Thammuz.* Thammuz was a Syrian deity, the same as Adonis. The story is that Thammuz was slain by a wild boar in Lebanon, from which mountain the Adonis descends; the feast in his honour was held in the Hebrew month Thammuz or July, when the river becomes a purple colour from the red earth washed down by the rains, but the Syrian women, supposing it to be discoloured with the blood of Thammuz, bewailed his fate with loud lamentations.

449. *Amorous ditties.* The same expression is used again similarly :—

> A bevy of fair women, richly gay
> In gems and wanton dress; to the harp they sung
> Soft *amorous ditties*, and in dance came on. xi. 582—584.

451. *Supposed.* The sentence is incomplete, and on a Latin construction. Adonis ran purple to the sea with blood of Thammuz, as was supposed; or, (which was) supposed (to be) with blood of Thammuz.

453. *Sion's daughters.* The women of Jerusalem.

455. *Ezekiel saw.* See *Ezekiel*, viii. 12—14.

456. *Dark idolatries. Ezekiel*, viii. 12.

458. *Who mourned in earnest.* There was good reason for the worshippers of Dagon mourning for the image of their god, and this is contrasted with the groundless grief of the Syrian damsels for Thammuz.

*The captive ark, &c. See* 1 *Samuel*, v.

460. *Grunsel.* The *grundsel* or *groundsill*, the 'threshold.'

462. *Sea-monster.* Milton calls him 'sea-idol' in *Samson Agonistes*, 13, and follows the theory that the name *Dagon* is from *Dag*, a fish; and that his idol was in the upper part a man, and in the lower a fish. The marginal reading for 'the stump of Dagon' (1 *Samuel*, v. 4) is the '*fishy* part.'

464. *Azotus*, or Ashdod, *Gath*, *Ascalon*, or Askelon, *Accaron*, or Ekron, and *Gaza* were the five chief towns in Palestine where Dagon was worshipped. 1 *Samuel*, vi. 17.

It was at Gaza that Samson pulled down the temple of Dagon upon the Philistines, *Judges*, xvi. In *Genesis*, x. 19, Gaza is mentioned as the southernmost point of Canaan, hence 'frontier bounds.'

467. *Rimmon.* A Syrian god, worshipped at Damascus, 2 *Kings*, v. 12, 18.

471. *A leper.* Naaman, who, on his leprosy being cured, vowed to Elisha that he would 'henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.' 2 *Kings*, v. 17.

*A king.* Ahaz, king of Judah, who caused an altar to be built at Jerusalem similar to one he saw at Damascus, 2 *Kings*, xvi. 10—15, and "he sacrificed unto the gods of *Damascus*." 2 *Chron.*, xxviii, 23.

472. *His conqueror.* Ahaz took possession of Damascus after the king of Assyria had conquered it for him.

473. *Disparage.* Lat. *dispar*, unequal; the primary use of *disparage* is to join unequally in marriage.

477. *Crew.* The word *crew* occurs twenty-one times in Milton's poems, and is always (with one exception, *L'Allegro*, 38) applied to evil beings or things, 'horrid,' 'damned,' 'cursed,' 'monstrous,' and is his favourite word when speaking of the evil Spirits. Like most words meaning number it is now restricted in meaning, and refers only to a boat's or ship's company. It is from the same root as *crowd*.

478. *Osiris, Isis, Orus.* Egyptian deities; Orus was the son of Osiris and Isis, the sun and moon; the former was venerated under the forms of the sacred bulls, Apis and Mnevis.

479. *Abused.* Imposed upon, deceived.

> The whole ear in Denmark
> Is by a forged process of my death
> Rankly *abused*. *Hamlet*, i. 4.

481. *Wandering gods disguised in brutish forms.* The Egyptian worship of bulls, dogs, &c., is derived from the fabulous tradition that when the Giants invaded heaven, the gods in fright fled into Egypt disguised under the forms of animals; their transformations are described in Ovid, *Metam.* v. 319.

483. *Borrowed gold.* Borrowed from the Egyptians; *Exodus*, xii. 35.

484. *The calf in Oreb. Exodus*, xxxii.

*The rebel king.* Jeroboam, who was made king when the Israelites rebelled against Rehoboam; 1 *Kings*, xii. He *doubled* the sin of the golden calf, by making 'two calves of gold, and he set one in Bethel, and the other put he in Dan.' 1 *Kings*, xii.

486. *Grazed.* Fed on *grass*. *Psalm*, cvi. 19.

488. *Equalled with one stroke, &c. Exodus*, xii. 12, 29, 30.

490. *Belial* was not worshipped as a deity, but was the personification of sinful lust; lewd licentious persons are called 'children of Belial,' 1 *Samuel*, ii. 12; *Judges*, xix. 22. The word means wickedness, and in the New Testament (2 *Corinthians*, vi. 15.) it is used as synonymous with Satan.

493. *Who more oft than he?* Who (is) more often (to be found) than he?

498. *Luxurious.* Licentious; *luxury*, and *luxurious* in our older writers referred to the sinful lusts of the flesh :—

> Let not the royal bed of Denmark be
> A couch for *luxury* and damned incest. *Hamlet*, i. 5.

502. *Flown with violence, &c. Flown* is over-flown, filled to overflowing; cf:

These, *whelmed in wine*, swelled up with meats and weakened
With hourly whoredoms, never left the side
Of Cataline. Ben. Jonson. *Cataline*, v.

503. *Witness.* 'Bear witness;' imperative mood, third person, with *streets* and *night* as subject; or 'see,' second person, with *streets* and *night* as object.

*Sodom. Genesis*, xix.

504. *Gibeah. Judges*, xix.

In the first edition it was less accurately—

When hospitable doors
Yielded their matrons, to prevent worse rape.

507. *The rest were long to tell. Were*, would be; the same expression occurs in x. 469; xii. 260.

508. *Javan's issue.* The Ionians, the descendants of Javan, the fourth son of Japheth and grandson of Noah (*Genesis*, x. 2.) Javan is supposed to have settled in Asia Minor, about Ionia.

Todd, Major, and Edmondston have a semicolon after *issue*: in the early editions, and in Newton's and Keightley's there is a comma after *gods*, and none after *issue*, which is thus to be taken with *held*, and not with the first clause. The latter is the preferable reading; but Keightley is wrong in saying "the punctuation in Todd is manifestly incorrect, for it makes the gods the issue of Javan;" no, it would only say 'the Ionian gods of the Ionians.' Some modern editions get over the difficulty, or rather leave it as it stands, by placing a comma after both *gods* and *issue*.

510. *Titan.* The Titans; see line 198, note.

513. *Like measure found.* Zeus or Jove dethroned his father Cronos (Saturn.)

515. *Ida.* Jupiter is said to have been born on mount Ida in Crete.

516. *Olympus.* A range of mountains between Macedonia and Thessaly, the abode of Jupiter and the gods.

517. *The Delphian cliff.* Mount Parnassus, in Phocis, on which was the town of Delphi with the famous temple and oracle of Apollo.

518. *Dodona.* In Epirus; where was an oracle of Jupiter, the most ancient in Greece.

519. *Doric land.* Greece; the Dorians were one of the principal tribes of Greece, and eventually conquered Peloponnesus.

520. *The Hesperian fields.* Italy, called Hesperia, the Western land, by the Greeks; similarly Spain was the Hesperia of the Latin poets.

521. *The Celtic.* The Celtic (fields), Gaul and other countries inhabited by Celts.

*Roamed.* Used transitively; so again, ix. 82; and in like manner, *wander*, iv. 234.

*The utmost isles.* The British Isles and Iceland (*Ultima* Thule.)

527. *Like doubtful hue.* Similar dejected looks with some glimpse of joy obscurely expressed.

528. *Recollecting.* Re-collecting, in its literal sense of gathering again.

529. *Semblance not substance.* So in Spenser;—

Full lively is the *semblaunt*, though the *substance* dead.—
*Faerie Queene*, ii., 9, 2.

531. *Straight.* Immediately; A. S. *stræcan*, to stretch out.

534. *Azazel* is the marginal reading for 'scape goat' in *Leviticus*, xvi. 8. This is where Milton got the name, and he follows the theory that Azazel, the 'scapegoat,' was an evil demon which dwelt in deserts and was to be appeased by victims.

537. *Like a meteor.* Gray imitates this line:

> Loose his beard, and hoary hair
> Streamed like a meteor to the troubled air. *The Bard.*

538. *Emblazed.* Emblazoned; a term in heraldry.

543. *Reign.* Kingdom; used in this sense in old writers; see the quotation from Chaucer under *orient*, line 546.

546. *Orient.* Bright, shining. From the Lat. *oriens*; its primary meaning is rising;—

> Moon, that now meetest the *orient* sun, now fliest. v. 175.
> Now when fair morn *orient* in heaven appeared,
> Up rose the Victor-Angels. vi. 525.

And hence 'eastern,' 'the East:'—

> So doughty was hire husband and eke she,
> That they conquered many regnes grete
> In the *orient*, with many a faire citee.
> *Canterbury Tales. The Monk's Tale*, 14319—14321.

And so applied to what is dazzling or bright like light or the rays of the sun:—

> Morning light
> More *orient* in yon western cloud, that draws
> O'er the blue firmament a *radiant white*,
> And slow descends with something heavenly fraught.
> *Paradise Lost*, xi. 204—207.

548. *Serried.* Compact; Fr. *serrer*, to bind; Bacon uses the verb *serr*, to join closely.

550. *The Dorie mood.* The Dorian measure was a grave and majestic style of music. The other moods or measures among the Greeks were the *Phrygian*, which was mirthful and gay, and the *Lydian*, soft and mournful:—

> If we think to regulate printing; thereby to regulate manners, we must regulate all recreations and pastimes, all that is delightful to man. No music must be heard, no song be set or sung, but what is *grave and Doric*. *Areopagitica.*

> Ever, against eating cares,
> Lap me in *soft Lydian airs*. *L'Allegro*, 136.
> *Softly* sweet in *Lydian measures*,
> Soon he soothed his soul to pleasures. *Alexander's Feast.*

551. *Recorders.* Flutes, pipes. Richardson *(Dictionary)* quotes:—

> The flute and the single pipe or *recorder* were the invention of Pan; the son of Mercurie. Holland. *Plinie.* vii. 56.
>
> Come, some music, come, the *recorders*. *Hamlet*, iii. 2.

554. *Breathed.* Inspired; the subject is *as*, line 551. Cf. vi. 65.

561. *Charmed.* Soothed, beguiled; the primary meaning of *charm* is a song, Lat. *carmen*, a song; and in the Dorset dialect *charm* is used in the sense of noise, hubbub.

> Whilst favorable times did us afford
> Free liberty to *chaunt* our *charms* at will.
> Spenser. *Tears of the Muses*, 243, 244.
>
> The sheperd's boy (best knowen by that name)
> Sate, as is custome was, upon a day,
> *Charming* his oaten pipe unto his peers.
> *Colin Clout's Come Home Again*, 1—5.
>
> And as the owl by chattering *charms*
> Is wondered at by other birds,
> So they came wondering at my harms,
> And yield me no relief but words.
> *The Soldier's Repentance*, in the Roxburgh Ballads.

Then, from words or verses of supposed secret power being used in incantations, *charm* comes to mean magic influence, bewitchment;—

> Riding through the air she comes,
> Lured with the smell of infant-blood, to dance
> With Lapland witches, while the labouring moon
> Eclipses at their *charms*. ii. 663—666.

And lastly, to influence very powerfully, to *fascinate, enchant*, delight greatly.

> Yet with a pleasing sorcery, could *charm*
> Pain for a while, or anguish; and excite
> Fallacious hope. ii. 566—598.
>
> For eloquence the soul, song *charms* the sense. i. 556.

The words *spell, enchant*, and their derivatives have undergone the same changes; a *spell*. A S. *spellian*, to tell, is a charm, and *spell-bound* means enchanted; *enchant* is from the Lat. *cantare*, to sing; and *fascinate* means (1) to bewitch, (2) to enrapture, delight.

563. *Horrid.* Rough; Lat., *horridus;* so in ii. 710; and *horrent*, ii. 513.

572. *His* for 'its,' referring to *heart*.

573. *Since created man.* Since the creation of man; a Latin idiom, post hominem creatum; cf. 'after summons read,' 798.

574. *Met such embodied force, &c.* No body of men has ever assembled which could be reckoned of greater importance, compared with these, than the Pygmies.

576. *That small infantry.* The Pygmies, a fabulous race of dwarfs; Homer speaks of their dwelling on the shores of the ocean, and being attacked every spring by cranes. Pliny speaks of them as dwelling 'circa fontem Ganges, extrema in parte montium;' and so Milton (line 780) refers to them as the 'Pygmæan race beyond the Indian mount.' *Pygmè* is a measure thirteen and a half inches long.

577. *Phlegra.* In Macedonia, where the Titans or giants fought with the gods.

578. *Thebes.* In Bœotia; the allusion is to the celebrated expedition of the Seven against Thebes, in which Adrastus, King of Argos,

and five others joined Polynices to regain for him the kingdom of Thebes from his brother Eteocles.

*Ilium.* Troy. Both in the Trojan War (1184, B. C.) and at Thebes the gods took part with the heroes.

580. *Uther's son.* King Arthur, son of Uther Pendragon.

581. *Armoric.* Armorica was the ancient name of Brittany, the north-west coast of France.

583. *Jousted.* Engaged in tilt or tournament; Skinner derives *joust*, or *just*, from Lat. *justa*, as applied to funeral rites, because gladiatorial combats were exhibited at them.

*Aspramont.* Asprement, a town in the Netherlands.

*Montalban.* Montalban, in the south of France.

584. *Trebisond.* Anciently Trapezus, in Asia Minor.

585. *Whom Biserta sent.* The Saracen conquerors of Spain. Biserta is the ancient Utica, in Africa.

586. *Charlemain.* Charlemagne, King of France; in 778 he attacked the Saracens of Spain, but his army was intercepted and cut to pieces in the pass of Roncesvalles; he himself was not slain but was crowned Emperor in 800, and died in 814. Milton follows the Spanish historians in saying that he fell at Fontarabbia, and Dante:—

> So terrible a blast
> Orlando blew not, when that dismal rout
> O'erthrew the host of Charlemain, and quenched
> His saintly warfare. *Hell*, xxxi. 13—16.

587. *Fontarabbia.* A strong fortress in Biscay.

*Thus far these.* *Were* is understood.

588. *Observed.* Served, obeyed.

> You know the use of riches, and dare give now
> From that bright heap, to me, your poor *observer*,
> Or to your dwarf. Ben Jonson. *The Fox*, i. 1.
>
> 'Tis true, beside,
> That I am fain to spin mine own poor raiment
> Out of my mere *observance*. *Ib.* iii. 2.

597. *Disastrous.* Announcing disasters; see *Hamlet*, i. 1., 'disasters in the sun, and the like precurse of fierce events;' and Virgil. *Georgics*, i. 464.

598. *Half the nations.* Referring to the extent on the earth's surface from which an eclipse is visible.

601. *Intrenched.* Furrowed, cut; Fr. *trencher*, to cut.

> Safe in a ditch he bides,
> With twenty *trenched* gashes on his head. *Macbeth*, iii. 4.

603. *Considerate.* Deliberating, meditative.

605. *Remorse.* Feelings of compunction or regret, the biting pains of the mind or conscience for any act; from Lat. *re*, again, and *mordere*, to bite. In old writers *remorse* and *remorseful* mean pity and compassionate, as—

> Valiant, wise, *remorseful*, well-accomplished. *Two Gentlemen*, iv. 3.
>
> *Remorseless*, treacherous, kindless villain. *Hamlet*, ii. 2.

And *remorse* is used in the sense of sorrow, pity, Book v. 566.

It is worthy of note that the A. S. for remorse, *agenbyte*, exactly corresponds with the Latin derivative; one of the Arundel Mss. in the British Museum, the date of which is 1340, is called the *Agenbyte of Inwyt*, i. e., The Remorse of Conscience.

*Passion. Compassion, sympathy*, fellow-feeling.

609. *Amerced.* Deprived of, made to forfeit. By the ancient law, punishments were remitted by the payment of a fine, called *merci*; hence to grant *mercy* was to grant that the *fine* should be received as ransom for the life forfeited to the law; thus *mercy* came to mean pity, benevolence, kindness. To *amerce* was to fine, Lat. *merces*, reward.

> I'll *amerce* you with so strong a fine,
> That you shall all repent the loss of mine. *Romeo and Juliet*, iii. 1.

613. *Scathed.* Damaged, injured; A. S. *scathe*, hurt; *scathing* is the A. S. for lightning, 'heaven's fire.'

619. *Thrice he essayed, &c.* Borrowed from Ovid:—

> Ter conata loqui, ter fletibus ora rigavit. *Metamorphoses*, xi. 419.

632. *Puissant.* Powerful; a French word, common in Elizabethan writers.

633. *Emptied Heaven.* See ii. 692; v. 710; and vi. 156.

646. *Close.* Secret.

647. *No less.* Not less than we have; just as we have been mistaken as regards his might, so he will learn we are not yet overcome.

662. *Understood.* Understood among themselves, secret, concealed, ii. 41 and 187.

668. *Clashed on their sounding shields.* A custom among the Romans before attacking the enemy. The following passage, written about thirty years after the publication of *Paradise Lost*, is interesting as bearing on the question of the early popularity of the Poem:—

> The Romans made one addition to this custom [of a general shout], at the same time clashing their arms with great violence, to improve the strength and terror of the noise; this they called *concussio armorum*. Our *famous Milton* has given a noble description of it as used by the Rebel Angels after their Leader's speech for the renewing of the war.
>
> Kennett. *Antiquities of Rome*, ii. 4.

669. *Hurling defiance.* So in Shakspeare:—

> *Defiance*, traitors, *hurl* we in your teeth. *Julius Cæsar*, v. 1.

671. *Belched. Belch* is used by Spenser *(Faerie Queene*, i. 11*)* and Dryden *(Ovid, Metamorphoses*, xv.*)* of the flames and sulphureous fire 'vomited' by Ætna.

674. *The work of sulphur.* Metals were supposed to be compounded of mercury and sulphur.

> It is of the one part,
> A humid exhalation, which we call
> *Materia liquida*, or the unctuous water;
> On the other part a certain crass, and viscous
> Portion of earth; both which concorporate
> Do make the elementary matter of gold;
> Which is not yet *propria materia*,
> But common to all metals and stones.

> For, where it is forsaken of that moisture,
> And hath more dryness it becomes a stone;
> Where it retains more of the humid fatness,
> It turns to *sulphur*, or to *quicksilver*,
> Who are the parents of all other metals.
>
> Ben Jonson. *The Alchemist*, ii. 3.

675. *Brigad.* So spelt by Miltor and accented on the first syllable. Perhaps from Ger. *brecken*, to break; a body of troops detached or broken off from the main body.

676. *Pioneers.* Fr. *pionnier*, fr. *pioche*, a pickaxe; or Sp. *peon*, the foot.

678. *Mammon.* A Syriac word meaning *riches*; personified here as the God of riches.

682. *The riches of Heaven's pavement.* "The street of the city was pure gold." *Revelation*, xxi. 21.

685. *Suggestion.* Instigation; generally used in a bad sense by early writers; cf. iii. 129.

685. *Rifled the bowels.* So in Ovid:—

> Itum est in *viscera terræ*,
> Quasque recondiderat, Styiisque admoverat umbris,
> Effodiuntur opes, irritamenta malorum. *Metamorphoses*, i. 138.

686. *The Centre.* By *centre* Milton means the earth itself, and not merely the centre of the earth, as most commentators take it. *Centre* in old writers is applied to the earth as centre of the Universe:

> The heavens themselves, the planets and this *centre*
> Observe degree, priority, and place. *Troilus & Cressida*, i. 32.

*Impious.* In the sense of undutiful, unnatural, because directed against their 'mother earth.'

688. *Better hid.* From Horace:—

> Aurum irrepertum et sic *melius situm*
> Quum terra celat. *Odes*, III. iii. 50.

690. *Admire.* Wonder; Lat. *admiror*, to wonder. It occurs again in this sense in ii. 677, and *admiration* is so used, iii. 271.

694. *Babel.* Babylon; the walls of Babylon and the pyramids of Egypt were two of the seven wonders of the world.

696. *Strength and art.* Depend on *of* und; monuments of fame and of strength and of art. Newton is wrong, I think, in taking 'strength' and 'art' as subjects with 'monuments' of 'are outdone.'

697. *In an hour.* Understand 'these perform.'

699. *Hands innumerable.* According to Diodorus Siculus and Pliny there were 360,000 men employed for nearly twenty years on one of the pyramids.

703. *Founded.* Melted; Lat. *fundo*, to pour. This is the reading of the First Edition; in the subsequent editions till Bentley's it was *found out*; see vi. 518.

704. *Bullion.* Ore, uncoined gold or silver; *bullion dross* is the dross of the metal.

714. *Doric pillars.* Pillars of the Doric order of architecture; there were three orders of Grecian architecture, the Doric, Ionic, and Corinthian, of which the Doric is the most ancient.

715. *Architrave.* The *architrave* is the principal beam (Gr. ἀρχη, Lat. *trabs*), which rests on the column. The *frieze* (Fr. *frise*) is the part between the architrave and the cornice, generally embossed with the figures of animals and other ornaments of sculpture. The *cornice* (Gr. κορωνις, summit, crown) the uppermost and most prominent part of the entablature, that which *crowns* an order.

*Nor did there want.* Nor was there absent. *Cornice* and *frieze* are the subjects of *want.*

717. *Fretted.* Carved, ornamented by being 'graven;' so in Shakspeare:—

> This most excellent canopy, the air,—
> This majestical *roof fretted* with *golden* fire. *Hamlet*, ii. 2.

718. *Alcairo* or Grand Cairo, the capital of Egypt, called by its founder *Al Kahirah*, the City of Victory.

*Not Babylon &c.* Bentley fairly enough objects that he had already (line 694) challenged Babylon and Memphis; and further that Alcairo, the name of the modern capital of Egypt, is inappropriate in conjunction with Belus and Serapis.

720. *Belus.* The son of Nimrod, second king of Babylon, and the first man worshipped as a god; the *Bel* of the Chaldæans, and *Baal* of the Phœnicians.

*Serapis.* An Egyptain deity. Milton accentuates it on the first syllable, but the correct pronunciation is Serápis.

723. *The pile stood fixed, &c.* The building stood fixed (as to) her stately height; a Greek construction.

724. *Discover.* Disclose. *Wide within.* An adverbial phrase.

727. *Pendent.* Agreeing with 'many a row.'

*Subtle.* Artful; Lat: *subtilis*, finely spun.

728. *Cressets.* "An open lamp," says Halliwell, "suspended on pivots in a kind of fork; and carried upon a pole, formerly much used in nocturnal processions. The light was a wreathed rope, smeared with pitch or rosin, stuck on a pin in the centre of a bowl." Minshew derives it from the Dutch *keerse*, a candle; but Skinner, from *croissette*, a little cross, because the sign of the cross was usually placed upon beacons. It is properly a beacon light:—

> Full many a torch and *cresset* glared. *Lay of the Last Minstrel*, iii. 26.

729. *Naphtha.* An inflammable mineral liquid, like petroleum.

*Asphaltus.* Asphalt, a solid, bituminous, inflammable substance, like pitch; large quantities are cast up from the Dead Sea or 'Asphaltic Pool.'

736. *Gave to rule.* A Latinism; 'mulcere dedit fluctus.' *Æneid*, i. 65.

738. *His name.* Himself. cf. 'The name of Demogorgon,' ii. 964.

739. *Ausonian land.* Italy; the name Ausonia, a country on the west coast, (now Campania) was often poetically used for the whole.

740. *Mulciber.* One of the names of Vulcan, the god of fire; lit. the Founder; Lat *mulcere*, to melt.

*How he fell &c* In Homer, *Iliad*, i. 590. Newton observes, "It is worth observing how Milton lengthens out the time of Vulcan's fall. He not only says with Homer, that it was all day long, but we are led through the parts of the day, 'from morn to noon, from noon to

evening,' and this 'a summer's day.' There is a similar passage in the Odyssey where Ulysses describes his sleeping twenty-four hours together, and to make the time seem the longer, divides it into several parts, and points them out distinctly to us. *Odyssey*, vii. 288."

742. *Sheer.* Completely, entirely; der. A. S. *scíran*, to cut; the word *clean* is sometimes used adverbially in the same sense.

> My keepers knit the knot
> That Youth did laugh to scorn,
> Of me that *clean* shall be forgot,
> As I had not been born. Lord Vaux. *The Aged Lover.*

746. *Lemnos.* Was sacred to Hephæstus, or Vulcan; and his workshop is sometimes said to be in it.

*Ægean.* Milton has altered the accent from the second to the first syllable.

750. *Engines.* Perhaps used in the sense of craft, wiles; a common meaning in old writers; and so, too, *engineers*: —

> All wicked and base intentions shall be stripped of the veils that now enfold them; all shrewd contrivers and *engineers* of mischief, and practisers of unjust and malicious guile shall be exposed to shame.
> Barrow. *Fifth Sermon.* Ed. 1678.

756. *Pandemonium.* The palace of all the devils; Gk. παν, and δαιμόνιον.

761. *Access.* Approach, places of entrance; the accent is on the second syllable.

*The gates and porches.* Nominatives in apposition with *access.* In Todd and Masson there is a semicolon after *thronged*, making *gates* and *porches* nominatives with *hall* to *swarmed.*

763. *A covered field.* The lists, or enclosed ground for tilt and tournament.

764. *Wont.* Used to, were accustomed to. A. S. *wunian*, to live, to dwell:—

> A shipman was there *wonned* far by west.
> *Canterbury Tales, Prologue.* 390.
> Out of the ground uprose,
> As from his lair, the wild beast where he *wons*
> In forest wild. *Paradise Lost.* vii. 456—457.

*Wonning* frequently occurs in old writers meaning dwelling-place, habitation:

> His *wonning* was full fair upon a heath,
> With green trees yshadowed was his place.
> *Canterbury Tales, Prologue.* 608, 609.

*Soldán.* An old form of *Sultan*, which comes from an Arabic word meaning *mighty*; it was first borne by Mahmud the Gaznevide, and passed into Greek in the form Σουλτανος, and in Latin *souldanos.*

765. *Panim.* Pagan; in old writers written *paien, payen, paynim, panim*; Lat. *paganus*, a villager.

> Whereas, religion did first take place in cities, and in that respect was a cause why the name of *Pagans*, which properly signifieth *country people*, came to be used in common speech for the same that Infidels and unbelievers were, it followed &c. Hooker, *Ecclesiastical Polity.* i. 80.

766. *Career.* Tilt; lit. go at full speed.

767. *The air brushed with the hiss, &c.* Cf:—

> The air
> Floats as they pass, fanned with unnumbered plumes. vii. 432.
>
> Αἰθὴρ δ' ἐλαφραῖς
> Πτερύγων ῥιπαῖς ὑποσυρίζει. Æschylus. *Prometheus Vinctus,* 125.

768. *As bees &c.* For the simile of the bees, Cf. *Iliad,* ii. 87; *Æneid,* i. 430; vi, 707; *Georgics,* iv. 21.

769. *Taurus.* The sun is in Taurus from the 19th April to the 20th May.

774. *Expatiate.* Move about, roam; properly *ex-spatiate.* To be taken with 'on the plank;' but Keightley considers that it has 'affairs' as objects, with 'on' understood.

781. *The Indian mount.* The Imaus or Himalayas; see note on iii, 431.

783. *Belated.* Out *late* at night; Shakspeare has *lated*:—

> Now spurs the *lated* traveller apace
> To gain the timely inn. *Macbeth,* iii. 3

*Sees, or dreams he sees.* From Virgil:—

> Aut videt, aut vidisse putat. *Æneid,* vi. 454.

785. *Arbitress.* Witness; it was popularly believed that witches and fairies had great power over the moon. See ii. 663—666.

797. *Frequent.* In large numbers; the literal translation of the Lat. *frequens* as applied to an assembly; he uses *frequence* in the same way:—

> Consenting in *full frequence. Paradise Regained.* ii. 130.

798. *Consult.* Deliberation; in x. 456, he calls them the 'great *consulting* peers.'

## BOOK II.

2. *The wealth of Ormus and of Ind.* He refers in particular to pearls; Ormus, an island in the Persian Gulf, was formerly the mart for the traffic of the Portuguese with India; and was also the depôt for the pearl fishery in the Persian Gulf. Fryer, who travelled through Persia in 1676, has the following:—

> The best pearls are found in the Persian Gulf between the islands Ormus and Bryan; and were heretofore brought into the island Ormus, while the Portugals were lords there, whence the distich:—
>
> If all the world were but one ring
> Ormus should the union bring.
>
> —*Account of East India and Persia,* v 10.

3. *Gorgeous East.* Shakspeare has the same epithet:—

> Like a rude and savage man of *Ind*
> At the first opening of the *gorgeous East. Love's Labour Lost,* iii, 4.

4. *Showers on her Kings, &c.* In allusion to the Eastern custom of sprinkling gold-dust on the head of the king at his coronation. There is a similar expression in Shakspeare:—

> I'll set thee in a *shower of gold, and hail*
> *Rich pearls* upon thee.
>
> *Antony and Cleopatra*, ii. 5.

*Barbaric.* Qualifies *pearl* and *gold*; so in Virgil:—

*Barbarico* postes *auro* spoliisque superbi. *Æneid*, ii. 504; viii. 685.

*Barbarous* originally simply meant 'foreign,' being applied by the Greeks to all nations except themselves; then, 'uncivilized,' 'savage.'

5. *Merit.* His deserts as chief of the evil angels; *merit* literally means a share, Lat. *mereri*, Gr. μέρος, a part.

6. *Success.* The event; *success* formerly meant simply the issue or result, good or bad.

He never answered me, but, pale and quaking, went straight away; and straight my heart misgave me some *evil success*.—Sidney, *Arcadia*.

Like to this is another fond observation, presaging some *sad success* to this town, because ru, ru, which in English is woe, woe, is twice in the Cornish name thereof. But, let the men of Truru but practice the first syllable in the name of their town, and they may be safe and secure from any danger in the second.—Fuller. *Worthies of Cornwall.*

> Well thou comest
> Before thy fellows ambitious to win
> From me some plume, that thy *success* may show
> Destruction to the rest.—*Paradise Lost*, vi. 159—162.

11. *Powers and Dominions.* See *Colossians*, i. 16.

12. *For.* Because; to be taken in connexion with the previous lines; 'I call you *Deities of Heaven, for* ..... I give not Heaven for lost.'

*Hold.* Hold back, retain.

15. *Virtues.* I have printed it with a capital as it is one of the titles applied to the heavenly Powers; see line 311; vi. 371, and 601, and the quotation from Wyclif's *Sermon* in the note on *virtue*, i. 320.

17. *Trust themselves, &c.* Have such confidence in themselves as not to fear.

18. *Me.* The position of *me* makes it emphatic; and it is the object of *did create*, and *established*.

19. *Choice.* Is the subject if *did create* understood.

20. *In counsel. Counsel*, I believe to be the correct as well as the better reading; it is that of Newton, Todd, and Keightley; Masson Edmondston, Brydges, Tegg, Routledge, &c., have *council*; 'in counsel or in fight' means 'in deliberation or in fighting'; 'in council, &c., means in the assembly or in battle.'

24. *The happier state, &c.* In heaven inferior dignities might envy the higher powers whose state rendered them happier or more fortunate.

32. *Sure.* Still used as an adverb in poetry; it was common in the Prose of the seventeenth century.

33. *None.* Put elliptically for 'there is none.'

35. *This advantage.* Viz., that there is no cause for envy, strife, or faction.

41. *Guile.* *Guile* is from the A. S. *wiglian*, to bewitch; hence *wile*, and from *ge-wiglian*, *beguile*, *guile*, *gull*, to impose upon, and *guilt*; in like manner *wicked* is from *wiccian*, to bewitch.

50. *Recked.* Cared, made no account of, *reckoned*; fr. A. S. *reccan*, to esteem, take into account.

*Thereafter.* Newton explains *thereafter* as *accordingly*, in accordance with the feelings of one who recked not of God.

51. *Sentence.* Vote; Lat. *sententia.*

69. *Mixed.* Filled with.

> At domus interior gemitu miseroque tumultu
> *Miscetur.* *Æneid*, ii. 486.

*Strange fire.* There may be an allusion to *Leviticus*, x. 1.

72. *Upright wing.* Upward flight.

*Sleepy drench.* Stupefying draught; *drink*, *drunk*, *drown*, and *drench* are all from the same root, A. S., *drencan.*

73. *Such.* Und. 'to whom the way seems difficult, &c.'

76. *Descent and fall.* Physical not moral fall, as Masson points out; if the 'way is steep to scale' the descent would be adverse.

79. *Insulting.* Trampling on, Lat. *saltare*, to leap.

81—85. As at 70—72, Moloch states an objection that might occur to some of them, in order to reply to it.

89. *Exercise.* Torment, harass; the Lat. *exercere*, primarily means to enclose for the purpose of *training* (hence *exercitus*), to confine, discipline, annoy.

90. *The vassals of his anger.* Cf. i. 148—152, and ii. 252.

91. *Inexorably.* *Inexorably* is the reading of the first edition; in the second, and in some modern editions it is *inexorable*, agreeing with 'scourge.'

*The torturing hour.* This expression occurs in Shakspeare:—

> Is there no play,
> To ease the anguish of a *torturing hour?*
> *Midsummer Night's Dream*, v. 1.

And Gray borrows from Milton:

> Daughter of Jove, relentless Power!
> Thou Tamer of the human breast,
> Whose *iron scourge* and *torturing hour*
> The bad affright, afflict the rest. *Ode to Adversity.*

94. *What doubt we?* *What* is used like the Lat. *quid?* for what? why?

97. *Essential.* Essence, being; adj. for noun.

*Happier far.* Understand, (which would be) happier far.

100. *We are at worst, &c.* We are now in the worst position in which we can be without being utterly destroyed.

101. *On this side nothing.* On this side of nothing, not reduced to annihilation.

104. *Fatal.* 'Upheld by fate.' i. 133.

109. *Act.* Action, demeanour.

*Humane.* Courteous, polished; Milton uses this adjective twice elsewhere in his Poems in this sense. *Human* and *humane* are now

desynonymised, but to the middle of the eighteenth century, the word in both senses (of 'belonging to mankind,' and 'mild,') was written with an *e* at the end.

112. *His tongue dropped manna.* Manna tasted 'like wafers made with honey' (*Exodus*, xvi. 31); the expression means he was very smooth-tongued.

> Each, for some base interest of his own,
> With *flattery's manna'd lips* assails the throne.
> Julius Mickle. *Lusiad*, ix.

Shakspeare has the expression, but not in the sense it has here:—

> Fair ladies you drop manna in the way
> Of starved people. *Merchant of Venice*, v. 1.

113. *Could make the worse appear the better reason.* Word for word, as Bentley observes, from the known profession of the ancient Sophists, τὸν λόγον ἥττω κρείττω ποιεῖν. The expression occurs in Plato's *Apology of Socrates.*

114. *Dash.* Confound, thwart; obsolete in this sense.

> God beholdeth violent men setting out in their unjust attempts, he letteth them proceed on in a full career, until they reach the edge of their design, then instantly he checketh, putteth in a spoak, he stoppeth, he tumbleth them down, or turneth them backward. Thus was Amon's plot *dashed*, when he had procured a royal decree. Barrow. *Sermon, Nov.* 5, 1673.

124. *Fact of arms.* 'Feats of arms,' i. 537; Fr. *fait d'armes.* Formerly *fact* was used in the sense of act or deed: —

> The right hand of William Flower, before he went to the stake, was cut off by order of the judges for his barbarous *fact*. Fuller. *Worthies of Cambridgeshire.*

127. *Scope.* 'The end or mark at which one aimeth.' Bayley's Dict. 1747.

138. *Would on his throne sit unpolluted.* In reply to Moloch's threat that the Almighty would see 'his throne itself mixed with Tartarean sulphur.'

139. *Mould.* Substance, nature; mould properly means soft earth; it is used again in this sense, line 355.

141. *Her mischief.* What polluted her.

146. *Who would lose, &c.?* Compare the following lines from Shakspeare and Gray: —

> Ay, but to die, and go we know not where;
> To lie in cold obstruction and to rot;
> This sensible warm *motion* to become
> A kneaded clod. *Measure for Measure*, iii. 1.
> For who to dumb forgetfulness a prey,
> This pleasing, anxious, being e'er resigned —
> Left the warm precincts of the cheerful day,
> Nor cast one longing, lingering, look behind? *Elegy.*

150. *Womb.* A. S. *wamb.* Used here for any large receptacle; as before; 673; and in *Comus*:—

> Mysterious dame,
> That ne'er art called but when the dragon *womb*
> Of Stygian darkness spits her thickest gloom. 130.

152. *Let this be good.* Grant that our being utterly destroyed might possibly be the best thing that could happen to us.

156. *Belike.* Likely, forsooth; used ironically. It is still an Irish provincialism in this sense; I think Professor Masson hardly gives the force of it by 'as it were.'

*Impotence.* In the sense of *impotentia*, want of self-restraint, and so 'through impotence' is equivalent to through violence.

159. *Wherefore cease we, &c.* Here he answers that part of Moloch's speech where he maintained they were 'at worst.'

170. *The breath that kindled, &c.* *Isaiah*, xxx. 33.

173. *Intermitted.* That has ceased for a while.

174. *Red right hand.* The expression is from Horace:—

> Jam satis terris nivis atque diræ
> Grandinis misit Pater, et, *rubente*
> *Dextra*, sacras jaculatus arces
> Terruit urbem. *Odes*, i. 2.

175. *Her stores.* Hell's stores.

176. *Cataracts.* Torrents; Gr. καταράκτης, a waterfall; only once elsewhere in Milton's Poems, xi. 824.

180. *Hurled.* Und. 'away.'

184. *Converse.* Dwell with, Lat. *conversor*, to keep company with. *Conversation* formerly meant manner of life, habits:—

> Having your conversation [ἀναστροφήν] honest among the Gentiles. 1 *Peter*, ii. 12.

185. *Unrespited, unpitied, unreprieved.* This practice of introducing three or more adjectives each beginning with a negative was formerly common in poetry:—

> Uncourted, unrespected, unobeyed. Daniel, *Civil War*, ii. 52.
> Unkind, unmanly, and unprincely Ammon. Peele, *David & Bathseba*.
> Unenvied, unmolested, unconfined. *Deserted Village*, 248.

and in *Paradise Lost*, iii. 231; 373; v. 899. *Paradise Regained*, iii. 243, 429. *Samson Agonistes*, 417, 1422.

186. *Of hopeless end.* Which have no hope of end.

188. *What can force.* What is force able to do?

203. *Fall.* Fall out, befall, happen.

213. *What is punished.* The punishment already inflicted.

220. *Light.* Either an adj., in the sense of mild, endurable; or a noun,—the *darkness* will become *light*.

221. *Besides what hope.* In addition to the hope which, &c.

224. *For happy, &c.* Our present lot, if we compare it with a state of happiness, is but a wretched one; looking at it as unfortunate and ill it is not as bad as it might be,—not worst.

227. *Ignoble ease.* Virgil's phrase:—

> Illo Virgilium me tempore dulcis alebat
> Parthenope, studiis florentem *ignobilis otii*. *Georgics*, iv. 564.

233. *Chaos judge the strife.* The strife of which Chaos would be the arbiter would be between Fate and Chance; not, as some suppose, between God and the Fallen Angels.

241. *Strict.* *Strict* and *strait* are from the same root, Lat. *strictus;* but *straight* is from A. S. *strœcan*, to stretch.

> God hath so fashioned man that he hath given him a body standing *strict* up, and a countenance to look upward into heaven.
>
> Cranmer, *Catechism of* 1548.

244. *Breathes.* Emits the smell of; see iv. 265.

245. *Ambrosial.* Ambrosia was the fabled food of the gods; and the adjective is applied in Milton to any thing very fragrant, or immortal. Der. Gk. ἀ, not, and βρότος, mortal.

249. *Let us not then pursue, &c.* Let us not seek after this state of vassalage, which we could not procure by force, and which, even if conceded to us, would be distasteful although in Heaven itself.

250. *By force impossible.* That cannot be gained by force; adjectival phrase to *state.*

264. *Thick clouds, &c.* *Psalms,* xviii. 11; xcvii. 2.

275. *Our elements.* Of the same substance as we are composed.

278. *The sensible.* The sensibility, sense.

281. *With regard of.* 'With regard *to*' is the more correct form in modern English.

282. *What we are, and where.* The Second and subsequent Editions had *were,* until Tickell (1720) restored *where.*

284. *Such murmur.* The murmurs with which the gods applauded Juno's speech (*Æneid,* x. 96,) are compared to the *rising* wind, but hers was a stirring speech, Mammon's lulled the assembly.

288. *O'erwatched.* Too long watching and awake, and therefore tired.

294. *Michael.* The Archangel mentioned in the *Revelation* (xii. 7-9,) as fighting against Satan and his angels and casting them out of Heaven.

299. *Than whom.* *Than* is a prep., and this use of the objective of the relative is established by use.

302. *A pillar of state.* Shakspeare has the same expression:—

> Brave peers of England, *pillars of the state.* 2 *Henry VI.* i. 1.
> Give them leave to fly, that will not stay,
> And call them *pillars* that will stand to us.

*Front.* Forehead, brow; Lat, *frons.*

304. *Public care.* Care on behalf of the public weal.

305. *Majestic, though in ruin.* Qualifying *face,* or 'him' out of *his.*

306. *Atlantean shoulders.* In allusion to the story of Atlas, one of the Titans, who is said to have been condemned by Jupiter to bear heaven on his shoulders; another account is that he was a great astronomer, and so is metaphorically said to have borne heaven on his shoulders.

309. *Summer's noontide air.* The stillness of mid-day in summer.

324. *First and last.* Everlastingly, for ever.

327. *Iron sceptre.* *Psalm,* ii. 9; *Revelation,* ii. 27.

329. *What sit we?* Why do we sit? Cf. line 94.

330. *Determined us.* Decided our fate.

> Eve, now expect great tidings, which perhaps
> Of us will soon *determine.* ix. 227

331. *Terms of peace none.* No terms of peace; *none* as an adjective comes after the substantive; cf. 'other creatures none', iv. 703, 704.

333. *But custody.* Except custody; this use of *but* contrasts more strongly the punishment with the peace which was not to be given; and so again, lines 335, 336, 'what peace...but hostility?' Richardson quotes a similar use of *nisi*:—

> Ei liberorum, *nisi* divitiæ, nihil erat. Plautus. *Menæchmi. Prol.* 97.

336. *To our power.* As far as we can.

337. *Reluctance.* Opposition; lit struggling against; *reluctant* is used in its etymological sense again in vi. 58, '*reluctant* flames.'

341. *Occasion.* Opportunity; see i. 178, note.

*Want.* Be wanting; i. 715, note.

346. *Fame.* Rumour, report.

352. *An oath, &c.* In allusion, says Newton, to Jupiter's oath in Virgil, *Æneid*, ix. 104; and Virgil imitated Homer, *Iliad*, i. 528. All three poets mention the shaking of Heaven, only Milton attributed the effect to the *oath*, which the others ascribe to the *nod* of Jupiter.

362. *To their defence.* To be defended by them.

367. *Puny.* It may mean either weak, less in power (line 350) than we; or, as Newton suggests, born since, created long after us. Formerly spelt *puisny*, from the Fr. *puisne*, born after; hence the secondary meaning, weak, small. *Drive.* Drive out.

375. *Original.* A noun.

376. *Advise.* Deliberate, consider; Fr. *aviser*.

379. *First devised by Satan.* See i. 650.

382. *Malice.* Generally an abstract noun and without the article; it is now the name of a specific vice, but formerly meant mischief, evil;—

> It suffiseth to the day his own *malise*. Wicklif. *Matthew*, vi. 34.

387. *States.* Chiefs; as in the phrase 'States of the Realm,' 'les etats.'

396. *Hance.* Either a verb, or an adverb; the same construction occurs in line 492.

406. *Palpable obscure.* Darkness that may be felt; Lat. *palpare*, to touch; the same expression occurs in xii. 188, and the connection shows its origin. The Latin Vulgate has 'tam densæ ut palpari queant,' which in the English version is translated 'darkness which may be felt.' *Exodus*, x. 21.

*Obscure* and *abrupt* (409) are adjectives used as nouns.

409. *Arrive the happy isle.* Milton uses *arrive* once or twice in his prose works without a preposition, and Shakspeare:—

> Ere we could *arrive* the point proposed,
> Cæsar cried, Help me Cassius or I sink. *Julius Cæsar*, i. 2.
>
> Those powers that the queen
> Hath raised in Gallia have *arrived* our coast. 3 *Henry Sixth*, v. 3.

*Uncouth.* Unknown, strange.

*Couth* is the past part. of the verb *conne*, to know, thus *uncouth* originally meant simply unknown; it soon acquired the secondary meaning of strange, unusual; and lastly rough, boorish, awkward.

> Welaway the while I was so fond,
> To leave the good that I had in hand,
> In hope of better that was *uncouth*;
> So lost the dog the flesh in his mouth.
> Spenser. *The Shepherd's Calendar, September*, 58-61.

—I

> Toiled out my *uncouth* passage, forced to ride
> The untractable abyss. *Paradise Lost*, x. 475.

It is *deforme* spectaculum, an *uncouth* sight, to behold such handy craftsmen blended with eminencies in ingenious professions; such a motley colour is no good wearing. Fuller. *Worthies. Memorable Persons.*

The primary meaning of *can* is to know:—

> I lerne song, I *can* but small grammere.
> Chaucer. *The Prioresses Tale*, 13,466.
> Now certes I wol don my diligence
> To *conne* it all, or Christenmasse be went. *Ib.* 13,462.
> His fellow taught him homeward privily
> Fro day to day, till he *conde* it by rote. *Ib.* 13,475.

All be it so, that of your pride and high presumption and folie, and of your negligence and *unconning*, ye have misborne you. *Ib. Tale of Melibeus.*

*Can, con, ken, cunning*, are all from the same root. *Could* was originally *coude*, the *l* not belonging to the root, but having crept in from analogy with 'would' and 'should.'

410. *The happy isle.* Newton says, 'the earth, hanging in the sea of air,' and quotes Cicero's, 'Quasi magnam quandam *insulam* quam nos *orbem terræ* vocamus.' *De Natura Deorum*, ii. 66.

Professor Masson, however, considers this, though generally adopted, a wrong interpretation. "The Angels," he says, "know nothing as yet of the earth or the nature of its environment; they know only vaguely of some kind of starry world then about to be created, and probably at that moment newly created in the central parts of infinite space, where Chaos adjoins Heaven. It is this world, which they cannot figure exactly, but which they can fancy as an azure sphere or round, insulated between Heaven and Chaos, that is the 'happy isle.' To any voyager arriving in it after toiling upward through Chaos, it would indeed be an island or insulated world."

412. *Sentories. Sentries*, the usual form, is a corruption of *sentinel*, Fr. *sentinelle*, Lat. *sentire*. Wedgwood derives it from Fr. *sente*, a path, *sentelle*, a little path. *Stations*, Posts, guards.

417. *Expectation held his look suspense.* Looking out for a reply he kept his look suspended over the assembly.

429. *Unmoved.* "Unmoved with any of those dangers which deterred others," according to Newton. "Rather, I think," says Professor Masson, "unsolicited, of his own accord." This appears to me a very far-fetched and unnatural interpretation; I take it to be *immotus*, 'without rising from his seat;' Satan 'sat exalted on his

throne' when opening the debate, but all the other speakers 'stood up' or rose; Satan now addresses them 'unmoved', and when he had finished 'the monarch *rose*.'

431. *Demur.* Hesitation, delay, Lat. *demoror.*

432. *Long is the way, &c.* He had Virgil in mind, *Æneid*, vi. 128. And so too the 'fire *ninefold*' reminds us of Styx flowing nine times round hell, and the 'huge gate of solid *adamant*, which even the gods could not break open.' *Ib.* 439,552. For *ninefold*, see also line 645, *infra.*

434. *This huge convex of fire.* This great fiery vault, called 'the fiery concave,' line 635.

438. *If any pass.* If any person pass them.

439. *Unessential.* Without substance or form.

441. *Abortive.* 'Rendering abortive, like *forgetful* in line 74,' says Browne (*Clarendon Press*) after Major; but is it not rather *abortivus*, unfinished?

442. *Whatever.* Any at all, whatever it may be.

443. *Remains.* Awaits; see vi. 38.

445. *Become.* Fit, suit.

The prefix *be* is generally used to give emphasis, or sometimes an idea of contempt to the principal verb. Many such verbs are modern imitations of verbs commencing with the syllable *be*, which is the present form of the old A. S. inflexion *ge*. This prefix *ge* was one of the distinguishing peculiarities of the Saxon period, before the changes brought about by the Norman Conquest; it afterwards appeared in the form of *y*, commonly enough in Chaucer, but rarely after Spenser, except in archaic poetry and in a few words retained for the oddity of the sound or requirements of the metre, as *yclad*, *yclept* &c.

> Come, thou goddess fair and free,
> In Heaven *yclept* Euphrosyne,
> And by men, heart-easing mirth.—*L'Allegro*, 9-11.

The form *ge*, however, exists under the disguise of *be*; the verb *become*, to suit, to fit, is the Original English *gecweman*, compounded of *ge*, and *queme*, to please, from which the word *whim* comes; again, the word *beholden*, (under obligations,) is no way connected with *behold*, (to see.) but is the modernised form of *gehealden*, past part of *healden*, to hold. *Queme* occurs in Spenser:—

> Such merimake holy saints doth *queme*,
> But we here sitten as drownde in dreme.
> *The Shepherd's Calendar, May*, 15, 16.

448. *Moment.* Importance; Lat *momentum, quod movet.*

452. *Refusing.* If I should refuse.

453. *Alike.* Equally; hazard and honour are alike due to him who reigns. It would scarcely be worth while noting the meaning, were it not that Keightley wrongly explains *alike*, 'equally with others.'

457. *Intend.* Give attention to, consider; formerly used for 'attend to':—

> Romulus after his death (as they report or feign) sent a present to the Romans, that above all they should *intend* arms. Bacon.—*Of the True Greatness of Kingdoms.*

Whether with solace tripping on the trees,
He sees the citizens of forest sport.
Or, midst the withered oak, beholds the bees.
*Intend* their labour with a kind consort. Lodge. *A Solitary Life.*

461. *Deceive.* Beguile.

467. *Prevented.* Anticipated; Lat *præ*, before, and *venire*, to come hence the now obsolete sense of anticipate, come before, help :—

Let thy grace, O Lord, always *prevent* and follow us.
*Common Prayer.*

468. *From.* By.

471. *In opinion.* In the eyes of the rest, in public opinion.

472. *Cheap.* The primary meaning of *cheap* is a market (A. S. *cyppan*, to bargain); it still survives in that sense in East*cheap*, *Cheapside*, *Chepstow*, *chapman*. When goods were plenty and sold at a low rate, the market was said to be good cheap, better cheap, or best cheap, as the case might be; now the epithet is dropped, and *cheap* compared as an adjective :

The best is always *best cheap*—Burton. *Anatomy of Melancholy*, i. 2.

Soon now grown greater, Chippenham, in Saxon Cyppanham, of note at this day for the market there kept, whereof it took the name, for cyppan, in the Saxon tongue, is as much as to say to *buy*, and cyppman, a buyer, like as with us *cheapen*, and chapman, and among the Germans *Coppman*.
Camden, *Britannia*. Ed. 1637, p. 243.

473. *Hazard huge. Huge* is rarely used by writers of the present day, and is seldom applied to an abstract noun; but it was very common in the seventeenth century, and is quite a favourite of Milton's.

483. *Lest bad men, &c.* According to Bp. Pearce the reader is " to supply some such expression as this, This remark (of the Devils not losing all their virtue) I make, lest bad men should boast, &c."

485. *Close.* Kept close, secret.

490. *The element,* The sky; the elements, according to the old theory, were fire, air, water, and earth; but when ' the element' was spoken of, it refers, as here, to the sky, the air —

The *element* itself till seven years heat,
Shall not behold her face at ample view. *Twelfth Night* i, 1.

491. *Scowls.* Drives scowlingly.

492. *If chance.* Either, ' If the radiant sun chance to extend or, ' If by chance the radiant sun extend'; see line 396, note.

*With farewell sweet.* Disraeli, *Curiosities of Literature*, says this beautiful *farewell* is borrowed from an obscure poet, quoted by Poole in his *English Parnassus*, ed. 1657.

To Thetis' watery bowers the sun doth hie,
Bidding *farewell* unto the gloomy sky.

Another parallel is the following in Sylvester's *DuBartas* :—

For once a day each country under Heaven
Thou biddest good morrow, and thou biddest good even.
*First Week, Tenth Day.*

495. *Hill and valley rings.* The use of the verb in the singular, with each of the subjects as nominative, is more emphatic; so in i. 139, ' the mind and spirit *remains* invincible.'

497. *Men only disagree, &c.* Compare the following passage, and Burton's Latin quotation:—

The greatest enemy to man is man, who, by the devil's instigation, is still ready to do mischief—his own executioner, a devil to himself and others. We are all brethren in Christ, or at least should be members of one body, servants of one Lord; and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another.

Homo homini lupus, homo homini dœmon.—*Anatomy of Melancholy*, i, 1.

501. *Levy wars.* Johnson, in his *Dictionary*, takes exception to this expression, saying, "this sense, though Milton's, seems improper." he is followed in this view by Major and Hunter, none of them knowing that it was the technical phrase of the day, and is still a legal term. In the 'Act of the Commons of England for erecting of a High Court of Justice for the trying and judging of Charles Stuart, King of England', he is charged with having "*levied* and maintained a cruel *war* in the land against the Parliament and Kingdom"; and the same phrase is the one adopted in his indictment and sentence. See Clarendon's *History*. Vol. viii, pp. 92 and 115, Ed. 1717. It is the technical expression in the Statute of Treason of Edward III; see Hallam, *Constitutional History*, Chap. xv.

'Levy war' occurs again in xi. 219; and Barrow has:—

These were the misdemeanours of those in the late times, who, instead of praying for their sovereign, did asperse him with foul imputations, did accuse his proceedings, did raise tumults, and *levy war* against him, pretending by rude force to reduce him unto his duty. *Sermon 29th May*, 1676.

504. *Enow.* The plural of *enough*; now obsolete.

508. *Paramount.* Chief, supreme lord; always used as an adj. now.

512. *A globe.* The Lat. *globus* was applied to a compact body of troops. Cf:—

Straight a *fiery globe*
Of angels on full sail of wing flew nigh. *Paradise Regained*, iv. 581.

513. *Horrent.* *Horrens* means bristling, standing erect, and then horrid; as applied to arms and spears it includes both meanings, *horrentia* Martis *arma*, *Æneid* i., *horrentibus hastis*, *Æneid* x. 178. *Horrid* from the same root has precisely the same meaning; see 568.

514. *Bid cry.* *Bid* is generally followed by the infinitive without the preposition *to*; but instead of this archaic construction we should now use the infinitive of the passive voice; the following is another instance of the former syntax:—

All the congregation *bade stone* them with stones. *Numbers*, xiv. 10.

517. *Alchymy.* Trumpet, the instrument called by the material of which it is made. Alchymy is a mixed metal, chiefly composed of brass; this meaning is now obsolete, alchymy being now applied to the pretended art of changing other metals into gold, from Gk. χεύειν, to pour.

518. *By herald's voice explained.* That is, the purport of the signal was explained by a herald.

*More at ease their minds.* Either, nominative absolute, their minds being more at ease; or *minds*, Greek accusative, more at ease *as to* their minds.

521. *Thence.* Either, 'from that time,' 'from that place,' or 'from that cause.'

523. *Several.* Separate; der. Old French, *sevrer*, Lat. *separare.*

525. *Leads him perplexed, where he may likliest find &c.* Observe the punctuation; some editions have no comma after *perplexed*, construing it with *where he may find*; but this clause should be taken with *pursues his way.*

*Sublime.* Aloft; agreeing with *part* understood. Cf iii. 72; vi. 771.

526. *Entertain.* Make to pass agreeably; *entertain* (Lat. *inter*, and *tenere*, to hold,) to take in or receive *(a)* as a guest, *(b)* as a servant, *(c)* as a thought into one's mind. The second of these meanings, though obsolete in modern English, is a common Anglo-Indianism; but it was once so used in classic English;—

You, sir, I *entertain* for one of my hundred; only I don't like the fashion of your garments. *King Lear.* iii. 6.

He [William Noy] was for many years the stoutest champion for the subject's liberty, until king Charles *entertained* him to be his attorney.
Fuller. *Worthies, Cornwall.*

528. *Part on the plain, &c.* These warlike diversions (says Newton) of the fallen Angels during the absence of Satan seem to be copied from the military exercises of the Myrmidons during the absence of their chief from the war. Homer, *Iliad*, ii. 774. The author had an eye, too, to the diversions and entertainments of the departed heroes in Virgil's Elysium, *Æneid*, vi. 642.

530. *Olympian games.* The Olympian or Olympic games were celebrated at Olympia, on the banks of the Alpheus in the territory of Elis in Greece, in honour of the Olympian Jove. The origin of the festival is lost in the mythical ages. It was revived 776 B. C.; and the Greeks afterwards dated from this year as the First Olympiad, when they began to use the contest to mark a chronological era. The games were kept up until abolished by the Emperor Theodosius, 394 A. D. There was an interval of four years, called an Olympiad, between each celebration. At first the games only lasted for one day, and consisted merely of foot-races, but they afterwards occupied five days, and included horse-races, and chariot-races, and various trials of strength at boxing, wrestling, jumping, and the like. The only prize was a crown of wild olive; but to secure this was the ambition of the noblest and wealthiest of the Greeks; the victor's name being proclaimed among the assembled multitudes, and his statue erected in the sacred grove at Olympia. The *Pythian* games were of similar character, they were instituted in 585 B. C., in honour of Apollo, and celebrated every third Olympic year, near Delphi.

531. *Shun the goal with rapid wheels.* These words are a translation of an allusion in Horace to the Olympic contest:—

Sunt quos curriculo pulverem Olympicum
Collegisse juvat, *metaque fervidis*
*Evitata rotis*, palmaque nobilis
Terrarum dominos evehit ad deos. *Odes* I. i.

533. *War appears, &c.* Such were the portents with which Calphurnia warned Cæsar :—

> Fierce fiery warriors fight upon the clouds,
> In ranks and squadrons in right form of war. *Julius Cæsar*, ii. 2.

536. *Prick forth.* Ride forward ; *prick* literally means to spur or urge on, and is commonly used for ride in old poets :—

> Of *pricking* and of hunting for the hare
> Was all his lust, for no cost would he spare.
> *Canterbury Tales, Prologue*, 189

*Couch their spears.* Fix them in the rest, a part of the armour in which the spear was rested preparatory to an attack

538. *Heaven.* He is still talking of the heaven visible to us, the 'troubled sky' ; and, not content with making armies of the clouds, sees individual horsemen couching their spears

*The welkin.* The sky , now obsolete. A S. *wealcan*, to roll, used formerly as a verb or participle .—

> When ruddy Phœbus gan to *welke* in west. *Faerie Queene*, i. 1.

> Come, sir page,
> Look on me with your *welkin* eye. *Winter's Tale*, i. 2

As a substantive it denoted the sky, the visible heavens :—

> The grass now gins to be refreshed,
> The swallow peeps out of her nest,
> And cloudy *welkin* cleareth. *Shepherd's Calendar, March*

538. *Burns.* Glows, is in a commotion

539 *Typhœan.* Gigantic, like that of Typhon , see i 199, note

*Fell.* Fierce, cruel

542. *Alcides.* Hercules, called Alcides from his grandfather Alceus. Hercules was the most celebrated of all the heroes of antiquity. He is said to have performed twelve wonderful labours, such as the Fight with the Nemean Lion, Capture of the Arcadian Stag, Cleansing of the Stables of Augeas, &c. On one occasion he marched against Œchalia, killed Eurytus the king, carried off his daughter Iole prisoner, and returned 'crowned with conquest.' Intending to sacrifice to Jupiter, on his landing at Eubœa, he sent his friend Lichas home for a white garment he was to wear during the celebration of the rites. His wife Deianira, jealous lest Iole might win the affections of her husband, steeped the robe in poison ; when Hercules 'felt the envenomed robe' he seized Lichas and threw him from the top of mount Œta, in Thessaly, into the sea ; he tried to tear off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body, and, maddened with pain, tore up pine trees by the roots. Deianira on hearing what had happened hanged herself. Hercules having ascended mount Œta, placed himself on a pile of wood, which he ordered to be set on fire ; while the pile was burning a cloud came down and carried him up to Olympus, where he was honoured with immortality, and afterwards worshipped throughout Greece.

551. *Free virtue should enthrall.* Bentley quotes from Euripides the famous distich which Brutus used when he killed himself:—

Ὦ τλῆμον ἀρετή, λόγος ἄρ' ἦσθ', ἐγὼ δὲ σε
Ὡς ἔργον ἤσκουν. σὺ δ' ἄρ ἐδούλευσας βιᾷ.

552. *Partial.* Favouring themselves.

554. *Took with ravishment.* Cf. Virgil, *Georgics*, iv. 481; and *Comus*:—

Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment? 244,245.

Who, as they sung, would take the prisoned soul,
And lap it in Elysium. 256-257.

556. *Eloquence the soul.* Todd quotes:—

The *soul-charm* image of sweet *eloquence*.
Sylvester's *DuBartas*. Ed. 1621, p. 263.

568. *Obdured.* Past part. of the obsolete verb *obdure*. Keightley accents *obdùred*, Masson *obdurèd*; the former is preferable.

577. *Stye.* Gk. στυγέω, to hate.

578. *Acheron.* Gk. ἄχος, sorrow, hence the epithet *sad*.

579. *Cocytus.* Gk. κωκύω, to lament; the streams of the Cocytus washed the shores of Hell, and prevented the imprisoned spirits returning to the Earth, hence the loud lamentation heard on the rueful stream.

580. *Phlegethon.* Gk. φλεγέθω, to burn.

581. *Torrent. Torrid*, burning; Lat. *torrere*, to burn. A stream is called a torrent from its flowing rapidly, like the movement of flames; perhaps both the ideas of flowing rapidly and scorching are intended in the expression *torrent fire*.

589. *Dire hail.* The '*diræ* grandinis' of Horace, *Odes*, i. 2. 1.

590. *Ruin seems, &c.* Appears to be the ruin of some ancient building.

591. *All else.* In some modern reprints—Bohn, Major.—it is '*or* else'; Keightley and Masson trace the misprint to Todd's Fourth edition (it is in his Fifth too), but I find it in Newton's Ninth edition (1790.)

592. *Serbonian bog.* The lake or marsh of Serbonis, between Mount Casius, now Cape Kareroon, and Damietta in Egypt. Hills of loose sand surrounded the lake, and the sand being frequently carried into the water by the wind so thickened the lake as to make it a marsh or bog.

593. *Damiata.* Now Damietta, a town near the Mediterranean, on one of the mouths of the Nile.

595. *Frore.* Frosty, with frost; an adv. Newton quotes as a parallel passage:—

When the *cold* north wind bloweth, it devoureth the mountains, and *burneth* the wilderness, and consumeth the grass *as fire*. *Ecclus.* xliii. 20, 21.

*Cold.* Coldness; a noun.

596. *Harpy-footed.* Having the feet or claws of harpies; the harpies are described by Virgil as obscene birds, inhabiting the Stro-

phades in the Ionian Sea, having the heads of maidens, with long claws, and with faces ever pale with hunger. *Æneid*, iii. 217.

597. *Revolutions.* Seasons, fixed periods. *Æneid*, vi. 745—748.

598. *Feel by turns, &c.* In the Middle Ages it was common to describe the pains of Hell as consisting of extreme cold as well as heat.

> And the delighted spirit
> To bathe *in fiery floods*, or to reside
> In *thrilling regions of thick-ribbed ice.* *Measure for Measure*, iii. 1

600. *Starve.* Destroy. Cause to perish with cold. *Starve* now means to suffer from extreme cold or hunger, but formerly meant to kill or perish by any death; der. A. S. *steorfan*, to die, to kill.

> With torment, and with shameful death each one,
> This provost doth these Jews for to *sterve*,
> That of this murder wiste.—Chaucer, *The Prioresses Tale*, 13,558

Peter Levins in his *Rhyming Dictionary* (1570) translates *starve* by *interire*, to perish.

609. *So near the brink.* The brink being so near; nom. abs.

611. *Medusa.* The Gorgons were three frightful maidens, named Stheno, Euryale, and *Medusa*. Instead of hair their heads were covered with hissing serpents, they had wings, brazen claws, and enormous teeth. Medusa's head became so frightful that every one who looked at it was changed into stone; she was slain by Perseus, who cut off her head and carried it to Minerva, and the goddess placed it in the centre of her shield.

613. *Wight.* Being; only used now in poetry or burlesque writing. It literally means a sensitive creature. A. S. *wiht*, from *witan*, to perceive. *Whit* is a thing, *aught* (formerly written *ought*), *a whit.*

614. *Tantalus.* A king of Lydia, who, having divulged the secrets entrusted to him by Jupiter, was punished by being afflicted with a raging thirst, and at the same time placed in a lake, the waters of which receded from him as soon as he attempted to taste them; bunches of fruit were hung over his head, which in like manner receded from his grasp. The punishment of Tantalus was proverbial, and from his name comes the verb 'tantalize.'

615. *Forlorn.* Utterly *lost. For* in composition, *fordo, forgo, forlore*, &c., means *forth*, entirely; *lorn* was formerly used without the prefix *for.*

The expression 'forlorn hope' is applied to a body of troops appointed to lead the attack, enter a breach, or perform any other hazardous undertaking, in which few if any are likely to escape; sometimes they were called 'the forlorn' alone:—

> He caused the foot to be drawn up in the best order they could; placed a *forlorn* of musketeers in the little enclosures, winging them with the few horse and dragoons he had.—Fuller. *Worthies. Cornwall.*

> They [the Enniskillen horse] offered with spirit to make always the *forlorn* of the army. Quoted in Scott's note on *Prologue to Don Sebastian.*—*Dryden's Works*, vii. 303.

617. *First.* For the first time.

620. *Alp.* Here used for any high mountain; as also in *Samson Agonistes*, 628.

623. *Hydras.* The hydra was a huge monster which ravaged Lerna in the Peloponnesus. One of the labours imposed on Hercules was to destroy this serpent; it had nine heads, and the middle one was immortal, in place of every head struck off by Hercules two new ones arose, but with the assistance of Iolaus he burned away the heads and buried the ninth under a rock.

*Chimæra.* A fire-breathing monster, having the head of a lion, the body of a goat, and a dragon's tail; it caused much havoc in Lycia, but was at length killed by Bellerophon.

625. *Prodigious.* Ominous, portentous.

630. *With thoughts inflamed.* The order is, Inflamed with thoughts of highest design.

633. *Scours.* Passes swiftly over; A. S. *scyran*, to shear, to shave; *scur* and *skir* are other forms of *scour*:—

> Send out more horses, *skir* the country round,
> Hang those that talk of fear. *Macbeth*, v. 3.

> Mount ye, spur ye, *skirr* the plain,
> That the fugitive may flee in vain. *Siege of Corinth*, xxi.

635. *Towering.* Nom. agreeing with *he*.

637. *Hangs in the clouds.* Appears to touch the clouds where they and the horizon seem to meet.

*Equinoctial winds.* The trade winds which blow from east to west at the time of the equinoxes, from 21st March to 23rd September.

*Close sailing.* The vessels of the fleet sailing closely together, and thus forming only one object to the eye.

639. *Ternate and Tidore.* Two of the Moluccas or Spice Islands.

640. *They* referring to the ships of the *fleet*, which as a noun of multitude has a singular verb, *hangs*, 637.

*The trading flood.* The part of the Ocean where the trade winds blow.

641. *The wide Æthiopian.* The Indian Ocean; so called from Æthiopia, the ancient name of the countries south of Egypt on the East coast of Africa.

*The Cape.* The Cape of Good Hope.

642. *The pole.* The south pole, as the fleet sails in a southerly direction from Bengal to the Cape.

645. *Thrice three-fold the gates.* *Gates* is the nom. to *appear*.

647. *Impaled.* Walled in, enclosed.

648. *Before the gates, &c.* The allegory that follows is based on the words of S. James;—"When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." *James*, i. 15.

Milton has also incorporated much in it from Spenser's personification of Error (*Faery Queene*, i. 1. 14, 15); and the description of Hamartia in Fletcher's *Purple Island*, xii. 97.

*Yet.* *Nevertheless.*

649. *Either.* Each.

*A formidable Shape.* Here he follows Virgil:—

> Cernis, custodia qualis
> Vestibulo sedeat? facies quæ limina servet?
> Quinquaginta atris immanis hiatibus Hydra
> Sævior intus habeat sedem. *Æneid*, vi. 574.

654. *A cry.* A pack or troop, so called from their *crying* or barking together.

> A *cry* more tuneable
> Was never holloaed to nor cheered with horn.
> *Midsummer Night's Dream*, v. 1.
>
> Your common *cry* of curs whose breath I hate. *Coriolanus*, iii. 1.
>
> The jackal's troop in gathered *cry*,
> Bayed from afar complainingly. *Siege of Corinth*, xxxiii.

655. *Cerberean mouths.* Cerberus was the dog that guarded the entrance to the infernal regions, at the spot where the shades of the departed were landed by the ferryman Charon; he is represented as having three heads, a serpent's tail, and serpents round his neck.

656. *List.* Pleased, chose; A. S. *listan; lust*, which formerly meant simply desire, is from the same root.

658. *Kennel there.* The metaphor may have been taken from Shakspeare.

> From forth the *kennel of thy womb* hath crept
> A hell-hound that doth hunt us all to death. *Richard III*, iv. 4.

*Kennel* is from Fr. *chenil*, a dog-house, Lat. *canis*, a dog; it also means 'a pack or cry of hounds; and a fox is said to *kennel* when he lies close to his hole.' Bailey's *Dictionary*.

660. *Scylla.* Scylla and Charybdis were two rocks between Italy and Sicily; a monster named Scylla dwelt in a cave in the one nearest Italy; the sorceress Circe is said to have poisoned the sea where Scylla used to bathe, which caused her lower limbs to be turned into dogs; after her metamorphosis she threw herself into the sea and was changed into the rock which afterwards bore her name.

*The sea that parts, &c.* The Straits of Messina. *Calabria*, the peninsula in the south-east of Italy. *Trinacria*, the ancient name of Sicily, from its triangular shape.

665. *Lapland witches.* Lapland was famous for witches in former times.

*The labouring moon.* The moon in eclipse; the Latin for an eclipse of the moon is *labores lunæ*. It was an ancient superstition that eclipses of the moon were caused by the charms and incantations of witches; see i. 785, and note.

666. *The other shape, &c.* Compare Spenser's description of Death:

> After all came Life; and lastly Death;
> Death with most grim and grisly visage seen.
> Yet is he nought but parting of the breath,
> Ne aught to see, but like a shade to ween,
> Unbodied, unsouled, unheard, unseen. *Faerie Queene*, vii. 7, 46.

669. *That shadow seemed.* Death is called the 'meagre shadow,' and the 'grim Feature,' x. 264, 279.

673. *A kingly crown.* Death is the 'King of terrors,' *Job*, xviii. 14.

> Death, the sovereign's sovereign. *Don Juan*, x. 23.

677. *Admired.* Wondered; see i. 690.

678. *God and his Son except, &c.* Milton has a similar construction in one of his prose works:

No place in Heaven or Earth, except Hell, where charity may not enter.
—*Doctrine of Divorce. Preface.*

685. *That be assured.* Be certain of that.

688. *Goblin.* Phantom, demon; Ger. *kobold*, Gr. κόβαλος.

692. *Drew after him, &c.* The words are taken from *Revelation*, xii, 4; the line occurs again, v. 710.

693. *Conjured.* Banded in conspiracy; Lat. *conjurare*, to swear together.

698. *To enrage thee more.* Sc., I add this in order that I may enrage thee more.

700. *False.* He falsely included himself among the Spirits of Heaven.

701. *A whip of scorpions.* A scourge, so called from the stinging effect of the lash; used metaphorically for any severe punishment.

My father hath chastised you with whips, but I will chastise you with *scorpions*.—1 *Kings*, xii. 11.

When once again I've quelled the pride
Of Venice, and her hated race
Have felt the arm they would debase
*Scourge with a whip of scorpions. Siege of Corinth*, xxi.

708. *Like a comet.* The 'sword of God' is compared to a comet in x.:—

High in front advanced
The brandished sword of God before them blazed,
Fierce as a comet. x. 632-634.

709. *Ophiuchus.* A constellation in the northern hemisphere; it consists of about seventy stars, and extends over forty degrees in length. Ophiuchus means literally the Serpent-holder, it is represented by a man holding a serpent in his hand, and is also called Serpentarius and Anguitenens.

710. *Horrid hair.* The tail of the comet streaming like hair; hence the derivation, Gr. κομη, hair.

711. *Shakes pestilence and war.* Comets and other appearances in the heavens were regarded as prophetic of war, plagues, and other disasters; so of the beard of Hudibras;—

This *hairy meteor* did denounce
The fall of sceptres and of crowns. *Hudibras*, i. 247.
He sung how grisly comets hang in air,
Why sword and plagues attend their fatal *hair*,
God's beacons for the world, drawn up so far,
To publish ills, and raise all earth to war. Cowley, *Davideis*, iii.

715. *Heaven's artillery.* The expression occurs in Shakspeare and Ben Jonson:—

Have I not heard great ordnance in the field,
And *heaven's artillery* thunder in the skies? *Taming of the Shrew*, i. 2

Through the air was rolled
The lengthened shower, as when the *artillery*
*Of heaven* is discharged along the sky. *Panegyre, 19th March*, 1603.

716. *The Caspian* was noted for storms and tempests; see Horace, *Odes*, ii, ix. 2.

717. *A space.* For a short time.

720. *So matched.* So equally matched.

722. *So great a foe.* Jesus Christ, who will 'one day destroy them both'; for 'the last enemy that shall be destroyed is Death,' 1 *Cor.* xv, 26; and He will destroy 'him that had the power of death, that is, the Devil,' *Hebrews*, ii, 14; *Revelation*, xx. 14.

723. *Had been achieved.* Would have been achieved.

730. *And knowest for whom.* Some editions have an interrogation after this clause, as well as after *head*, but in Milton's there is a semicolon after *whom*. The meaning is, What fury possesses thee to bend thy dart against thy father? and thou knowest against whom it is. There is a similar construction in v. 674.

739. *Spares to tell thee, &c.* Forbears for a little to let you see by my act what I intend.

743. *Phantasm.* Phantom, apparition; Gr. φαντάσμα, φαινόμαι, to appear.

755. *On the left side opening, &c.* When the left side (of his head) opened.

758. *Out of thy head, &c.* Sin is represented as issuing from the head of Satan, as Minerva, the goddess of wisdom, is said to have sprung forth from the head of Jupiter, uttering a war-cry and clad in complete armour.

761. *Familiar grown I pleased.* So Pope:—

> Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.—*Essay on Man*, ii. 217.

765. *Such joy, &c.* He still follows the myth of Minerva's birth; Vulcan having attempted to ravish her.

772. *Pitch.* Height, elevation; 'precipice of Heaven,' i. 173.

789. *Back resounded Death.* The repetition of the word Death is highly poetical and artistic. There is a similar instance in Virgil, *Georgics*, iv. 525-528; and Shelley:—

> The tongueless caverns of the craggy hills
> Cried *Misery!* Then the hollow Heaven replied
> *Misery;* and the Ocean's purple waves,
> Climbing the land, howled to the lashing winds,
> And the pale nations heard it, *Misery.*—*Prometheus Unbound.*

795—802. *These yelling monsters.* These, says Keightley, are the mental torments that are the consequences of sin, and they are rendered more grievous by the idea of death.

801. *Conscious terrors.* Terrors of which I am conscious.

802. *Rest or intermission, &c.* "The wicked are like the troubled sea, when it cannot rest. There is no peace, saith my God, to the wicked." *Isaiah*, lvii, 20, 21.

804. *Grim Death.* Massinger applies the same epithet, *grim*, to death in the *Roman Actor*, iii. 1.

813. *Tempered heavenly.* Of Heavenly make or mould; his shield was of 'ethereal temper,' i. 285.

815. *Lore.* Knowledge, learning; A. S. *learan*, to learn.

825. *Pretences.* To *pretend* formerly meant to advance a claim whether true or false, and not as now necessarily the latter; so with *pretence*, which here means 'claims,' and again in vi. 421.

The law he observeth is worthily called the perfect law of liberty; the Lord he serveth *pretendeth* only to command free men and friends. Barrow. *Sermon on* 1 *Tim.* iv. 8.

827. *Uncouth.* Unknown, strange.

829. *Unfounded.* Bottomless; Lat. *fundus*, the bottom, foundation.

831. *By concurring signs, ... created.* Shown to be created by signs that coincide with the prediction.

833. *Purlieus.* Outskirts, borders; *purlieu* originally meant land on the borders of a forest, which, having been illegally added to the forest, was afterwards rendered exempt from the forest laws; or simply 'free from trees.' Fr. *pur*, pure or free, and *lieu*, place. Another derivation is *pour aller, perambulatio*, a walking round, the process by which the purlieus were made.

842. *The buxom air.* Pliant, yielding; der. A. S. *bocsum*, easily bended, Ger. *beugsam*, pliable, obedient. By *buxom* we now mean lively, gay, spritely; but in old writers it meant yielding, obedient.

Abraham as a true servant fulfilled the Lord's commandment, and for his *buxomness* and truth, God sware unto Abraham that he would multiply his seed. Fox. *Acts and Monuments; the Ploughman's Complaint, Bk.* iv.

In v. 270, Milton applies the same epithet to the air; and Keightley quotes as a parallel 'cedentem aera.' Horace, *Satires*, ii, 2, 13.

855. *Living might.* The third edition, 1678, has 'living *wight*,' which Bentley considers to be the correct reading, as 'living might' would not except God himself, and 'living wight' occurs at line 613.

856. *His commands above.* The commands of him 'who reigns above.'

859. *Office.* Duty, service; lit. what one is bound to do:

Man hath invented laws to defend and preserve good men, and to punish and keep evil persons in *office* and good order. Langley. *Polydore Virgil*, n. 1.

860. *Inhabitant of Heaven.* Agreeing with *me.*

868. *The Gods that live at ease.* A literal translation from Homer:—

θεοὶ ῥεῖα ζώοντες. *Iliad*, vi. 138.

874. *Portcullis.* A hanging gate, made so as to be let down suddenly; Fr. *porte*, a gate, and *coulisse*, a groove.

883. *Erebus.* A place of darkness above Hades; Erebus was the son of Chaos, and married to Night.

891—916. It would be difficult, says Professor Masson, to quote a passage from any poet so rich in purposely accumulated perplexities, learned and poetical, or in which such care is taken, and so successfully, to compel the mind to a rackingly intense conception of sheer inconceivability.

891. *The hoary deep.* The deep is called 'hoary,' *Job*, xli. 32; here used in the sense of 'ancient.'

898. *Four champions.* In allusion to the theory of the four elements, or first principles in nature.

> Frigida pugnabant calidis, humentia siccis,
> Mollia cum duris, sine pondere habentia pondus.
> Ovid. *Metamorphoses*, i. 19.

900. *Embryon.* This is one of the words that Addison says Milton coined (*Spectator*, 285), but it occurs in Ben Jonson's *Poetaster*, Sylvester's *Du Bartas* (ed. 1613, p. 9), and in other poets prior to Milton.

901. *Each his.* This appears to be an instance of the use of *his* to represent the possessive case, and to stand for *each's*.

904. *Barca or Cyrene.* Cyrene and Barca were the two principal cities of Cyrenaica in Africa, the surrounding country consisted chiefly of sandy deserts. Todd quotes from Heylin :—

> This country is all over covered with a light sand, which the winds remove continually up and down, turning vallies into hills, and hills into vallies. *Microcosmus. Ed.* 1627, p. 749.

The modern name of Barca is Merjeh, and Cyrene is now Cairoan.

905. *Levied* literally means *raised*, Lat. *levo*.

*Poise their lighter wings.* Give weight to the wings of the winds.

*Poise*, inf. on *levied*.

906. *Lighter.* Too light; used like the Latin comparative.

*To whom these most adhere, &c.* To whomsoever (of the four champions) these atoms adhere most, he rules for a while.

908. *By decision.* By his judgment or sentence.

911. *The womb of nature, &c.* Shakspeare has a similar expression :—

> The earth that's nature's mother is her tomb. *Romeo and Juliet*, ii, 3.

Thyer quotes—

> Omniparens, eadem rerum commune sepulchrum. *Lucretius*, v. 260.

917. *Into this wild abyss.* These words are repeated, after the long parenthesis, from 910.

918. *Stood and looked.* For *standing looked*, so in v. 360, 'To sit and taste,' for 'sitting to taste.'

919. *No narrow frith.* The gulf he had to cross was far from being a narrow one.

921. *To compare great things with small.* An expression from Virgil :—

> Parvis componere magna. *Eclogue*, i, 24.

922. *Bellona.* Bellona was the Roman goddess of War and the wife of Mars.

927. *Sail-broad vans.* Dante also describes Satan as having wings which he compares to sails :—

> Under each [face] shot forth
> Two mighty wings, enormous, as became
> A bird so vast. Sails never such I saw
> Outstretched on the wide sea. *Hell*, xxxiv.

*Vans* is another form of *fan*. Both are used in the sense of 'wings':—

> With quick *fan*
> Winnows the buxom air. v. 269.

> Straight a fiery globe
> Of Angels on full sail of wing flew nigh,
> Who on their *plumy vans* received him soft.
> *Paradise Regained*, iv. 581—583.

930. *Cloudy chair.* Car or chariot formed of clouds. *Car, cart, chair,* and *chariot* are all from the same root, A. S., *cyran,* to turn. *Chair* was formerly used for *chariot.*

933. *Plumb.* Straight and quickly, as lead would fall. Fr. *plomb,* Lat. *plumbum,* lead.

937. *Instinct.* Animated, impregnated with; the opposite of *extinct;* see vi. 752.

938. *That fury stayed, &c.* That fury having ceased, being quenched in a boggy Syrtis, which was neither water nor firm land.

939. *Syrtis.* There were two gulfs, each called Syrtis, on the north coast of Africa, proverbially dangerous from their sandbanks and quicksands. Here Syrtis is used for any quicksand, as 'Alp' is for any high mountain, line 620.

940. *Nigh foundered.* Almost sunk; Lat *fundus,* the bottom.

941. *The crude consistence.* The unfinished mixture, the boggy Syrtis.

*Half on foot, half flying.* Partly walking and partly flying. Spenser describes the movements of the old dragon in similar words:—

> The dreadful Beast drew nigh to hand,
> Half flying and half-footing in his haste.—*Faerie Queene,* i, xi, 8.

942. *Behoves him. Behoves* is properly a so-called impersonal, and 'oar and sail' are in apposition with the inceptive *it* or *there;* the construction is similar in

> Nor these to hold wants her fit vessels, v. 348.

*Both oar and sail.* A nautical metaphor, meaning every means, all appliances.

*A gryphon.* The gryphons or griffins were fabulous creatures, the upper part of their body being like an eagle, and the lower like a lion.

945. *The Arimaspian.* The Arimaspi were a people in the north of Scythia; they are represented as being a one-eyed people and having their hair adorned with gold. Herodotus (iii. 16) speaks of frequent battles between the Arimaspians and the Gryphons for the possession of gold mines which were guarded by the latter.

948. *Or steep.* Bentley's emendation, *o'er steep,* is very natural, and an improvement on the text.

951. *Hubbub.* The following passage, in which the origin of the word is given, is worth preserving.

> This manner of out-cry here mentioned to be usual in Gallia was the same which remaineth in use at this present in Wales; although not so frequent as in former times. For the custom is there, as often as any

robbery happeneth to be committed, or any man to be slain, or what other outrage or not is done, the next at hand do go to some eminent place where they may be best heard, and there they may make an out-cry or howling, which they call a *hooboub*, signifying the fact to the next inhabitants, who tell it as passionately and deliver it further, and so from hand to hand it quickly spreadeth over all the country.

Edmond's *Observations on Cæsar's Commentaries*. Ed. 1655.

957. *Of whom.* Equivalent to 'and of him.'

960. *Dark pavilion.* The simile is borrowed from Scripture:—

He made darkness his secret place, his *pavilion* round about him dark waters. *Psalm*, xviii. 11.

962. *Sable-vested night.* Euripides describes Night as μελάμπεπλος, black-robed.

964. *Orcus and Ades.* Latin and Greek names of Pluto, the god of the infernal regions. Orcus is the Greek for an oath, and under that name the deity punished perjury. Ades or Hades means the 'invisible.'

*The dreaded name of Demogorgon.* 'The *name* of Demogorgon' means Demogorgon himself.

Demogorgon was a terrible deity, the mention of his name even being sufficient to cause frightful disasters; his name was made use of in invocations. Spenser describes him as the 'Prince of darkness,' and presiding over Chaos.

> Great Gorgon, Prince of darkness and dead night;
> At which Cocytus quakes, and Styx is put to flight.
> *Faerie Queene*, I, i. 37.

> Down in the bottom of the deep abyss,
> Where Demogorgon in dull darkness pent
> Far from the view of gods and heaven's bliss
> The hideous chaos keeps. *Ib.* IV, ii. 47,

> By Hell's blue flame!
> By the Stygian lake!
> And by *Demogorgon's name*
> At which ghosts quake!
> Hear and appear! *Dryden.* Song in *Œdipus*.

972. *Secrets.* Secret places, according to Newton.

977. *Confine with.* Border on.

981. *Directed.* If my course is directed.

983. *Reduce.* In the literal sense of 'bring back.'

989. *Incomposed.* Discomposed, confused.

993. *I saw and heard.* See vi. 871-874.

994. *The frighted deep.* Todd remarks that this description may have been borrowed from Ezekiel's prefiguration of Assyria's fall:—

I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. *Ezekiel*, xxxi. 16.

1000. *So.* In this way, thus; namely 'by keeping residence here, and doing all I can.'

1001. *Our intestine broils.* This is the reading of Milton's Editions and of all down to Bp. Pearce's (1732), who altered *our* to *your*, "the creation of *Hell* and the *new world* being the effect not of any broils

in the realm of Chaos, but of the broils in Heaven between God and Satan, the good Angels and the bad, called *intestine war* and *broils* in vi. 259, 277." Newton, Todd, Prendeville, and Keightley follow Pearce and adopt *your*. Professor Masson, the only other modern authority, returns to the old reading.

At first sight *your* would seem the true reading; but a little inspection will show that *our*, even if it had not the advantage of being Milton's, is the best. To charge the encroachments on Satan is scarcely in keeping with the tone of the speech; though the creation of Hell and the new world encroached on the domain of Chaos, and was due to the broils in Heaven, yet if the sceptre of old Night were not weakened by their intestine broils, the Powers of the place might have defended it; and (lastly) they were '*all embroiled*' with Tumult, Confusion, and Discord.

1005. *Linked in a golden chain.* The allusion is to Homer's idea of Jupiter's golden chain, by which he could draw up the gods, the earth and the sea, but they could not draw him down. Some interpret the golden chain to refer to the sun. Ben Jonson applies the simile to marriage:—

> Such was the golden chain let down from heaven;
> And not those links more even
> Than these. *Masques. Ed.* 1616, *p.* 919.

1011. *His sea should find a shore.* That there should be a termination to his journey, and he should land at last.

1017. *Argo.* The *Argo* was a ship built for the expedition sent out from Iolcus, in Thessaly, to get possession of the golden fleece kept at Æa or Colchis. The *Argo* is said to have been the first long ship ever seen in Greece; the sailors were known as the "Argonauts;" the leader was Jason; and the events are supposed to have occurred about 1263 B. C.

1018. *Bosporus.* The Strait between the Black Sea and the Sea of Marmora, now called the Straits of Constantinople. *Bosporus* is so called because Io crossed it in the form of a heifer, or because cattle can swim across. Der. Gr. *βους*, an ox, and *πόρος*, a channel; thus corresponding with the English word Oxford.

*The justling rocks* were two small rocky islands at the entrance of the Black Sea, called the Symplegades, i. e., striking, or (as Milton translates it) 'justling,' together, because they appeared to meet and recede according as a ship varied in its course.

1019. *Ulysses*, called Odysseus by the Greeks, was one of the principal heroes of the Trojan War, his travels on his return home from it are related in Homer's *Odyssey*. He sailed with much difficulty between Scylla and Charybdis, several of his companions being carried off by the former.

*On the larboard.* 'The larboard' means the left side of the ship. The passage means, Ulysses keeping to the left avoided Charybdis.

1020. *The other whirlpool.* Bentley objects to Scylla being described as a whirlpool; but Virgil speaks of it as drawing ships against the rocks (*Æneid*, iii. 425).

1023. *But he once past, soon after.* The construction is, But, he having accomplished his journey over it, shortly afterwards, when the fall of man took place, a great change was brought about.

1028. *A bridge of wondrous length.* The bridge is described in x. 299-305.

1039. *Her outmost works.* Nature's utmost works, or fortifications.

1043. *Holds the port* is a classic phrase; *Æneid*, i. 399, and

Fortiter *occupa portum*.—Horace. *Odes*, i. 14.

1048. *Undetermined square or round.* Its extent was such that it was impossible for Satan to determine whether it was square or round.

1052. *This pendent world.* Not the earth merely but the new-created universe.

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## BOOK III.

1. *Offspring of Heaven firstborn. Genesis*, i. 3.

2. *Of the Eternal, &c.* 'May I without blame (for so doing) call thee the co-eternal beam of the Eternal God? *Since, &c.* And then he assigns reasons for calling Light the co-eternal of the Eternal.

4. *In unapproached light.* 1 *Timothy*, vi. 16; 1 *John*, i. 5.

7. *Hearest thou rather, &c.* Wouldst thou rather be addressed as the pure ethereal stream whose source is unknown? This use of *hear* is a Latinism; *audire* being to hear oneself called, to be spoken of:—

Matutine pater, seu Jane libentius audis. Horace, *Satires*, ii. 6, 20.

Spenser also employs the idiom:—

If old Aveugle's sons so evil *hear*.—*Faerie Queene*, i. 5, 23.

And Milton in *Areopagitica*:—

What more national corruption, for which England *hears ill* abroad, than household gluttony?

8. *Before the Sun, &c.* See vii. 243-249.

9. *Wert.* This is not, as Bp. Louth and others have supposed, a grammatical error for *wast*, but is the past tense indicative of the obsolete A. S. verb *weorthan*, to be; the second pers. sing. imperfect of which is *wurde*.

Thou therefore that *wast* nothing before thou *wert*, &c—
Thou which *wast* not, *wert* made.—
Give me a reason, if thou canst, how thou *wert* created.

Heywood, *Hierarchie of the Blessed Angels*, 1635, p. 383; Quoted in the *Student's English Language*, p. 214.

10. *As with a mantle didst invest.* The metaphor of 'as with a mantle' is contained in *invest*; cf i. 208.

12. *Won.* Gained, formed.

14. *Long detained, &c.* He refers to the subject of the First and Second Books.

16. *Utter and middle darkness.* *Utter* is *outer;* and 'utter darkness' is Hell (i. 72); 'middle darkness,' the gulf between Heaven and Hell. This is Newton's, and I think the correct explanation of these terms, though Professor Masson takes the 'obscure sojourn' to be Chaos, and 'utter and middle darkness' "the two stages of Chaos, the nethermost, before the court and throne of Chaos were reached, and the upper." But Milton, or the poem, is not 'long detained' in Chaos, the gates of Hell being opened only at line 882 of Book ii; and in i. 72 'utter darkness' is Hell; and in v. 614 it also clearly refers to Hell.

17. *With other notes, &c.* In a different strain, and differently inspired, than Orpheus, who had also sung of Chaos and darkness, in his Hymn to Night. For an account of Orpheus, see Note on vii. 34.

21. *Though hard and rare.* From the Sibyl's answer to Æneas:—

> Revocare gradum superasque evadere ad auras,
> Hoc opus, hic labor est. *Æneid,* vi. 128.

25. *Drop serene. Gutta serena,* which he translates literally, was the name formerly given to a disease of the eye now called *amaurosis;* and so called because there is "an appearance of a clear speck (serene drop) causing a dimness or total loss of sight." Bailey's *Dictionary.*

26. *Suffusion. Suffusio* was the term formerly applied to the dimness which ends in cataract of the eye; another name for it was the 'pin and web.'

*Yet not the more cease I.* I do not cease on this account.

29. *Smit with the love, &c. Smit* agrees with *I.* Newton quotes:—

> Me vero primum dulces ante omnia Musæ,
> Quarum sacra fero, ingenti *percussus amore,*
> Accipiant.—Virgil. *Georgics,* ii. 475.

*Chief, thee, Sion, &c.* He means that, great as was his love for the study of the ancient poets, his chief delight was in the songs of Sion, that is in the Holy Scriptures.

30. *The flowery brooks.* Kedron and Siloa; see i. 11. The epithet 'flowery' was supplied by his own imagination, so true to nature and reality; it is amusing to read Keightley's remark that "they (flowery brooks) are rarely to be found in the hot, arid regions of the East."

32. *Nor sometimes forget.* And often remember; a Latinism.

33. *Those other two.* As he names four, 'those other *too*' has been proposed; but this is, as Newton observes, 'botch.' Though he mentions four, he chiefly resembles and desires to resemble two, Thamyris and Homer, each of whom he distinguishes by the epithet 'blind'; moreover the latter two were not poets but prophets, and 'minor' ones.

34. *So were I, &c.* Would that I were equally famous.

35. *Thamyris.* An ancient poet, born in Thrace; Homer mentions him in the *Iliad,* ii. 595. He wrote a poem on the war of the Titans with the gods, another giving an account of the world; and is said by Pliny to have invented the Doric measure. So great was his skill in music that he challenged the Muses, who deprived him of his sight after defeating him in the contest; according to Plato his soul passed into a nightingale.

*Mœonides*, Homer; so called either from his father's name, which is said to have been Mæon, or from Mæonia, the Homeric name for Lydia, one of the disputed birth-places of the poet; whence he is called 'Mæonides vates,' and 'Mæonius senex.'

The blind seer Tiresias of Thebes is a conspicuous figure in the Grecian mythology; in his day took place the expedition of the "Seven against Thebes," and the war of the Epigoni, both prior to the siege of Troy.

*Phineus*, king of Salmydessus in Thrace, was another celebrated soothsayer; he was deprived of his sight by the gods, and is said to have been slain by Hercules. In his *Defensio Secunda* Milton refers to the 'Augur Tiresias' and Phineus together, as well as other illustrious blind men, when replying to the taunts of his adversaries on account of his blindness.

38. *The wakeful bird.* The nightingale.

39. *Darkling.* In the dark. In Milton's day it was not a common word, but has been revived of late. It occurs in Shakspeare:—

> Out went the candle and we were left *darkling*. *Lear*, i. 4.

Keightley wrongly considers it the "part of an obsolete verb, *darkle*, the same as *dark*, to be in the dark." It is an adverb in *ling*; the termination *long* or *ling* (A. S.) denotes *belonging*; hence the diminutive *ling*. Headlong was formerly head*ling*, and darkling dark*long*:—

> Behold the whole herd of swine was carried with violence *hedlyng* into the sea, and peryshed in the water. *Bible*, 1551, *Matthew*, viii. 32.

> Such as for poverty be not able to go to that charges, are in the night *darklong*, without all pomp or ceremonies, buried in a dunghill. Hackluyt. *Voyage II*, ii. 86.

41. *Not to me returns, &c.* With the allusions to his blindness here and at lines 23—26, compare the Twenty-second Sonnet written in 1655:—

> Cyriack, this three years' day these eyes though clear,
> To outward view, of blemish or of spot,
> Bereft of light, their seeing have forgot;
> Not to their idle orbs doth sight appear
> Of sun, or moon, or star, throughout the year,
> Or man, or woman. Yet I argue not
> Against Heaven's hand or will, nor bate a jot
> Of heart or hope; but still bear up and steer
> Right onward. What supports me, dost thou ask?
> The conscience, friend, to have lost them overplied
> In Liberty's defence, my noble task,
> Of which all Europe rings from side to side.
> This thought might lead me through the world's vain mask,
> Content though blind, had I no better guide.

47. *For.* Instead of.

48. *Presented, &c.* To Pearce and Newton the syntax of this sentence was "very much embarrassed," and they would read 'All nature's works, &c.,' placing a semicolon after *blank*; "otherwise" says Newton, "it is not easy to say what the conjunction 'and' copulates 'wisdom' to." Todd thought the difficulty was cleared up by

taking wisdom as the genitive case, 'a blank of nature's works, and of wisdom.' But Milton was not presented with a 'blank of wisdom.' The construction is, 'Cloud surrounds me *cut off* from the cheerful ways of men, *and presented* with a blank of nature's works, *and* wisdom being quite shut out at one entrance.'

*Wisdom.* Nom. abs.

49. *Expunged. Expunge* is not etymologically connected with *spunge*, though similar in meaning; *expunge* is from the Lat. *expungere*, and that from *punctum*, the point, sc., of the stylus or pen with which the Romans wrote.

*Rase*, to *erase*; Lat. *radere*, to scrape with the top of the stylus, which was formed for *erasing*.

61. *From his sight.* From beholding him.

63. *The radiant image, &c.* See *Hebrews*, i. 3.

71. *On this side Night.* On the side nearest to Heaven. *On this side* is a prepositional phrase governing *Night*.

72. *Sublime.* Aloft, on high; vi, 771; agreeing with *Satan*.

74. *This world.* Not our earth, but the universe.

76. *Uncertain which, &c.* Hard to say whether in water or air; *uncertain* agrees with *land*, and is used like *undetermined*, ii. 1048.

*In ocean* is to be taken with *embosomed*.

84. *Interrupt.* Professor Masson says: "past participle passive (interruptus), 'thrown ruggedly between.'" I take it as one of Milton's adjective-nouns, the 'vast abrupt' of ii. 409.

97. *He had of me.* He received from me.

103. *Not free.* If they had not been created free.

105. *Needs.* Of necessity; an adverb.

108. *Reason also is choice.* By the use of reason we can discriminate and choose. The same expression occurs in *Areopagitica*:—

> Many there be that complain of Divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason he gave him *freedom to choose, for reason is but choosing*.

111. *As.* A pronoun having 'so were created' for antecedent.

117. *If I foreknew.* Though I foreknew; no uncertainty is implied in the 'if.'

121. *Immutably foreseen.* So foreseen as to be rendered immutable.

123. *What they judge, &c.* In what they judge, &c.

129. *The first sort.* The fallen Angels. *Suggestion*, see i. 685, note.

137. *Compare.* A noun; an old form. Cf. ix. 228; vi. 705; i. 588.

139. *In him all his Father shone.* See *Hebrews*, i. 3. Todd quotes:

> Full of his father shines his glorious face.
>
> Fletcher. *Purple Island*, xii. 81.

143. *Which uttering.* Showing forth or expressing this compassion and love.

147. *The innumerable sound of Hymns.* Transferred epithet for 'the sound of innumerable hymns.'

153. *His own folly.* The sentence breaks off imperfect here.

*That be from thee far. Genesis*, xviii. 25.

164. *For him.* On his account.

165. *So.* If such were the case.

170. *My word, &c. Revelation*, xix. 13; 1 *Corinthians*, i. 24.

175. *Renew his lapsed powers.* A legal expression; or perhaps simply 'restore his fallen faculties.'

186. *Betimes.* In good time, before it is too late. *Betimes* is by time, i. e., early.

> The more *betimes* they rose by the said cabal, the sooner was the beet pot put on. Sir T. Urquhart, *Gargantua*, iii. 15.

189. *What may suffice.* Adverbial phrase to *clear.*

*Soften stony hearts.* See this fulfilled in the case of Adam and Eve:—

> From the mercy seat above
> Prevenient grace descending had removed
> The stony from their hearts, and made new flesh
> Regenerate grow instead. xi, 2-5

192. *Endeavoured. Endeavour* was formerly used as an active verb, now it is only used in a neuter sense.

196. *Light after light.* They shall obtain one degree of light after another, if they use it well. The idea may have been borrowed from *Proverbs*:—

> The path of the just is as the shining light, that shineth more and more unto the perfect day. iv. 18.

208. *Sacred and devote.* Doomed and destined; *sacer* and *devotus* being thus used in Latin authors.

> Intestabilis et *sacer* esto. Horace.
> *Devota* morti pectora. Ib. *Odes*, iv, 14.

214. *Mortal.* Here we have *mortal* meaning 'liable to death,' and in the next line, 'causing death.'

215 *Just the unjust to save.* Which of you will be just to save the unjust? The clause does not bear close inspection; the angels *were* just or righteous; and, their righteousness would not save man. It is simply an expression which is stated of Christ, quoted as it stands in the Scriptures; He became mortal to redeem man, and "hath once suffered for sins, the just for the unjust." 1 *Peter*, iii, 18.

217. *The heavenly choir stood mute.* The idea is taken from *Revelation*, viii, i. "There was silence in Heaven."

Newton observes that as there was silence in Hell, when it was proposed who should be sent on the dangerous expedition to destroy mankind, there is likewise silence in Heaven, when it is asked who would be willing to pay the price of their redemption. Satan alone was fit to undertake the one, as the Son of God the other. But though the silence is the same in both places, the difference of the expression is remarkable; in Hell it is said 'all *sat* mute' (ii. 420), as there the infernal peers were sitting in council; but here it is said they '*stood* mute,' as the good Angels were standing round the throne of God.

218. *Intercessor none.* "He saw that there was no man, and wondered that there was *no intercessor.*" *Isaiah*, lxi, 16.

224. *In whom the fulness dwells, &c.* "In him dwelleth all the fulness of the Godhead bodily." *Colossians*, ii. 9.

231. *Unprevented.* Unpreceded, no act of man *coming before* it; so in xi. 3, it is called '*prevenient* grace.'

*Prevent* literally means to 'come before,' which might be either to anticipate or to hinder; the former meaning is now obsolete, though common in the seventeenth century; thus in the Bible of 1611, David speaks of his prayer *preventing* God's mercy.

> Unto thee have I cried, O Lord; and in the morning shall my prayer *prevent* thee. *Psalms*, lxxxviii. 13.

> Are we to forsake any true opinion, because idolaters have maintained it, or to shun any requisite action, only because we have in the practise thereof been *prevented* by idolaters? Hooker. *Ecclesiastical Polity*, v, 12.

233 *Once dead.* So soon as he is dead.

236. *Me then; me.* Compare x. 935, 936, and

> Me, me, adsum, qui feci, in me convertite ferrum. *Æneid*, ix. 427.

246. *All that of me can die.* A noun clause in apposition with *I.*

247. *Thou wilt not leave, &c.* See *Psalms*, xvi. 10, and *Acts*, ii, 27.

255. *Hell captive. Psalms*, lxviii, 18; *Col.* ii, 15.

*Maugre.* In spite of, against the will of; Fr. *malgrè*; Ital. *malgrado*; i. e. *male gratum.*

265. *In thy presence joy entire. Psalms*, xvi. 11; *Isaiah*, xxxv, 10.

268. *Above which only shone, &c.* His love to man was surpassed only by his filial obedience.

277. *Nor man the least.* The least dear. 'Though last not least' is a well-known expression; perhaps the earliest instance of it is in Spenser, who applies it to Aetion, supposed to be intended for Shakspeare:—

> And there, though last not least, is Aetion;
> A gentler shepherd may no where be found;
> Whose muse, full of high thought's invention,
> Doth like himself heroically sound.
>
> *Colin Clout's Come Home Again*, 444-447.

It occurs also in Shakspeare, *Lear*, i. 1; *Julius Cæsar*, iii. 1.

278. *That.* So that; so dear that I spare thee.

281. *Whom thou only canst redeem, &c.* Join to thy nature also that of those whom thou art alone able to redeem.

292. *Renounce their own both righteous, &c.* Claim no merit for their righteous deeds, and forsake their evil ways. *Isaiah*, lxiv, 9.

299 *Giving to death.* Giving himself to death. "The man Christ Jesus gave himself a ransom for all." 1 *Tim.* ii, 6. Or, in 'heavenly love' we might see the love of the Father and of the Son, the former 'gave his only begotten Son,' and the Son died to redeem mankind.

325-335. *Thessalonians*, iv, 16. *Revelation*, xx, 11. 1 *Corinthians*, xv, 51. 2 *Peter*, ii, 12, 13.

341. *God shall be all in all.* 1 *Corinthians*, xv, 28.

*Gods.* Angels; see *Psalm*, xcvii, 7, and cf. *Hebrews*, i. 6.

344. *All the multitude of angels, ... uttering joy.* The whole clause is in the nominative absolute; and *uttering* agrees with *multitude.*

348. *Jubilee.* Rejoicing; properly a time of rejoicing; it is a Hebrew word meaning *liberty.*

*Hosannas.* Songs of praise; *hosanna* is a contracted form of a Hebrew expression meaning 'Save, I beseech thee.'

350. *Either.* Each.

351. *Down they cast their crowns. Revelation,* iv. 10.

352. *Amarant.* A purple flower which is said to be unfading. Gr. ἀμάραντος, unfading. The allusion is to 1 *Peter,* i. 4; v. 4.

357. *Shading the fount of life.* See xi. 78, 79.

359. *Amber.* Clear and transparent.

360. *With these.* With these *flowers.* Bp. Pearce says *these* refers to *crowns.*

362. *Now in loose garlands, &c.* The bright pavement, that shone like a sea of jasper, smiled impurpled with celestial roses now thrown off in thick loose garlands.

363. *A sea of jasper. Jasper* is a precious stone of a bright green colour. Cf. xi. 209.

367. *Quivers. Quiver* is from the Fr. *couvrir,* to *cover.*

372. Newton points out the resemblance this address bears to the hymn to Hercules, *Æneid,* viii. 293.

377. *But.* Except.

380. *Dark with excessive bright, &c.* So dazzling as to render them dark; cf. v. 599.

382. *Veil their eyes. Isaiah,* vi, 2.

387. *Whom else, &c.* Whom no creature can otherwise behold except through the Son. *John,* i. 18.

403—409. *No sooner.....he,.....offered himself.* We must understand *but* or *than* before *He* (406), according to the punctuation of the text which is that of the original editions. If, however, a comma is inserted after *but* (405), no word need be supplied; and in that case the 'much more to pity inclined' of line 406 will refer to *Son,* and *inclined* agree with *He;* but this would not be a repetition of line 402, as seems intended.

431. *Imaüs.* Imaüs was the ancient name of a part of the great chain of mountains in Central Asia, or used indefinitely for the modern Himalayas; or more accurately the Hindu Koosh, or a north-western spur of the Himalayas. Imaüs was used indefinitely to refer to the far east. "From Calpe (Gibraltar) to Imaüs" occurs in Sylvester's Du Bartas, Ed. 1612, p. 106. It is mentioned by Megasthenes in his *Indica*:—

'Οροι δὲ τῆς 'Ινδῶν γῆς πρὸς μὲν βορέου ἀνὲμου ὁ Ταῦρος τὸ ὄρος. Καλεέται δε οὐ Ταῦρος ἔτι ἐν τῇ γῇ ταύτῃ. ἀλλ' ἄρχεται μὲν ὁ Ταῦρος ἀπὸ θαλάσσης τῆς κατὰ Παμφύλους τε καὶ Λυκίην καὶ Κίλικας. Παρατείνει τε ἑοτε τὴν πρὸς ἕω θάλασσαν, τέμνων τῆν 'Ασίην πᾶσαν. ἄλλη δε ἄλλο καλέεται τὸ ὄρος, τῇ μὲν Παραπαμισὸς, τῇ δὲ 'Ημωδὸς. ἀλλῃ δε 'Ημαον κληίζεται. *Fragm.* iii. Ed. Schwanbeck.

Ἀπὸ δὲ τῆς 'Αριανῆς μέχρι τῆσἑώας θαλάσσης, ἅπερ οἱ 'επιχὼρισι κατὰ μέρος Παρυπάμισόν τε καὶ 'Ημωδὸν καὶ 'Ιμαον καὶ ἄλλα ὀνομάζουσι. Μακεδόνες δὲ Καυκασον. [Hod. Hindu Kush.] Id. iv.

432. *Snowy ridge.* Milton may either have used *snowy* as a natural epithet for a high mountain; or on the authority of Pliny:—

Gentes, quas memorare non pigeat, a montibus Emodis, quorum promontorium *Imaüs* vocatur, incolarum lingua *nivosum* significante. vi. 21.

But *nivosus* is not a correct translation of the Sanskrit *hima*, as there is no word for 'snow' in Sanskrit. Imaüs is from the Sanskrit, *himavant*, cold; *hima*, primarily means winter, (Lat. *hiems*), hence also *Himalaya*, the place of cold.

434. *Yeanling.* Young; A. S. *eanian*, to bring forth. Shakspeare has *eanling*, *Merchant of Venice*, i. 3.

436. *Hydaspes* is the Greek form of the modern Jhelum.

438. *Sericana*, or Serica, was the name given to a region in the east of Asia, corresponding with the north-west of China.

*Chineses.* A China-man in the geographies and books of travel of the sevententh century is called a Chinese, hence the plural Chineses; in Goldsmith's *Citizen of the World* a China-man is a *Chinese.* Now the word is only a collective noun, the people of China, or an adjective, belonging to China.

439. *With sails, &c.* Newton quotes—

> Agreeable unto the observation of modern writers, the country is so plain and level, that they have carts and coaches driven with sails, as ordinarily as drawn with horses in these parts. Heylin, *Cosmography*, p. 867.

442. *Creature.* Created things; *creature* formerly not being confined to living things.

444. *Hereafter.* After this time.

*Store.* Numbers, abundance. See v. 322, note.

456. *Unkindly.* Contrary to their kind or nature. See iv. 668, note.

459. *As some have dreamed.* Ariosto, *Orlando Furioso*, xxxiv. 70, speaks of things lost on the earth as preserved in the moon. Pope alludes to the idea in the *Rape of the Lock*:—

> Some thought it mounted to the lunar sphere,
> Since all things lost on earth are treasured there.
> There heroes' wits are kept in ponderous vases,
> And beaus in snuff boxes and tweezer cases. &c. v, 113-122.

463. *Sons and daughters.* The allusion is to *Genesis*, vi. 2; the 'sons of God,' i. e., the worshippers of the true God, took wives from among the 'daughters of men,' or idolaters.

*Born* agrees with *giants. Genesis*, iv. 6.

467. *Sennaar. Genesis*, xi. 2. In the Vulgate Shinar is called Senaar.

469. *He.* In apposition with *single.*

*To be deemed a God.* Empedocles, a philosopher of Agrigentum in Sicily; he was a pupil of Pythagoras, and flourished about 450 B. C. In order that it might be supposed that he was a god, and had left the earth miraculously, he threw himself into Ætna, but the manner of his death was discovered from one of his sandals being found, thrown up from the burning mountain.

470. *Fondly.* Foolishly. Peter Levins, in his *Manipulus Vocabulorum*, Ed. 1570, translates *fond, stolidus*, foolish; and in Chaucer *fonne*, is a fool. *Fond*, with its derivatives, has lost this primary meaning, only retaining that of loving very much. *Dote*, which has gone through a similar process, retains both meanings, to be foolish, and to love excessively or foolishly.

473. *Cleombrotus.* Cleombrotus was a philosopher of Ambracia in Epirus; after reading the *Phædon* of Plato on the immortality of the soul and its happiness in the next world, he leaped into the sea so as to enjoy the bliss of Elysium at once. Newton quotes:—

Εἶπας, ἥλιε, χαῖρε, Κλεομβροτος ὡ μβρακιώτης,
'Ηλατ' ἀφ' ὑψηλοῦ τείχος εἰς ἄιδην.
Ἄξιον ὀυδεν ἴδων θανὰτου κακὸν, ἀλλα Πλάτωνος
Ἓν τὸ περὶ ψυχῆς γράμμ ἀναλεξαμενος. Callimachus, *Epistle*, 29.

*Many more too long.* Many more (came single, whom it would take) too long (to describe.) The same expression occurs in *Paradise Regained*, ii. 182.

475. *White, black, and grey.* The Carmelite, Dominican, and Franciscan friars; so called from the colour of the habits of their respective orders. *Trumpery.* Rubbish. Fr. *tromper*, to cheat.

The Carmelite order is named after Mount Carmel; the tradition being that Elisha founded an order there. Ferrari the Canonist says it is regarded by some as the most ancient order, and began about 1160. *Bibl. Prompt.* viii. 38.

The Dominican order was founded by St. Dominic in 1206; and the Franciscan by St. Francis d'Assisi in 1208.

477. *In Golgotha, &c.* He alludes to pilgrimages to the empty sepulchre of our Saviour at Jerusalem.

Golgotha was the place of execution outside Jerusalem, and in Hebrew means the Place of a Skull.

478. *Who, to be sure of Paradise, &c.* It was formerly believed that to be buried in a Dominican or Franciscan habit was a safe passport to Heaven. Bowle quotes—

So grew in the minds of the silly simple souls this wicked opinion of these monstrous-marked friars, that to wear their weed, or to go clothed in that colour, was good against the quartain ague, and other diseases; and (that worse is) that, to be buried in that habit, was the very right way to go to Heaven. *Pasquine in a Traunce*, Ed. 1584, fol. 15.

479. *Weeds. Weed* is clothing, either of the field or the body; but it is obsolete in the latter sense, except in the single phrase 'widow's *weeds*.'

*Dominic.* Dominic de Guzman was born at Calatorra, in Old Castile, in 1170; besides being the founder of the order which bears his name he took a leading part in the Albigensian Crusade, and was appointed Inquisitor General of the Inquisition. He died in 1221, and shortly after was canonized by Gregory IX.

480. *Franciscan.* St. Francis was born at Assisi, in Umbria, in 1182; he died in 1226.

481. *The planets seven.* In this and the following lines Milton speaks according to the Ptolemaic system; the 'planets seven' are our solar system. The 'fixed' is the sphere of the fixed stars. Beyond it was the 'crystalline sphere,' to which the Ptolemaic theory attributed a libration or *balancing* of the *trepidation* or irregularities in the movements of the stars.

'That first moved' is the *primum mobile*, the sphere which set the others in motion; and next to it was the empyrean Heaven, the abode of God and the Angels.

483. *The trepidation talked.* The trepidation so much spoken of.

484. *Saint Peter &c.* Milton does not say that St. Peter stands at Heaven's gate; but that to these souls he seems to be waiting to receive them; the passage being in ridicule of the doctrine of the Roman Church that St. Peter and those who claim to be his successors are in a peculiar or exclusive manner entrusted with 'the power of the keys.'

489. *Devious.* Pathless.

492. *Indulgences.* An indulgence, according to the doctrine of the Roman Church, is the remission of penance or of a portion of the punishment of Purgatory. At the time of the Crusades indulgences were given as a reward for zeal or to induce men to join the Crusading army. The earliest grant of a 'plenary indulgence' was made at the Council of Clermont by Urban II, in 1095. The sale of indulgences and pardons in the beginning of the sixteenth century led to the Reformation in Germany.

*Bulls.* A document or edict issued by the Pope is called a *bull*; originally it was the *round* seal attached to the mandate that was called the *bulla*, or *bull*, afterwards the document itself was so named. *Bulletin*, *bullet*, *bullion*, and *ball* are from the same root.

493. *The sport of winds.* Cf. 'rapidis ludibrio ventis,' *Æn.* vi. 73.

495. *A Limbo.* The souls of the patriarchs and other good men who died before the birth of Christ were supposed to be detained until his second coming in a place on the border of hell, called *Limbus Patrum*; *limbus* is the Latin for the border of a garment.

497. *Now unpeopled. Now*, when Satan arrived there.

501. *Travelled steps. Travelled*, weary; *travail*, labour.

502. *Ascending.* Agreeing with *structure.*

*Degrees.* Steps; *degrees* (Lat, *de* and *gradus*) is used literally.

509. *By.* The first *by* goes with *inimitable*, and the second, with *drawn.*

510. *Such as whereon Jacob, &c. Genesis*, xxviii. 10-22.

513. In the early editions there was a comma after Luz, this was corrected by Newton. The clause 'in the field of Luz' is to be taken with *dreaming.*

516. *Stair.* A stair is a number, or 'flight,' of steps; A. S. *stæger*, from *stigan*, to ascend.

*Mysteriously was meant.* Had an allegorical meaning.

521. *Wafted by angels.* In this line he alludes to the 'translation' of Lazarus, *Luke*, xvi. 22; and in the next to Elijah's being taken up to heaven, 2 *Kings*, ii. 11. Milton refers again to the 'fiery chariot' by which Elijah was 'rapt' or caught up:—

> The great Thisbite, who on fiery wheels
> Rode up to heaven.—*Paradise Regained*, ii. 16.

530. *Though that were large. That*, the passage over 'the Promised Land.'

534. *His eye. Eye*, nom. to *passed* understood. Pearce thinks a verse to be wanting to describe what 'his eye' did. Todd and Bentley suggest that *eye* may be used in the same sense as in lines 650 and 660, and the passage read as follows:—

> On high behests his Angels to and fro
> Passed frequent, *as* his *eyes*, with choice regard, &c.

535. *Paneas.* Paneas was a city near the source of the Jordan, originally Dan; and so 'From Paneas to Beersaba.' is another form of the proverbial expression 'From Dan unto Beersheba,' that is, from north to south of the Holy Land.

541. *Scaled.* Ascended like a ladder; Lat. *scala*, a ladder.

544. *Gone.* Having gone.

551. We must supply at the end of the sentence, to complete the sense,—" he looks down with wonder."

552. *Though after Heaven seen.* Although accustomed to the splendour of Heaven, the sight of all this world filled Satan with wonder. *Seen* may be taken as qualifying *world*, i. 554; or as a Latin idiom like " since created man," i. 573.

557. *From eastern point of Libra, &c.* From east to west. Libra, is exactly opposite to Aries, the Ram, or 'fleecy star,' and is said to bear Andromeda, because that constellation is situated over Aries.

559. *Andromeda.* The fable is that in consequence of her mother having boasted of Andromeda's beauty exceeding that of the Nereids, Poseidon sent a sea-monster to lay waste the territory of her father, Cepheus. In obedience to an oracle Cepheus delivered Andromeda to the monster, but she was rescued by Perseus, and became his wife. Andromeda was afterwards placed among the stars.

565. *That shone stars distant.* That in the distance appeared to be stars. *Stars*, nom. after the neuter verb *shone*.

568. *Those Hesperian gardens.* The Hesperides, daughters of Atlas and Hesperis, were the guardians of the golden apples which were given by Gé (Earth) to Juno, on her marriage with Jupiter. The gardens in which the golden fruit grew were supposed to be in a group of islands on the west coast of Africa, probably the Cape de Verde Islands. See iv. 250, and *Paradise Regained*, ii. 35-7359.

569. *Fortunate fields.* The description is borrowed from Virgil:—

> Devenere locos lætos, et amæna vireta
> Fortunatorum nemorum, sedesque beatas. *Æneid*, vi. 638, 639.

571. *Above them all.* More than they all.

574. *But up or down, &c.* But it is hard to tell whether in his course towards the sun he went North or South, towards the centre or from it; or by longitude, East or West.

576. *Longitude.* Length east or west; the portion of the world known to the ancients from east to west was greater than what they knew from north to south and so was called longitude, and from north to south latitude or breadth, as in line 560, 'from pole to pole he views in breadth'; modern geography has reversed the distinction.

580. *Numbers.* Measures, keeping time with the music of the spheres.

585. *Though unseen.* Qualifies *penetration*.

588. *A spot.* The Fiend himself. The spots in the sun were discovered by the Astronomer Galileo, 'through his glazed optic tube,' in 1611.

593. *Informed.* Impregnated, animated.

597. *To the twelve, &c.* He mentions four of the twelve stones that adorned Aaron's breast-plate, and includes the rest by the expression 'to the twelve.' *Exodus*, xxviii. 15-20.

600. *That stone, &c.* Either the philosopher's stone or one like it. The philosopher's stone was the name given to an imaginary stone, which was supposed to have the power of converting other metals to gold.

*Here below.* In this world.

602. *Bind volatile Hermes.* Render fluid quicksilver solid.

603. *Hermes.* Mercury or quicksilver.

> Sol gold is, and Luna silver we threpe,
> Mars iron, Mercurie quicksilver we clepe;
> Saturnus lead, and Jupiter is tin,
> And Venus copper. *Canterbury Tales*, 16, 294—16, 297.

604. *Old Proteus. Proteus* was the old man of the sea who tended the flocks of Neptune; he was able to turn himself into various shapes and forms, but when bound fast would return to his proper shape. By this simile Milton refers to the different experiments of the alchemists in search of the philosopher's stone.

605. *A limbec.* A vessel for distilling liquor.

606. *Regions here. Here*, in the sun.

607. *Elixir.* He probably refers to the *Elixir vitæ*, another of the quests of the Alchemists; it was a liquid which was supposed to prolong life.

608. *Potable gold. Aurum potabile*; liquid gold—'to be drunk.'

609. *The arch-chemic sun.* Compare iv. 673, and Shakspeare:—

> To solemnize this day, the glorious sun
> Stays in his course, and plays the alchemist;
> Turning, with splendour of his precious eye,
> The meagre cloddy earth to glittering gold. *King John*, iii. 1.

611. *Here in the dark.* In the earth.

613. *New to gaze. Gaze*, a noun; 'new to sight,' iv. 287.

618. *Whence no way round, &c.* From whence no shadow can fall from an opaque body anywhere round about it.

*No way round.* Adverbial phrase to *fall.*

623. *The same whom John saw, &c. Revelation*, xix. 17.

627. *Fledge.* Feathered; it properly means able to fly, and so feathered.

633. *Our beginning woe.* The beginning of our woe.

634. *Casts.* Plans, deliberates; common in this sense in Spenser.

637. *Not of the prime.* Newton considers this to mean 'not of the prime order and dignity.' Warton regards it as 'youthful'.

643. *Succinct.* Girded up, so as to be 'fit for speed'; cf. the scriptural expression 'Gird up your loins.'

644. *Decent.* Graceful, becoming; in the sense of the Lat. *decens.*

647. *Admonished by his ear.* That is, he heard the movements of Satan before he saw him.

*Straight was known.* Was immediately recognised as.

648. *Uriel* in Hebrew means 'Light of God,' he is therefore represented as 'Regent of the sun,' 690. His name does not occur in the Scriptures, but he is spoken of in the Apocrypha, 2. *Esdras*, x. 28.

650. *Are his eyes.* "Those *seven*, they are the *eyes* of the Lord, which run to and fro through the whole earth." *Zechariah*, iv. 10.

654. *Those seven Spirits, &c.* The Jews believed that there were seven Angels who were the Captains or Chiefs of the heavenly host. The first three were Michael, Gabriel, Raphael, and after them Uriel.

Both *seven* and *Spirits* are monosyllables in scanning this line.

656. *The first art wont, &c.* Art the chief of those who are accustomed to carry his will. *Authentic,* authoritative.

664. *Delight and favour.* The object of his delight and favour.

670. *But all these shining orbs, &c.* But has all these shining orbs to inhabit at his choice. *Dwell* was used without a prep. as a transitive verb:

> We sometimes,
> Who *dwell this wild,* constrained by want come forth.
> *Paradise Regained,* i. 331.

*His choice.* Adverbial phrase to *dwell.*

681. *For.* Because; what follows explains why he was unperceived.

686. *Though Wisdom make, &c.* Though a wise man may be on his guard, he will often allow his own goodness of nature to take the place of suspicion, his own uprightness preventing him from suspecting evil in others.

703. *To be all had in remembrance. Psalms,* cxi. 4. (Old Version.)

710. *Heard his voice.* See *Psalms,* xxxiii. 6-9.

712. *At his second bidding.* God first created the heaven and the earth, and his 'second bidding' was 'Let there be light.' *Genesis* i. 1-5.

715. *Cumbrous elements.* Cumbrous, or heavy, as compared with the quintessence of pure fire.

716. *Ethereal quintessence.* According to an ancient theory, besides the four elements, there was a *fifth essence* or ethereal quintessence out of which the stars were formed. See vii. 243—245.

719. *And how they move.* And *thou seest* how they move.

721. *The rest.* The remainder of the quintessence which had not 'turned to stars.'

725. *Which else.* And otherwise night would invade the side of the earth next us as it does the other hemisphere.

The antecedent of *which* is *hither side.*

730. *Countenance triform.* Crescent, full moon, and waning. The 'Diva *triformis*' of Horace, *Odes,* iii. 22-4.

731. *Hence.* From the sun in which they were standing.

742. *Niphates.* A range of mountains in Armenia bordering on Mesopotamia; in iv. 126, it is called the 'Assyrian Mount.' Niphates means 'snowy range;' the modern name is Nimroud Tagh.

## BOOK IV.

1. This book opens with an exclamation, similar to the opening words of Shakspeare's *Henry V.*

> O! for a muse of fire, that would ascend
> The brightest heaven of invention! *Chorus.*

and in *Romeo and Juliet*:—

> O! for a falconer's voice,
> To lure this tassel-gentle back again! ii. 2.

2. *He, who saw the Apocalypse.* St. John, to whom a revelation was made of what was to happen afterwards, and at the end of the world. This he records in his book of the *Revelation*, or the *Apocalypse*.

*Apocalypse* is derived from two Greek words, *apo*, from, and *kalyptein*, to cover; an uncovering, and so literally corresponds with the word *Revelation*, from Lat. *re*, back, and *velare*, to veil, cover; so an unveiling, disclosing.

*Cry.* Inf. depending on *heard.*

3. *The Dragon.* "The great *Dragon*," says St. John, "was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." *Rev.* xii. 9.

*Put to second rout.* A second time put to rout and driven forth; the first time being when he was driven out of Heaven with the rebel angels before the creation of the world.

4. *Came furious down, &c.* "The devil is come down unto you having great wrath, &c." *Rev.* xii. 12.

5. *Woe to the inhabitants on earth!* These were the words of the 'voice' which St. John heard. *Rev.* xii. 9.

The clause may be taken as the object of the verb *cry.*

6. *While time was.* While there was time, before it was too late.

*Warned the coming.* The prep. 'of,' usually found after this verb, is poetically omitted here; so before:—

> The rest shall hear me call, and oft be *warned*
> Their sinful state. iii. 185.

Sometimes, however, Milton retains the prep:—

> —to *forewarn*
> Us timely *of* what might else have been our loss. vii. 73, 74.

*Warn* is from the O. E. *warnian*, whence come *wary, ware, aware, beware, unawares, &c.*

*Warn* used formerly to mean to summon, thus in Shakspeare:—

> Who is it hath *warned* us to the walls? *King John*, ii. 1.

8. *Haply.* By chance. *Hap* is derived from A. S. *haban*, to *have* or hold, and thus means something *had;* just as *luck*, A. S. *laccan*, to catch, means something *caught*, a good catch. A *happy* person is one to whom good chance falls, who is lucky; *hapless*, the reverse; *happily, haply*, used without reference to good or bad fortune; *perhaps*, by chance; so too *fortuna*, fortune, is from *fors, chance.* According to some, *hap, happen, &c.*, are from the Keltic *hab*, luck.

The passage may be paraphrased thus:—Oh that that voice (which St. John heard crying, "Woe to the inhabitants of earth," when he

saw the great Dragon, a second time defeated, falling from Heaven, about to wreak his wrath on mankind,) had been heard by our first parents, so that they might have had warning in time of the coming of their insidious enemy, and, by attending to it, perhaps have escaped his fatal temptation.

10. *The tempter ere the accuser.* These are two of the titles of Satan; he was the Tempter (1 *Thess.* iii. 5,) before the Accuser of mankind. The 'voice' said, "The accuser of our brethren is cast down, which accused them before our God, day and night."

*Ere.* Before. A. S. *ær*, formerly applied to the morning; cf. *early*; *ær* is the root of the termination *er, or, our,* which denotes the prime person, the agent; *or* in the expression *or e'er, or ever,* is the same word; *ere* is used in composition, *ere*-while *ere*-long, *ere*-now; *erst,* formerly, is the superlative of *ere.*

11. *Wreak.* In the original and some modern editions it is spelled *wreck.* Der. A. S. *wrœcan; rack,* an instrument of torture, *wrack,* and *wreck,* to shatter, or something shattered, *wreak,* to inflict, and *wretch,* one wrecked or distressed, are all different forms of the same word.

*To wreak his loss.* To take vengeance on man on account of his having himself lost Heaven.

13. *Not rejoicing in his speed.* Although when far off from the place to which he was to bring ruin he was bold and fearless, yet as he approached it he did not rejoice in his swift course, for horror and doubt distracted him.

*Speed* means here simply haste, quickness; it also occurs as a verb, as in the description of his flight in the Third Book;—

> Satan, bowing low,
> *Sped* with hoped success. iii. 736—740.

*Speed* is used to denote both quickness and good success; as the old proverb shows:—The more *haste* the less *speed.* The facetious Fuller winds up his notice of John Speed by saying:—

> Thus we take our leaves of Father Speed, truly answering his name, in both the acceptions thereof, for *celerity* and *success.*
>
> *Worthies of England, Cheshire.*

14. *Nor with cause to boast.* The object of his coming down to the earth was one that he could not boast of or glory in.

15. *Dire,* dreadful; from A. S. *derian,* to hurt; according to Horne Tooke from the same root comes *dear,* beloved, valuable; *dearth* is the third pers. sing. of the verb, and means that which *dereth,* makes *dear,* or causes hurt, hence *dearth,* famine; hence *dear* is highly prized, precious. Against this derivation, however, we find that *deore,* from *deoran,* or *dyran,* to love, was the Old English for beloved, and *deores,* for lovers. Shakspeare applies the word *dear* to any strong emotion of the mind causing either love or the very reverse; as—

> Golden quoifes, and stomachers,
> For my lads to give their *dears.*—*Winter's Tale,* iv. 3.
>
> Would I had met my *dearest* foe in Heaven,
> Ere I had ever seen that day. *Hamlet,* i. 2.

17. *Like a devilish engine, &c.* Mitford quotes as a parallel passage the couplet from Shakspeare :—

> For 'tis the sport to have the engineer
> Hoist with his own petar. *Hamlet*, iii. 4.

*Recoils.* Reverts, starts back on ; used formerly be written *reculs* ; der. Fr. *reculer*, to go backwards.

20. *The hell within him.* So in Shakspeare :—

> Within me is a hell.—*King John*, v. 7.

*Within him hell he brings.* Cf. Sir Thomas Browne :—

> Every Devil is a hell unto himself.—*Religio Medici.*

21. *Nor from Hell, &c.* The same idea occurs in Satan's soliloquy in the First Book, 251-255.

25. *Of what he was, what is, and what must be.* The meaning is, Conscience wakes the bitter recollection of what he was, his present state, and what he must be hereafter,—a worse condition, for the worse the crimes committed, the greater punishment will ensue.

*He* is understood before *is*, and *must be.*

I have followed the punctuation of Prendeville and Keightley; the original as well as all other editions I have seen have :—

> Of what he was, what is, and what must be
> Worse ; of worse deeds worse sufferings must ensue

*Memory*, applied here to the present and future, is used in its Latin sense of reflection.

30. *In his meridian tower.* At noon, when the sun is highest. The metaphor of a *tower* is borrowed, says Richardson, from Virgil :—

> Igneus æthereas jam sol penetrarat in *arces*. *Culex*, v. 41.

35. *Hide their diminished heads.* A well known quotation. Pope imitates this line :—

> Ye little stars ! hide your diminished rays. *Moral Essays*, iii. 282.

45. *Upbraided.* Reproached ; so in the Scriptures :—

> God giveth to all men liberally, and *upbraideth not*. *James*, i. 5.

Der. A. S. *brægan*, to tear away, make a sudden motion ; hence *bray*, to make a loud noise, *upbraid*, accuse loudly.

46. *What could be less, &c.* Compare our Lord's answer to the Tempter in *Paradise Regained:*

> What could he less expect
> Than glory and benediction, that is, thanks ?
> The slightest, easiest, readiest, recompense
> From them who could return him nothing else.—iii. 126—129.

49. *Wrought.* Brought about, caused, *worked.* The past part of *work* was *worked*, *workt*, which, by substituting *h* for *k*, becomes *worht*, and by transposition, *wroht*, *wrought*, which is now used both as past tense and part. of *work ;* cf. '*wright*,' as in ship-*wright*, wheel-*wright*, cart-*wright.*

So in the *Argument* to this Book:—

> Satan, with resolution to *work* their fall.

And,—

> Their armour helped their harm, crushed in and bruised
> Into their substance pent, which *wrought* them pain. vi. 657.
>
> As when a ship by skilful steersman *wrought*. ix. 513.

50. *Sdeined.* This is the Italian form of *disdain*; it is used also by Spenser.

51. *Quit.* Discharge, pay off. *Acquit*, *quit*, and *requite*, are all from the same root, Lat. *quietare*, to render *quiet*, through the Fr. *acquitter*. Shakspeare uses *quit* in the sense of *requite*:—

> Is't not perfect conscience
> To *quit* him with this arm? *Hamlet*, v. 2.

Latimer has *acquit* in the same sense of *requiting* or resenting:—

There is a man hath done me wrong, taken away my living, or hurt me of my good name; the devil stirreth me against him, to *acquit* him, to do him another foul turn, to avenge myself of him.

*Sermons on the Lord's Prayer.—Ser.* 7.

*Quit* occurs in the Bible in the sense of to clear, free from blame:—

If one smite another with a stone, and he die not, but walk abroad, then shall he that smote be *quit*. *Exodus*, xxi. 19.

And again for repaid:—

If an ox gore a man or a woman that they die, then the ox shall be surely stoned, but the owner of the ox shall be *quit*. *Exodus*, xxxi. 28.

So too in Fuller:—

Fishermen prefer rather their vessels lie and rot in their haven, than to undergo much pain and peril for that which would not at their return *quit* cost in any proportion. *Worthies of England. Seamen.*

53. *So burdensome, &c.* It being so burdensome still paying, and still to owe.

55. *A grateful mind, &c.* The very gratitude of one who has received a favour, is an acknowledgment of the debt and at the same time frees him from it.

To the same effect, and illustrative of this sentiment, is the following passage from a Sermon preached by Isaac Barrow in 1661:—

It was not altogether unreasonable, though it went for a paradox, that dictate of the Stoics, that *Animus sufficit animo*, and, that *Qui libenter accepit, beneficium reddidit*; that he, who with a willing and well-affected mind receives a courtesy, hath fully discharged the duty of gratitude.—

*Sermon on Eph. V.*, 20.

Somewhat similar is the following from Rabelais:—

This is the nature of gratitude and true thankfulnes. For time, which gnaws and diminisheth all things else, augments and increaseth benefits; because a noble action of liberality, done to a man of reason, doth grow continually by his generous thinking of it, and remembering it.

Sir T. Urquhart. *Gargantua*, i. 50.

59. *I had stood.* I would have stood or continued.

65. *To.* Against; to be taken with *armed. From within or from without* goes with *temptations.*

69. *Since, love or hate, &c.* Since, whether it is love or hate, eternal punishment is what it metes out to me. The punctuation of Newton and Todd is:—

> Since love or hate,
> To me alike, it deals eternal woe.

70. *Deals.* Portions, imparts, Der. A. S. *dælan,* to divide, distribute; hence *dole,* to *deal* out in small portions, and *dole,* a small quantity, and the termination-*dle* in mid*dle,* the mid *deal* or part.

72. *Rue.* Lament, regret, feel sorry for; the noun is *ruth,* sorrow, pity; the verb *rue* is a common provincialism, meaning to be sorry for; formerly it was also used for 'repent,' without any idea of regret, as "The Lord swore and it shall not *rewe* him." Wiclif. *Hebrews,* vii. 21. Cf. also *rueful* and *ruthless.* There is also an herb called *rue,* and Shakspeare makes Ophelia play upon the word in *Hamlet,* iv. 5.

73. *Fly.* Escape from; here used actively.

75. *Myself am hell.* See note on line 20.

78. *To.* In comparison with, compared to. So in Shakspeare:—

> War is no strife
> To the dark house, and the detested wife. *All's Well,* ii. 3.
>
> The harlot's cheek, beautied with plastering art,
> Is not more ugly *to* the thing that helps it,
> Than is my deed *to* my most painted word. *Hamlet,* iii. 1.

And Marlow:—

> There is no music *to* a Christian's knell;
> How sweet the bells ring, now the nuns are dead,
> That sound at other times like tinkers' pans! *The Jew of Malta,* iv. 1.

79. *O, then, at last relent.* Newton, Todd, Prendeville, and Professor Masson take this speech as addressed by Satan to himself. Keightley thinks that it and what follows is addressed to God.

*No place left for repentance.* The words are borrowed from the Scriptures:—

> He found *no place of repentance,* though he sought it carefully with tears. *Hebrews,* xii. 17.

83. *Seduce.* To draw aside from the right path; Lat. *sed,* from, and *ducere,* to lead.

86. *Ay me.* This form occurs several times in Milton's poems:—

> *Ay me* unhappy! then my fears are true. *Comus,* 511.

and *Lycidas,* 56; 154; *Samson Agonistes,* 330; and again in *Paradise Lost,* x. 813. Most of the modern editions have substituted *Ah me!* but the form in the text is the correct one, and is so printed in the old dramatists.

87. *Dearly.* See note on *dire,* line 15.

*Abide.* 'Purchase dear' (101), suffer the consequence of, rue, pay dearly for; der. A. S. *abie,* to suffer for; Skinner derives it immediately from *buy,* to pay for.

It is also written *aby*, as in Shakspeare :—

> Disparage not the faith thou dost not know,
> Lest, to thy peril, thou *aby* it dear. *Midsummer Night's Dream*, iii. 2.
>
> Thou shalt '*by* [al. *buy*] this dear. *Ib.*
>
> Let no man *abide* this deed
> But we the doers. *Julius Cæsar*, iii. 1.

88. In Newton's Todd's, and most modern editions there is a comma after *groan*, in this line, and a full stop after *hell* in the next; the punctuation in the text is that of the original editions, and of Keightley and Masson.

93. *Say.* Supposing that, if it were possible that, I could repent.

96. *Recant.* Revoke, unsay; lit. sing again.

100. *Which.* And this—this act of recanting the vows made in pain—would only lead me to a greater fall.

101. *So should I purchase dear, &c.* Cf. in the lament of Adam :

> O fleeting joys
> Of Paradise, dear bought with lasting woes! x. 741, 742.

102. *Smart.* Severe pain; formerly more common, meaning some sharp and severe hurt or pain.

105. *All hope, &c.* All hope being then excluded, behold mankind created, a new source of delight for Him, in place of us now exiled and banished from his presence, and this world created for man's use. *Delight* and *world* are obj. on *behold*, and *mankind* is in apposition with *delight*.

108. *Farewell hope.* I bid good bye to hope; *farewell* is in the imperative, third pers. With this and the following lines compare the words of Satan when baffled in his temptation :—

> All hope is lost
> Of my reception into grace; what worse?
> For where no hope is left, is left no fear.
> *Paradise Regained*, iii. 204, 206.

110. *Evil, be thou my good.* Satan gives expression to the same sentiments in *Paradise Regained* :—

> I would be at the worst; worst is my port,
> My harbour, and my ultimate repose—
> The end I would attain—my final good. iii. 209—211.

111. *Divided empire, &c.* The construction is :—By means of thee (Evil) I now possess divided empire with the King of Heaven, He reigning in Heaven, I in Hell, and by thy means I shall reign superior to Him, perhaps, ruling more than half, if I succeed in conquering this new world, as man and it will soon discover.

*More* is the nom. in app. with *I*, nom. und. to *will reign*.

Newton remarks that "this passage has occasioned much perplexity and confusion;" the punctuation of the text, however, in line 112, shews the construction; in other editions there is a comma after *thee* only. *Perhaps* is to be taken with *more than half*.

115. *Each passion, &c.* Newton's note is, "Each passion, ire, envy, and despair, dimmed his countenance, which was thrice changed

with pale through the successive agitations of these three passions. For that paleness is the proper hue of envy and despair everybody knows, and we always reckon that sort of anger the most deadly and diabolical which is accompanied with a pale, livid countenance."

Keightley:—"It is rather doubtful if, as Newton says, it was these passions that turned him pale. It might be as the punctuation seems to intimate, that the flush produced by each of them was succeeded by paleness."

Masson:—"The meaning is not, as usually interpreted, that Satan's face grew pale three times—first with ire, then with envy, then with despair; but that a shadow or dim scowl of each of these passions in succession passed over his face, followed by paleness."

*Pale.* Paleness, pallor. It occurs again as a noun:—

> So much of death her thoughts
> Had entertained, as dyed her cheeks with *pale.* x. 1008, 1009.

*Ire, envy,* and *despair,* are in app. with *passion.* In the *Argument* he is said to have fallen into 'many passions, *fear,* envy, and despair.'

116. *His borrowed visage.* In order to escape detection, on his way down to this world, Satan had disguised himself under the form of a Cherub; as we read in iii. 634—639.

*Betrayed him counterfeit.* Would have betrayed him as false and feigning to be what he really was not.

117. *If any eye beheld.* If any eye should have beheld, if any person were to have seen him.

120. *Smoothed.* The nom. is *he.* Soon becoming aware that the changes that passed over and dimmed his face gave expression to the thoughts within, he calmed his disturbed feelings with the outward appearance of composure.

122. *Show.* Appearance, resemblance without the reality; so the adj. *showy* means having a gaudy exterior, plausible, ostentatious. So again at line 316:—

> With *shows* instead, mere *shows* of seeming pure.

and Shakspeare:—

> Read on this book,
> That *show* of such an exercise may colour
> Your loneliness. We are oft to'blame in this,—
> 'Tis too much proved, that, *with devotion's visage,*
> *And pious action,* we do sugar o'er
> The devil himself. *Hamlet,* iii. 1.

123. *Deep malice, &c.* The order is: He was the first that under saintly show practised falsehood to conceal deep malice couched with revenge. *Couched.* Laid, lying concealed with; agrees with *malice.*

125. *Uriel.* The 'glorious angel' whom Satan, in the form of a Cherub, had deceived, and from whom he had discovered the situation of Paradise by telling him that he was desirous of seeing man, and admiring the new creation of the Universal Maker. See iii, 621-742.

126. *The Assyrian mount.* Niphates, in Armenia, and on the borders of Assyria; iii, 742. It is in Assyria that Milton places Eden.

*Whose eye pursued him, &c.* After Satan and Uriel had ended their conversation, the former sped "down towards the coast of earth

beneath." Uriel, however, does not lose sight of him, but follows him with his eye, and "saw him disfigured on the Assyrian mount."

128. *Sort.* Kind, condition.

129. *Alone* refers to Satan; the construction being, He marked the fierce gesture of him then alone as he supposed. A similar construction occurs in Book Ten,—

> Thou hast achieved *our* liberty, *confined*
> Within hell-gates till now. 368.

130. *All.* Entirely, altogether; an adv.

131. *Fares.* Goes, proceeds on his way; Der. A. S. *faran* to go; *fare* in *farewell* is the imperative; and we still say, 'how *fares* it?' i.e., 'how goes it?' The noun *fare* means the sum paid for *going*; the person conveyed; then treatment, provision, entertainment.

132. *Eden,* where man was first placed by God after the creation, *Eden* means delight, or pleasure.

*Paradise.* The garden of Eden; der. Gr. *paradeisos,* a park, a pleasure ground.

133. *Crowns.* Tops, is on the summit of. Ezekiel speaks of Paradise as being on a hill, "Thou hast been in Eden, the garden of God, . . . thou wast upon the holy *mountain of God.*" xxviii. 3, 14.

134. *Champaign head.* Flat, level summit. This word is not often now used; it occurs as a noun in vi. 2. Lat. *campus,* a field.

135. *Hairy.* Rough with shrubs and underwood; the epithet is similar to "shaggy hill," (224.)

*Grotesque.* Fantastic, oddly formed; der. Fr. *grotesque; "grotesques,"* says Cotgrave, are "pictures wherein (as please the painter) all kind of odd things are represented without any peculiar sense or meaning, but only to feed the eye."

137. *Access denied.* Prevented any ingress.

*Overhead.* Above the thicket.

139. *Cedar, pine, fir* and *palm,* in apposition with *shade.*

141. *Shade above shade.* The first *shade* is nom. abs., shade being above shade.

*A woody theatre.* The trees as they rise in rows above one another give the side of the hill the appearance of a theatre with its benches raised in tiers. There is a very similar description in Sidney's *Arcadia:*—

> About it (as if it had been to enclose a theatre) grew such sort of trees as either excellency of fruit, stateliness of growth, continual greenness, &c., have made at any time famous. They became a gallery aloft from tree to tree, almost round about.

*Theatre.* Nom. to *upgrew,* or 'is formed,' und.; or, like *scene* (140), may be nom. in app. with *height of loftiest shade.*

142. *Yet.* Still; qualifying *higher*; 'far higher.'

143. *Verdurous wall.* The same as before spoken of as 'the enclosure green.'

144. *Our general sire.* Adam, the first man, the ancestor of the human race; so Eve is called 'our general mother' (line 492), and Adam again, 'our general ancestor,' (line 659); the common ancestor of us all.

147. The same expression occurs again, viii. 307; ix. 577.

149. *Enamelled.* Variegated, spotted; connected with A.S. *meltan*, to melt, to produce different colours by melting in the fire.

153. *Of pure now purer air.* Pure air is succeeded by still purer. *Of* is here used in its original sense of 'from,' 'out *of*.'

158. *Native perfumes.* Natural scent, odours arising from the trees and flowers around.

*Whisper whence they stole, &c.* This reminds one of Shakspeare's familiar lines:—

> It came o'er my ear like the sweet south
> That breathes upon a bank of violets,
> Stealing, and giving odour. *Twelfth Night*, i. 1.

159. *To them*, to be taken with *blow* (161).

162. *Sabean.* From *Sabea*, a country of Arabia Felix, or Araby the Blest.

*Spicy shore.* He alludes to the fragrant odours that were wafted over the deep from the shores of Arabia, in *Paradise Regained*:—

> —Winds
> Of gentlest gale Arabian odours fanned
> From their soft wings, and Flora's earliest smells. ii. 363-365.

168. *Asmodëus.* There dwelt at Ecbatana, a city of Media, Raguel, whose daughter Sara had been betrothed to seven husbands, but before the marriage, each had been slain by Asmodeus, an evil spirit. Tobit, a captive Jew, had, when purveyor to the king of Assyria, left a sum of money with a friend at Rages, which, on his becoming poor, he sent for by his son Tobias. As Tobias was looking for a guide for his journey, the Angel Raphael appeared in the form of a man, and volunteered to go with him. By the advice of Raphael, after they came to Ecbatana, Tobias was betrothed to Sara, and in order to escape the fate of her former husbands, he burnt the heart and liver of a fish, the smoke of which, the angel had told him, would drive away a devil or evil spirit, so 'when the evil spirit had smelled [the fishy fume] he fled into the utmost parts of Egypt, and the Angel bound him,—and thus

> secured
> His marriage with the seven-times wedded maid.

171. *Post.* With all speed; with the haste of a *post* rider. Adv.

*Fast bound.* Securely chained.

174. *So thick entwined.* The order is:—The undergrowth of shrubs and tangling bushes, so thickly entwined together, like an endless thicket, had perplexed all path of man or beast that passed that way.

175. *One.* Entire.

*Brake.* A thicket, a place covered with briers and brambles.

177. *That passed that way.* That is, that would have passed that way.

181. *At one slight bound.* Here and at line 171 we have the word *bound* used in three different senses,—tied, a spring, a limit. In this line there is a pun on the word, and so too in the following from Shakspeare:—

I am too sore empierced with his shaft
To soar with his light feathers, and so *bound*
I cannot *bound* a pitch above dull woe. *Romeo and Juliet*, i. 4.

188. *The cash.* The word *cash* is now applied to coin, but originally meant the *cask* or *case* in which it was kept.

Fr. *Casse*, a box, *case*, or chest, also a merchant's *cash*, or counter.
Cotgrave.

I would take them at that very instant nick of time, when both those of the one and the other side should be weary and tired of making war, when they had voided and emptied their own *cashes* of all treasure and coin.
Sir T. Urquhart. *Pantagruel*, ii. 41.

It is quite possible the word is used here by Milton in the sense of a money-box or chest.

192. *Thief.* Satan is called the "thief of Paradise," *Paradise Regained*, iv. 604.

193. *Into his Church.* See *John*, x. 1-16; and *Lycidas*, 113-131.

*Lewd.* Wicked; the word *lewd* primarily meant unlearned, ignorant; then wicked; and lastly, its sole present meaning, obscene, wanton. Tooke derives it from *læwed*, the past part. of the A. S. *læwan*, to mislead.

This every *lewed* vicar and parson
Can say, how ire engendereth homicide.
Chaucer. *The Canterbury Tales*, 7890.

196. *A cormorant* is a sea-bird, but Milton may have introduced it from *Isaiah*, xxxv. ii, where it is placed in the ruins of Bozrah.

200. *Prospect.* A place from which to view or gain a prospect of what was to be seen.

204. Satan perverted the tree *to worst abuse* by sitting in it *devising death*, and to its *meanest use*, by using it *to look about him.*

211. *From Auran eastward, &c. Auran*, Haron, or Charran, a city of Mesopotamia, near the Euphrates. *Selencia*, the capital of Western Asia, situated on the Tigris, a little south of where Bagdad now stands; it was built by Seleucus I, king of Syria, the successor of Alexander the Great. It is here called *great* as there were several other cities of the same name, but this on the Tigris was the most important of them all, surpassing Babylon itself in wealth and splendour.

213. *Long before.* Long before the existence of Auran or Seleucia.

214. *Telassar.* A province on the Tigris and Euphrates, inhabited by the children of Eden. *Isaiah*, xxxvii, 12.

218. *All.* Entirely, exactly; an adv.

219. *Blooming.* Bearing blossoms, or producing in full bloom; here used actively. *Ambrosial.* See ii. 245, note.

224. *Nor changed his course.* It was not diverted from its course by the mountain, but passed underneath it. *His* for 'its.'

226. *As his garden-mould.* God had placed the mountain there as the earth or mould of which his garden was composed.

227. *Which, through veins, &c.* The current, drawn up through the mountain, ascended in the form of a fountain, and thus watered

the garden; then the different streams uniting ran down the sides of the hill, and rejoined the waters of the parent river.

231. *Darksome.* The termination *some* is *same*, and denotes *sameness*, having some of the quality, or to a certain degree. Words of this formation were once more common, and those that still exist are, with a few exceptions, confined to poetry or only colloquial. Milton uses *gamesome*, vi. 620, and *unlightsome*, vii. 355.

233. *Four main streams.* See *Genesis*, ii, 10-14. Their names were Pison, Gihon, Hiddekel, and Euphrates.

234. *Wandering.* Wandering over; used actively.

225. *Needs no account.* No account is needed.

237. *Sapphire.* Sapphire-coloured, a light blue.

*Crisped.* Curled, with ripples. Shakspeare too applies *crisp* to a river or brook:—

> You nymphs called Naiads, of the windering brooks,
> Leave your *crisp* channels. *The Tempest*, iv. 1.

> Three times did they drink,
> Upon agreement, of swift Severn's flood;
> Who, then affrighted with their bloody looks,
> Ran fearfully among the trembling reeds,
> And hid his *crisp* head in the hollow bank. 1 *Henry* IV, i. 3.

240. *Nectar.* Cognate obj. on *ran*, which is used like *wept*, line 248. *Nectar* was the drink of the gods.

242. *Curious knots.* Flower-beds nicely arranged and cut into ornamental shapes.

*Curious* is derived from the Lat. *curiosus*, and that from *cura*, care; it is used both in an active and a passive sense; *(a)* anxious to learn, desirous to know the why and wherefore, inquisitive; *(b)* strange, remarkable, what causes inquiry by any peculiarity or odd appearance; and the same double meaning is retained in the noun *curiosity*, *(a)*, 'the care of knowing causes,' as Hobbes defines it, inquisitiveness; *(b)* something strange or uncommon, a rarity.

*(a)* —Who first with *curious* eye
Perused him, then with words thus uttered spake
*Paradise Regained*, i. 319.

*b)* No more *curious* chapter in the history of language could be written than one which should trace the transgressions of its most primary laws.
Trench. *English Past and Present*, vi.

*a)* It was a weakness
In me, but incident to all our sex,
*Curiosity*, inquisitive, importune
Of secrets, then, with like infirmity
To publish them, both common female faults,
*Samson Agonistes*, 782-786.

*b)* At the end of the gallery stand two antique marble pillars, *curiously* wrought with the figures of the old Roman arms and instruments of war. After a full survey of the gallery, we were led into four or five chambers of *curiosities* that stand on the side of it. Addison, *Remarks on Italy, Florence.*

*Curious* has then two distinct meanings—inquisitive, and strange, odd; but in old writers we find it employed in several senses, now

either obsolete, or merged in its modern one of strange. Thus it had the primary meaning of full of *care*, anxious, and *incurious*, the reverse, heedless, indifferent.

I marvel then why he is so *curious* to cause us to worship the saints that are asleep. Firth. R

I cannot see how such men can maintain them to be the bones of men, except the avouchers be as *incurious* of their credit as the traveller was, who, affirming that he saw bees as big as dogs, and yet their hives of our ordinary size; and being demanded what shift they made to get in, 'Let them,' said he, 'look to that.' Fuller. *Worthies of England, Essex.*

Methinks the mother,
As if she could renew her youth, in *care*,
Nay *curiosity*, to appear lovely,
Comes not behind her daughters. Massinger. *The City Madam*, i. 1.

In a chapter on the History of New Words, D'Israeli remarks:—

Montaigne created some bold expressions, many of which have not survived him; his *incuriosité*, so opposite to curiosity, well describes that state of negligence where we will not learn that of which we are ignorant. With us the word *incurious* was described by Heylin, in 1656, as an unusual word; it has been appropriately adopted by our best writers; although we still want *incuriosity*. *Curiosities of Literature.*

Richardson, however, supplies an instance of *incuriosity*:—

But his [Pilate's] *incuriosity* or indifference, when truth was offered to be laid before him as a private man, and by one, who, he knew, had the repute of exercising every spiritual power necessary to inforce it, shews him in a light much less excusable. Warburton. *Works, Vol.* ix. *Ser.* i.

The ancients were so *curious* in the newness of their fish, that that seemed not new enough that was not put alive into the guest's hand. Walton. *Complete Angler*, iii.

Or artistic, wrought by art; in which sense it is used by Milton in the passage before us. It will be observed that the idea of *care* runs through all the meanings of the word.

*Boon.* Liberal, bountiful.

245. *Unpierced.* Unpenetrated by the sun.

248. *Odorous gums.* So again:—

—Sweet-smelling *gums*, and fruits, and flowers. xi. 327.

249. *Burnished.* Of a bright brown colour; der Fr. *brunir*, to make *brown*, to polish by giving a *burned* colour.

250. *Amiable.* Lovely.

*Hesperian fables true, &c.* What is related of the gardens of the Hesperides is true only of this garden. See iii. 568, note, and

—Ladies of the Hesperides, that seemed
Fairer than feigned of old, or fabled since
Of fairy damsels. *Paradise Regained*, ii. 357-359.

255. *Irriguous.* Watered with streams and lakes.

256. *Without thorn the rose.* It was an opinion held by some of the Fathers that before the fall the rose was thornless. Todd quotes:

Before man's fall the rose was born,
St. Ambrose says, without the thorn. Herrick. *Noble Numbers.*

262. *That to the fringed bank, &c.* The banks of the lake are covered with shrubs and trees, and crowned with myrtle, and the reflection of the foliage is seen in the waters below.

264. *The birds their choir apply.* Attend to their songs, engage in song. This is an old use of the word *apply*; it is equivalent to the shorter form *ply*, be busied about. Cf:—

> Go through all estates; whoever *applieth his business* with faith, considering that God willeth him so to do; surely the same is most beloved of God.
> Latimer. *Sermon Matt.* xx. i. *An.* 1552.

> He is the most diligent preacher in all the realm; he is ever at his plow; no lording nor loitering can hinder him; he is ever *applying* his business, you shall never find him idle I warrant you. Ib. *Sermon of the Plow.*

> And eke a little hermitage thereby,
> Wherein an aged holy man did lie,
> That day and night said his devotion,
> No other worldly *business did apply*. *Faerie Queene*, i. x. 46.

Mr. Browne, the *Clarendon Press* Editor, strangely mistakes the meaning; he says, "Apply, 'join to' the melody of the streams and the airs."

266. *While universal Pan, &c.* While all nature joining in dance with the graceful Seasons, led on perpetual Spring.

264. *That fair field, &c.* Enna was a town in the centre of Sicily. The story is that Proserpine was gathering flowers in one of the fertile fields near Enna, and, when in the act of plucking a narcissus, the earth opened under her, and she was carried off by Dis or Pluto, the god of the infernal regions; her mother Ceres, not knowing how she had disappeared, wandered in search of her, until at last she was told by the Sun how she had been carried off.

271. *Ceres.* Dative case after *cost.*

*All that pain.* So much pain and trouble.

272. *That sweet grove of Daphne.* Daphne was a beautiful spot situated on the banks of the Orontes, in Syria, about five miles south of Antioch. In it were a grove and a temple dedicated to Apollo, and in the grove was the Castalian spring, spoken of here, which is not to be confounded with the more celebrated one of the same name on Mount Parnassus.

275. *Strive.* Be compared with, or vie with it in beauty.

*That Nyseian isle.* The island of Nysa, in the river Triton, in Africa, in which Bacchus and his mother Amalthea were hid by Zeus or Jupiter.

276. *Old Cham.* Cham, or Ham, the son of Noah, and so called *old.* From him were descended the Egyptians and Lybians; by the Greeks he was called Ammon, and by the Romans, Jupiter or Jove.

278. *Her florid son.* Bacchus, or Dionysus from his being brought up at Nysa, is generally said to have been the son of Semele; but there were several legends of deities of this name, and Milton follows the story of Diodorus Siculus. He is called *florid* or ruddy from his being the god of wine.

280. *Abassin kings.* The kings of Abyssinia used to keep their children confined on the top of Mount Amara, and when a king died the rightful heir was brought from it to succeed.

281. *Mount Amara:* Nom. to *might strive*, und.

The field on Enna, the grove of Daphne, the Nyseian isle, and Mount Amara were all celebrated among the ancients for their beauty and loveliness, but none of them, Milton says, could vie with the Paradise of Eden.

*Though this by some, &c.* Although some imagine that Mount Amara was the actual site of the garden of Eden.

282. *The Ethiop line.* The equinoctial line.

284. *A whole day's journey high.* Todd quotes the following:—

> The hill of Amara is a daye's journey high; on the toppe whereof are thirty-four pallaces, in which the younger sonnes of the emperour are continuallie inclosed, to avoid sedition. This mountain hath but one ascent up, which is impregnablie fortified, and was destinate to this use anno 470, or thereabouts. Heylin, *Microcosmus*, 1627.

285. *This Assyrian garden.* The garden of Eden in Mesopotamia, which was included in Assyria.

287. *New to sight.* So in the Third Book:—

> Here matter *new to gaze* the devil met undazzled. 613.

294. *Severe.* Their sanctitude or holiness was severe, that is strict; but, although it was so, they stood in the relation of children to their Creator, and were free, their law being the law of liberty.

295. *Whence.* From *truth, wisdom,* and *sanctitude.* Or, according to Professor Masson, "to make the *whence* refer to *filial freedom* is more in accordance with Milton's mode of thought; and the original pointing seems to warrant this."

299. *She for God in him.* Bentley proposes to read 'She for God *and* him?' But at line 634, Eve says to Adam, 'God is thy law, thou *mine.*'

301. *Hyacinthine.* The colour of the hyacinth, dark brown.

305. *Tresses.* Ringlets, locks of hair.

306. *Dishevelled.* Hanging loose. Der. Fr. *disheveller*, from the Lat. *capillus*, the hair.

307. *Which implied subjection.* See 1 *Corinthians*, xi. 9-15.

311. *By him best received, &c.* It was best received by him *when* yielded with gentle submission.

314. *Honour dishonourable.* The idea is taken from S. Paul. "Those members of the body which we think to be less honourable, upon these we bestow more abundant honour." 1 *Corinthians*, xii. 23.

315. *How have ye troubled, &c.* The use of *ye* has puzzled several commentators. Newton says, "Should we not read, Sin-bred, how have *you* troubled, &c.; for, what is he speaking to besides *shame?*" And Mr. Browne *(Clarendon Press)* observes, "*Ye;*—i. e. false shame and honour."

*Shame* only is addressed, for *honour dishonourable* is to be taken in apposition with *dishonest shame*, as the quotation from S. Paul shows. It was very common in old poetry to apply *ye* to a single person, and it may have been used here to convey the idea of contempt. The fact that *you* is equally a plural form appears to have escaped Newton, though he recognizes that *shame* alone is addressed.

321. *The loveliest pair that ever since, &c.* That is, Lovelier than any pair that ever since were joined in love; Adam, surpassing all his descendants, and Eve more fair than any woman since born.

325. *A green.* A grass plot.

327. *They sat them down. Them* is reciprocal, and *sat* used as the past tense of the active verb *seat.*

329. *To recommend.* To render pleasing or inviting; the primary meaning is to *hand* over or entrust to another; der. Lat. *re, con,* and *manus,* the hand.

331. *They fell.* They commenced (to eat); so again:—

> So down they sat,
> And *to* their viands *fell.* v. 433, 434.

To 'fall to' would be considered a vulgar phrase now, though not so formerly; thus in Marlow:—

> I shall turn her into other weeds,
> And make her dainty fingers *fall to* work. *Tamburlaine,* iii. 3.

333. *Compliant.* Used in its literal sense, bending down.

*Sidelong.* On their sides. See Note on iii. 39.

*Recline.* The Latin form for *reclined.*

334. *Damasked.* Variegated.

337. *Purpose.* Conversation, discourse; another form of *propose,* which was also used in this sense, like the French *apropos.* Spenser frequently has *purpose* for *conversation*:—

> Faire-seemly pleasaunces each to other makes,
> With goodly *purposes* there as they sit. *Faerie Queene,* i. iii. 30.

'To my purpose' is a common expression in old writers for 'to return to the subject.'

338. *Wanted.* Were absent; the subject is *purpose* and *smiles.* So before:—

> Nor did there *want*
> Cornice or frieze, with bossy sculpture graven. i. 715, 716.

And Book ii. 341, and cf. Cowper:—

> —Nor *wanted* aught within,
> That royal residence might well befit
> For grandeur or for use. *The Task,* v. 156.

341. *Of all chase.* Beasts of all chase; that is, all beasts that are chased, or hunted, in all kinds of ways.

343. *The lion ramped.* Reared itself on its hind legs; der. Fr. *ramper,* to climb. Cf:—

> The tawny lion, pawing to get free
> His hinder parts, then springs as broke from bonds,
> And *rampant* shakes his brinded mane. vii. 464, 466.
>
> The bold Ascalonite
> Fled from his lion *ramp.* *Samson Agonistes,* 138, 139.

344. *Ounces.* Der. Fr. *once,* It. *lonza.* Lat. *lynx.*

345, *Them.* Dat.; to make mirth for them, to amuse them.

346. *Proboscis.* The trunk of the elephant; der. Gk. *bosco,* to feed.

347. *Insinuating.* Folding and unfolding itself.

*Gordian twine.* Intricate fold. Gordius was a King of Phrygia, who having originally been a ploughman dedicated his waggon to Jupiter after his election to the throne; the pole of the waggon was so ingeniously fastened to the yoke that no one could tell where the knot began or where it ended; an ancient oracle had predicted that whoever undid the knot should rule over all Asia; when Alexander the Great arrived at the city of Gordium he cut the cord through with his sword, and applied the prophecy to himself. Hence, the phrase to 'cut the Gordian knot' means to solve a difficulty; but in the passage before us, *Gordian twine* means intricate twistings and folds.

*Twine.* *Twine* is from *twin, twain, two*; just as *twist* is *twiced.*

349. *Braided train.* His twisted tail.

350. *Gave proof unheeded.* These twistings and contortions of the serpent gave proof of his sly insinuating nature, and of the fatal deceit he was to practice on man, his movements being typical of his fraud, though not then regarded as such.

352. *Bedward ruminating.* Chewing the cud on their way to bed.

354. *The ocean-isles.* The islands in the western ocean. Among the ancient poets the sun is represented as rising and setting in the sea.

*In the ascending scale of heaven.* In the autumnal equinox the sun is in the sixth sign of the zodiac, called Libra, or the Balance; day and night are then equal, as if weighed in scales; hence the metaphor here of the *scale of heaven* weighing night and day, the one ascending as the other sank.

357. *Failed speech.* Speech that had failed him.

362. *Little inferior.* *Psalms*, viii. 2.

363. *Lively.* Life-like; *lively* was formerly used in the sense of *living*:—

> At what time God had made Adam and Eve, and set them in Paradise, he entreated them like a most loving and gentle father; for he made them lords over all *lively* creatures, both beasts, fish, and fowl.
>
> Cranmer. *Catechism of* 1548.

> That his dear father might interment have,
> See, the young son entered a *lively* grave!
>
> Massinger. *The Fatal Dowry*, ii. 1.

368. *Deliver ye.* In Anglo-Saxon the nominative plural of the pronoun of the second person was *ye* (*ge*), and the objective *you, eów.* In many old writers, however, *ye* is frequently found as the objective.

> Those you make friends,
> And give your hearts to, when they once perceive
> The least rub in your fortunes, fall away
> Like water from *ye*, never found again
> But where they mean to sink *ye*. All good people,
> Pray for me! I must now forsake *ye*. *Henry* VIII, ii. 1

And sometimes nominative or objective singular.

> *Poins.* 'Zounds, *ye* fat paunch, an *ye* call me coward, I'll stab *thee.*
>
> 1 *Henry Fourth*, ii. 4.

> *Fal.* A' horseback, *ye* cuckoo! but, afoot, he will not budge a foot.
> *P. Hen.* Yes, Jack, upon instinct.
> *Fal.* I grant *ye* upon instinct. *Ib.*

Milton frequently has *ye* in the objective. See x. 562—564.

370. *But for so happy, &c.* For persons so happy you are badly protected to continue in that state long, and this heaven of yours is badly defended against the foe who has now entered.

381. *Hell shall unfold. Isaiah*, xiv. 9.

385. *Thank him who puts me, &c.* You may attribute it to him who has caused me to take revenge on you, who have done me no wrong, instead of on him who has injured me.

387. *Who wrong me not.* Todd and some others read *wronged.*

*For him.* Instead of him.

389. *Melt.* Commiserate, feel sorry for.

*Public reason just, &c.* Public reason, namely the honour gained thereby, and the empire which will be acquired by conquering this new world, compels me to perform what otherwise I should loathe to do. I have removed the comma after *enlarged*, found in both Newton and Todd. The *Clarendon Press* (Second) Edition has a full stop after *enlarged*, and reads *compel;* but, as the Text is utterly untrustworthy, it is hard to say whether it is a misprint or intentional.

393. *Necessity, the tyrant's plea.* This is a famous quotation. Pitt no doubt borrowed from it his

> Necessity is the law of tyrants, it is the creed of slaves.
> *Speech on the Indian Bill, Nov.* 1783.

402. *A lion now he stalks.* Having assumed the form of a lion he prowls about.

405. *Straight.* Immediately, quickly.

408. *When Adam, &c.* The construction is, When Adam thus moving speech turned him (Satan) anxious to hear what he was about to say. The passage is incorrectly punctuated in most editions; Dunster, who is followed by Todd and many others, regards *Adam moving speech* as the nominative absolute, and observes, "The ellipsis of the pronoun *he* before *turned* produces no inconsiderable obscurity." It is better, however, to take *Adam moving speech* as the subject of *turned.*

409. *Moving.* Commencing, beginning; a participle.

410. *Turned him all ear.* Changed him to be all ear.

*All ear.* Very attentive. See *Comus*, 560.

411. *Sole partner, &c.* Amid all these joys, thou, who art my only partner, and alone art a part of myself.

412. *Needs.* Of necessity, necessarily; an adv.

417. *At his hand.* From him.

421. *This easy charge.* So again, line 432; and in Book V.:—

> —Obey him whose command
> Single is yet so just. 551, 552.

439. *Were.....were.* Even *if it were* tiresome, with you *it would be* pleasant.

442. *To no end.* To no purpose, would have no reason for being in the world.

447. *Odds.* Difference, inequality, advantage. *Odds* is scarcely sufficiently dignified for poetry now, but occurs several times in Milton, —vi. 319; 441; ix. 820; x. 374.

453. *A murmuring sound, &c.* The *sound* is poetically said to *issue*, to *spread into a plain*, and to *stand unmoved*.

457. *Laid me down. Me*, myself; reciprocal.

460. *Just opposite.* Adverbial phrase to *appeared*.

461. *A shape appeared.* This episode is an imitation of the story of Narcissus, as related by Ovid. Narcissus was a beautiful youth who was inaccessible to the passion of love; the nymph Echo became enamoured of him, but finding her love was not returned she pined away with grief, till nothing was left but her voice. To punish Narcissus, Nemesis caused him to see his own image in the water and to become so enamoured of it, that he in his turn died of grief, and was metamorphosed into the flower called after him.

467. *What thou seest, &c.* Cf. Ovid:—

> Quam cernis imaginis umbra est;
> Nil habet ista sui; tecum venitque manetque;
> Tecum discedet, si tu discedere possis. *Metamorphoses*, iii. 457.

470. *Stays.* Awaits.

471. *He.* Nom. in app. with *no shadow*. I will bring thee where no shadow, a real form, he whose image thou art, stays thy coming.

478. *A platane.* A plane-tree; der. Gr. πλατύς, broad.

*Methought.* In A. S. there were the verbs *thincan*, to think, and *thencan*, to seem; it is from the latter the impersonal *methinks* comes, *it seems* or *appears to me*, *me* being the dative.

> Or that I further in this tale pace,
> *Methinketh* it according to reason,
> To tellen you all the condition
> Of each of them. *Canterbury Tales, Prologue*, 36-39.
>
> Then is it wisdom, as it *thinketh me*,
> To make a virtue of necessitie. *Ib. The Knight's Tale*, 3043, 3044.
>
> *Him thought*, he by the brook of Cherith stood,
> And saw the ravens with their horny beaks
> Food to Elijah bringing. *Paradise Regained*, ii. 266-268.

The other impersonals in English are *me seems* and *me listeth*.

486. *Individual.* Inseparable, that cannot be divided; so again:—

> United, as one *individual* soul. v. 610.

488. *My other half.* He calls her his *dearer half*, in v. 95, and

> My other self, the partner of my life. x. 128.

*With that.* Thereupon, at the same time.

492. *Our general mother.* The mother of us all.

493. *Unreproved.* Unblameable, not to be reproved; it occurs in the same sense in *Il' Allegro*, 38, 40; another instance is:—

> The gentlewoman has been ever held
> Of *unreproved* name. Ben Jonson. *The Fox*, iv. 5.

496. *Gold.* Her *golden tresses*, line 305. *Gold* and *yellow* are from the same root, *gealowe*, another form of *gealid*, the past part. of A. S. *gealan*, to brighten.

500. *Impregns.* Impregnates.

503. *For envy.* With or through envy.

*Leer. A lowering* look; der. A. S. *hleor*, the cheek.

504. *Askance.* Sidelong; the *Gloss* on the *Shepherd's Calendar* explains it *askew, asquint.*

507. *Eden.* The sight of their happiness, happier than Paradise itself.

509. *Where neither, &c.* The verb *is* is understood after *where.* Where there is neither joy nor love.

511. *Pines.* Causes pain; der. A. S. *pinan,* to *pain;* now always a neuter verb; Milton has it actively again; '*pine* his entrails,' xii. 77.

513. *It seems.* To be taken with *all is not theirs.*

516. *Suspicious. Knowledge* being *forbidden* is what is *suspicious,* or likely to cause distrust. *Suspicious* is now always used in a bad sense, but just as we still use *suspect* for foresee, imagine, so *suspicious* formerly meant simply 'to be supposed':—

> It is *suspicious* that in process of time we shall loose the mystery of ling-catching, and perchance the art of taking and handling some other kind of good and sound fish. Fuller. *Worthies. Seamen.*

521. *O fair foundation, &c.* What a good opportunity this will afford me to cause their ruin!

528. *Narrow.* Close; *narrow* is another form of *near.* The same expression is used of Satan afterwards:—

> Thus the orb he roamed
> With *narrow search* and with inspection deep
> Considered every creature. ix. 82-84.

530. *A chance but chance.* There is a chance that fortune will lead me; or, more simply, Perhaps I may accidentally meet. Milton indulges very often in the use of words with rhyming sounds:—

> Which *tempted* our *attempt,* and wrought our fall. i. 642.
> At one slight *bound* high over-leaped all *bound.* iv. 181.
> Saw, *undelighted,* all *delight.* iv. 286.
> *Beseeching* or *besieging.* v. 869.
> That brought into this *world* a *world* of woe. ix. 11.
> *Fruitless* to me, though *fruit* be here to excess. ix. 648.
> The *world* erelong a *world* of tears must weep. xi. 627.
> Famish him of *breath,* if not of *bread.* xii. 78.

539. *In utmost longitude.* In the extreme.

541. *Aspect,* always accented on the second syllable in Milton.

*Alabaster.* A sulphate of lime that forms a soft, transparent, marble.

542. *The Eastern gate.* Keightley includes this passage in his "Errors in Paradise Lost," regarding it as an "oversight of the poet's, as the gate was on the east and the sun on the west of Paradise"; and Professor Masson is also of opinion that Milton "has possibly made a slip."

As I differ from their conclusions I give the notes of both in full.

Keightley:—"Here no critic seems ever to have asked himself the "question how the sun who was sinking in the *west* could level his "rays directly against the *eastern* gate of Paradise. It might be said, "that it was against the inner side of the gate and that the rays came "over Paradise; but this is contrary to all analogy; for no one but "Satan (sic) entered the garden except at the gate, and Uriel came on

"one of those beams. Besides it is refuted by the following "passage:—

"And Uriel to his charge
"Returned on that bright beam, whose point now raised,
"Bore him slope downwards, to the sun now fallen
"Beneath the Azores. iv. 589."

Masson:—"Mr. Keightley was the first we believe to point out "(*Life of Milton*, p. 431) that here Milton has possibly made a slip. "The sun, setting in the west, could not level his rays direct against "the *eastern* gate of Paradise (its only gate, as Milton has told us, "line, 78, and facing towards the present Persia) unless it were the "*inside* of that gate. Milton *may* have meant this; but it is hardly "likely, since in what follows he seems to be describing the gate "from the outside."

The first remark that suggests itself is that the very transparency of the so called 'error,' undetected by Milton, or for nearly two hundred years by his critics, goes very strongly against the conclusion that it is a 'slip.' We are told that it was the *evening* rays in the same sentence that the gate is described as the *eastern* gate; and not only does Milton say that there was only one gate, (line 178) but he never refers to it without speaking of it as the *eastern* gate; besides the passages in this book, at the end of the Twelfth we are told

In either hand the hastening Angel caught
Our lingering parents, and to the *eastern* gate
Led them direct, and down the cliff as fast
To the subjected plains, then disappeared.
They looking back, all the *eastern side* beheld
Of Paradise. xii. 637-612.

It was, then, the eastern gate, and it was the evening sun; but, say the critics, 'the setting sun could not level his rays direct against the *eastern* gate;' certainly not, either inside or outside, if the gate were like an ordinary garden gate, but it was 'a rock piled up to the clouds,' and 'conspicuous far.' The gate then is put for the two 'rocky pillars,' an 'entrance high,' above the garden, upon which the rays of both rising and setting sun must fall. The 'rock of alabaster' which formed the gate was to the rest of the garden what the tower of a church is to the body of the building, and we can easily understand how the setting sun would shine on the eastern tower; and how from the tower one would look slope downwards to the sinking sun, just as the descent of Uriel is described to have happened.

548. *To climb.* To be climbed.

549. *Gabriel.* The word *Gabriel* means the Man of God.

551. *Exercised heroic games.* The order is, The unarmed youth of heaven exercised heroic games.

553. *Armoury.* Arms, weapons; here used for *armour;* its usual meaning is a place where armour is kept.

*Helms.* A poetical word for *helmets*, dcr. A. S. *helan*, to cover.

556. *Swift as a shooting star.* Thus the Attendant Spirit in *Comus* says:—

**Swift as the sparkle of a glancing star**
**I shoot from heaven. 30, 31.**

557. *Thwarts.* Crosses, darts or flashes across. Milton has *thwart* as an adj. in x. 1075, and an adv. x. 703.

567. *God's latest image.* In iii. 151, man is called God's *youngest son.*

*I described his way bent all on speed.* Keightley says "I described the way to him who was," etc. Some editions have *descried. Described* appears to me to mean marked, traced out; i. e. 'I traced with my eye the way he took.' *Describe* is used here in its literal, technical, geometrical sense, 'describe a triangle,' and in *Joshua*, xviii. 4. "They shall rise and go through the land and *describe* it, according to the inheritance of them."

571. *Passions.* Some read *passion;* the plural is correct, see line 115.

590. *Point now raised.* When Uriel came to the garden it was on a level beam or horizontal line from the sun, now the point of the line touching the sun had sunk with it, and so the other point was raised.

591. *Slope.* Obliquely; an adv.; used as an adj., line 261.

592. *Whether the prime orb, &c.* Whether the sun, with wonderfully swift motion, had rolled there in the space of a day, or the less rapid earth, by shorter flight to the east, had left the sun at the Azores. Milton here leaves the reader to choose which theory he pleases, the Ptolemaic or the Copernican,—whether the sun moves round the earth or the earth round the sun.

599. *Sober livery.* So too Shakspeare:—

> Come civil night!
> Thou *sober-suited* matron, all in black. *Romeo and Juliet*, iii. 2.

*Livery.* Dress, clothing; *livery* is from the Fr. *livrer*, to deliver, or hand over; it is now only applied to the clothes *delivered* to servants to be worn as a uniform. Formerly it also meant the food given to servants, and an allowance of horse-meat, hence *livery*-stables; and again *livery* of seisin, a law term, the *delivery* of possession of land.

> What *livery* is, we by common use in England know well enough, namely that it is allowance of horse-meat, as they commonly use the word in stabling, as to keep horses at *livery;* the which word, I guess, is derived of *livering* or *delivering* forth their nightly food. So in great houses the *livery* is said to be served up for all night, that is their evening's allowance for drink. And *livery* is also called the upper weed which a serving man weareth so called, as I suppose, for that it was *delivered* and taken from him at pleasure. Spenser. *View of the State of Ireland.*

603. *Descant.* In musical language a *descant* means a variation of theme.

608. *Apparent.* Evident, manifest, undoubted. To this meaning is now superadded that of seeming to be, and yet not being what the thing seems to be; so that *apparent*, which used only to mean real, indisputable, now more frequently means unreal; and this occasionally causes an ambiguity as to which meaning is intended. In the following passages it means clear, unmistakable:—

> Love was not in their looks, either to God,
> Or to each other, but *apparent* guilt. *Paradise Lost*, x. 111-112.

In these *apparent* calamities, (and marvel not that I say *apparent* calamities, for he that sees not a fire is begun, that shall burn more than we look

for, unless God in His mercy quench it, is more than blind) let us not be discouraged. John Knox, *Sermon, Isaiah*, xxvi. 13—16.

626. *Yon.* That there (in the *distance*); same as *yonder*; der. A. S. *gond*, part. of *gongan*, to go; a demonstrative pronoun. Cf. *beyond*, compounded of the imper. *be* and *gond*; so '*beyond* that place' means, '*be passed* that place,' or be that place passed.

628. *Manuring.* Tending; *manure* is another form of *manœuvre* from the French *main*, the hand, and *œuvre*, a work. *Manure* formerly meant to manage, to till or dress the ground in any way, to tend, but is now restricted to fertilizing the ground with soil or *manure*, in which sense, however, it occurs so far back as Hall's *Satires* (1599). It is used in its old sense by Shakspeare:—*Othello*, i. 3.

> So whilst a virgin doth untouched abide
> All *unmanured*, she grows old with her pride. B. Jonson, *Hymenæi.*
> Fruits of more pleasing savour, from thy seed
> Sown with contribution in his heart, than those
> Which, his own hand *manuring*, all the trees
> Of Paradise could have produced. *Paradise Lost*, xi. 26—29.

636. *Unargued.* Undisputed, without being opposed; qualifying *what thou biddest.* Richardson does not notice this meaning.

639. *Conversing.* See note on ii. 184.

640. *Seasons.* Divisions of the day.

642. *Charm.* Songs; see note on i. 561.

648. *Her solemn bird.* The nightingale; see line 602, and

> —Till even, nor then the *solemn nightingale*
> Ceased warbling, but *all night* tuned her soft lays. vii. 435, 436.

661. *Those.* Newton altered *those* of the original editions to *these*, and has been followed by nearly all editors since.

668. *Kindly.* Of the same nature, *kind*, or sort.

> The *kindly* fruits of the earth. *Litany.*
> —Grosser sleep,
> Bred of *unkindly* fumes, with conscious dreams
> Incumbered, now had left them. *Paradise Lost*, ix. 1050.

*Kin* is from *cyn*, a nation, from which also comes *king*; and *kind* is what is *kinned* or related; the adj. *kind* refers to such qualities as persons who are *kinned* should show to one another.

> A little more than *kin*, and less than *kind*. *Hamlet*, 1, 2.
> In *kind* a father, but not in *kindliness*. *Old Play.*

669. *Influence.* '*Influence*,' says Cotgrave, 'is a flowing in, an *influent* course of the planets, their virtue being infused into, or their course working on inferior creatures.'

The supposed effects produced by the heavenly bodies on the lives of men and earthly things was formerly the sole allusion contained in this word.

> Some there are that do so greatly fear the conjunctions and *influences* of the heavenly planets and bodies above, that when they judge by their learning in astronomy, or hearsay of other men, that the signs in heaven do threaten common plagues or calamities, by and by they tremble for fear.
> Cranmer, *Catechism of* 1548.
> They taught the fixed
> Their *influences* malignant when to shower. *Paradise Lost* x. 661, 662.

In all the places where the word occurs in Shakspeare, ten in number, the reference is astrological only.

Traces of this faith in the influence of the stars survive in 'disastrous,' 'ill-starred,' 'ascendancy,' and 'lord of the ascendant;' lunacy too is derived from *luna*, the moon.

670. *Temper.* To mix the component parts so as to produce the proper quality, to qualify, moderate.

673. *The sun's more potent ray.* In allusion to the belief in the chemical powers of the sun; see iii. 606-612, and note.

675. *Want.* Be without.

682. *To.* To be taken with *singing*.

688. *Divide.* Mark the different watches, which they did with songs instead of trumpets, as in the Roman camp.

693. I have placed a comma after *shade*.

694. *Laurel and myrtle.* Nom. in app. with *shade*.

*What higher grew, &c.* Taller trees with firm, sweet-smelling leaves.

698. *All hues. Of* may be understood before *all hues*.

699. *Flourished.* Variegated, flowery; from Lat. *flos*, a flower.

700 *Mosaic.* This word is a corruption of *musivum*, or *museum*, and must not be confounded with *Mosaic*, the adjective of *Moses*. *Opus musivum* is a graceful and ornamental work, the work of the *Muses*; the Gk. *mousa* and *mousike* were not restricted to music only, but included any art or elegant accomplishment over which the Muses presided. Richardson's Dictionary supplies:—

> Mosaic is a kind of painting in small pebbles, cockles, and shells of sandy colours, and of late days likewise with pieces of glass, figured at pleasure, an ornament, in truth, of much beauty, and long life, but of most use in pavements and floorings. Wotton. *Elements of Architecture.*
>
> Where it is made of lesser stone, or rather morsels of them, assisted with small squares of thick glass, of which some are gilded or cemented in the stuc or plaster, it is called *mosaic work*, *opus musivum*.
>
> Evelyn, *Miscellaneous Writings*, 1123.

*Wrought mosaic.* Formed a mosaic work of blossoms on the ground.

702. *Broidered.* Embroidered, wrought like needle-work; so in *Comus*:—

> By slow Meander's margent green,
> And in the *violet-embroidered* vale. 232, 233.

703. *Emblem.* A device or picture inlaid in stone, from the Greek, *emballein*, to inlay. As *emblems* were painted parables intended to convey some moral truth, the word has its present meaning of a figure or type.

712. *What day.* On the day that.

714. *Pandora.* In the Greek mythology, in order to be revenged on Prometheus, who had stolen fire from heaven, the gods had a beautiful woman made by Vulcan, and each of them invested her with some gift by which she was to seduce and ruin mankind, hence she was called *Pandora*, or All-Gifted. Hermes brought her to Epimetheus, or After-thought, the son of Iapetus, who unwisely received her as his wife, forgetting the advice of his brother Prometheus, or

Fore-thought, not to receive any gifts from the gods. Pandora induced Epimetheus to open a box she had brought with her from heaven, and out of it sprang all the evils that have since afflicted mankind.

715. *And too like.* Eve was like Pandora in her loveliness, and also in having ensnared mankind, and brought woe upon the world.

716. *When to the unwiser.* The order is, Whom the gods, to be avenged on him who had stole Jove's authentic fire, endowed with all their gifts, when she, brought by Hermes to the unwiser son of Japhet, ensnared mankind with her fair looks.

*Unwiser.* No comparison is intended; but the comparative is used as in Latin for 'not so wise as he ought to have been.'

717. *Japhet.* Iapetus; it would be better to print it *Japet*, to avoid his being confounded with Japhet, the son of Noah.

*Authentic.* Original, real.

719. *Who had stole.* It is *stole* in the original, though *stolen* would be better rythm and grammar. Keightley prints *stolen*, which he believes Milton must have dictated; *who had* in that case coalesces, and the accent does not fall on the unimportant *had*.

729. *And this delicious place.* Obj. on *madest*.

735. *My gift of sleep.* "He giveth his beloved sleep." *Psalms*, cxxvii, 2; and cf. Virgil, *Æneid*, ii. 969.

739. *Handed.* Hand-in-hand; 689.

*Eased the putting-off.* Being eased from the putting-off.

741. *Ween.* Think, suppose; obsolete.

750—770. *Hail, wedded Love!* 'An ingenious friend' says Newton, 'has informed me that this address to wedded Love is borrowed from one of Tasso's Letters, *Lib.* ii. p. 150.' Todd 'begs leave' to refer to Murtola's eulogy on matrimony in his *Creatione del Mondo*, *Canto* xv. Dunster thinks that the ground-work may be found in Sylvester's *Du Bartas*. Whatever resemblances there may be in the lines before us to the passages cited, and after all they are very slight, there can be little doubt, that the ground-work is to be found in Ben Jonson.

> The golden tree of marriage began
> *In Paradise*, and bore the fruit of man;
> On whose sweet branches angels sat, and sung,
> And *from whose firm root all society sprung.*
> Love (whose strong virtue wrapt heaven's soul in earth,
> And made a woman glory in his birth)
> In marriage opens his inflamed breast,
> And, lest in him Nature should stifled rest,
> His genial fire about the world he darts,
> Which lips with lips combines, and hearts with hearts.
> Marriage Love's object is, at whose bright eyes
> He *lights his torches*, and calls them his skies.
> For her *he wings his shoulders*, and doth fly
> To her white bosom, as his sanctuary;
> In which no lustful finger can profane him,
> Nor any earth, with black eclipses, wane him. *Hymenæi.*

751. *Propriety.* Property; formerly *propriety* and *property* were synonymous, but now *propriety* refers to a moral quality.

Laughter is indeed the *propriety* of a man, but just enough to distinguish him from his elder brother with four-legs.

Dryden. *Parallel of Poetry and Painting.*

752. *Of.* Among.

756. *Charities.* Endearments, affections; used in the Latin sense of the word.

769. *Serenate.* The Italian form of *serenade*, music played by a lover under the window of his mistress in the evening or night. Ital. *sereno*, cool, calm. *Starved.* Perishing with cold; ii. 600, note.

775. *Know to know no more.* Have wisdom to be satisfied with your present knowledge.

776. *Her shadowy cone.* The shadow cast by the earth is in the form of a cone, which, according as the sun sinks, ascends on the vault of heaven till it reaches its height at midnight. The shadow had not reached half-way up to its highest point, that is, it was half-way between sunset and midnight, or nine o'clock.

777. *This vast sublunar vault.* A portion of the heavens, not reaching as far as the moon.

*Vault* is governed by *measured*, which is qualified by the adverbial phrase *half-way*.

782. *Uzziel* in Hebrew means Strength of God; *Ithuriel*, discovery of God; and *Zephon*, Searcher of secrets.

*Coast.* March by the side of, keep near to. Formerly *coast* was applied to any boundary or district, and not merely to the sea-shore.

785. *Half wheeling to the shield, half to the spear.* Turning to the left hand and the right, that is, south and north; it is a classical expression, and occurs in both Livy and Xenophon.

791. *Secure of harm.* Not fearing any danger. See Note on *secure*, i. 261.

792. *Arrived.* The nom. is the antecedent of *who*.

798. *These to the bower direct.* These *went* directly to the bower. *These* refers to Ithuriel and Zephon.

804. *Or if. Assaying* is und.

812. *Temper.* Composition, mould, fashion, make; thus Satan's shield is described as

> Ethereal *temper*, massy, large, and round. i. 285.

813. *Of force.* Perforce, necessarily.

815, *Laid fit for the tun.* The sentence would be improved if all were omitted down to *war*; so far as the simile is concerned it makes no difference what the powder is for.

821. *Grisly.* Horrid, dreadful; A. S. *grislic*, horrible; *grizzly* is another word altogether, and means grey, grey with age.

830. *Not to know me, &c.* Cf.—

> Thou knowest me now,
> If thou at all art known. *Samson Agonistes*, 1081, 1082.

836. *Or in diminished brightness to be known.* The passage is printed in all editions.

> Think not, revolted Spirit, thy shape the same,
> Or *undiminished* brightness to be known,
> As when thou stood'st in Heaven upright and pure.

Most commentators take exception to the passage, or explain it in an unsatisfactory manner. By a very slight alteration I have suggested a reading, which, if it be not what Milton dictated, appears to suit the context better than the received or proposed readings.

The following are the only explanations I have seen :—

Pearce :—Dr. Bentley judges rightly enough that the present reading is faulty ; for if the words, *thy shape the same*, are in the ablative case put absolutely, it is necessary that *undiminished* should follow *brightness ;* and accordingly the Doctor reads *or brightness undiminished*, which order of the words we must follow, unless it may be thought as small an alteration to read thus,

> Think not, revolted Spirit, *by* shape the same
> Or undiminished brightness to be known.

But the answer to both these interpretations is that his shape was *not* the same, and his brightness was diminished.

Newton :—Without any alteration may we not understand *shape* and *brightness* as in the accusative case after the verb *think ?* Think not thy shape the same, or undiminished brightness to be known now, as it was formerly in Heaven.

Keightley : —Thy brightness undiminished so as that thou shouldst be known.

Masson :—The construction is somewhat difficult ; but the meaning seems to be : 'Think not thy shape the same, or thy brightness undiminished, so as to be known.'

This, however, is a very forced construction. The changing of *un* to *in* makes it perfectly simple. In reply to Satan's question, *Know ye not me ?* Zephon accounts for his not knowing him at first, and says, 'Do not think that your form is the same, or that you will be known in diminished splendour, as when you stood upright in Heaven, for your glory departed from you when you lost your goodness, and you now resemble your sin and the foul place you inhabit ;' and further on we are told that the devil

> pined
> His loss ; but chiefly to *find here observed*
> *His lustre visibly impaired.* 847-850.

846. *Abashed* is formed from *abaisit*, the past tense of *abase.*

883. *Employed.* Agreeing with *thee*, to be taken out of *thy ; the bold entrance of thee employed.*

886. *The esteem of wise.* The character of being wise.

895. *To thee no reason, &c.* This will not be regarded as a reason by you, who have had no experience of evil or suffering, and wilt answer that the will of him who confined us was sufficient reason.

897. *Surer.* More securely. Adv. to *bar.*

904. *To judge of wise.* To judge of wisdom ; who could discern what was wise.

906. *And now returns him.* The nom. to *returns* is *Satan.*

911. *However.* In whatever way he can ; adv. to *fly.*

918. *All hell.* All the inhabitants of hell.

927. *Thy fiercest.* Thy fiercest attack or onset.

931. *Argue thy inexperience, &c.* Prove how little you know what becomes a faithful leader,—what a faithful leader should do after

many hard attempts and reverses, namely, not to hazard all his followers in unknown and dangerous ways which he had not explored himself.

945. *And practised distances to cringe.* *With* is to be supplied before *practised distances;* or the expression may be taken as a nom. abs. To hymn his throne with songs, and to cringe with practised distances. That is, to sing hymns around his throne, and pay homage, keeping at a respectful distance.

953. *Army of Fiends, &c.* In the early editions this line is wrongly pointed off with a full stop as belonging to the previous sentence; but after mentioning the rebel Angels in 952, Gabriel apostrophises them from 953 to 956, and then resumes his address to Satan.

962. *Areed.* Advise, counsel. Der. A. S. *redan*, to counsel.

> Take heed is a good *read.* *Old Proverb.*
> Himself the primrose path of dalliance treads,
> And recks not his own *read.* *Hamlet*, i. 3.

*Avaunt!* Begone! Der. Fr. *avant*, before; from the same root are *vaunt, vant, vantage, advance.*

965. *I drag.* The present instead of the future, for the sake of emphasis.

966. *And seal thee, &c.* *Revelation*, xx. 3.

971. *Limitary Cherub!* *Limitary*, guarding the limits. Cf. v. 964.

974. *Ride on thy wings.* The allusion is to *Psalms*, xviii. 10. and *Ezekiel*, xi. 22.

980. *Ported.* A military term, meaning borne across the breast slanting from right to left, with the points projecting beyond the left shoulder.

983. *Careful.* Full of care, anxious.

> Methinks I hear the clerk,
> That knolls the *careful* knell;
> And bids me leave my woeful work
> Ere Nature me compel.—Lord Vaux. *The Aged Lover.*

The man groans, but Death hears him not; he looks ghastly, *carefully*, dejectedly; he sighs, he sweats, he trembles, Death matters nothing.
John Bunyan. *The Barren Figtree.*

984. *Lest.* To be taken with *doubting.* The comma generally found after *stands* is better omitted.

986. *Dilated.* Expanded and extended to his full size; see Note, i. 423.

987. *Unremoved.* Immoveable.

992. *Cope.* Arch, roof, top. Der. Lat. *caput*, the head; hence *cap, cape, cop, coping.*

997. *Hung forth, &c.* This, as Addison remarks, *Spectator*, No. 321, is a refinement on Homer who describes Jupiter, in the Twenty-second *Iliad*, as weighing the fates of Achilles and Hector; in like manner in Virgil, *Æneid*, xii. 725-728, the fates of Turnus and Æneas are weighed:—

> Jove sets the beam; in either scale he lays
> The champions' fate, and each exactly weighs.
> On this side, life and lucky chance ascends;
> Loaded with death that other scale descends. Dryden, xii. 1053-1059.

*Yet seen, &c.* Which are still seen between Astræa, or the Virgin, and the Scorpion. Milton identifies the scales with Libra, one of the twelve signs of the Zodiac.

999. *Wherein all things, &c.* In which he first weighed all created things, the round world, counterpoised with air, and now ponders all events, the fate of nations and kingdoms.

1003. *The sequel each, &c.* He puts two weights in the scales, one to indicate the result of Satan's retreating, the other of his engaging in fight. Satan is not weighed against Gabriel, nor the result of a contest between them; Satan's conduct alone was weighed (1012); and, the consequences of a contest proving the lighter he judged flight the better course.

Bentley's proposal to read *signal* instead of *sequel* is ingenious, but incorrect.

1014. *No more.* And said no more.

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## BOOK V.

1. *Rosy steps.* The epithet 'rosy' is frequently applied to the morning in poetry; vi. 3, and:—

> It is, methinks, a morning full of fate!
> It rises slowly as her sullen car
> Had all the weights of sleep and death hung at it!
> She is not *rosy-fingered*, but swollen black. Ben Jonson. *Cataline*, 1.

5. *Which.* The antecedent of *which* is *sleep.* He was awakened only by the ripple of the waters, the fanning of the wind among the leaves, and the charm of earliest birds.

Professor Masson, however, regards it as "more natural and more consistent with the subsequent image to take *temperate vapours bland* as the antecedent." I think just the reverse; the image of the 'fan' dispersing the vapours suits well enough, but not the 'shrill song of birds,' which would be a most natural awakener from sleep.

6. *Fuming rills.* Hume explains it, 'rills purling as if angry'; while Newton takes *fuming* in its literal sense, and refers to '*steaming* lake' in line 186.

16. *Mild as when Zephyrus, &c.* As soft as the gentle west wind breathes upon the flowers.

22 *Our tended plants. Tended* is the reading of the original editions. Newton, Todd, Prendeville, and the *Clarendon Press* Editor have *tender*, but do not tell us why.

25. *Sweet.* An adj. qualifying the noun *liquid*; if it were *sweets*, *liquid* would be an adj.

30. *For I this night, &c.* For this night I have dreamed—if it was a dream and not some frightful vision—not of you, as I generally do, nor of the labours of the past and coming day, but of trouble and transgression.

The *Clarendon Press* Edition makes nonsense of the passage by omitting to place a comma after *not*, and retaining one after *wont*, line 33; and Professor Masson misprints a semicolon after *design.*

40. *The night-warbling bird.* The nightingale was a favourite bird of Milton's; see *Paradise Lost*, iii. 37; iv. 602; 648; 771; vii. 435; viii. 518; *Il Penseroso*, 61; *Comus*, 234; *Sonnet*, i. In all which it is feminine, but here it is masculine, as the words are addressed to Eve.

56. *Distilled ambrosia.* Emitted a fragrant smell.

61. *Or envy, or what reserve, &c.* Is it envy that prohibits you from being tasted, or what restraint is it that withholds you?

66. *Vouched.* Confirmed, followed up by.

67. *But he, &c.* But he, overjoyed, spake thus.

79. *Sometimes in the air. Be* is understood. 'Be among the gods; sometimes be in the air.'

89. *Wondering at my flight.* As I was wondering at my change, I suddenly missed my guide, and thought I sank down and fell asleep.

93. *Her night.* The events of the night.

102. *Fancy.* Here Milton regards Fancy as a higher faculty than Imagination; and Addison, as he says himself, *Spectator No.* 411, used the words 'promiscuously.' They had not then undergone the desynonymizing process that has since assigned to each its own domain. Each has now, however, a distinct and definite acceptation, and they cannot well be used indifferently.

To Wordsworth is due the credit of bringing about this. 'Before he wrote,' says Abp. Trench, 'it was, I suppose, obscurely felt by most that in "imagination" there was more of the earnest, in "fancy" of the play, of the spirit, that the first was a loftier faculty and gift than the second; yet for all this the words were continually, and not without loss, confounded.' *Study of Words, Lect.* VI.

DeQuincey writes:—'Long before Mr. Wordsworth had unveiled the great philosophic distinction between the power of *fancy* and *imagination*, the two words had begun to diverge from each other, the first being used to express a faculty somewhat capricious and exempted from law, the other to express a faculty more self-determined.' *Letters to a Young Man, Letter* v.

105. *Represent.* Present, give representations of.

110. *Oft in her absence, &c.* In the absence of Reason, Fancy often imitates her.

The whole of this passage appears to be based on Burton's account of the Inward Senses, in his *Anatomy of the Soul.*

> The time of sleep, this faculty (phantasie) is free, and many times conceives strange, stupend, absurd shapes, as in sick men we commonly observe. His organ is the middle cell of the brain; his objects, all the species communicated to him by the common sense, by comparison of which, he feigns infinite other unto himself.
>
> Sléep is a rest or binding of the outward senses and of the common sense for the preservation of body and soul, as Scaliger defines it; for, when the common sense resteth, the outward senses rest also. The phantasie alone is free, and his commander reason; as appears by those imaginary dreams which are of divers kinds, natural, divine, demoniacal.
>
> *Anatomy of Melancholy*, i. 1, 2, 7.

117. *God.* Angel, as in line 60.

118. *So unapproved.* Provided that it is unapproved of. Professor Masson considers it more natural to take *so*, as meaning 'in this manner,' referring to Eve's dream. Todd wrongly reads *unreproved.*

123. *Cheerful.* The primary meaning of *cheer* was the face, the countenance:—

In swoot of thi cheer thou schalt eat thi breed, till thou turn ayen in to the erthe of which thou art taken. Wickliff. *Genesis*, iii. 19. *Tr.*

Amid the theatre shrouded in a tent,
There came out men, ghastful of their *cheers*.
Lydgate. *Troy Book*. xi. F. 6.

All fancy-sick she is, and pale of *cheer*.
*Midsummer Night's Dream*, iii. 2.

A moment changed that lady's *cheer*,
Gushed to her eye the unbidden tear.
—*Lay of the Last Minstrel*, iv. 25.

*Cheer* soon came to be applied to the outward appearance generally, as betokened by the expression of the face; to whatever has the effect of gladdening the countenance,—good news, entertainment: -

With many a word of kindly *cheer*.—*Lay of the Last Minstrel*, iv. 35.
Many a friend to friend made known
Partook of social *cheer*. *Ib.* vi. 6.

127. *Bosomed.* Embosomed, treasured up and concealed in the bosom.

131. *Either.* Each (of the two).

134. *As the gracious signs of sweet remorse.* The tears that Eve let fall were the signs of her sorrow occasioned by the dream, and of her fear lest she might have offended.

137. *From under shady arborous roof, &c.* The order is, But first they lowly bowed adoring, as soon as they came forth from under the shady roof of the bower to the light of day and the sun just risen.

In the original editions there was a comma, a misprint probably, after *roof*; but the correct punctuation shows that *from under* is to be taken with *were come forth* in the next line.

147. *Wanted they.* They were not without various style or holy raptures. *Want*, now generally to be in need of, formerly meant simply to be without, not to have, like the Lat. *carere*, or *deesse*:—

So shalt thou be compelled to complain, and to cry out at last, with Phoroneus, the lawyer, How happy had I been, if I had *wanted* a wife! Si uxor *deesset*, nihil mihi ad summam felicitatem defuisset.
*Anatomy of Melancholy*, iii. 2, 6, 4.

150. *Numerous.* Melodious; *numbers* is verse or song.

—Thoughts that voluntary move
Harmonious *numbers*. iii. 38.
With cautious freedom if the *numbers* flow,
Not wildly high, nor pitifully low. Crabbe. *The Library*, 674, 675.

153. Their hymn of praise (153—208) is a paraphrase of *Psalm* cxlviii. and the *Song of the Three Children.*

156. *Unspeakable.* That cannot be described. Christ is spoken of as God's '*unspeakable* gift.' 2 *Cor.* ix. 15.

159. *Beyond thought.* Greater than we can even think of or imagine. *Power* obj. on *declare.*

162. *Day without night.* See line 645, and *Revelation*, xxi. 25.

166. *Fairest of stars.* Venus, which if it is west of the sun rises and sets before him, and is called Lucifer, or the Morning Star; and when it is east of the sun rises and sets after him, and is called Hesperus (Vesper) or the Evening Star.

Professor Masson quotes Donne, who in his *Progress of the Soul*, in describing the passage of the disembodied soul through space, says:—

> Venus retards her not, to enquire how she
> Can, being one star, Hesper and Vesper be.

170. *Prime.* The early morning.

175. *Moon, that now meetest, &c.* The order is, Moon, that now meetest, now fliest the orient sun, together with the fixed stars, resound his praise.

176. *Fixed in their orb, &c.* The fixed stars are fixed relatively to each other, while their orb or sphere moves.

177. *Five other wandering fires.* The planets besides Venus, already mentioned, known in Milton's time, were Mercury, Mars, Jupiter, and Saturn; either he forgot that he had already mentioned Venus, or includes her again. Adam does not address the earth as one of the 'wandering fires;' he is, however, subsequently told that the earth is possibly a planet, viii. 128.

The word *planet* means a *wanderer*.

178. *In mystic dance.* The allusion is to the Pythagorean doctrine of the music of the spheres. Compare the words of Lorenzo, in what Hallam considers to be the most sublime passage in Shakspeare:—

> There's not the smallest orb which thou beholdest
> But in his motion like an angel sings,
> Still choiring to the young-eyed cherubim.
> *Merchant of Venice*, v. 1.

181. *That in quaternion, &c.* That run a perpetual circle of fourfold change. It was formerly thought that there were but four elements, fire, air, earth, and water, which were constantly changing into one another, and that out of them all things that exist were formed and nourished.

195. *Warble melodious murmurs.* The same expressions almost as in an ode of Randolph's:—

> The thrush and blackbird lend their throats,
> *Warbling melodious notes.* *To Anthony Stafford.*

202. *Witness.* Bear witness, testimony (against me). See i. 57.

206. *If the night, &c.* If the night has gathered or concealed any evil thing, disperse it.

214 *Pampered.* Luxuriant; Lat. *pampinus*, a vine-leaf.

215. *They led the vine, &c.* The metaphor is in the first instance taken from Horace, *Epode*, ii. 9. Milton may have had Johnson's lines in his mind too:—

> If, by fortune, she [the vine] be married well
> To the elm her husband, many husbandmen
> And many ouths inhabit by her. *Hymenæi*

216. *Wed.* The A. S. *wed* is a pledge, a surety.

> When I was thrall to make me free,
> My Love from heaven to earth him led,
> My love alone have wolde he,
> Therefor he laid his life in *wed*.
> *The Sweetness of Jesus. Lambeth Mss.* 852.

221. *Raphael, the sociable spirit, &c.* The story is told in the Book of Tobit. See the Note on iv. 170. Raphael means the Health of God.

235. *Happiness, &c.* Happiness in the power of him left free to will.

238. *Too secure.* Too confident, so heedless, off his guard. See Note on i. 261.

249. *Ardours.* Seraphim, flaming spirits.

255. *On golden hinges turning.* So again in vii. 205 - 208.

257. *From hence, &c.* The construction is. There being no cloud or star, not even the smallest, interposed to intercept his view, he sees the earth, not unlike the other heavenly bodies, and the garden of God crowned with cedars higher than the highest hills.

In Newton's, Todd's, and the *Clarendon Press* Editions there is no comma after *small*, and all of them take it as referring to the earth, "much diminished by distance." Keightley, though quoted by Mr. Browne as his authority, points as in the Text.

261. *The glass of Galileo.* The telescope, in which Galileo made such great improvements that he may be regarded as its inventor. This is the second time for him to mention Galileo, and the third reference to the 'optic glass,' (i. 288, and iii. 590); in *Paradise Regained*, iv. 42, he speaks of the telescope by that name.

*Less assured.* Less certain of what it observes than the angel. *Assured* agrees with *glass*.

265. *Delos or Samos, &c.* When Delos or Samos first appears in view from among the Cyclades. The *Cyclades.* A group of islands in the Ægean sea, so called because they *encircle* Delos. Gk. *kuklos*, a circle. *Samos* was not one of the Cyclades, but Milton may have used Cyclades as a general term for a group of islands.

266. *A cloudy spot.* The simile is, The earth appears like a small spot to Raphael, just as the regions in the moon to one observing it through a telescope, or like the speck on the horizon seen by a pilot on the look out, when land first appears in sight.

Keightley and Professor Masson have a comma after *kens*, making it govern *Delos*, to which *spot* is thus put in apposition. I think it preferable to take *Delos.....appearing* a nom. abs., and *spot* governed by *kens*.

271. *To all the fowls he seems, &c.* As Raphael approached the earth and came within sight of the birds, he appeared first like a phœnix.

272. *A phœnix.* The phœnix was a fabulous bird of Arabia; it is described as of the size of an eagle, with gold-coloured feathers on its neck, a white tail, and the rest of its body purple. Only one existed at the same time, hence it is here called 'that *sole* bird.' According to Herodotus, it lives for five hundred years, and at the end of that period builds a funeral pile of myrrh and precious

herbs in which it burns itself, but from its ashes it revives in all the freshness of youth, and carries off its reliques to Egypt, where it enshrines them in the temple of the Sun.

*Gazed by all.* On whom all the other birds gaze with wonderment.

274. *Egyptian Thebes.* He calls it Egyptian to distinguish it from Thebes in Bœotia. This Thebes was the capital of Upper Egypt; Herodotus places the Sun's temple in Heliopolis in Lower Egypt.

276. *To his proper shape returns.* At a distance he seemed like a phœnix, but, when he reached the earth, his real form was apparent, 'a seraph winged.'

277. *Six wings he wore, &c.* See *Isaiah* vi. 2.

279. *Mantling.* Spreading, extending like a *mantle*; see vii. 439, Note.

280. *Regal ornament.* The colour of royal robes, imperial purple.

283. *Dipped in heaven.* Possessing the bright tints of the rainbow, and the dazzling hues of clouds variegated with the rays of the sun.

284. *Feathered mail.* A covering or coat of armour of feathers. In a coat of mail the plates of metal overlap one another, like the feathers of a bird.

*Mail* is derived from the Fr. *maille*, the mesh of a net.

285. *Sky-tinctured grain.* Of a purple colour like that of the clouds. In Old English the word *skewe*, sky, meant a cloud: —

> And let a certeine winde go
> That blewe so hidously and hie,
> That it ne left not a *skie*
> In all the welkin long and brode.
>
> Chaucer. *House of Fame*, iii. 501-511. *R.*

*Grain.* The purple colour produced by the coccus insect, from the ovaria of which several scarlet dyes were obtained. This coccum, from its resemblance to a berry or seed, was called in Latin *granum*; and such quantities of it were produced in Spain that, according to some, the territory of *Granada* was so called from the abundance of *granum* exported from it. Thus the word *grain* was applied by early English writers to a crimson or purple dye.

> How the red roses flush up in her cheeks,
> And the pure snow with goodly vermil stain
> Like crimson dyed in *grain*. Spenser. *Epithalmion*, 226-228.

The habit of cardinals is all scarlet; whereof Theodore Beza tartly enough thus expresses himself:—

> Crede meæ nullo saturantur murice vestes,
> Divite nec *cocco* pallia tincta mihi.
> My clothes in purple liquor ne'er were stewed,
> Nor garments, trust me, richly dyed in *grain*.
>
> Fuller. *Worthies of England. Cardinals.*

The word *grain* occurs four times in Milton in the sense of a colour or dye:—

(*a*) Come, pensive Nun, devout and pure,
Sober, steadfast, and demure,
All in a robe of darkest *grain*,
Flowing with majestic train. *Il Penseroso*. 31-34.

Here 'darkest *grain*' means deep violet-tinted purple.

(*b*.) It is for homely features to keep home,
They had their name thence; coarse complexions
And cheeks of sorry *grain* will serve to ply
The sampler, and to tease the housewife's wool;
What need a vermeil-tinctured lip for that,
Love-darting eyes, or tresses like the morn? *Comus*, 748-754.

Colour is again what is expressed by *grain* and not the texture, the cheek of *sorry* or pale tint is contrasted with the lip tinctured with *vermilion*.

(*c*) In the passage before us all the imagery is lit up with the most gorgeous colours painted by the poet's imagination; each pair of wings was of a brilliant hue:—

—The pair that clad
Each shoulder broad came mantling o'er his breast
With *regal ornament*; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And *colours dipped in heaven*; the third his feet
Shadowed from either heel with feathered mail,
*Sky-tinctured grain*.

(*d*) And lastly in *Paradise Lost*, xi.:—

—The Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flowed
Livelier than Melibœan, or the *grain*
Of Sarra, worn by kings and heroes old
In times of truce; Iris had dipped the woof.—238-244.

The Archangel's robe was of a brighter purple than that of Melibœa or Tyre. Melibœa was a city on the coast of Thessaly celebrated for a shell-fish from which one of the finest dyes was procured. *Sarra* was another name for Tyre, long famous for its purple. *Sar* was the Phœnician name of the fish from the blood of which the dye was made.

*Maia's son*. Hermes, or Mercury, the herald and messenger of the gods. Maia was the daughter of Atlas, and one of the Pleiades.

297. *Enormous bliss*. Objective on *pouring forth*. In the original editions there is a semicolon after *art*; the comma was substituted in Fenton's Edition of 1727. Newton makes *sweet* and *wild* qualify *bliss*; are they not rather to be regarded as adjectives to *Nature*?

299. *As in the door he sat, &c*. What follows is based on the narrative in *Genesis*, xviii.

305. *And not disrelish thirst, &c*. Not to spoil the relish of sweet draughts from juicy fruit.

306. *Between*. Taken alternately with the food.

310. *Seems*. The subject is *it* or *he* understood.

311. *Behest*. Command, order. A. S. *hátan*, to name, to order; hence *hight*, *behest*, and *hest*; the latter occurs in Shakspeare:—

O my father,
I have broke your *hest* to say so. *The Tempest*, iii. 1.

322. *Store.* Supply, quantity; *store of* was formerly commonly used for abundance of, much, or many. Cf. ix. 1078, and

> Surely it shows not want of breeding, but *store of* spirit, when a man will not be put out of his way for every swelling emptiness that meets him therein. Fuller. *Worthies. Cambridgeshire.*

> With *store of* ladies, whose bright eyes
> Rain influence. *L'Allegro*, 122.

323. *All seasons, &c.* A small quantity is sufficient to lay by where abundance at all times hangs on the tree ready for gathering; except such fruits as become more firm and nourishing by being stored, or dry up unnecessary moisture.

326. *Brake.* By *brake* is meant bushes, such as produce gooseberries, blackberries, &c.

333. *What choice, &c.* To choose that choice which was most delicate, and that order which would be so arranged as not mix tastes which would not come well together.

*Choice to choose.* Milton often uses the cognate obj. For the use of *choice* for 'things chosen,' cf. 'pluck choice,' line 327.

335. *Inelegant.* Adverbial to *mix*. *Kindliest.* 'Most natural.'

337. *Bestirs.* The subject is *she* understood.

339. *Middle shore.* The countries of the Mediterranean Sea.

340. *Pontus.* A small kingdom on the Black Sea.

*The Punic coast.* The territory of Carthage.

*Where Alcinous reigned.* Alcinous was the king of the Phæaces who inhabited the island of Scheria in the Mediterranean; his gardens are celebrated by Homer in the *Odyssey*. This island, 'where Alcinous reigned,' was supposed by the ancients to be the same as Corcyra, the modern Corfu.

342. *Rined.* In the first three Editions the lines stand :—

> Fruit of all kindes, in coate,
> Rough, or smooth rin'd, or bearded husk, or shell.

*Rined*, or *rin'd*, is an adjectival participle formed by Milton from *rine*, another form of *rind*, just as 'coated' would come from 'coat.' If we retain the comma after *coat*, the construction will be, 'Fruit of all kinds—in coat, whether rough or smooth rined coat.' Omitting the comma, 'Fruit of all kinds, rough-coated, or smooth-rined.' In the former case, *rined* qualifies *coat*, and in the latter it qualifies *fruit*, which is more in accordance with usage. Newton's reading is :—'in coat rough or smooth *rin'd*,' but he has no note. Todd reads :—'in coat rough or smooth *rind*,' without any note to tell us why he has made the change. Keightley has :—'in coat rough or smooth *rined*,' and says "We have here retained the orthography of the original editions *(rin'd)*. It should properly be *rinded*, as a verb *to rine* could not be formed from *rind*. Spenser, however, whom the poet probably had in his mind, used the subst. *rine* (still used in some parts of England) :—

> But now the grey moss marred his *rine*.
> *Shepherd's Calendar, Feb.* iii.

Editors in general give the subst. *rind*." Mr. Browne *(Clarendon Press)* observes :—"Keightley retains the *rin'd* of the original editions.

It should be *rinded.* Spenser *(Shepherd's Calendar, Feb.* iii*)* uses *rine* (subst). But as I can nowhere find *rine* as a verb, I have printed *rind* as a substantive, 'in rough coat or (in) smooth rind.' Cf. 'fruits of golden rind' ("Various Readings, *Comus*, first speech)." If we can form *rinded* from *rind*, surely *rine* will give us *rined*, and there is no verb *to rind* any more than *to rine.* But it is one great strength of the English Language,—that property of making a verb of any word. There is no difficulty whatever in the use of *rined;* we have the noun *rine*, and it was as simple to say 'in coat rough, or smooth rined,' as to say 'in coat rough, or smooth skinned,' and the alliteration of 'in rind rough or smooth skinned,' is avoided by the reading which is Milton's own.

345. *Inoffensive.* Not intoxicating.

*Must.* New wine; Lat. *mustum. Meaths.* Mead, a light, sweet wine.

347. *Tempers.* Produces by mixing the proper ingredients.

*Nor these, &c.* Nor does she want suitable vessels to hold them.

349. *Unfumed. Unfumed* may be taken either with *odours* or *shrub. Unfumed odours* means scents not produced by burning; *shrub unfumed*, a shrub having a natural scent, and not burnt to exhale an odour.

355. *Retinue.* Accented here on the second syllable.

356. *Besmeared with gold.* Gaudily decked with gold lace and gilt trappings.

357. *Sets them all agape.* Makes them open their mouths with astonishment. *Gape*, der. A. S. *ge-yppan*, to open.

361. *Other place none.* No other place.

365. *To want.* To be absent from.

371. *Virtue.* One of the degrees among the angels; see line 601, and the quotation from Wyclif, in Note on *virtue*, 320.

> Thrones, Dominations, Princedoms, *Virtues*, Powers. 601.

372. *Therefore.* For the purpose of sitting and resting with you.

374. *Though Spirits.* As may invite even Spirits of Heaven.

377. *At will.* At my disposal.

378. *Pomona.* The Roman goddess of fruit-trees. Lat. *pomum*, an apple.

382. *Mount Ida.* A range of mountains in Mysia, in Asia Minor.

384. *Virtue-proof.* Proof by her virtue against temptation, strong in virtue.

385. *Altered her cheek.* Caused her to blush.

386. *The holy salutation, &c. Luke* i. 28.

388. *The fairest goddess, &c.* Venus. The allusion is to the contest in beauty between Venus, Minerva, and Juno; the 'Judgment of Paris,' who was appointed to act as judge, was in favour of Venus.

393. *Her.* For 'its;' viz., the table's.

394. *Autumn.* The fruits of Autumn. *Piled.* Past participle, agreeing with *autumn*, and governed by *had.*

*Though Spring, &c.* They had all the fruits we have in autumn; but it was spring-time too with them,—all one season.

405. *Man in part spiritual.* Man who is partly a spiritual being.

406. *Of.* By; to be taken with *found.*

415. *Of elements, &c.* The grosser elements feed the purer; the earth feeds the sea.

All this from 415 to 425, which is an expansion of what he has said before of the elements 'running perpetual circle,' is false philosophy and incorrect.

419. *Those spots.* The *spots* we see in the moon are caused by the inequalities in its surface, mountains and valleys, and not as explained here according to the philosophy of Milton's day.

426. *Sups with the ocean.* According to the ancient poetic notion that the sun rose and set in the sea; thus in iv. 354, and Spenser: –

> The sun that measures heaven all day long
> At night doth bait his steeds the ocean waves among.
> *Faerie Queene*, I, i. 32.

430. *Pearly grain.* Manna. *Exodus*, xvi. 14, 31; *Psalms*, cv. 40.

433. *Nice.* Fastidious, scrupulous.

434. *Nor seemingly the Angel.* The angel did not merely appear to eat, but in reality partook of the viands before him.

435. *The common gloss, &c.* The usual explanation of theological commentators, who interpret those passages, where angels are described in the Bible as eating, to mean that, as Josephus says, they 'only make a show of eating.'

*Gloss.* Exposition, interpretation. *Gloss* comes from the A. S. *gleasan*, which is connected with the Gr. *glossa*, the tongue. It means, as here, an explanation, a note:–

> I have no text of it, as I suppose,
> But I shall find it in a manner *glose*. *The Canterbury Tales*, 7502.

Hence *glossary*. Then it comes to mean bright *glossy* appearance: –

> Groves, fields, and meadows, are at any season of the year pleasant to look upon, but never so much as in the opening of the spring, when they are all new and fresh, and have their first *gloss* upon them.–*Spectator*, *No.* 412.

Then to *glose* is to talk speciously, to flatter:

> What though on me they pour their spite,
> I may not use the *gloser's* trade,
> I cannot say the crow is white,
> But needs must call a spade a spade. H. Gifford. 1580.

And so to speak deceitfully: –

> Man will hearken to his *glozing* lies. *Paradise Lost*, iii. 93.

439. *Nor wonder, &c.* And do not wonder that Spirits can partake of earthly food and turn corporeal to incorporeal, when the alchemist believes he can turn common metals to pure gold.

440. *Empiric.* Making experiments; der. Gr. πεῖρα, a trial.

*Alchemist.* One who practised *alchemy*, the science of converting baser metals to gold. Gr. χεύειν, to pour.

443. *As from the mine.* As pure and perfect as from the gold mine.

445. *Crowned.* Filled to the brim.

447. *The Sons of God.* Angels. See *Genesis*, vi. 2.

452. *Mind.* Thought, inclination, intention.

453. *Occasion.* Opportunity. Lat. *occasio*; i. 178, Note.

455. *Of their being &c.* Of the state and existence of those who dwell in Heaven.

458. *Divine effulgence.* The brightness of the Deity. *Effulgence* is explanatory of and in apposition with *forms*. *Forms* and *power* are the subject of *exceeded*.

460. *Empyreal.* Heavenly; in ii. 771, he calls Heaven 'the empyrean,' from its *fiery* splendour and brightness. Gr. πῦρ, fire.

467. *What compare.* What comparison is there between these earthly fruits and the high feasts of Heaven?

472. *Such.* Good. *Created*, a participle agreeing with *all*.

481. *Consummate.* Perfect.

488. *Discursive or intuitive.* Discursive knowledge, or *discourse*, is such as is derived mediately, *discurrendo*, by running about right and left, as it were, and drawing conclusions after reasoning them out. Intuitive knowledge, or intuition, is such as is apprehended immediately. Thus the old metaphysicians divided all acts of the mind into *discursive* and *intuitive*, or the reasoning faculty and intuition. This explains the Shakesperian expression 'discourse of reason' and the passages that follow are explanatory of the usage :—

> O Heaven! a beast, that wants *discourse* of reason,
> Would have mourned longer. *Hamlet*, i. 2.
>
> Sure, he, that made us with so large *discourse*
> Looking before and after, gave us not
> That capability and godlike reason
> To fast in us unused. *Ib.* iv. 4.
>
> Is your blood
> So madly hot, that no *discourse* of reason,
> Nor fear of bad success in a bad cause
> Can qualify the same? *Troilus*, ii. 2.

Philosophy we are warned to take heed of; not that philosophy which is true and sound knowledge attained by natural *discourse of reason*, but that philosophy which to bolster heresy and error, &c. Hooker, *Ecclesiastical Polity*, iii.

In vain it were to speak anything of God, but that by reason men are able somewhat to judge of what they hear, and by *discourse* to discern how consonant it is to truth. *Ib.*

The glory of God is that divine excellency whereby he is eminent above all things, his omnipotent, infinite, eternal, being, which Angels and glorified Saints do *intuitively* behold, we on earth apprehend principally by faith, in part also by the experience of those effects, the greatness whereof exceedeth the powers and habilities of all creatures both in heaven and earth. *Ib.* v.

The act of the mind which connects propositions, and deduceth conclusions from them, the schools call *discourse*, and we shall not miscall it if we name it reason. Glanville.

*Understanding* is a power of the soul, by which we perceive, know, remember, and judge, as well singulars as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings and examines them. The object first moving the understanding is some sensible thing; after, by *discoursing*, the mind finds out the corporeal substance, and from thence the spiritual. His actions, some say, are apprehension, composition, division, *discoursing*, reasoning, memory, (which some include in invention), and judgment. *Anatomy of Melancholy*, 1. 1. 2. 10.

As the *intuitive* knowledge is more perfect than that which insinuates itself into the soul gradually by *discourse*, so more beautiful the prospect of that building, which is all visible at one view, than what discovers itself to the sight by parcels and degrees.—Fuller. *Worthies of England. Canterbury.*

489. *The latter most is ours.* See the third quotation from Hooker.

498. *Tract of time.* Long course of time.

504. *Your fill.* May be taken as an adverbial phrase to *enjoy.*

509. *The scale of nature. Scale* is here used in the sense of a ladder; *one first matter* is the centre, from which we approach gradually to the circumference that bounds human knowledge.

518. *Apprehend.* Grasp with the understanding.

538. *On other surety none.* On no other surety.

548. *Nor knew I not.* And I did know that I was created free to act and will.

553. *Though what thou tellest, &c.* Though what you tell me of the fall of some in Heaven causes some doubt in my mind, but greater desire to hear the full account of it, if you consent.

554. *Move. Move* is in the subjunctive depending on *though*, with the sentence as its subject.

557. *Worthy of sacred silence.* A classical phrase, meaning deserving of such attention and silence as was preserved during religious ceremonies.

> Utrumque *sacro digna silentio*
> Mirantur Umbræ dicere. Horace. *Odes*, ii. 13, 29.

579. *Upon her centre poised.* Cf. in the description of the creation:—

> Earth self-balanced on her centre hung. vii. 242.

589. *Gonfalons. Gonfalon* is an Italian word, the Pope's standard; properly a banner suspended at the end of a lance.

592. *Tissues.* Cloth embroidered with gold and silver.

*Emblazed.* Illuminated, emblazoned, worked in bright characters on the tissues. From the A. S. *blesan*, to blow, come *blaze*, to rush forth like a *blast* and so to spread, to publish; hence *emblaze* and *blazon*, terms in heraldry.

599. *Brightness had made invisible.* The same thought occurs before:—

> Dark with excessive bright thy skirts appear. iii. 380.

620. *Yonder starry sphere.* In allusion to the music of the spheres.

624. *Then most, &c.* Most regular when they appear to us to be least so.

633. *Rubied.* The colour of rubies; in *Samson Agonistes*, 543, wine is called the 'dancing *ruby*.'

636—641. In the First Edition instead of these six lines there were only the following three:—

> They eat, they drink, and with refection sweet
> Are filled, before the all-bounteous King, who showered
> With copious hand, rejoicing in their joy.

647. *The unsleeping eyes of God. Psalms*, cxxi. 4; *Iliad*, ii. 1.

648. *Wider far, &c.* Far more extensive than all the round world would be if it were spread out into a plain,—'from one entire globose stretched into longitude.'

652. *By living streams.* On the banks of living streams; the streams of the 'river of water *of life*,' on either side of which was there the 'tree of life.' *Rev.* vii. 17; xxii. 1, 2.

653. *Pavilions* and *tabernacles* are in apposition with *camp*. *Reared* is a participle qualifying *pavilions*.

657. *Alternate.* Sing in turns.

669. *Dislodge.* Remove, decamp; nenter; see vi. 7; 413.

671. *His next subordinate.* Beelzebub. See i. 79—81.

673. *What sleep, &c.* How can you sleep when you remember the decree which was issued so lately as yesterday?

678. *Both waking, &c.* When wake we have always been united in thought and action, how can you by sleeping pursue a different course from mine?

680. *New laws, &c.* New laws enacted by our sovereign may excite new feelings and designs in us his subjects. For the meaning of *minds*, cf. line 452.

689. *The quarters of the North.* The expression is borrowed from *Isaiah*, xiv. 12; see line 766, note. In Shakspeare (1 *Henry VI.* v. 3.) Satan, or some chief Fiend, is spoken of as 'monarch of the North.'

696. *He together calls.* I. e. 'The associate' calls.

697. *Several.* Separately; each by himself, one by one: an adverb. Der. old Fr. *severer*, Lat. *separare*.

702. *Casts between ambiguous words.* Introduces insidious words in his speech to try their fidelity and corrupt them. The expression is taken from Virgil:—

Hinc spargere *voces*
In vulgum *ambiguas*. *Æneid*, ii. 98.

708. *The morning star.* Lucifer, or the morning star, is one of the titles of Satan. *Isaiah*, xiv. 12, 13.

709. *The starry flock.* The stars; 'the train of night.' i. 66.

710. *Drew after him.* The subject of *drew* is *countenance*. This line occurs in ii. 692; the expression is taken from *Rev.* xii. 3, 4.

713. *The golden lamps, &c.* "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." *Rev.* iv. 5.

718. *Smiling.* In keeping with the irony of the speech that follows.

*Said.* The 'Eternal Eye,' which, as an attribute of God, is put for the Omniscient Himself, is the subject of *said*.

719—732. The whole of this speech is ironical; as in *Psalms*. ii. 4.

He that sitteth in the Heavens shall *laugh*, the Lord shall have them *in derision*.

729. *Let us advise.* Let us take counsel together.

730. *All employ in our defence, &c.* Ironical; as if He stood in need of aid.

734. *Lightning divine.* The 'brightness of God's glory'—*Hebrews*, i. 3.—'Divine effulgence.' *Lightning*, a noun, in apposition with *Son*. As it is spelt *light'ning* in the original edition, Keightley and Masson make it a participle, and *divine*, an adverb; *lightning divine* would then mean flashing in a divine manner. But I have seen the word where it is unmistakeably a noun printed *light'ning* in books of the day.

*Ineffable.* Inexpressible, 'unspeakable,' line 156.

739. *Illustrates.* Renders more illustrious.

740. *In event.* In the result, in the issue.

744. *An host.* This is the original reading—*an* where we should now say *a*.

747. *Impearls.* Makes dazzling and bright like pearls; as in the opening lines of this Book, Aurora is said to have sowed the earth with *orient pearl*.

750. *In their triple degrees.* The degrees, according to the pseudo-Dionysius, were Angels, Archangels, Principalities; Powers, Virtues, Dominations; Thrones, Cherubim, Seraphim.

*To which.* Compared with which. See note on *to*, iv. 78.

752. *To all the earth, &c.* Compared with the extent of the earth and sea, if they were to be stretched out into a plain.

753. *Globose.* Globe, sphere; an adj. used as a substantive.

762. *Which.* Subject of *called*, line 766.

766. *The mountain of the congregation.* The reference is to *Isaiah*, xiv. 12, 13;—

> How art thou fallen from Heaven, O Lucifer, son of the morning!
> How art thou cut down to the ground, which didst weaken the nations!
> For thou hast said in thine heart,
> I will ascend into Heaven, I will exalt my throne above the stars of God.
> I will sit upon the Mount of the Congregation, in the sides of the North.

768. *To consult.* Inf. on *assembled*.

770. *Thither to come.* Who was to come there; referring to the *King*.

773. *If these magnific titles, &c.* I may still call you so, unless these titles are only empty names. See x. 460.

782. *Yet unpaid.* Never before paid.

788. *The supple knee.* The same expression occurs in Shakspeare:

> And had the tribute of the *supple knee*. *Richard* II, i. 4.

789. *If ye know yourselves, &c.* If ye recollect that you are the sons of Heaven.

790. *Possessed before by none.* *Possessed* refers to *Heaven*; meaning they were the aboriginal inhabitants.

793. *Jar not.* The metaphor is borrowed from music, and appears to be taken from a passage in Shakspeare:—

> *Exe.* Government, through high, and low, and lower,
> Put into parts, doth keep in one consent,
> Congreeing in a full and natural close,
> Like music.
> *Cant.* Therefore doth Heaven divide
> The state of man in divers functions. *Henry* V, i. 2.

798. *Who without law err not.* We have no laws to guide or limit our actions, still we do not transgress.

799. *Much less for this, &c.* Newton says, 'This passage seems to me as inexplicable almost as any in Milton;' accordingly he does not attempt to explain it.

Bentley would meet the difficulty in his usual 'slashing' style; instead of *for this* he proposes *forethink*, 'or, if we have no regard to the likeness of the letters, *aspire, presume*, or other such word.'

Warburton:—'Who can introduce law and edict on us, when we can conduct our actions rightly without law? much less *for this introduction of law and edict* claim the right of dominion.'

Bp. Pearce:—'Much less *can he* for this, namely our being 'less in power and splendour,' (1. 796) *assume* to be our Lord.'

Richardson considers *this* to refer contemptuously to the Messiah, and the construction to be, Much less can he introduce a law and edict for this (new King) to be our Lord and receive adoration from us.

Keightley's note is:—'*Much less*, sc. reason is there. This, *οὗτος*; probably in contempt, this new person, this upstart.'

Prendeville suggests 'an ellipsis of the substantive verb *is* (which is very common in Milton), and that 'this' is spoken contemptuously. 'Much less is it just or expedient for this new functionary to exercise dominion over us to the abuse and disparagement of our inherent right to govern.'

Professor Masson:—"The most feasible supposition seems to be Warburton's—which is that *for this* refers to *introduce law and edict*, and that the meaning is, 'Who can introduce law and edict on us, &c?' much less can any one assume, towards this end, or because of so doing, to be our Lord," &c.

800. *To the abuse.* Which would result in the lowering of our titles. *To* is not to be taken with *look*.

805. *Abdiel.* *Abdiel* is the Hebrew for Servant of God.

809. *Blasphemous.* The old pronunciation was, as here and elsewhere in Milton, *blasphèmous*.

820. *And equal, &c.* To let an equal reign over his equals.

821. *With unsucceeded power.* Without a successor.

830. *More near.* More closely.

831. *To grant it thee unjust, &c.* Supposing we do admit that it is unjust that an equal should reign as a monarch over his equals, yet do you count yourself, or even all the angelic host, the equal of him who is the Begotten of the Father and by whom all things were created? *To grant it thee.* I am willing to grant you; let it be admitted.

832. *Reign.* Should reign; subjunctive.

841. *Nor by his reign obscured.* And we do not lose any of our dignity by his becoming king.

844. *All honour, &c.* All honour done him reverts to us, as it is paid to one of our own number.

846. *These* and *appease* did not rhyme originally, as *appease* was formerly pronounced *appaise*.

861. *Fatal course.* The course of fate. When fate had perfected its course, and come round in due time.

862. *The birth.* Nominative in apposition with *we*, the subject (understood) of *know*, 860.

872. *The sound of waters deep.* The simile is from the Scriptures:

> I heard as it were the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the God Omnipotent reigneth. *Rev.* xix. 6.

890. *Lest the wrath, &c.* Understand *but* before *lest*. I do not fly from these wicked tents, which are doomed to destruction, for

any advice you have given, but lest the ruin which will speedily overtake you make no distinction, and the innocent be swallowed up with the guilty. Bentley proposes :—

The wicked tents *devote*, *but* lest the wrath.

*Devoted.* Given over to, doomed; a Latin use of the word.

*Devota* morti pectora. Horace, *Odes*, iv. 14.
A world *devote* to universal wrack. xi. 821.

907. *Proud towers.* Either the towers of Lucifer's palace, or applied to the troops of angels.

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## BOOK VI.

2. *Champaign.* Plain; it occurs as an adjective, iv. 134; and as a noun, *Paradise Regained*, iii. 257; but is rarely used now. Fr. *Champaigne*, It. *campagna*, Lat. *campus*.

3. *Rosy hand. Rosy* is a common poetical epithet for the morning; she advances 'with *rosy* steps,' v. 1; and '*rosy* progress,' xi. 175; she is the *rosy-fingered* morning of Spenser (*Faerie Queene*, I. ii. 7.) and Ben Jonson (*Catiline*, i), and the '*ροδοδάκτυλος Ἠώς* of Homer.

8. *Grateful vicissitude.* 'Change delectable;' v. 628, 629. *Vicissitude* is now generally used for a change for the worse, a reverse of fortune.

10. *Obsequious.* Following; this is the primary signification, hence it comes to mean attentive, observant, as in line 783 :—

—They heard his voice, and went *obsequious*.

But now both these meanings have gone out, and it is used in an unfavourable sense, being applied to one who is unnecessarily or servilely attentive; *officious* has gone through a similar degenerating process; see viii. 99, Note.

19. *In procinct.* In readiness; the metaphor is borrowed from the eastern custom of *girding* up the dress before engaging in work of any kind; the Latin phrase for an army ready for battle is *stare in procinctu*.

23. *That one, &c.* The construction is, That out of so many fallen myriads, one, even one, returned not lost. The allusion is to *Luke*, xv. 7, 10.

29. *Servant of God, &c.* His name, Abdiel, means Servant of God. The expressions are taken from *Matthew*, xxv. 21, and 2 *Timothy*, iv. 7.

34. *Far worse to bear, &c.* Thyer quotes from the *Faerie Queene* :—

Evil deeds may better than bad words be bore.—iv. iv. 4.

39. *To return.....and to subdue.* Substantival clause in apposition with *conquest*.

41. *Who reason, &c.* Who refuse to have reason as their law.

44. *Of celestial Angels prince.* The battle of the Angels described in this book is founded on *Revelation*, xxi. 7—9, where we are told 'Michael and his angels fought against the Dragon.'

45. *Prowess.* Might; *prow* is used as a noun by Chaucer, in the sense of advantage; as an adj. by Spenser; and Milton has the superlative *prowest, Paradise Regained,* iii. 342. Fr. *prouesse,* probably from *probus,* approved.

55. *Fiery Chaos.* Tartarus, or hell, was situated in Chaos, ii. 1002.

56. *Clouds began, &c.* As on Mount Sinai, *Exodus,* xix. 16—19.

58. *Reluctant.* Struggling to break forth; not, as Newton explains it, 'slow and unwilling to break forth.' *Reluctant* is used here in its strict classical sense, as in iv. 311, and again, x. 515.

60. *Gan.* We only retain the reduplicated form *begin* of the A. S. *gin; gan* is frequently used by Chaucer and Spenser in the sense of *did;* and generally, as here, without the sign of the infinitive with the verb that follows.

63. *Moved on, &c.* Compare the march of the Rebel Angels, i. 560.

65. *Breathed.* Inspired.

69. *Obvious.* Standing in the way; used in its literal sense, and again in xi. 374.

72. *Passive.* Yielding; 'buxom air,' v. 270.

75. *To receive their names. Genesis,* ii. 19.

78. *Terrene.* Terrene globe, the Earth; adjectives are frequently used as substantives by Milton; cf. v. 753; vi. 303; 381.

79. *To the north.* See v. 689, Note.

81. *Battailous.* Drawn up in array; see line 216, Note.

82. *Bristled with upright beams.* The region was thick with numberless spears, which, shining, stood up like bristles; cf. '*horrent* arms, ii. 513. *Horrere* is used in the same metaphorical sense of arms.

> Mille rapit densos acie, atque horrentibus hastis. *Æneid,* x. 178.

84. *Various with boastful argument.* Diversified with emblazonry and devices. Virgil uses *argumentum* for the device on the shield of Turnus:—

> At levem clypeum sublatis cornibus Io
> Auro insignibat, jam setis obsita jam bos,
> *Argumentum* iugens. *Æneid,* vii. 791.

90. *Fond.* Foolish; see iii. 470, Note.

93. *Hosting.* Array, a body of troops mustered together; it occurs in Hollinshed, and in Spenser's *View of Ireland.*

99. *High in the midst, &c.* Compare ii. 1—5; 509—511.

101. *Idol.* 'Resemblance,' line 114; it is in app. with *Apostate.*

105. *Interval.* Space; *dreadful,* because so narrow. *Interval* is now generally applied to a space of time.

107. *The cloudy van.* The front of the army, resembling a cloud for multitude and extent.

115. *Realty.* Loyalty, fidelity to the king and constitution. Chaucer has *realtie* for *royalty.*

118. *To sight unconquerable.* Apparently invincible.

129. *Prevention.* Anticipation, coming before; see iii. 231, Note.

130. *Securely.* Fearlessly, confidently; see Note on *secure.*

134. *Abandoned at the terror.* Left unguarded through fear of.

146. *Erroneous to dissent.* To dissent erroneously.

147. *My sect.* The party to which I belong. Thyer thinks that there is a sneer in the use of the word *sect* at the Royalists of the time; Milton being a *Sectary* as Dissenters were then called.

148. *How few, &c.* How may be taken either with *few*, or with the whole clause. 'How small a number,' or 'How a small number.'

*Know.* Be in the right.

150. *Ill for thee, &c.* It is unfortunate for you that you have returned now, at the time I have longed for to take my revenge, to receive the first onset of my enraged power.

154. *Since first that tongue, &c.* Since you were the first that dared to speak against us.

156. *A third part of the gods.* See ii. 692, and v. 710.

161. *Plume.* Token of victory; from a plume or feather being worn as an ornament in the helmet; cf. 'plumed victory,' and iv. 989. To 'plume oneself' is to pride oneself.

*That thy success may show destruction. Success* is here used in its old sense of result, or issue; and the passage means, That the result of your daring, and your want of success, may show to the rest the destruction that awaits them if they follow you. See Note on *success*. Warburton takes *success* in its modern sense, and along with 'to win some plume,' and paraphrases the passage:—That thy success may show thy fellows the road to destruction, or the way to destroy their enemies. But, 'ambitious to win from me some plume,' is to be regarded as parenthetical, and the 'well' in line 159 is contrasted with the 'ill for thee' in line 150. It is ill for thee that you have placed yourself in the brunt of the fight, and before your fellows, but well for them that they may take warning by your destruction.

162. *This pause between.* Supply 'is granted.'

163. *Unanswered lest thou boast.* Lest you should boast of being unanswered, or lest being unanswered you should boast of it.

165. *All one.* The same; it is rather an inelegant expression in modern English, but occurs in old writers, Spenser has:

> Both day and night is unto them *all one*. *Hymn of Heavenly Love*, 71.

167. *Ministering Spirits.* The expression, which is used scornfully by Satan, occurs in *Hebrews*, i. 14.

169. *Servility with freedom, &c.* Slaves to contend with the free.

170. *Both their deeds.* The deeds of both; of 'servility,' or the good Angels, 'of freedom,' or the Rebel Angels.

173. *Remote.* Not merely distant, but *removed*, remotus.

174. *Depravest.* To deprave formerly meant to depreciate.

182. *Lewdly.* Wickedly; see iv. 193, Note.

183. *Reign thou in Hell, &c.* A retort on Satan's boast:—

> Better to reign in Hell than serve in Heaven. i. 263.

189. *Saying.* Contracted to a monosyllable in scanning.

199. *Thrones.* Angels, powers; see i. 360; ii. 310.

202. *Bid sound.* Bade to sound; *bid* is often found followed by the infinitive without the sign *to*; see ii. 514.

210. *Madding.* Mad, furious; it occurs in Gray's *Elegy*.

212. *The dismal hiss . . . flew. The hiss of darts* is poetical and animated for 'the hissing darts;' cf:—

> A murmuring *sound*
> *Of waters* issued from a cave, and *spread*
> Into a liquid plain. iv. 453.

215. *Fiery cope.* The 'sulphurous canopy' of Campbell, *Hohenlinden.*

216. *Both battles main.* In old writers *battles* is applied to an army or the main division of it.

> We'll charge the main *battalia*, fall you
> Upon the van; preserve your troops entire
> To force the rear. Massinger. *The Bashful Lover*, ii. 3.
>
> Fire answers fire, and through their paly flames
> Each *battle* sees the other's umbered face. *Henry* V, iv. *Chorus.*

223. *How much more of power.* How much more able to raise dreadful combustion. *Of power.* Powerful, able.

229. *Though numbered such.* Though so numerous.

230. *Each divided legion.* Each separate legion of which the army was composed.

231. *In strength each armèd hand, &c.* Each armed warrior appeared equal in strength to a legion.

I would propose *band* for *hand;* he first speaks of a 'divided legion,' and lastly of a single warrior, here in the intermediate place we should expect a troop or band to be mentioned, and not an individual as it comes afterwards.

232. *Led in fight, &c.* Though each single warrior was led in fight, yet he appeared to be a commander in chief.

236. *The ridges.* The files of soldiers; the metaphor is taken from a ploughed field; cf. 'the files of war,' 339.

239. *As only in his arm, &c.* As if the victory depended on himself alone. *The moment of Victory.* The turning of the scale for victory. *Moment* is used in the literal sense of *momentum (movimentum, i. e., quod movet),* the weight that turns the balance; cf. the metaphor 'even scale,' 345; and see x. 45.

251. *Two-handed.* So large that it required the two hands to wield it. *Sway.* Movement.

255. *His ample shield.* See the description of the shield, i. 284.

259. *Arch-foe.* Nominative absolute.

262. *Unknown.* Agreeing with *evil.*

282. *With wind of airy threats.* With threats as empty as the wind and of as little force as the air.

284. *Hast thou turned, &c.?* Hast thou succeeded in putting to flight even the least of these that thou shouldst therefore hope it to be easier to engage with me?

288. *Err not.* Do not be so mistaken as to suppose.

292. *However.* In any case or state. *Dwell* depends on *win* or *turn.*

296. *Addressed.* Prepared, got ready; from the Fr. *dresser,* Lat. *dirigere,* to make right; hence *dress,* to prepare, and *redress,* to

make right again. *Address* is often used in this sense in Shakspeare :—

> Once methought,
> It lifted up its head, and did *address*
> Itself to motion. *Hamlet*, i. 2.
>
> He is *addressed*; press near and second him. *Julius Cæsar*, iii. 1.

297. *Who can relate, &c.?* Supply *fight* after *relate* and *liken*. Who can relate this fight, or to what things on earth can one liken it sufficiently conspicuous to raise human imagination?

*With the tongue of angels.* Similarly in Virgil, *Æneid*, vi. 625.

302. *Stood they or moved.* Whether they stood or moved.

305. *Two broad suns, &c.* Their shields blazed opposite to one another like two broad suns.

306. *Expectation stood.* There is a similar personification in Shakspeare :—

> Now stood Expectation in the air. *Henry V.* ii. *Chorus.*

310. *To set forth great things by small.* See ii. 921, Note.

311. *Concord.* Nominative absolute. There was such commotion as if, the order of Nature being broken, and war arisen among the heavenly bodies, two planets were to engage in combat.

313. *Aspect malign* and *opposition* are astrological terms. If the distance between two planets was a half part of the twelve signs, they were said to be *in opposition* or *opposite*, and supposed to strive and overcome one another, and to be of evil aspect or influence. Thus in Book x. :—

> To the blanc moon
> Her office they prescribed; to the other five
> Their planetary motions and trine, and *opposite*
> *Of noxious efficacy.* 656—659.

316. *Together both, &c.* Together they both, with an almost almighty arm, raised and ready to descend, aimed a single stroke that might end the encounter, and not require to be repeated as not of sufficient force to do so at once.

319. *Nor odds appeared, &c.* There seemed no difference in the force of the stroke aimed by each, or their quickness in warding off the blow.

321. *The armoury of God.* The expression, which occurs also in vii. 200, is taken from *Jeremiah*, l. 25.

325. *Descending.* To be taken, probably, as qualifying *sword* rather than with *it*. For *sheer*, completely, and *shared*, cut, see Note on *sheer*.

329. *Griding.* Cutting; *gird* and *gride* are used by Spenser and Shakspeare for to cut or pierce.

*Discontinuous* is used in allusion to the old definition of a wound, that which separates the continuity of the parts, 'Vulnus est solutio continui.'

> As in the natural body a *wound*, or *solution of continuity*, is worse than a corrupt humour, so in the spiritual. Bacon. *Essay. On Unity of Religion.*

333. *As.* A pronoun; cognate obj. on *bleed.*

335. *Was run by Angels.* Angels ran; an imitation of the Latin idiom where a neuter verb is used impersonally with a passive form, 'cursum est.' The nom. to *was run* is *it,* und. Cf. vii. 503; x. 229.

348. *Texture.* Composition, frame-work.

349. *No more than can the fluid air.* The same simile occurs in Shakspeare:—

> It [the ghost] is, as the air, invulnerable,
> And our vain blows malicious mockery. *Hamlet,* i. 1.
>
> As easy mayest thou the intrenchant air
> With thy keen sword impress as make me bleed. *Macbeth,* v. 7.

350. *All heart, &c.* Newton compares this with Pliny's account of God:—

> Quisquis est Deus, si modo est alius, et quacunque in parte, totus est sensus, totus visus, totus auditus, totus animæ, totus animi, totus sui.
> *Nat. Hist.* i. 7.

353. *As likes them.* As it pleases them; *likes* is used impersonally again, line 717, and *Paradise Regained,* ii. 382.

362. *Uncouth pain, &c.* The wound which the Old Dragon received from the Redcross Knight had a similar effect:—

> The piercing steel there wrought a wound full wide,
> That with the *uncouth smart* the monster loudly cried.
> *Faerie Queene,* I. xi. 20.

363. *Foe.* Objective on *vanquished.* Bentley and Thyer consider that the sense and metre would be improved by supplying *each,* and reading *Raphael* as a dissyllable:—

> Uriel, and Raphael, each his vaunting foe.

364. *Diamond.* Adamant; see lines 110 and 255. Milton uses *diamond* in the same sense in the *Apology for Smectymnuus*:—

> Zeal, whose substance is ethereal, arming in complete *diamond,* ascends his fiery chariot drawn with two blazing meteors. *Sect.* i.

365. *Adramelech.* One of the gods of Sepharvaim, 2 *Kings,* xviii. 31. Heb. *adra,* mighty, and *melech,* king.

*Asmodai.* Asmodeus, the evil Spirit mentioned in *Tobit;* see iv. 168, Note. *Asmodaï* is the rabbinical mode of writing it.

371. *Ariel.* Heb., the Lion of God. *Arioch,* Fierce Lion. Both names occur in Scripture: *Ezra,* viii. 16; *Isaiah,* xxix. 1, and *Genesis,* xiv. 1.

*The violence of Ramiel.* The violent Ramiel; similarly 'the might of Gabriel,' 355, for the mighty Gabriel; Upton quotes:—

> Talibus exarsit dictis *violentia Turni. Æneid,* xi. 376.

374. *Eternize* is a rare word, but is found in Sidney, Spenser, and Shakspeare.

376. *The other sort. Sort* is left absolutely; 'as for the other sort, let them dwell nameless.'

381. *Just.* For *justice;* a noun.

391. *What stood.* Those who did not 'lie overturned.'

402. *Not to have sinned, not to have disobeyed.* The infinitives (with the negatives) may be construed as noms. in apposition with *innocence,* or to *gave* understood.

404. *Unobnoxious.* Not liable or exposed to; in the literal sense of the Lat. *obnoxius.*

407. *Inducing.* Bringing on; used in the literal sense of *inducere,* as in Horace:

> Jam nox *inducere* terris
> *Umbras,* et cœlo diffundere signa parabat.—*Sat.* 1. v. 9.

410. *The foughten field.* An expression found in Shakspeare, Beaumont and Fletcher, Drayton, and other old poets:—

> As, in this glorious and well *foughten field,*
> We kept together in our chivalry. *Henry* V, iv. 6.

411. *Prevalent.* Victorious, superior.

413. *Cherubic waving fires.* Cherubim like flames of fire; *fires* is in app. with *watches.* Cherubim are the 'night-watches,' iv. 780; ix. 68.

415. *Dislodged.* Removed; not now used as an intrans.

421. *Pretence.* Claim; see ii. 825, Note.

*Affect.* Seek after, desire. *Affect* was formerly used in a good sense, cognate with *affection, affectionate;* now it means to assume or pretend to, or is used burlesquely, and is akin to *affectation* and *affected.*

429. *Of future* may be taken either with *fallible* or independently; either 'We may deem him fallible as regards the future,' or, 'For the future we may deem him fallible.'

432. *Known as soon contemned.* When known, as soon contemned; despised as soon as discovered.

440. *Worse.* A rare form of the old verb *worsen; worst* is in use instead of *worse,* which is exactly analogical with the familiar verb *better.*

447. *Nisroch.* A god of the Assyrians; 2 *Kings,* xix. 37, *Isaiah,* xxxvi. 38.

455. *Unpained, impassive.* Those who are not liable to pain or suffering. Cf. the use of *passive,* line 72.

458. *Remiss.* Here used in the literal sense, which is stronger than the modern which simply means careless, negligent.

464. *Patience.* Endurance.

465. *Offend.* Damage, injure; lit. to knock against; cf. i. 187. *Inoffensive* is also used in its derivative sense, x. 305.

467. *To me.* In my opinion.

472. *Which of us, &c. Which* is the nom. to *is* understood. 'Which of us is there who beholds the bright surface of this ethereous mould. &c., whose eyes surveys these things so superficially as not to mind, &c.' Newton says: "The construction of this sentence is, 'Which of us who beholds, &c., so superficially surveys these things,' &c.; but, as the nominative case *which of us* is mentioned so many lines before the verb *surveys,* he throws in another nominative case, *whose eye.*"

477. *Mind.* Observe.

482. *Nativity.* Birth-place; generally birth, or birth-day.
*The deep.* The place where they grow 'deep under ground.'
484. *Which.* Refers to *materials*, 478.
495. *Cheer.* Spirits; lit., face, countenance; see v. 123, Note.
514. *Concocted and adusted.* Baked and dried. *Adusted*, also written *adust*, xii. 635, is from the past part. of *aduro*, to burn up.
519. *Incentive.* Calculated to set fire to.
520. *Pernicious with one touch to fire.* Causing ruin as soon as ignited, (and applied to the engines). Newton says that *pernicious* is probably not to be understood here in the common acceptation, but in the sense of quick, speedy. If so it is quite a different word, and comes from Lat. *pernix*, from *pernitor*, to struggle; while *pernicious*, destructive, is from *pernecare*, to kill utterly. Johnson adopts Newton's explanation, and cites this passage as an instance—the only one, however,—of *pernicious*, meaning quick, swift, adding that 'as it produces an ambiguity, it ought not to be imitated.' But besides it being unnecessary to twist this sense out of it, Milton uses *pernicious* in four other places, and always with the idea of destructive, ruinous. Todd reads 'pernicious with one touch *of* fire;' which is more simple and shows the construction better than the ordinary reading; but he has no note on the point.
521. *Under conscious night.* That is to say, night alone was witness of the deed. Hume quotes:—

> Quorum *nox conscia* sola est. Ovid. *Met.* xiii. 15.

524. *Orient.* Rising; see iv. 634, Note
525. *To arms the matin trumpet sung.* Thyer quotes Tasso's expression, which is literally the same:—

> Quando *a cantar la mattutina bromba*
> *Comincia à l'arme.—Gier. Lib.* xi. 19.

526. *The trumpet sung.* Newton quotes Virgil's:—

> Et *tuba* commissos medio *canit* aggere ludos. *Æneid*, v. 113.

528. *The dawning hills. Dawning*, a transferred epithet, poetically applied to the *hills*, as the dawn first appears rising over them.
529. *Coast.* Region, quarter; see i. 340, Note.
532. *Him.* The foe. It is the usage of modern English to regard the words 'foe' and 'enemy,' as plural if nouns of multitude; formerly, as here, a sing. pronoun was used; and by some recent writers, apparently in imitation of the French, the enemy is spoken of as 'he.'
535. *Zophiel* is the Hebrew for Spy of God. The name does not occur in Scripture, and was probably formed by Milton.
539. *A cloud.* A common simile to express multitude; line 107.
541. *Sad.* Serious, commonly used by Spenser, Shakspeare, and other early writers, in this sense and without any idea of sorrow; der. A. S. *sæd*, *settled*, past part of *sætan*.
542. *Adamantine coat.* An expression from Horace:—

> Quis Martem *tunica* tectum *adamantina*
> Digne scripserit? *Odes*, i. vi.

541. *Let each, &c.* An imitation of Agamemnon's speech :—

*Ἐυ μὲν τις δορυ θηξάσθω, εὐ δ' ἀσπίδα θὲσθω, &c. Iliad*, ii. 382.

544. *Borne even or high.* Held either straight out from the body, or high to protect the head. (Masson).

546. *Barbed.* A *barbed* arrow was one set with *barbs* or jags at the point.

548. *Quit of all impediment.* Free from any encumbrances such as the artillery of the enemy. Lat. *impedimenta*, the baggage, &c., of an army.

553. *Training, &c.* Drawing the *train* of artillery.

558—567. This speech, as also those of Satan and Belial (609—619, 620—627), are spoken in a scoffing and jesting strain; the expressions 'composure,' 'open breast,' 'overture,' 'perverse,' 'discharge,' 'in charge,' 'touch and propound,' are each capable of a double meaning, and are used ironically.

563. *That I doubt.* I doubt that they will like our overture, and that they will not turn back. *Witness Heaven.* Let Heaven bear witness.

571. *Discovered.* Disclosed; *discover* was formerly used in the sense of show, disclose, give information to others about what was unknown to them; now, to find out generally.

575. *Had not* refers to their being *like to pillars.* The construction (570—577) is:—The dividing of the ranks disclosed to us a new and strange sight—a triple mounted row of pillars, of brass, iron, or stone, for they seemed most like pillars but that their open mouths gaped on us.

576. *Stony.* Pearce says there were stone cannon to be seen, in his day, at Delft in Holland.

576. *Mould.* Substance; see i. 355.

578. *Hollow truce.* Raphael himself puns on the word *hollow.*

580. *Stood.* The subject is *reed.* It is also possible to construe it: A Seraph stood at each, and stood waving in his hand a reed. Bentley proposes *held*, as *stood* occurs three times in close succession.

581. *Amused.* Musing, considering; cf. 623. The idea of diversion or pleasure is only of modern introduction into the words *amuse*, and *amusement.*

582. *Sudden all, at once, their reeds put forth.* In most editions there are no commas in this sentence, leaving the construction of *all* doubtful. Major says *they* is understood as nom. to *put forth;* and Bohn points off *all at once*, making *all* an adv., but then the phrase would mean 'suddenly,' which is already expressed. *All* should be taken as the subject of *put forth;* and *at once* means 'together.'

584. *Nicest.* Most accurate and exact.

586. *Whose roar embowelled, &c.* The roar of the engines, that is, the roaring engines, *dis*embowelled the air with a terrific noise. *Embowel* has the two opposite meanings of to tear out the bowels, eviscerate or disembowel; and to sink into the bowels, bury or fill. The former, I hold, is the meaning here, though the same thing is said in the next line.

Newton explains *embowelled* as filled, and says, The most natural and obvious construction is, Whose roar embowelled, or filled, the air with outrageous noise.

Pearce construes the passage: The roar of which (engines), embowelled with outrageous noise, tore the air and all her entrails. According to this construction *embowelled* would agree with *roar*, or rather with 'them' taken out of *whose*, and the comma after *air* should be removed.

Both Newton and Pearce further regard the *outrageous noise* as the instrument, and take *with* along with the verb; whereas *with outrageous noise* is simply an adverbial phrase qualifying *embowelled*.

589. *Their.* Though the *roar* of the engines is in reality the subject of the sentence and agrees with *disgorging*, he proceeds as if *engines* were the subject; the property of an agent often being put for the agent itself; cf. 'a *sound* of water issued, and.....*spread*,' iv. 453—455.

598. *Dissipation.* Dispersion, rout. *Dissipation* was formerly used in the sense of a scattering, now it has a reference only to looseness of morals, or needless squandering.

605. *Tire.* Row, line 650; now written *tier*. In Bailey's *Dictionary, Ed.* 1747, *tier* does not occur, but *tire* is explained, A *row of great guns* placed along the ship's side, either upon deck or below.

619. *Result.* The under-meaning is rebound, flying off.

625. *Understand.* Shakspeare puns on the word in like manner:

> *Speed.* I understand thee not.
> *Launce.* What a block art thou, that thou canst not! My staff *understands* me. *Two Gentlemen*, ii. 5.

627. *Upright.* These two speeches Addison regards as "the most exceptionable in the whole poem, as being nothing else but a string of puns, and those too very indifferent ones." *Spectator, No.* 279.

635. *Rage found them arms.* Virgil's expression, 'Furor arma ministrat.' *Æneid*, i. 150.

640. *Earth hath this variety from Heaven, &c.* This variety of hill and dale Earth has derived from Heaven. *From* goes with *hath* and not with *variety*.

647. *Be sure.* A common expression with Milton, introduced in a speech to keep up the attention; cf. i. 158; ii. 323; iv. 841.

650. *Engines' triple row.* Major and the *Clarendon Press* read *engines triple-row*, making *engines* the obj.

656. *Their armour helped their harm.* Spenser has the same play upon the words;—

> Whom fierie steele now burnt, that erst him armed,
> That erst him goodly *armed*, now most of all him *harmed*.
> *Faerie Queene*, i. xi. 27.

674. *Advised.* Advisedly, designedly; used adverbially.

681. *Invisible.* According to Newton, *invisible* is a neuter adjective, used for a substantive; and the sense is: In whose face what is invisible, namely, what by Deity I am, is beheld visibly. The allusion is to *Romans*, i. 20, and *Colossians*, i. 15; see also iii. 385.

Upton says it should be *th' Invisible*.

683. *What by decree I do.* *What* may be the nom. either to *is*, or *is beheld*, understood.

698. *The main.* The universe, all nature, the 'sum of things,' 673.

713. *My almighty arms gird on, &c.* The words are taken from the *Psalms*:—

> Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty; and in thy Majesty ride prosperously. xiv. 3, 4.

720. *He all his father, &c.* See iii. 139; vii. 196; and x. 66.

732. *Thou shalt be all in all, &c.* See 1 *Corinthians*, xv. 24, 28; *John*, xvii. 21, 23; *Psalms*, cxxxix. 21.

737. *These rebelled.* These who have rebelled, in a state of rebellion; a stronger term than *rebellious*.

739. *Chains of darkness.* 'God spared not the angels that sinned, but cast them down to hell, and delivered them to *chains of darkness*.' 2 *Peter*. ii. 4; and see *Jude*, 6. *The undying worm.* See *Isaiah*, lxvi. 24; *Mark*, ix. 44.

748. *The third sacred morn.* The third day of the war. Milton makes the war in Heaven last for three days, and describes the Messiah as vanquishing the rebel angels on the *third*, in allusion to his resurrection on the third day, and thus a second time overcoming the powers of Hell.

749. *Forth rushed, &c.* The description of the 'chariot of paternal deity' and the 'four cherubic shapes,' is taken from the vision of Ezekiel, *Chaps.* i. and x.

752. *Instinct.* Moved, animated; ii. 937.

758. *Whereon a sapphire throne.* Some editions read, *Where, on a sapphire throne*, and have a comma after *arch*.

759. *Colours of the showery arch.* "As the appearance of the bow that is in the clouds in the day of rain, so was the appearance of the brightness round about." *Ezekiel*, i. 28.

761. *Urim.* Urim and Thummim were the names given to the twelve precious stones, or as others suppose to a brilliant diamond, in Aaron's Breastplate, *Exodus*, xxviii. 30. *Urim* means light, brilliant.

766. *Bickering.* Darting. To *bicker* is to skirmish, to quarrel.

771. *Sublime.* Aloft, borne on high; ii. 521.

775. *Reduced.* Lead back; the literal meaning, as in ii. 913.

797. *Last.* Finally, at last; Tickell and Bentley read *lost*.

808. *Vengeance is his.* *Deuteronomy*, xxxii. 35; *Romans*, xii. 19.

809. *Number to this day's work, &c.* It not to multitude nor armies that the work to be accomplished this day has been given.

826. *Bent.* A participle.

836. *As a herd of goats.* The allusion is to *Matthew*, xxv. 33.

862. *The wasteful deep.* *Wasteful*, desolate, Lat. *vastus*.

> They viewed the vast unmeasurable abyss
> Outrageous as a sea, dark, *wasteful*, wild.—xii. 212.

868. *Ruining.* Thyer says the word *ruining* is the Italian word *ruinando* anglicised; it denotes anything falling down with ruin and precipitation.

875. *Yawning.* Compare the expression in *Isaiah*, "Hell hath enlarged herself, and opened her mouth without measure." v. 14.

879. *Returning whence it rolled. Returning* agrees with *Heaven;* here we have both the fem. and neut. pronouns *her* and *it*, referring to the same noun; see the Note on *its*, i. 254.

892. *Measuring things in Heaven, &c.* Compare the opening words of Raphael's narrative, v. 572, 573.

900. *He.* Grammatically it ought to be *him* in apposition with *Satan;* but *he* is more emphatic, as if he said, That one, I mean.

909. *Thy weaker.* Eve; the wife is called the '*weaker* vessel,' 1 *Peter*, iii. 7.

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## BOOK VII.

1. *Urania* means Heavenly, and the invocation is to the same Heavenly Muse whose inspiration he asks in the beginning of the Poem, i. 6.

3. *Above the Olympian hill, &c.* At the outset he says his song would 'soar above the Aonian Mount,' or inspiration of the heathen Muses; and here he asserts that its flight has been higher than that of any Greek or Roman poet, inspired from their Olympian heaven or soaring on the winged Pegasus.

4. *Pegasèan wing.* Pegasus was the winged horse which sprang from the blood of Medusa, when her head was struck off by Perseus. He was called Pegasus because he made his appearance near the sources (πήγαι) of Oceanus. While drinking at the fountain of Pirene, on the Acrocorinthus, he was caught by Bellerophon with a golden bridle, which Athena had given the hero. With the assistance of Pegasus, Bellerophon conquered the Chimaera, but endeavouring to ascend to heaven upon his winged horse, he fell down upon the earth. Pegasus, however, continued his flight to heaven, where he dwelt among the stars. Pegasus was also regarded as the horse of the Muses, and in this connexion is more celebrated in modern times than in antiquity; for with the ancients he had no connexion with the Muses except producing with his foot the inspiring fountain Hippocrene. Smith's *Classical Dictionary.*

5. *Not the name, &c.* There was a Urania, (the Muse of Astronomy) among the Nine Muses, but it is not she whom he invokes but that divine inspiration whose voice he sought and followed.

7. *Old Olympus. Old*, celebrated of old; like 'old Euphrates,' i. 420, 'Mount Casius old,' ii. 593. *Cold* has been suggested for *old*, as already used with *Olympus*, in i. 516.

8. *Before the hills.* Taken from what Wisdom says in Proverbs:

> I was set up from everlasting, from the beginning, and before the earth.
> When there were no depths was I brought forth; when there were no fountains abounding with water.
> Before the mountains were settled and before the hills was I brought forth.
> Then was I by him as one brought up with him, and I was daily his delight, rejoicing always before him. viii. 23, 25, 30.

In the Latin translation it is *playing* instead of *rejoicing*, which is the word followed by Milton here and where he quotes the passage in *Tetrachordon:*

God himself conceals not his own recreations before the world was built. I was, saith the Eternal Wisdom, daily his delight, playing always before him.

9. *Converse.* Live with, associate with; see Note on *converse*, ii. 184.

13. *Presumed.* Sc. to go; and cf. a similar ellipsis after *presumed*, viii. 356.

15. *Thy tempering.* Tempered or adapted to my earthly constitution, by thee. *Thee tempering*, as Bentley observes, would be a better reading.

17. *This flying steed.* His Muse, carrying on the reference in line 4. *Unreined.* Without a bridle or rein; agreeing with *steed.*

19. *The Aleian field.* It was here, in Lycia, that Bellerophon wandered, after he fell from the winged horse. Ἀλήιον πεδίον means the land of wandering; and *erroneous* in the next line is used in its literal sense of 'wandering.' The story of Bellerophon is told in the *Iliad*, vi.

> But when at last, distracted in his mind,
> Forsook by Heaven, forsaking human kind,
> Wide o'er the Aleian field he chose to stray
> A long, forlorn, uncomfortable way. *Pope.*

21. *Half, &c.* Newton's note is: "I understand this with Mr. Richardson, that 'tis half of the episode, not of the whole work that is here meant; for, when the poem was divided into but ten books, that edition had this passage at the beginning of the seventh as now. The episode has two principal parts, the war in Heaven, and the new creation; the one was sung, but the other remained unsung, and he is now entering upon it."

This Book, however, even when seven of ten, is the commencement of the second half; half the poem as well as half the episode remain unsung. Newton overlooked the fact that the last four Books of the First Edition were not shorter than the present last six.

*Bound.* Newton takes *bound* as a participle; Keightley as a noun, with the article omitted, and in apposition with the next line.

22. *The visible diurnal sphere.* The Astronomical Universe of Man, which appears to revolve round the earth daily in twenty-four hours. (Masson.)

23. *Rapt.* Snatched up. Lat. *raptus.*

25. *Though fallen on evil days.* In allusion to his condition after the Restoration, and the fall of the Republican party, of which he had been so prominent a member,—blind, friendless, and exposed to danger.

30. *Govern.* Direct; literally, from *gubernare.*

32. *Drive far off, &c.* The reference is to the dissolute court of Charles II. The expression *barbarous dissonance* occurs in *Comus*, 550.

34. *The Thracian bard.* Orpheus. He was a mythical personage, and was regarded by the Greeks as the greatest of the poets before the time of Homer. His mother was Calliope, the Muse of epic poetry, and he was instructed by Apollo in the use of the lyre; so

enchanting were the strains of his music that the very woods and rocks followed the sound, and the winds and rivers stopped in their course to listen to him.

> Unde vocalem temere insecutæ
> Orphea silvæ
> Arte materna rapidos morantem
> Fluminum lapsus celeresque ventos,
> Blandum et auritas fidibus canoris
> Ducere quercus.—Horace. *Odes*, I. xii.

He dwelt in Thrace, and married Eurydice; on his wife's death he followed her to Hades, and by the charms of his music won her back from the god of the lower regions, on condition of his not looking behind at her until they reached the upper world; but having turned round to see that Eurydice was with him, just as they were about to cross the fatal bounds, he beheld her caught back again to Hades. His grief at her loss led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excitement of their Bacchanalian orgies. After his death the Muses collected the fragments of his body, and buried them at the foot of Mount Olympus. His head was thrown into the Hebrus, down which it rolled into the sea, and was borne across to Lesbos; his lyre was also said to have been carried to Lesbos; but both traditions are simply poetical expressions of the fact that Lesbos was the great seat of the music of the lyre. In Book iii. 17, Milton refers to the 'Orphean lyre,' and he alludes to his fate, again, in *Lycidas*:—

> What could the Muse herself that Orpheus bore,
> The Muse herself, for her enchanting son,
> Whom universal Nature did lament,
> When, by the rout that made the hideous roar,
> His gory visage down the stream was sent,
> Down the swift Hebrus to the Lesbian shore? 58—63.

39. *Thou.* The Heavenly Muse, Urania.

41. *Affable.* 'Sociable,' as he is called, v. 221.

47. *If they transgress* to be taken with *lest the like befall.*

50. *Wandering.* Passing from one object to another, not fixed to one; agreeing with *appetite.*

*Consorted. Consort* was an active verb in Milton's time, and the form *consorted* is found in Spenser and Donne. (Masson.)

> For all that pleasing is to living care
> Was there *consorted* in one harmony. *Faerie Queene*, ii. 456.
> Leave me; and in this standing wooden chest
> *Consorted* with these few books, let me lie. *Satire*, i. 70.

52. *Muse.* Musing, reflection.

57. *Redounded as a flood.* To *redound* means to flow back upon as a *flood* (*re* and *unda*); and he again translates the metaphor, 'with a fierce *refluæ* redound,' x, 739.

59. *Repealed.* Recalled; the technical word for revoking a law; Fr. *rappeler.*

63. *Conspicuous.* Which might be seen, which he saw before him,

66. *Drouth.* This is Milton's word—spelling and pronunciation, but is improperly altered by some Editors to *drought*. *Drouth* is from *dry*; the spelling was altered to *droughth*, then *drought*; no educated person would now use the word *drouth* (for *drought*), but it is the word (though a vulgarism) in Ireland, Scotland, and the North of England. Another difference is that *drought* is not applied to the thirst of an individual, while *drouth* is, as well as to general dryness. Cf. *famine* which would not now, as in ii. 847, be used for 'hunger.'

69. *Proceeded.* The nom. is *Adam* in line 59, the construction being, 'Adam repealed the doubts, and, led on to know &c..... proceeded.'

74. *What might else have been our loss.* What, if we had not been forewarned, might have been the cause of loss and injury to us, being unknown and such as human knowledge could not have found out.

75. *Unknown.* 'If unknown;' and, line 85, *known*, 'if known.'

79. *The end, &c.* The object for which we exist; i. e. for the will of God. "Thou has created all things, and for thy pleasure they are and were created." *Revelation*, iv. 11.

83. *Our knowing.* Us to know; cf. the use of *hearing*, line 118.

*As to highest Wisdom seemed.* As seemed good to God in his Wisdom.

88. *This which yields.* The air, 'buxom,' ii. 842, v. 270; and 'passive,' vi. 72. *Yields.* A neuter verb; the air yields way to other bodies, or itself fills all space.

*Ambient interfused* denotes the air not only surrounding the earth, but flowing into and spun out between all bodies; and is a fuller and finer notation of its liquid and spiritual texture leaving no vacuum in Nature than that of Ovid, Nec circumfuso pendebat in aere tellus. *Met.* i. 12. (Hume.)

90. *Florid.* In its literal meaning of 'flowery.'

94. *Absolved.* Finished, completed; *absolutus.* See viii. 547.

97. "Remember that thou magnify his work which men behold." *Job*, xxxv. 24.

98. *Wants to run much.* Has still much remaining to run.

*Though steep.* Though on the decline, 'with prone career,' iv. 353.

99. *Suspense.* Holding back, delaying in his course.

100. *Thy potent voice, he hears.* I have adopted the punctuation of Pearce, who is followed by Newton, Todd, and Keightley. The original reading has no comma after the second *voice*. As it stands in the Text the paraphrase is, Stopping in his course, held by thy voice—thy potent voice,—he listens. This seems more Miltonic than to say 'Held by thy voice, he hears thy voice.'

102. *Generation.* Birth, origin.

103. *The unapparent deep.* "Darkness was over the face of the deep." *Genesis*, i. 2.

105. *With her.* With herself.

115. *What thou canst attain.* Attain what you can of what will enable you to serve your Maker best, and induce happiness to yourself also.

116. *Infer thee happier. Infer* is used in an unusual sense; Newton explains it: 'By inference make thee happier;' Keightley: 'Bear

into a state of:' Masson: 'Make thee by consequence,' or 'bring thee on.' Cf. the use of *infers*, ix. 754.

118. *Such commission, &c.* See v. 224—245.

121. *Inventions.* There may be a reference to "They have sought out many *inventions*." *Eccles.* vii. 20; and "They provoked him to anger with their own *inventions*." *Psalms*, cvi. 29. *Hope.* Understand 'to find out'

122. *The invisible King, &c.* "The King, eternal, immortal, *invisible*, the *only wise* God." 1 *Timothy*, i. 17.

126—130. *Knowledge needs her food.....to wind.* Keightley quotes a parallel passage from Davenant's *Gondibert*, published in 1651:—

> For though books serve as diet of the mind,
> If knowledge early got self-value breeds,
> By false digestion it is *turned to wind*,
> And what should nourish on the eater feeds. ii. 8. 22.

131. *Lucifer.* 'Light-bringer,' was the classic name for Venus, as the morning star. In *Isaiah*, xiv. 12, the name is applied to the King of Babylon; early Christian writers applied the title to Satan in his fall. Cf. v. 708, 760, and Notes on 708 and 766.

135. *His place.* There may be an allusion to the expression used of Judas, who went "to his own place." *Acts*, i. 25.

139. *At least, &c.* The connexion of *at least* not being clear, it has been proposed to read *at last.* I take *who thought* as equivalent to 'in thinking,' and paraphrase the sentence: Our envious foe hath at least failed when he thought that all were rebellious.

141. *Strength.* Stronghold, seat of strength.

142. *Us dispossessed.* We being dispossessed; case absolute, which in English is the nominative, but Milton follows the Latin idiom of the ablative absolute; thus *him destroyed*, ix. 130.

143. *Fraud.* Misfortune, ruin; one of the senses of *fraus*; *Æneid*, x. 72.

144. *Drew away.* See v. 709, and i. 609. *Their place knows no more.* The expression occurs in *Job*, vii. 10; *Psalms*, ciii. 16.

146. *Kept their station. Jude*, 6.

152. *My damage, &c.* Absurdly supposed to cause injury or loss to me.

154. *Self-lost.* Those who are self-lost.

160. *Earth be changed, &c.* Earth would become like Heaven from the happy and holy lives of the inhabitants; and on their being transferred to Heaven it would resemble Earth in having the inhabitants of Earth dwelling in it.

162. *Inhabit lax.* Dwell apart, at large.

163. *My Word. John*, i. 1—3.

165. *Overshadowing Spirit.* See *Genesis*, i. 2; *Luke*, i. 35; and Note on i. 21.

167. *Heaven.* The heaven of our Universe, not the abode of God.

168—173. *Boundless the deep.....fats.* This passage is differently punctuated. Pearce, Newton, Todd, Major, place a full stop after *space* (169), and a comma after *not* (172); the reading in the Text is that of Keightley and Masson. According to the former punctuation the meaning is, The deep is boundless, but the space contained in it is

not vacuous and empty, because there is an infinitude and I fill it. Though I, who am myself uncircumscribed, set bounds to my goodness, and do not exert it everywhere, yet neither Necessity nor Chance influences my actions. (Pearce.) According to the latter: Chaos is boundless because I am boundless who fill infinitude; nor is Chaos empty of my presence, though I withdraw myself from it, dwelling in Heaven. Keightley supplies *he* before *who*, and takes 'who fill infinitude' as the predicate of *I*; but the order is 'I who fill infinitude am (boundless.)'

170. *Myself.* Objective on *retire.*

182. *Glory.....good will.....peace. Luke*, ii. 14.

182, 184, 187. Glory is given to each of the three persons of the Trinity, according to their several attributes; the Goodness, Power, and Wisdom of God, or, as in line 195, 'Majesty, Sapience, and Love.'

192. *So sang.* Milton chooses *sang* as more musical here than the *sung* of 182.

196. *All his Father in him shone.* See iii. 139, and Note.

201. *Two brazen mountains.* "There came four chariots out from between two mountains; and the mountains were mountains of brass." *Zechariah*, vi. 1.

204. *Within them Spirit lived.* "The spirit of the living creatures was in the wheels." *Ezekiel*, i. 20.

205. *Heaven opened wide her gates.* See v. 254; and cf. ii. 880.

206. *Sound.* Objective on *moving.*

207. *To let forth the King of Glory.* The reference is to *Psalm*, xxiv. 7—10.

212. *Wasteful.* Waste, desolate, *vastus.*

214. *And surging waves.* Newton and Todd think that *and* is a misprint for *in.*

215. *With the centre mix the pole.* Of course in Chaos there was neither centre nor pole; the metaphor is taken from the sea in a storm, the very centre of the earth mingling, as it were, with the extremities.

217. *Omnific.* All-creating; *omnific* is a word of Milton's coinage, like *petrific*, x. 294.

219. *In paternal glory.* In the glory of his Father.

224. *The fervid wheels.* The words of Horace, already quoted in describing the games of the fallen Angels; see ii. 532 and Note.

225. *The golden compasses.* "He set a compass upon the face of the depth." *Proverbs*, viii. 27, see also *Psalms*, civ. 5; *Job*, xxvi. 7; *Isaiah*, xl. 12.

230. *Thus far extend, &c. Psalm*, civ. 9.

232. *Thus God the heaven created, &c.* For convenience of reference the Mosaic narrative is given here in full; the following (*Genesis*, i. 1—25) brings us down to line 519.

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light; and there was light.
4. And God saw the light, that it was good; and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

13. And the evening and the morning were the third day.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;

15. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night and to divide the light from the darkness; and God saw that it was good.

19. And the evening and the morning were the fourth day.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth which the waters brought forth abundantly, after their kind; and every winged fowl after his kind, and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind; and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.

235. *His brooding wings.* See i. 21, and the Note.

239. *New founded, &c.* Keightley 'doubts if there be a more difficult passage than this in the whole poem.' His note is "By 'the rest,' we understand what remained after the dregs had been purged out and separated, and we take 'founded' and 'conglobed' to be participles qualifying it; 'like things to like' being parenthetic. We would then interpret the passage thus: The rest having been melted, fused,

or run (comp. i. 703), and 'conglobed' or formed into two spheres (a hollow one for heaven, a solid one for earth) similar substances having combined for this purpose, he 'disparted' or separated the spheres, putting each in its 'several' or separate place, and he then 'spun out' the air between them, and 'hung' in the exact centre the earth, which was 'self-balanced,' because from its globular form, and equal distance from each point of the external sphere, it could not incline or move in any one direction more than another. Perhaps, 'founded' and 'conglobed' may be taken as active participles, governing 'like things.' "

*Founded.* Melted and fused together, as in i. 703, from *fundere*, to pour; or established, from *fundare*, to found.

242. *Earth, self-balanced, on her centre hung.* *Earth* is the objective on *hung*. Hume refers to Ovid as the original of this line:—

> Nec circumfuso pendebat in aere tellus
> Ponderibus librata suis.—*Metam.* i. 12.

243—245. *Light ethereal.....sprung from the deep.* He does not say that light was created, but that, as already described (iii. I—12) the 'firstborn offspring of Heaven,' the 'first of things,' it 'sprung from the deep, and 'invested the rising world.' In the description of the creation in 2 *Esdras.* vi., it is said, Then commandedst thou a bright light to *come forth* out of thy treasures.

*Quintessence pure.* See iii. 716, Note.

250. *By the hemisphere.* Because, on account of the spherical figure of the earth and heaven, the portion between them formed two hemispheres, of which, with respect to the earth, one must be in darkness when the other was in light. (Keightley).

254. *Orient light.* See Note on *orient*, i. 546. Keightley has a full stop after *choirs*, and supplies 'for' before *when*.

255. *Exhaling.* Rising up like a vapour; neut.

256. *With joy and shout, &c.* "Where wast thou when I laid the foundations of the earth?.....When the morning stars sang together, and all the sons of God shouted for joy?" *Job*, xxxviii. 4, 7.

264. *The firmament.* The Hebrew word translated 'firmament' in *Genesis*, i. 6, also means 'expansion,'—the word given in the margin; and so he calls it here, 'expanse of liquid air.' Compare the account in 2 *Esdras*: "Upon the second day thou createdst the heavenly air, and commandedst it, that, going between, it should make a division between the waters, that the one part might remain above, and the other beneath." vi. 41.

272. *Fierce extremes.* Such as Chaos consisted of; see ii. 895—910.

277. *Involved.* Wrapped up (in the womb).

280. *Prolific.* Causing to bring forth; used actively, and not in its present sense of very fruitful.

282. *Genial.* Productive, propagating; in the literal sense of *genialis*; so *genial bed*, viii. 598.

283. *Be gathered &c.* The words of *Genesis* i. 9.

293. *Direct.* Straight, perpendicular.

296. *Of armies thou hast heard.* In Raphael's narrative of the war in Heaven, in Book vi.

299. *Torrent rapture.* Rushing rapidity, rapid torrent; both words used in their primary sense, as *current* in line 67; and so *serpent error* (302), literally, creeping wandering; and *lapse*, x, 263.

304. *Easy.* The punctuation makes *easy* adverbial to the verbs of the previous sentence,—*found* and *wore;* but to remove the stop at *wore* would improve the rythm if not the sense too.

305. *All.* Adjectival to *ground*, 'all the ground except within the banks;' or adverbial to *dry*, 'entirely dry, except' &c.

306. *Perpetual.* Perpetually, continually. Keightley explains it as 'long,' *perpetuus*, and quotes, Perpetuis soliti patres considere mensis. *Æneid*, vii. 176. He says, "The idea in the poet's mind seems to have been that of a serpent, probably suggested by *V.* 302." Rather, as Richardson says, "the rivers are imagined as persons of great quality, the length of their robe training after them."

311. *Fruit-tree after her kind, whose seed is in herself.* Milton makes the fruit tree feminine, though in the Bible of 1611 it is neuter. *Genesis*, i. 11. This is not, however, an instance of the use of *her* for *its*, as there is a personification—*herself.*

315. *The tender grass.* The marginal reading for 'grass,' *Genesis* i. 11. *Verdure* and *verdant* are from *viridis*, green.

317. *Sudden flowered.* Milton speaks of the several creations as coming into existence when the word went forth,—'forthwith,' (243), 'immediately' (285), 'sudden' (307), 'straight' (453). It is not so stated in the account in *Genesis*, but see 2 *Esdras:* "As soon as the word went forth the work was *incontinently* made; for *immediately* great and innumerable fruit did spring up." vi. 43, 44.

321. *The smelling gourd.* This is the reading of the First and Second Editions. Bentley proposed *swelling*, and it has been adopted by most editors, as making better sense than *smelling*, which has occurred already in 319, and would be a very natural misprint for *swelling.*

*The corny reed.* Hume says 'of or like horn,' Lat. *corneus.* But it is undoubtedly the adj. of *corn;* 'the reed of corn.'

322. *In her field.* This is a clear instance of the use of *her* for *its;* there is no personification, nor anything feminine about the reed. See Note on *its*, i. 254.

*Add the humble shrub. Add* is the reading of the first two Editions, in the Third it is printed, or misprinted, *and*, which is followed by all subsequent editors, without remark, except Professor Masson who has restored the original reading. *And* is evidently a printer's error for *add*; the 'humble shrub' could not properly be coupled with the 'reed' nor said to have 'stood up;' for Milton uses most appropriate expressions regarding each tree or plant,—the 'gourd crept,' the 'reed stood up,' and the 'trees rose.'

323. *Hair.* Foliage, as *coma* is sometimes used; 'nemorum coma.' Horace. *Implicit.* Entangled, entwined; in the literal sense as *implicated* from the other supine of *implico*, to enfold.

326. *Gemmed.* Budded; the primary meaning of *gemma*, is the bud or eye of a plant; and *gemmare*, whence Milton's word *gemmed*, is to put forth buds.

331—337. *God had yet not rained, &c. Genesis*, ii. 5, 6.

340. *The expanse of heaven.* The 'firmament;' see line 264, Note, and *Genesis*, i. 14.

348. *Altern.* Alternately, 'in their vicissitude.'

354. *First the sun.* What follows is Milton's own hypothesis.

356. *Ethereal mould.* See i. 285; ii. 139, and Notes.

358. *Sowed with stars.* So in Spenser's *Hymn to Heavenly Beauty*:

> That bright shynie round still moving mass
> The house of blessed God, which men call sky,
> All sowed with glistering stars more thick than grass. 51—53.

359. *Of light, &c.* 'He took the greater part of light transplanting it from its cloudy shrine, and placed it in the sun.' This, however, is a different theory from what Milton gave in iii. 716 &c.

360. *Her cloudy shrine, &c.* The 'cloudy tabernacle' of 248,

367. *By tincture.* By absorption. Lat. *tingere*, to wet, bathe.

368. *Their small peculiar.* The small portion belonging to themselves independent of what they received from the sun.

*Peculiar* is used here as a noun and in its literal sense; the Lat. *peculium* (from *pecunia*, property, and that from *pecus*, cattle,) denoting the private property which a son acquired with the consent of his father, or a slave with that of his master.

370. *His east.* Compare the opening lines of Canto iii. of the *Corsair*, 'his own regions,' line 9.

*The glorious lamp.* The sun is called a 'lamp' in both Greek and Latin authors,—Sophocles, *Antigone*, 870; Virgil, *Æneid*, iii. 637.

372. *Jocund to run.* The allusion is to *Psalm*, xix. 5., where it is said of the sun, that he "rejoiceth as a strong man to run a race."

373. *Longitude.* From east to west. In Milton *longitude* is used when we should say 'latitude;' see iii. 576, and Note.

374. *The Pleiades.* Seven stars in the constellation Taurus. Newton observes that in saying the Pleiades danced before the sun he intimates very plainly that the creation was in the Spring, according to the common opinion. Virgil. *Georgics*, ii. 338.

375. *Sweet influences.* "Canst thou bind the *sweet influences of the Pleiades?*" *Job*, xxxviii. 31. See Note on *influence*, iv. 669.

376. *Levelled west.* Due west. *Set.* Placed.

379. *In that aspect.* In opposition; an astrological term.

382. *Dividual.* Divided; qualifying *reign*.

385. *Their.* Evening's and Morning's. Professor Masson has *her* for *their*, but does not tell us why.

388. *Reptile.* Literally means creeping; Lat. *repo*, (another form of *serpo*) to creep. The 'moving creature' of *Genesis*, i. 20, is in the margin translated 'creeping' creature; and 'that hath life' is 'living soul,' Milton's expression.

400. *Shoals.* Supply 'with;' 'swarm with fry and with shoals.'

402. *Sculls.* *Shoal* and *scull* are from the same root, A. S. *scylan*, to divide, separate. A *shoal* or *scull* is a number of fish divided off together from the main body; a *shoal, shallow*, or *shelf*, is a separate bank rising from the main bed. *Shoal* and *scull* are generally applied to fishes; but sometimes to a crowd of persons:—

> The youth in *skulls* flock and run together, and crave that they may have Agnes. Fox. *Acts and Monuments*, i.

409. *In jointed armour.* The reference is probably to lobsters. *On smooth.* 'On smooth seas.'

410. *Bended dolphins.* By the *dolphin* is meant the porpoise. *Bended* refers to its forming its back into a curve when it is taking a spring, and the expression is taken from Ovid, 'tergo delphina recurvo. *Fast.* ii. 113.

412. *Tempest.* Richardson (*Dictionary*) says that Milton followed Ben Jonson in making a verb of *tempest*, and that he adopted the French, *tempester*:—

> By their excess
> Of cold in virtue, and cross heat in vice,
> Thunder and tempest on those learned heads. *Poetaster*, v. 1.

*Leviathan.* See i. 201, Note; and 2 *Esdras*, vi. 49, 52.

417. *Tepid.* Warm, so as to hatch their brood as a bird does.

420. *Callow.* Bare, bald, without feathers, as a young bird is when hatched. *Fledge.* Able to fly, feathered; see iii. 627.

421. *Summed their pens.* Completed the growth of their wings. In falconry *summed* is applied to a hawk when it has its feathers, and is fit to be taken from the eyrie. *Pens*, wing-feathers, is used in the sense of *penna*, a feather, which in the plural means wings. He uses *summed* again in the same sense, 'with prosperous wing full *summed*.' *Paradise Regained*, i. 14.

*Soaring the air. Soar*, used actively; or *air*, cognate accusative, like 'wing the region,' (425.) *Sublime.* Aloft, on high; an adj. agreeing with *they*. See ii, 528; iii. 72; vi. 771; and x. 536.

422. *Under a cloud in prospect.* To one looking the ground would have appeared to be under a cloud—shaded by the number of birds. Stillingfleet, however, explains it: They soared so high as to be just beneath the clouds.

423. *In prospect.* In view, in sight.

424. *Eyries.* Nests; from *ey*, egg, i. e. eggery.

425. *Loosely.* Singly.

426. *Ranged in figure wedge their way.* Forming themselves into a figure like a $\Lambda$, they make their way like a wedge. DuBartas refers to this custom, describing the migration of cranes:—

> Afront each band a forward captain flies,
> Whose pointed bill cuts passage through the skies,
> Two skilful serjeants keep the ranks aright
> And with their voice hasten their tardy flight.

427. *Intelligent of seasons.* "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming." *Jeremiah*, viii. 7.

429. *With mutual wing easing their flight.* Each taking it in turn to steer the figure by flying first.

432. *Floats.* Flutters, undulates. Keightley says 'fleets, floats away.'

434. *Painted wings.* The 'pictæ volucres' of Virgil, *Æneid*, iv. 525.

435. *The solemn nightingale.* Milton shows his fondness for the nightingale by the frequent reference he makes to it. See v. 40, Note.

438. *The swan, &c.* In Donne's *Progress of the Soul*, there is a passage on the swan containing similar expressions to those here:—

> When goodly, like a ship in her full trim,
> A swan so white that you may unto him
> Compare all whiteness, but himself to none,
> Glided along, and as he glided watched,
> And with his *arched neck* this poor fish catched.
> It moved with *state*, as if to look upon
> Low things scorned. xxiv.

439. *Mantling.* Spreading themselves out like a mantle; agreeing with *wings*. To *mantle* is a term in falconry; a hawk *mantles* when she spreads out her wings.

440. *Oary feet.* Using her feet as oars.

441. *The dank.* The water.

443. *The crested cock.* So in Ovid, '*cristatus* ales.' *Fasti*, i. 445.

444. *The other.* 'The other (cock);' the peacock.

450. *With evening harps and matin.* The day began with the evening. See Note on *Sabbath evening*, viii. 246. *Matin*, morning.

451. *Her* refers to *soul*. In the original editions *soul* was misprinted *fowle*, until corrected by Bentley.

457. *Lair.* The place where a wild beast *lies*, is *laid*, his bed; so *layer* of earth, a stratum or bed. *Wons.* See Note on *wont*, i. 764.

461. *Those.* The 'wild beasts;' *these*, the (tame) cattle in the field.

*Rare.* By themselves, here and there; '*rari* nantes,' *Æneid*, i. 118.

462. *At once.* Together. But Keightley explains it 'the moment they upsprung.' *Broad herds.* The expression occurs in *Iliad*, i. 678.

463. *Calved.* Produced young.

466. *Rampant.....ounce.* See iv. 343, and Note.

467. *Libbard.* An old form of *leopard*.

468. *Rising.* To be pointed off with *mole*, and not, as Keightley has, with *ounce*, *libbard* and *tiger*.

470. *Scarce.* With difficulty, *vix*.

471. *Behemoth.* The elephant. See 2 *Esdras*, vi. 49, 51, and *Job*, xl. 15, 24.

472. *Fleeced the flocks, &c.* The flocks rose fleeced and bleating; i. e., full-grown.

476. *Worm.* Formerly signified any reptile, and included all 'creeping things,' as here, line 482. Cf. ix. 1060; *Par. Reg.* i. 313; and:

> Hast thou the pretty *worm* of Nilus there,
> That kills and pains not? *Antony and Cleopatra*, v. 2.
> 'Tis a slander,
> Whose edge is sharper than the sword; whose tongue
> Outvenoms all the *worms* of Nile. *Cymbeline*, iii. 4.
> With that she takes
> One of the worst, her best-beloved *snakes*,
> Softly, dear *worm*, soft and unseen, said she,
> Into his bosom steal. Cowley. *Davideis*, i.

*Fans.* Wings; see the Note on *vans*, ii. 927.

477. *Smallest lineaments, &c.* They decked their small, perfectly finished, forms in all the dress of the gay summer. *Liveries.* See Note on *livery*, iv. 599.

480. *These.* The latter, i. e. the worms.

483. *Emmet.* The old form from which *ant* is contracted. *Provident of future, &c.* The expression Horace uses of the ant, 'haud ignara ac non incauta futuri,' *Satire*, I, i. 35. And of bees Virgil says

> Ingentes animos angusto in pectore versant. *Georgics*, iv. 83.

from which Milton adopts his *in small room large heart enclosed.*

487. *Pattern of just equality perhaps hereafter.* Milton did not consider that 'just equality' had yet arisen; so the Angel is made to say that the ant's republic may be a type of what possibly may be found among men hereafter. Newton quotes as a parallel the following from Milton's tract, *The Ready and Easy way to Establish a Free Commonwealth*, published in 1660: 'Go to the ant thou sluggard,' saith Solomon, 'consider her ways and be wise; which having no prince, ruler, or lord, provides her meat in the summer and gathers her food in the harvest.' Which evidently shows that they who think the nation undone without a king, though they look grave and haughty, have not so much true spirit and understanding in them as a pismire. Neither are these diligent creatures hence concluded to live in lawless anarchy, or that commended, but are set the examples to imprudent and ungoverned men, of a frugal and self-governing Democracy or Commonwealth; safer and more thriving in the joint providence and counsel of many industrious equals, than under the single domination of one imperious lord.

490. *The female bee, &c.* It was an opinion in Milton's day that it was the females among the bees who worked, and that the males were drones.

497. *Mane.* Virgil speaks of the manes *(juba)* of serpents. *Æneid*, ii. 206.

503. *Was flown, &c.* A Latin idiom; so in vi. 335, 'was run by Angels.' See the Note.

504. *Frequent.* In large numbers; see i. 797, Note. *Of the sixth day yet remained.* Sc., a part remained; it was not yet ended.

505. *There wanted.* There was absent; a neuter verb, see iv. 338; v. 147, Notes. *The end.* The object.

506. *A creature, who not prone, &c.* Compare the parallel passage in Ovid:—

> Sanctius his animal, mentisque capacius altæ
> Deerat adhuc, et quod dominari in cætera posset.....
> Finxit in effigiem moderantûm cuncta deorum.
> Pronaque cum spectent animalia cætera terram,
> Os homini sublime dedit, cœlumque tueri
> Jussit, et erectos ad sidera tollere vultus. *Metam*, i. 76.

> A creature of a more exalted kind
> Was wanting yet, and then was man designed,
> Conscious of thought, of more capacious breast,
> For empire formed, and fit to rule the rest.....
> Thus while the mute creation downward bend
> Their sight, and to their earthly mother tend,
> Man looks aloft, and with erected eyes
> Beholds his own hereditary skies.—*Dryden.*

509. *Upright.* Erect. See quotation under Note on *strict*, ii. 241; and iv. 288. *Front.* Forehead, brow; see iv. 300.

510. *From thence.* Therefore, in consequence of his being so.

517. *For where is not He present?* The Divine Word or Son had gone forth from the Father in Heaven (*v.* 219) to create the world, but we are reminded that God is still present everywhere.

519—514. *Let us make man, &c. Genesis*, i. 26—31; ii. 7, 8, 15—18; as follows:—

i. 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.

31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

ii. 7. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

535. *Wherever thus created.....thence, &c.* From whatever place you were thus created in he brought thee to this delicious grove. In accordance with the Scripture narrative, "God formed man, and planted a garden, and there he put the man whom he had formed;" the inference being that man was not created in Eden, but after his creation was brought there; and in 2 *Esdras*, iii. 6, we read, "Thou *leddest him into* Paradise which thy right hand had planted."

543. *Works.* Causes, brings; see iv. 49, Note.

557. *His great idea.* The original meaning of the word *idea*, and the sense in which it is used here, is the image, representation, or model, which we form of a thing in our mind. The following pass-

age, in which *idea* has the same reference as here, will illustrate its old meaning:—

God Almighty in the fabric of the universe, first contemplated himself and reflected on his own excellencies; from which he drew and constituted those first forms which are called *ideas*; so that every species which was afterwards expressed, was produced from that first *idea*, forming that wonderful contexture of created beings.....And though nature always intends a consummate beauty in her productions, yet through the inequality of the matter, the forms are altered; and in particular human beauty suffers alteration for the worse. For which reason, the artful painter and the sculptor, imitating the Divine Master, form to themselves, as well as they are able, a model of the superior beauties, and reflecting on them, endeavour to correct and amend the common nature, and to represent it as it was first created, without fault either in colour or lineament. This *idea*, which we call the goddess of painting and of sculpture, descends upon the marble and cloth, and becomes the original of those fine arts. *Bellori.* Translated in Dryden's *Parallel of Poetry and Painting.*

562—565. *Job*, xxxviii. 7; *Psalms*, xxiv. 7.

563. *Stations.* This is the reading of the First Edition. in the Second it is *station*, which, though probably a misprint, is followed by Newton, Todd and others. The station of a planet, Newton says, is a term of art when the planet appears neither to go backwards nor forwards, but to stand still and keep the same place in its orbit.

564. *Pomp.* Used here in its classical sense of a procession, and so again in viii. 61.

578. *Pavement stars.* So in iv. 976, 'the road of Heaven *star-paved*.'

581. *Powdered with stars.* This expression occurs in Sylvester's DuBartas, Drummond's *Poems*, Boccacio's *Decameron*; and so would seem to have been a common one.

591. *From work now resting, &c. Genesis*, ii. 1—3:—

1. Thus the heavens and the earth were finished, and all the host of them.
2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

596. *All organs of sweet stop.* Wind instruments.

597. *On fret.* The fret is the stop or hole on the soundboard of a musical instrument.

*Ham.* Govern these vantages with your fingers and thumb, give it breath with your mouth, and it will discourse most excellent music. Look you these are the stops.....There is much music and excellent voice, in this little organ; yet cannot you make it. Why do you think that I am easier to be played on than a pipe? Call me what instrument you will, though you can *fret* me you cannot play upon me. *Hamlet*, iii. 2.

598. *Tempered.* Modulated.

599. *Unison.* Singing alone, singly; *unisonus.*

600. *Flowing from golden censers. Revelation*, viii. 3, 4.

605. *The giant Angels.* He calls the rebel Angels 'giant Angels' in allusion to the War of the Giants against Heaven in the Greek mythology; see i. 198, Note. The 'return from the giant Angels' is described in vi. 880—892.

607. *Created to destroy.* To destroy what has been created.

619. *The clear hyaline, the glassy sea.* The 'crystalline ocean,' line 271; the expressions are borrowed from *Revelation*, iv. 6. "Before the throne there was a sea of glass (θάλασσα ὑαλίνη) like unto crystal." *Hyaline* is the Greek for 'glassy,' or 'crystalline.'

624. *Her nether ocean.* The 'waters under the firmament,' the 'clear hyaline' being those above the firmament.'

631. *Thrice happy, &c.* A translation of Virgil's well-known line

O fortunatos nimium, sua si bona norint. *Georgics*, ii. 458.

636. *Face of things.* Visible appearance of things.

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## BOOK VIII.

The First Edition of *Paradise Lost* consisted of only Ten Books: in the Second the number Twelve was made by dividing the then Seventh and the Tenth. Thus the Eleventh originally comprised the present Seventh and Eighth Books, and lines 639–642 ran

If else thou seekest
Aught, not surpassing human measure say.
To whom thus Adam gratefully replied:
'What thanks sufficient,' &c.

In the Second Edition the three lines with which the Eighth Book begins first appear, as an opening to the Book.

14. *Resolve* was formerly used in the sense of *solve*, clear the doubts of, answer; "Christ *resolveth* a rich man how he may inherit everlasting life." *Mark*, x., *Heading of Chapter.*

15. *This goodly frame, this world.* The words of *Hamlet*:—"This goodly frame, the earth." ii. 2.

19. *Numbered.* 'Numerous,' vii. 621; as 'unnumbered,' ii. 903, viii. 432, is innumerable. *To roll spaces.* To roll through spaces; or, *spaces*, a cognate objective.

21. *Argues.* See Note on *argument*, i. 24.

22. *To officiate.* To supply as a duty; see Note on *officious*, line 99.

23. *Punctual.* Point-like, no bigger than a point; Lat. *punctum*, a point.

24. *Survey.* Extent.

25. *Admire.* Wonder; see i. 690, Note.

28. *So many nobler.....greater so manifold.* 'To create so many nobler and so many times greater bodies.'

30. *For aught appears.* For anything we see or know to the contrary. *Their orbs.* The spheres to which they belong.

32. *The sedentary earth, &c.* According to the Ptolemaic theory, that the earth was the centre of the universe.

36. *Such a sunless journey, &c.* Brought such a long way and so swiftly. *Brought* agrees with *warmth* and *light*, and *journey* is the objective of distance, or governed by some such preposition as 'through,' understood.

37. *Incorporeal speed.* The 'speed almost spiritual' of line 110.

38. *Number.* Mathematical number, see 108, 113, 114.

41. *In sight.* Within view.

61. *Pomp.* Train, procession; as in vii. 564.

70. *This to attain, &c.* There are two ways of construing this passage, according as we take *this* to refer to what precedes or follows. 'To attain this knowledge of the seasons and years, it matters not whether it be heaven or earth that moves.' (Newton, Masson.) Or 'To attain this knowledge, viz., whether it be heaven or earth that moves, is of no importance.' (Hume, Richardson, Dunster, Keightley.) In the latter construction *to attain* is the subject of *imports;* in the former, the clause *whether heaven move or earth.*

78. *Wide.* Wide of the mark.

82. *Centric and eccentric. Centric,* or concentric, are such spheres whose centre is the same with, and *eccentric* such whose centres are different from, that of the earth. *Cycle* is a circle; *epicycle* is a circle upon another circle. Expedients of the Ptolemaics to solve the apparent difficulties in their system. (Richardson.)

99. *Officious.* Officiating, line 22. The use of *officious* in the sense of meddling, taking too much on oneself, is modern; in Bailey's *Dictionary,* Ed. 1747, the only meanings are 'Ready to do one a good office, serviceable, very obliging,' these it has entirely lost. In Milton *officious* is found only in its old sense, see ix. 104, and *Paradise Regained,* ii. 302.

100. *For.* As for, with respect to.

102. *His line stretched out so far.* The expression is taken from *Job,* xxxviii. 5.

108. *Numberless.* Pearce and Newton refer *numberless* to *circles;* Bentley and Keightley take it with *swiftness,* as in line 38.

128. *In six.* The Moon, Mercury, Venus, Mars, Jupiter, and Saturn. See v. 175—177 and Notes.

130. *Three different motions.* The three motions of the earth are:—Its diurnal revolution on its axis, which causes day and night; its annual orbit round the sun, which brings about the change of the seasons; and its libration or oscillation of itself so that its axis is parallel with that of the world. The last motion is in the Ptolemaic theory called the 'trepidation' (see iii. 483 and Note), and is, according to it, attributed to the Ninth or crystalline sphere; but the Copernican system assigns it as well as the other motions to the earth itself.

131—133. *Else.....thou must ascribe.....or save the sun, &c. Either.....*thou must ascribe.....*or* save the sun, &c.

The construction and meaning is: Which three motions of the earth you must *either* ascribe (according to the Ptolemaic system) to several spheres moving in a contrary direction to the earth and crossing each other obliquely; or (according to the Copernican) you must (by attributing these motions to the earth), save the sun his labour, and that primum mobile, or nocturnal and diurnal rhomb supposed (to exist, in the Ptolemaic theory), invisible otherwise (i. e. except in supposition) beyond all stars—the wheel of day and night; which (supposed rhomb) needs not thy belief, if the earth, industrious of

herself, bring about day by (revolving on her axis and) travelling east, and that part of her which is turned away from the sun meet night, while the other part is shone on by it.

135. *The wheel of day and night.* This is a translation of 'nocturnal and diurnal rhomb.' Milton often, as here, translates a Greek or Latin expression immediately after using it; thus 'the galaxy, that milky way,' vii. 579; 'the clear hyaline, the glassy sea,' vii. 619.

140. *Luminous.* Illuminer.

143. *Enlightening her.* Giving light to the moon.

144. *Reciprocal, &c.* Doing good in turn to the inhabitants of the moon,—if it is inhabited.

145. *Her spots thou seest as clouds, &c.* In Milton's day it was supposed that the moon had like the earth an atmosphere, clouds, and rain; but this has since been found to be erroneous.

148. *Other suns.* The reference may be to Jupiter and Saturn, which Galileo had discovered had each an attendant moon or satellite.

150. *Communicating male and female light.* The suns giving male or original light, and the moons female or borrowed light. Pliny speaks of the sun as a masculine star, drying all things, and the moon as a feminine and soft star, dissolving humours by night.

152. *Stored.* I understand it as qualifying *suns* and *moons*. The only commentators who refer to the difficulty are Keightley and Professor Masson; their notes are:—

Keightley:—"*Stored, &c.* i. e., each orb (each of them) being supplied with living inhabitants. *With*, i. e. by."

Masson:—"I believe that *stored* here qualifies *world*, and that the meaning is 'Which two great sexes animate the world—a world stored perhaps in each of its orbs with some living things.' But it is possible that *stored* refers to *sexes*, or to *suns and moons*, in either of which connexions an intelligible meaning would arise."

155. *Contribute.* The accent is on the first syllable, as with *attribute*, lines 12 and 107.

157. *This habitable.* The earth; the adj. used for a substantive; so in vi. 78, 'this *terrene*.'

158. *Light back to them.* Bentley objects to *light*, as, if the fixed stars conveyed only *a glimpse of light*, it would be too much to say that the earth 'returns back light' in general, and he proposes *nought* for *light*. But according to the reasoning of the passage the earth does send out light, line 140; and so Bp. Pearce suggests *like* for *light*.

164. *That spinning sleeps, &c.* Metaphors taken from a top, of which Virgil makes a whole simile, *Æneid*, vii, 378. It is an objection to the Copernican system, that if the earth moved round on her axis in twenty-four hours, we should be sensible of the rapidity and violence of the motion; and therefore to obviate this objection it is not only said that 'she advances her silent course with inoffensive pace that spinning sleeps on her soft axle,' but it is farther added, to explain it still more, 'while she paces even, and bears thee soft with the smooth air along;' for the air, the atmosphere, moves as well as the earth. (Newton.)

173. *Be lowly wise.* Todd notes that one of Milton's letters to his friend Deodate concludes with 'Humilè sapiamus,' 'let us be lowly wise.' And Hume quotes the Latin phrase, Noli altum sapere.

181. *Intelligence.* A term for a heavenly being, similar to 'Virtues in v. 371. The expression 'pure Intelligences' for Spirits of Heaven' occurs in Spenser's *Hymn of Heavenly Beauty*:—

> Fair is the Heaven where happy souls have place,.....
> More fair is that, where those Ideas on high
> Enranged be, which Plato so admired,
> And pure Intelligences from God inspired.—78, 82—84.

183. *Nor with perplexing thoughts, &c.* Todd compares the speech of the Chorus in *Samson Agonistes*:—

> More there be who doubt his ways not just,
> As to his own edicts found contradicting,
> Then give the reins to wandering thought
> Regardless of his glory's diminution;
> Till by their own perplexities involved,
> They ravel more, still less resolved,
> But never find self-satisfying solution. 300—306.

184. *The sweet.* The sweetness; noun for adj.

186. *Molest.* Infinitive on *bid.*

191. *Not to know.....but to know.....is the prime wisdom, &c.* Several passages on which this may have been based are to be found in the Scriptures:—

> The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. *Deuteronomy*, xxix. 29.

> Seeing there be many things that increase vanity, what is man the better? *Ecclesiastes*, vii. 11.

> Be not righteous over much, neither make thy self overwise. *Ib*, vii. 16.

> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after rudiments of the world. *Colossians*, ii. 8.

Keightley notes that in the doctrine in this passage (183—197) Milton is directly opposed to Bacon's teaching and philosophy. To qualify the impression the passage conveys in this respect, Professor Masson refers to Milton's enthusiastic outburst on the pleasures of scientific research and speculation in the third of his *Prolusiones Oratoriæ*, and also his advocacy of Physical Science in his *Tract on Education*. His real meaning, he adds, is probably the same as Goethe's in his famous aphorism (though that was uttered with reference rather to metaphysical than to physical speculations): "Man is born not to solve the problem of the Universe, but to find out where the problem begins, and then to restrain himself within the limits of the comprehensible."

195. *Fond.* Foolish; see iii. 470, Note. *Impertinence.* Doing what does *not pertain* or belong to one.

197. *Still to seek.* Having always to seek; the search being still before us. *To seek* may be construed as a future participle according to the Latin idiom.

211. *Sweeter thy discourse is, &c.* The poet had here probably in mind the passage in Virgil :—

> Tale tuum carmen nobis, divina poeta,
> Quale sopor fessis in gramine; quale per æstum
> Dulcis aquæ saliente sitim restinguere rivo.—*Eclogue*, v. 45.

> O heavenly poet! such thy verse appears,
> So sweet so charming to my ravished ears,
> As to the weary swain, with cares opprest,
> Beneath the sylvan shade, refreshing rest;
> As to the feverish traveller, when first
> He finds a crystal stream to quench his thirst. —*Dryden.*

But the fine turn in the three last lines is entirely Milton's own, and gives an exquisite beauty to this passage above Virgil's. (Newton).

212. *Fruits of palm-tree.* Dates. Hume, Milton's earliest commentator and contemporary with him, writes: The palm-tree bears a fruit called a date, full of sweet juice, a great restorative to dry and exhausted bodies, by augmenting the radical moisture. There is one kind of it called *Palma Egyptiaca*, which from its virtue against drouth was named Ἄδιψος, *Sitim sedans.*

213. *From labour.* After labour; to one returned from labouring.

225. *Our fellow-servant.* As the Angel described himself to St. John; 'I am thy fellow-servant.' *Rev.* xxii. 9.

230. *Uncouth.* See Note on *couth*, ii, 409 and on *uncouth*, vi. 362.

239. *Inure.* Accustom, practise by use; *ure* is another form of the word, from *utere*, to use; but Keightley says *manure*, *inure* and *ure* are from *œuvre.*

241. *Barricadoed. Barricado* was the old form of *barricade.*

246. *The Sabbath-evening.* The day being from sunset to sunset, Sabbath-evening means the evening before the Sabbath or Seventh day, just as Christmas-eve is the evening before Christmas, see vii. 581, 591, seq. The Angels were required to watch at Hell-gates only on the day of the creation of man, and, the Seventh Day beginning with the Seventh Evening, 'they returned ere evening.'

251. *Himself.* Objective. *Beginning.* The participle.

252. *Desire, &c.* It was (therefore) desire to converse longer with you that induced me to relate my story.

258. *Gazed the ample sky.* The preposition *on* or *at* is omitted by poetic license, and so in v. 272, 'a phœnix *gazed* by all;' but elsewhere in Milton *gazed*, when an active verb, is followed by *on* or *upon.*

263. *Liquid lapse.* See the Note on *torrent rapture*, vii. 299.

265. *All things smiled.* In Tonson's edition of 1727, there is no stop after *smiled*, and a comma is placed after *fragrance.* But in Milton's editions there is, as in the Text, a comma after *smiled*, and 'with fragrance' is taken with 'overflowed';—my heart overflowed with joy and fragrance.

269. *As lively vigour led. As* is misprinted *and* in the Second Edition.

277. *How came I.* Keightly reads 'how I came.' A note of interrogation is sometimes wrongly printed after *here*; no question is asked, but a request made, in this and similar constructions. See xi. 785, Note; xii. 385.

282. *Know.* Can conceive.

290. *Insensible.* 'Insensibly'; adverbial to *passing*.

296. *Thy mansion wants thee.* For *wants* see Index to the Notes.

303. *Led me up, &c.* See vii. 535, Note.

316. *Submiss.* Falling low, prostrate. *Reared.* In its primary sense, raised up.

323. *But of the Tree, &c.* This being the great hinge on which the whole poem turns, Milton has marked it strongly. 'But of the Tree—Remember what I warn thee,'—he dwells and expatiates upon it from ver. 323 to 336, repeating, enforcing, fixing every word, it is all nerve and energy. (Richardson).

335. *Yet.* Still. *Dreadful.....though in my choice, &c.* The sound of it is still dreadful to me, though it is left to my choice not to incur it.

337. *Purpose.* Speech, discourse; as in iv. 337; see Note.

338—449. *Genesis*, ii. 18—25, covers this portion of the narrative:—

18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof;

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

24. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh.

25. And they were both naked, the man and his wife, and were not ashamed.

350. *These.* The latter, i. e., the beasts.

351. *Stooped.* Bent, swooping; a participle; as *cowering*.

379. *Let not my words offend thee.* Borrowed from the speech of Abraham, *Genesis*, xviii. 30.

382. This line is generally printed without any punctuation; it may either be read

> And these, inferior far, beneath me set?
> Or
> And these inferior, far beneath me, set?

384. *Sort.* Consort, company together; cf. use of *sorted*, x. 615. Professor Masson explains it "issue, come to pass, succeed."

387. *Intense.....remiss.* Stretched and slack. The metaphor is taken from the strings of a musical instrument, where if one is wound up tight and another slack there can be no harmony, only disparity; and so, there can be no society between man wound up and strained to a loftier faculty and understanding, and the brute, remiss, let down, and of a lower nature.

393. *Each with their kind. Their* for *its;* see Note on *its*, i. 254.

395. *Much less can bird, &c. Much less* is to be taken with line 391, what intervenes being parenthetical. The brute cannot be human consort, (the beasts going in pairs according to their kind), much less can bird with beast, (which are of different species) nor ox and ape (though of the same), but least of all can man and beast associate.

396. *Converse.* Dwell together; see ii. 184, Note.

402. *In pleasure.* In allusion to the meaning of Eden, which is pleasure.

407. *Second to me or like.* Newton quotes:—

> Unde nil majus generatur ipso
> Nec viget quicquam simile aut secundum. Horace, *Odes* I. xii.

408. *Converse.* Accented on the second syllable, but as a noun now on the first.

410. *Infinite descents.* Governed by *by* understood; or the obj. of measure; or an adverbial clause qualifying *inferior.*

417. *But in degree,—the cause, &c.* Only relatively perfect,—(and this want of perfection is) the cause of his desire to lessen or solace his defects by companionship with one like himself. *His like. Like* is a noun; the plural is in use still in the phrase 'the *likes* of you,' common as a provincialism and in Ireland.

421. *Through all members absolute.* A translation of an expression used by Cicero, *omnibus numeris absolutus*, meaning perfect in all its parts. In Shakspeare *absolute* is common in the sense of perfect, finished; and Milton employs it in this sense in line 547.

423. *His single imperfection.* The imperfection of him single. *To manifest his single imperfection.* To show that his being alone is an imperfection.

425. *In unity.* In being only one. *Defective.* Agreeing with *image. Which.* The antecedent is *to beget like, &c.*

429. *So pleased.* If you are so pleased; i. e., if you are pleased to do so.

435. *Permissive.* Permitted, agreeing with *freedom.* Milton uses this word only twice elsewhere; once actively, 'granting permission,'—'by his permissive will,' iii. 685; and once again passively,—'clad with permissive glory,' x. 451.

438. *Knowing of.* Having knowledge of, acquainted with the nature of.

445. *Knew it not good, &c. Genesis*, ii. 18.

450. *Other self.* So in iv. 488; x. 128; like the Latin *alter idem.*

453. *Earthly.....heavenly.* Understand 'nature'; cf. 'intellectual,' ix. 483. *Overpowered.....sunk down.* As Daniel describes the effect of the heavenly vision on him:—"As for me, straightway there remained no strength in me, neither is there breath left in me." *Daniel*, x. 17.

458. *Sleep. Genesis*, ii. 21.

462. *Abstract.* For abstracted and in its literal sense, carried away, removed (from himself). *As in a trance, &c.* Compare Balaam's account of the trance he fell into:—"The man whose eyes are open hath said, he hath said, which heard the words of God,

which saw the vision of the Almighty, falling into a trance, but having his eyes open." *Numbers*, xxiv. 3, 4.

464. *Awake I stood.* When awake I had stood.

465. *My left side.* The Scripture account does not say from what side the rib was taken, but simply 'one of his ribs.' Milton, however, adopts the idea of some commentators that it was from the left side, and in Adam's speech to Eve, he says,

> to give thee being I lent
> Out of my side to thee, *nearest my heart*,
> Substantial life. iv. 484.

hence the use of *cordial* here, 'from the heart'; and see x. 886.

478. *She disappeared and left me dark.* The same metaphor as he uses regarding the vision of his own wife:—

> I waked, she fled, and day brought back my night. *Sonnet*, xxiii.

485. *Led by her Heavenly Maker.* The Lord God '*brought her* unto the man.' *Genesis*, ii. 22.

488. *Heaven in her eye.* Newton quotes from Shakspeare:—

> The lustre in your eye, heaven in your cheek. *Troilus & Cressida*, iv. 4.

491. *Turn.* Favour, kind act. To do one a 'turn' is a phrase, meaning to do a kind act for a person, to do a bad turn, an unkind act. The expression is now too homely and familiar for epic poetry, or to be used in the present connexion.

494. *Nor enviest.* To be taken with 'hast fulfilled.' Thou hast fulfilled thy words, and dost not envy or grudge (thy gift).

500. *Divinely brought.* Brought by God; line 485.

502. *Conscience. Consciousness*; an old use of *conscience*; as in *Hebrews*, x. 2; 1 *Corinthians*, viii. 7.

503. *That would be wooed, &c.* This recalls Shakspeare's:—

> We cannot fight for love as men may do;
> We should be wooed, and were not made to woo.
> *Midsummer Night's Dream*, ii. 2.
>
> She's beautiful, and therefore to be wooed;
> She is a woman, therefore to be won. *Henry VI. Part I.* v. 3.

The former contains the same sentiment as that before us—that woman is to be sought and not herself woo; the latter quotation is similar merely in 'wooed' and 'won' being in proximity.

504. *Obvious.* Coming across the path, in the way. See Index.

505. *To say all.* To complete the list, or to sum all together or in one, (of what caused her to turn from him). The construction of lines 501—507 is: Innocence, and modesty, virtue and conscience of her worth, or (to say all) Nature herself wrought in her.

507. *She turned.* I. e. 'turned away.'

509. *Obsequious majesty.* Compare the expressions 'coy submission, modest pride,' iv. 310.

510—520. *To the nuptial bower, &c.* See iv. 492—501; 689—713; 736—743; and 771—775.

518. *The amorous bird of night sung spousal.* 'These, lulled by nightingales, embracing slept.' iv. 771; and iv. 648, and v. 40, Note.

532. *Superior* and *unmoved.* Nominatives, agreeing with *I*.

534. *Nature failed in me.* Nature made me deficient (in this respect).

539. *Elaborate.....exact.* Both these words mean the same thing, 'fully wrought, completely finished'; the prep. *e* or *ex* in composition denoting completion.

538. *Too much of ornament.* We have the same sentiment more fully in *Samson Agonistes*:—

> Is it for that such outward ornament
> Was lavished on their sex, that inward gifts
> Were left for haste unfinished, judgment scant,
> Capacity not raised to apprehend,
> Or value what is best
> In choice, but often to effect the wrong?

547. *Absolute.* Perfect, complete; see line 421, and Note.

552. *Degraded.* Placed in a lower grade or rank.

553. *Shows.* Appears; used before as a neuter in vii. 555.

554. *Not after made occasionally.* Hume points out that this is a contradiction of Aristotle's saying of woman: Animal *occasionatum*, non per se et ex principali naturæ intentione generatum, sed *ex occasione*. *Occasionally.* For some particular occasion or object; this use of the word survives in the expression 'an *occasional* sermon,' which means one for some particular occasion.

567. *For what admirest thou, &c.* The punctuation of this passage is not uniform. Newton and Todd have the interrogation after *outside*; Keightley and Masson as in the Text. The latter is the simpler and more natural construction; the former will require *what* to be taken as a Greek acc. and *outside* the subject of *transports* 'For what (why) does an outside transport thee?'

569. *Cherishing, honouring, love.* The words are taken from *Ephesians*, v. 28, 29; 1 *Peter*, iii. 7; and the promise made by the man—'to love and to cherish'—in the Marriage Service of the Church of England.

576. *Adorn.* Milton uses *adorned* several times, and so far as the metre is concerned might have done so here; but it is an adjective rather than a participle, not 'made adorned, ornamented,' but made beautiful, perfect.

578. *Who sees, &c.* Who knows when you are least wise; art seen, being equivalent simply to 'art,' 'art seen to be.' Or, according to Professor Masson, 'Who beholds thee in those moments when thou art to be seen in thy least wise condition.'

583. *Divulged.* The literal meaning of *divulge* is to make common.

589. *Love refines the thoughts, &c.* So in Spenser's *Hymn in Honour of Love*:—

> Such is the power of that sweet passion,
> That it all sordid baseness doth expel,
> And the refined mind doth newly fashion
> Unto a fairer form.—190—193.

And Tennyson's lines on the elevating passion of love are worth quoting:—

> I made them lay their hands in mine and swear.....
> To lead sweet lives in purest chastity,

To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I know
Of no more subtle master under Heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man.—*Guinevere.*

591. *Judicious.* Full of judgment and discernment; an old use of it, as applied to persons,—'the judicious Hooker;' 'the judicious reader.' *Scale.* Ladder; as in v. 509, and *scaled,* iii. 541.

593. *Not sunk.* If thou art not sunk.

598. *Of* goes with *deem. Genial bed. Lectus genialis.* Horace, *Epistles,* I, i. 87. Cf. the use of *genial,* vii. 282.

601. *Decencies. Graceful acts;* so *decent* is used in iii. 644.

607. *Subject not.* Do not make me a slave to them; in reply to line 170.

609. *From the sense, &c.* In consequence of the sense presenting them variously. *Represent* is equivalent to *present;* see v. 104; x. 849.

628. *Restrained conveyance.* The limited mode of going from place to place, as with inhabitants of the earth.

630. *Parting.* Departing.

631. *Green Cape and Verdant Isles.* Cape Verd (i. e., Green) and the Cape Verd Islands.

632. *Hesperean sets.* Sets in the west; *hesperean* goes with *sets,* not with Isles. It is thus spelt in the original editions, though elsewhere *hesperian. My signal to depart.* When he met Adam he told him he could stay 'till evening rise.' v. 376.

636. *Else.* Unswayed by passion.

645. *Benediction.* Gracious speech, thanks. *Since to part.* 'Since you are about to depart,' or 'since we are about to part.'

653. *Adam to his bower.* The conversation between Raphael and Adam took place in his bower, v. 267, 375, 378. When it was over, the Angel arose, 644, Adam followed him, and, after he had gone up to Heaven, returned 'to his bower.'

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## BOOK IX.

2. *With man, as with his friend.* The expression is borrowed from the Scriptures:—

The Lord spake unto Moses face to face, as a man speaketh to his friend. *Exodus,* xxxiii. 11.

3. *Genesis,* xviii.

12. The same picture of the connexion of Sin and Death occurs in x. 249, 264.

For Sin and Death no power can separate;

where Sin is similarly described as the 'shade' or 'shadow of Death.' See *Romans,* v. 12.

14—19. The wrath of God on fallen man was a higher theme and more worthy of being celebrated in an epic than the anger of heroes or gods which forms the subject of the *Iliad*, the *Odyssey*, and the *Æneid*, the three greatest epics the world had yet seen.

15. *His foe.* Hector, who after having fled thrice round the walls of Troy was slain by Achilles, in revenge for his having killed his friend Patroclus; an incident related in the *Iliad*, the subject of which was, as announced in the first line, "the wrath of (stern) Achilles."

17. *Turnus*, the son of Daunus, the king of the Rutuli at the time of the arrival of Æneas in Italy. He fought against Æneas because Lavinia, the daughter of king Latinus, who had been betrothed to him, was given to Æneas; in the end he was slain by the hand of the Trojan hero. This episode is related near the end of the *Æneid*, the plot of which mainly turns on the ire of Juno to Æneas.

19. *The Greek.* Ulysses, pursued by the anger of Neptune, the god of the sea; the story of whose wanderings is the subject of the *Odyssey*.

*Cytherea's son.* Æneas, who suffered from the wrath of Juno. Venus, the mother of Æneas, is said to have arisen from the foam of the sea near Cythera; and that island was famed for her worship, whence her epithet of Cytherea.

20. *If answerable style.* This refers back to line 6, before the parenthesis. 'I now must change these notes to tragic, if answerable style I can obtain from my celestial patroness.'

21. *My celestial patroness.* The heavenly muse, Urania; i. 6; vii. 31.

23. *Dictates.* The accent was formerly on the first syllable; but now as a verb the stress is on the second syllable, and as a noun on the first. For another instance of the old pronunciation, see line 355.

26. *Long choosing and beginning late.* Milton had proposed the story of king Arthur as a subject for an epic poem; he had also sketched out the plan of a drama on the Fall of Man. *Paradise Lost* was begun about two years before the Restoration, when the poet was 52 years of age.

29. *Chief mastery.* Supply, 'it being considered to be' (chief mastery to dissect). *Dissect.* The allusion is to the minute accounts of the wounds received by heroes in fight.

33—34. *Races and games.* As in *Iliad*, xxiii. *Æneid* v. *Tilting furniture, &c.* As in Mallory's *Morte d'Arthur*; Spenser's *Faerie Queene*, Ariosto, and other writers of romances.

34. *Furniture.* The word *furniture* was not formerly limited to signify the furniture or moveable articles of a room or house, but referred to 'whatsoever are requisite to furnish a house, or any other place or thing.' Bailey's *Dictionary*.

> Whereas the king, being in the parts beyond the seas, needed ready money toward the *furniture* of his wars. Lambarde. *Perambulation of Kent*, p. 215. Ed. 1596.

35. *Impresses* is spelt *impreses* in the original Text, from Ital. *impresa*, a device or emblem on a shield. It occurs in Shakspeare:—

> From mine own windows torn my household coat,
> Raced out my impress.—*Richard II.* iii. 1.

36. *Bases.* The *base* was an apron worn as part of a Knight's dress on horseback. See *Faerie Queene*, v. 5, 20. The expression *tinsel trappings* may have been taken from Spenser.

> Her garments all were wrought of beaten gold,
> And all her steed with tinsel trappings shone.
> *Faerie Queene*, iii. 1. 15.

37. *Marshalled feast, &c.* The guests were *marshalled* or conducted to their places by the *marshall;* the *sewer* marched in before the dishes and arranged them on the table; and the *seneschal* was the steward or major-domo.

*Marshall, mareschal*, from Tuet. *mara*, a horse, and *scalc*, a servant; the 'curator equorum.' *Sewer*, from *seo*, to assay or taste. *Seneschall*, Teut. *sinciys, senior*, elder, and *scalc*, servant.

39. *The skill, &c.* The duties of marshalls, sewers, and seneschalls.

41. *Me.....remains.* The Latin construction *me manet;* it remains to me.

*Skilled of.* This expression also follows the Latin idiom of a gen. after *peritus;* but Todd quotes another instance of the use of 'skilled' followed by 'of':—

> As holy men *of* human manners *skilled.*
> Harrington's *Ariosto*, iv. 42.

44. *Unless an age too late, &c.* He expressed the same dread in 1641, when announcing to his countrymen his intention of composing a poem "to be left so written to after-times, as they should not willingly let die":—

> f to the instinct of nature, and the emboldening of art, aught may be trusted, and there be nothing *adverse in our climate, or the fate of this age*, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our ancient stories.—*Reason of Church Government.*—ii.

45. *Damp my intended wing depressed.*—A classical idiom; 'damp my wing so as to depress it.'

41—47. Milton has two or three similar prologues in the course of the Poem,—iii. 1—55, and vii. 1—39,—in which he refers to himself or his feelings. Such digressions of a poet he defends in the *Reason of Church Government:*—

> Although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me, sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself I shall petition to the gentler sort it may be no envy to me.

53. *Late fled.* See iv. 1014.

58. *Midnight* should be pronounced as two distinct words, so as to throw the emphasis equally on *mid* and *night.*

59. *From compassing the earth. Job*, i. 7. *Cautious of day.* Beware of, and so avoiding, the daytime.

60—62. See iv. 555—590.

64. *Thrice the equinoctial, &c.* Three days he went round the earth from east to west; and four days from north to south, but all the time kept himself on the dark side of it.

The *colures* are two imaginary circles intersecting each other at right angles at the poles. Newton considers that *traversing* means going obliquely; according to Keightley it means simply 'going along,' as in line 434.

67. *The coast averse.* The side of Eden which was away from. See iv. 178—182; 543—550, where the 'entrance' and the 'cherubic watch' are described.

77—82. *From Eden, &c.* From lines 63 to 67 Satan's journey has been described astronomically. Here it is more fully detailed geographically; on leaving Eden, iv. 1016, Satan went north over the Black Sea, the Sea of Azof, still north over Siberia by the Ob which flows into the Arctic Ocean, over the north pole and down on the other side of the earth to the Antarctic; from east to west, he went from the Orontes, a river of Lydia, to the Isthmus of Darien, and on, over India, back again to Eden.

*Pontus.* The Euxine or Black Sea. *The pool Mœotis. Mœotis palus,* the sea of Azof.

80. *Orontes.* A large river of Syria, which flows into the Mediterranean. *The ocean barred.* See *Job,* xxxviii. 10.

86. See *Genesis,* iii. 1.

87. *Irresolute of thoughts revolved.* Not having brought to a due resolution or conclusion the thoughts he had been revolving.

89. *Imp. Imp* originally means a graft or shoot, a scion; and was thence applied to a young person, troublesome child or sprite; though formerly it had not an invidious sense.

92. *Whatever.* Any that might appear.

104. *Officious.* In its old sense of doing one's duty. See viii. 99, Note.

107. *Influence.* See iv. 669, Note.

113. *Growth, sense, reason.* The various degrees of life, or animated nature, comprising the vegetable and animal kingdoms, and man, with his rational nature, summing up all three.

131. *Him destroyed.* The obj. case absolute; so in vii. 142.

141. *Well nigh half, &c.* See ii. 692; v. 710; and *Revelation,* xii. 4.

146. *If they at least, &c.* In his reply to Abdiel (v. 853 seq.) Satan argues against the Angels being created beings.

156. *Psalms,* civ. 4; xci. 11.

157. *Their earthy charge. Psalms,* xci. 11. *Earthy.* This is the reading in the poet's own editions; the common one is *earthly.*

166. *This essence.* Himself, his spiritual nature. *To incarnate.* Inf. on *constrained.*

170. *Obnoxious.* Exposed, liable to.

176. *Son of despite.* Offspring of hatred, created for my punishment. A Hebraism, like 'sons of Belial,' wicked men; 'sons of pride,' proud men.

186. *Nor nocent.* It was '*not* nocent' in the First Edition, but altered in the Second.

187. *In at his mouth.* Cf. vi. 352.

191. *Close.* Secretly; ii. 485, Note.

192. *When as.* An archaic form for 'when,' 'at the time that'; sometimes written as one word.

193. *The humid flowers that breathe, &c.* This beautiful passage, says Todd, has been the parent of two elegant imitations:—

> See, Nature hastes her earliest wreaths to bring,
> With all the *incense* of the *breathing* spring—Pope, *Messiah.*
> The breezy call of *incense-breathing morn.*—Gray's *Elegy.*

199. *Creatures wanting voice.* An instance of the word *creature* being applied to inanimate objects; see iii. 442.

212. *Wild.* Wildness; adj. for noun.

213. *Hear.* This is the reading of the First Edition, in the Second it is *bear.* The change probably arose from the similarity of the type, 'h' and 'b'; either word suits the context, and some editors read one, some the other.

218. *Spring of roses. Spring,* from which comes 'sprig,' originally meant shoot, rod, and was poetically used for grove or coppice.

222. *Object.* Professor Masson has *objects,*—a misprint no doubt.

245. *Wilderness.* Wildness; so used in *Measure for Measure*:—

> Such a warped slip of *wilderness*
> Ne'er issued from his blood.—iii. 1.

249. *Solitude is sometimes best society.* Cf. the proverbial saying of Scipio, 'Nunquam minus solus quam cùm solus.'

288—289. The construction of these two lines has not yet been attended to. The note of interrogation after 'dear' requires 'which' as well as 'they' to be the subject of 'found,' and 'misthought' to be taken as a participle. We have then a classical use of the relative, and 'which how found they?' is equivalent to 'and how did they find?' or there is an anacolouthon, and the whole clause is adjectival to 'which,' and the sentence broken off incomplete. I would remove the question and put a note of admiration after 'dear,' taking 'misthought' as the predicate of 'which.' Then the sentence will read, Thoughts, which, however (it was that) they found harbour in your mind, thought wrongly of one whom you speak of as so dear to you. Keightley has a note of interrogation after '*breast,* and a note of admiration after *Adam,* and after *dear!*

302. *Affront.* Meeting face to face. See i. 391.

306—308. Neither despise the subtlety of one who could seduce angels; nor think that the aid of others is superfluous.

310. *Access.* Addition, increase.

313. *Shame to be overcome.* Shame lest he should be overcome.

314. *Raised unite.* Newton explains it,—"Would unite and add vigour to *wisdom, watchfulness,* and *every virtue,* mentioned before. If this be not the meaning, it must be understood thus, Would raise the utmost vigour and collect it all when raised."

327. *Harm precedes not sin.* We shall not suffer harm before sinning.

328. *Foul esteem.* Low estimation, disparaging opinion.

334. *The event.* The issue, result.

335. *What is faith, &c.?* What merit is there in faith, love, or virtue when left untried, and without exterior help to sustain it?

That is, to prove one's faith, &c., a person should have it put to the test when all their strength lies in themselves, and not in the help of others. *Unassayed alone.* If it has not been assayed alone, and unsustained by external help.

337. *Let us not suspect, &c.* Let us not suppose our happy state to have been left so imperfect.

339. *As not secure.* As not to be secure. *To single or combined.* To us when single or combined.

358. *Mind (thee).* Remind.

365. *Most likely.* To avoid it would be most likely.

367. *Approve.* Prove. See in the *Argument*, Book x.

371. *Securer.* Less on our guard, 'less prepared,' 381; see Note on *secure*, i. 261.

387. *Oread or Dryad.* Nymphs of mountains or trees.

*Delia.* Diana; so called from the island of Delos in which she was born and which was the principal seat of her worship.

393. *Pales*, the Roman goddess who presided over shepherds and flocks; *Pomona*, the goddess of fruit-trees; *Ceres*, of the fruit of the ground and agriculture.

395. *Vertumnus* was the deity worshipped in connexion with the change of the seasons and the like, but more particularly with the transformation of plants and their progress to fruit from blossom. The story is that when Vertumnus was in love with Pomona he assumed various forms, in the end gaining her by appearing as a blooming youth. *Pomona when she fled.* In all the beauty Pomona is described as possessing where the story is related by Ovid, *Metam.* xiv.

396. *Yet virgin of Proserpina.* Before she had conceived Proserpina of whom Jove was the father.

402. *All things.* Gov. by *amid;* or, according to some, by 'to have' understood.

405. *Of thy presumed return.* To be taken with *failing.* 'Much failing of thy presumed return.'

426. *Bushing* is the original reading; *blushing*, which was proposed by Bentley, is also common.

432. The same simile occurs in iv. 270.

436. *Then, ..... now.* At one time,.....at another.

438. *The hand of Eve.* Her handiwork. Cf:—

> Artificumque *manus* inter se operumque laborem
> Miratur.—*Æneid*, i. 455.

440. *Or,.....or.* Either,.....or.

*Of revived Adonis, or renowned Alcinous.* The gardens of Adonis and Alcinous were proverbial for their beauty. Pliny writes:—Antiquitas nihil priùs mirata est quàm Hesperidum hortos, ac regum *Adonidis* et *Alcinoi*, xix. 4. At the festival of Adonis flower-pots containing lettuce and fennel, and called the 'gardens of Adonis,' were carried about. There is an allusion in Shakspeare to this custom:—

> Thy promises are like Adonis' garden,
> That one day bloomed, and fruitful were the next.
> *Henry VI, Part I*, i. 6.

and in Spenser, *Faerie Queene*, iii. 6. Alcinous was the king of the Phæacians in the island of Scheria, and entertained Ulysses, the son of Laertes. See v. 341, Note.

442. *That not mystic.* The garden of Solomon, which was not feigned or fabulous. It is described in the *Song of Solomon*, vi.

450. *Tedded grass.* To 'ted' is to spread and turn up the fresh mown grass, and thus make it hay.

453. The same thought occurs in Spenser:—

> And all, though pleasant, yet she made much more.
> *Faerie Queene, II*, vi. 24.

467. *The hot hell that always in him burns.* See iv. 20, Note.

480. *Occasion.* Opportunity; i. 178, Note.

481. et seq. Todd observes, In the sacred drama of *Protoplastus*, written by Hieron-Zieglerus, and published in 1547, there is a conversation between Lucifer, Belial, and Satan, on the method to be employed in seducing Adam and Eve; when Satan declines assailing the man and says:—

> Heus, non virum tentabimus, mulier erit
> His rebus aptior, viri ingenium scio,
> Flecti nequit, frangi potest muliere dicto.—ii. 3.

486. *Exempt from wound.* In like manner Eve had remarked that they were 'not capable of death or pain,' line 283,—their condition before the Fall.

488. *To.* Compared with; see iv. 78, Note.

490. *Though terror be in love, &c.* A lovely and beautiful woman will inspire fear, unless the person who approaches her is more influenced by hatred for her than by the effect of her beauty.

496. *Indented wave.* Shakspeare applies this epithet to the motions of a snake:—

> Nor with *indented* glides did slip away. *As You Like It*, iv. 3.

497. *Not prone on the ground, as since. Genesis*, iii. 14.

505. *Not those that in Illyria, &c.* Cadmus and his wife Hermione or Harmonia were changed into serpents for having slain one sacred to Mars (Ovid, *Metam.* iv). The serpents 'changed' them, but after their transformation they were still Harmonia and Cadmus; hence the expression, though unusual, is correct; and stands for 'Not those that Hermione and Cadmus were changed into.'

Pearce suggests that 'were' may be understood before 'changed;' 'those that were changed, viz. Hermione and Cadmus.' Dunster and Todd place a comma after '*changed*,' and take 'changed' to mean 'underwent a change.' Cf. the use of *changing*, x. 541.

506. *God in Epidaurus.* Æsculapius, the god of medicine, the chief seat of whose worship was in Epidaurus. Being sent for to Rome in the time of a plague, he went there in the form of a serpent (*Metam.* xv). *God*, obj. on *changed*.

507. *Nor to which.* Nor were those serpents lovelier in whose forms Jupiter Ammon, or the Capitoline Jupiter appeared; the former with the mother of Alexander the Great, the latter with the mother of Scipio. Jupiter Ammon, the Lybian Jove, was an Egyptian

deity. It was fabled that he appeared in the form of a serpent to Olympias, and that she bore Alexander the Great to him. Dryden alludes to the story in *Alexander's Feast*:—

> The song began from Jove,
> Who left his blissful seats above,
> (Such is the power of mighty love).
> A dragon's fiery form belied the god;
> Sublime on radiant spires he rode,
> When he to fair Olympia pressed;
> And while he sought her snowy breast
> Then round her slender waist he curled,
> And stamped an image of himself, a sovereign of the world.

Similarly in flattery of Scipio Africanus he is said to have owed his birth to Jupiter Capitolinus, so called from his temple on the Capitol.

515. *Steers.* Keightley suggests that Milton may have dictated *veers.*

522. *Circean call.* Alluding to the effect of the magic cup of Circe, whose charms induced the followers of Ulysses to partake of it, upon which they were turned into swine. Ovid, *Metam.* xiv.

> Who knows not Circe,
> The daughter of the sun, whose charmed cup
> Whoever tasted lost his upright shape,
> And downward fell into a grovelling swine? —*Comus*, 50—53.

529. *With serpent tongue, or &c.* Either making the serpent's tongue the organ or instrument, or by striking a sound like that of a voice on the air. Patrick Hume's note is: That the Devil moved the serpent's tongue, and used it as an instrument to form that tempting speech he made to Eve, is the opinion of some; that he formed a voice by the impression of the sounding air, distant from the serpent, is that of others; of which our author has left the curious to their choice.

532—548. Compare this speech with that of the 'gentle voice' which Eve heard in her dream, v. 37—47.

549. *Glozed.* Flattered. See Note on *gloss*, v. 435. Compare *Comus*, 160—164, and *Paradise Regained*, iv. 5.

558. *Demur.* Hesitate about, doubt; the noun is used similarly in ii. 431.

561. *Thee,.....I knew.* I knew thee to be the subtlest beast, &c.

563. *Speakable.* Able to speak. *Of mute.* 'From being mute,' or 'among mute creatures;' cf. 'of brute, human,' 712.

581. *Smell of sweetest fennel, &c.* He mentions such things as were reputed to be most agreeable to serpents; according to Pliny (*Nat. Hist.*, xix. 9, 56,) they delighted in fennel, and they were likewise supposed to suck the teats of ewes or goats.

594. *Got.* Arrived; agreeing with *I* in 596.

601. *Retained.* Bentley proposes *restrained;* but, as Warburton remarks, the word of strictest propriety is *retained.* For *retained* signifies the being kept within such and such bounds in a natural state; *restrained,* to be kept within them in an unnatural; but the

serpent's being confined to his own shape, was being in his natural state. *Retained to this shape. To* is not the preposition we should use with *retained.*

605. *Middle.* The air, 'between (heaven and earth) spun out,' vii. 241.

612. *Universal Dame.* Mistress of the Universe. *Dame, domina,* lady, does not convey the same idea of respect now as in Milton's day, or even more recent times, being formerly the title for the wife of a Knight, in which use *Lady* has displaced it.

613. *Spirited.* Possessed with a spirit; compare the use of the word in iii. 717.

624. *Bearth.* Almost all modern editions have *birth;* but *bearth* is Milton's spelling here, though everywhere else he writes *birth.* But in this passage he does not mean *birth* merely, but intends something more, the produce of nature already born, which she is *bearing* at the time, her burden,—her *bearth.*

630. *Conduct.* Leadership, leading.

633. *Swift,* agreeing with *he.*

634. *As when a wandering fire, &c.* This simile of the ignis fatuus, or Will of the Wisp, is well chosen, there being so many points of resemblance;—its light and the glistering of the snake; the delusiveness of both; 'some Evil Spirit (they say) attending;' the effect on the person who follows the misleading fire.

635. *Compact of.* Composed, made up of. *Compact* is now only used metaphorically but formerly was used in its literal sense; as

> A cunning carpenter, getting together fit matter for his purpose, *compacted* of wood, wire, paste, and paper, a rood of such exquisite art and excellency. Lambarde. *Perambulation of Kent,* p. 227.

640. *Misleads the amazed night-wanderer, &c.* Another turn of Shakspeare's line:—

> Mislead night-wanderers, laughing at their harm.
> *Midsummer Night's Dream,* ii. 1.

643. *Fraud.* Misfortune, harm; one of the meanings of *fraus:*

> Quis deus in *fraudem,* quæ dura potentia nostri
> Egit.—*Æneid,* x. 72.

Milton uses *fraud* in the same signification in vii, 143, where he speaks of Satan having led the angels into *fraud.*

644. *The tree of prohibition.* A Hebrew idiom for 'the prohibited tree.'

648. *Fruitless,* agreeing with *coming.*

649. *Rest.* Optative mood. Todd and the *Clarendon Press* editions have *rests,*—in each case an oversight, probably.

653. *Daughter of his voice.* His word; a Hebrew phrase. "So arrows," says Hume, "are called the 'sons of the quiver' (*Lament.* iii. 13), and corn the 'son of the threshing floor' (*Isaiah,* xxi. 11)." It was the only command God had given, and so is said to be *sole*; see iv. 428, 433. *The rest.* A classical idiom; as for the rest, in other respects. *We live law to ourselves. Romans,* ii. 14.

656. *Indeed! hath God then said, &c.* The first seven verses of the Third Chapter of *Genesis* bring us to the end of the Book:—

iii. 1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden;

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die;

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

672. *Since mute.* Either in Athens and Rome, or in general. *Addressed.* See Note on *addressed*, vi. 296.

673—674. *Stood in himself collected.* This expression has been borrowed by Dryden (*Theodore and Honora*, 98, and *Aurengzebe*, iv. 1) and Pope (*Iliad*, ix, 512). *Each Part.* Each part of the orator, head, hand, limb, &c.; (each) *motion*, every movement and gesture; *each act*, all his actions.

*Ere the tongue.* Understand 'won audience,' or 'gave utterance.' Professor Masson has no point after *tongue*, thus making it (instead of *orator*) the subject of *began*;—which is an innovation, and is unnoticed in his Notes.

686. *Life to knowledge.* Life in addition to knowledge.

699. *Since easier shunned.* Since it would be more easily shunned if known.

702. *Your fear itself, &c.* You being afraid of incurring the punishment of death from God throws a doubt on his justice, but he cannot be unjust and be God, and so your fear is groundless.

714. *To put on Gods.* The expression is taken from the English version of the Scriptures: "This corruptible must *put on* incorruption." 1 *Corinthians*, xv. 5.

718. *That advantage use on our belief.* Through their being prior in existence to us they are able to impose on us, so as to make us believe that all proceeds from them.

722. *Them nothing.* I see them producing nothing.

729. *Can envy dwell in heavenly hearts?* The words of Virgil:—

Tantæne animis cœlestibus iræ.—*Æneid*, i. 11.

732. *Humane.* Human; see ii. 109, Note.

735. *Which to behold.* 'The sight of which;' the whole expression is the subject of *might tempt*, and not *which* only.

738. *Seeming.* Thinking; a noun. *With truth* goes with *impregned.*

739. *The hour of noon drew on, &c.* Newton observes: "This is a circumstance beautifully added by our author to the Scripture

account, in order to make the folly and impiety of Eve appear less extravagant and monstrous." Dunster remarks thereon: "I should not, however, attribute beauty to this circumstance on the ground on which Dr. Newton has done it. All these little circumstances, marking the particular hour of any transaction and noting the procession of time, furnish materials that are interesting and enlivening; and I would estimate them as varying and relieving the general narration and description. It may be observed that, in *Paradise Regained*, Milton has laid the temptation of the banquet nearly at noon, ii. 292."

741. *With desire.* Causing desire; "a tree to be desired," *Genesis*, iii. 6.

742. *Inclinable.* Inclined; bent down, literally.

754. *Infers.* Proves; as in viii. 91; ix. 285; and cf. vii. 116.

757. *Not had at all.* This is the reading of all the editions, till the *Clarendon Press*, which has *had not at all*,—without remark.

771. *Author unsuspect.* An informant not to be suspected (of a wrong motive).

777. *Fair to the eye, &c. Genesis*, iii. 6.

781. *Eat.* This is the old spelling, and that in Milton's editions; it is pronounced *et*, cf. *beat* the past tense of *beat*. Some modern editions have *ate*.

782. Todd's note is:—Compare the *Sarcotis* of Masenius, lib., ii. p. 110 ed. Barbou; where Sarcothea is represented reaching forth her hand to pluck the forbidden fruit, but not yet gathering it; a similar prodigy, however, occurs:—

> Obtulit illa manus primum; sed dextra retractans
> Sponte redit. Natura nefas horrescere visa,
> Pondere tam gravium cæpit titubare malorum.

yet this prodigy is neither so affecting, nor so poetical in the description, as that of Milton. In Masenius also, after Sarcothea had eaten, a long description follows of the various prodigies which succeeded:

> Mora nulla, solutus Avernus
> Expuit infandas acies, fractumque remugit
> Divulsa compage solum, &c.

Twenty more lines are employed in painting the convulsions of earth, sea, and air on the occasion. I need not observe to the reader with what conciseness and energy, with what beauty and judgment, Milton's scene of 'completing the mortal sin original' is drawn. Virgil, as Addison observes, has related that the earth trembled, the Heavens flashed with lightnings, and the Nymphs howled on the mountain-tops when Dido was ruined. But though the reader should ransack all the volumes of poetry, both ancient and modern, he would never find a passage which might be brought in competition with the sublimity and pathos of Milton's v. 1000—1003.

790. *Nor was Godhead from her thought.* 'By this sin fell the angels.'

792. *Knew not eating death.* A Greek idiom; 'did not know herself (to be) eating death.'

793. *Boon.* Merry, gay.

795. *Precious of all trees.* 'Most precious tree,' a classical idiom. Cf. 'sancte deorum,' *Æneid*, iv. 576.

797. *Infamed.* Not famed, uncelebrated.

807. *Experience.* Nom. of address; Experience, *i. e.*, the result of her experiment, is personified. *Owe.* Am indebted.

815. *Safe.* In the old sense of *secure*, over-confident; feeling safe because he has all his spies about. Pearce explains it: Safe here signifies as in the vulgar phrase 'I have him safe,' or 'he is safe asleep,' where not the safety of the person secured or asleep is meant but the safety of others with respect to any danger from him.

823.–825. On this passage Newton refers us to Chaucer's Wife of Bath's Tale, "wherein the question is proposed 'What is it that women most affect and desire.' Some say wealth, some beauty, some flattery, some in short one thing and some another, but the true answer is sovereignty. And the thought of attaining the superiority over her husband is very artfully made one of the first that Eve entertains, after her eating of the forbidden fruit, but still her love of Adam, and jealousy of another Eve, prevail even over that; so just is the observation of Solomon, *Cant.*, viii. 6. Love is strong as death, jealousy is cruel as the grave."

826–833. *What if God have seen, &c.* Todd notes: Perhaps the most striking instance of imitation by Milton, of the rabbi Eliezer, is this part, Archbishop Lawrence has shown, of Eve's soliloquy: "Forsan jam moriar, et Sanctus Benedictus parabit illi aliam uxorem. Sed dabo quoque Adamo, et causa illi ero ut edat mecum; ut si moriamur, ambo simul moriamur; si vivamus, ambo quoque in vita maneamus".

838. *Adam had wove a garland.* Newton cites as a parallel the story of Andromache amusing herself similarly and preparing for the return of Hector, not knowing he had been slain by Achilles, *Iliad*, xxii. 440.

845. *Divine of.* Foretelling, foreboding; a Latin phrase, 'imbrium *divina* avis imminentum,' Hor. *Odes*, iii. 27, 10.

846. *He the faltering measure felt.* He felt that his heart misgave him; felt it beating unequally.

854. *Apology to prompt.* This is the reading in all the early editions; Fenton proposed *too*, for *to*, which has been adopted by Newton, Todd, and others. Either makes very good sense, but there is no occasion to alter the line as it stood in the poet's editions, the metaphor drawn from the stage being kept up.

864. *A tree of danger tasted.* A tree of danger when tasted.

888. Dunster's note is: In reading this verse, it is absolutely necessary to make a long pause after *Adam*; which gives time, as it were to the poet, and for the reader also, to contemplate or imagine Adam's extreme horror, before the description of it is entered upon; or we may suppose the poet pausing himself, as it were, to consider in what language he shall adequately describe such extreme horror. In short, it is a pause which the imagination of the poetical reader will not fail to avail itself of and to turn to good effect. Let us only vary the position of the words:—

Adam, on the other side, soon as he heard, &c.

and we shall be more sensible of the kind of effect, which it is now so peculiarly calculated to produce.

890. *Horror chill, &c.* Virgil's expression, *Æneid*, ii. 120; xii. 951.

892. *The garland wreathed for Eve down dropt.* The similar circumstance told in Spenser (*Faerie Queene*, iii. 4, 30) of Cymoent flinging away the garlands she was making on hearing of the misfortune that had befallen her son, has been noted. Milton's description of the scene is perfect, and adapted to the situation in which Adam was, the garland dropping unconsciously from his hand as he stood in mute amazement.

893. *Shed.* Were scattered; intrans.

901. *Devote.* Doomed, see iii. 208, Note.

909. *Thy love so dearly joined.* That is, the love of thee so dearly joined to me.

910. The very idea of his being left without her makes him think of Paradise as if already a wilderness.

922. *Who hast.* This is the reading in the First Edition; the Second has *hath;* the former is received as the correct reading, but the *Clarendon Press* adopts *hath*. And in the original editions there is no comma after *dared*, showing that it is to be taken with *to eye*.

928. *Fact.* Act or deed; ii. 124, Note.

932. *He yet lives.* Todd and Keightley have *yet he lives*,—a misprint apparently.

946—951. This is similar to the argument used by Moses in his intercession for the children of Israel, *Numbers*, xiv. 15, 16; *Deuteronomy*, xxxii. 27.

953. *Certain.* Resolved, determined.

965. *Adam?* In some editions the note of interrogation is after *attain;* Todd carries it down to the end of the sentence at *known*, 976.

977. *Were it.* If it were that.

979. *Rather die.* I would rather die.

980. *Oblige thee.* Render thee liable to the punishment of. *Oblige* is here used in the sense of *obligare*, to bind:—

> Sed tu simul *obligasti*
> Perfidum votis caput. Horace, *Odes* ii. 8, 5.

989. *Deliver to the winds.* A proverbial expression; Horace, *Odes*, i. 26; Homer, *Odyssey*, viii. 409.

998. *Not deceived.* 1 *Timothy*, ii. 14; *Genesis*, iii. 17.

1007. *That now.* So that now; and the result was that.

1011. *To scorn the earth.* Horace's '*spernit humum* fugiente penna,' *Odes*, iii. 2. 24.

1016. *Gan.* See vi. 60, Note.

1017. *Exact of taste and elegant.* Exact and elegant of taste.

1018. *Since to each meaning, &c.* We apply the word savour both to the understanding and the palate. *Savour* and *sapience* in English, and *saveur* and *savoir* in French, come from *sapere*, which means both 'to have a taste of,' and 'to be wise.'

1023. *Nor known, &c.* And we have not known true relish in what we have tasted before.

1027. *Play* is used in the same sense as in *Exodus*, xxxii. 6.

1029. Milton may have had in mind the conversation between Paris and Helen in the third *Iliad*, as well as that between Jupiter and Juno on Mount Ida in the fourteenth *Iliad*.

1034, &c. Compare the description of the love scenes between Adam and Eve before the Fall. iv. 736—743; viii. 510—520.

1049. *Sleep, bred of unkindly fumes.* Very different from the sleep they enjoyed in their state of innocence, v. 3.

1058. *He covered.* Shame covered Adam and Eve, but his clothing uncovered them more; though they were 'clothed with shame' (*Psalms*, cix. 28) they were thereby rendered more naked. They had lost the veil of Innocence, and the robe of Shame only discovered their nakedness. Cf:—

> In vain thou strivest to cover shame with shame;
> Or by evasions thy crime uncoverest more.
> —*Samson Agonistes*, 841, 842.

1059. *To.* Understand the correlative *as* before *they*, 1062; their places too are interchanged. Just *as* Samson rose shorn of his strength, *so* they rose destitute of all their virtue. *The Danite.* Samson was the tribe of Dan; *Judges*, xiii. 2.

1060. *The harlot lap &c. Judges*, xvi. 4—19.

1061. *Dalilah.* In the English Bible it is *Delilah;* but Milton spells and pronounces it *Dalĭlah.*

1064. *Stracken.* An old form of *stricken.*

1068. *Worm.* The word *worm* was formerly applied to all kinds of reptiles; see vii. 476, Note.

1078. *Evil store.* Evil in store, in abundance; see v. 322, Note.

1079. *Shame, the last of evils. Last* is greatest. Shame is so described by Euripides:

> Ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων πασῶν, ἀναιδεια.—*Medea*, 472.

1068. *Woods impenetrable to star.* Newton quotes the expression from Statius:

> Nulli penetrabilis astro
> Lucus iners.—*Thebais*, x. 85.

1088. *Cover me ye cedars.* See *Hosea*, x. 8; *Revelation*, vi. 16.

1101. *The fig tree.* In Gerard's *Herball* there is an account of the 'arched Indian fig-tree,' from which Milton appears to have borrowed his description, adopting some of the expressions word for word. The tree, however, spoken of in the *Herball*, is the banyan, its being there called the fig-tree led Milton to treat it as the tree from which Adam and Eve procured the fig leaves of which they 'made themselves aprons.' Pliny's account of the Ficus Indica is similar (lib. xii. c. 5) and referred to by Gerard. He says, Ipsa se serens, vastis diffunditur ramis; quorum imi adeo in terram curvantur, ut annuo spatio infigantur, novamque sibi propaginem faciant circa parentem—quodam opere topiario—fornicato ambitu;—intra sepem eam æstivant pastores; foliorum latitudo *peltæ* effigiem *Amazonicæ* habet. This latter particular does not hold good of the banyan, its leaves being small for a forest tree. In Dellon's *Voyage to the East Indies*, translated from the French in 1698, there is an account of a "the bananas or *Indian figs;* the tree or stalk on which they grow is different from ours, it seldom grows above eight or ten feet high, without any branches. The least of the figs are about three inches long,

their skin grows yellow as they ripen, their peel is pretty thick, not very close to the pulp, which is very white, and of an admirable taste." If then, as appears, both the *banyan* and the *banana*, or plantain, were known as the Indian 'figs,' we have the explanation of the banyan being described as 'renowned for fruit' and with 'leaves broad as Amazonian targe,' so true of the banana or plantain.

1140. *Approve.* Prove, put to the test. This is said in reference to Eve's reasoning in line 335.

1157. *Facile.* Yielding, pliant. *Gainsay.* Oppose, say *against* it.

1163. *Is this the love?* Bentley reads, 'Is this *thy* love?' which is an improvement, *thy* being contrasted with *mine* in the next line.

1170. *In thy restraint.* In restraining thee. In Tonson's edition of 1711 it is 'in *my* restraint,' which is followed by Tickell, Fenton, and Bentley; the correct reading was restored by Newton.

1183. *Women* is the reading of the old editions; Bentley reads *woman* on account of the pronouns that follow being in the singular.

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## BOOK X.

1. *Heinous.* Formerly spelt and pronounced *hainous.* Fr. *haineux*, fr. *hain*, hatred, malice. How much better the line would read, as it used to be read, if we said *hainous*?

8. *Attempt.* Another form of *tempt.*

9. *Armed.* The comma after armed is the punctuation of the original editions, but it was removed by Dunster, (who is followed by Keightley and Masson) unnecessarily and wrongly I think. Their interpretation is that 'full armour,' '*cap-à-pie*, is what is intended, and that so we should have 'armed complete.' But to me it seems that the pause after *armed*, and the expansion of the idea in the next clause, is quite Miltonic. The comma after *armed* does not cause *complete* to go with *man*; but, his 'free-will was armed,—completely so to have discovered any fraud.'

11. *Whatever.* Any at all.

12. *They.* The antecedent is *man*, a noun of multitude.

38. *Foretold.* Having been foretold.

40—47. *I told ye, &c.* In iii. 86—96. *Speed.* See iv. 13, Note.

45. *Moment.* Force; see ii. 448, vi. 239, Notes. *Moment, inclining* and *scale.* Metaphors from weighing in a balance.

54. *Justice shall not return, &c.* Justice shall not return back, as Bounty has done, treated with scorn and rejected.

56. *To thee, &c. John*, v. 22.

66. *All his Father.* See iii. 139, vii. 196; and *Hebrews*, i. 3.

69. *Mine.* It is my business. Cf. Virgil, *Æneid*, i. 76.

74. *When time shall be.* When the time for it comes round. *So I undertook.* See iii. 236—265.

77. *Derived.* Lit., diverted from its course.

80. *Attendance none shall need.* No attendance will be necessary. *Need* is the neuter verb, cf. iii. 341.

83. *Convict.* Formerly *convince* and *convict* retained the root meaning of to overcome, whether by might or argument. In seventeenth century English a man might be said to be *convinced* of guilt who would not himself admit that he was in the wrong, who was not what we now mean by *convinced*. *Convict* was similarly used, to overpower and to prove guilty; thus here '*convict* by flight, *conviction* to the serpent none belongs,' means He has proved himself guilty by taking to flight, no proving of his guilt is necessary. Again in line 831, 'All my evasions lead me still to my own *conviction*',—to convincing me of my guilt.

> His two chamberlains
> Will I with wine and wassail so *convince*,
> That memory, the warder of the brain,
> Shall be a fume. *Macbeth*, i. 7.

Scaliger is manifestly *convinced* of error in maintaining that this Dagon was the goddess Derceto and not a God. Chilmead. *Gaffarel's Unheard-of Curiosities*. Ed. 1650, p. 15

> So, by a soaring tempest on the flood,
> A whole armada of *convicted* sail
> Is scattered. *King John*, iii. 4.

93. *Now was the sun, &c.* 'The cool of the day,' as the Scriptures express it. The account of God's interview with Adam in the garden, as far as line 208, is as follows (*Genesis*, iii. 8—21):—

iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

20. And Adam called his wife's name Eve; because she was the mother of all living.
21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

106. *Obvious.* Meeting in the way. Common in this sense in Milton.
156. *Person.* Character; used in its primary sense, *persona dramatis.* In his *History of England,* Milton uses *person* in the same sense, the part or character one acts.
168. *Then.* Therefore.
169—173. *More to know, &c.* To know more did not concern man, nor did it alter his offence;—it was of no importance that he should be told then that the serpent was merely the instrument, and who Satan was who had really tempted him; still God, in sentencing the serpent at the last applied the serpent's doom to Satan, though in terms unintelligible to Adam, as was thought best then.
178. *Dust shalt eat.* Newton misprints *shall.*
182. *Oracle.* The word spoken.
184—191. The Scripture references are *Luke,* x. 18; *Ephesians,* ii. 22; *Colossians,* iii. 15; *Psalms,* lxviii. 18; *Romans,* xvi. 20.
205. *Shalt thou.* Professor Masson, or his printer, has transposed these words.
214. *The form of servant. Philippians,* ii. 7.
215. *As when he washed, &c. John* xiii.
217. *Beasts or slain, &c.* Beasts which were either slain for the purpose, or supplied with a fresh coat, as the snake,—the one cast off being given to Adam and Eve. This last hypothesis is ridiculous.
219—223. *Romans,* v. 10; *Isaiah,* lxi. 10.
229. *Was sinned and judged.* Impersonals, after the Latin idiom; so in vi. 335.
231. *Counterview. Vis-à-vis*; face to face, 'each other viewing.'
233. *Since the Fiend passed through, &c.* See ii. 648 et. seq.
260. *For intercourse, &c.* For going to and from the world, or leaving this altogether, whichever may turn out to be their lot.
273. *As when a flock, &c.* Quotations might be multiplied of vultures and other birds of prey coming long distances after a battle; Todd quotes:—

> 'Tis said of vultures,
> They scent a field fought, and do smell the carcasses
> By many hundred miles. Beaumont and Fletcher. *Beggar's Bush.*

But Milton's simile is that they scent the slaughter to be, before the battle is fought.
279. *Feature.* See ii. 666.
281. *Quarry.* Prey; common in Shakspeare and Spenser either for the dead body of the animal hunted or the animal itself.
288. *Shoaling.* See Note on *shoals,* vii. 400.
290. *The Cronian sea.* Part of the frozen ocean at the north pole; 'a day's sail beyond Thule,' says Pliny. Cellarius in his *Geographia Plenior* says 'Credunt quidam Gronium legendum ut cum Grönlandia magis conveniat.' Ed. 1703, ii. 5.

291. *The imagined way.* It being supposed that there might be a North-East passage to the Indies.

292. *Petsora.* The Petchora which falls into the Arctic Ocean.

293. *The Cathaian coast.* Cathay, Catay, China. In Milton's *Brief History of Moscovia, and of other less known countries lying Eastward of Russia as far as Cathay*, Chap. v. gives an account of "the first discovery of Russia *by the north-east*, in 1553."

294. *Petrific.* Petrifying; formed like *magnific.*

296. *Delos, floating once.* Delos, one of the Cyclades; mentioned before, v. 265. According to the legend, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto for the birth of Apollo and Artemis. Smith. *Classical Dictionary.*

297. *Gorgonian rigour.* See ii. 611, Note.

305. *Inoffensive.* As in viii. 164. See *Matthew*, vii. 13.

308. *Memnonian palace.* Herodotus calls Susa *Memnonia.*

312—318. *Now had they brought the work, &c.* Though in the original there is no comma after *chaos*, line 317, the construction must be 'Now had they brought the work,—by wondrous pontifical art,—a ridge of hanging rock, over the vexed abyss, to the bare outside of this round world, following the track of Satan to the selfsame place where he first lighted, &c.

313. *Pontifical.* In its derivative sense of bridge-making; in this sense it is peculiar to Milton, as is the word *pontifice*, 348.

315. *Where he first alighted.* See iii. 418—422 and 498—501.

328. *Steering his zenith.* Steering for, directing his course to, the zenith.

332. *After Eve seduced.* After the seduction of Eve; cf. 'Since created man,' i. 573.; and see line 577.

344. *Understood not instant.* Found out to be not immediate. In Milton's editions and until altered by Tickell there was a full stop at *time*, 345; but *which understood* is evidently the case absolute, and *understood* a participle.

368. *Confined.* Agreeing with *us* taken out of *our*; 'the liberty of us confined.'

381. *His quadrature.* There may be an allusion to the description of the New Jerusalem (*Rev.* xxi. 16). 'The city lieth *four square.*' Hume quotes from *Gassendus*: Cœlum Empyreum, mentium beatarum sedes, habetur formæ exterius quadratæ, quod Civitas Sancta, in Apocalypsi descripta, posita in quadro dicatur.

390. *Triumphal, &c.* That have met my triumphant act—the conquest of the new world, with a triumphal act of yours—the construction of this bridge so near Heaven's door. Keightley has a comma after *act* and removed the one after *met*, "as it destroys the sense;" but he has missed both sense and construction.

392. *Continent.* Continuous tract of land.

402. *Make sure.* Secure; be certain of making.

415. *The causey.* Highway, road, embankment. From its meaning a *way*, *causey* has been corrupted into *causeway*; *way*, however, has nothing to do with the root; *causey* is from Fr. *chaussee*, and that

from *calceata* (via), a road paved with chalk. In the Bible of 1611 we have *causeway* in *Chronicles*, xxvi. 18, for what in the 'Breeches Bible' is translated 'the paved street;' and *causey* itself occurs as a marginal reading to *Proverbs*, xv. 19.

416. *Exclaimed.* Cried aloud, roared.

418. *That.* The antecedent is *bars*. *His.* Of Chaos.

424. *Pandemonium.* See i. 756.

426. *Paragoned.* Likened. See v. 708 and 756, and Notes.

427. *The grand.* The chiefs, the grandees; the 'grand infernal peers,' ii. 507.

431. *As when, &c.* As when the Tartar retreats from his Muscovite enemy, *over the snowy plains by Astracan*, a considerable part of the Czar's dominion, formerly a Tartarian kingdom, with a capital city of the same name, near the mouth of the river Volga, at its fall into the Caspian sea; or *Bactrian Sophi*, or the Persian emperor, named Bactrian of Bactria, one of the greatest and richest provinces of Persia, lying near the Caspian Sea, (retiring) *from the horns of Turkish crescent*, from his Turkish enemies who bear the horned moon, the crescent, in their ensigns, *leaves all waste beyond the realm of Aladule*, the greater Armenia, called by the Turks (under whom the greatest part of it is) Aladule, from its last king Aladules, slain by Selymus the First, *in his retreat to Tauris*, a great city in the kingdom of Persia, now called Ecbatana, sometime in the hands of the Turks, but in 1603 retaken by Abas, king of Persia, or *Casbeen*, one of the greatest cities of Persia, in the province of Ayrach, formerly Parthia, towards the Caspian Sea, where the Persian monarchs made their residence after the loss of Tauris, from which it is distant sixty-five German miles to the south-east. (Hume).

441—452. *Unmarked, &c.* Newton thinks this incident to be copied from the similar one related of Æneas. *Æneid*, i. 439—440; 586—589.

452. *All.* An adverb; entirely.

456. *Consulting peers.....divan.* See i. 794—798.

461. *For in possession such, &c.* See v. 773.

477. *Unoriginal.* Having no origin or beginning.

492. *Dwell.* Inhabit. Used actively without a prep., as in iii. 670.

499. *Set.* Appointed, determined.

512. *Clung.* Not necessarily, as Professor Masson says, "for *clinging*"; but the past part., under the same construction as *drawn*.

513. *Supplanted.* 'Taken off his feet;' the literal meaning of *supplantare*. Dunster points out that both *supplanted* and *reluctant* (515) are terms of the gymnasium (*luctus* and *supplantatio*), and that Milton preserves in both the gymnastic idea.

514. *A monstrous serpent, &c.* Compare with this the transformation of Cadmus in Ovid's *Metamorphoses;* iv. 575; referred to before in ix. 506. Some of the expressions in a similar transformation scene in Dante are the same as here:—

> The pierced spirit
> Drew close his steps together, legs and thighs
> Compacted.
> The shoulders next I marked, that entering joined

> The monster's armpits, whose two shorter feet
> So lengthened as the others dwindling shrunk.
> The feet behind them twisting up became
> That part that man conceals.....Meanwhile extends
> His sharpened visage, and draws down the ears
> Into the head. Carey's *Inferno*, xxv.

521. *Riot.* The reference is to his having deceived Eve; but it is a peculiar application of the word. Johnson, in his *Dictionary*, explains it as 'sedition, uproar,' in this passage, which, however, is the only one he quotes under that meaning of *riot*.

524–526. *Scorpion, &c.* The different kinds of reptiles he names here are from Pliny, Nicander, and Lucan's *Pharsalia*. The *scorpion* noted for its venomous sting; the *asp* for its poison (*Romans*, iii. 13) and deadly sting (*Faerie Queene*, iv.); the *amphisbœna* is said to have a head at both ends, and is so named from ἀμφι and βαίνω, 'going both ways'; the *cerastes* was horned, hence the name from κερας, a horn; the *hydrus*, a water snake, ὑδωρ, water; the *elops* is said to give no sound of its advance, and hence *drear*, doleful; and the *dipsas* (δίψος, thirst) caused those whom it stung to suffer unquenchable thirst.

526. *The soil bedropt, &c.* Lybia; the fable, that accounted for the number of serpents in it, being that as Perseus was carrying the bleeding head of the Gorgon Medusa through the air,

> The gory drops distilled as swift he flew
> And from each drop envenomed serpents grew.

The story is told in Ovid, *Metam.* iv. 616, and Lucan, *Pharsalia*, ix. 696. For other references in Milton to the Gorgon see the Index.

527. *The isle of Ophiusa*, in the Mediterranean, was also notorious for serpents, and hence its name of the Snake-island, in Greek *Ophiusa* (ὀφις, a snake), in Latin *Colubraria* (*coluber*). Ovid speaks of Cyprus as *ophiusa arva*.

529. *Dragon grown, &c.* The 'great Dragon' is one of the titles applied to Satan in Scripture, *Revelation*, xii. 9; and so Milton describes him as larger even than the fabulous Python produced from the mud left on the earth after the deluge of Deucalion, as related in Ovid, *Metam*, i. 438.

531. *No less &c.* No less than before his transformation. The *and* of this line joins the clause to *still greatest* of 528.

536. *Sublime.* On 'tip-toe,' or 'elated;' see ii. 528, Note.

541. *Changing. Change for* instead of *change into*; cf. the use of *change*, ix. 505.

546. *Exploding. Explode* literally means to drive an actor off the stage with a hiss; it is so used again in xi. 669. *Triumph to shame.* "I will change their glory into shame." *Hosea*, iv. 7.

560. *Megæra.* One of the three Eumenidæ, or Furies; fearful winged maidens, with serpents twined in their hair, and blood dropping from their eyes. They dwelt in the depths of Tartarus, dreaded by Gods and men. The names of the others were Tisiphone and Alecto.

561. *That which grew, &c.* The 'apples of Sodom,' the name given to a fruit described by Josephus as to be found growing out of

the ashes of the 'cities of the plain,' which appeared fair to the outside but on being touched dissolved into ashes and smoke.

562. *Where Sodom flamed. Genesis*, xix. 24—29.

565. *Gust.* The taste and relish. *With gust.* With gusto, *con gusto.*

568. *Drugged.* Nauseated as one is with a bitter drug. According to the punctuation, which is Milton's, *drugged* agrees with *them* taken out of *their*, and *jaws* is the subject of *writhed.* 'Of them, drugged as oft (as they tasted), the jaws, filled with soot and cinders, writhed with hatefullest disrelish.' Keightley, not discovering that *writhed* is a neuter verb, "removed the comma after *oft*, as *they drugged* is the nom. to *writhed*."!

572. *Triumphed.* Triumphed over; the omission of the prep. is common in Milton.

573. In Milton's editions there is no comma after *and*, while there is one after *famine.* The line was accordingly a puzzle to commentators, the want of a conjunction between *with famine* and *long and ceaseless hiss*, being the chief stumbling-block; "but that," says Newton, "might be remedied thus;

And worn with famine, and long ceaseless hiss.

Or thus:

And worn with famine long, and ceaseless hiss.

Keightley was the first to see that *hiss* is a verb, and punctuates accordingly. It is unquestionably the correct reading; making both the best pause and sense; and I know of no more common error among last century printers (and some of the present day too) than the separation of the subject or object and its verb by a single comma, as in the old reading here, though not always thereby necessarily making the sentence ambiguous or misleading. Out of many examples that might be given from Milton's editors, take one or two:—Newton, Keightley, Major, Edmonston, Prendeville, Brydges, and the *Clarendon Press* read

God
Approaching, thus to Adam called aloud. x. 101.

Professor Masson has

Nor set thy heart
Thus overfond, on that which is not thine. xi. 289.

and in various editions, x. 1016; xi. 21, and 540, are wrongly pointed.

574. *Permitted.* Agreeing with *they.*

577. *Dash.* See Index to the Notes. *Man seduced.* The seduction of man; a Latin idiom common with Milton; cf. 'that tasted fruit,' line 687, and see i. 573, Note.

579. *Purchase.* Acquisition.

580—584. *Fabled how the serpent, &c.* In this passage he speaks of the two dynasties of Gods among the Greeks before Zeus was regarded as supreme. First Ophion, i. e. Serpent, and Eurynome ruled in Olympus or Heaven; then Saturn and Ops, having driven Ophion thence, were in possession until Jove in his turn drove them out.

See the allusion to the story before, i. 510—514 and Notes, The word *Eurynome* means Wide-ruling, and, he says, 'just as Ophion represented the Serpent, so perhaps Eve, who was also 'wide-encroaching,' appears as Eurynome in the fable. Jove is called *Dictæan* from Dicte, a mountain in Crete, his birth-place.

590. *His pale horse.* "I looked, and behold a pale horse, and his name that sat upon it was Death." *Revelation*, vi. 8.

593. *Not better far.* Is it not better far, &c.? In the original there is no note of interrogation except at the end of the sentence. Keightley inserts a second after *difficult*; Masson a second after *now*.

597. *Famine.* See Index to the Notes.

599. *Ravin* is used in old writers for prey, booty:—

> As when a gryfon seized of his prey
> A dragon fierce encountereth in his flight
> That would his rightful *ravin* rend away. *Faerie Queene*, i. 5.

601. *Mere, &c.* See ii. 847. *Un-hide-bound corpse.* Body which is not tightly bound by its skin, as it would be if it were full. *Corpse* was not formerly restricted in meaning to a dead body.

602. *Incestuous.* See ii. 747—818.

617. *Havoc.* Dr. Johnson says that a learned correspondent (Sir William Blackstone) informed him that "in the military operations of old times, *havoc* was the word by which declaration was made that no quarter should be given." Newton sees an allusion to the following passage in *Julius Cæsar*:—

> Cæsar's spirit raging for revenge,
> With Ate by his side come hot from Hell,
> Shall in these confines with a monarch's voice,
> Cry *Havoc*, and let slip the *dogs* of war. iii. 1.

630. *Draff.* Dregs, the brewer's grains that are thrown as refuse to pigs.

633. *Glutted.* Swallowed down; Lat. *glutire*, Fr. *engloutir*.

639. *To.* Up to; not 'for,' as Keightley says.

642. *Sung, Halleluiah, &c.* "I heard as it were the voice of a great multitude, and as the voice of many thunderings saying Halleluiah." *Revelation*, xix. 6; and see xv. 3, and xvi. 7.

645. *Extenuate.* Diminish, disparage.

648. *Or down from Heaven.* 'I John saw the holy city, new Jerusalem, coming down from God, out of Heaven.' *Revelation*, xxi. 2.

651. *Sorted.* Agreed; see viii. 384, Note.

656. *Blanc.* Pale, white; cf. i. 786; iii. 732.

657. *The other fire.* See viii. 128, Note.

659. *In sextile, &c.* Professor Masson gives the following translation from Belivelius *De Sphæra* (1582), an old Latin Catechism of Astronomy, which explains all the allusions in this passage:—

"What are the *aspects* of planets? They are such arrangements and distances of the planets as allow them to intercommunicate their influence. How many species of aspects are there? Five—Conjunction, Sextile, Square, Trine, and Diametral or Opposition. What is the first? The first kind of aspects, called Conjunction, is when two stars or planets are conjoined and as it were connected in one line; by the Greeks it is called *Synod*. What is the Sextile aspect?

When two planets or stars are distant from each other a sixth part of the Zodiac, i. e. two signs or 60°. What is the Square aspect *(quadratus aspectus)?* When two stars look at each other at an interval of three signs, making a quadrant or 90°. What is trine *(Trigonus)* aspect? When the distance of the stars measures a third of a circle, that is, 120° or four signs. What is the Diametral aspect? It is the opposite configuration of two luminaries which are distant from each other 180,° or half a circle . . . How are the aspects divided? Into happy and unhappy. Which are the happy and prosperous aspects? The prosperous and benign are the Trine and Sextile. Why are they called happy? Because the rays of the planets, falling obliquely and mutually yielding, infuse and communicate to inferior bodies gentler and less violent influences. What are the unhappy aspects? The unhappy or malignant are Conjunction, Square, and Opposition. Why are they called malignant? Because the planets, meeting each other with their rays, mutually collide, and neither can yield to the other on account of the directness of their onset. Therefore they exercise greater force in stimulating and varying seasons, and in mixing the temperaments of animals and the qualities of the air. Whence is the variety of effects known? The effect and variety of configuration was first observed in the case of the moon, and afterwards transferred to the other planets by artists *(artifices)*, who, by great sharpness of intelligence, and more attentive observation, endeavoured to find out and display the causes of events from the very nature of the heavenly motions and the species of the aspects."

661. *Synod.* The Greek for *conjunction*, the Latin term explained above.

664. *Set.* Appointed.

666. *The thunder.* Supply *set;* they appointed the thunder when it was to roll. Some, however, regard *roll* as an active verb, and 'rolling the thunder' part of the duty of the winds. *When.* The time that it should.

682. *Unbenighted.* Without any night.

685. *Which had forbid.* Which would have prevented there being snow so far south as Estoliland; or, towards the south pole, as far north beneath the Straits of Magellan. *Estoliland* is the name on Mercator's maps of the country west of Labrador and east of Hudson's Bay.

687. *That tasted fruit.* The tasting of that fruit; line 577, Note.

688. *Thyestean banquet.* The story is that Atreus, King of Mycenæ, to be revenged on his brother Thyestes who had done him a wrong, pretended to be reconciled and invited him to a banquet, at which the two sons of Thyestes, whom Atreus had killed, were served up, and their father partook of the dish not knowing what had happened until Atreus produced their heads and hands. At this deed of horror the sun is said to have changed his course. Milton changes the accent from Thyestéan to Thyóstean.

689. *Else, &c.* If it did not change its course at the Fall, how could the earth then, more than now, have enjoyed perpetual spring as it did, and not be subject to the extremes of heat and cold?

696. *Norumbega.* An old name for the French possessions in North America. *The Samoed shore.* In his *Brief History of Moscovia,* Chap. ii. Milton gives an account of Samoedia and the inhabitants; it begins: "North-east of Russia lies Samoedia by the river Ob."

698. *Gust and flaw.* These words are frequently found together in old descriptions of storms, as in *Venus and Adonis*:—

> Like a red morn, that ever yet betokened
> Wreck to the seaman, tempest to the field,
> Sorrow to shepherds, woe unto the birds,
> *Gusts* and foul *flaws* to herdmen and to herds. 453—456.

But *flaw* has gone out of use in this sense, and *gust* is now only a sudden blast of wind, not the violent storm it used to be; the present meaning of *gust*, it and *flaw* being treated as synonymous, has led to *flaw* being regarded merely as a 'sudden blast,' instead of a 'violent storm of wind;' Milton uses it again, clearly in this sense, in *Paradise Regained*, see the account of the storm, iv. 410—419, and further on

> I heard the wrack
> As earth and sky would mingle; but myself
> Was distant; and these *flaws*, though mortals fear them
> As dangerous to the pillared frame of heaven. 452—455.

See also the quotations from Drayton and Surrey in Richardson's *Dictionary*. *Flaw* is commonly said to be derived from *flatus* or from φλάω, but it has nothing to do with Greek or Latin, being, as one might expect, Teutonic.

699—706. *Boreas and Caecias* were the North and North East winds; *Thrascias* and *Argestes*, the corresponding winds in the North West. These four northern winds are met from the South by Notus, the South wind, and Afer, the South West. On the other hand, from east and west come the *Levant* (or 'rising') winds,—*Eurus* and *Sirocco*, and the *Ponent* ('setting'),—*Zephyr* and *Libecchio*. *Sirocco* and *Libecchio* are Italian, while the other winds are called by their classical names. *With their lateral noise*,—being side-winds, as it were,—*Sirocco*, South east of *Eurus*, and *Libecchio*, south west of *Zephyr*.

701. *Blast.* Professor Masson has *blasts*.

719, *Disburden.* Sc., himself,

720. *Miserable of happy.....accursed of blessed. Of* for *from*.

733. *Who of all ages, &c.* Who is there of all future ages but will curse me, feeling the evil brought on him by me?

736. *His thanks.* In this line we have one of the jingles which Milton has been found fault with for indulging in: 'He may *thank* Adam for this! Ay, but our *thanks* will be curses.' '*The execration.*' Viz. 'Ill fare our ancestor.'

738. *Mine own, &c.* The curses peculiarly mine. *All from me.* All the curses propagated from me?

740. *Light heavy.* Fall heavily. Keightley has a comma, and Masson a semicolon, after *light*;—better as in the Text, for *heavy* is the adverb here, qualifying *light*.

741. *Though in their place.* According to the laws of physics they should have no weight at all, being at the centre.

743. *Did I request thee, &c. Isaiah*, xlv. 9.

748. *Equal.....reduce.* See Index to the Notes.

756, 757. *Then.....when.* At the time that.

767. *Thy reward was of his grace.* Any reward he should give thee was of his favour.

783. *All I.* All of me, 792; cf:—'non omnis moriar.'

806. *By which, &c.* By the law of Nature all other causes act according to the power they have of receiving, and not to the extent of their own powers. This is a translation of an axiom of the schools: Omne efficiens agit secundum vires recipientis, non suas.

815. *Death and I am.* Some editors, agreeing with Bentley's objection to *am*, have altered it to *are*. We often have for emphasis sake, two nouns with a sing. verb; see x. 138, and cf.:

> Which teacheth thee that thou and I am one. *As You Like It*. 1. iii.

822. *Your curse.* Either the object, or the cause, of your curse.

834. *So might the wrath.* Would that the wrath were to light on me only! For *so*, see iii. 34.

852. *Death as oft, &c.* He accused Death as oft of being slow, since it was denounced to him the day he offended, and had not yet been put in execution.

859. *Slowest.* Very slow; superlative without comparison. *Her slowest pace.* Horace's 'pede pœna claudo,' *Odes III*, ii. 32.

866. *Regard.* Look.

872. *Pretended to.* Stretched forward in front of so as to conceal.

883. *And understood not. And* joins *understood* with *fooled* and *beguiled* after *I*, line 880.

886. *To the part sinister.* There is a play upon the word *sinister;* —in allusion both to the rib being from the left side (viii. 465), and to *sinister* meaning 'unlucky.'

887. *Supernumerary, &c.* In allusion to an idea held by some that before Eve was formed Adam had thirteen ribs on one side,—one over the number men have now.

888. *O, why did God, &c.* Similarly in Euripides, Hippolytus and Jason cry out against the creation of woman. *Hippolytus*, 616; *Medea*, 573.

898. *For either, &c.* These lines recall the well-known passage in Shakspeare:—

> The course of true love never did run smooth, &c.

905. *Linked* may agree either with *he* or with *choice*. *His shame* in the next line makes the former the more probable construction of the two. *His hate and shame.* Whom he hates and is ashamed of.

917. *Bereave me not, &c.* Do not deprive me of that on which I live, your looks, &c.

938. *Till peace obtained.* Till peace should be obtained.

940. *For his heart relented.* Throughout the whole of this episode, —in the sentiments in lines 888—908, in Eve's supplication for forgiveness, and in Adam's reconciliation,—there are evident allusions to similar scenes in Milton's own married life.

952. *Bearest so ill.* Are so little able to endure.

978. *As in our evils.* In such evils as ours are; considering our evils.

996. *Before the present object.* In presence of the object within our reach.

997. *Like desire.* The same desire in each of them.

1000. *Make short.* Make short work of it; a phrase of the time.

1009. *Pale.* Paleness; the adj. for the noun, as before, iv. 115.

1024. *Forestalled.* Newton thought forestall too low and trite for heroic poetry, though, he adds, it might not be so trite and vulgar formerly, and quotes Fairfax as using it. It is also in both Spenser and Shakspeare; and if it was considered vulgar in Newton's day, it is not so now. To *forestall* primarily meant to purchase articles *before* they reached the *stall* or market, for the purpose of selling them at a higher price; it is used only metaphorically now, which may account for its not having a 'low' idea attaching to it still.

1066. *Shattering.* He uses the same word similarly in *Lycidas*:—

*Shatter* your leaves before the mellowing year.

1069. *This diurnal star.* The sun, called the 'day star' in *Lycidas*, 168.

1071. *Sere.* This word appears to have been out of use, last century. Warton, in his note on *Lycidas*, 2, says, with reference to Newton's observation, that 'there are more antiquated and obsolete words in that poem than in any other of Milton's,' that the 'word *sere* is one of the most uncommon of these;' and in his note on the same passage Newton refers us to *Paradise Lost*, x. 1071, "where" says he, "it was explained and justified from parallel instances from Spenser." Todd too, who belonged to the beginning of this century, thinks it necessary to tell his readers that *sere* is 'dry,' and adds that it often occurs in Chaucer and Spenser.

1075. *Tine.* Kindle; another form is *tind* (cf. *rine* and *rind*); and the noun is *tinder*, still in use, though both *tine* and *tind* have gone out.

1078. *Supply.* Supply the place of.

1091. *Frequenting.* Filling; see Index to the Notes.

1098—1104. Repetitions of this kind occur in the Classics; see *Georgics*, iv. 538, 541.

## BOOK XI.

3. *Prevenient.* See Index to the Notes. *Removed the stony, &c. Ezekiel.* xi. 19.

8. *Yet* refers back to the first line; the intermediate part being parenthetical.

12. *Deucalion and chaste Pyrrha.* Deucalion was the son of Prometheus and Clymene, king of Phthia, in Thessaly. When Zeus (Jupiter) had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested, accord-

ing to the more general tradition, on Mount Parnassus in Phocis. Deucalion and his wife consulted the sanctuary of Themis how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus, built his first abode at Opus or at Cynus, and became by Pyrrha the father of Hellen, Amphictyon, Protogenia, and others.

15. *Nor missed the way, &c.* Compare iii. 444.

18. *Psalms*, cxli. 2; *Revelation*, viii. 3, 4.

27. *Manuring.* See Note on *manure*, iv. 628.

33. *His Advocate and Propitiation.* 1 *John*, ii. 1.

38. *The smell of peace. Genesis*, viii. 21; *Leviticus*, iii. 3, 5.

39. *His days.* Cognate obj. on *live*. Let him reconciled live before thee at least the limited number of days allowed him. Most editions, —Newton, Keightley, *Clarendon Press*,—point off *live* from its object by only one comma,—after *reconciled*. *Live before thee.* A Scriptural expression; "O, that Ishmael might *live before thee*." *Genesis*, xvii. 18.

56. *Of incorrupt.* From the state of being incorrupt.

74. *Heard in Oreb since, &c.* See *Exodus*, xx. 18; and 1 *Thessalonians*, iv. 16.

76. *General doom.* Cf. 'our *general* sire,' iv. 144; '*general* mother,' iv. 492; *general* being equivalent to 'of all.'

80. *In fellowships of joy.* Compare the expression in *Lycidas*, (179) 'in solemn troops, and *sweet societies*.'

84, 85; 93—122. *Genesis*, iii. 22—24, as follows:—

22. And the LORD God said, Behold, the man is become as one of us; to know good and evil; and now, lest he put forth his hand, and take also the tree of life, and eat, and live for ever;

23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

86. *Defended.* Forbidden; used in this sense in Chaucer, and also law statutes, from the French *defendre*.

91—93. *Longer than they move, &c.* I know how variable and vain he is when left to himself, and any longer than my motions are guiding him.

101. *Thy choice.* See v. 333.

128. *Four faces, &c. Ezekiel*, x. 12—14.

131. *Argus*, the 'all-seeing, had a hundred eyes, and was the guardian of the cow into which Io had been metamorphosed. Hermes, or Mercury, the messenger of the gods, was ordered to carry off Io, which he accomplished by charming Argus to sleep with the sweet notes of his Arcadian or shepherd's pipe, and the soporific effects of his caduceus, or herald's staff.

132. *Charmed.* If they were to be charmed. Bentley objected to 'more wakeful than to drowse'; but it is 'more wakeful than to drowse even if they were to be charmed by Hermes' pipe and rod.'

135. *Leucothea.* Literally the 'white-goddess;' used by Milton as a suitable name for Aurora; Leucothea being used in Greek for Matuta, the early morning.

152. *Persuasion in me grew.* I became persuaded.

157. *The bitterness of death, &c.* The words of Agag, 1 *Samuel*, xv. 32.

159. *Eve rightly called, &c.* *Genesis*, iii. 20.

185. *The bird of Jove.* The eagle; *Jovis ales*, *Æneid*, i. 399. *Stooped.* "A hawk is said to stoop when, being upon her wing, she bends down violently to strike the fowl." Bailey.

186, 188. *Two birds.....a gentle brace.* Two birds and two deer, as types of the human pair.

208. *By this.* By this time, now.

213. *Not that.....in Mahanaim.* *Genesis*, xxxii. 1, 2.

216. *Nor that.....in Dothan.* 2 *Kings*, vi. 13—17.

219. *Levy war.* See Note, ii. 501.

242. *Livelier than Melibœan or the grain of Sarra.* See Note on *grain*, v. 285. Virgil alludes to both Melibœa and Sarra as famous for their purple dyes:

> Quam plurima circum
> *Purpura* Meandro duplici *Melibœa* cucurrit. *Æneid*, v. 251.
> Ut gemma bibat et *Sarrano* dormiat *ostro*. *Georgics*, ii. 506.

244. *Iris had dipt the woof.* He has the same metaphor in *Comus*:

> I must put off
> These my sky-robes spun out of Iris' woof. 83.

249. *From his state.* From his stately posture. *Inclined not.* Did not bow.

259—262. It is after the manner of Homer, that the Angel is here made to deliver the order he had received in the very words in which he had received it. (Newton.)

270. *Native soil.* It was the native soil of Eve, as she was created there, but not of Adam, who was brought into Paradise after his creation elsewhere.

283. *To this obscure.* Obscure compared with this. See Note on *to*, iv. 78.

332. *His utmost skirts of glory.* The reference is to *Exodus*, xxxiii. 22, 23.

333. *Far off his steps adore.* Newton quotes from Statius:

> Sed longe sequere, et vestigia semper adora.—*Thebaid*, xii. 817.

356—358. *Know I am sent, &c.* Todd quotes *Daniel*, x. 14.

381. *Not higher that hill, &c.....glory.* *Matthew*, iv. 8.

387—411. *From the destined walls, &c.* In this panoramic view Adam is shown the world continent by continent. From 388 to 395—Asia; from 396 to 404—Africa; 405—Europe; and from 407 to 411—America.

387—395. *From the destined walls, &c.* He first takes a view of Asia, and there of the northern parts, the *destined walls*, not yet in

being, but designed to be of *Jambalu, seat of Cathaian Can*, the principal city in Cathay, a province of Tartary, (x. 293), the ancient seat of the *Chams*, and *Samarcand by Oxus*, the chief city of Zagathaian Tartary, near the river Oxus, *Temir's throne*, the birth-place and royal residence of Tamerlane. And from the northern he passes to the eastern and southern parts of Asia to *Paquin*, or Pekin, *of Sinean kings*, the royal city of China, the country of the ancient Sinæ; and thence to *Agra and Lahor*, two great cities in the empire of *the great Mogul, down to the golden Chersonese*, that is, Malacca, the most southern promontory of the East Indies, so called on account of its riches to distinguish it from the other Chersoneses or peninsulas; or *where the Persian in Ecbatan sat*, Ecbatana, formerly the capital of Persia, or *since in Hispahan*, the capital city at present, or *where the Russian Exar*, the Czar of Muscovy, *in Mosco*, the metropolis of all Russia, or *the Sultan in Bizance*, the Grand Signior in Constantinople, formerly Byzantium, *Turchestan-born*, as the Turks came from Turchestan, a province of Tartary; he reckons these to Asia, as they are adjoining, and great part of their territories lie in Asia.

396—404. He passes now into Africa; *nor could his eye not ken the empire of Negus*, the upper Ethiopia or the land of the Abyssinians, subject to one sovereign, styled in their own language *Negus* or king, and by the Europeans Prester John, *to his utmost port Ercoco*, or Erquico, on the Red Sea, the N. E. boundary of the Abyssinian empire, and *the less maritime kings*, the lesser kingdoms on the sea-coast, *Mombaza*, and *Quiloa*, and *Melind*, all near the line in Zanguebar, a great region of the lower Ethiopia on the eastern or Indian Sea, and subject to the Portuguese, and *Sofala thought Ophir*, another kingdom and city on the same sea, mistaken for Ophir, whence Solomon brought gold, *to the realm of Congo*, a kingdom in the lower Ethiopia on the western shore, as the others were on the eastern; and *Angola farthest south*, another kingdom south of Congo; or *thence from Niger flood*, the river Niger that divides Negroland into two parts, *to Atlas mount* in the most western parts of Africa, *the kingdoms of Almansor*, the countries over which Almansor was king, viz. *Fez and Sus, Morocco and Algiers, and Tremisen*, all kingdoms in Barbary.

405. After Africa he comes to Europe, of which, as it is so well known, Rome only is mentioned.

406—411. *In spirit perhaps he also saw*, he could not see it otherwise, as America was on the opposite side of the globe, *rich Mexico* in North America, *the seat of Montezume*, who was subdued by the Spanish general Pizarro, and *yet unspoiled Guiana*, another country of South America, whose *great city*, Manhoa, *Geryon's sons*, the Spaniards, from Geryon, an ancient king of Spain, *call El Dorado* or the golden city, on account of its richness and extent.

And thus he surveys the four different parts of the world, but it must be confessed, more with an ostentation of learning, than with any additional beauty to the poem. (Newton.)

414. *Euphrasy and rue.* Two herbs supposed to have the effect of purging the sight; and no doubt tried on Milton's eyes. Of

euphrasy, or eye-bright, Shenstone says:—

> Yet euphrasy may not be left unsung
> That gives dim eyes to wander leagues around.
> *The Schoolmistress.*

429—447. *Behold a field, &c.* The story of Cain and Abel, *Genesis*, iv. 2, 8.

430. *Tilth.* In a state of tillage.

433. *Sord, sward*, or *sward*, originally meant a skin; 'sword of bacon' was an old phrase for the skin of bacon. Hence *sord*, now written *sward*, was applied to the skin or covering of the earth, the *green-sward*.

458. *The other's faith approved. Hebrews*, xi. 4.

479. *A lazar-house.* An hospital for *lazars*, or diseased people and beggars like Lazarus in the parable.

485—487. These three lines are not in the First Edition, but were inserted by Milton in the Second.

496. *Though not of woman born.....to tears.* The references to Shakspeare are to *Macbeth*, v. 7, and *Henry* V. i. 6.

531. *The rule of 'not too much.'* The classic aphorism, Μηδὲν ἄγαν, Ne quid nimis.

535—537. He seems to have had in mind the passage of Cicero *De Senectute*, 19. Et quasi poma ex arboribus, cruda si sint, vi avelluntur; si matura et cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas.

542. *To.* Compared with, as in line 283. *For.* Instead of.

551, 552. These two lines are expanded in the Second Edition from one of the First, which was

> Of rendering up." Michael to him replied:—

555. *Permit to Heaven.* Newton quotes Horace's Permitte Divis cætera. *Odes*, I. ix. 9.

556—573. *The descendants of Cain.* See *Genesis*, iv. 20—22.

562. *Instinct.* Instinctively.

573—592. *After these.....a different sort.* The descendants of Seth. *On the hither side.* Not so far off from Paradise as Cain who was banished to the east of Eden.

612. *His gifts.....none.* None of his gifts; ii. 331, Note.

614. *For that fair female troop thou sawest.* For you have seen that bevy how beautiful they are.

621. *To these that sober race, &c.* In this place Milton adopts the opinion that the Sons of God (*Genesis*, vi. 1, 2.) were the children of Seth. In v. 447 he refers to the other theory that the Sons of God were Angels, and in *Paradise Regained*, Sons of Belial, fallen Angels:—

> Before the Flood thou with thy lusty crew,
> False titled Sons of God, roaming the earth,
> Cast wanton eyes on the daughters of men. 178—183.

624. *Trains.* Wiles, artifices.

660. In this visionary part Milton has frequently had his eye on his master Homer, and several of the images which are represented to Adam are copies of the descriptions on the shield of Achilles, *Iliad*, xviii. The description of the shield of Achilles is certainly one

of the finest pieces of poetry in the whole Iliad, and our author has plainly shown his admiration and affection for it by borrowing so many scenes and images from it; but I think we may say that they do not like other copies fall short of the originals, but generally exceed them, and receive this additional beauty, that they are most of them made representations of real histories and matters of fact. (Newton).

651. *Makes.* Altered from *tacks*, the reading of the First Edition.

656. *Scale.* Ladder, escalade; see Note on *scaled*, iii. 541.

661. *To council in the city-gates.* See *Genesis*, xxxiv. 20; *Deuteronomy*, xvi. 18, xxi. 19; *Zechariah*, viii. 16.

665. *Of middle age one rising.* Enoch, 365 years being middle age for an antediluvian patriarch.

681. *Whom had not heaven, &c.* There is an attraction of the relative here, the construction being: Who was that just man, *who*, had not Heaven rescued *him*, had been lost?

688. *These Giants. Genesis*, vi. 4.

694. *And for glory done, &c.* The interpretations of this passage vary.

Pearce: Milton had said before that it 'shall be held the highest pitch of glory, to subdue nations and bring home their spoils,' and here he adds, for this I take to be his sense, that it shall be held 'the highest pitch of triumph for that glory' obtained 'to be styled great conquerors.' So that though I approve of Dr. Bentley's changing *done* into *won*, I cannot agree to his altering *of triumph* to *or triumph*.

Newton: This is one of the most difficult passages. I am not satisfied with the conjectures of either of these learned men, and see no other way of understanding it but this: 'To overcome, to subdue, to spoil, shall be held the highest pitch of glory, and shall be done for glory of triumph,' shall be achieved for that end and purpose, 'to be styled great conquerors.'

Keightley: This passage is rather difficult. We would understand it thus, These things being done for glory it shall be held the highest pitch (understood from 693) of triumph to be styled, &c.

Masson: The true meaning seems to be, To overcome in battle, &c. shall be held the highest pitch of human glory, and to be styled great conquerors, &c., shall be the highest pitch of glory achieved.

700. *The seventh from thee. Jude*, i. 4.

706. *Rapt, &c.* We are not told how Enoch was taken from the earth; but Milton assumes that it was in the same way as Elijah, and describes his translation almost in the same words as he uses of the latter, in iii. 522:

> Rapt in a chariot drawn by fiery steeds.

In Keightley's text it is *wrapped*, though in his note, at the foot of the page, it is *rapt*. I mention this is an instance of the difficulty of keeping out all misprints, whether they are to be set down to the slip or sleep of the editor or the perversity of the printer. Mr. Masson's edition too, published by Macmillan, is not immaculate;—sufficient justification for emendations of Milton's text, cautiously and sparingly done, when, in addition to the 'reader's' liability to trip, the printer could, in those days, spell and point pretty much as he pleased.

717. *Passing.* Surpassing; an adverb.

719. *A reverend sire.* Noah. *Gen.* vi.; 1 *Pet.* iii. 19, 20; 2 *Pet.* ii. 5.

753. *One small bottom.* Bottom is an old word for a boat or ship:

> A bawbling vessel was he captain of,
> With which such scathful grapple did he make
> With the most noble *bottom* of our fleet. *Twelfth Night*, v. 1.

766. *Dispensed.* Weighed out.

773. *Which neither.* Bentley objected to *neither.....and.* Newton defended it by examples of *neque.....et* from Terence and Cicero. Todd supplied what he thought a parallel from Milton's prose:—"In such a posture Christ found the Jews, who were *neither* won with the austerity of John the Baptist, *and* thought it too much licence to follow freely the charming pipe of him who sounded and proclaimed liberty and relief to all distresses."

Bentley sent them all off the scent. The *and* of line 774 does not connect the sentence that follows with that in 773, but with *Evil, he may be sure;* 773 being parenthetical. And, *neither* is simply a strong negative, equivalent to 'not even.'

785. *How comes it thus, &c.* All editions follow the original in placing a note of interrogation after *thus*, and beginning a new sentence with *unfold;* the order is: Unfold, Celestial Guide, how comes it thus, and whether the race of man will end. See Note on viii. 277; and xii. 385.

833. *The great river.* The Euphrates; *Genesis*, xv. 18. *The gulf.* The Persian Gulf.

840. *Hull.* Drift, float as a vessel without oars or sail would.

846. *Their flowing. Their* refers to *wave;* "as a noun of multitude of the plural; it is not easy to account for the syntax otherwise." (Newton). "The poet had probably dictated 'waves' in the preceding line." (Keightley). "A liberty of syntax." (Masson). None of these; *their* stands for *its*, as before '*each* in *their* kind,' vii. 453; and again '*each their* way,' line 889; see Note on *its*, i. 254. There is an idiom in which we use *their* as the possessive with a sing. noun, when the sex is not known to the speaker or it may refer to either, as in such phrases as: One loves *their* own.

858. *His foot.* In the Bible narrative the dove is feminine, *Genesis*, viii. 9.

866. *Listed.* Striped, streaked, (879).

886. *Late.* Lately, recently; *Genesis*, vi. 6—12.

892—901. *Makes a covenant, &c. Genesis*, ix. 11—15; viii. 22; 2 *Peter*, iii. 12, 13.

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## BOOK XII.

1—5. The first five lines were written as introductory to this Book, when the original Tenth was divided here to form two books.

1. *Baits.* To *bait* is to stop on one's journey for a *bit* or *bite*. So in *Samson Agonistes*:—

> Evil news rides post, while good news *baits*, 1538.

24—37. *Till one shall rise, &c.* Nimrod. *Genesis,* x. 8—10. According to some Jewish commentators his being a 'mighty hunter' is explained to mean that he was a tyrannical ruler; and 'before the Lord' is said by some to mean against or in spite of God; while others explain it as under God, claiming to be next to God and that his sovereignty is derived from God; both these explanations are given in lines 34, 35. *From rebellion shall derive his name.* Nimrod being from a Hebrew root meaning to rebel. The whole passage is characteristic of Milton's republican sentiments.

40—63. *Marching from Eden, &c. Genesis,* xi. 2—9.

43. *Cast.* Plan; iii. 634.

55. *Jangling noise* is the expression Sylvester uses in his account of the confusion of tongues.

62. *The work 'Confusion' named.* According to the translation of Babel in the margin of *Genesis,* xi. 9.

69—71. *Man over men, &c.* Hume quotes from S. Augustine: Rationalem, factum ad imaginem suam, noluit nisi irrationalibus dominari, non hominem homini, sed hominem pecori. *De Civit. Dei.*

85. *Dividual.* Separate; see vii. 382.

95. *Tyranny must be, &c.* Tyranny is a 'necessity,' but that does not justify 'the tyrants' plea'; iv. 393; and cf. *Matthew,* xviii. 7.

97—100. *Yet sometimes, &c.* Todd quotes from Milton's *History of England:*

> When God hath decreed servitude on a sinful nation, fitted by their own vices for no condition but servile, all estates of Government are alike unable to avoid it. v. 1.

101. *Witness the irreverent son, &c. Genesis,* ix. 22—25.

111. *One peculiar nation. Genesis,* xii.; *Deuteronomy,* xiv. 2.

114. *Yet.* Before God called him.

115. *Bred up in idol-worship.* "Terah the father of Abraham, served other gods." *Joshua,* xxiv. 2.

120. *Vouchsafes to call by vision.* "The God of glory appeared unto our father Abraham." *Acts,* vii. 2.

132. *Servitude.* Servants; the abstract for the concrete.

139—146. *From Hamath, &c. Numbers,* xxxiv. 3—12; *Deuteronomy,* iii. 8, 9. *The desert.* 'The wilderness of Zin.' *The great western sea.* The Mediterranean. Mount Carmel is 'on the shore' of the Mediterranean. The *Jordan* is called *the double-fronted stream,* as it is formed by the union of two streams. *Senir* was the Amorite name for Hermon, (*Deut.* iii. 9.)

152. *Faithful Abraham. Genesis,* xvii. 5. *Galatians,* iii. 9.

160—164. *He comes invited, &c. Genesis* xlvi. 1.

164—214. *Grown suspected to a sequent king, &c. Exodus,* i. 6; xiv.

159. *These two brethren.* Keightley and Masson have *those.*

173. *Denies.* Refuses. *Exodus,* v. 2.

188. *Palpable darkness.* See Note on 'palpable obscure' iv. 406.

191. *The river-dragon.* "Thus saith the Lord, Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own and I have made it for myself." *Ezekiel,* xxix. 3. In the First Edition it was '*This* river-dragon.'

204. *Remove.* Sc. itself.

207. *Defends between. Defends*, used as in xi. 86, forbids, prevents.

210. *Craze.* Break; from the French, *écraser.* So in i. 311, he says the chariot wheels were 'broken,' though in *Exodus*, it is only said the chariot wheels were 'taken off.'

217. *Alarmed.* Roused to arms, a l'armeè.

220. *For life, &c.* For those who are untrained in arms, whether noble-minded or not, are fonder of life (than those who are trained and risk it less), unless when led on by rashness.

227. *From the Mount of Sinai. Exodus*, xix. 1, 16, 18, xx.

229. *Trumpet's.* It is the singular, (not the plural, as some read) as may be seen from *Exodus*, xix. 16.

250. *Of cedar.* This is an oversight of Milton's, the sanctuary, or tabernacle, was made of ten curtains hung on 'pillars of shittim wood, overlaid with gold.' *Exodus*, xxvi. *Cedar* is not mentioned in any of the Books of Moses. *Therein an ark, &c. Exodus*, xxv.

255. *Representing the heavenly fires.* A gloss of Josephus.

283—306. The portions of Scripture referred to are: *Galatians*, iii. 11, 12, 19, 23; iv. 7; *Romans*, iii. 20; iv. 22—25; v. 17, 20, 21; vii. 7; viii. 15; x. 5; *Hebrews*, vii. 18, 19; ix. 13, 14; x. 1, 4.

310. *Whom the Gentiles Jesus call. Acts*, vii. 45; *Hebrews*, iv. 8.

322. *A promise shall receive.* 2 *Samuel*, vii. 16; *Psalms*, lxxxix. 34—36; *Isaiah*, xi. 10.

334. *Such.* Such kings.

338. *Heaped to the popular sum.* The faults of the kings heaped along with the sins of the people.

348. *By leave of kings.* Cyrus, Darius, and Artaxerxes.

353—358. *Among the priests dissensions spring.* The contest for the high priesthood between Jason and Menelaus led to Jerusalem being taken (B. C. 173) by Antiochus Epiphanes, king of Syria, who plundered the city and defiled the temple. Again in B. C. 107. Aristobulus, the high priest, took the title of king. Then in B. C. 61, the sceptre was 'lost to a stranger,' Antipater of Idumœa being made king by Pompey, the Roman General, and he was succeeded by Herod, in whose reign Christ was born.

374. *Which these.* A construction like *this his*, line 419.

400. *Theirs which.* The antecedent of *which* is *transgression* understood with *theirs.*

402—435. References to *Romans*, vi. 9: xiii. 10; *Galatians*, ii. 16; iii. 13; *Colossians*, ii. 14; *Matthew*, xxviii. 1.

409. *His merits to save them.* Understand 'who shall believe' from line 407.

436—465. *Nor after resurrection, &c.* The Scripture references are: *Matthew*, xxviii. 19, 20; *Romans*, iv. 16; *Colossians*, ii. 15; *Revelation*, xx. 2; *Luke*, xxi. 27; xxiv. 26; *Ephesians*, i. 20, 21; iv. 8.

442. *Baptizing in the profluent stream.* In his *Treatise on Christian Doctrine*, Milton expresses the opinion, conveyed here by his use of the word *profluent*, that baptism should be by immersion in a *running* stream.

486—497. *From Heaven, &c.* The Scripture references are:—*John*, xv. 26; xvi. 13; *Luke*, xxiv. 49; *Galatians*, v. 16; *Ephesians*, vi. 11—16; *Psalms*, lvi. 11.

508—514. *Wolves shall succeed. Acts*, xx. 29; 1 *Peter*, v. 2—3; 1 *Corinthians*, ii. 14.

526. *His consort Liberty.* "Where the Spirit of the Lord is there is Liberty." 2 *Corinthians*, iii. 17.

527. *His living temples.* "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 *Corinthians* iii. 16. "Know ye not that your body is the temple of the Holy Ghost." vi. 19.

533. *Of spirit and truth.* "God is a spirit, and they that worship him must worship him in spirit and in truth." *John*, iv. 24.

538. *To good malignant to bad men benign.* *Malignant* and *benign* are astrological terms, 'unhappy' and 'happy'; see Note on x. 659.

539. *The day of respiration.* "The times of refreshing." *Acts*, iii. 19.

547. *Then raise from the conflagrant mass, &c.* 2 *Peter*, iii. 12, 13.'

574. *Also last replied.* Replied for the last time too, as said of Adam's speech, line 552.

582. *To thy knowledge answerable* Corresponding with your knowledge. *Add faith, &c.* 2 *Peter*, i. 5; 1 *Corinthians*, xiii. 13.

607. *Descended.* Case absolute; the hill being descended.

608. *Found her waked.* Milton forgot he had written this, when he says in the *Argument* that Adam "wakens Eve."

609. *With words not sad. &c.* Of Eve's speech Addison says: "The sleep that fell upon Eve, and the effects it had in quieting the disorders of her mind, produce the same kind of consolation in the reader, who cannot peruse the last beautiful speech which is ascribed to the mother of mankind, without a secret pleasure and satisfaction. The following lines which conclude the poem rise in a most glorious blaze of poetical images and expressions."

615. *In me is no delay.* Newton quotes: In me mora non erit ulla. Virgil, *Eclogue*. iii. 52. *With thee to go is to stay here.* To go with thee pleases me as much as if I were to be allowed to remain in Paradise.

630. *Marish.* An old form of *marsh*; it occurs in *Ezekiel*, xlvii. 11.

634. *Which.* The antecedent is *sword.*

635. *Adust.* Dry, burning; *adusted* we have met in vi. 514.

637. *In either hand, &c.* One in *each* hand. The particular of the Angel taking Adam and Eve by the hand is not in the Scripture account of the expulsion from Paradise, but is borrowed by Milton from the story of the Angels taking Lot and his family out of Sodom, 'while he *lingered*, laying hold upon his hand, and upon the hand of his wife.' *Genesis*, xix.

640. *Subjected.* Lyi

644. *Thronged.* Par

# INDEX.


## A.

Abashed ... ...i. 331; iv. 846
Abassin ... ... ... iv. 280
Abide ... ... ... iv. 87
Abortive ... ... ... ii. 441
Absolute ... ... viii. 421; 517
Absolve ... ... ... vii. 94
Abused ... ... ... i. 479
Access ... ... ... i. 761
Acheron ... ... ... ii. 578
Adamantine ... i. 48; vi. 542
Address ... ... ... vi. 296
Admire i. 690; ii. 677; viii. 25
Adorn ... ... ... viii. 576
Adust ... ... ... xii. 635
Advise ... ... ... ii. 376
Æthiopian ... ... ii. 641
Ætna ... ... ... i. 233
Affect ... ... ... vi. 421
Afflicted ... ... ... i. 186
Affront ... ... ... i. 391
Alcairo ... ... ... i. 718
Alchymy ... ...ii. 517; v. 440
Alcides ... ... ... ii. 542
Alcinous ... ... ... v. 340
Alp ... ... ... ii. 620
Amarant ... ... ... iii. 352
Amber ... ... ... iii. 359
Amiable ... ... ... iv. 250
Ambrosial ...ii. 245; iv. 219
Amerced ... ... ... i. 609
Ammiral ... ... ... i. 291
Amused ... ... ... vi. 581
Andromeda ... ... iii. 559
Aonian ... ... ... i. 15
Apocalypse ... ... iv. 2
Apparent ... ... ... iv. 608
Apply ... ... ... iv. 264
Approve ... ix. 367, ix. 1140
Arbitress ... ... ... i. 785
Architrave ... ... ... i. 715
Ardours ... ... ... v. 249
Areed ... ... ... iv. 962
Argo ... ... ... ii. 1017
Argument ... i. 24; vi. 84; viii. 21
Arimaspian ... ... ii. 945
Arrive ... ... ... ii. 409
Ashtaroth ... ... i. 422. 438
Askance ... ... ... iv. 504
Asmodeus ... iv. 168; vi. 365
Aspect iv. 541; vi. 313; vii. 379
Asphaltic ... i. 411. 729
Astonished ... ... i. 266
Atlantean ... ... ... ii. 306
Auran ... ... ... iv. 211
Ausonian ... ... ... i. 739
Authentic ... ... ... iv. 717
Avaunt ... ... ... iv. 962
Ay me! ... ... ... iv. 86
Azazel ... ... ... i. 534

## B.

Baalim ... ... ... i. 422
Babel ... ... ... i. 694
Babylon ... ... ... i. 718
Baleful ... ... ... i. 56
Barbaric ... ... ... ii. 4
Barca ... ... ... ii. 904
Barbed ... ... ... vi. 546
Battle ... ... ... vi. 216
Become ... ... ... ii. 445
Behest ... ... ... v. 311
Belated ... ... ... i. 783
Belch ... ... ... i. 671
Belial ... ... ... i. 490
Belike ... ... ... ii. 156
Bellona ... ... ... ii. 922
Belus ... ... ... i. 720
Betimes ... ... ... iii. 186
Bickering ... ... vi. 766
Bid (cry) ... ... ii. 514; vi. 202
Biserta ... ... ... i. 585
Boon ... ... ... iv. 242
Bosporus ... ... ... ii. 1018
Breathes ... ... ... ii. 244
Brigad ... ... ... i. 675
Broidered ... ... ... iv. 702
Bullion ... ... ... i. 704

Bulls ... ... ... iii. 492
Business ... ... ... i. 150
Busiris ... ... ... i. 307
Buxom ... ... ... ii. 842

## C.

Career ... ... ... i. 766
Careful ... ... ... iv. 983
Cash ... ... ... iv. 188
Casts ... iii. 634; xii. 43
Cataracts ... ... ... ii. 176
Causey ... ... ... x. 415
Centre ... ... ... i. 686
Cerberean ... ... ii. 655
Champaign iv. 134; vi. 2
Chaos ... ... ... i. 10
Charlemain ... ... i. 586
Charm ... i. 561; iv. 642
Charities ... ... ... iv. 756
Cheap ... ... ... ii. 472
Cheer ... v. 123; vi. 495
Chemos ... ... ... i. 406
Chimœra ... ... ... ii. 623
Chineses ... ... ... iii. 438
Chivalry ... ... ... i. 307
Choice ... ... ... v. 333
Cleombrotus ... ... iii. 473
Close .. i. 646; ii. 485
Coast i. 340; iv. 782; vi. 529
Cocytus ... ... ... ii. 579
Compact ... ... ... ix. 635
Conduct ... ... ... i. 130
Confine ... ... ... ii. 977
Conjure ... ... ... ii. 693
Considerate ... ... i. 603
Conscience ... ... viii. 502
Consorted ... ... vii. 50
Consult ... ... ... i. 798
Converse ii. 184; iv. 639; vii. 9
Convict ... ... ... x. 88
Cope ... i. 345; iv. 992
Couched ... ... ... iv. 128
Counsel ... ... ... ii. 20
Couth ... ... ... ii. 409
Craze ... ... ... xii. 210
Creature ... ... ... ix. 199
Cressets ... ... .. i. 728
Crew ... ... ... i. 477
Crisped ... ... ... iv. 287
Cry ... ... ... ii. 654
Curious ... ... ... iv. 242
Cyclades ... ... ... v. 264

## D.

Dagon ... ... ... i. 462
Damiata ... ... ... ii. 593
Daphne ... ... ... iv. 272
Darkling ... ... i. 45; iii. 39
Darkness visible ... ... i. 63
Darksome ... ... ... iv. 231
Dash ... ... ... ii. 114
Deals ... ... ... iv. 70
Dear ... ... ... iv. 87
Decent ... ... ... iii. 644
Defend ... ... xi. 86; 207
Defy ... ... ... i. 49
Degrees ... ... ... iii. 502
Demur ... ii. 431; ix. 558
Deny ... ... ... xii. 173
Demogorgon ... ... ii. 964
Descant ... ... ... iv. 603
Determined ... ... ii. 330
Devious ... ... ... iii. 489
Devoted ... iii. 208; v. 890; ix. 901
Diamond ... ... ... vi. 364
Dilated ... ... i. 423; iv. 986
Dire ... ... ... iv. 15
Discover ... ... i. 724; vi. 571
Dispensed ... ... ... xi. 766
Discontinuous ... ... vi. 329
Disastrous... ... ... i. 597
Dishevelled ... ... iv. 306
Discursive ... ... ... v. 488
Dislodge ... ... v. 669; vi. 415
Disparage ... ... ... i. 473
Dissipation ... ... vi. 598
Divine, of ... ... ... ix. 845
Dividual ... vii. 382; xii. 85
Dominic ... ... ... iii. 479
Doric land ... ... ... i. 519
Doric mood ... ... i. 550
Doric pillars ... ... i. 714
Drench ... ... ... ii. 73
Drouth ... ... ... vii. 66
Dungeon ... ... ... i. 61
Dwell ... iii. 670; x. 492

## E.

Eat ... ... ... ix. 781
Eden ... ... i. 4; iv. 132

Element ... ... ... ii. 490
Elixir ... ... ... iii. 607
Embattled... ... ... i. 129
Embowel ... ... ... vi. 586
Emblazed ... ... i. 538; v. 592
Emblem ... ... ... iv. 703
Embryon ... ... ... ii. 900
Empyreal ... ... i. 117; v. 460
Enamelled... ... ... iv. 149
Endeavour ... ... iii. 192
Engines ... ... ... i. 750
Enlarged ... ... ... i. 415
Enna ... ... ... iv. 264
Enow ... ... ... ii. 504
Entertain ... ... ... ii. 526
Erebus ... ... ... ii. 883
Erewhile ... ... ... i. 281
Errands ... ... ... i. 152
Erst ... ... ... i. 360
Essential ... ... ... ii. 97
Ethereal ... ...i. 285; vii. 356
Eternize ... ... ... vi. 374
Ethiop ... ... ... iv. 282
Exercise ... ... ... ii. 89
Expatiate ... ... ... i. 774
Explode ... ... x. 546; xi. 669
Extenuate ... ... ... x. 645

F.

Fact ... ii. 124; ix. 928
Fail (die) ... ... ... i. 117
Fail (err) ... ... ... i. 167
Fall ... ... ... ii. 203
Fall to ... ... ... iv. 331
Fans ... ... ... vii. 476
Famine ... vii. 66; x. 597
Fancy ... ... ... v. 102
Fares ... ... ... iv. 131
Fast ... ... ... i. 12
Fatal ... ii. 104; v. 861
Fell ... ... ... ii. 539
Fesole ... ... ... i. 289
Field ... ... ... i. 105
Firmament... ... ... vii. 264
Fledge ... ... ... iii. 627
Florid ... ... ... vii. 90
Flourished... ... ... iv. 699
Flown ... ... ... i. 502
Fondly iii. 470; vi. 90; viii. 195
Force, Of ... ...i. 144; iv. 813
Forlorn ... ... ... ii. 615
Foughten ... ... ... vi. 410
Founded ... ...i. 703; vii. 239
Franciscan ... ... iii. 480
From ... ... ... ii. 468
Frequent i. 797; vii. 504; x. 1091
Fretted ... ... ... i. 717
Fraud ... vii. 143; ix. 643
Front ... ...ii. 302; vii. 509
Frore ... ... ... ii. 595
Fuelled ... ... ... i. 234
Furniture ... ... ... ix. 34

G.

Galileo ... ...i. 288; v. 261
Gan ... ... ... vi. 60
Gaze ... iii. 613; viii. 258
Gemmed ... ... ... vii. 326
Genial ... ... ... vii. 282
Gloss ... ... ... v. 435
Glozed ... ... ... ix. 549
Goblin ... ... ... ii. 688
Gold ... ... ... iv. 496
Golden chain ... ... ii. 1005
Gordian twine ... ... iv. 347
Grain ... ... ... v. 285
Griding ... ... ... vi. 329
Grisly ... ... ... iv. 821
Grotesque ... ... ... iv. 135
Grunsel ... ... ... i. 460
Gryphon ... ... ... ii. 942
Guile ... ... ... ii. 41
Gust ... ... ... x. 565

H.

Harbour ... ... ... i. 185
Haply ... ... ... iv. 8
Harpy-footed ... ... ii. 596
Havoc ... ... ... x. 617
Heaven ... ... ... i. 27
Headlong ... ... ... i. 45
Hell ... ... ... i. 28
Helms ... ... ... iv. 553
Hermes ... ... ... iii. 603
Hesperian ... i. 520; iii. 568; iv. 250; viii. 632
Himmon ... ... ... i. 404
Horrent ... ... ... ii. 513
Horrid ... ... ... i. 563
Hosting ... ... ... vi. 93
Hubbub ... ... ... ii. 951
Huge ... ... ... ii. 473
Humane ... ... ... ii. 109

Rapture ... ... ... vii. 299
Rase ... ... ... iii. 49
Realty ... ... ... vi. 115
Reared ... ... ... viii. 316
Recked ... ... ... ii. 50
Recoil ... ... ... iv. 17
Recollecting ... ... i. 528
Recorders... ... ... i. 551
Reduce ... ii. 983; vi. 775
Redound ... ... ... vii. 57
Regard of... ... ... ii. 281
Reign ... ... ... i. 543
Religions ... ... ... i. 372
Reluctant... ii. 337; vi. 58
Remiss ... ... ... vi. 458
Remorse ... ... ... i. 605
Repealed ... ... ... vii. 59
Reptile ... ... ... vii. 388
Resolve ... ... ... viii. 14
Rhime ... ... ... i. 16
Rimmon ... ... ... i. 467
Rined ... ... ... v. 342
Rosy ... ...v. 1; vi. 3
Rubied ... ... ... v. 633
Rue ... ... ... iv. 72

S.

Sabean ... ... ... iv. 162
Sacred ... ... ... iii. 208
Sad ... ... ... vi. 541
Satan ... ... ... i. 82
Scaled iii. 541; v. 509; viii.
... ... 591; xi. 656
Scaped ... ... ... i. 239
Scathed ... ... ... i. 613
Scope ... ... ... ii. 127
Scorpions ... ... ... ii. 701
Scowls ... ... ... ii. 491
Scours ... ... ... ii. 633
Scylla ... ... ... ii. 660
Sculls ... ... ... vii. 402
Secure i. 261; iv. 791; v. 238
... vi. 130; ix. 371
Sentence ... ... ... ii. 51
Seduce ... ... ... iv. 83
Sennaar ... ... ... iii. 467
Sentinel ... ... ... ii. 51
Senteries ... ... ... ii. 412
Serapis ... ... ... i. 720
Serbonian ... ... ... ii. 592
Sensible ... ... ... ii. 278
Serenade ... ... ... iv. 769
Serried ... ... ... i. 548
Several ... ii. 523; v. 697
Sextile ... ... ... x. 659
Sheer ... ... ... i. 742
Shoals ... vii. 402; x. 288
Shows, (*v.*) ... ... viii. 553
Show, (*n.*) ... ... iv. 122
Sky-tinctured ... ... v. 285
Slip ... ... ... i. 178
Smart ... ... ... iv. 102
So ... ... ... v. 118
Soldan ... ... ... i. 764
Sore ... ... ... i. 298
Sort, (*n.*) ... ... ... iv. 128
Sort, (*v.*) ... ... ... viii. 384
Sovran ... ... ... i. 246
Speed ... ... ... iv. 13
Spires ... ... ... i. 223
Stair ... ... ... iii. 516
Stations ... ... ... vii. 563
States ... ... ... ii. 387
Starve ... ii. 600; iv. 769
Store ... v. 322; ix. 1078
Straight ... i. 531; iv. 405
Strict ... ... ... ii. 241
Stygian ... ... ... i. 239
Study ... ... ... i. 107
Sublime ... ii. 528; iii. 72;
vi. 771; vii. 421; x. 536
Sublimed ... ... ... i. 235
Subtle ... ... ... i. 727
Success ... ... ii. 9; vi. 161
Succinct ... ... ... iii. 643
Suggestion... ... ... i. 685
Suffusion ... ... ... iii. 26
Summed ... ... ... vii. 421
Sure ... ... ... ii. 32
Suspicious... ... ... iv. 516
Sward ... ... ... xi. 433
Syrtis ... ... ... ii. 939

T.

Tantalus ... ... ... ii. 614
Taurus ... ... ... i. 769
Telassar ... ... ... iv. 214
Temper ... i. 285; ii. 813
iv. 670, 812; v. 347; vii. 15, 598
Tempest ... ... ... vii. 412
Tend ... ... ... i. 183
Ternate ... ... ... ii. 639
Thammuz ... ... ... i. 446
Thamyris ... ... ... iii. 35

Than whom ... ... ii. 299
Thebes ... ... ... i. 578
Thrall ... ... ... i. 149
Thwarts ... ... ... iv. 557
Thyestean ... ... ... x. 688
Tire ... ... ... vi. 605
Tiresias ... ... ... iii. 36
Titanian ... ... i. 198; 510
To ... iv. 65. 78; ix. 488
Tophet ... ... ... i. 404
Torrent ... ... ... ii. 581
Tract of time ... ... v. 498
Trepidation ... ... iii. 483
Training ... ... ... vi. 553
Trumpery ... ... ... iii. 475
Turn ... ... ... viii. 491
Tuscan artist ... ... i. 288
Typhœan ... ... ... ii. 539
Tyranny ... ... ... i. 124

## U.

Ulysses ... ... ... ii. 1019
Unargued ... ... ... iv. 636
Uncouth ... ii. 409, 827; vi. 362
Understood ... ... i. 662
Unfounded ... ... ii. 829
Unkindly ... ... ... ii. 456
Unmoved ... ... ... iii. 429
Unobnoxious ... ... vi. 404
Unremoved ... ... iv. 987
Unreproved ... ... iv. 493
Unspeakable ... ... v. 156
Upbraid ... ... ... iv. 45
Urges ... ... ... i. 68
Urim ... ... ... vi. 761
Uther ... ... ... i. 580
Utter ... ... i, 72; iii. 16

## V.

Vallombrosa ... ... i. 303
Vans ... ... ... ii. 927
Vicissitude ... ... vi. 8
Virtue ... i. 320, ii. 15; v. 371
Visible ... ... ... i. 63

## W.

Want i. 715, ii. 341, iv. 338, iv. 675, v. 147, 347, 365; vii. 98; 505
Warn ... ... ... iv. 6
Warping ... ... ... i. 341
Wasteful ... vi. 862; vii. 212
Wed ... ... ... v. 216
Weeds ... ... ... iii. 479
Ween ... ... ... iv. 741
Welkin ... ... ... ii. 538
Wert ... ... ... iii. 9
What time ... ... ... i. 36
Wight ... ... ... ii. 613
Wilderness ... ... ix. 245
Witness ... i. 57, 503; v. 202
Womb ... ... ... ii. 150
Work ... ... ... vii. 543
World ... ... ... i. 32
Worm ... vii. 476; ix 1068
Wont ... ... ... i. 764
Wreak ... ... ... iv. 11
Wrought ... ... ... iv. 49

## Y.

Ye ... ... ... iv. 368
Yeanling ... ... ... iii. 434
Yon ... ... ... iv. 626