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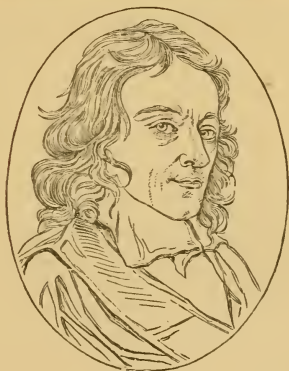
# PARADISE LOST

*A POEM IN TWELVE BOOKS*

By JOHN MILTON

"

*A New Edition, with Explanatory Notes*



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## ADVERTISEMENT.

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IN this volume an attempt has been made to present a neat and serviceable edition of *Paradise Lost*, provided with brief explanatory notes. It is hoped that it may prove especially useful to a class of readers, in our schools and elsewhere, who can relish Milton's poetry, but who have few formal books of reference. The notes which have been introduced serve to throw light on points of mythology, history, and geography, and on nice or obscure turns of expression. Much advantage has been derived from the labors of English commentators, and the recent edition of Keightley (1859) has been constantly at hand. But these resources have not been drawn upon without discrimination; and a great deal of independent labor has been applied, which is none the less real, that its results appear in a compact and summary form. For the comparison of parallel passages the copious verbal index, which is so valuable a part of Cleveland's edition of the *Poems of Milton*, has been of great use.

For the most part the modern spelling has been preferred. In some words, however, as for example,

in *quire* (choir), *sovrán*, *ammiral*, *lour*, and particularly in the initial syllables of certain compounds, the orthography of the old editions has been retained. In various instances the punctuation has been modified, a liberty as to the text of the *Paradise Lost* which is quite justifiable.

This edition has been prepared under the advice and with the assistance of Professor Torrey of Harvard University.

CAMBRIDGE, *July*, 1866



## LIFE OF MILTON.

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JOHN MILTON, the author of *Paradise Lost*, was born in London on the ninth day of December, 1608. His father, John Milton, was a man of some learning and ability, and had been educated at Oxford. He there became a Protestant, and was in consequence disinherited by his father. He then established himself in London, where he pursued the profession of a scrivener.<sup>1</sup>

The poet himself says, "I was born at London, of an honest family; my father was distinguished by the undeviating integrity of his life, my mother by the esteem in which she was held and the alms which she bestowed. My father destined me while yet a child to the study of polite literature, which I embraced with such avidity that from the twelfth year of my age I hardly ever retired to rest from my studies till midnight, which was the first source of injury to my eyes, to the natural weakness of which were added frequent headaches; all of which not retarding my eagerness after knowledge, he took care to have me instructed daily both at school and by other masters at home." His first tutor was a learned and pious clergyman, named Young, whom his pupil regarded with respect and affection. Milton was

<sup>1</sup> At that time a scrivener was not merely a copyist, but was employed to draw up wills, bonds, and other legal contracts.

sent to St. Paul's School in London, and at the age of sixteen to Christ's College, Cambridge. Before entering the University, he had acquired some knowledge of Hebrew, and translated the 114th and 116th Psalms into English verse.

Milton remained at Cambridge seven years. The Hymn on the Morning of Christ's Nativity was written in the winter of 1629, soon after he had completed his twenty-first year. He had originally intended to enter the Church, but it was now torn by dissensions between the High Church party and the Puritans. The interest and sympathy of Milton were with the latter, while the former, now in power, required a submission which he could not yield. He therefore relinquished this design, and after leaving Cambridge passed five years at Horton, in Buckinghamshire, to which place his father had removed from London. Here he spent his time in close and severe study, making occasional visits to London for the purpose of buying books or gaining instruction in mathematics or music, in the latter of which he was well skilled and took great delight. We are told that "he had a delicate, tunable voice," and he performed on both the organ and the bass-viol. In one of his letters from Horton he says, "It is my way to suffer no impediment, no love of ease, no avocation whatever, to chill the ardor, to break the continuity, or divert the completion of my literary pursuits." At Horton were probably written several of Milton's shorter poems, — *Arcades*, *Comus*, *Lycidas*, *L'Allegro*, and *Il Penseroso*. The charming descriptions of rural sights and sounds in these poems show the influence of his country life upon the mind of the poet. The *Masque of Comus* was presented at Ludlow Castle, the official residence of the Earl of Bridgewater, then Lord President of Wales and the

Marches, in 1634. The actors were the sons of the Earl, and his daughter, Lady Alice Egerton. The story of the poem is said to have been founded on the circumstance of the Lady Alice having been not long before lost in passing through Haywood forest. The monody of Lycidas was composed on occasion of the death of Mr. Edward King, who had been Milton's friend and fellow-student at Cambridge, and was drowned in 1637 on his passage to Ireland. Of the other two poems, *L'Allegro* (the Cheerful, or the Cheerful Man) and *Il Penseroso* (the Pensive or Thoughtful), the exact date cannot be ascertained. Of these even Dr. Johnson, Milton's most unfriendly critic, is compelled to acknowledge that "they are two noble efforts of imagination."

The mother of the poet died in 1637, and the next year Milton left England to travel upon the Continent. He stayed only a few days in Paris, where he was introduced to the celebrated Grotius. From France he proceeded to Italy, and passed some time in Florence, Rome, and Naples. He was on terms of intimacy with several Florentines well known as men of letters, and says himself, "Here 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." At Naples, Milton was treated with great kindness by Manso, Marquis of Villa, now an old man, who had been the friend and patron of the poet Tasso. The influence of this visit to Italy and acquaintance with its distinguished literary men and works may be traced in Milton's subsequent writings, particularly in *Paradise Lost*, though it was nearly thirty years later that this, his greatest work, was published.

Milton had intended to proceed from Naples to

Sicily and Greece, but hearing of the alarming state of public affairs in England he relinquished his plan. "I deemed it," he says, "to be disgraceful for me to be idling away my time abroad for my own gratification, while my countrymen were contending for their liberty." He did not, however, immediately return to England, but again visited Rome and Florence, and afterwards went to Venice, whence he proceeded to Geneva. He returned by way of Paris to England, after an absence of fifteen months. In giving an account of his travels, Milton writes, "I take God to witness that I lived, in all those places where so much license is given, free from and untouched by any kind of vice and infamy, continually bearing in mind that even if I could escape the eyes of men, I could not escape those of God."

Milton was a republican in politics and an independent in religion. In the contest at that time raging in England between the King (Charles I.) and the Parliament, he sided with the latter. He believed neither in the divine right of kings nor in the authority of the Established Church, and considered it as lawful and right to oppose to the last extreme the despotic use of the king's prerogative and the efforts made by the primate, Archbishop Laud, to maintain High Church doctrines and observances. He did not, however, take any active part in the contest. He says, "Things being in such a disturbed and fluctuating state, I looked about to see if I could get any place that would hold myself and my books, and so I took a house of sufficient size in the city (London); and there with no small delight I resumed my intermitted studies, cheerfully leaving the event of public affairs, first to God, and then to those to whom the people had committed that task." Here he received as pupils his two nephews, the sons of his sister Mrs. Phil

lips, and also the sons of some of his friends. These he instructed in Greek, Latin, and Hebrew, as well as in mathematics and astronomy. His scholars read to him every Sunday a portion of the New Testament in Greek, which he explained to them.

In the year 1641, all hopes of an accommodation between the king and the parliament being at an end, the opponents of Monarchy and Episcopacy became bold, and Milton wrote and published several treatises in opposition to the doctrines of what he called "Prelaticall Episcopacy."

In 1643, he married Mary Powell, the daughter of Mr. Richard Powell of Forest Hill in Oxfordshire. Mr. Powell was of the king's party (or, in the language of the times, a cavalier), and the strict and simple notions of Milton may have been distasteful to the daughter of a royalist and churchman. A few weeks after her marriage, she went to her father's house for a visit, and there remained, though repeatedly urged by her husband to return. Milton was not of a temper to bear such an injury patiently, and his views with regard to the duty of obedience and subjection in a wife, as afterwards expressed in some passages of *Paradise Lost*, did not incline him to submission. He considered himself as having a right to divorce a wife so contumacious, and published several treatises on the subject of Divorce, which gave as great scandal to the Presbyterian clergy, then at the height of their influence, as his previous attacks upon Episcopacy had done to the Bishops and High Church party. In the same year, 1644, he published his *Treatate on Education and the Arcopagitica*, a *Speech for the liberty of unlicensed Printing*, which is held to be in eloquence and dignity the first in rank among his prose works. In 1645, a reconciliation was brought about between Milton and his wife. His

forgiveness of her and her family seems to have been complete, for he soon after received Mr. Powell (who had suffered great losses in the civil war which was now going on), with his wife and children, into his own house, where they remained for some months. After this, nothing further was published by Milton on the subject of Divorce. His wife died, probably in the year 1653, leaving three daughters. The poet was afterwards twice married, and his third wife survived him. It is supposed that no descendants of the poet remain.

Charles I. was brought to trial and executed in 1649, and Milton, whose views coincided with those of the party at that time in power (the Independents<sup>1</sup> having succeeded the Presbyterians in influence), wrote a treatise to maintain the lawfulness of the king's execution. Royalty having been thus abolished, the government of the Commonwealth, as it was now called, was vested in a Council of State. The Latin language was used by them in their correspondence with foreign powers, and Milton was made their Secretary. The execution of Charles had excited the greatest indignation throughout Europe, and one of the most famous scholars of the time, best known by his Latinized name, Salmasius, published a famous treatise upholding the doctrine of the divine right of kings to rule without accountability to man. Milton was ordered by the Council to prepare an answer to Salmasius, and in 1650 appeared his celebrated *Defensio pro Populo Anglicano*. But this labor caused the loss of his sight,<sup>2</sup> which had before been greatly impaired, and soon after he became

<sup>1</sup> The Independents (also known as Congregationalists) held that every body of Christians forming a church was competent to manage its own affairs, choose its own ministers, and decide disputed questions, without reference to bishops or presbyters

<sup>2</sup> See Sonnet to Cyriac Skinner, page 15.

totally blind. He continued, however, to hold the office of Secretary under Cromwell (who had possessed himself of the supreme power, and been made Lord Protector in 1653), and wrote state papers even up to the time of the Restoration.

When, after the death of Oliver Cromwell and the resignation of his son Richard, a return to monarchical government seemed unavoidable, Milton made a last effort in behalf of the republicanism to which he was always ardently attached, but it was of no avail. The tide had turned, and in 1660 Charles II. was restored to the throne. Milton was for a time obliged to conceal himself, but influential friends exerted themselves for him, and, though some of his books were burned, he was spared. Of the manner of his life after this time we have some account from Ellwood, a young Quaker who had become acquainted with the poet. He writes, "John Milton, a gentleman of great note for learning throughout the learned world, having filled a public station in former times, lived now a private and retired life in London: and, having wholly lost his sight, kept always a man to read to him, which usually was the son of some gentleman of his acquaintance, whom in kindness he took to improve in his learning." In 1665, when the plague was raging in London, Milton took a small house at Chalfont in Buckinghamshire, where he remained, with his wife and daughters, till it was safe to return to London. At Chalfont he showed to Ellwood the manuscript of *Paradise Lost*, which was published in 1667. Thirteen hundred copies of the poem were sold in two years, and in 1669 a second edition was printed. When we consider the circumstances of the time and the political disfavor in which Milton stood, we must regard this as a fair measure of success, and the poet could hardly have

anticipated more when he wrote of the *audience fit though few* that would attend his song. To more than few it must have been a delight, for, to quote the words of one of his biographers, "As to the assertion of the poem being above the age in which it appeared, we cannot regard it as correct; the knowledge of the Scriptures, the classics, and the Italian poets, was probably greater at that time than it is at the present day; and this is the knowledge requisite for understanding the *Paradise Lost*." Criticism of this great poem would here be out of place; its beauties and its blemishes must carry their own commendation or condemnation. It was said by Dr. Johnson that Milton's "images and descriptions of the scenes or operations of Nature do not seem to be always copied from original form, nor to have the freshness, raciness, and energy of immediate observation. He saw Nature, as Dryden expresses it, *through the spectacles of books*;" and, as has been maintained in our own times, described Nature like a blind man. It is true that Milton was blind, but he retained both memory and imagination, and numerous passages and happy touches as of an artist's pencil prove that it was not in vain that he had seen and loved Nature for nearly fifty years. The five years that he spent in Buckinghamshire at a period of life when the mind is most alive to external impressions, and the time that he passed in foreign travel and under Italian skies, must have stored his mind with pictures and images that it scarcely needed his genius to recall. He had not forgotten "the Etrurian shades,"

"Or sight of vernal bloom, or summer's rose."

In 1671 Milton published *Paradise Regained*, a poem generally regarded as inferior to *Paradise Lost*. But Milton himself did not so esteem it, and



was disturbed at the expression of such opinion. Coleridge says of it, "In its kind it is the most perfect poem extant," and Wordsworth, that it is "the most perfect in *execution* of anything written by Milton." Together with *Paradise Regained* was published *Samson Agonistes*, probably the last poem composed by Milton. It was after the manner of the ancient Greek drama, and contains many noble passages. In 1673 Milton published an edition of his collected poems. During the last three years of his life, he also published some of his earlier and later prose works.

Notwithstanding the strict temperance and regularity of life which the poet seems always to have observed, he had been for many years afflicted with the gout. We are told by one of his biographers that "an ancient clergyman of Dorsetshire, Dr. Wright, found John Milton in a small chamber hung with rusty green, sitting in an elbow-chair, and dressed neatly in black; pale, but not cadaverous, his hands and feet gouty, and with chalk-stones. . . . . He used also to sit in a gray coarse cloth coat at the door of his house near Bunhill Fields, in warm sunny weather, to enjoy the fresh air; and so, as well as in his room, received the visits of people of distinguished parts as well as quality." His wife speaks of his dining alone with her in October, 1674, when he "talked and discoursed sensibly and well, and was very merry, and seemed to be in good health of body." On the 8th of the following month, November, he died quietly and without pain, having nearly completed his sixty-sixth year. He was buried in St. Giles's Church, and "the funeral was attended by all the author's learned and great friends in London, not without a friendly concourse of the vulgar." A monument was erected to his memory in Westminster Abbey in 1737.

Milton was of middle height, and it is said that his deportment was affable, and his gait erect and manly, bespeaking courage and undauntedness. He had great personal beauty, and his complexion retained even in later life much of its freshness, and the appearance of his eyes was not affected by their blindness. His habits were simple, and music seems, especially in his latter years, to have been his chief recreation. He was to the end of his life a student.

## TWO OF MILTON'S SONNETS

### I.

#### ON HIS BLINDNESS.

WHEN I consider how my light is spent  
Ere half my days, in this dark world and wide,  
And that one talent, which is death to hide,  
Lodged with me useless, though my soul more bent  
To serve therewith my Maker, and present  
My true account, lest He returning chide;  
"Doth God exact day-labor, light denied?"  
I fondly ask. But Patience, to prevent  
That murmur, soon replies: "God doth not need  
Either man's work or his own gifts: who best  
Bear his mild yoke, they serve him best. His state  
Is kingly; thousands at his bidding speed,  
And post o'er land and ocean without rest:  
They also serve who only stand and wait."

### II.

#### TO CYRIAC SKINNER.

CYRIAC, this three years day these eyes, though clear  
To outward view of blemish or of spot,  
Bereft of light their seeing have forgot;  
Nor 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 maze  
Content though blind, had I no better guide.

## 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 Meeter; grac't indeed since by the use of some famous modern Poets carried away by Custom, but much to their own vexation, hindrance, and restraint, to express many things otherwise, and for the most part worse, then else they would have exprest 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 also long since our best English Tragedies, as a thing of itself to all judicious eares triveal 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 sounds of like endings, a fault avoyded 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 rather is to be esteem'd an example set, the first in English, of ancient liberty recover'd to Heroic Poem from the troublesome and modern bondage of Rimeing

\* This was printed in the second title-page of the first edition, as "a reason why the Poem rimes not." The original spelling is preserved.

# 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, fittest called Chaos: Here Satan, with his angels, lying on the burning lake, thunder-struck 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.

OF man's first disobedience and the fruit  
Of that forbidden tree, whose mortal taste

*Lines 1 - 4.* See Genesis iii.

2. *mortal*, causing death

Brought death into the world and all our woe,  
 With loss of Eden, till one greater Man  
 Restore us and regain the blissful seat, 5  
 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 10  
 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 15  
 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 know'st; thou from the first  
 Wast present, and, with mighty wings outspread, 20  
 Dove-like sat'st brooding on the vast abyss,  
 And mad'st it pregnant: what in me is dark

4. *one greater Man.* "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians xv. 22.

6. *secret,* retired; apart. See Exodus iii. 1; xix. 20; xx. 21; xxiv. 15-18.

7. *Of Oreb, or of Sinai.* Horeb is a summit of the ridge called Sinai, in the north-western part of Arabia, between the two gulfs of the Red Sea.

8. *That shepherd.* "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Ex. iii. 1. — *the chosen seed,* the Hebrews or Israelites. See 1 Chronicles xvi. 13.

9. *In the beginning.* See Genesis i. 1.

10. *Chaos,* the state of confusion in which matter is supposed to have existed before the Creation. — *Sion hill,* one of the hills of Jerusalem, usually called Mount Zion.

11. *Siloa's brook.* The pool of Siloam (see John ix. 7) was on the south of Jerusalem.

12. *Fast by,* close by. — *the oracle of God,* the Temple.

15. *the Aonian mount,* Mount Helicon in Greece, the seat of the Muses, whence the Grecian poets were supposed to draw their inspiration. It was situated in Aonia, a part of Bœotia.

21. "And the Spirit of God moved upon the face of the waters." Gen. i. 2. — *Dove-like* "He saw the Spirit of God, descending like a dove" Matthew iii. 16.

Illumine ; what is low, raise and support ;  
 That to the height of this great argument  
 I may assert eternal Providence, 25  
 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,  
 Favored of Heaven so highly, to fall off 30  
 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 35  
 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, 40  
 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  
 Hurl'd headlong flaming from the ethereal sky, 45  
 With hideous ruin and combustion, down  
 To bottomless perdition, there to dwell  
 In adamant chains and penal fire,  
 Who durst defy the Omnipotent to arms.  
 Nine times the space that measures day and night 50  
 To mortal men, he with his horrid crew

24. *argument*, subject.

25. *assert*, maintain by proof.

26. *justify*, show to be just.

32. *lords of the world besides*.  
 See Gen. i. 26-28, and Gen. ii. 16,  
 17.

36. *what time*, when.

39. *peers*, equals.

44. *Him*. See line 34.

45. *the ethereal sky*, heaven

44-49. See Book VI.

48. *adamantine*, made of adamant, the hardest substance, and therefore not to be broken or destroyed.

49. *Who*. The antecedent is *Him* in line 44.

50. *the space*, the space of time

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 58  
 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: 60  
 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 6  
 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 70  
 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! 74  
 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 80  
 Beëlzebub: To whom the arch-enemy

57. *witnessed* perhaps means in this place, testified; expressed

59. *ken*, know by seeing

62. *As*, like.

64. *discover*, lay open; show.

68. *urges*, besets; oppresses.

72. *utter*, outer. "Cast ye the unprofitable servant into outer darkness." Matt. xxv. 30.

74. *the centre*, the centre of the World, as described in Book VII., lines 224-231.

80. *Palestine*. Baälzebub or Beëlzebub was the god of Ekron a city of the Philistines, in Palestine



(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, 85

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 90

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 95

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 100

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, 105

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 110

82. *thence called Satan.* The Hebrew word Satan means enemy or adversary.

87. *if he.* See line 84.

91. The break in this sentence shows that its structure is incomplete.

101. *force, forces.*

102. *me preferring,* making me first or leader, or choosing me rather.

110. *That glory,* the glory of my submission.

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 114  
 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 120  
 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, 125  
 Vaunting aloud, but racked with deep despair;  
 And him thus answered soon his bold compeer:

"O prince, O chief of many thronèd Powers,  
 That led the embattled Seraphim to war  
 Under thy conduct, and, in dreadful deeds 130  
 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 135  
 Hath lost us Heaven, and all this mighty host  
 In horrible destruction laid thus low,  
 As far as gods and heavenly essences

117. *empyreal substance*, angelic nature. See II. 771

124. *tyranny*. The original meaning of this word is absolute rule. The poet here seems to join with it the idea which the word commonly conveys to us of, over.

129. *embattled*, ranged in order of battle.

130. *conduct*, leadership.

133. *heavenly essences*. See *empyreal substance*, above.

Can perish; for the mind and spirit remains  
 Invincible, and vigor soon returns, 144  
 Though all our glory extinct, and happy state  
 Here swallowed up in endless misery.  
 But what if be 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, 146  
 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, 150  
 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?" 155  
 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, 160  
 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 labor must be to pervert that end,  
 And out of good still to find means of evil; 165  
 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

141. *glory*, brightness. See line 57.

144. *Of force believe*, am compelled to believe.

148. *suffice*, satisfy.

149. *thralls*, slaves.

151. *Here*, whether here.

152. *the gloomy deep*, Chaos.

157. *if I fail not*, unless I deceive myself.

His ministers of vengeance and pursuit 170  
 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, 175  
 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, 180  
 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 harbor there, 185  
 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; 190  
 If not, what resolution from despair."

Thus Satan, talking to his nearest mate,  
 With head uplift above the wave, and eyes  
 That sparkling blazed; his other parts besides  
 Prone on the flood, extended long and large, 195  
 Lay floating many a rood, in bulk as huge  
 As whom the fables name of monstrous size,  
 Titanian or Earth-born, that warred on Jove,

172. *laid*, beaten down.

178. *slip the occasion*, lose the opportunity.

179. *satiate*, satiated.

183. *tend*, direct our course.

186. *afflicted*, beaten down.

192. *Thus*, thus spoke.

195 *prone*, lying along.

197. *whom*, those whom. — *the fables*, the fables of Grecian mythology.

198. *Titanian or Earth-born* whether Titans or Giants. The Giants were sons of Earth. — *Jove*, Jupiter or Zeus.

Briareos, or Typhon whom the den  
 By ancient Tarsus held; or that sea-beast      200  
 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  
 Deening some island, oft, as seamen tell,      205  
 With fixèd anchor in his sealy rind,  
 Moors by his side under the lee, while night  
 Invests the sea, and wishèd morn delays:—  
 So stretchèd out huge in length the Arch-fiend lay,  
 Chained on the burning lake, nor ever thence      210  
 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      215  
 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.      220

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      225  
 Aloft, incumbent on the dusky air,  
 That felt unusual weight, till on dry land  
 He lights, if it were land that ever burned

199. *Briareos* was one of the  
 Giants, described as having a  
 hundred arms and fifty heads.  
*Typhon* was a giant who breathed  
 fire from a hundred heads. His  
 den was in Cilicia, a part of Asia  
 Minor, of which *ancient Tarsus*  
 was the capital.

201. *Leviathan*, the whale

203. *haply*, by chance.

204. *night-foundered*, overtaken  
 and stopped by the darkness.

207. *under the lee*, away from  
 the wind.

208. *Invests*, clothes as with a  
 garment.

211. *Had*, would have.

With solid as the lake with liquid fire,  
 And such appeared in hue, as when the force      230  
 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,      235  
 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,      240  
 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      245  
 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 forever dwells! hail, horrors! hail,      250  
 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.      255  
 What matter where, if I be still the same,  
 And what I should be, all but less than he

232. *Pelorus* is the north-eastern point of the island of Sicily.

235. *sublimed*, changed into vapor by heat.

239. *scaped*, escaped.—*the Stygian flood*. According to Grecian mythology, the Styx was the chief river of the lower world

241. Not by the leave of heavenly power.

246. *sovran*, sovereign, from the Italian "sovrano."

248. *equalled*, made equal.

257. *but less*, except being less

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 ; 260  
 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 copartners of our loss, 265  
 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 ?” 270

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 hopes in fears and dangers, heard so oft 275  
 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, 280  
 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, 285  
 Behind him cast ; the broad circumference  
 Hung on his shoulders like the moon, whose orb  
 Through optic glass the Tuscan artist views

260. *for his envy*, that he may envy us possession of this place.

282. *fallen*, fallen through or from.

285. *Ethereal temper*, of heavenly make ; tempered, or formed to a right degree of hardness, in the purest element.

288. *the Tuscan artist*. Galileo, of Florence in Tuscany, was the first who turned the *optic glass*, or telescope, to the heavens. He was

At evening, from the top of Fesolé,  
 Or in Valdarno, to descry new lands, 290  
 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 295  
 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 300  
 His legions, angel-forms, who lay intranced,  
 Thick as autumnal leaves that strew the brooks  
 In Vallombrosa, where the Etrurian shades  
 High over-arched imbower; or scattered sedge  
 Afloat, when with fierce winds Orion armed 305  
 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 310  
 And broken chariot-wheels; so thick bestrown,

contemporary with Milton. — *artist*, one skilled in science.

289. *Fesolé*, Fiesole, near Florence.

290. *Valdarno*, or Val d'Arno, the valley of the river Arno, on which Florence is situated.

294. *ammiral*, from the Italian "ammiraglio," admiral. This word was sometimes used to denote the principal vessel in a fleet, the ship which carried the admiral.

299. *Nathless*, nevertheless.

303. *Vallombrosa*, a wooded valley in Tuscany (anciently called Etruria), about eighteen miles from Florence.

305. *Orion armed*. Orion was a giant hunter, who after his

death was placed among the stars where he appears with sword and belt. The setting of the constellation of Orion opposite to the Sun, in November, was usually attended with winds and storms.

307. *Busiris*, Pharaoh. — *Memphian*, Egyptian; Memphis being a chief city of ancient Egypt. — *chivalry*, horsemen; those who use horses in fight.

308. *they pursued*. See Ex. xiv.

309. *the sojourners of Goshen*, the Israelites, who, when they dwelt in Egypt, inhabited a district called Goshen. — *who beheld*. "And Israel saw the Egyptians dead upon the sea-shore." Ex. xiv. 30.



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, 315  
 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 320  
 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 325  
 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 forever fallen!” 330

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 335  
 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 340  
 Of locusts, warping on the eastern wind,

312. *Abject*, cast down; over-  
 thrown.

317. *astonishment*, confusion of  
 mind; dismay.

318, 322. *or — or*, either — or.

320. *virtue*, strength; vigor. —  
*for*, for the sake of.

325. *anon*, presently; soon.

335. *Nor did they not perceive*,  
 and they did perceive.

339. *Amram's son*, Moses. See  
 Ex. x. 13.

341. *warping*, proceeding with  
 a waving motion.

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, 344  
 '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 : 350  
 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. 355  
 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 ; 360  
 Though of their names in heavenly records now  
 Be no memorial, blotted out and razed  
 By their rebellion from the books of life.  
 Nor had they yet among the sons of Eve 364  
 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 370  
 Oft to the image of a brute, adorned  
 With gay religions full of pomp and gold,

345. *the cope*, the roof, or arch.348. *Sultan*, sovereign.353. *Rhene or the Danaw*, the Rhine or the Danube. — *her barbarous sons*, the tribes from northern Europe, Goths, Vandals, Huns, and others, who overran the Roman empire.355. *Beneath*, to the south of — *the Libyan sands*, the deserts of Africa.360. *erst*, formerly.366. *sufferance*. See line 241.

369-371. See Rom. i. 23.

372. *religions*, religious rites.

And devils to adore for deities :  
 Then were they known to men by various names  
 And various idols through the heathen world. 371

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. 380  
 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 385  
 Jehovah thundering out of Sion, throned  
 Between the Cherubim ; yea, often placed  
 Within his sanctuary itself their shrines,  
 Abominations ; and with cursèd things  
 His holy rites and solemn feasts profaned, 390  
 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 395  
 To his grim idol. Him the Ammonite

375. *idols*, images.

376. *then*. See line 374.

380. *the promiscuous crowd*, the mass undistinguished by particular names.

383. *the seat of God*, the temple at Jerusalem.

385. *durst abide*, dared to encounter.

387. *Between the Cherubim*. "Thou that dwellest between the cherubims." Psalms lxxx. 1.

387-391. See Ezekiel viii.

391. *affront*, face.

392. *First Moloch*. *His grim idol* is described as a hollow image of brass, heated by fires below, and having the arms extended downwards. The victims are said to have been laid on these, whence they rolled into the flames below. This is called in the Old Testament, "making their children pass through the fire." See 2 Kings xxiii. 10

396-399. The Ammonites dwelt

Worshipped in Rabba and her watery plain,  
 In Argob and in Basan, to the stream  
 Of utmost Arnon. Nor content with such  
 Audacious neighborhood, the wisest heart 400  
 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. 405  
 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; 410  
 And Elealé 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 415  
 Even to that hill of scandal, by the grove  
 Of Moloch homicide, lust hard by hate;

on the east of the Jordan, but not so far to the north as the river Arnon. *Basan*, or *Bashan*, and *Argob* belonged to the Ammonites. *Rabba*, or *Rabbah*, was the chief city of the Ammonites, situated in a well-watered valley, and sometimes called the City of Waters. See 2 Samuel xii. 27.

400-403. See 1 Kings xi. 1-8. — *right against*, opposite to, on the Mount of Olives; called, therefore, *that opprobrious hill*, and afterwards *that hill of scandal and offensive mountain*.

404. *Hinnom*. The Valley of Hinnom was on the south of Jerusalem, and it was there that children were sacrificed to Moloch. It is said that drums were beaten or timbrels sounded to drown their cries, whence the place was called *Tophet*, from the Hebrew word *toph*, a kind of drum

or tambourine. In later times it was called *Gehenna*, and this word was used by the Jews to express the place of future punishment.

406. *Chemos*, or *Chemosh*, also mentioned in 1 Kings xi., as "the abomination of Moab"; *Peor* (or *Baal-peor*) *his other name*.

407-411. These places were in the country of the Moabites, situated to the east of the Dead Sea, or *Asphaltic pool*. — *Abarim* was a mountain range east of the Jordan, of which *Nebo* appears to have been a part. — *Hesebon*, *Heshbon*. See Isaiah xvi. 8, 9. — *Seon*, *Sihon*.

413. *Sittim*, *Shittim*, the place of the last encampment of the Israelites before they crossed the Jordan. It was here that "Israel joined himself unto Baal-peor."

417. *homicide*, delighting in human victims. — *Lust* is repre-

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 420  
 Egypt from Syrian ground, had general names  
 Of Baalim 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, 425  
 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, 430  
 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 435  
 Bowed down in battle, sunk before the spear  
 Of despicable foes. With these in troop  
 Came Astoreth, whom the Phœnicians called  
 Astarte, queen of heaven, with crescent horns;  
 To whose bright image, nightly by the moon, 440  
 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 445  
 To idols foul. Thammuz came next behind,  
 Whose annual wound in Lebanon allured  
 The Syrian damsels to lament his fate

vented by Chemos or Peor, and  
 hate by Moloch.

418. See 2 Kings xxiii. 10-14.

419. *they*, Syrian gods.

422. *Baalim and Ashtaroth*,  
 the plural of Baäl and Astoreth.

430. *aery*, from the Latin  
*aer*, the air.

432-437. See Judges ii. 11-15.

441. *Sidonian virgins*. Sidon  
 was a chief city of Phœnicia, on  
 the northwest of Palestine.

444. "Largeness of heart" is  
 mentioned among the gifts be-  
 stowed upon Solomon. 1 Kings  
 iv. 29.

446-452. *Thammuz* is supposed  
 to have been the Phœnician Ado-

In amorous ditties all a summer's day,  
 While smooth Adonis from his native rock 460  
 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, 465  
 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, 460  
 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 Asealon 465  
 And Accaron and Gaza's frontier bounds.  
 Him followed Rimmon, whose delightful seat  
 Was fair Damascus, on the fertile banks  
 Of Abana and Pharphar, lucid streams :  
 He also against the house of God was bold ; 470  
 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 475  
 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

nis, who was said to die and re-  
 vive again every year. His death  
 was annually commemorated.  
 The river Adonis flowed from  
 Mount Lebanon to the sea.

455. *Ezekiel saw.* See *Ezek.*  
 viii.

459. *his brute image.* See 1 Sam.  
 v 1-5.

460. *grunsel edge*, threshold, or  
 ground-sill.

464-466. These places were in  
 the land of the Philistines, on the  
 coast of Palestine. — *Accaron*, Ek  
 ron.

467-471. The account of the  
 leper is found in 2 Kings v., and  
 of the king in 2 Kings xvi

Fanatic Egypt and her priests, to seek 480  
 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, 485  
 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 490  
 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 495  
 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 500  
 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. 505

These were the prime in order and in might;  
 The rest were long to tell, though far renowned,

482. *scape*, escape.

483. *borrowed*. See Ex. xii. 35, 86.

484. *The calf in Oreb*. See Ex. xxxii. — *the rebel king*, Jeroboam. See 1 Kings xii.

486. *grazed ox*. "Thus they changed their glory into the similitude of an ox that eateth grass." Ps. cvi. 20.

488. *equalled*. See line 248.

489. See Ex. xii. 29. — *her bleat-*

*ing gods*. Among the Egyptian deities were Ammon and Mendes, the former a ram, the latter a goat.

492. *to him no temple stood*. There is no mention in the Old Testament of a god named Belial, but wicked men are called "sons of Belial."

502. *flown*, flushed, or flooded

507. *were*, (it) would be.

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 511  
 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 515  
 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, 520  
 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

508. *The Ionian gods*, the gods worshipped by the Ionian Greeks. — *Javan* was the son of Japhet, and grandson of Noah. His descendants are supposed to have peopled the coasts of Asia Minor and Greece. — *of*, by. — *held*, held as.

509. *confessed later*, confessed to be later, being fabled to have been children of Uranus, *Heaven*, and Ge, *Earth*.

510-514. There were twelve Titans, *Heaven's first born*. The youngest of these, *Saturn* or *Kronos*, deprived his father Uranus of his power, and was in his turn dispossessed by *mightier Jove* (Jupiter or Zeus), *his own and Rhea's son*.

513. *like measure*, similar treatment.

514. *Crete*, now called *Candia*, an island south of Greece, was the birthplace of Jupiter. He was said to have been brought up in a cave of Mount *Ida*, which was in the centre of the island.

516. *Olympus*, the seat of the gods, was in northern Greece.

517. *the Delphian cliff*. The celebrated temple and oracle of Apollo were at Delphi, on Mount Parnassus.

518. *Dodona*, in the western part of Greece, was a grove, from which answers were given to those who came to consult the oracle. It was sacred to Jupiter.

519. *Doric land*, Greece, or that part of Greece peopled by the Dorians, an important race. — *who*, those of them who.

520. *Fled*. Saturn is said to have fled to Italy, and reigned there, after his defeat and overthrow by Jupiter. — *Adria*, the Adriatic Sea, between Greece and Italy. See Acts xxvii. 27. — *Hesperian*, Italian ; to the west, from *Hesperus*, the evening star.

521. *the Celtic*, probably a Greek idiom, meaning the Celtic land ; ancient Gaul. — *roamed*, wandered over. — *the utmost isles*, Britain, or the British Isles. — *utmost*, furthest.

523. *such wherein appeared* looks such that in them appeared



Obscure some glimpse of joy to have found their chief  
 Not in despair, to have found themselves not lost, 525  
 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. 530  
 Then straight commands that, at the warlike sound  
 Of trumpets loud and clarions, be upreared  
 His mighty standard: that proud honor claimed  
 Azazel as his right, a Cherub tall;  
 Who forthwith from the glittering staff unfurled 535  
 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: 540  
 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, 545  
 With orient colors waving; with them rose  
 A forest huge of spears; and thronging helm  
 Appeared, and serried shields in thick array  
 Of depth immeasurable: anon they move  
 In perfect phalanx to the Dorian mood 550  
 Of flutes and soft recorders; such as raised  
 To height of noblest temper heroes old  
 Arming to battle, and instead of rage

527. *like*, the same.

528. *recollecting*, collecting again; recovering.

531. *straight*, straightway.

533. *emblazed*, emblazoned; painted or adorned with figures.

543. *reign*, kingdom.

546. *orient*, bright.

548. *serried*, pressed close, or locked together.

549. *anon*. See line 325.

550. *Dorian mood*, or mode, the martial measure or music to which the Dorians, particularly the Spartans, moved. They always drew up their troops *in phalanx*.

551. *recorders*, instruments resembling flageolets.

Deliberate valor breathed, firm and unmoved  
 With dread of death to flight or foul retreat; 554  
 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, 559  
 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, 565  
 Awaiting what command their mighty chief  
 Had to impose: he through the armèd files  
 Darts his experienced eye, and soon travèrse  
 The whole battalion views, their order due,  
 Their visages and stature as of gods; 570  
 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 575  
 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

554. *unmoved*, not to be moved.

556. *swage*, assuage.

563. *horrid*, perhaps here, as in the Latin "horridus," bristling.

565. *ordered*, in due order, the shield on the left arm, and the spear erect in the right hand.

568. *traverse*, through and through.

572. *his*, probably its. *His* was the original possessive of "it," as well as of "he," as is seen in our translation of the Bible. See Gen. i. 11.: "The fruit tree yielding fruit after his kind." See line 673.

573. *since created man*, since man was created.

575. *that small infantry*, the Pygmies, a fabulous people, little more than a foot in height, who dwelt on the sea-shore, and were attacked by cranes every spring.

577. *Phlegra*, a plain in Macedonia, in which the rebellious Giants perished.

578. *Thebes and Ilium*. Allusion is made to the War of the Seven against Thebes in Greece and to the Trojan War. In the latter, heroes fought, assisted by gods. — *Ilium*, Troy.

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,  
 Damaseo or Morocco or Trebisond,  
 Or whom Biserta sent from Afric shore, 581  
 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, 590  
 Stood like a tower ; his form had not yet lost  
 All her original brightness, nor appeared  
 Less than Archangel ruine'd and the excess  
 Of glory obscured : as when the sun new risen  
 Looks through the horizontal misty air, 595  
 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 ; darkened so, yet shone  
 Above them all the Archangel : but his face 600  
 Deep scars of thunder had intrenched, and care  
 Sat on his faded cheek, but under brows  
 Of dauntless courage and considerate pride,

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

581. *Armoric*, of Armoria or Brittany, in the northwest of France.

582. *infidel*, unbelieving, whether Pagan or Mohammedan.

583-587. These are names of places mentioned in very old romances. Some of them are found in the poem of "Orlando Furioso," which describes the adventures of the Brave Roland, one of the knights of Charlemain, Charlemagne. — *Biserta* was in the north of Africa. Fontarabbia (as commonly spelled) is in northern Spain. At Roncesvalles, in the northeastern part, in a celebrated battle, *his peerage fell*, but not Charlemagne himself.

587-589. These, although in prowess above all comparison with any heroes of mortal birth, yet watched and obeyed their dread commander.

595. *horizontal*, near the horizon.

597. *disastrous*, announcing disaster. An eclipse has always been supposed by the ignorant and superstitious to threaten some great calamity.

599. *darkened so*, although so darkened.

601. *intrenched*, furrowed ; cut with deep lines.

603. *considerate*, deliberating ; planning.

Waiting revenge ; cruel his eye, but cast  
 Signs of remorse and passion to behold 603  
 The fellows of his crime, the followers rather,  
 Far other once beheld in bliss, condemned  
 Forever now to have their lot in pain ;  
 Millions of spirits for his fault amerced  
 Of Heaven, and from eternal splendors flung 610  
 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 615  
 To speak ; whereat their doubled ranks they bend  
 From wing to wing, and half enclose 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 620  
 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 625  
 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 ? 630  
 For who can yet believe, though after loss,  
 That all these puissant legions, whose exile  
 Hath emptied Heaven, shall fail to reascend  
 Self-raised, and repossess their native seat ?  
 For me be witness all the host of Heaven 635  
 If counsels different, or danger shunned

605. *passion*, feeling ; compas-  
 sion.

609. *amerced*, deprived ; pun-  
 ished by loss.

611. *yet faithful how they stood*.  
 This depends on *behold* in line 605

636. *different*, varying.

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 640  
 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 provcked ; our better part remains 645  
 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 650  
 There went a fame in Heaven, that he ere long  
 Intended to create ; and therein plant  
 A generation, whom his choice regard  
 Should favor equal to the sons of Heaven :  
 Thither, if but to pry, shall be perhaps 655  
 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, 660  
 For who can think submission ? — War then, war  
 Open or understood, must be resolved.”

He spake ; and to confirm his words out flew  
 Millions of flaming swords, drawn from the thighs  
 Of mighty Cherubim ; the sudden blaze 665  
 Far round illumined Hell : highly they raged  
 Against the Highest, and fierce with graspèd arms

641. *provoke*, as well as *dread*, went so general a fame or rumor. governs *New war*.

646. *work*, work out ; effect.

648. *who*, that he who.

650. *whereof so rife there* 660. *despaired*, despaired of  
*went a fame*, of which there hopeless.

655. *Thither*. See line 650.

659. *cover*, cover them.

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 670  
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 brigade hastened; as when bands 675  
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 680  
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, 685  
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 690  
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, 695

671. *the rest entire*, all the rest.

673. *his, its*. See note on line 72.

678. *Mammon* is a Syriac word meaning Riches, which are here personified, as in Matt. vi. 24.

684. *beatific*, making blessed; heavenly. See III. 61, 62.

686. *impious* is probably here

used in its Latin sense of undutiful; unnatural.

690. *admire*, wonder; be astonished.

694. *Babel*, Babylou, whose walls, as well as the Pyramids of Egypt, *the works of Memphian kings* (see line 307), were among the Seven Wonders of the ancient world.

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, 700  
 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 705  
 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 710  
 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 715  
 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 Serāpis their gods, or seat 720  
 Their kings, when Egypt with Assyria strove

697. *in an hour*, how in an hour is performed.

700. *prepared*, made for this purpose.

702. *sluiced*, brought in sluices.

703. *founded*, melted.

704. *the bullion dross*, the dross thrown off by the metal ; the scum of the boiling ore.

714. *Doric*. Of the three orders of Grecian architecture, Doric, Ionic, and Corinthian, the first was the most simple. The Parthenon at Athens was Doric.

715. 716. The *architrave* is that

part of a building which rests immediately on the columns ; it is the lowest part of the entablature, of which the *cornice* is the upper part, the *frieze* being between them. — *bossy*, in relief ; standing out.

717. *fretted*, ornamented ; adorned with raised work.

720. *Belus*, or Bel, a Babylonish idol. — *Serapis*, an Egyptian deity worshipped at Memphis, near the site of which Cairo, or *Alcairo* now stands.

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 725  
 And level pavement: from the archèd 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 730  
 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 735  
 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 Muleiber; and how he fell 740  
 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, 745  
 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

723. *fixed*, fixed in, or as to. But if a comma be put after *stood*, *height* may be considered as the nominative case absolute. — *straight*. See line 531.

729. *naphtha* and *asphaltus* are bituminous substances, the former liquid, the latter solid, and both very inflammable.

736. *rule*, rule over.

737. *hierarchy*, sacred rank.

739–746. Hephæstos, the god of fire, was called Vulcan, or *Muleiber*, by the Romans, who dwelt in *Ausonian land*, or Italy. Having taken part with his mother, Hera, or Juno, in a quarrel between his parents, he was hurled by his father, *angry Jove*, from heaven. He fell on the island of *Lemnos* in the Ægean Sea.

749. *scape*. See line 482



By all his engines, but was headlong sent 756  
 With his industrious crew to build in Hell.

Meanwhile the wingèd heralds, by command  
 Of sovran power, with awful ceremony  
 And trumpet's sound, throughout the host proclaim  
 A solemn council forthwith to be held 755  
 At Pandemonium, the high capital  
 Of Satan and his peers: their summons called  
 From every band and squarèd regiment  
 By place or choice the worthiest; they anon  
 With hundreds and with thousands trooping came 760  
 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 765  
 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 770  
 In clusters; they among fresh dews and flowers  
 Fly to and fro, or on the smoothèd plank,  
 The suburb of their straw-built citadel,  
 New rubbed with balm, expatiate, and confer  
 Their state affairs: so thick the aery crowd 775  
 Swarmed and were straitened; till, the signal given,  
 Behold a wonder! they but now who seemed

750. *engines*, ingenious devices or contrivances.

753. *sovran*. See line 246.

756. *Pandemonium*, place of all devils.

759. *anon*. See line 325.

761. *all access*, every way of access or approach.

763-766. In the wars between the Christians and Saracens, *champions bold* of the true faith sometimes engaged in single com-

bat with *Panim* (Paynim or Pagan) *chivalry*. They used (*wont*) to *ride in* (into the lists) in armor. — *Soldan*, Sultan, the Saracen chief or emperor.

769. *when the sun with Taurus rides*, when the sun is in Taurus, the sign of the Bull.

774. *expatiate*, move at large; walk abroad. — *confer*, confer upon.

775. See line 430.

In bigness to surpass earth's giant sons,  
 Now less than smallest dwarfs in narrow room  
 Throng numberless, like that pygméan race           780  
 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 overhead the moon  
 Sits arbitress, and nearer to the earth           785  
 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, 790  
 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;           795  
 A thousand demi-gods on golden seats,  
 Frequent and full. After short silence then  
 And summons read, the great consult began.

785. *arbitress*, witness; spectator;—from the Latin.

790. *were at large*, had room enough.

797. *Frequent*, crowded; thronged.

798. *consult*, consultation.

## 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 honored 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.

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 5  
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 : 10

2. *of Ormus or of Ind.* Ormus, or Ormuz, is an island in the Persian Gulf, formerly an emporium of the rich commerce of the East. — *Ind*, India.

4. *barbaric pearl and gold.* The term *barbaric* here means oriental, having no reference to barbarians, as we use the word.

5. *by merit*, because he had so deserved.

7. *beyond hope* beyond what he had lately hoped for.

8. *insatiate*, eager with insatiate passion.

9. *success*, the event.

10. *displayed*, set forth.

" Powers and Dominions, deities of Heaven —  
 For since no deep within her gulf can hold  
 Immortal vigor, though oppressed and fallen,  
 I give not Heaven for lost ; from this descent  
 Celestial virtues rising will appear 15  
 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 council or in fight 20  
 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 25  
 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 30  
 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 35  
 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, 40  
 Whether of open war or covert guile,  
 We now debate ; who can advise may speak."

22. *recovered*, made up.

23. *established*. For the object  
of this verb, see line 18.

25. *follows dignity*, accompa-  
nies high rank.

27. *whom*, him whom.

29. *Your bulwark*, as your bul-  
wark.

33. *none*, there is none.

40. *by what best way*, by what  
way we may best return.

He ceased ; and next him Moloch, sceptred king,  
 Stood up, the strongest and the fiercest spirit  
 That fought in Heaven, now fiercer by despair : 46  
 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, 49  
 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 55  
 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, 60  
 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 65  
 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 70  
 The way seems difficult and steep to scale  
 With upright wing against a higher foe :  
 Let such bethink them, if the sleepy drench

43. *Moloch*. See I. 392-405.46. The pause in this line is  
after *was*.52 *unexpert* agrees with *I*.65 *engine*, thunderbolt.69. *Tartarean*, belonging to  
Tartarus, or Hell.73. *such*, those to whom the  
way seems difficult, &c

Of that forgetful lake benumb not still,  
 That in our proper motion we ascend 74  
 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 80  
 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 85  
 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 90  
 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, 95  
 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 100  
 On this side nothing; and by proof we feel  
 Our power sufficient to disturb his Heaven,

74. *that forgetful lake.* See I., 266.

75. *proper*, that which belongs to us; natural.

82. *The event*, what might be the result.

89. *exercise*, afflict; torment.

91. *Inexorably.* Milton may here have dictated *inexorable*.

92. *than thus*, than we are now.

94. *what doubt we*, why do we hesitate. — *to incense*, to inflame

97. *this essential*, our being our existence. — *happier far* which would be a lot far happier.

101. *On this side nothing*, on this side of nothing; not annihilated.

And with perpetual inroads to alarm,  
 Though inaccessible, his fatal throne ;  
 Which, if not victory, is yet revenge." 104

He ended frowning, and his look denounced  
 Desperate revenge, and battle dangerous  
 To less than gods. On the other side arose  
 Belial, in act more graceful and humane :  
 A fairer person lost not Heaven ; he seemed 116  
 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, 115  
 To vice industrious, but to nobler deeds  
 Timorous and slothful ; yet he pleased the ear,  
 And with persuasive accents thus began :

“ I should be much for open war, O Peers,  
 As not behind in hate, if what was urged 120  
 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 125  
 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 armèd watch, that render all access 130

104. *fatal*, upheld by fate.

106. *denounced*, threatened.

109. *Belial*. See I. 490-505. —  
*act*, manner. — *humane*, refined ;  
*courteous*.

111 *composed*, made.

116. *industrious*, assiduously  
 devoted.

121. *Main reason*, as the main  
 reason.

123. *Ominous conjecture*, threat-  
 ening doubt ; anticipation of evil.

124. *he*, Moloch. See lines  
 51-105. — *fact*, deed or deeds.

130. *render all access impreg-  
 nable*, make approach impossible

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 136  
 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 140  
 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, 145  
 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, 150  
 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, 155  
 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, 160  
 Reserved, and destined to eternal woe;

134. *surprise*, the danger of being surprised. — In this line and the next, supply *if*.

138. *All incorruptible*, not to be impaired.

141. *Her*, its. — *mischief*, damage, injury. — *baser fire* is opposed to *purest light*.

149. *To perish rather*, preferring to perish.

152. *Let this be good*, supposing that this be good, or desirable.

156. *Belike*, perhaps. — *impotence*, ungovernable rage.

159. *What they say* ends with *worse*.



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 164  
 With Heaven's afflicting thunder, and besought  
 The deep to shelter us? this Hell then seemed  
 A refuge from those wounds. Or when we lay  
 Chained on the burning lake? that sure was worse.  
 What if the breath that kindled those grim fires, 170  
 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 175  
 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 180  
 Each on his rock transfix'd, the sport and prey  
 Of racking whirlwinds, or forever sunk  
 Under yon boiling ocean, wrapt in chains;  
 There to converse with everlasting groans,  
 Unrespited, unpitied, unreprieved, 183  
 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 190  
 All these our motions vain sees and derides;

166. *afflicting*. See I. 186.172. *Or*, or what if.175 *Her* refers to *vengeance*.176. *her*, its177. *Impendent*, hanging over  
us.184. *converse*, be familiar or  
conversant with.186. *Ages of hopeless end*,  
through ages without hope of  
end.188. *dissuades*, discourages. —  
*what can*, what can *force or guile*  
accomplish

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 136  
 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 200  
 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 256  
 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 supreme foe in time may much remit 210  
 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 215  
 Their noxious vapor, 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: 220  
 Besides what hope the never-ending flight  
 Of future days may bring, what chance, what change  
 Worth waiting, since our present lot appears

200. *equal*, equally able.      having become accustomed to it  
 201. *this was at first resolved*,      cease to feel it.  
 to this (that is, *to suffer as to do*)      218. *temper*, constitution or  
 we must at the beginning have      natural condition.  
 brought our mind.      219. *the fierce heat as familiar*  
 223. *fall*, befall.      and void of pain.  
 216. *or inured not feel*, or,      223. *waiting*, waiting for.

For happy though but ill, for ill not worst ;  
If we procure not to ourselves more woe." 220

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 disenthroned the King of Heaven  
We war, if war be best, or to regain 230  
Our own right lost : Him to unthroned 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 235  
Within Heaven's bound, unless Heaven's lord su-  
preme

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 240  
Strict laws imposed, to celebrate his throne  
With warbled hymns, and to his Godhead sing  
Forced hallelujahs ; while he lordly sits  
Our envied sovrán, and his altar breathes  
Ambrosial odors and ambrosial flowers, 245  
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 250  
Unacceptable, though in Heaven, our state  
Of splendid vassalage ; but rather seek

224. *though but ill* for a happy one, yet *not worst* for an evil one.

228. *Mammon*. See I. 673-688.

238. *grace*, pardon.

241. *celebrate*, throng around and glorify.

249. *pursue*, seek to continue.

250, 251. The adjectives belong to *state*.

Our own good from ourselves, and from our own  
 Live to ourselves, though in this vast recess,  
 Free and to none accountable, preferring 253  
 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 260  
 Thrive under evil, and work ease out of pain,  
 Through labor 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, 265  
 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 270  
 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 275  
 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 280  
 Compose our present evils, with regard  
 Of what we are and were, dismissing quite  
 All thought of war. Ye have what I advise."

253. *our own*, what is our own. stances or matter of which we are composed.

258. *of*, out of.

260. *in what place soe'er*, in whatever place ; anywhere.

264. See Psalm xviii. 6-13.

275. *our elements*, the sub-

276. *temper*. See line 218.

278. *sensible of*, sensibility to.

280. *how*, to take counsel how implied in *counsels*.

281. *Compose*, settle ; calm

He scarce had finished, when such murmur filled  
 The assembly, as when hollow rocks retain 235  
 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 290  
 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 295  
 To found this nether empire, which might rise,  
 By policy and long process of time,  
 In emulation opposite to Heaven.  
 Which when Bēelzebub perceived, than whom,  
 Satan except, none higher sat, with grave 300  
 Aspect he rose, and in his rising seem'd  
 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, 305  
 With Atlantéan 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 311  
 Must we renounce, and, changing style, be called  
 Princes of Hell? for so the popular vote

237. *now*, but now.

238. *o'erwatched*, having  
watched too long.

295. *desire*, the desire

296. *which*, that it.

297. *policy*, politic arts.

299 *Bēelzebub*. See I. 78-81.

300. *except*, excepted.

302. *front*, forehead, or face.

306. *Atlantéan*, like those of  
Atlas, who is fabled to have  
borne the world on his shoulders.

308. *audience*, hearing.

Inclines, here to continue, and build up here  
 A growing empire; doubtless! while we dream, 315  
 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 320  
 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 325  
 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 330  
 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, 335  
 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? 340  
 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 344  
 (If ancient and prophetic fame in Heaven

315. *doubtless*. This is said  
 sneeringly, like "forsooth."

322. *reserved*, reserved as.

329. *What*, why.

330. *determined*, finished.

336. *to*, to the extent of.

337. *reluctance*, struggling  
 against.

341. *occasion*, opportunity  
*want* 'be wanting.

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 favored more 350  
 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 355  
 Or substance, how endued, and what their power,  
 And where their weakness, how attempted best,  
 By force or subtilty. Though Heaven be shut,  
 And Heaven's high arbitrator sit secure  
 In his own strength, this place may lie exposed, 360  
 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 365  
 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 370  
 Common revenge, and interrupt his joy  
 In our confusion, and our joy upraise  
 In his disturbance; when his darling sons,  
 Hurl'd headlong to partake with us, shall curse  
 Their frail original and faded bliss, 375  
 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

352. See Hebrews vi. 17.

357. *how attempted best*, how best to be attacked.366. *drive*, drive out.375 *original*, original nature.376. *Advise*, consider.377. *or*, or if it be better.379. *Pleaded*, urged; *pressed* earnestly.

By Satan, and in part proposed ; for whence, 390  
 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 395  
 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, 390  
 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 394  
 Of those bright confines, whence with neighboring  
 arms

And opportune excursion we may chance  
 Reënter 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, 400  
 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, 405  
 And through the palpable obscure find out  
 His uncouth way, or spread his aery flight,

387. *states*, assembled coun- free from anxiety.—*orient*, which  
 ellors ; estates. rises and gives lustre.

392. *resolved*, determined on.

396. *excursion*, sallying forth. 406. *obscure* is used as a noun-  
 like *abrupt* in line 409.

—*chance*, chance to, or by chance. 407. *uncouth*, unknown.—*aery*  
 398. *of*, by. See I. 430 and note.

399 *Secure*. without care ;



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 411  
 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, 415  
 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, 420  
 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 425  
 Alone the dreadful voyage; till at last  
 Satan, whom now transcendent glory raised  
 Above his fellows, with monarchical pride,  
 Conscious of highest worth, unmoved thus spake:

"O progeny of Heaven, empyreal Thrones! 430  
 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 435  
 Ninefold, and gates of burning adamant  
 Barred over us prohibit all egress.

409. *arrive*, reach; arrive at.412. *senteries*, sentries. — *stations*, guards.414. *All*, of all, as of *choice* in the next line. — *no less*, no less need.415. *whom*, him whom.418. *suspense*, suspended; in suspense. — *appeared*, should appear.426. *voyage*, journey434. *convex*, vault.435. *Outrageous*, furious; raging.

These passed, if any pass, the void profound  
 Of unessential night receives him next,  
 Wide gaping, and with utter loss of being 440  
 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! 445  
 And this imperial sovranty, adorned  
 With splendor, 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 450  
 These royalties, and not refuse to reign,  
 Refusing to accept as great a share  
 Of hazard as of honor, due alike  
 To him who reigns, and so much to him due  
 Of hazard more, as he above the rest 455  
 High honored 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 460  
 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 465  
 None shall partake with me." Thus saying rose  
 The monarch and prevented all reply,  
 Prudent, lest from his resolution raised

439. *unessential*, having no essence or being.

442. *scape*, escape.

443. *remains*, is left.

448. *moment*, importance; weight.

451. *royalties*, attributes of royalty.

453. *due alike*, both due; that is, both hazard and honor.

455. *Of hazard more*, so much more of hazard or danger.

457. *intend*, consider; direct your attention to.

468. *from his resolution raised* roused by his resolve.

Others among the chiefs might offer now  
 (Certain to be refused) what erst they feared ; 470  
 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 : 475  
 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 481  
 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. 485

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'erspread  
 Heaven's cheerful face, the louring element 490  
 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. 495  
 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,

469. *offer*, offer to undertake.470. *erst*. See I. 360.471. *opinion*, reputation.478. *prone*, inclined ; bending forward.485. *close*, secret ; hidden.490. *the louring element*. Be-fore these words, supply *and*. — *element*, sky or air.491. *Scowls*, scowling *sheds*492. *chance*, by chance.495. *that*, so that.499. *grace*. See line 238.

Yet live in hatred, enmity, and strife 500  
 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. 505

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 510  
 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 trumpet's regal sound the great result. 515  
 Toward the four winds four speedy Cherubim  
 Put to their mouths the sounding alchemy,  
 By herald's voice explained ; the hollow abyss  
 Heard far and wide, and all the host of Hell 519  
 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 525  
 Truce to his restless thoughts, and entertain  
 The irksome hours till his great chief return.

504 *enow*, enough.

506 *Stygian*, infernal. See I.  
239.

508 *paramount*, chief ; lord-  
paramount.

512 *globe*, a crowd close ranged  
in a circle.

513. *emblazonry*, emblazoned  
or pictured shields.—*horrent*,  
bristling.

517. *alchemy*, metal mixed or  
compounded by chemical art.

526. *entertain*, employ or spend  
agreeably ; while away.

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 ; 530  
 Part curb their fiery steeds, or shun the goal  
 With rapid wheels, or fronted brigades 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 535  
 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 540  
 In whirlwind ; Hell scarce holds the wild uproar,  
 As when Alcides from Æchalia crowned  
 With conquest felt the envenomed robe, and tore  
 Through pain up by the roots Thessalian pines,  
 And Lichas from the top of Æta threw 545  
 Into the Euboic Sea. Others more mild,

528. *sublime*, high.

530-532. The Olympian games were celebrated once in four years at Olympia, in Greece, in honor of Zeus, or Jupiter. The Pythian games were celebrated, also every fourth year, in honor of Apollo, on a plain in the neighborhood of Delphi. The contests consisted of various trials of strength and skill, among which were horse and chariot races. — *shun*, keep clear of ; drive round without touching. — *fronted brigades*, brigades formed with a front, or fronting on a line.

533. *to warn proud cities*. Appearances in the heavens, such as are here described, are considered as warnings by the superstitious.

536. *Prick*, come upon the spur. — *aery*, seen in the air. — *couch*, fix or set for attack.

539. *Typhœan*, from Typhœus, a monster who is sometimes de-

scribed as a destructive hurricane and the father of winds. — *more fell*, fiercer.

542-546. *Alcides*, Hercules. He was called Alcides from his grandfather Alceus, and was celebrated for his great strength. On his return from the conquest of *Æchalia*, a city in Thessaly, he prepared to offer sacrifice to Zeus, and sent his attendant *Lichas* to bring him a white garment. His wife, moved by jealousy of a beautiful captive whom he had taken, sent him a poisoned robe instead, which threw him into such agony that he seized the messenger by the feet, and hurled him into the sea between Thessaly and the island of Eubœa, hence called the *Euboic Sea*. — *Æta* was a mountain in the south of Thessaly, on which Hercules raised a funeral pile and caused himself to be burned to death.

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 550  
 Free virtue should enthral 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) 554  
 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 ; 560  
 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 ; 565  
 Yet with a pleasing sorcery could charm  
 Pain for a while or anguish, and excite  
 Fallacious hope, or arm the obdurèd breast  
 With stubborn patience as with triple steel.  
 Another part, in squadrons and gross bands, 570  
 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 575  
 Into the burning lake their baleful streams ;  
 Abhorrèd Styx, the flood of deadly hate ;

552. *partial*, describing only  
 heir own part or share.

554. *Suspended*, held mute.

568. *obdurèd*, hardened.

570. *gross*, dense, or large.

575. *four infernal rivers*. In  
 Greek mythology these, with

*Lethe*, were the rivers of the  
 lower world. The word *Styx*  
 implied hate, *Acheron* sorrow  
*Cocytus* lamentation, and *Phleg-  
 ethon* flaming. The word *Lethe*  
 meant oblivion.

Sad Acheron, of sorrow — black and deep ;  
 Cocytus, named of lamentation loud  
 Heard on the rueful stream ; fierce Phlegethon 596  
 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, 598  
 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 599  
 Of ancient pile : all else, deep snow and ice,  
 A gulf profound, as that Serbonian bog  
 Betwixt Damietta and Mount Casius old,  
 Where armies whole have sunk : the parching air  
 Burns frore, and cold performs the effect of fire. 595  
 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 600  
 Their soft ethereal warmth, and there to pine  
 Immovable, infixed, and frozen round,  
 Periods of time ; thence hurried back to fire.  
 They ferry over this Lethéan sound  
 Both to and fro, their sorrow to augment, 605  
 And wish and struggle, as they pass, to reach

592. *that Serbonian bog.* This bog was near *Mount Casius*, east of *Damietta* or *Damietta*, on the road from Egypt to Syria. Whole armies are said to have been here swallowed up.

595. *frore*, with frost.

596. *harpy-footed Furies.* The *Furies*, according to ancient mythology, were avenging deities,

dreaded by gods and men as the punishers of crime. — *harpy-footed*, having the feet of Harpies. These were disgusting monsters, with the bodies of birds, the heads of maidens, and long claws. — *haled*, dragged or pulled violently along. "Haling men and women, he committed them to prison." ACTS viii. 3.

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 614  
 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, 615  
 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, 620  
 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, 625  
 Abominable, inutterable, and worse  
 Than fables yet have feigned or fear conceived,  
 Gorgons, and Hydras, and Chimæras dire.

611. *Medusa* was one of the three Gorgons. These were represented as frightful beings, whose heads were covered with hissing serpents instead of hair. The head of Medusa, though her face is sometimes described as very beautiful, was so terrible that whoever looked upon it was changed to stone.

613. *wight*, person ; being.

614. *Tantalus*, as a punishment for some crime committed against Zeus, was condemned in the lower world to the torments of a raging thirst, while he was placed in the midst of a lake the waters of which always receded when he attempted to drink them. Branches of refreshing fruit hung

over his head, which moved away when he stretched out his hand to reach them. From Tantalus comes our English word "tantalize."

617. *Viewed first*, had their first view of.

625. *prodigious things*, prodigies.

628. *Gorgons*. See line 611, and note. — *Hydras*. The Hydra was a monster with nine heads. When one of these was cut off, two new ones grew in its place. It was finally conquered by Hercules. — *Chimæras*. The Chimæra was a fire-breathing monster, with the head of a lion the body of a goat, and the tail of a dragon. The word *chimera*



Meanwhile the adversary of God and man,  
 Satan, with thoughts inflamed of highest design, . 630  
 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. 634  
 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 spiey drugs ; they on the trading flood 640  
 Through the wide Ethiopian 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 threefold the gates ; three folds were  
 brass, 645  
 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, 650  
 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 655

is now used to represent any wild fancy.

629. *adversary*. See I. 82.

632. *Explores*, tracks ; traces out.

635. *concave*, vault.

638. *Bengala*, Bengal.

639. *Ternate and Tidore* are islands of the Asiatic Archipelago, near the Moluccas, or Spice Islands.

641. *the wide Ethiopian*, the

Ethiopian Sea, or Indian Ocean. — *the Cape*, the Cape of Good Hope.

642. *stemming*, making their way. — *nightly*, by night ; steering by the stars. — *the Pole*, the South Pole.

647. *impaled*, enclosed ; surrounded.

654. *cry*, pack.

655. *Cerberean*. Cerberus was the triple-headed dog that guard-

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 660  
 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 laboring moon 662  
 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, 670  
 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 675  
 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 : 680

“ Whence and what art thou, execrable shape,  
 That dar’st, though grim and terrible, advance  
 Thy miscreated front athwart my way

ed the entrance to the infernal regions.

659. *abhorred*, to be abhorred.  
 360, 661. *Vexed Scylla*, is vexed (chafed, lashed) Scylla. — *Scylla* was a rock, thought to be dangerous to mariners, in the sea west of Italy, between *Calabria* and the *Trinacrian* (Sicilian) *shore*. It was personified by the ancients, and represented as a

fearful monster having six heads and barking like a dog.

662. *Nor uglier*, nor do uglier shapes or hounds.

665. *laboring*. This word is applied by Latin writers to the moon under eclipse.

677. *admired*, wondered.

679. *nought*, nothing ; not at all.

To yonder gates ? Through them I mean to pass,  
 That be assured, without leave asked of thee. 688  
 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 691  
 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 ? 695  
 And reckon'st thou thyself with spirits of Heaven,  
 Hell-doomed, and breath'st 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, 700  
 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 tenfold 705  
 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 710  
 Shakes pestilence and war. Each at the head  
 Levelled his deadly aim ; their fatal hands  
 No second stroke intend ; and such a frown

693. *Conjured*, conspired.

707. *Incensed*, kindled ; in-  
 flamed.

709. *Ophiuchus*, or *Serpentarius*, is a northern constellation which winds about the Pole.

710. *horrid*. See I. 563.

711. *Snakes pestilence and war*  
 Comets were anciently supposed  
 to foretell or bring public calam-  
 ities.

Each cast at the other, as when two black clouds  
 With heaven's artillery fraught come rattling on 711  
 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 721  
 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, 725  
 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 know'st for whom?  
 For him who sits above, and laughs the while 731  
 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 735  
 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 740  
 What thing thou art, thus double-formed, and why  
 In this infernal vale first met, thou call'st

716. *the Caspian*. The Caspian Sea is said to be very tempestuous. See 1 Cor. xv. 25, 26, and Heb. ii. 14.

721. *like*, likely.

722. *To meet so great a foe*. When Christ would subdue them.

723. *Had*, would have. — *had rung*, would have rung.

725. *Fast by*. See I. 12.

Me father, and that phantasm call'st my son :  
 I know thee not, nor ever saw till now  
 Sight more detestable than him and thee." 744

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 750  
 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, 755  
 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 760  
 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  
 Becam'st enamored, and such joy thou took'st 765  
 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, 770  
 Through all the empyrean : 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  
 Unto my hand was given, with charge to keep 775

758. *I sprung*, as Minerva from the head of Jove. est heaven ; the purest element. From the Greek for fire.

771. *the empyrean*, the high- 772. *pitch*, height.

These gates forever 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. 780  
 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, 785  
 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, 790  
 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 795  
 Surround me, as thou saw'st, 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 800  
 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 805  
 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 810  
 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 815  
 Soon learned, now milder, and thus answered smooth :

" Dear daughter, since thou claim'st me for thy  
 sire,  
 And my fair son here show'st 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 820  
 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, 825  
 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 immensa  
 To search with wandering quest a place foretold 830  
 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, 835  
 Lest Heaven, surcharged with potent multitude,  
 Might hap to move new broils. Be this or aught  
 Than this more secret now designed, I haste

813. *tempered heavenly*. See  
 l. 235. — *dint*, stroke.

825. *pretences*, claims ; preten-  
 tions.

827. *uncouth*. See line 407.  
*sole*, alone ; by myself.

829. *unfounded*, bottomless, or  
 without foundation.

830. *foretold*, which it has been  
 foretold.

837. *move*, excite. — *Be this*,  
 whether this or *ought more*  
*secret* than this be *now de-*  
*signed*.

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 841  
 Wing silently the buxom air, embalmed  
 With odors: there ye shall be fed and filled  
 Immeasurably, all things shall be your prey."

He ceased, for both seemed highly pleased, and  
 Death 845  
 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 850  
 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. 855  
 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, 860  
 Here in perpetual agony and pain,  
 With terrors and with clamors compassed round  
 Of mine own brood that on my bowels feed?  
 Thou art my father, thou my author, thou  
 My being gav'st me; whom should I obey 864  
 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

842. *buxom*, yielding; obedient. — *embalmed*, made balmy, or fragrant.

347. *famine*, hunger; craving.

850. *by due*, by due right.

855. *Fearless*, not fearing

858. *Tartarus*, Hell.



At thy right hand voluptuous, as beseems  
Thy daughter and thy darling, without end." 870

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 874  
Could once have moved ; then in the key-hole 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 880  
The infernal doors, and on their hinges grate  
Harsh thunder, that the lowest bottom shook  
Of Erebus. She opened, but to shut  
Exceeded her power ; the gates wide open stood,  
That with extended wings a bannered host, 885  
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 890  
The secrets of the hoary deep, a dark  
Illimitable ocean, without bound,  
Without dimension ; where length, breadth, and  
highth,  
And time and place are lost ; where eldest Night  
And Chaos, ancestors of Nature, hold 895  
Eternal anarchy amidst the noise  
Of endless wars, and by confusion stand :  
For Hot, Cold, Moist, and Dry, four champions fierce,

877. *wards*, divisions or parts  
of a lock, here applied to a  
key.

882, 885. *that*, so that.

883. *Erebus*, the place of dark-  
ness ; Hell.

895. *Nature*, Creation ; the  
world of organized matter.

Strive here for mastery, and to battle bring  
 Their embryon atoms; they around the flag 900  
 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 906  
 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 — 910  
 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 915  
 His dark materials to create more worlds —  
 Into this wild abyss the wary Fiend  
 Stood on the brink of Hell, and looked awhile,  
 Pondering his voyage; for no narrow frith  
 He had to cross: nor was his ear less pealed 920  
 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 925  
 In mutiny had from her axle torn  
 The steadfast earth. At last his sail-broad vans

900. *embryon*, embryo.

901. *Of each*, each of; or *each*  
*tis* is each's, each one's.

903 *unnumbered*, innumera-  
 ble.

904. *Barca* and *Cyrene* were in  
 the north of Africa.

905. *poise*, give weight to.

906. *To whom*, he (that is,  
 either *hot*, *cold*, *moist*, or *dry*) to

whom. — *these most*, most of  
 these atoms.

920. *pealed*, assailed or stunned  
 as with a peal.

921 *ruinous*, like that of the  
 fall of buildings.

922. *Bellona*, the Roman god  
 dess of war.

923. *rase*, raze; *overthrow*.

927. *vans*, wings.

He spreads for flight, and in the surging smoke  
 Uplifted spurns the ground ; thence many a league  
 As in a cloudy chair ascending rides 931  
 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 935  
 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, 940  
 Treading the crude consistence, half on foot,  
 Half flying ; behooves him now both oar and sail.  
 As when a gryphon through the wilderness  
 With wingèd course o'er hill or moory dale  
 Pursues the Arimaspians, who by stealth 945  
 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. 950  
 At length a universal hubbub wild  
 Of stunning sounds and voices all confused,

929. *spurns*, presses with his foot in springing.

931. *Audacious*, bold ; daring.

933. *pennons*, wings. — *plumb*, in a perpendicular direction ; like a plumb-line.

935. *had* See line 723. — *had not*, if the strong rebuff had not.

937. *Instinct*, excited ; stirred

938. *stayed*, being stayed ; having ceased.

939. *Syrtis*, a quicksand.

940. *nigh*, almost.

941. *crude consistence*, substance not yet firm.

942. *behooves him now*, and now he needs.

943-947. *gryphon*, or griffin. This was a fabulous monster, said to have had the head and wings of an eagle with the body of a lion, and to have been found in the mountainous regions north of Scythia, the gold of which it guarded. The one-eyed *Arimaspian*s, a people of Scythia, some times purloined this gold.

Borne through the hollow dark, assaults his ear  
 With loudest vehemence : thither he plies  
 Undaunted, to meet there whatever Power 955  
 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 960  
 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 ; Rumor next and Chance, 965  
 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 970  
 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 spaeious empire up to light,  
 Alone and without guide, half lost, I seek 975  
 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 : 980

954. *plies*, bends his way ; hastens.

959. *straight*, straightway ; immediately.

964. *Orcus and Ades* (or *Hades*). These were names given by the ancients to Pluto, the god of the lower or nether world, and also applied to his dominions. — *the dreaded name*. The ancients were superstitiously afraid of uttering the word Gorgon or *Demogorgon*.

See Spenser's *Faery Queene*, *Canto I. Stanza xxxvii.* :

“ A bold bad man, that dared to call  
 by name  
 Great Gorgon, prince of darkness  
 and dead night,  
 At which Cocytus quakes, and Styx  
 is put to flight.”

977. *Confine with*, border upon ; have limits together with.

979. *Possesses lately*, has lately taken possession of.

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 985  
 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 990  
 art,  
 That mighty leading angel, who of late  
 Made head against Heaven's king, though over-  
 thrown.

I saw and heard; for such a numerous host  
 Fled not in silence through the frightened deep,  
 With ruin upon ruin, rout on rout, 995  
 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, 1000  
 Encroached on still through your 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 1005  
 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."

985. *Which is*, which is the purpose of.

989. *incomposed*, disturbed, discomposed.

999. *if all I can*, to try if all that I can do.

1002. *first Hell*, first to encroach was Hell.

1007. *far, far to go*.

1008. *the nearer danger*, the nearer is danger.

He ceased, and Satan staid not to reply, 1016  
 But, glad that now the 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 1017  
 Environed, wins his way; harder beset  
 And more endangered than when Argo passed  
 Through Bosphorus betwixt the justling rocks;  
 Or when Ulysses on the larboard shunned  
 Charybdis, and by the other whirlpool steered. 1020  
 So he with difficulty and labor hard  
 Moved on, with difficulty and labor he;  
 But he once passed, 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 1026  
 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 1031  
 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 1035  
 Shoots far into the bosom of dim night  
 A glimmering dawn: here Nature first begins

1016-1018. When the ship *Argo* was on its way to Colchis for the recovery of the golden fleece, which had been carried thither, it passed, at the entrance of the Euxine (or Black) Sea from the *Bosphorus*, between the rocks called the *Symplegades*, which then closed behind it.

1019, 1020. The adventures of *Ulysses* are related by Homer in

the *Odyssey*. Among them was his escape from the dangers of *Scylla* (see note to line 660) and *Charybdis*, the names of a rock and whirlpool between Italy and Sicily.

1029. *utmost*, extreme; *outermost*. See line 1039.

1032. *whom*, those whom.

1037. *Nature*. See line 895.

Her farthest verge, and Chaos to retire,  
 As from her outmost works, a broken foe,  
 With tumult less and with less hostile din ; 1040  
 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 1044  
 Weighs his spread wings, at leisure to behold  
 Far off the émpyrean Heaven, extended wide  
 In circuit undetermined square or round,  
 With opal towers and battlements adorned  
 Of living sapphire, once his native seat ; 1050  
 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. 1055

1038. *to retire*, begins to retire.

1041. *That*, so that. — *with less*, first with less.

1043. *holds*, gains, or has reached.

1046. *Weighs*, balances ; *pouces*.

1048. *undetermined*, not to be determined whether.

## 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 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 Uriel, 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 there inquires of him the place of his habitation, and is directed ; alights first on Mount Niphates.

HAIL, holy Light, offspring of Heaven first-born !  
Or of the eternal coeternal beam  
May I express thee unblamed ? since God is light,

1. *first-born.* See Genesis i. 3. out blame call thee. — *is light*
3. *express thee unblamed,* with- See 1 John i. 5.



And never but in unapproachèd light  
 Dwelt from eternity; dwelt then in thee, 5  
 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 10  
 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 15  
 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 reascend, 20  
 Though hard and rare; thee I revisit safe,  
 And feel thy sovran vital lamp; but thou  
 Revisit'st not these eyes, that roll in vain

4. *unapproached*. "Dwelling in the light which no man can approach unto." 1 Timothy vi. 16.

6. *increate* perhaps refers to *effluence*.

7. *hearest thou rather*. This is a Latinism, meaning dost thou prefer to be called.

10. *as with a mantle*. See Psalm civ. 2.—*invest*. See I. 208.

14. *Escaped*, escaped from.—*Stygian pool*. See I. 239.

16. *utter*. See I. 72.

17. *With other notes*, "with notes different from those which were sung to the Orphean lyre; for Milton drew from the Sacred Scriptures, and probably believed himself to be in some sort inspired; while the song of Orpheus and the Orphic hymn to Night were only the products of human imagination." Orpheus was a Thracian bard, who charmed

with his music not men only, but also beasts, and even rocks and trees, which moved from their places to follow the sound of his golden harp. His lyre was placed among the constellations, perhaps because he was the first who introduced music into the worship of the gods.

19. *the heavenly Muse*. See I. 6.

21. *rare*, seldom tried.

22. *sovran* (sovereign) *lamp*, the sun, whose warmth Milton could *feel*, though he could not see its light.

22-26. His eyesight had been long decaying, and at the time this poem was written was entirely gone. He seems uncertain whether the disease by which his blindness was occasioned was caused by "*gutta serena*," *drop serene*, or by *dim suffusion*, probably cataract.—*veiled*, veiled them.

Escaped the Stygian pool  
 & Lyre  
 & Lyre  
 & Lyre

To find thy piercing ray, and find no dawn ;  
 So thick a drop serene hath quenched their orbs, 25  
 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 30  
 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, 35  
 And Tirēsiās 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 40  
 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 45  
 Surrounds me, from the cheerful ways of men  
 Cut off, and for the book of knowledge fair

26. *Yet not the more cease I,* nevertheless I do not on this account cease.

27. *to wander,* that is, in imagination, recalling poetic scenes. — *the Muses,* nine in number, were the goddesses of song, by whom poets were inspired. Many a *clear spring* in Greece was sacred to the Muses, especially the fountain of Castalia on Mount Parnassus, and that of Hippocrene on Mount Helicon, near which was a *shady grove*, their peculiar seat. See I. 15.

30. *brooks,* Kedron and Siloa. See I. 10-12.

25. *Thamyris* was a Thracian bard who challenged the Muses

to a trial of skill, and for his presumption was by them deprived of sight. His story was sung by Homer, who is also called *Mæonides*.

36. *Tiresias* was a blind seer or soothsayer of Thebes. — *Phineus* was also blind, and gifted by Apollo with prophetic powers. — This line begins, like some other lines in Milton, with a foot of three syllables.

37. *feed,* I feed. — *voluntary,* of themselves ; without effort.

38. *the wakeful bird,* the nightingale

45. *dark,* darkness.

47. *for,* instead of.

Presented with a universal blank  
 Of Nature's works to me expunged and rased,  
 And wisdom at one entrance quite shut out. 50  
 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. 56

Now had the Almighty Father from above,  
 From the pure empyrean 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 60  
 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 66  
 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 70  
 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 imbosomed without firmament, 76

49. *rased*, erased; effaced.

57. *empyrean*. See II. 771.

59. *their*. The antecedent is *works*, just before.

60. *Sanctities*, holy beings.

62. *Beatitude*, blessedness.

63. *image*. "The brightness of his glory, and the express image of his person" Hebrews i. 3.

65. *yet*, as yet

71. *on this side Night*, on this side of Night, the *utter* darkness. See line 16.

72. *the dun air, the middle darkness*, where was a *glimmering dawn*. See II. 1034-1042. — *sublime*. See II. 528.

74. *World*, universe; whole system of created things. See II. 1051-1055.

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 80  
 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 85  
 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 90  
 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 95  
 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 100  
 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, 105

76. *in ocean or in air, uncertain which.*

83. *main, vast.*

84. *Wide interrupt* (participle), spread wide between.

88. *precincts of light*, regions bordering on the realms of light.

98. *I made him just and right*  
 See Ecclesiastes vii. 29.

103. *Not free*, if they had not been free.

105. *appeared*, would have 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, 110  
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 overruled  
Their will, disposed by absolute decree 115  
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, 120  
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 125  
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 130  
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 136

110. *had*, would have.

111. *as to right belonged*, as was  
consistent with right.

117. *if*, though.

129. *The first sort*, the rebel  
angels

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 140  
 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 147  
 Of hymns and sacred songs, wherewith thy throne  
 Encompassed shall resound thee ever blest.  
 For should Man finally be lost, should Man, 150  
 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. 155  
 Or shall the Adversary thus obtain  
 His end, and frustrate thine ? shall he fulfil  
 His malice, and thy goodness bring to naught ;  
 Or proud return, though to his heavier doom,  
 Yet with revenge accomplished, and to Hell 160  
 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 165  
 Be questioned and blasphemed without deference ”

To whom the great Creator thus replied :  
 O Son, in whom my soul hath chief delight,

140. See Heb. i. 3, where Milton reads “ substance ” for “ person.”

149. *resound*, praise ; *celebrate* 153-155. See Genesis xviii. 26

Son of my bosom, Son who art alone  
 My word, my wisdom, and effectual might, 170  
 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 175  
 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 180  
 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 185  
 Their sinful state, and to appease betimes  
 The incensèd 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. 190  
 To prayer, repentance, and obedience due,  
 Though but endeavored 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, 195  
 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 ;

176. *lapsèd*, fallen from a state of innocence or perfection.

185. *warned*, warned of ; reminded of.

189. *What may suffice*, so far as needs or may be sufficient. — *soften stony hearts*. See Ezek. xxxvi. 26

192. *Though but endeavored*, though only attempted.

195. *hear*, obey. See Luke xvi 29.

197. *to the end persisting*. "He that endureth to the end shall be saved." Matthew x. 22.

But hard be hardened, blind be blinded more,      200  
 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,      206  
 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      210  
 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? 215  
 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      224  
 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,      225  
 His dearest mediation thus renewed:

"Father, thy word is passed, Man shall find grace  
 And shall grace not find means, that finds her way,  
 The speediest of thy wingèd messengers,  
 To visit all thy creatures, and to all      234

206. *Affecting*, aiming at; aspiring to. See Gen. iii. 5.

208. *sacred*, dedicated. — *devote*, devoted.

215. *just*. "The just for the unjust." 1 Peter iii. 18.

218. *silence*. "There was silence in Heaven" Rev. viii. 1.

225. *fulness*. "In him dwelleth all the fulness of the Godhead bodily" Colossians ii. 9.



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. 238  
 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 240  
 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 forever ; by thee I live,  
 Though now to Death I yield, and am his due, 245  
 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  
 Forever with corruption there to dwell ;  
 But I shall rise victorious, and subdue 250  
 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 255  
 The powers of darkness bound. Thou, at the sight  
 Pleased, out of Heaven shalt look down and smile,  
 While by thee raised I ruin all my foes,  
 Death last, and with his carcass glut the grave :  
 Then with the multitude of my redeemed 260

231. *unprevented*, without previous supplication or entreaty, as a free gift.

233. *dead in sins*. See Ephesians, ii. 1, 5.

244. *Life in myself*. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" John v. 26.

247-249. See Psalm xvi. 10.

255. *captive*. "He led captivity captive." Ephes. iv. 8. See also Psalm lxxviii. 18. — *maugre*, notwithstanding ; in spite of.

258. *ruin*, overthrow.

259. *Death last*. "The last enemy that shall be destroyed is death." 1 Corinthians xv. 26.

Shall enter Heaven, long absent, and return,  
 Father, to see thy face, wherein no cloud  
 Of anger shall remain, but peace assured  
 And reconcilment; wrath shall be no more  
 Thenceforth, but in thy presence joy entire." 265

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 270  
 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 275  
 My sole complacence! well thou know'st 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 awhile, the whole race lost. 280  
 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 285  
 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

265. *joy entire*. "In thy presence is fulness of joy." Psalm xvi. 11.

270. *attends*, waits; waits to know.

271. *Admiration*, surprise and wonder.

276. *complacence*, cause of

pleasure or joy. See Matthew iii. 17.

282. *Their* (of those) contains the antecedent of *whom* in the preceding line.

287-289. "For as in Adam all die, even so in Christ shall all be made alive." See 1 Cor. xv. 22.

As many as are restored, without thee none.  
 His crime makes guilty all his sons ; thy merit      290  
 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,      295  
 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      300  
 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, 305  
 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,      310  
 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      315  
 Both God and Man, Son both of God and Man,  
 Anointed universal King : all power  
 I give thee ; reign forever, 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      321

305. Look forward to line 313.

307. *fruition*, happiness derived from use or possession.315. *Here shalt thou sit*. See Ephes. i. 20, 21.317. *All power*. See Matthew xxviii. 18.321. *All knees to thee shall bow*. See Philippians ii. 9-11.

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 325  
 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 330  
 Bad men and angels; they arraigned shall sink  
 Beneath thy sentence; Hell, her numbers full,  
 Thenceforth shall be forever 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 336  
 See golden days, fruitful of golden deeds,  
 With joy and love triumphing, and fair truth.  
 Then thou thy regal sceptre shalt lay by,  
 For regal sceptre then no more shall need; 340  
 God shall be all in all. But all ye gods,  
 Adore him, who to compass all this dies;  
 Adore the Son and honor him as me!"

No sooner had the Almighty ceased, but all  
 The multitude of angels, with a shout 345  
 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

323-329. See 1 Thess. iv. 16, 17; Matt. xxiv. 31; 1 Cor. xv. 23.

327. *cited*, summoned. "The hour is coming, in the which all that are in the graves shall hear his voice." John v. 28.

334, 335. See 2 Peter iii. 10-13; Revelation xxi. 1.

340. *need*, be necessary.

341. "And when all things shall be subdued unto him, then

also shall the Son himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

343. *honor*. "That all men should honor the Son, even as they honor the Father." John v. 23.

345. *multitude* is construed with *uttering*, in the case independent.

Towards either throne they bow, and to the ground  
 With solemn adoration down they cast 351  
 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 355  
 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 th't never fade the spirits elect 360  
 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 366  
 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 370  
 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 375  
 Amidst the glorious brightness where thou sitt'st  
 Throned inaccessible, but when thou shad'st  
 The full blaze of thy beams, and, through a cloud

352. *Their crowns.* See Rev. iv.  
 10. — *amarant*, from the Greek  
 "amarantos," amaranth.

354. *fast by.* See I. 12.

358. *the river of bliss.* See Rev.  
 xxii. 1.

359. *Elysian.* The Elysian

fields or gardens, in the Greek  
 mythology, were the abode of  
 happy spirits after death.

363. *shone.* "And before the  
 throne there was a sea of glass  
 like unto crystal." Rev. iv 6

377. *but*, except

Drawn round about thee like a radiant shrine,  
 Dark with excessive bright thy skirts appear, 380  
 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 385  
 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 390  
 By thee created, and by thee threw down  
 The aspiring Dominations. Thou that day  
 Thy Father's dreadful thunder didst not spare,  
 Nor stop the flaming chariot-wheels that shook  
 Heaven's everlasting frame, while o'er the necks 395  
 Thou drov'st 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, 400  
 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, 405  
 He, to appease thy wrath and end the strife  
 Of mercy and justice in thy face discerned,  
 Regardless of the bliss wherein he sat

380. *bright*, brightness.

382. *veil their eyes*. See Isaiah  
11. 2.

383, 384. See Colossians i. 15.

387. *else*, in no other way.—  
*can behold*. "No man hath seen  
God at any time; the only-be-  
gotten Son, which is in the bosom

of the Father, he hath declared  
him." John i. 18.

391. *By thee*. See Coloss. i. 16

396. *disarrayed*, thrown out of  
their ranks.

402. *incline*, didst incline.

406. *He*, than he.

Second to thee, offered himself to die  
 For Man's offence. O unexampled love, 410  
 Love nowhere 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. 415

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 420  
 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 425  
 Of Chaos blustering round, inclement sky;  
 Save on that side from which 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. 430  
 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; 436  
 But in his way lights on the barren plains

413. *matter*, subject.

415. *disjoin*, disjoin thy praise.

418. See II. 1034-1055, and III. 70-76.

419. *World*. See line 74, and note. — *first convex*, outermost sphere, enclosing the *inferior* orbs. The Earth, according to

the ancient astronomy, was in the centre of this sphere. — *divides*, sets apart; separates from Chaos.

431. *Imaus*, a range of mountains on the north of India.

436. *Hydaspes*, a branch of the Indus.

Of Sericana, where Chineses drive  
 With sails of wind their cany wagons light :  
 So on this windy sea of land the Fiend 440  
 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 vapors flew 445  
 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 : 450  
 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, 455  
 Abortive, monstrous, or unkindly mixed,  
 Dissolved on earth, fleet hither, and in vain,  
 Till final dissolution, wander here,  
 Not in the neighboring moon, as some have dreamed ;  
 Those argent fields more likely habitants 460  
 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 :

433. *Sericana*, or *Serica*, a name anciently applied to the regions of Central and Eastern Asia, in which are vast sandy plains. Over these, the inhabitants are said to drive light carriages furnished with sails.

444. *store*, abundance.

456. *unkindly*, not according to their kind.

460. 462. *Those argent* (silvery

bright) *fields* more probably bold as their inhabitants translated saints, or spirits middle between the angelic and the human kind. — *Translated*, removed from earth.

463. *ill-joined*. See Genesis vi. 1, 2.

464. *those giants*. "There were giants in the earth in those days," Gen. vi. 4.



The builders next of Babel on the plain  
 Of Sennaar, 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, 470  
 Empédocles ; and he who, to enjoy  
 Plato's Elysium, leaped into the sea,  
 Cleómbrotus ; and many more too long,  
 Embryos and idiots, eremites and friars,  
 White, black, and gray, with all their trumpery. 475  
 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 : 480  
 They pass the planets seven, and pass the fixed,

466. *Babel*. See Genesis xi. 1-9.

467. *Sennaar*, Shinar, the plain of Babylon.

468. *had they wherewithal*, if they had the materials.

471. *Empedocles* was a celebrated philosopher of Sicily, who lived in the fifth century before Christ. Tradition related that he leaped fondly (foolishly) into Ætna flames, that he might, in consequence of his sudden disappearance, be deemed a god. One of his sandals, however, was thrown out by the volcano, and the manner of his death thus made known.—*he*. Cleombrotus, a Grecian youth, is said to have destroyed himself by leaping into the sea, after reading Plato's description of the happiness of a future state, that he might at once enjoy it.

473. *too long*, of whom it would be too long to tell.

474. *eremites*, hermits.

475 The different orders of friars in the Roman church are distinguished by their dress, the

Carmelites or White-friars wearing a white robe, the Dominicans or Black-friars a black robe, and the Franciscans or Gray-friars a gray or light-brown robe.

476. *pilgrims*, to Jerusalem and the Holy Sepulchre.

477. *Golgotha*. See Matthew xxvii. 33.

478. *to be sure of Paradise*. It was once a superstition of some members of the church of Rome, that to be clothed at the time of death in a friar's habit or weeds, insured an entrance into heaven.

481-483. This is according to the notions of the ancient, or Ptolemaic, system of astronomy. From the Earth, the centre of the Universe, they pass the planets seven, our planetary or solar system, and beyond this pass the fixed, the firmament or sphere of the fixed stars, and still beyond, that crystalline sphere, the heaven clear as crystal, to which the Ptolemaics attributed a sort of libration or shaking (the *trepidation*).

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 485  
 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  
 Cows, hoods, and habits, with their wearers, tost 490  
 And fluttered into rags ; then relics, beads,  
 Indulgences, dispenses, pardons, bulls,  
 The sport of winds : all these, up-whirled aloft,  
 Fly o'er the backside of the world far off  
 Into a Limbo large and broad, since called 495  
 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 last a gleam  
 Of dawning light turned thitherward in haste 500  
 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, 505

*ation* so much talked of) to account for certain irregularities in the motions of the heavenly bodies, and farthest *that first-moved*, the Primum Mobile, the sphere which was both the first moved and the first mover, communicating its motion to all the lower or interior spheres. The Crystalline is described either as external to the Primum Mobile, or as combined with it.

484, 485. Milton alludes here to the notion that Saint Peter literally holds the keys of Heaven and keeps the gate.

489. *devious*, out of their track or road.

492. In the Roman church, *indulgences* are remissions of the penalties of sin, granted by the Pope. — *dispenses*, or dispensations, are permissions to dispense with certain rules of the church. He also grants *pardons* for sins committed. Certain letters which contain his decrees or decisions are called *bulls*.

495. *Limbo*, a bordering region or place of confinement.

500. *thitherward*, to itself.

502. *degrees*, stairs. See line 510

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 610  
 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.* 515  
 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 520  
 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 ; 525  
 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, 530  
 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, 535

506. *frontispiece*, the face of a building.

509. *By model, or by shading pencil drawn*, by sculpture or by painting.

510-515. See Gen. xxviii.

518. *Viewless*, was viewless ; beyond the sight.

520. *Who*, whoever

522. *fiery steeds*. See 2 Kings ii. 11.

530. *and*, and wider than that.

534 *with choice regard*, passed with choice regard, with special favor.

535. *Paneas*, Dan. This was a town in the northernmost part of Palestine or the Holy Land, near

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, 540  
 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 545  
 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 glistening spires and pinnacles adorned, 550  
 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 555  
 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 560  
 He views in breadth, and without longer pause  
 Down right into the World's first region throws  
 His flight precipitant, and winds with ease  
 Through the pure marble air his oblique way

the sources of the Jordan. Beer-  
 sheba, or *Beersaba*, was on the  
 southern border, or *Arabian*  
*shore*. "From Dan even to Beer-  
 sheba" (1 Kings iv. 25) described  
 the length of the land.

546. *Obtains*, reaches.

557-560. From furthest east to  
 west ; that is, through six signs  
 of the Zodiac, from *Libra* to *Aries*,

*the fleecy star*. As seen from the  
 Earth, the constellation *Androm-  
 eda* appears above *Aries*, and  
 being to the west of it may be  
 said by a European to be borne  
*far off Atlantic seas*.

563. *precipitant*, headlong.

564. *marble*, marble-like in its  
 clearness and brightness.

Amongst innumerable stars, that shone 565  
 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 570  
 He stayed not to inquire. Above them all  
 The golden sun, in splendor 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, 575  
 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 580  
 Days, months, and years, toward 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, 585  
 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. 590

566. *Stars distant*, as stars when distant. — *nigh hand*, when near.

567. *Or*, either.

568. *Hesperian gardens*. The beautiful gardens of the Hesperides, or nymphs who guarded the golden apples of Juno (Hera), were situated far to the west as were also the *Fortunate fields*, or Islands of the Blessed, in which were the Elysian Fields.

574. *up or down*, whether north or south.

575. *By centre or eccentric*, whether towards or from the centre. — *hard*, it would be hard.

576. *Or longitude*, or whether east or west.

577. *A'loof*, aloof from. — *vulgar*, common.

580. *numbers*, measures.

583. *magnetic*, attractive.

586. *virtue*, power.

590 *glazed optic tube*. See I 288.

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; 595  
 If stone, carbuncle most or chrysolite,  
 Ruby or topaz, to the twelve that shone  
 In Aaron's breastplate, and a stone besides  
 Imagined rather oft than elsewhere seen,  
 That stone, or like to that, which here below 600  
 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. 605  
 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 humor mixed, 610  
 Here in the dark so many precious things

593. *informed*, penetrated; animated.

597. *to*, up to; completing the number of.

598. *Aaron's breastplate*. See Exodus xxviii. 15-21.

600. *That stone*. It was long supposed that there existed a stone, the touch of which would turn any other substance to gold. From having been sought by philosophers, it was called the Philosopher's Stone.

603. From *Hermes*, or Mercury, the messenger of the gods, a planet and a metal have the name of Mercury. The god may be called *volatile*, from his winged sandals; the metal, because at a certain heat it flies off in vapor. Chemists *bind* it by combining it with other substances.

604. *Proteus* was a sea-god, who when seized assumed various shapes, but finally resumed his usual form. Matter, being worked upon by chemists and made to appear in different forms, is at last, being *drained through a limbec*, forced to take its original shape. It may be that the purifying of water by distillation is all that is here referred to.

605. *limbec*, or alembic, a vessel used by chemists in distillation.

606. *here*, in the Sun.

607. *elixir*, a liquid for transmuting metals into gold.

608. *virtuous*, powerful.

609. *arch-chemic*, having supreme chemical powers, by which the nature of bodies is changed.

Of color 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, 615  
 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,  
 Nowhere so clear, sharpened his visual ray 620  
 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 325  
 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 630  
 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 : 635  
 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 ;

613. *gaze, gaze upon.*

617. *Culminate from the equator, are vertical when the sun is directly over the equator, shooting directly downwards, just as they now shot upward still direct.*

618. *whence, for which reason ; on which account.*

620. *Nowhere, nowhere else. — visual ray, vision ; sight.*

622. *within ken, near enough to be recognized.*

623. *The same. "And I saw an angel standing in the sun." Rev. xix. 17.*

625. *tiar, tiara.*

627. *Illustrious, bright. — fledge, fledged.*

631. *who, one who.*

634. *casts, plans ; casts in his mind.*

637. *as, that.*

Under a coronet his flowing hair 640  
 In curls on either cheek played ; wings he wore  
 Of many a colored 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, 645  
 Ere he drew nigh, his radiant visage turned,  
 Admonished by his ear, and straight was known  
 The archangel Uriel, one of the seven  
 Who in God's presence nearest to his throne  
 Stand ready at command, and are his eyes 650  
 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, 655  
 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 honor to obtain, and as his eye 660  
 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 favor, him for whom  
 All these his works so wondrous he ordained, 665  
 Hath brought me from the quires of Cherubim  
 Alone thus wandering. Brightest Seraph, tell  
 In which of all these shining orbs hath Man  
 His fixèd seat, or fixèd seat hath none,

643. *habit* (garment) seems to depend on *wore*, or what is implied in it. — *succinct*, girded up short.

644. *decent*, becoming ; graceful.

645. *Uriel* is mentioned in the Apocrypha, 2 Esdras iv. 1.

650. *are his eyes*. “ They are the eyes of the Lord, which run to and fro through the whole earth.” Zechariah iv. 10.

657. *Interpreter*, as interpreter

658. *attend*, await.

666. *quires*, choirs.



But all these shining orbs his choice to dwell ; 670  
 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, 675  
 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." 680

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 : 685  
 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 690  
 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 685  
 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, 700

670 *dwell*, dwell in.689. *which*. For the antecedent  
of this pronoun, see line 683.690. *held*, considered as.690. *empyreal*, heavenly ; in  
the pure region of light, above  
created spheres.

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 705  
 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 710  
 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, 715  
 And this ethereal quintessence of Heaven  
 Flew upward, 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, 720  
 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 725  
 Night would invade; but there the neighboring moon  
 (So call that opposite fair star) her aid  
 Timely interposes, and, her monthly round  
 Still ending, still renewing, through mid heaven,

708. *at his word.* "For he spake, and it was done; he commanded, and it stood fast." Psalm xxxiii. 9.

715. *flood.* water.

716. *this ethereal quintessence.* it was the belief of some of the ancient philosophers that there was, besides the four elements, a fifth essence, "quinta essentia,"

out of which the heavens and the stars were formed.

717. *spirited,* animated.

719. *how they move,* thou seest how they move.

721. *The rest,* the rest of this quintessence. — *in circuit,* round about.

727. *call is in the imperative mood.*

With borrowed light her countenance triform 730  
 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." 735

Thus said, he turned ; and Satan bowing low,  
 As to superior spirits is wont in Heaven,  
 Where honor due and reverence none neglects,  
 Took leave, and toward the coast of Earth beneath,  
 Down from the ecliptic, sped with hoped success, 740  
 Throws his steep flight in many an aery wheel,  
 Nor stayed, till on Niphates' top he lights.

730. *triform*, having three shapes or phases.

731. *Hence*, from the sun.

735. *me mine requires*, my way needs me.

740. *the ecliptic*, the sun's apparent path. — *sped with hoped success*, hastened by the hope of success.

741. *wheel*, turn or rotation.

742. *Niphates' top*. Niphates is a mountain chain of Armenia, in Turkey in Asia, north of Mesopotamia, the region in which the garden of Eden is supposed to have been situated

## 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.

O FOR that warning voice, which he who saw  
The Apocalypse heard cry in Heaven aloud,  
Then when the Dragon, put to second rout,

1. *that warning voice.*  
See Revelation xii. 9-12.

3. *second rout.* The first rout  
was the expulsion of the rebel

Satan's
Returns on Earth
Eden & Heaven
 Came furious down to be revenged on men,  
*Woe to the inhabitants on Earth!* that now, 5  
 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, 10  
 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 15  
 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 20  
 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 25  
 Worse; of worse deeds worse sufferings must ensue.  
 Sometimes toward 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; 30  
 Then much revolving, thus in sighs began:

" O thou that, with surpassing glory crowned,  
 Look'st 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, 35

angels from Heaven. It is de- late. — *had been*, might have  
 scribed in Book VI. been. — *warned*, warned cf.

6. *while time was*, while there 30. *in his meridian tower*, at  
 was time; before it should be too his noon-day height.

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, 40  
 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: 45  
 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 scained subjection, and thought one step higher 50  
 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 55  
 By owing owes not, but still pays, at once  
 Indebted and discharged; what burden then?  
 O had his powerful destiny ordained  
 Me some inferior angel, I had stood  
 Then happy; no unbounded hope had raised 60  
 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. 65  
 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?

50. *scained*, disdained, from 63. *part*, party; side  
 the Italian "sdegnare."

65. *to*, against.

51. *quit*, discharge; relieve  
 from.

Be then his love accursed, since love or hate  
 To me alike it deals eternal woe. 70  
 — 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; 75  
 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? 80  
 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 85  
 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, 90  
 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 95  
 What feigned submission swore! ease would recant  
 Vows made in pain, as violent and void  
 (For never can true reconciliation grow  
 Where wounds of deadly hate have pierced so deep),  
 Which would but lead me to a worse relapse 100  
 And heavier fall; so should I purchase dear  
 Short intermission bought with double smart.

71. *his*, his will.94. *act of grace*, decree of par-87. *abide*, suffer the consequences of.

This knows my punisher ; therefore as far  
 From granting he, as I from begging, peace.  
 All hope excluded thus, behold instead 105  
 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 110  
 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, 115  
 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, 120  
 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 125  
 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 demeanor, then alone,  
 As he supposed, all unobserved, unseen. 130  
 So on he fares, and to the border comes  
 Of Eden, where delicious Paradise,

112. *more than half perhaps.*  
 Already Hell is his, and he hopes  
 to gain *this new world.* — *By thee*  
 precedes and for emphasis.

115. *pale,* the paleness of *ire,*  
 of *envy,* and of *despair.*

117 *counterfeit.* See III. 636.

123. *couched,* close lurking,  
 lying close.

125. *Uriel once warned.* See  
 114-119.

127. *the Assyrian mount* See  
 III. 742.



Now nearer, crowns with her enclosure green,  
 As with a rural mound, the champain head  
 Of a steep wilderness, whose hairy sides 135  
 With thicket overgrown, grotesque and wild,  
 Access denied; and over head up grew  
 Insuperable height of loftiest shade,  
 Cedar; and pine, and fir, and branching palm,  
 A sylvan scene; and, as the ranks ascend 140  
 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 neighboring round. 145  
 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 colors mixed;  
 On which the sun more glad impressed his beams 150  
 Than in fair evening cloud, or humid bow  
 When God has 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 155  
 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 160  
 Mozambic, off at sea northeast winds blow  
 Sabéan odors from the spicy shore

134. *the champain head*, the level summit.

137. *Access denied*, forbade approach.

141. *theatre*, a place rising by steps, like the seats of an ancient theatre.

153. *of*, from or after.

154. *inspires*, breathes in.

160. *of Hope*, of Good Hope.

162. *Sabran odors*. The southern part of Arabia is often called Arabia Felix, or *the Blest*. Its ancient capital was Saba, or Sheba, whose queen came to Jerusalem "to hear the wisdom of Solo-

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 : 165  
 So entertained those odorous sweets the Fiend  
 Who came their bane, though with them better  
     pleased  
 Than Asmodéus with the fishy fume  
 That drove him, though enamored, from the spouse  
 Of Tobit's son, and with a vengeance sent 170  
 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 175  
 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 180  
 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

mon," bringing spices, gold, and precious stones ; " neither was there any such spice as the queen of Sheba gave King Solomon." 2 Chronicles ix. 1-9.

167. *their bane*, as their bane ; to poison them.

168. *Asmodeus* was an evil spirit, who had destroyed in succession seven husbands of the daughter of Raguel. After she became *the spouse of Tobit's son*, he was driven away by the fumes of the heart and liver of a fish ;

" the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him." The story is found in the Book of Tobit, in the Apocrypha. See chap viii.

171. *Media*, a country east of Assyria and south of the Caspian Sea. — *post*, with great speed.

172. *savage*, wild and woody.

175. *As*, like. — *brake*, thicket

176. *had*, would have. — *perplexed*, made intricate.

Satan crashes into Eden

In hurdled cotes amid the field secure, 186  
 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, 190  
 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 highest there that grew, 195  
 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 200  
 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, 205  
 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 210  
 From Auran eastward to the royal towers  
 Of great Seleucia, built by Grecian kings,

186. *hurdled*, fenced about with sticks or twigs closely interwoven. — *secure*. See II. 399.

192. *So clomb*. See John x. 1.  
 193. *lewd* is probably used here as in Acts xxii. 5, for *vile, unprincipled*. Elsewhere Milton speaks of "hireling wolves, whose gospel is their maw."

194. *The Tree of Life*. "The tree of life also in the midst of the garden." Genesis ii. 9.

195. *cormorant*. The cormorant is a kind of sea-fowl, extremely voracious.

198. *virtue*, peculiar power or properties.

200. *For prospect*, as a place from which to look abroad. — *had been*, would have been.

210. *Eden*. "And the Lord God planted a garden eastward in Eden." Genesis ii. 8.

211-214. *Auran*, or Haran (also called Charran), was a city in the northwestern part of Mesopotamia, the name anciently given to the country lying between the rivers Tigris and Euphrates

Satan perches on the Tree of Life disguised as a lewd hireling

Or where the sons of Eden long before  
 Dwelt in Telassar. In this pleasant soil  
 His far more pleasant garden God ordained : 215  
 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 220  
 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 225  
 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 230  
 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 ; 235  
 But rather to tell how, if Art could tell  
 How, from that sapphire fount the crispéd brooks,

*Seleucia* was a city in the south-eastern part of Mesopotamia, on the river Tigris, built near the ancient Telassar by Seleucus, a Macedonian general who became king of Syria and the founder of a line of *Grecian kings*. — The exact situation of the Garden of Eden has always been a matter of conjecture. — *pleasant soil*. The word Eden means pleasure, delight.

218. *all amid them*, “in the midst of the garden.” Genesis .9. — *blooming*, blooming with.

221. *the Tree of Knowledge*.

“And the tree of knowledge of good and evil.” Genesis ii. 9. — *fast by*. See I. 12.

223. *a river large*. “A river went out of Eden to water the garden.” Genesis ii. 10.

224. *his, its*. So in line 232.

223. *four main streams*. “And from thence it was parted, and became into four heads.” Gen. ii. 10-14.

224. *wandering*, wandering over or through.

227. *crispéd*, curled in small waves.

Rolling on orient pearl and sands of gold  
 With mazy error under pendent shades,  
 Ran nectar, visiting each plant, and fed 240  
 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 unpiercèd shade 245  
 Imbrownd 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, 250  
 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, 255  
 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 260  
 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 quire apply ; airs, vernal airs,  
 Breathing the smell of field and grove, attune 265  
 The trembling leaves, while universal Pan,

233. *orient*, eastern ; such as  
 is found in the East.

239. *error*, wandering course.

241. *nice Art*, nice Art had set.

242. *boon*, bountiful.

245. *unpierced*, not penetrated  
 by the rays of the sun.

246. *Imbrownd*, darkened.

247. *of various view*, present-  
 ing various scenes,

250. *amiable*, lovely or pleasing  
 to the sight. See Psalm lxxxiv.

1. — *Hesperian fables*. See III.  
 568. — *true*, proved true.

261. *or connects fall and unite*

264. *quire*, choir. — *apply*, add :  
 or, ply ; employ.

265. *attune*, make tuneful.

266. *universal Pan*. Pan was  
 the god of shepherds and flocks

Knit with the Graces and the Hours in dance,  
 Led on the eternal Spring. Not that fair field  
 Of Enna, where Proserpine gathering flowers,  
 Herself a fairer flower, by gloomy Dis 270  
 Was gathered, which cost Ceres all that pain  
 To seek her through the world; nor that sweet grove  
 Of Daphne by Orontes, and the inspired  
 Castalian spring, might with this Paradise  
 Of Eden strive; nor that Nyseian isle 275  
 Girt with the river Triton, where old Cham,  
 Whom Gentiles Ammon call and Libyan Jove,  
 Hid Amalthéa and her florid son,  
 Young Bacchus, from his stepdame Rhea's eye;  
 Nor where Abassin kings their issue guard, 280  
 Mount Amara, though this by some supposed  
 True Paradise, under the Ethiop line

As the word Pan in Greek signifies all, he is sometimes supposed to typify all Nature. He often led the dances of the Nymphs.

267. *the Graces*, three in number, were the attendants of Venus, the goddess of beauty, and sometimes of other deities. — *the Hours* were the goddesses of the seasons, whose course was represented in their dance.

269-272. *Proserpine*, the daughter of *Ceres*, was seized by Pluto, or *Dis*, the god of the infernal regions, while she was gathering flowers in the fertile plain of *Enna* in Sicily, and borne away by him to be the queen of the lower world. Her mother, in ignorance of her fate, sought her through the world.

273. *Daphne*. The city of Antioch, in Syria, was situated not far from the sea in the beautiful valley of the river *Orontes*. Near it was a celebrated grove, called *Daphne* and consecrated to Apollo.

274. *Castalian spring*. *Castalia* was a fountain on Mount *Parnassus*, sacred to Apollo and the

Muses. The spring that watered the grove of *Daphne* was also so called.

275-279. *that Nyseian isle* is *Nysa* or *Nyssa* in Africa, where the god *Bacchus* was said to have been brought up. — *Cham*, or *Ham*, was a name given to *Jupiter Ammon*, who was worshipped in *Libya*, in the north of Africa. — *Amalthea* was sometimes considered as the mother of *Bacchus*. — *Rhea* here seems to be the same as *Cybele*, who is called the mother of all the gods.

280-285. *Mount Amara* was in *Ethiopia*, near the Equinoctial line. In the midst of the hills of which the ridge was composed, or on the summit of the mountain, there was said to be a rich and beautiful plain. Here the children of the kings of *Abyssinia* were kept confined, until at the death of their father one of them was taken from this "Happy Valley" to succeed him. — The hill of *Amara* was said to be a whole day's journey high. — *Nilus' head*, the source of the Nile.

By Nilus' head, enclosed with shining rock,  
 A whole day's journey high, but wide remote  
 From this Assyrian garden, where the Fiend 235  
 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 honor clad  
 In naked majesty seemed lords of all, 290  
 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 295  
 Not equal, as their sex not equal, seemed;  
 For contemplation he and valor 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 300  
 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 unadorn'd golden tresses wore 305  
 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, 310  
 And sweet reluctant amorous delay.  
 Nor those mysterious parts were then concealed;

292. *image*. "God created man in his own image." Genesis i. 27. brown or black. The ancient poets used the word to represent different colors.

300. *front*, forehead. — *sublime*, elevated; noble.

303. *waved*, waving.

308. *required* is here a partici-

301 *hyacinthine*, probably dark-ple

Adam & Eve

Then was not guilty shame, dishonest shame  
 Of nature's works, honor dishonorable,  
 Sin-bred, how have ye troubled all mankind 315  
 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 : 320  
 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 325  
 Stood whispering soft, by a fresh fountain side  
 They sat them down ; and after no more toil  
 Of their sweet gardening labor than sufficed  
 To recommend cool Zephyr, and made ease  
 More easy, wholesome thirst and appetite 330  
 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 savory pulp they chew, and in the rind, 335  
 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 340  
 All beasts of the earth, since wild, and of all chase  
 In wood or wilderness, forest or den :

313-315. The punctuation is that of the earliest editions. A period is needed after *dishonorable*, or after the first *shame*.

329. *recommend*, make welcome or acceptable. — *Zephyr*, or Zephyrus, is the personification of the west wind.

333. *recline*, reclined.

337. *purpose*, discourse.

339. *Wanted*, were wanting.

341. *wild*, grown or become wild. — *of all chase*, beasts of all chase ; all beasts that are hunted in various ways.



Sporting the lion ramped, and in his paw  
 Dandled the kid; bears, tigers, ounces, pards,  
 Gambolled before them; the unwieldy elephant, 345  
 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 350  
 Couch'd, 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: 355  
 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, 360  
 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. 366  
 Ah, gentle pair! ye little think how nigh  
 Your change approaches, when all these delights  
 Will vanish and deliver ye to woe,

343. *ramped*, bounded; leaped.

344. *pards*, leopards, or panthers.

348. *Insinuating*, winding along. — *Gordian*. At Gordium, in Asia Minor, was a celebrated knot, so intricate that an oracle declared that he who should untie it should rule the world. Alexander of Macedon cut it with his sword. — *twine*, twist

350. *unheeded* by Adam and Eve.

351. *Couch'd*, lay.

352. *bedward ruminating*, chewing the cud before they slept.

353. *prone*, sloping downwards.

357. *failed*, lost for a time.

359. *Into our room of bliss*, to take our place in bliss.

362. *Little inferior*. “Thou hast made him a little lower than the angels” Psalm viii. 5.

More woe the more your taste is now of joy :  
 Happy, but for so happy ill secured 370  
 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, 375  
 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, 380  
 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, 385  
 Thank him who puts me loath 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,  
 Honor and empire with revenge enlarged 390  
 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 395  
 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 unspied 399  
 To mark what of their state he more might learn

370. *for*, considering that you are.

371. *continue*, continue happy.

375. *I myself remain unpitied*.

381. *Hell shall unfold*. See Isaiah xiv. 9.

386. *puts*, impels. — *loath*, unwilling.

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 405  
 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: 410

“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; 415  
 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 420  
 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, whate'er death is, 425  
 Some dreadful thing no doubt; for well thou know'st  
 God hath pronounced it death to taste that tree,  
 The only sign of our obedience left  
 Among so many signs of power and rule

403. *as a tiger*, in the form or likeness of a tiger.

409. *moving speech*, speaking.

410. *him*, Satan. — *all ear*. See Comus, line 560, “I was all ear.”

423. *not to taste*. “And the Lord God commanded the man,

saying, Of every tree of the garden thou mayest freely eat; 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.” Genesis ii. 16, 17.

Conferred upon us, and dominion given 430  
 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; 435  
 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, 441  
 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 445  
 So far the happier lot, enjoying thee  
 Preëminent by so much odds, while thou  
 Like consort to thyself canst nowhere find.  
 That day I oft remember, when from sleep  
 I first awaked, and found myself reposed 450  
 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, 455  
 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.

430. *dominion*, of dominion. —  
*given*. "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." Genesis i. 28.

431. *possess*, occupy.

441. *from whom I was formed*  
 See Genesis ii. 21-23.

443. *head*. "The head of the  
 woman is the man." 1 Cor. xi. 3

450. *reposed*, laid as for rest.

Eve's reply

As I bent down to look, just opposite 460  
 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 465  
 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 470  
 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 475  
 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 ; 480  
 ' Thou following criedst aloud, ' Return, fair Eve ;  
 Whom fly'st thou ? whom thou fly'st, 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 485  
 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 490  
 And wisdom, which alone is truly fair."

465. *had*, should have.478. *platane*, plane-tree.479. *amiably*, so as to attract,  
or to inspire love.485. *Substantial*, having substance ; material.486. *individual*, inseparable ;  
not divided.

So spake our general mother, and with eyes  
 Of conjugal attraction unproved  
 And meek surrender, half embracing leaned  
 On our first father; half her swelling breast 498  
 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 500  
 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, 506  
 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,  
 Amongst our other torments not the least, 510  
 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 516  
 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? 520  
 O fair foundation laid whereon to build  
 Their ruin! Hence I will excite their minds  
 With more desire to know, and to reject

500. *impregns*, makes fruitful glance. — *plained*, complained  
 or fertilizing; *impregnates*. murmured.

504 *askance*, with sideway

Envious commands, invented with design  
 To keep them low, whom knowledge might exalt 526  
 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 531  
 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." 535

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 540  
 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 545  
 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 the angelic guards, awaiting night: 550  
 About him exercised heroic games  
 The unarmed youth of Heaven; but nigh at hand

527. *what likelier can ensue?*  
 what is more likely to be the consequence?

530. *A chance but,* there is a chance that.

539. *in utmost longitude,* in the farthest or extreme west.

541. *with right aspect,* with direct look; directly opposite.

542. *Against the eastern gate.*  
 It could have been only against the inner side of the eastern gate, that the setting sun levelled his evening rays.

543. *levelled,* cast horizontally

Celestial armory, shields, helms, and spears,  
 Hung high with diamond flaming and with gold.  
 Thither came Uriel, gliding through the even 554  
 On a sunbeam, swift as a shooting star  
 In autumn thwarts the night, when vapors fired  
 Impress the air, and shows the mariner  
 From what point of his compass to beware  
 Impetuous winds: he thus began in haste: 560

“ 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 565  
 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 570  
 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.” 575

To whom the wingèd warrior thus returned:  
 “ Uriel, no wonder if thy perfect sight,  
 Amid the sun's bright circle where thou sitt'st,  
 See far and wide. In at this gate none pass  
 The vigilance here placed, but such as come 580  
 Well known from Heaven; and since meridian hour  
 No creature thence: if spirit of other sort,

555. *the even*, the evening sky.

557. *thwarts the night*, shoots  
 across or through the darkness.

558. *Impress*, mark; make a  
 way upon.

561. *Course*. See 1 Chronicles  
 xxiii.-xxvi., and Luke i. 8, 9.

564-567. See III. 613-630.—*de-  
 scribed his way*, described the  
 way to him.

569-573. See lines 114-130.

580. *vigilance*, guard; watch



So minded, have o'erleaped these earthly bounds  
 On purpose, hard thou know'st it to exclude  
 Spiritual substance with corporeal bar. 585  
 But if within the circuit of these walks  
 In whatsoever shape he lurk of whom  
 Thou tell'st, by morrow dawning I shall know."

So promised he ; and Uriel to his charge  
 Returned on that bright beam, whose point now  
 raised 590

Bore him slope downward to the sun, now fallen  
 Beneath the Azorès ; whether the prime orb,  
 Incredible how swift, had thither rolled  
 Diurnal, or this less volúbil earth,  
 By shorter flight to the east, had left him there, 595  
 Arraying with reflected purple and gold  
 The clouds that on his western throne attend.

Now came still evening on, and twilight gray  
 Had in her sober livery all things clad ;  
 Silence accompanied ; for beast and bird, 600  
 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 605  
 The starry host rode brightest ; till the moon,  
 Rising in clouded majesty, at length

587. he of whom thou tellest lurk in any shape, whatever it may be.

590. *whose point now raised.* As the sun had set, its beams were no longer horizontal, but now striking upwards.

592. *the Azores,* or Western Islands, in the Atlantic Ocean, due west from Mesopotamia.

592-595. The sun had set, in consequence either of its own diurnal

motion round the earth, as was anciently supposed, or, according to the modern system of Astronomy, of the turning of the less volúbil earth on its axis eastward. If the former, it was the prime orb, or Primum Mobile (see III. 481-483), that caused the motion of the sun. — *less volúbil,* moving through less space.

605. *Hesperus.* the evening star seen in the west.

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, 611  
 Mind us of like repose, since God hath set  
 Labor and rest, as day and night, to men  
 Successive ; and the timely dew of sleep,  
 Now falling with soft slumbrous weight, inclines 615  
 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 ; 620  
 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 labor, to reform 625  
 Yon flowery arbors, 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 630  
 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 635  
 Unargued I obey, so God ordains :  
 God is thy law, thou mine ; to know no more  
 Is woman's happiest knowledge and her praise.

608. *Apparent*, manifest ; evident.

615. *inclines*, weighs down.

625. *reform*, form anew ; re-arrange.

628. *manuring*, manœuvring working with the hand.

632. *ask*, require. — *riddance* clearance.

637. *thou mine*. See line 299

With thee conversing I forget all time ;  
 All seasons and their change, all please alike. 640  
 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 645  
 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 650  
 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 655  
 Or 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, 660  
 These 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 665  
 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 670  
 Their stellar virtue on all kinds that grow

642. *charm*, chorus ; song.647. *grateful*, pleasing.648. *her solemn bird*. See line 602.660. *accomplished*, perfected ; endowed with all gifts.671. *stellar virtue*, influence of the stars, which, in the days of

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, 675  
 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 680  
 Of echoing hill or thicket, have we heard  
 Celestial voices to the midnight air,  
 Sole, or responsive each to other's note,  
 Singing the great Creator ! oft in bands 684  
 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 690  
 Chosen by the sovran 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 695  
 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, . 700  
 Crocus, and hyacinth, with rich inlay

astrology, were supposed to have power over things on the earth.

688. *Divide the night.* In a Roman camp the night was divided into watches by the sound of trumpets.

698. *all hues,* of all hues.

699. *flourished,* adorned with flowers.—*wrought,* made by their different colors.

701. *inlay,* inlaid work.

Broïdered the ground, more colored 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 705  
 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,  
 Espoused Eve, decked first her nuptial bed ; 710  
 And heavenly quires the hymenæan 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 715  
 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, 720  
 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 mad'st the night,  
 Maker omnipotent ! and thou the day, 725

703. *emblem*, inlaid or mosaic work

707. *Pan*. See line 266. — *Sylvanus* was a rural god, who presided over woods and fields. — *Nymph*. The Nymphs were female divinities, some of whom dwelt in groves and trees.

708. *Faunus* was the god of fields and shepherds.

711. *hymenæan*, nuptial song.

714-719. Prometheus, son of Iapetus or Japhet, stole fire from heaven, *Jove's authentic fire*, for the use of mortals. In revenge, Jupiter sent to earth, for the wisery of the human race, the

first woman, Pandora (all-gifted), on whom the gods had conferred every charm. *Hermes*, or Mercury, brought her to Epimetheus, the unwiser son of Japhet, who, despite the warning of his brother Prometheus, took her to wife. She had brought with her from heaven a box containing all the ills that afflict humanity. When the box was opened, these escaped and spread over the earth, Hope alone remaining. This was the *sad event*, or consequence. — *authentic*, of which he was the author.

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 730  
 Partakers, and uncropt 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." 735

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, 740  
 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, 745  
 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 750  
 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, 755  
 Relations dear, and all the charities  
 Of father, son, and brother, first were known.

731. *uncropt*, ungathered.735. *thy gift*. "He giveth his beloved sleep." Psalm cxxvii. 2.739. *handed*, hand in hand.*eased*, spared.751. *propriety*, property.

Far be it, that I should write thee sin or blame,  
 Or think thee unbefitting holiest place,  
 Perpetual fountain of domestic sweets, 760  
 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 765  
 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. 770  
 These, lulled by nightingales, embracing slept,  
 And on their naked limbs the flowery roof  
 Showered roses, which the morn repaired. Sleep on,  
 Blest pair; and O yet happiest if ye seek  
 No happier state, and know to know no more! 775

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, 780  
 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. 785

769. *serenate*, from the Italian “*serenata*,” serenade.

776. *shadowy cone*. The shadow of the earth is cone-shaped, the sun being the larger body. This moves as the sun (properly, the earth) moves.

771. *Half way up hill*, half way from the horizon to the

zenith. If the day and night were each twelve hours long, this would be half way between sunset and midnight.

779. *port*, gate.

783. *wheel*, move round. — these other were under Gabriel himself.

785. *Half wheeling to the shield*,

From these, two strong and subtle spirits he called  
That near him stood, and gave them thus in charge :

“ Ithuriel and Zephor, with winged speed  
Search through this garden, leave unsearched no nook  
But chiefly where those two fair creatures lodge, 790  
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 : 795  
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, 800  
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 805  
Like gentle breaths from rivers pure, thence raise  
At least distempered, discontented thoughts,  
Vain hopes, vain aims, inordinate desires,  
Blown up with high conceits ingendering pride.  
Him thus intent Ithuriel with his spear 810  
Touched lightly ; for no falsehood can endure  
Touch of celestial temper, but returns

or left, shields being worn on the left arm, and *half to the spear*, or right hand, in which the spear was carried.

786. *these, these other*, who wheeled to the right. — *subtle*, quick to observe.

791. *secure of*, without anxiety or care on account of ; free from the fear of.

793. *Who*, one who. See lines 549-575.

798. *these* (see line 786), these proceeded.

799. *whom*, him whom.

804. *inspiring*, breathing in.

805. *raise*, might raise.

812. *celestial temper*. See 1 285.



Of force to its own likeness ; up he starts,  
 Discovered and surpris'd. As when a spark  
 Lights on a heap of nitrous powder, laid 815  
 Fit for the tun some magazine to store  
 Against a rumored war, the smutty grain  
 With sudden blaze diffus'd inflames the air ;  
 So started up in his own shape the Fiend.  
 Back stepped those two fair angels, half amazed 820  
 So sudden to behold the grisly king ;  
 Yet thus, unmoved with fear, accost him soon :

“ Which of those rebel spirits adjudg'd to Hell  
 Com'st thou, escap'd thy prison ? and transform'd  
 Why sat'st thou like an enemy in wait, 825  
 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, 830  
 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 Zephor, answering scorn with scorn :  
 “ Think not, revolted Spirit, thy shape the same, 835  
 Or undiminished brightness, to be known  
 As when thou stood'st 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. 840  
 But come ; for thou, be sure, shalt give account

813. *Of force*, of necessity.

816. *Fit for the tun*, ready to be put into casks.

817. *smutty grain*, gunpowder.

830. *argues*, proves.

835, 836. Think not thy shape the same, or thy brightness undiminished, so that thou shouldst be known. — This seems the best rendering.

*of necessity.*  
*Satan.*  
*Zephor*  
*of Eden*

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,  
E'rever in youthful beauty, added grace 845  
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 850  
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 855  
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 860  
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 : 865

" O friends, I hear the tread of nimble feet  
Hasting this way, and now by glimpse discern  
Ithuriël and Zephon through the shade ;  
And with them comes a third of regal port  
But faded splendor wan, who by his gait 870

849. *chiefly*, chiefly pined.

850. *His lustre*, that his lustre was.

852. It is best to contend ; or perhaps let the best contend.

855. *trial*, the trial or trying

of.

869. *port*, bearing.

And fierce demeanor seems the Prince of Hell,  
Not likely to part hence without contést ;  
Stand firm, for in his look defiance lours."

He scarce had ended, when those two approached,  
And brief related whom they brought, where found,  
How busied, in what form and posture couched. 876

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 880  
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 : 885  
" 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, 890  
And boldly venture to whatever place  
Farthest from pain, where thou might'st hope to  
change

Torment with ease, and soonest recompense  
Dole with delight, which in this place I sought ;  
To thee no reason, who know'st only good, 895  
But evil hast not tried ; and wilt object

873. *lours*, lowers.877. *regard*, look.880. *approve not*, do not think it right.886. *hadst the esteem of wise*, wast esteemed wise.888. *who*, any who.893. *recompense*, compensate.894. *Dole*, pain ; grief.895. *To thee no reason*, this is to thee no reason.896. *wilt object*, wilt thou bring as an objection.

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 is true, they found me where they say; 900  
 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, 905  
 And now returns him from his prison scaped,  
 Gravely in doubt whether to hold them wise  
 Or not, who ask what boldness brought him hither  
 Unlicensed from his bounds in Hell prescribed;  
 So wise he judges it to fly from pain 910  
 However, and to scape his punishment!  
 So judge thou still, presumptuous, till the wrath,  
 Which thou incurr'st by flying, meet thy flight  
 Sevenfold, and scourge that wisdom back to Hell,  
 Which taught thee yet no better, that no pain 915  
 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! 920  
 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, 925  
 Insulting angel; well thou know'st I stood

897. Perhaps not interrogative.

899. *what.* for what; in reply  
 to what.

902. *moved.* stirred in spirit;  
 excited.

904. *of wise,* who are wise

911. *However,* in any way  
 whatever.

916. *equal,* be equal to.

Thy fiercest, when in battle to thy aid  
 The blasting volleyed thunder made all speed,  
 And seconded thy else not dreaded spear.  
 But still thy words at random, as before, 930  
 Argue thy inexperience what behooves,  
 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 935  
 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; 940  
 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." 945

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, 950  
 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,

927. *Thy fiercest*, thy fiercest  
 attack; the fiercest thou couldst  
 do.

931. *Argue*. See line 830. —  
*what*, of what.

935. *I alone*. See II. 420-457.

939. *Powers*. See I. 128, 186.

941. *put*, put to it; forced; we  
 should be forced.

942. *gay*, bright; fine. — *dare*

*against*, dare to attempt against  
 us.

943. *were*, would be.

945. *And practised distances*,  
 such distances as courtiers prac-  
 tise in their obeisances. — *with*  
 seems to govern *distances*.

948. *Wise*, that it is wise.

949. *traced*, tracked; found  
 out; clearly shown.

Your military obedience, to dissolve 951  
 Allegiance to the acknowledged 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 960  
 To dispossess him, and thyself to reign ?  
 But mark what I arreed thee now — Avaunt !  
 Fly thither whence thou fledd'st : if from this hour  
 Within these hallowed limits thou appear,  
 Back to the infernal pit I drag thee chained, 965  
 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, 970  
 Proud liminary Cherub ! but ere then  
 Far heavier load thyself expect to feel  
 From my prevailing arm, though Heaven's king  
 Ride on thy wings, and thou with thy compeers,  
 Used to the yoke, draw'st his triumphant wheels 975  
 In progress through the road of Heaven star-paved.”

While thus he spake, the angelic squadron bright  
 Turned fiery red, sharpening in moonèd horns  
 Their phalanx, and began to hem him round  
 With ported spears, as thick as when a field 980  
 Of Ceres ripe for harvest waving bends  
 Her bearded groves of ears which way the wind

962. *arreed*, direct ; appoint.

966. *seal*. See Revelation xx. 3.

967. *facile*, easy to be opened.

971. *liminary*, set to guard the limits.

978. *in moonèd horns*, in the

form of a crescent, like the new moon.

980. *ported*, borne with their points towards him.

981. *Ceres* (see line 271) was the goddess of agriculture.



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, 1010  
 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 1014  
 Murmuring, and with him fled the shades of night.

1008. *Since thine*, since thy strength can do.

1009. *nor mine*, nor can mine. — *though*, though it were.

1010. *trample thee as mire*. See *Isaiah* x. 8.

1012. *Where thou art weighed*, "Thou art weighed in the balances, and art found wanting." *Dan.* v. 27.

1014. *nor more*, nor looked more, or for more.



## 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-labors; 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.

Now Morn, her rosy steps in the eastern clime  
Advancing, sowed the earth with orient pearl,  
When Adam waked, so custom'd, for his sleep  
Was acry light, from pure digestion bred  
And temperate vapors bland, which the only sound  
Of leaves and fuming rills, Aurora's fan, 6  
Lightly dispersed, and the shrill matin song

1. *Morn*. Aurora, the goddess of the morning, announced the coming of the sun, and opened the gates of heaven with her rosy fingers. The stars fled before her as she scattered the dew, *orient pearl*

3. *so custom'd*, as was his custom.

5. *which*, referring to *sleep*. — *the only sound*, the sound alone.

6. *fuming*, steaming with vapor. — *Aurora's fan*, the morning breeze, implied in *sound*

Of birds on every bough : so much the more  
 His wonder was to find unawakened Eve  
 With tresses discomposed and glowing cheek, 10  
 As through unquiet rest : he, on his side  
 Leaning half raised, with looks of cordial love  
 Hung over her enamored, and beheld  
 Beauty, which, whether waking or asleep,  
 Shot forth peculiar graces ; then, with voice 15  
 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 20  
 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 colors, how the bee  
 Sits on the bloom extracting liquid sweet.” 25

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 30  
 (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 35  
 Close at mine ear one called me forth to walk  
 With gentle voice ; I thought it thine : it said,  
 Why sleep’st thou, Eve ? now is the pleasant time,

16. *Zephyrus*. See IV. 329. —  
*Flora* was the goddess of flowers  
 and spring.

21. *prime*, earliest morning.  
 23. *balmy*, bearing balm or  
 balsam.

The cool, the silent, save where silence yields  
 To the night-warbling bird, that now awake 40  
 Tunes sweetest his love-labored song ; now reigns  
 Full orb'd 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 ? 45  
 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 50  
 That brought me on a sudden to the tree  
 Of interdicted knowledge : fair it seem'd,  
 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 56  
 Ambrosia ; on that tree he also gaz'd ;  
 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 ? 60  
 Or envy, or what reserve forbids to taste ?  
 Forbid who will, none shall from me withhold  
 Longer thy offer'd good, why else set here ?'  
 This said, he paused not, but with venturous arm  
 He pluck'd, he tasted ; me damp horror chilled 66  
 At such bold words vouch'd with a deed so bold ;  
 But he thus, overjoyed : ' O fruit divine,  
 Sweet of thyself, but much more sweet thus cropt,  
 Forbidden here, it seems, as only fit  
 For gods, yet able to make gods of men ; 74  
 And why not gods of men, since good, the more

52. *interdicted*, forbidden. See Genesis ii. 16, 17.

61. Does either envy or some reserve forbid to taste ?

66. *vouch'd*, supported ; followed up.

Communicated, more abundant grows,  
 The author not impaired, but honored more ?  
 Here, happy creature, fair angelic Eve,  
 Partake thou also ; happy though thou art, 75  
 Happier thou mayst be, worthier canst not be ;  
 Taste 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 80  
 What life the gods live there, and such live thou.<sup>7</sup>  
 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 savory smell  
 So quickened appetite, that I, methought, 85  
 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 90  
 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, 95  
 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 harbor none,  
 Created pure. But know that in the soul 100  
 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,

70. *by merit thine*, which thou  
 deservest. See II. 5.

81. *such*, such life.  
 98. *uncouth*, strange.

She forms imaginations, aery shapes, 106  
 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 110  
 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, 115  
 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 120  
 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 125  
 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 130  
 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. 135

So all was cleared, and to the field they haste.

107. *All what*, all things whatsoever that.

118. *so*, so it be.

134. *remorse*, compunction; sorrow.

135. *cleared*, made clear; explained.

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, 140  
 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 145  
 In various style; for neither various style  
 Nor holy rapture wanted they to praise  
 Their Maker, in fit strains pronouneed or sung  
 Unmeditated, such prompt eloquence  
 Flowed from their lips, in prose or numerous verse,  
 More tunable than needed lute or harp 151  
 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! 155  
 Unspeakable, who sitt'st 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, 160  
 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. 165  
 Fairest of stars, last in the train of night,

137. *arborous roof*. See IV. 690-697.

140. *wheels*. Phœbus, the Sun, was represented by the ancients as rising from *the ocean brim* and driving his chariot over the vault of heaven

142. *Discovering*, making visible; opening to the view.

147. *wanted they*, were they wanting in, or unprovided with.

148. *pronouneed*, spoken.

150. *numerous*, flowing in numbers or numbered syllables.

156. *Unspeakable*, not to be described by words.

163. *circle*, surround.

If better thou belong not to the dawn,  
 Sure pledge of day, that crown'st the smiling morn  
 With thy bright cirelet, praise him in thy sphere  
 While day arises, that sweet hour of prime. 170  
 Thou sun, of this great world both eye and soul,  
 Acknowledge him thy greater; sound his praise  
 In thy eternal course, both when thou climb'st,  
 And when high noon hast gained, and when thou  
     fall'st.  
 Moon, that now meet'st the orient sun, now fly'st, 175  
 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 180  
 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 185  
 From hill or steaming lake, dusky or gray,

167. *better*, rather.

170. *prime*. See line 21. The Prime is the early morning service in the Roman church.

175. *now meet'st the orient sun, now fly'st*. At new moon, the moon rises with or *meets* the sun; from new to full, she may be said to *fly* from the sun; from full, when she is opposite to the sun, to new, she seems to approach him.

176. *With*, together with; as well as, referring to *resound*.—*fixed in their orb that flies*. It was the notion of the ancient astronomers that the stars were fixed in a crystal sphere, the motion of which brought these bodies into different situations with regard to the Earth, which was supposed to be the centre of this and the other spheres.

177. *five other wandering fires*. The planets are so called from a Greek word meaning to wander, because they change their places with regard to the fixed stars, among which they seem to wander. In Milton's time, only five of these, besides the Earth, were known. They were Mercury, Venus, Mars, Jupiter, and Saturn.

178. *not without song*. It was supposed by some of the ancients, that 'he harmonious movements of the heavenly bodies produced sweet sounds, which they called the Music of the Spheres.

181. *that in quaternion, that, four in number, run a perpetual circle, one element mingling with, or, as it were, changing into another*.

Till the sun paint your fleecy skirts with gold,  
 In honor to the world's great Author rise,  
 Whether to deck with clouds the uncolored sky  
 Or wet the thirsty earth with falling showers,      194  
 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,      195  
 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      200  
 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      205  
 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.      210  
 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      215  
 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

189. *unclored*, without variety  
 of color.

207. *Have gathered or concealed*  
*ought of evil.*



With pity Heaven's high king, and to him called 220  
 Raphael, the sociable spirit, that deigned  
 To travel with Tobias, and secured  
 His marriage with the seven-times wedded maid.

“Raphael,” said he, “thou hear'st what stir on  
 Earth

Satan, from Hell scaped through the darksome gulf,  
 Hath raised in Paradise, and how disturbed 225  
 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 230  
 Thou find'st him, from the heat of noon retired  
 To respite his day-labor 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, 235  
 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 240  
 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.” 245

So spake the eternal Father, and fulfilled  
 All justice: nor delayed the wingèd saint

221-223. In the book of Tobit the angel Raphael is described as the companion of Tobias, traveling with him into Media and instructing him how to drive away the evil spirit, that he might marry the *seven-times wedded maid*. See IV. 168-171.

226. *disturbed*, hath disturbed

230. *what*, whatever.

234. *advise*, inform.

238. *secure*. See II. 399.

245. *surprisal*, to have been taken by surprise.

After his charge received ; but from among  
 Thousand celestial Ardors, where he stood  
 Veiled with his gorgeous wings, up springing light, 250  
 Flew through the midst of Heaven; the angelic  
 quires,

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 255  
 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 261  
 Of Galileo, less assured, observes

Imagined lands and regions in the moon ;  
 Or pilot from amidst the Cycladès  
 Delos or Samos first appearing kens, 265

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 270  
 Of towering eagles, to all the fowls he seems  
 A phœnix, gazed by all, as that sole bird,

249. *Ardors*, bright spirits ; seraphim.

250. *Veiled with his gorgeous wings*. "Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isaiah vi. 2.

251. *quires*. See IV. 711.

259. *unconform*, unlike in form.

261. *the glass of Galileo*. See I. 287-291.

262. *assured*, certain.

264. *the Cyclades* are a group

of islands in the *Ægean Sea* or Archipelago, east of Greece. They lie around Delos, the most important of them. *Samos* is farther to the east than the Cyclades, on the coast of Asia Minor.

265. *kens*, sees at a distance ; describes.

270. *Winnows*, beats.—*buxom*. See II. 842.—*within soar*, having descended to the region to which *towering eagles* soar.

272-274. The *phœnix* was, according to the ancient story, a

When to enshrine his reliques in the Sun's  
 Bright temple, to Egyptian Thebes he flies.  
 At once on the eastern cliff of Paradise 273  
 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 280  
 Girt like a starry zone his waist, and round  
 Skirted his loins and thighs with downy gold  
 And colors dipped in heaven; the third his feet  
 Shadowed from either heel with feathered mail,  
 Sky-tinctured grain. Like Maia's son he stood, 285  
 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 honor rise, 289  
 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 odors, cassia, nard, and balm,  
 A wilderness of sweets; for Nature here  
 Wantoned as in her prime, and played at will 295  
 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

bird that, after having lived five hundred years, built for itself a funeral pile of cinnamon, spike-nard, and myrrh. As it drew its last breath, a young Phoenix sprang from its ashes, to live another five hundred years, and then die in like manner. Thus it was *that sole bird*. The young bird carried the nest which contained the ashes of its parent. *his reliques*, to Egypt, there to enshrine it in the Temple of the Sun. 277-285. See line 250

278. *Lineaments*, form as described or marked by lines.

281. *zone*, girdle.

284. *with feathered mail*, covered with feathers overlapping each other like plates of armor.

285. *Sky-tinctured grain*, tinged with the grain or color of the sky. — *Maia's son*, Mercury, the messenger of the gods, whose feet were winged. See III. 603.

289. *in*, in sign of.

297. *enormous*, beyond or without measure.

Of his cool bower, while now the mounted sun 300  
 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 savory fruits, of taste to please  
 True appetite, and not disrelish thirst 305  
 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 310  
 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 honor and receive 315  
 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.” 320

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. 325  
 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.” 330

303. *due*, punctual.310. *seems*, that seems.311. *behest*, command.

321. See Genesis ii. 7.

323. *as*, that.

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 333  
 Taste after taste upheld with kindest 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 340  
 Alcinoüs 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 meathes 345  
 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 odors from the shrub unfumed.

Meanwhile our primitive great sire, to meet 350  
 His godlike guest, walks forth, without more train  
 Accompanied than with his own complete  
 Perfections ; in himself was all his state,

333. *What choice*, her thought was, *what choice*.

335. *not well joined, inelegant*, if not well joined or mixed after careful selection, then not pleasing.

339. *middle shore*, what lies between.

340. *Pontus* was in the northern part of Asia Minor.—*the Punic coast* was the coast of Carthage, in the north of Africa.

341. *where Alcinoüs reigned*. Alcinoüs was the ruler of the Phaeacians, who entertained

Ulysses in his island of Scheria, on the west of Greece, as related by Homer in the *Odyssey*. For

the scanning of this line, see note on III. 36. Here the second foot consists of three syllables.

342. *Rough or smooth rined or rind*, having a rough or smooth rind.

345. *must*, new wine pressed from the grape, but not fermented ; therefore *inoffensive*, without intoxicating qualities.—*meathes*, meads.

347. *tempers*, suitably prepares.

348. *Wants her*, has she any lack of.

349. *unfumed*, giving forth its fragrance without being burned like incense.

More solemn than the tedious pomp that waits  
 On princes, when their rich retinue long 355  
 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, 360  
 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 honor these, vouchsafe with us 365  
 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." 370

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 375  
 O'ershades; for these midhours, till evening rise,  
 I have at will." So to the sylvan lodge  
 They came, that like Pomona's arbor smiled  
 With flowerets decked and fragrant smells; but Eve  
 Undecked save with herself, more lovely fair 380  
 Than wood-nymph or the fairest goddess feigned  
 Of three that in Mount Ida naked strove,

358. *Nearer*, when nearer to.

359. *submiss*, submissive.

365. *To want*, to be without;  
to leave.

371. *Virtue*. See II. 311.

374. *though spirits*, even spir-  
its.

378. *Pomona* presided over  
fruit and its culture.

382. *three*. Juno, Minerva, and  
Venus each claimed the prize of  
beauty. Jupiter sent them to  
Mount Ida, where Paris, son of  
Priam king of Troy, was tending  
his flocks. He adjudged the prize  
to Venus, the fairest goddess  
*feigned*. His decision was called  
the Judgment of Paris.

Stood to entertain her guest from Heaven : no veil  
 She needed, virtue-proof ; no thought infirm  
 Altered her cheek. On whom the angel *Hail!* 385  
 Bestowed, the holy salutation used  
 Long after to blest Mary, second Eve :  
 " Hail, mother of mankind, whose fruitful wom,  
 Shall fill the world more numerous with thy sons,  
 Than with these various fruits the trees of God 390  
 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 396  
 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 400  
 The earth to yield ; unsavory 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 405  
 Spiritual, may of purest spirits be found  
 No ingrateful food : and food alike those pure  
 Intellectual substances require,  
 As doth your rational ; and both contain  
 Within them every lower faculty 410  
 Of sense, whereby they hear, see, smell, touch, taste ;

384. *virtue-proof*, strong or safe in virtue.

386. *the holy salutation*. "And the angel came in unto her, and said, Hail, thou that art highly favored." Luke i. 28.

392. *round* is an adverb.

393. *her*, its.

394. *piled*, had all autumn, the fruits of autumn, *piled*.

397. *Our author*, him from whom we derive our origin ; our first ancestor.

406. *of*, by.

407. *ingrateful*, unpleasing.

409. *rational*, rational substance.

Tasting concoct, digest, assimilate,  
 And corporeal to incorporeal turn.  
 For know, whatever was created needs  
 To be sustained and fed; of elements 415  
 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  
 Vapors not yet into her substance turned, 420  
 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 alimantal recompense  
 In humid exhalations, and at even 425  
 Sups with the 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 430  
 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 435  
 Of theologians, but with keen despatch  
 Of real hunger, and concoctive heat  
 Do transubstantiate; what redounds transpires  
 Through spirits with ease; nor wonder, if by fire

419. *unpurged*, which are unpurged, or not yet cleared. The word, if this punctuation is correct, agrees with *vapors*.

422. See line 548.

426. *Sups with the ocean*, because he seems to descend into it.

430. *pearly grain*, manna, called in Psalm lxxviii. "angels' food." See Exodus xvi. 14.

433. *nice*, over-nice; fastidious.

431. *seemingly*, only in appearance.

437. *concoctive*, having digestive power.

438. *transubstantiate*, change into his substance. — *what redounds*, what is redundant or superfluous. — *transpires*, is exhaled, as if through pores.

439. *nor wonder*, nor is it a wonder.



Of sooty coal the empiric alchemist 440  
 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 445  
 Deserving Paradise ! if ever, then,  
 Then had the sons of God excuse to have been  
 Enamored at that sight ; but in those hearts  
 Love unlibidinous reigned, nor jealousy  
 Was understood, the injured lover's hell. 450

Thus when with meats and drink they had sufficed,  
 Not burdened nature, sudden mind arose  
 In Adam not to let the occasion pass,  
 Given him by this great conference, to know  
 Of things above his world, and of their being 455  
 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 : 460

“ Inhabitant with God, now know I well  
 Thy favor, in this honor 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, 465  
 As that more willingly thou couldst not seem  
 At Heaven's high feasts to have fed : yet what com-  
 pare ? ”

440. *empiric*, devoted to experiments. The chemists of former times sought to change other metals into gold.

453. *occasion*. See I. 178.

454. *this great conference*, this opportunity of conferring with so great a being on matters so high.

458. If *forms* be considered as one of the subjects of *exceeded, effulgence* is in apposition with it.

467. *yet what compare*, yet how can these earthly fruits be compared to the food of angels

To whom the wingèd Hierarch replied :  
 \* O Adam, one almighty is, from whom  
 All things proceed, and up to him return, 470  
 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 spiritous, and pure, 475  
 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 480  
 leaves  
 More aery, last the bright consummate flower  
 Spirits odorous 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, 485  
 Fancy and understanding ; whence the soul  
 Reason receives, and reason is her being,  
 Discursive or intuitive ; discourse  
 Is ofttest yours, the latter most is ours,  
 Differing but in degree, of kind the same. 490  
 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 ; 495

468. *Hierarch*, chief of a sacred order ; here, chief seraph.

472. *such*, good.—*to perfection*, that they might go on to perfection.—*one first matter*, of the same original substance.

475. *spiritous*, like spirit.

481. *consummate*, perfected.

482. *by gradual scale*, from one step to another.

483. *sublimed*, exalted ; improved.

488. *Discursive or intuitive*, whether reached as by mortals through the medium of *discourse* or process of reasoning, or at once apprehended by the mind as by superior beings.

495. *inconvenient*, unsuitable

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 ; 500  
 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." 505

To whom the patriarch of mankind replied :  
 " O favorable Spirit, propitious guest,  
 Well hast thou taught the way that might direct  
 Our knowledge, and the scale of nature set  
 From centre to circumference ; whereon, 510  
 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, 515  
 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 ; 520  
 That thou continu'st 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 525  
 He left it in thy power, ordained thy will

498. *tract*, extent ; continued duration.

504. *what happiness*, of all the happiness which.

514. *want*, be wanting in.

By nature free, not overruled by fate  
 Inextricable, or strict necessity :  
 Our voluntary service he requires,  
 Not our necessitated ; such with him 530  
 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 535  
 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 : 540  
 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, 545  
 Divine instructor, I have heard, than when  
 Cherubic songs by night from neighboring hills  
 Aerial music send : nor knew I not  
 To be both will and deed created free ;  
 Yet that we never shall forget to love 550  
 Our Maker, and obey him whose command  
 Single is yet so just, my constant thoughts  
 Assured me, and still assure : though what thou  
     tell'st  
 Hath passed in Heaven, some doubt within me move,  
 But more desire to hear, if thou consent, 555  
 The full relation, which must needs be strange,  
 Worthy of sacred silence to be heard ;

539. *as in our will*, it being in  
 our will.

547. *Cherubic songs*. See IV.  
 630-638.

548. *nor knew I not*, and  
 knew.

549. *To be, myself to be ; that*  
 I was.

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.<sup>2</sup> 560

Thus Adam made request ; and Raphaël,  
After short pause assenting, thus began :

“ High matter thou enjoin’st me, O prime of men,  
Sad task and hard ; for how shall I relate  
To human sense the invisible exploits 565  
Of warring spirits ? how, without remorse,  
The ruin of so many glorious once,  
And perfect while they stood ? how, last, unfo’ld  
The secrets of another world, perhaps  
Not lawful to reveal ? yet for thy good 570  
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 575  
Each to other like, more than on Earth is thought ?  
As yet this world was not, and Chaos wild  
Reigned where these heavens now roll, where Earth  
now rests

Upon her centre poised ; when, on a day  
(For time, though in eternity, applied 580  
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 585  
Forthwith from all the ends of Heaven appeared,  
Under their hierarchs in orders bright :

567. *remorse.* See line 134.  
571. *dispensed,* permitted

587 *hierarchs* See line 468.

Ten thousand thousand ensigns high advanced,  
Standards and gonfalons, 'twixt van and rear  
Stream in the air, and for distinction serve 590  
Of hierarchies, of orders, and degrees ;  
Or in their glittering tissues bear emblaz'd  
Holy memorials, acts of zeal and love  
Recorded eminent. Thus, when in orbs  
Of circuit inexpressible they stood, 595  
Orb within orb, the Father infinite,  
By whom in bliss imbosomed sat the Son,  
Amidst as from a flaming mount, whose top  
Brightness had made invisible, thus spake :

“ ‘ Hear, all ye Angels, progeny of light, 600  
Thrones, Dominations, Princedoms, Virtues, Powers,  
Hear my decree, which unrevok'd 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 605  
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, 610  
Forever happy. Him who disobeys,  
Me disobeys, breaks union, and that day,  
Cast out from God and blessèd vision, falls

589. *gonfalons*, war-flags ; banners.

592. *emblaz'd*, emblazoned.

595. *inexpressible*, not capable of being described ; too large to be expressed.

598. *Amidst*, in or from the midst or centre of the *orbs*.

603. *This day*. “ The Lord hath said unto me, Thou art my son ; this day have I begotten thee.” Psalm ii. 7.

607. *by myself* “ I have sworn

by myself.” Genesis xxii. 16.—*shall bow*. See Philippians ii. 9-11.

609. *vicegerent*. This word is here an adjective.

610. *individual*. See IV. 486.

611, 612. *Him who disobeys, me disobeys*. “ He that honoreth not the Son, honoreth not the Father which hath sent him.” John v. 23.—*breaks union, breaks the union* just described.

Into utter darkness, deep engulfed, his place  
 Ordained, without redemption, without end.' 615

“ 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 620  
 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 625  
 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 630  
 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. 635  
 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. 640  
 Now when ambrosial night, with clouds exhaled  
 From that high mount of God whence light and  
 shade

621. *fixed*, fixed stars. — *her*,  
 its. — *wheels*, revolutions

633. *rubied*, ruby-red.

638. *secure of*, safe from ; with-  
 out danger of.

639. *only*, alone.

640. *showered*, showered his  
 gifts.

Spring both, the face of brightest heaven had changed  
 To grateful twilight (for night comes not there 645  
 In darker veil), and roscate 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, 650  
 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 656  
 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, 660  
 In favor and præminence, yet fraught  
 With envy against the Son of God, that day  
 Honored by his great Father, and proclaimed  
 Messiah, king anointed, could not bear 664  
 Through pride that sight, and thought himself im-  
 paired.  
 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, 670  
 Contemptuous, and his next subordinate  
 Awakening, thus to him in secret spake :

652. *living streams*. See Revelation vii. 17.

655. *in their course*. This probably refers to the service of the Temple, performed by the Priests and Levites in their courses. See 1 Chronicles xxiii., xxiv. and Luke i. 8, 9.

664. *Messiah* is a Hebrew word, meaning *Anointed*. The Greek word Christ has the same signification.

669. *dislodge*, remove ; depart

671. *his next subordinate* See I. 79-81.



“ Sleep’st thou, companion dear ? what sleep can  
close

Thy eyelids ? and remember’st what decree  
Of yesterday so late hath passed the lips 675  
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 680

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 685  
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, 690  
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 695  
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, 700  
The great hierarchal standard was to move ;

679. *dissent*, show difference of feeling, or want of sympathy.

689. *the North*. See Isaiah xiv. 13, 14.

697. *several*, severally.

698. *him*, their leader, Satan.

699. See line 685.

700. *had*, should have — *disencumbered Heaven*, left Heaven clear.

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 705  
 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. 710  
 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 715  
 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, 720  
 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 725  
 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 730  
 In our defence, lest unawares we lose  
 This our high place, our sanctuary, our hill.’

708. *the morning - star.* “O  
 Lucifer, son of the morning.”  
 Isaiah xiv. 12.

710. *the third part.* See Reve-  
 lation xii. 3, 4.

712 *Abstrusest*, most hidden.

713. *lamps.* See Revelation iv. 5.

727. *so*, with that.

729. *advise*, consult; deliber-  
 ate. — *hazard*, perilous enter-  
 prise.

" To whom the Son, with calm aspect and clear,  
 Lightning divine, ineffable, serene,  
 Made answer: ' Mighty Father, thou thy foes      735  
 Justly hast in derision, and secure  
 Laugh'st 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      740  
 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 wingèd speed, an host  
 Innumerable as the stars of night,      745  
 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      750  
 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      755  
 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      760

734. *Lightning*, shining with light, if the word is a participle.

737. *Laugh'st*. "The Lord shall laugh at him; for he seeth that his day is coming." Psalm xxxvii. 13.

739. *Illustrates*, honors; makes illustrious.

740. *in event*, by the result.

747. *Impearls*, turns into pearls.

753. *from one entire globose stretched into longitude*, drawn out from a globular shape into length.

756-766. "For thou hast said in thy heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the North." Isaiah xiv. 13.

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, 763  
 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 770  
 Of counterfeited truth thus held their ears :

“ ‘ Thrones, Dominations, Princedoms, Virtues,  
 Powers,  
 If these magnificent titles yet remain  
 Not merely titular, since by decree  
 Another now hath to himself engrossed 775  
 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 honors new 780  
 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 785  
 Our minds, and teach us to cast off his 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 790  
 By none, and if not equal all, yet free,

768. *Pretending*, pretending to one and to him who is now proclaimed his image?  
 have been.

783, 784. Too much to pay to one, but how can it be endured when double, paid both to that 790. *possessed*, owned ; inhabited.

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 795  
 His equals, if in power and splendor 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 800  
 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 805  
 The Deity, and divine commands obeyed,  
 Stood up, and in a flame of zeal severe,  
 The current of his fury thus opposed :

“ O argument blasphemous, false, and proud !  
 Words which no ear ever to hear in Heaven 810  
 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 815  
 With regal sceptre, every soul in Heaven  
 Shall bend the knee. and in that honor due  
 Confess him rightful king ? Unjust, thou say'st,  
 Flatly unjust, to bind with laws the free,  
 And equal over equals to let reign, 820  
 One over all with unsucceeded power.

798. *consist*, are consistent ;  
 agree.

799. *for this*, on this account ;  
 on account of these *orders and*  
*degrees*. — *to be*, assume or claim  
 to be.

800. *to the abuse of*, abusing or  
 disparaging ; perverting.

801. See line 772

804. *Had audience*, was heard.

821. *unsucceeded*, in which

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, 826  
 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 830  
 United. But to grant it thee unjust  
 That equal over equals monarch reign —  
 Thyself though great and glorious dost thou count,  
 Or all angelic nature joined in one,  
 Equal to him, begotten Son? by whom, 835  
 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, 841  
 But more illustrious made; since he the head  
 One of our number thus reduced becomes,  
 His laws our laws; all honor to him done  
 Returns our own. Cease then this impious rage, 845  
 And tempt not these; but hasten to appease  
 The incensèd Father, and the incensèd Son,  
 While pardon may be found, in time besought.'

there is no succession; everlasting.

822. "Who art thou that re-  
 pliest against God?" Romans  
 ix. 20.

831. *to grant it thee unjust,*  
 granting to thee that it is unjust.

835. *by whom.* "For by him  
 were all things created that are  
 in heaven and that are in earth,  
 visible and invisible, whether  
 they be thrones, or dominions,  
 or principalities, or powers." Colossians i. 16.

833. *As by his Word.* See John  
 i. 1-3.

838. *created governs spirits.*

839. *named them.*

841. *Essential Powers, in their  
 very being powerful. — obscured,  
 obscured them.*

846. *hasten to appease.* See  
 Psalm ii. 12.

848. *While pardon may be  
 found.* "Seek ye the Lord  
 while he may be found" Isaiah  
 lv. 6.

“ So spake the fervent angel ; but his zeal  
 None seconded, as out of season judged 854  
 Or singular and rash ; whereat rejoiced  
 The Apostate, and more haughty thus replied :  
 ‘ That we were formed then say’st 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 856

When this creation was ? remember’st 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 860

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 865

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 ; 870  
 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, 875  
 Encompassed round with foes, thus answered bold :

“ O alienate from God, O spirit accursed,  
 Forsaken of all good ! I see thy fall

861. *fatal course*, course of fate. lips are our own ; who is lord  
 864. “ Who have said, With over us ? ” Psalm xii. 4  
 our tongue will we prevail ; our

Determined, and thy hapless crew involved  
 In this perfidious fraud, contagion spread 880  
 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 ; 885  
 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 890  
 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. 895

" 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 ; 900  
 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 ; 905  
 And with retorted scorn his back he turned  
 On those proud towers to swift destruction doomed.

890. See Numbers xvi. 23-26.  
 -devoted, doomed.

891. *Impendent*, threatening  
 906. *retorted*, thrown back.



## 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.

“ ALL night the dreadless angel, unpursued,  
Through Heaven's wide champain held his way, till  
Morn,  
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, 5  
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 10

1. *the dreadless angel.* See V. entrusted with the task of keep  
896-907. ing the gates of Heaven.

2. *Morn.* See V. 1.

5. *fast by.* See I. 12.

3. The *Hours* (see IV. 267) were

10. *till*, and remains till

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  
 Empyrean ; from before her vanished night,  
 Shot through with orient beams ; when all the plain, 15  
 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 *Preparation*  
 To have reported : gladly then he mixed *for war* 20  
 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 *Preparation*  
 They led him high applauded, and present *of Abdiel* 25  
 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 30  
 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, 35  
 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 40

19. *in procinct*, in preparation. The Latin “ in procinctu ” means girded in readiness to fight.

29. *Servant of God*. This is the signification of the Hebrew word Abdiel. See V. 896.

30. *The better fight*. “ Fight the good fight of faith.” 1 Tim vi. 12.

33. *approved*. See 2 Tim. ii 15.

38. *thee*, to thee

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, 45  
 Gabriel, lead forth to battle these my sons  
 Invincible; lead forth my armèd saints  
 By thousands and by millions ranged for fight, *Had*  
 Equal in number to that godless crew *50*  
 Rebellious; then with fire and hostile arms  
 Fearless assault, and to the brow of Heaven  
 Pursuing drive them out from God and bliss, *Michael's*  
 Into their place of punishment, the gulf *to lead the*  
 Of Tartarus, which ready opens wide *armies* 55  
 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: 60  
 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 65  
 Heroic ardor 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 70

41. *who*, those who.44. *Michael*. See Daniel x. 13; Revelation xii. 7.46. *Gabriel* is mentioned in Daniel viii. 16; also in Luke i. 19, 26.51. *Tartarus*. See II. 858.55 *His*, its.58. *reluctant*, struggling; forcing their way.60. *gan blow*, began to blow.62. *stood for*, were on the side of. — *quadrate*, square or quadrangle.69. *obvious*, coming in the way.

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 75  
 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 80  
 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 85  
 With furious expedition; for they weened  
 That selfsame 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 90  
 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 festival of joy and love  
 Unanimous, as sons of one great sire, 95  
 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, 100  
 Idol of majesty divine, enclosed

73. *the total kind*, all the race.75. *Came*. See Genesis ii. 19.78. *terrene*, earthly province.82. *beams*, perhaps shafts.83. *thronged*, in throngs.94. *argument*, subject; design.86. *weened*, thought; proposed.90. *fond*, foolish.98. *hosting*, mustering; assembling of troops.101. *Idol*, image; counterfeit representation

75. *the total kind*  
 80. *fiery region*  
 85. *banded powers*  
 90. *weened*  
 95. *unanimous*  
 100. *idol*

Satan  
 Envier  
 Aspirer

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 105  
 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 110  
 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 115  
 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 120  
 Unsound and false ; nor is it aught but just,  
 That he who in debate of truth hath won  
 Should win in arms, in both disputes alike  
 Victor ; though brutish that contést and foul  
 When reason hath to deal with force, yet so 125  
 Most reason is that reason overcome.’

“ So pondering, an l from his armèd peers  
 Forth stepping opposite, half way he met

108. *edge of battle.* The same word in Latin means both edge and line of battle. See I. 276.

109. *advanced,* having advanced.

113. *explores,* searches and expresses

115. *reälty,* reality ; unless it be loyalty, from the Italian “ *realta.* ”

118. *to sight,* as it appears to sight.

120. *tried* and found to be.

*Satan*  
*Abdiel*  
*Abdiel*  
*Abdiel*

His daring foe, at this prevention more  
Incensed, and thus securely him defied : 130

“ 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 135

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 140

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 145

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 150  
Of my revenge, first sought for, thou return’st  
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 155  
A third part of the gods, in synod met

129. *prevention*, anticipation.

130. *securely*, without fear.

139. *solitary*, single.

146. *erroneous*, misled ; mis-  
aken.

147. *my sect*, my party.

148. *How few*, one, or only  
one.

150. *Ill*, unhappily.

151. *first sought for*, whom I  
sought first to meet.

Michael's hands  
Satan

Their deities to assert, who, while they feel  
 Vigor divine within them, can allow  
 Omnipotence to none. But well thou com'st  
 Before thy fellows, ambitious to win 160  
 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 165  
 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, 169  
 As both their deeds compared this day shall prove.'

Scholar's Copy

"To whom in brief thus Abdiel stern replied:  
 'Apostate, still thou err'st, nor end wilt find  
 Of erring, from the faith of truth remote:  
 Unjustly thou deprav'st it with the name  
 Of servitude, to serve whom God ordains 175  
 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, 180  
 Thyself not free, but to thyself enthralled;  
 Yet lewdly dar'st 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: 185  
 Yet chains in Hell, not realms, expect; meanwhile

161. *success*, fortune; ill success. shall be heirs of salvation?" He brews i. 14.  
 167. *Ministering spirits*, as ministering spirits. "Are they not all ministering spirits, sent forth to minister for them who  
 173. *remote*, far removed.  
 174. *deprav'st*, defamest.  
 175 *whom*, him whom.  
 182 *lewdly*, wickedly

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 190  
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 195  
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 201  
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 205  
The adverse legions, nor less hideous joined  
The horrid shock. Now storming fury rose,  
And clamor such as heard in Heaven till now  
Was never; arms on armor clashing brayed  
Horrible discord, and the madding wheels 210  
Of brazen chariots raged; dire was the noise  
Of conflict; overhead the dismal hiss  
Of fiery darts in flaming volleys flew,  
And flying vaulted either host with fire.  
So under fiery cope together rushed 215  
Both battles main, with ruinous assault  
And inextinguishable rage; all Heaven

190. *hung*, lingered; delayed. *tenth* being the object of the verb.  
— *tempest*, fury; violence.

192. *less*, still less.

195. *his massy spear*. See I. 214. *vaulted*, covered as with an arch.

202-204. — *upstayed*, held up, the 216. *battles*, hosts

*Rebel  
Arms  
with  
Spear and a  
blow*

*Two Battles in*



Resounded, and had Earth been then, all Earth  
 Had to her centre shook. What wonder? when  
 Millions of fierce encountering angels fought 226  
 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 225  
 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 230  
 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 235  
 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 240  
 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 245  
 The battle hung; till Satan, who that day

219. *had shook*, would have shaken.

222. *These elements*, this world, composed of elements.

224. *to raise*, had or possessed to raise.

225. *combustion*, confusion, turmoil.

229. *numbered such*, in such numbers.

230. *As*, that.

233. *as*, as if. — *in chief*, in command.

236. *ridges*, rows or ranks.

238. *argued*, gave proof of.

239. *moment*, momentum; power.

244. *Tormented*, vexed; agitated.

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 250  
 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, 255  
 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 260  
 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 265  
 And thy adherents; how hast thou disturbed  
 Heaven's blessèd peace, and into Nature brought  
 Misery, uncreated till the crime  
 Of thy rebellion! how hast thou instilled  
 Thy malice into thousands, once upright 270  
 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, 274  
 Thy offspring, to the place of evil, Hell,  
 Thou and thy wicked crew; there mingle broils;  
 Ere this avenging sword begin thy doom,

251. *sway*, swing; sweep.255. *his ample shield*. See I.258. *Surceased*, ceased.263. *plenteous*, abundant.

Michael's sword  
 and with great force

Michael's sword  
 and with great force

Or some more sudden vengeance, winged from God,  
Precipitate thee with augmented pain.' 280

“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 285  
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 call’st evil, but we style  
The strife of glory; which we mean to win, 290  
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.’ 295

“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 300  
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 305  
Blazed opposite, while expectation stood

280. *Precipitate thee*, hurl thee headlong. 292. *to dwell*, we mean to dwell.

282. *The Adversary*. See I. 82.

283. *whom*, him whom.

285. *but that they*, only to.

286. *easier, that thou shouldst hope to find it easier*. — *to transact*, to deal.

288. *Err not*, think not erringly or mistakenly.

294. *And join*, though thou join.

296. *parle*, parley. — *addressed* addressed themselves; prepared

302. *Stood they or moved* whether they stood or moved.

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 310  
 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 316  
 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 320  
 Of Michael from the armory 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, 325  
 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 ethereal substance closed,  
 Not long divisible; and from the gash 331  
 A stream of nectarous humor issuing flowed  
 Sanguine, such as celestial spirits may bleed,  
 And all his armor stained, erewhile so bright.  
 Forthwith on all sides to his aid was run 335  
 By angels many and strong, who interposed

313. *aspect malign*. According to the astrologers, planets in opposition to each other were of malign aspect, threatening evil.

317. *imminent*, threatening.

318. *determine*, bring to an end.—*repeat*, to be repeated; repetition.

319. *of power*, powerful enough.

325. *in half cut sheer*, cut it quite in two.

326. *with swift wheel reverse*, quickly turned upwards.—*shared*, cut.

329. *griding*, harshly cutting — *discontinuous*, separating.

335. *was run*. This is a Latinism; the verb is impersonal. The

Paradise Lost  
 Book VI  
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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, 340  
 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 345  
 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, 350  
 All intellect, all sense; and as they please  
 They limb themselves, and color, 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, 355  
 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 blasphemous; but anon, 360  
 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, 365  
 Two potent Thrones, that to be less than gods  
 Disdained, but meaner thoughts learned in their flight.

English idiom would be, *angels many and strong ran to his aid.*

345. *In*, only in.

352. *limb themselves*, take to themselves limbs.

357. *furious king*. See I. 302

362. *uncouth*, strange.

363. *his*, each his.

365. *Thrones*. See II. 310.

Mangled with ghastly wounds through plate and mail.  
 Nor stood unmindful Abdiel to annoy  
 The atheist crew, but with redoubled blow 370  
 Ariel and Arioch and the violence  
 Of Ramiel scorched and blasted overthrew.  
 I might relate of thousands, and their names  
 Eternize here on earth ; but those elect  
 Angels, contented with their fame in Heaven, 375  
 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 ; 380  
 For strength, from truth divided and from just,  
 Illaudable, nought merits but dispraise  
 And ignominy, yet to glory aspires  
 Vainglorious, and through infamy seeks fame :  
 Therefore eternal silence be their doom. 385

“ And now, their mightiest quelled, the battle  
 swerved,  
 With many an inroad gored ; deformèd rout  
 Entered, and foul disorder ; all the ground  
 With shivered armor strewn, and on a heap  
 Chariot and charioteer lay overturned, 390  
 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 395

368. *plate and mail*, the two kinds of armor, one composed of broad pieces of metal, the other being a kind of network.

374. *Eternize*, make immortal.

382. *Illaudable*, not worthy of praise.

386. *battle*, main body. See line 216.

391. *what stood recoiled*, the part which had not fallen fell back.

393. *Defensive scarce*, scarcely able to defend themselves — or connects *recoiled* and *fled*.

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 ; 400  
 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 404  
 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 410  
 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, 415  
 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, 420  
 Too mean pretence, but, what we more affect,  
 Honor, 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 425  
 Against us from about his throne, and judged

399. *cubic*, square and solid.  
 See line 62.

404. *unobnoxious*, not liable.

407. *Inducing*, bringing ; lead-  
 ing on.

411. *prevalent*, having pro-  
 vailed ; victorious.

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 430  
 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, 435  
 Soon closing and by native vigor 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, 440  
 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.' 445

“ 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 : 450  
 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 unpaired, impassive ; from which evil 455  
 Ruin must needs ensue ; for what avails

428. *But*, but which.

429. *Of future*, with respect to the future.

430. *is*, it is.

432. But contemned as soon as known.

442. *In nature none*, there being none in nature.

447. In 2 Kings xix. 37, *Nisroch* is a god of the Assyrians.

449. *toiled*, wearied ; worn with toil.

455. *unpaired*, those who feel no pain. — *impassive*, who can not suffer.

S. de la Roche  
Commentary



Valor 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, 460  
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 465  
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 uninvited that, which thou aright 470  
Believ'st 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 474  
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? 481  
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

465. *offend*, attack; injure.

467. *to me*, to my mind; in  
my opinion.

468. *what we owe*, what we  
should owe.

471. *main*, important.

476. *Whose*. See line 472.

482. *nativity*, native state or  
place.

485. *the other bore*, the opening  
at other end of the hollow en-  
*gines*.

Dilated and infuriate, shall send forth 486  
 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 490  
 The Thunderer of his only dreaded bolt.  
 Nor long shall be our labor; 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." 495

"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 500

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 505  
 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 510  
 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: 515  
 Part hidden veins digged up (nor hath this earth

490. *that*, so that.495. *despaired*, despaired of.496. *cheer*, state of mind as expressed in their countenance.497. *Enlightened*, made bright514. *adusted*, dried by heat.

Invention of mischief  
 496. cheer, state of mind as expressed in their countenance.

505. Like instrument to plague the sons of men  
 For sin, on war and mutual slaughter bent.

510. Wide the celestial soil, and saw beneath  
 The originals of Nature in their crude  
 Conception; sulphurous and nitrous foam

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. 520  
 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 525  
 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-armed scour,  
 Each quarter, to descry the distant foe, 530  
 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, 535  
 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 540  
 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, 545  
 But rattling storm of arrows barbed with fire.’

518. *found*, cast. See I. 703. 521. *conscious*, knowing to ;  
 519. *incentive*, kindling ; *incen-* being a witness of.  
*sive reed*, a match. 541. *Sad*, serious.  
 520. *pernicious*. This word is 544. *even or high*, level or up  
 here perhaps used in the sense right  
 of the Latin “*pernix*,” quick

" 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 550  
 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 555  
 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 560  
 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, 565  
 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 ; 570  
 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 lopped, in wood or mountain felled), 575

548. *quit of*, free from. — *impediment*, the Latin "impedimenta," the baggage of an army.

549. *took alarm*, roused themselves. train. — *impaled*, surrounded as with pales; fenced in.

555. *At interview*, gazing at or eyeing each other.

560. *composure*, composition settlement of differences.

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 tipped with fire; while we suspense 580  
 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 584  
 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 590  
 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 595  
 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 600  
 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 605  
 Of thunder: back defeated to return

576. *stony*. Cannons were in former times sometimes made of stone.

580. *suspense*, held in suspense.

581. *amused*, musing; or, perhaps, amazed.

592. *whom*, of those whom.

598. *Foul dissipation*, shameful dispersion.

599. *Nor served it*, nor was it of any use. — *serried*. See I. 548.

605. *In posture to displode*, in the attitude proper for discharging. — *tire*, tier; rank

Cannons were  
 sometimes  
 made of  
 stone

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 610  
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, 614  
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 : 620  
‘ 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 ; 625  
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 630  
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. 634  
Forthwith (behold the excellence, the power

615. *As*, as if.523. *amused*. See line 581.632. *his* refers to *eternal might* personified.

Which God hath in his mighty angels placed !  
 Their arms away they threw, and to the hills  
 (For Earth hath this variety from Heaven 640  
 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 645  
 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 650  
 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 654  
 Came shadowing, and oppressed whole legions armed ;  
 Their armor 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. 660  
 Purest at first, now gross by sinning grown.  
 The rest, in imitation, to like arms  
 Betook them, and the neighboring hills uptore ;  
 So hills amid the air encountered hills,  
 Hurled to and fro with jaculation dire, 665  
 That under ground they fought in dismal shade ;  
 Infernal noise ; war seemed a civil game

640. *hath, hath derived (from Heaven).*

651. *all their confidence, all in which they trusted.*

653. *Themselves invaded next, they saw (line 651) themselves next assailed.*

655. *oppressed, overpowered ; pressed down.*

656. *helped their harm, increased their suffering.*

658. *Implacable, not to be allayed.*

665. *jaculation, throwing.*

667. *civil, peaceful.*

To this uproar ; horrid confusion heaped  
 Upon confusion rose. And now all Heaven  
 Had gone to wrack, with ruin overspread, 670  
 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, 675  
 To honor 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, 680  
 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, 685  
 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 know’st  
 Equal in their creation they were formed, 690  
 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, 695  
 And to disordered rage let loose the reins,

668. *To*, compared with.

670. *wrack*, wreck.

674. *advised*, by design ; advisedly.

677. *declare*, make clearly known.

679. *assessor*, one who sits near as sharing his dignity

681. *invisible*, refers to *what by deity I am*. “Who is the image of the invisible God.” Colossians i. 15.

682. *by deity*, in myself as God

683. *in whose hand*, in whose acts is beheld.

692. *Insensibly*, gradually ; by slow degrees

father advised to son



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 700  
 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; 705  
 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, 710  
 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 715  
 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 720  
 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 seek'st

698. *main*, whole.

701. *suffered*, allowed · permit-  
 ted.

706. *governed*, have I directed.

714. *Gird on*. See Psalm xlv 3

716 *utter*, outer.

717 *likes*, pleases

721. *Ineffably*, in a manner not  
 to be expressed by words.

725. *To glorify*. "And now,  
 O Father, glorify thou me with  
 thine own self, with the glory  
 which I had with thee before the  
 world was." John xvii. 5.

To glorify thy Son, I always Thee, 725  
 As is most just: this I my glory account,  
 My exaltation, and my whole delight,  
 That thou in me well pleased declar'st thy will  
 Fulfilled, which to fulfil is all my bliss.  
 Sceptre and power, thy giving, I assume, 730  
 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 lov'st:  
 But whom thou hat'st I hate, and can put on  
 Thy terrors, as I put thy mildness on, 735  
 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, 740  
 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? 745

“ 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 whirl-  
 wind sound  
 The chariot of paternal Deity, 750  
 Flashing thick flames, wheel within wheel, undrawn.

728. *well pleased*. See Matthew xvii. 5.

729. *which to fulfil*. “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” John iv. 34.

732. *all in all*. See 1 Cor. xv. 28. — *I in thee*. See John xvii. 21.

737. *rebelled*, who have rebelled.

739. *the undying worm*. “Where their worm dieth not.” Mark ix. 44.

751. *wheel within wheel*. “And their appearance and their work was as it were a wheel in the middle of a wheel.” Ezekiel i. 16. Compare lines 749–759 with Ezekiel i. 4–28.

*Reply of the son*

Itself instinct with spirit, but conveyed  
 By four cherubic shapes : four faces each  
 Had wordrous ; as with stars their bodies all  
 And wings were set with eyes, with eyes the wheels  
 Of beryl, and careering fires between ; 760  
 Over their heads a crystal firmament,  
 Whereon a sapphire throne inlaid with pure  
 Amber and colors of the showery arch.  
 He in celestial panoply all armed 760  
 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 765  
 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. 770  
 He on the wings of cherub rode sublime  
 On the crystalline 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, 775  
 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 ; 780

761. *radiant Urim*. See Exodus xxviii. 29, 30.

766. *bickering*, struggling ; quivering.

767. *ten thousand thousand saints*. See Revelation v. 11.

769. *twenty thousand*. "The chariots of God are twenty thousand, even thousands of angels." Psalm lxxviii. 17.

771. *on the wings of cherub*. See Psalm xviii. 10.

773. *Illustrious*, shining brightly.

776. *his sign in Heaven* See Matthew xxiv. 30.

777. *reduced*, brought or rallied.

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 obdured, 784  
 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 obdurate to relent ? 790  
 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 795  
 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 : 800

“ 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 805  
 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 810

783. *his*, its.785. *obdured*, hardened.794. *fraud*, stratagem ; arti-  
fice.795. *Weening*. See line 86.808. *Vengeance is his*. “ It iswritten, Vengeance is mine ; I  
will repay, saith the Lord.’  
Romans xii. 19. — *whose*, belongs  
to him whom.

810. See Exodus xiv. 13.

*Hills*  
*return*

*Set out*

*rallied*  
*for*  
*struggle*

*Speak*  
*thou*

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, 815  
 Hath honored 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 820  
 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 825  
 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. 830  
 He on his impious foes right onward drove,  
 Gloomy as night ; under his burning wheels  
 The steadfast empyréan shook throughout,  
 All but the throne itself of God. Full soon  
 Among them he arrived, in his right hand 835  
 Grasping ten thousand thunders, which he sent  
 Before him, such as in their souls infix'd  
 Plagues ; they, astonished, all resistance lost,  
 All courage ; down their idle weapons dropped ;  
 O'er shields and helms and helmèd heads he rode 840  
 Of thrones, and mighty seraphim prostrate,  
 That wished the mountains now might be again

815. See Matt. vi. 13.

827. *the Four*. See line 752.828. *contiguous*, so near as to meet.842. *That wished*. " They shall say to the mountains, Cover us and to the hills, Fall on us " Hosea x 8

Thrown on them as a shelter from his ire.  
 Nor less on either side tempestuous fell  
 His arrows from the fourfold-visaged Four 845  
 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 vigor left them drained, 851  
 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. 855  
 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 860  
 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 865  
 Burned after them to the bottomless pit.

" Hell heard the unsufferable noise, Hell saw  
 Heaven ruining from Heaven, and would have fled  
 Affrighted ; but strict Fate had east too deep  
 Her dark foundations, and too fast had bound. 870  
 Nine days they fell ; confounded Chaos roared,  
 And felt tenfold confusion in their fall  
 Through his wild anarchy, so huge a rout  
 Encumbered him with ruin : Hell at last

846. *Distinct*, spotted ; marked. wheels, were full of eyes round  
 — *with eyes*. <sup>ic</sup> And their whole about. <sup>1</sup> Ezekiel x. 12.  
 body, and their backs, and their 868. *ruining*, falling with ruin  
 hands, and their wings, and the 867-877. See I. 44-53.

Some  
 driven  
 rebellion  
 angels  
 to hell

they  
 fell  
 like

Yawning received them whole, and on them closed;  
 Hell, their fit habitation, fraught with fire 876  
 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 880  
 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 885  
 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 890  
 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 may'st beware  
 By what is past, to thee I have revealed 895  
 What might have else to human race been hid ;  
 The discord which befel, 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, 900  
 Who now is plotting how he may seduce  
 Thee also from obedience, that with him  
 Bereaved of happiness thou may'st partake  
 His punishment, eternal misery :

888. *celebrated*, attended in 900. *he, him*.  
 procession.

892. *at the right hand*. See  
 Hebrews i. 3.

Which would be all his solace and revenge, 905  
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 910  
Of disobedience; firm they might have stood,  
Yet fell. Remember, and fear to transgress."

909. *Thy weaker.* "Giving weaker vessel." 1 Peter iii. 7.  
honor unto the wife, as unto the



## 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 reascension into Heaven.

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 Pegaséan wing !  
The meaning, not the name, I call : for thou                    6  
Nor of the Muses nine, nor on the top  
Of old Olympus dwell'st ; but, heavenly born,  
Before the hills appeared or fountain flowed,  
Thou with eternal Wisdom didst converse,  
Wisdom thy sister, and with her didst play                    10

1. *Urania* was one of the nine Muses ; she presided over Astronomy, the meaning of *that name* being heavenly. Milton applies it to the *heavenly Muse* whom he had invoked at first. See I. 6.

3. *the Olympian hill*, Mount Olympus, the seat of the gods.

4. *Pegaséan wing*. The winged horse Pegasus was said to have ascended to the seat of the immortals.

5. *The meaning, not the name I call*. See line 1. I invoke not any heathen muse, whose highest flight could never reach the *ncaven* *o<sup>f</sup>* *heavens*, though I ap-

ply the name, to signify the source of the inspiration which I seek.

8. *Before the hills appeared or fountain flowed*. "When there were no depths, I (Wisdom) was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." Proverbs viii. 24. 25.

9. *converse*, associate.

10. *with her didst play*. "I was daily his delight, rejoicing always before him." Proverbs viii. 30.

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 15  
 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. 20  
 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, 25  
 On evil days though fallen, and evil tongues,  
 In darkness, and with dangers compassed round,  
 And solitude; yet not alone, while thou  
 Visit'st my slumbers nightly or when morn  
 Purples the east. Still govern thou my song, 30  
 Urania, and fit audience find though few:  
 But drive far off the barbarous dissonance

15. *Thy tempering*, tempered by thee.

18-20. Bellerophon conquered the monster Chimera by the aid of Pegasus. Elated by his success, he attempted, it is said, to fly up into heaven on his winged steed. Jupiter, to punish his presumption, sent a gadfly to sting Pegasus, and Bellerophon was thrown to the earth. The fall made him both lame and blind, and he wandered disconsolate over the Aleian fields, avoiding the abodes of men.—*erroneous*, roving; wandering.

21. *Half*, half of the poem.

23. *rapt*, caught up; borne away.

25-28. Milton here refers to the times in which he lived. This book was written after the Res-

toration of Charles II. to the English throne in 1660. This event had destroyed Milton's hopes for the establishment of a republican form of government in England, and for a time his life was in danger, as he had been a friend and adherent of Cromwell who had usurped the government. His blindness was now total, and he sought safety in a retired life.

29. *nightly*. See III. 29-32.

30. *govern*, influence; direct.

31. *fit audience find*, though few. The number of those who in such *evil days* would listen to the song of the heavenly Muse was small, though some *few* still remained who were *fit* to hear her voice.

Of Bacchus and his revellers, the race  
 Of that wild rout that tore the Thracian bard  
 In Rhodopè, where woods and rocks had ears 25  
 To rapture, till the savage clamor 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 Raphaël, 30  
 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 45  
 (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 50  
 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 55  
 With such confusion; but the evil soon

33-38. Orpheus, the Thracian bard, was the son of Calliope, the Muse who presided over epic poetry. As he played upon the lyre given him by Apollo, nothing could withstand the charm of his music. Not only men, but also beasts, and even woods and rocks were moved to rapture. Having lost his wife Eurydice, he refused to be consoled. The Thracian women, in revenge for the contempt with which he treated them, and excited by the rites of Bacchus, drowned both harp and voice by their savage clamor, tore him limb from limb, and threw

his head into the Hebrus, a river which descended from Mount Rhodope to the sea. Milton, under these figures, may be describing the dissolute court of Charles II., among whose followers such strains as his would stir up only contempt and ridicule.

33. *who*, him who.

41 *affable*. See V. 221.

42. *beware*, beware of.

46. *interdicted*, forbidden. See Genesis ii. 16, 17. See 1. 2.

50. *wandering*, not fixed; seeking variety.

52. *admiration*, wonder. — *muse*, meditation; musing.

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 60  
 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 65  
 Before his memory; as one whose drought  
 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, 70  
 Far differing from this world, thou hast revealed,  
 Divine interpreter, by favor sent  
 Down from the empyréan to forewarn  
 Us timely of what might else have been our loss, 74  
 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 80  
 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; 85

57. *redounded*, flowed or rushed back.

59. *repealed*, recalled; suppressed.

63. *conspicuous*, open to the sight.

67. *current*, running.

72. *interpreter*, one who un-

folds or makes known.—*by favor sent*. See V. 219-245.

74. *timely*, in time.

79. *the end of what we are*, the object of our being.

81. *Gently*, courteously.

83. *seemed*, seemed good.

85. *known*, when it is 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 30  
 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 may'st unfold  
 What we not to explore the secrets ask 95  
 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, 100  
 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 105  
 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: 110

"This also thy request, with caution asked,  
 Obtain; though to recount almighty works  
 What words or tongue of seraph can suffice,

89. *interfused*, poured or spread between.

90. *florid*, covered with flowers; blooming.

91. *Absolved*, finished.

95. *not to explore*, not meaning or seeking to explore.

98. *wants*, has left.

99. *though steep*, though descending to the horizon.

103. *unapparent*, invisible, for "darkness was upon the face of the deep." See Genesis i. 2.

105. *to thy audience*, to hear thee.

Or heart of man suffice to comprehend?  
 Yet what thou canst attain, which best may serve  
 To glorify the Maker and infer 116  
 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 120  
 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. 125  
 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. 130

“ 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 135  
 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 140  
 This inaccessible high strength, the seat

114. *suffice to comprehend.*  
 “ Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” Psalm cxxxix. 6.

116. *infer, make, or make by consequence.*

117. *withheld, withheld from.*

121. *To ask.* from asking.—  
*hope, hope to reach or discover.*

123. *hath suppressed.* “ The secret things belong unto the Lord our God.” Deuteronomy xxix. 29.

127. *temperance, restraint.*

133. *that star, the morning star, called Lucifer, the light bringer.* See V. 708.

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, 145  
 Their station ; Heaven yet populous retains  
 Number 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 150  
 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 155  
 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, 160  
 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 165  
 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.

142 *us dispossessed*, we having been dispossessed. This is a Latinism. The objective case is made absolute instead of the nominative, which is more common in English.

143. *fraud*, treachery ; rebellion.

144. "Neither shall his place know him any more." Job vii 10.

149. *ministeries*, ministries.

152. *My damage fondly deemed*, vainly considered as injury done to me.

162. *inhabit 'ax*, dwell at large, with ample room.

168. *I am*. See Exodus iii. 14

169. Another construction divides the sentence at *Infinitude*, putting a comma after *space*, and a semicolon after *not*, line 172.

Though I uncircumscribed myself retire, 170  
 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. 175  
 Immediate are the acts of God, more swift  
 Than time or motion, but to human ears  
 Cannot without process of speech be told,  
 So told as earthly notion can receive.  
 Great triumph and rejoicing was in Heaven, 180  
 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 185  
 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 190  
 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 195  
 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

170. *myself retire*, withdraw myself. highest, and on earth peace, good will toward men." Luke ii. 14

176. *Immediate*. "He spake, and it was done; he commanded, and it stood fast." Psalm xxxiii. 9.

182, 183. "Glory to God in the

192. *Hierarchies*, orders of angels.

195. *sapience*, wisdom.

199 *Virtues*, one of the orders of celestial beings. See V. 601.



From the armory of God, where stand of old 200  
 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 205  
 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 211  
 Outrageous as a sea, dark, wasteful, wild,  
 Up from the bottom turned by furious winds  
 And surging waves, as mountains, to assault 214  
 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; 220  
 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 225  
 In God's eternal store, to circumscribe

201. *brazen mountains*. “ And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.” Zechariah vi. 1.

204. *within them spirit lived*. “ Whithersoever the spirit was to go, they went; thither was their spirit to go.” Ezekiel i. 20.

208. *The King of glory*. See Psalm xxiv. 7-10.

214. It is supposed that the poet may have dictated *In* instead of *And*. — *as*, like.

217. *omnific*, all-making.

221. *heard*, heard and obeyed.

224. *fervid*, glowing.

226. *store*, treasury or treasure. — *circumscribe*, draw a line around, so as to include.

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, 230  
 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, 235  
 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 240  
 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 245  
 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 250

227. *This universe*, this world of heaven and earth.

233-235. " 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." Genesis i. 2.

236. *virtue*, power.

237. *purged*, separated.

239. *then founded, then conglobed*, then melted or run together, and afterwards formed into a mass like things to like,

those things that could consist with each other.

240. *the rest*, those which could not thus be founded and conglobed. — *several*, separate ; distinct.

243-252. See Genesis i. 3-5.

248. *tabernacle*, tent ; temporary abode.

250. *by the hemisphere*. As the earth is round, one half or one hemisphere must be dark while the other is light.

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 quires, when orient light  
 Exhaling first from darkness they beheld, 255  
 Birthday of heaven and earth ; with joy and shout  
 The hollow universal orb they filled,  
 And touched their golden harps, and hynning 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 261  
 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 265  
 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 270  
 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. 275

“ The earth was formed ; but in the womb as yet  
 Of waters embryo immature involved,

257. *universal orb*, sphere which, according to the ancient astronomy, contained the earth and all the heavenly bodies.

253-260. “ When the morning stars sang together, and all the sons of God shouted for joy.” Job xxxviii. 7.

260. *evening* is mentioned be-

fore *morn*, as in Genesis i., the Hebrews having considered the day to begin at sunset.

261-275. See Genesis i. 6-8.

270. *circumfluous*, flowing round.

273. *Contiguous*, coming so near as to touch or strike each other.

Appeared not: over all the face of earth  
 Main ocean flowed, not idle, but with warm  
 Prolific humor softening all her globe 280  
 Fermented the great mother to conceive,  
 Siate 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 285  
 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 290  
 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 295  
 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; 300  
 But they, or underground, 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,

279. *Main*, vast.280. *humor*, moisture.

288-308. See Genesis i. 9, 10.

286. *Emergent*, rising out of the waters.288. *So high — so low*. See Psalm civ. 8, 9.291. *precipitance*, haste; head-ong flow.293. *direct*, perpendicular; steep.294. *such flight*. "At thy rebuke they fled; at the voice of

thy thunder they hasted away." Psalm civ. 7.

299. *torrent*, rushing.—*rapture*, violence; violent rapidity.301. *or underground, or circuit wide*, either underground or in wide circuit.302. *serpent*, winding; serpent like.—*error*, irregular course.303. *ooze*, soft mud or slime.304. *Easy*, which it was easy an easy thing, to do.



Plant of the field, which ere it was in the earth 335  
 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 340  
 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. 345  
 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 350  
 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, 355  
 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 360  
 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.  
 Wither, as to their fountain, other stars

339-353 See Genesis i. 14-18.

348. *altern*, alternate.

355 *unlightsome*, wanting  
 light.

357. *Globose*, spherical.

360. *her cloudy shrine*. See  
 line 248.

363: *Her* refers to *light*

364. *other stars*, the planets,  
 which shine by light reflected  
 from the sun.

Repairing in their golden urns draw light, 365  
 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, 370  
 Regent of day, and all the horizon round  
 Invested with bright rays, jocund to run  
 His longitude through heaven's high road ; the gray  
 Dawn and the Pleiadès before him danced  
 Shedding sweet influence. Less bright the moon, 375  
 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 aspect, and still that distance keeps  
 Till night, then in the east her turn she shines, 380  
 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 her bright luminaries that set and rose, 385  
 Glad evening and glad morn crowned the fourth day.

366. *the morning planet.* See V. 166-170.—*her horns.* Venus, seen through the telescope, appears at certain times, when either morning or evening star, crescent-shaped like the moon.

367. *tincture,* communication ; receiving into themselves by absorption.

368. *peculiar,* exclusive property ; what is specially their own — the Latin "peculium."

372. *Invested,* clothed. — *jocund to run.* "In them hath he set a tabernacle for the sun ; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Psalm xix. 4, 5.

373. *longitude,* distance from

east to west. "His going forth is from the end of the heaven, and his circuit unto the ends thereof" Psalm xix. 6.

374. *the Pleiades* are a cluster of stars in the constellation Taurus.

375. *sweet influence.* "Canst thou bind the sweet influences of the Pleiades?" Job xxxviii. 31.

376. *levelled west,* the western horizon.

377. *His mirror,* reflecting his rays.

379. *that aspect,* that situation with regard to the sun ; here, in opposition.

380. *her turn,* in her turn.

382 *dividual,* divided ; shared

" 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.' 390  
 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, 396  
 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 400  
 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 405  
 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 armor watch ; on smooth the seal  
 And bended dolphins play ; part huge of bulk 410  
 Wallowing unwieldy, enormous in their gait,  
 Tempest the ocean. There leviathan,  
 Hugest of living creatures, on the deep

387-448. See Genesis i. 20-23.

388. The word *reptile* is here used for "every living creature that moveth, which the waters brought forth."

402. *sculls*, shoals or schools.

403. *Bank*, rise in banks in

405. *glance*, flash ; gleam.

406. *dropt*, variegated ; spotted.

407. *attend*, lie in wait for.

409. *jointed armor*. The shell of the lobster resembles the ar-

mor anciently worn by knights.

— *smooth*, smooth water.

410. *bended dolphins*. The dolphin forms an arch with his body as he leaps out of the water and immediately dives again beneath its surface.

412. *Tempest*, disturb as by a tempestuous wind. — *Leviathan*. "There is that leviathan, whom thou hast made to play therein." Psalm civ. 26.



Stretched like a promontory, sleeps or swims,  
 And seems a moving land, and at his gills 415  
 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 419  
 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 425  
 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 430  
 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 435  
 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

414. *Stretched like a promontory.* See I. 200-208.

419. *rupture*, the act of breaking.

420. *fledge*, fledged.

421. *summed their pens.* This is a term of falconry. *Pens* means wing-feathers, and the whole signifies had their feathers full-grown. — *sublime*, on high.

423. *prospect*, view; distant view. — *there*, in such or these high places, *the air sublime*.

425. *loosely*, separately.

426. Birds of passage fly in

ranks arranged in the form of a wedge, one bird leading to cut the air. As this is fatiguing, the first bird soon falls back and another takes his place. Thus *with mutual wing* they ease their flight.

427. *Intelligent of seasons.* "Yea, 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.

431. *Solaced*, cheered.

439 *mantling*. This also is a

Her state with oary feet ; yet oft they quit 440  
 The dank, and rising on stiff pennons tower  
 The mid aërial sky. Others on ground  
 Walked firm ; the crested cock whose clarion sounds  
 The silent hours, and the other whose gay train  
 Adorns him, colored with the florid hue 445  
 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, 450  
 ‘ 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  
 Innumerable living creatures, perfect forms, 455  
 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 ; 460  
 Those rare and solitary, these in flocks  
 Pasturing at once and in broad herds up sprung.  
 The grassy clods now calved ; now half appeared  
 The tawny lion, pawing to get free 464  
 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 under ground 469

term of falconry, signifying that the wings are raised so as to form a sort of mantle for the back. In this line, the comma should perhaps be put after *mantling* rather than *proudly*.

440. *state*, stately pomp.

441. *pennons*. See II. 933.

444. *the other*, the other cock ; the peacock.

450-498. See Genesis i. 24, 25.

454. *teemed*, poured out.

457. *wons*, dwells ; abides.

461. *Those — these*. See lines

457, 460.

466. *rampant*, bounding.

467. *libbard*, leopard.

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, 475  
 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, 480  
 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 485  
 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 490  
 Deliciously, and builds her waxen cells  
 With honey stored. The rest are numberless,  
 And thou their natures know'st, and gav'st them  
 names,  
 Needless to thee repeated ; nor unknown  
 The serpent, subtlest beast of all the field, 495

471. *Behemoth* is here used as the name of the elephant, though in the book of Job (xl. 15-24) it is the hippopotamus or river-horse of the Nile.

476. *those*, insects. — *fans*, not wings, because not feathered.

477. *lineaments*, outlines of the shape, as representing the body. See V. 278.

478. *liveries*, forms of dress or garb. — *decked*, if connected with *waved*, agrees with *those*.

480. *these*. See *worm*, in line 476.

482. *Minims*, smallest forms.

483. *corpulence*, bulk. — *involved*, twisted ; entangled.

484. *added wings*, as the dragon and other fabulous serpents. — *added* is here a verb.

485. *The parsimonious emmet*. See Proverbs vi. 6-8.

493. *gav'st them names*. See Genesis ii. 19, 20.

495. *subtlest beast*. "Now the serpent was more subtle than any beast of the field which the Lord had made." Genesis iii. 1.

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 500  
 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 505  
 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 510  
 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 516  
 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 520  
 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 525

504. *Frequent*, crowded;  
 thronged.

506. *prone*, with the face down-  
 ward.

511. *Magnanimous*, sufficient-  
 ly great of mind.

519-534. See Genesis i. 26-28.

525. *Dust of the ground*. ‘ And

The breath of life ; in his own image he  
 Created thee, in the image of God  
 Express, and thou becam'st 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 ; 531  
 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 535  
 Is yet distinct by name, thence, as thou know'st,  
 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 540  
 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 may'st not ; in the day thou eat'st, thou diest ;  
 Death is the penalty imposed ; beware, 545  
 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 ; 550  
 Yet not till the Creator from his work  
 Desisting, though unwearied, up returned,  
 Up to the heaven of heavens, his high abode,

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.” Genesis ii. 7.

528. *Express*, as a copy or likeness ; the adjective agrees with *image*, as in Hebrews i. 3, “ the express image.”

535. *Wherever*, in what place soever thou wast.

535. *This garden*. See Genesis ii. 8.

539. *Delectable* “ Every tree that is pleasant to the sight, and good for food.” Genesis ii. 9.

544. *Thou may'st not*. See Genesis ii. 16, 17.

549. *all was entirely good* “ And God saw every thing that he had made, and, behold, it was very good.” Genesis i. 31.

Thence to behold this new-created world,  
 The addition of his empire, how it showed 555  
 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 560  
 Resounded (thou remember'st, for thou heard'st),  
 The heavens and all the constellations rung,  
 The planets in their station listening stood,  
 While the bright pomp ascended jubilant.  
 Open, ye everlasting gates! they sung, 565  
 '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 570  
 Delighted, and with frequent intercourse  
 Thither will send his wingèd messengers  
 On errands of supernal grace.' So sung  
 The glorious train ascending. He through Heaven,  
 That opened wide her blazing portals, led 575  
 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 580  
 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

556. *In prospect*, in view.

562. See Job xxxviii. 7.

564. *pomp*, procession.

565. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King

of glory shall come in." Psalm xxiv. 7.

575. *her blazing portals*. See line 206.581. *Powdered with stars*. See line 358. — *the seventh*. See Genesis ii. 1-3

Of Heaven's high seated top, the imperial throne 585  
 Of Godhead, fixed forever 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, 590  
 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 595  
 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. 600  
 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 605  
 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 610  
 Thou hast repelled, while impiously they thought  
 Thee to diminish, and from thee withdraw  
 The number of thy worshippers. Who seeks

592. *hallowed the seventh day.*  
 ' For in six days the Lord made  
 the heaven and earth, the sea,  
 and all that in them is, and rest-  
 ed the seventh day ; wherefore  
 the Lord blessed the sabbath day  
 and hallowed it.' Exodus xx.  
 11. In this line, the last two  
 words seem to make one foot.

596. *stop,* that which regulates  
 the sound of wind-instruments.

597. *fret* is the cross division,  
 or wire, which regulates the  
 sound of stringed instruments,  
 or varies their tone.

598. *tempered,* made to accord

599. *unison,* sounding alone

To lessen thee, against his purpose serves  
 To manifest the more thy might : his evil 615  
 Thou usest, and from thence creat'st 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 620  
 Numerous, and every star perhaps a world  
 Of destined habitation ; but thou know'st  
 Their seasons : among these the seat of men,  
 Earth with her nether ocean circumfused, 624  
 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 630  
 Holy and just ; thrice happy, if they know  
 Their happiness, and persevere upright !'

“ So sung they, and the empyréan rung  
 With hallelujahs : thus was sabbath kept.  
 And thy request think now fulfilled, that asked 635  
 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 seek'st  
 Aught, not surpassing human measure, say.” 640

619. *hyaline*, composed of glass. 624. *nether*, lower. See line  
 ‘ And I saw as it were a sea of 268.  
 glass, mingled with fire.’ Rev. 633. *empyrean*, the highest  
 xv. 2. heaven, composed of the purest  
 620. *immense*, without meas- element. See II. 771  
 ure.



## 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.

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      5  
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      10  
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,      15

3. *stood fixed to hear.* This seems to mean, remained fixed as if listening

15-38. Adam is here made to propose the difficulties which beset the ancient system of Astronomy, commonly called the Ptole-

maic. This supposed the Earth to be the centre, herself motionless or *sedentary*, round which the Sun, the planets, and the fixed stars revolved. See III. 481-483.

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 20  
 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 25  
 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 30  
 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, 35  
 As tribute, such a sunless 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, 41  
 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,

19. *numbered*, numerous.  
 20. *Spaces*, through spaces.  
 22. *officiate*, supply as it is  
 their office or duty to do.  
 23. *opacous*, opaque. — *punc-  
 tual*, like a point, as with the *fir-  
 mament compared*.  
 24. *survey*, extent.  
 25. *admire*, wonder.  
 29. *Greater so manifold*, so  
 many times greater.  
 30. *aught*, aught that.  
 33. *compass*, circuit.  
 36. *sunless*, beyond computa-  
 tion. — *such*, by or through such.  
 37. *incorporeal*, as without  
 body ; as of spirits. See line  
 110.

To visit how they prospered, bud and bloom, 45  
 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, 50  
 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 55  
 With conjugal caresses ; from his lip  
 Not words alone pleased her. Oh, when meet now  
 Such pairs, in love and mutual honor joined ?  
 With goddess-like demeanor forth she went,  
 Not unattended, for on her as queen 60  
 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 : 65

“ 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, 70  
 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

53. *to ask*. “ And if they will learn anything, let them ask their husbands at home.” 1 Cor. xiv. 35.

55. *Grateful*, pleasing ; agreeable.

61. *pomp*, train.

65. *facile*, easy to be addressed ; affable. See VII. 41.

70. *This, this knowledge ; to know whether heaven move or earth*.

71. *Imports not*, is not of consequence — *the rest*, what belongs to the curious points of astronomy.

Rather admire ; or if they list to try 75  
 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 89  
 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 85  
 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 90  
 Or bright infers not excellence: the earth,  
 Though in comparison of heaven so small,  
 Nor glistening, may of solid good contain  
 More plenty than the sun that barren shines,  
 Whose virtue on itself works no effect, 95  
 But in the fruitful earth ; there first received,  
 His beams, unactive else, their vigor 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 100

75. *list*, incline ; please.

78. *wide*, wide from the truth.

79-84. This refers to the system of the ancients, by which they tried to save appearances ; that is, to contrive a scheme by which all the apparent motions of the heavenly bodies could be accounted for.

83. *centric and eccentric* are astronomical terms, the former meaning in or tending towards the centre, and the latter departing from the centre.

84. *Cycle and epicycle*. The first of these terms seems to mean

here simply the circle apparently described in a certain period by a heavenly body in its revolution ; the second signifies the smaller circle in which, to account for certain irregularities in its motion, the body of the planet was supposed to move.

85. *this*, that they will list to try conjecture.

86. *Who*. The antecedent is in *thy*, line 85.

97. *vigor*, virtue ; power.

99. *Officious*. See *officiate* in line 22.

100. *for*, as for. — *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 105  
 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 109  
 Speed almost spiritual: me thou think'st 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 115  
 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, 121  
 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? 125  
 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? 130

The heavens declare the glory  
 of God, and the firmament show-  
 eth his handy work. Day unto  
 day uttered speech, and night  
 into night showeth knowledge."  
 Psalm xix. 1, 2.

102. *his line stretched out.*  
 'Who hath stretched the line  
 upon it?' Job xxxviii. 5.

116. *Invalid, weak; of no  
 weight; to shew that that which  
 moved thee to doubt it is of no  
 force as a reason.*

123. *World, universe or system.*

128. *In six.* "Moon . . . and  
 ye five other wandering fires."  
 See V. 175-178.

130. *three different motions*

Which else to several spheres thou must ascribe  
 Moved contrary with thwart obliquities,  
 Or save the sun his labor, and that swift  
 Nocturnal and diurnal rhomb supposed,  
 Invisible else above all stars, the wheel 135  
 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, 140  
 Sent from her through the wide transpicious 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 145  
 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,

Of these, the first is her daily motion on her own axis; the second, her yearly motion round the Sun; the third, the motion of libration, as it is called, by which the axis of the Earth is always kept parallel to itself.

131-136. Otherwise (that is, supposing the earth to be the centre of motion to the heavenly bodies) *thou must ascribe* these three different motions to several spheres moved in directions opposite or contrary, with orbits crossing one another, *thwart obliquities*; or else (as before supposed, line 122) thou must *save the sun his labor*, and also save the labor of *that swift nocturnal and diurnal rhomb supposed*, this being the imaginary sphere which included the earth and all the heavenly bodies, and by its own motion set in motion all the lower spheres and was hence called "primum mobile," or first

mover. See again III. 481-483. It was thus *the wheel of day and night, invisible above all stars*.

137-140. This complicated system is not needed, if the earth, by moving on her own axis from west to east, causes the changes of day and night. This more simple explanation of the appearances of the heavenly bodies forms a part of the system taught by Copernicus (from whom it is called the Copernican system), and adopted by Galileo, who was contemporary with Milton. The poet here makes the angel and Adam anticipate the inquiries and discussions of his own time.

140. *luminous*, illumined or made bright.

141. *transpicious*, transparent.

142. *be as a star*, be to her as that of a star.

Communicating male and female light 150  
 (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 153  
 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 160  
 Rise on the earth or earth rise on the sun,  
 He from the east his flaming road begin  
 Or she from the west her silent course advance  
 With inoffensive pace, that spinning sleeps  
 On her soft axle, while she paces even 165  
 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 170  
 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 175  
 Live, in what state, condition, or degree,  
 Contented that thus far hath been revealed,  
 Not of Earth only, but of highest Heaven.”

150. *maie*, that is, direct ; original. — *female*, reflected, as of moons.

152. *perhaps with some that live*, perhaps stored or supplied with living beings.

154. *desert*, uninhabited.

157. *habitable*. This is an imitation of the Greek. The word “earth” or “world” must be supplied

158. *obvious to dispute*, open to doubt ; the whole sentence from line 153 being the subject of the verb *is*.

164. *inoffensive*, not striking against anything.

167. *Solicit*, disturb.

170. *joy*, rejoice.

To whom thus Adam, cleared of doubt, replied :  
 " How fully hast thou satisfied me, pure 180  
 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, 185  
 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 190  
 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, 195  
 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 200  
 Of something not unseasonable to ask,  
 By sufferance and thy wonted favor deigned.  
 Thee I have heard relating what was done  
 Ere my remembrance ; now hear me relate  
 My story, which perhaps thou hast not heard ; 205  
 And day is yet not 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, 210

191. *at large*, widely ; in full.192. *subtle*, subtil.194. *fume*, smoke ; vapor.197. *still to seek*, still obliged  
to seek or learn, not having un-derstood ; as in Comus, " I do  
not think my sister so to seek."202. *sufferance*, permission  
allowance.209. *Fond*, foolish.



And sweeter thy discourse is to my ear  
 Than fruits of palm-tree, pleasantest to thirst.  
 And hunger both, from labor, at the hour  
 Of sweet repast : they satiate and soon fill, 214  
 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 220  
 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 225  
 Than of our fellow-servant, and inquire  
 Gladly into the ways of God with man ;  
 For God we see hath honored 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, 230  
 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, 235  
 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,

213. *from*, after ; returned from.

225. *and inquire*. " Which things the angels desire to look into." 1 Peter i. 12.

233. *his equal love*, love equal to that with which he regards us.

229. *that day*, the day of the creation of man. — *as befell*, as it chanced.

230. *uncouth*, strange ; unknown.

239. *inure*, practise ; put in use

The dismal gates, and barricadoed strong ; 241  
 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 245  
 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 250  
 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 255  
 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 endeavoring, and upright 260  
 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 265  
 Surveyed, and sometimes went, and sometimes ran  
 With supple joints, as lively vigor led ;  
 But who I was, or where, or from what cause, 270  
 Knew not : to speak I tried, and forthwith spake ;  
 My tongue obeyed, and readily could name

247. *relation*, recital ; narra-  
 tive. -- *attend*, wait ; wait for  
 .t.

253. *Induced me*, led me to  
 propose such relation. -- *As, as if*  
 263. *lapse*, flow ; gliding.

What'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, 277  
 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 præminent :  
 Tell me how may I know him, how adore, 280  
 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, 285  
 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 290  
 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, 296  
 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, 300  
 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 305  
 Of earth before searee pleasant seemed. Each tree

281. *From whom.* "In him 300-309 Compare IV. 131-149  
 we live and move and have our  
 being." Acts xvii. 28.

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 310  
 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 315  
 Submit; he reared me, and, 'Whom thou sought'st  
 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: 320  
 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, 325  
 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 eat'st thereof, my sole command  
 Transgressed, inevitably thou shalt die, 330  
 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 335  
 Not to incur; but soon his clear aspect

316. *Submit*, submissive, or, as a Latinism, prostrate.—*reared*, raised.

320. *To till and keep*. "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it" Gen ii. 15.

323. *operation*, action or effect

331. *mortal*, subject to death.

335. *though in my choice not to incur*, though it has been left to my choice not to incur such penalty.

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, 340  
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 thee fealty  
With low subjection ; understand the same 345  
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 covering low 350  
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 n̄ethought I wanted still ; 355  
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, 360  
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, 365  
Or all enjoying what contentment find ? ’  
Thus I presumptuous ; and the Vision bright,  
As with a smile more brightened, thus replied :

337. *purpose*, speech ; conver-  
sation ; the French “ *propos*.”

360 *these* refers to *beast*.

351. *stooped* is here a partici-  
ple.

356. *presumed* to speak.

“ ‘ What call'st thou solitude ? Is not the earth  
 With various living creatures, and the air 374  
 Replenished, and all these at thy command  
 To come and play before thee ? know'st 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.' 375  
 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. 380  
 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 385  
 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 390  
 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 395  
 So well converse, nor with the ox the ape ;  
 Worse then can man with beast, and least of all.'

“ Whereto the Almighty answered, not displeas'd :

378. *deprecation*, entreaty for strings of a musical instrument  
 pardon or forbearance. *The one being intense.*  
 384. *sort*, consort ; unite. 388. *Cannot*. The *nominative*  
 387. *intense*, strained, and is *which*, as in line 335.  
 385. *Converse*, associate  
 remiss, slack or loose, like the

A nice and subtle happiness I see  
 Thou to thyself propos'st, in the choice 400  
 Of thy associates, Adam, and wilt taste  
 No pleasure, though in pleasure, solitary.  
 What think'st thou then of me, and this my state?  
 Seem I to thee sufficiently possessed  
 Of happiness, or not? who am alone 405  
 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 410  
 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 415  
 Is no deficiency 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, 420  
 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 425  
 Collateral love and dearest amity.

413-415. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Romans xi. 33.

417. *in degree*, in his degree; comparatively.—*the cause*, which is the cause.

418. *Conversation*. See lines 396, 408, 432.

421. *through all numbers absolute*. This is a Latinism, meaning absolutely perfect. There seems to be here a play upon the words *all numbers* and *one*.

423. *single imperfection, imperfection while single*.

425. *In unity defective, deficient if but one*.

Thou in thy secrecy although alone,  
 Best with thyself accompanied, seek'st not  
 Social communication, yet, so pleased,  
 Canst raise thy creatures to what height thou wilt 430  
 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 435  
 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, 440  
 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 spak'st,  
 Knew it not good for man to be alone, 445  
 And no such company as then thou saw'st  
 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, 450  
 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, 455

427. *Secrecy*. See I. 6.

429. *so pleased*, if thou art so pleased.

432. *these*. See lines 369-375.  
 - *erect*. make upright.

433. *From prone*, from being prone, with the head or face downwards.

435. *Permissive*, granted ; allowed.

445. “ And the Lord God said, It is not good that man should be alone.” Genesis ii. 18.

454. *strained*. See line 357



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 460  
 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 465  
 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, 470  
 Manlike, 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, 475  
 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 forever to deplore  
 Her loss, and other pleasures all abjure : 480  
 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, 485  
 And guided by his voice, nor uninformed  
 Of nuptial sanctity and marriage rites :

461. *fancy, my internal sight*  
 Compare V. 100-111.

462. *Abstract, drawn away ; out*  
 of myself. — *Saw, verb neuter.*

465-471 See Genesis ii. 21, 22.

466. *cordial, from the heart.*

481. *out of hope, beyond my*  
 hope ; more than I hoped

484. *amiable, lovely.*

Grace was in all her steps, heaven in her eye,  
 In every gesture dignity and love.  
 I overjoyed could not forbear aloud: 490

“ ‘ 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 495  
 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, 501  
 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, 505  
 Nature herself, though pure of sinful thought,  
 Wrought in her so, that seeing me she turned ;  
 I followed her, she what was honor knew,  
 And with obsequious majesty approved  
 My pleaded reason. To the nuptial bower 510  
 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 515  
 Whispered it to the woods, and from their wings  
 Flung rose, flung odors from the spicy shrub,

490. *aloud*, uttering aloud.

494. *nor enviest*, nor dost thou withhold out of ill-will.

495-499. See Genesis ii. 23, 24.

501. For the verb, see line 507.

502. *conscience*, consciousness as in Hebrews x. 2, “ should have had no more conscience of sins.”

504. *retired*, when retired.

Disporting till the amorous bird of night  
Sung spousal, and bid haste the evening star  
On his hill top to light the bridal lamp. 520

“ 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, 525  
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 : **T**here passion first I felt, 530  
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, 535  
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 540  
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 545

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, virtuous, discreet, best : 550

534. *Or, either*547. *absolute, perfect.*

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 565  
 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 : 500  
 " 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 need'st her nigh,  
 By attributing overmuch to things 565  
 Less excellent, as thou thyself perceiv'st.  
 For what admir'st thou, what transports thee so ?  
 An outside, fair no doubt, and worthy well  
 Thy cherishing, thy honoring, and thy love,  
 Not thy subjection : weigh with her thyself, 570  
Then value. Oft-times nothing profits more  
 Than self-esteem, grounded on just and right  
 Well managed ; of that skill the more thou know'st,  
 The more she will acknowledge thee her head,  
 And to realities yield all her shows : 575  
 Made so adorn for thy delight the more,  
 So awful, that with honor thou may'st 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 580

552. *Degraded*, cast down from  
 its rank.

553. *discountenanced*, abashed ;  
 put out of countenance.— *shows*,  
 seems.

556. *Occasionally*, to meet an  
 occasion or want.

562. *diffident*, distrustful.

568. In some copies, we find an  
 interrogation mark instead of a  
 comma after *outside*.

576. *adorn*, adorned.

578. *sees*, perceives.

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. 585  
 What higher in her society thou find'st  
 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 590  
 In reason, and is judicious, is the scale  
 By which to heavenly love thou may'st 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: 595  
 "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, 600  
 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 605  
 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 610  
 Approve the best, and follow what I approve.  
 To love thou blam'st me not, for love thou say'st

601. *decencies*, becoming ways. *sending*, senses which present  
 609. *Who meet*, because I meet. anew in various ways.  
 609, 610. *sense variously repre*

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 615  
 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 know'st 620  
 Us happy, and without love no happiness.  
 Whatever pure thou in the body enjoy'st  
 (And pure thou wert created) we enjoy  
 In eminence, and obstacle find none  
 Of membrane, joint, or limb, exclusive bars ; 625  
 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 630  
 Beyond the earth's green Cape and verdant Isles  
 Hesperian 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 635  
 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 640  
 Free in thine own arbitrament it lies.

631, 632. *green Cape and verdant Isles Hesperian.* Cape Verde (Green) is the western cape of Africa, and the islands beyond it and called by its name, being farther to the west or nearer to the setting sun, are here termed *Hesperian*, from Hesperus, the evening star.

634. *whom to love is to obey.* “ For this is the love of God, that we keep his commandments.” 1 John v. 3.

636. *else*, otherwise ; without influence of passion.

637. *admit*, allow. — *thine*, of thee.

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, 645  
Go, heavenly guest, ethereal messenger,  
Sent from whose sovran goodness I adore.  
Gentle to me and affable hath been  
Thy condescension, and shall be honored ever  
With grateful memory; thou to mankind 660  
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.

645. *to part*, thou art about to depart.  
647. *from whose*, from him whose.

## BOOK IX.

### THE ARGUMENT.

SATAN, having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart. Adam consents not, alleging the danger lest that enemy of whom they were forewarned should attempt her found alone. Eve, loath 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.

*Text Question*

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 5  
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, 10  
 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, 15  
 Thrice fugitive, about Troy wall; or rage  
 Of Turnus for Lavinia dispossessed;  
 Or Neptune's ire or Juno's, that so long  
 Perplexed the Greek and Cytherea's son:  
If answerable style I can obtain 20  
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 25  
 Pleas'd me, long choosing and beginning late,

13. *argument.* See I. 24.

14-16. The subject of Homer's *Iliad* is the wrath of Achilles, or his quarrel with Agamemnon, and its consequences. Here, the *wrath of stern Achilles* is the spirit of revenge roused by the death of his friend Patroclus, who was killed by the Trojan hero, Hector. This *foe* he chased three times round the walls of Troy, and, having slain him, tied his body to his chariot and dragged it to his ships.

16, 17. Reference is here made to a part of the story of Æneas, related by Virgil in the *Æneid*. *Lavinia*, the daughter of Latinus, had been promised in marriage to *Turnus*. She was given by her father to Æneas, and thus *dispossessed* from Turnus.

18, 19. *The Greek, perplexed so long by Neptune's ire*, was Ulysses, or Odysseus, whose adventures are related by Homer in the *Odyssey*. *Cytherea's son*, so long *perplexed by Juno's ire*, was

Æneas. *Cytherea* was one of the names of *Venus*. — Milton declares that the subject of his own poem is *not less but more heroic* than that of either of the three great epic poems of antiquity, the *Iliad*, the *Odyssey*, and the *Æneid*, inasmuch as it treats of the *anger and just rebuke of Heaven*, rather than of the *wrath of stern Achilles*, or the *rage of Turnus*, or *Neptune's ire or Juno's*.

20. *answerable, suitable.*

21. *my celestial patroness*, the heavenly Muse invoked at the opening of the First Book and again in the Seventh.

22. *Her nightly visitation.* See III. 26-40.

26. *long choosing and beginning late.* Earlier in life, Milton had proposed to write an epic poem of which King Arthur should be the subject; but the present poem was not begun till after he was fifty years old

Test Question

Not sedulous by nature to indite  
 Wars, hitherto the only argument  
 Heroic deemed, chief mastery to dissect  
 With long and tedious havoc fabled knights 30  
 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, 35  
 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 40  
 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 45  
 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

27. *sedulous to indite*, sedulously bent on inditing.

28-31. The wars of *fabled knights* formed the subject of the old romantic poems, such as the Orlando Furioso of Ariosto.

34. *tilting furniture*, all the array with which the knights who engaged in tilts, or contests with the lance, were furnished and accompanied. — *emblazoned*, adorned with the devices of heraldry, or armorial bearings.

35. *Impresses quaint*, fanciful emblems or subjects on the shield. These were generally some figure, with a motto.

36. *Bases* were a sort of skirt, which was worn by the knight when on horseback, and reached to the knees.

37, 38. The knightly feasts were attended by marshals who placed the guests according to their rank, while the *sewer* arranged the meats on the table, under the superintendance of the *seneschal*, or house-steward.

41-43. To me, who am neither skilled nor studious of such things as these, there remains a higher theme or subject.

44. *that name*. See line 40.

49. *Hesperus*. See IV 605.

Twilight upon the earth, short arbiter 50  
 '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 55  
 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 60  
 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 65  
 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) 70  
 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 75  
 Where to lie hid; sea he had searched and land

50. *arbiter*, one who comes between two parties to settle their conflicting claims.

56. *maugre*, notwithstanding; in spite of.

59. *cautious of*, careful to avoid.

60. *Uriel*. See IV. 125 and 655-592.

63. *The space of*, during.

65. *crossed the car of night*, as it moved westward round the

earth, bringing darkness, while his course was *from pole to pole*.

66. *each colure*. The colures are two great circles which cross the ecliptic and intersect each other at right angles in the poles of the world or universe. — *traversing*, passing along, in a direction at right angles to the course of the car of night.

67. *the coast averse*, that part of the border of Paradise away from.

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 84  
 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 85  
 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 90  
 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 95  
 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 100

77. *Pontus*, Pontus Euxinus, the Black Sea.

77, 78. *the pool Mæotis*, Palus Mæotis, the Sea of Azov.

78. *Ob*, the Obi, a river of Siberia.

79. *Downward as far antarctic*, as far to the south as first to the north.

80. *Orontes*, a river of Syria, flowing into the Mediterranean Sea. See IV. 273.

81. *Darien*. The isthmus of Darien unites the two parts of the continent of America, and seems to form a barrier to the waters of the Atlantic Ocean.

82. *Ganges and Indus*, the

principal rivers of Hindostan or India, which he reached by his western course. — *the orb*, the earth ; in Latin, “ orbis terrarum,” the circle of the lands.

83. *narrow*, close ; scrutinizing  
 87. *debate*, deliberation. — *irresolute of*, hesitating between.

89. *fittest imp of fraud*, fittest of the creatures to receive and practise fraud. “ Now the serpent was more subtil than any beast of the field which the Lord God had made.” Genesis iii. 1

92. *Whatever sleights, artifices* whatever they might be.

99. *preferred*, to be preferred.

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, 104  
 In thee concentrating all their precious beams  
 Of sacred influence ! as God in Heaven  
 Is centre, yet extends to all, so thou  
 Centring receiv'st from all those orbs ; in thee,  
 Not in themselves, all their known virtue appears 110  
 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 115  
 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 120  
 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 126  
 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 132  
 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.

104. *officious*. See VIII. 99.110. *virtue*, power. See line  
145.128 *worse*, what is worse.130 *him*, the case absolute  
See VII. 142.

To me shall be the glory sole among 135  
 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 140  
 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 145  
 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, 150  
 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 155  
 And flaming ministers, to watch and tend  
 Their earthly charge. Of these the vigilance  
 I dread, and to elude, thus wrapped in mist  
 Of midnight vapor glide obscure, and pry  
 In every bush and brake, where hap may find 160  
 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, 165  
 This essence to incarnate and imbrute,

156. *flaming ministers*. "Who waketh his angels spirits; his ministers a flaming fire." Psalm civ. 4.

157. *charge*. "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. xci. 11.

160. *hap*, chance.

163. *erst*, once; formerly.

166. This spiritual being to clothe or hide in flesh, and that the flesh of a brute.

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 170  
 To basest things. Revenge, at first though sweet,  
 Bitter ere long back on itself recoils : —  
 Let it ; I reckon not, so it light well aimed  
 (Since higher I fall short) on him who next  
 Provokes my envy, this new favorite 175  
 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 black mist low creeping, he held on 180  
 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, 185  
 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 190  
 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 195  
 To the Creator and his nostrils fill

169. *who*, he who. — *must down*, must degrade himself or descend.

170. *obnoxious*, exposed ; subject.

174. *Since higher*, since if I higher aim.

186. *nocent*, hurtful ; the contrary of innocent.

192. *when as*, when.

193. *breathed*, breathed out exhaled.

196. *and his nostrils fill*. "And the Lord smelled a sweet savor." Gen. viii. 21

With grateful smell, forth came the human pair,  
 And joined their vocal worship to the quire  
 Of creatures wanting voice; that done, partake  
 The season, prime for sweetest scents and airs; 204  
 Then commune how that day they best may ply  
 Their growing work, for much their work outgrew  
 The hands' despatch of two gardening so wide,  
 And Eve first to her husband thus began :

“ Adam, well may we labor still to dress 205  
 This garden, still to tend plant, herb, and flower,  
 Our pleasant task enjoined; but till more hands  
 Aid us, the work under our labor grows,  
 Luxurious by restraint; what we by day  
 Lop overgrown, or prune, or prop, or bind, 210  
 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 labors, thou where choice  
 Leads thee, or where most needs, whether to wind  
 The woodbine round this arbor, or direct 216  
 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 220  
 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.” 225

To whom mild answer Adam thus returned :

- |   |  |
|---|--|
| 197. <i>grateful</i> . See VIII. 55.                                | made luxuriant by our restraint              |
| 198. <i>their vocal worship</i> . See the Morning Hymn, V. 152-208. | our effort to check its growth.              |
| 199. <i>wanting</i> , without — <i>partake</i> , partake of; enjoy. | 215. <i>most needs</i> . is most need.       |
| 200. <i>prime</i> , first and best.                                 | 218. <i>spring</i> , clump or small thicket. |
| 209 <i>Luxurious by restraint</i> ,                                 | 219. <i>redress</i> , set right.             |
|   | 223. <i>intermits</i> , interrupts.          |
|   | 224. <i>brought</i> . thus brought.          |



\* Sole Eve, associate sole, to me beyond  
 Compare above all living creatures dear !  
 Well hast thou motioned, well thy thoughts employed  
 How we might well fulfil the work which here 230  
 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 235  
 Labor, 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, 240  
 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 245  
 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. 250  
 But other doubt possesses me, lest harm  
 Befall thee severed from me ; for thou know'st  
 What hath been warned us, what malicious foe,  
 Envyng our happiness and of his own  
 Despairing, seeks to work us woe and shame 255  
 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 : 260  
 Whether his first design be to withdraw

228. *Compare*, comparison.229. *motioned*, proposed

Our féalty 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 265  
 That gave thee being, still shades thee and protects.  
 The wife, where danger or dishonor lurks,  
 Safest and seemliest by her husband stays,  
 Who guards her, or with her the worst endures."

To whom the virgin majesty of Eve, 270  
 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 275  
 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 280  
 May tempt it, I expected not to hear.  
 His violence thou fear’st 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 285  
 Thy equal fear that my firm faith and love  
 Can by his fraud be shaken or seduced ;  
 Thoughts, which how found they harbor in thy  
 breast,  
 Adam, misthought of her to thee so dear ?”

To whom with healing words Adam replied : 290

265. *Or this, or worse*, whether  
 his or worse than this be his  
 design.

288. *harbor*, a resting-place.

' 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. 295  
 For he who tempts, though in vain, at least asperses  
 The tempted with dishonor foul, supposed  
 Not incorruptible of faith, not proof  
 Against temptation : thou thyself with scorn  
 And anger wouldst resent the offered wrong, 300  
 Though ineffectual found ; misdeem not then  
 If such affront I labor 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. 304  
 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 310  
 More wise, more watchful, stronger, if need were  
 Of outward strength ; while shame, thou looking on,  
 Shame to be overcome or overreached,  
 Would utmost vigor raise, and raised unite.  
 Why shouldst not thou like sense within thee feel 315  
 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, 320  
 Thus her reply with accent sweet renewed :

" If this be our condition, thus to dwell

292. *entire*, wholly free.

293. *diffident*. See VIII. 562.

296. *asperses*, stains ; tarnishes.

308 *others'*, if not *other's*.

310. *Access*, addition ; increase.

314. *unite*, join in one the ut-

most vigor of all my powers.

320. *Less*, too little.

In narrow circuit straitened by a foe  
 Subtle or violent, we not endued  
 Single with like defence wherever met, 325  
 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 dishonor on our front, but turns 330  
 Foul on himself; then wherefore shunned or feared  
 By us? who rather double honor gain  
 From his surmise proved false, find peace within,  
 Favor from Heaven, our witness from the event.  
 And what is faith, love, virtue, unassayed 335  
 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, 340  
 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 345  
 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. 350  
 But God left free the will, for what obeys

324, 325. We, wherever we may be met, not being endued, separate from each other, with the same defence as if together.

330. *front*, forehead; brow.

334. *from the event*, from what ensues and proves our fidelity.

335. *unassayed*, untried; not put to the proof.

336. *Alone*, when alone. The meaning is, What is faith, love virtue, if it has not been put to the proof when by itself, and without the aid of others?

339. As not to be secure to us both, whether separate or together.

347. *Or aught*, or left *אִשְׁרָיִם* imperfect.

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 855  
 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 860  
 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 865  
 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 870  
 Us both securer than thus warned thou seem'st,  
 Go ; for thy stay, not free, absents thee more ;  
 Go in thy native innocence, rely  
 On what thou hast of virtue, summon all ; 874  
 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 880

353. *ware*, wary. — *erect*, upright ; on her guard.

358. *mind*, remind ; put in mind.

365. *most likely*, which is most likely to be avoided.

367. *approve*, prove.

368. *the other*, thy constancy.

369. *attempted*, tried. — *who attest*, who can bear witness to it.

371. *securer*, less distrustful or watchful of ourselves ; less prepared.—*thou seem'st*, thou seemest to be, or to consider thyself.

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 384  
 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, 390  
 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, 395  
 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 400  
 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 ! 405

384. *So bent*, if so bent ; if he is so inclined.

387. *Oread, or Dryad*. The Oreads were nymphs of the mountains, and the Dryads of the trees.

388. *Delia's self*. Diana was sometimes called Delia, from Delos, the place of her birth. She was the goddess of the chase, and is represented among her attendant nymphs as of lofty stature and noble mien, *with bow and quiver armed*.

389. *deport*, port ; bearing.

392. *Guiltless of fire*, without

the aid of fire. The ancients fabled that fire was stolen from heaven.

393. *Pales* was a rural divinity among the Romans. *Pomona* (see V. 378) was beloved by *Vertumnus*, the god of fruit.

393-395. Thus adorned, she seemed likest to Pales or Pomona to Pomona, when she fled Vertumnus.

395. *Ceres*. See IV. 271.

396. Before she had become by Jupiter the mother of Proserpine

402. *And*, and to have.

405. *presumed*, anticipated

Thou never from that hour in Paradise  
 Found'st either sweet repast or sound repose ;  
 Such ambush hid among sweet flowers and shades  
 Waited with hellish rancor imminent  
 To intercept thy way, or send thee back 410  
 Deprived 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 415  
 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 420  
 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, 425  
 Half spied, so thick the roses bushing round  
 About her glowed, oft stooping to support  
 Each flower of slender stalk, whose head, though gay  
 Carnation, purple, azure, or specked with gold,  
 Hung drooping unsustained ; them she upstays 430  
 Gently with myrtle band, mindless the while  
 Herself, though fairest unsupported flower,  
 From her best prop so far, and storms so nigh.  
 Nearer he drew, and many a walk traversed  
 Of stateliest covert, cedar, pine, or palm ; 435  
 'Then voluble and bold, now hid, now seen,  
 Among thick-woven arborets and flowers

409. *imminent*, close at hand.419. *Their tendance*, their work,  
to be tended by them.431. *mindless*, not minding ;  
forgetful of. — *the while*, while  
she was thus occupied.432. *though fairest*. See IV.  
270.436. *voluble*, moving in serpent  
folds ; rolling on.437. *arborets*, shrubs or small  
trees.

Imbordered on each bank, the hand of Eve :  
 Spot more delicious than those gardens feigned  
 Or of revived Adonis, or renowned 446  
 Alcinoüs, host of old Laertes' 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 445  
 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, 450  
 Or dairy, each rural sight, each rural sound ;  
 If chance with nymph-like 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 455  
 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 460  
 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, 465  
 Of guile, of hate, of envy, of revenge ;

438. *hand*, handiwork.440. *Or*, whether. — *revived**Adonis*. See I. 446-452.441. *Alcinous*. See V. 341. —  
*old Laertes' son*, Ulysses.442. *not mystic*, not taken as  
mystic or allegorical, although de-  
scribed in the Song of Solomon.  
— *the sapient king*, Solomon.443. *Egyptian spouse*. See I  
Kings vii. 8.446. *annoy*, make noxious ; in-  
fect.450. *tedded*, shaken out to dry  
after having been mowed.452. *nymph-like*. See line 386.454. *sums*, sums up ; completes  
the sum of.461. *rapine sweet*, sweet vio-  
lence.463. *That space*, for that space  
of time.



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 470  
 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 476  
 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 480  
 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, 485  
 Foe not formidable, 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 490  
 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 495

467. See IV. 75.

471. *recollects*. See I. 523.

472. *gratulating*, rejoicing.

479, 480. *let pass occasion*, lose  
 the opportunity.

483 *intellectual*, intellect.

484. *haughty*, better perhaps  
 without the comma.

487. *not*, not exempt.

488. *to*, compared with.

491. *not*, if not.

493 *which*, on or by which  
 — *tend*, move

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, 500  
 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 505  
 Hermionè 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 510  
 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; 515  
 So varied he, and of his tortuous train

496. *indented*, in and out, like the teeth of a saw.

499. *surgings*, rising; rising in waves.

505. *those that in Illyria changed*, that is, changed into themselves.

506, 7. *Hermione*. Harmonia (not Hermione.) was the wife of Cadmus, the founder of Thebes. They went to Illyria, a country to the northwest of Greece, where they were said to have been finally changed into serpents. — *the god*. Æsculapius, the god of medicine, who frequently appeared in the form of a serpent, was worshipped in *Epidaurus*, in the southeasterly part of Greece, where the ruins of his temple are still to be seen. — *to which*, that to which.

508. *Ammonian Jove*, or Ju-

piter Ammon, was worshipped at Ammonium, an oasis in the Libyan desert. — *Capitoline*, Jupiter Capitolinus, the Jupiter of the Capitol at Rome.

509. *He*, Ammonian Jove. — *with*, together with. — *Olympias* was the mother of Alexander the Great, who, when he visited the temple of Jupiter Ammon, was saluted by the priests as the son of the god. — *this*, the Capitoline Jove, who was fabled to be the father of Publius Cornelius Scipio surnamed Africanus. He was the conqueror of Hannibal, and one of the greatest men, *the height*, of Rome.

510. *tract oblique*, course indirect.

511. *access*, approach.

514. *foreland*, jutting cape headland.

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 520  
 From every beast, more duteous at her call  
 Than at Circéan 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, 525  
 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 530  
 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 535  
 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 540  
 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 545

522. *at Circéan call*, at the call of Circe. Circe was a sorceress on whose island some of the companions of Ulysses landed. By her arts they were changed into swine, *the herd disguise*.

525. *turret* turret-like towering

530. *Organic*, used as the organ of speech. — *or impulse of vocal air*, or causing the sounds by impressions on the air.

537. *retired*, withdrawn ; alone

542. *Where*, where it might be

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, 550  
Though at the voice much marvelling : at length  
Not unamazed she thus in answer spake :

"What may this mean ? language of man pro-  
nounced  
By tongue of brute, and human sense expressed !  
The first at least of these I thought denied 555  
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 560  
I knew, but not with human voice endued.  
Redouble then this miracle, and say  
How eam'st thou speakable of mute, and how  
To me so friendly grown above the rest  
Of brutal kind that daily are in sight ; 565  
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 command'st, and right thou shouldst be  
obeyed. 570  
I was at first, as other beasts that graze

549. *glozed*, spoke fair and sense has been denied to beasts  
false. — *proem*, preface ; intro- I doubt.

558. *The latter I demur*, of the 561. *I knew*. I knew to be.  
latter (that is, whether human 563. *spakable of mute*, able to  
speak, having been dumb.

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 578  
 A goodly tree far distant to behold,  
 Loaden with fruit of fairest colors mixed,  
 Ruddy and gold. I nearer drew to gaze ;  
 When from the boughs a savory odor blown,  
 Grateful to appetite, more pleased my sense 580  
 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 585  
 Not to defer ; hunger and thirst at once,  
 Powerful persuaders, quickened at the once  
 Of that alluring fruit, urged me so keen.  
 About the mossy trunk I wound me soon,  
 For high from ground the branches would require 590  
 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 595  
 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 600  
 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,

580. *Grateful.* See line 197.  
 583. *tend,* attend to

599. *to degree,* even to the de-  
 gree or height.

601. *though,* though I was.

Or earth, or middle, all things fair and good : 605  
 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 610  
 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 615  
 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 620  
 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 birth."

To whom the wily adder, blithe and glad : 625  
 " 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." 630

" Lead then," said Eve. He leading swiftly rolled  
 In tangles, and made intricate seem straight,

605. *middle*, between heaven  
 and earth.

610. *importune*, troublesome.

612. *dame*, or mistress. This  
 word was formerly a title of  
 honor

613. *spirited*, possessed by a  
 spirit.

623. *their provision*, what is  
 provided for them.

628. *Fast by*. See I. 12

630. *conduct*, guidance

To mischief swift ; hope elevates and joy  
 Brightens his crest. As when a wandering fire,  
 Compact of unctuous vapor, which the night 634  
 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 640  
 To bogs and mires and oft through pond or pool,  
 There swallowed up and lost, from succor far ;  
 So glistered the dire snake, and into fraud  
 Led Eve, our credulous mother, to the tree  
 Of prohibition, root of all our woe ; 645  
 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. 650  
 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 : 655  
 “ 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 ? ”

634. *a wandering fire*, the will  
 o' the wisp or ignis fatuus.

635. *compact*, compacted ;  
 formed.

636. *environs round*, surrounds

638. *attends*, tends.

642. *swallowed*, to be swallow-  
 ed.

643. *fraud*, probably hurt or  
 damage, as in Latin.

644. *the tree of prohibition*, the  
 forbidden tree. See I. 1.

649. Let belief in its virtue rest  
 on thy authority.

650. *if cause*, if it be the cause.

653. *Sole daughter of his voice*,  
 his only word. — *the rest*, with re-  
 gard to the rest.

654. *Law*, as law.

655. See Genesis iii. 1.

65°. *Yet lords declared*, al-  
 though declared to be lords.

To whom thus Eve, yet sinless : “ Of the fruit  
 Of each tree in the garden we may eat ; 660  
 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 665  
 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, 670  
 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 675  
 Or preface brooking through his zeal of right :  
 So standing, moving, or to height up-grown,  
 The Tempter, all impassioned, thus began :

“ O sacred, wise, and wisdom-giving plant,  
 Mother of science ! now I feel thy power 680  
 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 : 685  
 How should ye ? by the fruit ? it gives you life

659. See Genesis iii. 2, 3.

667. *New part puts on*, plays or  
 assumes a new part. — *as*, as if.

668. *Fluctuates*, moves to and  
 fro. — *in act raised as*, raised as  
 if in the act or on the point of  
 beginning.

674. *audience*, readiness to  
 bear.

675. *in height*, at the height of  
 his subject. — *as*, as if.

676. *of*, for.

680. *science*, knowledge.

683. *deemed however wise*, how  
 ever wise they may be deemed.

685. *Ye shall not die*. See  
 Genesis iii 4



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. 300  
 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) 396  
 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; 700  
 Not just, not God; not 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 705  
 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 shall be as gods, since I as man, 710  
 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,

692. *incense*, kindle; set on fire.  
 695. *denounced*, threatened.  
 698. *Of good, how just*, if it be knowledge of good, how can this prohibition be just? — *of evil*, if knowledge of evil.  
 699. *why not known*, why should it not be known.  
 701. *not just*, if not just. — *not feared*, not to be feared.  
 702. *the fear*, the fear of him.  
 708. *as gods*. "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." Genesis iii. 5.  
 710. *Since I*, since I am.  
 711. *Internal man*, inwardly, or in mind, human.  
 712. *of brute*, from brute made human.  
 713. *So*, thus.  
 714. *wished*, desired; wished for.

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, 720

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 725

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. 731

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 735

Might tempt alone, and in her ears the sound

Yet rung of his persuasive words, impregn'd

With reason, to her seeming, and with truth.

Meanwhile the hour of noon drew on, and waked

An eager appetite, raised by the smell 740

So savory of that fruit, which with desire,

Inclinable now grown to touch or taste,

718. *that advantage use on our belief*, take advantage of that (that is, of their being first in order of time) to make us believe.

722. *Them nothing*, I see them producing nothing. — *if they*, if they produce.

727. *him*. See line 700.

731 *import*, imply.

732. *humane*, human, from the Latin "humanus."

735. *which to behold alone*, only the sight of which.

737. *impregn'd*, impregnated filled.

738. *to her seeming*, as it seemed to her.

742. *Inclinable*, inclined or inclining.

Solicited her longing eye ; yet first  
 Pausing awhile thus to herself she mused : 744

“ 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 750  
 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 : 755  
 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 760  
 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 765  
 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 770  
 The good befallen him, author unsuspect,  
 Friendly to man, far from deceit or guile.

747. *assay*, trial.748. *elocution*, power of speech751. *naming thee*. See Genesis  
ii. 17.755. *our want*, our need of it.757. *is as*, is as if it were.758. *In plain*, to speak plainly  
— *to know*, knowledge.761. *with after-bands*, after  
wards with his bands.771. *author unsuspect*, author  
ity or voucher above suspicion.

What fear I then ? rather, what know to fear  
 Under this ignorance of good and evil, 778  
 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 780  
 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, 785  
 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 ingorged without restraint, 791  
 And knew not eating death. Sate at length,  
 And heightened as with wine, jocund and boon,  
 Thus to herself she pleasingly began :

“ O sovran, virtuous, precious of all trees 795  
 In Paradise ! of operation blest  
 To sapience, hitherto obscured, infamed,

774. *what know*, what do I know.

778. *Of virtue*, able.

781. “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.” Genesis iii. 6.

787. *as seemed*, as it seemed to her.

788. *whether true*, whether the delight was real.

790. *nor was godhead from her thought*, she remembered that the serpent had declared, “Ye shall be as gods.”

791. *ingorged*, devoured ; swallowed with eagerness.

792. *knew not eating*, knew not that she was eating.

793. *boon*, merry ; gay.

794. *pleasingly*, complacently.

796. *operation*, working.

797. *To sapience*, to produce wisdom.—*infamed*, slandered.

And thy fair fruit let hang, as to no end  
 Created ; (but henceforth my early care,  
 Not without song each morning and due praise, 800  
 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 ; 805  
 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 open'st wisdom's way,  
 And giv'st access, though secret she retire : 810  
 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 forbidding, safe with all his spies 815  
 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 820  
 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 ? 825  
 This may be well : (but what if God have seen,

805. *Though others envy, and yet they (the gods) desire selfishly to withhold from others. Some by others understand gods.*

806. *had the gift, if the gift, or power of giving, had been theirs, it would not have here grown.*

807. *owe, am indebted.*

808. *not following thee I had*

*remained, if I had not followed thee. I should have remained.*

810. *secret, unseen ; apart.*

811. *And I perhaps am secret, what I have done is perhaps unknown. " Yet they say, the Lord shall not see." Psalm xciv.*

7.

821. *wants, is wanting.*

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, 830  
 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 835  
 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 840  
 Her tresses, and her rural labors 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, 845  
 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 850  
 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, 854  
 Which with bland words at will she thus addressed:

830. *A death to think*, to think of such a thing is itself a kind of death. — *Confirmed*, determined.

835. *reverence done*. This is the case absolute.

837. *sciential*, giving knowledge, causing wisdom.

842. *are wont*, are wont to do for.

845. *divins of*, divining; foreboding.

846. *the faltering measure felt*, felt his heart beat falteringly, with misgiving.

850. *Scarce*, hardly; just.

854. *prologue*, preface or introduction. — *to prompt*. Milton's own editions have *to*, but most editors prefer *too*.

855. *at will*, at her command

"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, 860  
 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 965  
 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 henceforth 870  
 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 875  
 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. 880  
 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." 885

Thus Eve with countenance blithe her story told;

857. *deprived*, deprived of; *merly dim.* — *dilated spirits*, dilated are my spirits. — *ampler* without.

864. *tasted*, when tasted.

867. *such*, and found such.

868. *Or*, either.

876. *Dim erst*, which were for-

*heart*, enlarged my heart.

878. *as thou hast part*, just so far as thou sharest.

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 890  
 Ran through his veins, and all his joints relaxed;  
 From his slack hand the garland wreathed for Eve  
 Down dropped, and all the faded roses shed:  
 Speechless he stood and pale, till thus at length  
 First to himself he inward silence broke: 895

“ 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, 900  
 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 cursèd fraud  
 Of enemy hath beguiled thee, yet unknown, 905  
 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! 910  
 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 915  
 Mine never shall be parted, bliss or woe.”

So having said, as one from sad dismay

887. *distemper*, disturbance.

890. *astonied*, astonished.

892. *slack*, grown weak.

901. *devote*, devoted; doomed.

909. *converse*, society.

913. *from*, be absent from.

915. *Bone of my bone*. See

Genesis ii. 23.



Recomforted, and after thoughts disturbed  
 Submitting to what seemed remediless,  
 Thus in calm mood his words to Eve he turned : 920

“ Bold deed thou hast presumed, adventurous Eve,  
 And peril great provoked, who thus hath dared,  
 Had it been only coveting, to eye  
 That sacred fruit, sacred to abstinence,  
 Much more to taste it under ban to touch. 925  
 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 930  
 Made common and unhallowed ere our taste,  
 Nor yet on him found deadly ; he yet lives,  
 Lives, as thou said'st, and gains to live as man,  
 Higher degree of life ; inducement strong  
 To us, as likely tasting to attain 935  
 Proportional ascent, which cannot be  
 But to be gods, or angels demi-gods.  
 Nor can I think that God, Creator wise,  
 Though threatening, will in earnest so destroy  
 Us his prime creatures, dignified so high, 940  
 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 labor lose ;  
 Not well conceived of God, who, though his power  
 Creation could repeat, yet would be loath 946

919. *remediless*, without remedy.

923. *coveting*, with desire to taste.

925. *Much more*, much more **last** dared. — *under ban*, forbidden

929. *foretasted fruit*, the fruit having been first tasted.

931. *ere our taste*, before we tasted.

935. *tasting*, if we taste.

937. *angels*, if angels.

940. *prime*, first in importance

944. *frustrate*, frustrated.

Us to abolish, lest the Adversary  
 Triumph and say, 'Fickle their state whom God  
 Most favors; who can please him long? Me first  
 He ruined, now mankind; whom will he next?' 950  
 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 955  
 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: 960  
 "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, 965  
 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, 970  
 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 975  
 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

953. *Certain*, resolved.954. *Consort*, be joined959. *were*, would be.964. *attain*, attain to it.974. *by occasion*, incidentally977. *ensue*, follow.—*Were it*, if

Deserted than oblige thee with a fact 980  
 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, 985  
 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 990  
 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 995  
 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 1000  
 In pangs, and Nature gave a second groan;  
 Sky louded, 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 1005  
 Her former trespass feared, the more to soothe  
 Him with her loved society; that now,

980. *oblige*. This word is here used in one of the senses of the Latin verb "obligo," which sometimes means to make guilty, and so loud to the punishment of guilt. — *fact*, deed.

981. *chiefly assured*, more especially now that I have been assured.

984. *the event*, the consequence  
 985. See lines 875, 876.

987. *to*, compared with.

991. *won*, charmed.

996. See Genesis iii. 6.

1000. *Earth trembled*. See lines 780-784.

1003. *mortal*, deadly; bringing death. See I. 2, 3.

1004. *Original*, first; beginning of all others.

1005. *iterate*, repeat.

1007 *that*, so that.

As with new wine intoxicated both,  
 They swim in mirth, and fancy that they feel  
 Divinity within them breeding wings 1010  
 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, 1015  
 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 savor we apply,  
 And palate call judicious ; I the praise 1020  
 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 1025  
 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 1030  
 With all perfections, so inflame my sense  
 With ardor 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 1035  
 Of Eve, whose eye darted contagious fire.

1018. *of sapience no small part*, “sapor” is used both literally  
 which (this exact and elegant and figuratively.  
 taste) is itself no small part of  
 wisdom or *sapience*. 1024. *tasting*, having tasted it  
 1026. *For*, that instead of.

1019. Since we use the word in  
 both senses. The Latin word

Her hand he seized, and to a shady bank,  
 Thick over head with verdant roof imbowered,  
 He led her nothing loath; flowers were the couch,  
 Pansies and violets and asphodel 1040  
 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, 1046  
 That with exhilarating vapor bland  
 About their spirits had played and inmost powers  
 Made err, was now exhaled, and grosser sleep,  
 Bred of unkindly fumes, with conscious dreams 1050  
 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 1056  
 And honor, 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 1060  
 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 stricken mute,  
 Till Adam, though not less than Eve abashed, 1065  
 At length gave utterance to these words constrained:

“ O Eve, in evil hour thou didst give ear

1049. *Made err*, had made to err.

1050. *conscious*, conscious of guilt.

1057. *from about them*, were gone from about them.

1059. *more*, more than he covered. — *the Danite*. See Judges xiii. and xvi. 4-21.

To that false worm, of whomsoever taught  
 To counterfeit man's voice, true in our fall,  
 False in our promised rising; since our eyes      1070  
 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 honor void,  
 Of innocence, of faith, of purity,      1075  
 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      1080  
 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      1085  
 Obscured, where highest woods, impenetrable  
 To star or sun light, 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!      1090  
 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 unseenliest seen;  
 Some tree, whose broad smooth leaves, together sewed  
 And girded on our loins, may cover round      1096  
 Those middle parts, that this new comer, Shame,  
 There sit not, and reproach us as unclean."

So counselled he, and both together went

1068. *worm*. Compare VII. 482-484.

1078. *evil store*, store of evil things

1079. *first*, first evil or evils.

1081. *erst*, formerly.

1090. *them*. See line 1022.

Into the thickest wood ; there soon they chose 1100  
 The fig-tree, not that kind for fruit renowned,  
 But such as at this day to Indians known  
 In Malabar or Decan 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 1106  
 High overarched, 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, 1111  
 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 1115  
 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, 1120  
 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,

1102. *Indians*, the inhabitants of India.

1103. *Malabar or Decan*. The Decan is a name formerly applied to the whole of the southern part of Hindostan. Its western coast is called Malabar.

1106. *a pillared shade*. The *Ficus Indica*, Indian Fig, or Banyan tree, throws out roots from its branches, which, reaching the ground, fix themselves there, and become in their turn trunks with branches from which other roots are thrown out, till the tree becomes a grove. Its

leaves are not large, so that the description in line 1111 is incorrect.

1109. *cool*, the cool.

1110. *loop-holes cut*, having cut openings through which he can watch.

1111. *Amazonian targe*, the shield of an Amazon. The Amazons were a race of female warriors.

1115. *of late*, lately. Milton was two centuries nearer Columbus than we are.

1119. *fenced*, defended.

Mistrust, suspicion, discord, and shook sore  
 Their inward state of mind, calm region once 1125  
 And full of peace, now tossed 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 1130  
 Superior sway : from thus distemper'd breast,  
 Adam, estranged in look and altered style,  
 Speech intermitted thus to Eve renewed :

( “ Would thou hadst hearkened to my words, and  
 staid

With me, as I besought thee, when that strange  
 Desire of wandering this unhappy morn, 1136  
 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 1141  
 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 !  
 Imput'st thou that to my default, or will 1146  
 Of wandering as thou call'st 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

1128. *her lore*, the learning or counsel that understanding would have given.

1131. *thus distemper'd breast*, breast thus disturbed.

1137. *had*, should have.

1140. *approve*, prove by trial.  
 See lines 319-349.

1145. *will*, wish ; determined purpose.

1146. *which*. The antecedent is *that* in line 1145.

1149. *Or here the attempt*, or had the trial, the temptation been here.



Fraud in the serpent, speaking as he spake ; 1150  
 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, 1155  
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, 1160  
 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, 1166  
 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 ? 1170  
 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 1175  
 Either to meet no danger or to find  
 Matter of glorious trial ; and perhaps  
 I also erred in overmuch admiring

1152. *Why*, for which.1155. *thou, the head* "The head of the woman is the man." Corinthians xi. 3.1160. *dissent*, refusal ; objection.1164. *mine*, my love. — *expressed*. See lines 952-959.1166. *joyed*, enjoyed.1170. *in thy restraint*, in restraining thee. — *could I*, could I do.1173. *beyond this had been force*, anything more than this would have been force.1175. *secure*, in sure belief.

What seemed in thee so perfect, that I thought  
 No evil durst attempt thee ; but I rue 1180  
 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, 1185  
 She first his weak indulgence will accuse."

Thus they in mutual accusation spent  
 The fruitless hours, but neither self-condemning,  
 And of their vain contést appeared no end.

1180. *attempt*, attack ; try.

1183. *women*. "Woman"  
 would seem to be more correct.

1189. *appeared no end, there*  
 seemed to be no end.

## 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 reascends. 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 condolment 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.

MEANWHILE the heinous and despicable 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 5  
 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 10  
 Whatever wiles of foe or seeming friend.  
 For still they knew, and ought to have still remem-  
 bered,  
 The high injunction not to taste that fruit,  
 Whoever tempted; which they not obeying  
 Incurred (what could they less?) the penalty, 15  
 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 20  
 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. 25  
 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, 30  
 And easily approved; when the Most High

4. *Her husband she*, how she had perverted her husband.

8. *attempt*, attack; tempt.

10. *Complete*, sufficient.

12. *they*, referring to *Man* (see line 9), here used for both Adam and Eve.

16. *manifold in sin*, having committed many sins in their one act of disobedience.

19. *this*, this time.

22. *displeased*, grieved; sad denied.

28. *they*. See line 18.

31. *approved*, proved

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 36  
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 this tempter crossed the gulf from Hell.  
I told ye then he should prevail and speed 40  
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 45  
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, 50  
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, 55  
Vicegerent Son ? to thee I have transferred  
All judgment, whether in Heaven, or Earth, or  
Hell.

37. *sincerest*, most faithful.

38. *Foretold*, having been told before. See III. 77-137.

45. *moment*, momentum ; motive force or turling power.

46. *her*, its.

48. *rests*, remains ; is left.

49. *that day*. “ In the day that thou eatest thereof, thou shalt surely die.” Genesis ii. 17.

53. *Forbearance no acquittance*, that to forbear is not to acquit ; delay is not pardon.

54. *as bounty*, as my bounty has done.

57. *All judgment*. “ For the Father judgeth no man, but hath committed all judgment unto the Son.” John v. 22

Easy it may be seen that I intend  
 Mercy colleague with justice, sending thee  
 Man's friend, his mediator, his designed 60  
 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 65  
 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 70  
 May'st ever rest well pleased. I go to judge  
 On earth these thy transgressors; but thou know'st,  
 Whoever judged, the worst on me must light  
 When time shall be, for so I undertook  
 Before thee, and not repenting this obtain 75  
 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 80  
 Are to behold the judgment but the judged,  
 Those two; the third best absent is condemned,

59. *colleague*, to be leagued together, associated.

60, 61. Designed to be both man's ransom and his redeemer.

65, 66. *full resplendent*, in full resplendence.

67. *expressed*. See Hebrews i. 3.

71. *well pleased*. "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark i. 11.

72. *thy transgressors, who have transgressed against thee*

73. *judged*, is judged.

74. *time*, the time.

76. *of right*, as my right.

77. *derived*, drawn down.

78. *illustrate*, clearly show.

79. *them*, justice and mercy.

80. *Attendance none shall need*, no attendance shall be necessary.

82. *best absent is condemned*, is best condemned when absent.

Convict by flight, and rebel to all law ;  
Conviction to the serpent none belongs."

Thus saying, from his radiant seat he rose 85  
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 90  
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 95  
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 100  
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 105  
Where obvious duty erewhile appeared unsought.  
Or come I less conspicuous, or what change  
Absents thee or what chance detains? Come forth."

83. *Convict*, proved guilty.

84. No conviction, no proof of guilt, is needed for the serpent.

86. *collateral glory*, the glory that he had with, or by the side of, the Father.

91. *counts not*, cannot count.

92. *cadence*, falling or sinking.

93. *due at their hour*. See V. 303.

94. *usher*, to usher.

99. *while day declined*. "And they heard the voice of the Lord God walking in the garden in the cool of the day." Genesis iii. 8.

102. See Genesis iii. 9.

105. *Not pleased*, displeased.  
106. *obcious*, offering itself; coming forward. — *unsought*, without being sought after

He came, and with him Eve, more loath, though  
 first  
 To offend, discountenanced both and discomposed.  
 Love was not in their looks either to God 111  
 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 116  
 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 120  
 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 125  
 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 130  
 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. 136  
 This woman, whom thou mad'st to be my help  
 And gav'st me as thy perfect gift, so good,

112. *apparent*, manifest ; made clear.

117. *Afraid*. See Genesis iii.

118. *revile*, reproach.

125. *strait*, necessity.

127. *crime*, guilt and its punishment.



So fit, so acceptable, so divine,  
 That from her hand I could suspect no ill, 140  
 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 145  
 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 150  
 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 155  
 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 160  
 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

141 *whatever in itself*, whatever it might be in itself, in its own character.

143 *She gave*. “ And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” Genesis iii. 12.

147 *but, only* ; even.

154. *well seemed*, showed well ; were well becoming.

156. *person*, character, as in a play ; the Latin “ *persona*.”

157. *in few*, in few words.

162. *beguiled*. See Genesis iii 13.

Serpent, though brute, unable to transfer 165  
 '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 further knew) 174  
 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 175  
 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; 180  
 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 185  
 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; 190  
 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

167. *end*, purpose, object.169. *More to know*, that is. that Satan was the real tempter.171. *at last*, finally.175. *judged as then best*, considered to be best at that time.

176. See Genesis iii. 14, 15.

184. *Saw Satan fall*. "And he said unto them, I beheld Satan as lightning fall from heaven." Luke x. 18.188. *Captivity led captives*. See Ephesians iv. 8.

192. See Genesis iii. 16.

In sorrow forth, and to thy husband's will      196  
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      197  
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,      205  
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      211  
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,      215  
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      220

197. *On Adam last.* See Genesis iii. 17-19.

210. *instant*, immediate. — *denounced* is a participle.

214. See Philippians ii. 7.

215. *As when.* See John xiii. 1-16.

217. *or*, whether.

218. Or anew provided, like the snake, with youthful coat.

219. *not much*, it not too much 220-224. And he not only covered from his Father's sight their outward nakedness with the skins of beasts, but he also covered their inward nakedness, which was much more shameful, arraying it with his robe of righteousness. See Isaiah lxi. 10.

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 221  
 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 230  
 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 235  
 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 240  
 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, 244  
 Or sympathy, or some connatural force,  
 Powerful at greatest distance to unite  
 With secret amity things of like kind

226. *as of old*. See John xvii.  
 5.

229. *was sinned and judged*.  
 These verbs are impersonal, the  
 meaning being, *ere thus* there  
 were *on earth* sin and judgment.

231. *In counterview*, opposite  
 to each other; face to face.

234. *Sin opening*. See II  
 871-883.

240. *had*, would have.

246. *Or*, whether. — *connatural*  
*ral*, of a common nature.

By secretest conveyance. Thou, my shade  
 Inseparable, must with me along ; 250  
 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 255  
 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 260  
 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 265  
 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 savor of death from all things there that live :  
 Nor shall I to the work thou enterprisest 270  
 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 275  
 Where armies lie encamped come flying, lured  
 With scent of living carcasses designed

250. *must*, must go.

254. *impervious*, without way  
 through.

256. *unagreeable*, unsuitable.

257. *this main*. See 245 ; also  
 II. 897-910.

260, 261. *for intercourse or trans-*

*migration*, either for passing to  
 and fro, or for removing alto-  
 gether. — *as their lot shall lead*,  
 as shall be determined for them.

266. *err*, mistake.

270. *enterprisest*, undertakest

For death the following day in bloody fight :  
 So scented the grim feature, and upturned  
 His nostril wide into the murky air, 284  
 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 285  
 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 290  
 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 295  
 As Delos floating once ; the rest his look  
 Bound with Gorgonian rigor not to move,  
 And with asphaltic slime : broad as the gate,  
 Deep to the roots of Hell the gathered beach

279. *feature*, form or shape indistinct. See II. 666-673.

281. *Sagacious of his quarry*, scenting his prey or game.

284. *diverse* in different directions.

285. *what*, whatever.

287. *together crowded*, pushed or crowded together from opposite or *diverse* directions.

288. Growing shallow on each side as it was heaped up in the middle near the mouth of Hell.

290. *Cronian sea*, Arctic Ocean.

291. *the imagined way*, the supposed northeast passage from Europe to India.

292. *Petsora*, Petchora, a river and gulf in the northeastern part of Russia.

293. *Cathaian*, belonging to

Cathay, which was a name given to the rich countries in the east or southeast of Asia. The coast of China is probably here meant. — *the aggregated soil*, the soil thus together crowded.

294. *petrific*, turning to stone. — *cold and dry* seem to agree with *soil*. He made the soil cold and dry by smiting it.

296. *As Delos*. Delos was one of the group of islands called Cyclades, in the Ægean Sea, which is fabled to have floated from place to place till Zeus (Jupiter) fastened it with chains of adamant to the bottom of the sea. — *the rest*, all that had not been thus *fixed*.

297. *Gorgonian*. See II. 611 — *rigor*, stiffness.

They fastened, and the mole immense wrought on  
 Over the foaming deep high-arched, a bridge 301  
 Of length prodigious, joining to the wall  
 Immovable of this now fenceless world  
 Forfeit to death; from hence a passage broad,  
 Smooth, easy, inoffensive, down to Hell. 304  
 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, 310  
 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 selfsame place where he 315  
 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 320  
 The confines met of empyréan Heaven  
 And of this World, and on the left hand Hell

300. *mole*, massive work or mound formed in the sea. — *wrought on*, continued.

301. *a bridge*. See II. 1023-1033.

303. *fenceless*, defenceless.

304. *a passage broad*. "Broad is the way that leadeth to destruction." Matthew vii. 13.

305. *inoffensive*, unobstructed. See VIII. 164.

307-311. In the year 480 before Christ, Xerxes, king of Persia, after long preparation, set forth to conquer Greece. His winter residence or palace was Susa, then called by the Greeks "Memnoneion."

He is said to have built a bridge of boats over the *Hellespont*, the strait which separates Asia from Europe. When this bridge was destroyed by a storm, he commanded a hundred lashes to be given to the waves.

313. *Pontifical*, bridge-making.

314. *vexed*. See III 429.

317. *to the outside bare*. See III. 70-76.

320. *in little space*, with little space between. See II. 1047-1053.

322. *Of this World*. See III 418-422.

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, 325  
 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 camè, but those his children dear 331  
 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 335  
 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 340  
 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 345  
 And tidings fraught to Hell he now returned,  
 And at the brink of Chaos, near the foot  
 Of this new wondrous pontifice, unhoped

324. *these three places*, Heaven, Hell, and the World.

327. *in likeness*. "Satan himself is transformed into an angel of light." 2 Corinthians xi. 14.

328, 329. While the sun was rising in the sign *Aries*, Satan was steering towards his zenith, or flying upwards, between the signs *Scorpio* and *Sagittarius* (the Centaur) far in advance of the sun.

332. *after Eve seduced*, after having seduced Eve. — *unminded*, unnoticed.

333. *fast by*. See IX. 628.

334. *the sequel*, what would follow.

335. *unweeting*, unknowing, that is, not aware of his presence.

339. *shun*, to shun.

340. *The present*, what the present might bring upon him.

341. *returned*, he returned.

345. *not instant*, as not immediate.

348. *pontifice*, bridge. See lint 313.



Met, who to meet him came, his offspring dear.  
 Great joy was at their meeting, and at sight 350  
 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 magnificent deeds,  
 Thy trophies, which thou view'st as not thine own ;  
 Thou art their author and prime architect : 356  
 For I no sooner in my heart divined,  
 My heart, which by a secret harmony  
 Still moves with thine, joined in connection sweet,  
 That thou on earth hadst prospered, which thy looks  
 Now also evidence, but straight I felt, 361  
 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, 365  
 Nor this unvoyageable gulf obscure  
 Detain from following thy illustrious track.  
 Thou hast achieved our liberty, confined  
 Within Hell-gates till now, thou us impowered  
 To fortify thus far, and overlay 370  
 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 375  
 As battle hath adjudged, from this new world

- |   |  |
|---|--|
| 349. <i>who</i> , those who.  | 368. <i>our</i> , for us.                              |
| 354. <i>magnific</i> , great ; wonder-<br>ful.                            | 369. <i>thou</i> , thou hast.                          |
| 361. <i>evidence</i> , show ; prove. —<br><i>straight</i> , straightway.  | 370. <i>fortify</i> , make strong ; firm-<br>ly build. |
| 363. <i>must</i> , must follow.   | 372. <i>virtue</i> , prowess ; vigor.                  |
| 364. <i>consequence</i> , connection.                                     | 374. <i>With odds</i> , with advan-<br>tage.           |
| 366. <i>unvoyageable</i> , not before<br>to be travelled over or crossed. | 375. <i>foil</i> , defeat.                             |
|   | 376. <i>victor</i> , as victor                         |

Retiring by his own doom alienated,  
 And henceforth monarchy with thee divide  
 Of all things parted by the empyreal bounds, 389  
 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 385  
 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, 390  
 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 395  
 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, 400  
 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 vigor now 405

378. *doom*, sentence ; decree.

381. *His quadrature*, the square of Heaven — *undetermined square or round*. II. 1048. "And the city lieth four-square." Revelation xxi. 16.

382. *O, try*, or let him try.

386. The Hebrew word *Satan* means adversary.

388. *Amply have merited*, and ye have much deserved.

390. *Triumphal*, triumphal act.

391. *Mine*, my work.

393. *of easy thoroughfare*, easy of passage.

402. *thrall*, slave ; bondsman.

403. *My*, as my.

404. *Plenipotent*, of full power

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 410  
 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 415  
 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 420  
 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 425  
 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. 430  
 As when the Tartar from his Russian foe

406. *all*, entirely ; wholly.

412. *bane*, poison ; evil influence.

413. Astrologers pretended that the planets in certain aspects exercised an evil influence, under which persons or things wasted away ; they were then said to be *planet-struck*.

415. *causey*, causeway.

416. *exclaimed*, clamored.

418. *the gate*. See II. 643-649.

420. *those*, Sin and Death.

424. *Pandemonium*. See I. 756.

425. *Lucifer*. See V. 760.

426 *that bright star*. See VII. 131-133. — *paragoned*, compared.

427 *grand*, grandees.

428. *solicitous what chance*, anxious lest some chance.

430. *Departing gave command* See II. 462-465. — *observed*, obeyed.

By Astracan over the snowy plains  
 Retires, or Bactrian Sophi from the horn  
 Of Turkish crescent leaves all waste beyond  
 The realm of Aladule in his retreat 485  
 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 440  
 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 445  
 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 450  
 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,

432. *Astracan*, or Astrachan, a city situated at the mouth of the Volga, on the north side of the Caspian Sea.

433, 434. *Bactrian Sophi*, one of the titles of the king of Persia is *Sophi*, and he is here called *Bactrian* from the ancient Bactria, which is now a part of Persia. In the sixteenth century there was continual war between the Persians and the Turks, who possessed the country west of Persia.—*crescent*, standard which bears the Crescent, the emblem of the Turkish power.

435. *Aladule* was the last monarch of the Greater Armenia, who had been defeated and slain by the Turks.

436. *Tauris*, or Tabriz, is a city in the northwestern, and *Casbeen*, or Casbin, is a city in the northern part of Persia.

438. *reduced*, drawn back. See line 423.

442. *show*, appearance.

444. *Plutonian*, infernal; belonging to Pluto, the fabled god of the infernal regions.

445. *state*, stately canopy.

449. *fulgent*, shining.

451. *permissive*, held by permission and not of right.

453. *Stygian*. See II. 506.

454. *Bent their aspect*, turned or fixed their looks.

454 *whom*, him whom. — *wished*, were wishing for.

Their mighty chief returned : loud was the acclaim.  
 Forth rushed in haste the great consulting peers, 456  
 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 ! 460  
 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, 465  
 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 470  
 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 475  
 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 480  
 The new-created world, which fame in Heaven  
 Long had foretold, a fabric wonderful,  
 Of absolute perfection ! therein man

457. *divan*, council. Divan is an Oriental word.

459. *won*, that is, won *silence* and *attention*.

469. *Long were*, long would it be.

475. *uncouth*. See II. 407.

476. *untractable*, untamable.

477. *unoriginal*, without beginning or birth.

480. *Protesting*, calling to witness against my attempt.

Placed in a paradise, by our exile  
 Made happy. Him by fraud I have seduced 485  
 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, 490  
 Without our hazard, labor, 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 495  
 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, 500  
 Or much more grievous pain? Ye have the ac-  
 count  
 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 505  
 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; 510  
 His visage drawn he felt to sharp and spare,  
 His arms clung to his ribs, his legs entwining

488. *worth*, this is well worth,  
 or worthy of.

494. *True is*, true it is that. —  
*hath judged*. See lines 171-181.

499. *when is not set*, the time  
 is not appointed

503. *But up*, but to soar up.

512. *clung*, pressed or squeezed  
 He felt his arms pressed to his  
 ribs.

Each other, till supplanted down he fell  
 A monstrous serpent on his belly prone,  
 Reluctant, but in vain ; a greater power 516  
 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 520  
 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 amphispæna dire,  
 Cerastes horned, hydrus, and elops drear, 525  
 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  
 Ingendered in the Pythian vale on slime, 530  
 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, 535

513. *supplanted*, overthrown ; tripped up by the heels.

514. *prone*, lying with the face downward.

515. *Reluctant*, struggling against the change.

521. *riot*, sedition ; insurrection.

523. *complicated*, intertwined.

524. *amphispæna*, a species of serpent, formerly deemed poisonous or *dire*.

525. *Cerastes*, *hydrus* (water-snake), *elops* and *dipsas* are names of different kinds of serpents.

527. *Bedropt*, sprinkled. — *Gorgon*. See II. 611.

528. *Ophiusa*. This is a Greek

word which means abounding in snakes, and is said to have been applied to a small island in the Mediterranean, which was abandoned by its inhabitants on account of the great number of serpents that infested it.

529. *Dragon*. "The dragon, that old serpent, which is the Devil, and Satan." Rev. xx. 2. — *whom*, he whom. — *the Sun*, Apollo or Phœbus.

531. *Python* was a huge serpent produced from the mud or slime left on the earth after the deluge of Deucalion. — *no less*, not less than his superior size.

535. *in station*, on guard. *just array*, military order

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 540  
 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  
 Caught by contagion, like in punishment  
 As in their crime. Thus was the applause they  
     meant 545  
 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 550  
 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; 555  
 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 *Megara* greedily they plucked 560  
 The fruitage, fair to sight like that which grew  
 Near that bituminous lake where Sodom flamed;

536. *sublime*, uplifted.541. *changing*, changing into.546. *exploding*, driving, as it were, from the stage.549. *His will*, by will of him.557. *Though*, though this was. — *could not*, they could not.560. *Megara* was one of the three Furies whose hair was twined with serpents. — *curled*, formed the curls of.561. *like that*, like the fruit called Apple of Sodom, which resembles a smooth orange or yellow apple. It is *fair to the sight*, but contains only air and seeds within. It was formerly supposed to be filled with ashes.562. *that bituminous lake*, the Dead Sea.— *where Sodom flamed* See Genesis xix. 24–28.



This, more delusive, not the touch, but taste  
 Deceived ; they, fondly thinking to allay  
 Their appetite with gust, instead of fruit 565  
 Chewed bitter ashes, which the offended taste  
 With spattering noise rejected : oft they assayed,  
 Hunger and thirst constraining ; drugged as oft,  
 With hatefullest disrelish writhed their jaws  
 With soot and cinders filled } so oft they fell 570  
 Into the same illusion, not as man  
 Whom they triumphed 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 575  
 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 580  
 Ophion, with Eurynomè (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 585  
 Too soon arrived ; Sin there in power before,  
 Once actual, now in body, and to dwell  
 Habitual habitant ; behind her Death,

565. *gust*, pleasant taste.  
 569. *writhed*, they writhed.  
 572. *triumphed*, triumphed  
 over.—*once lapsed*, only once  
 fallen.  
 576. *certain numbered days*, for  
 a certain number of days.  
 579-584. *Ophion* was one of the  
 Titans, who reigned, with *Eury-  
 nome*, over Olympus, till they  
 were conquered by *Saturn* and

his wife *Rhea*, or *Ops*. *Jupiter*  
 or *Jove* was called *Dictæan* from  
*Dictæ*, a mountain in *Crete*, where  
 he was brought up. The Greek  
 name *Eurynome* means *wide-  
 encroaching*.

587. *Once actual*, having been  
 there once in act, and therefore  
*in power*, though not in person,  
 or *in body*.

Close following pace for pace, not mounted yet  
On his pale horse ; to whom Sin thus began : 590

“ Second of Satan sprung, all-conquering Death,  
What think'st 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 ? ” 595

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 600  
To stuff this maw, this vast unhide-bound corpse.”

To whom the incestuous mother thus replied :  
“ Thou therefore on these herbs and fruits and flow-  
ers  
Feed first ; on each beast next, and fish and fowl,  
No homely morsels ; and whatever thing 605  
The scythe of Time mows down devour unspared ;  
Till I in man residing through the race,  
His thoughts, his looks, words, action, all infect,  
And season him thy last and sweetest prey.”

This said, they both betook them several ways, 610  
Both to destroy, or unimmortal make  
All kinds, and for destruction to mature  
Sooner or later ; which the Almighty seeing,

590. *his pale horse*. “ And I looked, and behold, a pale horse ; and his name that sat on him was Death.” Revelation vi. 8.  
593. *not better*, is it not better.

599. *there best*, there is it best — *ravin*, prey, rapine.

601. *unhide-bound*, capacious not bound as with a close skin — *corpse*, body (of Death).

From his transcendent seat the saints among,  
To those bright Orders uttered thus his voice : 615

“ 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 620  
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, 625  
That laugh, as if transported with some fit  
Of passion I to them had quitted all  
At random yielded up to their misrule,  
And knew not that I called and drew them thither,  
My hell-hounds, to lick up the draff and filth 630  
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, 635  
Through Chaos hurled, obstruct the mouth of Hell  
Forever, and seal up his ravenous jaws.  
Then heaven and earth renewed shall be made pure  
To sanctity that shall receive no stain ; 639  
Till then the curse pronounced on both precedes.”

He ended, and the heavenly audience loud  
Sung hallelujah, as the sound of seas,  
Through multitude that sung : “ Just are thy ways,

618. *had*, should have.

631. *with taint*, carrying with  
't taint.

633. *glutted*, swallowed.

638. *renewed*. See 2 Peter  
iii, 13; also Book III. 333-338.

642. *hallelujah*. The meaning  
of this word is, “ Praise ye the  
Lord.”

643. *Through*, by reason of. —  
*Just are thy ways*. See Revela-  
tion xv. 3

Righteous are thy decrees on all thy works ;  
 Who can extenuate thee? Next, to the Son, 644  
 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, 650  
 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  
 Scarcely tolerable, and from the north to call  
 Decrepit winter, from the south to bring 655  
 Solstitial summer's heat. To the blanc moon  
 Her office they prescribed ; to the other five  
 Their planetary motions and aspécts,  
 In sextile, square, and trine, and opposite  
 Of noxious efficacy, and when to join 660  
 In synod unbenign ; and taught the fixed

644. *Righteous.* See Revelation xvi. 7.

645. *extenuate*, diminish in honor ; weaken in power.

648. *descend.* See Revelation xxi. 1, 2.

650. *several charge*, charge to each ; office to be severally performed.

651. *sorted with*, fitted.

652. *precept*, command.

656. *solstitial.* When the sun is in the northern solstice, or point in the ecliptic at which it is farthest north from the equator, it is the height of summer to the northern hemisphere. — *blanc*, white or pale.

657. *the other five.* See V. 177.

658-661. *aspects*, their situation with regard to each other. When *in sextile*, they are separated by one sixth of the zodiac, or sixty degrees ; when *in square*, by one fourth of the zodiac, or ninety degrees ; *in trine*, by one

third of the zodiac, or one hundred and twenty degrees. When they are in opposition, they are one hundred and eighty degrees from each other, or *opposite*. They are said to be in conjunction, or *to join*, when they meet in the same part of the zodiac.

660. *Of noxious efficacy.* The pretended science of astrology taught that the aspects of the planets influenced the destiny of human beings. If the aspect was *opposite*, their influence was *unbenign*, as often when they were in conjunction, or met *in synod*.

661-664. *the fixed*, the fixed stars. These, like the planets, were supposed to act upon events on earth, and *to shower malignant influence*, as also to affect the air, so as to cause *tempestuous weather*, either when they rose or set *with the sun*.

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 665  
 Sea, air, and shore; the thunder when to roll  
 With terror through the dark ærial 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 labor pushed 670  
 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 675  
 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 680

668-670, *turn askance the poles of Earth*. The Earth's axis (here supposed to have been before parallel to that of the Sun) was turned oblique to the ecliptic, so that it should incline, as it now does, *twice ten degrees and more*. This inclination of the axis causes the variety of seasons on the Earth's surface, according to the Copernican System of Astronomy, which was fully established in Milton's time by Galileo.

671-677, *the centric globe*. The Earth, in the old (or Ptolemaic) system of Astronomy, is the centre of the universe, and according to that, or as *some say*, it was the Sun that was *bid* to change its course among the signs of the zodiac, so as to drive its chariot, not, as before, *in the equinoctial road*, but by ascent from Aries through Taurus and Gemini, *the Spartan twins*

(that is, Castor and Pollux), to Cancer, *the tropic Crab*. This was its farthest northern limit, whence it descended through Leo, Virgo, Libra (where it crossed the Equinoctial), Scorpio and Sagittarius to Capricornus, its farthest southern limit, from which it ascended to Aries. — *Like-distant breadth*. Compare line 669. — *Atlantic Sisters*. These were the seven daughters of Atlas, who were translated to the heavens, where they form the cluster called the Pleiades or Seven Stars (of which six only are visible) in the neck of the constellation *Taurus*. — *the Tropic Crab*. When the Sun is in the sign Cancer, it seems to turn to the south; hence the word *tropic*, from a Greek word signifying to turn.

679. *vernant*, belonging to spring.

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 684  
 From cold Estotiland, and south as far  
 Beneath Magellan. At that tasted fruit  
 The sun, as from Thyestéan banquet, turned  
 His course intended ; else how had the world  
 Inhabited, though sinless, more than now 690  
 Avoided pinching cold and scorching heat ?  
 These changes in the heavens, though slow, produced  
 Like change on sea and land, sidéral blast,  
 Vapor and mist and exhalation hot,  
 Corrupt and pestilent. Now from the north 695  
 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

682 - 687. *Had unbenighted shone*, would have shone without night. But for the inclination of the Earth's axis, the Sun, being always in the Equinoctial, would shine from pole to pole, never appearing to those beyond the polar circles high above the horizon, while at the pole he would seem to move round in the horizon without either rising or setting. — *To recompense his distance*, to compensate for the comparative want of light and heat occasioned by his distance. — *Or*, either. — *which had forbidden*, this would have forbidden or prevented. — *Estotiland* is a name formerly applied to the northern part of America, near the Arctic Circle. — *Beneath Magellan*, south of the Straits of Magellan.

687. *At that tasted fruit*, when the fruit was tasted.

688. *Thyestean banquet*. Ac-

ording to Grecian mythology the brother of Thyestes, in revenge for wrongs that he had received, slew the two sons of Thyestes, and having prepared a banquet to which he invited his brother, placed their flesh before him.

689. *else*, otherwise. — *had*, would have.

690. *more than now*, any more than it does now.

693. *sidéral*, belonging to or produced by the stars. See 661-664.

696. *Norumbega*, a part of North America, probably New England and what lay west of it. — *the Samoed shore*, the northern coast of Siberia, which is inhabited by wandering tribes of Samoiedes.

699 - 702. *Boreas*, the north wind ; *Cæcias*, the northeast wind ; *Argestes*, the northwest wind ; *Thrascias*, a north-north

And Thrascias rend the woods and seas upturn; 700  
 With adverse blast upturns them from the south  
 Notus and Afer, black with thunderous clouds  
 From Serralliona; thwart of these as fierce  
 Forth rush the Lévant and the Ponent winds,  
 Eurus and Zephyr, with their lateral noise, 705  
 Sirocco and Libeccio. Thus began  
 Outrage from lifeless things; but Discord first,  
 Daughter of Sin, among the irrational  
 Death introduced through fierce antipathy: 709  
 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 715  
 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 720  
 Of this new glorious world, and me so late  
 The glory of that glory, who now, become  
 Accurs'd of bless'd, hide me from the face  
 Of God, whom to behold was then my height  
 Of happiness? yet well, if here would end 725  
 The misery; I deserved it, and would bear

west wind; *Notus*, the south wind; *Afer*, the southwest wind coming from Africa.

703. *Serralliona*, Sierra Leone. — *thwart of*, across; at right angles with.

704–706. *Levant*, east; *Ponent*, west. These are from the Italian words for East and West, meaning rising and setting. *Sirocco* and *Libeccio*, are the southeast

and southwest winds, *the lateral noise of Eurus and Zephyr*, the east and west winds.

710. *gan war*. See VI. 60.

711. *leaving*, ceasing.

719. *to disburden*, to relieve his mind.

720. *of*, from. So in line 723

721. *me*, of me.

725. *well*, it would be well.

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,' 730  
 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;* 735  
*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, 740  
 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 745  
 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 750  
 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.

729. *voice.* See Genesis i. 28.

733. *of all ages to succeed,* in all the ages that shall follow.

735. *Ill fare,* woe to.

736. *his thanks,* the thanks of him who thus curses his ancestor.

738. *all from me,* all the curses resulting to others from my sin.

741. *Heavy though in their place,* weighing heavily, though lighting on him, *their natural*

*centre,* and thus being in their place, where, according to natural laws, they should have no weight, the weight of bodies being only their tendency to the centre. This seems to be the meaning, though it is not very clear.

748. *equal, just.* — *reduce.* bring back.

751. *Thy terms too hard.* See Matthew xxv. 24, 25.



Thy justice seems ; yet, to say truth, too late      755  
 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      760  
 Prove disobedient, and reprov'd 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.      765  
 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 :      770  
 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      775  
 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      780  
 To me and to my offspring would torment me  
 With cruel expectation. Yet one doubt  
 Pursues me still, lest all I cannot die ;

757. *whatever*, whatever they were.

758. *Thou*. Adam here addresses himself.

759. *cavil*, cavil at ; quarrel with.

764. *election*, choice.

766. *of choice*, by his choice.

*of his own*, with his own gifts.

771. *welcome hour whenever*, hour welcome whenever it may arrive.

773. *on, for ; to take place on*. — *overlive*, survive this day.

783. *lest all I cannot die*, that my whole being is not mortal.

Lest that pure breath of life, the spirit of man  
 Which God inspired, cannot together perish 785  
 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 790  
 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, 795  
 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 800  
 Of weakness, not of power. Will he draw out,  
 For anger's sake, finite to infinite  
 In punished man, to satisfy his rigor  
 Satisfied never? that were to extend  
 His sentence beyond dust and Nature's law, 805  
 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 810  
 From this day onward, which I feel begun  
 Both in me and without me, and so last  
 To perpetuity — ay me! that fear

784. *breath of life.* See Genesis ii. 7.

793. *human reach,* the reach of human thought.

795. *Be it,* though it be; though his wrath be infinite.

796. *mortal doomed,* condemned to die

806. *all causes else,* all other causes.

807. *the reception of their matter,* what the matter on which they act is capable of receiving.

810. *Bereaving,* taking away by force.

Comes thundering back with dreadful revolution  
 On my defenceless head ; both death and I 815  
 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 ! Oh, were I able  
 To waste it all myself, and leave ye none ! 820  
 So disinherited, how would ye 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, 825  
 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 831  
 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 sup-  
 port  
 That burden, heavier than the earth to bear, 835  
 Than all the world much heavier, though divided  
 With that bad woman ? Thus what thou desir'st,  
 And what thou fear'st, alike destroys all hope  
 Of refuge, and concludes thee miserable  
 Beyond all past example and future, 840  
 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 ! ”

814. *revolution*, return  
 816. *incorporate both*, bound together as in one body.  
 829. *Forced I absolve*, I am forced to absolve.  
 833. *due*, deserved.  
 834. *So might the wrath*, would that the wrath might also light on me.  
 839. *concludes*, finally judges  
 841. *both*, both as to.

Thus Adam to himself lamented loud 845  
 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 850  
 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 855  
 To end me? shall truth fail to keep her word,  
 Justice divine not hasten to be just?  
 But death comes not at all, 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 861  
 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; 865  
 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 color serpentine, may show 870  
 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

853. *since denounced*, since it had been denounced.

854. *The day*. "In the day that thou eatest thereof, thou shalt surely die." Gen. ii. 17.

862. *far other song*. See IV. 720-735, V. 144-208.

865. *assayed*, tried; offered.

869. *wants*, is wanting.

871. *fraud*, guile.

872. *pretended to*, hung before spread over. This is from the Latin verb "præ-tendo," to stretch before.

874. *had persisted*, should have continued.

And wandering vanity, when least was safe, 875  
 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, 880  
 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, 885  
 More to the part sinister, from me drawn,  
 Well if thrown out as supernumerary  
 To my just number found. Oh, why did God,  
 Creator wise, that peopled highest Heaven  
 With spirits masculine, create at last 890  
 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, 895  
 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; 900  
 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 905

875. *when least was safe*, when it was least safe.

878. *overweening*, conceitedly thinking.

880. *by him thou, I by thee*.  
 See Genesis iii. 12, 13.

886. *sinister*, left. See VIII. 465  
 Sinister also means unlucky.

899. *He*, the man.

901. *whom*, her whom.

905. *already*, when he is already ready.

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 flow-  
ing,  
And tresses all disordered, at his feet 911  
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 915  
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, 920  
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 925  
Against a foe by doom express assigned us,  
That cruel serpent. On me exercise not  
Thy hatred for this misery befallen,  
On me already lost, me than thyself  
More miserable ; both have sinned, but thou, 930  
Against God only, I against God and thee,  
And to the place of judgment will return,  
There with my cries importune Heaven, that all  
The sentence, from thy head removed, may light

913. *peace*, pardon.916. *unweeting*. See line 335.919. of thy gentle looks, on  
which I live, or of thy aid.921. *forlorn*, deprived.924, 925. *joining one enmity*.933. *importune*, importunately  
beseech.

On me, sole cause to thee of all this woe ; 935  
 Me, me only, just object of his ire.”

She ended weeping, and her lowly plight,  
 Immovable till peace obtained from fault  
 Acknowledged and deplored, in Adam wrought  
 Commiseration ; soon his heart relented 940  
 Towards her, his life so late and sole delight,  
 Now at his feet submissive in distress,  
 Creature so fair his reconciliation seeking,  
 His counsel whom she had displeased, his aid :  
 As one disarmed, his anger all he lost, 945  
 And thus with peaceful words upraised her soon :

“ Unwary, and too desirous, as before  
 So now, of what thou know'st not, who desir'st  
 The punishment all on thyself ; alas !  
 Bear thine own first, ill able to sustain 950  
 His full wrath, whose thou feel'st as yet least part,  
 And my displeasure bear'st 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, 955  
 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 960  
 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.” 965

938. *obtained*. should be ob- or simply, of which. — *least*, but  
 ained. the least.

951. *whose*, of whose wrath ; 953. *to that place*. See line 1086  
 955. *derived*, communicated.

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, 977  
 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, 975  
 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 980  
 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 cursèd world a woful race,  
 That after wretched life must be at last 985  
 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 990  
 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, 995  
 Before the present object languishing

967. *experiment*, experience.969. *event*, consequence.976. *extremes*. extreme misery.978. Considering our evils, and  
 easier to choose than the endur-  
 ance of our woes979. *descent*, descendants ; pos-  
 terity.990. *deceived his glut*, cheated  
 of his fill.993. *Conversing*. See VIII. 418



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, 1007  
 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, 1008  
 Destruction with destruction to destroy ? ”

She ended here, or vehement despair  
 Broke off the rest ; so much of death her thoughts  
 Had entertained as dyed her cheeks with pale.  
 But Adam, with such counsel nothing swayed, 1010  
 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 ; 1015  
 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 1020  
 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 1024  
 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

1004. *and have*, while we have  
 1009. *pale*, paleness.

1024. *forestalled*, anticipated  
 1026. *by doom*, doomed.

Some safer resolution, which methinks  
 I have in view, calling to mind with heed 1090  
 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 1094  
 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. 1040  
 No more be mentioned then of violence  
 Against ourselves, and wilful barrenness,  
 That cuts us off from hope, and savors only  
 Rancor and pride, impatience and despite,  
 Reluctance against God and his just yoke 1045  
 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, 1051  
 And bringing forth, soon recompensed with joy,  
 Fruit of thy womb: on me the curse aslope  
 Glanced on the ground; with labor I must earn  
 My bread; what harm? idleness had been worse;  
 My labor will sustain me; and, lest cold 1056  
 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 1060  
 Be open, and his heart to pity incline,  
 And teach us further by what means to shun

1038. *Resolved*, resolved or determined on

1052. *recompensed*, to be recompensed.

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 1065  
 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, 1071  
 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 1075  
 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, 1080  
 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. 1085  
 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 1091

1039. *this diurnal star*, the Sun.

1070. *how*, bids us seek how.

1071. *matter sere*, dry substance. — *foment*, cherish; feed.

1073. *attrite*, rubbed.

1075. *Tine*, kindle. — *thwart*, cross.

1078. *supply*, serve instead of.

1081. *of grace*, for favor.

1082. *as*, that.

1083. *To pass*, that we shall not pass. — *commodiously*, with comfort or convenience.

1091. *frequenting*, filling; crowding.

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, 1095  
 What else but favor, 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 1100  
 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.

## BOOK XI.

### 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.

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 5  
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 10  
In fables old, less ancient yet than these,

3. *Prevenient*, coming before; anticipating.

4. *The stony*. "I will take the stony heart out of their flesh, and will give them a heart of flesh." Ezekiel xi. 19.

6. *Unutterable*. See Romans viii. 26.

8. *oratory*, probably, uttered prayer. — *port*, bearing.

9. *Not*, was not that

11-14. When Jupiter (Zeus) had resolved to destroy the race of men, Deucalion and his wife Pyrrha alone were spared. A flood swept away all other mortals, and when the waters subsided Deucalion offered sacrifice, and sought to learn from the goddess Themis how the race might be restored.

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 15  
 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 20  
 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, 25  
 Fruits of more pleasing savor 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 30  
 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 35  
 Shall perfect, and for these my death shall pay.  
 Accept me, and in me from these receive

16. *vagabond*, to and fro; wandering. — *frustrate*, frustrated; made vain.

17. *Dimensionless*, immaterial; not having dimensions like matter.

24. *golden altar*. “The golden altar which was before the throne.” See Revelation viii. 3, 4.

28 *manuring*. See IV. 628

33-34. *his advocate and propitiation*. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John ii. 1, 2.

35. *those*, his good works.

36. *these*, his works not good.

37. *these*. See lines 20, 23, 31.

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), 41  
 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 : 45  
 " 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 50  
 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 55  
 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, 60  
 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, 65  
 Resigns him up with heaven and earth renewed<sup>1</sup>.

39. *his days*, through all his days.

42. *with me*. "I will that they also whom thou hast given me be with me where I am." John xvii. 24.

44. *Made one*. See John xvii. 21.

47. *my decree*, what I had before decreed.

50. *Those*, such as were found in Paradise.

54. *And, and to. — as, such as*.

56, 57. *of incorrupt corrupted* turned from incorrupt to corrupt.

59. *fondly*, foolishly.

66. *heaven and earth renewed* See X. 638, 639.

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,           70  
 And in their state, though firm, stood more con-  
                   firmed."

He ended, and the Son gave signal high  
 To the bright minister that watched; he blew  
 His trumpet, heard in Oreb since perhaps           75  
 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           80  
 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           85  
 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,           90  
 My motions in him; longer than they move,

70. *peccant*, sinning. — *late they saw*. See VI. 831-877.

73. *minister*, servant; chief attendant. See Exodus xxiv. 13. Matthew xx. 26.

74. *heard in Oreb*. See Exodus xix. 19. *Oreb*, Horeb or Sinai. — *perhaps*, perhaps the same.

75. *once more*. "For the trumpet shall sound." 1 Corinthians xv. 52.

78. *amarantine shade*. See III. 353-361.

79. *the waters of life*. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Revelation xxii. 1.

86. *defended*, forbidden.

91. *longer than they move* when they cease to 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 95  
 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 100  
 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, 105  
 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 110  
 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 115  
 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 120  
 Wide waving, all approach far off to fright,

93. *Self-left*, left to itself.94. *Tree of Life*. See Genesis iii. 22.97. *send him*. See Genesis iii. 23.103. *Or*, either.105. *remorse*, compunction ;  
vity.111. *excess*, transgression.115. *intermix*, with the sad tidings mingle the joyful assurance of.120. *Cherubic watch*. See Genesis iii. 24

And guard all passage to the Tree of Life ;  
 Lest Paradise a réceptacle prove  
 To spirits foul, and all my trees their prey,           124  
 With whose stolen fruit man once more to delude."

He ceased ; and the archangelic powꝛ 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       130  
 Of Argus, and more wakeful than to drowse,  
 Charmed with Arcadian pipe, the pastoral reed  
 Of Hermes, or his opiate rod. Meanwhile,  
 To re-salute the world with sacred light,  
 Leucothœa waked, and with fresh dews embalmed   135  
 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 ;   140

"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

127. *cohort*, band.

128. *four faces*. "Every one had four faces apiece." Ezekiel x. 21.

129. *Janus* was a Roman deity, commonly represented with two faces.

130. *with eyes*. See Ezekiel x. 12.

131-133. *Argus* was said to have had a hundred eyes. He was set by Hera (Juno) to guard Io, whom she had metamorphosed into a cow. But *Hermes* (Mercury) slew him, having lulled him to sleep with the

sweet sounds of his flute or *Arcadian pipe*, and touched him with his *opiate rod*.—*Arcadian*, belonging to Arcadia, a country of shepherds, by whom *Hermes* was especially worshipped.—*pastoral*, belonging to shepherds.—*opiate*, sleep-giving.

135. *Leucothea*, signifying in Greek White-goddess, was a goddess of the sea. Milton here uses the name for the goddess of the dawn.

144. *prevalent*, prevailing ; *efficacious*.

Of God high-blest, or to incline his will, 145  
 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, 150  
 Methought I saw him placable and mild,  
 Bending his ear ; persuasion in me grew  
 That I was heard with favor ; peace returned  
 Home to my breast, and to my memory  
 His promise that thy seed shall bruise our foe ; 155  
 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 160  
 Man is to live, and all things live for man !”

To whom thus Eve with sad demeanor meek :  
 “ Ill worthy I such title should belong  
 To me transgressor, who, for thee ordained  
 A help, became thy snare ; to me reproach 165  
 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 favorable thou,  
 Who highly thus to entitle me vouchsaf’st, 170  
 Far other name deserving. But the field  
 To labor calls us now with sweat imposed  
 Though after sleepless night ; for see, the morn,  
 All unconcerned with our unrest, begins

146. *this will prayer*, prayer will do this.

157. “ And Agag said, Surely the bitterness of death is past.” 1 Samuel xv. 32.

159. *rightly called*. “And Adam

called his wife’s name Eve, because she was the mother of all living.” Genesis iii. 20.

165. *am graced*, am so favored as to be.

172. *imposed*, laid upon us.

Her rosy progress smiling. Let us forth, 175  
 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." 180

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, 185  
 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. 190  
 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 195  
 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? 200  
 Why else this double object in our sight  
 Of flight, pursued in the air and o'er the ground,

182. *Subscribed*, assented; agreed.

183. *eclipsed*, become dark with clouds.

185. *The bird of Jove*, the eagle. — *stooped*, having stooped. — *tour*, wheel. Or it may mean tower; the height to which he towers.

187. *the beast that reigns*, the lion, king of beasts.

196. *secure*, certain.

198. *Some days*, for some days

199. *or more than this*, or who knows more than this.

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 205  
 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 ; 210  
 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 Mahanaim, where he saw  
 The field pavilioned with his guardians bright ; 215  
 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 220  
 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 : 225

“ Eve, now expect great tidings, which perhaps  
 Of us will soon determine, or impose  
 New laws to be observed ; for I desery,  
 From yonder blazing cloud that veils the hill,

203. *Why*, why is there.

205. *More orient*, more bright  
 than the rising light.

208. *by this*, by this time.

209. *a sky of jasper*. “ Her  
 light was like unto a stone most  
 precious, even like a jasper stone,  
 clear as crystal.” Revelation  
 cxi. 11.

211. *apparition*, appearance.

213-215. See Genesis xxxii. 1, 2.

216-220. See 2 Kings vi. 8-17.

— *Hierarch*. See line 99.

221. *stand*, station ; or, *In their  
 bright stand*, standing in their  
 brightness.

223. *sheltered*, had taken shel-  
 ter.

227. *determine*, decide the fate

One of the heavenly host, and by his gait 230  
 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; 235  
 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 240  
 A military vest of purple flow'd,  
 Livelier than Melibœan, or the grain  
 Of Sarra, worn by kings and heroes old  
 In time of truce; Iris had dipped the woof:  
 His starry helm unbuckled showed him prime 245  
 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: 250

"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 may'st repent, 255

232. *Or of*, or one of.

233. *Invests*, clothes.

235. *As Raphael*. See V. 22;  
 VII. 40, 41.

242. *Melibœan*. Melibœa, a  
 town in Thessaly, was celebrated  
 for its purple dye. — *grain*, dye  
 or color. See V. 285.

243. *Sarra*, the ancient Tyre,  
 also famous for its purple.

244. *Iris*, the personification of  
 the rainbow.

247. In a belt glistering like  
 the Zodiac.

248. *Satan's dire dread*. See  
 VI. 320-328.

249. *state*, stateliness; stately  
 bearing.

250. *inclined*, bent.

254. *Defeated*, is defeated, dis-  
 appointed. — *seizure*, possession

255. *Given*, are given.

And one bad act with many deeds well done  
 May'st 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, 260  
 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 265  
 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, 270  
 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 275  
 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 290  
 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 ?" 285

260. *Permits*, he, thy Lord,  
 permits.

267. *Discovered*. See I. 64.—  
*retire*, retirement ; retreat.

272. *respite*, delay ; postpone-  
 ment.

283. *to this*, compared with  
 this.

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 290  
 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 : 295

“ 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 300  
 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 305  
 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. 310  
 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.

292. See Ruth I. 16, 17.

293. *by this*, by this time.

294. *returned*, having returned ;  
 being restored.

296. *whether*, whether thou  
 art.

297. *such of shape*, one of such  
 shape.

305. Perhaps a semicolon would  
 be better than the comma.

307. *Nor*, neither.

309. *all things can*, has all  
 power.



This most afflicts me, that departing hence 315  
 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 320  
 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 325  
 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 330  
 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 Michael with regard benign:  
 "Adam, thou know'st Heaven his, and all the earth,  
 Not this rock only; his omnipresence fills 336  
 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 340  
 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 the ends of the earth, to celebrate 345

316. *deprived*, deprived of.

321. *his voice*. See Genesis

iii. 8.

323. *grateful altars*. See Genesis xii. 7.

325. *Of lustre*. shining. — in memory. See Joshua iv. 19-24

325. *Heaven his*, that Heaven

is his.

333. *Fomented*. See IV. 669

— *virtual power*, potent energy.

342. *had*, might or would have

345. *celebrate*. See II. 241.

And reverence thee their great progenitor.  
 But this præminence 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 350  
 Present, and of his presence many a sign  
 Still following thee, still compassing thee round  
 With goodness and paternal love, his face  
 Express, and of his steps the track divine.  
 Which that thou may'st believe, and be confirmed 355  
 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 360  
 True patience, and to temper joy with fear  
 And pious sorrow, equally inured  
 By moderation either state to bear,  
 Prosperous or adverse: so shalt thou lead  
 Safest thy life, and best prepared endure 365  
 Thy mortal passage when it comes. Ascend  
 This hill; let Eve (for I have drenched her eyes)  
 Here sleep below, while thou to foresight wak'st;  
 As once thou slept'st, while she to life was formed.

To whom thus Adam gratefully replied: 370  
 "Ascend, I follow thee, safe guide, the path  
 Thou lead'st me, and to the hand of Heaven sub-  
 mit,  
 However chastening; to the evil turn  
 My obvious breast, arming to overcome  
 By suffering, and earn rest from labor won, 375

352. *compassing*. "With favor wilt thou compass him as with a shield." Psalm v. 12.

354. *Express*, will express

367. *drenched*, steeped.

368. *foresight*, the sight of what shall come in future days.

374. *obvious*, meeting in the way; opposing in front. See VI 69. — *arming*, arming myself.

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 879  
 Stretched out to the amplest reach of prospect lay.  
 Not higher that hill, or 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 885  
 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 890  
 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

377. "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain." Ezekiel xl. 2.

379. *ken*, view.

381. *that hill*. See Matthew iv. 8.

383. *Our second Adam*. See 1 Corinthians xv. 45.

385. *wherever*, every place in which.

387. *destined*, appointed to be hereafter.

388. *Cambalu* was reported to be the chief city of Cathay. — *Cathaiæ*. See X. 293. — *Can*, Khan.

389. *Samarchand* is a city of Independent Tartary, situated east of the river Oxus, but not near to it. It was formerly a place of great importance, and in the fourteenth century was *Temir's throne*, the capital of Timour or Tamerlane, a great

conqueror, who extended his dominions over the western and southwestern parts of Asia.

390. *Paquin*, Pekin. — *Sinæan* here means Chinese. The Sinæ were the easternmost people of Asia, as known to the ancients.

391. *Agra and Lahor* (Lahore) are cities in the north of Hindostan. The latter, situated in the district of the Punjaub, was of great extent in the times of the *Great Mogul*, a name given to the descendants of the Mongul conqueror who established an empire in India in the sixteenth century.

392. *the golden Chersonese*, the peninsula of Malacca.

393. *Ecbatan*, or Ecbatana, was a great city of ancient Persia, in which was a magnificent palace, the summer residence of the Persian kings.

394. *Hispahan*, Ispahan

In Mosco, or the Sultan in Bizance, 396  
 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 400  
 Of Congo, and Angola farthest south;  
 Or thence from Niger flood to Atlas mount,  
 The kingdoms of Almansor, Fez and Sus,  
 Morocco and Algiers and Tremisen;  
 On Europe thence, and where Rome was to sway 405  
 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 410

395. *Mosco*, Moscow, formerly the capital of the Muscovite or Russian Empire, and the seat of the Czar. — *Bizance*, Byzantium, now Constantinople

396. *Turchestan-born*, descended from the natives of Turchestan, or Turkestan, a province of Central Asia. — *nor could his eye not ken*, and his eye could ken. See I. 335.

397. *The empire of Negus*, Abyssinia, the ancient Ethiopia, lying west of the Red Sea. In the Ethiopian language, *Negus* signifies king. — *his*, its.

398. *Ercoco*, Erococo, or Arkeeko, a port on the Red Sea. — *the less maritime kings*, the maritime kings (those whose dominions lay along the coast) who were less than the *Negus*, or inferior in power to him.

399. These seaports are on the eastern coast of Africa. — *Melind*, Melinda or Melinde.

400. *thought Ophir*. It has been conjectured that *Sofala* is the *Ophir* of Scripture, whence gold and precious stones were brought to Solomon. See I Kings

401. *Congo and Angola* are on the western coast of Africa. *Angola* is south of Congo.

402. *Niger flood*, the river Niger. — *Atlas mount*, the chain of mountains on the south of the Barbary States.

403, 404. *The kingdoms of Almansor* were in the north-western and northern part of Africa. *Morocco and Fez* are on the western or Atlantic, while *Sus* (or *Susa*) and *Algiers*, are on or near the northern or Mediterranean coast.

404. *Tremisen* was between Tunis and Morocco.

407. *Montezume*, Montezuma, who reigned in Mexico at the time that it was invaded by the Spaniards under Cortez.

408. *Cusco* was the capital of Peru under the Incas, or native kings.

409. *Atabalipa* was the last of the Incas, and was conquered by Pizarro. — *yet unspoiled*, not yet spoiled or robbed of its riches.

410. *Geryon's sons*, the Spaniards. Geryon was a monster, slain by Hercules after he had crossed the straits which sepa

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), 411  
 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 intranced; 420  
 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 425  
 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 430  
 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 435  
 Uncalled, as came to hand; a shepherd next,

rate Africa from Spain, in or  
 near which country Geryon is  
 fabled to have reigned.

411. *El Dorado* (the Gilded or  
 Golden), the *great city* always  
 sought in vain.

413. *that false fruit*. See Gen-  
 esis iii. 6.

414. *euphrasy*, the plant called  
 eye-bright. This, as well as the  
 herb *rue*, was formerly supposed  
 to benefit the sight.

426. *The excepted tree*. See  
 Genesis ii. 16, 17.

430. *tilth*, tilled ground

433. *sord*, sward.

435. *First-fruits*. “And in  
 process of time it came to pass  
 that Cain brought of the fruit of  
 the ground an offering unto the  
 Lord.” Genesis iv. 3.

436-447. See Genesis iv. 4-8

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. 440  
 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 445  
 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 450  
 To that meek man, who well had sacrificed ; —  
 Is piety thus and pure devotion paid ? ”

To whom Michael thus, he also moved, replied :  
 “ These two are brethren, Adam, and to come  
 Out of thy loins ; the unjust the just hath slain, 455  
 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 : 460

“ 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 ! ” 465

To whom thus Michaël : “ Death thou hast seen

443. *not*, it consumed not.

452. *paid*, repaid.

453. *moved*, affected.

457. *fact*, deed.

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. 470  
 Some, as thou saw'st, 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 may'st know 475  
 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 480  
 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, 485  
 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 ; 490  
 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, 495  
 Though not of woman born ; compassion quelled

467. *many shapes*, many are  
 the shapes.

476. *inabstinence*, indulgence  
 of appetite ; excess.

479. *lazar-house*, a hospital or  
 pest-house.

480. *of all diseased*, having all  
 kinds of diseases.

485. *phrenzy*, frenzy.

487. *Marasmus*, a wasting  
 away.

488. *rheums*, rheumatisms.

493. *vows*, eager wishes ; pray-  
 ers.

494. *deform*, out of form or  
 shape ; disfigured ; ghastly.

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 500  
 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 505  
 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 510  
 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 ? ” 514

“ 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, 520  
 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.” 525

497. *His best of man*, his utmost manliness.

502. *Better end here*, it would be better that the race of man should end here.

518. *His image*, the image of appetite (personified).

519. *Inductive mainly to*, chief temptation to or occasion of. See IX. 739.



“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?” 529

“There is,” said Michael, “if thou well observe  
The rule of *Not too much*, by temperance taught,  
In what thou eat’st and drink’st, 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 536  
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 540  
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 545  
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 550  
Of rendering up, and patiently attend  
My dissolution.” Michaël replied :

526. *it just*, that it is just.

529. *connatural*, of the same nature.

535. “Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.” Job v. 26.

542. See Ecclesiastes xii. 1-5.

~*for*, instead of.

543. *how*, to learn how.

550. *must keep*. “All the days of my appointed time will I wait, till my change come.” Job. xiv 14.

551. *attend*, await.

“Nor love thy life, nor hate; but what thou liv'st  
Live well, how long or short permit to Heaven:  
And now prepare thee for another sight.” 555

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 560  
'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  
Laboring, two massy elods of iron and brass 565  
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 underground); the liquid ore he drained 570  
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 574  
From the high neighboring 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

553. *Nor*, neither.

556-573. See Genesis iv. 20-22.

558. *others*, others there were.

560. *who*, he who.

561. *volant*, flying; quick and light.

562. *Instinct*, as if by instinct; instinctively.

563. *transverse*. This probably means running along or

across the strings. — *resonant*, sounding; or, perhaps, sounding again, re-sounding, as the *fugue* is a repetition.

573. *Fusil*, made fluid by heat.

573-592. See Genesis vi. 1, 2.

579. *nor those things last, nor* were those things last their study.

Freedom and peace to men : they on the plain 580  
 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 586  
 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 590  
 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 595  
 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 ; 600  
 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, 605  
 Holy and pure, conformity divine.  
 Those tents thou saw'st 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 ; 610

588. *treat*, talk ; discourse.591 *Hymen*, the god of marriage.593. *event*, consequence.595. *attached*, seized upon.607. *Those tents*. See line 557

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 saw'st, that seemed  
 Of goddesses, so blithe, so smooth, so gay, 614  
 Yet empty of all good wherein consists  
 Woman's domestic honor and chief praise,  
 Bred only and completed to the taste  
 Of lustful appetence, to sing, to dance,  
 To dress, and trol the tongue, and roll the eye : — 620  
 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, 626  
 Ere long to swim at large ; and laugh, for which  
 The world ere long 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 630  
 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. 636  
 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, 640

614-620 This is an incomplete sentence ; these in line 621 refers to *fair female troop*.

620 *troll*, to roll ; to move volubly.

624. *trains*, wiles ; artifices.

626. *at large*, an allusion to the deluge.

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 killy mustering stood : 645  
 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, 650  
 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 655  
 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 parts the sceptred heralds call 660  
 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 665  
 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 670

642. *Giants*. "There were giants in the earth in those days." Genesis vi. 4.—*emprise*, enterprise.

646. *from*, returning from.

654. *ensanguined*, made bloody

656. *scale*, scaling with ladders.

665. *one*, Enoch.

666. *deport*, deportment; bearing.—*spake much*. See Jude, verses 14–16.

669. *Exploded*, hissed off, as it were; rudely refused to hear. See X. 546.

670. "And Enoch walked with God, and he was not, for God took him." Genesis v. 24.

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 ! 675  
 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 ? 680  
 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 saw’st,  
 Where good with bad were matched, who of them-  
 selves 685

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 valor and heroic virtue called : 690  
 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, 695  
 Patrons of mankind, gods, and sons of gods ;  
 Destroyers rightlier called, and plagues of men.

671-673. See Genesis vi. 5.

676. *ministers, servants.*

681. *whom had not Heaven rescued*, who if Heaven had not rescued him.

687. *prodigious, monstrous.*

688. *men of high renown.*

“ The same became mighty men which were of old, men of renown.” Genesis vi. 4.

694. *and for glory done, of triumph.* This difficult passage has been variously explained. It may be thus rendered, *and to be styled great conquerors, patrons of mankind, gods, and sons of gods, on account of glorious deeds performed, shall be held the highest pitch (line 693) of triumph.*

Thus fame shall be achieved, renown on earth,  
 And what most merits fame in silence hid.  
 But he, the seventh from thee, whom thou beheld'st  
 The only righteous in a world perverse 701  
 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 wingèd steeds, 706  
 Did, as thou saw'st, 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; 710  
 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, 71b  
 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, 720  
 And testified against their ways; he oft  
 Frequented their assemblies, whereso met,

703. *single*, singly; alone.

704. *the odious truth*, the truth  
 hateful to them.

711. *Which* is the object of  
*behold*.

714. "In the days that were  
 before the flood, they were eat-  
 ing and drinking, marrying and  
 giving in marriage, until the day  
 that Noe entered the ark; and  
 knew not, until the flood came

and took them away." Matthew  
 xxiv. 38, 39.

716. *as befell*, as it might  
 chance.

717. *passing* seems to mean  
 surpassingly.

718. *cups*, drinking. — *civil  
 broils*, intestine quarrels.

719. See Genesis vi. 9.

722. *whereso*, wheresoever

Triumphs or festivals, and to them preached  
 Conversion and repentance, as to souls  
 In prison under judgments imminent, 723  
 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, 729  
 Measured by cubit, length and breadth and height,  
 Smear'd 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 734  
 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 740  
 Vapor 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 745  
 Uplifted, and secure with beakéd 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, 750  
 Where luxury late reigned, sea-monsters whelped  
 And stabled; of mankind, so numerous late,

723. *preached*. See 2 Peter ii. 5.725. *In prison*. "The spirits  
 in prison." 1 Peter iii. 19.728-753. See Genesis vi. and  
 vii.732. *large*, large store; largely.740. *their*, of the clouds.745. *swum*. "The ark went  
 upon the face of the waters."  
 Genesis vii. 18.746. *beakéd*, sharp-pointed; re-  
 sembling a beak.747. *all dwellings else*, all other  
 dwellings.



All left in one small bottom swum imbarked.  
 How did'st thou grieve then, Adam, to behold  
 The end of all thy offspring, end so sad, 755  
 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 stood'st at last,  
 Though comfortless, as when a father mourns 761  
 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 765  
 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 771  
 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 775  
 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, 780  
 All would have then gone well, peace would have  
 crowned

753. *All left*, all that were left.  
*-bottom*, vessel.

766. *Enough*. “Sufficient unto the day is the evil thereof.” Matthew vi. 34. — *those*, those evils. — *dispensed*, dealt out by portions as.

774. *And — no less is equivalent to nor — less*.

777. *Man is not whom to warn*, no man exists who can be warned.

779. *Wandering*, wandering over.

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, 784  
 And whether here the race of man will end."

To whom thus Michael : " Those, whom last thou  
 saw'st  
 In triumph and luxurious wealth, are they  
 First seen in acts of prowess eminent  
 And great exploits, but of true virtue void ; 790  
 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 795  
 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 contest of battle found no aid 800  
 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, 806  
 Justice and temperance, truth and faith forgot ;  
 One man except, the only son of light  
 In a dark age, against example good,  
 Against allurements, custom, and a world 810

784. That peace corrupts no subject of this verb, see line less than war wastes. 797.

785. *unfold*, explain ; declare . 808. *except*, excepted.

How it comes to be thus. 809. *against example good*,

789. *First*, previously. good notwithstanding the ex-  
 796. *in peace*, in time of peace. ample of evil about him. See  
 802. *shall practise*. For the V. 900-902

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 815  
 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 beheld'st,  
 To save himself and household from amidst 820  
 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 825  
 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 830  
 Out of his place, pushed by the hornéd 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-mews' clang:  
 To teach thee that God átributes to place 836

815. *full of peace.* "All her paths are peace." Proverbs iii. 17.

817. *Of, by.*

818. *just.* "Noah was a just man." Genesis vi. 9.

821. *devote, devoted; given up. — wrack, wreck.*

823. *Select for life, chosen to live.*

824. *cataracts, in Genesis vii. 11, windows.* The former word (cataracts) is a translation from the Greek, the latter (windows) from the Hebrew version of the

Scriptures. The poet seems also to have had in mind the common meaning of the word.

826. *all fountains.* "All the fountains of the great deep." Genesis vii. 11.

831. *his, its. — horned.* This epithet was applied by the ancients to rivers. Virgil gives the rushing Po the head and horns of a bull.

835. *orcs, animals of the cetaceous or whale order; grampuses. — clang.* See VI. 422

No sanctity, if none be thither brought  
 By men who there frequent, or therein dwell.  
 And now what further shall ensue, behold."

He looked, and saw the ark hull on the flood, 840  
 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 845  
 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  
 stopped  
 His sluices, as the heaven his windows shut. 849  
 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 clamor thence the rapid currents drive  
 Towards the retreating sea their furious tide.  
 Forthwith from out the ark a raven flies, 855  
 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. 860  
 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, 865

838. *there frequent*, thither resort or throng.

840-867. See Genesis viii.

840. *hull*, float as a hull.

843. *as decayed*, as if decayed

844. *his, its*, referring to *face*.

846. *their*, of the *wave* or waves.

849. *shut*, had shut.

860. *pacific sign*, emblem of peace.

865. *a bow*. "I do set my bow in the cloud." See Genesis ix. 12-16.

Conspicuous with three listed colors 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 870  
 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 875  
 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 colored streaks in heaven,  
 Distended as the brow of God appeased ? 880  
 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  
 aim'st ;  
 So willingly doth God remit his ire, 885  
 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, 890  
 That he relents not to blot out mankind,

866. *three*, red, yellow, blue.  
 — *listed*, in stripes.

880. *Distended*, spread. — *as*,  
 as it were ; like.

881. *serve they*, serve they only.

884. *Dextrously thou aimest*,  
 rightly thou dost guess.

886. *repenting him of*, repent-  
 ing that he had made. — *depraved*,  
 now fallen from innocence.

887. *Grieved*. “ And it re-  
 pented the Lord that he had  
 made man on the earth, and it  
 grieved him at his heart.” Gen-  
 esis vi. 6.

889. *removed*, having been re-  
 moved.

891. *relents not to blot*, gives up  
 his purpose of blotting

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 896  
 His triple-colored bow, whereon to look,  
 And call to mind his covenant: day and night,  
 Seed-time and harvest, heat and hoary frost, 899  
 Shall hold their course, till fire purge all things new,  
 Both heaven and earth, wherein the just shall dwell."

892. *a covenant*. See Genesis ix. 8-17.

893. *let*, to let.

894. *nor*, nor let.

897. *whereon to look*, on which he may look. See Genesis ix. 16.

898. *day and night*. "While the earth remaineth, seed-time and harvest, and cold and heat,

and summer and winter, and day and night, shall not cease." Genesis viii. 22.

900. *till fire purge all things*. See 2 Peter iii. 12, 13. — *new*, to make them new; "new heavens and a new earth, wherein dwelleth righteousness."

## 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, ascends 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.

As one who in his journey baits 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: 5

“ 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. 10  
 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

1. *bait*, rests for refreshment. 12. *audience*, hearing.

Fresh in their minds, fearing the Deity, 15  
 With some regard to what is just and right  
 Shall lead their lives, and multiply apace,  
 Laboring the soil and reaping plenteous crop,  
 Corn, wine, and oil; and from the herd or flock  
 Oft sacrificing bullock, lamb, or kid, 20  
 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 25  
 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) 30  
 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 sovranity; 35  
 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 40  
 The plain, wherein a black bituminous gurge  
 Boils out from under ground, the mouth of Hell:

19. *Laboring*, tilling; cultivating.

24. *one*, Nimrod. "He began to be a mighty one in the earth." Genesis x. 8.

27. *undeserved*, not gained by right or merit.

30. *Hunting*. "He was a mighty hunter before the Lord." Genesis x. 9.

31. *as*, as if.

36. *name*, Nimrod, translated by some, rebel.

41. *The plain*. "And the beginning of his kingdom was Babel, — in the land of Shinar." "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Genesis x. 10 and xi. 2. — *black bituminous gurge*. In the Baby



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 46  
 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 50  
 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. 55  
 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 60  
 And hear the din; thus was the building left  
 Ridiculous, and the work Confusion named."

Whereto thus Adam fatherly displeas'd :  
 "O execrable son, so to aspire

lonian plain, "plain of Shinar," are still found wells of naphtha or bitumen. In the neighborhood of Babylon (Babel) was an inexhaustible supply of clay, of which were made the bricks, that, together with the bitumen, formed the walls of the city, whose remains may still be seen on the banks of the Euphrates — *gurge* means whirlpool; gulf  
 43. *Of brick*. See Genesis xi. 3, 4. — *that stuff*, slime or bitumen. This was used in the walls of Babylon as mortar or cement.  
 — *cast*, plan; devise.  
 48–62 See Genesis xi. 5–9.

52. *in derision*. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalm ii. 4.

53. *rase, blot*. See II. 923.

59. *As mocked they storm*, they are fierce with passion, thinking themselves mocked.

60. *looking down*, great looking down.

62. *Ridiculous*, fit for laughter or scorn. — *Confusion*. See Genesis xi. 9.

63. *fatherly*, as the father of the race.

64. *execrable son*. See lines 24–37.

Above his brethren, to himself assuming 64  
 Authority usurped, from God not given :  
 He gave us only over beast, fish, fowl,  
 Dominion absolute ; that right we hold  
 By his donation ; but man over men  
 He made not lord ; such title to himself 70  
 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 75  
 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 abhorr’st  
 That son, who on the quiet state of men 80  
 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. 85  
 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 90  
 Within himself unworthy powers to reign  
 Over free reason, God in judgment just  
 Subjects him from without to violent lords,  
 Who oft as undeservedly enthrall

71. *human left from human free*, left men free from man's dominion.

77. *pine*, wear out ; waste away.

81. *affecting*, aiming.

83. *lapse*, fall.

85. *Twinned*, as a twin. — *dividual*, separate. See VII. 382.

86. *obscured*, being or having been obscured.

88. *catch*, snatch away.

94. *undeservedly*. See line 27

His outward freedom : tyranny must be, 96  
 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, 100  
 Their inward lost : witness the irreverent son  
 Of him who built the ark, who for the shame  
 Done to his father heard his heavy curse,  
*Servant of servants*, on his vicious race.  
 Thus will this latter as the former world 105  
 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, 110  
 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 115  
 (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, 121  
 His kindred and false gods, into a land

95. *must be*. "Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !" Matthew xviii. 7. See IV. 393, 394.

101. *inward lost*, inward liberty being lost. See John viii. 31-36. — *the irreverent son*. See Genesis ix. 20-27.

112 *of*, by

113. *one faithful man*, Abram or Abraham.

114. *this side Euphrates*, the eastern side, on which was Eden.

115. *Idol-worship*. Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor ; and they served other gods." Joshua xxiv. 2.

121-127. See Genesis xii. 1-3

Which he will show him, and from him will raise  
 A mighty nation, and upon him shower  
 His benediction so, that in his seed 126  
 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 Chaldæa, passing now the ford 130  
 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 135  
 Pitched about Sechem, and the neighboring plain  
 Of Moreh; there by promise he receives  
 Gift to his progeny of all that land,  
 From Hamath northward to the desert south 139  
 (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

126. *straight*. See I. 531.

127. *Not knowing*. "He went out, not knowing whither he went." Hebrews xi. 8.

130. *Ur of Chaldæa*. See Genesis xi. 31. Ur was a city in the north of Mesopotamia, a district between the rivers Euphrates and Tigris.

131. *Haran*, or Charran, was also in Mesopotamia.

132. *servitude*, body of servants or slaves.

135. *Canaan*. "They went forth to go into the land of Canaan, and into the land of Canaan they came." Genesis xii. 5. This land lay between the river Jordan on the east and the great western (Mediterranean) sea on the west.

136. *Sechem*, Sichem, called in the New Testament (John iv. 5) Sychar.

137. *Moreh*. See Genesis xii. 6. This plain was about midway between the river and the sea. — *there by promise*. See Genesis xii. 7.

139. *Hamath* was north of Damascus. — *northward*, on the north.

141. *Hermon* was on the north-east of Canaan, near the source of the Jordan.

143. *on the shore of yonder sea*, the Mediterranean.

144. *double-founted*, having two sources or fountains.

Jordan, true limit eastward ; but his sons 145  
 Shall dwell to Senir, that long ridge of hills.  
 This ponder, that all nations of the earth  
 Shall in his seed be blessed ; by that seed  
 Is meant thy great Deliverer, who shall bruise  
 The serpent's head ; whereof to thee anon 150  
 Plainlier 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 153  
 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 160  
 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 165  
 To stop their overgrowth as inmate guests  
 Too numerous ; whence of guests he makes them  
 slaves  
 Inhospitably, and kills their infant males :

145. *true limit eastward*, the real boundary on the east.

146. *Senir* is properly Mount Hermon (see Deuteronomy iii. 9), though Milton seems here to use it as the name of a different range.

147. *This ponder*, consider this.

149. *who shall bruise*. See Genesis iii. 15.

152. *Abramam*. "Neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee." Genesis xvii. 5.

153. *A son*, Isaac. — a *grandchild*, Jacob.

153-163. See Genesis xxxvii. ; and xxxix.-1.

158. *seven mouths*. The Nile formerly entered the sea by seven mouths ; the number is now reduced to two.

162. *the second*. See Genesis xli. 38-43.

165. *sequent*, succeeding ; following. "Now there arose up a new king over Egypt, which knew not Joseph." Exodus i. 8

166. *as*, as being.

Till by two brethren (those two brethren call  
 Moses and Aaron) sent from God to claim 170  
 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 ; 175  
 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 ;  
 Blotches and blains must all his flesh emboss, 180  
 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 185  
 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 191  
 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 195

169. *by two brethren.* See Exodus iii.-vi.

173-190. See Exodus vii.-xii.

173. *denies*, refuses. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus v. 2.

180. *emboss*, cover with swellings.

183. *wheel on the earth.* "And the fire ran along upon the ground." Exodus ix. 23.

188. *Palpable*, "which may be felt" Exodus x. 21.

190. *ten wounds*, the ten plagues.

190-214. See Exodus xiii.-xv.

191. *The river-dragon.* "Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." Ezekiel xxix. 3.

195. *whom*, those whom. — *the sea*, the Red Sea, which lies between Egypt and the Arabian Desert.

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, 200  
 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 obdurate king pursues. 205  
 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 211  
 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 215  
 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 220  
 To noble and ignoble is more sweet  
 Untrained in arms, where rashness leads not on.

199. *them*, the Israelites, *his sojourners*, those who had lately dwelt with him.

199. *his rescued* people or countrymen.

201. *his angel*. See Exodus xiv. 19, 20.

207. *defends*, forbids. See XI. 86. — *between*, the darkness being between.

210. *craze*, break, from the French "écraser."

214. *war*, forces ; warlike array.

216. *not the readiest way*. The nearest way to Canaan would have been in a north-easterly direction, but the Israelites turned to the south.

217. *alarmed*, roused ; put on his guard.

218. *inexpert*, inexperienced ; unpractised.

222. *Untrained*, if they are not trained.

This also shall they gain by their delay  
 In the wide wilderness, there they shall found  
 Their government, and their great senate choose 225  
 Through the twelve tribes, to rule by laws ordained.  
 God from the mount of Sinai, whose gray top  
 Shall tremble, he descending, will himself  
 In thunder, lightning, and loud trumpet's sound,  
 Ordain them laws; part, such as appertain 230  
 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 235  
 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 240  
 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 245  
 Obedient to his will, that he vouchsafes  
 Among them to set up his tabernacle,  
 The Holy One with mortal men to dwell.

225. *their great senate.* "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves." See Exodus xviii.

227. *Sinai.* See I. 7.

228. *he descending.* See Exodus xix.

230. *laws.* These laws, commonly called The Law, or the Mosaic Law, are found in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

233. *that destined Seed.* See Genesis iii. 15.

236. *they beseech.* See Exodus xx. 18-21.

242. *of whose day he shall foretell.* See Deuteronomy xviii. 15-19.

245-256. See Exodus xxv. xxvii.



By his prescript a sanctuary is framed  
 Of cedar, overlaid with gold; therein 254  
 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 255  
 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 260  
 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, 265  
 And thou, moon, in the vale of Aialon,  
 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, 270  
 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 be-  
 come

249. *prescript*, direction.

256. *The heavenly fires*, the sun, moon, and five planets. — *over the tent*. See Exodus xl. 34-38.

259. *his angel*. "Behold, I send an angel before thee." See Exodus xxiii. 20-23.

260-269. See the Book of Joshua.

261. *Were*, would be.

263. *stand still*. See Joshua x. 12, 13.

267. *so call the third*. The name *Israel* was given to Jacob, the grandson of Abraham. See Genesis xxxii. 24-28.

275. *what*, as to or concerning what.

Of me and all mankind ; but now I see 274  
 His day, in whom all nations shall be blessed,  
 Favor unmerited by me, who sought  
 Forbidden knowledge by forbidden means.  
 Yet this I apprehend not, why to those 280  
 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 ?" 284

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, 290  
 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 295  
 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 300  
 With purpose to resign them in full time

277. *His day*. "Your father the just for the unjust, that he  
 Abraham rejoiced to see my day ; might bring us to God." 1 Peter  
 and he saw it, and was glad." iii. 18.

John viii. 56. 295. *imputed*. See Romans iv.  
 22-25.

288. *pravity*, depravity.

290. See Romans vii. 5-24.

291. *shadowy expiations*. "The being justified by faith, we have  
 law having a shadow of good peace with God, through our  
 things to come." Hebrews x. 1. Lord Jesus Christ." Romans  
 v. 1.

292. *The blood of bulls and goats*. See Hebrews ix. 11-14.

294. *Just for unjust*. "Christ 300. *imperfect*. See Romans  
 also hath once suffered for sins, viii. 3, 4.

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 306  
 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, 310  
 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, 315  
 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 320  
 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 325  
 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

302. *a better covenant.* See Hebrews viii. 4-13. — *disciplined.* "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians iii. 24.

310. *Joshua* is in Hebrew the same as *Jesus* in Greek. Both words mean he that shall save, Saviour.

311. Bearing the name and office of him who shall quell.

315-320. See the Book of Judges.

316. *but, except.* 320-343. See the Books of Samuel, of Kings, and of Chronicles.

322. *a promise.* See 2 Samuel vii. 16.

324. *the like.* See Isaiah xi. 1. Jeremiah xxiii. 5. — *sing.* See line 243.

328. *as, as he.*

The last, for of his reign shall be no end. 333  
 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 835  
 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 laud,  
 Their city, his temple, and his holy ark, 340  
 With all his sacred things, a scorn and prey  
 To that proud city, whose high walls thou saw'st  
 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 346  
 To David, established 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 350  
 In mean estate live moderate, till, grown  
 In wealth and multitude, factious they grow.  
 But first among the priests dissension springs,

330. *shall be no end* "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 14.

332. *his next son*, the son who succeeded him as king; Solomon, who reigned next.

333. *in tents*. The Ark of the Covenant had been removed, with or without the Tabernacle, from place to place, until it was carried with great solemnity into the Temple which Solomon had built for its abode.

335. *registered in the Second Book of the Chronicles of the kings of Judah*.

337 - 343. See 2 Chronicles xxxvi. 14-21.

338. *Heaped to the popular sum*, increased so as to involve the whole people or nation in the guilt and its punishment.

337 - 343. See 2 Chronicles xxxvi. 14-21.

342. *thou sawest*. See lines 33-62.

345. *seventy years*. See Jeremiah xxxv. 11.

345-350. See the Book of Ezra and the Book of Nehemiah.

349. *whom God disposed*. See Ezra i. 1, and Nehemiah ii. 1-8.

350. *re-edify*, build again.

353-356. The history of this *dissension* is found in the Apoc-

Men who attend the altar and should most  
 Endeavor peace: their strife pollution brings 354  
 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, 360  
 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; 366  
 They gladly thither haste, and by a quire  
 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 370  
 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 375  
 Of utmost hope! now clear I understand,  
 What oft my steadiest thoughts have searched in  
 vain,

rypha, in the Second Book of the Maccabees. The *strife* which brought *pollution upon the temple itself*, is described in chapters iii.-v.

354, 355. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Malachi ii. 7.—*endeavor*, strive to bring about.

258. *a stranger*, Herod the Idumæan, known as Herod the Great.

330. *Barre i of*, excluded from — *a star*. See Matthew ii.

335. *shepherds*. See Luke ii 8-14.

337. *carol*, Christmas song song of joy.

373. *dewed*, dropped as dew

374. *Withou*, but for.

Why our great expectation should be called  
 The seed of woman. Virgin Mother, hail !  
 High in the love of Heaven, yet from my loins 380  
 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 384  
 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 390  
 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, 395  
 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 ; 400  
 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

379. *hail*. See the salutation of the angel, Luke i. 28.

383. *capital*, upon the head. “ It shall bruise thy head.” Genesis iii. 15.

387. *local*, having a place.

392. *Disabled not*, disabled him not ; took not from him the power.

393. *recure*, heal

394. *his works*. “ For this

purpose the Son of God was manifested, that he might destroy the works of the devil.” 1 John iii. 8.

396. *want*, full in.

400. *theirs*, the transgression of thy seed.

401. *appaid*, satisfied.

404. *fulfil the law*. “ Love is the fulfilling of the law.” Romans xiii. 10.

He shall endure by coming in the flesh 404  
 To a reproachful life and cursèd 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, 411  
 Seized on by force, judged, and to death condemned  
 A shameful and accursèd, nailed to the cross  
 By his own nation, slain for bringing life ;  
 But to the cross he nails thy enemies. 415  
 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 420  
 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 offerèd life 425  
 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 429  
 Shall bruise the head of Satan, crush his strength,

408. *that, believe that.*

409. *his merits, etc.* Perhaps a Latinism ; that his merits save them.

410. *not their own, though legal, works,* not their own works, though according to the law. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." Galatians ii. 16.

415. *he nails.* "Nailing it to his cross." Colossians ii. 14.

419. *his satisfaction,* his dying for the sins of mankind. See

III. 287-297, and Romans v. 6-19.

420. *no power.* "Death hath no more dominion over him." Romans vi. 9.

421. *ere the third dawning light.* See Matthew xxv<sup>ii</sup>

424. *ransom.* "Who gave himself a ransom for all." 1 Timothy ii. 6.

425. *as many, as many men.* — *as offerèd life neglect not, au neglect not the life which is offerèd*

427. *not void of works.* See James ii. 14-26

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. 435  
 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 440  
 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. 445  
 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 blessed. 450  
 Then to the heaven of heavens he shall ascend  
 With victory, triumphing 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 456  
 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,

434. *Or theirs, or the heel of those.*

439. *leave in charge.* See Matthew xxviii. 18-20.

442. *profluent, flowing.*

449. *of Abraham's faith.* See Romans iv. 16-18. — *wherever,* wherever found.

454. *in chains.* See Revelation ix. 1, 2.

455. *and there confounded leave,* and there leave him confounded.

457. *exalted high.* "Wherefore God also hath highly exalted him, and given him a name which is above every name." Philippians ii. 9.

459. When this world shall be ripe for dissolution.



With glory and power to judge both quick and  
dead ; 460

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." 465

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, 470  
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 475  
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 reascend, what will betide the few 480  
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 485

460 " And then shall they see  
the Son of man coming in a  
cloud, with power and great  
glory." Luke xxi. 27. See also  
Matthew xxv. 31-46. — *both quick  
and dead.* See Acts x. 42 —  
*quick, living.*

467. *period, end.*

470. *That, which. — of, from.*

478. *grace shall abound.* See  
Romans v. 20, 21.

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 490  
 With spiritual armor, 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, 495  
 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 500  
 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, 505  
 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 510  
 Of lucre and ambition, and the truth  
 With superstitions and traditions taint,

487. *The promise of the Father.*  
 See Luke xxiv. 49.

489. *through love.* "Faith  
 which worketh by love." Galatians v. 6.

490. "Howbeit when he, the  
 Spirit of truth, is come, he will  
 guide you into all truth." John  
 xvi. 13.

491. *spiritual armor.* See Ephesians vi. 11-17.

493. Not afraid of what man  
 can do against them. "Be not  
 afraid of them that kill the body,

and after that have no more that  
 they can do." Luke xii. 4.

498. *Poured first.* See Acts ii  
 506. *Their doctrine and their  
 story written* in the Epistles and  
 the Book of Acts.

508. *Wolves.* "For I know  
 this, that after my departing  
 shall grievous wolves enter in  
 among you, not sparing the  
 flock." Acts xx. 29.

511. *lucre and ambition* See  
 1 Peter v. 2, 3.

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 516  
 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 520  
 Spiritual laws by carnal power shall force  
 On every conscience ; laws which none shall find  
 Left them inrolled, or what the Spirit within  
 Shall on the heart engrave. What will they then  
 But force the Spirit of grace itself, and bind 525  
 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 : 530  
 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 535  
 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 540  
 And vengeance to the wicked, at return

514. *but*, except.

518. *spiritual*, spiritual power.

523. *them*, to them. — *inrolled* in the Scriptures, which were formerly written and kept in rolls. — *what*, such as.

526. *Liberty*. "Where the Spirit of the Lord is, there is liberty." 2 Corinthians iii. 17.

527. *His living temples*. 1 Corinthians iii. 16, 17.

533. *spirit and truth*. See John iv. 23, 24.

533. *To good*, to good men.

540. *respiration*, breathing again ; relief or restitution. See Acts iii. 21.

541. *return*. "For the Son of man shall come in the glory of his Father, with his angels ; and then shall he reward every man

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 545  
 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, 550  
 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, 555  
 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. 560  
 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 565  
 Still overcoming evil, and by small  
 Accomplishing great things, by things deemed weak

according to his works." Mat-  
 thew xvi. 27.

544. *amplier*, more fully. —  
*known*, known as.

545. *in the clouds*. See Mat-  
 thew xxiv. 30.

548. *conflagrant*, burning to-  
 gether, with a common flame.

549. *New heavens, new earth*.  
 See 2 Peter iii. 10-13.

552. *last replied*, replied for the  
 last time.

555. *beyond is all abyss*, all

beyond is abyss, immeasurable  
 depth.

559. *what*, all of knowledge  
 which.

560. *was*, it was.

561. *to obey is best*. " Behold,  
 to obey is better than sacrifice." 1  
 Samuel xv. 22.

565. " The Lord is good to all ;  
 and his tender mercies are over  
 all his works." Psalm cxlv. 9.

566-569. See 1 Corinthians  
 i. 26-29.

Subverting worldly strong and worldly wise  
 By simply meek; that suffering for truth's sake  
 Is fortitude to highest victory, 570  
 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 575  
 Of wisdom; hope no higher, though all the stars  
 Thou knew'st 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, 580  
 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 loath 585  
 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 590  
 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, 595  
 Portending good, and all her spirits composed  
 To meek submission; thou at season fit

589. *that*. See line 561.

576. *hope no higher*, hope for no higher attainment.

581-585. See 2 Peter i. 5-7. — *charity*. See 1 Corinthians xiii.

588, 589. *this top of speculation*. See XI. 376-384. — *specu-*

*lation*, view. — *precise*, fixed; a pointed.

590. *Exacts*, requires.

591, 592. *expect their motion*, await the signal to move. — *a flaming sword*. See Genesis iii 24.

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 600  
 (For by the woman's seed) on all mankind ;  
 That ye may live, which may 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." 605

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 return'st, and whither went'st, I  
 know ; 610  
 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 615  
 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 620  
 I carry hence ; though all by me is lost,  
 Such favor 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 625  
 The Archangel stood, and from the other hill  
 To their fixed station, all in bright array,

601. *For by*, for it shall come  
 by. See Galatians iv. 4, 5.

603. *unanimous*, agreeing.

611. *advise* inform.  
 627. *fixed*, appointed

The Cherubim descended ; on the ground  
 Gliding metéorous, as evening mist  
 Risen from a river o'er the marish glides, 630  
 And gathers ground fast at the laborer'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 vapor as the Libyan air adust, 635  
 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. 640  
 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 dropped, but wiped them  
 soon ; 645  
 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.

630. *marish*, marsh.631. *gathers*, gains.634. *which*, the sword. — *torrid*, burning.635. *as the Libyan air adust*, parched as the air of the Libyan desert. — *adust*. See VI. 514.640. *subjected*, lying below or under. A Latinism.641. *eastern side*. "At the east of the garden of Eden." Genesis iii. 24.643. *brand*, sword.644. *dreadful*, inspiring with awe.649. *Through Eden*. The garden was planted "in Eden." Genesis ii. 8 See IV 210-215.





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## OF WELL-KNOWN LINES AND PASSAGES

---

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