Footnoted Extracts from Paradise Lost

UNED Grado 1

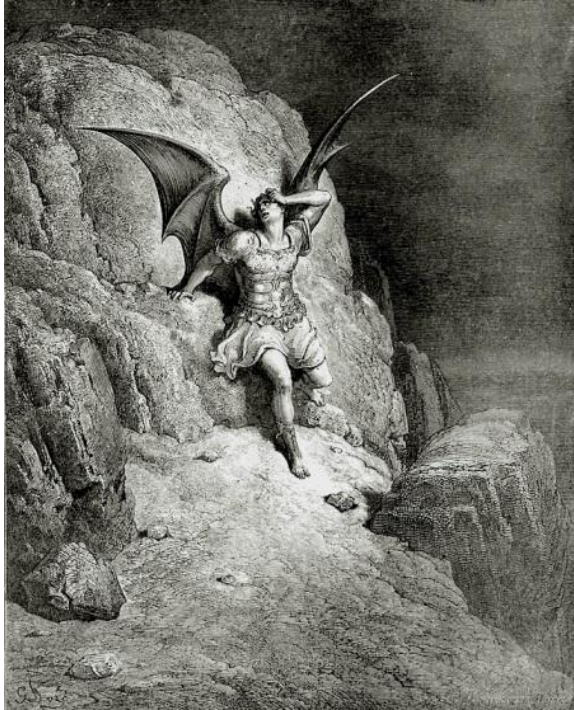www.yes-mag.com

Footnoted by Nick Franklin

Footnoted extracts from Books I, III and IV of *Paradise Lost* by John Milton for the First Year of the Degree in English Studies at the *Universidad Nacional de Educación a Distancia*, Spain.

John Milton

Paradise Lost, Book I, versos 1-194:

BOOK 1

THE ARGUMENT

This first Book proposes, first in brief, the whole Subject, *Man's disobedience, and the loss thereupon of Paradise* **wherein**[1] *he was placed:* Then touches *the prime cause of his fall, the Serpent, or rather* Satan *in the Serpent; who revolting* **from**[2] *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 past over, the Poems hastes into the midst of things[3], *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**[4] *called* Chaos*: Here* Satan *with his Angels lying on the burning Lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of their miserable fall.* Satan *awakens all his Legions, who lay till then in the same manner confounded; They rise their Numbers, array of Battle, their chief Leader's 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 Prophesy 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 Prophesy, and what to determine thereon he refers to a full Counsel. What his Associates thence attempt.* Pandemonium**[5]** *the Palace of Satan rises, suddenly built out of the Deep: The infernal Peers there sit in Counsel.*

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[1] **wherein** – in which
[2] **from** – against
[3] **Milton announces that he intends to follow classical precedents by beginning his epic in medeas res, in the middle of things, and only later coming back, by reported action, to the action 'past over' here. The story of the rebel angels being "driven out of Heaven...into the great Deep", for example, comes in Book 6.**
[4] **fitted** – most appropriately
[5] **Literally, 'all the demons'. Milton coins the name for the assembly hall of devils whose erection is recounted at the end of Book 1.**

Of[6] <u>Man</u>'s / <u>First</u> Di/so<u>be</u>/dience[7], / <u>and</u> / the <u>Fruit</u>
Of **that**[8] / **Forbid**/**den Tree**[9], / whose **mor**/**tal**[10] **t**aste
<u>Brought</u> <u>Death</u> / into / the **W**<u>orld</u>, / and <u>all</u> / our **woe**[11], **[12]**,
With <u>loss</u> / of <u>E</u>/den, <u>till</u> / one <u>grea</u>/ter <u>Man</u>[13]
Restore[14] / us, <u>and</u>[15] / **regain**[16] / the **bliss**/**ful**[17] **Seat**[18],   [5]
<u>Sing</u> **Heav'n**/**ly Muse**[19], / that on / the **se**/**cret**[20] **t**<u>o</u>p   *assonance*
Of **Or**/eb, **or** / of **Si**/nai[21], **didst**[22] / in<u>spi</u>re   *internal rhyme*
That She/**pherd**[23], who / <u>first</u> <u>taught</u> / **the cho**/**sen Seed**[24],
In the / Be**gin**/ning **h**<u>ow</u> / the **H**<u>eav</u>'ns / and <u>Earth</u>   *internal rhyme, alliteration*
Rose out / **of**[25] <u>Cha</u>/os: or: / if **Si**/**on Hill**[26]   [10]
De<u>ligh</u>t / **thee**[27] <u>more</u>, / and **Si**/**loa's Brook**[28] / that **f**low'd
Fast by[29] / the **O**/**racle** / **of God**[30]; / I **thence**[31]
In<u>voke</u> / **thy**[32] <u>aid</u> / to <u>my</u> / ad<u>ven</u>/trous <u>Song</u>,
That with / **no mid**/**dle flight**[33] / in<u>tends</u> / to **soar**[34]
A<u>bove</u> / th' **Ao**/**nian Mount**[35], / <u>while</u> it / **pursues**[36]   [15]

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[6] **of** – (*in this case*) con<u>cern</u>ing

[7] **The poem opens by echoing what had already become a formulaic epic opening. See Homer's *Iliad* and Odyssey, Virgil's *Aeneid*, and Tasso's *Jerusalem Delivered*.**

[8] **that** – that <u>well</u>-<u>known</u> (Latin *ille*)

[9] **that forbidden tree** – the <u>tree</u> of <u>know</u>ledge (*Genesis*, 2, 17)

[10] **mortal** – <u>dead</u>ly

[11] **woe** – <u>suf</u>fering, <u>sad</u>ness, <u>sor</u>row

[12] **This line echoes fairly closely Virgil's narrative voice in *Aeneid* book 4, announcing that death and woe followed the ersatz nuptials of Aeneas and Dido**

[13] **The Messiah, or the 'second Adam', Jesus. See Romans 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." More than one editor suggests that the poem has two epic heroes and two epic deeds: Man's disobedience by which immortality and Paradise are lost, and the Messiah's obedience by which Mankind is restored and Paradise regained. The opening lines of *Paradise Regain'd* echo these lines. On the other hand, the 'Argument', above does not speak of two heroes and two deeds. The classical formula favors disobedience as the heroic subject, but the allusion to Romans looks ahead to the "higher Argument" that 'Remains' (book 9.42-43) for *Paradise Regain'd*.**

[14] **restore** – (*is future tense*) will re<u>deem</u>, may restore

[15] **this foot could be a trochee**

[16] **to regain** – re<u>cover</u>, win back

[17] **blissful** – happy, joyous

[18] **seat** – a<u>bode</u>, <u>res</u>idence (as in a '<u>coun</u>try <u>seat</u>')

[19] **heavenly Muse** – it was customary in classical epic to invoke the aid of a Muse, one of the nine responsible for the arts and science. Milton invokes a heavenly Muse called Urania, "the Heavenly One", in VII, 1-7. Not to be confused with the classical Muse of astronomy of the same name.

[20] **secret** – <u>cov</u>ered by <u>cloud</u> and <u>smoke</u> (see *Exodus* 19, 16-18)

[21] **Milton refers to biblical mountains in preference to Olympus, Helicon, or Parnassus; Horeb, where Moses ('That Shepherd') saw the burning bush (Exodus 3) and received the Law (*Deuteronomy* 4: 10), and Sinae, where God gave him the Ten Commandments (Exodus 19, 20)**

[22] **didst** – (*archaic*) (thou) did (*second person singular*)

[23] **that shepherd** – <u>Mo</u>ses

[24] **the chosen seed** – the <u>Chil</u>dren of <u>I</u>srael

[25] **to rise out of** (rise-rose-risen) – e<u>merge</u> from

[26] **Sion hill** – <u>Mount Zi</u>on, the <u>site</u> of <u>So</u>lomon's <u>Temple</u>

[27] **thee** – (*singular object pronoun*) you

[28] **Siloa's brook** – Milton once more parallels classical epic. Instead of the spring Aganippe which rises by the altar of Zeus and was the home of the Muses, he refers to Siloa, a spring and a pool close to Mount Zion

[29] **fast by** – close by

[30] **oracle of God** – the Temple on Mount Moriah, outside Jerusalem. Siloa was in the valley nearby

[31] **thence** – as a <u>conse</u>quence, <u>there</u>fore

[32] **thy** – (*archaic*) your (*singular*)

[33] **no middle flight** – Milton intends his poem to have both sublimity of subject and grandeur of style. Mediaeval rhetoricians recognised three levels of style, of which Milton rejects the middle (*medians*) in favour of the highest (*sublimis*)

[34] **to soar** – fly high

[35] **Aonian mount** – Helicon in Greece, sacred to and home of the classical poetic Muses

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Things u/natt**e**mp/ted y**e**t / in Prose / or **Rhyme**[37].   *assonance*
And chief/ly **Thou**[38] / O **Sp'rit**[39], / that **dost**[40] / prefer
Before / all Tem/ples th' **up**/**right**[41] heart / and pure,   *hyperbaton*
Instruct / me, for / **Thou**[38] **know'st**[42]; / **Thou**[38] from / the first
Wast[43] pre/sent, and / with **migh**/**ty**[44] wings / **outspread**[45]   [20]
Dove-like[46] / **satst**[47] **broo**/**ding**[48] on / the vast / Abyss
And **mad'st**[49] / it **preg**/**nant**[50]: What / in me / is **dark**[51]
Illu/**mine**[52], what / is **low**[53] / **raise**[54] and / support;
That to / the **highth**[55] / of this / great **Arg**/**ument**[56]
I may / **assert**[57] / th' Eter/nal Pro/vidence,   [25]
And **jus**/**tify**[58] / the ways / of God / to men.

Say[59] first, / for Heav'n / hides no/thing from / **thy**[32] view
Nor the / deep **Tract**[60] / of Hell, / say first / what cause
Mov'd our / **Grand Pa**/**rents**[61] in / that hap/py State,
Favour'd / **of**[62] **H**eav'n /so **h**igh/ly, to / **fall off**[63]   [30]
From their /Crea/tor, and / transgress / his **Will**[64]
For one / **restraint**[65], / Lords of / the World / **besides**[66]?
Who first / seduc'd / them to / that **foul**[67] / revolt?
Th' infer/nal **Ser**/pent; he / it was, / whose **guile**[68]   *assonance*

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[36] **pursues** – deals with
[37] **rhyme** – verse
[38] **thou** – (*archaic*) you (*singular*)
[39] **Spirit** – the Holy Spirit, third aspect of the Trinity. Milton considers the Holy Spirit similar, though superior, to his heavenly Muse
[40] **dost** – (*archaic*) (thou) do (*second person singular*)
[41] **upright** – virtuous
[42] (**thou**) **knowest** – (*archaic*) (you) know
[43] **wast** /wost/ – (*archaic*) was
[44] **mighty** – powerful
[45] **outspread** – extended
[46] **Dove-like** – in Luke 3, 22 the Holy Spirit descends upon Jesus "in bodily form, as a dove (= *paloma blanca*)". Milton imagines it here participating in the Creation
[47] (**thou**) **satst** – (you) sat (*second person singular*)
[48] **to brood** – *empollar*; *encobar*
[49] (**thou**) **madest** – (you) made
[50] **pregnant** – (*in this case*) fecund, capable of producing life (opposite of 'sterile')
[51] **dark** – 'ignorant' though some critics see this as a reference to Milton's blindness (Cf. Prologue of Book III)
[52] **illumine** – (*archaic*) illuminate
[53] **low** – base, undignified
[54] **to raise** – elevate, dignify
[55] **highth** – height, sublimity
[56] **argument** – subject, theme
[57] **to assert** – vindicate, demonstrate
[58] **justify** – (*in this case*) demonstrate that sth. is just, explain the justice of
[59] **Milton is addressing his heavenly muse**
[60] **tract** – area, expanse
[61] **grand parents** – original ancestors, Adam and Eve
[62] **favoured of** – a. honoured by; b. resembling
[63] **to fall off from** – desert
[64] **will** (n.) – wishes, decree, decision
[65] **for one restraint** – on account of the single prohibition not to eat the fruit of the tree of knowledge
[66] **besides** – in everything else (i.e. apart from which they commanded the world)
[67] **foul** – disgraceful
[68] **guile** – duplicity, cunning

Stirr'd up[69] / with **E**n/vy and / Re**ve**nge, / **deceiv'd**[70] [35] *assonance*
The **M**o/ther of / **M**an-**k**ind[71], / **what time**[72] / his Pr**i**de *assonance*
Had c**a**st / him **ou**t / from Heav'n, / with **a**ll / his **Host**[73]
Of R**e**/bel **A**n/gels, by / wh**o**se **a**id / a**s**piring
To **set** / him**se**lf / in Gl**o**/ry 'b**o**ve[74] / his **Peers**[75], *allitero-assonance, elision*
He **t**rus/**t**ed[76] t**o** / have **e**/qual'd **the** / **most High**[77], [40] *partial alliteration*
If h**e** / oppos'd; / and w**i**th / amb**i**/tious **ai**m
Ag**ai**nst / the Thr**o**ne / and M**o**/nar**chy** / of G**o**d
Rais'd[78] im/pious W**a**r / in He**a**v'n / and B**a**t/tle pr**ou**d
With **vain** / **attempt**[79]. / **H**im the / **Al**m**i**gh/ty Power *RIP with medial inversion*
Hurl'd **h**ead/long fl**a**/ming from / th' **Ethe**/**real Sky**[80] [45]*alliteration, substitution*
With **hi**/**deous**[81] **ru**/**in**[82] **a**nd / **combus**/**tion**[83] d**ow**n
To b**o**t/tom**le**ss / perd**i**/tion, th**e**re / to **dwell**[84]
In **A**/dam**a**n/tine **Chains**[85] / and p**e**/**n**a**l**[86] F**i**re, *assonance*
Who **durst**[87] / **defy**[88] / th' Omn**i**/potent / to **A**rms.
N**i**ne t**i**mes / the Sp**a**ce / that me**a**/sures D**a**y / and N**i**ght [50]
To **m**or/tal **m**en[89], / **he** with / his **h**or/rid cr**e**w
Lay v**a**n/quisht[90], **row**/ling **in** / the **fie**/ry **Gulfe**[91]
Conf**ou**n/ded th**ou**gh / imm**o**r/tal: But / **his doom**[92]
Reserv'd / him to / **more wrath**[93]; / for n**ow** / the th**ou**ght
B**o**th of / **lost** h**a**p/piness / and l**a**s/ting p**ai**n[94] [55] *consonance*
Tor**men**ts / him; **round**[95] / he thr**ow**s / his **bale**/**ful**[96] eyes

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[69] **to stir up** – in**ci**te
[70] **to deceive** – mis**lead**, se**duce**
[71] **Mankind** – hu**man**ity
[72] **what time** – at the **time** **when**
[73] **host** – (*in this case*) **ar**my, tu**mult**
[74] **for the elision see:**
   https://books.google.es/books?id=fbFYAAAAcAAJ&pg=PA32&lpg=PA32&dq=Can+perish,+for+the+mind+and+spirit+remains&source=bl&ots=eBZjXWuUsJ&sig=gy1E4QuzMPPGecB6W1FP6mzXWaA&hl=en&sa=X&ei=AbxpVarLNcbzUqT2gLAC&ved=0CDEQ6AEwAg#v=onepage&q=Can%20perish%2C%20for%20the%20mind%20and%20spirit%20remains&f=false
[75] **peers** – **e**quals
[76] **trusted** – **con**fidently anti**ci**pated
[77] **the most High** – (*Hebrew epithet for*) God, Elohim
[78] **to raise** – (*in this case*) wage, make
[79] **vain effort** – a. f**u**tile **e**ffort; b. **e**ffort pro**mpt**ed by **van**ity
[80] **ethereal sky** – he**a**ven
[81] **hideous** – ho**rr**endous, **horri**ble
[82] **ruin** – **fall**ing (from Latin *ruina*), crashing downfall
[83] **combustion** – de**struc**tion by **fire**. *Luke* 10.18: "I saw Satan fall like lightning from heaven"
[84] **to dwell** – live, e**x**ist
[85] **adamantine chains** – shackles made of diamond (or a similarly unbreakable material)
[86] **penal** – giving pain as a punishment
[87] **durst** – (*archaic*) dared
[88] **to defy** – challenge, con**front**
[89] In Hesiod's *Theogony* 664-735, the Titans take a similar fall at the hands of Zeus. Interestingly, though Milton alludes to the fall of the Titans here, he likens their nine-day fall, not to the fall of the rebel angels, but to the time they spent lying vanquished on the fiery gulf after their fall. Raphael, in book 6, line 871, however, tells Adam that the rebel angels fell for 'Nine dayes'.
[90] = for nine days he and his evil followers were lying helpless in the fires of Hell
[91] **rowling in the fiery gulf** – **roast**ing in the **burn**ing **lake** of **hell**. **This is a translation from the *Aeneid* 6.581, "writhing in the lowest abyss".**
[92] **his doom** – (*in this case*) the **judge**ment **pass**ed on **S**atan
[93] **reserved him to more wrath** – pre**serv**ed him for more punishment (the wrath of God)
[94] **pain** – the rebel angels had not known pain before their fall
[95] **round** – (*in this case*) a**round**, **all** a**bout**

That **wit**/**ness'd**[97] huge / afflic/tion <u>and</u> / **dismay**[98]
Mixed[99] with / obdu/rate pr<u>i</u>de / and **stead**/**fast**[100] hate:[101] *pararhyme*
At <u>once</u> / **as far** / **as An**/gels' ken[102] / he v<u>iew</u>s
The **dis**/**mal**[103] **Si**/**tu<u>a</u>**/tion[104] **w<u>a</u>**ste / and **w**ild, [60] *assonance, alliteration*
A **Dun**/geon[105] hor/rible, / on <u>all</u> / s<u>i</u>des round
As <u>one</u> / <u>great</u> **F**ur/nace **f**lam'd, / yet from /those **f**lames *alliteration* (and repetition)
<u>No</u> l<u>igh</u>t, / but ra/ther dark/ness vi/sible *oxymoron*
Serv'd <u>on</u>/ly to / **disco**/**ver**[106] s<u>igh</u>ts / of **woe**[11],
<u>Reg</u>ions / of **sor**/**row**[107], **dole**/**ful**[108] **shades**[109], / where p<u>ea</u>ce [65]
And r<u>e</u>st /can n<u>e</u>/ver **dwell**[84], / hope n<u>e</u>/ver comes *assonance* (and *repetition*)
That <u>comes</u> / to <u>all</u>;[110] / but <u>tor</u>/ture wi/th<u>ou</u>t <u>en</u>d
Still ur/**ges**[111], and / a **fie**/ry **De**/**luge**[112], f<u>e</u>d *assonance*
With <u>e</u>/ver-<u>bur</u>/ning **Sul**/**phur**[113] <u>u</u>n/consum'd: *assonance*
Such <u>place</u> / Eter/nal <u>Jus</u>tice <u>had</u> / prepar'd [70] *alliteration*
For <u>those</u> / rebel/lious, <u>here</u> / their <u>Pri</u>/son or<u>dain</u>'d
In **ut**/**ter**[114] dark/ness, and /their <u>por</u>/tion <u>set</u>
As <u>far</u> / **remov'd**[115] / from <u>God</u> / and l<u>igh</u>t / of Heav'n
As <u>from</u> / the <u>Cen</u>/tre **thrice**[116] / to th' **ut**/**most**[117] Pole.[118]
O <u>how</u> / unl<u>i</u>ke / the <u>place</u> / from **wh<u>e</u>nce**[119] / they f<u>e</u>ll! [75] *assonance*
<u>There</u> the / compa/nions <u>of</u> / his <u>fall</u>, / **o'erwhelm'd**[120]
With <u>Floods</u> / and **Whirl**/**winds**[121] <u>of</u> / tempes/tuous f<u>i</u>re,
He <u>soon</u> / dis<u>cer</u>ns, and **wel**/**t'ring**[122] **by**[123] / his <u>side</u>
One <u>next</u> / hims<u>elf</u> / in <u>pow</u>er, / and <u>next</u> / in <u>crime</u>,
Long <u>af</u>/ter <u>known</u> / in *Pa*/*lestine,* / and nam'd [80]

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[96] **baleful** – a. causing sorrow, sad; b. ma<u>le</u>volent
[97] **witnessed** – bore witness to (not 'saw')
[98] **dis<u>may</u>** – di<u>stress</u>, <u>suffering</u>
[99] **mixed** /mikst/ – com<u>bined</u>
[100] **steadfast** – constant, unchanging
[101] the ED translates these five lines as: ahora el pensamiento / De la felicidad perdida y del dolor perpetuo / Le atormenta; torna en derredor sus airados ojos / Testigos de consternación e infortunio inmensos / Mezclados con obstinado orgullo y tenaz odio.
[102] **as far as angels' ken** – to the full extent of an angel's superhuman range of vision, which must be presumed to be nearly limitless
[103] **dismal** – de<u>press</u>ing
[104] **situation** – loc<u>a</u>lity
[105] **dungeon** – <u>underground prison</u>
[106] **to dis<u>cov</u>er** – re<u>veal</u>, <u>make</u> v<u>i</u>sible
[107] **sorrow** – <u>sad</u>ness, <u>suffering</u>
[108] **doleful** – sad, de<u>press</u>ing
[109] **shades** – <u>shad</u>owy <u>places</u>
[110] this phrase alludes to Dante ("All hope abandon, ye who enter here")
[111] **still urges** – <u>al</u>ways af<u>flicts</u> (from Latin *urgere*)
[112] **fiery Deluge** – <u>raining</u> <u>down</u> <u>fire</u> and <u>flowing</u> la<u>va</u>
[113] **sulphur** – <u>brim</u>stone (see *Revelation*, 19, 20; 20, 10)
[114] **utter** – (*in this case*) <u>ou</u>ter (not '~~complete~~')
[115] **far removed** – <u>distant</u>
[116] **thrice** – three times, x3
[117] **utmost** – <u>outermost</u>
[118] the distance between hell and heaven is three times the distance from the centre of the universe (earth) to the point at its outer extremity nearest to the empyrean
[119] **whence** – (*archaic*) where
[120] **o'er<u>whelm</u>'d** – <u>overwhelmed</u>
[121] **whirlwind** – torn<u>a</u>do
[122] **weltering** – <u>float</u>ing <u>help</u>lessly
[123] **by** – (*in this case*) <u>next</u> to

Beel/*zebub*[124]. To whom / th' Arch-E/nemy,
And **thence**[125] / in Heav'n / call'd Satan[126], with **bold**[127] words
Breaking / the hor/rid si/lence **thus**[128] / began.

If **thou**[38] / be[129] he; / But O / how fall'n! / how chang'd
From him, / who **in** / the hap/py **Realms**[130] / of Light   [85]
Cloth'd with / transcen/dent bright/ness **didst**[22] / **outshine**[131]
Myriads[132] / though bright: / **If he**[133] / Whom mu/tual league,
Uni/ted thoughts / and coun/sels, e/qual hope
And **ha**/**zard**[134] in / the Glo/rious En/terprise,
Join'd with / me once, / **now**[135] **mi**/**sery**[136] / **hath**[137] join'd [90]
In e/qual ruin: / into / what **pit**[138] / **thou**[38] **seest**[139]
From what / height fall'n, / so much / the stron/ger prov'd
He with / his Thun/der: and / till then / who knew
The force / of those / **dire**[140] Arms? / yet not / **for**[141] those,
Nor what / the Po/tent Vic/tor in / his rage   [95]
Can else / in/flict, / do I / repent / or change,
Though chang'd / in out/ward lus/tre; that / **fix'd**[142] mind
And high / disdain, / **from sense** / **of**[143] **in/jur'd merit**[144],
That with / the migh/tiest rais'd / me to / contend,
And to / the fierce / conten/tion brought / along   [100]
Innu/mera/ble force / of Spi/rits arm'd
That **durst**[145] / dislike / his reign, / and me / preferring,
His ut/most power / with **ad/verse**[146] power / oppos'd
In **du**/**bious**[147] Bat/tle on / the Plains / of Heav'n,
And shook / his throne. / What though / the **field**[148] / be lost?   [105]
All is / not lost; / th' uncon/quera/ble **Will**[64],
And **stu**/**dy**[149] of / revenge, / immor/tal hate,

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[124] **Baal-zebab – 'lord of the flies' – a local manifestation of the pagan god Baal worshipped as a sun-god by the Philistines**

[125] **thence** – for that reason (because the Hebrew word *Satan* means 'the adversary', 'the enemy')

[126] **originally he was called Lucifer, 'the bringer of light'**

[127] **bold** – brave, valiant, courageous

[128] **thus** – in this way

[129] **in the original this is given as *beest* (a subjunctive alternative to 'art')**

[130] **realm** – kingdom, dominion

[131] **to outshine** – shine brighter than, eclipse

[132] **myriads** – countless numbers

[133] **If he** – (*in this case*) If thou be he

[134] **hazard** – risk, chance, fortune

[135] **now** – (*in this case*) whom now

[136] **misery** – (*false friend*) suffering, unhappiness

[137] **hath** – (*archaic*) has

[138] **pit** – hole, chasm

[139] **thou seest** – (*archaic*) you see

[140] **dire** – dreadful, terrible

[141] **for** – because of

[142] **fixed** – (*in this case*) steadfast, resolved

[143] **from sense of** – arising from a feeling of

[144] **injured merit** – Satan's revolt was inspired by the envy of the Son

[145] **durst** – dared to

[146] **adverse** – contrary

[147] **dubious** – of uncertain result. **The battle lasted for three days**

[148] **field** – battle

[149] **study** – (*in this case*) planning, pursuit (from Latin *studium*)

And cou/rage ne/ver to / sub**mit** / or **yield**[150]:
And what / **is else** / **not to** / **be o**/ver**come**?[151]
That Glo/ry[152] ne/ver shall / his **wrath**[153] / or might   [110]
Extort / from me. / To bow / and **sue** / **for**[154] grace
With sup/pliant knee, / and **de/ify**[155] / his power,
Who from / the ter/ror of / this Arm / so late
Doubted[156] / his **Em**/pire[157], that / were low / indeed,
That were / an ig/nomi/ny 'nd shame / **beneath**[158]   [115]
This down/fall; **since**[159] / by Fate[160] / the strength / of Gods[161]
And this / Empy/real sub/stance[162] can/not fail,
Since[159] through / expe/rience of / **this great** / e**vent**[163]
In Arms[164] / not worse, / in **fore**/**sight**[165] much / advanc'd,
We may / with **more / success**/**ful hope**[166] / **resolve**[167]   [120]
To **wage**[168] / by force / or **guile**[68] / **eter**/**nal war**[169]
Irre/conci/lable, / to our / **grand**[170] **Foe**[171],   *hyperbaton*
Who now / triumphs[172], / and in / **th' excess** / **of joy**[173]
Sole reig/ning holds / the Ty/ranny / of Heav'n.

So spoke / th' **Apos**/**tate**[174] An/gel, though / in pain,   [125]
Vaunting / aloud, / but **rack'd** / **with**[175] deep / despair:
And him / **thus**[128] an/swer'd soon / his **bold**[127] / **Compeer**[176].

O Prince, / O Chief / of ma/ny **Thro/nèd**[177] Powers,
That led / th' embat/tled Se/raphim[178] / to War

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[150] **to yield** – sub<u>mit</u>, sur<u>ren</u>der
[151] **And what is else not to be overcome?** – And in what else but this (or these) does invincibility consist?
[152] **that glory** – the glory to God of forcing Satan to submit
[153] **wrath** – anger, fury
[154] **to sue for** – ask for
[155] **to deify** – worship as god-like
[156] **doubted** – feared for. **This is not true; the issue of the war in heaven was never in doubt. But Satan is the father of lies, and even his most ringing rhetoric lacks truth of substance.**
[157] **empire** – power to rule
[158] **beneath** – worse than
[159] **since** – (*in this case*) given that (*ya que*)
[160] **Satan recognizes the supremacy of Fate, not God.**
[161] **That is, the strength of empyreal angels, virtually gods**
[162] **empyreal substance – the heavenly matter of which the immortal angels are made**
[163] **this great event** – the outcome of the war in heaven
[164] **in arms** – (*in this case*) We may be in arms
[165] **foresight** – provision, prescience
[166] **more successful hope** – greater hope of success
[167] **resolve** (n.) – determination
[168] **to wage** (**war**) – make (war)
[169] **To speak of 'eternal war' is to be quite doubtful about the prospects for victory.**
[170] **grand** – great
[171] **foe** – enemy
[172] **this is an iamb (according to the Oxford University Press edition of F.T. Prince), though it would not** be in Modern English
[173] **th' excess of joy** – excessive joy
[174] **Apostate** – i.e. one who falls away from faith or loyalty
[175] **racked with** – suffering
[176] **compeer** – peer, comrade
[177] **thronèd** – (*in this case*) angelic. For the disyllabic pronunciation see https://books.google.es/books?id=-1ClBgAAQBAJ&pg=PA35&lpg=PA35&dq=O+prince,+o+chief+of+many+thron%C3%A8d+powers&source=bl&ots=hDQ8u0trxC&sig=0mGcC3STVhz33UI2wDXgiFx3kMI&hl=en&sa=X&ei=5rlpVe-

Under / thy[32] **con**/**duct**[179], <u>and</u> / in **d**rea**d**/ful **d**ee**d**s   [130] *partial consonance*
<u>Fear</u>less, / en<u>dan</u>/ger'd <u>Heav'ns</u> / <u>perpe</u>/tual <u>King</u>;
And **p**ut / to **p**roof[180] his <u>high</u> / Su<u>pre</u>/ma<u>c</u>y,
Wh<u>e</u>ther / up<u>h</u>eld / by st<u>re</u>ngth, / or <u>C</u>han<u>c</u>e, / or <u>F</u>ate,
Too <u>well</u> / I <u>see</u> / and **rue**[181] / the **dire**[140] / e<u>ve</u>nt,
That with / <u>sad</u> <u>o</u>/ver<u>throw</u> / and **f**oul / de**f**eat   [135]
Hath[137] <u>lost</u> / us <u>Heav'n</u>, / and <u>all</u> / **this migh**/**ty Host**[182]
In <u>hor</u>/rible / de<u>struc</u>/tion <u>laid</u> / **thus**[128] **low**[183],
As <u>far</u> / as <u>Gods</u> / and <u>Heav'n</u>/ly **Es**/**sen<u>ce</u>s**[184]
Can <u>pe</u>/rish: **for**[185] / the <u>mind</u> / and <u>sp'rit</u>[186] / re**mains**[187]
In**<u>vi</u>n**/ci<u>ble</u>, / and **<u>vi</u>**/gour <u>soon</u> / re<u>turns</u>,   [140] *allitero-assoance?*
Though <u>all</u> / our <u>Glo</u>/ry' **extinct**[188], / and <u>hap</u>/py <u>state</u>
Here <u>swal</u>/low'd <u>up</u> / in <u>end</u>/less **mi**/**sery**[136].
But <u>what</u> / if <u>he</u> / our <u>Con</u>/qu'ror[189], /(<u>whom</u> I <u>now</u>
Of force[190] / be<u>lie</u>ve / Al<u>migh</u>/ty, **since**[159] / <u>no</u> <u>less</u>
Then <u>such</u> / could have / **o'erpow'rd**[191] / <u>such</u> <u>force</u> / as <u>ours</u>)   [145]
Have <u>left</u> / us <u>this</u> / our **sp'rit**[192] / and <u>strength</u> / en<u>tire</u>
Strongly / to **s**uf/fer and / sup**p**ort / our **p**ains,
That <u>we</u> / may <u>so</u> / **suffice**[193] / his <u>venge</u>/ful <u>ire</u>,
Or <u>do</u> / him <u>migh</u>/tier <u>ser</u>/vice <u>as</u> / his **thralls**[194]
By <u>right</u> / of <u>War</u>, / what **e'er**[195] / his **b**u/s'ness **b**e   [150]
Here in / the **h**eart / of **H**ell / to <u>work</u> / in <u>Fire</u>,
Or <u>do</u> / his <u>Er</u>/rands <u>in</u> / the **gloom**/**y**[196] <u>Deep</u>;
<u>What</u> can / it <u>then</u> / **a**v**ail**[197] / though <u>yet</u> / we <u>feel</u>
<u>Strength</u> un/di<u>mi</u>/nish'd, <u>or</u> / e<u>ter</u>/nal <u>being</u>
To un/**dergo**[198] / e<u>ter</u>/nal <u>pu</u>/nish<u>ment</u>?   [155]
Where<u>to</u> / with <u>spee</u>/dy <u>words</u> / th' Arch-<u>fiend</u> / re<u>plied</u>.

9B8X3UoaQgPAD&ved=0CC4Q6AEwBQ#v=onepage&q=O%20prince%2C%20o%20chief%20of%20many%20thron%C3%A8d%20powers&f=false

[178] **notice that words like Seraphim, Cherubim (and Taliban) are plurals (of Seraph, Cherub and Talib).**
[179] <u>conduct</u> – (*in this case*) <u>mi</u>litary com<u>mand</u>
[180] **to <u>put</u> to <u>proof</u>** – (*archaic*) test
[181] **to rue** – re<u>gret</u>, la<u>ment</u>
[182] **this <u>migh</u>ty <u>host</u>** – I <u>see</u> this <u>migh</u>ty <u>host</u> (= <u>great</u> <u>army</u>)
[183] **to lay low** (lay-laid-laid) – de<u>feat</u>
[184] **essences** – <u>bei</u>ngs
[185] **for** – <u>gi</u>ven that
[186] **for the elision see**
https://books.google.es/books?id=fbFYAAAAcAAJ&pg=PA32&lpg=PA32&dq=Can+perish,+for+the+mind+and+spirit+remains&source=bl&ots=eBZjXWuUsJ&sig=gy1E4QuzMPPGecB6W1FP6mzXWaA&hl=en&sa=X&ei=AbxpVarLNcbzUqT2gLAC&ved=0CDEQ6AEwAg#v=onepage&q=Can%20perish%2C%20for%20the%20mind%20and%20spirit%20remains&f=false
[187] **the verb is singular because 'mind' and 'spirit' are nearly synonymous**
[188] **extinct** – ex<u>tin</u>guished, quenched. **This is an absolute construction on the Latin model. Same source for the elision as for the previous**
[189] **see previous source for the elision**
[190] **of <u>force</u>** – per<u>force</u>, of ne<u>cess</u>ity, <u>like</u> it or <u>not</u>
[191] **o'rpow'rd** – <u>over</u>powered
[192] **see previous source for the elision**
[193] **to suffice** – (*in this case*) <u>suf</u>fer; <u>sat</u>isfy
[194] **thrall** – (*archaic*) slave, <u>ser</u>vant, <u>cap</u>tive
[195] **e'er** – (*poetic*) <u>e</u>ver
[196] **gloomy** – <u>som</u>bre, <u>te</u>nebrous
[197] <u>**what**</u> **can it a<u>vail</u>...?** – what <u>pur</u>pose can it <u>serve</u>...?
[198] **to under<u>go</u>** – (*in this cas*e) so that <u>we</u> may <u>suffer</u>

Fall'n che/rub, to / be weak / is mis/'ra<u>b</u>le
Doing / or Suf/f'ring[199]: <u>but</u> / of <u>this</u> / be <u>sure</u>,
To <u>do</u> / **aught**[200] <u>good</u> / <u>never</u> / will <u>be</u> / our <u>task</u>,
But <u>e</u>/ver to / <u>do</u> <u>ill</u> / our <u>sole</u> / de<u>light</u>,   [160]
As <u>being</u> / the <u>con</u>/trary / to <u>his</u> / high **will**[64]
Whom <u>we</u> / re<u>sist</u>. / If <u>then</u> / his <u>Pro</u>/vi<u>dence</u>
<u>Out</u> of / our <u>e</u>/vil <u>seek</u> / to **bring** / **forth**[201] <u>good</u>
Our <u>la</u>/bour <u>must</u> / <u>be</u> to / per<u>vert</u> / that <u>end</u>,
And <u>out</u> / of <u>good</u> / <u>still</u> to / find <u>means</u> / of <u>evil</u>;   [165]
Which **oft** / **times**[202] <u>may</u> / suc<u>ceed</u>, / so <u>as</u> / per<u>haps</u>
Shall <u>grieve</u> / him, **if / I** <u>fail</u> / **not**[203], and / dis<u>turb</u>
His <u>in</u>/most <u>coun</u>/sels <u>from</u> / their **des**/**tin'd aim**[204].
But <u>see</u> / the <u>an</u>/gry <u>Vic</u>/tor **hath**[137] / re<u>call'd</u>
His **Mi/nisters**[205] / of <u>ven</u>/geance <u>and</u> / pur<u>suit</u>   [170]
<u>Back</u> to / the <u>Gates</u> / of <u>Heav'n</u>: / The <u>Sul</u>/ph'rous <u>Hail</u>
Shot <u>af</u>/ter <u>us</u> / in <u>storm</u>, / **o'erblown**[206] **hath**[137] **laid**[207]
The <u>fie</u>/ry <u>Surge</u>, / that <u>from</u> / the <u>Pre</u>/ci<u>pice</u>
Of <u>Heav'n</u> / re<u>ceiv'd</u> / us <u>fal</u>/ling, <u>and</u> / the <u>Thunder</u>,
<u>Wing'd</u> with / <u>red</u> <u>Light</u>/ning and / im<u>pe</u>/tuous <u>rage</u>,   [175]
Per<u>haps</u> / **hath**[137] <u>spent</u> / **his**[208] <u>shafts</u>, / and <u>cea</u>/ses <u>now</u>
To **bel**/**low**[209] <u>through</u> / the <u>vast</u> / and <u>bound</u>/less <u>Deep</u>.
Let us / <u>not</u> **slip / th' occa/sion**[210], <u>whe</u>/ther <u>scorn</u>,
Or **sa**/**tiate**[211] <u>fu</u>/ry <u>yield</u> / it **from** / our **Foe**[171].
Seest thou[212] / **yon**[213] <u>drea</u>/ry <u>Plain</u>, / for<u>lorn</u>[214] / and <u>wild</u>, [180]   *consonance*
The **seat**[215] / of <u>de</u>/so<u>la</u>/tion, <u>void</u> / of <u>light</u>,
Save[216] what / the <u>glim</u>/m'ring <u>of</u> / these <u>li</u>/vid <u>flames</u>
Casts <u>pale</u> / and <u>dread</u>/ful? **Thi**/**ther**[217] <u>let</u> / us **tend**[218]
From **off** / the <u>tos</u>/sing <u>of</u> / these <u>fie</u>/ry <u>waves</u>,
There <u>rest</u>, / if <u>a</u>/ny <u>rest</u> / can <u>har</u>/bour <u>there</u>,   [185]
And <u>re</u>/as<u>sem</u>/bling <u>our</u> / **afflic**/**ted**[219] **Powers**[220],
Con<u>sult</u> / how <u>we</u> / may **hence**/**forth**[221] <u>most</u> / **offend**[222]

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[199] **doing or suffering** – whether <u>actively</u> or <u>passively</u>
[200] **aught** – (*archaic*) <u>any</u> (at <u>all</u>)
[201] **to bring forth** (bring-brought-brought) – pro<u>duce</u>, <u>generate</u>
[202] **oft times** – <u>often</u>
[203] **if I fail not** – if I am <u>not</u> mis<u>taken</u> (from Latin *ni fallor*)
[204] **destined aim** – in<u>tended</u> ob<u>jective</u>
[205] **ministers** – those who ad<u>ministered</u>
[206] **o'erblown** – over<u>blown</u>, (*in this case*) <u>blown</u> <u>over</u>
[207] **laid** – laid to rest
[208] **his** – (*in this case*) its
[209] **to bellow** – roar, shout
[210] **to slip the occasion** – <u>miss</u> the oppor<u>tunity</u>
[211] **satiate** – (*in this case*) <u>satiated</u>
[212] **seest thou...?** – (*archaic*) can you see...?
[213] **yon** – that... <u>over</u> <u>there</u> (*aquel*)
[214] **forlorn** – (*in this case*) <u>desolate</u>, de<u>serted</u>
[215] **seat** – <u>dwelling</u>-<u>place</u>
[216] **save** – ex<u>cept</u> for
[217] **thither** – to <u>that</u> <u>place</u>
[218] **to tend** – (*in this case*) <u>make</u> our <u>way</u>, go
[219] **afflicted** – <u>stri</u>cken (from Latin *afflictus*)
[220] **afflicted powers** – beaten troops. In Latin *afflictus* means 'routed')
[221] **henceforth** – from <u>now</u> <u>on</u>

Our E/ne<u>my</u>, / our <u>own</u> / loss <u>how</u> / re<u>pair</u>,
How <u>o</u>/ver<u>come</u> / this **dire**¹⁴⁰ / Ca<u>la</u>/mi<u>ty</u>,
What <u>re</u>/in<u>force</u>/ment <u>we</u> / may <u>gain</u> / from <u>Hope</u>,   [190]
If <u>not</u> / what <u>re</u>/so<u>lu</u>/tion <u>from</u> / de<u>spair</u>.**²²³**
Thus¹²⁸ <u>Sa</u>/tan <u>tal</u>/king to / <u>his</u> <u>near</u>/est **Mate**²²⁴
With <u>Head</u> / **up-<u>lift</u>**²²⁵ / a<u>bove</u> / the <u>wave</u>, / and <u>Eyes</u>
That <u>spar</u>/kling **blaz'd**²²⁶....

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²²² to o<u>ffend</u> – <u>strike</u> <u>back</u> at, go on the o<u>ffen</u>sive a<u>gainst</u> (from Latin *offendere*)
²²³ despair – lack of faith in God – is the ultimate sin, and so, though satanic logic, the ultimate act of defiance
²²⁴ mate – (*in this case*) com<u>pa</u>nion
²²⁵ up<u>lift</u> – up<u>li</u>fted
²²⁶ to <u>blaze</u> – shine, <u>ra</u>diate (like a <u>hot</u> <u>fire</u>)

Book III

God Foresees the Fall (*Ejes*, pp. 409-410)

       ....I <u>made</u> / him <u>just</u> / and <u>right</u>,

Suffi/cient to / have <u>stood</u>, / <u>though</u> **free** / to **f**all.   *partial alliter*ation

<u>Such</u> I / <u>crea</u>/ted <u>all</u> / th' <u>Ethe</u>/real <u>Powers</u>   [100]

And <u>Sp'rits</u>**227**, / both <u>them</u> / who <u>stood</u> / and <u>them</u> / who <u>fail'd</u>;   *anaphora*

<mark style="background:cyan">Freely</mark> / they <u>stood</u> / who <u>stood</u>, / and <u>fell</u> / who <u>fell</u>.   *anaphora*

<u>Not</u> <mark style="background:cyan">free</mark>, / what <u>proof</u> / could they / have <u>giv'n</u> / sin<u>cere</u>

Of <u>true</u> / <u>alle</u>/giance, <u>con</u>/stant <u>Faith</u> / or <u>Love</u>,

Where <u>on</u>/ly <u>what</u> / they <u>needs</u> / must <u>do</u>, / ap<u>pear'd</u>,   [105]

Not **wh**<u>at</u> / they **would**228? / what pr**ai**se / could th**ey** / re<u>ceive</u>? *alliteration*, *assonance*

What <u>plea</u>/sure I229 / from <u>such</u> / obe/dience <u>paid</u>,

When **<mark style="background:yellow">Will</mark>**64 / and <u>Rea</u>/son (<u>Rea</u>/son <u>al</u>/so's <u>choice</u>)   *anaphora*

Useless / and **vain**230, / of <u>free</u>/dom <u>both</u> / de<u>spoil'd</u>,

Made <u>pas</u>/sive <u>both</u>, / had <u>serv'd</u> / **neces**/**sity**231,   [110]

Not <u>me</u>. / They <u>there</u>/fore <u>as</u> / to <u>right</u> / be<u>long'd</u>,

So232 were / <u>crea</u>/ted, <u>nor</u> / can <u>just</u>/ly ac<u>cuse</u>

Their <mark style="background:yellow">ma</mark>/ker, <u>or</u> / their <mark style="background:yellow">ma</mark>/king, <u>or</u> / their <u>Fate</u>,   *assonance*

As <u>if</u> / pre<u>des</u>/tina/tion o/ver-<u>rul'd</u>

Their **<mark style="background:yellow">will</mark>**64, / dis<u>pos'd</u> / by <u>ab</u>/solute / <mark style="background:lime">Decree</mark>   [115]

Or <u>high</u> / fore<u>know</u>/ledge; <u>they</u> / them<u>selves</u> / <mark style="background:lime">decreed</mark>

Their **<mark style="background:yellow">ow</mark>n** / re**v<mark style="background:yellow">o</mark>**lt, / not <u>I</u>: / if <u>I</u> / <mark style="background:yellow">foreknew</mark>,   *assonance*

<mark style="background:yellow">Foreknow</mark>/ledge <u>had</u> / no <u>in</u>/fluence **on** / their <u>fau</u>lt,   *assonance*

Which <u>had</u> / <u>no less</u> / <u>prov'd</u> cer/tain <u>un</u>/<mark style="background:yellow">foreknown</mark>.

<u>So</u> wi/<u>thout</u> least / <u>impulse</u> / or <u>sha</u>/dow of <u>Fate</u>,   [120]

Or **aught**233 / by <u>me</u> / im<u>mu</u>/tab**l<u>y</u>** / fore<u>seen</u>,   *assonance*

They <u>tres</u>/pass, <u>Au</u>/thors to / them<u>selves</u> / in <u>all</u>

Both <u>what</u> / they <u>judge</u> / and <u>what</u> / they <u>choose</u>; / for <u>so</u>   *anaphora*

I **f**<u>orm'd</u> / them **f**ree, / and **f**ree / they **m**ust / re**m**ain,   *alliteration* (x2), *anaphora*

Till <u>they</u> / en<u>thrall</u> / them<u>selves</u>: / I **else**234 / must <mark style="background:yellow">change</mark> [125] *internal rhyme*

Their <u>na</u>/ture, <u>and</u> / re<u>voke</u> / the <u>high</u> / De<u>cree</u>

<mark style="background:yellow">Unchan</mark>/geable, / <u>Eter</u>/nal, <u>which</u> / or<u>dain'd</u>

Their <u>free</u>/dom, <u>they</u> / them<u>selves</u> / or<u>dain'd</u> / their <u>fall</u>.

* polyptoton highlighted.

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227 http://books.google.es/books

228 **would** – (*in this case*) <u>wan</u>ted to

229 **What <u>plea</u>sure <u>I</u>...?** – What <u>plea</u>sure could <u>I</u> re<u>ceive</u>...? (a typical example of God's compressed style)

230 **<u>useless</u> and <u>vain</u>** – un<u>used</u> and <u>empty</u>, e<u>xisting</u> in <u>name</u> <u>only</u>

231 **ne<u>cess</u>ity** – fate

232 **so** – (*in this case*) <u>free</u> and <u>ra</u>tional

233 **aught** – (*archaic*) anything

234 **else** – <u>o</u>therwise

BOOK 4

THE ARGUMENT
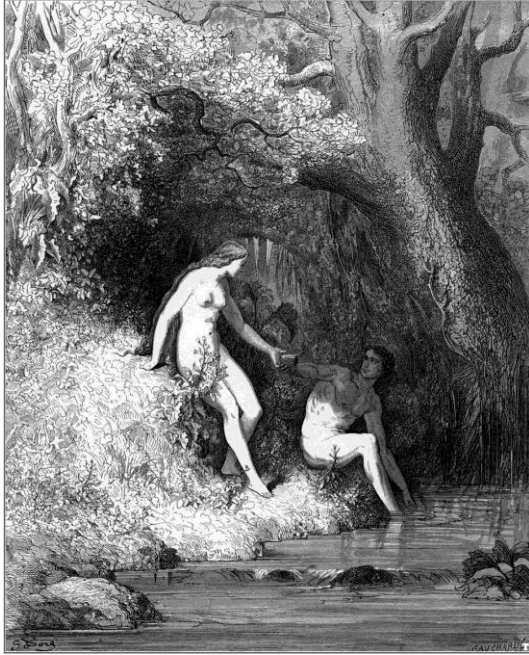
Satan now in prospect of Eden, *and nigh the place where he must now attempt the* **bold**[127] *enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose 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; over-hears 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 a while, to know further of their state by some other means. Meanwhile* Uriel *descending on a Sun-beam warns* Gabriel, *who had in charge the Gate of Paradise, that some evil spirit had escaped the Deep, and past 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**[235] *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* Adams *Bower, least 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.*

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[235] **ere** – (*archaic*) be<u>fore</u>

<u>Satan's Speech to the Sun</u> (ll. 1-130)

O For / that war/ning voice**236**, / which he / who saw
Th' *Apo*/calypse, / <u>heard</u> <u>cry</u> / in <u>Heav'n</u> / a<u>loud</u>,
<u>Then</u> when / the <u>Dra</u>/gon, <u>put</u> / to **<u>se</u>/cond rout**237,
Came <u>fu</u>/rious <u>down</u> / to <u>be</u> / re<u>v**e**ng</u>'d / on m**e**n,
<u>Woe to</u>238 / th' <u>inha</u>/bi<u>tants</u> / on <u>Earth</u>! / that <u>now</u>,   [5]
<u>While time</u> / was239, our / <u>first-Pa</u>/rents had / been <u>warn'd</u>
The <u>co</u>/ming <u>of</u> / their <u>se</u>/cret **<u>foe</u>**171, / and **'scap'd**240
<u>Haply</u>241 / so **'scap'd**240 / his **<u>mor</u>/tal snare**242; / for <u>now</u>
Satan, / now **f**<u>irst</u> / in**fl**<u>a</u>m'd / with r**a**<u>ge</u>, / came <u>down</u>,
The <u>Temp</u>/ter **ere**235 / th' <u>Accu</u>/ser of / <u>man</u>-<u>kind</u>,   [10]
To **wreck**243 / on <u>in</u>/nocent / **frail**244 man / his <u>loss</u>
Of that / <u>first Bat</u>/tle, <u>and</u> / his <u>flight</u> / to <u>Hell</u>:
Yet **<u>not</u>** / **rejoi**/**cing <u>in</u>** / **his <u>speed</u>**245, / though **bold**127,
F<u>ar</u> off / and **f**<u>ear</u>/less, <u>nor</u> / with <u>cause</u> / to <u>boast</u>,
<u>Begins</u> / his **<u>dire</u>**138 / at<u>tempt</u>, / which **nigh** / **the birth**246   [15]
Now **<u>row</u>/ling**247, <u>boils</u>, / in <u>his</u> / tu<u>mul</u>/tuous <u>breast</u>,
And <u>like</u> / a **<u>de</u>/v'llish <u>En</u>/gine**248 <u>back</u> / re<u>coils</u>
Up<u>on</u> / him<u>self</u>; / <u>horror</u> / and <u>doubt</u> / dis<u>tract</u>
His <u>trou</u>/bl'd <u>thoughts</u>, / and <u>from</u> / the <u>bot</u>/tom <u>stir</u>
The <u>Hell</u> / wi<u>thin</u> / him, **for**249 / wi<u>thin</u> / him <u>Hell</u>   [20]
He <u>brings</u>, / and <u>round</u> / a<u>bout</u> / him, <u>nor</u> / from <u>Hell</u>
One <u>step</u> / no <u>more</u> / than <u>from</u> / him<u>self</u> / can <u>fly</u>
By <u>change</u> / of <u>place</u>: / Now <u>con</u>/ science <u>wakes</u> / de<u>spair</u>
That <u>slum</u>/ber'd, <u>wakes</u> / the <u>bit</u>/ter <u>me</u>/mory
Of <u>what</u> / he <u>was</u>, / what <u>is</u>, / and **what** / **must be**   [25]
<u>Worse</u>250; of / <u>worse deeds</u> / worse <u>suf</u>/ferings <u>must</u> / **ensue**251.   *anaphora*
<u>Some</u>times / t'wards **<u>E</u>/den**252 which / <u>now</u> in / his <u>view</u>
Lay <u>plea</u>/sant, his / <u>griev'd look</u> / he <u>fix</u>/es <u>sad</u>,
<u>Some</u>times / t'wards <u>Heav'n</u> / and the / <u>full</u>-<u>bla</u>/zing <u>Sun</u>,

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236 referring to John the Divine (Revelation 12: 3-12)

237 **<u>second</u> <u>rout</u>** – the one seen by St. John in his vision;the first was the one related in Paradise Lost VI, where Satan was expelled from Heaven following his unsuccessful rebellion

238 **<u>woe to</u>** – (this <u>meant</u>) <u>great</u> <u>suffering</u> for

239 **<u>while</u> <u>time</u> was** – <u>while</u> there was <u>still</u> <u>time</u>

240 **'scaped** – e<u>scaped</u>

241 **<u>haply</u>** – per<u>haps</u>

242 **<u>mortal snare</u>** – fatal <u>trap</u>

243 **to wreck** – (*in this case*) a<u>venge</u>

244 **frail** – weak, <u>fragile</u>, <u>vul</u>nerable

245 **<u>not</u> <u>rejoicing</u> <u>in</u> <u>his</u> <u>speed</u>** – Satan, so courageous before the event, hesitates now that the time for decisive action is at hand

246 **<u>nigh</u> <u>the</u> <u>birth</u>** – near to ful<u>fil</u>ment, on the <u>verge</u> of reali<u>za</u>tion

247 **<u>rowling</u>** – <u>turning</u> <u>over</u> in his <u>mind</u>

248 **<u>devilish</u> <u>engine</u>** – de<u>mo</u>nic <u>cannon</u>

249 **for** – <u>gi</u>ven that (*ya que*)

250 **what <u>must</u> <u>be</u> <u>worse</u>** – <u>how</u> he must be<u>come</u> <u>worse</u>

251 **to en<u>sue</u>** – <u>fol</u>low, be a <u>consequence</u>

252 **<u>Eden</u>** – <u>Pa</u>radise. *Eden* is the Hebrew word for 'pleasure'

Which now / sat **high** / in **h**is / **Meri**/dian **Tower**²⁵³: [30]
Then **much** / **revol**/ving²⁵⁴, **thus**¹²⁸ / in sighs / began.

O **thou**³⁸ / that with / surpas/sing Glo/ry crown'd,²⁵⁵
Look'st from / **thy**³² sole / Domi/nion like / the God
Of this / new World; / at whose / sight all / the Stars
Hide their / dimi/nish'd heads; / to **thee**²⁷ / I call,   [35]
But with / no friend/ly voice, / and add / **thy**³² name
O Sun, / to tell / **thee**²⁷ how / I hate / **thy**³² **beams**²⁵⁶
That bring / to **m**y / re**m**em/brance from / what state
I fell, / how glo/rious **o**nce / ab**o**ve / **thy**³² Sphere;
Till Pride / and worse / Ambi/tion threw / me down   [40]
Warring / in Heav'n / against / Heav'n's match/less King:
Ah **where**/**fore**²⁵⁷! he / deserv'd / no such / return
From me, / whom he / crea/ted **what** / I **wa**s
In that / bright e/minence, / and with / his good
Upbrai/**ded**²⁵⁸ none; / nor was / his ser/vice hard.   [45]
What could / be less / than to / afford / him praise,
The ea/siest re/compense, / and pay / him thanks,
How due! / yet all / his good / prov'd **ill**²⁵⁹ / in me,
And **wrought**²⁶⁰ / but ma/lice; lif/ted up / so high
I **'sdain'd**²⁶¹ / **subjec**/**tion**²⁶², and / thought one / step higher   [50]
Would set / me highest, / and in / a mo/ment **quit**²⁶³   *polyptoton*
The debt / immense / of end/less gra/titude,   *Latinate hyperbaton*
So **bur**/**densome**²⁶⁴, / **still**²⁶⁵ pay/ing, **still**²⁶² / to owe;
Forget/ful what / from him / I **still**²⁶² / receiv'd,
And un/derstood / not that / a grate/ful mind   [55]
By o/wing owes / not, but / still pays, / at once   *polyptoton*
Indeb/ted and / discharg'd; what bur/den then?²⁶⁶
O had / his power/ful Des/tiny / ordain'd
Me some / infe/rior An/gel, I / **had**²⁶⁷ stood
Then hap/py; no / unboun/ded hope / **had**²⁶⁵ rais'd   [60]
Ambi/tion.²⁶⁸ Yet / why not? / some o/ther Power
As great / might have / aspir'd, / and me / though **mean**²⁶⁹

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²⁵³ **Meridian Tower** – the sun crosses the meridian at midday, astrologically a suitable time for judicial consideration and decision
²⁵⁴ **much revolving** – pondering many things
²⁵⁵ **Satan is addressing the sun**
²⁵⁶ **beams** – rays (of light)
²⁵⁷ **wherefore?** – why?
²⁵⁸ **upbraided** – reproached, rebuked
²⁵⁹ **ill** – evil
²⁶⁰ **wrought** – (*in this case*) generated, produced ; **'wrought' is an archaic past participle of 'work'**
²⁶¹ **'dain'd** – disdained. **Milton turns to the Italian form *sdegnare* (= disdain) to make his scansion work!**
²⁶² **subjection** – subordination
²⁶³ **to quit** – (*in this case*) satisfy, repay
²⁶⁴ **burdensome** – arduous
²⁶⁵ **still** – (*in this case*) always
²⁶⁶ ll. 55-57: To be grateful in itself discharges the debt; but even when a debt has been repaid, a grateful sense of obligation remains.
²⁶⁷ **had** – would have
²⁶⁸ **motives of Renaissance tragic heroes**
²⁶⁹ **mean** – unimportant, inferior

Drawn to / his <u>part</u>; / but <u>o</u>/ther <u>Powers</u> / as <u>great</u>
Fell <u>not</u>, / but <u>stand</u> / unsha/ken, <u>from</u> / wi<u>thin</u>
Or <u>from</u> / **without**[270], / to <u>all</u> / temp<u>ta</u>/tions <u>arm'd</u>.   [65]
Hadst <u>thou</u>[271] / the <u>same</u> / free **Will**[64] / and <u>Power</u> / to <u>stand</u>?
Thou[38] <u>hadst</u>: / whom **hast**[272] / **thou**[38] <u>then</u> / or <u>what</u> / t' ac<u>cuse</u>,
But <u>Heav'ns</u> / free <u>Love</u> / dealt <u>e</u>/qual<u>ly</u> / to <u>all</u>?
Be <u>then</u> / his <u>Love</u> / ac<u>cursed</u>, / **since**[159] <u>love</u> / or <u>hate</u>,
To <u>me</u> / a<u>like</u>, / it <u>deals</u> / eter/nal **woe**[11].   [70]
Nay[273] <u>curs'd</u> / be **thou**[38]; / **since**[159] a/gainst <u>his</u> / **thy**[32] **will**[64]
Chose <u>free</u>/ly <u>what</u> / it <u>now</u> / so <u>just</u>/ly **rues**[179].
Me <u>mi</u>/sera/ble![274] <u>which</u> / <u>way</u> shall / I <u>fly</u>
Infi/nite **wrath**[151], / and <u>in</u>/fi<u>nite</u> / de<u>spair</u>?
Which[275] <u>way</u> / I <u>fly</u>; / is <u>Hell</u>; / my<u>self</u> / am <u>Hell</u>;   [75]
And <u>in</u> / the <u>low</u>/est <u>deep</u> / a <u>low</u>/er <u>deep</u>
Still <u>threa</u>/t'ning <u>to</u> / de<u>vour</u> / me <u>o</u>/pens <u>wide</u>,
To <u>which</u> / the <u>Hell</u> / I **s**uf/fer **s**eems / a <u>Heav'n</u>.
O <u>then</u> / at <u>l</u>ast / re<u>l</u>ent: / is <u>there</u> / no <u>place</u>
L<u style="color:blue">e</u>ft for / Rep<u style="color:blue">e</u>n/tance, <u>none</u> / for <u>Par</u>/don <u>left</u>?   [80]
None <u>left</u> / but <u>by</u> / sub<u>mis</u>/sion; <u>and</u> / that <u>word</u>
Dis<u>dain</u> / for<u>bids</u> / me, <u>and</u> / my <u>dread</u> / of <u>shame</u>
A<u>mong</u> / the <u>Sp'rits</u> / be<u>neath</u>, / whom <u>I</u> / se<u>duc'd</u>
With <u>o</u>/ther <u>pro</u>/mi<u>ses</u> / and <u>o</u>/ther **vaunts**[276]
Then to / sub<u>mit</u>, / boasting / <u>I</u> could / sub<u>due</u>   [85]
Th' Omni/potent. / Ay <u>me</u>, / they <u>lit</u>/tle <u>know</u>
How <u>dear</u>/ly **<u>I</u>** / a**<u>bide</u>**[277] / that **b**oast / so <u>vain</u>,
<u>Un</u>der / what <u>tor</u>/ments <u>in</u>/ward<u>ly</u> / I <u>groan</u>:
While <u>they</u> / a<u>dore</u> / me <u>on</u> / the <u>Throne</u> / of <u>Hell</u>,
With <u>Di</u>/adem / and <u>Scep</u>/tre **high** / ad**vanc'd**[278]   [90]
The <u>lo</u>/wer <u>still</u> / I <u>fall</u>, / only / Su<u>preme</u>
In **<u>mi</u>/sery**[136]; / such <u>joy</u> / Am<u>bi</u>/tion <u>finds</u>.
But <u>say</u> / I <u>could</u> / repent / and <u>could</u> / ob<u>tain</u>
By <u>Act</u> / of <u>Grace</u> / my <u>for</u>/mer <u>state</u>;**[279]** / how <u>soon</u>
Would <mark>height</mark> / recall / <mark>high</mark> thoughts, / how **s**oon / un**s**ay   [95] *polyptoton*
What <u>feign'd</u> / sub<u>mis</u>/sion swore: / <u>ease</u> would / re<u>cant</u>
Vows made / in <u>pain</u>, / as **v**i/o<u>lent</u> / and **v**oid[280].
For <u>ne</u>/ver can / <u>true</u> re/concile/ment <u>grow</u>
Where <u>wounds</u> / of <u>dead</u>/ly <u>hate</u> / have <u>pierc'd</u> / so <u>deep</u>:
Which <u>would</u> / but <u>lead</u> / <u>me</u> to / a <u>worse</u> / re<u>lapse</u>   [100]
And <u>hea</u>/vier <u>fall</u>: / <u>so</u> should / I <u>pur</u>/chase <u>dear</u>

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[270] **without** – (*in this case*) <u>out</u>side
[271] **hadst <u>thou</u>...?** – (*archaic*) would <u>you</u> have <u>had</u>...?
[272] **hast** – (*archaic second person singular*) have
[273] **nay** – (*archaic*) no
[274] **me <u>mi</u>serable!** – a dra<u>ma</u>tic excla<u>ma</u>tion <u>based</u> on the <u>La</u>tin *me miserum*
[275] **which** – (*in this case*) whi<u>che</u>ver
[276] **to vaunt** – boast
[277] **to a<u>bide</u>** – <u>suffer</u> on ac<u>count</u> of
[278] **high ad<u>vanced</u>** – <u>raised</u> up on <u>high</u>; it refers to 'me' in l. 89
[279] Satan maintains that he should regain his former eminence by right and not by God's favour
[280] **<u>vi</u>olent and <u>void</u>** – <u>null</u> because <u>made</u> <u>un</u>der du<u>ress</u>. Satan rightly asserts that an enforced submission to God would be neither genuine nor reliable

Short in/termis/sion bought / with dou/ble **smart**[281].
This knows / my pu/nisher; / therefore / as far
From gran/ting he, / as I / from beg/ging peace:
All **ho**pe / exclu/ded **thus**[128], / be**hol**d / instead   [105]
Of us / out-cast, / exil'd, / his new / delight,
Mankind / crea/ted[282], and / for him / this World.
So fare/well Hope, / and with / Hope **f**are/well **F**ear,
Farewell / Remorse: / all Good / to me / is lost;
Evil / be **thou**[38] / my Good; / by **thee**[27] / at least   [110] *antithesis*
Divi/ded[283] Em/pire with / Heav'n's King / I hold
By **thee**[27], / and more / than half[284] / perhaps / will reign;
As Man / **ere**[235] long, / and this / new World / shall know.
Thus[128] while / he spoke, / each **pas**/sion[285] dimm'd / his face
Thrice chang'd / with pale, / ire, en/vy and / despair,   [115]
Which marr'd / his bor/row'd **vi**/sage[286], and / betrayed
Him coun/terfeit, / if a/ny eye / beheld.
For heav'n/ly minds / from such / **distem**/pers[287] foul
Are e/ver clear. / Whereof / he soon / aware,
Each **per**/turba/tion[288] smooth'd / with out/ward calm,   [120]
Arti/ficer / of fraud[289]; / and was / the **f**irst
That prac/tis'd false/hood un/der saint/ly show,
Deep ma/lice to / conceal, / **couch'd**[290] with / revenge:
Yet **n**ot / e**n**ough / had prac/tis'd to / deceive
Uriel / **o**nce **w**arn'd; / whose eye / pursu'd / him down   [125]
The **w**ay / he **w**ent, / and on / **th' Assy**/rian **mount**[291]
Saw him / disfi/gur'd, / more / than could / befall
Spirit / of hap/py sort: / his ges/tures fierce
He **m**ark'd / and **m**ad / de**m**ea/nour, then / alone,
As he / suppos'd / all un/observ'd, / unseen.   [130]

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[281] **smart** – pain, suffering
[282] **the idea is that humanity was created to take the place of the fallen angles**
[283] **divided** – shared
[284] **God rules Heaven, Satan rules Hell. If Satan can win the Earth, he will rule more than half of the universe**
[285] **passion** – emotion
[286] **visage** – face, expression, countenance
[287] **distempers** – disturbances that upset the balance of the four humours
[288] **perturbation** – sign of emotional disturbance
[289] **artificer of fraud** – Satan is the creator and origin of all lies
[290] **couched** – hidden, suppressed
[291] **the Assyrian Mount** – Mount Niphates on the borders of Assyria and Armenia

Satan's Invasion of Paradise (ll. 131-204)

So on / he **fares**[292], / and to / the bor/der comes
Of E/den, where / deli/cious Pa/radise,
Now nea/rer, Crowns / with her / enclo/sure green,
As with / a ru/ral mound / the **cham**/**pain head**[293]
Of a / steep wil/derness, / whose **hai/ry sides**[294]   [135]
With thic/ket o/vergrown, / **grotesque**[295] / and wild,
Access / **deni'd**[296]; / and o/verhead / up grew
Insu/pera/ble height / of lof/tiest **shade**[297],
Cedar, / and Pine, / and Fir, / and bran/ching Palm
A **Sil/van**[298] **Sc**ene, / and **as** / the **ranks**[299] / ascend   [140]
Shade a/bove shade, / a woo/dy The/atre
Of state/liest view. / Yet high/er than / their tops
The **verd/'rous**[300] wall / of par/adise / up sprung:
Which to / our ge/**n'ral Sire**[301] / gave **pros/pect large**[302]
Into / his **ne**/**ther Em**/**pire**[303] neigh/b'ring round.   [145]
And high/er than / that Wall / a cir/cling row
Of good/liest Trees / laden / with **fai**/rest **F**ruit,
Blossoms / and Fruits / **at once**[304] / of gol/den hue
Appear'd, / with gay / **ena**/**mell'd**[305] col/ours mix'd:
On which / the Sun / more glad / impress'd / his **beams**[256] [150]
Then in / fair E/v'ning Cloud, / or **hu/mid Bow**[306],
When God / **hath**[137] shower'd / the earth; / so love/ly seem'd
That land/scape: And / **of**[307] pure / now pu/rer air
Meets his / approach, / and to / the heart / inspires
Vernal / de/light / and joy, / able / to drive   [155]
All sad/ness **but**[308] / despair: / now **gen**/**tle gales**[309]
Fanning / their o/dori/f'rous wings / dispense
Native[310] / **perfumes**[311], / and **wh**is/per **wh**ence / they stole
Those bal/my spoils. / As wh**e**n / to th**e**m / who sail
Beyond / **the Cape** / **of Hope**[312], / and now / are past   [160]

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[292] **fares** – goes

[293] **champain head** – (*archaic*) open country, an open summit unencumbered by trees

[294] **hairy sides** – the tree-covered slopes of the hill on the summit of which the Garden is situated

[295] **grotesque** – (*in this case*) grotto-esque, romantically and intricately interwoven and picturesque

[296] **access denied** – the sides stopped anyone getting in

[297] **shade** – (*in this case*) trees (typical 17th-century usage)

[298] **silvan** (adj.) – woodland

[299] **ranks** – the trees on the outer slopes ascended in tiers, like an amphitheatre

[300] **verdurous** – green and mossy, composed of lush green vegetation

[301] **general sire** – Adam, ancestor of all humanity

[302] **prospect large** – an extensive view, a panoramic vista. **Latinate hyperbaton**

[303] **nether empire** – the land of Eden below the plateau of Paradise

[304] **at once** – simultaneously (*as opposed to* consecutively). **There was perpetual spring-summer.**

[305] **enamelled** – lustrous, bright and shiny, fresh and varied (but with none of the modern connotations of hardness)

[306] **humid bow** – rainbow. **The fruit shine more brightly than sunset and rainbow; land lovelier than sky**

[307] **of** – (*in this case*) from

[308] **but** – (*in this case*) except for

[309] **gentle gales** – breezes

[310] **native** – autochthonous; they belong to Paradise instead of being brought as costly merchandise from the East

[311] **native perfumes** – scents belonging naturally to the plants in question

[312] **the Cape of Hope** – the Cape of Good Hope

Mozam/bic**313**, off / at <u>Sea</u> / North-**Ea**st / winds <u>blow</u>
Sabe/an³¹⁴ <u>O</u>/dours <u>from</u> / the <u>spi</u>/cy <u>shore</u>
Of <u>A</u>/ra**b**ie / the **b**lest³¹⁵, / with <u>such</u> /de<u>lay</u>
Well <u>pleas'd</u> / they **slack** / **their course**³¹⁶, / and <u>ma</u>/ny' a <u>League</u>
<u>Chear'd</u> with / the **grate/ful**³¹⁷ <u>smell</u> / old <u>O</u>/cean <u>smiles</u>.

<u>Paradise</u> (ll. 205-222)

<u>Out</u> of / the <u>fer</u>/tile <u>ground</u> / he <u>caus'd</u> / to <u>grow</u>
All <u>Trees</u> / of <u>no</u>/blest <u>k**i**nd</u> / for <u>s**igh**t</u>, / <u>smell</u>, <u>taste</u>;   *list*
And <u>all</u> / a<u>mid</u> / them <u>stood</u> / the <u>Tree</u> / of <u>Life</u>,
<u>High</u> e/minent, / **blooming**³¹⁸ / **Ambro/sial Fruit**³¹⁹
Of **ve**/**geta**/**ble**³²⁰ **Gold**³²¹; / and <u>next</u> / to <u>Life</u>   [220]
Our <u>Death</u> / the <u>Tree</u> / of <u>Know</u>/ledge <u>grew</u> / **fast by**³²²,
<u>Knowl</u>edge / of <u>Good</u> / bought **dear**³²³ / by <u>know</u>/ing <u>ill</u>.   *polyptoton*

…………………..
A <u>whole</u> / day's <u>jour</u>/ney h**igh**, / but w**i**de / re<u>mote</u>   *assonance*
From th**i**s / Ass**y**/rian <u>Gar</u>/den, <u>where</u> / the <u>Fiend</u>   [285] *assonance*
Saw un/deligh/ted <u>all</u> / delight, / all <u>kind</u>   *polyptoton*
Of <u>li</u>/ving <u>Crea</u>/tures <u>new</u> / to **s**<u>ight</u> / and **s**<u>trange</u>:
<u>Two</u> of / far <u>no</u>/bler <u>shape</u> / e<u>rect</u> / and <u>tall</u>,
<u>Godlike</u> / e<u>rect</u>,³²⁴ / with **na**/**tive**³²⁵ <u>Ho</u>/nour <u>clad</u>
In <u>na</u>/ked <u>Ma</u>/jesty / seem'd <u>Lords</u> / of <u>all</u>,   [290]
And <u>wor</u>/thy <u>seem'd</u>, for <u>in</u> / their <u>looks</u> / Di<u>vine</u>
The <u>i</u>/mage <u>of</u> / their <u>glo</u>/rious <u>Ma</u>/ker <u>shone</u>,
<u>Truth</u>, <u>wis</u>/dom, <u>Sanc</u>/titude / se<u>vere</u> / and <u>pure</u>,   *list*
Se<u>vere</u> / but <u>in</u> / true **f**<u>i</u>/lial **f**<u>ree</u>/dom <u>plac'd</u>;
Whence³²⁶ <u>true</u> / <u>autho</u>/rity / in <u>men</u>; / though <u>both</u>   [295]
Not <u>e</u>/qual, <u>as</u> / their <u>sex</u> / not <u>e</u>/qual <u>seem'd</u>;
For **con**/**templa**/**tion**³²⁷ <u>he</u> / and <u>va</u>/lour <u>form'd</u>,
For <u>soft</u>/ness <u>she</u> / and <u>sweet</u> / at<u>trac</u>/tive <u>Grace</u>,
He for / <u>God</u> <u>on</u>/ly, <u>she</u> / for <u>God</u> / in <u>him</u>:³²⁸

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313 **the trade route ran between Mozambique and the island of Madagascar**
314 **Sabean** – from <u>She</u>ba, <u>Ye</u>meni
315 **blest** – blessed
316 **ships sailing up the coast of Africa would have to 'slack their course' when meeting a north-easterly trade wind from Arabia**
317 **grateful** – <u>plea</u>sant, <u>plea</u>sing
318 **blooming** – <u>cau</u>sing to <u>bloom</u> (*transitive*)
319 **ambrosial fruit** – de<u>li</u>cious and im<u>mor</u>talizing, like Am<u>bro</u>sia – the <u>food</u> of the <u>gods</u>
320 **vegetable** (adj.) – (*in this case*) having the power of growth
321 **golden fruit: nature + art; and metal that is alive and growing; and a variety of the alchemical "philosopher's stone" or elixir of life.**
322 **fast by** – near<u>by</u>, close-<u>by</u>
323 **dear** – at <u>great</u> <u>cost</u>
324 **bipedalism is an essential human characteristic for Milton (who wasn't aware of the dozens of species of bipedal dinosaurs!)**
325 **native** – <u>na</u>tural, <u>not</u> ac<u>quir</u>ed, what you are <u>born</u> with
326 **whence** – from the <u>god</u>like <u>vir</u>tues <u>list</u>ed in l. 293
327 **contemplation** – <u>thin</u>king
328 **this sexist analysis was orthodox at the time and should not be ascribed specifically to Milton**

His **f**air / large **F**ront[329] / and **E**ye / sub**lime**[330] / declar'd   [300]
Abso/lute rule; / and **Hy**/**acin**/**thin**[331] Locks**[332]**
Round from / his par/ted fore/lock man/ly hung
Clust'ring, / but / not / beneath / his shoul/ders broad:
She as / a veil / down to / the slen/der waist
Her un/ador/nèd gol/den tres/ses wore   [305]
Dishe/**vell'd**[333], but / in **wan**/**ton**[334] ring/lets wav'd
As the / Vine curls / her ten/drils, which / impli'd
Subjec/tion, but / requir'd / with gen/tle **sway**[335],
And **b**y / her yiel/ded, **b**y / him **b**est / receiv'd,
Yielded / with **coy**[336] / submis/sion, mo/dest pride,   [310] *oxymoron*
And sweet / reluc/tant a/morous / delay.

Nor those / **myste**/**rious parts**[337] / were then / conceal'd,
Then was / not guil/ty shame, / **disho**/**nest**[338] shame
Of na/ture's works, / ==honour / **dis**[339]**-hon**/**'rable**==,   *polyptoton/oxymoron*
Sin-bred, / how have / **ye**[340] trou/bl'd all / mankind   [315]
With shows / instead, / mere shows / of see/ming pure,   *anaphora*
And ba/nish'd from / man's life / his hap/piest life,
Simpli/city / and spot/less in/nocence.
So pass'd / they na/ked on, / nor shunn'd / the sight
Of God / or An/gel, **for**[341] / they thought / no ill: [320]
So hand / in hand / they pass'd, / the lo/v'liest pair
That e/ver since / in loves / embra/ces met,
Adam / the good/liest man / of men / since borne
His Sons, / the fai/rest of / her Daugh/ters Eve.
Under / a t**u**ft / of shade / that on / a green   [325]
Stood whis/p'ring soft, / **by**[342] a / **f**resh **F**oun/tain[343] side
They sat / **them**[344] down, / and af/ter no / more toil
Of their / sweet Gard/'ning la/bour**[345]** then / suffic'd
To re/**commend** / **cool Ze**/**phyr**[346], and / made ==ease==
More ==ea/sy==[347], whole/some thirst / and ap/petite   [330] *polyptoton*
More grate/ful, to / their Sup/per **F**ruits / they **f**ell,   *hyperbaton*

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[329] **front** – forehead (a large forehead was believed to be a sign of intelligence)
[330] **eye sublime** – confident gaze, not lowered in false humility
[331] **hyacinthin** – buoyantly curling (like the petals of the wild hyacinth
[332] **it is curious that Milton compares Adam (or at least his hair) to Apollo's young male lover, Hyacinthus**
[333] **dishevelled** – hanging loosely
[334] **wanton** – unrestrained
[335] **sway** – authority
[336] **coy** – shy, restrained, quiet, reserved
[337] **mysterious parts** – genitals
[338] **dishonest** – impure, unchaste
[339] **big stress on dis- (according to the Prof. Lois Potter in the Cambridge University Press edition)**
[340] **ye** – (*archaic*) you (*plural*)
[341] **for** – given that (*ya que*)
[342] **by** – (*in this case*) next to, beside
[343] **fountain** – spring
[344] **them** – (*in this case*) themselves
[345] **work is a source of pleasure for Milton**
[346] **To recommend cool Zephyr** – to make the cool westerly breeze acceptable
[347] **easy** – luxurious

Necta/rine[348] Fruits / which the / **compli/ant**[349] **boughs**[350]
Yiel̲ded / them, s̲i̲de/-long **a̲s** / they s̲a̲t / **recli̲ne**[351]
On the / s̲oft **d̲ow/ny**[352] B̲ank / **damask'd**[353] / with f̲l̲owers:
The sa/v'ry p̲ulp / they c̲hew, / and i̲n / the r̲ind   [335]
S̲till as / they t̲hirs/ty s̲coop / the b̲rim/ming s̲tream;
Nor[354] **g̲en/tle p̲ur/pose**[355], n̲or / endea/ring s̲miles
Wanted[356], / nor y̲outh/ful **dal/liance**[357] a̲s / be̲s̲eems[358]
Fair c̲ou/ple, l̲ink'd / in h̲ap/py n̲up/tial L̲eague,
Al̲one / as t̲hey. / Ab̲out / them f̲ris/king p̲layed   [340]
All B̲easts / of t̲h' E̲arth, / since ==wild==, / and of / a̲ll c̲hase
In **W̲**ood / or ==Wi̲l==/derness, / F̲orest / or D̲en;   *polyptoton*
S̲porting / the L̲i̲/on **ramp'd**[359], / and i̲n / his p̲aw
D̲andl'd / the K̲i̲d**[360]**; / B̲ears, T̲i/gers, **O̲un/ces**[361], **Pards**[362]
G̲ambol'd / bef̲ore them,**[363]** / th' unwi̲el/dy E̲/lephant   [345]
To **m̲**ake / them **m̲**irth / us'd a̲ll / his **m̲**ight, / and w̲reath'd
His **L̲i̲the Probos̲/cis**[364]; c̲lose / the **S̲**er/pent s̲ly
Ins̲i̲/nua/ting[365], w̲ove / with G̲or/dian **twi̲ne**[366]
His br̲ai̲/ded tr̲ai̲n[367], and o̲f / his f̲a/tal **guile**==**68368**==
Gave p̲roof / **unhee̲/ded**[369]; o̲/thers o̲n / the g̲rass   [350]
C̲ouch'd, and / now f̲ill'd / with p̲as/ture g̲a/zing s̲at,
Or **B̲ed/ward ru̲/mina/ting**[370]: **for**[371] / the S̲un
Decl̲in'd / was h̲as/ting n̲ow / with p̲rone / car̲eer
To **th'O̲/cean I̲sles**[372], and i̲n / th' as̲c̲en/ding **S̲c̲ale**[373]
Of H̲eav'n / the S̲tars / that **u̲/sher**[374] E̲v/'ning **rose**[375]:   [355]

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[348] nectarine – having j̲uice that t̲astes like n̲ectar, amb̲ros̲ial
[349] compli̲ant – e̲ager to s̲atisfy
[350] bough – b̲ranch (of a t̲ree)
[351] recli̲ne – recl̲ining
[352] d̲owny – s̲oft as d̲own, like an emb̲roidered p̲illow
[353] damasked – o̲rnamented with v̲ariegated p̲attern or des̲ign
[354] nor – ne̲ither
[355] gentle pur̲pose – i̲nnocent convers̲ation, d̲ecent t̲alk
[356] wanted – were l̲acking
[357] dalliance – car̲essing, love play
[358] to bes̲eem – be appropriate for
[359] ramped – s̲prang p̲layfully
[360] the comment from Dartmouth College is profoundly ignorant at this point. 'Kid' here refers to a baby goat, not a child!
[361] ounces – l̲ynxes
[362] pards – le̲opards
[363] a rare amphibrach in Milton
[364] li̲the prob̲os̲cis – (*poetic diction*) f̲lexible t̲runk
[365] ins̲inuating – curled up
[366] twine – knot
[367] his br̲aided tr̲ain – its patterned t̲ail, plaited l̲ength
[368] the serpent is cunning even before being possessed by Satan
[369] unhee̲ded – which n̲obody p̲aid att̲ention to
[370] bedward ru̲minating – c̲hewing the c̲ud on their w̲ay to r̲est
[371] for – g̲iven that (*ya que*)
[372] the O̲cean I̲sles – the A̲zores
[373] a zodiac reference and wordplay on Libra
[374] to u̲sher – h̲erald, ann̲ounce
[375] to rise (rise-rose-risen) – as̲c̲end

Satan: the Tyrant's Plea (ll. 356-94)

When **S**a/tan **s**till / **in gaze**[376], / as <u>first</u> / he <u>stood</u>,
<u>Scarce</u> **thus**[128] / at <u>length</u> / **fail'd**[377] <u>speech</u> / <u>reco</u>/ver'd <u>sad</u>.
O <u>Hell</u>! / <u>what</u> do / **mine**[378] <u>eyes</u> / with <u>grief</u> / be<u>hold</u>,
<u>Into</u> / our <u>room</u>**[379]** / of **bliss**[380] / **thus**[128] <u>high</u> / ad<u>vanc</u>'d
<u>Crea</u>tures / of **o**/**ther mould**[381], / <u>earth</u>-born / per<u>haps</u>,   [360]
Not <u>Spi</u>/rits, <u>yet</u> to <u>heav'n</u>/ly <u>Spi</u>/rits <u>bright</u>   *Latinate hyperbaton*
<u>Lit</u>tle / in<u>fe</u>/rior**[382]**; <u>whom</u> / my <u>thoughts</u> / pur<u>sue</u>
With **won**/**der**[383], / <u>and</u> / could **love**, / so **live**/ly <u>sh**i**nes</u>
In <u>them</u> / Di<u>vine</u> / re<u>sem</u>/blance, and / <u>such</u> <u>grace</u>
The <u>hand</u> / that <u>form</u>'d / them <u>on</u> / their <u>shape</u> / **hath**[137] <u>pour</u>'d. [365]
Ah **gen**/**tle**[384] <u>pair</u>, / you <u>lit</u>/tle <u>th**i**nk</u> / how **nigh**[385]
Your <u>change</u> / ap<u>proa</u>/ches, <u>when</u> / <u>all</u> these / de<u>lights</u>
Will <u>va</u>/nish <u>and</u> / de<u>li</u>/ver **ye**[340] / to **woe**[11],
More **woe**[11], / the <u>more</u> / your <u>taste</u> / is <u>now</u> / of <u>joy</u>;
<u>Happy</u>, / <u>but</u> **for** / **so hap**/**py ill**/-se**cur'd**[386]   [370]
<u>Long</u> to / con<u>tinue</u>, / and <u>this</u> / high <u>seat</u> / your <u>Heav'n</u>
Ill-**fenc'd**[387] / **for Heav'n**[388] / to <u>keep</u> / <u>out</u> such / a **foe**[171]
As <u>now</u> / is <u>en</u>/ter'd; <u>yet</u> / **no pur**/**pos'd foe**[389]
To <u>you</u> / whom <u>I</u> / could <u>pi</u>/<u>ty</u> **thus**[128] / **for**<u>**lorn**</u>[390]   *polyptoton*
Though <u>I</u> / <u>unpi</u>/<u>tied</u>: **League**[391] / with <u>you</u> / I <u>seek</u>,   [375]
And <u>mu</u>/tual **a**/**mity**[392] / <u>so</u> **strait**[393], / so <u>close</u>,
That <u>I</u> / with <u>you</u> / must **dwell**[394], or <u>you</u> / with <u>me</u>
Henceforth[395]; / my <u>dwel</u>/<u>ling</u> <u>hap</u>/ly <u>may</u> / not <u>please</u>   *polyptoton*
Like this / <u>fair</u> <u>Pa</u>/ra<u>dise</u>, / your <u>sense</u>, / <u>yet</u> <u>such</u>
Ac<u>cept</u> / your <u>Ma</u>/ker's <u>work</u>**[396]**; / he <u>gave</u> / it <u>me</u>,   [380]
Which <u>I</u> / as <u>free</u>/ly <u>give</u>; / <u>Hell</u> shall / un<u>fold</u>,
To <u>en</u>/ter<u>tain</u> / you <u>two</u>, / her <u>wi</u>/dest <u>Gates</u>,
And <u>send</u> / forth <u>all</u> / her <u>Kings</u>; / there <u>will</u> / be <u>room</u>,
Not like / these **nar**/**row li**/**mits**[397], to / re<u>ceive</u>

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[376] **in gaze** – <u>still</u> and <u>silent</u>
[377] **failed** – that had <u>previously</u> <u>failed</u> him
[378] **mine** – my (*used in EME before a vowel*)
[379] **the space left by the expulsion of the fallen angels**
[380] **bliss** – <u>happiness</u>, <u>paradise</u>
[381] **other mould** – a<u>no</u>ther <u>substance</u>
[382] **= but only slightly inferior to bright celestial spirits**
[383] **wonder** – <u>a</u>mazement, <u>a</u>sto<u>nish</u>ment
[384] **gentle** – (*in this case*) <u>no</u>ble
[385] **nigh** – (*archaic*) near, soon
[386] **for so happy ill-secured** – <u>less</u> <u>safe</u> than <u>happy</u>
[387] **ill-fenced** – <u>bad</u>ly pro<u>tect</u>ed
[388] **for heaven** – as a <u>heaven</u>
[389] **no pursued foe** – I have <u>no</u> in<u>ten</u>tion of <u>being</u> your <u>enemy</u>
[390] **forlorn** – lost, de<u>fence</u>less
[391] **league** – an associ<u>a</u>tion for <u>mu</u>tual pro<u>tect</u>ion
[392] **amity** – <u>friend</u>ship, <u>fellow</u>ship
[393] **strait** – strict
[394] **to dwell** – stay, live, a<u>bide</u>
[395] **henceforth** – from <u>now</u> <u>on</u>
[396] i.e. accept that God made Hell as well as Paradise. The following lines are reminiscent of Tamburlaine
[397] **these narrow limits** – the <u>mo</u>ral and <u>phys</u>ical <u>boun</u>daries of <u>pa</u>radise

Your num/'rous off/spring; if / no bet/ter place,   [385]
Thank him / who puts / me **loath**[398] / to this / revenge
On you / who <mark>wrong</mark> / me not / **for**[399] him / who <mark>wrong'd</mark>. *polyptoton*
And should / I at / your harm/less in/nocence
Melt, as / I do, / yet **pub/lic rea/son**[400] just,
Honour / and Em/pire with / revenge / enlarg'd,   [390]
By con/qu'ring this / new World, / compels / me now
To do / what **else**[401] / though damn'd / I should / abhor.

So spoke / the **Fiend**[402], / and with / neces/sity,
The Ty/rant's plea, / excus'd / his **de**/v'lish **deeds**[403].

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[398] **loath** – reluctant, unwilling
[399] **for** – (*in this case*) instead of, rather than
[400] **public reason** – reasons of state (which justify private injury). **Satan is speaking like a politician and perverting the Ciceronian principle that the good of the people is the supreme law**
[401] **else** – otherwise, in other circumstances
[402] **fiend** – devil, demon
[403] **deeds** – acts

<u>Adam and Eve</u> (ll. 395-538)

<u>Then</u> from / his <u>lof</u>/ty <u>stand</u> / on that / <u>high Tree</u>   [395]
<u>Down</u> he / a<u>lights</u> / a<u>mong</u> / the <u>sport</u>/ful <u>Herd</u>
Of those / **<u>f</u>our-<u>f</u>oo**/ted **kinds**[404], / him<u>self</u> / now <u>one</u>,
Now <u>o</u>/ther,**[405]** <u>as</u> / their **shape**[406] / serv'd b<u>**e**</u>st / his **<u>e</u>nd**
<u>Nearer</u> / to <u>view</u> / his **<u>prey</u>**[407], / and <u>u</u>/ne<u>spied</u>
To <mark>mark</mark> / <u>what</u> of / their <u>state</u> / he <u>more</u> / might <u>learn</u>   [400]
By <u>word</u> / or <u>ac</u>/tion <mark>mark'd</mark>: / a<u>b**ou**t</u> / them r<u>**ou**</u>nd   *polyptoton*
A <u>Li</u>/on <u>now</u> / he <u>stalks</u> / with <u>fie</u>/ry <u>glare</u>,
<u>Then</u> as / a <u>Ti</u>/ger, <u>who</u> / by <u>chance</u> / **hath**[137] <u>spied</u>
In <u>some</u> / **<u>Purlieu</u>**[408] / two <u>gen</u>/tle **<u>Fawns</u>**[409] / at <u>play</u>,
<u>Straight</u>[410] **<u>cou</u>**/ches **<u>close</u>**[411], / then <u>ri</u>/sing <u>chan</u>/ges <u>oft</u>   [405]
His **<u>cou</u>**/**chant**[412] <u>watch</u>, / as <u>one</u> / who <u>chose</u> / his <u>ground</u>
<u>Whence</u>[413] <u>ru</u>/shing <u>he</u> / might <u>su</u>/rest **<u>seize</u>**[414] / them <u>both</u>
<u>Gripp'd</u> in / each **<u>paw</u>**[415]: / when <u>A</u>/dam <u>first</u> / of <u>men</u>
To <u>first</u> /of <u>wo</u>/men <u>Eve</u> / **thus**<mark>[128]</mark> <u>mo</u>/ving <u>speech</u>,
<u>Turned</u> him / all **<u>ear</u>** / to <u>**hear**</u> / new <u>ut</u>/t'rance <u>flow</u>.   [410]

<u>Sole</u> <u>part</u>/ner <u>and</u> / sole <u>part</u> / of <u>all</u> / these <u>joys</u>,
<u>Dearer</u> / thy<u>self</u> / than <u>all</u>; / <u>needs</u> must / the <u>Power</u>
That <u>made</u> / us, and / <u>for us</u>**[416]** / this <u>am</u>/ple <u>World</u>
Be <mark><u>in</u>/finite/ly</mark> <u>good</u>, / and <u>of</u> / his <u>good</u>
As <u>li</u>/be<u>ral</u> / and <u>free</u> / as <mark><u>in</u>/finite</mark>,   [415] *polyptoton*
That <u>rais'd</u> / us <u>from</u> / the <u>dust</u> / and <u>plac'd</u> / us <u>here</u>
In <u>all</u> / this <u>hap</u>/pi<u>ness</u>, / <u>who</u> at / his <u>hand</u>
Have <u>no</u>/thing <u>me</u>/rited, / <u>nor</u> can / per<u>form</u>
<u>Aught</u>[417] **where**/**<u>of</u> he** / **hath**[137] **<u>need</u>**[418], / <u>he</u> who / re<u>quires</u>**[419]**
From <u>us</u> / no <u>o</u>/ther <u>ser</u>/vice <u>then</u> / to <u>keep</u>   [420]
This <u>one</u>, / this <u>ea</u>/sy <u>charge</u>, / of <u>all</u> / the <u>Trees</u>
In <u>Pa</u>/ra<u>dise</u> / that <u>bear</u> / de<u>li</u>/cious <u>fruit</u>
So <u>va</u>/rious, <u>not</u> / to <u>taste</u> / that <u>on</u>/ly <u>Tree</u>
Of <u>know</u>/ledge, <u>plan</u>/ted <u>by</u> / the <u>Tree</u> / of <u>Life</u>,
So <u>near</u> / grows <u>Death</u> / to <u>Life</u>, / **whate'er**[420] / <u>Death</u> is,   [425]

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[404] **kind** – (*in this case*) <u>species</u>
[405] **i.e. Satan adopts one disguise after another**
[406] **shape** – <u>pa</u>rody of incar<u>na</u>tion
[407] **prey** – <u>quar</u>ry, <u>vic</u>tim(s)
[408] **purlieu** – (*literally*) <u>land</u> on the pe<u>ri</u>phery of a <u>fo</u>rest
[409] **fawn** – <u>ba</u>by <u>deer</u> (e.g. Bambi)
[410] **straight** – <u>straight</u>away, im<u>me</u>diately
[411] **<u>couches</u> <u>close</u>** – <u>hugs</u> the <u>ground</u> <u>rea</u>dy to <u>pounce</u>
[412] **<u>couchant</u>** – <u>ly</u>ing down
[413] **whence** – from where
[414] **to seize** – catch, grab, <u>cap</u>ture
[415] **paw** – <u>foot</u> of a <u>pre</u>datory <u>mam</u>mal
[416] **spondee according to Prof. Lois Potter in the *Cambridge University Press* version**
[417] **aught** – <u>a</u>nything
[418] **where<u>of</u> he hath <u>need</u>** – he needs
[419] **varied rhythm (trochee + trochee + iamb + trochee + iamb) according to Prof. Lois Potter in the *Cambridge University Press* version**
[420] **whate'er** – wha<u>te</u>ver

Some dread/ful thing / no doubt;**421** / for well / **thou knowst**422
God **hath**137 / pronounc'd / it death / to **t**aste / that **T**ree,
The on/ly sign / of our / obe/dience left
Among / so ma/ny signs / of power / and rule
Conferr'd / upon / us, and / Domi/nion giv'n   [430]
Over / all o/ther Crea/tures that /**possess**423
Earth, Air, / and Sea. / Then let / us not / think hard   *hyperbaton*
One ea/sy pro/hibi/tion, who / enjoy
Free **l**eave / so **l**arge / to all / things else, / and choice
Unli/mited / of ma/nifold / delights: [435]
But let / us **e**/ver praise / him, and / extol
His **boun**/**ty**424, fol/l'wing our / delight/ful task
To prune / these gro/wing Plants, / and tend / these Flowers,
Which were / it toil/some425, yet / with th**ee**27 / were sw**ee**t.

To whom / **thus**128 Eve / replied.**426** / O **thou**38 / for whom [440]
And from / whom I / was **f**orm'd / **f**lesh of / **thy**32 **f**lesh,
And with/out whom / **am to** / **no end**427, / my Guide
And Head,**428** / what **thou**38 / **hast**270 said / is just / and right.
For371 we / to him / indeed / all prai/ses owe,
And dai/ly thanks, / I chief/ly who / enjoy   [445]
So far / the hap/pier Lot, / enjoy/ing **thee**27
Pre-e/minent / by so / much **odds**429, / while **thou**38
Like con/sort to / thyself / **canst**430 no / where find.

That day / I **oft**431 / remem/ber, when / from sleep
I first / awak'd, / and found / myself / repos'd   [450]
Under / a shade / of flowers, / much **won**/d'ring **wh**ere
And **wha**t / I **wa**s, / **whence**432 **thi**/**ther**433 brought, / and how.
Not di/stant far / **from thence**434 / a mur/m'ring sound
Of wa/ters is/**sued**435 from / a Cave / and **spread**436
Into / a **li**/**quid Plain**437, / then stood / unmov'd   [455]
Pure as / th' ex**p**anse / of Heav'n; / I **thi**/**ther**215 went
With u/nexpe/rienc'd thought, / and laid / me down

On the / green bank, / to look / into / the clear
Smooth Lake, / that to / me seem'd / ano/ther Sky.
As I / bent down / to look, / just op/posite,   [460]
A Shape / within / the wa/t'ry gleam / appear'd
Bending / to look / on me, / I **star**/**ted back**[438],
It star/ted back, / but pleas'd / I soon / return'd,
Pleas'd it / return'd / as soon / with an/sw'ring looks
Of sym/pathy / and love; / there I / had fix'd   [465]
Mine[378] eyes / till now, / and **pin'd**[439] / with vain / desire,
Had not / a voice / **thus**[128] **w**arn'd / me, **Wh**at / **thou**[38] **seest**[139],
What there / **thou**[38] **seest**[139] / fair Crea/ture is / thy[32] self,
With **thee**[27] / it came / and goes: / but fol/low me,
And I / will bring / **thee**[27] where / no sha/dow **stays**[440]   [470]
Thy[32] co/ming, and / **thy**[32] soft / embra/ces, he
Whose i/mage **thou**[38] / **art**[441], him / **thou**[38] shall / enjoy
Inse/para/bly **thine**[442], / to him / shall bear
Multi/tudes like / thyself, / and **thence**[443] / be call'd
Mother / of hu/man Race: / what could / I do,   [475]
But fol/low **straight**[444], / invi/sibly / **thus**[128] led?
Till **I** / espi'd / **thee**[27],[445] fair / indeed / and tall,
Under / a **Pla**/**tan**[446], yet / methought / less fair,
Less win/ning soft, / less a/mia/bly mild,
Then that / smooth wa/t'ry i/mage; back / I turned,   [480]
Thou[38] fol/l'wing criedst / aloud, / Return / **fair**[447] Eve,
Whom fly'st / **thou?**[448] Whom / thou fly'st, / of him / **thou art**[441],
His flesh, / his bone; / to give / **thee**[27] being / I lent
Out of / my side / to **thee**[27], / nearest / my heart
Sub**stan**/tial Life, / to have / **thee**[27] by / my side   [485]
Henceforth / an **in**/**divi**/**dual**[449] so/lace dear;
Part of / my **S**oul / I **s**eek / **thee**[27], and / **thee**[27] claim
My o/ther half: / with that / **thy**[32] gen/tle hand
Seiz'd mine, / I yiel/ded, and / from that / time see
How beau/ty is / excell'd / by man/ly grace   [490]
And **wi**s/dom, **whi**ch / alone / is **tru**/**ly fair**[450].

So spoke / our **ge**/**n'ral Mo**/ther[451], and / with eyes
Of con/jugal / attrac/tion **un**/**reprov'd**[452],

[438] **to start back** – jump back, recoil in surprise (*think*: 'startled')
[439] **to pine** – want, yearn for
[440] **stays** – awaits
[441] (**thou**) **art** – (*archaic singular*) you are
[442] **thine** – yours (*archaic singular*)
[443] **thence** – (*in this case*) after that
[444] **straight** – straightaway, immediately
[445] **Eve is talking to Adam**
[446] **Platan** – plane tree (from the Latin *platanus*)
[447] **fair** – (*in this case*) beautiful
[448] **whom flyest thou?** – who are you running away from?
[449] **individual** – inseparable, undividable
[450] **truly fair** – profoundly beautiful
[451] **our general mother** – the mother of us all, the primordial mother of all people

And **meek**[453] / surren/der, half / embra/cing lean'd
On our / **f**irst **F**a/ther, half / her swel/ling Breast   [495]
Naked / met his / under / the flo/wing Gold
Of her / loose tres/ses hid: / he in / delight
Both of / her **B**eau/ty and / submis/sive Charms[454]
Smil'd with / supe/rior Love, / as Ju/piter
On Ju/no smiles, / when he / **impregns**[455] / the Clouds   [500]
That shed / May Flowers; / and press'd / her **Ma**/tron[456] lip
With kis/ses pure: / aside / the De/vil turn'd
For **e**n/vy, y**e**t / with jea/lous l**e**er / mal**i**gn
Ey'd them / **askance**[457], / and to / himself / **thus**[128] **plain'd**[458].
Sight hate/ful, sight / tormen/ting! **thus**[128] / these two   [505]
Impa/**radis'd**[459] / in **o**ne / an**o**/ther's arms
The hap/pier E/den, shall / enjoy / their fill
Of bliss / on bliss, / while I / to Hell / am thrust,
Where nei/ther joy / nor love, / but fierce / desire,[460]
Among / our o/ther tor/ments not / the least,   [510]
Still un/fulfill'd / with **pain** / of lon/ging **pines**[461];   *consonance*?
Yet l**e**t / me n**o**t / forg**e**t / what **I** / have gain'd[462]   *pararhyme*
From their / own mouths; / all is / not theirs / it seems:
One fa/tal Tree / there stands / of Know/ledge call'd,
Forbid/den them / to taste: / Knowledge / forbidd'n?   [515]
Suspi/cious, rea/sonless. / Why should / their Lord
Envy / them that? can it / be sin / to know,[463]
Can it / be death? / and do / they on/ly stand
By Ig/norance, / is that[464] / their hap/py state,
The proof / of their / obe/dience and / their faith?   [520]
O fair / founda/tion l**ai**d / whereon / to build
Their ru/in! Hence / I will / exc**i**te / their m**i**nds
With more / desire / to know, / and to / reject
Envious / commands,[465] / inven/ted with / design
To keep / them low / whom know/ledge might /exalt   [525]
Equal / with Gods; / aspi/ring to / be such,
They taste / and die: / what li/k'lier can / **ensue**[466]?

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[452] **unreproved** – innocent, unreprovable
[453] **meek** – modest, docile
[454] Adam finds beauty combined with submission more attractive than beauty alone (well, he would, wouldn't he?!)
[455] **impregns** – impregnates
[456] **matron** (adj.) – married
[457] **askance** – suspiciously, disapprovingly
[458] **plained** – complained, whined
[459] **imparadised** – placed in the paradise of each other's embrace, which is happier than Eden itself
[460] desire is distinguished from love
[461] **pines** – tortures
[462] i.e. the secret of the tree of knowledge
[463] the sin, in fact, is not in the knowledge but in the disobedience
[464] sarcastic stress (according to Prof. Lois Potter in the *Cambridge University Press* version)
[465] Satan ascribes his own feelings of envy to God, claiming that God denies Adam and Eve knowledge of good and evil because He envies them.
[466] **to ensue** – happen as a consequence

But <u>first</u> / with **nar**/**row**[467] <u>search</u> / I must / <u>walk</u> <u>round</u>
This <u>Gar</u>/den, and / <u>no</u> <u>cor</u>/ner <u>leave</u> / **unspi'd**[468];
A <u>chance</u> / but <u>chance</u> / may <u>lead</u> / where <u>I</u> / may <u>meet</u>   [530]
Some <u>wan</u>/d'ring <u>Sp'rit</u> / of <u>Heav'n</u>, / by <u>Foun</u>/tain <u>side</u>,
Or in / <u>thick</u> <u>shade</u> / <u>retir'd</u>, from <u>him</u> / to <u>draw</u>
What <u>fur</u>/ther <u>would</u> / be <u>learnt</u>. / <u>Live</u> while / **ye**[340] <u>may</u>,
Yet[469] <u>hap</u>/py <u>pair</u>; / <u>enjoy</u>, / till <u>I</u> / <u>return</u>,
<u>Short</u> <u>plea</u>/sures, **for**[371] / <u>long</u> **woes**[11] / are to / <u>succeed</u>.   [535]
So <u>say</u>/ing, his / <u>proud</u> <u>step</u> / he <u>scorn</u>/ful <u>turn'd</u>,
But with / **<u>s</u>ly** **<u>c</u>ir**/cum**<u>s</u>pec**/tion, **an<u>d</u>** / be**g<u>an</u>**
Through **<u>w</u>ood**, / through **<u>w</u>aste**, / **o'er**[470] <u>hill</u>, / **o'er**[470] <u>dale</u> / his **<u>roam</u>**[471].

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[467] **narrow** – pre<u>cise</u>, <u>care</u>ful
[468] **unspied** – un<u>seen</u>, une<u>xa</u>mined
[469] **yet** – (<u>while</u> you are) <u>still</u> (a)
[470] **o'er** – <u>o</u>ver
[471] **roam** – <u>roa</u>ming, <u>wan</u>dering

Nightfall (ll. 589-775)

*

Now <u>came</u> / still <u>Ev</u>'/ning <u>on</u>, / and <u>Twi</u>/light grey
<u>Had</u> in / her <u>so</u>/ber **Liv**/**'ry**⁴⁷² <u>all</u> / things **clad**⁴⁷³;
<u>Silence</u> / **ac<u>com</u>**/**panied**⁴⁷⁴, / for **B**<u>east</u> / and **B**ird,   [600]
<u>They</u> to / their <u>gras</u>/sy <u>Couch</u>, / <u>these</u> to / their <u>Nests</u>
Were <u>slunk</u>, / <u>all</u> but / the <u>wake</u>/ful <u>Nigh</u>/tingale;
<u>She all</u> / night <u>long</u> / her <u>am</u>/'rous **<u>des</u>/cant**⁴⁷⁵ <u>sung</u>;
<u>Silence</u> / was <u>pleas'd</u>: / <u>now glow'd</u> / the <u>Fir</u>/mament
With <u>li</u>/ving <u>Sa</u>/pphires: **<u>Hes</u>/perus**⁴⁷⁶ / that <u>led</u>   [605]
The <u>star</u>/ry <u>Host</u>, / rode <u>brigh</u>/test, <u>till</u> / the <u>Moon</u>
<u>Rising</u> / in <u>clou</u>/ded <u>Ma</u>/jesty, / at <u>length</u>
Appa/**rent**⁴⁷⁷ <u>Queen</u> / un<u>veil'd</u> / her <u>peer</u>/less <u>light</u>,
And **<u>o'er</u>**^{470} / the <u>dark</u> / her <u>Sil</u>/ver <u>Man</u>/tle <u>threw</u>.

When <u>A</u>/dam **thus**⁴⁷⁸ / to <u>Eve</u>: / Fair <u>Con</u>/sort, <u>th' hour</u>   [610]
Of <u>night</u>, / and <u>all</u> / things <u>now</u> / re<u>tir'd</u> / to <u>rest</u>
M<u>ind</u>⁴⁷⁹ us / of <u>like</u> / repose, / **since**^{159} <u>God</u> / **hath**^{137} <u>set</u>
<u>Labour</u> / and <u>rest</u>, / as <u>day</u> / and <u>night</u> / to <u>men</u>
<u>Succes</u>/sive, <u>and</u> / the <u>time</u>/ly <u>dew</u> / of <u>sleep</u>
Now <u>fal</u>/ling with / **<u>s</u>oft <u>slum</u>/b'rous**⁴⁸⁰ <u>weight</u> / **inclines**⁴⁸¹   [615]
Our <u>eye</u>/-lids; <u>o</u>/ther <u>Crea</u>/tures <u>all</u> / day <u>long</u>
Rove⁴⁸² <u>i</u>/dle <u>un</u>/employ'd, / and <u>l</u>ess / need <u>r</u>est;
Man **hath**^{137} / his <u>dai</u>/ly <u>work</u> / of <u>bo</u>/dy 'or <u>mind</u>
Ap<u>poin</u>/ted, <u>which</u> / de<u>clares</u> / his <u>Dig</u>/nity,^{483}
And the / **regard**⁴⁸⁴ / of <u>Heav'n</u> / on <u>all</u> / his <u>ways</u>;   [620]
While <u>o</u>/ther <u>A</u>/nimals / un<u>ac</u>/tive <u>range</u>,
And <u>of</u> / their <u>do</u>/ings <u>God</u> / takes <u>no</u> / ac<u>count</u>.^{485}
To<u>mor</u>/row **<u>ere</u>**^{235} / fresh <u>Mor</u>/ning str<u>ea</u>k / the **<u>Ea</u>**st
With <u>first</u> / ap<u>proach</u> / of <u>light</u>, / we <u>must</u> / be <u>ris'n</u>,
And **at**⁴⁸⁶ / our <u>plea</u>/sant <u>la</u>/bour, <u>to</u> / re<u>form</u>   [625]
Yon⁴⁸⁷ <u>flow</u>/'ry <u>Ar</u>/bors, <u>yon</u>/der <u>Al</u>/leys <u>green</u>,
Our <u>walk</u> / at <u>noon</u>, / with <u>bran</u>/ches <u>o</u>/vergrown,
That <u>mock</u> / our **scant** / **manu/ring**⁴⁸⁸, and / require

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⁴⁷² **livery** – dis<u>tinc</u>tive <u>clothes</u>
⁴⁷³ **clad** – clothed, <u>covered</u>
⁴⁷⁴ **accompanied** – in the <u>sense</u> that a pi<u>a</u>no ac<u>com</u>panies a <u>so</u>lo <u>in</u>strument
⁴⁷⁵ **descant** – vari<u>a</u>tions on the <u>melody</u>
⁴⁷⁶ **Hersperus** – the <u>evening star</u>, the <u>first</u> to ap<u>pear</u>
⁴⁷⁷ **apparent** – <u>made</u> apparent, re<u>veal</u>, manifest, <u>clearly</u>
⁴⁷⁸ **thus** – (*in this case*) <u>said</u> the <u>following</u>
⁴⁷⁹ **mind** – re<u>mind</u>
⁴⁸⁰ **slumberous** – som<u>ni</u>ferous
⁴⁸¹ **inclines** – weighs down
⁴⁸² **to rove** – roam, <u>wan</u>der
⁴⁸³ **Milton as a Puritan strongly believed in the superiority of the active life over the contemplative life**
⁴⁸⁴ **regard** – <u>watching over</u>
⁴⁸⁵ **The dignity of work, along with walking erect, speaking language and enjoying God's special attention are features that distinguish humans from beasts in Milton's world-view.**
⁴⁸⁶ **at** – (*in this case*) <u>doing</u>
⁴⁸⁷ **yon** – <u>those</u>... <u>over there</u>
⁴⁸⁸ **scant manuring** – ineffec<u>tual</u> culti<u>va</u>tion, <u>minimal manual work</u>

More <u>hands</u> / than <u>ours</u> / to <u>lop</u> / their <u>wa</u>n/ton <u>growth</u>:**489**
Those <u>Blos</u>/soms <u>al</u>/so, <u>and</u> / those <u>drop</u>/ping <u>Gums</u>,   [630]
That <u>lie</u> / be<u>strewn</u> / un<u>s</u>ight/ly <u>and</u> / un<u>s</u>mooth,
Ask <u>rid</u>/dance⁴⁹⁰, <u>if</u> / we <u>mean</u> / to <u>tread</u> / with <u>ease</u>;
<u>Mean</u>while, / as **<u>N</u>a**/ture **wills**⁴⁹¹, / **<u>N</u>ight** bids / us <u>rest</u>.

To <u>whom</u> / **thus**<mark>478</mark> <u>Eve</u> / with <u>per</u>/fect <u>beau</u>/ty 'a<u>dorn</u>'d.
My **<u>Au</u>/thor**⁴⁹² <u>and</u> / **<u>Dispo</u>/ser**⁴⁹³, <u>what</u> / **thou**<mark>38</mark> **<u>bidst</u>**⁴⁹⁴ [635]
<u>Unar</u>/gu'd <u>I</u> / o<u>bey</u>; / so <u>God</u> / or<u>dains</u>,
<u>God is</u> / **thy**<mark>32</mark> <u>Law</u>, / **thou**<mark>38</mark> <u>mine</u>: / to <u>know</u> / no <u>more</u>
Is <u>wo</u>/ man's <u>hap</u>/piest <u>know</u>/ledge <u>and</u> / her <u>praise</u>.**495**

<mark>*Ejes* pp. 414-15</mark>
With **<u>thee</u>**<mark>27</mark> / con<u>ver</u>/sing <u>I</u> / for<u>get</u> / all <u>time</u>,
All **<u>sea</u>/sons**⁴⁹⁶ <u>and</u> / their <u>change</u>, / all <u>please</u> / a<u>like</u>.   [640]
<u>Sweet</u> is / the <u>breath</u> / of <u>morn</u>, / her <u>ri</u>/sing <mark>sweet</mark>,   *epanalepsis*
With **<u>charm</u>**⁴⁹⁷ / of **<u>ear</u>**/liest <u>Bir</u>ds; / <u>pleasant</u> / the <u>Sun</u>
When <u>first</u> / on <u>this</u> / de<u>l</u>ight/ful **<u>L</u>and** / he <u>spreads</u>
His **<u>o</u>/rient**⁴⁹⁸ **<u>Beams</u>**<mark>256</mark>, / on <u>herb</u>, / <u>tree</u>, **<u>f</u>ruit**, / and **<u>f</u>lower**,
<mark style="background:lime"><u>Glist</u>'ring</mark>⁴⁹⁹ / with <u>dew</u>; / **<u>f</u>ragrant** / the **<u>fer</u>**/tile <u>ear</u>th   [645]
<u>After</u> / soft <u>showers</u>; / and <u>sweet</u> / the <u>co</u>/ming <u>on</u>
Of <mark style="background:cyan"><u>grate</u>/ful <u>Ev</u>'/ning <u>mild</u></mark>, / then <u>si</u>/lent <u>N</u>i<u>gh</u>t
<mark style="background:red">With <u>this</u> / her <u>so</u>/lemn <u>Bird</u></mark>⁵⁰⁰ / and <u>this</u> / fair <u>Moon</u>,
And <u>these</u> / the <u>G</u><u>e</u>ms / of <u>H</u>e<u>a</u>v'n, / her <u>star</u>/ry <u>train</u>:
But <u>nei</u>/ther <u>breath</u> / of **<u>Morn</u>**⁵⁰¹ / when <u>she</u> / a<u>scends</u>   [650]
With <u>charm</u> / of **<u>ear</u>**/liest <u>Bir</u>ds, nor rising <u>Sun</u>
On <u>this</u> / de<u>l</u>ight/ful <u>l</u>and, / nor <u>herb</u>, / <u>fruit</u>, <u>flower</u>,
<mark style="background:lime"><u>Glist</u>'ring</mark>⁵⁰⁰ / with <u>dew</u>, / nor <u>fra</u>/grance <u>af</u>/ter <u>showers</u>,
Nor <mark style="background:cyan"><u>grate</u>/ful <u>Ev</u>'/ning <u>mild</u></mark>, / nor <u>si</u>/lent <mark style="background:cyan"><u>N</u>ight</mark>
<mark style="background:red">With <u>this</u> / her <u>so</u>/lemn <u>Bird</u></mark>⁵⁰⁰, / nor <u>walk</u> / by <u>Moon</u>,   [655]
Or <u>glit</u>/t'ring <u>Star</u>/light wi/thout **<u>thee</u>**<mark>27</mark> / is <mark>sweet</mark>.⁵⁰²
But **<u>where</u>/fore**<mark>257</mark> all / <u>night</u> <u>long</u> / shine <u>these</u>, / for <u>whom</u>
This <u>glo</u>/rious **<u>s</u>ight**, / when <u>s</u>leep / **hath**<mark>137</mark> <u>shut</u> / all <u>eyes</u>?**503**

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489 **Milton reckons that for Paradise to be truly perfect, there must be work available for Adam's children, since work is one of life's great pleasures, and a distinctly human dignity.**
490 **<u>ask</u> <u>riddance</u>** – must be el<u>imin</u>ated
491 **to will** – de<u>sire</u>, de<u>mand</u>
492 **<u>author</u>** – o<u>rigin</u>ator. **She has sprung from his side**
493 **<u>disposer</u>** – con<u>troll</u>er
494 **<u>bidst</u>** – <u>ask</u> for
495 **Hmm....**
496 **<u>seasons</u>** – <u>times</u> of <u>day</u> (it was <u>al</u>ways <u>spring</u> be<u>fore</u> the <u>Fall</u>)
497 **charm** – <u>bird</u>song. **Probably a conscious play upon double derivation: Latin *carmen* (= a song) and Anglo-Saxon *cyrm* (= noise)**
498 **<u>orient</u>** – <u>eas</u>tern (as he rises in the morning)
499 **to <u>glister</u>** – <u>gli</u>sten
500 **<u>solemn</u> <u>bird</u>** – <u>night</u>ingale
501 **morn** – (*poetic*) <u>mor</u>ning
502 **<u>Sweet</u> is... is <u>sweet</u>** – ll. 641-56 is the most striking example in Paradise Lost of <u>epanalepsis</u> (i.e. repetition).
503 **this is the first request for knowledge**

To whom / our **gen**'/**ral**[504] An/cestor / replied.
Daughter / of God / and Man[505], / **accom**/**plish'd**[506] Eve, [660]
Those have / their course / to fi/nish, round / the Earth,
By mor/row Ev'ning, **and** / from **L**and / to **L**and
In or/der, though / to Na/tions yet / unborn,
Minis/t'ring light / prepar'd, / they set / and rise;
Least to/tal dark/ness[507] should / by Night / regain [665]
Her old / posses/sion, and / extin/guish life
In Na/ture and / all things, / which these / soft fires
Not on/ly 'nligh/ten, but / with **kind**/**ly**[508] heat
Of va/rious in/fluence / **foment**[509] / and warm,
Temper / or nou/rish, or / in part / shed down [670]
Their stel/lar vir/tue on / all **kinds**[510] / that grow
On Earth, / made **here**/**by**[511] 'apter / to receive
Perfec/tion from / the Sun's / more po/tent Ray.
These then, / though un/beheld / in deep / of night,
Shine not / in vain, / nor think, / **though men** / **were none**[512], [675]
That heav'n / would want / specta/tors, God / want praise;
Mi/llions / of spi/ritual[513] Crea/tures walk / the Earth
Unseen,[514] / both **wh**en / we **w**ake, / and **wh**en / we sleep:
All these / with cease/less praise / his works / behold
Both day / and night: / how of/ten from / the steep [680]
Of e/choing Hill / or Thic/ket **h**ave / we **h**eard
Celes/tial voi/ces to / the mid/night air,
Sole, or / respon/sive each / to o/thers note
Singing / their great / Crea/tor: oft / in bands
While they / keep watch, / or night/ly roun/ding walk, [685]
With Heav'n/ly touch / of in/strumen/tal sounds
In full / harmo/nic num/ber joined, / their songs
Divide / **the night**[515], / and lift / our thoughts / to Heav'n.
Thus[128] tal/king hand / in hand / **alone**[516] / they pass'd
On to / their **b**liss/ful **B**ower; / it was / a place [690]
Chos'n by / the so/v'reign Plan/ter[517], / when /he fram'd
All things / to man's / delight/ful use; / the roof
Of thic/kest co/vert was / inwo/ven shade
Laurel / and myr/tle, and / what high/er grew

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[504] **general** – of us all, common
[505] **Adam is probably to be understood literally here; God and Adam are Eve's parents**
[506] **accomplished** – perfect
[507] **the original darkness of Old Night, joint ruler with Chaos of the 'limitless profound' before hell or the universe were created. One of the functions of the stars is to keep this total darkness at bay.**
[508] **kindly** – benign
[509] **foment** – nurture with heat
[510] **kinds** – (*in this case*) species
[511] **hereby** – in this way
[512] **though men were none** – even if there weren't any men, that there would be nobody to look at the sky
[513] **there is presumably an elision here**
[514] **Adam suggests the presence of guardian angels on Earth at all times, who praise the beauty of God's creation while man is asleep and unable to do so**
[515] **divide the night** – (*dividere noctem*) divide the night into watches by blowing a trumpet
[516] **alone** – i.e. no other creatures follow them into their bower
[517] **Genesis 2:8, "God planted a garden".**

Of **f**irm / and **f**ra/grant leaf; / on ei/ther side   [695]

Acan/thus, and / each o/d'rous bu/shy shrub

Fenc'd up / the ver/dant wall; / each beau/teous flower,

Iris / all hues, / Roses, / and **Ges/samin**[518]

Rear'd high / their **flou/rish'd**[519] heads / between, / and wrought

Mosa/ic; un/derfoot / the Vi/olet,   [700]

Crocus, / and Hy/acinth / with rich / inlay

Broider'd[520] / the ground, / more co/lour'd than / with **stone**

Of cost/liest Em/blem[521]: o/ther Crea/ture here

Beast, Bird, / Insect, / or Worm / durst en/ter none;   *list*

Such was / their awe / of Man. / In sha/dy Bower   [705]

More sa/cred and / seques/tered, though / but **feign'd**[522],

Pan or / Silva/nus ne/ver slept, / nor Nymph,

Nor **Fau/nus**[523] haun/ted. Here / in **close** / **recess**[524]

With Flo/wers, Gar/lands, and / sweet-smel/ling Herbs

Espou/sed Eve / deck'd first / her Nup/tial Bed,   [710]

And heav'n/ly/ly / **Quires**[525] the / **Hyme/naean**[526] sung,

What day / the **ge/nial**[527] An/gel to / our Sire

Brought her / in na/ked beau/ty more / adorn'd

More love/ly than / **Pando/ra**[528], whom / the Gods

Endow'd / with all / their gifts, / and O / too like   [715]

In sad / **event**[529], / **wh**en to / th' unwi/ser Son

Of **Ja/phet**[530] brought / by Her/mes, she / ensnar'd

Man-kind / with her / fair looks, / to be / aveng'd

On him / who had / stole Jove's / **authen/tic**[531] fire.

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[518] **Gessamin** – Jasmine

[519] **flourished** – crowned with flowers

[520] **broidered** – decorated

[521] **stone of costliest emblem** – stone with inlaid work

[522] **feigned** – invented or imagined by poets, fictional

[523] **Faunus** – Pan (god of flocks and shepherds), Silvanus (god of the woods), and Faunus (god of the fields) are all satyrs, beings with the form of a goat from the waist down, from Greek and Roman mythology. They represent lustful nature.

[524] **close recess** – secret retreat

[525] **quires** – choirs

[526] **Hymenaean** – marriage song, wedding song (from the god of marriage, Hymen) sung outside the door when the bride and groom go to bed

[527] **genial** – nuptial (from *genialis* in Latin)

[528] **Pandora** – according to pagan legend the first woman, was created by Jove's request to avenge Prometheus (foresight), who stole fire from heaven. She was endowed with gifts by the gods, given a box filled with evils, and sent to marry Epimetheus (hindsight), a brother of Prometheus. Although warned against it, Epimetheus opened the box and all life's evils flew out. Pandora and Eve are 'like in sad event' in that they are both associated with tragic events.

[529] **event** – result

[530] **Japhet** – Noah's son, identified here with the legendary Titan Iapetus, father of Prometheus and Epimetheus.

[531] **authentic** – original. **The fire was sacred and belonged essentially to Jove** (= Jupiter)