THE

POEMS OF MILTON.
THE POEMS

OF

JOHN MILTON,

WITH NOTES,

BY

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"I view that oak, the fancied glades among,
By which as Milton lay, his evening ear,
From many a cloud that dropped ethereal dew,
Nigh-sphere'd in heaven, its native strains could hear;
On which that ancient trump he reach'd was hung."—Collins.

IN TWO VOLUMES.

VOL. I.

LONDON:
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1859.
EXCEPTING the Divina Commedia, there is no modern poem which stands so much in need of a commentary as Paradise Lost. So early was this want felt, that in about a quarter of a century after its appearance, an edition was printed with notes by Patrick Hume, a native of North Britain. Nothing more was done till 1732, when the celebrated Dr. Bentley published an edition of the poem, with a comment, proceeding on the absurd hypothesis that Milton's amanuensis had taken advantage of his blindness to interpolate the poem largely, and these interpolations the critic affected to have discovered, and printed them in a different character. In a "Review of the Text of Paradise Lost," Dr. (afterwards Bishop) Pearce amply refuted these absurd fancies of the great classical critic. Shortly after, the Richardsons, father and son, published "Explanatory Notes on the Paradise Lost;" Warburton also gave the world some of his views respecting it, as likewise did some anonymous critics.

In 1749 Dr. (afterwards Bishop) Newton published, in two volumes quarto, "Paradise Lost, with Notes of Various Authors," and in 1752 the remaining Poems of Milton, in one volume, of the same form. This was the earliest instance of what is called a Variorum edition, in the English language. Besides the works of his predecessors, including Addison, Newton had manuscript remarks on Paradise Lost of Dr.
Heylin, of Richardson, Jortin, and Warburton, and of a relative of his own, Dr. Greenwood, and, more valuable than any, those of the learned Mr. Thyer. In the other poems he had the additional aid of Peck, Sympson and Seward, and of two learned clergymen, Mr. Calton and Mr. Meadowcourt.

Newton was a sensible man, not without poetic feeling; he was well versed in the Scriptures—though I doubt if he was a Hebrew scholar, and also well acquainted with the Classics. His Italian learning does not appear to have been extensive, and, excepting Spenser and Shakespeare, he does not seem to have had much familiarity with the elder English literature, and his acquisitions in science were probably slender. On the whole however his edition is a very respectable one, and, in the case of Paradise Lost, little of much value was subsequently added to it. But at that time the knowledge of the language and literature of the days of Elizabeth and James was very imperfect, and criticism as a science had as yet made little progress.

In 1750 the First Book of Paradise Lost was published at Glasgow, with an elaborate comment, ascribed to Dr. Gillies or Mr. Callander. The former published, in 1788, "Paradise Lost, illustrated with Texts of Scripture." Three years earlier, Thomas Warton had edited all the other poems, except Paradise Regained, in his peculiar manner, namely, that of heaping on every word and phrase quantities of passages from other poets in which it occurred, so as to give Milton the aspect of a centoist. Many however of Warton’s notes are truly valuable, and many of the parallel passages highly opposite; he was also the first to comment on Milton’s Latin and Italian poetry. Paradise Regained met with an able and a zealous editor in the Rev. Mr. Dunster, in 1795. Meanwhile scattered remarks occurred in the writings of Johnson, Lord Monboddo, Beattie, Blair, Hayley, the commentators on Shakespeare, and others.

At length, in the commencement of the present century
(1802), came the Rev. J. H. Todd, and, like Milton's Time, drew, in his "huge drag-net, . . . unpicked and unchosen," whatever his extensive reading found in commentators and others relating to the poetry of Milton. "Instead," says Sir Walter Scott, in a review of his edition of Spenser (and the case is still stronger with respect to Milton) "instead of extracting from his predecessors' labours their spirit and essence, he has overlaid poor Spenser with the unselected mass of their commentaries, in addition to his own; and after all, we are much afraid the text is, in many instances, rather burdened than assisted." In fact I am convinced that many persons have been repelled from the study of Milton by the formidable bulk of the notes in this edition, which has driven Newton's out of the field. And yet, in my opinion, Newton was superior to Todd in everything but extent of reading. This critic appears to have possessed a strong memory, and to have had Milton nearly by heart. He read incessantly, and whenever he met with anything resembling a passage in Milton, he secured it for his Notes; but I cannot recollect an instance of his having, from his own resources, removed the difficulty from any obscure passage. I am almost certain that he had no knowledge of Hebrew, and his acquaintance with science, if any, was very slight.

In addition to the sources of information above enumerated, Todd was possessed of a copy of Milton's Poems with manuscript notes by Mr. Bowle, the learned editor of Don Quixote, and of a copy of Paradise Lost, illustrated in the same manner by Mr. Benjamin Stillingfleet, an elegant scholar. He also received communications from some private friends. Thus he was enabled to actually overlay Milton with annotation, having neither the requisite taste nor judgement to make a selection among his materials. A striking example of this is his retention of the wild fancies of Bentley and the refutations of them by Pearce, which Newton had given with reason, because Bentley's edition had not been
long published, and the reputation of that critic was high; but more than half a century had sufficed to explode those fancies, and good taste and right feeling would have prompted to let the weaknesses of a great man slumber in oblivion.

As very little has been since done, it is now, I think, apparent that a new edition of the Poems of Milton is not a work of supererogation. It only remains for me to state with brevity the distinguishing features of the present edition.

In the first place it will be seen that the poems are arranged chronologically, and divided into periods. By this arrangement, which is both natural and philosophical, the reader is enabled to trace with facility the changes in the ideas and the language of the poet; and I do not see why this advantage should be sacrificed to a slavish adherence to the capricious arrangement of booksellers or editors. Where the heading of a poem is Milton’s own, I have placed his initial after it; and where the date is only conjectural, I have so indicated it. I may observe here that my present opinion is that L’Allegro and its pendent were written after Comus. I have not however departed from the order in which they are placed in my Life of Milton.

The orthography is in general modernized, with the exception of a few words, such as sowran, highth, which, as they are evidently Milton’s own, have been retained out of respect. I have given shew throughout, and not show, for that was the invariable orthography and, as I think, pronunciation—except for the sake of rime, when it was spelt show—of Milton’s time. In like manner, in Paradise Lost I make the preposition always toward, for so it is in Milton’s own edition of his Poems, and in the Bible, to which he closely adhered. Like Wordsworth and Coleridge, I have rejected the syncope in verbs and participles; and I have left to the reader’s ear to determine the few cases where the final syllable is to be sounded. By the use of the syncope and apocope our forefathers did not always mean that the vowel was to be mute;
they often only indicated that it was to be very short, as in
th’ one, and suchlike. A difference of orthography will be
observed in the words heaven and hell. When the former
denotes the abode of the Deity, and the latter is used in op-
sition to it, they commence with a capital. A similar dis-
tinction is made in world.

To the punctuation I have devoted the closest attention.
On this point Milton himself was perfectly heedless; and
though that of Paradise Lost is much better than that of the
other poems, it is very far from perfect. Being no idolater
of the old printers, I have submitted to no authority or gui-
dance but those of Grammar and Logic; and under their
auspices I have introduced many new readings, or, to speak
more correctly, restored those intended by the poet. I have
banished from the text in general the colon so familiar to our
old printers, so little now in use; to express a pause or sus-
pension in the sense I employ the dash (---), and as there is
always such before and after a parenthesis, I have in this
case substituted the dash for the crotchets, as more striking
to the eye. When there is an actual break in the sense,
an anacoluthon or aposiopesis, I use what the printers term
the three dots (....), and thus there never can be any mistake,
as is the case where, as in the dramatists, the dash is em-
ployed for both kinds of pause. The introduction of these
notes is quite a new feature in an edition of Milton’s poems;
for the editors, so far from doing so, have actually effaced one
given by Milton himself in Lycidas. They remove many ap-
pearances of bad grammar, and they tend greatly to prove
the poet’s dramatic talent, as it is chiefly in speeches that
they occur.

I have thus, I believe, brought the punctuation of these
poems to a degree of perfection such as it had never at-
tained. I may not be always right in my changes, but I
know of only two errors, each merely the misplacing of a
comma. For this correctness I am mainly indebted to the
valuable aid of my friend Mr. J. E. Taylor, and of a most excellent Reader in his office; their close attention also detected errors in the text which had escaped my less vigilant eye.

Brevity and terseness are the very soul of annotation; a note should not contain a superfluous word. Nature not having bestowed on me copiousness of language, my style is brief and condensed, hence I rarely copy the notes of others, as I can express their matter in fewer words. In reality however the greater part of these notes was written from the resources of my own mind, and it was, in general, only in dubious cases that I referred to the commentators. But whenever I have been indebted to any of them, I have given his name; so also in the parallel passages, though I had myself noticed the greater number of them, I give the initials of the critics who first observed them. With respect to these passages, nothing surely can be further from my mind than the idea of making Milton a centoist; but I think it a most agreeable employment for a philosophic mind to trace how far a great poet may have been indebted for ideas or language to the authors he had read, and I quote no others. For a similar reason I have given the various readings to Comus and other poems from Milton's own manuscript.

I write not merely for scholars; my object is to make Milton perfectly intelligible to readers of every degree of culture. As therefore the writers of that time, and Milton more than any, frequently used words derived from the Latin in their original physical sense, I take care to indicate that sense. Thus, 'reluctant flames' must surely be very obscure to one ignorant of Latin. Further, as our ancestors used the preterite subjunctive much more than we do, I have pointed that out also, which removes some apparent incongruities. Finally it will be seen that I complete ellipses; a thing which readers in general are little skilled in doing, and many anomalies thus disappear. In fact a very curious essay might be
written on the employment of this figure in various languages. It may be objected that I indulge needlessly in etymology, and it may be the truth; but the meaning of a word is all the surer when its origin is known.

The reader will find frequent references in the following pages to a Life of Milton. This is a work of mine, of which the full title is, "An Account of the Life, Opinions, and Writings of John Milton:" it contains what may be termed their history and the aesthetic part of their criticism, as also many essays—that on the Ptolemaic astronomy for instance—that of the utmost importance for the perfect understanding of Paradise Lost. Unfortunately, while I was writing it an event occurred which affected my mind very much, whence it contains some errors, most of which however have been corrected in the following pages.

T. K.

Mortlake, June 4, 1859.
INITIALS.


CORRECTIONS.

Page 7, v. 54, read Or that crowned matron sage, white-robed Truth.
318, v. 420, read The luminous inferior orbs enclosed.
328, in note on v. 616, for At the Equator read Between the Tropics, and after vertical add somewhere.
150, line 8 from bottom, for trassa read trasse.
CONTENTS

OF THE FIRST VOLUME.

First Period.

AT SCHOOL AND AT THE UNIVERSITY.


A Paraphrase on Psalm CXIV. .................. 1
Psalm CXXXVI. ................................. 2
On the Death of a Fair Infant .................. 4
At a Vacation Exercise .......................... 8
On the Morning of Christ's Nativity ............. 13
Upon the Circumcision .......................... 26
The Passion ..................................... 28
On Shakespeare .................................. 31
On the University Career ........................ 32
Another on the Same ............................. 32
An Epitaph on the Marchioness of Winchester ... 34
Sonnet I. ....................................... 37
On Time ....................................... 38
At a Solemn Music ............................... 40
CONTENTS.

Second Period.

AT HORTON.

A.D. 1632-1638. A. 86r. 24-30.

PAGE

Song on May Morning .......................... 43
Sonnet II.—To the Nightingale ................. 44
L’Allegro ........................................ 45
Il Penseroso ..................................... 55
Arcades .......................................... 68
Comus ........................................... 75
Lycidas .......................................... 128
Various Readings ................................. 142

Third Period.

THE CIVIL WAR AND THE COMMONWEALTH.

A.D. 1639-1660. A. 86r. 31-52.

SONNETS:—

Donna leggiadra ................................ 149
Qual in cole ..................................... 150
Canzone .......................................... 151
Diodati, e te ’l ................................ 153
Per certo ......................................... 153
Giovane piano .................................. 154
When the Assault was intended to the City .... 155
To a virtuous young Lady ...................... 156
To the Lady Margaret Lee ..................... 157
On the Detraction which followed on my writing certain

Treatises ....................................... 157
On the same .................................... 158
## CONTENTS.

**SONNETS, continued:**

- On the Religious Memory of Mrs. Catharine Thomson  
- To Mr. Lawrence  
- To Cyriae Skinner  
- To Mr. H. Lawes  
- On the new Forcers of Conscience  
- To the Lord-General Fairfax  
- To the Lord-General Cromwell  
- To Sir Henry Vane  
- On his Blindness  
- On the late Massacre in Piemont  
- To Cyriae Skinner  
- On his deceased Wife  
- Various Readings  

**TRANSLATIONS**  

- 171

**PSALMS**  

- 175

---

## Fourth Period.

**AFTER THE RESTORATION.**  

**A.D. 1660-1674.**  

**PARADISE LOST**  

- 199
- Commendatory Verses  
- Book I.  
- Book II.  
- Book III.  
- Book IV.  
- Book V.  
- Book VI.  

- 201
- 205
- 251
- 298
- 334
- 380
- 417
THE

POEMS OF MILTON.

FIRST PERIOD.
AT SCHOOL AND AT THE UNIVERSITY.

A PARAPHRASE ON PSALM CXIV.

THIS AND THE FOLLOWING PSALM WERE DONE BY THE AUTHOR AT
FIFTEEN YEARS OLD (1624).—M.

When the blest seed of Terah’s faithful son
After long toil their liberty had won,
And passed from Pharian fields to Canaan-land,
Led by the strength of the Almighty’s hand,
Jehovah’s wonders were in Israel shown,
His praise and glory was in Israel known.
That saw the troubled sea, and shivering fled,
And sought to hide his froth-becurled head
Low in the earth; Jordan’s clear streams recoil,
As a faint host that hath received the foil.
The high, huge-bellied mountains skip like rams
Amongst their ewes, the little hills like lambs.
Why fled the ocean? and why skipped the mountains?
Why turned Jordan toward his crystal fountains?
Shake, Earth, and at the presence be aghast
Of him that ever was and aye shall last,
That glassy floods from rugged rocks can crush,
And make soft rills from fiery flint-stones gush.

PSALM CXXXVI.

Let us with a gladsome mind
Praise the Lord, for he is kind;
For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his name abroad,
For of Gods he is the God;
For his, etc.

Oh! let us his praises tell,
Who doth the wrathful tyrants quell;
For his, etc.

Who with his miracles doth make
Amazed heaven and earth to shake;
For his, etc.

Who by his wisdom did create
The painted heavens so full of state;
For his, etc.

Who did the solid earth ordain
To rise above the watery plain;
For his, etc.

Who, by his all-commanding might,
Did fill the new-made world with light;
For his, etc.

And caused the golden-tressed sun
All the day long his course to run;
For his, etc.
PSALM CXXXVI.

The horned moon to shine by night,
Amongst her spangled sisters bright;
      For his, etc.

He, with his thunder-clasping hand,
Smote the first-born of Egypt-land;
      For his, etc.

And, in despite of Pharaoh fell,
He brought from thence his Israel;
      For his, etc.

The ruddy waves he cleft in twain
Of the Erythrean main;
      For his, etc.

The floods stood still like walls of glass,
While the Hebrew bands did pass;
      For his, etc.

But full soon they did devour
The tawny king with all his power;
      For his, etc.

His chosen people he did bless,
In the wasteful wilderness;
      For his, etc.

In bloody battle he brought down
Kings of prowess and renown;
      For his, etc.

He foiled bold Seon and his host,
That ruled the Amorrian coast;
      For his, etc.

And large-limbed Og he did subdue,
With all his overhardy crew;
      For his, etc.

And to his servant Israel
He gave the land wherein to dwell;
      For his, etc.
ON THE DEATH OF A FAIR INFANT.

He hath with a piteous eye
Beheld us in our misery;
For his, etc.

And freed us from the slavery
Of the invading enemy;
For his, etc.

All living creatures he doth feed,
And with full hand supplies their need;
For his, etc.

Let us therefore warble forth
His mighty majesty and worth;
For his, etc.

That his mansion hath on high,
Above the reach of mortal eye;
For his mercies aye endure,
Ever faithful, ever sure.

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ANNO ESTATIS XVII. (1625.)

ON THE DEATH OF A FAIR INFANT DYING OF A COUGH.—M.

I.

O fairest flower, no sooner blown but blasted,
Soft silken primrose, fading timelessly,
Summer's chief honour, if thou hadst outlasted
Bleak Winter's force that made thy blossom dry;
For he, being amorous on that lovely dye

1. "Sweet rose, fair flower, untimely plucked, soon faded;
   Plucked in the bud, and faded in the spring!
   Bright orient pearl, alack! too timely shaded;
   Fair creature, killed too soon by Death's sharp sting!"
   Shakespeare, Pass. Pilgrim, x.—T.

2. "timelessly" i.e. untimely, before due time or season.
3. Summer's, etc., sc. who wouldst have been.
4. on, i.q. of. It is the more correct form.
ON THE DEATH OF A FAIR INFANT.

That did thy cheek envermail, thought to kiss,
But killed, alas! and then bewailed his fatal bliss.

II.

For, since grim Aquilo, his charioteer,
By boisterous rape the Athenian damsel got,
He thought it touched his deity full near,
If likewise he some fair one wedded not;
Therby to wipe away the infamous blot
Of long-uncoupled bed and childless eld,
Which 'mongst the wanton Gods a foul reproach was held.

III.

So, mounting up in icy-pearled car,
Through middle empire of the freezing air
He wandered long, till thee he spied from far;
There ended was his quest, there ceased his carc.
Down he descended from his snow-soft chair,
But all unwares, with his cold-kind embrace,
Unhoused thy virgin-soul from her fair biding-place.

IV.

Yet art thou not inglorious in thy fate;
For so Apollo, with unweeting hand,
Whilome did slay his dearly-loved mate,

6. "He thought to kiss him and has killed him so." Shak. \emph{Ven.} \& \emph{Adon}. 7. \emph{fatal bliss}, i.e. his pleasure from the kiss which proved fatal to its object. 8. \emph{For since, etc.} Alluding to the myth of Boreas, carrying off Orithyia, daughter of the king of Attica. The making Boreas Winter's charioteer is a conception peculiar to the young poet. 12. \emph{infamous blot}. "With foul infamous blot," \emph{P. Q.} iii. 6, 13.—T. The elder poets thus frequently accented infamous, as the \emph{a} is long in \emph{jama}, \emph{infamis}. 13. \emph{eld}, i.e. old-age. 14. \emph{the wanton gods, sc.} of Greece; on account of their numerous love-adventures. 15. \emph{icy-pearled}, i.e. empearled with ice. Warton would read ice-\emph{ypearled}; but Todd observes that we meet in our poet with \emph{roey-bosomed}, \emph{flowery-kirtled}, \emph{flery-wheeled}, so there is no need to change. 16. \emph{middle}, i.e. between heaven and earth. 23. \emph{For so, etc.} See our \emph{Mythology of Greece and Italy}, p. 107, 3rd edit.
ON THE DEATH OF A FAIR INFANT.

Young Hyacinth, born on Eurotas' strand,
Young Hyacinth, the pride of Spartan land;
But then transformed him to a purple flower.
Alack! that so to change thee Winter had no power.

V.
Yet can I not persuade me thou art dead,
Or that thy corse corrupts in earth's dark womb,
Or that thy beauties lie in wormy bed,
Hid from the world in a low-delved tomb.
Could Heaven for pity thee so strictly doom?
Oh no! for something in thy face did shine
Above mortality, that shewed thou wast divine.

VI.
Resolve me then, O Soul most surely blest
—If so it be that thou these plaints dost hear—
Tell me, bright Spirit, where'er thou hoverest;
Whether above that high first-moving sphere,
Or in the Elysian fields—if such there were—
Oh! say me true if thou wert mortal wight,
And why from us so quickly thou didst take thy flight.

VII.
Wert thou some star, which from the ruined roof
Of shaked Olympus by mischance didst fall,
Which careful Jove in nature's true behoof
Took up, and in fit place did reinstal?
Or did of late Earth's sons besiege the wall

31. "Already to their wormy beds are gone." Mids. N. Dr. iii. 2.—W.
33. for pity, i.e. unrestrained by, in spite of, pity.
39. Whether, etc., i.e. in the Empyrean; see Life of Milton, p. 549.
40. were. Hurd says it should be are; rather be. But Milton may have had his mind on past times.
41. say me true, i.e. say truly to me.
43. ruined, i.e. thrown down, ruinatus.—shaked, i.e. shaken. Our old writers were very irregular in the use of participles.
45. true behoof, i.e. a just regard to the interests of.
47. Earth's sons, i.e. the Giants.
ON THE DEATH OF A FAIR INFANT.

Of sheeny Heaven, and thou some goddess fled
Amongst us here below to hide thy nectared head?

VIII.

Or wert thou that just Maid, who once before
Forsook the hated earth, oh! tell me sooth,
And camest again to visit us once more?
Or wert thou Mercy, that sweet smiling Youth?
Or that crowned matron sage, white-robed Truth?
Or any other of that heavenly brood
Let down in cloudy throne to do the world some good?

IX.

Or wert thou of the golden-winged host?
Who, having clad thyself in human weed,
To earth from thy prefixed seat didst post,
And after short abode fly back with speed,
As if to shew what creatures heaven doth breed;
Thereby to set the hearts of men on fire
To scorn the sordid world, and unto heaven aspire.

X.

But oh! why didst thou not stay here below,
To bless us with thy heaven-loved innocence,
To slake his wrath whom sin hath made our foe,
To turn swift-rushing black perdition hence,
Or drive away the slaughtering pestilence,
To stand 'twixt us and our deserved smart?

But thou canst best perform that office where thou art.

48. sheeny, i.e. bright.—thou, sc. wert.
50. that just maid, i.e. Astraea or Justice.
53. Or wert, etc. See Life of Milton, p. 253.
55. that heavenly brood, i.e. the personified Virtues. He distinguishes them, we may observe, from the angels in the next stanza.
56. "Nube candentes humeros amictus,
Augur Apollo." Hor. Carm. i. 2, 31.—K.
58. human weed, i.e. put on a human form, clad thyself in the garment of man.
59. prefixed, i.e. originally assigned.
66 seq. "And he stood between the dead and the living, and the plague was stayed," Num. xvi. 48.—K. The plague, Warton says, was at this time raging in the kingdom.
AT A VACATION EXERCISE.

XI.
Then thou, the mother of so sweet a child,
Her false-imagined loss cease to lament,
And wisely learn to curb thy sorrows wild.
Think what a present thou to God hast sent,
And render him with patience what he lent.
This if thou do, he will an offspring give,
That till the world's last end shall make thy name to live.

ANNO STATIS XIX. (1628.)

AT A VACATION EXERCISE IN THE COLLEGE,
PART LATIN, PART ENGLISH.—M.

The Latin speeches ended, the English thus began.

Hail, native language, that by sinews weak
Didst move my first endeavouring tongue to speak,
And madest imperfect words with childish trips,
Half-unpronounced, slide through my infant lips,
Driving dumb Silence from the portal-door,
Where he had mutely sat two years before
Here I salute thee, and thy pardon ask,
That now I use thee in my latter task.
Small loss it is that thence can come unto thee,
I know my tongue but little grace can do thee;
Thou needest not be ambitious to be first,
Believe me I have thither packed the worst;

72. Her. This proves that the subject was a female.
74. Think, etc. There is apparently some slight confusion here, for what is called a present is said to be lent; but by present he meant, what was presented. The words of Hannah (1 Sam. i. 28) were probably in his mind.
4. Slide, i.q. glide. These words were used indifferently, the former most frequently. Even Addison (Spect. No. 420) has "sliding round their axles" of the planets. Glide and slide are both of Anglo-Saxon origin.
6. Where, etc. It would seem from this that Milton did not speak articulately till he was two years old.
12. Believe, etc. Intimating that the Latin part, which was probably prose, was inferior to the English.
And, if it happen as I did forecast,  
The daintiest dishes shall be served up last.  
I pray thee then deny me not thy aid,  
For this same small neglect that I have made;  
But haste thee straight to do me once a pleasure,  
And from thy wardrobe bring thy chiefest treasure,  
Not those new-fangled toys and trimming slight,  
Which takes our late fantasticks with delight;  
But cull those richest robes and gayest attire,  
Which deepest spirits and choicest wits desire.  
I have some naked thoughts that rove about,  
And loudly knock to have their passage out;  
And, weary of their place, do only stay  
Till thou hast decked them in thy best array;  
That so they may, without suspect or fears,  
Fly swiftly to this fair assembly's ears.  
Yet I had rather, if I were to choose,  
Thy service in some graver subject use,  
Such as may make thee search thy coffers round,  
Before thou clothe my fancy in fit sound;

18. And from, etc. He represents his Native Language (somewhat in the manner of the property-man of the theatre) as having a wardrobe containing a great variety of dresses, suited to all characters and persons.

19. Not those, etc. Alluding to the affected language named Euphuism, from Lilly's work, Euphues and his England, and which had been for some time so prevalent.—new-fangled, i.e. newly adopted (from A.-S. pan gan, to take), a word then, and still, in common use.—toys, adornments, trifles: see on Il Pens. v. 4.—trimming, part. of to trim: see on L'Alleg. v. 76.—slight, i.q. sleight, artifice, device.

"In ivory sheath, y-carved with curious slightes." F. Q. i. 7, 30.—K.

20. takes, i.e. infects, affects: see Life of Milton, 234, note.—late, i.e. that have lately sprung up.—fantastics, i.e. fanciful people, coxcombs, fops. "But what [why] call you him a fantastick that follows his fellow so close? A fool I warrant him; and I believe he hath robbed a jackanapes of his gesture. Mark but his countenance; see how he mops and how he mows, and how he strains his looks. All the apeces that have been in the Parrish [Paris] garden these twenty years would not come nigh him for all manner of compliments."

B. Rich, Faults and nothing but Faults, p. 7.—T.

21. attire, probably i.q. tire, headdress, as robes precedes. See on On Time, v. 21.

25. "O stay; I have but one poor thought to clothe  
In airy garments and then forth I go." Jonson, Cynthia's Revels, i. 1.—K.

27. suspect, i.e. suspicion, misgiving.

31. coffers, sc. in which dresses were kept.
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven’s door
Look in, and see each blissful deity
How he before the thunderous throne doth lie,
Listening to what unshorn Apollo sings
To the touch of golden wires, while Hebe brings
Immortal nectar to her kingly sire;
Then passing through the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow and lofts of piled thunder,
May tell at length how green-eyed Neptune raves,
In heaven’s defiance mustering all his waves;
Then sing of secret things that came to pass
When beldam Nature in her cradle was;
And last of kings and queens and heroes old,
Such as the wise Demodocus once told
In solemn songs at king Alcinoüs’ feast;
While sad Ulysses’ soul and all the rest
Are held, with his melodious harmony,
In willing chains and sweet captivity.
But fie, my wandering Muse, how thou dost stray!
Expectance calls thee now another way.
Thou knowest it must be now thy only bent

33. where, i.e. in which; the ‘graver subject,’ v. 30.
34. poles. He seems to use this word in the manner of the Latin poets, as equivalent to spheres.
35. Look in, etc. See Ilias, i. 601 seq.; iv. 1 seq.
36. unshorn, ἄσπερος ὅμηρος, intonus.
40. Then passing, sc. down.—spheres of wakeful fire, i.e. the planetary spheres, in which the planets formed of fire as it were keep watch.
41. And misty, etc., i.e. the atmosphere.
43. at length, i.e. when arrived at the earth.—green-eyed, γλαυκωτάς, glaucus. This epithet is never applied to Neptune, only to Proteus, Virg. Geor. iv. 451.
45. secret things, etc. Probably the accounts of the Titans, etc., as given in the Theogonies. He seems to have had in his mind the song of Orpheus, Apol. Rh. i. 496 seq., and the Silenus of Virgil.
46. beldam, i.e. ancient female. It is curious how the belle dame of the romances came to have this signification, and to have become at last a term of reproach.
48. Such as, etc. See Hom. Od. viii. 62 seq.
To keep in compass of thy predicament.
Then quick about thy purposed business come,
That to the next I may resign my room.

Then Ens is represented as father of the Predicaments, his ten sons,
whereof the eldest stood for Substance with his canons, which
Ens, thus speaking, explains.

Good luck befriend thee, Son; for at thy birth
The faery ladies danced upon the hearth.

Thy drowsy nurse hath sworn she did them spy
Come tripping to the room where thou didst lie,
And, sweetly singing round about the bed,
Strew all their blessings on thy sleeping head.
She heard them give thee this, that thou shouldst still
From eyes of mortals walk invisible.
Yet there is something that doth force my fear;
For once it was my dismal hap to hear
A Sibyl old, bow-bent with crooked age,
That far events full wisely could presage,
And, in Time’s long and dark prospective-glass,
Foresaw what future days should bring to pass.
Your son, said she—nor can you it prevent—
Shall subject be to many an Accident;

66. *To keep, etc.* Playing on the logical term *predicament*.
58. *room, i.e. place; rooms, Germ.*

Then *Ens is represented, etc.* In the Aristotelian Logic, Ens or Being is
regarded as containing everything that is, while of everything one or more of
what were termed *predicaments* might be asserted, and nothing else. They are
ten in number, viz. Substance, Quantity, Quality, Relation, Place, Time, Situation,
Possession, Action, Passion. These were all *represented* in various forms and
habits on the occasion for which Milton wrote these verses. The following
address of *Ens* is, as Warton observes, “a very ingenious enigma on Substance.”

59. *Good luck, etc.* For an explanation of what follows here, see *Fairy Mythology*, pp. 42, 344, last edition.

66. *From eyes, etc.* Because the substance of things is not to be seen.

71. *prospective-glass.* He probably had in his mind those magic mirrors of
which so much was told in the Middle Ages, such as that framed by Merlin for
King Ryence, the father of Britomart: see *F. Q.* iii. 2, 18–21.

74. *Shall subject, etc.* For Substance (*sub stane*) is the support of Accidents
(i.e. things that fall to it, *ad cadum*), and is as it were covered and hidden by
them. Thus in gold, for example, colour, weight, hardness, malleability, etc.,
are accidents supported and kept together by the unseen substance, which is
subject to (i.e. under) them. What follows is hence easy to understand.
O'er all his brethren he shall reign as king,
Yet every one shall make him underling,
And those that cannot live from him asunder
Ungratefully shall strive to keep him under;
In worth and excellence he shall outgo them,
Yet being above them he shall be below them;
From others he shall stand in need of nothing,
Yet on his brothers shall depend for clothing;
To find a foe it shall not be his hap,
And Peace shall lull him in her flowery lap;
Yet shall he live in strife, and at his door
Devouring War shall never cease to roar;
Yea, it shall be his natural property
To harbour those that are at enmity.
What power, what force, what mighty spell, if not
Your learned hands, can loose this Gordian knot?

The next Quantity and Quality spake in prose, then Relation was
called by his name.

Rivers arise; whether thou be the son
Of utmost Tweed, or Ouse, or gulsy Dun,
Or Trent, who, like some earth-born giant, spreads

83. To find, etc. Because Substance stands alone, there is no dispute about
him whose existence and nature are acknowledged by all. But his Accidents are
frequently 'at enmity' with each other.

84. "Whoso hath in the lap of soft delight
Been long time tailed." Spenser, Tears of the Muses, Terps. st. i.—T.

90. Your learned hands, i.e. the hands of you learned students of Cambridge.
This is the figure called Hypallage, of which Virgil was so fond.—this Gordian
knot, i.e. this enigma.

91. Rivers arise, etc. With Warton we must confess that we cannot clearly
see the connection between the English rivers and Relation. The poet had here
of course in his mind the spousals of the Thames and Medway in the Faery
Queen, and Drayton's Polyolbion.

92. Of utmost Tweed. As being on the borders of Scotland.—Oose. The
river which runs by York.—Dun. The Don in the same county, which gives
name to Doncaster.

93. Trent. Warton tells us from the Polyolbion (Song xii.) that it contained
thirty kinds of fish, and that there were thirty religious houses on its banks,
and that a wizard foretold:

And thirty several streams, from many a sundry way,
Unto her greatness shall their watery tribute pay.
All owing to the resemblance of its name to trente (Fr.), thirty!
ON THE NATIVITY.

His thirty arms along the indented meads,
Or sullen Mole that runneth underneath,
Or Severn swift, guilty of maiden’s death,
Or rocky Avon, or of sedgy Lea,
Or coaly Tyne, or ancient hallowed Dee,
Or Humber loud that keeps the Scythian’s name,
Or Medway smooth, or royal-towered Thame.

The rest was prose.

ON THE MORNING OF CHRIST’S NATIVITY.

COMPOSED 1629.—M.

1.

This is the month, and this the happy morn,
Wherein the Son of Heaven’s eternal King,
Of wedded Maid and Virgin-Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,

95. that runneth underneath, sc. at Mickleham in Surrey.
96. Or Severn, etc. See Comus, v. 827 seq.
97. Or rocky Avon. As there are three rivers of this name (which in Cymric and Celtic signifies river) in England beside those in Wales, it is hard to say which he meant, but most probably that which runs by Bath and Bristol, on account of the cliffs which rise above it.
   “But Avon marched in more stately path,
   Proud of his adamants, with which he shines
   And glisters wide, as als of wondrous Bath
   And Bristow fair, which on his waves he builded hath.” F. Q. iv. 11, 31.
—sedgy Lee. The Lea, which rises in Bed fordshire and falls into the Thames a little below London on the Essex side.
98. Or coaly Tyne. As coals come to London from Newcastle-on-Tyne.—hallowed Dee. See on Lycidas, v. 55.
99. Or Humber, etc. So named, it was said, from a Scythian king who landed there, and was overcome and driven into this river (then called Abus) where he was drowned, by Locrine, the son of Brute: see F. Q. ii. 10, 14-16; iv. 11, 38.
100. Medway smooth. This tranquil stream runs through the vales of Kent, and enters the Thames at Sheerness.—royal-towered. On account of Windsor Castle, the Tower of London, and the palace of Greenwich, all of which are on its banks: comp. F. Q. iv. 11, 27, 28. We may observe in opposition to Warton, that when Milton wrote this poem he probably had not yet seen the Castle of Windsor.

5. the holy sages, i.e. the Prophets.
ON THE NATIVITY.

That he our deadly forfeit should release,
And with his Father work us a perpetual peace.

II.

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherewith he went at Heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside; and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

III.

Say, heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain,
To welcome him to this his new abode,
Now, while the heaven, by the Sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

IV.

See how from far upon the eastern road
The star-led wizards haste with odours sweet!

6. *deadly forfeit*, i.e. what was forfeited at the Fall; the souls of Adam and Eve and their whole posterity. These, being as it were held in pledge, Christ released by his death. We fear there may be here too familiar an allusion.

8. *that*, etc. An allusion to *Phil.* ii. 7, a favourite text with him at all times, and perhaps the foundation of his future Arianism.

11. *To sit*, etc. As the order is, Father, Son, Holy Ghost. The allusion to earthly councils is perhaps too familiar.

19. *Now*, etc., i.e. before it is yet day.

20. *took*. This should be *taken*; *take* would also be correct. At that time there was great confusion made between the part. and the perf. tense. We still retain some of these improper participles, ex. *gr. held*, *sat.*—*no print*, etc.

He beautifully expresses the heavens as marked with light by the traces of the Sun's car and steeds.

22. *See*, etc. He supposes the star to have appeared in the east the instant of Christ's birth, and the *wizards* or Magi to have set out at once. Like Spenser and others, he uses *wizard* in its original sense of *wise man*, *sage*: comp. *Comus*, v. 873.
ON THE NATIVITY.

Oh! run, prevent them with thy humble ode,
And lay it lowly at his blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the angel quire,
From out his secret altar touched with hallowed fire.

THE HYMN.

I.

\[ It was the winter wild, \]
While the heaven-born child

All meanly wrapt in the rude manger lies;
Nature in awe to him
Had doffed her gaudy trim,
With her great Master so to sympathize.

It was no season then for her
To wanton with the Sun her lusty paramour.

II.

Only with speeches fair
She woos the gentle air
To hide her guilty front with innocent snow,
And on her naked shame,

Pollute with sinful blame,
The saintly veil of maiden-white to throw,

24. prevent, i.e. anticipate, prævenio; as in "preventing grace," "Prevent us, O Lord!" in the Liturgy.

27. angel quire so. that the shepherds heard sing, Luke ii. 18.

28. "Then flew one of the Seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth," Is. vi. 6.

The Hymn. In the works of Torquato Tasso there is a "Cansone, Pel Presepio di nostro Signore nella Cappella di Sisto V. in S. Maria Maggiore." Many of the topics are the same as those in the present hymn; but no imitation can be supposed.

30. While, i.e. when, or at the time. While is a subst. signifying time, whence the expression the while, i.e. in the while, shortened to while, as meanwhile is, in the mean while or time. On the prosody of this line, in which 'born' is a dissyllable, see Life of Milton, p. 260.

33. trim, i.e. attire, dress. See on L'Allegro, v. 75.

35. It was, etc. For this love-union of the Earth and Sun, see on Eleg. v. 55.

37. Only, i.e. all she does is.

41. Pollute, i.q. polluted, with the usual apoëope: see final note ii. on Par. Lost. i.; or formed from pollutus.
ON THE NATIVITY.

Confounded, that her Maker's eyes
Should look so near upon her foul deformities.

III.

But he, her fears to cease,
Sent down the meek-eyed Peace;
She, crowned with olive green, came softly sliding
Down through the turning sphere,
His ready harbinger,

With turtle wing the amorous clouds dividing;
And, waving wide her myrtle wand,
She strikes an universal peace through sea and land.

iv.

'No war or battle's sound
Was heard the world around;
The idle spear and shield were high up hung;
The hooked chariot stood,
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

v.

But peaceful was the night,
Wherein the Prince of Light

44. so near, i.e. he being so near.
45. cease, i.e. to cause to cease; an unusual sense of this verb. We meet it however in Spenser, "Ne wote I how to cease it," Shop. Cal., March, v. 102.
47. sliding. See on Vac. Exercise, v. 4.
48. the turning sphere, i.e. the system of spheres caused to revolve by the Primum Mobile: see the Ptolemaic Astronomy in Life of Milton.
52. strikes, etc. Alluding to the effect of the stroke of the wand of a prophet, magician, etc. There can be no reference whatever to the ferire flagus of the Latins, for that was done by the parties themselves.
55. idle, i.e. no longer in use, useless; ibel, A.-S.; etel, Germ.—hung up high. Probably alluding to the custom of hanging up arms, that were to be used no more, in temples: see Hor. Carm. iii. 26; Ep. i. 1, 4.
56. The hooked chariot, i.e. the scithed chariot, quadriga falcata. Spenser describes the Souldan's chariot as

"With iron wheels and hooks armed dreadfully." F. Q. v. 8, 28.—K.
59. awful, i.e. full of awe or reverence.
ON THE NATIVITY.

\ His reign of peace upon the earth began.
   The winds, with wonder whist,
   Smoothly the waters kissed,
   Whispering new joys to the mild ocean,
   Who now hath quite forgot to rave,
   While birds of calm sit brooding on the charmed wave.

VI.

/ The stars, with deep amaze,
   Stand fixed in steadfast gaze,
   Bending one way their precious influence,
   And will not take their flight,
   For all the morning-light,
   Or Lucifer that often warned them thence;
   But in their glimmering orbs did glow,
   Until their Lord himself bespake, and bid them go.

VII.

And, though the shady gloom
   Had given day her room,
   The sun himself withheld his wonted speed;

65. whist, i.q. whisted (hushed) part. of old verb to whist or bist (I. Pens. c. 56).
   "The air is clear and southern winds are whist." Marlow, Dido.—T.
Stanyhurst, as Warton observes, renders the intenti ora tenebant of Virgil by
   "they whisted all."
66. While, etc. It is to be recollected that the halcyon-days are in mid-
   winter.—charmed, sc. by the wand of Peace.
71. one way, i.e. in one direction, sc. toward where the infant Deity lay.
   The meaning is that, according to the principles of astrology, there was no ma-
   lign influence exercised: see on Par. Lost, x. 669.
73. For all, i.e. notwithstanding all the efforts of. It is still in use.
76. bespake, i.q. spake. Spenser makes continual use of this word, which is
   of the form of, bewail, bedew, begudge, etc., which are slightly intensive.
77 seq. "I saw Phebus thrust out his golden head
   Upon her to gaze;
   But when he saw how broad her beams did spread
   It did him amaze.
   He blushed to see another sun below,
   No durst again his fiery face outshew." Spenser, Shep. Cal. iv.—B. W.
78. room, i.e. place: see on Vet. Exerc. v. 66.

VOL. I.
ON THE NATIVITY.

And hid his head for shame,
As his inferior flame
The new-enlightened world no more should need;
He saw a greater sun appear
Than his bright throne or burning axletree could bear.

VIII.

/ The shepherds on the lawn,
Or ere the point of dawn,
Sat simply chatting in a rustic row;
Full little thought they than
That the mighty Pan
Was kindly come to live with them below.
Perhaps their loves, or else their sheep,
Was all that did their silly thoughts so busy keep.

IX.

/ When such music sweet
Their hearts and ears did greet,
As never was by mortal finger strook;
Divinely-warbled voice
Answering the stringed noise,
As all their souls in blissful rapture took.
The air, such pleasure loth to lose,
With thousand echoes still prolongs each heavenly close.

81. *As*, i.e. as if; a frequent signification of this word in those times; it is a mere ellipsis.
82. *new-enlightened*, sc. by this Sun of Righteousness which had newly arisen on it.
86. *Or ere*, i.e. ere, before. It seems to be a reduplication. Though we adhere to the poet's own text we have however no doubt but that it should be *or e'er*, i.e. *ever,e'er*, i.e. before ever (or is A.-S. ap., "before"). "And brake all their bones to pieces or ever they came at the bottom of the den." *Dav. vi. 24.*
88. *than*, i.e. then: see *Lif. of Milton*, p. 384.
89. *Pan*. As this name signifies *All*, and, in the Old Testament, God i called the Shepherd of Israel, and religious teachers are termed *Pastors*, the poets thought themselves justified in using it as an epithet of the true God; comp. Spenser, *Shep. Cal. May and July.*
97. *noise*, i.e. symphony, concert: see on *At a Solemn Music*, v. 18.
98. *As*, i.e. so that it.— *took*. See on *Vac. Excurs. v. 20.*
ON THE NATIVITY.

X.
Nature, that heard such sound,
Beneath the hollow round
Of Cynthia's seat, the airy region thrilling,
Now was almost won
To think her part was done,
And that her reign had here its last fulfilling.
She knew such harmony alone
Could hold all Heaven and Earth in happier union.

XI.
/ At last surrounds their sight
A globe of circular light,
That with long beams the shame-faced Night arrayed.
The helmed Cherubim,
And sworded Seraphim,
Are seen, in glittering ranks with wings displayed,
Harping, in loud and solemn quire,
With unexpressive notes to Heaven's new-born Heir.

XII.
Such music— as 't is said—
Before was never made,
But when of old the Sons of Morning sung;
While the Creator great
His constellations set,
And the well-balanced World on hinges hung,

102. the hollow round, etc., i.e. the lunar sphere.
106. its. See Life of Milton, p. 439. This and Par. Lost, i. 254 are the only places in his poetry, or even, we believe, in his prose, where Milton uses this then rather unusual term. For Par. Lost, iv. 814, see the note on that place.
107. alone, i.e. without any aid from her.
108. in happier union, sc. than had hitherto prevailed.
109. surrounds. This seems to mean that it entirely occupied their sight, let them look which way they would.
110. globe. He uses this word (Par. Lost, ii. 512) of a body or troop: comp. Par. Reg. iv. 581.
116. unexpressive, i.e. inexpressible, that cannot be expressed,—
"The fair, the chaste, the unexpressive She." As You Like it, iii. 2. — W.
117 seq. The whole of this stanza is founded on Job, xxxviii. 4–11.

C 2
And cast the dark foundations deep,
And bid the weltering waves their oozy channel keep.

XIII.

Ring out, ye crystal spheres!
Once bless our human ears,
—If ye have power to touch our senses so—
And let your silver-chime
Move in melodious time,
And let the base of heaven’s deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.

XIV.

For if such holy song
Enwrap our fancy long,
Time will run back, and fetch the Age of Gold;
And speckled Vanity
Will sicken soon and die,
And leprous Sin will melt from earthly mould;
And Hell itself will pass away,
And leave her dolorous mansions to the peering day.

124. weltering, i.e. rolling to and fro: see on Lycidas, v. 18.
125. Ring out, etc. Alluding to the supposed music of the spheres, which was inaudible to mortal ear: see Arcades, v. 72 seq. On the whole of this stanza see the Ptolemaic Astronomy in Life of Milton.
126. Once, etc., i.e. if it be possible, let this music be heard this one time.
130. And let, etc. It is difficult to know what he means by ‘the base of heaven’s deep organ.’ It can hardly be the Primum Mobile or ninth sphere. Perhaps it is the winds, etc., of the atmosphere or lowest heaven. As Warton observes, the idea was evidently suggested by the service in St. Paul’s.
132. consort. See on At Solemn Music, v. 27.
136. speckled Vanity. This, T. Warton says, may be Vanity clad in a variety of colours; but the ‘leprous Sin’ of v. 138 seems to indicate that J. Warton was right in referring it to the maculosum nefas of Horace, Carm. iv. 5, 22. “For the creature was made subject to vanity.” Rom. viii. 20.
139. And Hell, etc. Warton refers to Aes. viii. 245; we may add He. xx. 64. Another source perhaps was the Apocalypse, where “Death and Hell were cast into the lake of fire” (xx. 14); and “the first heaven and the first earth were passed away” (xxi. 1).
140. peering, i.e. appearing, from which it is formed by the apophesis so
ON THE NATIVITY.

XV.
Yea Truth and Justice then
Will down return to men,
Orbed in a rainbow, and like glories wearing;
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering;
And Heaven, as at some festival,
Will open wide the gates of her high palace-hall.

XVI.
But wisest Fate says No,
This must not yet be so,
The Babe lies yet in smiling infancy,

common in the English language. "Peering," says Warton, "that is, overlook-
ing or prying, is frequent in Spenser and Shakespeare. I will give one instance
from the latter, Coriolanus. ii. 3:

And mountainous Error be too deeply piled
For Truth to overpeer."

"I cannot," says Dunster, "accede to Mr. Warton's idea of peering. The
morning, when dawning, is commonly described by the old poets as peering; to
peer is to make its first appearance." Neither, it is plain, clearly understood
the word; and some of our Shakespearian critics are in like case. Peer is now
generally used as equivalent to peep. It was also another form of pore, as in
Merchant of Venice, i. 1.

143. "The enamelled arras of the rainbow wearing,
And Mercy sat between." (ed. 1645.)

"Orbed in a rainbow; and, like glories wearing
Mercy will sit between." (ed. 1673.)

Orbed, etc. "And a rainbow was upon his head." Rev. x. 1.—K.—like glories,
i.e. similar to those of the rainbow in which they were orb'd. "As the appear-
ance of the bow that is in the cloud in the day of rain, so was the appearance of
the brightness that was round about." Ezek. i. 28.—K.

145. sheen (A.-S. scen), light, brightness, i.e. shine, as sun-shine, moon-
shine. Hence Sheen (still remaining in East-Sheen), the original name of
Richmond.

146. the tissued clouds, i.e. the clouds formed, as it were, out of rich brilliant
tissue of varied hues: for the right meaning of tissue see final note on Comus.
The rich cloths laid down for persons of rank to walk on may have been in the
poet's mind.—down-steering, i.e. directing down their course: comp. Sam.
Agam. v. 111.

147. "Panditun interes domus omnipotentis Olympi." Æn. x. 1.—K.
That, on the bitter cross,
Must redeem our loss;
So both himself and us to glorify:
Yet first, to those ychained in sleep,
The wakeful trump of doom must thunder through the deep.

XVII.

With such a horrid clang
As on mount Sinai rang,
While the red fire and smouldering clouds outbrake.
The aged earth aghast,
With terror of that blast,
 Shall from the surface to the centre shake;
When, at the world's last session,
The dreadful Judge in middle air shall spread his throne.

XVIII.

And then at last our bliss
Full and perfect is,
But now begins; for from this happy day
The Old Dragon under ground,
In straiter limits bound,
Not half so far casts his usurped sway,
And, wroth to see his kingdom fail,
Swinges the scaly horror of his folded tail.

154. So both, etc. "And the glory which thou gavest me I have given them." John xvii. 22.—K.
155. Yet first, etc. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise." 1 Thes. iv. 16.—K.
156. The wakeful, etc. "A line of great energy, elegant and sublime."—W.
—deep, i.e. the depths of air.
159. smouldering. A Spenserian term. Smoulder is to yield gradually and almost imperceptibly to the effect of heat. It is probably connected with smell, melt. In this line we should perhaps read from for and.
165. And then, etc. i.e. After the final judgement our bliss will be perfect; it has however already begun.
168. The Old Dragon, etc. "The dragon, the old serpent." Rev. xx. 2.
"His tail drew the third part of the stars of heaven." Ib. xii. 4.
172. Swinges, i.e. lashes or waves to and fro. A.-S. yngan, to lash or to
ON THE NATIVITY.

xix.
The oracles are dumb,
   No voice or hideous hum
Runs through the arched roof in words deceiving.
   Apollo from his shrine
Can no more divine,
   With hollow shriek the steep of Delphos leaving.
   No nightly trance, or breathed spell,
Inspires the pale-eyed priest from the prophetic cell. 180

xx.
The lonely mountains o'er,
   And the resounding shore,
   A voice of weeping heard and loud lament;
   From haunted spring, and dale
Edged with poplar pale,
   The parting Genius is with sighing sent;
   With flower-inwoven tresses torn
The Nymphs in twilight shade of tangled thickets mourn.

swing; of which last swings is only another form; for like $k$ and $ch$, the hard and soft $g$ were commutable. Thus ridge is in lowland Scotch, rig; bridge, brig.

"Then often swindging with his sinewy train." Sil. Dubartas.—W.
"And then his sides he swinges with his stern." Chapman, Cas. and Pomp.—T. Both are speaking of the lion, and train and stern are i.q. tail.

173. The oracles, etc. This was a frequent assertion of the Fathers, who ascribed to the coming of Christ what was the effect of time. They regarded the ancient oracles as having been the inspiration of the Devil.

174. No voice, etc. i.e. there was neither to be heard distinct articulate words, nor a low, indistinct, awe-inspiring murmur.

"From camp to camp through the foul womb of night,
The hum of either army stillly sounds." Hen. V. iv. Chorus.—K.

181. The lonely, etc. He here evidently alludes to the tale told by Plutarch (De Defect. Or.) of the voice heard by the master of a vessel bound for Cyprus, as he sailed by an island named Paxa, bidding him tell when he arrived at Patocas, that the great god Pan was dead; and when he reached that port and made the proclamation, loud shrieks and outcries were heard. This is related in the notes on Spenser's Shepherd's Calendar; so that Milton, even if he had not read Plutarch at the time, might easily have known it.

183. "A voice was heard in Ramah, lamentation and bitter weeping." Jer. xxxi. 15.—W.—weeping. Perhaps he wrote weeping's.

185. poplar pale, i.e. the white poplar.

187. inwoven. In both of the original editions inwov'n, which makes the line a syllable short.
ON THE NATIVITY.

XXI.

In consecrated earth,
And on the holy hearth,

The Lars and Lemures moan with midnight plaint;

In urns and altars round,
A drear and dying sound

Affrights the Flamens at their service quaint;

And the chill marble seems to sweat,

While each peculiar power forgoes his wonted seat.

XXII.

Peor and Baślim
Forsake their temples dim,

With that twice battered god of Palestine;

And mooned Āșhtaroth,
Heaven's queen and mother both,

Now sits not girt with tapers' holy shine;

The Lybic Hammon shrinks his horn;

In vain the Tyrian maids their wounded Thammuz mourn.

XXIII.

And sullen Moloch, fled,
Hath left in shadows dread

His burning idol all of blackest hue;

In vain with cymbals' ring

They call the grisly king,

In dismal dance about the furnace blue;

—189. In, etc. He makes a mistake here, for the Lars and Lemures were nearly the same, the latter being the genus and the former the species. Both were the souls of the dead, and they had nothing to do with consecrated earth, by which he would seem to mean a churchyard, a thing unknown to the ancients.

194. Flamens. He seems to use this word for priests in general; for the Roman Flamen was not a regular ministrant at a temple: see our Ovid's Fasti, Excurs. II.—quatst. See on Aroades, v. 47.

195. the chill, etc. A usual prodigy: see Virg. Geor. i. 480.

197. Peor, etc. For these deities, see Life of Milton, Pneumatoiogy.

199. With the, etc., i.e. Dagon.

201. Heaven's, etc. He seems to have taken the idea of her being Heaven's mother from Selden, De Dies Syriis, for it does not occur in Scripture.

202. shine, i.q. sheen, v. 145.—shrinks, i.e. causes to shrink, draws in. We have not met with it elsewhere in a causal sense.

207. burning, i.e. that is heated internally so as to consume the infants placed in its arms.
ON THE NATIVITY.

The brutish gods of Nile as fast,
Isis, and Orus, and the dog Anubis hast.

\[ \text{XXIV.} \]

Nor is Osiris seen
In Memphian grove or green,
Trampling the unshowered grass with lowings loud;
Nor can he be at rest
Within his sacred chest,
Nought but profoundest hell can be his shroud;
In vain, with timbrel’d anthems dark,
The sable-stoied sorcerers bear his worshiped ark.

\[ \text{XXV.} \]

He feels, from Juda’s land,
The dreaded Infant’s hand,
The rays of Bethlehem blind his dusky eyn;
Nor all the gods beside
Longer dare abide,
Nor Typhon huge ending in snaky twine.
Our Babe, to shew his Godhead true,
Can in his swaddling-bands control the damned crew.

\[ \text{XXVI.} \]

So when the sun in bed,
Curtained with cloudy red,
Pillows his chin upon an orient wave.

212. \textit{hast, sc. away.} \textit{Hast}, i.q. haste: see \textit{Life of Milton}, p. 394.
213. \textit{Nor, etc.} He is in error here, for it was Apis, not Osiris, that was in
the form of a bull. The \textit{chest} however belongs to Osiris.---\textit{unshowered}, as rain
rarely falls in Egypt.
223. \textit{eys}, the old plural of \textit{eye}.
226. \textit{Nor Typhon, etc.} He means the Egyptian Typhon, whom the Greeks
identified with their own being of the same name, to whom the ‘snaky twine’
belonged. See our \textit{Mythol. of Greece and Italy}, p. 233, 3rd edit.
228. \textit{Cam, etc.} He had perhaps the infant Hercules in his mind.
231. \textit{Pillows, etc.} As Warton observes, there is perhaps something too
familiar in the expression \textit{pillows his chin}. Petrarca however has an image of
a similar nature:—

\textit{“Vedi . . . il Sole
Già fuor dell’ Oceano infino al petto.”}

\textit{Triumpho della Castità, vers. 60.---K.}

---\textit{orient, i.e. bright.} See on \textit{Par. Lost}, i. 546.
The flocking shadows pale
Troop to the infernal jail,
Each fettered ghost slips to his several grave,
And the yellow-skirted fayes
Fly after the Night steeds, leaving their moon-loved maze.

XXVII.

But see! the Virgin blest
Hath laid her Babe to rest,
Time is our tedious song should here have ending;
Heaven’s youngest-Teemed star
Hath fixed her polished car,
Her sleeping Lord with handmaid-lamp attending;
And all about the courtly stable
Bright-harnessed angels sit in order serviceable.

UPON THE CIRCUMCISION.—M.

(1630.)

Ye flaming powers, and winged warriors bright,
That erst with music, and triumphant song,
First heard by happy watchful shepherds’ ear,
So sweetly sung your joy the clouds along,
Through the soft silence of the listening night,

232. “And yonder shines Aurora’s harbinger,
At whose approach ghosts, wandering here and there,
Troop home to churchyards; damned spirits all,
That in cross-ways and floods have burial,
Already to their wormy beds are gone.” Mids. N. Dr. iii. 2.—B.

232. The flocking shadows. By these he seems to mean infernal spirits as distinguished from ghosts and fays.

234. Fettered, i.e. bound, obliged to return.—several, i.e. separate, distinct.

240. Heaven’s, etc., i.e. the new star that had appeared to the Magi. He supposes it to be already stationed over the stable in Bethlehem.—Teemed, i.e. born, brought forth. To teem is properly to empty.

243. Courtly, i.e. that is now become a royal court.

244. Bright-harnessed, i.e. clad in bright armour. “The children of Israel went up harnessed out of the land of Egypt.” Ex. xiii. 18.—N.

1. Ye, etc., i.e. Ye Seraphim and Cherubim: comp. Ode on Nat. v. 112. The former comes from a verb signifying to burn; the latter are represented as winged in the vision of Ezekiel.

2. Erst, i.e. lately, at the Nativity. Erst, i.e. erst, is apparently the superlative of ere, before.
Now mourn; and if, sad share with us to bear,
Your fiery essence can distil no tear,
Burn in your sighs, and borrow
Seas wept from our deep sorrow.
He who, with all Heaven's heraldry, whilere
Entered the world, now bleeds to give us ease;
Alas! how soon our sin
Sore doth begin
His infancy to seize!

O more exceeding love or law more just!
Just law indeed, but more exceeding love;
For we, by rightful doom remediless,
Were lost in death, till he, that dwelt above
High throned in secret bliss, for us frail dust
Emptied his glory, even to nakedness;
And that great covenant which we still transgress
Entirely satisfied,
And the full wrath beside
Of vengeful justice bore for our excess,
And seals obedience first with wounding smart,
This day. But oh! ere long,
Huge pangs and strong
Will pierce more near his heart.

7. Your, etc. On account of the opposition between fire and water. He seems to have had in his mind the words of Ariel:—
“If you now beheld them, your affections
Would become tender.

Dost thou think so, spirit?
Mine would, sir, were I human.” Tempest, v. 1.

10. heraldry, i.e. troop of heralds announcing his arrival.
15. “Crudelis mater magis an puer improbus ille?
Improbus ille puer; crudelis tu quoque mater.”
Virg. Buc. viii. 49.—R.

17. remediless, i.e. without remedy. He frequently uses this word: comp.
Par. Lost, ix. 919; Sam. Agon. v. 648.

24. excess, i.e. transgression, excesso, excessus.
25. And seals, etc., i.e. gives the first proof of obedience by complying with circumcision, the first act enjoined by the Mosaic Law. “He that hath received his testimony hath set to his seal that God is true.” John iii. 33.
THE PASSION.—M.
(1680.)

I.
EREWHILE of music, and ethereal mirth,
Wherewith the stage of air and earth did ring,
And joyous news of heavenly Infant’s birth,
My Muse with angels did divide to sing;
But headlong joy is ever on the wing,
In wintry solstice like the shortened light
Soon swallowed up in dark and long out-living night.

II.
For now to sorrow must I tune my song,
And set my harp to notes of saddest woe,
Which on our dearest Lord did seize ere long,
Dangers, and snares, and wrongs, and worse than so,
Which he for us did freely undergo:
Most perfect Hero, tried in heaviest plight
Of labours huge and hard, too hard for human wight!

III.
He, sovran Priest, stooping his regal head,
That dropped with odorous oil down his fair eyes,
Poor fleshly tabernacle enterèd,

1. Erewhile, etc. Alluding to the Ode on the Nativity, composed for Christmas, while this was for the following Easter.
4. divide, i.e. join, unite with in musical divisions.
   "And all the while sweet music did divide
   Her looser notes, with Lydian harmony." P. Q. iii. 1, 40.—W.
   "Sung by a fair queen in a summer’s bower
   With ravishing divisions to her lute." 1 Hen. IV. ii. 1.—W.
11. “The snares of death prevented me.” Ps. xviii. 5.—K.
13. “To make the captain of their salvation perfect through sufferings.”
   Heb. ii. 10.—T.
15. “Like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard.” Ps. cxxxiii. 2.—K.
17. Poor, etc. Perhaps he had in his mind Aes. viii. 362 seq.
THE PASSION.

His starry front low-roofed beneath the skies.
O what a mask was there! what a disguise!
Yet more; the stroke of death he must abide,
Then lies him meekly down fast by his brethren's side.

IV.

These latest scenes confine my roving verse,
To this horizon is my Phæbus bound.
His Godlike acts, and his temptations fierce,
And former sufferings otherwhere are found;
Loud o'er the rest Cremona's trump doth sound.
Me softer airs befit, and softer strings
Of lute, or viol still, more apt for mournful things.

V.

Befriend me, Night, best patroness of grief!
Over the pole thy thickest mantle throw,
And work my flattered fancy to belief,
That heaven and earth are coloured with my woe;
My sorrows are too dark for day to know.
The leaves should all be black whereon I write,
And letters, where my tears have washed, a wannish white.

VI.

See, see the chariot, and those rushing wheels,
That whirled the prophet up at Chebar flood!

19. Oh, what, etc. Alluding to the masks then so much in vogue: see v. 2.
21. Then lies him. It should be lays him. A man lies down; lays him (self) down. The more usual mistake is lay for lie. We have seen a MS. letter of Addison's in which occurs, "and had it laying by him."
22. latest. later, ed. 1645.—confine, i.e. limit.
26. Loud, etc. Meaning the Christiad of Vida of Cremona.
28. still, i.e. gentle, not loud. See on II Pens. v. 127.
30.pole. See on Vac. Exercice, v. 34.
34. The leaves, etc. The absurd usage of black title-pages with white letters actually prevailed at that time.
36. See, see, etc. Alluding to the eighth chapter of Ezekiel, in which the Prophet, at 'Chebar flood,' is, in ecstatic vision, snatched up by him that sat on the chariot with the 'rushing wheels,' and carried to Jerusalem. The young poet seems to have thought that it was one of the Cherubim that transported the Prophet.
My spirit some transporting Cherub feels
To bear me where the towers of Salem stood,
Once glorious towers, now sunk in guiltless blood.
There doth my soul in holy vision sit,
In pensive trance, and anguish, and ecstatic fit.

VII.
Mine eye hath found that sad sepulchral rock,
That was the casket of heaven's richest store,
And here, though grief my feeble hands up-lock,
Yet on the softened quarry would I score
My plaining verse as lively as before;
For sure so well instructed are my tears,
That they would fitly fall in ordered characters.

VIII.
Or should I, thence hurried on viewless wing,
Take up a weeping on the mountains wild,
The gentle neighbourhood of grove and spring
Would soon unbosom all their echoes mild,
And I—for grief is easily beguiled—
Might think the infection of my sorrows loud
Had got a race of mourners from some pregnant cloud.

This subject the author finding to be above the years he had, when he wrote it, and nothing satisfied with what was begun, left it unfinished.

39. To bear, i.e. bearing. Like the classic and Romanic languages.
40. sunk in guiltless blood, i.e. sunk or ruined on account of having shed the guiltless blood of Jesus.
41. There doth, etc. He had probably the Lamentations of Jeremiah in his mind.
47. as before. As in the Ode on the Nativity?
50. thence hurried, i.e. hurried thence. Hurried is rapt, carried away precipitately. He uses it frequently in Par. Lost.—viewless, i.e. invisible.
51. "For the mountains will I take up a weeping and a wailing." Jer. ix.
10.—W.
56. Had got, etc. Alluding to the story of Ixion. We fear that Dunster had too much reason for saying that the stanza "terminates feebly, in a most miserable, disgusting concetto."
ON SHAKESPEARE.—M.
1630.)

What needs my Shakespeare for his honoured bones
The labour of an age in piled stones?
Or that his hallowed reliques should be hid
Under a star-ypointing pyramid?
Dear son of memory, great heir of fame,
What needest thou such weak witness of thy name?
Thou, in our wonder and astonishment,
Hast built thyself a live-long monument.
For whilst, to the shame of slow-endavouring art,
Thy easy numbers flow, and that each heart
Hath from the leaves of thy unvalued book
Those Delphic lines with deep impression took,
Then thou, our fancy of itself bereaving,
Dost make us marble with too much conceiving;
And so sepulchred in such pomp dost lie,
That kings for such a tomb would wish to die.

4. y-pointing. This term is incorrect, for it was only to the past participle
that y (A.-S. ge) was prefixed.
5. "Ye English shepherds, sons of memory." Brown, Brit. Past. ii. 1.—T.
—heir, i.e. possessor. See on Comus, v. 334.
"And make us heirs of all eternity." Love's Lab. Lost, i. 1.—K.
9. whilst, i.q. when. See on Ode on Nativo. v. 30. When writing this and
the following line he may have thought on these words of the editors of Shake-
speare's Plays, 1632: "His mind and hand went together, and what he thought
he uttered, with that easiness that we have scarce received from him a blot
in his papers."
11. unvalued, i.e. invaluable. See on Par. Lost, i. 554.
"Inestimable stones, unvalued Jewels." Rich. III. i. 4.—T.
12. "Utilinunque sagax rerum, et divina futuri,
Sortilegis non discreptat sententia Delphis." Hor. A. P. 218.—K.
14. Dost make, etc. i.e. we are so entirely absorbed by thy poetry, that we
become almost as insensible to external objects as if we were made of marble.
15. sepulchred. Accented like sepulcrum and sepoloro, It.—in such pomp,
etc. Todd (on Manus, v. 16) quotes the following lines from a sonnet of Ma-
reno's to the memory of T. Tasso:—
"Sepolto! ah no; che quanto ammira e sente
Il tuo nome gli è tomba."

This however is a mere coincidence.
ON THE UNIVERSITY CARRIER,
WHO SICKENED IN THE TIME OF HIS VACANCY, BEING FORBID TO GO
TO LONDON, BY REASON OF THE PLAGUE.—M.

Here lies old Hobson. "Death hath broke his girt,
And here alas! hath laid him in the dirt;
Or else the ways being foul, twenty to one,
He is here stuck in a slough, and overthrown.
'Twas such a shifter, that, if truth were known,
Death was half glad when he had got him down;
For he had any time this ten years full
Dodged with him, betwixt Cambridge and the Bull.
And surely Death could never have prevailed,
Had not his weekly course of carriage failed;
But lately finding him so long at home,
And thinking now his journey's end was come,
And that he had ta'en up his latest inn,
In the kind office of a chamberlin
Shewed him his room where he must lodge that night,
Pulled off his boots, and took away the light;
If any ask for him, it shall be said,
Hobson has supped, and is newly gone to bed.

____________________

ANOTHER ON THE SAME.—M.

Here lieth one, who did most truly prove
That he could never die while he could move;

5. 'Twas, i.e. He was. An indefinite familiar mode of expression, like ex war, Germ.; c'était, Fr.
7. any time, i.e. at various times.
8. Dodged, i.e. tried to circumvent him. To dodge is merely a form of to dog.—the Bull. This was the inn in Bishopsgate Street at which Hobson used to put up. Hobson's stable at Cambridge was in existence some years ago, and may be still. On the walls we remember seeing a large picture of the old man and his horse.
14. chamberlin. The chamberlain at the inns of those times, like the Italian cameriere of the present day, united in himself the offices of waiter, chambermaid, and Boots.
So hung his destiny, never to rot
While he might still jog on and keep his trot;
Made of sphere-metal, never to decay
Until his revolution was at stay.
Time numbers motion, yet—without a crime
'Gainst old Truth—motion numbered out his time;
And, like an engine moved with wheel and weight,
His principles being ceased, he ended straight.
Rest, that gives all men life, gave him his death,
And too much breathing put him out of breath;
Nor were it contradiction to affirm
Too long vacation hastened on his term.
Merely to drive the time away he sickened,
Fainted, and died, nor would with ale be quickened.
'Nay,' quoth he, on his swooning bed outstretched,
'If I mayn't carry, sure I'll ne'er be fetched,
But vow, though the cross doctors all stood hearers,
For one carrier put down to make six bearers.'
Ease was his chief disease, and, to judge right,
He died for heaviness that his cart went light.
His leisure told him that his time was come,
And lack of load made his life burdensome,

6. sphere-metal, i.e. metal like that of which the celestial spheres are composed, which are in perpetual motion.
7. Time, etc. i.e. the motion or velocity of a body is computed by the time it takes to go through a given space.
10. His principles, i.e. the weight and wheels by which it acted.—Being ceased, i.e. having ceased; or ceased may be used in a causal sense, as in Odes on Nativ. v. 45.
12. breathing, i.e. relaxation. "It is the breathing-time of day with me." Ham. v. 2. "He breathed his sword and rested him till day." F. Q. vi. 11, 47.
14. term, i.e. termination, end. A play on the college term.
18. fetched, i.e. brought. We still say, "Fetch me a porter," etc.
20. For one, etc., i.e. if he is put down, suppressed, put out of employment, or it may be, put down in his grave, there must be six persons to carry his coffin. Carrier is to be read as in v. 28.
22. heaviness, sc. of mind, grief.
23. As, i.e. as if.—were prest to death. On this expression see Life of Milton, p. 265. There is another sense of prest (sc. ready),—
"To warn her foe to battle to be prest." F. Q. v. 7, 27.

But it would hardly answer here.
AN EPITAPH ON

That even to his last breath—there be that say 't—
As he were prest to death, he cried: More weight!
But, had his doings lasted as they were,
He had been an immortal carrier.
Obedient to the moon he spent his date
In course reciprocal, and had his fate
Linked to the mutual flowing of the seas,
Yet—strange to think!—his wain was his increase.
His letters are delivered all and gone,
Only remains this superscription.

AN EPITAPH ON THE MARCHIONESS OF
WINCHESTER.—M.

(1631.)*

This rich marble doth inter
The honoured wife of Winchester,
A Viscount's daughter, an Earl's heir,
Besides what her virtues fair
Added to her noble birth,

30. course reciprocal, sc. between Cambridge and London; and as he went so many times a month regularly, he may be said to have obeyed the moon.

32. wain. A play on the similar sound of wain and wane. Shakespeare also (Son. 126) has a play on wane: "Who hast by waning grown."

* Led astray by the assertion of Warton, in our Life of Milton, when treating of this poem, we dated it too early by the space of three years. The subject of Sir John Beaumont's poem, alluded to by Warton, died in 1614.

Ben Jonson, as well as Milton, wrote a noble elegy on this illustrious lady. It commences thus:

"What gentle ghost, besprong with April-dew,
Hails me so solemnly to yonder yew?
And beckoning woos me from the fatal tree
To pluck a garland for herself or me?"

The reader will call to mind Pope's imitation of this passage.

1. inter. The employment of this word here is not quite correct; for it is only persons who inter (in terram ponunt).

3. an Earl's heir. Her mother was one of the coheireses of Earl Rivers (Life of Milton, p. 256). Earl's, a dissyl. (ib. p. 260).

"The golden wires of his ravishing harp" (Peele, Dav. & Bath's Prol.) is exactly parallel in structure.
More than she could own from earth.
Summers three times eight save one
She had told; alas! too soon,
After so short time of breath,
To house with darkness and with death!
Yet, had the number of her days
Been as complete as was her praise,
Nature and Fate had had no strife
In giving limit to her life.
Her high birth and her graces sweet
Quickly found a lover meet;
The virgin-quire for her request
The god that sits at marriage-feast;
He at their invoking came,
But with a scarce well-lighted flame;
And in his garland, as he stood,
Ye might discern a cypress-bud.
Once had the early matrons run
To greet her of a lovely son,
And now with second hope she goes,
And calls Lucina to her throes;
But, whether by mischance or blame,
Atropos for Lucina came,
And, with remorseless cruelty,
Spoiled at once both fruit and tree.
The hapless babe before his birth
Had burial, yet not laid in earth,
And the languished mother's womb
Was not long a living tomb.

6. own, i.q. possess; here perhaps, derive. Her virtues, he intimates, were
derived from heaven.

12. praise. Used perhaps in the Latin sense, praiseworthy deeds.

"Sunt hic sua premia laudi." Hes. i. 461.

19. "Adfuit ille quidem; sed nec solemnia verba
Nec lustos voltus, nec felix attulit omen;
Fax quoque, quam tenuit, laceroso stridula fumo
Utque fuit, nulloque inventi motibus ignes." Ov. Met. x. 4.—J.

22. cypress. Emblematic of a funeral.

25. And now, etc., i.e. she now goes a second time with child.

33. languished. He seems to use this verb, like cease and shrink (Ode on
Nativ. vv. 45, 202), in a causal sense.
So have I seen some tender slip,
Saved with care from winter's nip,
The pride of her carnation train,
Plucked up by some unheedy swain,
Who only thought to crop the flower
New shot-up from vernal shower;
But the fair blossom hangs the head
Sideways, as on a dying bed,
And those pearls of dew she wears
Prove to be presaging tears,
Which the sad morn had let fall
On her hastening funeral.

Gentle Lady, may thy grave
Peace and quiet ever have!
After this thy travail sore
Sweet rest seize thee evermore,
That, to give the world increase,
Shortened hast thy own life's lease!
Here, besides the sorrowing
That thy noble house doth bring,
Here be tears of perfect moan
Wept for thee in Helicon;
And some flowers and some bays
For thy hearse, to strew the ways,

35. tender slip, i.e. tender, delicate plant. "Cut his hedges, prune his
trees, look to his tender slips." Anim. Rom. Def.—T.

37. The pride, etc. i.e. this slip is the finest in the garden, the pride of
the remaining flowers, which he calls her 'carnation train,' apparently using 'carnation'
in the sense of the Latin purpureus, i.e. brilliant, glowing; for he could
hardly mean the flower of that name. See on Par. Lost, ix. 429.

38. Plucked, etc. There is some confusion here (see Life of Milton, p. 426),
but the meaning seems to be that as the swain, when intending only to crop a
flower, by proceeding too roughly pulls up the plant, so Death when only in-
tending to take the child took the mother also.

47. "Quiet consummation have,
And renowned be thy grave." Cymb. iv. 2.—K.

55. Here be, etc. Meaning the verses by Ben Jonson and others, written on
this occasion.

57. And some, etc. A collection of verses in her honour, among which was
this poem, was made at Cambridge.

58. herse. Probably the A.-S. hyppyc, ornament, decoration. Minshew says,
a herse is "a monument or empty tomb erected 'or set up at the month's
or year's end, for the honourable memory of the dead.'"
SONNET I.

Sent thee from the banks of Came,
Devoted to thy virtuous name;
Whilst thou, bright Saint, high sittest in glory,
Next her, much like to thee in story,
That fair Syrian shepherdess,
Who, after years of barrenness,
The highly-favoured Joseph bore
To him that served for her before,
And at her next birth, much like thee,
Through pangs fled to felicity,
Far within the bosom bright
Of blazing Majesty and Light:
There with thee, new-welcome Saint,
Like fortunes may her soul acquaint,
With thee there clad in radiant sheen,
No Marchioness, but now a Queen.

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SONNET I. [VII.]

On his being arrived to the age of twenty-three.

How soon hath Time, the subtle thief of youth,
Stolen on his wing my three-and-twentieth year!

63. That fair, etc. Rachel, whose name signifies else, who kept the flock of her father Laban, the Syrian, and for whom Jacob served her father.

73. seene. See on Ode on Nativity, v. 145.

74. Queen. He alludes perhaps to, “And hast made us unto our God kings and priests,” Rev. v. 10; and to the Virgin’s title Regina Caeli, and, as Todd thinks, to Anne Boleyn’s last message to her brutal husband. Jonson, in his Elegy, has a similar idea:—

“Beholds her Maker, and in him doth see
What the beginnings of all beauties be;
And all bestitudes which thence do flow:
Which they that have the crown are sure to know.”

* See Life of Milton, p. 266. In our observations on this poem in that work we fell into an error with respect to France; for in the sixteenth and early part of the seventeenth century the sonnet was very much cultivated there by Ronsard and other eminent poets.

1. “Time’s thievish progress to eternity.” Shakespeare, Son. 77.—K.

2. stolen, i.e. brought on furtively, without my perceiving it. This, and not
ON TIME.

My hasting days fly on with full career,
But my late spring no bud or blossom sheweth.
Perhaps my semblance might deceive the truth,
    That I to manhood am arrived so near;
And inward ripeness doth much less appear,
That some more timely-happy spirits indueth.
    Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
    To that same lot, however mean or high,
Toward which Time leads me, and the will of Heaven.
    All is, if I have grace to use it so,
As ever in my great Task-Master's eye.

ON TIME.—M.

Fly, envious Time, till thou run out thy race;
Call on the lazy leaden-stepping Hours,
Whose speed is but the heavy plummet's pace;
And glut thyself with what thy womb devours,

taking away, must be the sense, as in Milton's mode of computation his twenty-third year began on his twenty-fourth birthday, i.e. the day he completed his twenty-third year.

4. But, etc. It appears from this, that, though he had already written the Ode on the Nativity, etc., he regarded himself as a late-flowering plant in the gardens of literature.

5. Perhaps, etc., i.e. his very youthful appearance might induce people to think him younger than he was.

7. inward ripeness, i.e. that inward ripeness. He seems to mean that his youthful appearance might also conceal from people the fact that the development of his mental powers was not so great as in those whose minds had ripened earlier.

9. soon, i.e. quick, early. He uses it as an adjective.

10. even, i.e. equal, in proportion.—lot, i.e. station in life.

13. All, etc. His meaning here is obscure, but it seems to be: All depends upon my employing it as feeling myself to be under the eyes of my great Task-Master.

1. envious. On account of his destructive nature, as if he envied existence to any.

2. Call on, i.e. bid hasten.

3. Whose speed, etc. An evident allusion to the pendulum.

4. And glut, etc. Alluding probably to Saturn's (Time's) devouring his offspring.
ON TIME.

Which is no more than what is false and vain,
And merely mortal dross;
So little is our loss,
So little is thy gain.
For whenas each thing bad thou hast entombed,
And last of all thy greedy self consumed,
Then long Eternity shall greet our bliss
With an individual kiss,
And joy shall overtake us as a flood;
When everything that is sincerely good
And perfectly divine,
With truth, and peace, and love, shall ever shine
About the supreme throne
Of Him, to whose happy-making sight alone
When once our heavenly-guided soul shall climb,
Then, all this earthy grossness quit,
Attired with stars, we shall for ever sit,
Triumphing over Death, and Chance, and thee, O Time!

9 Whenas, i.e. when that, as soon as.
13. "Behold I will extend peace to her as a river." Is. lxvi. 12.—K.
14. sincerely, i.e. purely, thoroughly, sincere: comp. Com. v. 464.
18. happy-making sight. The Beatific Vision.
21. Attired with stars. This expression has been hitherto generally misunder-
stood. Most persons we believe take it, with Warton, to denote "the in-
vestiture of the soul with a robe of stars." In support of this sense may be
quoted:

"Ed ecco in sogno, di stellata veste
Cinta, gli appar la sospirata amica." Ger. Lib. xii. 91:

which, however, Guastavini explains, "Adornata di splendore simile a quello
delle stelle." On the other hand it is to be recollected that our word attire,
reduced in the usual manner to tire, is the French atours (dame d'atours is
tire-woman), of which the original sense was bandeau, head-dress, whence we
still use the tire of a wheel to express the iron band that goes round it. In
the language of the chase and of heraldry, the attire of a buck or stag was the
horns; in that of botany (see Crew, Anatomy of Plants), the attire of a flower
was its whorl of stamina. In accordance with this sense we read in the Scottish
king's beautiful Quair, "Her golden hair and rich attire;" in the Seven Cham-
pions (ii. 13), a portion of Milton's early reading, "She tore her attire from her
head, and rent her golden hair;" in Lev. xvi. 4, "And with the linen mitre shall
be attired." Fuller says of Queen Elizabeth, "Being much heightened with
her head-attire;" and Addison (Tatler, No. 110), "Certain attire made either of
cambric, muslin, or other linen, on her head." From this sense of attire, and
the passage, "And upon her head a crown of twelve stars" (Rev. xii. 1), and—
AT A SOLEMN MUSIC.—M.

Blest pair of Sirens, pledges of Heaven's joy,
Sphere-born harmonious sisters, Voice and Verse,
Wed your divine sounds, and mixed power employ,
Dead things with inbreathed sense able to pierce,
And to our high-raised fantasy present
That undisturbed song of pure concent,
Aye sung, before the sapphire-coloured throne,
To Him that sits thereon,
With saintly shout and solemn jubilee;
Where the bright Seraphim in burning row

"Ma su nel cieo infia i beati cori
Hai di stelle immortali aurea corona," (Ger. Lib. i. 2.)

Milton may have formed his idea of the Blest sitting in heaven and wearing coronets of stars.

Warton concludes his notes on this poem as follows:—"Perhaps something more moral (!), more plain and intelligible would have been more proper.

John Bunyan, if capable of riming, would have written such an inscription for a clock-case. The latter part of these lines may be thought wonderfully sublime, but it is the cant of the times. The poet should be distinguished from the enthusiast." One is tempted to ask what notion of religion could he have had who saw nothing here but cant; of which, by the way, Addison has quite as much in the later numbers of the Spectator.

1. pledges, i.e. offspring, pignora.

2. Sphere-born. As in Comus (v. 241) he calls Echo, 'daughter of the sphere.' Still from his terming them Sirens one might suspect the true reading to be sphere-born, as Plato placed the Sirens on the spheres. Our forefathers made no distinction between born and borne, which are in fact the same word. Spenser uniformly spells the former borne, and in the first edition of Par. Lost, the latter is spelt bors in ii. 408, 953. The same ambiguity, we may observe, prevails with regard to the "shard-borne beetle" in Macbeth, iii. 2. Our own opinion is that "shard-borne" is i.q. dung-born. Jonson has (Tale of a Tub, iv. 5) "cow-shard," and this is the natal soil of certain beetles; while these insects do not fly by means of their elytra, of which we also doubt if the term shard could properly be used.

3. Wed, etc. In reading this verse the cesura must be made at divine.

4. pierce. In Milton's time, this word and pierce were pronounced short.

6. concert, i.e. concoert, harmony, concertus. It is the proper term, concoert (concerto, It.) being apparently a corruption of it.

7. "And above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire-stone." Ezek. i. 26.

10 seq. "And I beheld and I heard the voice of many angels round about the throne, , , , , And the number of them was ten thousand times ten thousand
Their loud up-lifted angel-trumpets blow,  
And the Cherubic host in thousand quires  
Touch their immortal harps of golden wires,  
With those just Spirits that wear victorious palms,  
Hymns devout and holy psalms  
Singing everlastingly:  
That we on earth, with undiscording voice,  
May rightly answer that melodious noise;  
As once we did, till disproportioned sin  
Jarred against nature's chime, and with harsh din  
Broke the fair music that all creatures made  
To their great Lord, whose love their motion swayed  
In perfect diapason, whilst they stood  
In first obedience, and their state of good.

and thousands of thousands.” Rev. v. 11. “After this I beheld, and lo! a great multitude which no man could number... stood before the throne... with white robes and palms in their hands.” Rev. vi. 9.

10. Jarred. Alluding to the derivation of their name: see Life of Milton, p. 479.

13. “Listening to what unborn Apollo sings  
To the touch of golden wires.” Vac. Excurs. v. 87.—T.

14. Wear. It should rather be bear, as the palms were in their hands.  
Spenser however has—  
“Been they not bay-branches which they do bear  
All for Eliza in her hand to wear?” Sp. Cal. April, v. 104.

18. Noise, i.e. chorus, symphony, band. “See if thou canst find out Sneak's noise; Mistress Tressheet would fain have some music.” 2 Hen. IV. ii. 4.  
“The smell of the venison going through the street will invite one noise of fiddles or other.” Jonson, Sil. Woman, iii. 4. “You must get us music too. Call us in a cleanly noise.” Chapman, All Fools.—W. “He did give me orders also to write for... a noise of trumpets and a set of fiddles.” Pepys's Diary, May 7, 1660.—K.

“During which time there was a heavenly noise.” F. Q. i. 12, 39.—W.  
“Be not afraid, the isle is full of noises,  
Sounds, and sweet airs, that give delight and hurt not.” Temp. iii. 2.—K.  
The term is as old as the time of Chaucer:—  
“When that I herde seere off sodainly  
So grete a noise of thundering trumpes blow.” Flower and Leaf.—K.  
“That it a blissful noise was to hear.” Ib.

19. As once, i.e. before the Fall.—disproportioned, i.e. out of proportion or harmony.

20. Jarred, etc. Jar and chime are both terms employed by musicians; the latter has been appropriated to the ringing of bells.

23. Diapason, diapason, i.e. the whole eight notes or octave.
AT A SOLEMN MUSIC.

Oh! may we soon again renew that song,
And keep in tune with Heaven, till God ere long
To his celestial consort us unite,
To live with Him, and sing in endless morn of light!

27. consort (from consortium) had exactly the same sense as noise (v. 18).
   "Or be of some good consort;
   You had a pleasant touch of the cittern once." Fletch. Capt. i. 3.—κ.
   "And tune our instrument till the consort comes
   To make up the full noise." Id. Night-walker, iii. 3.—κ.
28. endless morn. "For there shall be no night there." Rev. xxi. 25.

** Various readings of the Cambridge M.S., in which there are three copies of this Song in Milton's handwriting.†

3. Mix your choice words, and happiest sense employ,
   Dead things with inbreath'd sense able to pierce;
   And as [whilst] your equal rapture, temper'd sweet,
   In high misterious [holie, happie] spousale meet;
   Snatch us from earth a while
   Us of ourselves, and native [home-bred] woes beguile,
   And to our high-rays'd, etc.
10. Where the bright Seraphim in tripled [princely] row
11. Their loud immortal (?) trumpets blow.
   Loud symphonie of silver trumpets blow.
   High lifted, loud, and angel trumpets blow.
12. And Cherubim, sweet-winged squires.
14. With those just Spirits that wear the blooming palms,
   Hymns devout and sacred psalms,
   Singing everlasting;
   While all the roundes and arches blue
   Resound and echo Hallelu:
   That we on earth, etc.
18. May rightly answer that melodious noise,
   By leaving out those harsh, ill-sounding [chromatick] jarres
   Of clamorous sin that all our musick marres;
   And in our lives and in our song
   May keep in tune, etc.
19. As once we could, etc.
28. To live and sing with him in ever endless [ever glorious, unecclipsed] light,
   where day dwells without night,
   in endless morn of light.
   in cloudless birth of light.
   in never parting light.

† The words within brackets are those that he tried and rejected.
SECOND PERIOD.

AT HORTON.


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SONG.

ON MAY MORNING.—M.

Now the bright morning-star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.

Hail, bounteous May, that dost inspire
Mirth, and youth, and warm desire!

1. "And yonder shines Aurora's harbinger." Mids. N. Dr. iii. 2.—W.

2. "At last the golden oriental gate
   Of greatest heaven 'gan to open fair,
   And Phoebus, fresh as bridegroom to his mate,
   Comes dancing forth, shaking his dewy hair." F. Q. i. 5, 2.—W.

3. "Then came fair May, the fairest maid on ground,
   Deckt all with dainties of her season's pride,
   And throwing flowers out of her lap around." F. Q. vii. 7, 34.—B.

   "Clorida bella, che per l'aria sola,
   Disteso all' Aurora, all' apparir del sole,
   E dal raccolto lembo della stola,
   Gigli spargendo va, rose e viola." Ar. Ori. Furr. xv. 57.—K.

   "E sostenendo del vel l'umido lembo
   Na spargeva i fioretti e la verdura." Tasso, Ger. Lib. xiv. 1.—K.

Notwithstanding these authorities, when we consider the objective turn of
Milton's mind, and observe his employment of the adj. green, we cannot avoid
SONNET II.

Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long.

SONNET II. [I.]

TO THE NIGHTINGALE.

O NIGHTINGALE, that on yon bloomy spray
Warblest at eve, when all the woods are still,
Thou with fresh hopes the lover’s heart dost fill,
While the jolly Hours lead on propitious May.
Thy liquid notes, that close the eye of Day,
First heard before the shallow cuckoo’s bill,
suspecting that by the ‘green lap’ of May he may have meant the verdure
which clothes the meads at that season, and have used ‘throws’ in the sense
of throws up, sends forth, subjicit.

Out of her fruitful lap.” F. Q. ii. 6, 15.—K.

10. “O Maya, with all thy floures and thy grene,
Right welcome be thou faire, freshe Maye.” Chauc. C. T. 1511.—W.

1. “Jam, Philomela tua, foliiis adoperta novellis,
Instituis modulos, dum silent omnes nemus.” Er. v. 25.—W.

4. While, etc. Because it is during the month of May that the nightingale
is in full song. She arrives in this country toward the end of April, but her
notes are at first few and feeble.—jolly (jolys) i.e. joyous, gay. “Then came
the jolly Summer.” F. Q. vii. 7, 29.—T. “And after her came jolly June.”
Ib. 35.—T. “Than was Prudence right glad and jolys.” Chaucer, Tale of
Molibros. It is the old French jolys, joli (“Helas! si j’ai mon joli temps per-
du,” Marot), the Italian giulivo, from gaudere? Milton had here probably in
his mind—

’’Αλλ’ η τοι ουρά τῶν πολύνεθες ὑπερμέλασσα
ἐξέφερον. P. xxi. 450.—K.

5. Thy liquid, etc. By a most beautiful and original image he represents the
nightingale as singing the Day to sleep. By the ‘eye of Day’ may be meant
the sun. “When Phœbus next unclosed his wakeful eye.” Fairfax, God. of
Bal. ii. 8.—T. “Sweats in the eye of Phœbus.” Hen. V. iv. 1.—K.; comp.
Com. v. 978.

6. First heard, i.e. heard for the first time.—shallow. On account of the sim-
plicity and uniformity of his note.—bill, i.e. voice or note.—

“But as I lay this other night waking
I thought how lovers have a tokening,
L' ALLEGRO.

Portend success in love. Oh! if Jove's will
Have linked that amorous power to thy soft lay,
Now timely sing, ere the rude bird of hate
Foretell my hopeless doom, in some grove nigh;
As thou from year to year hast sung too late
For my relief, yet hadst no reason why:
Whether the Muse or Love call thee his mate,
Both them I serve, and of their train am I.

L' ALLEGRO.—M.

HENCE, loathed Melancholy!
Of Cerberus and blackest Midnight born,
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy.
Find out some uncouth cell,
Where brooding Darkness spreads his jealous wings,
And the night-raven sings;
There, under ebon shades and low-browed rocks
As ragged as thy locks,

And amongst hem it was a common tale
That it were gods to here the nightingale
Moche rather than the lewde cuckoo sing." Chauc. Cae. and Night.—N.

9. bird of hate, i.e. the cuckoo, as his note was contrary to hers in effect.

13. Whether, etc. With the usual ellipse of for.
2. Of Cerberus, etc. In Grecian mythology, as Milton well knew (see Silv. iii. 31), the spouse of Night was Erebus; but we should not be justified in making, as some propose, a change here, for he evidently had in view the ordinary derivation of Cerberus, κυρ της ἡμέρας, heart-devouring. He was therefore a suitable sire for Melancholy. In like manner Spenser ( Tears of the Muse, v. 262) makes Ignorance the offspring of Night by her own son Sloth: comp. Il. Pens. v. 23.
4. unholy, sc. as being in the infernal regions.
5. uncouth. He apparently used this term in its tralaticious sense of rude, wild, rather than in its original sense of unknown, strange.
6. jealous. "Alluding," Warburton says, "to the watch which fowls keep when they are sitting."
8. ebon, i.e. black as ebony.
9. ragged. This and ragged are only different forms of the same word. "The tops of the ragged rocks." Is. ii. 19.—T.

"Whose ragged ruins breed great ruth and pity."

Spenser, Colin Clout's Come, etc., v. 114.—K.
In dark Cimmerian desert ever dwell.
   But come, thou Goddess fair and free,
In Heaven yclept Euphrosynê,
   And by men, heart-easing Mirth;
Whom lovely Venus, at a birth
   With two sister Graces more,
To ivy-crowned Bacchus bore;
   Or whether, as some sager sing,
The frolic wind that breathes the spring,
Zephyr, with Aurora playing,
As he met her once a-maying,
There, on beds of violets blue,
And fresh-blown roses washed in dew,
Filled her with thee, a daughter fair,
So buxom, blithe, and debonair.

10. *Cimmerian.* In the *Odyssey* the land of the Cimmerians is represented as being shrouded in perpetual gloom.

11. *fair and free.* These two words are frequently thus joined.

   "A daughter clepe Dowsabell,
   A maiden fair and free." *Drayton, Eccl. iv.*—*W.*

   "The crle's daughter fair and free." *Syr Eglamour.*—*W.*

*Fair* is affable, courteous. "And the *free* maidens that weave their thread with bones," *Twelfth Night,* ii. 4.

12. *In heaven, etc.* Imitating Homer, who thus gives a celestial and a terrestrial name of the same Mirth however is only a translation of Euphrosynê.

14. *Whom, etc.* This parentage of the Graces occur in Servius on *Æs. i.* 720, and nowhere else, to our knowledge.

15. *With, etc.* "*Meat and Drink,* the two sisters of Mirth," says Warburton, who is followed by Todd and Mitford. Why they should thus render Aglaia and Thalia we cannot conceive.

17. *as some, etc., sc.* himself; for the genealogy is nowhere else to be found. He esteems it, we may see, to be superior to any other.

18. *frolic;* i.e. joyous, gay; *frolijk,* Germ.; *vrelijk,* Dutch. The word now in use is *frolicsome, frolick* having become a substantive.

21. *There,* i.e. in the place where he met her.

22. "She looks as clear
   As morning roses newly washed with dew." *Tam. of Shrew,* ii. 1.—*B.*

24. *So buxom, etc.* *Buxom* is flexible, yielding, boorum *A.-S. ; biegsam,* Germ. As applied to a woman it was nearly the same as *fres.* *Debonair (de bonne air)* had nearly the same significatio. Both words are frequent in Spenser.

   "So buxom, blithe, and full [fair?] of face
   As Heaven had lent her all his grace." *Per. Pr. of Tyre,* i. 1.—*W.*
Haste thee, Nymph, and bring with thee
Jest and youthful Jollity,
Quips and Cranks, and wanton Wiles,
Nods and Becks, and wreathed Smiles—
Such as hang on Hebe’s cheek,
And love to live in dimple sleek;
Sport, that wrinkled Care derides,
And Laughter, holding both his sides:
Come, and trip it as you go
On the light fantastic toe;
And in thy right hand lead with thee

“A bowl of wine is wonderous boon cheer
To make one blithe, buzom, and debonair.”

Randolph, Aristippus, 1635.—T.

If, as is not unlikely, Milton had this last passage in his mind, it would tend to prove that L’Allegro and Il Penseroso were written later than Comus.

27. Quips, etc. A quip is a smart repartee. “How liked you my quip to Hidon about the garter? was it not witty?” Jonson, Cynthia’s Revels, ii. 4.

——W. “What! in thy quips and thy quiddities!” 1 Hen. IV. i. 2.——W. Quip, from Quid pro quo?—cranks, Warton says, are cross-purposes, or something similar. Its proper meaning would seem to be something turning, wind-
ing, as we speak of the crank of a wheel. “Through the cranks and offices of man (i.e. of his body).” Coriol. i. 1.——W. “So many turning cranks have they [the planets], so many crooks,” F. Q. vii. 7, 52.—W. A ship is crank when she goes out of her course; and we say a cranky temper. In the Custom of the Manor described in the Spectator, crinkum-crankum seems to mean mis-

conduct.

28. “With becks and nods he first began
To try the wench’s mind;
With becks, and nods, and smiles again
No answer did he find.”

Burton, Anat. of Mel. p. 449, ed. 1628.—W.

——wreathed. “Because in a smile the features are wreathed or curled, twisted,” etc.—W.

31. “Here sportful Laughter dwells, here ever sitting
Defies all lumpish griefs and wrinkled Care;
And twenty merry mates mirth causes fitting,
And Smiles, which Laughter’s sons, yet infantes, are.”

Fletcher, Purp. Is. iv. 13.—K.

33. Come, etc., sc. Mirth, Sport, Laughter, etc.—trip (from tripudior) signified a dancing kind of motion, either light or serious. “The Vision. Enter, solemnly tripping one after another, six personages.” Hen. VIII. iv. 2.—K.

“Come and go
Each one tripping on his toe.” Tempest, iv. 2.—N.

34. “My pretty, light, fantastic maid.” Drayton, Nymphidia.—T.
The mountain-nymph, sweet Liberty;
And, if I give thee honour due,
Mirth, admit me of thy crew,
To live with her and live with thee,
In unproven pleasures free;
To hear the lark begin his flight,
And singing startle the dull night
From his watch-tower in the skies,
Till the dappled dawn doth rise;
Then to come, in spite of sorrow,
And at my window bid good morrow,
Through the sweet-briar, or the vine,
Or the twisted eglantine;
While the cock, with lively din,
Scatters the rear of darkness thin,
And, to the stack or the barn-door,
Stoutly struts his dames before:

36. The mountain-nymph, i.e. the Oreas, one of the Oreades of Grecian mythology, to whom Liberty, who so loves to range freely, naturally belongs.

40. unproven, i.e. not to be reproved, innocent. See on On Shakespeare, v. 11.

42. "Piercing the Night's dull ear." Hom. V. iv. Chor.—S.

44. "And look! the gentle day
Dapples the drowsy east with spots of gray." Much Ado, v. 3.—W.

45. Then, etc. See Life of Milton, p. 277.—in spite of, etc., i.e. setting sorrow at defiance as it were, with the cheerfulness of his notes.

47. Through, etc. In Gerard's Herbal (a book which Milton had read: see on Par. Lost, ix. 1101), sweetbriar and eglantine are synonymous; and Spenser says:—

"Through which the fragrant eglantine did spread
His prickling arms, entrailed with rosy red," (F. Q. ii. 5, 29),
which exactly describes the sweetbriar. The eglantine is now the dog-rose, and it was probably in that sense that Milton used it; we cannot agree with Warton that he meant the honeysuckle. No inference can be drawn from the epithet twisted. Spenser, with whose writings Milton was so familiar, has—

"With woodbine flowers and fragrant eglantine." Son. 71.

49. While, etc. The image in the mind of the poet, possibly suggested by the theatre, seems to have been that of a victorious warrior who, to the clang of martial music, pursues a flying enemy, whose troops become less and less dense, like darkness at the approach of light.


—K.

Oft listening how the hounds and horn
Cheerly rouse the slumbering Morn,
From the side of some hoar hill,
Through the high wood echoing shrill.
Sometime walking, not unseen,
By hedgerow elms, on hillocks green,
Right against the eastern gate,
Where the great Sun begins his state,
Robed in flames and amber light,
The clouds in thousand liveries light;
While the ploughman, near at hand,
Whistles o'er the furrowed land,
And the milkmaid singeth blithe,
And the mower whets his scythe,
And every shepherd tells his tale,
Under the hawthorn in the dale.

53. *Oft listening, etc.* As all the other images here introduced belong to summer, a hypercritic might object to the hounds and horn, and observe that it is only in the winter that the hills are hoar.

54. "Ite voi dunque
È non sol procorrete,
Ma provocate ancora
Col rauco suon la sonnachiosa Aurora."

Guarini, *Pastor Fido*, i. 1.—T.

57. *not unseen*, i.e. in the open view of men; suitably with the cheerful men.

59. *Right against, etc.*, i.e. with his face to the brightening east; another indication of cheerfulness.

"Even till the eastern gate, all fiery red,
Opening on Neptune with fair, blessed beams,
Turns into yellow gold his salt, green streams."

Mids. N. D. iii. 9.—W.

60. *his state*, i.e. his stately progress.

62. *The clouds, etc.*, sc. as the attendants on his progress. "Nubesque juxta, varis chlamydatem coloribus, pompa soleni, longoque ordine videntur ancilari surgenti deo," *Prolusiones*.—W.—*dight*, i.e. furnished with, dressed; A.-S. *bhran*, to arrange.

67. *Tells his tale*. Headley suggested to Warton that this might signify, takes the number of his sheep. This interpretation, he says, he felt strongly inclined to adopt; and he then proceeds to illustrate and justify it. For example, he quotes from Brown's *Shepherd's Pipe*—

"When the shepherds from the fold
All their blesting charges told,"
in a description of the dawn. All however that he proves is what no one has ever doubted, that to *tell* is to count, and *tale*, account, number; as in 'by weight
Straight mine eye hath caught new pleasures,
Whilst the landskip round it measures;
Russet lawns, and fallows grey,
Where the nibbling flocks do stray,
Mountains on whose barren breast
The labouring clouds do often rest,
Meadows trim with daisies pied,
Shallow brooks, and rivers wide,
or by tale.' But whenever these words appear in conjunction, the almost invariable meaning is, to narrate something. Ex. gr.—

"Told him a tale, and took him a noble."

Vision of Piers Ploughman, v. 2654.

"The turtle to her mate hath told her tale." Surrey, p. 3, Ald. edit.

"The lovers walk and tell their tale,
Both of their bliss and of their bale." Id. p. 73.

"And bid me tell my tale in express words." King John, iv. 2.

"In winter's tedious nights sit by the fire
With good old folks, and let them tell their tales
Of woful ages long ago betid;
And, ere thou bid good-night, to quit their grief
Tell thou the lamentable tale of me,
And send the hearers weeping to their beds." Id. v. 1.

Even, therefore, though, as Warton says, the circumstance should be "trite, common, and general, and belonging only to ideal shepherds," we believe that Milton used these words in this, their ordinary sense. But there is no necessity for supposing, as Warton seems to do, that these were mere love-tales. The image in the poet's mind may have been the same as in Ode on Nat. v. 85 seq., and in both cases he may have thought of Virgil's "Forte sub argute," etc. (Buc. vii.). We said above, 'almost invariable'; for 'tell a tale' occurs sometimes in another sense, namely of taking account of, paying attention to.

"And therefore little tale hath he told
Of any dream, so holy was his heart." Chauc. Tale of Nonnes Prest.

"As worme-foule, of which I tell no tale." Id. Assembly of Fowles.

71. lawns. He seems to use this word in its original sense, of heaths, etc., landes, Fr. This and the following nouns are all governed by sees, in v. 77. —grey. We must take this in the sense of light-brown, as in Grey Friars. The flocks wander over the fallows as well as the lawns, picking up the scanty herbage that grows on them.

73. Mountains, etc. See Life of Milton, p. 277.

76. trim. This we take to be a participle (like fledge and others) of the verb to trim, i.e. to adorn, make symmetric (trypman, A.-S., to prepare, set in order); whence we speak of trimming a dress, a boat, etc. As applied here to meadows, it indicates their smoothness, evenness, and regularity, as opposed to the roughness and ruggedness of the mountains, lawns, and fallows.—pied, i.e. variegated. It is here to be joined with 'meadows,' though he doubtless had the "daisies pied" of Shakespeare in his mind.
Towers and battlements it sees,
Bosomed high in tufted trees,
Where perhaps some Beauty lies,
The Cynosure of neighbouring eyes.
Hard by a cottage-chimney smokes
From betwixt two aged oaks,
Where Corydon and Thyrsis, met,
Are at their savoury dinner set
Of herbs and other country messes,
Which the neat-handed Phillis dresses;
And then in haste her bower she leaves,
With Thestylias to bind the sheaves;
Or, if the earlier season lead,
To the tanned haycock in the mead.

77. Towers, etc. In Milton's time many of the residences of the nobility and gentry retained the battlements and turrets of the Middle Ages, when every house was a fortress. These ancient baronial residences were also in general surrounded by woods, over whose summits their roofs and battlements might be seen to rise. A prosaic critic might object that it was the castle, and not its towers and battlements, that was bosomed in the trees. The poet could hardly have had Windsor Castle in his mind, for that towers on an eminence far above its silvan girdle.

78. "There stands the castle by the tuft of trees." Rich. II. ii. 3.—K.

79. lies, i.e. dwells, resides; properly, lodge, stops in. A usual sense of the word in those days.

"And seek a little hermitage thereby,
In which an aged holy man did lie
That night and day said his devotion." F. Q. i. 10, 46.

"The tidings to Earl Douglas came
In Scotland where he lay." Cherry Chase.

"It is at Albius' house,
The jeweller's, where the fair Cytheris lies." Jonson, Poetaster, i. 1.

We may add Sir Henry Wootton's punning definition of an ambassador: "An honest man appointed to lie abroad for the good of his country." We still retain this sense of lie in lie in gaol, an army lying before a town, etc.

80. The Cynosure, i.e. the lodestar. The Cynosure (κυνόσωρ ασβωδ) was the Inner or Lesser Bear, by which the Phoenician mariners directed their course.

"Esse duas Arctos, quorum Cynosura petatur

85. neat-handed. He uses neat-fingered, of a cook, in Animadversions, etc.

89. lead, sc. her thither; i.e. if it be haymaking time.

90. tanned haycock. It might seem from this, that at that time the hay was first made up into field-cocks, as is still done, we believe, in the north of England.
Sometimes, with secure delight,
The upland hamlets will invite,
When the merry bells ring round,
And the jocund rebecks sound,
To many a youth and many a maid,
Dancing in the chequered shade,
And young and old come forth to play
On a sunshine holiday,
Till the live-long daylight fail;
Then to the spicy nut-brown ale,
With stories told of many a feat,
How faery Mab the junkets eat;
She was pinched and pulled, she said;
And he, by Friar's lantern led,
Tells how the drudging goblin sweat,

91. secure, i.e. void of care. In the Latin sense; se cura.
92. upland, i.e. more elevated, on the sides of the hills; for the meads and cornfields were usually in the plain.
93. When, etc. The ringing of peals on the church-bells was a favourite occupation in those days.
94. rebecks. This instrument, the Spanish rabel, termed by Chaucer and Lydgate, after the French, ribible, seems to have been a kind of fiddle. Ducange, Gloss. v. 'bundoa' (ap. Warton), quotes from a middle-age Latin poet: "Quidam rebeccam armabant." Sir John Hawkins (ap. ewnd.) says that its name comes from rebel, a Moorish musical instrument with two strings, played on with a bow.
97. come. This is a participle here.
99. Till, etc. Connects with v. 94.
100. Then, etc. As the evening is now closing in, they come out of the open air into the house.—the spicy, etc., i.e. the wassail-bowl, like what is now called lamb's-wool. It was composed of ale warmed and seasoned with sugar and nutmeg, with cakes and roasted crab-apples in it.
102. How, etc. For all that follows, with respect to fairies and their feasts, we must refer to the Fairy Mythology, England.—junkets. These are the Italian giuncata, or milk curdled with rennet or other substances. So named from the rushes (giunchi) on which it was laid.
103. She, i.e. one of the maidens in company.
104. he, i.e. one of the swains.—by Friar's, etc., i.e. who had been led, etc. See our note on this passage in Fairy Mythology, p. 347, 2nd edit. The reading of the text is that of edit. 1645, while in that of 1673 the line runs thus:—
"And by the Friar's lantern led,"
so that the only narrator is the maiden. We were inclined to think that the change was made by the poet himself, like those in Cymbal and elsewhere; for it seemed not likely that it should be a printer's error, a word being inserted to make up the measure.
To earn his cream-bowl duly set,
When in one night, ere glimpse of morn,
His shadowy flail hath threshed the corn
That ten day-labourers could not end;
Then lies him down, the lubbar-fiend,
And, stretched out all the chimney's length,
Basks at the fire his hairy strength,
And crop-full out of doors he flings,
Ere the first cock his matin rings.
Thus done the tales, to bed they creep,
By whispering winds soon lulled asleep.

Towered cities please us then,
And the busy hum of men,
Where throngs of knights and barons bold,
In weeds of peace, high triumphs hold,
With store of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit or arms, while both contend

110. *lies him down* See on The Passion, v. 21.—*fiend*. *Fend* in the original editions.
117. *them*, i.e. after we have exhausted all the pleasures of the country.
118. *hum*. Todd thinks the idea is taken from a swarm, rather, a hive, of bees.

"Through the foul womb of night
The hum of either army stillly sounds." *Hen. V.* iii. Chor.—*W.*
120. "Great Hector in his weeds of peace." *Tr. & Cress.* iii. 3.—*T.*
—*triumphs*. "Sir James Hayes . . . at a tilting, among the rest of the pages and gentlemen that in their richest ornaments attended him for that day's triumph, made choice of Mr. Carr to present his shield and device to the King," *Wilson, Life of James I.* p. 54. "Saw a triumph in M. Del Camp's Academy, where divers of the French and English nobility . . . did their exercises on horseback, in noble equipage, before a world of spectators and great persons, men and ladies." *Evelyn, Diary*, Mar. 13, 1650. Marot names his verses on the Field of the Cloth of Gold, "Du Triomphe d'Ardres et Guisnes par les Roys de France et d'Angleterre."

"What news from Oxford? Hold those jousts and triumphs."
_Rich. II.* v. 2.—*K.*

"Where thou shalt sit, and from thy state shalt see
The tilts and triumphs that are done for thee."
_Drayton, Eco. IV.* to Jane Shore.—*W.*
122. Rain influence. As if they were real stars; alluding to the prevalent astrologic ideas.
123. Of wif, etc. Of the former, in the choice of devices, etc. (see on Par. Lost, ix. 35), of the latter in the tilts and triumphs. For the meaning of wif at that time, see *Life of Milton*, p. 28.
To win her grace, whom all commend.
There let Hymen oft appear
In saffron robe, with taper clear,
And pomp, and feast, and revelry,
With mask and antique pageantry;
Such sights as youthful poets dream,
On summer-eves by haunted stream.
Then to the well-trod stage anon,
If Jonson’s learned sock be on,
Or sweetest Shakespeare, Fancy’s child,
Warble his native wood-notes wild.

And ever, against eating cares,
Lap me in soft Lydian airs,
Married to immortal verse,
Such as the meeting soul may pierce,

124. her grace. On these occasions there was always one lady, frequently a queen, who presided and gave the prizes.

125. There, etc. Another occasion of great display and festivity in those days was the celebration of marriages. The description of Hymen is after Ovid, Met. x. 1 seq.

128. And pomp, etc. A pomp (ῥομπ from ῥέμω) was a solemn procession; but perhaps Milton uses it here in its modern sense of state, parade.—revelry (from reveiller, to wake up), may denote gaiety, festivity in general, but it is rather to be taken here in a more restricted sense as the Revels at Court, of which there was a Master, consisted in the representation of plays, masks, etc., before the sovereign and the nobility.—mask. Of this we have an example in Comus and in the beautiful Masks of Ben Jonson: see also the Mask of Cupid, in the Faery Queen.—antique pageantry, i.e. pageantry such as had been used even in the Middle Ages. These were shows, mostly allegoric, presented by corporations, etc., on the reception of monarchs and other distinguished persons. An account of those displayed at the coronation of Queen Elizabeth will be found in our History of England.

131. Then, etc. He will then go to one of the playhouses and see a comedy, ex. gr. the Fox or the Alchemist of Jonson, or As You Like it, the Winter's Tale, or one of the other comedies of Shakespeare, so redolent of rural life and simple nature.

135. And ever, etc. Having gone through all the sources of pleasure peculiar to town and country, he concludes with music, which suits all times and places.—eating cares. See on Epitaph. Dam, v. 46.

136. Lap, i.e. wrap me up, involve me, entrance me with: comp. Com. v. 267.

"Amongst loose ladies lapped in delight." F. Q. v. 6, 6.—K.

—Lydian airs. The Lydian mood of the ancient musicians was counted soft and sweet.
IL PENSEROSO.

In notes with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony;
That Orpheus' self may heave his head,
From golden slumber on a bed
Of heaped Elysian flowers, and hear
Such strains as would have won the ear
Of Pluto, to have quite set free
His half-regained Eurydice.

These delights if thou canst give,
Mirth, with thee I mean to live.

---

IL PENSEROSO.—M.

HENCE, vain deluding Joys,
The brood of Folly without father bred!

139. bout. This is not the French bout, end; but rather, as Todd thinks, the word which Spenser spells bought, and uses so frequently (ex. gr. F. Q. i. 1, 15; 11, 11), and which comes from bow, and signifies wreath, twist, turn; as we say, for this bout, a bout at anything.

140. long, i.e. at length, lasting long.

141. With, etc., i.e. though the singer (for it is only vocal music he means) seems to give himself up completely to his rapture, he still is guided by art and science. Wanton heed and giddy cunning are like curiosa felicitas.—cunning, i.e. knowledge, skill. "Let my right hand forget her cunning." Ps. cxxxvii. 5.

143. Untwisting, etc., i.e. By this rapidity of execution, united with science, the singer is enabled to loosen all the bonds that enchain the soul, i.e. the full powers, of harmony, and set it at liberty, so that it may produce its perfect effect on the minds of the auditors.

149. quite set free, i.e. to have made no conditions for her release, as he did with Orpheus.

1. Hence, etc. In Fletcher's Nice Valour (iii. 8) there is a song commencing "Hence all you vain delights," on which Mr. Dyce (quoting also another critic) observes, "To this beautiful song Milton undoubtedly has some obligations in his Il Penseroso." Now Milton's poem was printed in 1645, Fletcher's play in 1647 for the first time. It is thus that coincidence is often deemed to be plagiarism.

2. The brood, etc., i.e. that are pure folly.
How little you bested,
Or fill the fixed mind with all your toys!
Dwell in some idle brain,
And fancies fond with gaudy shapes possess,
As thick and numberless
As the gay motes that people the sunbeams,
Or likest hovering dreams,
The fickle pensioners of Morpheus' train.
But hail, thou Goddess sage and holy!
Hail, divinest Melancholy,
Whose saintly visage is too bright
To hit the sense of human sight,

3. bested, i.e. avail, satisfy; bestellen, Germ.
4. fixed, i.e. steady, serious.

"Yet nothing could my fixed mind remove." F. Q. iv. 7, 16.—T.
toys, i.e. tridess: the Dutch tooi, ornament.

"Counted but toys to busy idle brains."
Spenser, Col. Clout's Come, etc., v. 704.—K.

6. fancies fond, i.e. foolish imaginations, the minds of silly people. possess,
i.e. cause to be possessed or haunted.

"That with your loves do their rude hearts possess."
Spenser, Daphnaida, v. 527. K.

Alluding to the possession by evil spirits.

7. "As thicke as motes in the summe beam." Chaucer, C. T.—W.

10. fickle, i.e. variable.

"O thou, my lovely boy, who in thy power
Dost hold Time's fickle glass." Shakesp. Son. cxxxvi.—W.

—pensioners. Queen Elizabeth formed a company of tall handsome young
men of the best families, who, under the name of Gentlemen-pensioners, were
devoted to her service and accompanied her on progresses, etc. Hence they
ranked high. "And yet there ha been eares, nay, which is more, pensioners."
Mor. Wives of Windsor, ii. 2.—W.

"The cowslips tall her pensioners be." Mids. N. Dr. ii. 1.—W.

Milton correctly places them in the train of Morpheus.

12. Hail, etc. It was the opinion of Bowle that Milton took his Melancholy
from Albert Dürer's design of Melancholia, in which, he says, may be observed
the black visage, the looks communing with the skies, and the stole drawn over
her decent shoulders. She has wings however, which he says Milton transferred
to Contemplation (v. 52). But Steevens observes that in that design there is also
a winged Cherub. This hypothesis is not by any means improbable, if we had
any certainty that Milton had seen Dürer's design.

14. To hit, i.e. to strike, encounter. The allusion here seems to be to the
excessive brightness of the presence of Jehovah: see Ex. xxxiii. 20; xxxiv. 29 seq.

"Nimium lubricius aspicit." Hor. Carm. i. 19, 6.—M.
And therefore to our weaker view
O'erlaid with black, staid Wisdom's hue;
Black, but such as in esteem
Prince Memnon's sister might be seem,
Or that starred Ethiop queen that strove
To set her beauty's praise above
The Sea-Nymphs', and their powers offended:
Yet thou art higher far descended.
Thee bright-haired Vesta long of yore
To solitary Saturn bore;
His daughter she; in Saturn's reign
Such mixture was not held a stain.
Oft in glistening bowers and glades
He met her, and in secret shades
Of woody Ida's inmost grove,
While yet there was no fear of Jove.

Come, pensive Nun, devout and pure,
Sober, steadfast, and demure,

16. O'erlaid with blac, i.e. darkened, made black; not covered with a black veil.

17. esteem, i.e. estimation, becomingness.

18. Prince Memnon's, etc. Memnon, the son of Aurora and Tithonus, came to Troy from the distant East, the people of which were dark but handsome.

"Nigri Memnonis arme." Æs. i. 493.

His sister is not, as Dunster says, a mere creation of the poet's, for Memnon had sisters, who were turned to birds after his death.

19. Or that, etc., i.e. Cassiopœ, wife of Cepheus, mother of Andromeda: see our Mythology of Greece and Italy. The whole of this royal family was starred, i.e. transferred to the skies. It is not said in the myth that they were black, but Milton infers it from their being Æthiopians. Perhaps he had also in his mind the Æthiopian queen in Tasso.

"Che bruna è si, ma il bruno il bel non toglie." Ger. Lib. xii. 21.

21. The Sea-Nymphs'. We have printed this as a gen. pl. In those days the gen. sing. and nom. and gen. pl. of nouns were printed all alike.

22. Thee, etc. It is not improbable that, as Warton thinks, he may have understood the flame of genius, while Saturn is the sire on account of the astrologic character of that planet. It is one of Aristotle's Problems, why men of genius are nearly always of a melancholy complexion. For our opinion of this genealogy, see Life of Milton, p. 274.

27. glistening. On account of the feebleness of the light which was able to penetrate the thick leafy roof.

31. Nun. As being devoted to a life of contemplation.

32. demure. This word now bears rather a bad sense, as denoting the affec-
All in a robe of darkest grain,
Flowing with majestic train,
And sable stole of cypres-lawn
Over thy decent shoulders drawn.

tation of modesty; but it originally expressed the reality of that virtue. "She went in countenance and pace demure so womanly," More, of Jane Shore.—T.

"Goodly mistress Jane
Sober, demure Diane." Shelton, Phil. Sparrow.—W.

"She is so nice and so demure,
So sober, courteous, modest, and precise."

True Hist. of King Leir, 1605.—T.

"Her mistress she doth give demure good-morrow
With soft, slow tongue, true mark of modesty." Shakes. Lucrece.—K.

"His [Guyon's] carriage was full comely and upright;
His countenance demure and temperate." F. Q. ii. 1, 6.—K.

Even Thomson (Spring, 486) uses 'looks demure' in a good sense. Todd derives it from de meur, Fr. May it not be demeur, answering to stayed, staid?

33. grain, i.e. dye, hue; as being dyed in the grain or material, and not after it had been twisted or woven.

35. stole. Bowle and Warton blunder sadly in their account of this article of dress. The stola of the Roman lady was a tunic reaching down to the ankles and flounced (see our note on Hor. Sat. i. 2, 63), not, as Warton says, "a veil that covered the head and shoulders." Milton however seems here to have taken his idea of the stole from the habit of the Romish clergy so named, which only covers the shoulders; or more probably he uses it as equivalent to hood or veil, like Spenser:

"Whose goodly beams, though they be over-dight
With mourning stole of careful widowhood,
Yet through that darksome veil do glisten bright."

Spenser, Col. Clout's Come, etc., v. 493.—K.

"But the same did hide
Under a veil, that wimpled was full low;
And over all a black stole she did throw." P. Q. i. 1, 4.—K.

—cypres. This is simply what is now called crepe, from crespe, crépe, Fr., a word evidently formed from it by transposition. We have retained the orthography of the original editions, as it appears to have been the current one. It probably however derived its name from the island of Cyprus, which may have been the seat of its manufacture. "The Egyptian Moorish women cover their faces with black cypresse bespotted with red," Sandys's Travels, p. 109, edit. 1615.—T.

"How sell you that piece of white cypresse? Combien vendez-vous cette pièce de crespe?" Errondelle, French Garden, 1605.—T. "That kind of cypresse used often for the scarfs and hat-bands at funerals formerly, or for widows' veils," Milbourne.—W.—lawn. Milton seems to use this as the name of the material qualified by cipres, as we say Holland linen; but cipres and lawn must have been as distinct then as crepe and lawn are now, for Autolicus sings—

"Lawn as white as driven snow;
Cyprus black as s'er was crow." Wint. Tale, iv. 3.

36. "Antiquam turpis macies decentes
Occupet malas." Hor. Carm. iii. 27, 53.—K.
Come, but keep thy wonted state,
With even step, and musing gait,
And looks commencing with the skies,
Thy rapt soul sitting in thine eyes;
There, held in holy passion still,
Forget thyself to marble, till
With a sad, leaden, downward cast
Thou fix them on the earth as fast.
And join with thee calm Peace and Quiet,
Spare Fast, that oft with gods doth diet,
And hears the Muses in a ring
Aye round about Jove’s altar sing;
And add to these retired Leisure,
That in trim gardens takes his pleasure.
But, first and chiefest, with thee bring
Him that you soars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation;

37. state, i.e. stately, solemn, grave motion: see on L’Alleg. v. 60. Keep state however seems to be employed here in rather an unusual sense, for its ordinary meaning was, to remain sitting under the state or canopy. “Our hostess keeps her state.” Macb. iii. 4.—W. “What a state she keeps! how far off they sit from her!” Fletcher, Wild-goose Chase, v. 6.—W.

“Sealed in thy silver chair,
State in wonted manner keep.” Jonson, Cynthia. Rev. v. 6.—W.

40. rapt, i.e. ravished, taken away from surrounding objects; raptus; ratto.

41. passion, i.e. inward emotion, passio.

42. passion, i.e. inward emotion, passio.

43. “But her sad eyes still fastened on the ground.” Spens. Epith. v. 234.—T.

Sad is serious, grave; as a sad colour.

46. Spare Fast, etc. For nothing is more conducive to calm, steady contemplation, and sober indulgence of the powers of the imagination, than moderation in food. When the stomach is not laden, the ideas are, as it were, of a more ethereal and celestial character.

50. trim gardens. These were the formal, regular Italian gardens, as they were named, of those days. For trim, see on L’Allegro, v. 75.

52. Him, etc. Hurd, we think, was right in seeing here a reference to the Portatile Throne of Jehovah in the vision of Ezekiel: see Life of Milton, p. 474. Possibly Milton chose to regard Contemplation as the chief of the four Cherubim which guided or conveyed that fiery-wheeled throne, and he may have meant to hint at the ecstasy, or deep fit of contemplation, incident to the prophetic state productive of such a vision.
And the mute Silence hist along,
'Less Philomel will deign a song,
In her sweetest, saddest plight,
Smoothing the rugged brow of Night;
While Cynthia checks her dragon-yoke,
Gently o'er the accustomed oak.
Sweet bird, that shunnest the noise of folly,
Most musical, most melancholy!
Thee, chantress, oft the woods among
I woo to hear thy even-song;
And missing thee I walk unseen,
On the dry, smooth-shaven green,
To behold the wandering moon,
Riding near her highest noon,
Like one that has been led astray
Through the heaven's wide pathless way,
And oft, as if her head she bowed,
Stooping through a fleecy cloud.
Oft, on a plat of rising ground,
I hear the far-off curfew sound,

55. hist along, i.e. as it were, come stealing along, and crying hist!
57. plight. Perhaps he uses this term to express the involution of the notes of
the nightingale. On the employment of the term sad, so suitable here, see
Tales and Popular Fictions, p. 17.
58. "The rugged brow of careful policy." Spensere to Sir C. Hatton.—T.
59. "Vidi triformem (deam) dum coercedat suos
It is however wrong mythology, for Demeter, or Ceres, alone had a dragon-yoke.
61. noise of folly, i.e. probably the confused medley of sounds made by idle
foolish people; Folly's band, as it were: see on At a Solemn Music, v. 18.
65. unseen. Unlike the cheerful man: see L'Alleg. v. 57.
66. On the dry, etc. Either a new-mown meadow or, more probably, a vil-
lage green, with its short, small grass.
67. wandering moon. "Vaga luna," Hor. Sat. i. 8, 21. "Errantem lun-
nam," Virg. Æn. i. 742.—K.
68. highest noon, i.e. the meridian, which she attains at midnight, as the sun
does his at noon, or midday.
71. And oft, etc. He alludes here to that curious optical illusion by which
as the clouds pass over the moon, it seems to be she, not they, that is in mo-
tion. This is peculiarly observable when the wind is high, and the clouds are
driven along with rapidity.
74. I hear, etc. Even at the present day the custom of ringing the curfew-
Over some wide-watered shore,
Swinging slow with sullen roar;
Or, if the air will not permit,
Some still, removed place will fit,
Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the cricket on the hearth,
Or the bellman’s drowsy charm,
To bless the doors from nightly harm;
Or let my lamp, at midnight-hour,
Be seen in some high, lonely tower,
Where I may oft out-watch the Bear,
With thrice great Hermes, or unsphere

Bell is retained in some places; it must have been common in Milton’s time. Still he may only have meant the striking of the church-clocks. The picturesque image of the sound coming over water was doubtless supplied by imagination, for it is evidently a lake, and not the Thames near Horton, that he means.

78. Some, etc. Still is silent, quiet; removed, remote, retire.

“Look with what a courteous action
It waves you to a more removed ground.” Ham. i. 4.—W.

“How I have ever loved the life removed.” Meas. for Meas. i. 4.—W.

80. Teach, etc. Every one who has ever sat thus must recollect the uncertain light, neither light nor darkness, which then prevails.

82. Save, i.e. with no sound but.

83. Or the bellman’s, etc. The bellman was the watchman, who carried a bell. According to Stow, in Queen Mary’s time one of each ward “began to go all night with a bell, and at every lane’s end, and at the ward’s end, gave warning of fire and candle and to help the poor and pray for the dead.” Herrick’s poem, The Bellman, begins thus:

“From noise of scare-fires rest ye free,
From murder, Benedictie!
From all mischances that may fright
Your pleasing slumbers in the night,
Mercy secure ye all, and keep
The goblin from ye while ye sleep!” etc.—W.

85. Or let, etc. The preceding scene is in the city. He now seems to be back again in the country, and selects as the place of his midnight studies one of the turrets so frequent in the mansions of those days, as being most retired; and as window-shutters were not then much used, especially in the upper stories, he supposes his light to be visible to a distance.

87. Out-watch, etc. As the Bear never sets, he could only outwatch him by sitting up, as he says (v. 121), till daybreak.

88. With thrice great, etc., i.e. Hermes Trismegistos, the works imputed to whom treat of the following subjects.—unsphere, i.e. bring him from the sphere
The spirit of Plato, to unfold
What worlds or what vast regions hold
The immortal mind, that hath forsook
Her mansion in this fleshly nook;
And of those demons that are found
In fire, air, flood, or underground,
Whose power hath a true consent
With planet, or with element.
Sometime let gorgeous Tragedy
In sceptred pall come sweeping by,
Presenting Thebes, or Pelops' line,

(probably a celestial one) which he now occupied. The meaning is, arrive at
the true sense of his writings.

90. What worlds, etc. This is treated of in the Phaedon of Plato; and in
some of his other dialogues he speaks of the intelligences which he names
Demons. But this assigning them their abode in the four elements over which
they have power rather belongs to the later Platonists, and to the writers of the
Middle Ages.

93. And of; i.e. and tell of. The verb included in unfold by the figure
zeugma: see Life of Milton, p. 437.

97. Sometime, etc. His midnight studies would not be of philosophy alone.
He would also study poetry, both dramatic and romantic—gorgeous. On ac-
count of the rich dresses of the actors.

98. In sceptred pall, etc. The sceptre was borne by kings and heralds in the
Grecian drama, and Horace tells us (A. P. 278) that Æschylus invested his
actors in a "palla honesta," a handsome (not decent, as Warton renders it)
robe. Milton retains the original term, which perhaps he took from the fol-
lowing passage of Lydgate, quoted by Selden on Drayton's Polyolbion:

"He is a king y-crowned in Faerie
With sceptre and pall and with his royaltie."

Spenser also says of Hercules—

"His lion's skin changed to a pall of gold." F. Q. v. 5, 24.—K.

"Dame Iris takes her pall wherein a thousand colours were."

Golding, Ov. Met. xi. 589.—K.

Possibly also we should read pall in—

"Those 'bated that inherit but the fall
Of the last monarchy." All's well, etc. ii. 1.

—sweeping. On account of the length of the palla.

"Venit et ingenti violenta Tragedia passu;
Fronte come torva, palla jacebat humi;
Leva manus sceptrum late regale tonebat;
Lydius alta pedum vincula cothurnus erat." Ov. Am. iii. 1, 11.

99. Presenting, etc. These are the subjects of nearly all the extant Greek
tragedies. Presenting was our representing or performing.
Or the tale of Troy divine,
Or what, though rare, of later age
Ennobled hath the buskined stage.

But, O sad Virgin! that thy power
Might raise Musæus from his bower,
Or bid the soul of Orpheus sing
Such notes as warbled to the string
Drew iron tears down Pluto's cheek,
And made Hell grant what love did seek;
Or call up him that left half-told
The story of Cambuscan bold,
Of Camball, and of Algarsife,
And who had Canacè to wife,
That owned the virtuous ring and glass;
And of the wondrous horse of brass,
On which the Tartar king did ride;
And if aught else great bards beside

101. Or what, etc. He must have had chiefly in view the Macbeth, Hamlet, etc., of Shakespeare.

103. But O, etc. He now wishes that the sad (i.e. serious) Virgin whom he addresses had the power of evoking the ancient poets Musæus and Orpheus, who clothed philosophy in verse and sang the origin of things, to let him hear some of those lost strains of which tradition told so much. Failing these he would have her call up the spirit of Chaucer, who 'left half-told' the Squire's Tale, the most romantic of his fictions, and in which the following personages and events occur. See Tales and Popular Fictions, p. 75.

113. virtuous, i.e. endued with virtue or power. "Virtuous steel," F. Q. ii. 8, 22. "Virtuous staff," ib. 12, 26.—W.

"In boca aves quell' anc el virtuoso." Berni, Oríl. Ínsam. i. 14, 49.—W.

116. And if, etc., so tell. Though some part of the poetry of Bojardo and Ariosto is allegoric, and much more was regarded as such; and though Tasso extracted an allegory from his great poem, still we think it was Spenser that Milton had chiefly, if not solely, in view. To him belong the 'sage and solemn tunes;' in his poem—

"Satyrane makes a Turneymeit
For love of Florimell;"
whose girdle—

"Aloft was hung in public view,
To be the prize of beauty and of might." F. Q. iv. 4, 16.

The knights and ladies in that poem are continually wandering in or 'marching under' forests; and among others there is an 'enchantment dree' in the House of Busirane; and finally the story of the Faerie Queen is 'left half-told.'
In sage and solemn tunes have sung,
Of turneys and of trophies hung,
Of forests and enchantments drear,
Where more is meant than meets the ear.

Thus, Night, oft see me in thy pale career,
Till civil-suited Morn appear,
Not tricked and frowned, as she was wont
With the Attic boy to hunt,
But kerchiefed in a comely cloud,
While rocking winds are piping loud,
Or ushered with a shower still,
When the gust hath blown his fill,
Ending on the rustling leaves,

—B.
122. civil-suited, i.e. gravely, soberly attired, after the manner of citizens, as opposed to the gay dresses of courtiers and soldiers.

"Come, civil Night,
Thou sober-suited matron all in black." Rom. & Jul. iii. 4.—N.
"Where is Malvolio? . . . He is sad and civil." Twelfth Night, iii. 4.—W.
123. tricked, i.e. dressed out, adorned.

"Brother, why have you tricked me like a bride?
Brought me this gay attire, these ornaments?"
Woman Killed with Kindness.—T.

—frowned. Frounce (froncer, Fr.) was to wrinkle or dispose in uneven layers or forms.

"Some frounce their curled hair in courtly guise,
Some prank their ruffs." F. Q. i. 4, 14.—W.

As a subst. frounce was a plait, a fringe, etc.; the present form of the word is flounce.

124. the Attic boy, i.e. Cephalus.
125. kerchiefed, etc., i.e. having a cloud becomingly arranged like a kerchief (couvre-chef, Fr.) around her head.
126. rocking, i.e. that rock or shake the house. The pleasing melancholy caused by this sound is well known.—piping, i.e. blowing shrill as from a pipe.

"Therefore the winds piping to us in vain." Mids. N. Dr. i. 1.—W.
127. Or ushered, etc. He assigns Morn, like the ladies of those days, a gentleman-usher in the still (i.e. silent, gentle: comp. v. 78, The Passion, v. 28) shower which falls when the wind has ceased. An usher (huisier, Fr.) was originally a doorkeeper (huis, Fr.), and, as it was his business to announce and conduct strangers, it came to signify attendant.
129. Ending, etc. This, we think, connects with gust, whose last effects are the rustling of the leaves.
With minute-drops from off the eaves.
And when the sun begins to fling
His flaring beams, me, Goddess, bring
To arched walks of twilight groves,
And shadows brown, that Sylvan loves,
Of pine, or monumental oak,
Where the rude axe with heaved stroke
Was never heard the Nymphs to daunt,
Or fright them from their hallowed haunt.
There, in close covert by some brook,
Where no profaner eye may look,
Hide me from day's garish eye,
While the bee with honeyed thigh,

130. With minute-drops, etc. This we would connect with v. 127. As the shower is so soft and gentle, what falls on the roof takes some time to collect and run off, and thus it is only once a minute, as it were, that a drop falls from the eaves. Minute-drops, like minute-guns, minute-bells.

131. “When Phoebus with a face of mirth
Had flung abroad his beams.” Drayton, Nymphidia.—W.
“And with his flaring beams mocked ugly night.”
Marlow, Hero & Leand.—T.

133. “Now wanders Pan the arched groves and hills.”
Brown, Brit. Past. ii. 4.

“Down through the arched wood the shepherds wind.” Ib. 2.—T.

—twilight groves. The ‘glimmering bowers and glades’ of v. 27.

134. shadows brown. He seems to have taken this phrase from Fairfax, who often uses it (God. of Bul. vi. 1; xiv. 37; xx. 123). Brown is a favourite word with Milton in the sense of the Italian bruno, ‘dark.’ “L’acer bruno,” Dante, Inf. ii. 1: see above on v. 19. That it has not been needless to direct attention to the proper meaning of the Italian bruno will appear from the extraordinary misconception of it in this and other places of Dante, made by the eccentric Mr. Ruskin, in his Modern Painters, iii. 240.

135. monumental. Because the monuments in churches were often formed of carved oak.

“Smooth as monumental alabaster.” Othello, v. 2.
He had probably in his mind ‘the builder oak’ of Chaucer and Spenser, and wished to enhance on it. Nothing besides was more suitable to the Penseroso than to think of the most solemn use to which the oak was put.

136. “Fertur quo rara securis.” Hor. Sat. i. 7, 27.—K.
140. profaner, i.e. somewhat profane. A Latinism.

141. garish, i.e. gaudy, over-bright. Drayton uses it of fields in his Owl, of flowers in his fifth Nymphal. “Garish sun,” Rom. & Jul. iii. 2.—N.

142. “Hybleis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire meurro.” Virg. Buc. i. 56.—W.
That at her flowery work doth sing,  
And the waters murmuring,  
With such consort as they keep,  
Entice the dewy-feathered Sleep.  
And let some strange, mysterious dream  
Wave at his wings, in aery stream  
Of lively portraiture displayed,  
Softly on my eyelids laid;  
And, as I wake, sweet music breathe  
Above, about, or underneath,  
Sent by some Spirit to mortals good,  
Or the unseen Genius of the wood.  
But let my due feet never fail  
To walk the studious cloisters pale,

"See the small brooks as through these groves they travel  
With the smooth cadence of their murmuring;  
Each bee with honey laden to the thigh." Drayton, Owe. — W.

145. consort. He would seem to use this word here in the sense of concert: see on At a Solemn Music, v. 27.—keep, i.e. keep up, maintain.

146. dewy-feathered, i.e. whose feathers have been steeped in Lethean dew, which they drop on the eyes of those who are to be cast into slumber. He had probably in his mind AEn. v. 854 seq.

147. And let, etc. We have placed a comma at wings. The poet means that Sleep should bear a dream on his wings.

"And on his little wings a dream he bore  
In haste unto his lord, where he him left before." F. Q. i. 1, 44.—K.

The Dream, which consists of an 'aery stream of portraiture,' or various figures, waves with the motion of the wings, and is finally 'laid' on the eyelids of the slumberer.

151. And as, etc. Nothing could be more natural than for one who had been lulled to sleep by the murmuring of the waters and the humming of the bees, and had had a rich dream, in which music probably was mingled, to fancy that he heard music as he awoke.

154. Genius of the wood. See Arcades, v. 44.

155. due. Denoting that it would be his constant resort.

156. In the original editions this line is printed as in our text. It is therefore doubtful whether we should read cloister's, cloisters, or cloisters', and whether pale is a substantive or an adjective. Warton and Dunster, with whom we agree, read 'cloister's pale,' taking the latter as a substantive, signifying an enclosure. The scene, as is evident from what follows, is a cathedral (St. Paul's was probably in the poet's mind), and the ordinary sense of cloister at the time was, at least in poetic diction, convent, monastery.

"For aye to be in shady cloister mewed." Mids. N. Dr. i. 1.

It was also used of the aisle of a cathedral. In Fletcher's Queen of Corinth,
And love the high embowed roof,
With antic pillars massy-proof
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full-voiced quire below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all Heaven before mine eyes.

i. 4, the scene is "An aisle of the Temple of Vesta," and it commences with "She must pass through this cloister." The original and proper meaning of pale (palæum) is, no doubt, paling, the woodwork that encloses a space; but it was also used of the included space, as the district round Dublin was called The English Pale, or simply The Pale. This phrase occurs frequently in Spenser's View, etc., of which Milton was a diligent reader, and from which he has adopted other terms; and this very one he uses in the second book of his History of England, "Meantime the Silures forgot not to infest the Roman pale with wide excursions." Even Shenstone has—

"Forgo a court's alluring pale,
For dimpled brook and leafy grove." Ode on Rural Elegance.

'Studious cloister,' like 'studious university' (Two Gent. of Ver. i. 3), is a hypallage, as being resorted to for the sake of study and meditation.

"What should be study, and make himself wood
Upon a book in cloister alway to pore." Cant. Tales, Prol.

A 'cloister pale' would be a second hypallage, a thing without example; for we do not think that pale could refer to its colour, or the dimness of the light.

157. And love, etc. See Life of Milton, p. 436.—embowed, i.e. arched. St. Mary-le-Bow, i.e. de arcubus. "The bowed welkin," Com. v. 1015.

158. antic, now written antique, and with the accent on the last syllable. Our ancestors seem to have distinguished the two senses of this word solely by the length of the final syllable.—massy-proof. We do not perfectly comprehend the meaning of this expression. It seems to denote that the pillars, from their massiveness, were proof against yielding to the weight of the superincumbent roof.

159. storied, i.e. representing in the stained glass various personages and events of the Old and New Testaments, and of the Lives of the Saints.—dight. See on L'Allegro, v. 62. Todd shows that richly-dight was a compound used by Drayton, Brown, and others.

161. There, etc. In this beautiful and correct description of the effect of cathedral-music on a sensitive mind, Milton doubtless drew from his own early feelings when, living in Bread Street and going to St. Paul's School, he used to resort to the adjacent cathedral, then a fine old Gothic structure, and attend the service, or pace the aisles while it was going on.
And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit, and rightly spell
Of every star that heaven doth shew,
And every herb that sips the dew;
Till old experience do attain
To something like prophetic strain.

These pleasures, Melancholy, give,
And I with thee will choose to live.

ARCADES.—M.
(1684.)

Part of an Entertainment presented to the Countess Dowager of Derby at Harefield, by some noble persons of her family, who appear on the scene in pastoral habit, moving toward the seat of state, with this song.

SONG I.

Look nymphs, and shepherds look!
What sudden blaze of majesty
Is that which we from hence descry,
Too divine to be mistook?

This, this is she
To whom our vows and wishes bend;
Here our solemn search hath end.

Fame, that her high worth to raise
Seemed erst so lavish and profuse,

167. And may, etc. He would end his days as a hermit.
169. The hairy gown, i.e. a garment of coarse shaggy cloth.
170. spell, i.e. divine, examine the nature of.

1. Look, etc. We have ventured to alter the punctuation here, placing a (?) at the end of v. 1, and a (?) at the end of v. 4, instead of the comma and colon of the original editions.

5. "This is she,
   This is she,
In whose world of grace," etc.

Jonson, Entertainment at Althorpe.—W.
We may justly now accuse
Of detraction from her praise.
    Less than half we find expressed,
    Envy bid conceal the rest.

Mark what radiant state she spreads,
In circle round her shining throne,
Shooting her beams like silver threads.
This, this is she alone,
    Sitting like a goddess bright,
    In the centre of her light.

Might she the wise Latona be,
Or the towered Cybelè,
Mother of a hundred gods?
Juno dares not give her odds.
    Who had thought this clime had held
    A deity so unparalleled?

As they come forward, the Genius of the wood appears, and
turning toward them speaks.

GENIUS.

Stay, gentle Swains, for, though in this disguise,
I see bright honour sparkle through your eyes;

12. expressed, sc. by Fame.—bid, sc. her.
14. Mark, etc. By radiant state seems to be meant radiance proceeding from
where she was seated in state. See Life of Milton, p. 279. “Come follow me.
I'll bring you (v. 90) where you shall find Love, and by the virtue of this
majesty who projecteth so powerful beams of light and heat through this hemi-
sphere, thaw his icy fetters, and scatter the darkness (L'Allegro, v. 60) that
observes him.” Jonson, Love Restored.—K.
16. “Glistening like gold among the plights enrolled,
And here and there shooting forth silver streams.” F. Q. v. 9, 28.—T.
21. “Qualis Beroeynthia mater
Invehit curru Phrygias turrita per urbes,
Lacta detum partu, centum complexa nepotes,
Omnes colicolas.” Æn. vi. 784.—K.
23. Juno, etc., i.e. she is fully equal to Juno. The expression is perhaps
rather too familiar.
26. Stay, i.e. stop.—gentle, i.e. noble. He then gives the reason for so styl-
ing them.

"Alpheum, fama est huc, Elidis amnem,
Occultas odisse rias subter mare: qui nunce
Oro, Arethusa, tuo,” etc. Æn. iii. 694.—N.
Of famous Arcady ye are, and sprung
Of that renowned flood so often sung,
Divine Alpheüs, who, by secret sluice,
Stole under seas to meet his Arethuse;
And ye, the breathing roses of the wood,
Fair silver-buskined Nymphs as great and good.
I know this quest of yours and free intent
Was all in honour and devotion meant
To the great mistress of you princely shrine,
Whom with low reverence I adore as mine;
And, with all helpful service, will comply
To further this night's glad solemnity,
And lead ye where ye may more near behold
What shallow-searching Fame has left untold;
Which I full oft, amidst these shades alone,
Have sat to wonder at, and gaze upon.

For know, by lot from Jove I am the Power
Of this fair wood, and live in oaken bower,
To nurse the saplings tall, and curl the grove.

32. And ye, etc., i.e. the ladies who were attired as Nymphs, and whom he terms the animated roses of the wood.
33. as great and good, sc. as they, i.e. equal to them in birth.
34. free, i.e. courteous, generous. See on L’Allegro, v. 11.
38. comply, i.e. be comppliant to, aid.
46. curl the grove. This idea, a frequent one among the poets of that time, seems to have been suggested by the frizzled and curled locks of the ladies, the courtiers, and the men of fashion. Warton gives, among others, the following instances of this use of curl.

"Where she [the grove] her curled head unto the eye may show."
Drayton, Polyolb. Song vii.

"Banks crowned with curled groves." Id. ib.

"Where Sherwood her curled front into the cold doth show."
Id. ib. Song xxxiii.

"And trees that on the hillside waving grew,
Did nod their curled heads." Brown, Brit. Past. i. 4.

But then comes the question how a grove can be swore with ringlets and windings. It seems to us that the poet, having the idea of a courtier's or a lady's curled locks strongly in his mind, forgot that the subject was a grove, and therefore used terms in strictness only applicable to the former. Windings then denote the twists, turns, and plaits of the hair. The passage is thus pointed in the original editions:

"To nurse the saplings tall and curl the grove.
With ringlets quaint; and wanton windings wove."
ARCADES.

With ringlets quaint and wanton windings wove;
And all my plants I save from nightly ill
Of noisome winds and blasting vapours chill,
And from the boughs brush off the evil dew,
And heal the harms of thwarting thunder blue,
Or what the cross, dire-looking planet smites,
Or hurtful worm with cankered venom bites.
When evening grey doth rise I fetch my round
Over the mount, and all this hallowed ground;
And early ere the odorous breath of morn
Awakes the slumbering leaves, or tasselled horn
Shakes the high thicket, haste I all about,
Number my ranks, and visit every sprout,
With puissant words, and murmurs made to bless.
But else in deep of night, when drowsiness
Hath locked up mortal sense, then listen I
To the celestial Sirens’ harmony,

47. quaint, i.e. handsome, curious. It is the old French coint, from comptus.
"Elle me sembleroit daine oyselle, ie diz cointe et isolye," Rabelais, v. ch. 7.
"Ce neantmoins en habit cointe et mise" (sc. Venus), Marot, D’Amour Fugitif.

"And the quaint mazes in the wanton green
For lack of tread are undistinguishable."

Mids. N. Dr. ii. 1.—W.

50. "As wicked dew as e’er my mother brushed
With raven’s feather from unwholesome fen." Tempest, i. 4.—W.

51. "And when the cross blue lightning seemed to open
The breast of heaven." Jul. Cæs. i. 3.—W.

"In the most terrible and nimble stroke
Of quick cross lightning." Lear, iv. 7.—W.

53. Or hurtful worm, etc. See on Lycidas, v. 45.

55. And early, etc. Nothing can be more beautifully picturesque. During
the still calm night the leaves lie in slumber, and Morn wakes them with her
odorous breath. See the passages quoted from the Italian poets, in our Mytho-
logy of Greece and Italy, Appendix D.

57. tasselled horn. The horns of hunters and couriers were in those days
adorned with tassels.

"A horn of bugle small,
Which hung adown his side in twisted gold
And tassels gay." F. Q. i. 8, 3.—N.

61. else, sc. while, at other times, when not thus engaged.

62. then listen I, etc. "This," says Warton, "is Plato’s system. Fate or
Necessity holds a spindle of adamant, and with her three daughters, Lachesis,
That sit upon the nine enfolded spheres,
And sing to those that hold the vital shears,
And turn the adamantine spindle round,
On which the fate of gods and men is wound.
Such sweet compulsion doth in music lie,
To lull the daughters of Necessity,
And keep unsteady Nature to her law,
And the low world in measured motion draw
After the heavenly tune, which none can hear
Of human mould with gross unpurg’d ear.

Clotho, and Atropos, who handle the vital web wound about the spindle, she
conducts or turns the heavenly bodies. Nine Muses or Sirens sit on the sum-
mmit of the spheres, which in their revolutions produce the most ravishing mu-
sical harmony. To this harmony the three daughters of Necessity perpetually
sing in correspondent tones. In the meantime the adamantine spindle, which
is placed in the lap or on the knees of Necessity, and on which the fate of men
is wound, is also revolved. This music of the spheres, proceeding from the
rapid motion of the heavens, is so loud, various, and sweet, as to exceed all
aptitude or proportion of the human ear, and therefore is not heard by men.
Moreover this spherical music consists of eight unisonous melodies, the ninth
is a concentration of all the rest, or a diapason of all those eight melodies,
which diapason or concensus the nine Sirens sing or address to the Supreme
Being."

We will not stop to inquire where Warton got all this information. Cer-
tainly there is but little of it in the tenth book of Plato’s Republic, the origi-
nal source of this mystic theory. Neither Plato nor Milton, we may observe,
terms the Sirens Muses, and the former speaks only of eight spheres, for such
was their number in his time: Life of Milton, p. 459. It must however be
confessed that Milton, by using the number nine, would seem to have wished
to identify these celestial Sirens with the Muses. Chaucer, before him, had
spoken of the music of nine spheres.

"And after that the melodie heard he,
That cometh of thilk speriis thrisy three."

Assembly of Fowles, v. 60.

72. which none can hear, etc. This idea is not in Plato. Milton’s imme-
diate authority may have been the following lines of Shakespeare:—

"There’s not the smallest orb which thou beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed Cherubims:
Such harmony is in immortal souls!
But whilst this muddy vesture of decay
Doth grossly close us in we cannot hear it." Merch. of Ven. v. 1.—W.

In his Prologion De Sphaerarum Concordi, he ascribes this imperfection to the
theft of Prometheus, i.e. the Fall, and asserts that, "Si pura, si casta, si
nives gestaremus pectora," like Pythagoras, like him too we should enjoy this
celestial harmony.
And yet such music worthiest were to blaze
The peerless height of her immortal praise,
Whose lustre leads us, and for her most fit,
If my inferior hand or voice could hit
Inimitable sounds; yet, as we go,
Whate’er the skill of lesser gods can show
I will assay, her worth to celebrate,
And so attend ye toward her glittering state;
Where ye may all, that are of noble stem,
Approach, and kiss her sacred vesture’s hem.

SONG II.

O’er the smooth enamelled green,
Where no print of step hath been,
Follow me, as I sing
And touch the warbled string;
Under the shady roof
Of branching elm star-proof
Follow me.

I will bring you where she sits,
Clad in splendour as befits
Her deity.
Such a rural Queen
All Arcadia hath not seen.

74. blaze, i.e. blow abroad, spread.
79. lesser gods. Alluding to the Dii Minorum Gentium of the Romans.
81. state. The state was properly the canopy which was over the throne or chair on which distinguished persons sat. It also signified the throne or chair itself: "A state without degrees" (i.e. steps), Bacon, New Atalantis. Here it seems to indicate, like ‘shining throne’ (v. 15), the seat of the Countess, with all its adjuncts.
84. O’er, etc. This song was probably sung by the Genius after he had delivered the preceding speech.—enamelled green. "Verde smalto," Dante, Inf. iv. terz. 40.
87. warbled. This should rather be warbling; the air or tune, not the string, is warbled.
89. star-proof (like bomb-proof, fire-proof, etc.), proof against the stars, not to be penetrated by their rays.

"Not pierceable with power of any star." F. Q. i. 1, 7. — W.
SONG III.

Nymphs and shepherds, dance no more
By sandy Ladon's lilied banks;
On old Lycaeus, or Cyllenè hoar,
Trip no more in twilight ranks;
Though Erymanth your loss deplore,
A better soil shall give ye thanks.
From the stony Mænalus
Bring your flocks, and live with us;
Here ye shall have greater grace,
To serve the Lady of this place.
Though Syrinx your Pan's mistress were,
Yet Syrinx well might wait on her.
Such a rural Queen
All Arcadia hath not seen.

96. Nymphs, etc. This also was probably sung by the Genius when the dances were finished; or, possibly, by the Nymphs and Shepherds who were present.

97. By sandy Ladon, etc. This Arcadian stream has been little honoured by the ancient poets. Milton was the first to adorn his banks with lilies. All the other places mentioned here are mountains in Arcadia.

99. Trip, etc., i.e. dance there no longer by twilight: see on L'Allegro, v. 33.
COMUS,

A MASK, PRESENTED AT LUDLOW CASTLE, 1634, BEFORE THE
EARL OF BRIDGEWATER, THEN PRESIDENT OF WALES.—M.

THE PERSONS.

The Attendant Spirit, afterwards
in the habit of Thyrsis.
Comus, with his Crew.
The Lady.
First Brother.
Second Brother.
Sabrina, the Nymph.

The chief persons who presented
were,
The Lord Brackley.
Mr. Thomas Egerton, his brother.
The Lady Alice Egerton.

The first Scene discovers a wild wood.
The Attendant Spirit descends or enters.

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live insphered,
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot,
Which men call Earth, and, with low-thoughted care,
Confined and pestered in this pinfold here,
Strive to keep up a frail and feverish being,

2. those, i.e. those well-known, of whose existence there is no doubt.
3. insphered, i.e. placed in their sphere, i.e. the Empyrean: see Life of Mil-
ton, p. 459.
4. serene. Perhaps it may not be needless to observe that, with the usual
license (comp. v. 37), this word is here accented on the first syllable.

"Her more than Sôrene Majesty being present." Massinger, Picture, i. 2.
This poet, by the way, abounds in similar instances. For this license, or, more
properly speaking, necessity, see Fairy Mythology, p. 35.
7. pestered, i.e. crowded, trampling on each other; pestare, It.

"Or saw the churches and new Calendar
Pestered with mongrel saints and relics dear." Hall, Sat. iv. 7.—T.
—pin-fold, i.e. pen or pound, which last word appears to be a corruption
of it.
8. Strive, etc. Meaning the love of life which is so strong in most men's
bosoms.
Unmindful of the crown that Virtue gives,
After this mortal change, to her true servants,
Amongst the enthronèd Gods on sainted seats.
Yet some there be that by due steps aspire
To lay their just hands on that golden key,
That opes the palace of eternity.
To such my errand is; and, but for such,
I would not soil these pure ambrosial weeds
With the rank vapours of this sin-worn mould.

But to my task. Neptune, besides the sway
Of every salt flood and each ebbing stream,
Took in by lot, 'twixt high and nether Jove,
Imperial rule of all the sea-girt isles
That, like to rich and various gems, inlay
The unadorned bosom of the deep;
Which he, to grace his tributary gods,

9. "To him that overcometh will I grant to sit with me in my throne;"
Rev. iii. 21. "And round about the throne were four-and-twenty seats: and
upon the seats I saw four-and-twenty elders sitting, clothed in white raiment;
and they had on their heads crowns of gold." Ib. iv. 4.

11. enthronèd. So we print this word, with Fenton. In all the original
editions it is enthron'd; but slips of this kind were common. Even in the
in general accurately printed first edition of Par. Lost there are several. Todd
however will retain the blunder, and even admires it. "Milton's own collo-
cation," says he, "presents one of those pleasing varieties in versification which
dramatic poetry admires of. The second foot is unaccented, as in Hamlet, iii. 1:—

'The pangs | of de | spis'd love | the law's delay'"!!

13. that golden key, etc. This seems to be a conception of the poet's own:
see on Lyceids, v. 110. He may have had in his mind, however, the following
passage in Jonson's The Barriers:

"Her [Truth] right hand holds a sun, with burning rays,
Her left a curious bunch of golden keys,
With which Heaven's gate she locketh and displays."—K.

15. errand. WarTon observes that this word had become uniformly vulgar
in his time. That does not seem to be the case at present.

16. weeds, i.e. clothes (A.-S. pæb); now only used of the dress of widows,
and of the useless or injurious plants that clothe neglected lands.

18. "Now to my charge. Echo, fair Echo, speak!"

Jonson, Cynthia's Revels, i. 1.—K.

20. Took, etc. See Ilias, xv. 187 seq.—nether Jove, i.e. Hades. Zeus
καταξθωνιος.

22. "This precious stone set in the silver sea." Rich. II. ii. 1.—W.

23. unadorned, i.e. otherwise unadorned.
By course commits to several government,  
And gives them leave to wear their sapphire crowns,  
And wield their little tridents. But this isle,  
The greatest and the best of all the main,  
He quarters to his blue-haired deities;  
And all this tract that fronts the falling sun  
A noble Peer of mickle trust and power  
Has in his charge, with tempered awe to guide  
An old and haughty nation proud in arms:  
Where his fair offspring, nursed in princely lore,  
Are coming to attend their father's state,  
And new-entrusted sceptre. But their way  
Lies through the perplexed paths of this drear wood,  
The nodding horror of whose shady brows  
Threats the forlorn and wandering passenger;  
And here their tender age might suffer peril,  
But that, by quick command from sovran Jove,  
I was despatched for their defence and guard.  
And listen why; for I will tell you now  
What never yet was heard in tale or song,  
From old or modern bard, in hall or bower.

25. **By course**, i.e. in turn, in succession. The phrase seems to have been suggested by the course of the priests and Levites in the Temple.—**several**, i.e. separate. These 'tributary gods' are the presidents, etc., who succeed each other by the appointment of the sovereign.

29. **He quarters.** This may mean simply, divides. But at that time the island was actually divided into four separate governments; for beside those at London and Edinburgh, there were Lords-President of the North and of Wales.

30. **And all, etc.**, i.e. Wales, of which the Earl of Bridgewater was President.

32. **tempered awe**, i.e. awe tempered by grace and affability.

33. **An old, etc.**, i.e. the Welsh, who are descendants of the Britons, the original inhabitants of the island: their pride is well known.—**proud in arms.**

"Belloque superbam," *Æn. i. 21.—W.*

34. **Where.** It should be *whither.—nursed in princely lore*. Perhaps on account of their frequenting the Court: see *Life of Milton*, p. 278.

38.  
"Haro un silenzio, un solitario orrore  
D'ombrose selva, mai tanto mi piacque." *Petr. Son. 143.—T.*

44. **What, etc.** Alluding to the custom, in former times, of minstrels relating or singing adventures for the entertainment of lords and ladies in the hall of the castle, or in the chamber (bup, *A.-S.*) of its mistress, for herself and her ladies.
Bacchus, that first from out the purple grape
Crushed the sweet poison of misused wine,
After the Tuscan mariners transformed,
Coasting the Tyrrenian shore, as the winds listed,
On Circe’s island fell—who knows not Circe,
The daughter of the Sun, whose charmed cup
Whoever tasted lost his upright shape,
And downward fell into a grovelling swine?
This Nymph, that gazed upon his clustering locks,
With ivy-berries wreathed, and his blithe youth,
Had by him, ere he parted thence, a son
Much like his father, but his mother more,
Whom therefore she brought up, and Comus named.
Who, ripe and frolic of his full-grown age,
Roving the Celtic and Iberian fields,
At last betakes him to this ominous wood,
And, in thick shelter of black shades embowered,
Excels his mother at her mighty art;
Offering to every weary traveller
His orient liquor in a crystal glass,
To quench the drought of Phoebus; which as they taste
—for most do taste through fond intemperate thirst—
Soon as the potion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf, or bear,

46. Bacchus, etc. The following adventure is related in the Homerian
Hymn to Dionysus, and by Ovid, Met. iii. 360 seq. In both however the scene
is in the Ægean sea, and the mariners are Tyrrenhians, not Tuscanas.
49. as the winds listed. “The wind bloweth where it listeth,” John, iii. 8.—W.
58. Comus, i.e. excess, revelry, which had been already personified, but in a far
different sense, by Æschylus, Agam. v. 1195. Ben Jonson also had introduced
him in his Mask of Pleasure Reconciled to Virtue, as ‘the god of cheer’; see
Life of Milton, p. 283.
59. frolic. See on L’Allegro, v. 18.
60. the Celtic, etc., i.e. Britain, France, and Spain.
61. ominous. Here, like portentous, it signifies dangerous.

“All that were made for man’s use fly this desert;
No accy fowl dares make his flight up on it,
It is so ominous.” Fletcher, Sea Voyage, i. 1.—W.

65. orient, i.e. bright: see on Par. Lost, i. 546.
Or ounce, or tiger, hog, or bearded goat,
All other parts remaining as they were.
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than before;
And all their friends and native home forget,
To roll with pleasure in a sensual sty.
Therefore when any favoured of high Jove
Chances to pass through this adventurous glade,
Swift as the sparkle of a glancing star
I shoot from heaven, to give him safe convoy,
As now I do. But first I must put off
These my sky-robés, spun out of Iris' woof,
And take the weeds and likeness of a swain,
That to the service of this house belongs,
Who, with his soft pipe and smooth-dittied song,
Well knows to still the wild winds when they roar,
And hush the waving woods; nor of less faith,
And, in this office of his mountain-watch,
Likeliest and nearest to the present aid
Of this occasion. But I hear the tread
Of hateful steps, I must be viewless now.

Comus enters with a charming-rod in one hand, his glass in the other; with him a rout of monsters, headed like sundry sorts of wild beasts, but otherwise like men and women, their apparel glistening; they come in making a riotous and unruly noise, with torches in their hands.

The star that bids the shepherd fold
Now the top of heaven doth hold,
And the gilded car of day
His glowing axle doth allay
In the steep Atlantic stream,
And the slope sun his upward beam
Shoots against the dusky pole,
Pacing toward the other goal
Of his chamber in the east.
Meanwhile welcome joy and feast,
Midnight shout and revelry,
Tipsy dance and jollity.
Braid your locks with rosy twine,
Dropping odours, dropping wine.
Rigour now has gone to bed,
And Advice with scrupulous head,
Strict Age and sour Severity,
With their grave saws, in slumber lie.
We, that are of purer fire,
Imitate the starry quire,

91. *Now the top, etc.*, i.e. is in the meridian. It could not then well be the Evening-star that he meant, for we may not impute such ignorance to him; rather the first that appeared after sunset, which might have been far above the horizon. Collins, however, in his most exquisite *Ode to Evening*, with this place evidently in his mind, terms the Evening-star the “folding-star;” and Milton had probably in his mind—

“So long that now the golden Hesperus
Was mounted high in top of heaven sheen.” F. Q. iii. 4, 51.—K.

95. “*Quando il Sol bagna in mare l'aurato carro.*” Petr. Son. 187.—T.
97. steep. As the sun’s car comes to it, as it were, down a steep descent.
98. *And the, etc.* In our *Mythology of Greece and Italy* (p. 48, 3rd edit.), we have been the first to show that there is an allusion here to the fiction of the solar cup or boat of which he had read in Athenæus.—*slope*, i.q. sloped.—
*dusky* (in MS. *northern*), as opposed to the bright region of the south.

101. “The sun as a bridegroom *cometh out of his chamber, and rejoiceth as a strong man to run a race.*” Ps. xix. 5.—N.

105. *rosy twine*, i.e. wreaths of roses. “*Comus . . . riding in triumph, his head crowned with roses and other flowers, his hair curled.*”—Jonson, *Pleasure Reconciled to Virtue*. Milton would appear to have had this Mask in his mind when writing Comus; but whence could he have derived his knowledge of it? for it was not published till 1641.

106. “That *dropped* with *odorous* oil down his fair eyes.”

110. *saws*, i.e. sayings, maxims. “Full of wise *saws,*” *As You Like It*, i. 9.—N.
Who, in their nightly watchful spheres,
Lead in swift round the months and years.
The sounds and seas, with all their finny drove,
Now to the moon in wavering morrice move;
And, on the tawny sands and shelves,
Trip the pert faeries and the dapper elves.
By dimpled brook and fountain-brim,
The Wood-nymphs, decked with daisies trim,
Their merry wakes and pastimes keep—
What hath night to do with sleep?
Night hath better sweets to prove,
Venus now wakes, and wakens Love.
Come let us our rites begin
—’Tis only daylight that makes sin—
Which these dun shades will ne’er report.

Hail goddess of nocturnal sport,
Dark-veiled Cotytto, to whom the secret flame
Of midnight torches burns! mysterious dame,
That ne’er art called but when the dragon-womb
Of Stygian darkness spits her thickest gloom,
And makes one blot of all the air,
Stay thy cloudy ebon chair,

113. in their nightly, etc., i.e. in their spheres in which they keep watch by
night: see Ode on Nat. v. 21.
116. morrice, i.e. Moorish dance. This entertainment had been brought
from Spain to England.
118. pert, i.e. open, free, lively, apertus; pert, Old Fr.—dapper, i.e. bold,
smart; dapper, Dutch; tapfer, Germ.
19. “with Hebe by a fountain-brim.”

Drayton, Barons’ Wars, vi. 36.—W.

brim (A.-S. bøymme) is simply edge, border; as we say, brim of a hat, fill up to
the brim.

121. wakes. The wake was the celebration of the eve of a Saint’s day, with
dancing and other merriment prolonged far into the night.
125. rites. So this word is most properly spelt by Fenton; in the original
editions it is rights.

126. This line is evidently parenthetic; for which (v. 127) can only refer to
rites.

128. Cotytto. An account of this goddess will be found in our Mythology
of Greece and Italy. Her worship, which was brought from Thrace to Athens,
was celebrated at night with great licentiousness.

132. spots, i.e. spits; by the variety of the old orthography.

VOL. I.
Wherein thou ridest with Hecat', and befriend
Us thy vowed priests, till utmost end
Of all thy dues be done, and none left out;
Ere the blabbing eastern scout,
The nice Morn, on the Indian steep,
From her cabined loophole peep,
And to the tell-tale Sun descry
Our concealed solemnity.
Come, knit hands, and beat the ground
In a light fantastic round.  [The Measure.

Break off, break off! I feel the different pace
Of some chaste footing near about this ground.
Run to your shrouds, within these brakes and trees;
Our number may affright.—Some virgin sure,
For so I can distinguish by mine art,
Benighted in these woods.—Now to my charms,
And to my wily trains. I shall ere long
Be well stocked with as fair a herd as grazed
About my mother Circè. Thus I hurl
My dazzling spells into the spongy air,

139. nice, i.e. delicate, fastidious.
140. From, etc. He represents the Morn as concealed in a cabin or hut on
the summit of the eastern mountains, and looking out through a loophole or
narrow window in it to try if she can discover anything of what has been going
on during the night, in order to give information to the Sun. Comus, who dis-
likes the Morn, naturally wishes to set her in an invidious light.

141. tell-tale. Alluding to his giving Vulcan information of the misconduct
of his wife (Od. viii. 302).—describe, i.e. describe, narrate. It often occurs in
this sense in Spenser.

144. round. A round is "when men dance and sing, taking hands round,"
Barret, Alvearie.—The Measure, i.e. the dance. A measure, properly speak-
ing, was a slow, stately dance like the minuet.

147. shrouds, i.e. coverts among the trees. Warton says the branches of a
tree were called its shroud; and to shroud a tree was to lop it. Spenser is then
quite correct in saying—

"The joyous birds shrouded in cheerful shade," F. Q. ii. 12, 71;
for the verb shroud (like skin, case, etc.) was used in a twofold and contrary
sense. The original sense of shroud (A.-S. repüb) was garment.

151. trains, i.e. artifices: see on Par. Lost, xi. 624.

154. dazzling, i.e. dazzling, confounding, as applied to the eye.—spongy,
i.e. thick, soft and yielding like a sponge. "The spongy South," Cymb. iv. 2.
Steevens.
Of power to cheat the eye with blear illusion,
And give it false presentments, lest the place
And my quaint habits breed astonishment,
And put the damsel to suspicious flight;
Which must not be, for that 's against my course.
I, under fair pretence of friendly ends,
And well-placed words of glozing courtesy,
Baited with reasons not unpleasable,
Wind me into the easy-hearted man,
And hug him into snares.—When once her eye
Hath met the virtue of this magic dust,
I shall appear some harmless villager,
Whom thrift keeps up about his country-gear.
But here she comes, I fairly step aside
And hearken, if I may her business hear.

The Lady enters.

LADY.

This way the noise was, if mine ear be true,
My best guide now. Methought it was the sound
Of riot and ill-managed merriment,
Such as the jocund flute, or gamesome pipe
Stirs up among the loose unlettered hinds,
When, for their teeming flocks and granges full,
In wanton dance they praise the bounteous Pan,
And thank the gods amiss. I should be loath

155. blear, i.e. that blears or dazzles the eyes. It is perhaps connected with abbagliare, It.

"While counterfeit supposes bleared thine eyne." Tan. of Shrew, v. 1.—T.

156. presentments, i.e. representations, appearances.

157. quaint. See on Arcades, v. 47.

161. glozing, i.e. lying, deceiving.

165. this magic dust, i.e. the 'dazzling spells' of v. 164, which he first wrote 'powdered spells.'

167. Whom, etc. On this passage, see Life of Milton, p. 286.

168. fairly, i.e. gently, quietly, bellement, Fr. We still say, fair and softly.

176. Pan. See Ode on the Nativity, v. 89.

177. And thank, etc. Perhaps there is a touch of Puritan rigour in this.
The gods should be thanked in solemn acts of devotion, and not by merry-making.
To meet the rudeness and swilled insolence
Of such late wassailers; yet oh! where else
Shall I inform my unacquainted feet,
In the blind mazes of this tangled wood?—
My brothers, when they saw me, wearied out
With this long way, resolving here to lodge,
Under the spreading favour of these pines,
Stepped, as they said, to the next thicket-side
To bring me berries, or such cooling fruit
As the kind hospitable woods provide.
They left me then when the grey-hooded Even,
Like a sad votarist in palmer’s weed,
Rose from the hindmost wheels of Phæbus’ wain.
But where they are, and why they came not back,
Is now the labour of my thoughts. ’Tis likeliest
They had engaged their wandering steps too far,
And envious Darkness, ere they could return,
Had stolen them from me. Else, O thievish Night,
Why shouldest thou, but for some felonious end,
In thy dark lantern thus close up the stars,
That Nature hung in heaven, and filled their lamps
With everlasting oil, to give due light
To the misled and lonely traveller?—

178. *swilled.* To *swill*, i.e. to drink largely and greedily, is properly a verb neuter.

179. *wassailers*, i.e. revellers, properly those who went about from house to house with the wassail-bowl at Christmas. *Wassail* is said to be A.-S. *weah heal* (be in health), i.e. your health.

180. *inform*, i.e. cause to be, get the means of being, directed.

181. "The Nymphs in twilight shades of tangled thickets mourn."

182. *Ode on Nat.* v. 188.—T.

183. *a sad votarist*, i.e. a grave, serious pilgrim who has made a vow to visit the shrine of some saint. The *palmer* was properly one who made his pilgrimage to the Holy Land, where he plucked a palm-branch in the gardens of Jericho.

"Weak wretch! I wrapped myself in palmer’s weed." *F. Q.* ii. 1, 52.—N.

185. *had.* Both here and in v. 195 *had* is the subjunctive, equivalent to should have.

186. *stolen.* This is the word in Milton’s own MS., in the MS. in Lord Ellesmere’s library examined by Tod, and in Lawes’s edition, while those of 1645 and 1673 have *stole*, a manifest printer’s error: see *Life of Milton*, p. 440.—*O thievish Night*, etc. This image is certainly rather undignified, and especially in the mouth of a lady. The allusion is to a robber with his dark-lantern.
This is the place, as well as I may guess,  
Whence even now the tumult of loud mirth  
Was rise, and perfect in my listening ear;  
Yet nought but single darkness do I find.  
What might this be? A thousand fantasies  
Begin to throng into my memory,  
Of calling shapes, and beckoning shadows dire,  
And airy tongues, that syllable men’s names  
On sands, and shores, and desert wildernesses.  
These thoughts may startle well, but not astonish  
The virtuous mind, that ever walks attended  
By a strong-siding champion, Conscience.—  
Oh! welcome pure-eyed Faith, white-handed Hope,  
Thou hovering angel girt with golden wings,  
And thou unblemished form of Chastity!  
I see ye visibly, and now believe  
That He, the Supreme Good, to whom all things ill  
Are but as slavish officers of vengeance,  
Would send a glistening guardian, if need were,  
To keep my life and honour unassailed.—  
Was I deceived? or did a sable cloud

203. *ripe*, i.e. abundant: it is perhaps connected with *ripe*.—*perfect*, i.e. complete, so that I could not be mistaken.
204. *single darkness*, i.e. darkness alone.
207. *Of calling, etc.* Warton quotes from Marco Polo a passage where, in speaking of the Desert of Lop, in which at night various illusions of demons occur, he says, “Audientur ibi voces daemonum qui solitariam incedentes propriis appellant nominibus, voces Lingentes illorum quos comitari se putant,” lib. i. ch. 44. These demons, by the way, are the Ghâlâs. Todd refers to Burton’s *Anat. of Mel*. i. 2, to *Alex. ab Alex. Gen. Dies*, ii. 9. He also quotes from Heywood’s abridgment of the legend in his *Hier. of Angels* (not printed till the year after *Comus* was written), “They fixed their eyes upon these strange human shapes... who, calling and beckoning to them,” etc. Milton’s immediate authority was probably Burton.
“Those bright cherubins,
Which all with golden wings are overlit.” *Spenser, Hymn* iv. 93.—*T.*
215. *Chastity*. Instead of Charity, the usual companion of Faith and Hope.
221. “Fallor an arma sonant? Non fallimur, arma sonabant.”  
*Ov. Fast. v*. 545.—*H*.  
“With rays of silver and with rays of gold,  
Which the dark folds of Night’s black mantle lined.”  
*Fairfax, God. of Bul.* xvii. 57.—*K.*
Turn forth her silver lining on the night?
I did not err, there does a sable cloud
Turn forth her silver lining on the night,
And casts a gleam over this tufted grove.
I cannot hallow to my brothers, but
Such noise as I can make to be heard furthest
I'll venture, for my new-enlivened spirits
Prompt me; and they perhaps are not far off.

Song.

Sweet Echo, sweetest nymph, that livest unseen
Within thy airy shell,
By slow Meander's margent green,
And in the violet-embroidered vale,
Where the love-lorn nightingale

225. "Lady, by yonder blessed moon I swear
That tips with silver all these fruit-tree tops."

Rom. & Jul. iii. 2.—T.

230. Sweet Echo, etc. The idea of this beautiful song may have been suggested by these lines of Jonson's, of whose works Milton was a great reader:—

"Echo, fair Echo, speak,
'Tis Mercury that calls thee. Sorrowful nymph,
Salute me with thy repercussive voice,
That I may know what cavern of the earth
Contains thy airy spirit, how or where
I may direct my speech, that thou mayest hear."

Cynthia's Revels, i. 1.—K.

231. shell. This is the word in the three original editions, but cell is in the margin of the MS., and this was probably the word which the poet finally preferred, but he did not recollect it when the edition of 1645 was printed from that of Lawes. As he has in this poem various ideas and phrases suggested by Romeo and Juliet, he most probably recollected here the following lines (ii. 2):—

"Else would I test the cave where Echo lies,
And make her aery voice more hoarse than mine,
With repetition of my Romeo's name"—K.,

where we must recollect that lies is i.q. lives: see on L'Allegro, v. 79. Still shell makes very good sense, and 'aery shell' is the 'dusky hollow' of MS. v. 217, the 'hollow round' of Ode on Nat. v. 102, i.e. the hemisphere, not the horizon, as Warburton has it.

232. By slow, etc. It is possible that he assigns the bank of the Meander as the abode of Echo because its course goes backwards and forwards, returning on itself like the repercussion of an echo. He assigns the vale, of course, because valleys are so often the seats of echoes.

233. love-lorn, i.e. that has lost her love or mate; like 'lass-lorn,' Tempest, iv. 2.—W. Lorn is a dissyllable; see Life of Milton, p. 260.
Nightly to thee her sad song mourneth well;  
Canst thou not tell me of a gentle pair  
That likest thy Narcissus are?  
Oh! if thou have  
Hid them in some flowery cave,  
Tell me but where,  
Sweet queen of parley, daughter of the sphere,  
So mayest thou be translated to the skies,  
And give resounding grace to all Heaven’s harmonies.

Enter Comus.

Comus.

Can any mortal mixture of earth’s mould  
Breathe such divine enchanting ravishment?  
Sure something holy lodges in that breast,  
And with these raptures moves the vocal air  
To testify his hidden residence.  
How sweetly did they sail upon the wings  
Of Silence, through the empty-vaulted night!  
At every fall smoothing the raven-down  
Of Darkness till it smiled. I have oft heard  
My mother Circe with the Sirens three,

235. "Flet noctem, ramoque sedens, miserabile carmen  
Integrat." Virg. Geor. iv. 513.—T.

238. Oh! if thou have. Nothing surely can be more strictly grammatical  
than this expression; yet Warton regards it as incorrect, and says we should  
suppose an ellipsis of shouldest, which would be really incorrect, as the mood  
being subjunctive the proper word is should. Our ancestors, however, strangely  
retained in the subj. of these auxiliary verbs the 2nd pers. sing. of the indicative.  
So in v. 242 we have mayest for may, and the usage still remains.

241. parley, i.e. speech; parole, Fr.—daughter of the sphere, i.e. as being  
produced in the open air without any visible cause.

243. And give, etc., i.e. augment their effects by repeating them.

246. "Sure something more than human keeps residence here." Fletcher,  
Sea Voyage, ii. 2.—B.

247. raptures, i.e. trills and evolutions of the voice, in which the singer is,  
as it were, rapt and carried beyond his control.

248. his, i.e. its. See on Ode on Nat. v. 106.

252. I have oft heard. ‘I have oftens heard’ would be better, for in reading  
the text we must of necessity lay a stress on I, which is not emphatic.

253. My mother Circe, etc. All the following imagery is the poet’s own. The  
ancestors never placed Circe in connection with the Sirens. Ovid (Met. xiv. 264  
seq.) has the Nereides and Nymphs in Circe’s palace ‘culling her potent herbs.’
Amidst the flowery-kirtled Naiadès,
Culling their potent herbs and baleful drugs,
Who, as they sung, would take the prisoned soul,
And lap it in Elysium; Scylla wept,
And chid her barking waves into attention,
And fell Charybdis murmured soft applause.
Yet they in pleasing slumber lulled the sense,
And in sweet madness robbed it of itself;
But such a sacred and home-felt delight,
Such sober certainty of waking bliss
I never heard till now. I’ll speak to her,
And she shall be my queen.—Hail, foreign wonder!
Whom certain these rough shades did never breed,
Unless the goddess that in rural shrine
Dwelllest here with Pan or Sylvan, by blest song
Forbidding every bleak unkindly fog
To touch the prosperous growth of this tall wood.

LADY.

Nay, gentle shepherd, ill is lost that praise
That is addressed to unattending ears.
Not any boast of skill, but extreme shift

264. flowery-kirtled. Warton says, because they were gathering flowers; we
rather think, because their kirtles were flowered, like our flowered silks; or it
may be that he had in his mind—

“A cap of flowers, and a kirtle
Embroidered all with leaves of myrtle,”
in Marlow’s Milkmaid's Song. The middle-age kirtle, worn both by men and
women, seems to have been the ancient tunic.

267. lap. See on L’Allegro, v. 136.—Scylla, etc. Following Ovid, he brings
Circe into the vicinity of Scylla and Charybdis.

268. “Multis circum latransibus undis.” AEn. vii. 598.—T.

262. home-felt, i.e. that does not take one out of himself, leaves him in pos-
session of his senses, at home, as it were.

265. Hail, etc. Warton, in his usual manner, gives numerous instances of
the use by poets of this form of address, the original of which is probably, as
he observes, that of Odysseus to Nausicaa (Od. vi. 149).

267. Unless, etc. The meaning is, I cannot tell how thou shouldest be a na-
tive denizen of this wood, unless thou be, etc. Comp. Arc. v. 44 seq.

271. ill is lost. A Latinism, male perditur.

273. extreme shift, i.e. last resort.

“In rustic armour, as in extreme shift.” Mir. for Mag. p. 430.—T.
How to regain my severed company,
Compelled me to awake the courteous Echo
To give me answer from her mossy couch.

COMUS.
What chance, good Lady, hath bereft you thus?

LADY.
Dim darkness and this leafy labyrinth.

COMUS.
Could that divide you from near-ushering guides?

LADY.
They left me weary on a grassy turf.

COMUS.
By falsehood, or discourtesy, or why?

LADY.
To seek i' the valley some cool friendly spring.

COMUS.
And left your fair side all unguarded, Lady?

LADY.
They were but twain, and purposed quick return.

COMUS.
Perhaps forestalling night prevented them.

LADY.
How easy my misfortune is to hit!

COMUS.
Imports their loss, beside the present need?

277. What chance, etc. The following dialogue is in imitation of those in the Greek tragedies, carried on in a succession of single verses. See also Rom. and Jul. iv. 1; Two Gent. of Ver. i. 2.
279. near-ushering, i.e. closely attending. See on II Pent. v. 127.
286. forestalling, i.e. anticipating, preventing.

"An ugly serpent that forestalled their way."
Fairfax, God. of Bul. xv. 47.—W.

"The night forestall him of the coming day."
Cymb. iii. 4.—W.
LADY.

No less than if I should my brothers lose.

COMUS.

Were they of manly prime, or youthful bloom?

LADY.

As smooth as Hēbē's their unrazored lips.

COMUS.

Two such I saw, what time the laboured ox
In his loose traces from the furrow came,
And the swinkerched hedger at his supper sat.
I saw them, under a green mantling vine
That crawls along the side of yon small hill,
Plucking ripe clusters from the tender shoots;
Their port was more than human as they stood.
I took it for a faery visión.

289. *Were they, etc.*, i.e. were they young men or striplings?—prime, which is used both of the morn and the spring, is commencement, not perfection, as Warton asserts.

290. *unrazored*. Warton, we think justly, terms this an 'unpleasant epithet.' Todd quotes from Trissino, of Achilles,—

"Le barbe d'oro e di pel biondo miste,
Che non avean provato amore il rasato."

"Nor on a marble tun, his face besmeared
With grapes, is curled, unscissored Bacchus reared."

Carew, p. 118, ed. 1651.—K.


292. *In his, etc*. Comp. Virg. *Buc.* ii. 66; Hor. *Carm.* iii. 6, 41. The Greeks thence termed the evening *boulavós*. Warton remarks that the poet drew here from books, not from observation, for the time of unyoking plough-cattle in England was noon, not evening.

293. *swinkerched*, i.e. wearied, fatigued; A.-S. *gpecan, gpecan*. It is used by Chaucer and Spenser.

"Ἡμεῖς δ' ἀγροθεν εἰς τοὺς φυτοκάφος η της ἀρτοπέδως
Ἀκαθιστος εἰς αἶλλον ἓν δόξαν ὑποκειταίων.

*Apoll. Rh.* i. 1172.—T.

295. *yon small hill*. He forgets that it is dark.

297. *port*, i.e. deportment, bearing; *port*, Fr. Comp. *Par. Lost*, xi. 8.

"Their port was more than human; as they stood
I took it," etc. (edit. 1637.)

298. *faery*, i.e. illusive. See *Fairy Mythology*, p. 8.
Comus.

Of some gay creatures of the element,
That in the colours of the rainbow live,
And play 't the plighted clouds. I was awe-struck,
And as I passed I worshiped. If those you seek,
It were a journey like the path to Heaven
To help you find them.

Lady.

Gentle villager,
What readiest way would bring me to that place?

Comus.

Due west it rises from this shrubby point.

Lady.

To find out that, good shepherd, I suppose,
In such a scant allowance of starlight,
Would overtask the best land-pilot's art,
Without the sure guess of well-practised feet.

Comus.

I know each lane, and every alley green,
Dingle, or bushy dell of this wild wood,
And every bosky bourn from side to side,
My daily walks and ancient neighbourhood;
And if your stray attendance be yet lodged,
Or shroud within these limits, I shall know

299. element, i.e. air, sky: see on Par. Lost, ii. 490. Thyer says that in his time it was used in this sense in the north of England.

"What! have we a fellow dropt out of the element?"

Peele, Edw. I., c. 97, edit. Dyce.—K.

312. Dingle. Warton says that this word and dimble, both used by Drayton, are the same, and signify a valley between two steep hills. There is a place named The Dingle, within a few miles of Dublin, which accords with this description. There is also a place so named near Liverpool. Dingle is probably derived from A.-S. benu, a dean, dale.—dell, i.e. a dale, as Arundel, i.q. Arundale.—bosky, i.e. woody; bosco, It.—bourn, either a boundary, borne, Fr., or i.q. burn, a brook. Warton says it is here "a winding, deep, and narrow valley, with a rivulet running at the bottom." We rather think the poet uses it in its ordinary sense of boundary, bound; as we say, within these bounds.

315. attendance, i.e. attendants; like retinue, etc.—lodge, i.e. have got into some cottage (v. 346).—shroud. See on v. 147.
Ere morrow wake, or the low-roosted lark
From her thatched pallat rouse. If otherwise,
I can conduct you, Lady, to a low
But loyal cottage, where you may be safe
Till further quest.

LADY.
Shepherd, I take thy word,
And trust thy honest-offered courtesy,
Which oft is sooner found in lowly sheds,
With smoky rafters, than in tapestry halls
And courts of princes, where it first was named,
And yet is most pretended. In a place
Less warranted than this, or less secure,
I cannot be, that I should fear to change it.—
Eye me, blest Providence, and square my trial
To my proportioned strength! Shepherd, lead on.

Enter the Two Brothers.

ELDER BROTHER.

Unmuffle, ye faint stars, and thou fair moon,

817. low-roosted, etc. The ideas here belong rather to a hen-house than to
the resting-place of the lark, which has no thatch over it, and in which, as it is
on the ground, he does not roost. Milton, whose mornings were devoted to
study rather than to rambles in the fields, does not seem to have known much
of the habits of the lark: comp. L'Allegro, v. 41.

824. tapestry. At that time (as may still be seen in some old mansions) the
walls of the principal apartments in the houses of the wealthy were hung with
tapestry, also named Arras, from the chief seat of its manufacture.

825. And courts, etc. This derivation is frequent in the prose works of
Dante; but Milton's authority was probably Spenser, who, though not very
happy in etymology, was fond of using it.

"Of court it seems men courtesy do call,
For that it there most useth to abound." F. Q. vi. 1, 1.—N.

In this verse we have retained the And of the MS. and the original editions,
which Warton changed to In, greatly to the delight of Todd, who adopted it
without hesitation. But With in the preceding line was originally And, and
was evidently altered that two successive lines might not commence with the
same word; besides, 'halls' are distinct from 'courts,' and we should have in
repeated four times.

331. Unmuffle, sc. yourselves, i.e. uncover your faces. To muffle (mousser,
Fr.), still in use, was to cover up the head and face; and a muffer was a kind
That wourest to love the traveller's benison,
Stoop thy pale visage through an amber cloud,
And disinherit Chaos, that reigns here
In double night of darkness and of shades;
Or, if your influence be quite dammed up
With black usurping mists, some gentle taper,
Though a rush-candle from the wicker-hole
Of some clay habitation, visit us
With thy long levelled rule of streaming light,
And thou shalt be our star of Arcady,
Or Tyrian Cynosure.

SECOND BROTHER.
Or, if our eyes

of veil which covered the face below the eyes. It may be seen in Douce's Illustrations of Shakespeare, i. 76.
"If it chanced Night's sable shronds
Muffled Cynthia up in clouds." Brown, Shep. Pipe.—W.
"But suddenly the clouds, that on the wind do fly,
Have muffled him [the sun]." Drayton, Polyolb. Song xxii.—K.
"While Night's black muffler hoodeth up the sky."
Silv. Du Bartas, p. 108.—W.

332. benison, i.e. blessing. Perhaps a contraction of benediction.
"Of the poor traveller that went astray
With thousand blessings she [Moon] is herried." F. Q. iii. 1, 43.—N.

333. Stoop, etc. See on II Pens. v. 71.
"Appear, no longer thy pale visage shrond,
But strike thy silver horns quite through a cloud."
B. & F., Maid's Trag. i. 2.—Dyce.

334. disinherit, i.e. dispossess. Inherit is used in the sense of possess in the French, Provençal, and English languages. The reason perhaps is that the Hebrew and Greek verb, to inherit, is frequently used in the sense of to possess, though the Vulgate always employs this last verb. "Certes, quod he, I think and purpose me fully to disinherit hem of all that ever they han, and for to put hem in exile for ever." Chaucer, Tale of Melibæus.—K.
"Look up at last, and wake thy dulled spirit
To think how this long death thou mightest disinherit."
F. Q. v. 36.—K.

335. Or if, etc. See Life of Milton, p. 447.

340. rule, i.e. ray, radius. The image is most correct and picturesque.
Λαυξέω μον ἑκατέρα ἔλαευ, καὶ ἀν σαφῆς

341. And thou, etc. See on L'Allegro, v. 80.
Be barred that happiness, might we but hear
The folded flocks, penned in their wattled cotes,
Or sound of pastoral reed with oatens stops,
Or whistle from the lodge, or village cock
Count the night-watches to his feathery dames;
'T would be some solace yet, some little cheering
In this close dungeon of innumerable boughs.
But Oh! that hapless virgin, our lost sister,
Where may she wander now, whither betake her
From the chill dew, amongst rude burs and thistles?
Perhaps some cold bank is her bolster now,
Or 'gainst the rugged bark of some broad elm
Leans her unpillowed head, fraught with sad fears.
What, if in wild amazement and affright,
Or, while we speak, within the direful grasp
Of savage hunger, or of savage heat!...

ELDER BROTHER.

Peace, brother, be not over-exquisite
To cast the fashion of uncertain evils;
For, grant they be so, while they rest unknown
What need a man forestall his date of grief,
And run to meet what he would most avoid?
Or if they be but false alarms of fear,
How bitter is such self-delusion!
I do not think my sister so to seek,

345. oatens stops, i.e. the stops or holes in the oatens pipe: see Lycidas, v. 33.
349. innumerable, i.q. innumerable: comp. Par. Lost, vii. 455.
352. burs, i.e. bur-docks.
358. hunger, sc. of wild beasts.—heat, sc. of wild men.
359. exquisite, i.e. inquiring closely, searching out, exquiro.

"They're exquisite in mischief." Fletcher, Lit. Fr. Law. v. 1.—W.

360. To cast the fashion, i.e. to conjecture the form of. Fashion is the French façon, whence we say, the fashion of plate. The poet's phrase may come either from the founder's art, as Warburton says, or from astrology, as Warton thinks.

361. For grant they be so, i.e. supposing them to be real. Warburton would have this line omitted, as it "obscures the thought and loads the expression"! What would he do then with v. 364?

366. so to seek. Comp. Par. Lost, viii. 197. "Nor were they long to seek who, after Caractacus, should lead them." Hist. of Eng. ii. "I have long
COMUS.

Or so unprincipled in Virtue's book,

- And the sweet peace that Goodness bosoms ever,
  As that the single want of light and noise
  —Not being in danger, as I trust she is not—

Could stir the constant mood of her calm thoughts,

And put them into misbecoming plight.

Virtue could see to do what Virtue would

By her own radiant light, though sun and moon

Were in the flat sea sunk: and Wisdom's self

Oft seeks to sweet retired solitude,

Where, with her best nurse Contemplation,

She plumes her feathers, and lets grow her wings,

That, in the various bustle of resort,

Were all to ruffled, and sometimes impaired.

He that has light within his own clear breast

sought for such a thing, and yet I am to seek." Chillingworth, ch. iii. § 82.—K. It was a favourite phrase with Swift, who we believe has been the last to use it. The very same phrase occurs in Dutch, "Ik ben niet ver to zocken." Vondel. Leeuw. Landsapel. iii. 4.—K.

"And hardly they were nothing to seek
How they on hem shold the barneis setto." Chauc. Flower & Leaf.

The meaning is, having need to seek.

"Venus, who was naught at all to seek
What such a wish as that did mean." Golding, Ovid, p. 124.—K.

373. "Lovers can see to do their amorous rites
By their own beauties." Rom. & Jul. iii. 2.—K.

"Virtue gives her soft light through darkness for to wade."

P. Q. i. 1, 12.—K.

"She, she [Virtue] it is in darkness shines,
'Tis she that still herself refines
By her own light to every eye."

Jonson, Pleasure Reconciled to Virtue.—K.

376. seeks to, i.e. betakes herself to. "To it shall the Gentiles seek," Is. ii. 10.—W. "Unto his habitation shall ye seek," Deut. xii. 5.—T.

378. plumes. This is the word in the MS. and in all the original editions. The proper word, as Warton observes, is prunes or preens, which signifies to oil the plumage.

"She gins her feathers, foully disfigured,
Proudly to prune." F. Q. ii. 8, 36.—W.

On Milton's mistakes in terms of art, see Life, p. 432.

380. to-ruffled. See Fairy Mythology, p. 329, 2nd edit. It is to be observed that there is no hyphen in the original editions.—sometimes. We might rather have expected somewhat or something.
May sit i’ the centre, and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun;
Himself is his own dungeon.

SECOND BROTHER.

'Tis most true
That musing Meditation most affects
The pensive secrecy of desert-cell,
Far from the cheerful haunt of men and herds,
And sits as safe as in a senate-house;
For who would rob a hermit of his weeds,
His few books, or his beads, or maple dish,
Or do his grey hairs any violence?
But Beauty, like the fair Hesperian tree
Laden with blooming gold, had need the guard
Of dragon-watch, with unenchanted eye,
To save her blossoms and defend her fruit
From the rash hand of bold Incontinence.
You may as well spread out the unsunned heaps
Of miser’s treasure by an outlaw’s den,
And tell me it is safe, as bid me hope
Danger will wink on opportunity,
And let a single helpless maiden pass
Uninjured in this wild surrounding waste.
Of night, or loneliness, it recoils me not;
I fear the dread events that dog them both,

382. the centre, sc. of the earth, a common expression of the dramatists.
395. unenchanted, i.e. not to be enchanted or charmed: see on On Shake-
speare, v. 11.
398. "Guyon finds Mammon in a dell
Sunning his treasure honey." F. Q. ii. 7.—T.
401. Wink, i.e. close his eyes, not look on.
402. "Alas! what danger will it be to us,
Maids as we are, to travel forth so far!
Beauty provoketh thieves sooner than gold."
As You Like It, i. 3.—W.

404. it recocks me not, i.e. I care or count not.
405. dog, i.e. follow as a dog does, comes on the heels of. The expression
seems too familiar.
Lest some ill-greeting touch attempt the person 
Of our unowned sister.

ELDER BROTHER.

I do not, Brother, 
Infer as if I thought my sister's state 
Secure, without all doubt or controversy; 
Yet, where an equal poise of hope and fear 
Does arbitrate the event, my nature is 
That I incline to hope rather than fear, 
And gladly banish squint suspicion. 
My sister is not so defenceless left 
As you imagine; she has a hidden strength, 
Which you remember not.

SECOND BROTHER.

What hidden strength, 
Unless the strength of Heaven, if you mean that?

ELDER BROTHER.

I mean that too, but yet a hidden strength, 
Which, if Heaven gave it, may be termed her own. 
'Tis chastity, my brother, chastity. 
She that has that is clad in complete steel, 
And, like a quivered nymph with arrows keen, 
May trace huge forests, and unharboured heaths, 
Infamous hills, and sandy, perilous wilds; 
Where, through the sacred rays of chastity,

407. unowned, i.e. like a waif or stray.
408. infer, i.e. argue. It is frequently used in this sense by Shakespeare.
421. "And, in strong proof of chastity well-armed, 
From Love's weak childish bow she lives unharmed."

Rom. & Jul. i. 1.—K.

422. And like, etc. The Belphoebe of the Faery Queen, as Thyer well observes, was certainly here in the poet's mind.
423. trace, i.e. traverse, roam.
"Knight of his train, to trace the forests wild." Mids. N. Dr. ii. 1.—W.
—unharboured, i.e. in which no harbour (herberge, Germ.) or shelter is to be obtained. We still use the verb, to harbour.
424. "Infames scopulos, Acrocorinum." Hor. Car. i. 3, 20.—N.
No savage fierce, bandite, or mountaineer
Will dare to soil her virgin purity.
Yea there where very Desolation dwells,
By grots and caverns shagged with horrid shades,
She may pass on with unblenched majesty,
Be it not done in pride or in presumption.
Some say no evil thing that walks by night,
In fog, or fire, by lake, or moorish fen,
Blue meagre hag, or stubborn un laid ghost,
That breaks his magic chains at curfew-time,
No goblin, or swart faery of the mine,
Hath hurtful power o'er true virginity.
Do ye believe me yet? or shall I call
Antiquity, from the old schools of Greece,
To testify the arms of chastity?
Hence had the huntress Dian her dread bow,

426. **mountaineer.** The inhabitants of mountains, as in Wales, Scotland, and Ireland, were famed for their raids on the plains.

429. **with horrid shades.** Comp. v. 38.

430. **unblenched.** "Unblinded, unconfounded."—W. To **blench** occurs frequently in Shakespeare in the sense of to start, draw back from. Its original meaning seems to have been, to turn pale, **blanchir,** Fr. Milton uses it here in the same sense as Shakespeare, unstartled.

432. "**Some say** that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated...
But then, **they say,** no spirit walks abroad."—Hamlet, i. 1.—W.

"Yet I have heard—my mother told it me,
And now I do believe it—if I keep
My virgin-flower uncorpst, pure, chaste, and fair,
No goblin, wood-god, fairy, elf, or fiend,
Satyr, or other power that haunts the groves,
Shall hurt my body, or by vain illusion
Draw me to wander after idle fires;
Or voices calling me in dead of night
To make me follow, and so tole me on
Through mire and standing pools to find my ruin."

434. **hag,** i.e. witch. See Fairy Mythology, p. 290, 2nd edit.—**unlaid ghost,** i.e. perturbed spirit. "**Ghost unlaid** forbear thee," Cymb. iv. 2.—W.

435. **That breaks,** etc. Ghosts and other spirits, as is well-known, appeared only by night, which commenced at Curfew-time. "This is the soul fiend Flibbertigibbet. He begins at curfew and walks to the first ock." Lear, iii. 4.—W. "You [elves] that rejoice to hear the solemn curfew." Tempest, v. 1.—W. On what follows, see Fairy Mythology, p. 229.
Fair silver-shafted queen, for ever chaste,  
Wherewith she tamed the brinded lioness  
And spotted mountain-pard, and set at nought  
The frivolous bolt of Cupid; gods and men  
Feared her stern frown, and she was queen o' the woods.  
What was that snaky-headed Gorgon-shield,  
That wise Minerva wore, unconquered virgin,  
Wherewith she freezed her foes to congealed stone,  
But rigid looks of chaste austerity,  
And noble grace that dashed brute violence  
With sudden adoration and blank awe?  
So dear to Heaven is saintly chastity,  
That, when a soul is found sincerely so,  
A thousand liveried angels lackey her,  
Driving far off each thing of sin and guilt,  
And, in clear dream and solemn visión,  
Tell her of things that no gross ear can hear;  
Till oft converse with heavenly habitants  
Begin to cast a beam on the outward shape,  
The unpolluted temple of the mind,  
And turns it by degrees to the soul's essence,  
Till all be made immortal. But when lust,  
By unchaste looks, loose gestures, and foul talk,  
But most by lewd and lavish act of sin,  
Lets in defilement to the inward parts,  
The soul grows clotted by contagion,

451. dashed, i.e. confounded.—brute, i.e. rude, mere animal, brutum.  
454. so, i.e. chaste; included in the preceding chastity, by a common usage of writers.  
455. liveried. This word and lackey seem too familiar at the present day; but they were not regarded under so low a point of view by our forefathers.  
“To drive you so on foot, unfit to tread  
And lackey by him,’gainst all womanhood.” F. Q. vi. 2, 15.  
458. Tell her, etc. See on Arcades, v. 72. With Warburton we discern here the germ of the materialism which is developed by the Angel in Par. Lost, v. 404 seq.  
459. heavenly habitants, i.e. inhabitants of heaven.  
461. “He spake of the temple of his body,” John ii. 21.—N. “Your body is the temple of the Holy Ghost,” 1 Cor. vi. 19.—T.  
467. The soul, etc. The whole of what follows, down to v. 475, is taken from the Phaedon of Plato.
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp
Oft seen in charnel-vaults and sepulchres,
Lingering, and sitting by a new-made grave,
As loath to leave the body that it loved,
And linked itself by carnal sensuality
To a degenerate and degraded state.

SECOND BROTHER.

How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.

ELDER BROTHER.

List! list! I hear
Some far-off halloo break the silent air.

SECOND BROTHER.

Methought so too; what should it be?

ELDER BROTHER.

For certain
Either some one like us night-founded here,
Or else some neighbour-woodman, or, at worst,
Some roving robber calling to his fellows.

SECOND BROTHER.

Heaven keep my sister! Again, again, and near.
Best draw, and stand upon our guard.

468. Imbodies, etc. See on Par. Lost, ix. 165.
469. "Atque affigit humo divine particulam auras." Hor. Sat. ii. 2, 79.—T.
473. it, i.e. each particular shadow.—linked itself, so. to, or through, it.
477. crabbed, i.e. harsh and sour like a crab-apple. He uses this expression
more than once in his prose works.

"O! she is
Ten times more gentle than her father's crabbed,
And he's composed of harshness." Tempest, iii. 1.—K.

483. night-founded. See on Par. Lost, i. 204.
487. Best draw, i.e. we had best draw.

"'Tis best we stand upon our guard,
Or that we quit this place. Let's draw our weapons." Tempest, ii. 1.—K.
ELDER BROTHER.

I'll hallow.

If he be friendly, he comes well; if not,
Defence is a good cause, and Heaven be for us.

Enter The Attendant Spirit, habited like a shepherd.

That hallow I should know... what are you? speak.

Come not too near, you fall on iron stakes else.

SPIRIT.

What voice is that? my young lord? speak again.

SECOND BROTHER.

O Brother, 'tis my father's shepherd, sure.

ELDER BROTHER.

Thyris! whose artful strains have oft delayed
The huddling brook to hear his madrigal,
And sweetened every musk-rose of the dale.
How camest thou here, good swain? Hath any ram
Slipped from the fold, or young kid lost its dam,
Or straggling wether the pent flock forsook?
How couldest thou find this dark sequestered nook?

SPIRIT.

O my loved master's heir, and his next joy,

491. iron stakes. Meaning their swords.

494. "Arte materna, rapidos moratem
Plumum lopes, celeresque ventos." Hor. Carm. i. 12, 8.—T.
"Et properantis aqua per amonos agros." Id. A. P. 19.—T.

495. huddling, i.e. hurrying.—madrigal. A species of short Italian poem,
of which numerous examples may be seen in Petrarca and Tasso. Hence it
may be i.q. a song, as in Marlow:—

"By shallow rivers, to whose falls
Melodious birds sing madrigals."

But as it was also the name of a species of musical composition of which
Lawes had composed many specimens, it is more probably used here in this
sense.

496. And sweetened, etc. This is true to nature, for when the mind is
brought into a pleasurable state by music, the objects of the other senses be-
come more agreeable.

501. his next joy, i.e. his younger son.—toy. See on It Pens. r. 4.
I came not here on such a trivial toy
As a strayed ewe, or to pursue the stealth
Of pilfering wolf; not all the fleecy wealth
That doth enrich these downs is worth a thought
To this my errand, and the care it brought.
But, oh! my virgin Lady, where is she?
How chance she is not in your company?

ELDER BROTHER.
To tell thee sadly, Shepherd, without blame
Or our neglect, we lost her as we came.

SPIRIT.
Ay me unhappy! then my fears are true.

ELDER BROTHER.
What fears, good Thyrsis? Prythee briefly shew.

SPIRIT.
I'll tell ye. 'Tis not vain or fabulous
—Though so esteemed by shallow ignorance—
What the sage poets, taught by the heavenly Muse,
Storied of old in high immortal verse,
Of dire Chimeras and enchanted isles,

506. To, i.e. compared to. We still use to in this sense after substantives, but not after adjectives; the present is the latest instance of it we have met with.

"That am unworthy to so swete a wight." Chauc. Troil. & Cress.
"How fair he was, and yet not fair to this." F. Q. i. 6, 17.
"Is not more sly to the thing that helps it." Hamlet, iii. 1.
"Being ten times undervalued to tried gold." Meroh. of Ven. ii. 8.
"How sweet are streams to poison drunk in gold."

Drummond, Spiritual Poems.

It is very remarkable that the commentators on Shakespeare seem to have been unable to find a justification of the phrase quoted from Hamlet, and that Mr. Dye changes to to like, in this line of Marlow's Jew of Malta, iv. 1,—

"There is no music to a Christian's knell."

509. sadly, i.e. seriously, truly.
515. What the sage poets, etc. Thus Homer sang of the Chimaera in the adventures of Bellerophon, and of the enchanted isles of Circe, Calypso, and others; and Virgil describes the descent to Hell of Orpheus through the 'ripped rock' of Teneus.
And rifted rocks whose entrance leads to Hell;
For such there be, but unbelief is blind.

Within the navel of this hideous wood,
Immured in cypress shades, a sorcerer dwells,
Of Bacchus and of Circe born, great Comus,
Deep-skilled in all his mother’s witcheries;
And here to every thirsty wanderer
By sly enticement gives his baneful cup,
With many murmurs mixed, whose pleasing poison
The visage quite transforms of him that drinks,
And the inglorious likeness of a beast
Fixes instead, unmoulding reason’s mintage
Charactered in the face. This I have learnt
Tending my flocks hard by, ’t’ the hilly crofts
That brow this bottom-glade, whence night by night
He and his monstrous rout are heard to howl,
Like stabled wolves, or tigers at their prey,
Doing abhorred rites to Hecatè,
In their obscured haunts of inmost bowers.
Yet have they many baits, and guileful spells,
To inveigle and invite the unwary sense
Of them that pass unweeding by the way.
This evening late, by then the chewing flocks

520. navel, i.e. centre; as Delphi was called the navel of the earth.

"Up towards the navel then of England from her flank."

Drayton, Polyolb. S. xxxii.—T.

525. By. The proper word would be With; but he avoided it, as it begins
the next line: see on v. 325.

529. unmoulding, etc. The language here is taken from the art of coining.

530. Charactered, i.e. graven (χαρακτῆρ, from χαράκω).

531. crofts. A croft is a small enclosed field in the vicinity of a town or
village; so that the use of it here is not strictly correct.

532. bottom-glade, i.e. glade (wood, v. 79) in the bottom or valley.

533. “Atque in præsepibus ursi
Savire, as formas magnorum ululare luporum.” Alleg. vii. 17.—K.

“Magica Hecaten ululatibus orat.” On. Met. xiv. 406.—T.

540. “As gentle shepherd, in sweet eventide,
When ruddy Phæbus ’gins to walk in west,
High on a hill his flock to viewen wide,
Marks which do bite their hasty supper best.” F. Q. i. 1, 23.—W.

—by then, i.e. by the time that.
Had ta’en their supper on the savoury herb
Of knot-grass dew-besprent, and were in fold,
I sat me down to watch upon a bank
With ivy canopied, and interwove
With flaunting honeysuckle, and began,
Wrapt in a pleasing fit of melancholy,
To meditate my rural minstrelsy,
Till Fancy had her fill. But ere a close,
The wonted roar was up amidst the woods,
And filled the air with barbarous dissonance;
At which I ceased, and listened them awhile,
Till an unusual stop of sudden silence
Gave respite to the drowsy frightened steeds,
That draw the litter of close-curtained Sleep.
At last a soft and solemn-breathing sound
Rose, like a steam of rich distilled perfumes,
And stole upon the air, that even Silence

542. besprent, i.e. besprinkled. “Their looks with dew besprent,” Drayton, Polyolb. ix.—T.
544. “Quite o’recanopied with luscious woodbine” (Mids. N. Dr. ii. 1.—W.)
for so, surely, Shakespeare wrote it.—interwove. He must have conceived the ivy
and honeysuckle to have grown mingled together over the bank, or rather,
imagined some kind of arbour; for the bank could not have been interwove
with honeysuckle. For flaunting honeysuckle, see on Lycidas, e. 146.
546. Wrapt. It is so in MS. and the original editions; but perhaps he
meant rapt.
547. meditate, i.e. practise. See on Lycidas, e. 66.
548. had, i.e. should have; for he stopped in the midst of his melody.—ere a
close, i.e. ere I came to a close, had ended a part of my music.
553. drowsy frightened. Newton preferred drowsy-folded, the reading of the
MS.; and, though we have not deemed it expedient to follow him, we are
strongly inclined to think it is the right reading, and the present one a mistake
of Lawes himself or his printer. We do not see what was to fright the steeds
of Sleep, which must have been well used to the roar; while drowsy-folded
would well express the apparent slow progress of Night, the cause of drowsi-
ness. The “ lazy-pacing clouds” of Shakespeare is a similar expression.
“And now loud howling wolves arouse the jades
That drag the tragic melancholy Night,
Who with their drowsy, slow, and flagging wings
Clip dead men’s graves.” 2 Henry VI. iv. 1.—N.
554. draw. This word is not quite correct here; for the litter or pelenkeen
was borne, not drawn. But Milton probably used litter in the sense of
chariot.
Was took ere she was ware, and wished she might
Deny her nature, and be never more,
Still to be so displaced. I was all ear,
And took in strains that might create a soul
Under the ribs of Death. But, oh! ere long
Too well I did perceive it was the voice
Of my most honoured Lady, your dear sister.
Amazed I stood, harrowed with grief and fear,
And, oh! poor hapless nightingale, thought I,
How sweet thou singest, how near the deadly snare!
Then down the lawns I ran with headlong haste,
Through paths and turnings often trod by day,
Till, guided by mine ear, I found the place
Where that damned wizard hid in sly disguise—
For so by certain signs I knew—had met
Already, ere my best speed could prevent,
The aidless, innocent Lady, his wished prey,
Who gently asked if he had seen such two,
Supposing him some neighbour villager.
Longer I durst not stay, but soon I guessed
Ye were the two she meant; with that I sprung
Into swift flight, till I had found you here,
But further know I not.

SECOND BROTHER.

O night and shades,

How are ye joined with Hell in triple knot,
Against the unarmed weakness of one virgin,
Alone and helpless! Is this the confidence
You gave me, Brother?

558. 

560. Still, etc., i.e. if her place should be supplied by such sounds.
565. harrowed, i.e. overcome; A.-S. hepman, to ravage. So, Christ harrowed Hell. "It harrows me with fear and wonder," Hamlet, i. 1.—Steevens.
566. nightingale. He calls her so as singing by night in the wood.
567. the deadly snare. Alluding to the practice of setting traps to catch the nightingale by night.
579. till I had, etc. The meaning is, till I should have found you, as I have found you here: see on v. 548.
ELDER BROTHER.

Yes, and keep it still;
Lean on it safely; not a period
Shall be unsaid for me. Against the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this I hold firm,—
Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled;
Yea even that which Mischief meant most harm
Shall in the happy trial prove most glory.
But evil on itself shall back recoil,
And mix no more with goodness, when at last,
Gathered like scum, and settled to itself,
It shall be in eternal restless change
Self-fed, and self-consumed. If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.—But come, let's on.
Against the opposing will and arm of Heaven
May never this just sword be lifted up,
But for that damned magician, let him be girt
With all the grisly legions that troop
Under the sooty flag of Acheron,
Harpies and Hydras, or all the monstrous forms
'Twixt Africa and Ind, I'll find him out,
And force him to restore his purchase back,
Or drag him by the curls to a foul death,
Cursed as his life.

SPIRIT.

Alas! good venturous youth,

594. when at last, etc. He seems to allude to the doctrine of the final and complete separation of good from evil. Perhaps the Persian doctrine held by the Gnostics was in his mind.
597. fail, deceive, fallor? Comp. Par. Lost, i. 167.
604. "All Hell run out and sooty flags display."

P. Fletcher, Locusts, 1627.—T.
607. purchase, i.e. acquisition; usually what was gotten by improper means.
608. curls. Comus, as a voluptuary, is properly represented with curls, such being worn by men of fashion at that time, under the name of lovelocks, etc.: see on v. 106.
I love thy courage yet, and bold emprise;
But here thy sword can do thee little stead:
Far other arms, and other weapons must
Be those that quell the might of hellish charms.
He with his bare wand can unthread thy joints,
And crumble all thy sinews.

ELDER BROTHER.

Why prythee, Shepherd,
How durst thou then thyself approach so near,
As to make this relation?

. SPIRIT.

Care and utmost shifts
How to secure the Lady from surprisal
Brought to my mind a certain shepherd-lad,
Of small regard to see to, yet well skilled
In every virtuous plant and healing herb
That spreads her verdant leaf to the morning ray.
He loved me well, and oft would beg me sing,
Which when I did, he on the tender grass
Would sit, and hearken even to ecstasy,
And in requital ope his leathern scrip,
And shew me simples of a thousand names,
Telling their strange and vigorous faculties.
Amongst the rest a small unsightly root,
But of divine effect, he culled me out.
The leaf was darkish and had prickles on it,

610. *yet*, i.e. though I know it to be unsavailing.
614. "Go charge my goblins that they grind their *joints*
With dry convulsions, shorten up their *sinews*
With aged cramps." *Tempest*, iv. ad fin.—*W.*
617. *to make*, i.e. to be able to make.
619. *a certain*, etc. A graphic and affectionate memorial of the poet's intimate friend Charles Diodati.
620. *to see to*. "Faire to see to, i.e. goodlie to behold," *Barret, Alscaris*, 1580. "All of them princes to look to," *Ezek. xxiii. 15.—T.*
621. *virtuous*, i.e. having virtue or power: see on *II Pens. v.* 113.
626. *scrip*, i.e. the shepherd's pouch. It was originally the pilgrim's wallet, and was so named from the scarf (*écharpe*, Fr.), from which it was suspended.
But in another country, as he said,
Bore a bright golden flower, but not in this soil,
Unknown, and like esteemed, and the dull swain
Treads on it daily with his clouted shoon;
And yet more med'cinal is it than that Moly
That Hermes once to wise Ulysses gave.
He called it Hæmony, and gave it me,
And bade me keep it as of sovrän use
'Gainst all enchantments, mildew blast, or damp,
Or ghastly Furies' apparition.
I pursed it up, but little reckoning made,
Till now that this extremity compelled.
But now I find it true; for by this means

632. But, etc. On the whole of this passage, see Life of Milton, p. 285.
635. clouted. Warton says this is, shod with clouts or plates of iron, which
are fastened with hobnails. There is also a kind of nails called clout-nails; and
in Jonson's Gipsies Metamorphosed, we meet, "For the hobnails are come to
me.—Maybe he knew whose shoes lacked clouting." But Milton was thinking
perhaps of "old shoes and clouted," Jos. ix. 5, where it means pieced. The
clouting of old kettles, etc., by tinkers, is ambiguous, as it may be taken in either
sense. The same is the case with this term in—

"I thought he slept, and put
My clouted brognes from off my feet, whose rudeness
Answered my steps too loud." Cymb. iv. 2.—W.
"Spare none but such as go in clouted shoon." 2 Hen. VI. iv. 2.—K.
But that clouting is piecing, patching, is proved by the following place of the
old romance of Merlin (ap. Ellis, Bohn's edit. p. 91):—

"That yonge man that hath shoone bought
And stronge lether to do hem clout."—K.
"His clothes all patched with more than honest thrift,
And clouted shoes were nailed for fear of wasting."

Fletcher, Purp. Is. viii. 26.—K.

637. "This precious sovereign herb
That Mercury to wise Ulysses gave." Val. Welshman, 1615.—T.
638. Hæmony. Like Spenser's Medawort (F. Q. ii. 8, 20), this wonderful
plant seems to be one of the poet's own creation. In his account of it he follows
Homer's description of the Moly, and as he assigns it a kind of magic power, he
probably derived its name from Hæmonia or Thessaly, the land of magic. The
power of making one invisible was supposed to be possessed by fernseed.
640. mildew blast. As in the original editions there is no comma after mil-
dew, these words may form a compound, like urchin-blasts, v. 845.

"Here is your husband, like a mildewed ear,
Blasting his wholesome brother." Hamlet, iii. 4.—T.
I knew the foul enchanter though disguised,
Entered the very lime-twigs of his spells,
And yet came off. If you have this about you—
As I will give you when we go—you may
Boldly assault the necromancer's hall;
Where if he be, with dauntless hardihood,
And brandished blade rush on him, break his glass,
And shed the luscious liquor on the ground;
But seize his wand. Though he and his cursed crew
Fierce sign of battle make, and menace high,
Or like the sons of Vulcan vomit smoke,
Yet will they soon retire, if he but shrink.

ELDER BROTHER.

Thyrsis, lead on apace, I'll follow thee,
And some good angel bear a shield before us.

The Scene changes to a stately palace, set out with all manner of
deliciousness: soft music, tables spread with all dainties. Comus
appears with his rabble, and the Lady set in an enchanted chair,
to whom he offers his glass, which she puts by, and goes about
to rise.

COMUS.

Nay, Lady, sit; if I but wave this wand,
Your nerves are all chained up in alabaster,

647. If you have, etc. Here the poet had evidently in his thoughts Ulysses's
adventure with Circe, and various places of Spenser and the romances.
655. the sons, etc. Virgil and Ovid only tell this of Cacus.
668. And some, etc. Comp. Sam. Agon. v. 1434. Perhaps, as Dunster con-
jectured, he had in view the place in Tasso where the Angel holds a shield to
protect Raimondo in his combat with Argantes.

The Scene, etc. It is not at all improbable that in composing the following
scene Milton may have had in his mind that between Volpone and Celia, and
the rescue of her by the rushing is of Bonario, in Ben Jonson's Fox, iii. 5; and
perhaps also that between Mammon and Dol Common in his Alchemist, iv. 1.

669. "For I can here disarm thee with this stick
And make thy weapon drop.
Thy nerves are in their infancy again
And have no vigour in them." Tempest, i. 2.—W.

660. Your nerves, etc., i.e. he had the power of turning her into a statue of
alabaster or into a tree. Such transformations were common in the romances. It
And you a statue, or as Daphnê was
Root-bound, that fled Apollo.

LADY.

Fool, do not boast;
Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast immanacled, while Heaven sees good.

COMUS.

Why are you vex't, Lady? why do you frown?
Here dwell no frowns, nor anger; from these gates
Sorrow flies far. See, here be all the pleasures
That fancy can beget on youthful thoughts,
When the fresh blood grows lively, and returns
Brisk as the April buds in primrose season.
And first behold this cordial julep here,
That flames and dances in his crystal bounds,
With spirits of balm and fragrant syrups mixed.
Not that Nepenthes, which the wife of Thone
In Egypt gave to Jove-born Helena,
Is of such power to stir up joy as this,
To life so friendly, or so cool to thirst.
Why should you be so cruel to yourself,

is remarkable that though, as Milton must have well known, the Greek word is ἀλβαστρις, he chose here and in Par. Lost, iv. 544, to follow the orthography of Spenser (F. Q. ii. 12, 77), alabaster.

661. or as, etc. This transposition, in imitation of the classics, is not agreeable to the genius of the English language.

666. Why are you vex't, etc. This line, which we have printed as in the original editions, only adding a comma after vex't, is of a peculiar structure. It consists of two choriambs with an intermediate trochee; and there must be a pause at the end of each.

"We are undone, lady, we are undone" (Rom. & Jul. iii. 2)
is an exact parallel, and possibly Milton had it in his mind.

675. Not that, etc. See Od. iv. 220 seq., where, by the way, ῥυραθεῖς is a mere adjective. This is supposed to be the benj, or opiate made from hemp-seed.

680. dainty limbs. A common expression in Spenser.

"All night she watched, nor once adown would lay
Her dainty limbs." F. Q. i. 11, 32.—T.
And to those dainty limbs which Nature lent
For gentle usage, and soft delicacy?
But you invert the covenants of her trust,
And harshly deal, like an ill borrower,
With that which you received on other terms,
Scorning the unexempt condition
By which all mortal frailty must subsist,
Refreshment after toil, ease after pain,
That have been tired all day without repast,
And timely rest have wanted. But, fair virgin,
This will restore all soon.

LADY.
‘T will not, false traitor,
’T will not restore the truth and honesty,
That thou hast banished from thy tongue with lies.
Was this the cottage, and the safe abode
Thou toldst me of? What grim aspects are these,
These ugly-headed monsters? Mercy guard me!
Hence with thy brewed enchantments, foul deceiver!
Hast thou betrayed my credulous innocence
With vizored falsehood and base forgery?
And wouldest thou seek again to trap me here
With liquorish baits fit to ensnare a brute?
Were it a draught for Juno when she banqueted,
I would not taste thy treasonous offer; none
But such as are good men can give good things,
And that which is not good is not delicious
To a well-governed and wise appetite.

COMUS.

O foolishness of men! that lend their ears
To those budge doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praising the lean and sallow Abstinence.
Wherefore did Nature pour her bounties forth,
With such a full and unwithering hand,
Covering the earth with odours, fruits, and flocks,
Thronging the seas with spawn innumerable,
But all to please, and sate the curious taste?
And set to work millions of spinning worms,
That in their green shops weave the smooth-haired silk,
To deck her sons? and that no corner might
Be vacant of her plenty, in her own loins
She hutch'd the all-worshiped ore, and precious gems
To store her children with. If all the world
Should, in a pet of temperance, feed on pulse,
Drink the clear stream, and nothing wear but frieze,
The All-giver would be unthanked, would be unpraised,
Not half his riches known, and yet despised,
And we should serve him as a grudging master,
As a penurious niggard of his wealth,
And live like Nature's bastards, not her sons,

707. budge. This word, as a subst., was a kind of fur, probably the grey kind, from bigio, It. Hence Budge-row, in London, "a street," says Stow, "so called of budge, fur, and of skinners dwelling there." In this sense 'budge doctors' would be the doctors who wore furred robes, as was the usage in the universities. But as he uses fur immediately after, we are rather inclined to think that budge is an adj. in this place, and is to be understood as in the following passages, which Todd quotes from the Life of Elwood. "The warden was a budge old man, and I looked somewhat big too;" "This was a budge fellow, and talked high." Todd renders it stiff, surly; but we rather think it means corpulent, portly; for pudge, nearly the same word, signifies short and stout of person; the German butz, Dutch bot. In fact, budge seems to be only another form of big: see on Ode on Nat. v. 172.

708. the Cynic tub. Alluding to the tub of Diogenes.

719. hutch'd, i.e. coffered up; from A.-S. hycce. Hence bolting-hutch, rabbit-hutch, etc. In French, huche, in Spanish, hucha, is a box or chest.

727. "Then are ye bastards and not sons." Heb. xii. 8.—N.
Who would be quite surcharged with her own weight,
And strangled with her waste fertility;
The earth cumbered, and the winged air darked with plumes;
The herds would over-multitude their lords;
The sea o'erfraught would swell, and the unsought diamonds
Would so emblaze the forehead of the deep,
And so bestud with stars, that they below
Would grow inured to light, and come at last
To gaze upon the sun with shameless brows.—
List, Lady, be not coy, and be not cozened
With that same vaunted name Virginity.
Beauty is nature's coin, must not be hoarded,
But must be current, and the good thereof
Consists in mutual and partaken bliss,
Unsavoury in the enjoyment of itself.
If you let slip time, like a neglected rose
It withers on the stalk with languished head.
Beauty is Nature's brag, and must be shewn

739. strang'd, i.e. suffocated.
732. The sea, etc. Warburton calls this "exceedingly childish;" and we
must allow that it is mere poetry, quite at variance with possibility. Diamonds,
for example, belong not to the sea, and even if they did, its swelling could not
bring them to the surface.
737. coy. The old French coi, from quietus. We have given it the sense of
shy, reserved.
743. "But earthlier happy is the rose distilled
Than that, which withering on the virgin thorn,
Grows, lives, and dies in single blessedness."
Mids. N. Dr. i. 1.—W.
"Corrè la fresca e matutina rose,
Che, tardando, stagion perder potria." Ar. Orl. Fwr. i. 58.—T.
744. It, i.e. Beauty, v. 739.—languished. Comp. On Mar. of Win. v. 83.
745. "Why, Heaven made beauty like herself to view,
Not to be shut up in a smoky mew.
A rosy-tinted feature is Heaven's gold,
Which all men joy to touch and to behold."
Drayton, Ep. K. John to Matilda.—W.
"Know, girl, quoth he, that Nature thee ordained—
As her bravest piece, when she to light would bring
Wherein her former workmanship she staine—
Only a gift to gratify a king . . .
Hoard not thy beauty, when thou hast such store."
Id. Leg. of Mat.—T.
In courts, at feasts, and high solemnities,  
Where most may wonder at the workmanship. 
It is for homely features to keep home,  
They had their name thence; coarse complexions  
And cheeks of sorry grain will serve to ply  
The sampler, and to tease the huswife’s wool. 
What need a vermeil-tinctured lip for that,  
Love-darting eyes, or tresses like the morn? 
There was another meaning in these gifts, 
Think what, and be advised, you are but young yet.

LADY.

I had not thought to have unlocked my lips 
In this unhallowed air, but that this juggler  
Would think to charm my judgement, as mine eyes,  
Obtruding false rules pranked in reason’s garb. 
I hate when Vice can bolt her arguments, 
And Virtue has no tongue to check her pride.—  
Impostor, do not charge most innocent Nature,

748. “This form  
Was not intended to so dark a use. 
Had you been crooked, foul, of some coarse mould,  
A cloister had done well; but such a feature,  
That might stand up, the glory of a kingdom,  
To live recluse! is a mere solecism.”

Jonson, Alchem. iv. 1.—K.

“Home-keeping youth have ever homely wits.”

Two Gent. of Ver. i. 1.—N.

750. sorry grain, i.e. indifferent hue or complexion: see on Il Pens. v. 33.

753. “Whoso beholds her sweet, love-darting cyn.”

Sylv. Du Bartas, p. 399.—W.

Ευπλόκαμος Ἦως. Od. v. 390.—T.

Κόμα, Χαρίσσας ὁμοίως
Πλοκμολ θ’. II. xvii. 51.—K.

756. I had not, etc. Symptom thought, and perhaps with reason, that cr. 756–761 are spoken aside.

759. pranked, i.e. gaudily arrayed, set out; prunken, Germ.

760. bolt her arguments, i.e. separate and bring forward her best arguments, as the bolting-hutch separates the flour from the bran.

“But yit I cannot bolt it to the bran  
As can the holy doctor Augustyn.” Chaucer, Tale of Nonne Prest.

Newton thinks ‘bolt’ is here (as in Sam. Agon. v. 1707), to shoot.
As if she would her children should be riotous
With her abundance. She, good cateress,
Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare Temperance.
If every just man, that now pines with want,
Had but a moderate and beseeing share
Of that which lewdly-pampered Luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous even proportio:n,
And she no whit encumbered with her store;
And then the giver would be better thanked,
His praise due paid: for swinish Gluttony
Ne'er looks to Heaven amidst his gorgeous feast,
But, with besotted, base ingratitude,
Crams, and blasphemes his feeder. Shall I go on?
Or have I said enow? To him, that dares
Arm his profane tongue with contemptuous words
Against the sun-clad power of Chastity,
Fain would I something say; yet to what end?
Thou hast nor ear, nor soul to apprehend
The sublime notion, and high mystery,
That must be uttered to unfold the sage
And serious doctrine of Virginity;
And thou art worthy that thou shouldest not know
More happiness than this thy present lot.
Enjoy your dear wit, and gay rhetoric,
That hath so well been taught her dazzling fence;
Thou art not fit to hear thyself convinced.
Yet should I try, the uncontrolled worth
Of this pure cause would kindle my rapt spirits
To such a flame of sacred vehemence,
That dumb things would be moved to sympathize,

779. Shall I go on? Comp. v. 437.
782. "Vergine bella che di sol vestita." Petr. Cans. 49.—T.
784. Thou, etc. See above, v. 420 seg.
791. fence, i.e. defence; as gin from engine. "Despite his nice fence," Much
Ado, etc., v. 1.—W.
And the brute earth would lend her nerves, and shake,
Till all thy magic structures, reared so high,
Were shattered into heaps o'er thy false head.

COMUS.

She fables not; I feel that I do fear
Her words set off by some superior power;
And though not mortal, yet a cold, shuddering dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder and the chains of Erebus
To some of Saturn's crew. I must dissemble,
And try her yet more strongly.—Come, no more;
This is mere moral babble, and direct
Against the canon-laws of our foundation.
I must not suffer this; yet 'tis but the lees
And settlelings of a melancholy blood.
But this will cure all straight; one sip of this
Will bathe the drooping spirits in delight
Beyond the bliss of dreams. Be wise, and taste.

The Brothers rush in with swords drawn, wrest his glass out of his
hand, and break it against the ground: his rout make sign of
resistance, but are all driven in; the Attendant Spirit comes in.

SPRIT.

What! have you let the false enchanter scape?

797. "Bruta tellus." Hor. Carm. i. 84, 9.—W.
800. "He fables not. I hear the enemy." 1 Hen. VI. iv. 2.—W.
807. and direct, etc. Instead of seeing here, with Warton, a sneer at estab-
lishments and the Canon Law, we can only discern a humorous application
of the language of universities and other foundations.
809. I must not, etc. Hurd preferred the reading of the MS.,—
"This is mere moral stuff, the very lees."
Yet, he says, is bad, but very inaccurate. We do not concur with him: the poet
altered the beginning of the verse on account of v. 807; but yet he means, but
after all, and by but, merely, only. The language is that of affected contempt.
810. And settlelings, etc. According to the physics of the time, when it was
supposed that exhalations used to rise from the stomach and other parts to the
brain, and dim the intellect. Todd quotes here from Nash's Terrors of the
Night: "The grossest part of our blood is the melancholy humour, which in
the spleen congealed (whose office is to disperse it), with his thick-steaming,
fenny vapours, casteth a mist over the spirit, and clean demasketh the phan-
tasy," And again, of melancholy: "It sinketh down to the bottom like the
lees of the wine, corrupteth all the blood, and is the cause of lunacy."
Oh, ye mistook, ye should have snatched his wand
And bound him fast. Without his rod reversed,
And backward mutters of dissevering power,
We cannot free the Lady that sits here
In stony fetters fixed, and motionless.
Yet stay, be not disturbed; now I bethink me,
Some other means I have which may be used,
Which once of Melibœus old I learnt,
The soothest shepherd that e'er piped on plains.

There is a gentle nymph, not far from hence,
That with moist curb sways the smooth Severn-stream,
Sabrina is her name, a virgin pure.
Whilome she was the daughter of Locrinc,
That had the sceptre from his father Brute.
She, guiltless damsel, flying the mad pursuit
Of her enraged stepdame Guendolen,
Commended her fair innocence to the flood,
That stayed her flight with his cross-flowing course.
The water-nymphs, that in the bottom played,
Held up their pearled wrists and took her in,
Bearing her straight to aged Nereus' hall;
Who, piteous of her woes, reared her lank head,
And gave her to his daughters to imbathe
In nectared lavers strewn with asphodil,
And, through the porch and inlet of each sense,
Dropt in ambrosial oils; till she revived,
And underwent a quick immortal change,

816. "Percutiumurque caput conversa verbere virge:
Veraque dicuntur dictis contraria verbia." Ov. Met. xiv. 300.—W.

822. Melibœus. This perhaps means Spenser, who (F. Q. ii. 10) relates the tale of Sabrina. Drayton also tells it in the Polyolb. Song vi., and Warner in Albion's England. The original source is Geoffrey of Monmouth.

823. soothest, i.e. most truthful, and therefore to be relied on.

824. not far from hence. The Mask was performed at Ludlow Castle, in Shropshire, not far from the Severn.

834. pearled wrists. As pearls were found in the rivers of ancient Britain, he very appropriately gives bracelets of them to the British water-nymphs.

837. imbathe, i.e. to bathe in. It is a very unusual word. Spenser generally uses it under the abbreviated form embay.

838. nectared lavers, i.e. baths in which nectar had been infused. He had here various places of Homer in his mind.
Made Goddess of the river. Still she retains
Her maiden gentleness, and oft at eve
Visits the herds along the twilight meadows,
Helping all urchin-blasts, and ill-luck signs
That the shrewd meddling elf delights to make,
Which she with precious viols quors heals;
For which the shepherds at their festivals
Carol her goodness loud in rustic lays,
And throw sweet garland-wreaths into her stream
Of pansies, pinks, and gaudy daffodils.
And, as the old swain said, she can unlock
The clasping charm, and thaw the numbing spell,
If she be right invoked in warbled song;
For maidenhood she loves, and will be swift
To aid a virgin, such as was herself,
In hard besetting need. This will I try,
And add the power of some adjuring verse.

Song.

Sabrina fair,
Listen where thou art sitting
Under the glassy, cool, translucent wave,
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair;
Listen for dear honour’s sake,
Goddess of the silver lake,
Listen, and save!

845. Helping, i.e. relieving, curing.—urchin. See Fairy Mythology, England.—blasts, i.e. injuries to the skin, etc.—ill-luck, etc. He may here allude to the wounds of the elf-arrows.
846. Shrewd, i.e. cross, ill-conditioned. It is a part. of shrew, beshrew, to curse, and is probably connected with schreien, Germ., schreeuwen, Dutch. In Chaucer a shrew is ‘a wicked man.’
862. In twisted, etc., i.e. she was braiding her hair, and mixing water-lilies with the braids.
863. Amber-dropping. “Their hair they ware loose, unrolled about their shoulders, whose dangling amber trammels, reaching down beneath their knees, seem to drop balm on their delicious bodies.” Nash, Terrors of the Night.—T. By amber may be meant the ambergris, which was in high repute for its fragrance.
Listen and appear to us,
In name of great Oceanus,
By the earth-shaking Neptune’s mace,
And Tethys’ grave majestic pace,
By hoary Nereus’ wrinkled look,
And the Carpathian wizard’s book,
By scaly Triton’s winding shell,
And old soothsaying Glaucus’ spell,
By Leucothea’s lovely hands,
And her son that rules the strands,
By Thetis’ tinsel-slippered feet,
And the songs of Sirens sweet,
By dead Parthenope’s dear tomb,
And fair Ligea’s golden comb,
Wherewith she sits on diamond-rocks,
Sleeking her soft alluring locks,
By all the nymphs that nightly dance
Upon thy streams with wily glance,
Rise, rise, and heave thy rosy head
From thy coral-paven bed,
And bridle in thy headlong wave,
Till thou our summons answered have.

Listen, and save!

868. In name, etc. Newton observes how exactly the poet follows the Classics in his description of the water-deities. Thus they termed Oceanus great (μεγάς, Hes. Theog. 20); earth-shaking (ἐρημιτάς, ἐρημιτάς) is a constant epithet of Neptune; Tethys is majestical (μεγανή, Hes. Theog. 368); Nereus is old (γερέω) in both Homer and Hesiod. The abode of Proteus, who was a wizard (οἰκής), was in the Carpathian Sea (Virg. Geor. iv. 387), and as he kept the herds of Neptune, he of course was supposed to bear a crook. Triton was a trumpeter, and had a scaly body; Glauclus was noted for his prophetic gifts; Ino or Leucothea (i.e. White-goddess: see on Par. Lost. xi. 135) had naturally ‘lovely hands;’ her son Paulemon was the god of pacts, roads, and harbours. Homer terms Thetis silver-footed (ἄργυρες), and here our poet is in error, for the allusion is to the whiteness of her skin, not the brightness of her ‘slippers.’ Of all these deities an ample account will be found in our Mythology of Greece and Italy.

877. tinsel-slippered. See Note at end of this Poem.

879. By dead, etc. The names here given of the Sirens are from Tzetzes on Lycophron, v. 712.—tomb. The tomb of Parthenope was said to be at Naples.

880. golden comb. The comb belongs to the mermaids of Northern, not to the Sirens of Grecian Mythology.
Sabrina rises, attended by Water-nymphs, and sings.

By the rushy-fringed bank,
Where grows the willow and the osier dank,
   My sliding chariot stays,
Thick-set with agate, and the azurn sheen
   Of turkis blue, and emerald green,
   That in the channel strays;
   Whilst, from off the waters fleet,
   Thus I set my printless feet
   O'er the cowslip's velvet head,
   That bends not as I tread.
Gentle swain, at thy request
   I am here.

SPIRIT.

Goddess dear,
We implore thy powerful hand
To undo the charmed band
Of true virgin here distrest,
Through the force, and through the wile
Of unblest enchanter vile.

SABRINA.

Shepherd, 't is my office best
To help ensnared chastity.
Brightest Lady, look on me.

891. damp, i.e. damp, wet; as it grows in moist situations.
   "And 'twixt two banks with osier set,
   That only prosper in the wet." Faith. Shop. iii. 1.—W.
892. sliding, i.e. gliding. See on Ode on Nat. v. 48.
893. azurn. This (like cedars, v. 990) seems to be an adj. of the poet's own formation; Todd thinks from azurino, It.—sheen. See on Ode on Nat. v. 146.
895. strays. Were it not for the rime it would probably have been lies; for inanimate substances cannot stray.
897. "And ye that on the sands, with printless feet,
   Do chase the ebbing Neptune." Tempest, v. 1.—W.
898. "See the dew-drops, how they kiss
   Every little flower that is,
   Hanging on their velvet heads." Faith. Shop. ii. 1.—W.
899. "The grass stoops not, she treads on it so lightly." Ven. & Adon.—T. Comp. Æs. vii. 808.
Thus I sprinkle on thy breast
Drops that from my fountain pure
I have kept of precious cure,
Thrice upon thy finger's tip,
Thrice upon thy rubied lip;
Next this marble venomed seat,
Smeared with gums of glutinous heat,
I touch with chaste palms moist and cold.
Now the spell hath lost his hold;
And I must haste ere morning-hour
To wait in Amphitrite's bower.

Sabrina descends, and the Lady rises out of her seat.

SPIRIT.

Virgin, daughter of Locrine,
Sprung of old Anchises' line,
May thy brimmed waves for this
Their full tribute never miss,
From a thousand petty rills,
That tumble down the snowy hills;
Summer-drouth, or singed air
Never scorch thy tresses fair,
Nor wet October's torrent-flood
Thy molten crystal fill with mud;
May thy billows roll ashore
The beryl, and the golden ore;

914. Thrice, etc. Warton in this place gives a number of passages from the Faithful Shepherdess, which may have been in the mind of the poet when composing the following lines.

923. Sprung, etc. Brute, the father of Locrine, was descended from Æneas.
924. brimmed, i.e. raised up to the brim or edge of the bank; for it was the glory of rivers to be full. Warburton and Hurd would prefer brined, i.e. salted!

927. the snowy hills, i.e. the mountains of Wales.
928. singed air, i.e. air inflamed with the heat of the sun. It seems not a very correct expression.

929. thy tresses, i.e. the trees and shrubs on her banks.

930. "With rich array
Of pearls and precious stones of great assay,
And all the gravel mixed with golden ore." F. Q. iii. 4, 18.—T.
May thy lofty head be crowned
With many a tower and terrace round;
And, here and there thy banks upon,
With groves of myrrh and cinnamon.

Come, Lady, while Heaven lends us grace,
Let us fly this cursed place,
Lest the sorcerer us entice
With some other new device.
Not a waste or needless sound,
Till we come to holier ground.
I shall be your faithful guide
Through this gloomy covert wide;
And not many furlongs thence
Is your Father's residence,
Where this night are met in state
Many a friend to gratulate
His wished presence, and beside
All the swains that near abide
With jigs and rural dance resort;
We shall catch them at their sport,
And our sudden coming there
Will double all their mirth and cheer.
Come let us haste, the stars grow high,
But Night sits monarch yet in the mid-sky.

The Scene changes, presenting Ludlow town and the President's castle; then come in country Dancers, after them the Attendant Spirit, with the Two Brothers and the Lady.

934. May thy lofty, etc. The Severn rises in Plynymmon, but it is not likely that the poet could suppose towers and terraces on that wild mountain. The probability is that, as he says 'crowned,' he uses 'head' while he means banks, and that he had the various towers and castles along the Severn in his mind.

936. And here, etc., sc. be thou adorned, by zeugma: see Life of Milton, pp. 436, 437.

937. With groves, etc. Warton observes that myrrh and cinnamon are as much out of place in English scenery as the jewels of c. 932. Addison however seems to approve of this poetic license: see Spect. No. 418 ad fin.

939. "Lady, let's quit the place; it is the den
Of villany. Fear nought, you have a guard."

Johnson, Fox, iii. 5.—K.
Song.

SPIRIT.

Back, shepherds, back! enough your play,
Till next sunshine holiday.
Here be, without duck or nod,
Other trippings to be trod
Of lighter toes, and such court-guise
As Mercury did first devise,
With the mincing Dryades
On the lawns, and on the leas.

This second Song presents them to their Father and Mother.

Noble Lord, and Lady bright,
I have brought ye new delight.
Here behold so goodly grown
Three fair branches of your own.
Heaven hath timely tried their youth,
Their faith, their patience, and their truth,
And sent them here through hard assays,
With a crown of deathless praise,
To triumph in victorious dance
O'er sensual folly and intemperance.

960. duck or nod. Duck is a low bow; to duck, to bend down low, duiken (D.), akin to tauchen (G.), to dive. Hence to duck a person is to put him under the water, to make him dive, as it were. By ‘duck and nod’ he indicates the dancing of the country-folk (whom he terms Country Dancers), in which the head and body were set in motion, while in the more graceful ‘tripplings’ of people of fashion the motion was confined to the limbs.

961. Other, etc., i.e. other kinds of dances to be performed, and with more grace and solemnity. To tread a measure was an ordinary expression. Trip and tripping come from tripudior.

"Each one tripping on his toe." Tempest, iv. 1.

964. mincing, i.e. moving lightly and gracefully (mince, thin, small, slender, Fr.?) ; he could not have used it in its present sense.

"Ye maids the hornpipe then so mincingly that tread."

Drayton, Polyoilb. Song xxvii.—W.

"Now shepherds lay their winter-weeds away,
And in neat jackets minsen on the plain." Id. Eclogues.—W.

970. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness," 2 Tim. iv. 7, 8.—K.

972. assays, i.e. trials, assaults. It is frequent in Spenser.
The dances ended, the Spirit epiloguizes.

SPIRIT.

To the ocean now I fly,
And those happy climes that lie
Where day never shuts his eye,
Up in the broad fields of the sky.
There I suck the liquid air,
All amidst the gardens fair
Of Hesperus, and his daughters three
That sing about the golden tree.
Along the crisped shades and bowers
Revels the spruce and jocund Spring,
The Graces, and the rosy-bosomed Hours,
Thither all their bounties bring.
There eternal Summer dwells,
And west-winds with musky wing
About the cedarn alleys fling
Nard and cassia's balmy smells.

976. To etc. Instead of returning directly to his dwelling in the skies (v. 1), he takes his flight from Ludlow to the west, over the ocean, where the Greeks placed regions of bliss.

979. Up, etc., i.e. up where day never shuts his eye. He has not expressed himself with perfect clearness; for it might seem that the 'happy climes' lay up in the sky, which would not accord with what follows.

981. All amidst, etc. See our Mythology of Greece and Italy, p. 240, 3rd dit.

984. crisped, i.e. that had their leaves and branches crisped, i.e. waved and curled, by the Zephyr probably: see on Arcades, v. 46.

985. spruce, i.e. smart, well-attired. The original meaning of this word is, Prussian, as in Spruce-sir; but being used of a kind of dress derived from that country, it got its present sense. "They were appareled after the fashion of Prussia or Spruce," Hall. Hen. VIII. an. 1.

988. There, etc. See Life of Milton, p. 286.

989. "Cinnamæa Zephyrus levæ plausit odorifer ala." El. v. 69.—W.

990. cedarn, i.e. of cedar. See on v. 893. He had probably the Bermudas and their cedars in his mind.

993. blow, i.e. cause to blow. See on On Mar. of Win. v. 33.

"For these, Favonius here shall blow
New flowers." Jonson, The Penates.—W.

"Love is a gentle spirit;
The wind that blows the April flowers not softer."

Fletch. Lov. Prog. ii. 3.—W.
Iris there with humid bow
Waters the odorous banks, that blow
Flowers of more mingled hue
Than her purpled scarf can shew,
And drenches with Elysian dew
—List, mortals, if your ears be true—
Beds of hyacinth and roses,
Where young Adonis oft repose,
Waxing well of his deep wound,
In slumber soft, and on the ground
Sadly sits the Assyrian queen.
But far above, in spangled sheen,
Celestial Cupid her famed son advanced
Holds his dear Psyche, sweet entranced
After her wandering labours long,
Till free consent the gods among
Make her his eternal bride,
And from her fair unspotted side
Two blissful twins are to be born,
Youth and Joy; so Jove hath sworn.

But now my task is smoothly done,
I can fly, or I can run
Quickly to the green earth's end,
Where the bowed welkin slow doth bend;

995. purpled. To *purfle* (purfiler, Fr.) was to work with gold-thread, to embroider, and thence to fringe, to edge. "The judges with hoods *purfled* with miniver, like doctors." *Hall. Hen. VIII. an. 25.—K.*

"A goodly lady clad in scarlet red,
*Purfled* with gold and pearl of rich assay." *F. Q. i. 2, 13.—T.*

"All in a silken camas lilly-white,
Purfled upon with many a folded plight." *Ib. ii. 3, 26.—T.*

997. *if your ears, etc.,* i.e. if your ear be in a proper condition to hear the mystery of Adonis, and of Cupid and Psyche.

1002. the Assyrian queen, i.e. Venus, identified with Astarte, queen of heaven: see on *Par. Lost*, i. 439.

1003. *But far, etc.,* i.e. celestial love, as of a purer nature, is raised far above the terrestrial love of Venus and Adonia. See our *Mythology* on these subjects.

1010. Two, etc. This genealogy also is the poet's own.

1015. Where, etc. The 'bowed welkin' is the curved, arched sky, which bends or inclines slowly, i.e. gradually.
And from thence can soar as soon
To the corners of the moon.

Mortals, that would follow me,
Love Virtue; she alone is free.
She can teach ye how to climb
Higher than the spery chime;
Or if Virtue feeble were,
Heaven itself would stoop to her.

1017. "Upon the corner of the moon
There hangs a vaporous drop profound." *Macbeth*, iii. 5.—W.

1018. "There, there [in heaven] is Virtue's seat.
Strive to keep her your own;
'T is only she can make you great,
Though place here make you known."
*Jonson, Pleasure Reconciled to Virtue.*—K.

1021. Higher, etc., i.e. to the Empyrean, beyond the spheres which give forth
their music. See *Life of Milton, Ptolemaic Astronomy.*

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**Note on v. 877.**—*Tinsel-slippered* is, as we have observed, intended for a
translation of ἀγρυφόδεα, whence it is plain that, at least in Milton's view,
tinsel was of silver in some form or other. It was evidently named from its
brightness, and is probably connected with scintillo, étinceler (Fr.), or *tintelten*
(Dutch). Our conception of it is that it was a silver texture, less dense and
stout than cloth of silver; the reader may judge by the following passages if
we are right in our ideas of tinsel and of cloth of tissue.

Halle, in his account of the coronation of Henry VIII., says that "the lords
were richly appareled in tissues, cloth of gold, of silver, tinsels, and velvets."
When speaking of King Henry at the Field of the Cloth of Gold, he says:
"His apparel and trapper (i.e. horse-trappings) was the one side rich cloth of
gold, of tissue, the other side cloth of tissue of silver;" and of Anne Boleyn,
at her coronation: "She had on a circlet [surcoat] of white cloth of tissue,
and a mantle of the same furred with ermine." "They have also other orna-
ments, which they call *cawles*, made netwise, to the end, as I think, that the
cloth of gold, cloth of silver, or else *tinsel* (for that is the worst), wherewith
their heads are covered and attired withal (underneath their *cawles*), may the
better appear and show itself in the bravest manner." *Stubb's, Anat. of Abuses*,
p. 35. "A great man's daughter receiving from Lady Mary, before she was
Quen, goodly apparel of *tinsel*, cloth of gold, and velvets." *Strype, Eccles. Mem.*
ap. Richardson, v. tinsel.

"Her wanton palfrey all was overspread
With tinsel-trappings, woven like a wave." *F. Q. i. 2, 13.

"Her garments all were wrought of beaten gold,
And all her stead with tinsel-trappings shone." *Ib. iii. 1, 15."
"A tinsel veil her amber locks did shroud,
That strove to cover what it could not hide,
The golden sun behind a silver cloud
So streameth out his beams on every side." Fairfax, Godf. iv. 29.

"Upon his arm a tinsel scarf he wore,
Forsooth his madam's favour, spangled fair."


"No cloth of silver, gold, or tissue here."

Taylor, Praise of Hempseed, Works, p. 64.

"A Florentine cloth of silver jerkin, sleeves
White satin cut on tinsel." Marston, What You Will, i. 1.

"A riche mantle he did wear
Made of tinsel-gossamer." Smith, King Oberon's Apparel.

We may here observe that Tennyson (In Mem.) has "silvery gossamer."

In Much Ado about Nothing (iii. 4) a gown is described of cloth of gold, with "skirts round, underborne with a bluish tinsel," i.e. the petticoat was such. We read elsewhere of blue and of white cloth of gold, and cloth of tissue, which probably means that these cloths were worked on or shot with blue or white silk. As cloth of tissue, as we have seen, is spoken of as separate from cloth of gold, etc., and as silks and tissues are named together, as distinct articles, we think that tissue and cloth of tissue was a texture of silk and gold or silver.

We may finally observe that tinsel (probably from its resemblance in sound to tinfoil) had got its present sense of copper-leaf gilt or silvered, perhaps in Milton's own time.
LYCIDAS.—M.

In this Monody the author bewails a learned friend, unfortunately drowned in his passage from Chester, on the Irish seas, 1637; and by occasion foretells the ruin of our corrupted clergy, then in their height.

Yet once more, O ye laurels, and once more
Ye myrtles brown, with ivy never-sere,
I come to pluck your berries harsh and crude,
And with forced fingers rude
Shatter your leaves before the mellowing year.
Bitter constraint, and sad occasion dear,
Compels me to disturb your season due;
For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer.
Who would not sing for Lycidas? he knew
Himself to sing, and build the lofty rime.
He must not float upon his watery bier
Unwept, and walter to the parching wind,

1. *Yet once more, etc.,* i.e. I must again write poetry. The laurel or bay, the myrtle, and the ivy, were plants appropriate to poets.
2. *brown,* i.e. dark-coloured: see on II. Pens. v. 134.
   "Lata quod pubes hederae virenti
   Gaudet pulla magis atque myrto." Hor. Carm. i. 25, 17.—W.
   *—sere,* i.e. dry, withered; from A.-S. reapan, to dry up. Hence, to *sear* a wound.
3. *berries,* i.e. branches, with clusters of berries on them. He terms them 'harsh and crude' perhaps simply on account of their bitterness.
4. *Shatter,* i.e. break off and scatter about.—*the mellowing year,* so. does so. These plants all shed their leaves during the year, but gradually, not all at once like the deciduous plants.
5. "Love of yourself, she said, and dear constraint
   Lets me not sleep." F. Q. i. 1, 53.—T.
   "Thou art the father of occasion dear." Sidney, Arc. iii.—T.
6. "Neget quis carmina Gallo?" Virg. Buc. x. 3.—Peck.
7. "Seu conside amabile carmen." Hor. Ep. i. 3, 24.—N.
   "To build with levels of my lofty style."
   Spens. Ruins of Rome, v. 25.—T.
8. *walter,* i.e. roll to and fro. A.-S. wælcan; Germ. walsen.
Without the need of some melodious tear.
Begin then, Sisters of the sacred well, 
That from beneath the seat of Jove doth spring;
Begin, and somewhat loudly sweep the string.
Hence with denial vain, and coy excuse—
So may some gentle Muse
With lucky words favour my destined urn,
And as he passes turn,
And bid fair peace be to my sable shroud—
For we were nursed upon the self-same hill,
Fed the same flock by fountain, shade, and rill;
Together both, ere the high lawns appeared
Under the opening eyelids of the Morn,

14. melodious tear, i.e. poetic lamentation, elegy. Spenser names his Elegies, The Tears of the Muses.
15. the sacred well, etc. This is a fount of the poet's own creation.
18. Hence, etc. We have ventured to alter the punctuation somewhat here and in the following verses; for, though expressed with the inaccuracy usual to him at that time (see on Il Pens. v. 167), this is evidently a cohortation of the poet to himself, like that of Virgil, Geor. iii. 42; vv. 19–22 are parenthetic, and the reason follows why he should not refuse. In edit. 1638, a new paragraph begins at v. 23; in edit. 1645, at v. 25.
19. gentle Muse, i.e. some noble, excellent poet: a rather unusual sense of muse. There are however precedents.

"And oh! if ever Time create a muse,
That to the immortal fame of virgin faith
Dares once engage his pen to write her death,
Presenting it in some dark tragedy."

Marston, Anton. & Mellida, ad fin.

"This sung the sacred muse, whose notes and words
The dancers' feet kept, as his hands his cords."

Chapman, Odyse. viii. 499.

Here also is perhaps an instance of Milton's lofty self-esteem. He would have his memory celebrated only by a poet of a high order.

20. lucky words, i.e. words of good omen, bona verba.
22. shroud. See on Comus, v. 147.

"Still therefore covered with a sable shroud
Hath she kept home, as to all terrors vowed."

Silvester, Bethulia Rescued.—T.

23. For, etc., i.e. they belonged to the same college.—nurser, i.e. reared, brought up; nourris, Fr.
24. Fed, etc., i.e. had the same pursuits.
26. Under, etc., i.e. when the Morning was, as it were, opening her eyes and
We drove a-field, and both together heard
What time the grey-fly winds her sultry horn,
Battening our flocks with the fresh dews of night,
Oft till the star that rose at evening, bright,
Toward heaven’s descent had sloped his westering wheel.
Meanwhile the rural ditties were not mute,
Tempered to the oaten flute;
Rough Satyrs danced, and Fauns with cloven heel
From the glad sound would not be absent long,
And old Damoetias loved to hear our song.

But oh! the heavy change, now thou art gone,
Now thou art gone, and never must return!
Thee, Shepherd, thee the woods and desert caves,
letting out their light. The expression is borrowed from Job iii. 9, (Heb.) War-
ton quotes, from Middleton’s Play, Game at Chess, 1625,—

“Like a pearl
Dropt from the opening eyelids of the Morn
Upon the bashful rose.”

27. drove, sc. our flocks.—a-field, i.e. on field, to the fields.—heard, sc. the
grey-fly. After the manner of the Classics and the Italian poets, he places the
subst. in the latter part of the sentence.

28. What time, i.e. at what time, when, quo tempore, qualora, It. It was a
favourite expression with our old poets. We still use it interrogatively. The
time designated by the poet seems to be noon, when the grey or trumpet-fly is
buzzing, i.e. ‘winding her sultry horn.’ Those who take this fly to be the chaser,
should remark the term ‘sultry,’ and recollect that the chaser is not grey.

29. Battening, i.e. feeding. It is usually a verb neuter.

“Could you on this fair mountain leave to feed,
To batte on this moor?” Hamlet, iii. 4.—W.

“their batteing flocks on grassy lees to hold.”

Drayton, Ec. ix.—W.

Another form of this verb seems to have been battel (whence the Oxford Battels,
i.e. Commons). “A courtier from his infancy battled by art and industry,
under the late Queen, mother of her country,” Wilson, Life of James I., p. 43.
—K. They are evidently connected with bait, i.e. food, esca.—with, etc., i.e.
which fell while they were feeding.

30. Oft, etc., i.e. some particular bright star that rose in the east just at sun-
set. He surely could not mean the evening-star, for it appears, not rises, and
it is never anywhere but on ‘heaven’s descent,’ see on Comus, v. 98.

33. Tempered, i.e. timed, attuned; temperato, It.—oaten flute. The term
avens of Virgil, Buc. i. 2, where see our note.

34. Rough Satyrs. Perhaps the ol ρωλλός of the University.

36. old Damoetas. Some person probably of eminence in the College; per-
haps, as is said, the tutor W. Chappel.
LYCIDAS.

With wild thyme and the gadding vine o'ergrown,
And all their echoes mourn.
The willows, and the hazel-copies green,
Shall now no more be seen
Fanning their joyous leaves to thy soft lays.
As killing as the canker to the rose,
Or taint-worm to the weanling herds that graze,
Or frost to flowers, that their gay wardrobe wear,
When first the white-thorn blows;
Such, Lycidas, thy loss to shepherds' ear.

Where were ye, Nymphs, when the remorseless deep
Closed o'er the head of your loved Lycidas?
For neither were ye playing on the steep,

39. "Te mea stae volucres, Orpheu, te turba ferarum,
        Te rigidi salices, tuæ carmina sepe secutæ
     Flevrant silvas, positia te frondibus arbores." Ov. Met. xi. 43.—D.
     "Aspice ut antrum
     Silvestris raris sparsit labrusca racemis." Virg. Buc. v. 6.—K.

41. hazel-copies. This is correct, for the English copies are chiefly composed
     of hazel.

44. Fanning, etc. See Fairy Mythology, p. 381.

45. canker, sc. worm: comp. Arcades, v. 53. "That which the canker-worm
     hath left hath the caterpillar eaten," Joel i. 4. It is probably the grub, for in
     the midland counties canker is the ordinary term for caterpillar. Shakespeare,
     as Warton observes, frequently alludes to it: ex. gr.
     "This canker that eats up love's tender spring." Ven. & Adon.
     "And loathsome canker lives in sweetest bud." Son. 35.
     "For canker vice the sweetest buds doth love." Son. 70.
     "Which, like a canker in the fairest rose,
     Doth spot the beauty of thy budding name." Son. 96.

46. taint-worm. "There is found in summer a kind of spider, called a taint,
     of a red colour, and so little of body that ten of the largest will hardly outweigh
     a grain. This, by country-people, is accounted a deadly poison unto cows and
     horses." Brown, Vulgar Errors, ap. Richardson, s. v. The word taint is still in
     use; we have heard it in Berkshire.

47. wardrobe, i.e. the contents of the wardrobe. See on Vac. Ex. s. 18.

50. Where, etc. Milton here imitates Theocritus (i. 66) much more felicitoriously than Virgil had done (see our note on Buc. x. 8), for the places which he names are all near where Mr. King was lost. The original of this form of address seems to be Aristophanes, Clouds, 249 seq.—Nymphs, i.e. Muses, v. 19.

52. the steep, etc. Perhaps Penmaenmawr, which overhangs the sea, opposite Anglesea.
Where your old bards, the famous Druids, lie,
Nor on the shaggy top of Mona high,
Nor yct where Deva spreads her wizard stream.
Ay me, I fondly dream!
Had ye been there... for what could that have done?
What could the Muse herself that Orpheus bore,
The Muse herself for her enchanting son,
Whom universal Nature did lament,
When, by the rout that made the hideous roar,
His gory visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore?
Alas! what boots it with incessant care
To tend the homely, slighted shepherd’s trade,
And strictly meditate the thankless Muse?
Were it not better done, as others use,
To sport with Amaryllis in the shade,
Or with the tangles of Nereus’s hair?
Fame is the spur that the clear spirit doth raise
—That last infirmity of noble mind—
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,

54. Nor on, etc. This is an inaccurate description of Mona, or Anglesea, and might lead the reader to suppose that it was a mountain. It was a well-known haunt of the Druids.

55. Deva, i.e. the Dee. See on Vac. Ex. v. 98.

58. the Muse, etc., i.e. Calliope, the mother of Orpheus. For the death of Orpheus, see Virg. Geor. iv. 520 seq.; Ov. Met. xi.

63. "Volucremque fuga praeventitur Hebrum." Æn. i. 317.—W.

64. Alas! etc., i.e. Where is the use in cultivating poetry? Would it not be better, like others, to lead a life of ease and enjoyment?—meditate, i.e. practise, meditor. See on Virg. Buc. i. 2.

70. "Due praise, that is the spur of doing well."

"Honour, the spur that pricks the princely mind
To follow rule, and climb the stately chair."

Spenser. Tears of the Muses. v. 454.—T.

Peele, Bat. of Alcazar, i. 1.—K.

clear, i.e. illustrious, distinguished; chiaro, It. It was a word in frequent use at that time, as applied to the mind and its qualities.

73. guerdon, i.e. reward. A frequent term in Spenser.

74. blaze, i.e. flame of glory and fame.
Comes the blind Fury with the abhorred shears,
And slits the thin-spun life. 'But not the praise,'
Phæbus replied, and touched my trembling ears.
'Fame is no plant that grows on mortal soil,
Nor in the glistening foil
Set-off to the world, nor in broad rumour lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed,
Of so much fame in Heaven expect thy meed.'

O fountain Arethusa, and thou honoured flood,
Smooth-sliding Mincius, crowned with vocal reeds,
That strain I heard was of a higher mood.
But now my oat proceeds,
And listens to the herald of the sea,
That came in Neptune's plea.

He asked the waves, and asked the felon winds,
What hard mishap hath doomed this gentle swain?

75. the blind Fury, i.e. the Fury that makes no distinction. Perhaps it is out of resentment he calls the Fate a Fury.
76. But not, etc., i.e. does not slit, i.e. cut off. Sli was formerly used for to cut across.
    "Like one that with an axe doth slit
    An ox's neck in sacrifice." Golding, Ov. Met. xii. 248.
77. "Cynthiae aurum
    Vellit et admonuit." Virg. Buc. vi. 3.—Peck.
79. Nor, sc. lies, from next verse.—glistening foil, i.e. glittering leaf, sc. of metal.—set off, i.e. displayed.
81. by, i.e. by means of, under the influence of.—pure eyes. "Thou art of purer eyes than to behold evil." Hab. i. 13.
85. Of fountain, etc. He now resumes the pastoral strain; invoking Arethusa, the fountain in the island at Syracuse (in allusion to Theocritus, or the tenth Eclogue of Virgil), and the Mincius, near which Virgil was born.—sliding, i.q. gliding.
86. "Hic viridis tenera pretextit arundine ripas
    Mincius." Virg. Buc. vii. 12.—K.
87. That strain, i.e. the words of Phæbus.
88. my oat, i.e. the 'oaten flute' (v. 38), his pastoral strain.
89. And listens. See Life of Milton, p. 436.—the herald, i.e. Triton.—that came, etc., i.e. that came, deputed by Neptune, to hold a judicial inquiry into the affair. We have the Plea of the Crown and the Court of Common Pleas.
91. felon, i.e. felonious, wicked.
And questioned every gust of rugged wings,
That blows from off each beaked promontory.
They knew not of his story
And sage Hippotades their answer brings,
That not a blast was from his dungeon strayed;
The air was calm, and on the level brine
Sleek Panopè with all her sisters played.
It was that fatal and pernicious bark,
Built in the eclipse, and rigged with curses dark,
That sunk so low that sacred head of thine.

Next Camus, reverend sire, went footing slow,
His mantle hairy and his bonnet sedge,
Inwrought with figures dim, and on the edge
Like to that sanguine flower inscribed with woe.

'Ah! who hath reft,' quoth he, 'my dearest pledge?'
Last came, and last did go,

93. rugged, i.q. ragged: see on L’Alleg. v. 9.
94. beaked, i.e. projecting like a beak.
96. Hippotades, i.e. Æolus, so styled in the Odyssey. He terms him ‘sage’ on account of his skill in managing the unruly winds.—their answer brings. But they had already given their answer. It is however only an instance of looseness of structure; the meaning is, that he examined them through Æolus their master.
99. Sleek Panope, etc., i.e. the Nereids, of which Panope was one (Hes. Theog. 244 seq.).
101. Built, etc. We do not recollect any ill-luck attached to what was done at the time of an eclipse.

"Slips of yew
Shivered in the moon’s eclipse." Macbeth, iv. 1.—W.
—and rigged, etc., i.e. curses were uttered at the time it was being rigged.
108. Next, etc. He now has Virgil’s tenth Eclogue in view. Camus, the god of the sluggish Cam, that runs by Cambridge, comes ‘footing slow.’

"'At length an aged sire far off he saw
Come slowly footing.'

G. Fletcher, Christ’s Triumph on Earth, xv.—D.

"A damsel spied slow footing her before." F. Q. i. 8, 10.—T.

104. His mantle, etc. This seems simply to express that his stream and its banks were overgrown with sedge and other aquatic plants. In v. 105 there appears to be a mere play of fancy. The ‘sanguine flower’ is the hyacinth, which sprang from the blood of Hyacinthus or Ajax, and which bore at all on its petals.

107. pledge, i.e. child. See on At Sol. Mus. v. 1.
The pilot of the Galilean lake;
Two massy keys he bore of metals twain—
The golden opes, the iron shuts amain.
He shook his mitred locks, and stern bespake:
'How well could I have spared for thee, young swain,
Enow of such as, for their bellies' sake,
Creep, and intrude, and climb into the fold!
Of other care they little reckoning make,
Than how to scramble at the shearsers' feast,
And shove away the worthy bidden guest.
Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learned aught else the least
That to the faithful herdman's art belongs!
What recks it them? What need they? They are sped;

109. The pilot, etc., i.e. St. Peter, who had a boat on Lake Tiberias, in Galilee.

110. Two massy, etc. The keys of the kingdom of Heaven were given to St. Peter, but it is not said how many they were. The Popes made them two.

"Lo ciel possi io serrare e diserrare
Come tu sai. Pero son due le chiavi."

_Dante, Inf. xvii. terz. 35._—K.

says Pope Boniface; but we are not told of what metal they were. Those held by the angel in the Purgatorio (ix. terz. 40) are of gold and silver, and he uses the two to open the gate.

113. How well, etc. It would appear from this that it had been Mr. King's intention to take orders. What follows is a bitter, but well-merited, satire on the clergy of the time, who, in general, only entered the Church for its emoluments, and paid no attention to their flocks.

115. Creep, etc. See John x. 8 _seg._; and in v. 117 there seems to be an allusion to _Jude_ 12 in the Greek.

116. "Those faitours little regarden their charge,
While they, letting their sheep run at large,
Passen their time, that should be sparcely spent,
In lustieheed and wanton merryment."

_Spenser, Shep. Cal., May, v._ 39.—K.

118. the worthy, etc., i.e. the faithful minister of the Gospel, who was really called by the Spirit.

119. Blind mouths, i.e. preachers who are spiritually blind, and are devoted to gluttony, of which the mouth is the instrument. It is a very bold and very unusual expression.

121. herdman. He probably uses this word as equivalent to pastor.

122. What recks, etc., i.e. what do they care?—They are sped, i.e. they are provided for.
And, when they list, their lean and flashy songs
Grate on their scroannel pipes of wretched straw;
The hungry sheep look up, and are not fed,
But, swollen with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Beside what the grim wolf with privy paw
Daily devours apace, and nothing said.
But that two-handed engine at the door
Stands ready to smite once, and smite no more.'

Return, Alpheus, the dread voice is past,
That shrunk thy streams; return, Sicilian Muse,
And call the vales, and bid them hither cast

123. **And when, etc.** This probably alludes to the Arminian doctrines which they taught, and which Calvinists have at all times spoken of with aversion and contempt.

124. "Stridenti miserum stipula disperdere carmen."

*Virg. Buc.* iii. 27.—N.

For the stanza of Ottawa Rima commencing here, see *Life of Milton*, p. 293, where it should have been observed that this close junction of stanzas occurs occasionally in the *Amadigi* of B. Tasso, but we have no proof of Milton’s ever having read that poem.—scroannel. This word, of which no other instance has been produced, is onomatopoeic, and may be connected with *skreak*.

128. **the grim wolf**, sc. of Rome. There were numerous transitions to Popery at that time.

129. **and nothing said**, i.e. the clergy made no efforts to preserve their flocks from this danger.

130. **But that, etc.** Critics see here an actual prophecy of the subsequent fate of Archbishop Laud; but to this opinion we cannot assent. In 1637, the King and Laud were at the very acme of their power, and none but a real prophet could have foreseen what would come to pass. We rather see a general allusion to the axe of the Gospel, or to the two-edged sword of the Apocalypse, which the poet, with his usual license, may have transformed to a two-handed one, for the greater efficacy. Possibly the *αμφίδλιος* of the Greeks was in his mind.

132. **Return, etc., i.e. let us resume the pastoral style.** He calls on Alpheus, as connected with Arcthuse.

LYCIDAS.

Their bells, and flowerets of a thousand hues.
Ye valleys low, where the mild whispers use
Of shades, and wanton winds, and gushing brooks,
On whose fresh lap the swart-star sparesly looks,
Throw hither all your quaint-enamelled eyes,
That on the green turf suck the honeyed showers,
And purple all the ground with vernal flowers.
Bring the rathe primrose that forsaken dies,
The tufted crow-toe, and pale jessamine,
The white pink, and the pansy freaked with jet,
The glowing violet,
The musk-rose, and the well-attired woodbine,
With cowslips wan that hang the pensive head,
And every flower that sad embroidery wears;
Bid amaranthus all his beauty shed,
And daffadillies fill their cups with tears,

136. _use_, i.e. frequent; _usare_, It.
138. _the swart-star_, i.e. the black, the injurious star (as Horace has "sol niger," _Sat._ i. 9, 73), the Dog-star.—_sparely_, i.e. rarely.
141. _vernal flowers_. Some of those in the following list belong to the summer, or even to the autumn.
142. _rathe_, i.e. early (A.-S. _hæð_, quick, swift), whence _rather._—_forsaken_, i.e. _unwed_, which was the word he first wrote.

"Pale primroses
That die unmarried." _Winter's Tale_, iv. 5.—_W._

Warton thinks he uses the term _forsaken_ because the primrose loves the shade, and therefore is, as it were, forsaken of the sun. Bowle observed that in the whole of this enumeration of flowers he had in view the stanza in Spenser's _Shep. Cal. April_, beginning with—

"Bring hither the pink and _purple columbine_,
With gillyflowers," etc.;

and, in fact, for 'well-attired woodbine,' v. 146, he originally wrote 'the garish columbine.'

143. _The tufted crow-toe_. The crow-toe is more usually called the crow-foot. It grows singly, rather than in tufts or clusters; but, as it divides into several parts, the poet seems justified in using 'tufted.'

144. _freaked_, i.e. spotted. We now say _freckle._
146. _well-attired_, i.e. having a handsome attire or head-dress, i.e. flower; see on _On Time_, v. 21. Cowper seems to have understood this passage rightly.

"Copious of flowers, the woodbine." _Task_, vi. 162.

"Mezereon too,
Though leadless, _well-attired_, and thick boset
With blushing wreaths investing every spray." _Ib._ v. 167.
To strew the laureate herse where Lycid lies:
For so, to interpose a little ease,
Let our frail thoughts dally with false surmise,
Ay me! whilst thee the shores and sounding seas
Wash far away, where'er thy bones are hurled;
Whether beyond the stormy Hebrides,
Where thou perhaps under the whelming tide
Visitest the bottom of the monstrous world;
Or whether thou, to our moist vows denied,
Sleepest by the fable of Bellerus old,
Where the great Vision of the guarded mount
Looks toward Namancos and Bayona's hold...

151. **herse.** See on **On March. of Win.** v. 58.
153 seg. See **Life of Milton,** p. 297 The punctuation of the whole passage, according to the conception in the mind of the poet, we take to be as follows:—

“For, so to interpose a little ease,
Let our frail thoughts dally with false surmise,
Ah me! while thee the shores and sounding seas
Wash far away.—Where'er thy bones are hurled,
Whether beyond the stormy Hebrides,
Where the great Vision of the guarded mount
Looks toward Namancos and Bayona's hold...
Look homeward, Angel, now and melt with ruth,
And, O ye dolphins, waft the hapless youth.”

An address to Lycidas commences at **Where’er** and breaks off at **Bayona’s hold,** and the **Vision** is then addressed.

154. **the shores.** See **Life of Milton,** p. 436. He may however, though it is difficult to supply a verb, have intended a zeugma, after the manner of the ancients.

“Quamvis lapis omnia nudus
Limosaque palus obducat pascua junco.” **Virg. Buc.** i. 47.

“Where houses thick and sewers annoy the air.” **Par. Lost,** ix. 446.

157. **whelming.** In MS. and edit. 1638, **humming.**

“The belching whale
And **humming** water must o’erwhelm thy corpse.”

**Per. Pr. of Tyre,** iii. 1.—K.

158. **the monstrous world,** i.e. the world of monsters.
159. **moist vows,** i.e. prayers (vota) accompanied with tears.
160. **Sleepest, etc.** See **Life of Milton,** p. 294, for a full explanation of this obscure passage.—**fable,** i.e. the subject of fable or fiction; like the **fabula Manes, fabulosus Hydaepes,** of Horace.
161. **the great Vision,** i.e. the archangel Michael.
162. **Namancos, etc.** Places on the west coast of Gallicia, in Spain.
LYCIDAS.

Look homeward, Angel, now, and melt with ruth;
And, O ye dolphins, waft the hapless youth.

Weep no more, woful shepherds, weep no more,
For Lycidas, your sorrow, is not dead,
Sunk though he be beneath the watery floor.
So sinks the day-star in the ocean-bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky:
So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked the waves,
Where, other groves and other streams along,
With nectar pure his oozy locks he laves,
And hears the unexpressive nuptial song,
In the blest kingdoms meek of joy and love.
There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory move,

163. Look, etc. Look near the coast of England, where the body of Lycidas is carried to and fro by the waves.—Angel. Beyond question this is the 'great Vision' of v. 161.

164. waft. This word was formerly used in a more general sense than at present.

"A ship you sent me to to hire waftage." Com. of Er. iv. 1.—K.

"In short, a braver choice of dauntless spirits
Than now the English bottoms have waft over
Did never float," etc. King John, ii. 1.—K.

165. Weep, etc. See note at end of Poem.

166. your sorrow, i.e. the object of your sorrow, like love, etc.

168. So sinks, etc. This very simile occurs in a poem, signed W. Hall, in the collection in which Lycidas first appeared.

169. repairs, i.e. renewes, reparo.

170. And tricks. See on II Pens. v. 123.—ore. He uses this word in the sense of precious metal, namely, gold: comp. Com. v. 982.

173. Through. Warthon most justly observes that this is a felicitous designation of our Saviour by a miracle immediately referring to the subject of the poem.

174. Where, i.e. to where.—other, etc., i.e. differing from those on earth.

175. his oozy locks. The poet conceives him transferred bodily to Heaven for we never can, even in idea, separate any one from his external form.

176. unexpressive, i.e. not to be expressed. See on Ode on Nat. v. 116. In 'nuptial song' there is an allusion to Rev. xix. 6, 7.

180. That sing, etc. See on Par. Lost, v. 620.
And wipe the tears for ever from his eyes.
Now, Lycidas, the shepherds weep no more;
Henceforth thou art the Genius of the shore,
In thy large recompense, and shalt be good
To all that wander in that perilous flood.

Thus sang the uncouth swain to the oaks and rills,
While the still Morn went out with sandals gray;
He touched the tender stops of various quills,
With eager thought warbling his Doric lay;
And now the sun had stretched out all the hills,
And now was dropped into the western bay.
At last he rose, and twitched his mantle blue;
Tomorrow to fresh woods, and pastures new.

181. "And the Lord God will wipe away tears from off all faces." Is. xxv. 8.
"And God shall wipe away all tears from their eyes." Rev. vii. 14.—T.
183. "Deus, deus ille, Menalca!" Sis bonus, δ, felixque tuis!" Virg. Buc. v. 64.—Th.
186. uncouth. Used here probably in the sense of rude.
188. He touched, etc. The 'stops' are the holes in the flute, etc. By his saying 'various quills' we might suppose that he meant the fistula or Pandean pipes, but these have no stops and they are not 'touched;' he probably used 'quills' simply in the sense of, notes.
189. eager, i.e. sharp-set, intent, thinking of nothing else.—Doric, i.e. pastoral, as Theocritus used the Doric dialect.
190. And now, etc. He had therefore devoted the entire day to his song; see v. 187.
192. twitched, i.e. pulled, drew tightly about him on account of the chillness of the evening. "Vestemque manu diduxit," Ov. Met. xiii. 264. "His hand did twitch his skirt aside," Golding.

NOTE ON v. 165.
This line was evidently suggested by —
"Sigh no more, ladies, sigh no more,"
of the song in Much Ado about Nothing; and they should evidently both be read in the manner here indicated.
"Now no more shall these smooth brows be begirt
With youthful coronals, and lead the dance;
No more the company of fresh fair maidens," etc.

Fletch. Faith. Shep. i. 1.
"Come near me no more then.—How!—Come no more near me."
Id. Hum. Lieut. iv. 4.
"And if we ne'er meet more.—O thou unkind one!
Ne'er meet more! Have I deserved this from thee?"

Otway, Ven. Pres. iii. 3.
are examples of this form; which is almost the prevalent one in the Classics
when read metrically, as the ancients most certainly did read. It was in fact
almost a rule that when the same word occurred twice in succession the accent
should be varied; ex. gr. —

"Ερμην, φιλον κυρίκα, κήρυκεν σεβά. Ἀσκ. Άγαμ. 515.
Πολλοί δὲ πόλλων ἡγούσθηντας δομων. Ιδ. ιβ. 641.
Οὐχ δείκτις αρκετείς, οὐδ' ἄστις νοον. Σοφ. Φιλοτετ. 281.
Τισάσθε, τίτασθε, ἀλλὰ τῷ χρόνῳ ποτὲ. Ιδ. ιβ. 1041.
"Vērane te fascio, verūs mihi nutiūs affers? " Άε. iii. 310.
"Flentes ingentem atque ingénti volnere victum." Ιβ. x. 842.
"Ovaque rīmuntur, sūmuntur Ἦμεττια mella." Ov. Άρ. Άμ. iii. 423.
So also in modern languages:—

"La tua pietà, ma pieta nulla giove." Ger. Lib. iv. 72.
"A Dios montañas, a Dios verdes prados." Gargilaso de la Vega.
"Por Amor sirve, por Amor mereça." Lobo, A Primavera.
"Achille seul Achille à son amour s'applique." Iphigénie, i. 2.

"Ach warum schon unterbrochen!
Wär'n trübst du unsern Blick!" Goethe.

It is also very remarkable that the same is nearly the invariable rule of the
poetry of Basse-Bretagne.

We have met with the following additional instances in English poetry:—

"And cried, Mercy, sir Knight! and Mercy, lord." F. Q. ii. i. 27.
"Tweele yeār since, Mirandas, tweele year since." Tempest, i. 2.

"Might corrupt minds procure knaves as corrupt." Hen. VIII. v. 1.

"Who deserves greatness
Deserves your hate." Coriol. i. 1.

"For how can we?
Alas! how can we for our country pray?" Id. v. 3.

"Indeed you are; for you command her heart
That commands mine." Fletch. Laws of Candy, iii. 3.

"She will discard me, that I discard her." Id. ib. iv. 1.

"That nought could buy
Dear love, but loss of dear love!" Id. Two Noble Kinsmen, v. 4.

"Believe them! believe Amadis de Gaul." Id. Wild-goose-chase, i. 1.

"Thirteen times thrice, on thirteen nights." Jonson, Masque of Blackness.

"Yielded their senses' force to us
Nor are dross to us but almsy." Donne's Poems, p. 38 (edit. 1719).

"So if I dream I have you, I have you." Id. p. 72.

"Nor less than care divine
Is divine mercy." Wordsworth, Excursion, vi.

"Hence have I genial seasons, hence have I!" Id. Personal Talk.

"Without one single ray of her genius; without
The fancy, the manhood, the fire of her race." Byron, Irish Avatar.

It is very curious, and proves how rare an accomplishment correct reading is,
that every one of whom we have made trial reads the line of Shakespeare's song
"Sigh no more, ladies, sigh no more;"
thus making of *Sigh no more* a dactyl, a foot rare in English verse, and never occurring in that which is iambic. In this way *no more*—regarded by Mme. de Staël as the most melodious term in our language—becomes as short as *never* or the German *immer*. Should we not read, "And there was *no more* sea"? *Rev. xxii. 1.* The simple fact is that it is an actual necessity in all languages, in prose as well as in verse, that when two accents come, as it were, into collision, the former is repelled or thrown back; so the Italians say, *Il Pastor Fido, Salvator Rosa*; we ourselves, *Princess-royal*, etc.: see on Comus, *v. 4.* If it be objected that there *is* a pause after *Sigh no more*, we reply that when in iambic verse, two feet form a choriamb (*— —*), there can be a pause only at the first or second syllable.

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Various readings of Arcades, Comus, and Lycidas,
from Milton's MSS.*

**Arcades.**

10. *Now seems guiltie of abuse*
   And detention from her praise,
   Lesse than halfe she hath expressed;
   Envie bid her hide the rest.
18. *Seated* like a goddess bright.
28. *Ceres* dares not give her odds.
   Who would have thought, etc.
41. *Those virtues which dull fame*, etc.
44. *For know by lot from Jove I have the power.*
47. *In ringlets quaint.*
49. *Of noisome winds or blasting vapour chill.*
50. *And from the leaves.*
52. *And what the crosse*, etc.
59. *And number all my rankes and every sprout.*
62. *Hath chain'd mortality.*

**Comus.**

Stage Direction.—A guardian spirit or demon.

*After v. 4. Amidst th' Hesperian gardens, on whose banks,*
   Bedewed with nectar and celestiall songs,
   Eternall roses grow [yield, bloome] and hyacinth,
   And fruits of golden rind, on whose faire tree
   The scale-harnist Dragon ever keeps
   His unenchanted eye; around the verge
   And sacred limits of this blissful isle,*

* Those who are curious about the minutes of these various readings will find them at full in Todd's edition.
The jealous ocean, that old river, windes
His farre extended armes, till with steepe fall
Haffe his vast flood the wild Atlantique fills,
And haffe the slow unfadom'd Stygian poole.
[I doubt me, gentle mortalls, these may seeme
Strange distances to heare and unknowne climes.]
But soft, I was not sent to court your wonder
With distant worlds, and strange removed climes.
Yet thence I come, and oft from thence behold
5. The smoke and stir of this dim narrow spot.

After v. 7. Beyond the written date of mortall change.

18. But to my businesse now. Neptune whose sway.
21. The rule and title of each sea-girt isle.
28. The greatest and the best of all his empire.
45. By old or modern bard, etc.
58. Which therefore she brought up and named him Comus.
62. And in thick covert of black shade imbowered
   Exceall his mother at her potent art.
67. For most doe taste through weak'nt intemperate thirst.
72. All other parts remaining as before.
90. Nearest and likeliest to give present aide.
92. Of virgin stepe. I must be viewlesse now.

STAGE DIRECTION.—Goes out. Comus enters with a charming-rod and
   glasse of liquor, with his rout all headed like some wild beasts; thire
   garments some like men's, and some like women's. They come on in a
   wild and antick fashion. Intronat Kyma&Corres.

97. In the steepe Tartarian streame.
99. Shoots against the northern pole.
106. And quick Law with her scrupulous head.
114. Lead with swift round, etc.
117. And on the yellow sands and shelves.
133. And makes a blot of nature. Again
   And throws a blot ore all the aire.
134. Stay thy polisht ebon chaire
   Wherein thou rid'st with Hecate,
   And favour our close jocondrie,
   Till all thy dues bee done and nought left out.
144. With a light and frolick round.

STAGE DIRECTION.—The Measure, in a wild, rude, and wanton antick.

145. Break off, break off, I hear the different pace
   Of some chaste footing neere about this ground;
   Some virgin, sure, benighted in these woods,
   Run to your shrouds within these braks and trees,
   Our number may afferight.

STAGE DIRECTION.—They all scatter.

151. Now to my trains
   And to my mother's charmes.
154. My powdrid spells into the spungie air,
   Of power to cheat the eye with sleight [blind] illusion,
And give it false presembments, else the place.
164. And hugge him into nets.
175. When, for their teeming flocks and garners full,
    In wanton dance they adore the bounteous Pan.
181. In the blind alleys of this arched wood.
190. of Phoebus' chaire.
199. They had engaged thire youthly steps too farre
    To the soone-parting light, and ominous darkness
    Had stolne them from me.
199. to give thire light.
208. And ayrie tongue that lure night-wanderers.
214. Thou flattering angel, girt with golden wings,
    And thou unspotted forme of chastity,
    I see yo visibly, and while I see yee
    This darkye hollow is a paradise,
    And heaven gates ore my head: now I beleive.
219. Would send a glisterning cherub, if need wore.
229. not far hence.
231. Within thy ayrie cell.
243. And hold a counterpart to all heaven's harmonics.
7. Stage Direction.—Comus looks in and speaks.
252. Of darkness till she smiled.
254. Culling their powerfull herbs.
257. Scylla would weep.
    Chiding [and chide], etc.
268. Lis't here with Pan, etc.
273. To touch the proepering growth.
279. from thire ushering hands.
280. They left me wearied on a grassie turf.
304. To help you find them out.
310. Without sure steerage, etc.
312. Dingle or bushie dell of this wide wood.
316. Within these shroudie limits, etc.
321. Till further quest be made.
323. And smockie rafters.
326. And is pretended yet.
327. Less warranted than this I cannot be.
329. square this trial.
7. Stage Direction.—Exeunt. The Two Brothers enter.
340. With a long lovell'd rule.
349. In this sad [lone] dungeon, etc.
352. From the chill dew, in this dead solitude? [surrounding wild.]
355. She leans her thoughtfull head, musing at our unkindnesse.
    Or, lost in wild amazement and affright,
    So fares as did forsaken Proserpine
    When the big rowling flakes of pitchie clouds,
    And darkness wound her in.
1  Br. Peace, brother, peace. I do not think my sister.
361. Which grant they be so, etc.
362. the date of grief.
365. this self-delusion.
371. Could stirre the stable mood, etc.
376. Oft seeks to solitarie sweet retire.
384. Walks in black vapours, though the noon-tide brand
   Blaze in the summer-solstice.
388. of men or heards.
390. For who would rob a hermit of his beads,
   His books, or his haire-gowne, or maple-dish ?
400. bid me think.
403. this vast and hideous wild [wide surrounding wast].
409. Secure without all doubt or question: no,
   I could be willing [Beshrew me but I would], though now i th' darke, to
   A tough encounter [passado] with the shaggist ruffian
   That lurks by hedge or lane of this dead circuit,
   To have her by my side, though I were sure
   She might be free from peril where she is,
   But where an equall poise, etc.
415. As you imagine, brother.
422. And may, on every needful accident,
   Be it not done in pride or wilful tempting,
   Walk through huge forrest, etc.
425. aoe of chastitie.
427. Shall dare to soile, etc.
428. Yea even where very desolation dwells,
   By grots and caverns shagg'd with horrid shades,
   And yawning dens where glaring monsters house,
   She may pass on, etc.
432. Nay more, no evil thing that walks by night,
   In fog, or fire, by lake, or moorie fen,
   Blue wrinkled bag, etc.
452. With suddaine adoration of her purenesse [bright rayes].
454. That when it finds a soul, etc.
456. And most by the lascivious act of sin.
471. Oft seeme in charnel vaults and monuments,
   Hovering, and sitting by a newe-made grave.
480. List, list, methought I heard.
485. Some serv'd man of the sword [hedger], etc.
489. Had best looke to his forehead: here be brambles.
   STAGE DIRECTION.—He halloes: the guardian demon halloes again, and
   enters in the habit of a shepherd.
491. Come not too neere, you fall on pointed stakes else.
496. And sweeten'd every musk-rose of the valley.
498. Leapt ore the penne.
512. What feares, good shepherd ?
528. Deep learn'd [enured] in all his mother's witcheries.
531. Tending my flocks hard by i th' pastur'd lawns.
545. With spreading [blowing] honeysuckle.
553. drowsy-flighted steeds.
555. At last a softe [still, sweet] and solemn breathing sound
   Rose like the softe steam of destill'd perfume.
563. Too well I might, etc.
574. The helpless innocent lady.
606. Harpies and Hydrias, or all the monstrous bugs
'Twixt Africs and Inde, I'le find him out,
And force him to release his new-got prey,
Or drag him by the curles, and cleeve his scalpe
Down to the hips.
611. But here thy steele can do thee small avail.
614. He with his bare wand can unquilt thy joynts,
And crumble every sinew.
627. And shew me simples of a thousand hues.
636. And yet more med'cinal than that ancient Moly,
Which Mercury to wise Ulysses gave.
648. As I will give you as we go [on the way], you may
Boldly assault the necromantic hall;
Where if he be, with sudden violence
And brandish blade, rush on him, break his glasse,
And poure the lushious potion on the ground,
And seize his wand.
657. I follow thee,
And good heaven casts his best regard upon us.
661. And you a statue flat, as Daphne was,
Root-bound, that fled Apollo. Why do you frown?
662. Fool, thou art over-proud, do not boast.
669. That youth and fancies can beget [invent],
When the briske blood growes [returns] lively.
678. To life so friendly and so coole to thirst.
Poor lady thou hast need of some refreshing.
Why should you, etc.
687. Thou hast been tir'd all day.
689. Heere, fair virgin.
696. Hence with thy hel- [soul-]breu'd opiate.
698. With visor'd falshood and base forgeries.
707. To those budge doctors of the Stoick gowne.
712. Covering the earth with odours and with fruities,
Cramming the seas with spawne innumerable,
The fields with cattell and the aire with fowle.
727. Living as Nature's bastards.
732. The sea orefraught would heave her waters up
Above the stars, and th' unsought diamonds
Would so bestude the center with thire starre-light,
And so imblaze the forehead of the deep,
Were they not taken thence, that they below
Would grow enured to day, and come at last.
737. List, lady, be not coy nor be not cozen'd.
744. It withers on the stalke and fades away.
749. They had thire name thence, coarse beetle browe.
751. The sample.
755. Think what, and look upon this cordeal julep.
763. As if she meant her children, etc.
806. Come y' are too morall.
807. This is mere morall stuff; the very lees
And settlings of a melancholy blood.

Stage Direction.—The Brothers rush in, strike his glasse down: the
shapes [monsters] make as though they would resist, but are all driven in.
Demon enters with them.

814. What have you let the false enchanter pass?
816. without his art reverst.
818. We cannot free the Lady that remains [here sits].
821. There is another way that may be used.
826. Sabrina is her name, a goddess chaste.
834. Held up thire white wrists and receav'd her in,
    And bore her, etc.
846. That the shrewd meddling elfe delights to leave,
And often takes our cattel with strange pinches,
Which she, etc.
851. Of pansies and of bonnie daffodils.
853. Each clasping charm'e and secret holding spell.
857. In honour'd virtue's cause [In hard distressed need].
858. And addè the power of some strong verse.
860. Listen, Virgin, where thou sit'st.
895. That my rich wheels inlayes.
910. Vertuous Ladie, look on me.
921. To wait on Amphitrite in her bowre.
924. May thy crystal waves for this.
927. That tumble downe from snowie hills.
948. Where this night are come in state.
951. All the swains that near abide.
956. Come let us haste; the stars are high,
    But night reigne's monarch yet in the mid-skie.

Stage Direction.—Eecent. The Scene changes, and then is presented
Ludlow town and the President's castle; then enter country dances
and such like gambols, etc. At these sports the Daemon, with the two
Brothers and the Lady, enters. The Demon sings.

962. Of simbler toes and courtly [such neat] guise,
    Such as Hermes did devise.

973. To a crown of deathless baws.

975. Stage Direction.—The Demon sings or says.

979. Up in the plaine fields.

982. Of Atlas [Hesperus] and his daughters [neeces] three.

983. [Where grows the high-born gold upon his native tree].

988. That there eternal Summer dwells.

990. About the myrtle alleys flings
    Balm and cassia's fragrant smells.

992. Iris there with garnish't [garish'] bow.

995. Than her watchet scarfe can shew.

In 2nd copy,—

    Than her purfled scarfe can shew,

* This verse was struck out.
Yellow, watchet, Greene, and blow,
And drenches oft with mamma [Sabean] dew,
Where many a cherub soft repose.

1012. Now my message [businesse] well is done.
1014. Farre beyond the earth-s end,
Where the wellkin low [cleere] doth bend.
1023. Heaven itself would bow to her.

N.B. In Lawes's edition we find flittering, v. 214; she smiled, v. 251; hover-
ing, v. 472; I'll tell you, v. 513; cleeve his scalpe downe to the hips, v. 608.
Todd also gives various readings from a MS. in the Bridgewater Library.

LYCIDAS.

10. Who would not sing for Lycidas; he well knew.
22. To bid faire peace, etc.
26. Under the glimmering eyelids.
30. Oft till the even-starrre bright,
   Toward heaven's descent had sloapt his burnish'd wheel.
47. Or frost to flowers that their gay buttons wear [bear].
58. What could the golden-hayr'd Calliope
   For her inchaunting son,
   When she beheld (the gods far-sighted bee)
   His goarie scalpe rovle downe the Thracian lee.

In the margin, for two last lines,—
   Whom universal Nature might lament,
   And heaven and Hel deplore,
   When his divine head down the stream was sent.

69. Hid in the tangles, etc.
85. Oh fountain Arethuse, and thou smooth [fam'd] flood,
   Soft sliding Mincius.
106. Scrould'ore with figures dim.
129. Daily devours space and little sed.
138. On whose fresh lap the swart star stinctly looks.
139. Bring hither, etc.
142. Bring the rathe primrose that unwedded dies,
   Colouring the pale cheek of unenjoy'd love;
   And that sad flower that strove
   To write his own woes on the vermeil grains;
   Next add Narcissus that still weeps in vaine;
   The woodbine and the pancee freakt with jet,
   The glowing violet,
   The cowslip wan that hangs his pensive head,
   And every bud that sorrow's liverie wears,
   Let daffadillies, etc.

153. Let our sad thoughts, etc.
154. Ay me, whilst thee the floods and sounding seas.
157. Where thou perhaps under the humming tide.
160. Sleep'st by the fable of Corinews old.
176. Listening the unexpressive nuptial song.
THIRD PERIOD.

THE CIVIL WAR AND THE COMMONWEALTH.


SONNETS.

III. [II.]

(1638 or 1639.)

Donna leggiadra, il cui bel nome onora
L’erbosa val di Reno e il nobil varco,
Bene è colui d’ogni valore scarco
Qual tuo spirto gentil non innamora,

SONNET III.*—1. Donna, etc. It is not known who the lady was to whom this sonnet was addressed. From what follows, it would appear that she was a native of Bologna. Milton probably met her in Florence during the period of his first residence in that city. She seems to be the same whom he describes in Sonnet V., and to whom he addresses Sonnets VI. and VII.—il cui, etc. By this is probably meant that she belonged to one of the principal families of Bologna, as the Pepoli, the Bentivogli, etc. He however may only mean her own Christian name. We take il cui, etc., as the subject in the sentence.

2. L’erbosa, etc. The Reno is the river of that name which runs by Bologna and the varco is the vale through which it issues from the Apennines. As the name is spelt Rheo in the original editions, and Warton and the other critics have no note on it, we strongly suspect that they took it to be the Rhine.

* In our Life of Milton (p. 308), we have stated that we consulted our late friend Rossetti on various passages in these Sonetti, of the correctness of which we were dubious. We have in the following notes placed an R. after his remarks. Mr. Mitford has, in the Gentleman’s Magazine (Nov. 1836), with the aid of Mr. Panizzi, modernized, as we have done, the orthography of these Italian Sonnets; in which it is rather remarkable that Mr. Panizzi seems to have discovered only three incorrect expressions.
Che dolcemente mostra sì di fuora,
De’ suoi atti soavi giannai parco,
E i don, che son d’amor saette ed arco,
Laonde l’alta tua virtù s’infiora.
Quando tu vaga parli, o lieta canti,
Che mover possa duro alpestre legno,
Guardi ciascun a gli occhi ed a gli orecchi
L’entrata, chi di te si truova indegno;
Grazia sola di sù gli vaglia, innanti
Che’l disio amoroso al cuor s’invecchi.

IV. [III.]

Qual in colle aspro, al imbrunir di sera,
L’ avvezza giovinetta pastorella
Va bagnando l’eretta strana e bella,
Che mal si spande a disusata spera,

4. *Qual*, i.e. il quale. “Sarebbe meglio dire *sei.* *Coi* è accusativo, ma *qual* richiede l’articolo.”—R.
8. *Laonde*, i.e. di cui, co’ quali.
10. *Che mover possa.* The meaning of this is clear enough, but we doubt if it be a true Italian idiom. We unfortunately neglected to consult Rossetti on it. Mr. Panizzi says that *possa* is an Anglicism.
13. *Grazia sola di sù,* i.e. the grace of Heaven.—vaglia. This seems to be i.q. *può valere,* and we are dubious of its being pure Italian.

SONNET IV.—2. *L’ avvezza.* This word is almost invariably followed by *a,* *di,* or *in.* Rossetti however said, “Si usa,” and Panizzi made no remark on it, and we have met with it apparently thus unattended in the following places:

“Dove asea lasciato il cavallo, avvezza
In cielo e in terra, a rimontar veniva.” *Ar. Orl. Fur.* xi. 13.

“Ed asea seco quella male avvezza,
Che v’ asea posta la costuma rea.” *Id.* iib. xxii. 76.

“Ma, come costumato e ben avvezza,
Non prima il paladin quindi si trasat,” *Id.* iib. xxiii. 96.

“E questa gente inculta
Simile al luogo ov’ ella è nata e avvezza.” *Id.* Sat. vii. terz. 40.

“Fra i ladroni d’ Arabia, o fra simile

These passages, especially the last, may perhaps be regarded as justifying Milton in his employment of *avvezza* thus alone; but still we think that none of his Tuscan friends would have followed his example.
SONNETS.

Fuor di sua natia alma primavera;
Così Amor meco insù la lingua snella
Desta il fior novo di strania favella,
Mentre io di te, vezzosamente altera,
Canto, dal mio buon popol non inteso,
E l bel Tamigi cangio col bel Arno.
Amor lo volse, ed io, a l'altroi peso,
Seppi ch'Amor cosa mai volse indarno.
Deh! fose' il mio cuor lento e'l duro seno
A chi pianta dal ciel si buon terreno

CANZONE.

Ridonsi donne e giovani amorosi,
M'accostandosi attorno, e 'Perchè scrivi,
Perchè tu scrivi in lingua ignota e strana,
Verseggiando d'amor, e come t'osi?

3. Va bagnando, i.e. goes watering. On a similar subject Ariosto (Cap. i.
terz. 3) uses the more poetical term rovando. To our query on avessza, Rossetti
replied: "Trovarei piuttosto a dire su quell' orbetta strana e bella del 3° verso,
dove l' aggettivo strana mi pare strana veramente. Io avrei piuttosto messo
amenza e bella." It is remarkable that our friend did not perceive that Milton
used strana in the unusual sense of straniera, as he does strania in v. 7. Strano,
no doubt, is thus used in the works of the Trecentisti, and even by Bernardo
Tasso, who was rather fond of archaisms, in his Amadigi, but we doubt if
any other poet of the sixteenth or seventeenth century so used it. Rossetti,
when we recalled his attention to it, said, "Strano per straniera è Italiano."

4. a dissesta spera. This is rather a strange mode of expression for a 'region
it is not indigenous in.'

5. primavera, i.e. the region whose spring had called it into existence; also
rather an unusual expression.

6. meco. "Meco per a me non si pud."—R.

9. dal mio, etc., i.e. in a language not understood by my countrymen in
general. We are to recollect that he was writing in Italy.

11. peso, i.e. spese. This is, we believe, an unusual sense of the word. "I
do not recollect any such Italian phrase: this seems unintelligible, although I
guess the meaning."—P. Surely the meaning is clear enough.

12. mai. "Mai per non mai ha rari esempi."—R. It may in fact be regarded
as peculiar to Dante.

CANZONE.—2. M' accostandosi. "Non si può dire, e il secondo verso avrebbe
dovuto essere, Venendo a me d'intorno e perché scrivi, ecc.; o pure, Dicendo a
me d'intorno perché scrivi, ecc., poiché senza il Dicendo mal regge il senso."—R.
Dinne, se la tua speme sia mai vana,
E de' pensieri lo miglior t'arrivi!'
Cosi mi van burlando, 'altri rivi,
Altri lidi t'aspettan ed altre onde,
Nelle cui verdi sponde
Spuntati ad or ad or a la tua chioma
L'immortal guiderdon d'eterne frondi.
Perchè alle spalle tue soverchia soma?'
Canzon dirotti, e tu per me rispondi,
Dice mia Donna, e'l suo dir è il mio cuore,
Questa è lingua di cui si vanta Amore.

5. se. "Il se col congiuntivo esprime augurio, e non altro. Ma in questo verso la dizione me pare un po' zoppa, e avrebbe dovuto dirsi: Di, se la speme tua non sia mai vana." — R. As Rossetti seems here not to have perceived the reason of our query respecting se, which was its archaism, we will here give the result of our own researches respecting it. It is then the Latin sic, as in
"Sic te diva potens Cypr,
Sic fratres Helene, lucida sidera." Hor. Carm. i. 3, 1.
"Sic tua Cynneas fugiant examina taxos,
It seems to have been almost peculiar to the Tuscans; for though Dante, Boccaccio, and Pulci use it frequently, it occurs but once in Petrarca:—
"Or dimmi, se colui in pace ti guida." Tr. d'Amore, ii. terz. 9;
twice in Ariosto:—
"Se da grandino il cielo sempre ti schivi." Or. Fur. vi. 27;
"E dice all' ombra: Se Dio tronchi ogni ala
Al fumo sì ch' a te non più ascenda." Ib. xxxiv. 9;
once in Bernardo Tasso:—
"Se mai sempre vi sian florate e liste
De' vostri umidi alberghi ambe le sponde." Amadigi, vi. 38;
and once in Torquato Tasso:—
"Se non t' invidii il ciel sì dolce stato." Ger. Lib. vii. 15.
It occurs once in the eighteenth century:—
"Se t' arrida il ciel." Maffei, Merops, iv. 2.
We have not met with it anywhere else except in Sannazzaro's Arcadia; and never in lyric poetry. In old French si was thus employed: "Seigneur, si Dieu vous garde," Marot.

6. lo miglior. This employment of lo before a single consonant may also be regarded as a Tuscanism. With the exception of lo cui, still in use, it is almost peculiar to the Florentines. Petrarch has lo qui (Son. viii.), and lo mio (Sest. i. 24); and T. Tasso, lo mio in his Torrismondo (iv. 6, 8), and his lines to Sisto V., st. 28, and lo cor in those to the Virgin of Loreto, st. 3.

12. Perchè, etc. "Può omettersi il verbo, ma sarebbe meglio se ci fosse." — R.
SONNETS.

v. [iv.]

DIODATI—e te 'l dirò con maraviglia—
Quel ritroso io, ch' amor spreggiar solea,
E de' suoi lacci spesso mi ridea,
Gia caddi, ov' uom dabben talor s' impiglia.

Nè treccie d' oro, nè guancia vermiglia
M' abbaglian sì, ma, sotto nova idea,
Pellegrina bellezza che 'l cuor bea,
Portamenti alti onesti, e nelle ciglia
Quel sereno fulgor d' amabil nero,
Parole adorne di lingua più d' una,
E 'l cantar che di mezzo l' emispero
Traviar ben può la faticosa luna;
E degli occhi suoi avventa sì gran fuoco
Che l' incerar gli orecchi mi fia poco.

vi. [v.]

PER certo i bei vostr' occhi, Donna mia,
Esser non può che non sian lo mio sole,
Si mi percuoton forte, come ei suole
Per l' arene di Libia chi s' invia;
Mentre un caldo vapor—nè sentì prià—
Da quel lato si spinge ove mi duole,
Che forse amanti nelle lor parole
Chiaman sospir; io non so che si sia.

Parte rinchiusa e turbida si cela,

SONNET V.—1. e te 'l, etc. "Può stare quell' e."—R.
6. idea, i.e. forma. He uses idea in the sense of libia, but this is unusual in Italian or any other modern language.
10. Parole, etc. "Il verso è senza dubbio inarmonioso, ma se ne trovano innumerevoli esempi fra i nostri."—R.
12. faticosa. "Faticosa per attiva o operosa è alquanto strano, ma può stare."—R.
13. degli. "Meglio dagli che degli; e forse sarà errore di stampa."—R. It is however only another instance of Milton's employment of the language of Dante, who constantly uses del, etc., for dal, etc.
SONNET VI.—2. lo mio. See on Canzone v. 6.
3. Si mi, etc. He probably had Ariosto in view here:

"Percote il sol nel valle e fa ritorno." Or. Fur. x. 35.
Sosso mi il petto, e poi, n’uscendo poco,
Quivi d’attorno o s’agghiaccia o s’ingiela;
Ma quanto a gli occhi giunge a trovar loco
Tutte le notti a me suol far piovose,
Finché mia alba rivien colma di rose.

VII. [VI.]

GIOVANE piano e semplicetto amante,
Poiché fuggir me stesso in dubbio sono,
Madonna, a voi del mio cor l’umil dono
Farò divoto. Io certo a prove tante
L’ebbi fedele, intrepido, costante,
Di pensieri leggiadro, accorto, e buono.
Quando rugge il gran mondo, e scocca il tuono,
S’arma di se, e d’intero diamante;
Tanto del forse, e d’invidia sicuro,
Di timori, e speranze al popol use,
Quanto d’ingegno e d’alto valor vago,
E di ceter sonora, e delle Muse.
Sol troverete in tal parte men duro
Ove Amor mise l’insanabil ago.

9. Parte, etc. This place seems almost unintelligible. "Parte per in parte può stare."—R. But parte seems to be una parte sc. del vapor, v. 5; quanto, in v. 12, being the remainder.

10. Sosso mi il petto. This, we suppose, answers to the Latin abl. abs.; but it is so unusual that we could almost suspect that the poet wrote Sotto il mio petto.—n’uscendo poco. "Fatto per ritmo, dovrebbe essere uscendone poco."—R.

11. o s’agghiaccia, etc. "Non o’ è nessuna differenza fra s’agghiaccia e s’ingiela."—R.

14. mia alba. Probably the Donna mia of v. 1. Tasso, of whose Sonnets Milton was evidently a diligent reader, in one of them, Quando l’Alba si leva e si rimira, calls the lady his Aurora. In like manner Chaucer, in Lenvoye to the Cuckoo and the Nightingale, terms his mistress "Aurore of gladness, day of lustinesse."

SONNET VII.—2. Poiché, etc. "Questo verso dovrebbe essere, Poiché di fuggir me stesso," ecc.—R.

7. il gran mondo. "Quare."—P. It is the sky, mundus.

8. sicuro. In the sense of securus, without care, regardless of; a rather unusual sense of the Italian word.

13. Sol, etc. The pronoun il or lo seems wanting here.

VIII.

WHEN THE ASSAULT WAS INTENDED TO THE CITY.

(1642.)

CAPTAIN, or Colonel, or Knight in arms,
Whose chance on these defenceless doors may seize,
If deed of honour did thee ever please,
Guard them, and him within protect from harms.
He can requite thee, for he knows the charms
That call fame on such gentle acts as these;
And he can spread thy name o'er lands and seas,
Whatever clime the sun's bright circle warms.

Lift not thy spear against the Muses' bower.
The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground; and the repeated air
Of sad Electra's poet had the power
To save the Athenian walls from ruin bare.

133. But Milton seems to have had here before him Tasso's Sonnet, *Rose, che l'arte invidiosa ammira*, which concludes thus:—

"Amor, spe novella, ah! quanto fora
Soave il mel, che dal fiorito volto
Suggi, e poi sulle labra il formi e stendi!
Ma con troppo acut' ago il guardi, ah! stolto:
Se ferir brami scondi al petto, scondi,
E di al degno oor tuo strale onora."

SONNET VIII.—1. "Marshal, ask yonder knight in arms." *Rich. II.* i. 3.—W.
2. Whose chance, etc., i.e. whose chance it may be, etc.
3. charms, i.e. magic verses, *carmine*.
5. And he can, etc. Here Milton, like every great poet, shows his consciousness of the vitality of his verses.
6. Whatever, i.e. to or through whatever: see on *Lyc.* v. 28.
7. The great, etc. This anecdote is related of Alexander the Great by *Ælian* (*Var. Hist.* xiii. 7) and by *Pliny* (*Nat. Hist.* vii. 29).
8. and the repeated, etc. *Plutarch* (*Lys.* 15) tells us that when it was under debate in the camp of *Lysander* whether *Athens* should be levelled or not, a Phocian minstrel chanced to sing, at a banquet of the chief officers, the chorus from *Electra of Euripides*, commencing with—

'Ἀγαμέμνωνος ἐν κόρᾳ,

ηλικτρα, Ἡλικτρα, σοι σῆν ἄφροτεραν αὐλάνι, κ.λ.λ. v. 167;

and the guests were so affected, that they declared it would be an unworthy deed.
TO A VIRTUOUS YOUNG LADY.—M.
(1644?)

LADY, that in the prime of earliest youth
Wisely hast shunned the broad way and the green,
And with those few art eminently seen,
That labour up the hill of heavenly truth,
The better part with Mary and with Ruth
Chosen thou hast; and they that overween,
And at thy growing virtues fret their spleen,
No anger find in thee, but pity and ruth.
Thy care is fixed, and zealously attends
To fill thy odorous lamp with deeds of light,
And hope that reaps not shame. Therefore be sure
Thou, when the bridegroom with his feastful friends
Passes to bliss at the mid-hour of night,
Hast gained thy entrance, Virgin wise and pure.

to reduce to ruin a place so renowned as the birthplace of illustrious men.—repeated, i.e. recited, sung.

13. Of sad Electra’s _poet_, i.e. of the poet who sung of the sad Electra; who, whenever she appears in the drama, is always sad and mournful. Collins, in his _Ode to Simplicity_, uses this phrase, more correctly, of Sophocles.

SONNET IX.—1. Lady, etc. In this first quatrains the poet has united the “broad way that leadeth to destruction” (Mat. vii. 13) of Scripture with the Hill of Virtue of Hesiod, “Epy,” 287.

5. eminently seen, i.e. greatly distinguished.

5. “Mary hath chosen that _good part_,” Luke x. 42. Ruth clave unto her mother-in-law Naomi, when her other daughter-in-law kissed her and left her. (Ruth i. 14).

8. pity and ruth. These synonymous terms are frequently thus joined, especially by Chaucer.

“But went his way for _ruth_ and for _pītē_.” Clerke’s _Tale._
“To save the knight for _ruth_ and for _pītē_.” _Tale of Doctor of Phisik._
“I have on yow so gret _pītē_ and _ruth_. ” _Schipmann’s Tale._

Newton remarks that _ruth_ and _ruth_ rime together, and refers to F. Q. i. 6, 39; vii. 6, 38, for similar instances, in proof that “our old poets were not so delicate” in these matters; and Todd adds instances from Tasso. It is, we may observe, a principle in Italian, Spanish, Portuguese, and even French poetry, that words the same in orthography, but differing in sense, may rime together.

9. “O God, my heart is fixed.” Ps. cviii. 1.

10. To _fill_, etc. Alluding to the parable of the Virgins, _Mat. xxv._ 1.

11. “And hope maketh not ashamed.” _Rom._ v. 5.

13. feastful, i.e. festive. Warton observes that it is used by Spenser.
SONNETS.

X.

TO THE LADY MARGARET LEY.

(1644?)

Daughter to that good Earl, once President
Of England's Council, and her Treasury,
Who lived in both unstained with gold or fee,
And left them both, more in himself content,
Till the sad breaking of that Parliament
Broke him, as that dishonest victory
At Chæronea, fatal to liberty,
Killed with report that old man eloquent.

Though later born than to have known the days
Wherein your father flourished, yet by you,
Madam, methinks I see him living yet;
So well your words his noble virtues praise,
That all both judge you to relate them true,
And to possess them, honoured Margaret.

XI.

ON THE DETRACTION WHICH FOLLOWED UPON MY
WRITING CERTAIN TREATISES.—M.

(1645.)

A book was writ of late called Tetrachordon,
And woven close, both matter, form, and style;

SONNET X.—1. that good Earl, i.e. Lord Marlborough.
3. fee, i.e. reward or bribery.
4. more, etc., i.e. having more content and happiness in retirement and freedom from care.
5. Till, etc. The Parliament was dissolved March 10, 1628–9, and Lord Marlborough died four days after, but not of grief, as the poet supposes.
6. as that, etc., i.e. the battle of Chæronea, gained by Philip of Macedonias over the Athenians and Thebans. Isocrates, the celebrated Athenian orator, is said to have died suddenly from the shock given him by the intelligence.
14. Margaret. Tasso, in like manner, ends his sonnet Per la Signora Margherita with the proper name, but with a play on it not possible in English.

"Presiosa e mirabil Margherita."

SONNET XI.—1. Tetrachordon, i.e. his own work so named. See Life of Milton, p. 37.
The subject new: it walked the town awhile,
Numbering good intellects; now seldom pored on.
Cries the stall-reader, 'Bless us! what a word on
A title-page is this!' and some in file
Stand spelling false, while one might walk to Mile-
End Green. 'Why it is harder, Sirs, than Gordon,
Colkitto, or Macdonnel, or Galasp.'
Those rugged names to our like mouths grow sleek,
That would have made Quintilian stare and gasp.
Thy age, like ours, O soul of Sir John Cheek,
Hated not learning worse than toad or asp,
When thou taughtest Cambridge and King Edward Greek.

XII.

ON THE SAME.—M.
(1645.)

I did but prompt the age to quit their clogs,
By the known rules of ancient liberty,

4. *Numbering,* sc. among its readers.
5. *stall-readers,* i.e. readers at the book-stalls.
8. *Why,* sc. say they.—*Gordon,* etc. He selects these names from his dislike of the Scots and their Presbytery; but surely they are not hard either to spell or to pronounce. Colkitto is Sir Alexander M'Donnel, whom his kinsman the Earl of Antrim sent from Ireland with aid to Montrose in the Highlands, by whom he was knighted. He was called by the Irish and the Highlanders, Colla Chiotach, i.e. Colla the Left-Handed, whence Colkitto; while the Irish form of Alexander is Alasdrom. There is a pipe-tune in Ireland called *Maireseal Alasdrom,* or Alexander's March, to which his men are said to have marched to the place in the county of Cork where he was killed in battle by Lord Inchiquin in 1647.—*Galaip* is G. Gillespie, a Scottish member of the Assembly of Divines.
10. *our like mouths,* i.e. mouths like ours.

"He made by love out of his own like mould."
*Spenser, Hymn to Div. Love,* r. 116.

12. *Thy age,* i.e. thy age did not, like ours, hate, etc.—*Sir John Cheek* or Cheke was the first Professor of Greek in the University of Cambridge, and was one of the tutors of Edward VI. In his efforts to extend the knowledge of Greek, he met with great opposition from Bishop Gardener, the Chancellor of the University, and the other patrons of ignorance.
12. "Divers noble persons hated King Richard worse than a toad or a serpent." *Halle.*—W.
SONNETS.

When straight a barbarous noise environ me
Of owls and cuckoos, asses, apes, and dogs;
As when those hinds, that were transformed to frogs,
Railed at Latona’s twin-born progeny,
Which after held the sun and moon in fee.
But this is got by casting pearl to hogs,
That bawl for freedom in their senseless mood,
And still revolt when Truth would set them free.
License they mean when they cry liberty;
For who loves that must first be wise and good.
But from that mark how far they rove we see,
For all this waste of wealth and loss of blood.

XIII. [XIV.]

ON THE RELIGIOUS MEMORY OF MRS. CATHARINE THOMSON, MY CHRISTIAN FRIEND,
DECEASED 16 DECEMBER, 1646.—M.

When Faith and Love, which parted from thee never,
Had ripened thy just soul to dwell with God,
Meekly thou didst resign this earthly load
Of death, called life, which us from life doth sever.
Thy works, and alms, and all thy good endeavour
Stayed not behind, nor in the grave were trod;
But, as Faith pointed with her golden rod,
Followed thee up to joy and bliss for ever.

SONNET XII.—3. noise, i.e. band or chorus: see on At Sol. Mus. v. 18. He means the Presbyterian clergy.
5. As when, etc. See Or. Met. vi. 337. It was at the goddess herself, not at her unborn progeny, that they railed.

Of her fair twins was there delivered
That afterwards did rule the night and day.” F. Q. ii. 12, 13.—K.
7. in fee, i.e. in fee simple, in full possession.
13. But from, etc. The allusion is to archery. There was a kind of arrows named rovers.
14. For, i.e. notwithstanding: see on On Nat. v. 73.

SONNET XIII.—3. Meekly, etc. He seems to have had here in his mind Rom. vii. 24, and other passages in St. Paul’s Epistles, in which the present is viewed as a kind of death in comparison with the future state of existence.
5. “Blessed are the dead which die in the Lord... that they may rest from their labours; and their works do follow them,” Rev. xiv. 13. “Thy prayers and thine alms are come up for a memorial before God,” Acts x. 4.—K.
Love led them on, and Faith who knew them best,
Thy handmaids, clad them o'er with purple beams
And azure wings, that up they flew so drest,
And spake the truth of thee on glorious themes
Before the Judge, who thenceforth bid thee rest,
And drink thy fill of pure immortal streams.

XIV. [xx.]

TO MR. LAWRENCE.

Lawrence, of virtuous father virtuous son,
Now that the fields are dank, and ways are mire,
Where shall we sometimes meet, and by the fire
Help waste a sullen day, what may be won
From the hard season gaining? Time will run
On smoother, till Favonius re-inspire
The frozen earth, and clothe in fresh attire
The lily and rose, that neither sowed nor spun.
What neat repast shall feast us, light and choice,
Of Attic taste, with wine? whence we may rise
To hear the lute well touched, or artful voice
Warble immortal notes and Tuscan air.
He who of those delights can judge, and spare
To interpose them oft is not unwise.

10. Thy handmaids, i.e. as thy handmaids.—so drest, i.e. dressed in that manner.

14. "Thou shalt make them drink of the river of thy pleasures, for with thee is the well of life." Ps. xxxvi. 8.—W.

SONNET XIV.—2. Now that, etc., i.e. now that the fields are wet and damp, and the roads are full of mire and mud; in other words, now that it is winter. Perhaps the sonnet was written in the wet month of February.

3. sometimes, i.e. from time to time, occasionally.

4. Help waste, i.e. help each other to get through.—what may, etc., i.e. extracting all the enjoyment possible from this season.

5. Time will run, sc. to us, when thus employed.

7. The frozen earth. This does not well accord with v. 2; but poets do not usually mind little inconsistencies of this nature.—attire, i.e. flower or bloom: see on On Time, v. 21.

8. The lily, etc. See Mat. vi. 26.

18. spare, sc. time.—interpose, i.e. place them in the intervals of his serious occupations.
SONNETS.

XV. [xxi.]

TO CYRIAC SKINNER.

Cyriac, whose grandsire on the royal bench
Of British Themis, with no mean applause,
Pronounced, and in his volumes taught, our laws,
Which others at their bar so often wrench,
Today deep thoughts resolve with me to drench,
In mirth, that after no repenting draws.
Let Euclid rest and Archimedes pause,
And what the Swede intends, and what the French.
To measure life learn thou betimes, and know
Toward solid good what leads the nearest way;
For other things mild Heaven a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour, refrains.

XVI. [xiii.]

TO MR. H. LAWES, ON HIS AIRS.—M.

(1646.)

Harry, whose tuneful and well-measured song
First taught our English music how to span
Words with just note and accent, not to scan
With Midas' ears, committing short and long,
Thy worth and skill exempt thee from the throng,

SONNET XV.—1. grandsire, i.e. Sir Edward Coke.
7. Let Euclid, etc. Because Skinner was devoted to mathematical studies.
8. And what, etc. The King of Sweden was at that time at war with Poland, and the French with Spain.
11. "To everything there is a season, and a time to every purpose under the heaven." Eccles. iii. 1.—K.
12. "Take therefore no thought for the morrow. . . . Sufficient unto the day is the evil thereof." Mat. vi. 34.—K.

Quid sit futurum cras fugere querere, et
Quem sores dierum cumque dabit, lucro
Appone." Hor. Carm. i. 9, 18.—N.

SONNET XVI.—2. Span, i.e. extend, draw out, pronounce.
4. committing, i.e. confounding. A Latinism.
5. "Secernunt populo." Hor. Carm. i. 1, 32.—R.

VOL. I.
SONNETS.

With praise enough for envy to look wan;
To after-age thou shalt be writ the man,
That with smooth air could humour best our tongue.
Thou honourest verse, and verse must lend her wing
To honour thee, the priest of Phæbus' quire,
That tunest their happiest lines in hymn or story.
Dante shall give Fame leave to set thee higher
Than his Casella, whom he wooed to sing,
Met in the milder shades of Purgatory.

XVII.

ON THE NEW FORCES OF CONSCIENCE UNDER THE
LONG PARLIAMENT.—M.

(1646 or 1647.)

Because you have thrown off your prelate-lord,
And with stiff vows renounced his Liturgy,
To seize the widowed whore Plurality,
From them whose sin ye envied, not abhorred,
Dare ye for this adjure the civil sword
To force our consciences that Christ set free?
And ride us with a classic hierarchy,
Taught ye by mere A. S. and Rotherford?
Men, whose life, learning, faith, and pure intent
Would have been held in high esteem with Paul,

7. "Scriberis Vario fortis, et hostium," etc. Hor. Carm. i. 6, 1.—N.
11. story. "The story of Ariadne set by him to music."—Marginal note to this Sonnet as it stands prefixed to Choice Psalms put into Music by H. and W. Lawes, Lond. 1648.—W.
12. Dante, etc. See II Purg. ii. terz. 35. By 'milder shades' he means shades less dense and dark than those of Hell, which he had just quitted. But Milton seems not to have recollected that Dante's Purgatory is on the surface of the earth, and that it was early in the morning that Dante met Casella.
Sonnet XVII.—To seize, etc. He terms Plurality, which he personifies, a 'whore,' partly from her nature as not content with one, partly in allusion to the Church of Rome; and 'widowed,' as Episcopacy had been suppressed.
7. classic. On account of the classes in the Presbyterian discipline.
8. Taught, etc. 'A. S.' is Adam Steuart, a Scotch divine, who in general put only his initials to his numerous tracts and pamphlets. Rotherford was another of the Scotch divines who sat in the Assembly at Westminster.—W.
10. with Paul, i.e. by Paul, apud Paulum. But by and with had originally, and in some cases have still, the same sense.
SONNETS.

163

Must now be named and printed heretics
By shallow Edwards and Scotch What-d’ye-call.
But we do hope to find out all your tricks,
Your plots and packing worse than those of Trent,
That so the Parliament
May, with their wholesome and preventive shears,
Clip your phylacteries, though bauck your ears,
And succour our just fears,
When they shall read this clearly in your charge,
New presbyter is but old priest writ large.

XVIII. [XV.]

TO THE LORD GENERAL FAIRFAX.

(1648.)

FAIRFAX, whose name in arms through Europe rings,
Filling each mouth with envy or with praise,
And all her jealous monarchs with amaze
And rumours loud, that daunt remotest kings,

12. By shallow Edwards, i.e. Thomas Edwards, author of the celebrated 'Gangrena' and other works, a bitter foe to the Independents.—What-d’ye-call. Perhaps Gillespie: see on Sonnet XI.
13. packing, sc. of the Assembly, excluding as far as they could all those who did not support their views.
16. preventive, i.e. anticipating: see on Ode on Nat. v. 24.
17. Clip, etc. He first wrote, “Crop you as close as marginal P—’s ears,” alluding to the well-known Pryme, whose ears had been cut off at the instigation of Laud, and who was noted for filling the “margins” of his books with quotations and references.—W. In his Means to Remove Hirelings, etc., Milton says of him, “A late hot querist for tithes, whom you may know, by his wits lying ever beside him in the margins, to be ever beside his wits in the text.”—T.
—phylacteries. These were slips of parchment with passages of the Law written on them, worn on their foreheads by the Jewish Pharisees, with whom he identifies the Presbyterian divines.—bauck, i.e. balk, omit, pass over. Possibly it is to be taken in its common sense, disappoint, i.e. deprive them, as it were, of the glory of martyrdom.
19. charge, i.e. the Directory which they compiled. We say, a bishop’s charge to his clergy.
20. at large, i.e. at full length, priest being a mere corruption of presbyter. Both, he means, were equally intolerant and worldly-minded.
Sonnet XVIII.—2. with envy, i.e. with the language of envy; an unusual mode of expression.
4. And rumours, i.e. filling Europe with rumours: certainly very awkwardly
Thy firm unshaken virtue ever brings
Victory home, though new rebellions raise
Their Hydra-heads, and the false North displays
Her broken league to imp their serpent-wings.
Oh! yet a nobler task awaits thy hand...
For what can war but endless war still breed?
Till truth and right from violence be freed,
And public faith cleared from the shameful brand
Of public fraud. In vain doth Valour bleed,
While Avarice and Rapine share the land.

XIX. [XVI.]

TO THE LORD GENERAL CROMWELL, MAY 16, 1652.

ON THE PROPOSALS OF CERTAIN MINISTERS OF THE COMMITTEE FOR
THE PROPAGATION OF THE GOSPEL.—M.

CROMWELL, our chief of men, who through a cloud
Not of war only, but detractions rude,

expressed. Possibly he may have intended a seagma, and the verb is spreads,
or some such.
5. virtue, in the Latin sense, i.q. valour, the word in the copy used by Phillips.
There is also in it an allusion to the purity of Fairfax's morals.
7. and the false North. The English Parliament affected to regard the en-
trance of Hamilton's army into England in support of the Royal cause as a breach
of the Solemn League and Covenant between the two nations.—displays, etc.
It would seem as if in poetic vision he beheld the North spreading out a copy
of the Covenant she had broken, to be cut up to imp the wings of the Hydra of
rebellion. Imp is to graft; and in falconry, to imp a hawk's wing was to
piece its broken feathers.
9. Oh! yet, etc. We have altered the punctuation here, and thus we think
given sense and perspicuity to the passage. The ordinary punctuation is—
"O yet a nobler task awaits thy hand
(For what can war but endless war still breed?)
Till Truth," etc.
13. And public faith, etc. See the passage quoted, from his History of
SONNET XIX. 1. "Nubem belli." Æn. x. 809.—N.

* This sonnet is constructed precisely on the same principle as "those" of
Drummond and Donne, namely, three quatrains (the first two with only two
rimes) and a couplet. It is remarkable that among the numerous sonnets of
T. Tasso there are two of this very form, viz. Amando, ardendo, and Tn part, o
rondinella; while in IV. and VI. of Milton's Italian sonnets the arrangement
of the third quatrain slightly differs.
SONNETS.

Guided by faith and matchless fortitude,  
To peace and truth thy glorious way hast ploughed,  
And on the neck of crowned Fortune proud  
Hast reared God’s trophies, and his work pursued,  
While Darwen stream with blood of Scots imbrued,  
And Dunbar field resounds thy praises loud,  
And Worcester’s laureate wreath. Yet much remains  
To conquer still; Peace hath her victories  
No less renowned than War; new foes arise  
Threatening to bind our souls with secular chains.  
Help us to save free conscience from the paw  
Of hireling wolves, whose Gospel is their maw.

XX. [XVII.]

TO SIR HENRY VANE THE YOUNGER.

(1652?)

VANE, young in years, but in sage counsel old,  
Than whom a better senator ne’er held  
The helm of Rome, when gowns not arms repelled  
The fierce Epirot and the African bold,

5. *crowned Fortune*, i.e. the Royalist cause, with particular allusion, perhaps, to the battle of Worcester.

7. *While Darwen, etc.* The Darwen is of course the Derwent; but Cromwell never defeated the Scots on any one of the rivers of that name. Warton says it is a small stream near Preston in Lancashire; but there is no such name on the maps; the only river there being the Ribble, which we think is the stream Milton meant, though it was the English Royalists, not the Scots, that fought at Preston.

9. *And Worcester’s laureate wreath, so. resounds, which seems rather incongruous. What he first wrote, ‘and twenty battles more,’ is hardly less so.* Possibly he intended a zeugma (see on Sonnet XVIII. 4); but the simplest course is to take ‘resound’ in the sense of ‘proclaim,’ and then it will agree equally with the ‘stream,’ the ‘field,’ and the ‘wreath.’

12. *with secular chains.* The Presbyterian divines were extremely anxious to have the aid of the secular arm in enforcing conformity.

14. *Of hireling wolves, etc., i.e. the Presbyterian clergy, whom he frequently, and but too justly, charges with looking to secular advantages fully as much as their Episcopalian predecessors.* He terms them ‘wolves’ in allusion to Mat. vii. 16, Acte xx. 29.

SONNET XX.—3. gowns, i.e. *toga.* As it was chiefly the wisdom of the Senate that baffled Pyrrhus and Hannibal. It is quite erroneous to render *toga*
Whether to settle peace, or to unfold
The drift of hollow States hard to be spelled,
Then to advise how War may best upheld
Move by her two main nerves, iron and gold,
In all her equipage; besides to know
Both spiritual power and civil, what each means,
What severs each thou hast learned, which few have done.
The bounds of either sword to thee we owe:
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.

XXI. [XIX.]
ON HIS BLINDNESS.

(1652?)

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He, returning, chide;
‘Doth God exact day-labour, light denied?’
I fondly ask. But Patience, to prevent
That murmur, soon replies: ‘God doth not need
Either man’s work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state

‘gown,’ for they are totally dissimilar. It may as well be noticed that the last
foot in v. 4 is aspersastic.
6. hollow States. Alluding probably, as Warburton thinks, to the United
Provinces, whose Government was named the States General.
7. how War, etc. The construction is: how War may move best, upheld
by, etc.

SONNET XXI.—1. spent. He seems to use this word here in the sense of
the Italian spento, extinguished; è spento il lume.
2. Ere half my days, sc. are spent. As Milton was past forty-three when
he lost his sight, it seems strange that he should say he had not lived half his
days.
3. And that, etc. Alluding to the parable of the Talents, Mat. xxv.
7. Doth God, etc. As Warton observes, there is a play here on the meaning
of light: see John ix. 4.
Is kingly. Thousands, at his bidding, speed
And post o'er land and ocean, without rest;
They also serve who only stand and wait.'

XXII. [XVIII.]

ON THE LATE MASSACRE IN PIEMON'T.—M.
(1655.)

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piemontese, that rolled
Mother with infant down the rocks; their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who having learned thy way
Early may fly the Babylonian woe.

8. fondly, i.e. foolishly.—prevent, i.e. anticipate, forestall.
12. "There they, in their trinal triplicities,
About him wait and on his will depend;
Either with nimble wings to cut the skies,
When he them on his messages doth send;
Or on his own dear presence to attend."

Spenser, Hymn of Heav. Love, x.—W.

SONNET XXII.—2. "Into the valleys green,
Distilled from tops of Alpine mountains cold."
Fairf. God. of Bul. xiii. 80.—W.

3. Even them, etc. The Waldenses at all periods rejected the idolatry of the Church of Rome.
9. Mother, etc. An instance of this barbarity is related by Morland in his History of the Valleys of Piemont, etc.
10. sow, etc. Alluding to "Sanguis martyrum semen est Ecclesiae."—T.
14. Early, etc., i.e. become converted; and so escape the destruction to come on Rome, the mystic Babylon (Rev. xviii.).
SONNETS.

XXIII. [XXII.]
TO CYRIAC SKINNER.
(1655?)

Cyriac, this three-years-day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light their seeing have forgot,
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman. Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?
The conscience, Friend, to have lost them overplied
In Liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask,
Content though blind, had I no better guide.

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XXIV. [XXIII.]
ON HIS DECEASED WIFE.
(1658.)

Methought I saw my late-espoused saint,
Brought to me like Alcestis from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from Death by force, though pale and faint.
Mine, as whom washed from spot of childbed-taint

Sonnet XXIII.—1. This three-years-day. This would seem to mean, it is three years today since.
10. conscience, i.e. consciousness.
11. In Liberty's defence, i.e. in writing his Defensio pro Populo Anglicano, etc.: see Life of Milton, p. 45.
—K.

Sonnet XXIV.—1. "Methought I saw the grave where Laura lay." Raleigh, Son. before F. Q.—W.
2. Brought, etc. See the Alcestis of Euripides.
5. Mine, etc. It is nowhere said in the Scriptures that the Hebrew women
Purification in the Old Law did save,
And such, as yet once more I trust to have
Full sight of her in Heaven without restraint,
Came vested all in white, pure as her mind.
Her face was veiled, yet to my fancied sight
Love, sweetness, goodness, in her person shined
So clear, as in no face with more delight.
But oh! as to embrace me she inclined,
I waked, she fled, and day brought back my night.

Various readings of the Sonnets, from Milton's MS.

IX.
7. And at thy blooming vertue fret their spleen.
13. Opens the dore of blisse that hour of night.

XI.
1. I writ a book of late called Tetraehordon,
And weav'd it close, both matter, form, and style;
It went off well about the town awhile,
Numbering good wits, but now is seldom por'd on.
10. Those barbarous (rough-hewn) names.

XII.
4. Of owls and buzzards.
10. And hate the truth, whereby they should be free.

XIII.
3. Weekly thou didst resign this earthly clod
Of flesh and sin which man from heaven doth sever.
6. Strait follow'd thee the path that saints have trod,
Still as they journey'd from this dark abode
Up to the realm of peace and joy for ever
Faith shew'd the way, and she who saw them best
Thy handmaids, etc.
12. And spoke the truth.

XVI.
3. Words with just notes, which till we'd [when most were wont] to scan
With Midas' ears, misjoining short and long.
6. And gives thee praise above the pipe of Pan,

were washed, or wore white at their purification after childish : see Lev. xii.
Perhaps however Milton does not make the latter assertion.
12. in no face, i.e. in no other face.
To after-age thou shalt be writ a man,
Thou didst reform thy art the chief among.
Thou honourest verse.
12. Fame by the Tuscan’s leav shall set thee higher
Than old Canell whom Dante woo’d to sing.

XVII.

2. the vacant whose Plurality.
5. To force the consciences, etc.
17. Crop ye as close as marginal P—’s ears.

Sonnets xviii., xix., xx., xxiii. were not printed by Milton himself, for obvious reasons. They first appeared in 1694, at the end of Phillips’s Life of Milton, whose text was followed till Newton gave the present one from the Cambridge MS. The variations are as follows.*

XVIII.

2. And fills each mouth, etc.
5. Thy firm unshaken valour ever brings
Victory home, while new rebellions raise.
8. Her broken league to imp her serpent-wings.
10. For what can war but acts of war still breed
Till injured truth from violence be freed,
And publick faith be rescued from the brand.

XIX.

1. that through a crowd
Not of war only but distractions rude.
5, 6. And fought God’s battles and his works pursued.
7. While Darwenz stream, etc.
9. And twenty battles more (first reading of MS.).
11. No less than those of war.

XX.

1. Vane, young in years, but in sage councils old.
7. Then to advise how war may be best upheld,
Mann’d by her two main nerves, etc.
10. This line wanting.
11. What serves each thou hast learn’d, etc.
13. Therefore on thy right hand Religion leans,
And reckons thee in chief her eldest son.

XXIII.

3. Bereft of sight their seeing have forgot

* Warton, who is as usual followed by Todd, in his notes on the first of these four Sonnets, says that “it, the two following, and the two to Cyrus Skinner, were not inserted in the edition of 1673.” Now one of those to Skinner is in that edition. In our Life of Milton (p. 313) we were here, as elsewhere, led into misstatement by the authority of these critics.
Nor to their idle orbs doth day appear,
Or sun or moon, etc.
7. bate one jot.
12. Whereof all Europe rings from side to side.
   This thought might lead me through this world's vain mask
   Content though blind, had I no other guide.
In v. 12 the MS. has talks for rings.

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TRANSLATIONS.

1. IN 'OF REFORMATION IN ENGLAND,' ETC.

Fortune, Constantine, of how much ill was cause,
Not thy conversion, but those rich domains
That the first wealthy Pope received of thee!

2. IN THE SAME.

Founded in chaste and humble poverty,
'Gainst them that raised thee dost thou lift thy horn,
Impudent whore, where hast thou placed thy hope?
In thy adulterers, or thy ill-got wealth?
Another Constantine comes not in haste.

3. IN THE SAME.

Then passed he to a flowery mountain green,
Which once smelt sweet, now stinks as odiously.

1. "Ah! Costantin, di quanto mal fu madre
   Non la tua conversione, ma quella doti
   Che da te prese il primo ricco padre?" Dante, Inf. xix. 115.

2. "Fondato in casta ed umil povertate,
   Contra tuoi fondatori alzi le corna,
   Putta sfacciata; e dov' hai posto spene?
   Negli adulteri tuoi? nelle mal nate
   Ricchezze tante? Or Costantin non torna;
   Ma tolga il mondo tristo, che'l sostene." Petrarcha, Son. 107.

3. "Di vari fiori ad un gran monte passa,
   Ch'ebbe già buono odore, o putia forte.
This was the gift, if you the truth will have,
That Constantine to good Sylvester gave.

4. IN 'APOLOGY FOR SMECTYMNUUS.'

Laughing to teach the truth
What hinders? As some teachers give to boys
Junkets and knacks, that they may learn apace.

5. IN THE SAME.

Joking decides great things,
Stronger and better oft than earnest can.

6. IN THE SAME.

'Tis you that say it, not I. You do the deeds,
And your ungodly deeds find me the words.

7. IN 'TETRACHORDON.'

Whom do we count a good man?—Whom but he
Who keeps the laws and statutes of the senate,
Who judges in great suits and controversies,

——

Ariosto, Orl. Fur. xxxiv. 80.

4. "Quamquam ridentem dicere verum
Quid vetat? ut pueris olim dant crustula blandi
Doctores, elementa velint ut dicere prima." Hor. Sat. i. 1, 24.

5. "Ridiculum acri
Fortius et melius magnas plerumque secat res."
Hor. Sat. i. 10, 14.

6. Αὐ τοι λέγεις μιν, οὐκ εἰγὰ. Αὐ γὰρ ποιεῖς
Τάδε γάρ τὸν λόγου τοὺς λόγους εἰρίσκεται.
Soph. Elec. v. 624.

7. "Vir bonus est quis?—
Qui consultat patrum, qui leges iurisque servat,
Quo multae magnaeque secantur judicis litea,
Whose witness and opinion wins the cause?
But his own house, and the whole neighbourhood,
Sees his soul inside through his whitened skin.

8. IN 'AREOPAGITICA.'

This is true liberty, when freeborn men
Having to advise the public may speak free;
Which he who can, and will, deserves high praise:
Who neither can nor will, may hold his peace.
What can be juster in a state than this?

9. IN 'TENURE OF KINGS.'

There can be slain
No sacrifice to God more acceptable,
Than an unjust and wicked king.

10. IN 'HISTORY OF ENGLAND.'

Brutus thus addresses Diana in the country of Leogogia.

Goddess of shades, and huntress, who at will
Walkest on the rolling spheres, and through the deep,

---

Quo res sponsore, et quo causa teste, tenentur.—
Sed videt hum omnis domus et vicinias totas
Intorsus turpem, speciosum pelle decorat.” Hor. Ep. i. 16, 40.

8. Τοῖς ἑκάστῳ τίς θελεί πάλαι
Χρηστῶν τι βαύλεμα εἰς μίκον φέρειν ἔχων;
Καὶ ταῦτα ὁ χρησιν λαμπρὸς ὕστερον, ὁ μῆς θελεῖν
Ἄγγελος. Τὸ τοῦ τούτων ξυνιτερον πέλει; Eur. Sup. v. 438.

9. "Victima haud ullus amplior
Potest, magisque opima mastari Jovi,

10. "Divae potens nemorum, terror silvestribus apris,
Oui licet amfroctus ire per aetherios,
Infernaseque domos, terraeis jura resolve,
Et dic quasi terras nos habitare velis.
Dio certam sedem, qua te venerabor in ævum,
Qua sibi virginis templis dicabo choris.”

Geoffrey of Monmouth, lib. i. fol. vi.
On thy third reign, the earth, look now, and tell
What land, what seat of rest, thou biddest me seek,
What certain seat, where I may worship thee
For aye, with temples vowed, and virgin-quires.

11. To whom, sleeping before the altar, Diana answers in a vision the same night.

Brutus, far to the west, in the ocean wide,
Beyond the realm of Gaul, a land there lies,
Sea-girt it lies, where giants dwelt of old,
Now void it fits thy people. Thither bend
Thy course, there shalt thou find a lasting seat;
There to thy sons another Troy shall rise,
And kings be born of thee, whose dreaded might
Shall awe the world, and conquer nations bold.

12. THE FIFTH ODE OF HORACE, Lib. I.

“Quis multa graciles te puer in rosa,” rendered almost word for word without rime, according to the Latin measure, as near as the language will permit.—M.

What slender youth, bedewed with liquid odours,
Courts thee on roses in some pleasant cave,
Pyrhrha? for whom bindest thou
In wreaths thy golden hair,

11. “Brute, sub occasum solis, trans Gallicae regna,
Insula in Oceano est undique clausa mari;
Insula in Oceano est, habitata gigantibus olim,
Nunc deserta quidem, gentibus apta suis.
Hanc pete; namque tibi sedes erit illa perennis;
Haeo flet natis altera Troja tuis;
Hic de prole tua reges nascentur, et ipsis
Totius terrae subditus orbis erit.” Id. ib.

12. “Horatius ex Pyrrhae illecebria tanquam e naufragio enstataverat, cujus amore irretitos affirmat esse miseros.”—M.

“Quis multa graciles te puer in rosa
Perfusus liquidis urguet odoribus
Grato, Pyrrha, sub antro?
Cui flavam religas comam
Plain in thy neatness? Oh how oft shall he
On faith and changed gods complain, and seas
Rough with black winds and storms
Unwonted shall admire!
Who now enjoys thee credulous, all gold,
Who always vacant, always amiable,
Hopes thee, of flattering gales
Unmindful. Hapless they
To whom thou untried seemest fair! Me, in my vowed
Picture, the sacred wall declares to have hung
My dank and dropping weeds
To the stern god of sea.

PSALMS.

PSALM I.

Done into verse, 1653.—M.

BLEST is the man who hath not walked astray
In counsel of the wicked, and in the way
Of sinners hath not stood, and in the seat
Of scorers hath not sat; but in the great
Jehovah’s law is ever his delight,
And in his law he studies day and night.
He shall be as a tree which planted grows
By watery streams, and in his season knows

Simplex munditiis? Heu, quoties fidem
Mutatoque Deos siebit, et aspera
Nigris sequors ventis
Emirabitur insolens!
Qui nunc te fruistur credulus aurea;
Qui semper vacum, semper amabilem
Sperat, nescius aure
Fallacis. Miseri quibus
Intentata nites! Me tabula sacer
Votiva paries indicat uvida
Suspendedae potenti
Vestimentam maris Deo."
PSALMS.

To yield his fruit, and his leaf shall not fall,  
And what he takes in hand shall prosper all.  
Not so the wicked, but as chaff which fanned  
The wind drives, so the wicked shall not stand  
In judgement, or abide their trial then,  
Nor sinners in the assembly of just men.  
For the Lord knows the upright way of the just,  
And the way of bad men to ruin must.

PSALM II.

Done August 8, 1663. Terzaete.—M.

Why do the Gentiles tumult, and the nations  
Muse a vain thing, the kings of the earth upstand  
With power, and princes, in their congregations,  
Lay deep their plots together through each land  
Against the Lord and his Messiah dear?  
‘Let us break off,’ say they, ‘by strength of hand  
Their bonds, and cast from us, no more to wear,  
Their twisted cords.’ He who in Heaven doth dwell  
Shall laugh, the Lord shall scoff them, then severe  
Speak to them in his wrath, and in his fell  
And fierce ire trouble them. ‘But I,’ saith he,  
‘Anointed have my King—though ye rebel—  
On Sion my holy hill.’ A firm decree  
I will declare; the Lord to me hath said:  
‘Thou art my son, I have begotten thee  
This day; ask of me, and the grant is made;  
As thy possession I on thee bestow  
The Heathen, and, as thy conquest to be swayed,  
Earth’s utmost bounds: them shalt thou bring full low,  
With iron sceptre bruised, and them disperse,  
Like to a potter’s vessel shivered so.’  
And now be wise at length, ye kings averse,  
Be taught, ye judges of the earth; with fear  
Jehovah serve, and let your joy converse
PSALMS.

With trembling; kiss the Son lest he appear
In anger, and ye perish in the way,
If once his wrath take fire, like fuel sere.
Happy all those who have in him their stay.

_____________

PSALM III.
AUGUST 9, 1663.

When he fled from Absalom.—M.

LORD, how many are my foes!
How many those
That in arms against me rise!
Many are they
That of my life distrustfully thus say,
'No help for him in God there lies.'
But thou, Lord, art my shield, my glory,
Thee, through my story,
The exalter of my head I count;
Aloud I cried
Unto Jehovah, he full soon replied
And heard me from his holy mount.
I lay and slept, I waked again;
For my sustain
Was the Lord. Of many millions
The populous rout
I fear not, though, encamping round about,
They pitch against me their pavilions.
Rise, Lord, save me, my God! for thou
Hast smote ere now
On the cheek-bone all my foes,
Of men abhorred
Hast broke the teeth. This help was from the Lord;
Thy blessing on thy people flows.
PSALMS.

PSALM IV.

August 10, 1653.—M.

Answer me when I call,
God of my righteousness;
In straits and in distress
Thou didst me disenthral
And set at large; now spare,
Now pity me, and hear my earnest prayer!

Great ones, how long will ye
My glory have in scorn,
How long be thus forborne
Still to love vanity?
To love, to seek, to prize
Things false and vain, and nothing else but lies?

Yet know the Lord hath chose,
Chose to himself apart,
The good and meek of heart;
For whom to choose he knows.
Jehovah from on high
Will hear my voice what time to him I cry.

Be awed, and do not sin,
Speak to your hearts alone,
Upon your beds, each one,
And be at peace within.
Offer the offerings just
Of righteousness, and in Jehovah trust.

Many there be that say,
‘Who yet will shew us good?’
Talking like this world’s brood;
But, Lord, thus let me pray,
On us lift up the light,
Lift up the favour of thy countenance bright.
Into my heart more joy
And gladness thou hast put,
Than when a year of glut
Their stores doth over-cloy,
And from their plenteous grounds
With vast increase their corn and wine abounds.

In peace at once will I
Both lay me down and sleep,
For thou alone dost keep
Me safe where'er I lie;
As in a rocky cell,
Thou, Lord, alone in safety makest me dwell.

PSALM V.

AUGUST 12, 1653.—M.

Jehovah, to my words give ear,
My meditation weigh,
The voice of my complaining hear,
My King and God, for unto thee I pray.
Jehovah, thou my early voice
Shalt in the morning hear,
In the morning I to thee with choice
Will rank my prayers, and watch till thou appear.
For thou art not a God that takes
In wickedness delight,
Evil with theè no biding makes,
Fools or madmen stand not within thy sight.
All workers of iniquity
Thou hatest; and them unblest
Thou wilt destroy that speak a lie;
The bloody and guileful man God doth detest.
But I will in thy mercies dear,
Thy numerous mercies, go
Into thy house; I in thy fear
Will toward thy holy temple worship low.
Lord, lead me in thy righteousness,  
Lead me because of those  
That do observe if I transgress:  
Set thy ways right before, where my step goes.  
For in his faltering mouth unstable  
No word is firm or sooth;  
Their inside, troubles miserable;  
An open grave their throat, their tongue they smooth.  
God, find them guilty, let them fall  
By their own counsels quelled;  
Push them in their rebellions all  
Still on; for against thee they have rebelled.  
Then all who trust in thee shall bring  
Their joy, while thou from blame  
Defendest them, they shall ever sing  
And shall triumph in thee, who love thy name.  
For thou, Jehovah, wilt be found  
To bless the just man still;  
As with a shield thou wilt surround  
Him with thy lasting favour and goodwill.

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PSALM VI.

AUGUST 13, 1663.—M.

Lord, in thine anger do not reprehend me,  
Nor in thy hot displeasure me correct;  
Pity me, Lord, for I am much deject,  
And very weak and faint; heal and amend me:  
For all my bones, that even with anguish ache,  
Are troubled, yea my soul is troubled sore,  
And thou, O Lord, how long? Turn, Lord, restore  
My soul, oh save me, for thy goodness' sake!  
For in death no remembrance is of thee;  
Who in the grave can celebrate thy praise?  
Wearied I am with sighing out my days,  
Nightly my couch I make a kind of sea;  
My bed I water with my tears; mine eye
Through grief consumes, is waxen old and dark
In the midst of all mine enemies that mark.
Depart all ye that work iniquity,
Depart from me; for the voice of my weeping
The Lord hath heard, the Lord hath heard my prayer.
My supplication, with acceptance fair,
The Lord will own, and have me in his keeping.
Mine enemies shall all be blank and dashed
With much confusion; then grown red with shame,
They shall return in haste the way they came,
And in a moment shall be quite abashed.

PSALM VII.

August 14, 1653.

Upon the words of Cush the Benjamite against him.—M.

Lord, my God, to thee I fly;
Save me and secure me under
Thy protection while I cry;
Lest as a lion—and no wonder—
He haste to tear my soul asunder,
Tearing and no rescue nigh.

Lord, my God, if I have thought
Or done this, if wickedness
Be in my hands, if I have wrought
Ill to him that meant me peace,
Or to him have rendered less,
And not freed my foe for nought;

Let the enemy pursue my soul,
And overtake it; let him tread
My life down to the earth, and roll
In the dust my glory dead,
In the dust, and there outspread
Lodge it with dishonour foul.
Rise, Jehovah, in thine ire,
Rouse thyself amidst the rage
Of my foes that urge like fire;
And wake for me, their fury assuage,
Judgement here thou didst engage
And command which I desire.

So the assemblies of each nation
Will surround thee, seeking right;
Thence to thy glorious habitation
Return on high, and in their sight.
Jehovah judgeth most upright
All people from the world's foundation.

Judge me, Lord, be judge in this
According to my righteousness,
And the innocence which is
Upon me: cause at length to cease
Of evil men the wickedness
And their power that do amiss.

But the just establish fast,
Since thou art the just God that tries
Hearts and reins. On God is cast
My defence, and in him lies,
In him who, both just and wise,
Saves the upright of heart at last.

God is a just judge and severe,
And God is every day offended;
If the unjust will not forbear,
His sword he whets, his bow hath bended
Already, and for him intended
The tools of death, that waits him near.

His arrows purposely made he
For them that persecute. Behold
He travaileth big with vanity,
PSALMS.

Trouble he hath conceived of old
   As in a womb, and from that mould
Hath at length brought forth a lie.

He digged a pit, and delved it deep,
   And fell into the pit he made;
His mischief that due course doth keep,
   Turns on his head, and his ill trade
Of violence will undelayed
Fall on his crown with ruin steep.

Then will I Jehovah's praise
According to his justice raise,
And sing the Name and Deity
Of Jehovah the most high.

PSALM VIII.

AUGUST 14, 1653.

O Jehovah our Lord, how wondrous great
   And glorious is thy name through all the earth!
So as above the heavens thy praise to set,
   Out of the tender mouths of latest birth,

Out of the mouths of babes and sucklings thou
   Hast founded strength because of all thy foes,
To stint the enemy, and slack the avenger's brow,
   That bends his rage thy providence to oppose.

When I behold thy heavens, thy fingers' art,
   The moon and stars which thou so bright hast set
In the pure firmament, then saith my heart,
   Oh! what is man that thou rememberest yet,

And thinkest upon him; or of man begot,
   That him thou visitest, and of him art found?
Scarse to be less than gods thou madest his lot,
With honour and with state thou hast him crowned.

O'er the works of thy hand thou madest him lord,
Thou hast put all under his lordly feet,
All flocks, and herds, by thy commanding word,
All beasts that in the field or forest meet,

Fowl of the heavens, and fish that through the wet
Sea-paths in shoals do slide, and know no dearth.
O Jehovah our Lord, how wondrous great
And glorious is thy name through all the earth!

APRIL, 1648.—J. M.

Nine of the Psalms done into metre, wherein all, but what is in a different character, are the very words of the text, translated from the original.

PSALM LXXX.

1 Thou Shepherd that dost Israel keep,
   Give ear in time of need,
Who leadest like a flock of sheep
   Thy loved Joseph's seed,
That sittest between the Cherube bright,
   Between their wings outspread,
Shine forth, and from thy cloud give light,
   And on our foes thy dread.

2 In Ephraim's view and Benjamin's,
   And in Manasses' sight,
"Awake thy strength, come, and be seen
   To save us by thy might.

3 Turn us again, thy grace divine
   To us, O God, vouchsafe;
Cause thou thy face on us to shine,
   And then we shall be safe.

4 Lord God of Hosts, how long wilt thou,
   How long wilt thou declare
Thy smoking wrath, and angry brow
Against thy people's prayer?

5 Thou feedest them with the bread of tears,
Their bread with tears they eat,
And makest them largely drink the tears
Wherewith their cheeks are wet.

6 A strife thou makest us and a prey
To every neighbour foe;
Among themselves they laugh, they play,
And flouts at us they throw.

7 Return us, and thy grace divine,
O God of Hosts, vouchsafe,
Cause thou thy face on us to shine,
And then we shall be safe.

8 A vine from Egypt thou hast brought,
Thy free love made it thine,
And drovest out nations, proud and haughty,
To plant this lovely vine.

9 Thou didst prepare for it a place,
And root it deep and fast,
That it began to grow apace,
And filled the land at last.

10 With her green shade that covered all
The hills were overspread,
Her boughs as high as cedars tall
Advanced their lofty head.

11 Her branches on the western side
Down to the sea she sent,
And upward to that river wide
Her other branches went.

12 Why hast thou laid her hedges low,
And broken down her fence,
That all may pluck her, as they go,
With rudest violence?

13 The tuskèd boar out of the wood
Upturns it by the roots;
Wild beasts there browse, and make their food
Her grapes and tender shoots.
14 Return now, God of Hosts, look down,
From Heaven, thy seat divine;
Behold us, but without a frown,
And visit this thy vine.
15 Visit this vine, which thy right hand
Hath set, and planted long,
And the young branch, that for thyself
Thou hast made firm and strong.
16 But now it is consumed with fire,
And cut with axes down;
They perish at thy dreadful ire,
At thy rebuke and frown.
17 Upon the man of thy right hand
Let thy good hand be laid,
Upon the son of man, whom thou
Strong for thyself hast made.
18 So shall we not go back from thee
To ways of sin and shame;
Quicken us thou, then gladly we
Shall call upon thy Name.
19 Return us, and thy grace divine,
Lord God of Hosts, vouchsafe;
Cause thou thy face on us to shine,
And then we shall be safe.

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PSALM LXXXI.

1 To God our strength sing loud, and clear,
Sing loud to God our King,
To Jacob's God, that all may hear,
Loud acclamations ring.
2 Prepare a hymn, prepare a song,
The timbrel hither bring,
The cheerful psaltery bring along,
And harp with pleasant string.
3 Blow, as is wont, in the new moon
With trumpets' lofty sound,
The appointed time, the day whereon
Our solemn feast comes round.

4 This was a statute given of old
   For Israel to observe,
A law of Jacob's God, to hold,
   From whence they might not swerve.

5 This he a testimony ordained
   In Joseph, not to change,
When as he passed through Egypt-land;
   The tongue I heard was strange.

6 From burden and from slavish toil
   I set his shoulder free;
His hands from pots, and miry soil,
   Delivered were by me.

7 When trouble did thee sore assail,
   On me then didst thou call,
And I to free thee did not fail,
   And led thee out of thrall.
I answered thee in thunder deep
   With clouds encompassed round;
I tried thee at the water steep
   Of Meribah renowned.

8 Hear, O my people, hearken well,
   I testify to thee,
Thou ancient stock of Israel,
   If thou wilt list to me,

9 Throughout the land of thy abode
   No alien God shall be,
Nor shalt thou to a foreign god
   In honour bend thy knee.

10 I am the Lord, thy God, which brought
   Thee out of Egypt-land;
Ask large enough, and I, besought,
   Will grant thy full demand.

11 And yet my people would not hear,
   Nor hearken to my voice;
And Israel, whom I loved so dear,
   Misliked me for his choice.
12 Then did I leave them to their will,
    And to their wandering mind;
    Their own conceits they followed still,
    Their own devices blind.
13 Oh that my people would be wise,
    To serve me all their days!
    And oh that Israel would advise
    To walk my righteous ways!
14 Then would I soon bring down their foes,
    That now so proudly rise,
    And turn my hand against all those
    That are their enemies.
15 Who hate the Lord should then be fain
    To bow to him and bend;
    But they, his people, should remain,
    Their time should have no end.
16 And he would feed them from the shock
    With flour of finest wheat,
    And satisfy them from the rock
    With honey for their meat.

PSALM LXXXII.

1 God in the great assembly stands
    Of kings and lordly states,
    Among the gods on both his hands
    He judges and debates.
2 How long will ye pervert the right
    With judgement false and wrong,
    Favouring the wicked by your might,
    Who thence grow bold and strong?
3 Regard the weak and fatherless,
    Despatch the poor man's cause,
    And raise the man in deep distress
    By just and equal laws.
4 Defend the poor and desolate,
And rescue from the hands
Of wicked men the low estate
Of him that help demands.
5 They know not, nor will understand,
In darkness they walk on;
The earth's foundations all are moved,
And out of order gone.
6 I said that ye were gods, yea all
The sons of God most high;
7 But ye shall die like men, and fall
As other princes die.
8 Rise, God, judge thou the earth in might,
This wicked earth redress,
For thou art he who shalt by right
The nations all possess.

PSALM LXXXIII.

1 Be not thou silent now at length,
O God, hold not thy peace,
Sit thou not still, O God of strength,
We cry, and do not cease.
2 For, lo! thy furious foes now swell,
And storm outrageously,
And they that hate thee, proud and fell,
Exalt their heads full high.
3 Against thy people they contrive
Their plots and counsels deep,
Them to ensnare they chiefly strive,
Whom thou dost hide and keep.
4 'Come let us cut them off, say they,
Till they no nation be,
That Israel's name for ever may
Be lost in memory.'
5 For they 'consult with all their might,
   And all as one in mind
Themselves against thee they unite,
   And in firm union bind.
6 The tents of Edom, and the brood
   Of scornful Ishmaël,
Moab, with them of Hagar's blood,
   That in the desert dwell,
7 Gebal and Ammon there conspire,
   And hateful Amalec,
The Philistines, and they of Tyre,
   Whose bounds the sea doth check.
8 With them great Ashur also bands
   And doth confirm the knot:
All these have lent their armed hands
   To aid the sons of Lot.
9 Do to them as to Midian bold,
   That wasted all the coast,
To Sisera, and as is told
   Thou didst to Jabin's host,
When at the brook of Kishon old
   They were repulsed and slain,
10 At Endor quite cut off, and rolled
   As dung upon the plain.
11 As Zeb and Oreb evil sped,
   So let their princes speed;
As Zeba and Zalmunna bled,
   So let their princes bleed.
12 For they amidst their pride have said,
   By right now shall we seize
God's houses, and will now invade
   Their stately palaces.
13 My God, oh make them as a wheel,
   No quiet let them find;
Giddy and restless let them reel
   Like stubble from the wind!
14 As when an aged wood takes fire
   Which on a sudden strays,
The greedy flame runs higher and higher
   Till all the mountains blaze;
15 So with thy whirlwind them pursue,
   And with thy tempest chase;
16 aAnd till they byield thee honour due,
   Lord, fill with shame their face.
17 Ashamed, and troubled let them be,
   Troubled and shamed for ever,
   Ever confounded, and so die
   With shame, and scape it never.
18 Then shall they know that thou, whose name
   Jehovah is alone,
   Art the most high, and thou the same
   O'er all the earth art one.

PSALM LXXXIV.

1 How lovely are thy dwellings fair!
   O Lord of Hosts, how dear
The pleasant tabernacles are,
   Where thou dost dwell so near!
2 My soul doth long and almost die
   Thy courts, O Lord, to see,
   My heart and flesh aloud do cry,
   O living God, for thee.
3 There even the sparrow freed from wrong
   Hath found a house of rest,
   The swallow there, to lay her young
   Hath built her brooding nest,
   Even by thy altars, Lord of Hosts,
   They find their safe abode;
   And home they fly from round the coasts
   Toward thee, my King, my God.
4 Happy who in thy house reside,
   Where thee they ever praise,
5 Happy, whose strength in thee doth bide,
And in their hearts thy ways.
6 They pass through Baca’s thirsty vale,
   That dry and barren ground,
As through a fruitful watery dale
   Where springs and showers abound.
7 They journey on from strength to strength
   With joy and gladsome cheer,
Till all before our God at length
   In Sion do appear.
8 Lord God of Hosts, hear now my prayer,
   O Jacob’s God give ear;
9 Thou God, our shield, look on the face
   Of thy anointed dear.
10 For one day in thy courts to be
   Is better, and more blest,
   Than in the joys of vanity
   A thousand days at best.
   I in the temple of my God
   Had rather keep a door,
   Than dwell in tents, and rich abode,
   With sin for evermore.
11 For God, the Lord, both sun and shield,
   Gives grace and glory bright;
   No good from them shall be withheld
   Whose ways are just and right.
12 Lord God of Hosts that reignest on high,
   That man is truly blest,
   Who only on thee doth rely,
   And in thee only rest.

PSALM LXXXV.

1 Thy land to favour graciously
   Thou hast not, Lord, been slack;
   Thou hast from hard captivity
   Returned Jacob back.
2 The iniquity thou didst forgive
   That wrought thy people woe,
And all their sin, that did thee grieve,
   Hast hid where none shall know.
3 Thine anger all thou hadst removed,
   And calmly didst return
From thy fierce wrath, which we had proved
   Far worse than fire to burn.  

4 God of our saving health and peace,
   Turn us, and us restore,
Thine indignation cause to cease
   Toward us, and chide no more.
5 Wilt thou be angry without end—
   For ever angry thus?
Wilt thou thy frowning ire extend
   From age to age on us?
6 Wilt thou not turn, and hear our voice,
   And us again revive,
That so thy people may rejoice
   By thee preserved alive?
7 Cause us to see thy goodness, Lord,
   To us thy mercy shew,
Thy saving health to us afford,
   And life in us renew.
8 And now what God the Lord will speak,
   I will go straight and hear,
For to his people he speaketh peace,
   And to his saints full dear;
To his dear saints he will speak peace,
   But let them never more
Return to folly, but surcease
   To trespass as before.
9 Surely to such as do him fear
   Salvation is at hand,
And glory shall ere long appear
   To dwell within our land.
10 Mercy and Truth that long were missed
   Now joyfully are met;
Sweet Peace and Righteousness have kissed,
   And hand in hand are set.
11 Truth from the earth, like to a flower,
   Shall bud and blossom then;
   And Justice from her heavenly bower
   Look down on mortal men.
12 The Lord will also then bestow
   Whatever thing is good;
   Our land shall forth in plenty throw
   Her fruits to be our food.
13 Before him Righteousness shall go,
   His royal harbinger;
   Then will he come, and not be slow,
   His footsteps cannot err.

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PSALM LXXXVI.

1 Thy gracious ear, O Lord, incline,
   O hear me, I thee pray;
   For I am poor, and almost pine
   With need, and sad decay.

2 Preserve my soul, for I have trod
   Thy ways, and love the just;
   Save thou thy servant, O my God,
   Who still in thee doth trust.

3 Pity me, Lord, for daily thee
   I call; 4. Oh, make rejoice
   Thy servant’s soul! for, Lord, to thee
   I lift my soul and voice.

5 For thou art good, thou, Lord, art prone
   To pardon, thou to all
   Art full of mercy, thou alone
   To them that on thee call.

6 Unto my supplication, Lord,
   Give ear, and to the cry
   Of my incessant prayers afford
   Thy hearing graciously.

* Heb. He will set his steps to the way.
* Heb. I am good, loving, a door of good and holy things.
7 I in the day of my distress
Will call on thee for aid;
For thou wilt grant me free access,
And answer what I prayed.
8 Like thee among the gods is none,
O Lord, nor any works
Of all that other gods have done
Like to thy glorious works.
9 The nations all whom thou hast made
Shall come, and all shall frame
To bow them low before thee, Lord,
And glorify thy name.
10 For great thou art, and wonders great
By thy strong hand are done,
Thou in thy everlasting seat
Remainest God alone.
11 Teach me, O Lord, thy way most right,
I in thy truth will bid;
To fear thy name my heart unite,
So shall it never slide.
12 Thee will I praise, O Lord my God,
Thee honour and adore
With my whole heart, and blaze abroad
Thy name for evermore.
13 For great thy mercy is toward me,
And thou hast freed my soul,
Even from the lowest hell set free,
From deepest darkness foul.
14 O God, the proud against me rise,
And violent men are met
To seek my life, and in their eyes
No fear of thee have set.
15 But thou, Lord, art the God most mild,
Readiest thy grace to shew,
Slow to be angry, and art styled
Most merciful, most true.
16 O turn to me thy face at length,
And me have mercy on,
Unto thy servant give thy strength,
   And save thy handmaid's son.
17 Some sign of good to me afford,
   And let my foes then see,
   And be ashamed, because thou, Lord,
   Dost help and comfort me.

PSALM LXXXVII.

1 Among the holy mountains high
   Is his foundation fast,
   There seated in his sanctuary,
   His temple there is placed.
2 Sion's fair gates the Lord loves more
   Than all the dwellings fair
   Of Jacob's land, though there be store,
   And all within his care.
3 City of God, most glorious things
   Of thee abroad are spoke;
4 I mention Egypt, where proud kings
   Did our forefathers yoke.
   I mention Babel to my friends,
   Philistia full of scorn,
   And Tyre with Ethiop's utmost ends,
   Lo this man there was born:
5 But twice that praise shall in our ear
   Be said of Sion last,
   This and this man was born in her,
   High God shall fix her fast.
6 The Lord shall write it in a scroll
   That ne'er shall be out-worn,
   When he the nations doth enroll,
   That this man there was born.
7 Both they who sing, and they who dance,
   With sacred songs are there,
   In thee fresh brooks, and soft streams glance,
   And all my fountains clear.
PSALM LXXXVIII.

1 Lord God, that dost me save and keep,
   All day to thee I cry;
   And all night long before thee weep,
   Before thee prostrate lie.

2 Into thy presence let my prayer
   With sighs devout ascend,
   And to my cries, that ceaseless are,
   Thine ear with favour bend;

3 For cloyed with woes and trouble store
   Surcharged my soul doth lie,
   My life at death's uncheerful door
   Unto the grave draws nigh.

4 Reckoned I am with them that pass
   Down to the dismal pit,
   I am a man,* but weak alas,
   And for that name unfit.

5 From life discharged and parted quite
   Among the dead to sleep,
   And like the slain in bloody fight
   That in the grave lie deep.
   Whom thou rememberest no more,
   Dost never more regard,
   Them, from thy hand delivered o'er,
   Death's hideous house hath barred.

6 Thou in the lowest pit profound
   Hast set me all forlorn,
   Where thickest darkness hovers round,
   In horrid deeps to mourn.

7 Thy wrath, from which no shelter saves,
   Full sore doth press on me;
   Thou breakest upon me all thy waves,
   And all thy waves break me.

8 Thou dost my friends from me estrange,
   And makest me odious,
   Me to them odious, for they change,
   And I here pent up thus.
9 Through sorrow, and affliction great,
   Mine eye grows dim and dead,
Lord, all the day I thee entreat,
   My hands to thee I spread.
10 Wilt thou do wonders on the dead?
   Shall the deceased arise,
And praise thee from their loathsome bed,
   With pale and hollow eyes?
11 Shall they thy loving-kindness tell
   On whom the grave hath hold?
Or they who in perdition dwell
   Thy faithfulness unfold?
12 In darkness can thy mighty hand
   Or wondrous acts be known?
Thy justice in the gloomy land
   Of dark oblivion?
13 But I to thee, O Lord, do cry,
   Ere yet my life be spent,
And up to thee my prayer doth hie,
   Each morn, and thee prevent.
14 Why wilt thou, Lord, my soul forsake,
   And hide thy face from me,
That am already bruised, and shake
   With terror sent from thee?
Bruised, and afflicted, and so low
   As ready to expire,
While I thy terrors undergo,
   Astonished with thine ire.
15 Thy fierce wrath over me doth flow,
   Thy threatenings cut me through:
17 All day they round about me go,
   Like waves they me pursue.
18 Lover and friend thou hast removed,
   And severed from me far:
They fly me now whom I have loved,
   And as in darkness are.
FOURTH PERIOD.

AFTER THE RESTORATION.


PARADISE LOST.

PARADISE REGAINED.

SAMSON AGONISTES.
COMMENDATORY VERSES.

IN PARADISUM AMISSAM SUMMI POETÆ
JOHANNIS MILTONI.

Qui legis Amissam Paradisum, grandia magni
Carmina Miltoni, quid nisi cuncta legis?
Res cunctas, et cunctarum primordia rerum,
Et fata, et fines continet iste liber.
Intima panduntur magni penetralia mundi;
Scribitur et toto quicquid in orbe latet;
Terræque, tractusque maris, cælumque profundum
Sulphureumque Erebi flammivomumque specus;
Quæque colunt terras, portumque et Tartara cæca,
Quæque colunt summì lucida regna poli;
Et quodcunque ullis conclusum est finibus usquam,
Et sine fine Chaos, et sine fine Deus;
Et sine fine magis, si quid magis est sine fine,
In Christo erga homines conciliatus amor.
Hæc qui speraret quis crederet esse futurum?
Et tamen haec bodie terra Britanna legit.
O quantos in bella duces! quæ protulit arma!
Quæ canit, et quanta, prælia dira tuba.
Cælestes acies! atque in certamine cælum!
Et quæ cælestes pugna deceret agros!
Quantus in ætheriis tollit se Lucifer armis,
Atque ipso graditur vix Michaelæ minor!
Quantis, et quam funestis concurritur iris
Dum færus hic stellas protegit, ille rapit!
Dum vulsos montes ceu tela reciproca torquent,
Et non mortali desuper igne pluunt:
Stat dubius cui se parti concedat Olympus,
Et metuit pugnæ non superesse suæ.
At simul in cælis Messiae insignia fulgent,
Et currus animes, armaque digna Deo,
COMMENDATORY VERSES.

Horrendumque rotæ strident, et sæva rotarum
Erumpunt torvis fulgura luminibus,
Et flammeae vibrant, et vera tonitrum rauco
Admisit flammis insonuere polos,
Excidit attonitis mens omnis, et impetus omnis
Et cassis dextris irrita tela cadunt.
Ad penas fugiunt, et, ceu foret Orcus asylum,
Infernis certant condere se tenebris.
Cedite Romanis scriptores, cedite Graii
Et quos fama recens vel celebrevit anus.
Hæc quicunque leget tantum cecinisse putabit
Mæonidem ranas, Virgilium culices.

S[AMUEL] B[ARROW], M.D.

———

ON PARADISE LOST.

When I beheld the poet blind, yet bold,
In slender book his vast design unfold,
Messiah crowned, God’s reconciled decree,
Rebelling angels, the forbidden tree,
Heaven, Hell, Earth, Chaos, all; the argument
Held me awhile misdoubting his intent,
That he would ruin—for I saw him strong—
The sacred truths to fable and old song
—So Samson groped the temple’s posts in spite—
The world o’erwhelming to revenge his sight.

Yet as I read, soon growing less severe,
I liked his project, the success did fear;
Through that wide field how he his way should find,
O’er which lame Faith leads Understanding blind;
Lest he perplexed the things he would explain,
And what was easy he should render vain.

Or, if a work so infinite he spanned,
Jealous I was that some less skilful hand
—Such as disquiet always what is well,
And by ill imitating would excel—
Might hence presume the whole creation’s day
To change in scenes, and show it in a play.

Pardon me, mighty poet, nor despise
My causeless, yet not impious, surmise.
But I am now convinced, and none will dare
Within thy labours to pretend a share.
Thou hast not missed one thought that could be fit,
And all that was improper dost omit:
So that no room is here for writers left,
But to detect their ignorance or theft.

The majesty which through thy work doth reign
Draws the devout, deterring the profane.
And things divine thou treatest of in such state
As them preserves, and thee, inviolate.
At once delight and horror on us seize,
Thou singest with so much gravity and ease,
And above human flight dost soar aloft
With plume so strong, so equal, and so soft.
The bird named from the Paradise you sing
So never flag, but always keeps on wing.
Where couldst thou words of such a compass find?
Whence furnish such a vast expanse of mind?
Just Heaven, thee like Tiresias to requite,
Rewards with prophecy thy loss of sight.

Well mightest thou scorn thy readers to allure
With tinkling rime, of thy own sense secure;
While the Town-Bayes writes all the while and spells,
And like a pack-horse tires without his bells:
Their faces like our bushy points appear,
The poets tag them, we for fashion wear.
I too transported by the mode offend,
And while I meant to praise thee must commend.
Thy verse created like thy theme sublime,
In number, weight, and measure, needs not rime.

THE VERSE.

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

* * * In the Life of Milton we have treated at length of the Verse. Here we will only again remind the reader—a thing we fear not needless—that the verse of Milton and the great dramatists is not decasyllabic, but five-foot; that beside the two disyllabic feet it admits two triasyllabic, namely, the anapest (−−) and the amphibrach (~−−), which feet may occupy any place and extend to any number. Thus in Shakespeare and Fletcher there are lines of fourteen syllables, four of the feet being triasyllabic. Of these Milton never admits more than two, so that his lines never go beyond twelve syllables; like the dramatists he also uses the six-foot line. In both these points he is faithfully followed by Wordsworth, who has boldly returned to the ancient freedom of English verse; for after the time of Milton, the same regularity of French verse became the rule, and, except the dramatic, all our blank verse, from Young and Thomson to Cowper inclusive, is strictly decasyllabic. By the way it was the same from Surrey to the great dramatists.

We have also shown in our Life of Milton that the verse of L’Allegro, etc., is iambic, without any mixture of trochaic lines. In this too we may refer to the example of Wordsworth, who alone among our poets has written real trochaic verse. Compare his poem, “Like a shipwrecked sailor tost,” which is iambic, with that “To the small Celandine,” for example, which is trochaic, and the difference will be apparent. When in that work (p. 260) we said that the Italians “rejected it almost totally” till after the middle of the eighteenth century, we meant in entire poems; for it occurs in the Cori of the Dafne of Rinuccini, in the end of the sixteenth century, and in the Arie of Zeno and Metastasio.
PARADISE LOST.

BOOK I.

THE ARGUMENT.

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

Of Man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the World and all our woe,

1. Of Man's, etc. The Proposition and Invocation, as they are termed by the critics, are here united as in Homer, not distinct as in Virgil and Tasso.
2. mortal, i.e. deadly. The Latin mortalis always signifies, in the Classics,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat,
Sing, heavenly Muse, that, on the secret top
Of Oreb or of Sinai, didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of Chaos. Or, if Sion-hill
Delight thee more, and Siloa’s brook that flowed
of man, human; but Cyprian and the succeeding Fathers used it as equivalent

to lethale, in which sense it came, through the Church, into the modern lan-
guages.—taste. This is printed tast, according to the original sound, in the

3. Brought death, etc. As death was the penalty denounced, it is first in
order.

4. Eden, i.e. the Garden of Eden, Paradise.

5. Restore, etc. The verbs here are in the subjunctive mood, after the
manner of the Classics.

6. heavenly Muse. By this Muse he probably means the genius and character,
the divinely-animated power, of the Hebrew poetry, as displayed in the Penta-
teach by Moses, in the Psalms, etc., by David and others.—secret. In its Latin
sense of separated, apart, retired.—Of Oreb, etc. He supposes that the account
of the Creation given in the beginning of Genesis was divinely communicated
to Moses, either when the Angel appeared to him in the burning bush on Mount
Horeb (Ex. iii. 1 seq.), or during the forty days that he was alone with the
Lord on Mount Sinai (Ex. xxiv. 18).

“Where is he that brought them up out of the sea with the shepherd of his
flock?” Ex. xiii. 11.—K.—chosen seed. “O ye seed of Israel his servant, ye
children of Jacob, his chosen ones.” 1 Chron. xvi. 13.—K.

9. In the beginning how. There is a slight ambiguity here, arising from the
transposition. The editors are wrong in putting a comma after seed in v. 8.

10. Or. In the early editions this word is preceded by a colon; but its
being printed with a capital O indicates, according to the punctuation of those
times, that, as we have made it do, it commences a new sentence.—Sion-hill,
i.e. Jerusalem, the abode of David and other inspired singers.

11. Siloa’s brook. This is an error, for Siloa is not a brook, nor is it close
to the site of the Temple: see on iii. 30.

2. “The wanton taste of that forbidden tree.”

Daniell, Compt. of Rosamond, st. 106.—K.

7. “He led his flock to the backside of the desert, and came to the mountain
of God, to Horeb. And the angel of the Lord appeared to him in a flame
of fire out of the midst of a bush.” Ex. iii. 1. “And the Lord came down
upon Mount Sinai; . . . and the Lord called Moses to the top of the mount, and
Moses went up.” Ib. xix. 20. “And Moses was in the mount forty days and
forty nights.” Ib. xxiv. 18.
Fast by the oracle of God, I thence
Invoke thy aid to my adventrous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rime.
And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou knowest; thou from the first
Wast present, and, with mighty wings outspread,
Dovelike satest brooding on the vast Abyss,

12. Fast by, i.e. hard by, close to. Fast (fast, Germ.) is firm, strong.
14. middle, i.e. middling, moderate.
15. Above the Aonian mount, i.e. beyond, higher than the Grecian poets, who
drew their inspiration from the Muses on Mount Helicon in Aonia or Boeotia.
—pursuic. In the sense of the Latin sequor. “Ex nato fictum carmen se-
16. Things unattempted, etc. Surely it is not possible that Milton would
use these words if he was conscious of being so deeply indebted to Andreini
and others as his editors assert: see Origin of Paradise Lost, in our Life of
Milton.
17. And chiefly thou, etc. In like manner Phineas Fletcher, in his Purple
Island (vi. 25), having first invoked the Muse—

“Sacred Thersic which in Sinai grove
First tookest thy being and immortal breath,”
proceeds in the following stanza thus:

“And thou dread Spirit which at first did spread
On those dark waters thy all-opening light.”

It is not at all unlikely that Milton had this passage in view rather than
Tasso’s double invocation. By the Spirit, in distinction from the Muse, is
probably meant the internal illuminating power as opposed to the poetical form.
There is reason to think that Milton actually did regard himself as inspired:
see Life, etc., p. 215.
Gen. i. 2. But the verb ᵱῥϰαθ (ῥρτ), which is here rendered moved, properly

12. “When I lift up my hands toward thy holy oracle.” Ps. xviii. 2.—K.
16. “Cosa non maì detta nulla in prosa, nulla in rima.”
Ariost. Orl. For. i. 2.—P.
18. “If so be that the Spirit of God dwelleth in you.” Rom. viii. 9. “The
Holy Ghost that dwelleth in us.” 2 Tim. i. 14. “Know ye not that ye are the
temple of God, and the Spirit of God dwelleth in you.” 1 Cor. iii. 16.—K.
19. ῶγειτ γερθαθ έπιτε, περιστι τε, ίοτε τε παντα.
Hom. ii. 486.—N.
20. “And the Spirit of God moved upon the face of the waters.” Gen. i. 2.
And madest it pregnant. What in me is dark
Illumine, what is low raise and support;
That, to the highth of this great argument,
I may assert eternal Providence,
And justify the ways of God to men.

Say first—for Heaven hides nothing from thy view,
Nor the deep tract of Hell—say first what cause
Moved our grand parents, in that happy state,
Favoured of Heaven so highly, to fall off
From their Creator, and transgress his will?
For one restraint, lords of the world besides.
Who first seduced them to that foul revolt?
The infernal Serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel Angels, by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God

signifies to brood or hover over (Deut. xxxii. 11). The idea of the dove may
have been suggested by the account of the descent of the Spirit on our Lord
at his baptism; but it is said in the Talmud: “The Spirit of God hovered
over the waters like a dove, that hovers over her young and does not touch
them.” Tr. Chagiga ap. Wetstein on Mat. iii. 16. So also Ir. Gibborim on
Gen. i. 2, ap. Schott. Hor. Hebr. i. 9. It is however doubtful if Milton was
acquainted with these passages.

24. argument. He uses this word in its Latin sense, of subject.
25. assert, i.e. prove, sc. the doctrine of.
27. Say first. It is the Spirit, not the Muse, that he now addresses.
29. grand, i.e. great, as in grandfather, etc.
32. For, i.e. But for.
39. in glory, i.e. radiance, splendour: comp. v. 86. As he trusted to have
equalled God, he of course expected to be above his former peers.

28. “Hell and destruction are before the Lord.” Prov. xv. 11.—K.
“Terrasque tractusque maris calumque profundum.”
Virg. Buc. iv. 51.—K.
33. Τίς ῥ’ ἄρ’ σφῶν θεῶν ἔριδι ξυνήχει μάκεσθαι;
Αὐτῶν καὶ Δίδει ὑλέ. Hom. II. i. 8.—H.
Raised impious war in Heaven and battle proud,  
With vain attempt. Him the almighty Power  
Hurled headlong flaming from the ethereal sky,  
With hideous ruin and combustion, down  
To bottomless perdition; there to dwell,  
In adamantine chains and penal fire,  
Who durst defy the Omnipotent to arms.  

Nine times the space that measures day and night  
To mortal men, he with his horrid crew  
Lay, vanquished, rolling in the fiery gulf,  
Confounded though immortal. But his doom  
Reserved him to more wrath; for now the thought  
Both of lost happiness and lasting pain

46. *ruin and combustion.* By the former of these words is meant the precipitate fall (the proper sense of the Latin *ruina*); by the latter, the thunder and lightning that pursued his flight through the Deep. This phrase, as Mr. Dyce has shown (from Clar. Hist. Reb. iii. 46, ed. 1826), occurs in an order of the Two Houses in 1642: "And thereby to bring the whole kingdom into utter ruin and combustion." It was therefore perhaps a common phrase at the time. In a letter of Clément Marot’s we meet with: "Puis s’en vont chauffer en leurs villes, villages et châteaux mis à feu, *combustion et ruine totales.*" "Thunder with ruin upon the heads of those his evil counsellors." _Reason of Church Government_, book ii, conclusion.

47. *To bottomless perdition.* As *bottomless* is the translation of *ἀβυσσός*, the meaning of these words is probably perdition, i.e. loss (sc. of former state of glory) in the abyss.

49. Who durst, etc. This connects with Him in v. 44.


48. "Cast down to hell and delivered into chains of darkness." _2 Pet._ ii. 4.

—K. "He hath reserved in everlasting chains." _Jude_ 6.—K.

50. Ἐννέα γὰρ νόκτας τε καὶ ἡμια τὰ χάλκεος ἄκμαν  
Θερμῶδεν κατὰ δεκάτην ἐς γαῖαν ἱκοντο·  
Ἐννέα δὲ αὖ νόκτας τε καὶ ἡμια τὰ χάλκεος ἄκμαν  
Ἐκ γαίης κατὰ δεκάτην ἐς Τήφαρον ἱκον.  

_Hes. Theog._ 717.—K.

"But fallen out [the angels] in fendas likenesse  
Nyne days togideres."

_Vision of Piers Plowman_, 699, ed. Wight.—K.

56. "Alza gli’ occhi dolenti e intorno gira."

_Tasso_, Ger. _Conq._ iv. 11.—B.
Torments him. Round he throws his baleful eyes,  
That witnessed huge affliction and dismay,  
Mixed with obdurate pride and steadfast hate.  
At once, as far as Angel's ken, he views  
The dismal situation waste and wild.  
A dungeon horrible on all sides round  
As one great furnace flamed; yet from those flames  
No light, but rather darkness visible  
Served only to discover sights of woe,  
Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes  
That comes to all; but torture without end  
Still urges, and a fiery deluge, fed  
With ever-burning sulphur unconsumed.  
Such place eternal Justice had prepared  
For those rebellious, here their prison ordained  
In utter darkness, and their portion set,

57. witnessed, i.e. testified. "And witnessed forth aught in foreign land."  
F. Q. v. 9, 37.—K. Shakespeare uses it frequently, ex. gr.:

"Which was to my belief witnessed the rather,  
For that I saw the tyrant's power afoot." Macb. iv. 3.—K.

60. situation, i.q. site.—waste and wild. By this he probably meant the  
thesis ὁθόδε ὅθος (τὸ θόδε θόθ), 'void and empty,' of Gen. i. 2.
62. yet from those flames, etc. This would seem to have been a common idea at that time. "Their burning zeal without knowledge is like Hell-fire without light." Walker, Hist. of Indep. i. 14. So Heywood, in describing Hell, says,—  
"Not that of the known nature, to aspire  
And upward flame; this has no visible light;  
Burns but wastes not, and adds to Darkness, Night."

Hierarchie of Blessed Angels, p. 346.—K.

62. No light, sc. came, by zeugma, a figure which, in imitation of the ancients, Milton sometimes employs: see Life, etc., p. 487.—served, i.e. which served.

66. hope, i.e. where hope.
61. urges, in its Latin sense, presses.

72. In utter darkness. Utter is another form of outer. "Then he brought me forth into the utter court." Ezek. xlii. 1. "A local hell... in that uttermost  

62. "No power of the fire might give them light... only there appeared unto them a fire kindled of itself, very dreadful." Wisd. of Sol. xvii. 5.—T.

66. "Lasciate ogni speranza voi che entrate." Dante, Inf. iii. 9.  
"Nulla speranza gli conforta mai." Id. ib. v. 44.—T.
As far removed from God and light of Heaven
As from the centre thrice to the utmost pole.
Oh how unlike the place from whence they fell!
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns, and, writhing by his side,
One next himself in power and next in crime,
Long after known in Palestine and named
Beelzebub: to whom the arch-enemy,
And thence in Heaven called Satan, with bold words
Breaking the horrid silence, thus began:

"If thou beest he,—but oh how fallen! how changed
From him, who, in the happy realms of light,
Clothed with transcendent brightness didst outshine
Myriads though bright!—if he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise
Joined with me once, now misery hath joined

and bottomless gulf of Chaos, deeper from holy bliss than the world’s diameter multiplied."  

Doctrine of Divorce, i. ch. 3.—T.

74. As from, etc., so of the World: see Cosmogony, in Life of Milton.

78. welleering, i.e. rolling in the flood: comp. Lycidas, v. 13.

81. Beelzebub. See Pneumatology, in Life of Milton.—to whom, etc. For Satan is enemy, adversary, ibid. 10.

81. If thou beest he, etc. We may admire the exquisite skill with which this speech is constructed; the breaks and anacolouthons indicate the uneasiness and perturbation of the speaker.—beest is, like mayest, a grammatical error; for the pres. subj. is properly be and may in all the persons. We still retain these errors.

86. Clothed, etc. We must always recollect, in reading this Poem, that Milton ascribes luminous bodies, with various degrees of lustre, to the Angels. That lustre, following the Scriptures, he terms ‘glory.’


77. “Upon the wicked the Lord will rain fire and brimstone and an horrible tempest.”  Ps. xi. 6.—D.


“Hei mihi! qualis erat, quantum mutatus ab illo!”

Virg. Aen. ii. 274.—N.

86. Ἄρεια ἔσται καλεσθαι, καλαὶ δὲ τε νῦσαι.
Hom. Od. vi. 110.—B—y.
In equal ruin ... into what pit thou seest
From what highth fallen, so much the stronger proved
He with his thunder. And till then who knew
The force of those dire arms? Yet not for those,
Nor what the potent victor in his rage
Can else inflict, do I repent or change,
Though changed in outward lustre, that fixed mind,
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along
Innumerable force of Spirits armed,
That dare dislike his reign, and, me preferring,
His utmost power with adverse power opposed,
In dubious battle on the plains of Heaven,
And shook his throne. What though the field be lost,
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome ...)
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,

101. force. What we now term forces, i.e. an army.
107. study, in the sense of studium, desire.
109. And what is else, etc., so. are not lost.
110. That glory, so. To bow, etc., v. 111.

90. "O soror, o conjux, o femina sola superstes,
Quam commune mihi genus et petrueis origo,
Deinde torus juxtit; nunc ipsa pericula jungunt."
Ov. Met. i. 351.—B-g.

94. Ἡπατέων μὲν αἰδάλουσα φλόγ,
Λευκοστέροι δὲ νυφαί καὶ βροντήμασι,
Χθονίως κυκάτω πάντα καὶ ταρασσόντως,
Γνάψει γὰρ σοὶ οόδεν τόνδε μ’ ἄντι καὶ φράσως, κ.τ.λ.
Esch. Prom. 992.—Th.

111. Ἐσελθέτω σὲ μῆπορ’ ὃς ἐγὼ Δίως
Γνώμην φοβηθεῖς, θηλεῖν γεγονόσιμον
Καὶ λυπαρῆς τοῦ μέγα στυγάθερουν
Γυναικομάκιοι ὑπεξερχασίν χερέων,
Αἰσχρὰ μὲ δεσμῶν τόνδε: τοῦ πατρὸς δέω. Id. ib. 1002.—T.
Who, from the terror of this arm, so late
Doubted his empire,—that were low indeed,
That were an ignominy and shame beneath
This downfall. "Since by fate the strength of Gods
And this empyreal substance cannot fail;
Since, through experience of this great event,
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and in the excess of joy
Sole reigning holds the tyranny of Heaven..."

So spake the apostate Angel, though in pain,
Vaunting aloud, but racked with deep despair;
And him thus answered soon his bold compeer:
"O prince, O chief of many-throned Powers,
That led the embattled Seraphim to war
Under thy conduct, and, in dreadful deeds,
Fearless endangered Heaven's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate;
Too well I see and rue the dire event,
That, with sad overthrow and foul defeat,
Hath lost us Heaven, and all this mighty host
In horrible destruction laid thus low,
As far as Gods and heavenly essences

116. This downfall. We are here to understand: We therefore will not do it.
124. tyranny, i.e. in the Greek sense, the sole sovereignty; but Satan probably uses it in an invidious sense.
128. throned Powers, i.e. Thrones, one of the angelic orders: see Pneumatology. He uses, in his ordinary manner, Powers for Angels, the species for the genus.
131. perpetual. The Latin perpetuum, long, extensive; but we doubt if it is anywhere else, in either language, used of persons. As Newton observes, it is probably employed by Beelzebub to avoid using eternal.
Can perish; for the mind and spirit remains
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Here swallowed up in endless misery.
But what if he our conqueror—whom I now
Of force believe almighty, since no less
Than such could have o'erpowered such force as ours—
Have left us this our spirit and strength entire,
Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do him mightier service, as his thralls
By right of war, whate'er his business be;
Here in the heart of Hell to work in fire,
Or do his errands in the gloomy Deep!
What can it then avail, though yet we feel
Strength undiminished, or eternal being
To undergo eternal punishment?"

Whereunto with speedy words the Arch-Fiend replied:

"Fallen Cherub, to be weak is miserable
Doing or suffering. But of this be sure,
To do aught good never will be our task;
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps

140. returns, so. and therefore will return to us. Perhaps there should be
a period here, and a break at 'misery,' v. 142.
141. extinct. We must recollect that glory in Milton is brightness.
144. Of force, i.e. perforce.
149. thralls, i.e. slaves, the Anglo-Saxon þæl.
152. the gloomy deep, i.e. Chaos.
156. speedy words, i.e. rapid words (not the Homeric ἕρως ἄρπος), for he
feared that Beelzebub might sink into despondency, and therefore hastened
to interrupt him. This appears from the commencement of his reply, where
he tells him that weakness (so. of spirit) is misery in any case.

152. "To do me business in the veins of the earth." Tempest, i. 2.—K.
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destined aim.—
But see! (the angry victor) hath recalled
His ministers of vengeance and pursuit
Back to the gates of Heaven; the sulphurous hail,
Shot after us in storm, o'erblown hath laid
The fiery surge, that from the precipice
Of Heaven received us falling; and the thunder,
Winged with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless Deep.
Let us not slip the occasion, whether scorn
Or satiate fury yield it from our foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves,
There rest, if any rest can harbour there,
And, reassembling our afflicted powers,

167. if I fail not, i.e. if I err not, deceive not myself, ni fallor.
   "So lively and so like, that living sense it failed."
   F. Q. iii. 11, 46.—K.

169. But see, etc. This he probably infers from the calm and stillness that
now reigned around.
172. laid. The Greek ὡροπῆς, Latin sterno.
178. slip. The usual and more correct expression is, let slip.
180. forlorn and wild, i.e. the waste and wild of v. 60. Forlorn (verloren,
Germ.) is, totally lost, abandoned, and hence here, desert, empty.
   "Relating then how long this soil had lain forlorn."
   Drayton, Polyolb. i.—K.

183. pale. It may be asked how the light of livid flames could be pale. He
probably had in his mind the effect of such light on the human countenance—
tend, sc. our flight (v. 225). It is the Latin tendo, sc. cursum.
184. tossing, i.e. rolling, heaving. It is in general used only of animated
beings: comp. xi. 480.

186. afflicted powers. He employs, in his usual manner, afflicted in the

172. "Placidi straverunt sequora venti." Virg. Æn. v. 768.—K.
175. "Fulgores nunc terríficos sonítumque metumque
   Miscebant operi, flammisque sequacibus iras." Id. ib. viii. 431.—K.
Consult how we may henceforth most offend
Our enemy, our own loss how repair,
How overcome this dire calamity,
What reinforcement we may gain from hope,
If not what resolution from despair.”

Thus Satan, talking to his nearest mate,
With head up-lift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian or Earth-born, that warred on Jove,
Briareos or Typhon, whom the den
By ancient Tarsus held, or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean-stream—
Him, haply slumbering on the Norway-foam,

sense of afflictus, beaten down, quite broken. Powers is frequently employed
by Shakespeare, and other writers of the time, in the sense of forces, troops.
190. reinforcement, i.e. additional strength, morally rather than physically.
192. Thus Satan, sc. said.
197. whom, i.e. those whom.—the fables, sc. of Greece.
198. Titanian or Earth-born, i.e. the Titans or the Giants. He then, like
the Latin poets (see Virg. Geor. i. 498), proceeds to name one of the principal
of each, but he makes a mistake in Briareos, for he was one of the Hundred-
handed, not of the Titans, and he aided the Gods; see our Mythol. of Greece,
p. 34, 3rd edit. For Typhon or Typhoeus, see ibid. p. 233. Pindar places his
den in Cilicia; and Milton perhaps, as Jortin observes, added Tarsus, from
Nonnus, who, in the commencement of his huge poem, treats at great length of
this last son of Earth.

201. Leviathan. This the crocodile of the book of Job is here a whale, as also
in vii. 412 seq., where he is more fully described.
202. the ocean-stream, the σῶς or τυόραυς ταύδεια of Homer.
203. Him, etc. “Habet etiam cetus, supra corium suum, superficiem tan-
quam sabulum quod est juxta littus maris; unde plerumque, elevato doro
supra undas, a navigantibus nihil aliud creditur esse quam insula. Itaque
ad eum appellunt, et supra eum descendunt, inque ipsum palos figurant, naves
alligant, focos pro cibis coequendis ascendent: donec tandem cetus sentiens ignem,
seque in profundum mergat, atque in ejus doro manentiae, nisi funibus ad
navi protensis se liberare queant, submergentur.” Olavus Magnus, l. xxi. c. 25.—T.

193. “His blazing eyes, like two bright shining shields,
Did burn with wrath, and sparkled living fire.” F. Q. i. 11, 14.—T.
The pilot of some small night-foundered skiff
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea, and wished morn delays—
So stretched out huge in length the Arch-Fiend lay,
Chained on the burning lake, nor ever thence
Had risen or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and enraged might see
How all his malice served but to bring forth
Infinite goodness, grace and mercy shewn
On Man by him seduced, but on himself
Treble confusion, wrath and vengeance poured.

Forthwith upright he rears from off the pool:
His mighty stature. On each hand the flames
Driven backward slope their pointing spires, and, rolled
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight, till on dry land

See Lane's Thousand and One Nights, iii. 83, for a similar account of a great
sea-tortoise in an Arabic writer. The northern legend probably had reached
the ears of Ariosto: see Orl. Fur. vi. 87.—foam, i.e. the surface of the sea.

204. pilot, i.e. master; the original sense of the word. Its origin might be
superbys, in a good sense.—night-foundered. He had already used this com-
pound in Comus (v. 483), where it signifies, gone astray by night, and unable to
make out the right way. We cannot, with Hume and Todd, see that it is "a
metaphor taken from a foundered horse that can go no further." They do not
seem to have known that founder is a nautical term, signifying to go down
(foundre) in consequence of springing a leak. Milton seems to use it here rather
improperly, as he does scarp, v. 341.

206. in his scaly rind, i.e. in the part of it that was under the water. Bentley
justly observes that whales have no scales.

207. under the lee, i.e. where the wind blows on shore.

208. Invests, i.e. clothes, in the original Latin sense.

210. Chained. We are not told how he loosed himself. The poet was led
into the employment of this term by his slavish adherence to the letter of Scrip-
ture: see 2 Pet. ii. 4; Jude 6.
He lights; if it were land that ever burned
With solid, as the lake with liquid fire,
And such appeared in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shattered side
Of thundering Ætna, whose combustible
And fuelled entrails, thence conceiving fire,
Sublimed with mineral fury aid the winds,
And leave a singed bottom all involved
With stench and smoke—such resting found the sole
Of unblest feet. Him followed his next mate,
Both glorying to have 'scaped the Stygian flood
As Gods, and by their own recovered strength,
Not by the sufferance of supernal Power.

"Is this the region, this the soil, the clime,"
Said then the lost Archangel, "this the seat,
That we must change for Heaven? this mournful gloom
For that celestial light? Be it so, since he,
Who now is sovrán, can dispose and bid
What shall be right; furthest from him is best,
Whom reason hath equalled, force hath made supreme

232. Torn from Pelorus. There is not, we believe, anywhere, an account of
Pelorus, the northern cape of Sicily, being affected by earthquakes or by the
eruptions of Ætna.

236. involved with. The more correct expression would be, involved in; but
with, in our old writers, is synonymous with both in and by.

244. That we must change, etc. In the Latin manner he puts the abode
which he had received first: comp. Hor. Carm. i. 17, 1.

245. Be it so! etc.

246. sovrán, the Italian sovranó. There can be little doubt that Milton
directed the word to be thus spelt, as this is the orthography of it in his
Poems (1645). Sovereign is the French souverain, with the g inserted on account
of the nasal.

247. Whom, etc. By 'reason' he means the reason of things, the rule
according to which they were constituted. Perhaps the poet dictated 'had.'

226. "Then, with his waving wings displayed wide,
Himself up high he lifted from the ground,
And with strong flight did forcibly divide
The yielding air, which nigh too feeble found
Her flitting parts, and element unsound
To bear so great a weight." F. Q. i. 11, 18.—TÁ.
Above his equals. Farewell happy fields, Where joy for ever dwells! hail, horrors! hail, Infernal world! and thou, profoundest Hell, Receive thy new possessor, one who brings A mind not to be changed by place or time. The mind is its own place, and in itself Can make a Heaven of Hell, a Hell of Heaven. What matter where if I be still the same, And what I should be, all but less than he Whom thunder hath made greater. Here at least We shall be free; the Almighty hath not built Here for his envy, will not drive us hence; Here we may reign secure, and in my choice To reign is worth ambition, though in Hell,— Better to reign in Hell than serve in Heaven. But wherefore let we then our faithful friends, The associates and copartners of our loss, Lie thus astonished on the oblivious pool, And call them not to share with us their part In this unhappy mansion, or once more With rallied arms to try what may be yet Regained in Heaven, or what more lost in Hell?” So Satan spake, and him Beëlzebub Thus answered:—“Leader of those armies bright,

254. *its.* Though Milton elsewhere avoids the use of this genitive (see on *On the Nat.* v. 106), yet we believe he has from a kind of necessity used it here. The same is the case with Ben Jonson in his *Silent Woman*, ii. 3, as he employs it nowhere else. Observe the iamb followed by a trochee.

260. *Here for his envy,* i.e. this place which he has formed is not of so attractive a nature as to excite his envy and cause him to wish to dispossess us.

266. *astonished.* *Attoniti,* Ital., the *astonied* of the Bible.—*oblivious pool* (from the *Letheum flumen* of Virgil), i.e. the pool that causes oblivion.

267. *to share,* *eto.* The allusion seems to be here to the distribution of lands among colonists.

268. *καθαρὰς, ἀμφό ϕόνς,*
*Έρεθος δε φαεμότατοι, ὤς ἐμι,*
*Ελεοθ' ἔλεοθ' μ' οἰκτρομα. *Soph. Aj. 394.*—*N.*

269. *Κρείσους γὰρ οιμαί τῆδε λατρείειν πέτρα,*
*"Η πατρί φύναι Ζηνί πιστῶν ἄγγελον.* *Esch. Prom. 976.*—*M.*

265. “Now my comates and brothers in exile.” *As You Like It,* ii. 1.—*K.*
Which but the Omnipotent none could have foiled,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle, when it raged, in all assaults
Their surest signal, they will soon resume
New courage and revive, though now they lie
Grovelling and prostrate on yon lake of fire,
As we erewhile, astounded and amazed,—
No wonder, fallen such a pernicious highth.”

He scarce had ceased when the superior Fiend
Was moving toward the shore, his ponderous shield,
Ethereal temper, massy, large, and round,
Behind him cast. The broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening, from the top of Resolè,
Or in Valdarno, to descry new lands,
Rivers or mountains in her spotty globe.
His spear—to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral; were but a wand—

276. and on, i.e. more particularly on; in the classic manner.
282. fallen, sc. from.—pernicious, i.e. excessive. “All the commons hate him perniciously.” *Hen. VIII.* ii. 1.—K.
287. the moon, sc. as seen magnified through the telescope by its inventor,
Galileo, ‘the Tuscan artist.’
289. Resolè, i.e. Fiesole, the hill over Florence, on which are the ruins of the
ancient Fesusulæ, the mother of Florence, which lies under it ‘in Valdarno.’
294. ammiral, i.e. admiral. In this word, as in soveras, he follows the Italian
orthography, ammiraglio. By Admiral (sc. ship) was understood at that time
the principal vessel in a fleet. Bowles quotes from *Hawkins’s Observations, etc.*
(1622), “The Admirall of the Spanish Armada was a Flemish shippe,” p. 9; and
“The Admirall, in which I came, a ship of about 500 tunnes.” Ammiral comes
from the Arabic Ameer-ell-Mümeneem, i.e. Prince of the Believers. The Spaniards
understood by it simply commander, as in their title, Admiral of Castile.

287. “And on her shoulder hung her shield, bedeckt
Upon the boss with stones that shined wide,
As the fair moon in her most full aspect,
That to the moon it mote be like in each respect.”

*F. Q.* v. 2, 3.—T.
He walked with, to support uneasy steps
Over the burning marble, not like those steps
On Heaven's azure; and the torrid clime
Smote on him sore besides, vaulted with fire.
Nathless he so endured, till on the beach
Of that inflamèd sea he stood, and called
His legions, Angel-forms, who lay entranced,
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High over-arched embower; or scattered sedge
Afloat, when with fierce winds Orion armed
Hath vexed the Red-sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses
And broken chariot-wheels; so thick bestrown,
Abject and lost, lay these, covering the flood.

297. Heaven's azure. Having the visible heaven in his mind, he forgets that
he had quite a different idea of the ground of Heaven.

299. Nathless, i.e. Na the less, nevertheless. This word is frequent in Chau-
cer and Spenser.

303. In Vallombrosa. See Note I. at end of this Book.

304. or scattered sedge, etc. In allusion to the Hebrew name of the Red Sea,
Yūm Siʾf (יָם סִּיף) i.e. Sea of Sedge, on account of the quantity of seaweed in it.

307. Busiris. As Pharaoh was merely the general name of the kings of
Egypt (like Sultān, Shāh), he chooses to give this particular name of a tyrannic
Egyptian prince to him who acted with such cruelty and perfidy toward ‘the
sojourners of Goshen.’ For the history alluded to here, see Exod. xiv., xv.—
chivalry, i.e. ‘the chariots and horsemen’ of Pharaoh. This is certainly
the original sense of the word chevalerie, Fr.; cavalleria, It. He uses it in the
same sense in Par. Reg. iii. 344; but in this Book, v. 765, in the sense of
knights; as also in Hist. of Eng. iii.,—“Arthur with all his chivalry.” Hence
we may see whence he got this meaning of chivalry, namely in the Morte d’Ar-
thur, where it occurs, as “And but if our king [Arthur] had more chivalris
with him,” i. ch. 8; “The eleven kings with their chivalrie,” ch. 14.

312. Abject, i.e. cast down, prostrate, abjectus.

302. “Quam multa in silvis autumni frigore primo
Lapsa cadunt folia.” Virg. AÉs. vi. 309.—K.
“Nè tante vede mai l’autunno al suolo
Cader co’ primi freddi aride foglie.” Tasso, Ger. Lib. ix. 66.—T.
309. “And Israel saw the Egyptians dead upon the seashore.” Ex. xiv. 30.
Under amazement of their hideous change.
He called so loud that all the hollow deep
Of Hell resounded:—"Princes, Potentates,
Warriors, the flower of Heaven, once yours, now lost,
If such astonishment as this can seize
Eternal Spirits. Or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of Heaven?
Or in this abject posture have ye sworn
To adore the conqueror—who now beholds
Cherub and Seraph rolling in the flood,
With scattered arms and ensigns—till anon
His swift pursuers from Heaven-gates discern
The advantage, and descending tread us down,
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf?—
Awake! arise! or be for ever fallen."

They heard and were abashed, and up they sprung
Upon the wing; as when men wont to watch,
On duty sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obeyed,
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up called a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung

317. astonishment, i.e. confusion, dismay: comp. Dan. viii. 27.
320. virtue, i.e. strength, power, virtue.—for, i.e. on account of.
335. Nor did they not. A Latinism.
341. warping, i.e. proceeding in an undulatory manner. Milton here uses this term of art in an improper sense: see Life of Milton, p. 432. Thomson

314. "Tremar le spaziose stre caverne,
   E l' aër cieco a quel romor rimombome."
Like night, and darkened all the land of Nile:
So numberless were those bad Angels seen,
Hovering on wing under the cope of Hell,
'Twixt upper, nether, and surrounding fires;
Till, as a signal given, the uplifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous North
Poured never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith, from every squadron and each band,
The heads and leaders thither haste where stood
Their great commander, godlike shapes, and forms
Excelling human, princely dignities,
And Powers that erst in Heaven sat on thrones;

(Spring, v. 120) has followed him in his error, while Lord Surrey more correctly renders, "Diripientque rates alii navalibus" (Æn. iv. 593),—

"Out of the rode soon shall the vessel warp,"

where, however, in strict correctness it should be be warped. We may here observe that poets, Thomson and Dyer for instance, use sheet and shroud as synonymous with sail.

347. Till, as a signal, etc. A falconer recalling his hawk by waving the lure seems to have been in the poet's mind.

348. Sultan. He here uses this Oriental title, as elsewhere Soldan, as equivalent to sovereign, monarch.

351. A multitude, etc. Dunster here justly directs attention to the skill of the poet, who compares the Fallen Angels, when lying on the pool, to the leaves which Strew the brooks of Vallombrosa; when on the wing, to locusts; and when drawn up on the firm land, to the multitudes of the warlike Barbarians of the North.

353. Rhene or the Danaw, i.e. the Rhine (Rhenus, Lat.) and the Danube (Donaus, Germ.).

355. Beneath Gibraltar, i.e. south of it, in the sense of the Latin infra. The Vandals passed over from Spain and conquered Africa.—the Libyan sands, i.e. the Sahara or great sandy desert.

361. "Thou hast put out their names for ever and ever. Their memorial is perished with them." Ps. ix. 5. "I will not blot his name out of the book of life." Rev. iii. 5.—G.
Be no memorial, blotted out and razed
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names, till, wandering o'er the earth,
Through God’s high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold,
And devils to adore for deities.
Then were they known to men by various names
And various idols, through the heathen world.

Say, Muse, their names then known, who first, who last,
Roused from the slumber on that fiery couch,
At their great emperor’s call, as next in worth,
Came singly where he stood on the bare strand:
While the promiscuous crowd stood yet aloof.

The chief were those who, from the pit of Hell
Roaming to seek their prey on Earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, Gods adored
Among the nations round, and durst abide
Jehovah thundering out of Sion, throne
Between the Cherubim; yea, often placed

368. the books of life. He must have dictated ‘book,’ as there is but one.
372. religions, i.e. religious rites, “Religiones et ceremonias.” Cic. Leg. i. 15.
—P. “The Britons were taken up with religions more than with feats of arms.”
Hist. of Eng. iii.—T.
375. idols, i.e. images, εἴδωλα.
378. emperor’s. Probably alluding to the original sense of imperator as general, commander; he uses it like Sultan, v. 348.—next, i.e. highest, nearest.
387. Between the Cherubim. This is incorrect; the throne of Jehovah is represented in Scripture as borne by the Cherubim. He was led into this error probably by the English translation of Ps. lxxiii., and other places, where between is inserted: see Cherubim Car, etc., in Life of Milton.

376. Ἐνθα τίνα πρῶτον τίνα 5’ δοτατόν. Hom. I. v. 703.—M.
382. “The devil ... walketh about seeking whom he may devour.” 1 Pet. v. 8.
387. “And he built altars for all the host of heaven in the two courts of the
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.

First Moloch, horrid king, besmeared with blood
Of human sacrifice and parents' tears,
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through fire
To his grim idol. Him the Ammonite
Worshipped in Rabbah and her watery plain,

391. *affront*, i.e. face, *affronter*, Fr.; *affrontare*, It.; "The Britons... scruple not to *affront* in open field almost the whole power of the Roman empire." *Hist. of Eng.* iii. — *K.*

"Unless another
As like Hermione as is her picture
*Affront his eyes." Winter's Tale*, v. 1. — *K.*

"That he, as't were by accident, may here
*Affront* Ophelia." *Hamlet*, iii. 1. — *K.*

392. *First*, sc. came, v. 379.—*Moloch*, i.e. king. For all the following names, see *Pneumatology*, in *Life of Milton*.

394. *for*, i.e. on account of. We still use *for* in this sense, as when we say, *for fear, for shame*, etc.

395. *passed through fire*, i.e. were burnt. That this is the true meaning of this phrase is plain from *Jer.* vii. 31; xix. 5, compared with xxxii. 35.

396. *Him the Ammonite, etc.* Rabbah was the capital city of the Ammonites. It lay about fifty miles north-east of Jerusalem, in a valley watered by one of the feeders of the Jabbok, whence a part of it was named the City of Waters (2 *Saw.* xii. 29), probably as being surrounded by the stream. Milton, relying probably on *Judges* xi. 13, supposes the whole region between the Arnon, the northern boundary of Moab, and the Jabbok by Mount Gilad, which included the region of Argob and Mount Bashan, to have originally belonged to the Ammonites, and to have been conquered from them by the Amorites from the west of the Jordan. But this assertion of the Ammonites is disproved in Jeptha's reply; and everywhere else that region is said to have belonged to the Amorite kings Sihon and Og, while the territory of the children of Ammon lay to the east of it. By adding *not content, etc.*, the poet would seem to intimate that even in the time of Solomon, the Ammonites dwelt to the Arnon; but this was evidently a slip of his memory.

house of the Lord." *2 Kings* xxi. 5. "They have set their abominations in the house which is called by my name to defile it." *Jer.* vii. 30. "As for the beauty of his ornament [i.e. the Temple] he set it in majesty; but they made the images of their abominations and of their detestable things therein." *Ezek.* vii. 30. "And behold, northward, at the gate of the altar, this image of jealousy in the entry." *Id.* viii.—*S. N.*
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.
Next Chemos, the obscene dread of Moab’s sons,
From Aror to Nebo and the wild

403. On that opprobrious hill, i.e. the hill south of the Mount of Olives, which
lay due east of Mount Moriah on which the Temple stood: see 1 Kings xi. 7 ;
2 Kings xxiii. 13. Milton however may have meant the Mount of Olives it-
self. In this last passage it is called the Hill of Destruction or of the Snare (ח-
ר-הָמָסְקֵךְ Har-Hammaskeketh). We know not what led Milton to use the term
‘opprobrious.’—and made his grove, etc. It is only said (see Jer. vii. 31) that
they built the high-places (רִמּוֹן bāmdīḵ) of Tophet in the valley of the Son
of Hinnom; but, as the grove was a usual appendage of the high-place, Milton’s
imagination caught at the agreeable image which it presented. By the way, the
word rendered grove (גֶּפֶר ashtāḏ) is properly, a wooden pillar, and it is
usually joined with the worship of Bealim, not of Moloch. The Valley of Hinnom
(חֵרְבּ גֶּפֶר הָיִם), or of the Son or Sons of Hinnom, was the narrow
vale on the south side of Jerusalem. He names it ‘plesant,’ probably because the
King’s Garden was in it. Tophet was the name of the place in this valley in
which the offerings were made to Moloch. Milton seems to agree with those
who derive it from Ͳῆπ (τῆπ), timbrel, tambourin, v. 394. It is more gene-
 rally rendered Place to be spit on, or Place of Burning, see Gesenius, s. v. It is
said that the carcasses of malefactors, etc., used, in after-times, to be burned in the
Valley of Hinnom; and the later Jews formed from its name the word Gehena-
ndim (גֶּפֶר), Gehenna, which they used to express the place of punishment
in the future state.

406. Next Chemos, etc. See Pneumatology, 18.

407. From Aror, etc. We must here observe, that every place here enume-
rated is to the north of the Arnon, and consequently beyond the borders of
Moab, and in the actual territory just before assigned to the Ammonites. But
the poet follows the prophets Iasiah and Jeremiah, who (Is. xv., xvi.; Jer.
xxviii.) give all these places to Moab. It is not unlikely that, on the over-
throw of the kingdom of Israel, the Moabites advanced and took possession of a
great part of the territory of Reuben and Gad. Abarim was the mountain-range
opposite Jericho (Deut. xxxii. 49), now generally called the Mountains of Moab,
and visible from the neighbourhood of Jerusalem. Nebo appears to have been a
part of it. Heshbon, Elealeh, and Sibma all lie somewhat to the east of Mount

404. “And they have built the high places of Tophet, which is in the valley
of the sons of Hinnom, to burn their sons and their daughters in the fire.” Jer.
vi. 31.—N.
Of southmost Abarim; in Hesebon
And Horonaim, Seon’s realm, beyond
The flowery dale of Sibma clad with vines,
And Eleale to the Asphaltic pool.
Peor his other name, when he enticed
Israel, in Sittim on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide, lust hard by hate;
Till good Josiah drove them thence to Hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth, those male,
These feminine: for Spirits when they please

Abarim. Horonaim was probably in the same vicinity, but its site is not known.
As the poet began with Aroer on the Arnon, one might suppose that he placed
the 'Asphaltic Pool,' i.e. the Dead Sea, to the north of the places he has enumerated,
while its actual position is to the west, or rather south-west of them. But,
like the ancient poets, he attended to melody of numbers rather than to geographic
accuracy.

414. To do him, etc. The Greek μηχαν εμπ, the Latin sacra sacra.
416. that hill of scandal, i.e. 'that opprobrious hill,' v. 403.
419. from the bordering floods, etc., i.e. the whole of Syria or rather of the
Promised Land. “Unto thy seed have I given this land, from the river of
Egypt unto the great river, the river Euphrates.” Gen. xv. 18. He names Eu-
phrates old, as being known from the earliest times (Gen. ii. 14), or rather,
seems to have adopted it from “that ancient river, the river Kishon” (Judges v.
21). The River of Egypt is thought to be the torrent called the Wady El-Arish
at the ancient Rhinocolura.

422. Of Baalim, etc. See Pneumatology.
423. for Spirits, etc. Newton refers us for this notion to Psellus’s dialogue
On the Operations of Demons, Paris, 1616, and to Burton’s Anatomy of Melan-
choly, with which latter book Milton was certainly well acquainted. As Milton
most probably understood Gen. vi. 2 in the literal sense, he was inclined to this
notion; more especially as the Angels always appeared in the male form. Per-
haps also he gave credit to the tales of evil spirits assuming the female form to
seduce mankind.

406 seq. “O vine of Sibma, I will weep for thee; ... thy plants are gone over
the sea, they reach to the sea of Jazer. The spoiler is fallen upon thy summer-
fruits and upon thy vintage.” Jer. xlviii. 32. “From the cry of Heshbon unto
Elealeh, ... from Zoar unto Horonaim.” Id. i. b. 34.
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their sery purposes,
And works of love or enmity fulfil.
For those the race of Israel oft forsook
Their living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads, as low
Bowed down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians called
Astartè, queen of heaven, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate,

432. For those. He must have dictated 'these,' as in v. 437.
437. in troop, i.e. in company. He uses that expression probably because they
were called the host of heaven. Chapman renders ὑπάλληλος (II. xiii. 459), in troop.
443. the offensive mountain. See vv. 408, 416.
446. Thammuz. See Pneumatology, 14; Mythology, p. 128. The Adonis
was a river which had its rise in Lebanon.

444. "And God gave Solomon largeness of heart." 1 Kings iv. 59.
445. "It came to pass when Solomon was old that his wives turned his heart
after other gods. . . . For Solomon went after Ashtoreth, the goddess of the Zido-
nians, and after Milcom, the abomination of the Ammonites." 1 Kings xi. 4, 5.
—K.
447. "Luctus monumenta maneunt
Semper, Adoni, mei; repetitaeque mortis imago
Annua plangoris peragot simulamina nostri." Ov. Met. x. 725.—H.
In amorous ditties all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded. The love-tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah. Next came one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands loft off,
In his own temple, on the grunsel-edge,
Where he fell flat and shamed his worshipers.
Dagon his name, sea-monster, upward man
And downward fish; yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier-bounds.
Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks

460. grunsel, i.e. ground-sill (seuil, Fr.), threshold.
   "While sacred arts grovel on the groundsel bare." Hall, Sat. ii. 3.
   "The first of house that o'er did groundsel lay." Drayton, Owl.
   "Or who the groundsill of that work doth lay."
   Id. Surrey to Geraldine.
   "Will search the groundsills of their city-walls." 2 Edw. IV. i. 1.

462. Dagon. See Pneumatology, 22.
467. Rimmon. See Pneumatology, 16.

461. "Vel oem purpureus populari ceede Caycusc
Fluit." Ov. Met. xii. 111.—K.
"Flumenque Toleni
Purpureum mistis sanguine fluxit aquis." Id. Fast. vi. 565.—K.

466. "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"
Ezek. viii. 12.—T.
458. "And when they arose early on the morrow morning, behold, Dagon was fallen upon his face before the ark of the Lord, and the head of Dagon and both the palms of his hands were cut off upon the threshold." 1 Sam. v. 4.
466. "Gaza, bello e forte armese
Da fronteggiare i regni de Soria," Tasso, Ger. Lib. i. 67.—K.
Of Abana and Pharpar, lucid streams.
He also against the house of God was bold;
A leper once he lost and gained a king,
Ahaz his sottish conqueror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the Gods
Whom he had vanquished. After these appeared
A crew, who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests to seek
Their wandering Gods disguised in brutish forms
Rather than human. Nor did Israel 'scape
The infection, when their borrowed gold composed
The calf in Oreb, and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox,
Jehovah, who, in one night when he passed

471. A leper, etc., i.e. Naaman (2 Kings v.) and Ahaz (ib. xvi.).
481. Their wandering Gods, etc. This is a Grecian not an Egyptian notion,
arising from the attempt to combine the religion of the two countries. Mil-
ton's authority was probably Ovid, Met. v. 321 seq.
487. passed, i.e. was passing; for Israel left Egypt the very night that the
first-born were slain.

469. "Are not Abana and Pharpar, rivers of Damascus, better than all the
waters of Israel?" 2 Kings v. 12.
"Figlia io son d' Arbilan, ohe il regno tenne
Dal bel Damasco." Tasso, Ger. Lib. iv. 43.—D.

471. "Thy servant [Naaman] will henceforth offer neither burnt offering nor
sacrifice unto other gods, but only unto the Lord." 2 Kings v. 17.
473. "And saw an altar that was at Damascus, and king Ahaz sent to Urijah
the priest the fashion of the altar and the pattern of it according to all the
workmanship thereof. And Urijah the priest built an altar according to all that
king Ahaz had sent from Damascus. . . . And when the king was come from
Damascus the king saw the altar, and the king approached to the altar and
sacrificed thereon." 2 Kings xvi. 10-12. "He sacrificed to the gods of Damas-
cus that smote him." 2 Chron. xxviii. 23.

488. "They made a calf in Horeb and worshiped the molten image. Thus
they changed their glory into the similitude of an ox that eateth grass." Ps.
cvi. 19, 20. "Whereupon the king took counsel and made two calves of gold;
. . . and he set the one in Bethel and the other put he in Dan." 1 Kings xii. 28.
From Egypt marching, equaled with one stroke
Both her first-born and all her bleating gods.
Belial came last, than whom a Spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself. To him no temple stood
Or altar smoked; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli’s sons, who filled
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom and that night
In Gibeah, when the hospitable door
Exposed a matron to avoid worse rape.

489. bleating gods. Under bleating he includes lowing. Ammon was a ram,
Mendes a goat.

490. Belial. See Pneumatology, 24. Todd quotes from Wierus’s Pseu-
donomarchia Daemonum, Basel, 1582 (a book that Milton probably had read) as
follows: “Regem Belial aliqui dicunt statim post Luciferum fuisset creatum,
ideoque sentiunt ipsum esse patrem et seductorem eorum qui ex Ordine ecci-
derunt, etc. Quamvis autem Belial ipsos qui in terram dejecti sunt processerit,
alias tamen qui in celo mansere non antecessit. Cogituri hic divina virtute cum
accipit sacrificia munera et holocausta ut viressim det immolantibus responsa
vera.” This however would have been no authority in Milton’s eyes, and as
Belial is not, like Moloch and others, named as one of the gods of the heathen,
he asserts that he had no temple or altar. He makes him the patron of lust
and riot, on account of the characters of the sons of Belial in the two instances
which he gives: Judges xix. 22 sq.; 1 Sam. ii. 12 sq.

502. flown, i.e. flowed, i.q. overflowed. Spenser frequently used overflowed.
“As their country is overflowed with water, so are their heads always over-
flowed with wine.” Nash, Pierce Penyf'ess’s Suppil. to the Devil, p. 54, ed. Shak.
Soc. “Great floods have flown from simple sources.” Much Ado about No-
thing, ii. 1.

504. when, etc. In the first edit. it stood thus:—

When hospitable doors
Yielded their matrons to prevent worse rape,”
in a general sense; but the poet afterwards properly restricted it to the parti-
cular case.
These were the prime in order and in might;  
The rest were long to tell, though far renowned,  
The Ionian gods, of Javan's issue held  
Gods, yet confessed later than Heaven and Earth,  
Their boasted parents; Titan, Heaven's first-born,  
With his enormous brood, and birthright seized  
By younger Saturn; he from mightier Jove,  
His own and Rhea's son, like measure found;  
So Jove usurping reigned. These first in Crete  
And Ida known, thence on the snowy top  
Of cold Olympus ruled the middle air,  
Their highest heaven; or on the Delphian cliff;

507. were long to tell. "Cetera de genere hoo longum est si dicere coner."  
Dante, Purg. i. 67. "Lungo sarebbe a raccontarti quanto." Arist. Orland. Fur. ix. 86. "Long were to tell the troublous seas that toss." F. Q. ii. 7, 14. "Whose names were now too long to tell." Drayton, Polyolb. Song xv.
—K.

508. The Ionian Gods, etc. As Milton could hardly be without some knowledge of the gods of India, Scandinavia, etc., we may perhaps suppose that he gave the Ionian gods as examples. The punctuation in Todd is here manifestly incorrect, for it makes the gods the issue of Javan, while the poet's meaning plainly is that they were held to be such by Javan's issue, and such the punctuation gives of his own editions. Javan (i.e. the Ionians) was the son of Japheth (Gen. x. 2).

509. yet confessed, etc. In the Grecian Theogony, Heaven and Earth are the origin of all, the gods included, while those above-enumerated, according to the poet, existed previous to the creation of heaven and earth. For what follows see Hesiod's Theogony, or our own Mythology of Greece and Italy. We may observe that there is no such person as Titan in Grecian mythology. The twelve Titans were Heaven's first-born, and it was Heaven who was deprived of his power by his son Kronos or Saturn.

514. These first in Crete, etc. He here follows Diodorus, a favourite authority with him: see our Mythol. p. 22.

516. in middle air, i.e. beneath the æther which Homer (Od. vi. 44) describes as extending over their abode.

517. or on the Delphian cliff, etc. Πετρέσσας Πυθῶνος. Pind. Ol. vi. 48 (31); Θεσσαλίας Δελφός πέτρα. Soph. Ed. Tyr. 483. Delphi was an oracle of Apollo, Dodona of Jupiter.

498. "He would answer him, Nay; but thou shalt give it me now: and if not I will take it by force." 1 Sam. ii. 16. "And how they lay with the women that assembled at the door of the tabernacle of the congregation." 1 Th. 22.

515. "Ολυμπον ἀγάλματον. II. i. 420. Οὐλόμπον μυθεῖτος. II. xviii. 616.—N.
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roamed the utmost isles.

All these and more came flocking; but with looks
Downcast and damp, yet such wherein appeared
Obscure some glimpse of joy to have found their chief
Not in despair, to have found themselves not lost
In loss itself; which on his countenance cast
Like doubtful hue. But he, his wonted pride
Soon recollecting, with high words, that bare
Semblance of worth not substance, gently raised
Their fainting courage, and dispelled their fears;

Then straight commands that, at the warlike sound
Of trumpets loud and clarions, be upreared
His mighty standard. That proud honour claimed
Azazel as his right, a Cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign, which, full high advanced,

519. *Doric land*, i.e. Greece, of whose people the Dorians were an important portion.—*or who*, *etc.* The Roman poets, who alone speak of this event (*Virg. Æm. viii. 819 seq.; Ov. Fast. i. 285 seq.*), represent the flight of Saturn as solitary to the 'Hesperian fields,' i.e. Italy.

521. *the Celtic*. "Κέλτες (so. γῆ or χάρα), as France was termed by the Greeks,—the utmost isles, i.e. the British Isles. "Penitus toto diviso orbe Britannos." *Virg. Buc.* i. 66. He here, as elsewhere, uses *utmost* in the sense of outermost, furthest.

526. *In loss itself*, in the utmost, the extreme of, loss, so. that of the bliss of Heaven.—*which*, *etc.*, i.e. to find that his forces were still so great, caused joy to mingle with his doubts.

528. *recollecting*, i.e. gathering again, recalling, in its original Latin sense.

529. *gently*, i.e. nobly, gallantly; for it was done with 'high words.'

530. *courage*. He uses this word (as it is used by Chaucer and Spenser) in the sense of *courage*, Fr. *coraggio*, It.; i.e. heart.

534. *Azazel*. See *Pneumatology*, 26.—*Cherub* (see *ib.*), as strength was required for the task.

537. *Shone, etc.* This exactly accords with the Direfsh-e-Kāwaneh,

533. "Elde the hoor
That was in the vaunt-warde,
And bare the baner bifo' Deeth,
By right he it cleymede."

*Vision of Pierce Plowman*, 1411, ed. Wright.—T.
Shone like a meteor streaming to the wind,
With gems and golden lustre rich emblazed,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up-sent
A shout that tore Hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air,
With orient colours waving; with them rose
A forest huge of spears; and thronging helms
Appeared, and serried shields in thick array
Of depth immeasurable. Anon they move
In perfect phalanx, to the Dorian mood

royal standard of Persia, of which Milton may have read, or rather perhaps
heard: see on ii. 3. It is not very clear what he means by 'Seraphick arms
and trophies' on a banner.

543. reign, i.e. kingdom; regnum, Lat.; regno, It.; règne, Fr. "That
straight did lead to Pluto's grisly regne." P. Q. ii. 7, 21.—N.

546. With orient colours. Orient is bright. "Of such an orient lusture as
no diamond can equal." Reason of Church Government, book ii. introd. In
French it is used as a subst., signifying brightness, as "Ces perles ont de
l'orient;" and "Ah! quelle langue pourrait décrire ces rivages d'un orient
éternel que j'habite pour toujours." Paul et Virginie. The word seems to
have owed its use to the brightness of the pearls and other gems of the East.
Mandeville and other old writers use orient as a constant epithet of pearls. The
Italians and Spaniards call them oriental.

548. serried. It is doubtful if, as Hume says, this word is locked one with
another, linked and clasped together, from servir, Fr., or i.q. serrated, from
serra, a saw, with allusion to one of the Roman modes of forming the line of
battle.

550. In perfect phalanx, etc. In what follows, he had in his view the de-
scription which Thucydides gives of the advance of the Spartans at the battle
of Mantinea. Hence he says 'phalanx,' for such was the form in which the Greeks
always drew up troops, and he adds 'Dorian mood' (i.e. mode), as the Spartans
were Dorians by descent, and moreover the Dorian was a solemn mode as
compared with the Phrygian and others.

547. "E intorno un bosco abbiam d'aste e di spada."

Tasso, Ger. Lib. viii. 17.—T.

"A forest thick of spears about us grew." Fairfax.—K.

550. Δακτειμανίναι δὲ βραδείς καὶ ὅπαλαι ἀληθῶν γόμα ἐγκαθιστάντων
[χρυσώτασ], οὐ τού θελον χάριν, ἀλλ’ ἵνα ἰμαλαῖς μετὰ μεθυμοὺ βασιντει προέθεναι,
καὶ μὴ διαπερανθείν αὕτοις ἢ τάξεις. Thuc. v. 70.
Of flutes and soft recorders; such as raised
To highth of noblest temper heroes old,
Arming to battle, and instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death to flight or foul retreat;
Nor wanting power to mitigate and swage
With solemn touches troubled thoughts, and chase
Anguish and doubt and fear and sorrow and pain
From mortal or immortal minds. Thus they,
Breathing united force with fixed thought,
Moved on in silence, to soft pipes that charmed
Their painful steps o'er the burnt soil; and now
Advanced in view they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old, with ordered spear and shield,
Awaiting what command their mighty chief
Had to impose. He through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of Gods;
Their number last he sums. And now his heart
Distends with pride, and, hardening in his strength,
Glories; for never, since created man,
Met such embodied force as named with these

554. unmoved, i.e. not to be moved. See Note II. at end of this Book.
555. With, i.q. by.
556. Nor wanting power, etc. Perhaps he had here in his mind the effect
of David's harp on the mind of Saul.—swage, i.q. assuage.
558. horrid. He probably uses this word in the original sense of horridus,
i.e. rough, bristling up with spears.
565. ordered, i.e. in due order, the shield on the left arm, the spear erect
in the right hand. It was usual with the Grecian troops, when drawn up and not
going immediately into action, ἱθεσθαι τὰ ἴππα, i.e. lay the spear and shield on
the ground before them.
572. his strength, i.e. its strength? Milton never used its but twice: see
above, v. 254; Ode on Nat. v. 106.
573. since created man, i.e. since man was created. A Latinism, post
humanum creatum.

560. Od s' ἐπὶ καὶ σὺν μὲναν πρωτότες Ἀχαϊοι. I. iii. 8.—K.
571. "His heart was lifted up and his mind hardened in pride." Dan. v. 20.
—G.
Could merit more than that small infantry
Warred on by cranes: though all the giant-brood
Of Phlegra with the heroic race were joined
That fought at Thebes and Ilium, on each side
Mixed with auxiliar Gods; and what resounds
In fable or romance of Uther’s son,
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted in Aspramont or Montalan,
Damosco or Marocco or Trebisond,
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander. He, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had yet not lost
All her original brightness, nor appeared
Less than Archangel ruined, and the excess

575. merit more, sc. notice.—that small infantry, i.e. the Pygmies.—though, etc. He places the Giants among them, because the Giant-war occurred long after the creation of Man: for Hercules is said to have fought in it on the side of the Gods. Pindar makes the scene of it to be the Phlegrean Plain.

577. on each side, etc. This is only true of the war of Troy, for the Gods took no part in those of Thebes.

580. In fable or romance. By the former he perhaps means the history of Geoffrey of Monmouth, and other traditions; by the latter, chiefly the Morte d’Arthur, of which he had been a reader.—Uther’s son, i.e. Arthur, the son of Uther Pendragon. Armorica is Brittany, which was closely connected by race and language with Britain.

582. And all who since, etc. He now passes to the romances of Charlemagne and his peers. The Italian poets use the terms baptized and infidel for Christians and Mohammedans. He seems to employ the following proper names somewhat at random, for the only one of these places at which we hear of any tournament is Damascus (Orl. Fur. c. xvii.). Aspramonte is also mentioned, but not in connection with jousts. Montalan merely occurs as the abode of Rinaldo and his family. In the Orl. Innamorato, Agramante conveys his troops from Biserta to the coast of Provence, for the invasion of France; but they have no share in the battle of Roncevalles, related in the Morgante Maggiore, where fell the peerage of Charlemagne, though not himself.

588. observed, i.e. watched and obeyed. What grammarians term verbum præmissum.

593. and the excess, etc. “Lucifer, an archanger, was a obscure bodie compact
Of glory obscured. As when the sun new-risen
Looks through the horizontal misty air
Shorn of his beams, or, from behind the moon,
In dim eclipse disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs: darkened so yet shone
Above them all the Archangel; but his face
Deep scars of thunder had intrenched, and care
Sat on his faded cheek, but under brows
Of dauntless courage and considerate pride,
Waiting revenge. Cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather
—Far other once beheld in bliss—condemned
For ever now to have their lot in pain;
Millions of Spirits for his fault amerced
Of Heaven, and from eternal splendours flung
For his revolt, yet faithful how they stood,
Their glory withered: as, when heaven’s fire
Hath scathed the forest-oaks or mountain-pines,
With singèd top their stately growth though bare
Stands on the blasted heath. He now prepared
To speak; whereat their doubled ranks they bend
From wing to wing, and half enclose him round
With all his peers; attention held them mute.
Thrice he assayed, and thrice, in spite of scorn,
Tears, such as Angels weep, burst forth; at last
Words interwove with sighs found out their way.

"O myriads of immortal Spirits, O Powers
Matchless, but with the Almighty; and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change
Hateful to utter. But what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have feared
How such united force of Gods, how such
As stood like these, could ever know repulse?

For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied Heaven, shall fail to re-ascend,
Self-raised, and repossess their native seat?
For me be witness all the host of Heaven
If counsels different, or danger shunned
By me, have lost our hopes. But he, who reigns

628. feared, i.e. apprehended, but with the idea of fear included.—soe, so.

632. Hath emptied Heaven. Comp. ii. 692; v. 710; vi. 156; where he says,
in accordance with the opinion of the time, that they were a third of the heav-
ently host. The opinion was founded on Rev. xii. 4: "And his tail drew the
third part of the stars of heaven, and cast them to the earth."

635. all the host of Heaven, i.e. all of you. He thus flatters them as being
peculiarly the celestial host.

619. τρις μὲν μν πελάμις, ἔφοσσος εἶναι μενεάτων,
τρις δὲ μεθ' ἐπί. Ἡ. xxi. 176.—K.

"Thrice he assayed it from his foot to draw,
And thrice in vain to draw it did assay." F. Q. i. 11, 41.—B.

"Thrice he began to tell his doleful tale,
And thrice the sighs did swallow up his voice."

Sackv. Mir. for Mag. last st.—B.
Monarch in Heaven, till then as one secure
Sat on his throne, upheld by old repute,
Consent or custom, and his regal state
Put forth at full, but still his strength concealed,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war provoked; our better part remains
To work in close design, by fraud or guile,
What force effected not; that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new worlds; whereof so rife
There went a fame in Heaven that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the sons of Heaven.
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere;
For this infernal pit shall never hold
Celestial Spirits in bondage, nor the Abyss
Long under darkness cover. But these thoughts
Full counsel must mature. Peace is despaired—

642. tempted our attempt. See Life of Milton, p. 438. We have been the first, we believe, to discern the origin of these plays upon words, in Milton's desire to imitate the Paronomasia of the sacred writers.

646. work, i.e. effect. The part wrought still occurs in this sense.

647. no less, i.e. that as we have learned his power by experience, so he may learn ours.

650. new worlds. But there had been, at least to their knowledge, no world as yet.—rife, i.e. frequent, abundant.

"These astronomers think when Mars doth reign
That all debate and discord must be rife."

Gascoigne, The Fruits of War.—K.

"But Guyon, in the heat of all this strife,
Was wary, wise, and closely did await
Advantage, whilst his foe did rage most rife." F. Q. ii. 5, 9.—K.

At the present day rife is a word in common use, but it does not appear to have been so in the last century. It is perhaps only another form of ripe. Herrick (Hesp. Past. 19) has, "Behold him weeping ripe."

652. create, sc. one of them.
For who can think submission?—war then, war,
Open or understood, must be resolved."

He spake, and to confirm his words out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze
Far round illumined Hell. Highly they raged
Against the Highest, and fierce, with grasped arms,
Clashed on their sounding shields the din of war,
Hurling defiance toward the vault of Heaven.

There stood a hill not far, whose grisly top
Belched fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither, winged with speed,
A numerous brigade hastened: as when bands
Of pioneers, with spade and pickaxe armed,
Forerun the royal camp, to trench a field
Or cast a rampart. Mammon led them on,

662. understood, i.e. not expressed, secret: comp. ii. 41, 187.
669. Clashed, etc. It was the custom of the Roman soldiers to express their applause of the harangues of their leaders by striking their swords against their shields.
669. the vault of Heaven. Milton again forgets that the scene is in Hell, not upon earth.
671. entire, omne, totum, i.e. all the rest: Latinism.
678. womb, i.e. interior. Thus Virgil (Aen. ii. 20, 38) has sterns of the wooden horse.
674. The work of sulphur. Perhaps because metals are very generally found in the state of sulphurets, i.e. combined with sulphur. But Stillingfleet observes that Agricola (De Re Metal. p. 520) says that it was the common opinion of chemists that metals were composed of sulphur and quicksilver. We learn the same from the alchemical poems printed with the Roman de la Rose.
676. winged with speed, i.e. speed or haste giving them wings.

664. "And a flaming sword which turned every way." Gen. iii. 24.
"Quasi in qual punto mille spade ardenti
Furon vedute flammeaggiar insieme." Tasso, Ger. Lib. v. 23.—B.

667. "Therewith they gan to hurlen greedily,
Redoubted battaille ready to darraigne,
And clash their shields and shake their swords on high."
F. Q. i. 4, 40.—Upton.

688. "Aurum irrepertum, et sic melius situm."
Hor. Carm. iii. 3, 49.—K.
Mammon, the least erected Spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific. By him first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother-earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,
And digged out ribs of gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wondering tell
Of Babel and the works of Memphian kings,
Learn how their greatest monuments of fame
And strength and art are easily outdone
By Spirits reprobate, and in an hour

679. Mammon. See Pneumatology, 25. Spenser's account of Mammon and
his cave (P. Q. ii. 7) was probably in Milton's mind here and elsewhere.—erected,
s. in mind. There seems however to be a kind of play on the word.
683. aught . . . else. These words join in sense, but he separates them in the
classic mode.
684. In vision beatific, i.e. the happy-making sight, visio beatifica; the scholastic phrase for the joys of heaven.—By him, etc. Edwards (ap. Todd) very
justly observes that the phraseology here is similar to that in such expressions as: It was you and your persuasion; It was he and his example.—And means,
as in the Classics and the Bible, even, that is to say. Shakespeare constantly
uses suggestion in the sense of incitement, temptation.
686. the centre. See on Comus, v. 332. Here he uses it as equivalent with
interior.—impious. He seems to use this word in its Latin sense of undutiful,
unnatural, as he is speaking of 'mother Earth.'
690. admire, i.e. wonder. In its Latin sense.—that soil, i.e. for that soil. A
usual ellipse.
694. Of Babel, etc., i.e. the tower of Babel; or rather the temple of Belus, in
Babylon (see Herod. i. 181), and the Pyramids of Egypt.
695. Learn, etc. Newton, who is followed by Todd, says that strength and
art are not genitives, and that the construction is: Learn how their greatest
monuments of fame, and how their strength and art, etc. We cannot agree
with this. Milton evidently uses 'strength' in the sense of power (via); and these
were surely monuments of the power and skill of those who constructed them.
697. and in an hour, s. performed, by zeugma.
What in an age they, with incessant toil
And hands innumerable, scarce perform.
Nigh on the plain in many cells prepared,
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scumm’d the bullion dross;
A third as soon had formed within the ground
A various mould, and from the boiling cells
By strange conveyance filled each hollow nook:
As in an organ, from one blast of wind,
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge

700. **cells prepared**, i.e. prepared cells, formed for this purpose.
703. **founded**, i.e. melted (fondé). This is the reading of the first edition; the second and subsequent, till Bentley restored the true one, read *found out*.
704. **Severing each kind**, sc. from the sulphur and other substances: or perhaps he supposed the metals to be all mixed together in the ore.—the bullion dross, i.e. the metallic dross. The origin of the word *bullion* is unknown.
706. **A various mould**, i.e. various moulds? He would seem to use the word *mould* in what is called the collective sense.
709. **To many, etc.** For an explanation of this place, see *Lift of Milton*, p. 483.
710. **Anon, etc.** There is great probability in Peck’s conjecture that this image was supplied by the machinery employed by Inigo Jones in those stately Masks which adorned the Courts of the Stuart monarchs. Todd quotes, from *The Stage Condemned* (Lond. 1698), the following description of one acted on the Sunday after Twelfth-Night in 1637: “In the further part of the scene the earth opened, and there rose up a richly adorned palace, seeming all of gold-smiths’ work, with porticoes vaulted on *pillaster* of rustick work; their bases and capitals of gold. . . . Above these ran an *architrave, frieze and corona* of the same; the friese inriched with jewels. . . . When this palace was arrived to the hight, the whole scene was changed into a peristilium of two orders, Dorick and Ionick,” etc. We certainly have here, we may say, an exact description of ‘the palace of great Lucifer,’ and as this Mask was acted just the year before Milton set out on his travels, he may have got a description of it from some friend, perhaps Harry Lawes, who published our poet’s Mask of *Comus* this very year.

As for the architectural terms, we may observe that *pillasters* are those flat pillars (if we may so term them) that are in the walls of edifices, generally behind columns: the *architrave* is that part of the entablature which rests immediately on the columns; the *frieze* the part above it, on which the sculptures usually are set; and the *cornice* the upper overhanging part.

704. “Some scumm’d the dross that from the metal came.” *F. Q*. ii. 7, 36.—*K.*
Rose, like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven;
The roof was fretted gold. Not Babylon
Nor great Alcairo such magnificence
Equalled in all their glories, to enshrine
Belus or Serapis their gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Stood, fixed her stately highth, and straight the doors
Opening their brazen folds discover wide
Within her ample spaces, o’er the smooth

716. graven, i.e. embossed, the Latin calatus; for the figures are always in
relief, as is expressed by the word bosses.—fretted, i.e. adorned, ornamented;
from A.-S. ymcepen, ornament.

“The roof of the chamber
With golden cherubim is fretted.” Cymb. ii. 4.—T.

“Look you this brave o’erhanging armament, this majestic roof fretted with
golden fires.” Hamlet, ii. 2.—K. Fretted-work would therefore seem to have
been appropriated to ceilings.

717. Not Babylon, etc., i.e. neither the temples nor palaces of ancient Babylon
nor Memphis (which he calls Alcairo, though this last was not built till the
tenth century of the Christian era, and that by the Moslems) could equal it.

720. Serapis. This was not one of the original gods of Egypt. His worship
was introduced there, in the time of the Ptolemies, from Asia Minor. The a
in this name is long, but the Greek accentuation is Χέραπε, which Milton may
have followed, for he could hardly have taken as authority the “Isis enim et
Serapis” of Prudentius, and the “Te Serapin Nilus” of Martianus Capella,
quoted by Pearce.

729. ascending, having ascended, which had ascended; by enallage of the
present for the past participle: comp. iv. 607.

723. Stood, etc. We have placed a comma after stood, as fixed, etc., corre-
sponds with the Latin abl. abs.

724. folds; volva, leaves.—within, an adv.—spaces; spacia, Lat.

711. ἔρχέν τίς ἀλώς φωλιάν ἄλος, ἣτρε διδυχάη. Pl. i. 359.—K.

712. “All the while sweet birds thereto applide
Their dainty lays and dulcet melody.” P. Q. iii. 1, 40.—T.

723. “Rescratis aurea valvis
Atria tota patent.” Ov. Met. iv. 761.—K.
And level pavement. From the arched roof
Pendent, by subtle magic, many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring entered, and the work some praise
And some the architect. His hand was known
In Heaven by many a towered structure high,
Where sceptred Angels held their residence,
And sat as princes, whom the supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright:
Nor was his name unheard or unadored

727. *Pendent.* This belongs to many a row.
728. *cressets.* This word is perhaps used improperly here, for it is said to
be a beacon light. Hanmer derives it from *crocisette,* Fr., because the beacons
anciently had crosset on them. Mr. P. Collier says it was so named because
the fire was placed on a little cross. Milton was probably led to use the word by
Shakespeare.

"At my nativity
The front of heaven was full of fiery shapes
Of burning cressets." *1 Hen. IV.* iii. 1.

Golding uses 'a burning cresset' to translate *fucem* in Ovid, *Met.* iv. 481, and
*fucar*, id. *ib.* xv. 841; so that the above derivations are very dubious.
729. *With naphtha and asphaltus.* The former is the liquid, the latter the
solid substance.
730. *His hand,* i.e. for his hand: see on v. 691.
731. *gave to rule.* He here, and elsewhere (iii. 243; ix. 818), uses the inf. as
a subst., in imitation of the classic languages. The same is to be found in the
Italian and some other modern languages. He may have had in view "Et
mulcere dedit fluctus." *Virg.* *Æn.* i. 65.
732. *his name,* i.e. himself: comp. ii. 964. A Latinism. "Silvius, Albanum
nomen." *Æn.* vi. 763. *Kai ἀνεκτωθησαν εἰς τῷ σειμῷ δύματα άνθράκων
χύλιδες ἐκτά.* *Apoc.* xi. 13.—N. The Greeks knew nothing of the name Mammon; their term was Hephæstos.

725. "Hinc ampla vacuis spatia laxantur locis."
Sen. *Hor.* *Fur.* iii. 673.—TA
726. "Vocemque per ampla volvant
Atria; dependent lychni laquearius aureis
Incensi, et noctem flammas funalis vincunt." *Virg.* *Æn.* i. 725.—K
740. "Qualis in Ægeam proles Junonia Lemmon
Deturbata sacro cecidit de limine coeli." *Nat. Non Pati,* *Sen.* 29.—W
In ancient Greece; and in Ausonian land
Men called him Mulciber; and how he fell 740
From Heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements; from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith, like a falling star,
On Lemnos, the Ægean isle. Thus they relate,
Erring; for he with this rebellious rout
Fell long before: nor aught availed him now
To have built in Heaven high towers, nor did he 'scape
By all his engines, but was headlong sent
With his industrious crew to build in Hell.

Meanwhile the wingèd haralds, by command
Of sovran power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers. Their summons called,
From every band and squared regiment,
By place or choice the worthiest; they anon

742. from morn, etc. Newton justly observes how Milton lengthens out the whole day of Homer.
746. Ægean: see Life of Milton, p. 449. "For in those days might only shall be admired" (xi. 689), forms a perfect parallel in scansion.
750. engines, i.e. devices, contrivances, ingenia.
"'Gainst him yet vain did all her engines prove."
Fairfax, Godf. of Bul. v. 15.—B.

753. the winged haralds, i.e. the Angelic heralds; for they were all winged. In the first and second editions the word is haralds, which we have retained, as we think it likely that Milton directed it to be so spelt, wishing in this, as in sovran, to imitate the orthography of his favourite Italian.
756. Pandemonium. He formed this word in imitation of Panionion and others, which however were used of assemblies, not of places.
759. By place or choice, etc. He may have had in his mind the Officers and the Agitators of the Parliamentary army, of whom the latter were chosen by the soldiers.

742. Ἐδών παννίχιος, καὶ ἐν ἥω, καὶ μέσον ἡμαρ,
Δισεῖδὸς ἄλκισσο, καὶ μὲ γλύκιν ὄντος ἄμηκεν. Od. vii. 288.—N.
746. Οἶνον δ' ἀντίφ ἐκ Κρόνου παῖς ἀγκυλομήτων
Τῷ εἰκώδῃ ἤτερ ἐνὶ χόνα Παλλᾶς Ἀθήνη. II. iv. 75.—K.
With hundreds and with thousands trooping came
Attended. All access was thronged, the gates
And porches wide, but chief the spacious hall—
Though like a covered field, where champions bold
Wont ride in armed, and, at the Soldan’s chair,
Defied the best of Panim chivalry
To mortal combat, or career with lance—
Thick swarmed, both on the ground and in the air,
Brushed with the hiss of rustling wings. As bees,
In spring-time when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they, among fresh dews and flowers,
Fly to and fro, or on the smoothed plank,

760. hundreds. In the Errata to the first edit., hundreds is given as a correction of this word. Such then was probably Milton’s own mode of spelling it; but we see no necessity for adhering to it.

761. All access, i.e. every place of entrance, namely, ‘the gates and porches wide.’ We have followed the punctuation of the poet’s own editions. There ought perhaps to be a semicolon at ‘wide.’

763. Though, etc. We think, with Richardson, that ‘covered field’ is a rendering (though an incorrect one) of champ-los, the lists in which tournaments were held in the presence of kings and nobles. We do not recollect, in the Italian romances, any instance of the custom here alluded to.

764. Soldan, i.q. Sultan; Soldano, It.—Panim, i.q. Pagan. Both these words had long been in use.

766. To mortal, etc., i.e. to the combat à l’assurance, or to the more gentle passage-of-arms, in which no lives were lost.

769. when the sun, etc. Bentley, who would read ‘is Taurus,’ asks “Does Taurus ride too? a constellation fixed;” to which we might reply, Certainly, for, according to the Ptolemaic system, he goes, with the rest of the celestial bodies, round the earth. The word ‘ride,’ however, belongs only to the sun, and was suggested by the classic idea of his chariot and horses.—with is apud.

767 seq. “Ac volut in pratis, ubi apes sestate serenas
Floribus inaudit variis, et candida circum
Lilia funduntur, strepit omnis murmure campus.”

Verg. Aen. vi. 707.—W.

“Qualis apes sestate nova per flores rura
Exercet sub sole labor, cum gentis adultos
Educum fatus.” Id. ib. i. 430.—N.

’Hête Ênnea eîsoi meliçódon Ëdênðon,
Pêrês eî ëlaforpês eîsoi nêro ërhoëmêdan
Bòpôðb ëî ñëntwêtai ëî’ ëðwêwê elaimwôn,
Ai ìon ë’ Êntâ ëîlìs ñëntwêtêi, ai ëî te ëntâ. Ill. ii. 87.—N.
The suburb of their straw-built citadel,
New rubbed with balm, expatiate and confer
Their state-affairs: so thick the aery crowd
Swarmed and were straitened; till, the signal given,
Behold a wonder! They but now who seemed
In bigness to surpass earth’s giant-sons,
Now less than smallest dwarfs in narrow room
Throng numberless, like that pygmean race
Beyond the Indian mount, or faery elves,
Whose midnight revels, by a forest-side
Or fountain, some belated peasant sees,
Or dreams he sees, while overhead the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and dance
Intent, with jocund music charm his ear:
At once with joy and fear his heart rebounds.
Thus incorporeal Spirits to smallest forms
Reduced their shapes immense, and were at large,
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim

774. expatiate, etc., so. on. See Life of Milton, p. 437. We would not,
with Callander, take it in the physical sense of walk about, spatar.
781. faery elves. This term had been used by Golding in his translation of
Ovid: see Fairy Mythology, p. 11.
785. nearer to the earth, etc. By this he perhaps means that she was at the
full, when she appears to be nearer to the earth. He says she ‘sits arbitress,’
i.e. as judge, a kind of president of their games.—course, i.e. progress, cursus.
“The stars in their courses fought against Sisera.” Judges v. 20.
788. boundaries. The Italian balza.
795. conclude. It is not unlikely that, as Newton observes, he may have had
the Roman Conclave in his mind.

780. “Supra hos [gentem circa fontem Gangis] extrema in parte montium
783. “Ως τις τε νέα άδικαι μηνεν
Η Μεν η ιδώνει επαχλίουσιν Θεοθα. Apoll. Rh. iv. 1479.—T.
784. “Jam Cythereas choros ducit Venus, imminente luna,
Junctaque nymphis Gratia decentes
Alterno terram quantiunt pede.” Hor. Carm. i. 4, 5.—K.
In close recess and secret conclave sat,
A thousand demi-gods on golden seats,
Frequent and full. After short silence then
And summons read the great consult began.

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**NOTE I., ON C. 303.**

Vallombrosa is the site of a celebrated convent, built in a recess on the side of a mountain, about eighteen miles east of Florence, from which city it is visible. If we recollect right, our guide informed us that the name Vallombrosa is restricted to the recess in which the convent stands, where there certainly are no brooks, and no trees but firs and pines. But Milton probably meant the subjacent valley, through which runs a stream named the Viamo, and where there is abundance of chestnuts and other deciduous trees. Miss Seward, in a letter quoted by Southey in his Ballads, says, "I have heard my father say that when he was in Italy with Lord Charles Fitzroy, they travelled through [visited?] Vallombrosa in autumn, after the leaves had begun to fall, and that their guide was obliged to try what was land and what water, by pushing a long pole before him, which he carried in his hand, the vale being so very irriguous, and the leaves so totally covering the stream." Judging by the appearance of the valley when we saw it, in the month of June, we are inclined to suspect some exaggeration in this account. Milton probably witnessed the autumnal aspect of the valley, for he was in Florence in September, 1638 (see our *Life, etc.* p. 20). As to the tradition of his having dwelt there for some days as a recluse, noticed in the following lines by Wordsworth, we cannot give it any credence, it is so totally out of harmony with Milton's character and his religious ideas.

> "Near that Cell, yon sequester'd Retreat high in air,
> Where our Milton was wont lonely vigils to keep,
> For converse with God, sought through study and prayer.
> At Vallombrosa."

With respect to Vallombrosa, Mr. Todd is, in our opinion, quite wrong in saying, "It is thus sweetly described by Ariosto, *Orl. Fur.* xxii. 36:—

> 'Così fu nominata una badia
> Rionne e bella, nè men religiosa,
> E cortese a chiuso che vi venisse.'"

It must surely have been a convent in France that the poet meant; for he would never have sent Buggiero all the way to Tuscany for baptism, when that rite could have been as well performed anywhere else.

Rogers, in his poem of *Jacqueline*, speaks of a place in Provence named Valombrè; but he says nothing of a monastery.
The Latins, not having the same variety of participles as the Greeks, used those they had with the greater freedom.

1. The pres. part. active expressed an active past, as,—

   "Inde Rubos fessi pervenimus, utpote longum
   Carpentes iter." Hor. Sat. i. 5, 94.

2. The past part. of neuter verbs (for such it must be) was used as a pres. part., as fluxus, flowing, fleeting.

3. The past part. of deponents expressed the pres., or perhaps more properly habit, quality.

   "Interea, longum cantu solata labor: m,
   Arguto conjux percurrit pectine tales." Virg. Geor. i. 293.

4. The passive part. was used as an adj. in -bilis, or as the future in -dus.

   "Tum validos flexus incurvavit viribus arcus." Virg. Æn. v. 500.


It is remarkable that all of these, except No. 2, are to be found in the English language; ex. gr. —

1. "So saying, a noble stroke he lifted high." Par. Lost. vi. 189.

   "Rising in clouded majesty, at length
   Apparent queen unveiled her peerless light." Ib. iv. 607.

3. As the English has no deponent it uses the past part.

   "And mutually participate, did minister." Coriol. i. 1.

   "While I have decked the sea with drops full salt,
   Under my burden groaned." Tempest, i. 2.

   "If virtue no delighted beauty lack." Othel. i. 3.

It sometimes expresses the past part. active, as,—

   "Was the first man that leaped, cried Hell is empty." Temp. i. 2.

So when we say a well-read and well-spoken man, we express the habit or quality. It is the same in the French, Italian, and Spanish languages, as, 'un homme réfléchi.'


   "And unavoided is the danger now." Rich. II. ii. 1.

   "In most admired disorder." Macb. iii. 4.


We find 3 and 4 combined in the following passage:—

   "The quality of mercy is not strained (4);
   It dropeth as the gentle rain from heaven
   Upon the place beneath. It is twice blessed (3):
   It blesseth him that gives and him that takes."

   Merch. of Ven. iv. 1.

It is merely a peculiarity of the English language to use the pres. as a past:—
"In courtesy gives undeserving praise." *Love's Lab. Lost*, v. 2.

"Your discontenting father strive to qualify." *Winter's Tale*, iv. 3.

The French however used to employ their *déplaisant* in a similar manner; otherwise we might suspect a printer's error in those lines.

The English language often cuts off the final *s* of its participles. Thus we have *ago* for *agone*, *ope* for *open*, *got* for *gotten*, *broke* and *spoke* for *broken* and *spoken*, etc. In Chaucer and our elder poets, these elided participles are very numerous. The same practice appears in the kindred Netherlandish or Dutch language. In a similar manner it elided the participles in *-ed*. Thus we have *set* for *wetted*; *quit* for *quitted*; and we meet *bloat*, *heat*, *graff*, *lift*, etc. There is also a large class, as *satiate*, *elate*, *compact*, belonging to verbs derived from the Latin; but as these might be said to be formed direct from the Latin we will not dwell on them.

From the connection between the perfect tense and the participle, we find the former used at times for the latter. Thus we meet *took*, *shook*, *rode*, *drove*, *ran*, *smote*, *forsook*, *rose*, *wrote*, *drank*, etc., used as participles. We still use as such, *struck*, *sat*, *held*, and some others. Wordsworth has *even bade*. In like manner the participle is used for the perfect, as *sunk*, *sung*, *hung*, *run*, etc.
BOOK II.

THE ARGUMENT.

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

High on a throne of royal state—which far
Outshone the wealth of Ormuz and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold—
Satan exalted sat, by merit raised

1. High, etc. Milton may here have had in his mind the opening of the second book of Ovid’s Metamorphoses.

2. the wealth, etc. Ormuz, an island in the Persian Gulf, was famous for its pearl-fishery; and it was well known from the narratives of the conquest of it by the Portuguese. By the wealth of Ind (i.e. India) may be principally meant the diamond-mines of Golconda; but the narratives of Sir Thomas Roe, Sir Thomas Herbert, and others, had given the most exalted notions of the wealth and magnificence of the Mogul sovereigns of India.

3. Or where, etc. He probably, as we shall see, means Tartary, the realm of Zinghis Khan and of Timur or Tamerlane, including perhaps Persia. See Note at end of this Book.

4. barbaric, i.e. Asiatic. In the Latin sense. So Barbaria (Hor. Ep. i. 2, 7) is i.q. Asia.
To that bad eminence; and, from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heaven, and, by success untaught,
His proud imaginations thus displayed:

"Powers and Dominions, deities of Heaven—
For since no Deep within her gulf can hold
Immortal vigour, though oppressed and fallen,
I give not Heaven for lost; from this descent
Celestial virtues rising will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate—
Me though just right, and the fixed laws of Heaven,
Did first create your leader, next free choice,
With what besides, in counsel or in fight,
Hath been achieved of merit, yet this loss
Thus far at least recovered hath much more
Established in a safe unenvied throne,
Yielded with full consent. The happier state

6. from despair, i.e. from a state of despair.
8. to pursue. He uses the inf. here in an unusual manner for the gerund, in pursing.
9. success. In the classic sense of event, either good or ill.
12. For, etc., sc. I call you thus. As Monboddo justly observed, vv. 12–17 are parenthetic, and we have therefore so printed them.—hold, i.e. retain.
15. virtues, i.e. powers: see on i. 320.
24. happier, i.e. more fortunate, more exalted, felicior.

1. "High above all a cloth of state was spread,
   And a rich throne, as bright as sunny day,
On which there sat, most brave embelished
   With royal robes and gorgeous array,
   A maiden Queen, that shone as Titan's ray." F. Q. i. 4, 8.—Th.

3. "It did pass
   The wealth of the East and pomp of Persian kings." Ib. iii. 4, 23.—N.
   "Like a rude and savage man of Inde
   At the first opening of the gorgeous East."

Love's Lab. Lost, iv. 3.—C.

4. "Barbarico postes auro spolliaque superbi." Aen. ii. 504.—N.
   "E ricco di barbarico ornamento
   In abito regal splendor si vede." Tasso, Cor. Lib. xvii. 10.—Th.

21. "Molto egli oprò col senno e con la mano." Id. ib. i. 1.—K.
In Heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will claim in Hell
Precedence, none whose portion is so small
Of present pain that with ambitious mind
Will covet more. With this advantage then
To union and firm faith and firm accord,
More than can be in Heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and by what best way,
Whether of open war or covert guile,
We now debate; who can advise may speak."

He ceased, and next him Moloch, sceptred king,
Stood up, the strongest and the fiercest Spirit
That fought in Heaven, now fiercer by despair.
His trust was with the Eternal to be deemed
Equal in strength, and rather than be less
Cared not to be at all. With that care lost
Went all his fear; of God, or Hell, or worse
He recked not, and these words thereafter spake:

33. none, i.e. there is none.
49. next him, i.e. beside him, close by him; or immediately after him.—king.
This is the translation of 'Moloch.'
46. was, i.e. had been.
48. care. This subst. is, by a figure common in the classic writers, included in the preceding verb.—lost. This part. belongs to fear in the next line.
50. recked, i.e. cared. Reck and reckon are akin. Reckless (rucklos, G.) is abandoned, prodigal.—thereafter, i.e. in accordance with these sentiments.

"It now behoves us to advise
Which way is best to drive her to retire,
Whether by open force or counsel wise,
Areed, ye sons of God! as best ye can devise."

P. Q. vii. 6, 21.—T.

43. ΟΙ ΘΑΝΑΤΗΣΕΙΝ, οιδινου το πολεμον λαν
Χωρτούχι θανάτοις. Ι. ii. 85.—K.
"My sentence is for open war. Of wiles, More unexpert, I boast not; them let those Contrive who need, or when they need, not now. For while they sit contriving, shall the rest, Millions that stand in arms, and longing wait The signal to ascend, sit lingering here, Heaven's fugitives, and for their dwelling-place Accept this dark opprobrious den of shame, The prison of his tyranny who reigns By our delay? No, let us rather choose, Armed with Hell-flames and fury, all at once O'er Heaven's high towers to force resistless way, Turning our tortures into horrid arms Against the torturer; when to meet the noise Of his almighty engine he shall hear Infernal thunder, and for lightning see Black fire and horror shot with equal rage Among his Angels, and his throne itself Mixed with Tartarean sulphur and strange fire, His own invented torments. But perhaps The way seems difficult and steep to scale With upright wing against a higher foe— Let such bethink them, if the sleepy drench

51. Addison has imitated this and the following speech in those of Sempronius and Lucius in his Cato.

63. our tortures, i.e. the instruments of them, v. 61.
69. Mixed with, i.e. filled with. In the Latin sense. Pearce quotes:
   "At domus interior gemito miseroque tumultu
Miscetur." Virg. Æs. ii. 487.
—Tartarean. This should probably be read Tartarēan: see Life of Milton, p. 449."

78. such, i.e. those who think so.

51. "Faccia Ismeno, incantando, ogni sua prova; Egli a cui le male son d'arme in vece; Trattiamo il ferro pur noi cavalieri: Quest'arte è nostra, e in questa sol si sperì."
Tasso, Ger. Lib. ii. 51.—T.

64. Τοιού παλαιότητι νῦν παρασκευάζει Ε' α α' άδικας, δυσμαχήσατεν τέρας" "Os ἂν κεραυνοὺς κρέασιν ἐφανείς φάλαγμα, Βροώσης θ' ὑπερβάλλοντα καρπερὸν κτύπων. Æsch. Prom. 920.—T.
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat; descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the Deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is feared. Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction—if there be in Hell
Fear to be worse destroyed. What can be worse
Than to dwell here, driven out from bliss, condemned
In this abhorred Deep to utter woe?
Where pain of unextinguishable fire
Must exercise us, without hope of end,
The vassals of his anger, when the scourge
Inexorably, and the torturing hour
Calls us to penance. More destroyed than thus
We should be quite abolished and expire.
What fear we then? what doubt we to incense

74. that forgetful lake. Comp. i. 266.
87. utter. The meaning of this word here is dubious. We cannot say posi-
tively if it be extreme, total, or be i.e. outer, and refer to their exclusion from
Heaven.
89. exercise, i.e. torment. In the Latin sense.
91. Inexorably. Perhaps the poet dictated inexorable.
92. More, i.e. if more.—abolished, i.e. annihilated.
94. What, i.e. for what, why (as quid for ob quid); a common ellipses still in
use.

89. "Ergo excentur poenis, veterumque malorum
Supplicia expendunt: aliæ panduntur inanes
Suspensæ ad ventos, alius sub gurgite vasto
Infectum eluitur solus, aut exuritur igni." Aen. vi. 739.—K.
90. "Ah! wretched world and all that are therein
The vassals of God's wrath and slaves of sin."
Spenser, Tears of the Muses, 125.—T.
91. "My hour is almost come
When I to sulphurous and tormenting flames
Must render up myself." Hamlet, i. 5.—T.
"To ease the anguish of a torturing hour." Mids. Night's Dr. v. 1.—T.
which, to the highth enraged,
consume us, and reduce
essential—happier far
to have eternal being!—
ence be indeed divine,
to be, we are at worst
ning; and by proof we feel
ent to disturb his Heaven,
al inroads to alarm,
ple, his fatal throne;
ory, is yet revenge.”
ning, and his look denounced
ce, and battle dangerous
. On the other side up rose
ful and high exploit.
but not Heaven; he seemed
osed and high exploit.
and hollow—though his tongue
d could make the worse appear
s, to perplex and dash
s—for his thoughts were low;
us, but to nobler deeds

being. Adj. for subst. in the classic manner.
not be worse than we are and still exist.
on seems here to have had in his mind II. i. 245
anger, and the graceful, sweet-speaking Nestor rises

polished, humanus.
order to.

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Ode νόος καὶ μήτις ἀμίλων,
τιμὲς καὶ πανίτις τε μένων τε.
τιμαι ἐνα χρόνῳ, ἰδίᾳ βιώναιν,
ἐνειν ἐν αἷς δησιότην,
ἤγονοι, ἔν' ἀδόμην χειροτέρωσι. Π. ξυ. 609.—Th.
drop manna in the way

"Merch. of Venice, v. i.—T.

τοῖς μέλισσος γλυκιάν ἄλυν ἄδοχος πήνιν. Π. i. 249.—K.

Plato, Apol.—B-y.
Timorous and slothful. Yet he pleased the ear,
And with persuasive accent thus began:
"I should be much for open war, O Peers,
As not behind in hate, if what was urged
Main reason to persuade immediate war
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he, who most excels in fact of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of Heaven are filled
With armed watch, that render all access
Impregnable; oft on the bordering Deep
Encamp their legions, or, with obscure wing,
Scout far and wide into the realm of Night,
Scorning surprise. Or could we break our way
By force, and at our heels all Hell should rise,
With blackest insurrection to confound
Heaven's purest light, yet our great enemy
All incorruptible would on his throne
Sit unpolluted, and the ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair; we must exasperate
The almighty victor to spend all his rage,

121. Main, i.e. as the main, great, chief, magnus.
122. Ominous conjecture, i.e. an anticipation of ill success: see on Com. v. 61.
   —success. See on v. 9.
124. in fact of arms, i.e. in deed of arms, en fait d'armes.
125. Is what, etc., i.e. having no confidence either in the feasibility of what he
   proposes, or in their strength to achieve it.
127. scope, i.e. butt, mark, skêros.
180. all access, i.e. every approach or entrance: see on i. 762.—oft, sc. too.
138. All incorruptible, i.e. utterly incapable of decay or diminution, sc. of the
   radiance in which he dwelt.
139. the ethereal mould, i.e. the soil of Heaven.
142. our final hope, sc. it seems, so says Moloch, v. 94.
And that must end us; that must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity?
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion. And who knows,
Let this be good, whether our angry foe
Can give it, or will ever? How he can
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire,
—Belike through impotence or unaware—
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? ‘Wherefore cease we then?’
Say they who counsel war; ‘we are decreed,
Reserved, and destined to eternal woe.
Whatever doing, what can we suffer more?
What can we suffer worse?’ Is this then worst,
Thus sitting, thus consulting, thus in arms?
What! when we fled amain, pursued, and struck
With Heaven’s afflicting thunder, and besought
The Deep to shelter us...This Hell then seemed
A refuge from those wounds. Or when we lay
Chained on the burning lake...that sure was worse.
What if the breath that kindled those grim fires,
Awaked, should blow them into sevenfold rage,
And plunge us in the flames? or from above
Should intermitted Vengeance arm again
His red right hand to plague us? What if all

156. Belike, i.e. perhaps it may be. Belike (still used by the peasantry) is it may be like, i.e. likely.—impotence, sc. of mind, unable to control himself; in the sense of the Latin impotentia.—unaware, i.e. not knowing the consequences.
165. amain, i.e. in main, sc. speed: see on v. 121.
166. afflicting. See on i. 186...
174. His. Vengeance’s or God’s? It is dubious which.—firmament, sc. of Hell; comp. i. 298. He makes it feminine, like Heaven, etc.

170. “The breath of the Lord, like a stream of brimstone, doth kindle it.”
Is. xxx. 39.—N.
Her stores were opened, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads! while we, perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurled,
Each on his rock transfixed, the sport and prey
Of racking whirlwinds, or for ever sunk
Under yon boiling ocean, wrapt in chains;
There to converse with everlasting groans,
Unrespite, unpitied, unreproved,
Ages of hopeless end. This would be worse.
War therefore, open or concealed alike,
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from Heaven’s highth
All these our motions vain sees and derides;
Not more almighty to resist our might

180. hurled, sc. away. He would seem to mean that each would be whirled
away along with the rock on which he was transfixed.
182. racking, i.e. sweeping, driving along. Clouds thus driven are called the
rack; perhaps from rock, to smoke.
184. converse, i.e. dwell with, converse.
185. Unrespite, etc. This union of three or more adjectives beginning with
the same negative syllable, was a favourite usage of our elder poets; ex. gr.: “Un-
kind, unmanly, and unprinciply Ammon.”  Pene. David and Bethsaba. See also
F. Q. i. 7, 11, 51; 9, 38; ii. 10, 5; iv. 7, 40; vii. 7, 46. Fairfax employs it
still more lavishly. Milton uses it again in ii. 281, 283; v. 599; Parv. Reg.
iii. 243, 429; Sam. Ag. 417. Even in his prose works we meet with “Undio-
ceed, unreverenced, unlorded,” Of Ref. book i.; and “Undue, unlawfull, and
ungospel-like,” Reason, etc., ii. 3, each an iambic verse. It may have been bor-
rowed from the Greek:—

"Ανάθελυνς, ἀνάτωρ, ἀφιλός. Id. Or. 310.

186. of hopeless end, i.e. where there is no hope of an end.
189. With him, i.e. against him; as in withstand; or like opus comm.

180. "Ilum expirantem transfixo pectore flammam
Turbine corripuit, scopuloque inflit acuto." Aen. i. 44.—K.
"Ne turbata volent, rapidis Ludibria ventis." Ib. vi. 75.—N.
190. "He that sitteth in the heavens shall laugh: the Lord shall have them
in derision." Ps. ii. 4.—N.
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heaven
Thus trampled, thus expelled to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains. This was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink and fear
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror. This is now
Our doom, which if we can sustain and bear,
Our supreme foe in time may much remit
His anger, and perhaps, thus far removed,
Not mind us, not offending, satisfied
With what is punished; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour, or inured not feel,
Or, changed at length and to the place conformed
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light:
Besides what hope the never ending flight
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears

201. This was at first, etc., i.e. it is to be presumed that we had made up
our minds to this when we commenced our enterprise.
208. fall, i.e. befall, happen.
216. vapour, i.e. heat, vapor.
220. light. We view this as a subst. and not, with Newton, as an adjective.

199. "Et facere et pati fortis Romanum est." Liv. ii. 12.—N.
"Quidvis et facere et pati." Hor. Carm. iii. 24, 43.—N.
For happy though but ill, for ill not worst;
If we procure not to ourselves more woe.”

Thus Belial, with words clothed in reason’s garb,
Counselled ignoble ease and peaceful sloth,
Not peace; and after him thus Mammon spake:

“Either to disenthrone the king of Heaven
We war, if war be best, or to regain
Our own right lost. Him to unthrone we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife.
The former, vain to hope, argues as vain
The latter; for what place can be for us
Within Heaven’s bound, unless Heaven’s Lord supreme
We overpower? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced Halleluiahs; while he lordly sits
Our envied sovrans, and his altar breathes
Ambrosial odours and ambrosial flowers,
Our servile offerings? This must be our task
In Heaven, this our delight. How wearisome
Eternity so spent, in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtained

223. Worth waiting, sc. for.
224. For happy, i.e. if regarded as a state of happiness.
225. judge the strife, sc. between Him and us, says Pearce; but it may rather
be between Fate and Chance, in which Chaos is of course partial to the
latter. ‘And Chaos judge’ may be i.q. Chaos judging.
241. celebrate, i.e. frequent, draw near to.

“All laevaque doorum
Atria nobilium valvis celebrantur aperitis.” Ov. Met. i. 171.—K.

249. perseue, i.e. seek after, endeavour to obtain, sequor.

226. “Obtruding false rules pranked in reason’s garb.” Comus, 759.—T.
244. “Ture calent arae, sertisque recentibus halant.” Aen. i. 417.—K.
Unacceptable, though in Heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free and to none accountable, preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse
We can create, and in what place soe'er
Thrive under evil, and work ease out of pain,
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth Heaven's all-ruling Sire
Choose to reside, his glory unobsured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Mustering their rage, and Heaven resembles Hell!
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heaven shew more?
Our torments also may in length of time
Become our elements, these piercing fires

253. from our own, sc. resources, e nostro.
254. though, sc. we are.—this vast recess, i.e. this huge, or this waste and void, retreat, so far from Heaven.
268. mustering, i.e. displaying, exhibiting; mostrando, It.
275. elements. He may have dictated 'element.'

"Ut mihi vivam
Quod superest evi." Hor. Ep. i. 18, 167.—N.

"Neo
Otia divitiis Arabum liberrima muto." Hor. Ep. i. 7, 36.—K.

263. "He made darkness his secret place, his pavilion round about him dark waters and thick clouds of the sky." Ps. xviii. 11. "Clouds and darkness are round about him." Ib. xvii. 2.—N. "The Lord said that he would dwell in the thick darkness." 1 Kings viii. 12.—T.
As soft as now severe, our temper changed
Into their temper, which must needs remove
The sensible of pain. All things invite
To peaceful counsels and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and where, dismissing quite
All thoughts of war. Ye have what I advise.”

He scarce had finished, when such murmur filled
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o’erwatched, whose bark by chance,
Or pinnace, anchors in a craggy bay
After the tempest: such applause was heard
As Mammon ended, and his sentence pleased,
Advising peace; for such another field
They dreaded worse than Hell; so much the fear
Of thunder and the sword of Michaël
Wrought still within them; and no less desire
To found this nether empire, which might rise,
By policy and long process of time,

278. The sensible, i.e. the sense: see on v. 97.
280. how, i.e. to consult how.
281. Compose, i.e. reduce, settle, regulate, compono.
282. where. This is the reading of the first edition, restored by Tickel; the
second and subsequent ones read were.
288. o’erwatched, i.e. having been too long awake, and now therefore drowsy.

283. ἔκχω τῶν λόγων. Ἀρ. Ἀγ. 582. ἐφητας λόγων. Εὐμ. 710.—K.
Τῇ Ἔμοι ἐκχω
Στρηνδάς ἔκχων. ἐφητας λόγων. Εὐρ. Ορέστ. 1202.—K.

285. “Cunctique fremebant
Cælicos assensu vario: ceu flamina prima
Cum deprena fremunt silvis et cece voluntat
Murmura, venturose nautis proictia ventos.” Ἑσ. x. 96.—H.

“Ceu murmurat alti
Impacata quies pelagi, cum flamine fracto
Durat adhuc sevitque tumor, dubiumque per æstum
Lassa recedentis fluitant vestigia venti.”

Claud. In Eug. i. 70.—N.
In emulation opposite to Heaven.
Which when Beelzebub perceived, than whom Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed
A pillar of state; deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic though in ruin. Sage he stood,
With Atlantean shoulders, fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noontide air, while thus he spake:

"Thrones and imperial Powers, Offspring of Heaven,
Ethereal Virtues! or these titles now
Must we renounce, and changing style be called
Princes of Hell? for so the popular vote
Inclines, here to continue, and build up here
A growing empire; doubtless! while we dream,
And know not that the King of Heaven hath doomed
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From Heaven's high jurisdiction, in new league
Banded against his throne, but to remain
In strictest bondage, though thus far removed,
Under the inevitable curb, reserved
His captive multitude; for he, be sure,
In highth or depth, still first and last will reign

301. Aspect. At that time this word had the accent on the last syllable, as derived from aspectus.
305. Majestic. We agree with Newton in making this qualify face, not counsel as Bentley assumed, nor Bealzebub.
306. With Atlantean shoulders, etc. As Atlas supported the heaven.
315. doubtless, i.e. to be sure, there seems to be no doubt about it, it is quite easy as we fancy. Irony.
318. to live, i.e. where we may live.
323. be sure, i.e. be ye sure. Milton always thus uses it as an imperative; but it was probably in its origin like belike: see on v. 156.
324. In highth or depth, i.e. in Heaven or Hell.

302. "Brave peers of England, pillars of the state." 2 Hen. VI. i. 1.—N.
Sole king, and of his kingdom lose no part
By our revolt, but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heaven.
What sit we then projecting peace and war?
War hath determined us, and foiled with loss
Irreparable; terms of peace yet none
Vouchsafed or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge, though slow,
Yet ever plotting how the conqueror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault or siege,
Or ambush from the Deep. What if we find
Some easier enterprise! There is a place—
If ancient and prophetic fame in Heaven
Err not—another world, the happy seat
Of some new race called Man, about this time
To be created like to us, though less
In power and excellence, but favoured more
Of him who rules above; so was his will
Pronounced among the Gods, and by an oath,
That shook Heaven’s whole circumference, confirmed.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould

329. What. See on v. 94.
336. to our power, i.e. as far as is in our power, to our utmost.
337. reluctance, i.e. struggling against, in the Latin sense.
339. May reap, sc. the advantage of.
341. want, i.e. be wanting; manquer, Fr.; mancare, It.

327. “Thou shalt break them with a rod of iron.” Ps. ii. 9.
352. “God...confirmed it by an oath.” Heb. vi. 7. Μέγας τ’ ἓληλιξεν Ὀλυμπον. Π. i. 582. “Et totum nutu trenefecit Olympum.” Aes. ix. 106.—N.
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force or subtlety. Though Heaven be shut,
And Heaven’s high arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defence who hold it. Here perhaps
Some advantageous act may be achieved
By sudden onset; either with Hell-fire
To waste his whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurled headlong to partake with us, shall curse
Their frail original and faded bliss,
Faded so soon. Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires.”—Thus Beëlzebub
Pleased his devilish counsel, first devised
By Satan, and in part proposed; for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? but their spite still serves
His glory to augment. The bold design
Pleased highly those infernal States, and joy

357. attempted, i.e. to be attempted.—By force, etc., i.e. whether.
366. drive, sc. out.
367. puny, i.e. small, weak, feeble. Newton thinks there may also be a reference to the origin of the term (puin et) in the late creation of man.
377. or, sc. it be better: zeugma.
379. first devised, etc. See on i. 650 seq.
387. States, i.e. estatos, parliament, les états généraux.
Sparkled in all their eyes. With full assent
They vote; whereat his speech he thus renews:
“Well have ye judged, well ended long debate,
Synod of Gods! and, like to what ye are,
Great things resolved, which from the lowest Deep
Will once more lift us up, in spite of Fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence, with neighbouring arms
And opportune excursion, we may chance
Re-enter Heaven; or else in some mild zone
Dwell, not unvisited of Heaven’s fair light,
Secure, and at the brightening orient beam
Purge off this gloom: the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt, with wandering feet,
The dark unbottomed infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art, can then

396. we may chance. A verb, to being omitted before re-enter.
399. the brightening, etc., i.e. the orient beam that brightens, gives lustre;
for orient, see on i. 546.
402. Shall. We would now say will, but at that time shall was still used
like sollen, Germ. to express simple effect.
406. palpable obscure. “Darkness that might be felt.” Ex. x. 21. Vast
abrupt (v. 409) is a similar expression: see on v. 97.
407. spread, etc. On account of the devious course he might be obliged to
take.
409. arrive, sc. st.
410. The happy isle, i.e. the earth, which hung ensombed in the aerial ocean,
in the centre of the World.

402. “When the fair morn first blusheth from her cell
And breatheth balm from opened Paradise.”
Fairfax, Godf. iv. 76.—D.
410. “Quasi magnum quandam insulam, quam nos orbem terrae vocamus.”
Cic. De Nat. Deor. ii. 66.—N.
Suffice, or what evasion bear him safe
Through the strict sentries and stations thick
Of Angels watching round? Here he had need
All circumspection, and we now no less
Choice in our suffrage; for on whom we send
The weight of all, and our last hope, relies."

This said, he sat; and expectation held
His look suspense, awaiting who appeared
To second, or oppose, or undertake
The perilous attempt; but all sat mute,
Pondering the danger with deep thoughts, and each
In other's countenance read his own dismay,
Astonished. None, among the choice and prime
Of those Heaven-warring champions, could be found
So hardy as to proffer or accept
Alone the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchical pride,
Conscious of highest worth, unmoved thus spake:

"O Progeny of Heaven, empyreal Thrones!
With reason hath deep silence and demur
Seized us, though undismayed. Long is the way
And hard, that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round

412. *stations, i.e. guards, stationes.*
418. *suspense, i.e. suspended, in suspense, suspensus.*—*appeared, i.e. should appear.* The simple perf. subj. was much more in use formerly than at present.
419. *To second, etc., so. his motion.*
420. *but all sat mute.* Dunster, we think, was right in supposing the poet to have had here in his mind the scene in the Roman Senate on the choice of a commander for the army in Spain (*Liv. xxvi. 18.*

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420. *'Ως ἐφη, τι ἔρα πάντες ἄκην ἐγένοντο σιωπῆ, Ἀλμεθέν μὲν ἀγνοεῖται, δεῖκαν δ᾽ ἐποδέχαται. T. v. vii. 92.—N.*

432. *Τῆς δ' ἀρετῆς ἱδρώτα θεοὶ προτορείειν ἐδόθην Ἀδάνατος μακρὸς δὲ καὶ ὁρθὸς οἷος ἐν' αὐθήν
Καὶ τρηχός. Hes. *Epig. 287.—K.*

"La via è lunga e l'cammino è malvagio."

*Dante, Inf. xxxiv. terz. 32.—T.*
Ninefold, and gates of burning adamant
Barred over us prohibit all egress.
These passed, if any pass, the void profound
Of unessential Night receives him next,
Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf.
If thence he 'scape, into whatever world
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O Peers,
And this imperial sovranity, adorned
With splendidour, armed with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, 'due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honoured sits? Go therefore, mighty Powers,
Terror of Heaven, though fallen! intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain
Of this ill mansion. Intermit no watch
Against a wakeful foe, while I abroad

439. unessential, i.e. unsubstantial, having no real substance or being, a mere
vacuum or negation.
445. But I, etc. Here the poet had evidently in view the speech of Sarpedon
(II. xii. 310 seq.).
453. alike, i.e. equally with others.
457. intend, i.e. attend to. These words were used as synonymous.
"And so intending other serious matters."
"Novis Styx interfusa coevoct." Æn. vi. 459. — N.
"Porta adversa ingens, solidoque adamante columnae."
II. 552. — N.
Through all the coasts of dark destruction seek
Deliverance for us all. This enterprise
None shall partake with me."—Thus saying rose
The monarch and prevented all reply,
Prudent, lest, from his resolution raised,
Others among the chief might offer now—
Certain to be refused—what erst they feared;
And, so refused, might in opinion stand
His rivals, winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more the adventure than his voice
Forbidding; and at once with him they rose.
Their rising all at once was as the sound
Of thunder heard remote. Toward him they bend
With awful reverence prone; and as a God
Extol him equal to the Highest in Heaven.
Nor failed they to express how much they praised
That for the general safety he despised
His own; for neither do the Spirits damned
Lose all their virtue, lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition varnished o'er with seal.

Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief.
As when from mountain-tops the dusky clouds
Ascending, while the North-wind sleeps, o'erspread

467. prevented, i.e. anticipated, cut short: see on On the Nat. v. 24.
468. from. This seems to be i.q. by.—raised, elevated, excited.—offer, sc. to undertake.
471. in opinion, i.e. in the public opinion; or rather (like the Spanish opinion), reputation, a sense in which it was used, by Fletcher for example.
482. neither, i.e. not any more than, sc. bad men.
485. close, i.e. closed, concealed, secreted.

487. Τὸν θ' καὶ Ἀργείου μύτ᾽ ἐγιήσεν εἰσορόμενης. Η. vii. 214.—St.
488. 'Αλλ' ἔμενον, πεφάγασαν δικτάται, δέοντες Κρόνων
Ναμίμησις ἔτησαν ἐν ἄκροπλοιοις ὀρείσιν 'Ἀργείας, δορ' εὐθύςι μένος Βορέας. Η. v. 522.—K.
"Aut ubi per magnos monteis cumulata (nubila) videbis
Insuper esse alis alis, atque urguere superna
In statione locata, sepultis undique ventis." Lucret. vi. 191.—K.
Heaven's cheerful face, the lowering element
Scowls o'er the darkened landscape snow, or shower,
If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
Oh, shame to men! Devil with Devil dammed
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heavenly grace; and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if—which might induce us to accord—
Man had not hellish foes enow besides,
That day and night for his destruction wait.

The Stygian council thus dissolved; and forth

490. element, i.e. the sky, the air—

"The element itself, till seven years' heat,
Shall not behold her face at ample view." *Twelfth Night*, i. 1.—K.

"These water-galls in her dim element
Foretell new storms to those already spent." *Lucrece*.—K.

"Which proudly thrust into the element,
And seemed to threaten the firmament." *Spens. Sh. Cal. Feb. 116.*—K.

"Four golden lions, holding up, as it were, an element, wherein was curiously contrived the golden sun and moon, etc." *Seven Champions*, i. ch. 17—a frequent sense of element in this romance.

496. Oh, shame. Both here and in what precedes, he evidently had his own times in view. Butler had this place in his mind when he wrote—

"When Fiends agree among themselves
Shall they be found the greater elves?" *Hud. iii. 2.*

501. levy, i.e. raise, lover, Fr.

506. dissolved, so. itself.

492. "Likest it seemeth, in my simple wit,
Unto the fair sunshine in summer's day;
That, when a dreadful storm away is flit,
Through the broad world doth spread his goodly ray;
At sight whereof each bird that sits on spray,
And every beast that to his den was fled
Comes forth afresh out of their late dismay,
And to the light lift up their drooping head." *Spenser, Son. 40.*—K

506. Λύου τ' ἄγορα ναρᾶς ῥυόντος 'Αχαϊῶν. *Il. i. 306.*—K.
In order came the grand infernal peers;
Midst came their mighty paramount, and seemed
Alone the antagonist of Heaven, nor less
Than Hell’s dread emperor, with pomp supreme
And godlike imitated state. Him round
A globe of fiery Seraphim enclosed,
With bright emblazonry and horrent arms.
Then of their session ended they bid cry,
With trumpets’ regal sound, the great result.
Toward the four winds four speedy Cherubim
Put to their mouths the sounding alchemy
By haralds’ voice explained; the hollow Abyss
Heard far and wide, and all the host of Hell
With deafening shout returned them loud acclaim.

Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged Powers
Disband, and, wandering, each his several way
Pursues, as inclination or sad choice
Leads him perplexed, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours till his great chief return.
Part, on the plain or in the air sublime,
Upon the wing or in swift race contend,
As at the Olympian games or Pythian fields;
Part curb their fiery steeds, or shun the goal

508. paramount, i.e. lord-paramount.
512. a globe, i.e. a close circular body. “Qua globus ille virum denaissimus urguit.” Virg. Aen. x. 373.—N.—fiery. This is the meaning of Seraph.—em-
blazonry, sc. on their shields.—horrent, i.e. erect, bristling up. “Horrientibus hastis.” Aen. x. 178.—cry, i.e. proclaim, as in the word Orier.
517. alchemy, i.e. metal, as mixed and combined by chemical skill. Todd quotes, “Such were his arms, false gold, true alchemie.” P. Fletcher, Purple Island, vii. 39.—explained. This must mean, used to be sounded, i.e. made to give information.
521. Thence, i.e. in consequence of this; or, from that place.
526. entertain, i.e occupy, pass, trattenere, It.
528. Part, etc., i.e. some contend flying in the air, others racing on the plain.—sublime, i.e. aloft, sublimis.
531. Part curb, etc., i.e. some run races on riding-horses, others in chariots.
It would be mere hypercriticism to ask where they got the horses and chariots.

531. “Metaque servidias ovitata rotis.” Hor. Carm. i. 1, 4.—B.
With rapid wheels, or fronted brigades form:
As when, to warn proud cities, war appears
Waged in the troubled sky, and armiço refuse
To battle in the clouds; before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others, with vast Typhoean rage, more fell
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar.
As when Alcides, from Cēchalia crowned

533. fronted brigades. He may here have had in his mind the Trojan games.
_Aen._ v. 580 seq. The whole idea of these various occupations may, as Newton observes, have been suggested by those of the Myrmidons while withheld from
war, _Il._ ii. 773 seq.

533. As when, etc. This is what is called the Aurora Borealis.
536. Prick forth, i.e. ride forwards. Prick seems to have merely signified to ride, to prick or urge on, sc. the horse. Thus:

"The heralds lesten her prickting up and down."

_Chaucer, Knight's Tale._

"A gentle knight was prickting o'er the plain." _P._ Q. i. 1, 1.

"Et lepus impavidus mediiu erravit in arvis." _Ov._ Met. xv. 100.

“The hare unscarred of hound
Went prickting over all the fields.” _Golding._

—couch their spears, i.e. lay them in the rest; couchent, Fr. The rest (reste, Fr.) was a strong part of the armour at the breast, against which they placed the butt of the spear to give more force to the charge.

539. Others, etc. The construction is, Others more fell rend up, with vast, etc. Todd points differently.—_Typhoas:_ see on i. 199. Apollodorus tells us (i. 6) that Typhon hurled huge rocks against Heaven.

542. As when, etc. He here follows closely his favourite poet Ovid, _Met._ ix. 136 seq. Thyer and Newton think that the poet sinks here, as the deeds of Alcides were so inferior to those of the Angels; but reality or fiction offered him nothing greater with which to compare them, and he was seeking to adorn his verses with poetic imagery. Would any one wish the simile to be expunged?

—from, sc. coming.

540. “Infected be the air whereon they ride.” _Macbeth_, iv. 1.—T.

542. “Victor ab Cēchalia, Censoa sacra parabat

“Sternumtemque trabes irascentemque videres
Montibus.” _Jb._ v. 208.

“Corripit Alcides, et terque quarquerque rotatum
Mittis in Euboicas, tormento fortius, undas.” v. 217.—K.
With conquest, felt the envenomed robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Céta threw
Into the Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle; and complain that Fate
Free Virtue should enthrall to Force or Chance.
Their song was partial, but the harmony
—What could it less when Spirits immortal sing?—
Suspended Hell, and took with ravishment
The thronging audience. In discourse more sweet
—For eloquence the soul, song charms the sense—
Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will, and fate;
Fixed fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame—
Vain wisdom all, and false philosophy!
Yet, with a pleasing sorcery, could charm
Pain for awhile or anguish, and excite
Fallacious hope, or arm the obdurate breast
With stubborn patience as with triple steel.

558. *elevate.* This agrees with *others,* v. 557.
559. Of *providence,* etc., i.e. of freewill and predestination; a fertile theme of never-ending dispute among philosophers and theologians; among poets, chiefly of Chaucer and Dryden.
562. Of *good,* etc., i.e. of the *sumnum bonum,* of the origin of evil and other philosophic topics, on which also certainty is not to be attained.

548. Τὸν Ἐδώρον φέραν χερσάμονον φόρμυγγα λυγείρ. ΙΙ. ι. τ. 186.—St.
554. “Can any mortal mixture of earth’s mould
Breathe such divine enchanting ravishment.” *Comus,* 244.—*T.*
“Who as they sung would take the prisoned soul
And lap it in Elysium.” *Ib.* 256.—*T.*
“As all their souls in blissful rapture took.” *Hymn on Nat.* 98.—*T.*
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow, black and deep;
Cocythus, named of lamentation loud
Heard on the rueful stream; fierce Phlegeton,
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethè, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; all else deep snow and ice,
A gulf profound, as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk: the parching air

570. gross, i.e. large; gros, Fr.
571. Skys: στρυγω, to hate.—Acheron: ἄχρωμα, to mourn.—Cocythus: κωκών, to wail.—Phlegeton: φλέγω, to burn.—Lethe: ληθή, oblivion.
581. torrent. This term is ambiguous. It may be roasting, burning (part. of torrō), in the Latin sense, like torrid; or, it may be, rushing along. Probably the poet meant to include both senses.
591. all else, sc. is. In the edition which we have used of Todd’s Milton (4th), this is printed ‘or else.’

569. "Illi robur et as triplex
Circa pectus erat." Hor. Carm. i. 3, 9.—H.
"Jam satis terris nivis atque dirae
Grandinæ misit Pater." Id. id. 2, 1.—N.
592. Ἀπὸ τοῦ Παλαιοίτευς κάλλους μέχρι Σερβανίδος λίμνης, παρ’ ἥν τὸ Κάσιον δρος τείνει. Herod. ii. 6. Διδ καὶ πολλοὶ τῶν ἀγνοοῦσιν τὴν ἱδρυτην τοῦ τόπου μετὰ στρατευμάτων διὰν ἠπαίσθησαν, τῆς ὑποκείμενης διδοῦ διαμαργάντωσιν. Diod. Sic. i. 36.
Burns frore, and cold performs the effect of fire.
Thither, by harpy-footed Furies haled,
At certain revolutions, all the damned
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From beds of raging fire, to starve in ice
Their soft ethereal warmth, and there to pine,
Immovable, infixed, and frozen round,
Periods of time; thence hurried back to fire.
They ferry over this Lethean sound,
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink.
But Fate withstands, and, to oppose the attempt,
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on,
In confused march forlorn, the adventurous bands,
With shuddering horror pale and eyes aghast,

596. Burns frore, i.e. burns with frost. Frore is frozen, A.-S. gyppenan, like Germ. gefroren, part. of frieren. "Borea penetrable frigus aduerat." Virg. Geor. i. 28. Newton also quotes, "When the cold north wind bloweth ... it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire." Eccles. xliii. 20, 21.

596. Thither, etc. This idea of making the pains of Hell consist in cold as well as heat, was current in the Middle Ages, and is still, we believe, inculcated in the Church of Rome. In Dante (Inf. c. iii. terz. 29) Charon cries:—

"Io vengo per menarvi all' altra riva,
Nelle tenebre eterne, in caldo e in gela."—T.

"A sofferir tormenti e caldi e geli
Simili corpi la virtù dispone,
Che come fa non vuol che a noi si sveli." Purg. iii. terz. 11.—T.

In like manner, Heywood says of it (Hierarchie, p. 347), "Heate not to be endured, cold in extremes." It seems to have come from the Rabbin, for they make the torments of Gehenna to consist of fire, and of frost and snow: see Buxtorf, Lex. Rab. v. 'Gehenna.'

608. "And the delighted spirit
To bathe in fiery floods or to reside
In thrilling regions of thick-ribbed ice." Meas. for Meas. iii. 1.—N.
Viewed first their lamentable lot, and found
No rest. Through many a dark and dreary vale
They passed, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death;
A universe of death, which God by curse
Created evil, for evil only good,
Where all life dies, death lives, and Nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned or fear conceived,
Gorgons, and Hydras, and Chimaeras dire.

Meanwhile the Adversary of God and Man,
Satan, with thoughts inflamed of highest design,
Puts on swift wings, and toward the gates of Hell
Explores his solitary flight. Sometimes
He scours the right-hand coast, sometimes the left;
Now shaves with level wing the deep; then soars
Up to the fiery concave, towering high.
As when far off at sea a fleet descried

617. Viewed first, i.e. took their first view of.—lot, i.e. portion, the place assigned them.
620. Alp, i.e. lofty mountain.
621. shades of death, the Hebrew Seall-maowth (מע月中旬).
625. prodigious, i.e. portentous. In the Latin sense.
628. Gorgons, etc., i.e. such as Gorgons, etc., which 'fables had feigned.'
629. Adversary. This is the translation of 'Satan.' We may observe that the synalepha is at the end of this word and not in the preceding the.
632. Explores, etc., i.e. being alone flies exploring the region.
633. scours, i.e. passes swiftly over it all; scorr, It.
634. the deep. This seems to be the lake or sea of liquid fire in Hell.
636. As when, etc. The construction is: As when a fleet descried far off, etc.—by equinoctial, etc. He would seem to mean by this, equatorial winds, i.e. the winds on the Equator; for it cannot be what are called equinoctial gales; neither would it seem to be the Trade Winds.—by, is impelled by.—close sailing. Sailing close to the wind is a nautical term, denoting sailing with a wind which is within a few points of being a head-wind. We have already ob-

617. "He walketh through dry places, seeking rest and finding none." Mat. xii. 43.—D.
631. Ἀδειπτός ὑπὸ τῶν πονηρῶν ἐθέσαν καὶ πέτασα. Π. xxiv. 340.—T.
634. "Redit iter liquidum, oleores neque commovit alas."Æn. v. 217.—N.
Hangs in the clouds, by equinoctial winds
Close sailing from Bengal, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood,
Through the wide Ethiopian to the Cape,
Ply stemming nightly toward the pole: so seemed
Far off the flying Fiend. At last appear
Hell-bounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape;

served that Milton is not particularly accurate in his sea-phrases. Here however he seems to mean, sailing close together, so as to form only one object to the eye, and in this respect to represent the unity and the size of Satan.—Ternate and Tidore. These are two of the Moluccas, which islands have been at all times famous for their spices.—they, i.e. the ships composing the fleet; not the merchants, as Wordsworth understood it.—the trading flood, i.e. the sea frequented by traders.—Cape, sc. of Good Hope.—the pole, i.e. the South-pole; for their course is southwards. He says 'nightly,' because the Cross, by which he may suppose them to steer, is visible only in the night.

647. impaled, i.e. paled in, enclosed.

"Frost-fearing myrtle shall impale my head."

Jonson's Poetaster, i. 1.—K.

"And who will have thee [Fame] fetcheth thee from hell
Where thou impaled with fire and sword dost dwell."

Drayton, Her. Ep. Leg. of Rob. of Norm.—K.

Milton had here probably in his mind the fire at the gate of Busirane's castle, in the Faerie Queen, iii. 11, 21. He has the same idea in this place of his prose works: "Hedged about with such a terrible impalement of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even unto death." Reason of Church Government, book i. ch. ii.

649. Before the gates, etc. The following allegory is an expansion of "Then when Lust hath conceived it bringeth forth Sin, and Sin when it is finished bringeth forth Death." James i. 15. The poet had probably in his mind the description of Disdain and Philotime the daughter of Mammon, in the Faerie Queen, ii. 7, 40 seq. (see particularly stanzas 41, 49), and also that of Error, i. 1, 14, 15, and that of Hamartia in Fletcher's Purple Island.

644. Τιν περὶ χάλκεων ἵρκος ἐλήλεται. Hes. Theog. 726.—St.
Πύλαις ἐνεύμηκε Ποσειδῶν
Χάλκειας, τεῖχος δὲ περιοίηται ἀμφοτέρωθεν. Ib. v. 732.—K.
The one seemed woman to the waist, and fair,
But ended foul in many a scaly fold,
Voluminous and vast, a serpent armed
With mortal sting. About her middle round
A cry of hell-hounds never ceasing barked
With wide Cerberean mouths full loud, and rung
A hideous peal; yet, when they list, would creep,

654. cry, i.e. pack.

"A cry more tuneful
Was never hollowed to nor cheered with horn."

Mids. Night's Dream, v. 1.—T.

"You common cry of curs." Coriol. iii. 1.—K.

"A cry of hounds have here a deer in chase."

Sylv. De Bart. p. 461.—T.

650. "Hμοι μὴν νόμφην ἐλικόπιδα, καλλιπάρην,
    Ἡμοί τ’ αὖν πέλαρον ἐφε, δεινόν τε μέγαν τε.

"By which he saw the ugly monster plain,
Half-like a serpent horribly displayed,
But the other half did woman’s shape retain—
Most loathsome, filthy, foul, and full of high disdain.

"And, as she lay upon the dainty ground,
Her huge long tail her den all overspread,
Yet was in knots and many boughs upwound,
Pointed with mortal sting; of her there bred
A thousand young ones, which she daily fed,
Sucking upon her poisonous dugs; each one
Of sundry shapes, yet all ill-favoured;
Soon as that uncouth light upon them shone
Into her mouth they crept, and sudden all were gone."

F. Q. i. 14, 15.—N.

"The first that crept from his detested maw
Was Hamartia, foul, deformed wight;
More foul, deformed the Sun yet never saw;
Therefore she hates the all-betraying light.
    A woman seemed she in her upper part;
    To which she could such lying gloss impart
That thousands she hath alain with her deceiving art."

"The rest, though hid, in serpent’s form arrayed
With iron scales, like to a plaited mail;
Over her back her knotty tail displayed
Along the empty air did lofty sail.
    The end was pointed with a double sting,
    Which with such dreaded might she wont to fling
That nought could help the wound but blood of heavenly king."

Fletcher, Purp. Is. xii. 27.—T.
If aught disturbed their noise, into her womb,  
And kennel there, yet there still barked and howled  
Within unseen. Far less abhorred than these  
Vexed Scylla, bathing in the sea that parts  
Calabria from the hoarse Trinacrian shore;  
Nor uglier follow the night-hag, when, called  
In secret, riding through the air she comes,  
Lured with the smell of infant blood, to dance  
With Lapland witches, while the labouring moon  
Eclipses at their charms. The other shape—  
If shape it might be called that shape had none  
Distinguishable in member, joint or limb,  
Or substance might be called that shadow seemed,  
For each seemed either—black it stood as Night,  
Fierce as ten Furies, terrible as Hell,  
And shook a dreadful dart; what seemed his head  
The likeness of a kingly crown had on.  
Satan was now at hand, and from his seat

659. abhorred, i.e. to be abhorred: see final Note II. on Book I.
660. Nor uglier, etc. These were current ideas in those days, when the belief in witchcraft prevailed. Todd refers to Wierius, De Lamiiis, 240, 241, ed. 1582. Lapland was celebrated for witches, who sold winds to sailors, etc.—vexed Scylla. See Ov. Met. xiv.
661. the labouring moon. “Lunaeque labores.” Verg. Geor. ii. 478, i.e. her eclipse.
662. For each seemed either, i.e. if it was a substance it seemed to be a shadow, and vice versa.
663. The likeness, etc. For Death is “the king of terrors.” Job xviii. 14.
664. The monster, etc. In what follows, Milton seems to have had in his mind Guyon’s encounter with Disdain in the cave of Mammon, in the Faerie Queen, ii. 7, 41 seq.

655. “Cerbereos rictus pro partibus inveniit (Scylla) illis.”
Ov. Met. xiv. 65.—K.
“Hath rung night’s yawning peal.” Macbeth, iii. 8.—K.
656. “From forth the kennel of thy womb hath crept  
A hell-hound that doth hunt us all to death.”
Rick. III. iv. 4.—T.
657. “Dulichia a vexasse rates.” Verg. Buc. vi. 76.—B.
658. “Infected be the air whereon they (the witches) ride.”
Macbeth, iv. 1.—T.
659. ‘O θ' ἐθε ὧταρ μουραί. Η. ι. 47.—K. ‘O θ' ὧταρ ὧταρ ὧταρ. Od. xi. 605.—N.
The monster moving onward came as fast
With horrid strides; Hell trembled as he strode.
The undaunted Fiend what this might be admired,
Admired, not feared—God and his Son except,
Created thing nought valued he nor shunned—
And with disdainful look thus first began:

"Whence and what art thou, execrable shape!
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass—
That be assured—without leave asked of thee.
Retire, or taste thy folly, and learn by proof,
Hell-born! not to contend with Spirits of Heaven."

To whom the Goblin full of wrath replied:

"Art thou that traitor Angel? art thou he,
Who first broke peace in Heaven, and faith till then

677. admired, i.e. wondered: see on i. 690.
678. God, etc. This, as has been observed, looks as if he included God and
his Son among created things; but we may recollect that everything was
created, except them. The meaning then is, that he feared nothing but them:
comp. iv. 328. At all events, this structure is not without example. Richardson
has quoted from his prose works, "No place in heaven or earth, except
hell, where Charity may not enter." Doctrine, etc., of Divorce, Pref. And
Johnson, from Shakespeare:

"Richard except, those whom we fight against
Had rather have us win than them they follow." Eich. III. v. 3.

To these we may add from Dante—

"Dinanzi a me non fur cose create
Se non eterno." Infer. iii. terz. 3.—X.

680. 688. taste, so. the fruits of.

675. "His monstrous enemy
With sturdy steps came stalking in his sight,
A hideous giant terrible and high,
That with his tallness seemed to threat the sky;
The ground eke groaned under him for dread." F. Q. i. 7, 8.—T.

681. Tis, ἔσοντας ἄνωθεν, καὶ μὲν ἐκτὸς ἀντίός ἀπεκάθιν;
II. xxi. 150.—St.

684. "I mean not thee entreat,
To pass, but maugre thee, will pass or die."

F. Q. iii. 4, 15.—Jortin.

686. "Taste... that the Lord is good," Ps. xxxiv. 8. "Taste death."
Heb. ii. 9.
Unbroken, and, in proud rebellious arms,
Drew after him the third part of Heaven’s sons,
Conjured against the Highest? for which both thou
And they, outcast from God, are here condemned
To waste eternal days in woe and pain.
And reckonest thou thyself with Spirits of Heaven,
Hell-doomed! and breathest defiance here and scorn,
Where I reign king, and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive! and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.”

So spake the grisly Terror, and in shape,
So speaking and so threatening, grew tenfold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified, and like a comet burned,
That fires the length of Ophiuchus huge,
In the arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Leveled his deadly aim; their fatal hands
No second stroke intend; and such a frown
Each cast at the other, as when two black clouds,

698. Conjured, i.e. joined in conspiracy, conjuratos.
701. with a whip, etc. Alluding to 1 Kings xii. 11, where however scorpion
(like cat-o'-nine-tails) is only the name of a severe kind of scourge.
706. deform, the Latin deformis, i.e. deprived of beauty. It is used by
Spenser, F. Q. ii. 12, 24.
707. Incensed, kindled, inflamed, incensus.
709. Ophiuchus, i.e. Serpent-holder, Anguitenens, or Serpentarius, one of the
constellations of the northern hemisphere. It lies near the equinocial line.

714. as when, etc. The imagery in this fine simile is not quite correct, for
bodies in the air cannot move in opposite directions, as the wind blows only one
way at a time.—the Caspian. This is introduced for the sake of definiteness or
ornament, like the epitheta ornantia of the Latin poets.

701. “My father hath chastised you with whips, but I will chastise you with
scorpions.” 1 Kings xii. 11.
708. “Qual con le chiome sanguinoso orrende
Splendor cometa suol per l’aria adusta.”

Tasso, Ger. Lib. vii.—52.—N.
With heaven's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid air:
So frowned the mighty combatants, that Hell
Grew darker at their frown; so matched they stood; 720
For never but once more was either like
To meet so great a foe. And now great deeds
Had been achieved, whereof all Hell had rung,
Had not the smoky Sorceress, that sat
Fast by Hell-gate and kept the fatal key,
Risen, and with hideous outcry rushed between.

"O father, what intends thy hand, she cried,
Against thy only son? What fury, O son,
Possesses thee to bend that mortal dart
Against thy father's head? and knowest for whom; 730
For him who sits above, and laughs the while
At thee ordained his drudge, to execute
Whate'er his wrath, which he calls justice, bids;—
His wrath, which one day will destroy ye both!"
She spake, and at her words the hellish Pest
Forbore, then these to her Satan returned:

"So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand,
Prevented, spares to tell thee yet by deeds

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722. *fœ*, i.e. Jesus Christ. "The last enemy that shall be destroyed [by Christ] is *death*." 1 Cor. xv. 26. "That he [Christ] might destroy him that had the power of death, that is the *devil*." Heb. ii. 14.

727. *intende*, i.e. *aims*, *intendit*.

739. *spares*; *parcit.—intende*, see v. 727.

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714. "Or as when clouds, together crushed and bruised,
Pour down a tempest by the Caspian shore."

*Fairfax, Godf. vi. 38.—K.*

715. "And Heaven's artillery thunder in the skies."

*Tam. of the Shrew, i. 2.—T.*

722. Καὶ νῦν ἐκ τῇ ἐφέσῳ ἀνασαρχίσκει οἰνάριος
Εἶ μὴ κάρεκες, Δίκαι ἐγγελοὶ ἕξε κἄθριν,
'Ἡλίαν . . .
Μηκτε, πάλιν φίλω, τολμήσετε, κ.τ.λ. *Pl. vii. 278.—St.*

731. "He that sitteth in the heaven shall laugh." *Ps. ii. 4.—K.*
What it intends, till first I know of thee
What thing thou art, thus double-formed, and why,
In this infernal vale first met, thou callest
Me father, and that phantasm callest my son.
I know thee not, nor ever saw till now
Sight more detestable than him and thee."

To whom thus the portress of Hell-gate replied:
"Hast thou forgot me then? and do I seem
Now in thine eye so foul? once deemed so fair
In Heaven; when at the assembly, and in sight
Of all the Seraphim, with thee combined
In bold conspiracy against Heaven's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till, on the left side opening wide,
Likest to thee in shape and countenance bright,
Then shining heavenly fair, a goddess armed,
Out of thy head I sprung. Amazement seized
All the host of Heaven; back they recoiled afraid
At first, and called me Sin, and for a sign
Portentous held me; but familiar grown
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becamest enamoured, and such joy thou tookest
With me in secret, that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in Heaven, wherein remained—
For what could else?—to our almighty Foe
Clear victory, to our part loss and rout
Through all the Empyrean. Down they fell,

752. All on a sudden, etc. He imitates here the description of the birth of Pallas-Athéné given by the Greek poets; and as Héphaistos (Vulcan) attempted to ravish her, so he makes Satan take secret joy with Sin. The terror of the Angels at the first view of her, and then the pleasure they took in her, is correct and true to nature. It probably suggested Dryden's celebrated lines—

"Vice is a monster of such frightful mien," etc.
Driven headlong from the pitch of Heaven, down
Into this Deep, and in the general fall
I also; at which time this powerful key
Into my hand was given, with charge to keep
These gates for ever shut, which none can pass
Without my opening. Pensive here I sat,
Alone; but long I sat not, till my womb,
Pregnant by thee and now excessive grown,
Prodigious motion felt and rueful throes.

At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails, that, with fear and pain
Distorted, all my nether shape thus grew
Transformed: but he, my inbred enemy,
Forth issued, brandishing his fatal dart,
Made to destroy. I fled, and cried out Death!
Hell trembled at the hideous name, and sighed
From all her caves, and back resounded Death!
I fled, but he pursued—though more, it seems,
Inflamed with lust than rage—and, swifter far,
Me overtook, his mother, all dismayed,
And in embraces forcible and foul
Ingendering with me, of that rape begot
These yelling monsters, that with ceaseless cry
Surround me, as thou sawest, hourly conceived
And hourly born, with sorrow infinite
To me; for, when they list, into the womb
That bred them they return, and howl and gnaw
My bowels, their repast; then, bursting forth
Afresh, with conscious terrors vex me round,
That rest or intermission none I find.

772. pitch, i.e. height. We only use it figuratively, as when we say, To such a pitch of insolence, etc. We still retain the verb, and we use pitch-fork, and low-pitched, of roofs and ceilings.

795. These yelling monsters. These are the mental torments that are the consequences of sin, and they are rendered more grievous by the idea of death.

786. "Telum fatali corruscat." Æs. xii. 919.—H.
789. "Insonuere cæva, gemitumque dedere cavernæ." Æs. ii. 58.—H.
Before mine eyes in opposition sits
Grim Death, my son and foe, who sets them on,
And me his parent would full soon devour,
For want of other prey, but that he knows
His end with mine involved, and knows that I
Should prove a bitter morsel and his bane,
Whenever that shall be; so Fate pronounced.
But thou, O father, I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though tempered heavenly; for that mortal dint,
Save he who reigns above, none can resist."
She finished, and the subtle Fiend his lore
Soon learned, now milder, and thus answered smooth:
"Dear daughter—since thou claimest me for thy sire,
And my fair son here shewest me, the dear pledge
Of dalliance had with thee in Heaven, and joys
Then sweet, now sad to mention, through dire change
Befallen us, unforeseen, unthought of—know,
I come no enemy, but to set free
From out this dark and dismal house of pain,
Both him and thee, and all the heavenly host
Of Spirits, that, in our just pretences armed,
Fell with us from on high. From them I go
This uncouth errand, sole, and one for all
Myself expose, with lonely steps to tread
The unfounded Deep, and, through the Void immense

808. in opposition, i.e. opposite me; as when we say a planet is in opposition.
809. but that he knows, etc. Because death must cease with sin, which has
given origin to it.
813. dist, a stroke or blow; Anglo-Saxon bync.
814. Save he, etc., i.e. God alone is eternal, exempt from end.
818. fair. A usual expression in the romances, and in the general language
of the Middle Ages.
829. unfounded, i.e. bottomless, sans fond.

810. Ξέτλειε, καὶ δ' ἂ τοι πολεμήτης ἔργα μέμηλε
Καὶ πάνος ὁ θεός ὑπελεξαὶ ἀδιευθυτοὶ;
Ἡ δὲ τοι ὑπὸ θησίῃ, ἀλλ' ἀδιενάτων κακῶν ἄρτη
Δεινῶν τ', ἀργαλλον τε καὶ κύριον, οὐδ' μαχητὸν. Od. xii. 116.—St.
To search with wandering quest a place foretold
Should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the purlieus of Heaven, and therein placed
A race of upstart creatures, to supply
Perhaps our vacant room, though more removed,
Lest Heaven, surcharged with potent multitude,
Might hap to move new broils. Be this or aught
Than this more secret now designed, I haste
To know; and, this once known, shall soon return
And bring ye to the place where thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the buxom air, embalmèd
With odours. There ye shall be fed and filled
Immeasurably; all things shall be your prey."

He ceased, for both seemed highly pleased, and Death
Grinned horrible a ghastly smile, to hear
His famine should be filled, and blessed his maw
Destined to that good hour. No less rejoiced
His mother bad, and thus bespake her sire:

"The key of this infernal pit, by due
And by command of Heaven's all-powerful King,
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatched by living might.
But what owe I, to his commands above,
Who hates me, and hath hither thrust me down

834. *purlicus.* A purlieu (*pur lieu*) is the more open part, free from trees
(*purus ad arboribus*), on the outskirts of a forest.
842. *buxom,* i.e. yielding. See on L’*Allegro,* v. 24. Spenser had used *buxom air,* F. Q. i. 11, 37; iii. 11, 34; and Fairfax *buxom wave,* xv. 12.
855. *might.* The third edit. (which is of no authority) reads *wight,* from v. 613.
849. *bespake.* This form is constantly used by Spenser.

841. 

842. "Pete cedentem sera disco." Hor. Sat. ii. 2, 13.—*K.*
843. "Death shall feed upon them." Ps. xlix. 14.—*G.*
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of Heaven and heavenly born,
Here in perpetual agony and pain,
With terrors and with clamours compassed round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gavest me; whom should I obey
But thee? whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end.”

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, toward the gate rolling her bestial train,
Forthwith the huge portcullis high updrew,
Which but herself not all the Stygian Powers
Could once have moved; then in the keyhole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens. On a sudden open fly,
With impetuous recoil and jarring sound,
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook

869. At thy right hand, etc. As the Son sits in Heaven. This opposition is frequent in the Inferno of Dante. It may however be doubted if Milton perceived it.

875. Which but herself, etc., i.e. it was only through Sin that moral and physical evil could come into the world.

877. The intricate wards. This is another instance of Milton's wrong employment of words, for the wards are in the lock, not in the key.

879. On a sudden, etc. See our Tales and Popular Fictions, p. 25, where we have shown the incorrectness of Swift's assertion that this was taken from the romance of Don Belianis of Greece. Porson doubted if there was any translation of this romance anterior to the Paradise Lost; and Todd in reply says there was one printed in 1660. Surely we are not to suppose that Milton at that time was a reader of romances of chivalry!
Of Erebus. She opened, but to shut
Exced her power; the gates wide open stood,
That with extended wings a banne red host,
Under spread ensigns marching, might pass through
With horse and chariots ranked in loose array;
So wide they stood, and like a furnace mouth
Cast forth redounding smoke and ruddy flame.

Before their eyes in sudden view appear
The secrets of the hoary Deep, a dark,
Illimitable ocean, without bound,
Without dimension, where length, breadth, and hight,
And time and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.

For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms: they around the flag
Of each his faction, in their several clans,
Light-armed or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumbered as the sands
Of Barca or Cyrenë’s torrid soil,

883. but to shut, etc. Because none but God can put an end to the evils caused by sin.
896. Nature, i.e. creation, the world.—hold, etc., as we usually say, hold dominion, rule, sovereignty, etc.
900. embryon atoms, i.e. the atoms which, by union with it, cause any body to increase. The embryon is the fetus in the womb, and Chaos is called (v. 911) the ‘womb of Nature.’
901. each his. This seems to be i.q. each’s, according to the manner of forming the possessive case used by writers of the sixteenth and seventeenth centuries.—clans. Probably the Highland clans, with Montrose, were in his mind.
903. unnumbered, i.e. not to be numbered, innumerable: see final Note II. on Book I.
904. Barca, etc., i.e. the African deserts to the west of Egypt.

“Tartarus horrendus eructans faucibus aestus.” Lucr. iii. 1025.—K.
“One would think the deep to be hoary.” Job xli. 32.—G.
“Where heat and cold, dryness and moisture strive.”
Fairfax, Godf. of Bel. ix. 61.—K.
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere
He rules a moment; Chaos umpire sits,
And by decision more embroils the fray,
By which he reigns; next him high arbiter
Chance governs all. Into this wild Abyss
—The womb of Nature and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mixed
Confusedly, and which thus must ever fight,
Unless the almighty Maker them ordain
His dark materials to create more worlds—
Into this wild Abyss the wary Fiend
Stood on the brink of Hell, and looked awhile,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less pealed
With noises loud and ruinous—to compare
Great things with small—than when Bellona storms
With all her battering engines, bent to rase
Some capital city; or less than if this frame
Of heaven were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,

905. Levied, i.e. raised; in its double sense: see on v. 601.—poise, i.e. give weight to, peser.—these most, i.e. most of these.
911. The womb, etc., i.e. what gave birth to Nature: see on v. 895.
912. sea nor shore, i.e. water or earth.
918. Stood, etc., i.e. standing looked.
919. frith. The Icelandic flörd, a bay; akin to fretum.
921. ruinous, i.e. like that of the fall of buildings, etc.: see on i. 46.
925. elements, i.e. earth, water, etc.: v. 912.
927. vans, i.e. wings, vanni, It.

921. “Parvis componere magna.” Verg. Buc. i. 24.—N.
927. “Indi spiega al gran volo i vanni saurati.”

Tasso, Ger. Lib. ix. 60.—T.

“His flaggy wings when forth he did display
Were like two sails.” F. Q. i. 11, 10.—N.

929. “Spernit humum fugiente penna.” Hor. Carm. iii. 2, 24.—K.
As in a cloudy chair, ascending rides
Audacious; but, that seat soon failing, meets
A vast vacuity. All unawares
Fluttering his pennons vain, plumb-down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft. That fury stayed—
Quenched in a boggy Syrtis, neither sea
Nor good dry land—nigh foundered on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon, through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloined
The guarded gold: so eagerly the Fiend
O'er bog or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.

931. Audacious, daring, bold, audax.
932. pennons, i.e. pinions. This is probably Milton's own orthography, as it comes from penna.—vain, i.e. useless.
937. Instinct, i.e. inflamed; the opposite of extinct.
939. Quenched, etc. Quenched—land is evidently a parenthesis, and that fury stayed an abl. abs.—foundered. See on i. 204.
941. the crude consistence, i.e. the boggy Syrtis. v. 989.
942. both oar and sail. The Latin remis velique, i.e. every means; a figure from navigation, as Hume observes.
944. or. Perhaps we should read and; so also in v. 949.
945. by stealth. It would seem from this that Milton understood the ἄρχον of Herodotus differently from Pliny: see below.
948. or steep. We think it very probable that, as Bentley says, the poet dictated 'o'er steep.'

941. "Half flying and half footing in his haste." P. Q. i. 11, 8.—N.
At length a universal hubbub wild
Of stunning sounds and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence. Thither he plies,
Undaunted, to meet there whatever Power
Or Spirit of the nethermost Abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful Deep! With him enthroned
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood
Orcus and Ades, and the dreaded name
Of Demogorgon; Rumour next and Chance,
And Tumult and Confusion all embroiled,
And Discord with a thousand various mouths.

To whom Satan turning boldly, thus:—"Ye Powers
And Spirits of this nethermost Abyss,
Chaos and ancient Night! I come no spy,
With purpose to explore or to disturb

951. hubbub. He seems to have adopted this word from Spencer.

"And shrieking hubbub them approaching near." F. Q. iii. 10, 43.
It is probably of Celtic origin. In Irish, aboo is a war-cry, as in "Crom-boo;"
"Butler-boo;" "ub" is "a cry" in Welsh.

956. nethermost Abyss. By this he merely means the Abyss or Chaos in general; and he terms it nethermost, as being without bottom or termination.

962. sable-vested Night. The Mēlēκερες Νῆς of Euripides, Ion. 1150.

964. Orcus and Ades. These are properly the same person (called also Pluto), the former being the Latin, the latter the Greek name, properly Aides, Hades. Milton seems to mean by them the Death and Hall (ὃ δάρας καὶ δίδυς) of the Apocalypse, xx. 13.—dreaded name, etc., i.e. Demogorgon himself: see on i. 738.
Demogorgon, a name unknown to classic mythology, is first mentioned by Lactantius and the Scholiast on Statius; then by Boccaccio in his Genealogia Deorum, a work with which Milton appears to have been acquainted; and finally by Ariosto (I Cinque Canti, i. 4) and Tasso (Ger. Lib. xiii. 10).

971. to explore, etc., i.e. to explore the secret (places or things) of your realm, or to disturb your realm itself.

960. "He made darkness his secret place, his pavilion round about him dark waters." Ps. xviii. 11.—D. "I will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them." Jer. xliii. 10.—K.
The secrets of your realm; but, by constraint,
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heaven; or if some other place,
From your dominion won, the ethereal King
Possesses lately, thither to arrive
I travel this profound. Direct my course.
Directed no mean recompense it brings
To your behoof: if I that region lost,
All usurpation thence expelled, reduce
To her original darkness and your sway—
Which is my present journey—and once more
Erect the standard there of ancient Night,
Yours be the advantage all, mine the revenge!"

Thus Satan, and him thus the Anarch old,
With faltering speech and visage incomposed,
Answered:—"I know thee, stranger, who thou art,
That mighty leading Angel, who of late
Made head against Heaven's King, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence through the frightened Deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven-gates
Poured out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve,
That little which is left so to defend,
Encroached on still through your intestine broils,

979. lately. This properly belongs to soon, v. 978.
985. Which is, sc. the object of.
999. can, sc. do.—so, sc. doing.
1001. your. No one surely can doubt of this being the true reading; yet

993. άν. Οδός ἔν στρατεύαν ἐστράτευσεν ἀλεθραίων;
Θε. Οὐ γὰρ τινὶ στρατεύοντας ἔλλαξαν Εὔρ. Sup. 116.—D.
996. "Procedet legio Ausonidum, pilataque plenis
Agmina se fundunt portis." Aes. xii. 121.—K.
Weakening the sceptre of old Night. First Hell,  
Your dungeon, stretching far and wide beneath;  
Now lately heaven and earth, another world,  
Hung o'er my realm, linked in a golden chain  
To that side Heaven from whence your legions fell.  
If that way be your walk, you have not far;  
So much the nearer danger. Go and speed!  
Havoc, and spoil, and ruin are my gain."

He ceased, and Satan stayed not to reply,  
But, glad that now his sea should find a shore,  
With fresh alacrity and force renewed,  
Springs upward, like a pyramid of fire,  
Into the wild expanse, and through the shock  
Of fighting elements, on all sides round  
Environed, wins his way; harder beset  
And more endangered, than when Argo passed  
Through Bosporus, betwixt the justling Rocks;  
Or when Ulysses on the larboard shunned  
Charybdis, and by the other Whirlpool steered.  
So he with difficulty and labour hard  
Moved on: with difficulty and labour he;  
But, he once past, soon after when Man fell—  
Strange alteration!—Sin and Death amain  
Following his track, such was the will of Heaven—  
Paved after him a broad and beaten way

it was first given by Pearce, the poet's own and all the succeeding editions  
having our. This is one proof among many that we are not to regard the  
orthography, punctuation, etc., of the first two editions as being Milton's own.

1006. for, so. to go.

1019. Through Bosporus, etc. There is a slight slip of memory here, for it  
was after emerging from the Bosporus into the Euxine that the Argo had to  
pass through the Symplegades, which he properly translates 'the justling rocks.'  
There is a similar slip in what follows, for Scylla is not represented by Homer  
or any other poet as a whirlpool. Perhaps the cause of his error was the re-  
collection of the parus swyrge, in which Ovid says (Met. xiv. 51) Scylla used  
to bathe, and in which, by the art of Circe, she was transformed.

1028. But he, etc. This is narrated afterwards in the Tenth Book.

1013. "And from his helmet sharpening like a spire  
He looked like a pyramid on fire."

Drayton, David & Goliath.—T.
Over the dark Abyss, whose boiling gulf
Tamely endured a bridge of wondrous length,
From Hell continued, reaching the utmost orb
Of this frail World; by which the Spirits perverse,
With easy intercourse, pass to and fro
To tempt or punish mortals, except whom
God and good Angels guard by special grace.

But now at last the sacred influence
Of light appears, and from the walls of Heaven
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works, a broken foe,
With tumult less and with less hostile din;
That Satan, with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn.
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off the empyreal Heaven, extended wide
In circuit, undetermined square or round,

1029. the utmost orb, i.e. the outer circle or shell of the World: see the Cosmology in Life of Milton. The idea of this bridge may no doubt have been suggested by the Mohammedan Es-Sirat, which stretches o'er Hell, and is sharper than the edge of a sword, along which lies the road to Paradise.
1037. Nature, i.e. organized matter, the World.
1041. That Satan, etc., i.e. his toil gradually diminished, and finally became ease.
1042. Wafts, sc. himself. This is nearly the idea which he expresses by warps, i. 341.
1046. Weighs, i.e. poises.
1048. undetermined, i.e. not to be determined. Its extent was such that from the portion that was seen the eye could not determine whether its margin was straight or curved. Its magnitude is further intimated by adding that the World was as small compared with it as the smallest star compared with the full-moon.

1033. "God and good angels fight on Richmond's side."
Rich. III. v. 3.—T.
1043. "Haud aliter puppesque tue pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo." AEn. i. 399.—K.
1046. "E si librò su l'a'deguate penne." Tasso, Ger. Lib. i. 14.—Th.
With opal towers and battlements adorned
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent World, in bigness as a star
Of smallest magnitude close by the moon.
Thither, full fraught with mischievous revenge,
Accursed, and in a cursed hour, he hies.

1049. "Whose walls and towers were builded high and strong
Of pearl and precious stone." F. Q. i. 10, 55.—T.

1052. "And blown with restless violence about
The pendent world." Meas. for Meas. iii. 1.—T.

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NOTE ON p. 3.

The custom here mentioned is frequently alluded to by Ferdúsee in the Sháh-námeh. Thus, at the coronation of Túr, the son of Ferídún, "the great men strewed pearls at his feet;" of Siyavush it is said on a particular occasion, "He thought on the banquet in Sabulísán, on Bústom and the nobles, and how they had strewed gold and pearls;" of Ky Khoórú, that the old Shah Káús "came forth to meet him, and led him to the throne, and set the crown on his head; and they strewed precious stones wherever he trod." On another occasion when Káús went forth to meet Ky Khoórú on his return from his victories in Túrán, the latter "poured jacinths and rubies on the head of the Sháh." See the translations from the Sháh-námeh, by Görrès and Schack.

Warburton quoted the following passage from Shereef-ed-deen’s Persian Life of Tamerlane, as translated by Petit de la Croix (ii. 1): "Les princes du sang royal et les émirés répandirent à pleines mains sur sa tête quantité d’or et de pierres selon la coutume." Lane (Thous. and One Nights, ii. 351) tells us from Ibn Khallikán, that on the occasion of the marriage of the Khalífeh El-Má-mún with the daughter of his wezzar, "when he first entered the apartment of the bride and seated himself with her, her grandmother scattered over them both a thousand large pearls from a tray of gold." In India, at the present day, in the ceremony named Nuzzeranah, gold and silver are poured on the head of the person for whom it is performed.

That such then was the custom of the East is clear; but now comes the question, Whence did Milton derive his knowledge of it? We have searched in vain Purchas, Hakluyt, and all the writers on Oriental matters anterior to him, and we have to as little purpose made inquiries of the learned. Golius, it is true, had published an Arabic Life of Tamerlane, which may contain a notice of this ceremony, but as he gave no translation it was inaccessible to Milton. Our conclusion is, that he must have learned it, directly or indirectly, from one of the Orientalists of his time, such as Walton, Pocock, Hyde,—most probably
the last, who was well-skilled in Persian, and had, we may suppose, read the
work of Sherceef-ed-deen. From him too he may have derived a knowledge of the
Diresfah-e-Kawensee: see on i. 536.

The following passage in Antony and Cleopatra (ii. 5) is, we may presume,
merely a coincidence.

"I'll set thee in a shower of gold, and hail
Rich pearls upon thee."

Yet it is not impossible that Shakespeare may have heard of the Oriental
custom.
BOOK III.

THE ARGUMENT.

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

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

1. Hail, etc. Perhaps the words of Hercules, in Euripides’ Herculeis Furones, on his return from Erebus (v. 523 seq.), were in the poet’s mind when he commenced this Book.—offspring, etc. He terms light the firstborn or eldest offspring of Heaven, but whether he meant by this the Deity or the material heaven is uncertain. Judging however by his theology, we would say the former.
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence, increate!
Or hearest thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle didst invest
The rising World of waters dark and deep,
Won from the void and formless Infinite.—
Thee I revisit now with bolder wing,

2. Or, etc., i.e. Or may I, without being blamed for it, express (i.e. term) thee the co-eternal beam of the Eternal? He then proceeds to argue the justness of this idea from the language of Scripture, in which it is said that 'God is light.'

6. Bright, etc., i.e. Thou who art the increate (uncreate) bright effluence of His bright essence.—increate. This should be uncreate, as there is no such Latin word as increate. It qualifies 'effluence' not 'essence.'

7. Or hearest thou, etc., i.e. ‘Or dost thou hear (i.e. dost thou prefer to be called) a pure ethereal stream whose source is unknown? This he says because in Genesis, light exists before the sun, which is usually regarded as its source. Hearest thou is a Latinism, audis.

8. Before, i.e. For before.

9. The heavens, i.e. those created along with the earth in the beginning.

10. Didst invest. See Gen. i. 2, 3. In like manner (i. 208) he makes night ‘invest the sea.’

12. Void, etc. He here applies to Chaos the terms used in Genesis of the surface of the earth. His idea probably was that Chaos contained vast vacuities, or might be regarded as one great void, inasmuch as the atoms with which it was filled never assume any determinate fixed forms.

13. With bolder wing, i.e. my flight will now be of a bolder, steadier nature than it has hitherto been.

3. “God is light.” 1 John i. 5. “Who only hath immortality, dwelling in the light, which no man can approach unto.” 1 Tim. vi. 16.—N.

6. “She (Wisdom) is a pure influence flowing from the glory of the Almighty. She is the brightness of the everlasting light.” Wisdom, viii. 25.—N.

7. “Matutine pater, seu Jane libertius audis.” Hor. Sat. ii. 6, 20.—B.

Zeus etv Ἀθῆς

Οὐμαναχὼμυς στέγεις.


10. “Largior hic campos aether et lumine vestit

Purpureo.” Aes. vi. 640.—K.

11. “And through the world of waters wide and deep.”

F. Q. i. 1, 89.—N.

“The hanging rocks and valleys dark and deep.”

Drayton, Polygoll. Song, ix.—T.
Escaped the Stygian pool, though long detained
In that obscure sojourn, while in my flight,
Through utter and through middle darkness borne,
With other notes than to the Orphean lyre,
I sung of Chaos and eternal Night;
Taught by the heavenly Muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare; —thee I revisit safe,
And feel thy sovran vital lamp; but thou
Revisitest not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quenched their orbs,
Or dim suffusion veiled. Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,

14. the Stygian pool, i.e. the lake of fire in Hell.—long detained. We find that till near the end of the preceding Book the poet (i.e. the action of the poem) was in 'that obscure sojourn,' i.e. Hell, in which was the Stygian pool.

15. while. This does not mean while in that sojourn. It is used in the sense of addition, meaning that after he had quitted Hell.

16. Through utter, etc. By 'utter' (i.e. outer, the most remote) darkness we think he means that most remote part of Chaos in which Hell lay; by 'middle' the part between it and Heaven, which begins to feel 'the sacred influence of light;' the 'Hell and the gulf between' of v. 70.

17. With other notes, etc., i.e. with notes different from those which were sung to the Orphean lyre (i.e. by Orpheus); for Milton drew from the sacred Scriptures, and probably believed himself to be in some sort inspired; while the song of Orpheus (Apoll. Rh. i. 498) and the Orphic Hymn to Night, were only the products of human imagination.

22. thy vital, etc., i.e. the sun, whose warm beams he could feel: comp. v. 581.
24. no dawn, i.e. not even the slightest glimpse of light.

25. So thick, etc. He doubts whether his blindness proceeds from what is termed a gutta serena, or from a dim suffusion of matter, according to another of the medical theories.

26. Yet not the more, etc., i.e. nevertheless I do not on this account cease (i.e. forbear) to wander (in memory and imagination) over the various haunts of the Muses. The meaning is, my memory still recalls to me the various parts of external nature which are agreeable to poetic fancy.

20. "Facilis descensus Averni
Sed revocare gradum superasque evadere ad auras
Hoc opus, hic labor est: pauci . . . potuere." IT. 126.—K.
Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath,
That wash thy hallowed feet, and warbling flow,
Nightly I visit; nor sometimes forget
Those other two equaled with me in fate,
So were I equaled with them in renown,
Blind Thamyris and blind Mæonides,
And Tiresiás and Phineus, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,

30. Thee, Sion, etc. Mount Sion and the brook Kidron and Siloa, i.e. as imagination painted them to him; for Kidron is only a torrent (χευμάτης), and Siloa is nothing more than a basin or pool fed by a conduit. His imagination was probably deceived by the words of Isaiah (viii. 6), "The waters of Shiloah that go softly?" but the Prophet could only have meant the gentle trickling of the waters from the conduit to the pool. As to "flowery" brooks we apprehend they are rarely to be found in the hot, arid regions of the East.

33. Those other two, sc. poets. Thamyris is mentioned by Homer (II. ii. 595), who only says he was a Thracian, and that the Muses struck him with blindness for his presumption in asserting that he could overcome even them in singing. Mæonides is Homer himself, whose father's name was said to be Mæson.

36. And Tiresíás, etc. Beside those two poets, I also think of the two blind prophets, Tiresíás and Phineus. For these see our Mythology of Greece and Italy. This verse, it will be seen, commences with an anapest; see Life of Milton, p. 448, where we have quoted Wordsworth's assertion of this line being inharmonious. The very same ignorance of the poet's pronunciation made Gifford insert Sir in the following verse of B. Jonson's Scipio (ii. 4):

"With a great lady, at a physician's."

37. voluntary, i.e. spontaneously, without effort, after the manner of the Improvisatori of Italy.

39. darkling. This is evidently the part. of an obsolete verb, darkle, the same as dark, to be in the dark, used by Chaucer.

"And there the sytte and darketh wonder still."

Leg. of Good Women, Leg. of Tusbe.

29.

"Dulces ante omnia Musas
Quarum sacra fero ingenti perennis amore."

Virg. Geor. ii. 475.—N.
Or flocks, or herds, or human face divine;
But cloud instead and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and, for the book of knowledge fair,
Presented with a universal blank
Of Nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irrade, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

Now had the Almighty Father from above,
From the pure Empyrean where he sits,
High throned above all height, bent down his eye,

48. Presented, etc., i.e. the characters written in the book of Nature (the various objects of sight) are to me, as it were, expunged and rased (scraped) out, and thus wisdom or knowledge is excluded at one entrance; i.e. he can neither read nor can he observe external objects, and thus make inferences from them. We cannot see any difficulty in the passage, and yet Pearce proposed to read, "All Nature's," and Newton approved, while Todd would make wisdom a genitive case.

52. powers. Possibly the poet dictated poeres.
58. above all height, so. that the human imagination can conceive.

48. **Guarini, Il Past. Fido,** iii. 1.—N.

56. "Cum Jupiter æthere summo
Deispiciens mare velivolum, terrasque jacentes,
Litoraque, et latos populos." **Æs.** i. 223.—K.

"Quando dall' alto soglio il Padre eterno,
Ch' è nella parte più del ciel sincera,
E quanto è dalle stelle al basso inferno
Tanto è più in su della stellata spera,
Gli occhi in giù volse, e in un sol punto e una
Vista mirò ciò che 'n se il mondo aduna."

**Tasso, Ger. Lib.** i. 7.—Th.
His own works and their works at once to view.
About him all the Sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son. On Earth he first beheld
Our two first parents, yet the only two
Of mankind, in the Happy Garden placed,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivalled love,
In blissful solitude. He then surveyed
Hell and the gulf between, and Satan there
Coasting the wall of Heaven on this side Night,
In the dun air sublime, and ready now
To stoop, with wearied wings and willing feet,
On the bare outside of this World, that seemed
Firm land embosomed, without firmament,
Uncertain which, in ocean or in air.

59. *His own works, etc.* By this must be meant the various parts of the World which he had formed, such as the revolving spheres of which it was composed, etc., and their operations.

60. *Sanctities, i.e. the holy ones, Dem. iv. 17.* "The sanctities of heaven."
2 Hen. IV. iv. 2.—T.

61. *and from his sight, etc.* This is what is called the *beatific vision*, in which the happiness of the blessed was supposed to consist.

64. *on Earth, etc., i.e. his first regards were directed down to the Earth, the central point of the newly-formed World, where the first object that met his view was our first parents, the noblest beings that the World contained.*

71. *on this side night, etc.* By night he means the ‘utter darkness’ (v. 16), and by the ‘dun air’ the part of the middle darkness which was penetrated by the ‘glimmering dawn.’ *Dun* is a kind of yellowish-brown.—*sublime*, i.e. aloft.

74. *On the bare outside, etc.* The outer shell of the World, i.e. the outer surface of the *primum mobile* was, in his conception, a bare extent lying in Chaos, by which it was enveloped, and which from its nature might alike be regarded as air or water, while overhead there was no starry firmament, as was the case with the earth, which was surrounded by air and water.

62. "Who [the Son] being the brightness of his glory and the express image of his person ... sat down on the right hand of the Majesty on high." Heb. i. 3.—H.

72. "Come, thick Night,
And pall thee in the dumest smoke of Hell." Macb. i. 5.—K.
Him God beholding from his prospect high,
Wherein past, present, future, he beholds,
Thus to his only Son foreseeing spake:

"Only-begotten Son, seest thou what rage
Transports our Adversary? whom no bounds
Prescribed, no bars of Hell, nor all the chains
Heaped on him there, nor yet the main abyss
Wide interrupt, can hold; so bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head. And now,
Through all restraint broke loose, he wings his way
Not far off Heaven, in the precincts of light,
Directly toward the new-created world,
And Man there placed, with purpose to assay
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert;
For Man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience; so will fall
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate, he had of me
All he could have. I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal Powers
And Spirits, both them who stood and them who failed;

84. interrupt. This seems to be the past part. used in a present sense: see final Note II. on Book I. It is something like the "Oceano dissociatis" of Horace, Carm. i. 3, 22.

101. failed. Bentley proposed to read fell, and this is so much more Miltonic, so much more agreeable to the context, that we feel strongly inclined to believe it was the word the poet dictated.

77. "Qui cum ex alta providentiae specula respicit quid cuique, eveniat." Boeth. De Cons. Phil. i. iv.

"Quae sint, quae fuerint, veniantque
Uno momentis cernit in ictu." Id. i. iv. Metr. 2.—Th.

80. "The Devil is come down unto you having great wrath." Rev. xiii. 12.

92. "Thou [the lying Spirit] shalt persuade him and prevail also." 1 Kings xxii. 22.—T.

98. "God made man upright." Eccles. vii. 29.—G.
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appeared,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid?
When will and reason—reason also is choice—
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me. They therefore, as to right belonged,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if Predestination overruled
Their will, disposed by absolute decree,
Or high foreknowledge. They themselves decreed
Their own revolt, not I. If I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So, without least impulse or shadow of fate,

Or aught by me immutably foreseen,
They trespass, authors to themselves in all,
Both what they judge and what they choose; for so
I formed them free, and free they must remain,
Till they enthrall themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.
The first sort by their own suggestion fell,

106. appeared. It may be as well to observe that this is the perf. subj., i.q.
would have appeared: see on ii. 418.
108. reason also is choice, i.e. the reason as well as the will is free, has the
power of choosing. In effect the reason first chooses, and thus gives the impulse
to the will.
111. as to right belonged, i.e. as was consonant with right and justice.—So.
Here, and in what follows, so is thus, in this way.
117. If. This, as Newton observes, is not hypothetic; it answers to though.
121. immutably foreseen, i.e. made immutable by my foresight.

108. "When God gave him [Adam] reason, he gave him freedom to choose,
for reason is but choosing." *Aretopagitica.*—N.
Self-tempted, self-depraved; Man falls, deceived
By the other first: Man therefore shall find grace,
The other none. In mercy and justice both,
Through Heaven and Earth, so shall my glory excel;
But mercy, first and last, shall brighttest shine."

Thus while God spake ambrosial fragrance filled
All Heaven, and in the blessed Spirits elect
Sense of new joy ineffable diffused.
Beyond compare the Son of God was seen
Most glorious: in him all his Father shone
Substantially expressed; and in his face
Divine compassion visibly appeared,
Love without end, and without measure grace,
Which uttering thus he to his Father spake:
"O Father, gracious was that word which closed
Thy sovran sentence, that Man should find grace;
For which both Heaven and Earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompassed shall resound thee ever blest.
For should Man finally be lost, should Man,
Thy creature late so loved, thy youngest son,
Fall circumvented thus by fraud, though joined
With his own folly... that be from thee far,

129. suggestion, i.e. temptation.
"I give thee not this to suggest thee from thy master."
All's Well, etc. iv. 5.—K.
"What Eve, what serpent hath suggested thee
To make a second Fall of cursed man?" Rich. II. iii. 4.—K.
146. extol, i.e. raise, extolło.
147. innumerable sound. This seems to be an instance of the introduction
of the figure Hypallage from the Latin poets; for it is properly the hymns and
songs that are innumerable.
150. For should, etc. See Final Note to Lycidas.

139. Comp. on c. 62.
148. "Psalms and hymns and spiritual songs." Coloss. iii. 16.—K.
149. "Formosam resonare doceo Amarylidas silvas." Virg. Buc. i. 5.—K.
158. "That be far from thee, to do after this manner, to slay the righteous
with the wicked; and that the righteous should be as the wicked, that be far
from thee. Shall not the Judge of all the earth do right?" Gen. xviii. 25.—N.
That far be from thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil
His malice, and thy goodness bring to nought;
Or proud return, though to his heavier doom,
Yet with revenge accomplished, and to Hell
Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake
For him what for thy glory thou hast made?...
So should thy goodness and thy greatness both
Be questioned and blasphemed without defence.”

To whom the great Creator thus replied:
“O Son, in whom my soul hath chief delight,
Son of my bosom, Son, who art alone
My word, my wisdom, and effectual might,
All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed.
Man shall not quite be lost, but saved who will;
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsed powers, though forfeit and enthralled
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe;
By me upheld, that he may know how frail
His fallen condition is, and to me owe
All his deliverance, and to none but me.

169. Or proud return, sc. to Hell.
175. once more, etc. This seems to be legal language, referring to bonds and
covenants.—lapsed, fallen, laposa.
179. mortal, i.e. deadly: see on i. 2.

168. Τοιαύτης Διόνυσος εμοί καθαρισμένη θυμό. II. v. 243.—K.
“This is my beloved Son in whom I am well pleased.” Mat. iii. 17.—N.
169. “The only-begotten Son which is in the bosom of the Father.” John i.
18.—N.

“Nate, meae vires, mea magna potentia, solus.” Ἱν. i. 664.—K.
170. “His name is called The Word of God.” Rev. xix. 13. “Christ, the
power of God and the wisdom of God.” 1 Cor. i. 24.—N.
Some I have chosen of peculiar grace,
Elect above the rest—so is my will;
The rest shall hear me call, and oft be warned
Their sinful state, and to appease betimes
The incensed Deity, while offered grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavoured with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire Conscience, whom if they will hear,
Light after light, well used, they shall attain,
And to the end persisting safe arrive.
This my long sufferance, and my day of grace,
They who neglect and scorn shall never taste;
But hard be hardened, blind be blinded more,
That they may stumble on and deeper fall;
And none but such from mercy I exclude.—
But yet all is not done; Man disobeying,
Disloyal, breaks his fealty, and sins

196. umpire. The umpire (imper) is an additional arbitrator, chosen when
the two to whom a case was referred could not agree; so Conscience seems here
to be the umpire between the Spirit of God and the evil tendency of human
nature. But this is perhaps refining too much, and umpire is probably here, as
in ii. 907, simply judge or arbiter.—hear, i.e. obey. A frequent sense of this
word in the Bible, and also in the Classics; see Mat. xvii. 5; Luke xvi. 29.
196. well-used, i.e. if they made a good use of one degree of light, they would
be advanced to another.

197. And to the end, etc. The doctrine of final perseverance.
199. taste. This governs 'This' (so. state of grace), v. 198.

200. Man disobeying, etc. The ideas here are altogether feudal. The feuda-
tory by an act of disloyalty forfeited the feud for himself and his posterity. The
feud here is life and being.

186. "If thou wouldest seek unto God betimes, and make thy supplication
to the Almighty." Job viii. 5.—K.
189. "I will take away the stony heart out of your flesh." Ezek. xxxvi. 26.
—G.
197. "He that endureth to the end shall be saved." Mat. x. 22.—H.
Against the high supremacy of Heaven,
Affecting Godhead, and, so losing all,
To expiate his treason hath nought left,
But, to destruction sacred and devote,
He with his whole posterity must die,
Die he or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heavenly Powers, where shall we find such love?
Which of ye will be mortal, to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all Heaven charity so dear?"
He asked, but all the heavenly quire stood mute,
And silence was in Heaven; on Man's behalf
Patron or intercessor none appeared,
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed:
"Father, thy word is passed, Man shall find grace;
And shall Grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all
Comes unprevented, unimplord, unsought?

208. sacred and devote. Sacer et devotus, the language of the Roman law, denoting outlawry.
214. mortal. Used in a different sense in the next verse: see Life of Milton, p. 463.
215. just, i.e. lead on earth a life of perfect righteousness.
231. unprevented, i.e. not anticipated: see on ii. 467. The grace of God comes to man before he seeks it. For the structure of the verse, see on ii. 185.

206. "Ye shall be as gods, knowing good and evil." Gen. iii. 5.—K.
218. "There was silence in heaven." Rev. viii. 1.—N.
219. "He saw that there was no man, and wondered that there was no intercessor." Z.ch. i6.—Greenwood. "We have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.—T.
235. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9.—T.
Happy for man so coming! he her aid
Can never seek, once dead in sins and lost;
Atonement for himself or offering meet,
Indebted and undone, hath none to bring.—
Behold me then: me for him, life for life
I offer; on me let thine anger fall;
Account me Man: I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die,
Well pleased; on me let Death wreak all his rage.
Under his gloomy power I shall not long
Lie vanquished; thou hast given me to possess
Life in myself for ever; by thee I live,
Though now to Death I yield, and am his due,
All that of me can die. Yet, that debt paid,
Thou wilt not leave me in the loathsome grave,
His prey, nor suffer my unsotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue
My vanquisher, spoiled of his vaunted spoil.
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarmed;
I through the ample air, in triumph high,
Shall lead Hell captive, maugre Hell, and shew
The powers of Darkness bound: thou, at the sight
Pleased, out of Heaven shalt look down and smile,

233. “You being dead in your sins... hath he quickened.” Col. ii. 13.—K.
236. “Me, me, adeum qui feci, in me convertite tala.” Is. ix. 427.—N.

“Figite me, si qua est pietas; in me omnia tala
Conjicite, o Rutuli; me primam absumite ferro.” Jb. ix. 493.—N.

239. “The only-begotten Son, which is in the bosom of the Father, he hath declared him.” John i. 18. ‘λαος ἐντὸς ἑαυτοῦ. Phil. ii. 7. “The glory which I had with thee before the world was.” John xvii. 5.—K.
243. “So hath he given to the Son to have life in himself.” John v. 26.—N.
247. “Thou wilt not leave my soul in hell, neither suffer thy Holy One to see corruption.” Ps. xvi. 10; Acts ii. 20.—N.

253. “O death, where is thy sting?” 1 Cor. xv. 55. “O death, I will be thy plague.” Hos. xiii. 14.—K.

254. “Thou hast ascended on high, thou hast led captivity captive.” Ps. lxviii. 18. “And having spoiled Principalities and Powers, he made a show of them openly, triumphing over them.” Col. ii. 15.—N.
While, by thee raised, I ruin all my foes,
Death last, and with his carcase glut the grave;
Then, with the multitude of my redeemed,
Shall enter Heaven, long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assured
And reconciliation; wrath shall be no more
Thenceforth, but in thy presence joy entire."

His words here ended, but his meek aspect
Silent yet spake, and breathed immortal love
To mortal men, above which only shone
Filial obedience; as a sacrifice
Glad to be offered, he attends the will
Of his great Father. Admiration seized
All Heaven, what this might mean, and whither tend,
Wondering; but soon the Almighty thus replied:

"O thou in Heaven and Earth the only peace
Found out for mankind under wrath! O thou
My sole complacence! well thou knowest how dear
To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right-hand, to save,
By losing thee awhile, the whole race lost.
Thou, therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,

268.ewis, i.e. tumble down, precipitate, overthrow: see on i. 46.

269. "The last enemy that shall be destroyed is death." Cor. xv. 26.—H.
"And death and hell were cast into the lake of fire." Rev. xx. 14.—K.
265. "In thy presence is the fulness of joy." Ps. xvi. 11.—T.
267. "Ciò detto tacque e la risposta attende
Con atto, ch’ in silenzio ha voce e preghi."
Tasso, Ger. Lib. iv. 65.—Th.
269. "Sacrifice and offering thou didst not desire... Then said I, Lo, I come.
... I delight to do thy will, O my God." Ps. xi. 6.—N.
274. "He is our peace." Eph. ii. 14.—G.
277. "Now our joy
Although the last not least." Lear, i. 1.—N.
"Though last not least in love." Jul. Cæs. iii. 1.—N.
Made flesh, when time shall be, of virgin seed,
By wondrous birth; be thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored, without thee none.
His crime makes guilty all his sons; thy merit,
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judged and die,
And dying rise, and rising with him raise
His brethren, ransomed with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem what hellish hate
So easily destroyed, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though throned in highest bliss,
Equal to God, and equally enjoying
Godlike fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birthright Son of God,
Found worthiest to be so by being good,
Far more than great or high: because in thee
Love hath abounded more than glory abounds;

290. *thy merit, etc.* The doctrine of imputed righteousness.

285. "The head of every man is Christ." 1 Cor. xi. 8. "And he is the head of the body, the Church." Col. i. 18. "The first man, Adam, was made a living soul, the last Adam a quickening spirit; . . . the second man is the Lord from Heaven." 1 Cor. xv. 45-47.—K.

287. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 22.—N.

306. "Thought it not robbery to be equal with God (Ἰδώ ὑπάρξει)." Phil. ii. 6.—K.

312. "But where sin abounded grace did much more abound." Rom. v. 20.

"That your love may abound." Phil. i. 9.—K.
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne:
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed universal King. All power
I give thee; reign for ever, and assume
Thy merits; under thee, as head supreme,
Thrones, Princedoms, Powers, Dominions, I reduce:
All knees to thee shall bow, of them that bide
In Heaven, or Earth, or under Earth in Hell.
When thou, attended gloriously from Heaven,
Shalt in the sky appear, and from thee send
The summoning Archangels, to proclaim
Thy dread tribunal; forthwith from all winds,
The living, and forthwith the cited dead,
Of all past ages, to the general doom
Shall hasten; such a peal shall rouse their sleep.
Then, all thy Saints assembled, thou shalt judge
Bad men and Angels. They arraigned shall sink
Beneath thy sentence; Hell, her numbers full,
Thenceforth shall be for ever shut. Meanwhile
The World shall burn, and from her ashes spring

326. **forthwith.** This word is differently accented in the next line: see Final Note on Lycedas.

330. **thy Saints, i.e. the holy Angels:** see below.

315. "When he had by himself purged our sins, sat down on the right-hand of the Majesty on High." **Heb. i. 8.—K.**

317. "All power is given unto me." **Mat. xxviii. 18.—N.**

318. "Sumi superbiam quaesitam meritis." **Hor. Carm. iii. 30, 14.—N.**

319. "And set him at his own right-hand, in the heavenly places, far above all principality and power and might and dominion." **Eph. i. 20.** "Whereupon God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth." **Phil. ii. 9.—K.**

323. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." **1 Thes. iv. 16.** "The Lord Jesus shall be revealed from heaven with his mighty angels." **2 Thes. i. 7.** "They shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels, with a great sound of a trumpet; and they shall gather his elect from the four winds, from one end of heaven to the other." **Mat. xxiv. 30, 31.—H.**
New heaven and earth, wherein the just shall dwell;
And, after all their tribulations long,
See golden days, fruitful of golden deeds,
With Joy and Love triumphing, and fair Truth.
Then thou thy regal sceptre shalt lay by,
For regal sceptre then no more shall need;
God shall be all in all. But, all ye Gods,
Adore him, who to compass all this dies:
Adore the Son, and honour him as me."

No sooner had the Almighty ceased, but, all
The multitude of Angels—with a shout
Loud as from numbers without number, sweet
As from blest voices—uttering joy, Heaven rung
With jubilee, and loud Hosannas filled
The eternal regions. Lowly reverent
Toward either throne they bow, and to the ground
With solemn adoration down they cast

344. all, etc. We have here placed a comma before all, as but evidently
connects with Heaven, v. 347, what intervenes being parenthetic, after the
manner of the Latin ablative absolute.

327. "And I saw the dead, small and great, stand before God." Rev. xx. 11.
—H.

329. "We shall not all sleep, but we shall all be changed, in a moment, in
the twinkling of an eye, at the last trump." 1 Cor. xv. 51.—T.

"Hath rung night's yawning peal." Macb. iii. 4.—K.

330. "Behold, the Lord cometh with ten thousands of his saints." Jude 14.
—K.

334. "The day of God, wherein the heaven, being on fire, shall be dissolved,
and the elements shall melt with fervent heat. Nevertheless we, according to
his promise, look for new heavens and new earth wherein dwelleth righteousness." 2 Pet. iii. 12, 13. "And I saw a new heaven and a new earth, for the
first heaven and the first earth were passed away." Rev. xxi. 1.—N.

337. "Toto surget gens aurea mundo." Virg. Buc. iv. 9.—H.

339. "Then cometh the end, when he shall have delivered up the kingdom to
God, even the Father, . . . that God may be all in all." 1 Cor. xv. 24-25.—H.

341. "Worship him, all ye gods." Ps. xxvii. 7; Heb. i. 6. "That all should
honour the Son, even as they honour the Father." John v. 23.—N.

345. "All the sons of God shouted for joy." Job xxxviii. 7.—K.

350. "The four and twenty elders fall down before him that sat on the throne,
and worship him that liveth for ever, and cast their crowns before the throne."
Rev. iv. 10.—N. "Ye shall receive a crown of glory that fadeth not away
(aparadousia)." 1 Pet. v. 4.—H.
Their crowns, inwove with amaranth and gold;
Immortal amaranth, a flower which once
In Paradise, fast by the Tree of Life,
Began to bloom; but soon, for Man's offence,
To Heaven removed, where first it grew, there grows
And flowers aloft shading the Fount of Life,
And where the River of Bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream.
With these that never fade the Spirits elect
Bind their resplendent locks, inwreathed with beams.
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smiled.
Then, crowned again, their golden harps they took—
Harpes ever tuned, that glittering by their side
Like quivers hung—and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join

363. Immortal amaranth. Hume gives from Pliny a description of this flower, forgetting that the poet says it is no longer on earth. Amaranth (Amaranth) means 'that never fades,' unfading, hence he terms it 'immortal.' It was perhaps Milton's idea that in Paradise not merely Man, but the whole animal and vegetable world, was exempt from death. He was likewise perhaps aware that, according to the Rabbin (it is also in the Book of Enoch), the Garden, with its contents, was removed to Heaven: comp. 3 Cor. xii. 4; Rev. ii. 7; xxii. 2. What Spenser says (F. Q. iii. 5, 52) of the Flower of Maidenhead, whilom planted in Paradise, may have been in his mind.

365. Of charming symphony. See on iv. 642.

358. 'Thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life.' Ps. xxxvi. 8. 'There is a river, the streams whereof shall make glad the city of God.' Ps. xlvi. 4. 'Thou greatly enrichest it (the earth) with the river of God.' Ps. lxiv. 9. 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life.' Rev. xxi. 1, 2.—K.

369. 'Purior electro campum petivit amnis.' Virg. Geor. iii. 522.—N.

368. 'And they saw the God of Israel, and under his feet, as it were, a paved work of a sapphire stone.' Ez. xxiv. 10. 'And before the throne a sea of glass, like unto crystal.' Rev. iv. 6. 'And I saw as it were a sea of glass mingled with fire.' Rev. xv. 2.—D.

369. 'Awake up, my glory; awake, psaltery and harp.' Ps. lxxii. 8.—K.
Melodious part, such concord is in Heaven.
   Thee, Father, first they sung, omnipotent,
Immutable, immortal, infinite,
Eternal King; thee, Author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness, where thou sittest
Throned inaccessible; but when thou shadest
The full blaze of thy beams, and, through a cloud,
Drawn round about thee like a radiant shrine...
Dark with excessive bright thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all creation first,
Begotten Son, divine similitude,
In whose conspicuous countenance, without cloud
Made visible, the almighty Father shines,
Whom else no creature can behold; on thee

373. *Thee, Father, etc.* He had here in view *Ew.* viii. 285 seq.
377. *inaccessible, i.e. unapproachable, to whom there is no access.*
379. *Drawn round, etc.* We have indicated a pause at the end of this line; for without it the place is ungrammatical.
380. *Dark, etc.* A well-known physical fact. If, for example, we attempt to look at the sun, our eyes are darkened, so that for some time we cannot discern objects.

"Pero tambien el exceso
De la luz se hace teniebla."

*De Solis, Alcazar del Secreto. Jorn. iii.*—K.

380. "Suntque oculis tenebras per tantum lumen obortas."

*Ov. Met. ii. 181.*—K.

"Ma come al sol, che nostra vista grave
E per soverchio suo sua figura vela,
Coal la mia virtù quivi mancava." *Dante, Pur. xvii. ter. 18.*—K.

381. "Quivi ei coal nel suo splendor s'involve
Che s'abbaglian la vista anco i piu degni."

*Tasso, Ger. Lb. ix. 57.*—Tb.

382. "Constititque procul, neque enim propriae ferebat
Lumina." *Ov. Met. ii. 22.*—N.

"Above it stood the Seraphim, each one had six wings; with twain he covered his face." *Is. vi. 2.*—K.

383. "Who is . . . the firstborn of every creature (ὁ πρῶτος ἐγγένετο)." *Col. i. 15.*

"The beginning of the creation of God." *Ex. iii. 14.*—N.

384. "Who is the image of the invisible God." *Col. i. 15.* "Who being the brightness of his glory and the express image of his person." *Heb. i. 3.*—K.
Impressed the effulgence of his glory abides; 
Transfused on thee his ample Spirit rests.
"He Heaven of Heavens and all the powers therein
By thee created; and by thee threw down
The aspiring Dominations. Thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drovest of warring Angels disarrayed.
Back from pursuit thy powers with loud acclaim
Thee only extolled, Son of thy Father's might,
To execute fierce vengeance on his foes.
Not so on Man; him, through their malice fallen,
Father of mercy and grace, thou didst not doom
So strictly, but much more to pity incline.
No sooner did thy dear and only Son
Perceive thee purposed not to doom frail Man
So strictly but, much more to pity inclined,
He, to appease thy wrath and end the strife
Of mercy and justice in thy face discerned,
Regardless of the bliss wherein he sat
Second to thee, offered himself to die
For Man's offence. Oh, unexampled love,
Love nowhere to be found less than Divine!

387. else, i.e. in no other way.
396. disarrayed, i.e. thrown out of their array or ranks.
398. Thee only, etc., i.e. they assigned all the glory of the overthrow of the rebel Angels to thee alone, claiming no part in the victory for themselves.—Son, etc., i.e. who wert made (shown to be) Son of thy Father's power in order to, etc.
400. Not so on Man, etc. The Fall of Man being foretold by the Father, they regard it as a fact.

387. "No man (οὐδῆς) hath seen God at any time." John i. 18.—N. "There shall no man see me and live." Ez. xxxiii. 20.—T.
390. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Col. i. 16.—K.
394. "Again to shake heaven's everlasting frame." Fairfax, Godf. ii. 91.—T.
399. "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Micah v. 16.—K.
Hail, Son of God, Saviour of men! thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father’s praise disjoin.”
Thus they in Heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacus globe
Of this round World, whose first convex divides
The luminous inferior orbs, enclosed
From Chaos and the inroad of Darkness old,
Satan alighted walks. A globe far off
It seemed, now seems a boundless continent,
Dark, waste, and wild, under the crown of Night
Starless exposed, and ever-threatening storms
Of Chaos blustering round, inclement sky;
Save on that side which from the wall of Heaven,
Though distant far, some small reflection gains
Of glimmering air, less vexed with tempest loud:
Here walked the Fiend at large in spacious field.
As when a vulture on Imaitis bred,
Whose snowy ridge the roving Tartar bounds,

419. whose first convex, etc., i.e. the outer cost or shell of the World, that on
which Satan had alighted. We would advise the reader here to peruse the Cos-
mology in our Life of Milton.—enclosed, etc. within it. The editors are wrong
in placing a comma after orbs, even though they have the authority of the poet’s
own editions.

422. A globe, etc. This gives an idea of the immense size of the World (see on
ii. 1048); while viewed in the distance its roundness was discernible, but when
on it, the curvature was so slight that it seemed even to Angel-kén a plain of
boundless extent.

425. Starless, for it had no firmament; see v. 75.

428. some small, etc., i.e. a small quantity of light which it then reflects from
its surface.

431. As when, etc. As Newton observes, this simile is very apposite, Satan

412. “Salve, vera Jovis proles, decus addite divia.” Ἀν. viii. 301.—N.
Καὶ σὺ μὴ ὁμιλή τε καὶ ἐκποτά μὲν,
αὐτὰρ ἑγώ καὶ σεῖο καὶ ἄλλης μῆκος' δεινῆς.”

Hom. Hymn Apoll. Iste.—K.

413. “Et se materiam carminis esse juvat.” Ov. Tr. ii. 1, 71.—D. “Sarà
ora materia del mio canto.” Dante, Par. i. terz. 4. “As thee, O Queen, the
matter of my song.” F. Q. iii. 4, 3.—T.
Dislodging from a region scarce of prey,  
To gorge the flesh of lambs or yeanling kids,  
On hills where flocks are fed, flies toward the springs  
Of Ganges or Hydaspes, Indian streams;  
But in his way lights on the barren plains  
Of Sericana, where Chinese drive  
With sails and wind their cany waggons light:  
So, on this windy sea of land, the Fiend,  
Walked up and down alone, bent on his prey;  
Alone, for other creature, in this place  
Living or lifeless, to be found was none;  

answering to the vulture; Hell or Chaos to Imaus; the bare convex of the  
World under the storms of Chaos to the barren plains of Sericana exposed to the  
wind; the earth to the hills where flocks are fed; and our first parents to the  
guileless innocent lambs or kids. It would perhaps have been better if the poet  
had selected the eagle, which would have been more in accordance not only with  
the daring character of Satan, but with nature, for the food of the vulture is  
chiefly carrion (whence he is called the scavenger of nature), and he abides little  
in cold regions.—Imaus, i.e. the Himalaya mountains, in the north of India,  
and in which are the sources of the Ganges and of the Jelum or Hydaspes.  
Pliny says (vi. 21), “Incolarum lingua nivorum significante,” and Himalaya is  
derived from the Sanscrit Hima, snow, and alaya, region. Hence Milton in his  
usual manner, says ‘snowy ridge’—bounds, i.e. divides from Sericana and  
India.

437. But in his way, etc. Here, to the neglect of the more correct geography  
of even his own day, he follows the Ancients. Mela (i. 2) says that Sericana lay  
in the extreme east, between Scythia and India, while the description which he  
and others give of its people accords with the Chinese. Now the poet, from  
the maps even then in existence, might easily, if he had thought of it, have ascer-  
tained by the eyes of others that such geography was impossible, that China  
lay far to the east of both Imaus and India, between which there intervened no  
region.—where Chinese drive, etc. He probably took this circumstance from  
Heylin, who says of China (Cosmog. p. 867), “Agreeable unto the observation  
of modern writers, the country is so plain and level that they have carts and  
coaches driven with sails as ordinarily as drawn with horses in these parts.” In  
further illustration Todd quotes the following passage from Staunton’s Embassy  
to China (ii. 243), “The cany waggons are small carts, or double barrows, of  
bamboo, with one large wheel between them. When there is no wind to favour  
the progress of such a cart, it is drawn by a man who is regularly harnessed to  
it, while another keeps it steady from behind, besides assisting in pushing it for-  
wards. The sail, when the wind is favourable, saves the labour of the former of  
these two men. It consists only of a mat, fixed between two poles, arising from  
the opposite sides of the cart.”  

442. creature, i.e. created thing, creatura.—store, i.e. abundance. In the  
Scandinavian language stor is ‘great,’ hence the Stor-thing, great assembly or  
parliament of Norway.
None yet, but store hereafter from the Earth
Up hither like aëreal vapours flew
Of all things transitory and vain, when sin
With vanity had filled the works of men:
Both all things vain, and all who in vain things
Built their fond hopes of glory or lasting fame,
Or happiness in this or the other life.
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds.
All the unaccomplished works of Nature’s hand,
Abortive, monstrous, or unkindly mixed,
Dissolved on earth, fleet hither, and in vain,
Till final dissolution, wander here;
Not in the neighbouring moon, as some have dreamed;
Those argent fields more likely habitants,
Translated Saints, or middle Spirits hold
Bettwixt the angelical and human kind.
Hither, of ill-joined sons and daughters born,
First from the ancient world those Giants came,
With many a vain exploit, though then renowned;

445. *Up hither, etc.* Ariosto, when describing the ascent of the Paladin Astolfo, under guidance of St. John, to the moon, says (*Or. Fur.* xxxiv. 73) that he saw there a large valley between two mountains—

> “Ove mirabilmente era ridutto
Ciò che si perde, o per nostro difetto,
O per colpo di tempo o di fortuna:
Ciò che si perde qui là si raguna.”

In a poem like the *Orlando Furioso* such an incident is amusing, and the keen satire to which it furnishes occasion, causes the absurdity of it to be easily passed over; but in a solemn epic like the *Paradise Lost*, it seems strangely out of place. Milton however, it would appear, could not resist the opportunity of exposing the practices of the Church of Rome.

446. *unkindly, i.e. contrary to kind, i.e. nature.—in vain, aëres, frustra, temere.*

449. *some, i.e. Ariosto.—middle Spirits, i.e. Spirits who are in the middle, occupy the place.*

463. *Hither, etc.* He alludes to *Gen.* vi. 4, but he expresses himself indifferently: comp. v. 446, xi. 573 seq.

446. “For the creature was made subject to vanity.” *Rom.* viii. 20.—*K.*
The builders next of Babel, on the plain  
Of Sennaar, and still with vain design  
New Babels, had they wherewithal, would build:  
Others came single; he, who to be deemed  
A god, leaped fondly into Ætna flames,  
Empedocles; and he, who to enjoy  
Plato’s Elysium, leaped into the sea,  
Cleombrotus; and many more too long,  
Embryos and idiots, eremites and friars,  
White, black, and grey, with all their trumpery.  
Here pilgrims roam, that strayed so far to seek  
In Golgotha him dead who lives in Heaven;  
And they who, to be sure of Paradise,  
Dying put on the weeds of Dominic,  
Or in Franciscan think to pass disguised.

469. he who, etc. This was one of the numerous fables derogatory to the characters of the philosophers, current in the ancient world. It was said that Empedocles, the great poet-philosopher of Agrigentum in Sicily, wishing that men, when they could not find his body, should deem him to have been assumed among the gods, flung himself into the crater of Mount Ætna, but the volcano deceived his expectation by throwing out one of his brazen sandals.

472. and he, etc. Callimachus (Epig. 24), and after him Cicero (Tusc. i. 34), tell of a youth of Ambracia, in Epirus, who was so ravished with the account of the happiness of the future life given by Plato in his Phædon, that to enter on the enjoyment of it at once he flung himself into the sea.

473. too long, etc. to tell: see on i. 507.

474. Embryos, etc. To show his thorough contempt of the hermits and friars of the Church of Rome, he classes them with abortions and idiots.—White, etc., i.e. Carmelites, Dominicans, and Franciscans. By grey he means the Italian bigio; the dress of the Franciscans is a brick-colour, or lightish-brown.—their trumpery, i.e. cowls, hoods, etc., v. 490 sqq.

476. Here pilgrims, etc. Ridiculing pilgrimages to the Holy Land.

478. And they, etc. This was a common superstition, not yet, we believe, extinct, of the members of the Church of Rome. “Molti sostengono che’l portar l’abito di San Francesco d’Assisi è un salvarsi senza il minimo dubbio, anzi ad onta di qualsivoglia peccato commesso; perché quel santo soende ogni anno nell’Inferno a trarne tutti’i cacciati suoi, per secoloi menarli alla gloria del Paradiso.” Rossetti, Mistoer dell’Amor Platonico, p. 674.

“Or golden offers of some aged fool  
To make his coffin some Franciscan’s cowl.” Hall, Sat. iv. 7.


VOL. I.
They pass the planets seven, and pass the fixed,
And that crystalline sphere whose balance weighs
The trepidation talked, and that first moved;
And now Saint Peter at Heaven's wicket seems
To wait them with his keys, and now at foot
Of Heaven's ascent they lift their feet, when lo!
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues awry,
Into the devious air. Then might ye see
Cowls, hoods, and habits with their wearers, tost
And fluttered into rags; then reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds; all these, upwhirled aloft,
Fly o'er the backside of the World far off
Into a Limbo large and broad, since called
The Paradise of Fools, to few unknown
Long after, now unpeopled, and untrod.

All this dark globe the Fiend found as he passed,
And long he wandered, till at last a gleam
Of dawning light turned thitherward in haste

491. They pass, etc. See the Ptolemaic System in Life of Milton.
492. talked, i.e. talked of. "Advint au ciel nouveau mouvement de titubation et trépidation tant controverses et débats entre les folis astrologues." Rabelais, iv. ch. 65.
494. And now, etc., sc. according to the doctrine of the Church of Rome, which makes St. Peter the porter at Heaven's gate, or wicket, as the poet contemptuously styles it.—at foot, etc. : see v. 502 seq.
498. ten thousand, etc. This also tends to give an exalted idea of the size of the World.
495. Into a Limbo, etc. The Limbus Patrum of the Church of Rome, was a place on the confines (limbus, hem of a garment) of Hell, in which were contained the souls of the Fathers, i.e. the Patriarchs and pious Israelites, and of the virtuous heathens. The former our Saviour, at the time of his descent, liberated and carried with him to Heaven: see Dante, Inf. o. iv.
498. found, i.e. met with. "Philip audet Nathaniel and saith unto him, We have found him of whom," etc. John i. 45.

489. "Canisise dientes, altum Sagane calidrum
Excidere, atque herbas, atque incantata lacertis
Vincula, cum magno risuque jocoque viderec.

Hor. Sat. i. 8, 47 seq.—K.

493. "Ludibrias ventis." Æn. vi. 75.—H.
His travelled steps. Far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high;
At top whereof, but far more rich, appeared
The work as of a kingly palace-gate,
With frontispiece of diamond and gold:
Embellished; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz
Dreaming by night under the open sky,
And waking cried, This is the gate of Heaven.
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heaven sometimes
Viewless; and underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from Earth, sailing arrived
Wafted by Angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.

501. His travelled steps, i.e. his steps (feet) that had travelled; not weary (travaghiati, It.), as Richardson says. In his Tractate on Education, Milton uses travelled in this last sense.

502. degrees, i.e. stairs: v. 610.

509. By model, etc. The part, drawn only belongs to pencil. The poet means that no human skill could make either a model or a drawing of it.

513. Luz. In all the editions, including Milton's own, previous to that of Newton, there was a comma after this word.

516. Each stair, etc. According to the fancy of Jewish Rabbin, and those Fathers and Divines who see mystery in everything in the Bible.

518. Viewless, i.e. became viewless, by seigma.—and underneath, etc. For the discussion of this most difficult passage we must refer to the Cosmology in Life of Milton.

521. Wafted, etc. Like Lazarus, and perhaps Enoch, or like Elijah. He may here have had in his mind the commencement of Dante's Purgatorio, in which the souls destined for Purgatory arrive there sailing, and wafted by the wings of an angel instead of sails.

521. "The beggar died and was carried by the angels into Abraham's bosom."

Luke xiv. 22.—N.
The stairs were then let down, whether to dare
The Fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss;
Direct against which opened from beneath,
Just o'er the blissful seat of Paradise,
A passage down to the Earth, a passage wide;
Wider by far than that of after-times
Over Mount Sion, and, though that were large,
Over the Promised Land to God so dear;
By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Passed frequent, and his eye with choice regard
From Panæas, the fount of Jordan's flood,
To Beersaba, where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seemed, where bounds were set
To darkness, such as bound the ocean-wave.

Satan from hence, now on the lower stair,
That scaled by steps of gold to Heaven-gate,
Looks down with wonder at the sudden view
Of all this World at once. As when a scout,
Through dark and desert ways with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,

529. Wider by far, etc. Because before the Fall the whole earth was favoured alike with the Divine regard.

530. Over Mount Sion, etc. He seems to make a distinction here between Mount Sion and the Promised Land. Perhaps his idea was, that previous to the building of Solomon's Temple Jehovah regarded the whole land alike, but that thenceforth he confined his favour more especially to Jerusalem, particularly after the revolt of the Ten Tribes.—that, i.e. the 'passage' in the next line.

534. his eye, sc. passed, by his ordinary ellipses.

535. From Panæas, etc., i.e. "From Dan even unto Beersheba." Panæas was the later name of Dan.

540. the lower stair, i.e. on the lower part of the stair; a Latinism, scala infima.

546. Obtains, i.e. reaches, obtinet.

534. "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it." Deut. xi. 12.—K.

538. "He settest an end to darkness." Job xxviii. 3.—G.
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renowned metropolis,
With glistening spires and pinnacles adorned,
Which now the rising sun gilds with his beams . . .
Such wonder seized, though after Heaven seen,
The Spirit malignant, but much more envy seized,
At sight of all this World beheld so fair.
Round he surveys—and well might, where he stood,
So high above the circling canopy
Of Night's extended shade—from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond the horizon; then from pole to pole
He views in breadth, and, without longer pause,
Down right into the World's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way
Amongst innumerable stars, that shone
Stars distant, but nigh-hand seemed other worlds;
Or other worlds they seemed, or happy isles,
Like those Hesperian gardens famed of old,

551. *gilds with his beams*, so. he is seized with wonder. This is plainly wanted to complete the sense.

556. *the circling canopy, etc.* What he elsewhere (iv. 776) terms night's 'shadowy cone.'

557. *from eastern, etc.,* i.e. he sees an entire hemisphere extending through six signs of the Zodiac, namely from Libra westwards to Aries, which he terms 'the fleecy star'; and he adds, that it bears Andromeda (with an allusion to Hesiod) off the Atlantic seas, because Andromeda lies above Aries in the sky, though not immediately over it, being more to the west. We may observe that the poet takes his view from earth, as he adds 'beyond the horizon.'

564. *marble, i.e. lucid, bright, μαρμαρίς*.

565. *amongst, etc.* He here seems to quit the Ptolemaic for the Copernican astronomy, for according to the former they were all fixed in the face of the one sphere, so that he could not well be said to wind his way among them.

563. *like those, etc.* He may here have had in his mind Tasso's description

552. "Eth en e' kai a' na va kal doun ton en pepkain
Od. v. 73.—K.

556. "The night began to cast her dark canopy over them." *Sidney, Arc.* p. 448.—T.
Fortunate fields, and groves, and flowery vales,
Thrice-happy isles; but who dwelt happy there
He stayed not to inquire. Above them all.
The golden sun, in splendour likest Heaven,
Allured his eye. Thither his course he bends,
Through the calm firmament—but up or down,
By centre or eccentric, hard to tell,
Or longitude—where the great luminary,
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far. They, as they move
Their starry dance in numbers that compute
Days, months, and years, toward his all-cheering lamp
Turn swift their various motions, or are turned
By his magnetic beam, that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep:
So wondrously was set his station bright.

There lands the Fiend, a spot like which perhaps

of the Fortunate Isles (Ger. Lib. xv. 35 seq.), especially as he says, 'but who
dwelt,' etc.

571. Above, i.e. beyond, more than them all.
574. the calm firmament, i.e. 'the pure marble air,' v. 564; for such was
Milton's idea of the firmament in Gen. i. 6.—but up or down, etc. The meaning
of this is, whether the Ptolemaic or the Copernican system be the truth; whether
the sun or earth be the centre of the system. By 'up or down' he means
north or south (i.e. the circles of latitude): comp. ix. 78; x. 671 seq.; by 'lon-
gitude,' east and west: comp. iv. 539; vii. 373.—N.
575. Aloof, i.e. all off, quite separate, apart from
580. numbers, i.e. measures.
584. to each inward part, etc. Comp. v. 610. The power of the sun, though
unseen (as operating in the dark), penetrates through the surface and diffuses a
virtue or power, which is also invisible, through the matter which lies in the
dark beneath it.—to the deep, i.e. to the most remote internal part.
586. Shoots, etc. This verse, it will be seen, commences with two anapests:
see Life of Milton, p. 448.

569. "Devenere locos hostos, et amena vireta
Fortunatorum nemorum, sedesque beatas." Aes. vi. 638.—D.
572. "Per duodena regit mundi sol aureus astra."
Virg. Geor. i. 232.—K.
Astronomer in the sun’s lucent orb,
Through his glazed optic tube, yet never saw.
The place he found beyond expression bright,
Compared with aught on earth, metal or stone;
Not all parts like, but all alike informed
With radiant light, as glowing iron with fire:
If metal, part seemed gold, part silver clear;
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron’s breastplate, and a stone besides
Imagined rather oft than elsewhere seen,
That stone, or like to that, which here below
Philosophers in vain so long have sought;
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound

588. a spot, i.e. on a spot, or place. He says, probably on account of its brightness, that Galileo and other astronomers, who by the aid of the telescope had observed spots on the sun’s disc, had perhaps not yet been able to discern any like to this.

591. beyond expression, i.e. beyond our power of expression.

592. metal. It is very remarkable that in both of Milton’s own editions the word here is metal.

593. informed, i.e. penetrated, pervaded.

594. as glowing iron. Perhaps because heated iron is more or less ruddy according to the degree of the heat.

596. carbuncle, etc. For these four stones are of a red or yellow colour. The ruby is not among the stones on Aaron’s breastplate in the Septuagint, Vulgate, or our own translation, but the Odem (γηλ), or red stone, they render Sardius, Milton probably took to be the ruby. He uses carbuncle, as the Septuagint does ἄχραξις for the נמרץ (נמרץ), which in our version is emerald. He also follows the Septuagint in rendering Ταρσήθ (ταρσήθ) chrysolite, instead of beryl as in our translation.

597. to the twelve, i.e. and the remainder of the twelve; for the preceding four, as we have seen, were in the breastplate.

600. That stone, i.e. the Philosopher’s Stone, the great object of the alchemists.

602. bind volatile Hermes, i.e. make mercury or quicksilver solid.

603. and call up, etc. All that seems to be meant by this is the purifying of water by distilling it over and over again by means of a lumboc (slembic) and thus reducing it to its native original purity. He seems to follow those ancients who regarded Proteus as being the original matter out of which the elements arose, and having the narratives of the Odyssey and the Georgics in his mind, in which Monelaus and Aristaeus seize and bind Proteus, who turns himself into various forms to escape from them, he uses the terms ‘unbound’ and ‘various shapes.’ As the critics have made no attempt at elucidating this
In various shapes old Proteus from the sea,
Drained through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when, with one virtuous touch,
The arch-chemic sun, so far from us remote,
Produces, with terrestrial humour mixed,
Here in the dark so many precious things,
Of colour glorious, and effect so rare!
Here matter new to gaze the Devil met
Undazzled. Far and wide his eye commands;
For sight no obstacle found here, nor shade,
But all sunshine, as when his beams at noon
Culminate from the equator, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall; and the air,
Nowhere so clear, sharpened his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John saw also in the sun.
His back was turned, but not his brightness hid;
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious, on his shoulders fledge with wings,
Lay waving round; on some great charge employed
He seemed, or fixed in cogitation deep.

Glad was the Spirit impure, as now in hope
To find who might direct his wandering flight
To Paradise, the happy seat of Man,
His journey’s end and our beginning woe:
But first he casts to change his proper shape,
Which else might work him danger or delay.
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused, so well he feigned.
Under a coronet his flowing hair
In curls on either cheek played; wings he wore

622. *within ken*, i.e. sufficiently near to be recognized. *To ken* is to know; *kennen*, Germ.

627. *Illustrious*, i.e. bright, *illustrius*. *fledge*, i.e. fledged. The usual participial apocopoe.

634. *casts*, i.e. plans: see *Cumus*, 360.

636. *And now, etc.* The poet seems to suppose that there were degrees of age among the angels. He says Satan took the form of a ‘stripling cherub,’ and not that of one of ‘the prime’ or full-grown ones, but such as (i.e. that) his face indicated youth, probably the verge of being among the prime.

623. “And I saw an angel standing in the sun.” *Rev. xix. 17.—N.*

625. “Dixerat, et genitor circum caput omne micantes
Deposuit radios.” *Ov. Met. ii. 40.—K.*

636 seq. “Tra giovane fancesullo età confiene
Presè ed ornò di raggi i biondi crini.”

*Tasso, Ger. Lib. i. 18.—T.*

“Permulotetque comas, chlamydemque ut pendeat apte
Cullocat, ut limbus totumque appareat aurum;
Ut teres in dextra, qua somnos ducit et acroet,
Virga sit; ut tarsis niteant talaria plantis.” *Ov. Met. ii. 738.—K.*
Of many a coloured plume, sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the Angel bright,
Ere he drew nigh, his radiant visage turned,
Admonished by his ear, and straight was known
The Archangel Uriel, one of the seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the Heavens, or down to the Earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:
"Uriel, for thou of those seven Spirits that stand
In sight of God's high throne, gloriously bright,
The first art wont his great authentic will
Interpreter through highest Heaven to bring,
Where all his sons thy embassy attend;
And here art likeliest by supreme decree
Like honour to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see and know
All these his wondrous works, but chiefly Man,
His chief delight and favour, him for whom
All these his works so wondrous he ordained,
Hath brought me from the quires of Cherubim
Alone thus wandering. Brightest Seraph, tell,
In which of all these shining orbs hath Man
His fixed seat, or fixed seat hath none,
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze

643. **His habit, etc., i.e. His habit (was) succinct, etc.**
644. **The Archangel, etc.** See **Pneumatology, 4.**
644. **His chief, etc., i.e. the chief object of his, etc.** Abstract for concrete, in imitation of the Classics.

650. "Those seven, they are the eyes of the Lord, which run to and fro the whole earth." **Zech. iv. 10.—N.**
652. **Οὗ οἶδαν εἰς τραφην τε καὶ γνήφην.**
   *It. xiv. 308.—Sr.*
Or open admiration him behold,
On whom the great Creator hath bestowed
Worlds, and on whom hath all these graces poured;
That both in him and all things, as is meet,
The universal Maker we may praise;
Who justly hath driven out his rebel foes
To deepest Hell, and, to repair that loss,
Created this new happy race of Men
To serve him better: wise are all his ways.”

So spake the false dissembler unperceived;
For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heaven and Earth.
And oft, though Wisdom wake, Suspicion sleeps
At Wisdom’s gate, and to Simplicity
Resigns her charge, while Goodness thinks no ill,
Where no ill seems: which now for once beguiled
Uriel, though regent of the sun, and held
The sharpest-sighted Spirit of all in Heaven;
Who to the fraudulent impostor foul,
In his uprightness, answer thus returned:

“Fair Angel, thy desire, which tends to know
The works of God, thereby to glorify

686. And oft, etc., i.e. Though a man be wise he may be off his guard, and his own goodness (which is an essential part of true wisdom) prevents him from suspecting in others the evil of which he is himself incapable.

694. Fair Angel. See on ii. 818.

682. “What man so wise, what earthly wit so ware
As to descry the crafty cunning train,
By which Deceit doth mask in visor fair,
And cast her colours dyed deep in grain,
To seem like Truth, whose shape she well can feign?”

F. Q. i. 7, 1.—K.

“Who means no guile be guiled soonest shall,
And to fair semblance doth light faith annex;
The bird that knows not the false fowler’s call
Into his hidden snare full easily doth fall.”

693. “In the integrity of my heart... have I done this.” Gen. xx. 5.—K.

“My words shall be of the uprightness of my heart.” Job xxxiii. 3.—T.
The great Work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps
Contented with report, hear only in Heaven:
For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight!
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless mass,
This World's material mould, came to a heap;
Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at his second bidding Darkness fled,
Light shone, and order from disorder sprung.
Swift to their several quarters hasted then
The cumbersome elements, earth, flood, air, fire;
And this ethereal quintessence of heaven
Flew upward, spirited with various forms,
That rolled orbicular, and turned to stars,
Numberless, as thou seest, and how they move;

715. The cumbersome elements. For they are all ponderous, more or less, as compared with the ethereal quintessence.

716. And this, etc. According to Aristotle, there was, beside the four elements, a fifth (quinta essentia) out of which the ethereal bodies were formed, and of which the motion was orbicular.

"Thou hast as chiding a nativity
As fire, air, water, earth, and heaven can make."

Per. Pr. of Tyre, iii. 1.—K.

717. spirited, i.e. informed, animated; for the ancient philosophers regarded the stars as animated beings.

704. "My soul hath them still in remembrance." Lam. iii. 20. "Thine alms are had in remembrance in the sight of God." Acts x. 31.—K.


716. Ἐναὶ δὲ παρὰ τὰ τίσσαρα στοιχεῖα καὶ ἄλλο πέμπτον, ἐξ οὗ τὰ αὐθέρα κυκλοφοροῦσιν ἄλλοι τῶν κύκλων ἐναί, κυκλοφορικὴ γὰρ. Diog. Laert. Vit. Aristotelis.—N.
Each had his place appointed, each his course,
The rest in circuit walls this Universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines.
That place is Earth, the seat of Man; that light
His day, which else, as the other hemisphere,
Night would invade; but there the neighbouring moon
—So call that opposite fair star—her aid
Timely interposes, and, her monthly round
Still ending, still renewing, through mid heaven,
With borrowed light her countenance triform
Hence fills and empties, to enlighten the Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower.
Thy way thou canst not miss, me mine requires.”

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

721. The rest, sc. of the quintessence. It was employed to form the interior of the outer coat of the World.
730. triform. The three phases of the moon, new, quarter, full.—hence, i.e. from the sun.—in her, i.e. in that of the moon.
739. coast. District, region, confines (as in Scripture), fines.—the ecliptic. Because that is the place of the sun.—sped, i.e. speeded, urged on.
742. Niphates. A mountain of Armenia, bordering on Mesopotamia, in which, as we shall presently see, the poet places Paradise.

721. “Sic igitur tum se levis, ac diffusilis aether
Corporc concreto circumdatus undique fletis,
Et late diffusus in omnis undique partes,
Omnia sic avido complexu cetera seseis.” 
Lucre. v. 468.
“Magni memin mutum.” Id. i. 465.—N.
730. “Diva triformis.” Hor. Carm. iii. 22, 4.—St.
741. “Accelerando il volator le penne
Con larghe ruote in terra a porsi venue.”
Ar. Or. Fwr. iv. 24.—Th.
BOOK IV.

THE ARGUMENT.

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

Oh for that warning voice, which he who saw
The Apocalypse heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,

3. to second rout. The first was the expulsion from Heaven narrated in this poem.

1. "Oh for a muse of fire." Hor. V, Prol.—N.
"Oh for a falconer's voice." Rom. & Jul. ii. 2.—N.
Woe to the inhabitants on earth! that now,
While time was, our first parents had been warned
The coming of their secret foe, and scaped,
Haply so scaped, his mortal snare. For now
Satan, now first inflamed with rage, came down,
The tempter ere the accuser of mankind,
To wreak on innocent frail Man his loss
Of that first battle, and his flight to Hell.
Yet not rejoicing in his speed, though bold
Far off and fearless; nor with cause to boast,
 Begins his dire attempt, which nigh the birth
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself. Horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place. Now conscience wakes despair,
That slumbered, wakes the bitter memory
Of what he was, what is, and what must be—

9. now first. See the passage of Revelation below.
10. the accuser. In Greek Απόλλων, whence devil. Διαβόλος for Satan occurs first in the Apocryphal Wisdom of Solomon ii. 24; it is frequent in the New Testament.
11. wreak, i.e. avenge. A.-S. ppecan; rächen, Germ. It is quite incorrect to say, as we so commonly do, wreak vengeance. In the original editions it is spelt wreak.
25. Of what, etc. Pointed thus in the original editions and in Todd's:—

"Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue."

5. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath." Rev. xii. 12.
10. "For the accuser of our brethren is cast down." Ib. 10.—N.
12. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not." Ib. 7.
17. "For 'tis the sport to have the engineer
Hoist with his own petar." Haz. iii. 4.—Mistford.
20. "Swift from myself I run, myself I fear,
Yet still my hell within myself I bear."

Fairfax, Godf. xii. 77.—T.

"Within me is a hell." K. John, v. 7.—T.
Worse; of worse deeds worse sufferings must ensue.
Sometimes toward Eden, which now in his view
Lay pleasant, his grieved look he fixes sad;
Sometimes toward heaven and the full-blazing sun,
Which now sat high in his meridian tower;
Then much revolving thus in sighs began:
"O thou, that, with surpassing glory crowned,
Lookest from thy sole dominion, like the God
Of this new world; at whose sight all the stars
Hide their diminished heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down,
Warring in Heaven against Heaven's matchless King.
Ah, wherefore? he deserved no such return
From me, whom he created what I was,
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompense, and pay him thanks?
How due! Yet all his good proved ill in me,
And wrought but malice. Lifted up so high
I 'd Bein subjuction, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying, still to owe;
Forgetful what from him I still received,
And understood not that a grateful mind

50. 'sdeinod, i.e. disdained, sdegnò, It. The Italians thus in general reject the di in Latin words compounded with dis.
51. quit, i.e. take away, relieve from. This is the sense of the Spanish quitar, which seems, like some other words of this language, to have been adopted in English.

25. "Dum, vice mutata, qui sim fuerimque recordor." Ov. Tr. iv. 1, 99.—T.
30. "Ignes ætheræs jam sol penetrarat in æres." Virg. Cat. 41.—R.
55. "Gratiam autem et qui retulerit habere, et qui habet retulisse." Cic. De Off. ii. 20.—B. "Since when I have been debtor to you for courtesies, which I will be ever to pay and yet pay still." Cymb. i. 5.—K.
By owing owes not, but still pays, at once
Indebted and discharged; what burden then?
Oh! had his powerful destiny ordained
Me some inferior Angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet why not? some other Power
As great might have aspired, and me though mean
Drawn to his part. But other Powers as great
Fell not, but stand unshaken, from within
Or from without, to all temptations armed.
Hadst thou the same free will and power to stand?
Thou hadst. Whom hast thou then or what to accuse,
But Heaven's free love dealt equally to all?
Be then his love accursed, since, love or hate,
To me alike it deals eternal woe.
Nay, cursed be thou; since against his thy will
Chose freely what it now so justly rues.—
Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is Hell; myself am Hell;
And, in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the Hell I suffer seems a Heaven.
Oh, then, at last relent! Is there no place
Left for repentance, none for pardon left?—
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue
The Omnipotent. Ay me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan.

79. *relent.* This, the critics say, is addressed by Satan to himself. We rather
think that it and what follows is addressed to God. 'None left,' etc. (v. 81),
would be then his correction and recall of what precedes: comp. v. 98 seq.

79. "For he found no place of repentance." *Heb.* xii. 17.—*G.*
While they adore me on the throne of Hell,
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery; such joy ambition finds.—
But say I could repent, and could obtain
By act of grace my former state—how soon
Would highth recall high thoughts! how soon unsay
What feigned submission swore! Ease would recant
Vows made in pain, as violent and void—
For never can true reconcilement grow
Where wounds of deadly hate have pierced so deep—
Which would but lead me to a worse relapse
And heavier fall; so should I purchase dear
Short intermission bought with double smart.
This knows my Punisher; therefore as far
From granting he, as I from begging, peace.
All hope excluded thus, behold in stead
Of us outcast, exiled, his new delight,
Mankind created, and for him this World!
So farewell hope, and with hope farewell fear,
Farewell remorse! all good to me is lost.
Evil, be thou my good; by thee at least
Divided empire with Heaven’s King I hold,
By thee, and more than half perhaps will reign;
As Man ere long, and this new World shall know.”
Thus while he spake, each passion dimmed his face,

89. While, etc. We have conformed to the punctuation of the poet’s editions.
111. Divided empire, etc., i.e. if God had Heaven, he had Hell, and he hopes to gain the World; so that he would reign over two of the three realms that existed out of Chaos.
114. each passion, i.e. each of the three following passions.—dimmed, i.e. deprived of its lustre.

108.

‘Εφήνω αἰθέρ,
‘Εφήνω ἄγλαθ. Ἀρ. Ῥβ. iii. 785.—T.
“Not so, quoth she, but sith that heaven’s king
From hope of heaven hath thee excluded quite,
Why fearest thou, that canst not hope for thing,
And fearest not that more thee hurten might?”

F. Q. i. 5, 43.—T.
Thrice changed with pale, ire, envy, and despair, 
Which marred his borrowed visage, and betrayed 
Him counterfeit, if any eye beheld; 
For heavenly minds from such distempers foul 
Are ever clear. Whereof he soon aware 
Each perturbation smoothed with outward calm, 
Artificer of fraud; and was the first 
That practised falsehood under saintly shew, 
Deep malice to conceal, couched with revenge. 
Yet not enough had practised to deceive 
Uriel, once warned; whose eye pursued him down 
The way he went, and on the Assyrian mount 
Saw him disfigured, more than could befall 
Spirit of happy sort: his gestures fierce 
He marked and mad demeanour, then alone, 
As he supposed, all unobserved, unseen. 

So on he fares, and to the border comes 
Of Eden, where delicious Paradise, 
Now nearer, crowns with her enclosure green, 
As with a rural mound, the champain head

115. Thrice, etc. It is rather doubtful if, as Newton says, it was these passions that turned him pale. It might be, as the punctuation seems to intimate, that the flush produced by each of them was succeeded by paleness.—i.e. In the Argument fear, a mistake of the poet, the amanuensis, or the printer.

117. beheld, i.e. should have beheld: see on ii. 418.

121. and was the first, etc. The various religious hypocrisies of which his own days were so prolific, were probably in his mind: comp. v. 192.

123. couched, i.e. laid, lying; couché, Fr.

131. to the border, etc. He places the Garden on the northern limit of Eden.

133. crowns, etc. The idea of placing the Garden on the summit of a hill seems to have been given by the prophet Ezekiel, who says (xxviii. 13) to the King of Tyre, “Thou hast been in Eden, in the garden of God;... thou wast upon the holy mountain of God.” Both Dante and Ariosto had already given the Garden this site: see Life of Milton, Eden and Paradise.

134. the champain head, i.e. the level summit, which he supposes to be surrounded by a lofty, verdant bank, similar to ‘a rural mound.’

114. “Thus as he spake his visage waxed pale, 
And change of hue great passion did bewray; 
Yet still he strove to cloak his inward bale 
And hid the smoke that did his fire betray.”

F. Q. i. 10, 16.—T.
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access denied; and overhead up grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A silvan scene; and, as the ranks ascend,
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up sprung,
Which to our general sire gave prospect large
Into his nether empire neighbouring round.
And higher than that wall a circling row
Of goodliest trees, loaden with fairest fruit,
Blossoms and fruits at once of golden hue,
Appeared, with gay enameled colours mixed;
On which the sun more glad impressed his beams
Than in fair evening cloud, or humid bow,
When God hath showered the earth: so lovely seemed
That landscape; and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair. Now gentle gales,
Fanning their odoriferous wings, dispense

137. overhead, i.e. above the thickets. He would seem to mean that the sides
of the mount were clothed with a thick undergrowth of bushes, out of which
rose cedars, etc.
141. a woody theatre, sc. appears, or is formed.—Yet, i.e. still. It qualifies
higher.
143. The verdurous wall, i.e. the 'enclosure green,' v. 133.
146. And higher, etc. The trees of Paradise which stood inside of the wall.
148. Blossoms, etc., i.e. the 'fruits of golden hue' were mingled with blossoms
of 'gay enameled colours.' It is rather obscurely expressed.
151. sc. Bentley and Warton would read on, and perhaps they are right;
but in may easily be defended.
153. of pure, i.e. after pure. Of is here used in its original sense of from.
154. inspires, i.e. breathes into, inspiro.
156. Now gentle gales, etc. He had here probably in his mind the well-known

140. "About it (as if it had been to enclose a theatre) grew such sort of trees
as either excellency of fruit, stateliness of growth, continual greenesse, etc.
have made at any time famous. They became a gallery aloft, from tree to tree,
almost round about." Sidney, Arcadia, p. 68.—T.
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambic, off at sea north-east winds blow
Sabean odours from the spicy shore

generation in Twelfth Night, and his good sense and taste had led him to the true reading.

"Like the sweet south
That breathes upon a bank of violets,
Stealing and giving odour."

The following coincidences are curious. "The shades refreshed by silvan breezes which have passed over the blooming Pátalis and stolen their fragrance." Sacrae S àeci, Prologue. "Even as the breeze snatches perfumes from their very beds (i.e. the flowers)." Bhagavad-Gîtá, ch. xv.

158. Native perfumes, i.e. perfumes arising from natural objects, as flowers and blossoms.

159. As when, etc. He is probably indebted for this simile immediately to Diodorus Siculus, who expressly speaks of Sabea and Arabia Felix; but he must also have read similar accounts in Hakluyt and other authors. The fragrance thus wafted out to sea, sometimes to a distance of twenty or more miles, is well known to every sailor who has been in the West Indies or in the Indian Archipelago.

"The Indian winds,
That blow off from the coast and cheer the sailor
With the sweet savour of their spices, want
The delight that flows in thee." Play of City Nightcap, v.—T.

"So we the Arabian coast do know,
At distance, when the spices blow;
By the rich odours taught to steer,
Though neither day nor stars appear." Waller, Night-piece.—T.

161. north-east winds, etc. See Life of Milton, p. 480.

158. "E quella ai fiori, ai pomi, alla versura
Gli odor diversi depredando giva,
E di tutti faceva una mistura
Che di soavità l’alma nutriva."

Ar. Or. Fwr. xxxiv. 51.—Th.

"E quale, annunziatrice degli albori,
L’aura di Maggio muoesei ed olesse,
Tutta impragnata dall’erba e da’ fiori."

Dante, Fwr. xxxiv. terz. 49.—X.

161. Οὔτε γὰρ τις φαίνεται καὶ λόγῳ κρείττων ἢ προστίττουσα καὶ κυριότερα τὰς ἐκάστων αἰσθήσεως εὕθεια. Καὶ γὰρ τοῖς παραπλήσονται, καὶ πολὺ τῆς χρόνου κεχωρισμένους, οὐκ ἄμορφοι τοιεί τῆς τοιαύτης ἀπολύοντος. Κατὰ γὰρ τὴν εὐρύθην δραν ἦσαν ἄνω πυρείς ἀπόθεων γένεται συμβαίνει τὰς ἀπὸ τῶν σμυρνηφόρων δίνουσιν καὶ τῶν ἀλλων τῶν τοιαύτων ἀποπνεοῦσιν εὐθείας δικηκίσθαι πρὸς τὰ πλησίον μήρῃ τῆς βαλάντης. Diod. Sic. iii. 46.—Wakefield.
Of Araby the Blest; with such delay
Well pleased they slack their course, and many a league
Cheered with the grateful smell old Ocean smiles:
So entertained those odorous sweets the Fiend,
Who came their bane, though with them better pleased
Than Asmodeus with the fishy fume
That drove him, though enamoured, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast-bound.

Now to the ascent of that steep savage hill
Satan had journeyed on, pensive and slow;
But further way found none, so thick entwined,
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplexed
All path of man or beast that passed that way:
One gate there only was, and that looked east
On the other side. Which when the Arch-felon saw,
Due entrance he disdained, and, in contempt,

At one slight bound high overleaped all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve,
In hurdles cotes amid the field secure,
Leaps o'er the fence with ease into the fold;
Or as a thief, bent to unhoard the cash

168. Araby the Blest. This is a correct rendering of 'Araβia ἡ ἐβδαλμα and
Arabia Felix; for these adjectives, when used of land, etc., signify fertile, fruit-
ful, and of such land it is said in Scripture, "The Lord hath blest it."

168. Thum Asmodeus, etc. We quite agree with Mr. Bannister and Mr.
Dunster in not admiring this passage. Milton's veneration for Scripture seems
to have extended even to the Apocrypha.

172. savage, i.e. wild and woody; sauvage, Fr.; salvaggio, It. It was originally
spelt salvage, as in the Faery Queen, but pronounced sauvage or savage, like
caim, chalk, calf, calves, etc.

176. had. This, and passed in the next line, are preterites subjunctive.

179. Which, sc. state of things; not gate.

181. At one, etc. A play on words.

"And so bound
I cannot bound a pitch above dull woe." Rom. & Jul. i. 4.—K.

—sheer (A.-S. ʃeːə, bright, clear), clear, complete.
Of some rich burgher, whose substantial doors, 190
Cross-barred and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the Tree of Life,
The middle tree and highest there that grew,
Sat like a cormorant; yet not true life
Thereby regained, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect, what well used had been the pledge
Of immortality. (So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.)

Beneath him with new wonder now he views,
To all delight of human sense exposed,
In narrow room Nature's whole wealth, yea more,
A Heaven on Earth; for blissful Paradise
Of God the garden was, by him in the east
Of Eden planted. Eden stretched her line 210

193. lewd, i.e. ignorant. A.-S. lepebe, laic, of the laity. As these were ignorant as compared with the clergy, it came to signify ignorant, and then got its present meaning, like villain, churl, etc.

196. cormorant. As this is a sea-bird, one feels rather surprised to find him in Paradise, and sitting on a tree. Milton had, however, the authority of Isaiah, who (xxiv. 11, English Version) places the cormorant amid the ruins of Bozrah, in the arid region of Edom.—yet not, etc. Satan, who was immortal already, could apparently derive no advantage from the tree; but by 'true life' the poet probably meant, virtuous, happy life.

205. A Heaven on Earth. This is one of the places which lead to the supposition that Milton in reality regarded Heaven as being only a superior, an idealized Earth.

209. in the east, i.e. in the eastern part of Eden.
210. Eden, etc. See Life of Milton, Eden and Paradise.

194. 
Εἴς ἐδήν, ἔρισσιν τοιμάζεις ἀληθείαν,  
Φηγῷ ἐφ' ὕψηλη πατρὸς Δίως ἀλήθειαν. Π. vii. 59.—K.
Eis éláthn kouβbás perimékhseto, ἡ τότ' ἐν '18η  
Makropódh nêfouia ὡ, héros ailbér' iawc. Itb. xiv. 287.—K.

From Auran eastward to the royal towers
Of great Seleucia, built by Grecian kings,
Or where the sons of Eden long before
Dwelt in Telassar. In this pleasant soil
His far more pleasant garden God ordained.
Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the Tree of Life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and, next to life
Our death, the Tree of Knowledge, grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Passed, underneath engulfed; for God had thrown
That mountain, as his garden-mould high raised,
Upon the rapid current, which, through veins
Of porous earth with kindly thirst up-drawn,
Rose a fresh fountain, and with many a rill

213. *Seleucia.* On the right bank of the Tigris, opposite Ctesiphon. It was
named from its founder, Seleucus, King of Syria.
214. *In this pleasant soil.* The meaning of Eden is pleasure, delight.
223. *Southward.* He understood the Scripture correctly, in supposing that
it was *after* it had left the Garden the river divided. He very judiciously avoids
naming any river; that caution however deserts him in ix. 71.
224. *for God, etc.* It is interesting to remark that in this description of
Paradise the poet seems to have had in his mind the palace and its garden
described in the introduction to the third *Giornata* of the *Decamerone*. They also
were on an eminence, the garden contained all kinds of fruit-bearing and odoriferous
trees and plants and flowers, and all species of innocuous animals; a
fountain rose in the centre, the waters of which ran in various channels, visiting
all parts of the garden, and then, uniting in one main stream, ran down the hill
unto the subjacent plain. All agreed in affirming that "se Paradiso si potesse
in terra fare, non sapevano conoscere che altra forma che quella di quel giardino
gli si potesse dare, nè pensere oltre a questo qual bellezza gli si potesse
aggiungere."

218. "And he shall stretch out upon it the line of confusion." *Js.***xxxiv*. 11.
—K. "Or who hath stretched the line upon it." *Job*** xxxviii. 5.—K.
218. "The tree of life also in the midst of the garden, and the tree of know-
ledge of good and evil." *Ges.* ii. 9.
223. "And a river went out of Eden to water the garden; and from thence
it was parted and became into four heads." *Ges.* ii. 10.
Watered the garden; thence united fell 230
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears;
And now, divided into four main streams,
Runs diverse, wandering many a famous realm 240
And country, whereof here needs no account;
But rather to tell how, if Art could tell
How, from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With many error under pendent shades,
Ran nectar, visiting each plant, and fed
Flowers worthy of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Poured forth profuse on hill, and dale, and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierced shade
Imbrowned the noontide bowers. Thus was this place
A happy rural seat of various view;
Groves whose rich trees wept odorous gums and balm,
Others whose fruit, burnished with golden rind,

237. crisped, i.e. lightly curled, with small, close waves.—orient pearl: see on
i. 546.
240. Ran nectar, i.e. ran with nectar.
241. art, sc. had set. By zeugma.
242. knots. Flower-knots are waving and various beds, or rather simply beds.
—boon, kind, liberal, bona.
244. Both where, etc., i.e. both in the open parts of the garden and among
the trees.—unpierced, sc. by the rays of the sun.—imbrowned, i.e. darkened:
see on II Pens. 134.
247. of various view, i.e. presenting various landscapes and objects to the
view.
249. Others, sc. groves.

229. "But there went up a mist (σμός, Sept.) from the earth, and watered the
whole face of the ground." Gen. ii. 6.—K.
242. "From the west corner of thy curious-knotted garden." Love's Labour's
Lost, i. 1.—K.
244. Ἠλίου μὲν ἐκείστα νῖνον προσβάλλειν ἄρσας,
Ὑπὸ διαλληλούντα θεσμῶν Ὁλοκάτω
Οὐρανῶν ὕπατας. Π. viii. 421.—K.
"Percote il sole ardente il vicin' colle." Ar. Or. Fur. viii. 20.—Th.
"Ma quando il sol gli' aridi campi siede
Con raggi assai forventi o in alto sorge." Tasso, Ger. Lib. iii. 3.—K.
Hung amiable—Hesperian fables true,
If true, here only—and of delicious taste.
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed,
Or palmy hillock, or the flowery lap
Of some irriguous valley spread her store,
Flowers of all hue, and without thorn the rose.
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant. Meanwhile murmuring waters fall
Down the slope hills dispersed, or in a lake,
That to the fringed bank, with myrtle crowned,
Her crystal mirror holds, unite their streams.
The birds their quire apply; airs, vernal airs,

250. amiable, i.e. lovely, to be loved, liked, amare, amabilis: see Life of Milton, p. 321.—Hesperian... only. This should be, as we have made it, a parenthesis. Hesperian fables allude to the garden and apples of the Hesperides.

252. lawns, the open spaces in woods and forests; landes, Fr.

254. palmy, i.e. planted with palm-trees.

256. without thorn the rose. This was a fancy of the Fathers, originating, we believe, with St. Basil.

"Before man's fall the rose was born,
Saint Ambrose says, without a thorn."

Herrick, Noble Numbers.—T.

"Senza quai suoi pungenti ispidi dumi
Spiegò le foglie la purpura rosa."

Tasso, Sette Giorn. iii. 1165.—Hard.

257. Another side, sc. presented or displayed. By zeugma.

264. apply, i.e. ply, i.e. exercise, pursue, exert.

"And all the while sweet music did apply
Her curious skill the warbling notes to play." F. Q. i. 12, 38.—K.

"How may it be that you and yours
In safety thus apply your harmless toil?"

Fairfax, Godf. vii. 8.—K.

268. "Aspice ut antrum
Silvestris raris sparata labraus racemis." Virg. Buc. v. 6.—K.

263. "E come olivo, in acqua di suo imo,
Si specchia, quasi per vedersi adorno
Quanto è nel verde e ne' fiorotti opimo."

Dante, Par. xxx. terz. 38.—K.

264. "Sweet birds thereto applied
Their dainty lays and dulcet melody." F. Q. iii. 1, 40.—B.
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring. Not that fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered, which cost Ceres all that pain
To seek her through the world; nor that sweet grove
Of Daphnè by Orontes, and the inspired
Castalian spring, might with this Paradise
Of Eden strive; nor that Nyseian isle,
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Libyan Jove,

265. *Breathing, etc.* Comp. v. 156 seq.—*attune, sc. to the quire of the birds:* comp. Lyc. 42 seq.

266. *universal Pan.* Pan (πᾶν, *all*) was regarded by some of the ancients as the symbol of nature or the universe. Milton here takes him as Nature, and joins with him the Graces, the bestowers of material beauty, and the Hours or Seasons, as the harbingers and producers of the Spring.

268. *Led on, etc.* The idea of a perpetual spring having reigned in Paradise was probably derived from Ovid, as there is not even a hint of it in Scripture: see x. 651 seq.—*Not that, etc.* In order to convey the highest idea that art could give of the delights of Paradise, he names some of the places in the description of which poets and other writers had lavished the riches of their imagination, and says that none of them could vie with it: comp. F. Q. ii. 12, 52; iv. 10, 30.—*Enna.* This vale of Sicily, whence, as tradition said, Proserpine had been carried away by Dis (the Latin name of Pluto) is described by Ovid and by Cicero.—*Proserpine.* He very properly so cents this word like the Latin Proserpina.

"And said Proserpine's wrath them to affright." F. Q. i. 2, 2.

271. *all that pain,* i.e. all the toil and uneasiness so celebrated by the poets:

pœina, Fr.; *pensa,* It.

272. *that sweet grove, etc.* Near the city of Antioch, on the Orontes, lay a grove sacred to Apollo, in which was a temple of the god, whence he gave oracles. It was named Daphnè, and a spring which watered it was called the Castalian spring, after that at Delphi. This grove of Daphnè, so near the luxurious city of Antioch, was, as may readily be supposed, the scene of gross license and debauchery.

275. *that Nyseian isle.* This rural retreat in the west of Africa is described at length by Diodorus Siculus, iii. 68. See our *Mythology of Greece,* p. 189, 3rd edit., where we have noticed an error which Milton commits here.

269. "*Ver erat aeternum, placidique tepentibus auris*

*Malcebant Zephyri natos sine semine flores.*" Ov. *Met.* i. 107.—*K.*
Hid Amalthea and her florid son,
Young Bacchus, from his stepdame Rhea's eye;
Nor, where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True Paradise, under the Ethiop line
By Nilus' head, enclosed with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden, where the Fiend
Saw undelighted all delight, all kind
Of living creatures, new to sight and strange.

Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked majesty seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure
—Severe, but in true filial freedom placed,—
Whence true authority in men; though both
Not equal, as their sex not equal seemed;
For contemplation he and valour formed,
For softness she, and sweet attractive grace;
He for God only, she for God in him.

His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad:
She, as a veil down to the slender waist,

280. Nor where, etc. Abassin is Abyssinian. The name of the country is Habesh, whence the Portuguese Abas. "The hill of Amara is a day's journey high, on the top whereof are thirty-four palaces in which the younger sons of the Emperor are continually enclosed to avoid sedition." Heylin, Microcosmos, ap. Todd. Heylin also says of Amara, "Though not much distant from the Equator, if not plainly under it, yet blessed with such a temperate air, etc., that some have taken (but mistaken) it for the place of Paradise."

293. Truth, etc. It would appear from this and other places, that Milton agreed with those who placed the image of God chiefly, if not exclusively, in the minds of our first parents.

301. hyacinthine, i.e. dark-brown, with a bluish tinge, as it were.
Her unadorned golden tresses wore
Dishevelled, but in wanton ringlets waved,
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet, reluctant, amorous delay.
Nor those mysterious parts were then concealed;
Then was not guilty shame. Dishonest shame
Of Nature’s works, honour dishonourable,
Sin-bred, how have ye troubled all mankind
With shews instead, mere shews of seeming pure,
And banished from Man’s life his happiest life,
Simplicity and spotless innocence!
So passed they naked on, nor shunned the sight

304. She as a veil, etc. He had evidently in view here 1 Cor. xi., where he may have understood power (v. 10), i.e. the symbol of the man’s authority over the woman, of her hair (which was ‘as a veil’), and not, in the usual manner, of a veil.

305. golden tresses. The ancient and the Italian poets, almost invariably bestow golden locks on their fair ones; and yet it is remarkable that the golden locks of the South have been almost always the product of art, and therefore dull in colour and ill agreeing with the dark eyes and eyebrows of the southern fair. Milton here probably is merely following them: see Life, p. 92. We may observe that, like poets in general, he uses tress (tresse, Fr.; trecia, It.; trenza, Sp.) as equivalent to lock, while its proper meaning is braid, plait.

“Her yellow hair was braided in a tresse,
Behind her back, a yerd long I gaze.” Chauc. Kat.’s Tale.—K.

“Her golden locks that late in tresses bright
Embroidered were, for hindering of her haste,
Now loose upon her shoulders hung undight.”

F. Q. iii. 6, 18.—K.

“Her yellow golden hair
Was timely woven and in tresses wrought.” T. ii. 9, 19.—K.

318. Then, i.e. for then.—guilty shame. We have placed a period here instead of the comma of the first and subsequent editions; for so the sense requires. — Dishonest shame, etc. He appears to have had in his mind here the Chorus to the first act of Tasso’s Aminta.


304. “Her golden locks that were upbound
Still in a knot, unto her heels down traced,
And, like a silken veil in compass round,
About her back and all her body wound.” F. Q. iv. 1, 18.—T.
Of God or Angel, for they thought no ill:
So hand in hand they passed, the loveliest pair
That ever since in love’s embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.

Under a tuft of shade, that on a green
Stood whispering soft, by a fresh fountain-side,
They sat them down; and, after no more toil
Of their sweet gardening labour than sufficed
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper fruits they fell,
Nectarine fruits, which the compliant boughs
Yielded them, sidelong as they sat recline
On the soft downy bank, damasked with flowers.
The savoury pulp they chew, and in the rind,
Still as they thirsted, scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, linked in happy nuptial league,
Alone as they. About them frisking played
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den.

323. Adam, etc. See on ii. 678. Newton here quotes ἄξιομαφτατος ἅλλων. 
I. i. 505; Κάλλων νυρ ... τῶν ἅλλων Δαιμονίων. ii. 673; “Fortissima Tyndaridarum.” 
Hor. Sat. i. 100. We may add, Ἀξιολογήτατον τῶν προγεγεμφω- 
μέρων. Thec. i. 1; “Solusque omnium ante se principium in melius mutatus est.”
Tac.Hist. i. 50;

“In una adorna e fresca camaretta,
Per la miglior di tutte l’ altre cletta.” Or. Fwr. vii. 22.

“Dell’ altre che verran la prima à questa.” Ib. xvii. 25.

324. compliant, i.e. bending down.—recline, i.e. reclined.
327. purpose, i.e. discourse; propos, Fr.
338. Wanted, i.e. were wanting, were not there.
341. of all chase, i.e. which are hunted in various ways.

334. . “Upon the flowrie banks
Where various flowers damask the fragrant seat.”
P. Fletch. Purp. ii. xii. 1.—7.
387. “He can make gentle purpose to his dame.” F. Q. iii. 8, 14.—74.
Sporting the lion ramped, and in his paw
Dandled the kid; bears, tigers, ounces, pardis,
Gambolled before them; the unwieldy elephant,
To make them mirth, used all his might, and wreathed
His lithe proboscis; close the serpent sly,
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded. Others on the grass 350
Couched, and now filled with pasture gazing sat,
Or bedward ruminating; for the sun,
Declined, was hastening now with prone career
To the Ocean-isles, and in the ascending scale
Of heaven the stars that usher evening rose:
When Satan, still in gaze, as first he stood,
Scarce thus at length failed speech recovered sad:

"O Hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanced
Creatures of other mould, earth-born perhaps,
Not Spirits, yet to heavenly Spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that formed them on their shape hath poured.
Ah, gentle pair! ye little think how nigh

348. Insinuating, i.e. twining himself, insinuans.
349. unheeded, sc. by Adam and Eve, who might have been set on their guard
against his wiles.
350. Others, i.e. the oxen.—Couched, i.e. lay, perf.
352. Or bedward, etc., chewing the cud (ruminantes) before they went to rest.
354. the ascending scale. According to the Ptolemaic system.
357. failed speech, i.e. speech that had failed him.

352. "Sicuri si vedean lepri et conigli,
E ovari con la fronte alta e superba;
Senza temer ch' alcun gli uccida o pigli
Pascoono, o stansi ruminando l'erba." Ar. Or. Fwr. vi. 23.—B.
"Ille latus niveum molli fultus hyacintho
Illos sub nigra pallentes ruminat herbas." Virg. Buc. vi. 53.—K.
358. "Oh, hell! what have we here?" Merch.of Ven. ii. 7.—K.
361. "For thou hast made him a little lower than the angels." Ps. viii. 2.—N.
Your change approaches, when all these delights
Will vanish, and deliver ye to woe,
More woe, the more your taste is now of joy.
Happy, but for so happy ill secured
Long to continue, and this high seat your Heaven
Ill fenced for Heaven to keep out such a foe
As now is entered; yet no purposed foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek,
And mutual amity, so strait, so close,
That I with you must dwell, or you with me
Henceforth. My dwelling haply may not please,
Like this fair Paradise, your sense, yet such
Accept your Maker's work; he gave it me,
Which I as freely give. Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring; if no better place,
Thank him who puts me loath to this revenge
On you who wrong me not, for him who wronged.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honour and empire, with revenge enlarged
By conquering this new World, compels me now
To do what else, though damned, I should abhor.

So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.
Then, from his lofty stand on that high tree,
Down he alights among the sportful herd
Of those four-footed kinds, himself now one,

398. with necessity, etc. Newton thinks he may have had the plea for ship-money in view, and Todd relates an anecdote of Cromwell's viewing the corpse of Charles I., and saying, "Dreadful necessity!" But Milton was too well versed in history not to know how common the plea was.

381. "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations," Ez. xiv. 9.—C.
Now other, as their shape served best his end
Nearer to view his prey, and, unespied,
To mark what of their state he more might learn
By word or action marked. About them round
A lion now he stalks with fiery glare;
Then as a tiger, who by chance hath spied
In some purlieu two gentle fawns at play,
Straight couches close, then rising changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both,
Griped in each paw: when Adam first of men
To first of women Eve thus moving speech
Turned him, all ear to hear new utterance flow:
"Sole partner and sole part of all these joys,
Dearer thyself than all, needs must the Power
That made us, and for us this ample World,
Be infinitely good, and of his good
As liberal and free as infinite;
That raised us from the dust, and placed us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep
This one, this easy charge, of all the trees
In Paradise that bear delicious fruit,
So various, not to taste that only Tree
Of Knowledge, planted by the Tree of Life;"
So near grows death to life, whate'er death is,
Some dreadful thing no doubt; for well thou knowest
God hath pronounced it death to taste that tree,
The only sign of our obedience left,
Among so many signs of power and rule
Conferred upon us, and dominion given
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights;
But let us ever praise him, and extol
His bounty, following our delightful task,
To prune these growing plants, and tend these flowers,
Which were it toilsome yet with thee were sweet."

To whom thus Eve replied:—“O thou for whom
And from whom I was formed, flesh of thy flesh,
And without whom am to no end, my guide
And head, what thou hast said is just and right.
For we to him indeed all praises owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds, while thou
Like consort to thyself canst nowhere find.
That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering where
And what I was, whence thither brought, and how.
Not distant far from thence a murmuring sound
Of waters issued from a cave, and spread

431. possess, i.e. occupy. This is the proper sense of the Hebrew verb (אָסֵּס) which our translators render possess.

450. reposed, i.e. laid to rest, riposata, It.—on flowers. This is the reading of the first edition; the second has ‘of flowers,’ a mistake, of course, of the compositor.

444. “The head of the woman is the man.” 1 Cor. xi. 3.—K.

448. “But for Adam there was not found a help meet for him.” Gen. ii. 20.
—K.
Into a liquid plain, then stood unmoved
Pure as the expanse of heaven. I thither went,
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seemed another sky.
As I bent down to look, just opposite
A shape within the watery gleam appeared,
Bending to look on me: I started back,
It started back; but pleased I soon returned,
Pleased it returned as soon with answering looks
Of sympathy and love. There I had fixed
Mine eyes till now, and pined with vain desire,
Had not a voice thus warned me: ‘What thou seest,
What there thou seest, fair creature, is thyself;
With thee it came and goes. But follow me,
And I will bring thee where no shadow stays
Thy coming, and thy soft embraces, he
Whose image thou art; him thou shalt enjoy
Inseparably thine, to him shalt bear
Multitudes like thyself, and thence be called
Mother of human race.’ What could I do,
But follow straight, invisibly thus led?
Till I espied thee, fair indeed and tall,
Under a platan; yet methought less fair,
Less winning soft, less amiably mild,
Than that smooth watery image. Back I turned;
Thou following criedst aloud, ‘Return, fair Eve;
Whom fliest thou? whom thou fliest, of him thou art,

460. As I bent down, etc. Here, as Stillingsfleet observed, he had certainly
an eye to the story of Narcissus in Ovid.
472. Whose, etc. In this verse there must be an emphasis on the first thou
perhaps in contradistinction to he in v. 471.

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456. "Spem mihi nescio quam vultu promittis amico;
Cumque ego porruxi tibi brachia porrigris ultero;
Cum risi adrider; lacrinas quoque sepe notavi,
Me lacrimante suas....
Ista repercussae, quam cornis, imaginis umbra est;
Nil habet ista sui; tecum venitque, manetque,
Tecum discedet, si tu discedere possis." Ov. Met. iii. 457.—N.

2 a 2
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul I seek thee, and thee claim
My other half. With that thy gentle hand
Seized mine; I yielded and from that time see
How beauty is excelled by manly grace
And wisdom, which alone is truly fair."

So spake our general mother, and with eyes
Of conjugal attraction unreproved,
And meek surrender, half-embracing leaned
On our first father; half her swelling breast
Naked met his, under the flowing gold
Of her loose tresses hid. He in delight,
Both of her beauty and submissive charms,
Smiled with superior love, as Jupiter
On Juno smiles, when he impregnates the clouds
That shed May flowers, and pressed her matron lip
With kisses pure. Aside the Devil turned
For envy, yet with jealous leer malign
Eyed them askance, and to himself thus plained:
"Sight hateful! sight tormenting! thus these two,
Imparadised in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,

486. individual, i.e. inseparable, individus.
493. unreproved, i.e. not to be reproved: comp. L'Allegro, v. 40.
499. as Jupiter, etc., sc. as described by the ancient poets. He had evidently
Homer, Il. xiv. 364 seq., and Virgil, Geor. ii. 325 seq. in his mind.
506. Imparadised. This word had already been used by Daniell, Donne,
Drayton, Fletcher, and others. It may have been taken from Dante, who seems
to have first made such a verb.

"Quella che imparadisa la mia mente." Par. xxviii. terz. 1.
509. Where neither joy nor love, sc. is, byzeugma.

488. "And Adam said, This is now bone of my bones, and flesh of my flesh." Gen. ii. 23.—N.
487. "Animas dimidium mee." Hor. Carm. i. 3, 8.—N.
Among our other torments not the least, 510
Still unfulfilled, with pain of longing pines.
Yet let me not forget what I have gained
From their own mouths. All is not theirs it seems;
One fatal tree there stands, of Knowledge called,
Forbidden them to taste. Knowledge forbidden!
Suspicious, reasonless. Why should their Lord
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By ignorance? is that their happy state,
The proof of their obedience and their faith?
Oh, fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with Gods. Aspiring to be such,
They taste and die: what likelier can ensue?—
But first with narrow search I must walk round
This garden, and no corner leave unspied.
A chance but chance may lead where I may meet 530
Some wandering Spirit of Heaven by fountain-side,
Or in thick shade retired, from him to draw
What further would be learned. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures, for long woes are to succeed.”

So saying, his proud step he scornful turned,
But with sly circumspection, and began
Through wood, through waste, o’er hill, o’er dale his roam.
Meanwhile in utmost longitude, where heaven

517. Envy, i.e. malignantly refuse, φθονοῦμαι, invidéo. “Liber pampinæs
524. Envious, i.e. which I will represent as such.
530. A chance, etc., sc. it is. Another instance of paronomasia.
539. in utmost longitude, etc., i.e. in the extreme west; see on iii. 557.

539. “Exeis δὲ γῆς δροφερῆς, καὶ Ταρτάρου ἄρθρων 
Πώς τ’ ἄρματος, καὶ ὀφρανοῦ ἄστραφανος 
’Εξελθει πάνων πηγαί, καὶ πείρατ’ ὄςων. Ἡσ. Θεογ. 807.—Κ.
With earth and ocean meets, the setting sun
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Levelled his evening rays. It was a rock
Of alabaster, piled up to the clouds,
Conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of the angelic guards, awaiting night.
About him exercised heroic games
The unarmed youth of Heaven, but nigh at hand
Celestial armoury, shields, helms, and spears,
Hung high, with diamond flaming and with gold.
Thither came Uriel, gliding through the even
On a sunbeam, swift as a shooting star
In autumn thwarts the night, when vapours fired
Impress the air, and shews the mariner
From what point of his compass to beware

542. Against the eastern gate. In our Life of Milton (p. 431) we have shown that this is an oversight of the poet's, as the gate was on the east and the sun on the west of Paradise.

547. The rest, etc., i.e. the pathway up was bounded on each side by craggy overhanging cliffs; or perhaps his meaning is, that the 'craggy cliff' surrounded the garden.

549. these rocky pillars. No pillars had been mentioned, but he seems to regard as such the terminations of the cliffs which rose like pillars on each side of the gate.

550. Thither, etc. This image seems to have been suggested by that of the descent of Iris in the Æneis.—through the even, i.e. through the evening-sky.

555. thwarts, i.e. crosse. We use this verb now only in the moral sense; but we retain the adv. athwart.

548. | Νόσφων δὲ θεών κλατα δέματα ναῦς |
   | Μακρίσις πέτροις κατηρεφθ' ἄμφι δὲ πάντη |
   | Κίοσιν ἄργυροις πρὸς ὑπαντὶ ἐςθρέμναι. Id. i. 777.—K.

555. "Ilia, viam olearians per mille coloribus arcum,
Nulli visa, cito decurrir tramite virgo." Æn. v. 609.—K.

566. "As on the sunbeams gloriously I ride,
By them I mount, and down by them I slide."

Drayton, Leg. of Rob. Dukes of Norm. 43.—W.
Impetuous winds. He thus began in haste:

"Gabriel, to thee thy course by lot hath given
Charge and strict watch, that to this happy place
No evil thing approach or enter in... This day at highth of noon came to my sphere
A Spirit, zealous, as he seemed, to know
More of the Almighty's works, and chiefly Man,
God's latest image. I described his way
Bent on all speed, and marked his aery gait;
But in the mount that lies from Eden north,
Where he first lighted, soon discerned his looks
Alien from Heaven, with passions foul obscured.
Mine eye pursued him still, but under shade
Lost sight of him. One of the banished crew,
I fear, hath ventured from the Deep, to raise
New troubles; him thy care must be to find."

To whom the winged warrior thus returned:

"Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sittest,
See far and wide. In at this gate none pass
The vigilance here placed, but such as come
Well known from Heaven; and since meridian hour
No creature thence. If Spirit of other sort,
So minded, have o'erleaped these earthy bounds
On purpose, hard thou knowest it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tellest, by morrow dawning I shall know."

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

561. Gabriel, etc. He had here probably in his mind the courses of the
priests and Levites in the service of the Temple, distributed by lot, as so mi-
nutely related in the First Book of Chronicles.

567. God's latest image. The earliest was the Son, and it is nowhere said
that the angels were created in the image of God. But probably it is merely
a Latinism (noxissimus), denoting him whom God had so lately made in his own
image.—I described, etc., i.e. I described the way to him who was, etc.

590. whose point, etc. He seems to regard the sunbeam as a material, in-
flexible line, extending from the sun to the gate of Paradise; and as the sun was
Bore him slope downward to the sun now fallen
Beneath the Azorès; whether the prime orb,
Incredible how swift, had hither rolled
Diurnal, or this less volubil earth,
By shorter flight to the east, had left him there,
Arraying with reflected purple and gold
The clouds that on his western throne attend.

Now came still Evening on, and Twilight grey
Had in her sober livery all things clad;
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests
Were slunk, all but the wakeful nightingale;
She all night long her amorous descant sung
Silence was pleased; now glowed the firmament
With living sapphire; Hesperus, that led

now sunk beneath the level of the Garden, the opposite extremity of the beam
was of course elevated. We confess we do not wholly approve of the idea,
though ingenious and pleasing. It may chance to remind one of a spider, and
Milton, who knew it to be false, might as well not have introduced it.

592. Beneath the Azores. This is geographically correct; for these islands
lie due west of Mesopotamia. We are to recollect that at that time the earth
enjoyed perpetual spring, and the sun therefore rose and set directly east and
west.—whether, etc. He will not say positively whether the Ptolemaic or the
Copernican is the true system. The original editions read whither, an evident
printer’s error.—the prime orb, i.e. the Primum Mobile, which, in the Ptolemaic
astronomy, gave motion to the whole system.

594. volubil. Accented like the Latin original, volubilis.
595. twilight grey.—Milton, probably on account of the weakness of his eyes,
was fond of using this epithet of periods of the day: see vii. 373. Arc. v. 54.
603. descant. This, says Nares, is now termed variation. He employs it to
express the variety of the tones of the nightingale.

"Lingua, thou strikkest too much upon one string.
Thy tedious plain-song grates upon mine ear.—
'T is plain indeed, for truth no descant needs."

Com. of Lingua, i. 4.

605. With living sapphire, i.e. with vivid azure: comp. ii. 1050, and see Note
at end of this Book.—Hesperus, etc. See on Comus, v. 93.

"Since the Sun,
The absolute, the world-absorbing One,
Relinquished half his empire to the host,
Emboldened by thy guidance, holy Star."

Wordsworth, To the Planet Venus, an Evening-Star.

599. "The world late clothed in Night’s black livery."
Fletcher, Purp. Is. vi. 54.—T.
"Night’s sad (i.e. sober) livery." Id. ib. viii. 5.—T.
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveiled her peerless light,
And o'er the dark her silver mantle threw;
When Adam thus to Eve:—"Fair Consort, the hour 610
Of night, and all things now retired to rest,
Mind us of like repose, since God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumberous weight, inclines
Our eyelids. Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range,
And of their doings God takes no account.—
Tomorrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour, to reform
Yon flowery arbours, yonder alleys green,
Our walk at noon, with branches overgrown,

607. **Rising in clouded majesty.—Rising** here is i.q. **having risen**, by enallage: see on i. 722. This circumstance hardly accords with the preceding scenery.
615. **inclines**, i.e. bends or weighs down, **inclino**.
625. **reform**, i.e. form anew, arrange, regulate.
628. **manuring**, i.e. cultivation. "The manuring hand of the tiller shall root up all that burdens the soil." **Reason of Church Government**. Gerard, in his **Herbal**, distinguishes between the wild and the **manured rose**; and Surrur renders **arandum** (Æn. iv. 212) to **manure**; see also F. Q. ii. 10, 5, and Othello, i. 8. **Manure, enure**, and **wre** (used by Chaucer) come from **œwre**, Fr.

605. "Fair child of beauty, glorious lamp of Love,
That all the host of heaven in ranks dost lead."
Spens. Epithal. 288.—B.

609. "Over the pole thy [Night's] thickest mantle throw."
Ode on Passion, 30.—K.

614. "Ecce dens ramum Lthaloe rore madentem,
Vique sororum Stygia super utraque quasat
Tempora, cunctantique natantia lumina solvit."
Æn. v. 854.—K.
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.
Those blossoms also, and those dropping gums,
That lie bestrown, unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Meanwhile, as Nature wills, night bids us rest."

To whom thus Eve with perfect beauty adorned:
"My author and disposer, what thou biddest
Unargued I obey; so God ordains:
God is thy law, thou mine; to know no more
Is woman's happiest knowledge, and her praise.
With thee conversing I forget all time;
All seasons and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,

639. With thee, etc. As Todd thinks, this idea may have been suggested by
the verse, "And Jacob served seven years for Rachel, and they seemed unto
him but a few days, for the love he had to her." Gen. xxix. 20. But he
might have spoken from experience.

640. All season, etc. Of the day, not of the year, says Newton, as he speaks
then of morning, etc. To this might be added, that there was then only one
season on the earth. Still we would not assert that the poet's imagination
did not play him false on this, as on so many other occasions. What follows is one
of the most exquisite pieces of poetry in any language. The epanadipothis, or
repetition may have been suggested by,—

"If ever you have looked on better days,
If ever been where bells have knelled to church," etc.

As You Like It, ii. 7.—K.

642. charm, i.e. chorus or symphony, not incantation, carmen. It seems to
be the Anglo-Saxon cymm, rendered noise, shout, cry, and which may come from
carmen. In Scottish poetry charm is used of the notes of birds and of the sound
of wind-instruments. In some of the midland counties charm signifies a loud

641. Γύναι, ϕίλου μὲν φήγγος ἡλιον τὸδε,
Καλλ' ὠν πάντων χειμὼν ἰδείων εὕρημον,
Γ' τ' ἱμων θαλάσσας πλοῦσιν ἐν ἀσωρ,
Πολλαὶ τ' ἐκαμον εἰστὶ μοι ἄλφαι καλῶν.
'Αλλ' οὖδὲν οὖν λαμπρῶν οὖθ' ἰδείων καλῶν,
Ὡς τοὺς ἐκαμοι καὶ τὸθρε δειγματος
Παίδων νεογνών ἐν δέοις ἰδείων φως.

Eurip. Fr. Danae, 3.—Hurd.
Glistening with dew; fragrant the fertile earth
After soft showers; and sweet the coming-on
Of grateful evening mild; then silent night
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistening with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?"  
To whom our general ancestor replied:
"Daughter of God and Man, accomplished Eve,
These have their course to finish round the earth,
By morrow-evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest total Darkness should by night regain
Her old possession, and extinguish life
In Nature and all things; which these soft fires

confused sound made by a number of birds, cattle, or children. Spenser uses charm as a noun, in the sense of tune, song, and as a verb in that of play, caso.

"Whilst favourable times did us afford
Free liberty to chant our charms at will."

_Tears of Muses_, v. 243.

"Like as the Fowler on his guileful pipe
_Charm_ to the birds full many a pleasant lay." _P. Q._ v. 9, 13.

"Here we our slender pipes may safely _charm._"


"_Charming_ his eaten pipe unto his peers."

_Colin Clout, etc._ v. 5.

667. _which these soft fires, etc._ According to the philosophy of the time, in which 'stellar virtue,' or the operation of the stars on the earth, made a great figure.

645. "And sweet as after gentle showers
The breath is of some thousand flowers."

_Sidney, Rem. for Love._—T.
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun’s more potent ray;
These then, though unbeheld in deep of night,
Shine not in vain. Nor think, though men were none,
That heaven would want spectators, God want praise.
Millions of spiritual creatures walk the earth,
Unseen, both when we wake, and when we sleep;
All these with ceaseless praise his works behold,
Both day and night. How often, from the steep
Of echoing hill or thicket, have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other’s note,
Singing their great Creator! Oft in bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to Heaven.”

Thus talking, hand in hand alone they passed
On to their blissful bower. It was a place
Chosen by the sovran Planter, when he framed
All things to Man’s delightful use. The roof
Of thickest covert was inwoven shade,

688. *Divide the night*, sc. into watches, observes Richardson, as the trumpets
did in the Roman camp.

692. *delightful*, i.e. full of delight. There is apparently a hypallage here, as
*delightful* seems properly to belong to *things.*

693. *Of, etc.* This is the gen. of *shade* rather than of *roof.*

682. "Quorum noctivago strepitu ludoque jocanti
Affirmant volgo taciturna silentia rumpi,
Chordarumque sonos fieri, dulcisque quierelas
Tibia quas fundit, digitis pulsata canentum." *Lacer. iv. 584.—N.*

688. "Cum buccina noctem
Divideret." *Sil. Ital.* vii. 154.—*R.*

"Make of your prayers one sweet sacrifice
And lift my soul to heaven." *Hen. VIII.* ii. 2.—*T.*
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushy shrub,
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses and jessamine
Reared high their flourished heads between, and wrought
Mosaic; underfoot the violet,
Crocus, and hyacinth, with rich inlay
Brodered the ground, more coloured than with stone
Of costliest emblem: other creature here,
Beast, bird, insect, or worm, durst enter none,
Such was their awe of Man. In shadier bower
More sacred and sequestered, though but feigned,
Pan or Silvanus never slept, nor Nymph,
Nor Faunus haunted. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs
Espoused Eve decked first her nuptial bed,
And heavenly quires the hymnæan sung,
What day the genial Angel to our sire

699. between, sc. the acanthus, etc., v. 696.
700. underfoot, etc. The reader will observe the gradation from the taller plants down to the humbler flowers.
703. emblem, i.e. inlay, used in inlaying or forming mosaic-work, ἐμβλημα: or the mosaic itself.

"Arte pavimenti atque emblemate vermiculato"
is quoted by Bentley, from Lucilius, without naming him.
704. insect. Accented on the last syllable, insectus.
705. shadier. The second edition reads shadie, the r being dropt.
706. though but feigned, i.e. by the poets. None of the ancient poets has described a bower that could compare with this real one in Paradise. None of the ancients has in fact described a bower of Pan or Silvanus; but Ovid has some pleasing pictures of this kind.
712. What day, etc. See on i. 36. The following account of Pandora (All- gifted) is given from Hesiod, and the reader may be supposed acquainted with it. A full view and examination of it will be found in our Mythology. The 'unwiser son' is Epimetheus, who took and married her. 'Unwiser' is used for less wise, sc. than his brother Prometheus, who had stolen authentic,' i.e. real, original, celestial fire from the wheel of the Sun's chariot.
Brought her, in naked beauty more adorned,
More lovely, than Pandora, whom the Gods
Endowed with all their gifts, and, oh! too like
In sad event, when, to the unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stolen Jove's authentic fire.

Thus, at their shady lodge arrived, both stood,
Both turned, and under open sky adored
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole: "Thou also madest the night,
Maker omnipotent! and thou the day,
Which we, in our appointed work employed,
Have finished, happy in our mutual help
And mutual love, the crown of all our bliss,
Ordained by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropped falls to the ground.
But thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep."

719. **On him, etc.** We think that Milton must have dictated *stolen*, not
*stole*, for in this last case the metric accent must fall on the unimportant word
*had*, an error into which a poet with so fine an ear could hardly have fallen: see
*Life of Milton*, p. 450.

720. **Thus, etc.** In the following hymn (comp. iii. 372 seq.) he had evidently
in view the hymn to Hercules in the *Aeneis*, viii. 291 seq. We quite agree with
Dunster that the unmeaning repetition of *both* in v. 722 mars the beauty of the
preceding use of it; *the* perhaps would have been better.

731. **uncrop†, i.e. ungathered.** In the sense of *carpo*, from which *crop* is
derived.

734. "These, and suchlike lessons as these, I know would have been *my matins duly* and *my even-song."
*Reason of Church Government*, Book II. Introd.

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720. "Ambo florentes statibus, Arcades ambo
     Et cantare pares et respondere parati." *Virg. Buc.* vii. 4.—D.

723. "Lucentemque globum lunes." *En. vi. 725.—H.

724. "Ut duro mille labores
     Pertulerit. Tu nabigenas, invictae," etc. *Ib.* viii. 291.—N.
This said unanimous, and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,
Straight side by side were laid; nor turned, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused;
Whatever hypocrites aesterely talk
Of purity and place and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain
But our destroyer, foe to God and Man?
Hail, wedded Love! mysterious law, true source

739. Handed, i.e. hand-in-hand. An unusual sense of the word.
744. Whatever, etc. It was the opinion, or at least the theory, of some of the
admirers of that baneful institution monachism, that the rites of connubial love
were not exercised by our first parents while in Paradise, as being unsuitable to
their innocence and to the purity of the place. They founded their doctrine on
Gen. iv. 1; and we are not sure that it was not meant to be conveyed in that
place. The poet is rather harsh in calling those who held it 'hypocrites.' Clemens
of Alexandria, when allegorizing the Scripture narrative (Strom. iii. 14),
says that the garden was the woman, the fruit in the midst of it marriage,
and that the sin of our first parents consisted in their marrying too early.
750. true, i.e. legitimate, right. In the sense of verus: see Hor. Ep. i. 6, 96.

735. "Τυποῦ δὲ χάρτης. Π. ix. 718.—B.
"Dono divum gratissima serpit (quies)." Εν. ii. 269.—P.
"He giveth his beloved sleep." Ps. cxxvii. 2.—T.
747. "And the Lord said unto Hosea, Go, take unto thee a wife." Hos. i. 2.
"A bishop must be...the husband of one wife...one that ruleth well his
own house, having his children in subjection." 1 Tim. iii. 2-4. "Let the
descendants be the husbands of one wife." Ibid. 12. "Let every man have his
own wife, and let every woman have her own husband." 1 Cor. vii. 2. "But and if
thou marry, thou hast not sinned." Ibid. 28. "Let him do what he will, he sin
neth not: let them marry." Ibid. 36.—K.
748. "And God blessed them, and God said unto them, Be fruitful and mul
tiply and replenish the earth." Gen. i. 28. "In the latter times some shall
depart from the faith, giving heed to seducing spirits...forbidding to marry." 1
Tim. iv. 1–3.—N.
750. "This (union) is a great mystery." Eph. v. 32.—P.
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother first were known.
Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets!
Whose bed is undefiled and chaste pronounced,
Present or past, as saints and patriarchs used.
Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of harlots, loveless, joyless, unendeared,
Casual fruition; nor in court amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenate, which the starved lover sings
To his proud fair, best quitted with disdain.

751. *sole propriety, etc.*, i.e. This property of husband and wife in each other
was the only kind of property known in Paradise.

755. *Founded, etc.* Does this qualify 'thee' or 'relations'? We know not.

756. *charities, i.e. love, affections, caritates.* "Cari sunt parentes, cari liberi,
propinquii, familiares; sed omnos omnium caritates patria una complexa est."
*Cic. De Off.* i. 17.—N.

758. *write thee, etc.*, i.e. term thee in my writings sinful or blameable.

766. *loveless, etc.* These adjectives qualify *fruition*.

768. *Mixed dance, i.e. a dance in which both sexes joined, a great abomination
in the eyes of the Puritans.—wanton mask.* It seems strange that he who had
written the *Mask of Comus* should thus express himself; and surely the Masks
of Ben Jonson, the great Mask-writer, are anything but deserving of this epithet.
Perhaps however he only used it in the sense of sportive, joyous: *comp. v. 306.

769. *serenate, i.e. serenade; serenata, It.* It is derived from *sera*, evening,
not, as Newton seemed to think, from *serenus.*—starved. In consequence of loss
of appetite caused by the violence of his love.

761. "Marriage is honourable in all, and the bed undefiled." *Heb*. xiii. 4.—N.

763. "Marriage Love's object is, at whose bright eyes
He lights his torches, and calls them his skies.
For her he wings his shoulders; and doth fly
To her white bosom as his sanctuary." *Jonson, The Barriers.*—K.
These lulled by nightingales, embracing, slept,
And on their naked limbs the flowery roof
Showered roses, which the morn repaired. Sleep on,
Blest pair! and oh, yet happiest! if ye seek
No happier state, and know to know no more.

Now had night measured with her shadowy cone
Half-way up hill this vast sublunar vault,
And from their ivory port the Cherubim
Forth issuing, at the accustomed hour, stood armed
To their night-watches in warlike parade;

When Gabriel to his next in power thus spake:

"Uzziel, half these draw off, and coast the south
With strictest watch; these other wheel the north;
Our circuit meets full west."—As flame they part,
Half wheeling to the shield, half to the spear.

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

"Ithuriël and Zephon, with winged speed
Search through this garden, leave unsearched no nook;
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.

776. Now, etc. As the earth is a globe, her shadow, the sun being so much larger than she is, must form a cone, which moves as the sun moves, and on the opposite side. Night and day then in Paradise consisting each of twelve hours, the earth's cone would, at midnight, be in the meridian, and the half-way up-hill to it therefore nine o'clock, the commencement of the second watch. Nonnus, we may observe, uses (Dion. xiii. 158) the expression σκοτεῖ κάνε, of night, but this, we believe, is a mere coincidence. We may suppose that Gabriel waited till it should be quite dark and all things at rest, to be the more sure of catching the intruder.

779. port, i.e. gate, portal, porta.
783. north, sc. with me.
784. As flame, etc. We are to recollect the glory with which the good Angels were invested.
785. Half, etc. i.e. half to the left, half to the right. This form is adopted from the Classics, Πάρδαρις ἐστίν ἡ παραγωγή τῆς ἐνμορίας... ἐν δόρῳ ἄργος. Xen. Anab. iv. 3. "Declinare ad hastam vel ad scutum" is quoted by Hume from Livy, but we have been unable to find the place.
786. subtle, i.e. acute, quick, intelligent. In a good sense, though it is never so used in Scripture.
787. From these, i.e. from his own division.
791. secure, i.e. without care or suspicion, securus.
This evening from the sun's decline arrived
Who tells of some infernal Spirit seen
Hitherward bent—who could have thought?—escaped
The bars of Hell, on errand bad, no doubt:
Such, where ye find, seize fast and hither bring."

So saying, on he led his radiant files,
Dazzling the moon; these to the bower direct
In search of whom they sought. Him there they found,
Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions, as he list, phantasms and dreams;
Or if, inspiring venom, he might taint
The animal spirits, that from pure blood arise,
Like gentle breaths from rivers pure, thence raise
At least distempered, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits, engendering pride.
Him thus intent Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness. Up he starts
Discovered and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun some magazine to store
Against a rumoured war, the smutty grain

798. These, sc. proceeded. Zengma.
800. Squat, i.e. squatted. We know not that the poet had any authority but
his own fancy for making Satan take the form of a toad.
805. inspiring, i.e. breathing into, in the original Latin sense.
807. breaths, alpae, auras.
813. Of force. See on i. 144.—its. Apparently another instance of his use
of this genitive: comp. Ode on Nat. st. x., and see Life, p. 439. It was cer-
tainly however introduced by the printer, see Life, p. 301.

802. "Raise up the organs of her fantaisy
Sleep she as sound as careless infancy."

Merry Wives of Wind. v. 5.—T.
804. "Vipeream inspirans animam." En. vii. 351.—R.
814. "Non così fin salnitro e zolfo puro,
Tocco dal fuoco, subito s'avvampa." Ar. Or. Fur. x. 40.—Th.
With sudden blaze diffused inflames the air:
So started up in his own shape the Fiend.
Back stepped those two fair Angels, half-amazed
So sudden to behold the grisly king;
Yet thus, unmoved with fear, accost him soon:
"Which of those rebel Spirits adjudged to Hell
Comest thou, escaped thy prison? and transformed,
Why satest thou like an enemy in wait,
Here watching at the head of these that sleep?"
"Know ye not then?" said Satan, filled with scorn,
"Know ye not me? ye knew me once no mate
For you, there sitting where ye durst not soar.
Not to know me argues yourselves unknown,
The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?"

To whom thus Zephon, answering scorn with scorn:
"Think not, revolted Spirit, thy shape the same,
Or undiminished brightness to be known,
As when thou stoodest in Heaven upright and pure.
That glory then, when thou no more wast good,
Departed from thee, and thou resembllest now
Thy sin and place of doom obscure and foul.
But come; for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm."

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible. Abashed the Devil stood,

830. *argues*, i.e. proves. See on v. 981.—*superfluous*, i.e. superfluously. Adj. for adv. Or it may be the simple adjective, "I see no reason why thou shouldst be so superfluous as to demand the time of the day." 1 Hen. IV. i. 2.—K.

836. *Or, etc.*, i.e. thy brightness undiminished so as that thou shouldst be known.

843. *inviolable*, i.e. inviolate. In Latin the adj. in *-bilis* has sometimes a participial sense.

845. *added, etc.*, sc. to his mien and bearing.

839. *"The glory is departed from Israel."* 1 Sam. iv. 21.—K.

845. *"Gratiar et pulchro veniens in corpore virtus."* Æs. v. 344.—N.
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss; but chiefly to find here observed
His lustre visibly impaired; yet seemed 850
Undaunted:—"If I must contend," said he,
"Best with the best, the sender, not the sent,
Or all at once; more glory will be won,
Or less be lost."—"Thy fear," said Zephon bold,
"Will save us trial what the least can do
Single against thee wicked, and thence weak."

The Fiend replied not, overcome with rage;
But, like a proud steed reined, went haughty on,
Champing his iron curb: to strive or fly
He held it vain; awe from above had quelled 860
His heart, not else dismayed. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron joined,
Awaiting next command. To whom their chief,
Gabriel, from the front thus called aloud:

"O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade;
And with them comes a third of regal port,
But faded splendour wan, who by his gait
And fierce demeanour seems the Prince of Hell,
Not likely to part hence without contest.
Stand firm, for in his look defiance lours."

He scarce had ended, when those two approached,
And brief related whom they brought, where found,

869. curd. The proper word is bit.

848. "Formam quidem ipsam et quasi faciem honesti vides, quae si oculis cor-
neretur, mirabiles amores, ut ait Plato, excitaret sapientia." Cíc. De Off.—N.
"Virtutem videant, intabescantque relicta." Pers. iii. 38.—H.
858. Δακών δὲ στόμιον, ὡς νεοφυής
Πᾶλος, βιάζῃ καὶ πρὸς ἡνιας μάχην. Ἀείκα, Prom. 1008.—Th.
866. 'Ω φίλοι, . . .
"Εἰπὼν μὲ ἀκινδύνων ἀμφὶ κτύπος οὐβα τάλατε. Π. x. 538.
Οὕτω πᾶν εἰρήτο ἐκοσ ὡς ὧρ ἡλιον αὐτοῦ. v. 540.—Upton.
How busied, in what form and posture couched.
To whom with stern regard thus Gabriel spake:
"Why hast thou, Satan, broke the bounds prescribed
To thy transgressions, and disturbed the charge
Of others? who approve not to transgress
By thy example, but have power and right
To question thy bold entrance on this place;
Employed, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss."

To whom thus Satan with contemptuous brow:
"Gabriel, thou hadst in Heaven the esteem of wise,
And such I held thee; but this question asked
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doomed? Thou wouldst thyself, no doubt,
And boldly venture to whatever place
Furthest from pain, where thou mightest hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who knowest only good,
But evil hast not tried; and wilt object
His will who bound us. Let him surer bar
His iron gates, if he intends our stay
In that dark durance. Thus much what was asked:
The rest is true, they found me where they say;
But that implies not violence or harm."

882. bold entrance, etc. This is the legal expression.
887. esteem, i.e. estimation, thou wast esteemed.
892. recompense, i.e. compensate, weigh against.
894. Dole, i.e. pain, duolo, It.
895. To thee, etc. i.e. This may be no good reason in thy estimation. The original editions are surely wrong in placing a note of interrogation at 'bound us' in v. 897, for there is no question asked.

877. Τον δ’ ἐπ’ ἐκάθεν προσέγρα τίθασι ὡς Ἄχιλλεως.
πεδίον Ἀχιλλεωσ. 11. i. 148.—K.

903. "Sorride allor Rinaldo, e con un volto
In cui tra 'l riso lampeggia lo sdegno."

Tasso, Ger. Lib. v. 42.—B.

"Sorride il buon Tancredi un cotal riso
Di sdegno."  Id. ii. xix. 4.—B.
Thus he in scorn. The warlike Angel moved,
Disdainfully half-smiling, thus replied:
"Oh, loss of one in Heaven to judge of wise,
Since Satan fell! whom folly overthrew,
And now returns him from his prison scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither,
Unlicensed from his bounds in Hell prescribed;
So wise he judges it to fly from pain
However, and to scape his punishment!
So judge thou still, presumptuous! till the wrath,
Which thou incurrest by flying, meet thy flight
Sevenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.
But wherefore thou alone? wherefore with thee
Came not all Hell broke loose? is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? Courageous chief!
The first in flight from pain! hadst thou alleged
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive."

To which the Fiend thus answered, frowning stern:
"Not that I less endure, or shrink from pain,
Insulting Angel! well thou knowest I stood
Thy fiercest, when in battle to thy aid
The blasting, vollied thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random, as before,
Argue thy inexperience what behoves,

906. returns him. The nom. here is 'folly,' or 'Satan,' in which last case
(which we prefer) 'returns him' is reflective, the Italian si torna.
911. However, i.e. in any way whatever.
915. Which taught, etc., i.e. which has not yet better taught thee that no
pain, etc.
925. Not, etc., so do I thus come.
927. Thy fiercest, etc. opponent, or attack. In the next line the second and
third editions read 'Thy blasting.'
931. Argue, i.e. prove, convict. "You would not argue him of ignorance.
Jonson, Poetaster, Prol. "Argues a truth of merit in you all." Ib. v. 1.—K.
From hard assays and ill successes past,
A faithful leader, not to hazard all
Through ways of danger by himself untried.
I therefore, I alone, first undertook
To wing the desolate Abyss, and spy
This new-created World, whereof in Hell
Fame is not silent, here in hope to find
Better abode, and my afflicted Powers
To settle here on earth, or in mid air;
Though for possession put to try once more
What thou and thy gay legions dare against;
Whose easier business were to serve their Lord
High up in Heaven, with songs to hymn his throne,
And, practised distances, to cringe, not fight.”

To whom the warrior Angel soon replied:
“To say and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader but a liar traced,
Satan! and couldst thou faithful add? O name,
O sacred name of faithfulness profaned!
Faithful to whom? to thy rebellious crew?—
Army of Fiends! fit body to fit head,
Was this your discipline and faith engaged,

945. practised distances.  Peacock makes this be governed of ‘cringe,’ and understands with.  We prefer taking it as an abl. abs. which augments the irony.  It means practising to keep at a due distance, and not come too near the throne.  Massinger, in his Great Duke of Florence, iv. 1, has—

“The hem of your vestment, lady, your glove is for princes.
Nay, I have conned my distances.—’Tis most courtly.’

954. Army, etc.  In the original editions there is a semicolon at the end of this line, and in subsequent editions a colon or a period, a convincing proof that none of the editors understood the passage.  It appears to us that it should be joined immediately with what follows; for, as the employment of ‘your’ most clearly shows, it is an apostrophe to the rebel Angels.  Gabriel asks them ironically if this (so for the chief to abandon his troops) was the discipline, etc., by which they had hoped to prosper in their enterprise.  This apostrophe, though of a far bolder character, resembles, “And you degenerate, you ingrate revolts, etc., in King John, v. 2, which may have suggested it.

944. ἡδίων, προσεέχον, θέττε τὴν κρατοὺν ἤλει:
‘Ἐμοὶ οὖ’ ἐλεέσθη Ὡσπυ ἢ μηδὲν μέλει.  Ἄρσε. Prom. 937.—T.
Your military obedience, to dissolve
Allegiance to the acknowledged Power supreme?
And thou, sly hypocrite, who now wouldst seem
Patron of liberty, who more than thou
Once fawned, and cringed, and servilely adored
Heaven’s awful Monarch? wherefore but in hope
To dispossess him, and thyself to reign?
But mark what I areed thee now: Avaunt!
Fly thither whence thou fleddest! If, from this hour,
Within these hallowed limits thou appear,
Back to the infernal pit I drag thee chained,
And seal thee so, as henceforth not to scorn
The facile gates of Hell, too slightly barred.”

So threatened he; but Satan to no threats
Gave heed, but waxing more in rage replied:

“Then when I am thy captive talk of chains,
Proud limitary Cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm, though Heaven’s King
Ride on thy wings, and thou with thy compeers,
Used to the yoke, drawest his triumphant wheels
In progress through the road of Heaven star-paved.”

While thus he spake, the angelic squadron bright
Turn’d fiery red, sharpening in mooned horns
Their phalanx, and began to hem him round

967. And thou, etc. He may here have had in view some of the public men of the time.
968. areed, i.e. counsel; A.-S. asædan; Germ. rathen.
971. limitary Cherub, i.e. thou Cherub who art set to keep the bounds (limites). “And he placed at the east of the garden of Eden Cherubin... to keep the way of the tree of life.” Gen. iii. 24. In Italian limitare is threshold; the Romans named the troops that were set to guard the frontiers “milites limitanei,” and Milton may have formed ‘limitary,’ after the analogy of momentaneus, momentary. Varro has “limitare iter.”
974. Ride on thy wings, etc. See Life of Milton, Cherubic Car.
976. In progress. Alluding to the progresses of our kings.

966. “And he cast him into the bottomless pit, and shut him up, and set a seal upon him.” Rev. xx. 3.—H.

280. Ἐκ τῆς κτήσει Ζήφου βασιλέως ἁγίων ἔλθων
Ἄδριστος ἑωράξας, ἔπει τ’ ἠμένει ἀσταχύσαν. II. i. 147.—N.
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan, alarmed,
Collecting all his might, dilated stood,
Like Teneriffe or Atlas, unremoved.
His stature reached the sky, and on his crest
Sat Horror plumed; nor wanted in his grasp
What seemed both spear and shield. Now dreadful deeds
Might have ensued, nor only Paradise
In this commotion, but the starry cope
Of heaven perhaps, or all the elements
At least had gone to wrack, disturbed and torn
With violence of this conflict, had not soon
The Eternal, to prevent such horrid fray,
Hung forth in heaven his golden scales, yet seen

980. ported, borne, advanced, portati. Port arms! is one of our military words of command.
985. alarmed, i.e. roused, excited. All' arms! It.
987. unremoved, i.e. not to be removed: see Final Note II. on Book I.
997. Hung forth, etc. This idea is taken from Homer and Virgil. Perhaps

984. “Expectata seges vanis elusit aristis.” Virg. Geor. i. 226.—K.
986. “Ma disteso e eretto il fero Argante.”
Tasso, Ger. Lib. xix. 12.—Th.
987. “Quantus Athos, aut quantus Eryx, aut ipse coruscis
Cum fremit illicibus quantus, gaudentque nivali
Vertice se attollens pater Apenninus ad auras.” Enn. xii. 701.—K.
“Nò pur Calpe s’innalza o ’l magno Atlante
Ch’ anzi lui non paresse un’ picciol colle.”
Tasso, Ger. Lib. iv. 6.—Th.
988. Ἀπαντῇ ὁντίρηξε κάρη, καὶ ἐφὶ χθόνι βάλει.” II. iv. 442.—N.
“Ingrediturque solo et ceput inter nubila condit.”
Æn. iv. 177.—N.
“It touched the heaven, but it stood upon the earth.” Wisdom, xviii. 16.

989. “For every honour sitting on his helm.” 1 Hen. IV. iii. 2.—K.
“Reproach and everlasting shame
Sit mocking in our plumage.” Hen. V. iv. 5.—K.
“Victory sits on our helms.” Rich. III. v. 3.—K.
Betwixt Astrea and the Scorpion sign,
Wherein all things created first he weighed,
The pendulous round earth with balanced air
In counterpoise, now ponders all events,
Battles and realms. In these he put two weights
The sequel each of parting and of fight:
The latter quick up flew, and kicked the beam,
Which Gabriel spying thus bespake the Fiend:
"Satan, I know thy strength, and thou knowest mine,
Neither our own, but given; what folly then
To boast what arms can do! since thine no more
Than Heaven permits, nor mine, though doubled now
To trample thee as mire. For proof look up,
And read thy lot in yon celestial sign,
Where thou art weighed, and shown how light, how weak,
If thou resist." The Fiend looked up, and knew
His mounted scale aloft: nor more; but fled
Murmuring, and with him fled the shades of night.

it is not greatly to be admired. It is remarkable that there are no stars of any magnitude in Libra.

1001. The pendulous, etc., so. such as, or especially.
1002. ponders, i.e. weighs, ponderat.
1003. The sequel, etc. The word 'sequel' appears here in a very unusual sense, as the indication of the consequence and not as the consequence itself. Pearce is right in saying that it is not the fates of Gabriel and Satan that are weighed, but the event to the latter of fighting or retiring, and he sees that if he adopts the former he is sure to be overcome.
1010. as mire. The poet cannot disengage his mind from what environs him.
There was as yet no mire on earth.

999. "Who weighed the mountains in scales, and the hills in a balance." Is. xli. 12. "By him actions are weighed." 1 Sam. ii. 3. "Thou art weighed in balances." Dan. v. 27.—N.

1003. Καὶ τὸν δὲ χρῆσεια πατὴρ ἐπίναις τάλαντας
ἐν δὲ ἑκοτεὶ δύο κῆρες ταυρογλεία µανὰτοιο;
Τρωίων δὲ ἱπποδίμων καὶ Ἀχαιῶν χαλκοχιτάων;
Ἐλαχὶ δὲ µέσα λαβὼν, δὲτε δὲ αἰσµὸν ἰµαρ Ἀχαιῶν.
Αἱ µὲν Ἀχαιῶν κῆρες ἐπὶ χοιρὶ πουλοβοτηρίη
Ἐξείσθης. Τρωίων δὲ πρὸς ὀφρανὸν εἴρθην ἄµβραν.
II. viii. 69.—N. : comp. xxii. 209.—X.

1010. "To tread them down like mire in the street." Is. x. 6.—G.
1012. "Thou art weighed in the balance, and art found wanting." Dan. v. 27.—N.
The reading of Milton's own and all subsequent editions is, 'living sapphires,' signifying the stars, but we are so confident that the poet dictated 'sapphire,' and that the s is an addition of the printer's, that we have not hesitated to strike it out, and thus for the first time give the passage in all the beauty it possessed in the poet's conception. Surely stars could not with any justice be termed sapphires, any more than emeralds or rubies; the only precious stone to which they have a resemblance is the diamond.

By 'living sapphire' Milton, as we have stated, wished to express the vivid azure, the rich blue of the antediluvian sky at the time when Hesperus was still above the horizon, and the other stars of inferior lustre were coming forth. By 'glow' he probably meant to indicate what painters term warmth of colour; or it may express the remaining effulgence left by the sun on the sky. Elsewhere (xi. 209) he has 'a sky of jasper,' and Drummond, a poet whom he must have read, had already used 'sapphire' of the sky:—

"The sun from sinful eyes hath veiled his light,
And faintly journeys up heaven's sapphire path."

_Hymn on the Passion._

"Amidst these sapphire far extended heights
The ever-twinkling, ever-wandering lights
Their fixed motions keep." _Hymn of the Fairest Fair._

Châteaubriand, in his _Atala_, says, "La lune brillait au milieu d'un azur sans tache;" and Wordsworth, who took nothing on trust, and described nothing but what he had witnessed, has the following passages:—

"The moon hung naked in a firmament
Of azure without clouds." _Prelude._

"More keenly than elsewhere in night's blue vault
Sparkle the stars." _Excursion._

We should not have quoted these authorities for a natural phenomenon, were it not that, in consequence of the prevalence of cloud and vapour in our atmosphere, it is but rarely that it can be witnessed.
BOOK V.

THE ARGUMENT.

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

Now Morn, her rosy steps in the eastern clime
Advancing, sowed the earth with orient pearl,
When Adam waked, so customed, for his sleep
Was aery light, from pure digestion bred
And temperate vapours bland, which the only sound
Of leaves and fuming rills, Aurora’s fan,

5. which, sc. sleep.—the only sound, i.e. the sound alone, a frequent form in Spenser. “As if the only sound thereof she feared.” F. Q. v. 11, 30.—Th. fuming rills, i.e. rills from which vapours arose. The epithet here is only orna-

1. Ἐφέση ἡδοδάτως Ἑάς. Π. vii. 175.—K.
“Æquor in roseis fulgebant lutes bigias.” Æg. vii. 26.—K.
“Tempore item certa roseam Matuta per oras
Ætheris Auroram defert.” Lucr. v. 655.—K.

2. “Sol... lumine consertis arva.” Lucr. ii. 210.—N.
“E già spargea rai luminosi e gelo
Di vive perle la sorgente luna.” Tasso, Ger. Lib. vi. 103.—K.
Lightly dispersed, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unawakened Eve,
With tresses discomposed and glowing cheek,
As through unquiet rest. He, on his side
Leaning half raised, with looks of cordial love,
Hung over her enamoured, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then, with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whispered thus:—“Awake,
My fairest, my espoused, my latest found,
Heaven’s last best gift, my ever-new delight,
Awake! the morning shines, and the fresh field
Calls us; we lose the prime, to mark how spring
mental, for it has nothing to do with the sound.—Aurora’s fan. It is not the
sound of the leaves and rills that he means by this, but the wind which moved
the leaves, whose effect on the sleepers was similar to the coolness produced by
a fan, or rather the leaves themselves, though the air acted on them and not they
on the sleepers.
8. so much the more, etc., sc. as his own sleep had been so calm and unbroken.
—unawakened, that she had not awakened; or rather, who had not yet awakened.
21. prime. See on v. 170.

7.

Kal μη σκέδασαι
Τοῖς ἀνδρὶ κρατῇς βλέφαροι οὐ τὰς οὐνο. Soph. Tr. 989.—N.
“Evandrum ex humili tecto lux suscitat alma
Et matutini volucrum sub culmine cantus.”

Ἀσ. viii. 456.—N.

“Non si destò fin che garrir gli augelli
Non sentì listi, e salutar gli albori,
E mormorare il fiume e gli arboscelli,
E con l’onda scherzar l’aura e co’ fiori.”

Tasso, Ger. Lib. vii. 5.—N.

18.

“Atque ita, suspiciens tereti cervice repostas,
Pascit amore avidos, inhians in te, Des, visus,
Eque tuo pendet resupini spiritus ore.” Lucr. i. 37.—St.

18. “Rise up, my love, my fair one, and come away. For, lo, the winter is
past, the rain is over and gone; the flowers appear on the earth; the time of
the singing of birds is come, and the voice of the turtle is heard in our land;
the fig-tree putteth forth her green figs, and the vines with the tender grape
give a good smell. Arise, my love, my fair one, and come away.” Solomon’s
Song ii. 10–13.
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How Nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet."

Such whispering waked her, but with startled eye
On Adam, whom embracing thus she spake:

"O sole in whom my thoughts find all repose,
My glory, my perfection, glad I see
Thy face, and morn returned; for I this night—
Such night till this I never passed—have dreamed,
If dreamed, not, as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind
Knew never till this irksome night. Methought,
Close at mine ear, one called me forth to walk
With gentle voice—I thought it thine. It said,
'Why sleepest thou, Eve? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-laboured song; now reigns
Full-orbed the moon, and, with more pleasing light,
Shadowy sets off the face of things; in vain,
If none regard. Heaven wakes with all his eyes,
Whom to behold but thee, Nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.'
I rose as at thy call, but found thee not;
To find thee I directed then my walk;

23. the balmy reed, i.e. the reed (calamus) that bears the balm.
24. paints, i.e. forms, displays, pingit.
27. On Adam, so gazing? Or she started when she saw Adam, recollecting what her dream had been.

44. "With how many eyes
High Heaven beholdest sad lovers' nightly thievery."
   F. Q. iii. 11, 45.—N.

49. "Ita sola
Post illa, germana soror, errare videbar,
Tardaque vestigare, et querere te, neque posse
Corde capessere; semita nulla pedem stabilabat."
   Enn. ep. Cic. Div. i. 20.—N.
And on, methought, alone I passed through ways
That brought me on a sudden to the tree
Of interdicted knowledge. Fair it seemed,
Much fairer to my fancy than by day;
And, as I wondering looked, beside it stood
One shaped and winged like one of those from Heaven,
By us oft seen: his dewy locks distilled
Ambrosia. On that tree he also gazed;
And, 'O fair plant,' said he, 'with fruit surcharged,
Deigns none to ease thy load, and taste thy sweet,
Nor God, nor Man? is knowledge so despised?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offered good; why else set here?'
This said, he paused not, but with venturous arm
He plucked, he tasted. Me damp horror chilled
At such bold words, vouched with a deed so bold;
But he thus, overjoyed: 'O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of men.
And why not Gods of men, since good, the more
Communicated, more abundant grows,
The author not impaired, but honoured more?
Here, happy creature, fair angelic Eve!
Partake thou also; happy though thou art,
Happier thou mayest be, worthier canst not be.
Taste this, and be henceforth among the Gods,
 Thyself a Goddess, not to earth confined,
But sometimes in the air, as we, sometimes
Ascend to Heaven, by merit thine, and see
What life the Gods live there, and such live thou.'
So saying he drew nigh, and to me held,
Even to my mouth of that same fruit held part
Which he had plucked; the pleasant savoury smell
So quickened appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretched immense, a prospect wide
And various. Wondering at my flight and change
To this high exaltation, suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep; but oh, how glad I waked
To find this but a dream!" Thus Eve her night
Related, and thus Adam answered sad:
"Best image of myself, and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung, I fear;
Yet evil whence? in thee can harbour none,
Created pure. But know that in the soul
Are many lesser faculties, that serve
Reason as chief; among these Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, aery shapes,
Which Reason joining or disjoining frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retreats
Into her private cell, when Nature rests.
Oft in her absence mimic Fancy wakes
To imitate her; but, misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.

94. *sad*, i.e. grave, serious. See on *Il Pens. v.* 43.
98. *uncouth*, i.e. unknown, strange: see on *ii.* 407.
102. *Fancy*, i.e. Imagination. At that time, and long after, these two terms
(the one the Greek and the other the Latin form) were synonymous.—next, sc.
to *Reason* in dignity and power.
104. *represent*, i.e. give representations or images of.
106. *Which*, etc. There should not be a comma after *disjoining*, as in the
original editions.
Some such resemblances, methinks, I find
Of our last evening’s talk, in this thy dream,
But with addition strange; yet be not sad.
Evil into the mind of God or Man
May come and go, so unapproved, and leave
No spot or blame behind; which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do.
Be not disheartened then, nor cloud those looks,
That wont to be more cheerful and serene,
Than when fair Morning first smiles on the world;
And let us to our fresh employments rise,
Among the groves, the fountains, and the flowers
That open now their choicest bosomed smells,
Reserved from night, and kept for thee in store.”

So cheered he his fair spouse, and she was cheered,
But silently a gentle tear let fall
From either eye, and wiped them with her hair.
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kissed, as the gracious signs of sweet remorse
And pious awe, that feared to have offended.

So all was cleared, and to the field they haste.
But first, from under shady arborous roof
Soon as they forth were come to open sight

117. God, i.e. angel, superior being; as so frequently in the poem: comp.
v. 70.—so, so, it be.

122. “Deme supercilio nubem.” Hor. Ep. i. 18, 94.—D.

123. “E vede intanto con serene ciglia
Sorger l’Aurora candida e vermeiglia.”

Tasso, Ger. Lib. vii. 25.—D.

“The grey-eyed morn smiles on the frowning night.”

Rom. & Jul. ii. 3.—T.

129. “Thou hast deceived me and I was deceived.” Jer. xx. 7.—N.

132. “With that, adown out of her crystal eyne
Few trickling tears she softly forth let fall,
That like two orient pearls did purely shine
Upon her snowy cheek.” F. Q. iii. 7, 9.—T.
Of dayspring, and the sun,—who scarce uprisen,
With wheels yet hovering o'er the ocean brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden's happy plains,—
Lowly they bowed, adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker in fit strains, pronounced or sung
Unmeditated; such prompt eloquence
Flowed from their lips, in prose or numerous verse,
More tuneable than needed lute or harp
To add more sweetness; and they thus began:

"These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sittest above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.—
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heaven,
On Earth join, all ye creatures, to extol
Him first, him last, him midst, and without end.

142. landscape. He uses this word here as equivalent to prospect.
145. orisons, i.e. prayers, oraisons, Fr.
146. In various style, etc. Milton here shows his preference of extemporary
prayer over set forms.
148. pronounced, i.e. spoken, prayers as distinguished from hymns.
150. numerous, i.e. in poetic numbers.
162. day without night. Comp. v. 646. In his descriptions of Heaven he
frequently recours to that of the celestial Jerusalem as given in the Revelation.
It is said there (xxi. 25): "And the gates of it shall not be shut by day; for
there shall be no night there."

166. "Who hast set thy glory above the heavens." Ps. viii. 1.—D.
165. "I am Alpha and Omega, the beginning and the end, the first and the
last." Rev. xxii. 18.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crownest the smiling Morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.

Thou Sun, of this great World both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climbest,
And when high noon hast gained, and when thou fallest.
Moon, that now meetest the orient Sun, now fliest,
With the fixed Stars, fixed in their orb that flies;
And ye, five other wandering Fires, that move
In mystic dance not without song, resound
His praise, who out of darkness called up light.
Air, and ye Elements, the eldest birth
Of Nature's womb, that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.

170. *prime*, i.e. daybreak, commencement of day: see above, v. 21. It is one of the terms which had remained in the language from the Roman Catholic times. The *prime* was the early morning service in the church. "Et chevauchèrent les Anglais ce Samedi, dès l'heure de prime jusques à vespres." Froissart, l. I. p. ii. ch. 29.

175. *orient*. He uses this word here as an epithet in its usual sense of bright; for the moon does not meet the orient, or rising, sun in particular.

176. *With*, i.e. together with, so. resound, etc.—*fixed in*, etc.. According to the Ptolemaic system.

177. *fixes*. He forgot that he had already mentioned one of them, Venus, v. 166.—*wandering fires*, i.e. igneous planets *(πλανηταί)*.

178. *not without song*, i.e. music of the spheres, according to the ideas of Pythagoras.

180. *ye, so. other.—quaternion*. As there were four of them.

166. "*Εσφέρως δὲ κάλλιστος ἐν ὁβρίδιῳ Ὀσκαράς δοθήρ. Π. xxii. 318.—N."
"Diffugiunt stelle, quorum agmina cogit
Lucifer, et caeli statione novissimus exit." Os. Met. ii. 114.—N.

168. "*Ημας δ' Εσφέρως εἶτε, φώς Ἰρίνων ἐνι γαῖαν,
"On τε μέγα κρατώντας δυνα τοία κιβωταί Ἡώς.
Π. xxiii. 226.—Callander.

Ye Mists and Exhalations, that now rise
From hill or steaming lake, dusky or grey,
Till the sun paint your fleecy skirts with gold,
In honour to the world’s great Author rise;
Whether to deck with clouds the uncoloured sky,
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.
His praise, ye Winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye Pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living Souls; ye Birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep,
Witness if I be silent, morn or even,
To hill or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.
Hail, universal Lord, be bounteous still
To give us only good; and if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark!

So prayed they innocent, and to their thoughts
Firm peace recovered soon, and wonted calm.
On to their morning’s rural work they haste,

189. uncoloured, i.e. of one single colour, having no variety.
195. ye that, etc., i.e. ye warbling rivulets and streams. Perhaps he uses
‘warble’ here with a view to its primitive sense of rolling, eddying; the German
wirbeln.
202. Witness if, i.e. testify whether I be or not: see on i. 57.
198. “Hark! hark! the lark at heaven’s gate sings.” Cymb. ii. 3.—N.
“Like to the lark at break of day arising
From sullen earth, sings hymns at heaven’s gate.”
Shakep. Son. xxix.—T.
205. Ζητείες ἀλατοῦ, τὰ μὲν ἄσβεστα καὶ εὐχομένως καὶ ἀνεύκτοις
‘Ἀμμὶ δίδον’ τὰ δὲ λυγρὰ καὶ εὐχομένων ἀφένεις.
Plat. Alcib. II.—Bentley.
Among sweet dews and flowers; where any row
Of fruit-trees over-woody reached too far
Their pampered boughs, and needed hands to check
Fruitless embraces: or they led the vine
To wed her elm; she spoused about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves. Them thus employed beheld
With pity Heaven’s high King, and to him called
Raphael, the sociable Spirit, that deigned
To travel with Tobias, and secured
His marriage with the seven-times wedded maid.

"Raphael," said he, "thou hearest what stir on Earth
Satan, from Hell scaped through the darksome gulf,
Hath raised in Paradise, and how disturbed
This night the human pair, how he designs
In them at once to ruin all mankind.
Go therefore, half this day, as friend with friend,
Converse with Adam, in what bower or shade
Thou findest him from the heat of noon retired,
To respite his day-labour with repast,
Or with repose; and such discourse bring on,
As may advise him of his happy state,
Happiness in his power left free to will,
Left to his own free-will, his will though free

221. Raphael, etc. See Pneumatology, 3. This is the second allusion we
have had to the Book of Tobit, which seems to have been a favourite, and not
unjustly so, with the poet.

216. "Ergo aut alta vitium propagine
Altas maritat populos." Hor. Ep. ii. 9.—N.

221. 'Ερμελα, σει γάρ τε μάλιστα γε φιλτρατόν ἐστιν
'Ανδρι ἀτριπίσων. Π. xxiv. 534.—St.

224. "Chiama a se Michele . . .
E dice lui: Non vedi o come s’armi
Contra la mia fedel dilettà greggia
L’empia schiera d’Averno, e insin dal fondo
Delle sue morti a turbare sorga il mondo?
Va, dille tu," etc. Tasso, Ger. Lib. ix. 58.—Th.

229. "And the Lord spake unto Moses face to face, as a man speaketh unto
his friend." Ex. xxxiii. 11.—K.
Yet mutable; whence warn him to beware
He swerve not, too secure. Tell him withal
His danger, and from whom; what enemy,
Late fallen himself from Heaven, is plotting now
The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies. This let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonished, unforwarned."

So spake the eternal Father, and fulfilled
All justice. Nor delayed the winged Saint
After his charge received; but, from among
Thousand celestial Ardours, where he stood,
Veiled with his gorgeous wings, up-springing light,
Flew through the midst of Heaven;—the angelic quires,
On each hand parting, to his speed gave way
Through all the empyreal road; till, at the gate
Of Heaven arrived, the gate self-opened wide,
On golden hinges turning, as by work
Divine the sovran Architect had framed.
From hence—no cloud or, to obstruct his sight,
Star interposed however small—he sees,
Not unconform to other shining globes,
Earth, and the garden of God, with cedars crowned
Above all hills. As when by night the glass
Of Galileo, less assured, observes

242. By violence? There is a semicolon here in the original editions.
247. Saint, i.e. holy one; see on iii. 60.
249. Ardours, i.e. Seraphim. S'draf, Heb., and ardeo, Lat., are the same.
250. Veiled, i.e. covered, velatus.
257. no cloud ... interposed. As this is evidently what is called the abl.
abs. we have so pointed it. The pointing of the original editions is very con-
fused.
259. not unconform, etc., being formed not unlike.
262. Galileo. The 'Tuscan artist,' i. 288.—less assured, i.e. less certain; for
his were only conjectures.

247. "Os ἐφάτ' οὐδό διάθησε διδάξορος Ἀργυρώντως
Antr' ἑπεθ', κ.τ.λ. Il. xxiv. 339.—K.

255. "Le porte qui d'effigiato argento
Sui cardini stridean di lucido oro." Tasso, Ger. Lib. xvi. 2.—T.
Imagined lands and regions in the moon;
Or pilot from amidst the Cyclades
Delos or Samos first appearing kens,
A cloudy spot. Down thither prone in flight
He speeds, and, through the vast ethereal sky,
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of towering eagles, to all the fowls he seems
A phœnix, gazed by all, as that sole bird,
When, to enshrine his reliques in the Sun’s
Bright temple, to Egyptian Thebes he flies.

At once on the eastern cliff of Paradise
He lights, and to his proper shape returns,
A Seraph winged. Six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad came mantling o’er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs, with downy gold
And colours dipped in heaven; the third his feet
Shadowed from either heel with feathered mail,
Sky-tinctured grain. Like Maia’s son he stood,
And shook his plumes, that heavenly fragrance filled
The circuit wide. Straight knew him all the bands

264. Or pilot, etc. An error of the poet’s: see Life of Milton, p. 430.
266. A cloudy spot, i.e. as a cloudy spot.—prone, headlong, promus.
270. buxom air. See on ii. 842.—within soar, etc., i.e. in the region to which
eagles can soar.
271. seems, i.e. appears, is: comp. v. 276.—sole. Because there was only one
phœnix at a time. In what follows he keeps close to the narrative in Herodotus, ii. 73.
277. Sis, etc. See Isaiah vi.
285. Like Maia’s son, i.e. like Mercury, as described by the ancient poets,
Homer, Virgil, Ovid.

285. "A station like the herald Mercury
   New-lighted on a heaven-kissing hill." Ham. iii. 4.—T.
286. "On Lebanon at first his foot he set
   And shook his wings with roarie May-dew wet."
   Fairfax, Godf. of Bul. i. 14.—N.
Of Angels under watch, and to his state
And to his message high in honour rise;
For on some message high they guessed him bound.

Their glittering tents he passed, and now is come
Into the blissful field, through groves of myrrh,
And flowering odours, cassia, nard, and balm,
A wilderness of sweets; for Nature here
Wantoned as in her prime, and played at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.

Him, through the spicy forest onward come,
Adam discerned, as in the door he sat
Of his cool bower, while now the mounted sun
Shot down direct his fervid rays, to warm
Earth’s inmost womb, more warmth than Adam needs;
And Eve within, due at her hour, prepared
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,

292. field, i.e. champain of Paradise (iv. 134): comp. v. 136.
295. her prime, sc. of life, her spring.
296. sweet, i.e. sweetly.—enormous bliss, i.e. bliss without measure, a norma.
297. Wild, etc. The original editions placed a semicolon at art. Newton first made the correction.
298. Him, etc. The whole of what follows and the entertainment is founded on the visit of Jehovah and his angels to Abraham, Gen. xviii.
305. not disrelish, i.e. not take away thirst by their juices so as to leave no relish for liquids.
306. milky stream, i.e. stream whose waters were sweet as milk: see on Sam. Agon. v. 551.
307. Berry, etc., sc. the must and meaths, v. 345.

289. "Utque viro Phoebi chorus assurerxit omnis."
    Virg. Buc. vi. 66.—N.
294. "This sweet and merry month of May,
    While Nature wantons in her prime."
    T. Watson, Ital. Madrigals, etc., 1590.—T.
298. "And the Lord appeared unto him in the plains of Mamre: and he sat
    in the tent-door, and he lift up his eyes and looked, and, lo, three men stood by
    him." Gen. xviii. 1.—B.
300. "Caslo et medium sol igneus orbem
    Hauersat." Virg. Geor. iv. 426.—K.
    "Nunc Phoebus utraque
    Distat idem terra, finditque vaporibus arva."
    Ov. Met. iii. 151.—K.
Berry or grape: to whom thus Adam called:

"Haste hither, Eve, and, worth thy sight, behold
Eastward among those trees what glorious shape
Comes this way moving; seems another morn
Risen on mid-noon. Some great behest from Heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain bring forth, and pour
Abundance, fit to honour and receive
Our heavenly stranger. Well we may afford
Our givers their own gifts, and large bestow
From large bestowed, where Nature multiplies
Her fertile growth, and by disburdening grows
More fruitful, which instructs us not to spare."

To whom thus Eve:—"Adam, earth's hallowed mould,
Of God inspired! small store will serve, where store,
All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes.
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our Angel-guest, as he
Beholding shall confess, that here on Earth
God hath dispensed his bounties as in Heaven."

So saying, with despatchful looks in haste
She turns, on hospitable thoughts intent,
What choice to choose for delicacy best,
What order, so contrived as not to mix

312. vouchsafe. In the original editions the word is uniformly, but incor-
rectly, spelt voutsafe, probably by the poet, euphonie gratia.
323. All seasons, i.e. at, or through all seasons; in the Latin and Italian
form. He forgets, as elsewhere, that there was but one season at that time.
326. brake. He uses this word (spelt break in his own editions) as equiva-
 lent to bush. Its original meaning is said to be fern; Scot., bracken.
328. as, sc. that, a usual form at the time. In v. 330 it is, as well as.
333. What choice, etc., i.e. on what, etc. He here combines the subst. and
verb after the manner of the Classics.

321. "And the Lord God formed man of the dust of the ground, and breathed
into his nostrils the breath of life." Gen. ii. 7.—K.
Tastes, not well joined, inelegant, but bring
Taste after taste upheld with kindliest change;
Bestirs her then, and, from each tender stalk
Whatever earth, all-bearing mother, yields,
In India East or West, or middle shore,
In Pontus or the Punic coast, or where
Alcinoüs reigned, fruit of all kinds, in coat
Rough or smooth rined, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand. For drink the grape
She crushes, inoffensive must, and meaths
From many a berry, and from sweet kernels pressed
She tempers dulcet creams; nor these to hold
Wants her fit vessels pure; then strows the ground
With rose and odours from the shrub unfumed.

Meanwhile our primitive great sire, to meet
His godlike guest, walks forth, without more train
Accompanied than with his own complete
Perfections; in himself was all his state,
More solemn than the tedious pomp that waits

399. middle shore, etc., i.e. Anterior Asia and Europe, which lie in the middle between East and West India. By the fruits of Pontus he probably means peaches and cherries.

341. rined. We have here retained the orthography of the original editions (rin’d). It should properly be rinded, as a verb to rine could not be formed from rind. Spenser, however, whom the poet probably had in his mind, used the subst. rine (still used in some parts of England):—


Editors in general give here the subst. rind.
342. inoffensive, i.e. innocuous. He probably makes a secret comparison with the wine after the Flood.—meaths. This and ‘creams’ are used by way of similarity.

343. Wants, i.e. is without, has not, caret.

“Caret invidenda
Sobrius aula.” Hor. Carm. ii. 10, 7.—K.

“Caretque
Ripa vagis taciturna ventis.” Id. i. 39. 29, 28.—K.

To want, in v. 365, is to do without, dispense with.
344. odours, i.e. flowers of other odorous shrubs.—unfumed, i.e. that had not quite exhaled their scent. We join it with ‘odours.’

350. “And when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said,” etc. Gen. xviii. 2.
On princes, when their rich retinue long
Of horses led, and grooms besmeared with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence, Adam, though not awed,
Yet with submiss approach and reverence meek,
As to a superior nature, bowing low,
Thus said:—“Native of Heaven—for other place
None can than Heaven such glorious shape contain—
Since, by descending from the Thrones above,
Those happy places thou hast deigned awhile
To want, and honour these, vouchsafe with us,
Two only, who yet by sovran gift possess
This spacious ground, in yonder shady bower
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline.”

Whom thus the angelic Virtue answered mild:
“Adam, I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heaven,
To visit thee. Lead on then where thy bower
O’ershades; for these mid-hours, till evening rise,
I have at will.’’—So to the silvan lodge
They came, that like Pomona’s arbour smiled,
With flowerets decked, and fragrant smells; but Eve,
Undecked save with herself, more lovely fair

371. angelic Virtue. The Virtues were, in the celestial hierarchy, a different
class from the Archangels, to which Raphael properly belonged; but Milton
confounds the various classes, probably in imitation of the ancients, who thus
confounded those of the Nymphs.
374. invite, sc. persons, even though they be Spirits of Heaven.—where, i.e.
to where.
379. fragrant smells, i.e. the rose and odours, v. 349.

366. “Aurum vestibus illitum.” Hor. Carm. iv. 9, 14.—H.
367. “Nec varios inhiant pulchro testudine postes.”
Virg. Geor. ii. 463.—Jortis.
361. “O, quam te memorem, virgo? namque haud tibi vultus
Mortalis, nec vox hominem sonat. O dea certe.”
Aen. i. 327.—Th.
Than wood-nymph, or the fairest goddess feigned
Of three that in mount Ida naked strove,
Stood to entertain her guest from Heaven; no veil
She needed, virtue-proof; no thought infirm
Altered her cheek. On whom the Angel Hail!
Bestowed, the holy salutation used
Long after to blesst Mary, second Eve:
"Hail, Mother of mankind, whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heaped this table!"—Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square from side to side
All autumn piled, though spring and autumn here
Danced hand in hand. Awhile discourse they hold—
No fear lest dinner cool—when thus began
Our author:—"Heavenly stranger, please to taste
These bounties, which our Nourisher, from whom
All perfect good, unmeasured out, descends,
To us for food and for delight hath caused
The earth to yield; unsavoury food perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all."

To whom the Angel:—"Therefore what he gives—
Whose praise be ever sung—to Man, in part
Spiritual, may of purest Spirits be found
No ingrateful food; and food alike those pure

384. virtue-proof, i.e. strong in virtue. The usual meaning of proof in composition is proof against, able to resist.
394. though spring, etc., i.e. I might as well say spring, since there was no difference, there being but the one season.
396. No fear, etc. The familiarity of this phrase has certainly a disagreeable effect, and Milton himself may have been aware of it; but his reverence for Scripture, in which such familiar phrases are not unfrequent, may have controlled his better judgement: see Life, p. 438.
404. To whom, etc. We have here the first hint of the poet's materialism, which is fully developed in Raphael's next speech.

386. "And the angel came in unto her, and said, Hail, thou highly favoured. The Lord is with thee; blessed art thou among women." Luke i. 28.
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created needs
To be sustained and fed; of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon;
Whence in her visage round those spots, unpurged
Vapours not yet into her substance turned.

Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations, and at even
Sups with the Ocean. Though in Heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn
We brush mellifluous dews, and find the ground
Covered with pearly grain: yet God hath here
Varied his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice.” So down they sat,

413. And corporeal. Two trochees: see Life, p. 447.
419. unpurged, etc., i.e. which are vapours not yet cleared and taken into her luminous surface.
425. Sups with the Ocean. This must be regarded as a pure poetic expression; for it belongs to the cosmology of the early days of Hellas, not to the Ptolemaic system.
430. pearly grain, i.e. manna.

425. “The sun that measures heaven all day long,
At night doth bait his steeds the Ocean-waves among.”

P. Q. i. 1, 32.—K.

“He [Phœbus] a palace no less bright
Had to feast in every night
With the Ocean, where he rested
Safe, and in all state invested.” Jonson, Love Fled, etc.—K.
And to their viands fell; nor seemingly
The Angel, nor in mist, the common gloss
Of theologians; but with keen despatch
Of real hunger, and concoctive heat
To transubstantiate; what redounds transpires
Through Spirits with ease: nor wonder: if by fire
Of sooty coal the empiric alchemist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold
As from the mine. Meanwhile at table Eve
Ministered naked, and their flowing cups

434. nor seemingly, etc. The same Raphael said to Tobit and his son: "All these days did I appear unto you, but I did neither eat nor drink, but you did see a vision." Tob. xii. 19. Josephus says of the angels whom Abraham entertained, that "they made a show of eating;" the Targumists held the same opinion, and they have been followed by some of the Fathers and modern Divines. But Milton understood the text literally, and Newton observes that it is said plainly that on that occasion the angels (he should have added Jehovah) did eat.

438. To transubstantiate, i.e. to turn into his substance.—what redounds. He thus hints that Spirits have no excrements.

439. nor wonder, i.e. nor wonder ye at it, or it is no wonder.—if by fire. The point of comparison is this: as by means of the heat produced by coal, the alchemist can drive off the grosser particles and leave the pure gold remaining; so the internal heat of the angelic body drives off through the pores the insubstantial particles of the food; in both cases the process is invisible. It appears from this that Milton did not absolutely deny the possibility of the transmutation of metals. This however is no reproach to him, for some years later the great Newton himself devoted much of his time to this pursuit. At that time the essential differences of the metals was unknown, and they were not unreasonably regarded as only various forms of one substance, and hence there appeared no absurdity in supposing that, by a change of accidents, one metal might be changed into another. In fact, this very notion has been revived by some eminent chemists of the present day.—empiric. He uses this word here in its original sense of experimenting (from ἐμπειρία).

434. "And supper ready night they to it fell
With small ado, and nature satisfied,
The which doth little crave contented to abide." F. Q. vi. 9, 17.—K.

442. "Huc veniet Messals mens, cui dulcia poma
Delia selectis detrahet arboribus;
Et, tantum venerata virum, hunc sedula curet,
Huic paret, atque epulas ipse ministra gerat."

Tibull. i. 5, 29.—St.
With pleasant liquors crowned. O innocence
Deserving Paradise! if ever, then,
Then had the sons of God excuse to have been
Enamoured at that sight; but in those hearts
Love unlibidinous reigned, nor jealousy
Was understood, the injured lover’s hell.

Thus when with meats and drinks they had sufficed,
Not burdened nature, sudden mind arose
In Adam not to let the occasion pass,
Given him by this great conference, to know
Of things above his world, and of their being
Who dwell in Heaven, whose excellence he saw
Transcend his own so far, whose radiant forms,
Divine effulgence, whose high power so far
Exceeded human, and his wary speech
Thus to the empyreal minister he framed:

“Inhabitant with God, now know I well
Thy favour, in this honour done to Man,
Under whose lowly roof thou hast vouchsafed
To enter, and these earthly fruits to taste,
Food not of Angels, yet accepted so,
As that more willingly thou couldst not seem
At Heaven’s high feasts to have fed: yet what compare!”

To whom the winged Hierarch replied:

“O Adam, one Almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all,

445. crowned, i.e. filled to the brim; what the French term rouge bord.
447. Then had, etc. Hinting at the opinion that the good angels were the
‘sons of God’ in Gen. vi. 2. See on xi. 573.
449. nor jealousy, sc. on the part of Adam.
450. Divine effulgence, sc. which were.
452. To whom, etc. For the doctrine contained in this speech see Life of
Milton, p. 220.
454. Such, i.e. good.—to perfection, i.e. with a view to perfection.

445. Κοῦροι μὲν κρυητῆρας ἐπεστήμωτο νῦνοι. Π. i. 470.—N.
451. Αὐτὰρ ἐκεῖ πάσιν καὶ ἄρης ἐξ ἑρυν ἐντο. Π. i. 469.—N.
Indued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spiritous, and pure,
As nearer to him placed or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not then what God for you saw good
If I refuse not, but convert, as you,
To proper substance. Time may come when men
With Angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriments perhaps
Your bodies may at last turn all to spirit,
Improved by tract of time, and winged ascend
Ethereal, as we, or may at choice
Here or in heavenly Paradises dwell;

482. Spirits odorous, etc. Commencing with two trochees: comp. v. 413.
484. To vital, etc. By vital is meant the life common to plants and animals;
by animal, that common to animated beings; by intellectual, that common to
men and angels.
488. Discursive, or intuitive. The difference between these is in degree rather
than in kind. Intuition (from intueri) is quick and rapid, as we say of some
that they see things at a glance; discourse (discursus), the passing from one
point to another by process of reasoning, is more slow and gradual. Hence
we may see that Shakespeare's "discourse of reason" (Ham. i. 2) is a perfectly
correct expression. Montaigne also has "discours de raison."
494. and find, sc. the food of angels.
496. And from, i.e. and in consequence of.
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more."

To whom the patriarch of mankind replied:
"O favourable Spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference; whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution joined, If ye be found
Obedient? can we want obedience then
To him, or possibly his love desert?
Who formed us from the dust, and placed us here,
Full to the utmost measure of what bliss
Human desires can seek or apprehend."

To whom the Angel:—"Son of Heaven and Earth,
Attend! That thou art happy, owe to God;
That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution given thee; be advised.
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not overruled by fate
Inextricable, or strict necessity.
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how

509. and the scale, etc. The Angel had said (v. 469), 'One Almighty is, from
whom all things proceed, and up to him return,' an idea possibly suggested by
the descent and ascent of the angels on the ladder (scala) in the dream of
Jacob. The figure is therefore continued here, God being regarded as at the
one extremity and brute matter at the other; but as the tendency is on all sides
alike, he uses the figure of a circle with its centre and radii.

508. "For we are also his offspring." Acts xvii. 28.—N.
Can hearts not free be tried, whether they serve
Willing or no? who will but what they must
By destiny, and can no other choose.
Myself and all the angelic host, that stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall.
And some are fallen, to disobedience fallen,
And so from Heaven to deepest Hell. Oh, fall
From what high state of bliss into what woe!"
To whom our great progenitor:—"Thy words
Attentive, and with more delighted ear,
Divine instructor, I have heard, than when
Cerubic songs by night from neighbouring hills
Aerial music send; nor knew I not
To be both will and deed created free.
Yet that we never shall forget to love
Our Maker, and obey him whose command
Single is yet so just, my constant thoughts
Assured me, and still assure; though what thou tellest
Hath passed in Heaven, some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard.
And we have yet large day, for scarce the sun
Hath finished half his journey, and scarce begins
His other half in the great zone of heaven."

Thus Adam made request; and Raphaël,
After short pause assenting, thus began:

586. In sight, etc., i.e. before the throne of God.
589. as in our will, i.e. as it is in our will.
547. Cherubic songs, etc. See iv. 680 seq.

557. "Utrumque sacro digna silentio
Mirantur umbrae dicere." Hor. Carm. ii. 13, 29.—R.
568. "Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas." Aen. vi. 266.—St.
"High matter thou enjoinest me, O prime of men,
Sad task and hard; for how shall I relate
To human sense the invisible exploits
Of warring Spirits? how, without remorse,
The ruin of so many glorious once,
And perfect while they stood? how last unfold
The secrets of another world, perhaps
Not lawful to reveal? Yet for thy good
This is dispensed; and what surmounts the reach
Of human sense I shall delineate so,
By likening spiritual to corporal forms,
As may express them best. Though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on Earth is thought!
"As yet this World was not, and Chaos wild
Reigned where these heavens now roll, where earth now
Upon her centre poised; when on a day— [rests
For time, though in eternity, applied
To motion, measures all things durable
By present, past, and future—on such day
As Heaven's great year brings forth, the empyreal host
Of Angels, by imperial summons called,
Innumerable before the Almighty's throne
Forthwith from all the ends of Heaven appeared,
Under their hierarchs in orders bright.
Ten thousand thousand ensigns high advanced,
Standards and gonfalons, 'twixt van and rear,

568. High matter, etc. He had here in his mind Æn. ii. 1; vi. 264.
567. remorse. See on c. 134.
574. Though what if Earth, etc. See Life of Milton, p. 456. That elegant poet, Drummond of Hawthornden, has developed this idea very fully and beautifully in the concluding Song of his Poems.
580. For time, etc. He seems to mean that as time here is measured by the motion of the celestial luminaries, so in Heaven there is some kind of motion also to which it is applied, i.e. joined; see on iv. 264.
583. great year. This expression was suggested by the Annum Magnus of the Platonists, at the end of which the heavenly bodies all return to their first position; but it seems only to mean a different and a longer space of time than that of earth. How there could be any year on earth while there was only one season the poet never thought of inquiring.
589. gonfalons, i.e. standards; gonfalon, It.
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear emblazoned
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss embosomed sat the Son,
Amidst as from a flaming mount, whose top
Brightness had made invisible, thus spake:

"Hear, all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers,
Hear my decree, which unrevoke shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right-hand; your head I him appoint;
And by myself have sworn, to him shall bow
All knees in Heaven, and shall confess him Lord.
Under his great vicegerent reign abide,
United as one individual soul,
For ever happy. Him who disobey's

592. glittering tissues. See Final Note on Comus.
593. Holy memorials, i.e. representations of remarkable acts of faith and love
wrought in their tissues. Dunster is perhaps not wrong in supposing that
this image was suggested by the recollection of the religious processions he had
witnessed in Italy.
594. Thus when in orbs, etc. See Dante, Paradiso, canto xxviii.
595. inexpressible, i.e. too large to be expressed.
596. Amidst, i.e. in the centre point of the orbs,
600. Hear, etc. See Life of Milton, Pneumatology.
602. unrevoke, i.e. irrevocable: see Final Note on Book I.

600. Καλυτε μεν, πάντες τε θεοι, πάνατε τα θεανα
"Οππ' ενω τα με θυμο δει σθεναι καλέσει. II. viii. 6.—K.

602. "I will declare the decree: the Lord hath said unto me, Thou art my
son, this day have I begotten thee." Ps. ii. 7.
604. "Yet have I set my king upon my holy hill." Ps. 6.
606. "The Lord said to my Lord, Sit thou at my right-hand." Ps. cx. 1.
"Which is the head, Christ." Eph. iv. 15.
607. "I have sworn by myself." Gen. xxii. 16; Is. xlvi. 23. "That at the
name of Jesus every knee should bow, of things in heaven; ... and every tongue
confess that Jesus Christ is Lord." Phil. ii. 10, 11.
Me disobeys, breaks union, and that day,
Cast out from God and blessed vision, falls
Into utter darkness, deep engulfed, his place
Ordained without redemption, without end.'

"So spake the Omnipotent, and with his words
All seemed well pleased; all seemed, but were not all.
That day, as other solemn days, they spent
In song and dance about the sacred hill,
Mystical dance, which yonder starry sphere
Of planets, and of fixed, in all her wheels
Resembles nearest, mazes intricate,
Eccentric, interwoven, yet regular.
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Evening now approached—
For we have also our evening and our morn,
We ours for change delectable, not need—
Forthwith from dance to sweet repast they turn
Desirous. All in circles as they stood,
Tables are set, and on a sudden piled
With Angels' food, and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven.
On flowers reposed, and with fresh flowerets crowned,
They eat, they drink, and in communion sweet
Quaff immortality and joy, secure

620. sphere, i.e. the sphere heaven.
621. wheels, i.e. revolutions.
625. And, etc., i.e. the music of the spheres.
631. Desirous. We have placed a period here for the original comma.—All, etc., as they all stood in their appropriate orbs, v. 594.
633. rubied nectar, i.e. nectar the colour of rubies, the ρέυκαρα ἐρυθρά of Homer, II. xix. 38.
637. In the first edition there was only—
"They eat, they drink, and with refection sweet
Are filled before the all-bounteous King, who showered."
In the second edition the poet gave the passage in its present form.
638. secure, i.e. without danger of. A Latinism.—only, i.e. alone; see on

637. "We took sweet counsel together." Ps. lv. 14.—K.
Of surfeit, where full measure only bounds
Excess, before the all-bounteous King, who showered
With copious hand, rejoicing in their joy.

"Now when ambrosial night, with clouds exhaled
From that high mount of God, whence light and shade
Spring both, the face of brightest Heaven had changed
To grateful twilight—for night comes not there
In darker veil—and roseate dews disposed
All but the unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous Earth in plain outspread—
Such are the courts of God—the angelic throng,
Dispersed in bands and files, their camp extend
By living streams among the trees of life,
Pavilions numberless, and sudden reared,
Celestial tabernacles, where they slept
Fanned with cool winds; save those who, in their course,
Melodious hymns about the sovran throne

v. 5. The meaning is, excess is prevented by abundance not by deficiency, the
angels being supposed to be too moderate and too wise to commit it.
640. showered, sc. the food, alluding chiefly to the manna.
642. exhaled. This part. belongs to clouds, not to night.
646. roseate dews. Roseate refers either to the hue or the fragrance of the
rose. Of the latter sense we have the following instance in The Castle of Indolence
(ii. 10): "The roseate breath of orient day;" but as fragrance could not
be predicated of dew, we must here look to colour. Now the Latin poets used
roses of the light of the dawn and the rising sun; ex. gr. "Dum rosea face
sol inferrer lumina celo." Lucr. v. 974. Milton then probably had in his mind
the idea of the dewdrops struck by this rosy light and refracting it in all its
prismatic radiance, but the poet forgot that the season was night; unless he
used roseate as a constant epithet of the dew.

655. course. See on iv. 561. He had the Temple-service in view, or perhaps
as Todd thinks, the choral service in cathedrals. But though he might admire
this at the time when he wrote Il Penseroso, we doubt if he would do so at the
date of Paradise Lost.

642. Αμβροσίας διὰ νύκτα. Π. ii. 57.—N.
647. "He that keepeth Israel shall neither slumber nor sleep." Ps. cxxi. 4.
"Αλλαὶ μὴν ἡμῖν ὑπὸ σοῦ ἀναμείνῃ, ἐξ ἔθνων παντὶ ἐξισοδευόμενοι. Π. ii. 1.—N.
652. "And he shewed me a pure river of water of life, clear as crystal, pro-
ceeding out of the throne of God and of the Lamb;... and on either side of the
river was the tree of life." Rev. xxii. 1.—K.
Alternate all night long. But not so waked Satan—so call him now, his former name
Is heard no more in Heaven. He of the first,
If not the first Archangel, great in power,
In favour, and pre-eminence, yet fraught
With envy against the Son of God, that day
Honoured by his great Father, and proclaimed
Messiah, King anointed, could not bear
Through pride that sight, and thought himself impaired.
Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshiped, unobeyed, the throne supreme,
Contemptuous; and his next subordinate
Awakening, thus to him in secret spake:

"Sleepest thou, companion dear? what sleep can close
Thy eyelids? and rememberest what decree,
Of yesterday, so late hath passed the lips
Of Heaven's Almighty. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest imposed;
New laws from him who reigns new minds may raise
In us who serve, new counsels, to debate
What doubtful may ensue.—More in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them that by command, ere yet dim night

664. King anointed. The translation, as usual, of Messiah.
671. his next subordinate. Probably Beelzebub: comp. i. 84.
673. Sleepest, etc. He may have had here in his mind the speech of the
ghost of Patroclus to Achilles, II. xxiii. 69 seq.
682. doubtful, sc. it is.
684. the chief, i.e. the chiefs, the commanders, the 'regent powers,' v. 997.

678. Εὐθείας, 'Ἀτρέως υἱὸς δαφρονος, ἰπποδάμων;
Οὐ χρὴ παντίκας εὐθείας, κ.τ.λ. II. ii. 28.—K.
676. Οὐδὲ μὴ γὰρ ζωὴ γε φίλοι ἀπένευν ἡταῖρον
Βουλᾶς ἐξάμενοι ουκελθόμεν. II. xxiii. 77.—K.
Her shadowy cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward with flying march, where we possess
The quarters of the North; there to prepare
Fit entertainment to receive our King,
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.'  
"So spake the false Archangel, and infused
Bad influence into the unwary breast
Of his associate. He together calls,
Or several one by one, the regent Powers,
Under him regent; tells, as he was taught,
That, the Most High commanding, now ere night,
Now ere dim night had disencumbered Heaven,
The great hierarchal standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity. But all obeyed
The wonted signal, and superior voice
Of their great Potentate; for great indeed
His name, and high was his degree in Heaven.
His countenance, as the morning-star that guides
The starry flock, allured them, and with lies
Drew after him the third part of Heaven's host.  

694. So spake, etc. He may have had in his mind here the commencement of the tenth book of the Ilias, where Agamemnon sends Menelaus to summon the Achæan chiefs to a meeting outside of the trenches.  
696. He together, etc., i.e. he collects some, he addresses others singly.  
698. Under him, i.e. under Satan.  
700. had, i.e. should have.—disencumbered, cleared off from, σγαμβρδ, It.  
710. Drew. Dunster understands he as the nom. to this verb; but we rather think it is countenance, though the grammar is not strictly correct, unless by lies we understand its fallacious appearance.

689. "I will exalt my throne above the stars of God. I will also sit upon the mount of the congregation in the sides of the north." Is. xiv. 12.—N.  
702. "Hinc spargere voces
In vulgum ambiguas." Rs. ii. 98.—N.  
708. "And guided them by the skilfulness of his hands." Ps. lxxviii. 72. —K.
"Meanwhile the eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising,—saw in whom, how spread
Among the Sons of Morn, what multitudes
Were banded to oppose his high decree;
And smiling to his only Son thus said:

"'Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire: such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious North;
Nor so content, hath in his thought to try
In battle what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose
This our high place, our sanctuary, our hill.'

"To whom the Son with calm aspect and clear,
Lightning divine, ineffable, serene,

712. Abstrusest, i.e. most hidden, secret, put out of the way, abstrusest.
722. and with what arms, sc. to consider, determine. Zeugma.
734. Lightning. We take this as a participle.

"Upon his lightning brow Love proudly sitting
Flames out in power, shines out in majesty."

P. Fletcher, Purp. Is. xii. 78.—T.
It is said however of an Angel, "His face as the appearance of lightning." Dan. x. 6: comp. Mat. xxviii. 3.—N.

713. "And there were seven lamps of fire burning before the throne." Rev. iv. 5.—N.
716. "How art thou fallen from heaven, O Lucifer, son of the morn!" Is. xiv. 12.—T.
719. "Whom he hath appointed Heir of all things, . . . being the brightness of his glory." Heb. i. 2.
731. "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Gen. iii. 22.—K.
Made answer:—'Mighty Father, thou thy foes
Justly hast in derision, and secure
Laughest at their vain designs and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
Given me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in Heaven.'

"So spake the Son; but Satan with his powers
Far was advanced on winged speed, a host.
Innumerable as the stars of night,
Or stars of morning, dewdrops which the sun
Impearls on every leaf and every flower.
Regions they passed, the mighty regencies
Of Seraphim and Potentates and Thrones
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth
And all the sea, from one entire globose
Stretched into longitude; which having passed
At length into the limits of the North
They came, and Satan to his royal seat
High on a hill, far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn and rocks of gold,

789. Illustrates, i.e. makes illustrious. In this and the following verbs the present is used for the future.
741. dextrous, i.e. expert, knowing how, destro, It.
742. be found, i.e. prove to be.
750. In their, etc. This line, it will be observed, contains but two iambics.
753. from one, etc., i.e. out of one: comp. v. 649.
759. From diamond, etc. Sir Thomas Herbert (Travels, p. 88), when speaking of the diamond-mines of Golconda, says, "The mine is a large rock under

786. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps. ii. 4.—N.
746. "From the womb of the morning: thou hast the dew of thy youth." Ps. cx. 3.—K.

759. "But all of diamond, perfect, pure, and clean
It framed was, one massy, entire mould,
Hewn out of adamant rock with engines keen."

F. Q. i. 7, 28.—K.
The palace of great Lucifer—so call
That structure in the dialect of men
Interpreted—which not long after he,
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declared in sight of Heaven,
The Mountain of the Congregation called;
For thither he assembled all his train,
Pretending so commanded to consult
About the great reception of their king
Thither to come; and with calumnious art
Of counterfeited truth thus held their ears:
"Thrones, Dominations, Princedoms, Virtues, Powers...."
If these magnific titles yet remain
Not merely titular, since by decree
Another now hath to himself engrossed
All power, and us eclipsed, under the name
Of King anointed; for whom all this haste
Of midnight-march, and hurried meeting here,
This only to consult how we may best,
With what may be devised of honours new,
Receive him, coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endured

part of that mountain which extends toward Balaguata." The dramatists make frequent allusion to this site of the diamond.

"I know then, diamonds,
By your sole industry, patience, and labour,
Forced from steep rocks." Fletcher, Eld. Broth. v. 1.—K.

"Whose reputation, like a diamond
Cut newly from the rock, women with envy,
And men with covetous desires look up at."

Id. Fair Maid of Inn. i. 1.—K.

"Nor diamonds
Drawn from steep rocks with danger."

Massinger, Maid of Hon. iii. 3.—K.

772. Thrones, etc. It is evident there is a break at the end of this line.

—N.

782. "And had the tribute of his supple knee." Rich. II. i. 4.—T.
To one and to his image now proclaimed?
But what if better counsels might erect
Our minds, and teach us to cast off this yoke!
Will ye submit your necks, and choose to bend
The supple knee?—ye will not, if I trust
To know ye right, or if ye know yourselves,
Natives and sons of Heaven, possessed before
By none; and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason then, or right, assume
Monarchy over such as live by right
His equals, if in power and splendour less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial titles, which assert
Our being ordained to govern, not to serve.'

"Thus far his bold discourse without control
Had audience, when among the Seraphim
Abdiel, than whom none with more zeal adored

785. erect, etc. From the Latin erigere animos.
787. submit, i.e. put under, submitto.
788. if I trust, etc., i.e. If, as I trust, I know you rightly.—know yourselves, sc. to be what ye are.
790. sons of Heaven, i.e. the original inhabitants of Heaven; like the phrase, children of the land: comp. v. 863.—possessed, i.e. owned, inhabited. As much as to say, You are the aborigines, have therefore no superior lord. The ideas seem to be feudal.
792. Jar not, i.e. discord not. A figure taken from music. Newton quotes, in illustration,—

"For government, though high and low and lower,
Put into parts, doth keep in one consent;
Congreeing in a full and natural close,
Like music." Hen. V. i. 2.

798. who without law, etc. Because the object of law being to prevent or to punish offences, it is not consonant to reason to introduce a law where there is no occasion for it. There seems to be an allusion to "The law entered that the offence might abound." Rom. v. 20.—much less, sc. reason is there.—this, abros. Probably in contempt, this new person, this upstart.
800. abuse, i.e. insult, depreciation.
801. Of those, etc., i.e. Thrones, Dominations, etc., v. 772.
The Deity, and divine commands obeyed,
Stood up, and, in a flame of zeal severe,
The current of his fury thus opposed:

"O argument blasphemous, false, and proud!
Words which no ear ever to hear in Heaven
Expected! least of all from thee, ingrate,
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God? pronounced and sworn,
That to his only Son, by right indued
With regal sceptre, every soul in Heaven
Shall bend the knee, and in that honour due
Confess him rightful King. Unjust, thou sayest,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign,
One over all with unsucceeded power.
Shalt thou give law to God? shalt thou dispute
With Him the points of liberty? who made
Thee what thou art, and formed the Powers of Heaven
Such as he pleased, and circumscribed their being.
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state, under one head more near
United. But, to grant it thee unjust
That equal over equals monarch reign—
Thyself, though great and glorious, dost thou count,
Or all angelic nature joined in one,
Equal to him, begotten Son? by whom

805. Abdiel, etc. His name signifies, Servant of God.
807. flame. Alluding to his being a Seraph.
821. unsucceeded, i.e. not to be succeeded, in which there is no succession, as
his reign is everlasting.

822. "Who art thou that repliest against God? Shall the thing formed say
to him that formed it, Why hast thou made me thus?" Rom. ix. 20.—G.
830. "He might gather together all things in Christ, both which are in
heaven and which are on earth." Eph. i. 10.—K.
835. "For by him were all things created that are in heaven, ... whether they
be Thrones, or Dominations, or Principalities, or Powers." Col. i. 16.—N.
As by his Word the mighty Father made
All things, even thee; and all the Spirits of Heaven
By him created in their bright degrees,
Crowned them with glory, and to their glory named
Thrones, Dominations, Princedoms, Virtues, Powers...
Essential Powers; nor by his reign obscured,
But more illustrious made; since he the head
One of our number thus reduced becomes;
His laws our laws; all honour to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hasten to appease
The incensed Father, and the incensed Son,
While pardon may be found, in time besought.'

"So spake the fervent Angel; but his zeal
None seconded, as out of season judged,
Or singular and rash, whereat rejoiced
The Apostate, and more haughty thus replied:

'That we were formed then sayest thou? and the work
Of secondary hands, by task transferred
From Father to his Son? strange point, and new!
Doctrine which we would know whence learned. Who saw
When this creation was? rememberest thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised
By our own quickening power, when fatal course
Had circled his full orb, the birth mature

842. *since he the head, etc.* This place is difficult to understand, and the commentators of course give no aid. It seems to be that as earthly kings are of the same nature as their subjects, so the Son, who is the head, by becoming king over the angels, lowered himself down, as it were, to their nature, and thus, as it were, raised them to his. The poet's favourite text, *Phil.* ii. 6, may have influenced him in the formation of this theory.

861. *fatal course, i.e. the course of fate.*

862. *the birth mature, etc., i.e. born when heaven was mature, ripe for such a production.*

889. "Thou hast crowned him with glory." *Ps.* viii. 5.—*K.*

847. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." *Ps.* ii. 12.—*K.*

848. "Seek ye the Lord while he may be found." *Is.* lv. 6.—*G.*
Of this our native Heaven, ethereal sons.
Our puissance is our own; our own right-hand
Shall teach us highest deeds, by proof to try
Who is our equal. Then thou shalt behold
Whether by supplication we intend
Address, and to begirt the almighty throne
Beseeching or besieging. This report,
These tidings carry to the anointed King;
And fly, ere evil intercept thy flight.'

"He said; and, as the sound of waters deep,
Hoarse murmurs echoed to his words applause
Through the infinite host; nor less for that
The flaming Seraph, fearless though alone,
Encompassed round with foes, thus answered bold:

"'O alienate from God! O Spirit accursed,
Forsaken of all good! I see thy fall
Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment. Henceforth
No more be troubled how to quit the yoke
Of God's Messiah; those indulgent laws
Will not be now vouchsafed; other decrees
Against thee are gone forth without recall;

869. Beseeching, etc. Another jingle, but in its proper place, according to the poet's idea.
880. perfidious fraud, i.e. guilt of perfidy; fraus, frode, It.

864. "Our lips are our own: who is lord over us?" Ps. xii. 4.—G. "Thine own right-hand shall teach thee terrible things." Ps. xlv. 4.

"Dextra mihi deus, et telum quod missile libero." Acts. x. 773.—B.

871. Ἀλλὰ ὑμεῖς: μὴ μὴ ἐφεβίζε σαφτερὸς ὅσιος νηπιάς. II. i. 32.—K.

872. "And I heard as it were the voice of a great multitude, and as the voice of many waters, ... saying, Alleluia!" Rev. xix. 6.—N.

'Ως ὕφερεν: Ἀργυρίου δὲ μέγας ἱακών, ὡς ὅτε κύμα
'Ἀκτή ἑφ' ἑφηλὺ, ὅτε κυμαῖς νότος ἐλημέν
Προβαλλέτα σκοτάδα. II. ii. 384.—St.

875. "Εὐθ' οὖθι, ξεώδη περ ἄν, ἱππηλάτα υπεδεῖς
Τάφρει, μοῦνος ἄν νολίσειν μετὰ καθημενοιν.

II. iv. 387.—K.

886. "From the going forth of the commandment." Dan. ix. 25.—K.
That golden sceptre, which thou didst reject,
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice or threats I fly
These wicked tents devoted, lest the wrath
Impendent, raging into sudden flame,
Distinguish not; for soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know.'

"So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And, with retorted scorn, his back he turned
On those proud towers, to swift destruction doomed.

904. *Long way, etc.,* i.e. He had to pass a long way through the ranks of the rebels, who treated him with scorn and contempt as he passed; *i.e. to run a kind of moral gantlope.*

903. *retorted, i.e. thrown back, retortus.*

887. "Thou shalt break them with a rod of iron." *Ps. ii. 9.*
890. "Depart, I pray you, from the tents of these wicked men, lest ye be consumed in all their sins." *Numb. xvi. 26.—N.*
907. "Bring upon themselves swift destruction." *2 Pet. ii. 1.—K.*
BOOK VI.

THE ARGUMENT.

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

"All night the dreadless Angel, unpursued,
Through Heaven's wide champaign held his way, till Morn,
Waked by the circling Hours, with rosy hand
Unbarred the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where Light and Darkness in perpetual round

2. till Morn, etc. Morn is here Aurora, Dawn. In the Ilias (v. 749) the task of keeping the gates of heaven is assigned to the Hours.
4. There is, etc. This fiction is taken from Hesiod.

3.

"Eoce vigil nitido patefecit ab ortu
Purpureas Aurora fores et plena rosarum
Atria." Ov. Met. ii. 112.—K.

"La rosada Aurora, que dejando la cama del celoso masido, por las puertas y balcones del manchego horizonte á los mortales se mostraba." Don Quijote, i. 2.—K.

"Aurora bright her crystal gates unbarred."

Fairfax, Godf. i. 71.—T.
Lodge and dialodge by turns, which makes through Heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious Darkness enters, till her hour
To veil the heaven; though darkness there might well
Seem twilight here. And now went forth the Morn
Such as in highest Heaven, arrayed in gold
Empyreal; from before her vanished Night,
Shot through with orient beams; when all the plain,
Covered with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceived, war in procinct, and found
Already known what he for news had thought
To have reported; gladly then he mixed
Among those friendly Powers, who him received
With joy and acclamations loud, that one,
That of so many myriads fallen yet one,
Returned not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme, from whence a voice
From midst a golden cloud thus mild was heard:

10. enters, sc. and remains. *Verbum pragmatis.*
15. orient beams. See on v. 175.
19. in procinct, i.e. ready. Alluding to the custom of the Roman soldiers’
drawing their garments tightly about them previous to battle (*pro singere*).
Chapman (IIiad, xii. 89) has “in all procinct of war.”

7. "Οθε Νόξ τε καὶ Ἡμέρα ἀμφίς ὁυσαί
Ἀλλὰς προείπον, ἀμεθύμεται μέγαν ὁδὸν
Χάλκεον ἂ μὲν ἰσον καταβάλλονται, ἂ δὲ δύο ἐκεῖν
Ἐρχέται, ὁδῇ πορεῖ ἄμφοτέρας δόμαι ἐνεκὶ ἡμεῖς.

*Hes. Theog. 748.—N.*

15. “Hunc igitur terrorem animi, tenebraque necesse est
Non radici solis, nec lucida tela diei
Discutiant, sed nature specieis et rose.” *Luct. i. 147.—T.*

16. “And behold the mountain was full of horses and chariots of fire round
about Elisha.” 2 *Kings* vi. 17.—*K.*

25. “Aemias in montes ut duxerit una sororum,
Utque viro Phobi chorus adsumexerit omnis,
Ut Linus haece illi...
Dixerit.” *Virg. Buc. vi. 65.—K.*
Servant of God, well done; well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care
To stand approved in sight of God, though worlds
Judged thee perverse. The easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorned thou didst depart, and to subdue
By force who reason for their law refuse,
Right reason for their law, and for their King
Messiah, who by right of merit reigns.—
Go, Michael, of celestial armies prince,
And thou in military prowess next,
Gabriel, lead forth to battle these my sons
Invincible; lead forth my armed Saints,
By thousands and by millions, ranged for fight,
Equal in number to that godless crew
Rebellious; them with fire and hostile arms
Fearless assault, and, to the brow of Heaven
Pursuing, drive them out from God and bliss.

29. Servant of God, i.e. Abdiel: see on v. 305.
41. reason. Alluding, Newton says, to the word ἀγαπητής.
44. Go, etc. He may have had in his mind here the place in Tasso (Ger. Lib. xvii. 38) where the king of Egypt gives the command of his army to Emireno.
49. Equal, etc., i.e. one-half of the faithful angels, a third of the whole.

29. "Well done, thou good and faithful servant." Matt. xxv. 21. "Fight the good fight of faith." 1 Tim. vi. 12.—G. "I have fought a good fight." 2 Tim. iv. 7.—K.
34. "For thy sake I have borne reproach." Ps. lxix. 7. "I did bear the reproach of my youth." Jer. xxxii. 19.—K.

“For evil deeds may better than bad words be bore.”
F. Q. iv. 4, 4.—Th.
36. “Study to shew thyself approved unto God.” 2 Tim. ii. 15.—G.
44. “And there was war in heaven, Michael and his angels fought against the Dragon, and the Dragon fought and his angels.” Rev. xii. 7.
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery chaos to receive their fall.'

"So spake the sovran voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths reluctant flames, the sign
Of wrath awakened; nor with less dread the loud
Ethereal trumpet from on high gan blow:
At which command the Powers militant,
That stood for Heaven, in mighty quadrat joined
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds,
Under their godlike leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,

54. *which ready, etc.* It would seem from this that, in the poet's conception, the Divine will and power gave origin to Hell simultaneously with the revolt of the angels.

55. *His fiery chaos.* By chaos may here be meant simply vacuity: or it may be, that part of Chaos which had become fiery.—their fall, i.e. them fallen.

57. *roll,* i.e. enroll, involve.—*reluctant,* struggling against, forcing their way through, *reluctantes.* There should not be, as in the original editions, a comma after *wreaths.*

60. *gan blow.* By this he apparently means, began to blow. In that case however the sign of the inf. should not have been omitted, for *gan blow,* according to the usage of Chaucer and the elder poets, is *did blow,* such being the meaning of *gan* or *can.* Perhaps however he does use it in this, its proper sense, which is also common in Spenser.

62. *quadrat,* i.e. square or, more properly, quadrangle, parallelogram. It is the phalanx he is describing, or rather, the *agmen quadratum* of the Romans, in which the baggage was placed in the centre: see *Sall. Jug. o.*; *Tuc. Asa.* i. 51.

64. *to the sound,* etc. See on i. 549.

69. *nor obvious hill,* etc., i.e. hill that came in their way. In the Homerian Hymn to Demeter we meet with the following parallel description.

We quote these lines to show how fallacious is the practice of tracing imita-

64. *Oì θ' ὠμυ τόση μένει προλατις Ἀχαϊοι,
Ἐν δὲ μημαυτές ἄλκειετον ἀλλήλους. ΠΤ. ι. 8.—Π.*
Nor straitening vale, nor wood, nor stream divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came, summoned over Eden, to receive
Their names of thee. So over many a tract
Of Heaven they marched, and many a province wide,
tenfold the length of this terrene. At last,
Far in the horizon to the north, appeared
From skirt to skirt a fiery region stretched
In battailous aspect; and, nearer view,
Bristled with upright beams innumerable
Of rigid spears, and helmets thronged, and shields
Various, with boastful argument portrayed,
The banded Powers of Satan hasting on
With furious expedition; for they weened
That selfsame day, by fight or by surprise,
To win the mount of God, and on his throne
To set the envier of his state, the proud
Aspirer; but their thoughts proved fond and vain
In the midway. Though strange to us it seemed
At first that Angel should with Angel war,
And in fierce hosting meet, who wont to meet

tions; for this Hymn was not known to be in existence in Milton's time, and
yet the resemblance is stronger than in many of the passages which are quoted
as the undoubted originals of places in his poems.

73. total kind, i.e. the whole race.
81. nearer view, i.e. on nearer view. It is a kind of abl. abs.
82. beams, i.e. shafts. So the Italian poets call them travi and antenne.
84. argument, i.e. designs, subjects: see on i. 24.
85. The banded, etc., so. appeared, from v. 79.
90. fond, i.e. foolish.
93. hosting, i.e. mustering, assembling of troops. This appears to be an

69. "Non gran torrente, o monte alpestre, o folta
Selva che il viaggio arrestrar posse." Tasso, Ger. Lib. i. 75.—T.
82. "Tum late forreus hastis
Horret ager." AEn. xi. 601.—N.
*Εφόρηκαν δὲ μάχη φθοιρύδροτος ἑγκείραια;
Μακρύς. Il. xiii. 339.—T.
So oft in festivals of joy and love,
Unanimous, as sons of one great Sire,
Hymning the eternal Father; but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.

"High in the midst, exalted as a God,
The Apostle in his sun-bright chariot sat,
Idol of majesty divine, enclosed
With flaming Cherubim and golden shields;
Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space was left,
A dreadful interval, and front to front
Presented stood, in terrible array
Of hideous length. Before the cloudy van,
On the rough edge of battle ere it joined,
Satan, with vast and haughty strides advanced,
Came towering, armed in adamant and gold.
Abdiel that sight endured not, where he stood

Anglo-Irish term; for it is only in writings relative to Ireland that it occurs. It is frequent in the State Papers relating to Ireland in the Tudor times. Milton probably met with it in Spenser’s View of Ireland, which we know he had read, and from which Todd quotes, “Lords have had the leading of their own followers to the general hostings.” In Villani and other Italian writers of the Middle Ages, andare, etc., ad ostē, signified to make war.

"Tancredi alfine a riveglier sua spene
Sovra Gerusalemme ad ostē viene.”

Ger. Lib. vi. 60: Guastavini in loc.—K.

102. flaming Cherubim. It is properly to the Seraphim that the adj. flaming belongs. But perhaps Milton viewed the Seraphim of Isaiah as identical with the Cherubim of Ezekiel: see Life of Milton, p. 479.

107. the cloudy van. See on v. 589.—edge. The Latin acies.

109. Satan, etc. He seems here to have had in his thoughts the combat of Goliath and David, 1 Sam. xvii.—advanced, i.e. advancing. See Final Notes on Book I.


103. Ἀδρίκα 3’ ἐξ διχῶν σὺν τεῖχεσιν ἄλτο χαμάζε.

Il. iii. 29.—St.

111. “Non tiliit hane speciem furiata mente Choræbus.”

Æs. ii. 407.—N.
Among the mightiest, bent on highest deeds,
And thus his own undaunted heart explores:

"'O Heaven! that such resemblance of the Highest
Should yet remain, where faith and reality
Remain not! Wherefore should not strength and might
There fail where virtue fails, or weakest prove
Where boldest, though to sight unconquerable?
His puissance, trusting in the Almighty’s aid,
I mean to try, whose reason I have tried
Unsound and false. Nor is it aught but just,
That he who in debate of truth hath won
Should win in arms, in both disputes alike
Victor; though brutish that contest and foul,
When reason hath to deal with force, yet so
Most reason is that reason overcome.'

"So pondering, and from his armed peers
Forth stepping opposite, half-way he met
His daring foe, at this prevention more
Incensed, and thus securely him defied:

"'Proud, art thou met? Thy hope was to have reached
The hight of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandoned at the terror of thy power
Or potent tongue. Fool! not to think how vain
Against the Omnipotent to rise in arms;
Who, out of smallest things, could without end
Have raised incessant armies to defeat
Thy folly; or with solitary hand,
Reaching beyond all limit, at one blow

115. reality, i.q. reality. Like subtlety and other words.
118. to sight, i.e. to judge by the sight.
120. tried, so. and found to be. Verb. prag.
126. Most reason, etc. A jingle as usual.
129. prevention, i.e. coming before, advancing.
130. securely, i.e. without care, without apprehension, secure.

118. 'Οξθθνας ἢ θα δε κατο συν μεγαληπρον δομεϊν. II. xxii. 98.—N.
138. "And left your fair side all unguarded, lady!" Comus, 298.—K.
134. "Come sia pur leggiarda impressa, ahi stolto!
Il repugnare alla divina voglia." Tasso, Ger. Lib. iv. 2.—N.
Unaided could have finished thee, and whelmed
Thy legions under darkness. But thou seeest
All are not of thy train; there be, who faith
Prefer, and piety to God, though then
To thee not visible, when I alone
Seemed in thy world erroneous to dissent
From all; my sect thou seest. Now learn too late
How few sometimes may know, when thousands err.'

"Whom the grand foe, with scornful eye askance,
Thus answered:—'Ill for thee, but in wished hour
Of my revenge, first sought for, thou returnest
From flight, seditious Angel! to receive
Thy merited reward, the first assay
Of this right-hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the Gods, in synod met
Their deities to assert, who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou comest
Before thy fellows, ambitiōsus to win
From me some plume, that thy success may shew
Destruction to the rest. This pause between—
Unanswered lest thou boast—to let thee know...
At first I thought that liberty and Heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering Spirits, trained up in feast and song.

147. _my sect_, i.e. my party, those who agree in sentiment with me. He probably uses this word because it was, as it were, a religious question that was at issue. St. Paul (_Acts_ xxvi. 5) uses the word _sect_ without any sense of disparagement. Still there may be something of irony in Abdiel's use of it.—_few_, i.e. one. Used in a general and indefinite sense.

151. _first sought for_, so by me. Thou art the first whom I wished to meet.

161. _success_, i.e. fortune, the way in which you will have succeeded: see on ii. 9.—_shew_, i.e. foreshow.

162. _This pause, etc._, so. I accord.—_know_, an anacolouthon.


"Vobis picta croco et fulgenti murice vestis,
Desidiae cordi; juvat indulgere choreis." _Es. ix._ 614.—_K._
Such hast thou armed, the minstrelsy of Heaven,
Servility with freedom to contend,
As both their deeds compared this day shall prove.'

"To whom in brief thus Abdiel stern replied:
'Papist! still thou errest, nor end wilt find
Of erring, from the path of truth remote.
Unjustly thou depravest it with the name
Of servitude, to serve whom God ordains,
Or Nature. God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve the unwise, or him who hath rebelled
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself enthralled;
Yet lewdly darest our ministering upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heaven God ever blest, and his divine
Behests obey, worthiest to be obeyed.
Yet chains in Hell, not realms, expect; meanwhile
From me returned, as erst thou saidst, from flight,
This greeting on thy impious crest receive.'

"So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,

169. Servility, etc. He used the abstracts here for the concretos, servile and free, by metonymy, in the Latin manner: see our Virgil, Excurs. VII.
173. remote, i.e. removed, distant, remotus.
174. depravest, i.e. depreciatest, depravas.
175. ordains, so. to be a ruler.
180. lewdly, i.e. ignorantly, wickedly. "Certain lewd fellows of the baser sort." Acts xvii. 5.
182. in Hell, etc. See v. 50 seq.
183. in Hell, etc. See v. 50 seq.
186. "Tu mihi qui imperitas, aliis servis miser... Quisnam igitur liber? Sapiens sibi qui imperiosus."
Hor. Sat. ii. 7, 81.—N.
187. "Bis capti Phryges haec Rutulis responsa remittunt."
Aen. ix. 635.—N.
189. "With his bright blade did smite at him so fell
That the sharp steel, arriving forceably,
On his broad shield bitt [bided] not, but, glancing, fell
On his horse neck." F. Q. ii. 5, 4.—K.
Nor motion of swift thought, less could his shield,
Such ruin intercept. Ten paces huge
He back recoiled; the tenth on bended knee
His massy spear upstayed; as if on earth
Winds underground, or waters forcing way,
Sidelong had pushed a mountain from his seat,
Half-sunk with all his pines. Amazement seized
The rebel Thrones, but greater rage, to see
Thus foiled their mightiest; ours joy filled, and shout,
Presage of victory, and fierce desire
Of battle; whereat Michael bid sound
The Archangel trumpet. Through the vast of Heaven
It sounded, and the faithful armies rung
Hosanna to the Highest; nor stood at gaze
The adverse legions, nor less hideous joined
The horrid shock. Now storming fury rose,
And clamour such as heard in Heaven till now
Was never; arms on armour clashing brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise

196. upstayed, so. him.—as if, etc. This was a thing that had not occurred,
and could not occur in the tranquil state of the elements which then prevailed.
203. the vast, i.e. the sky, if we may so term it; the open clear space of air;
vastus.
207. Now storming fury, etc. In the following battle the mind of the poet
was evidently filled with that of the Kronids and Titans in the Theogony of
of Hesiod.

194. Λιγάρ ηγ ἤρως
"Εστι γινες ἐρωτόν, και ἑρεσάτο χαιρὶ παθείρ
Gaías.
II. v. 308.—St.
209. Τιτήρες ὁ ἐπάραθεν ἐκαρτόνυμον φάλαγγαν
Προφέροντας, χαιρῶν τε βίης τε ῥαμ ἐργον ἑραμον
'Αμφότεροι, δειλῶν δὲ περάχει πάντοτε ἀπειρον,
Γη καὶ μῇ ἐγκαζάμησαν, ἐκέφθεσον δ᾽ οὐρανὸς εἰρη
Χαλιμονος, πεδόθεν δ᾽ ἐπικαθετομα μακρός Ὄλυμπος
'Ιρυ ὃτε ἀθανάτων, ἑνόσις δ᾽ ἱκανε βαρεία
Τάρταρον ἤπεθετα, τοδὼν τ᾽ αἰτεία ἐνή
'Αστέτων ἑαυκοίδας βαλανας τε κραταράνων,
"ὅς ἐστὶ 'τε ἀλλήλοις ἱεσαν βίλεα στουδείτα.
Φωνὴ δ᾽ ἐμφότερων ἤκη ὀδηγον ἀπεθράσα
Κεκλωμένοι οὐ δὲ ξύνοις μεγάλῳ ἀλλατηψ.

Hes. Theog. 676.—K.
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage; all Heaven
Resounded, and, had Earth been then, all Earth
Had to her centre shook. What wonder when
Millions of fierce encountering Angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions. How much more of power
Army against army, numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat!
Had not the eternal King omnipotent,
From his strong hold of Heaven, high over-ruled
And limited their might; though numbered such
As each divided legion might have seemed
A numerous host, in strength each armed hand
A legion; led in fight, yet leader seemed
Each warrior single as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close

216. Both battles main, i.e. both the mighty hosts. Battle (bataille, whence the dim. bataillon, Fr.) was used to express the corps or body of an army. "Anlab and his army ... something out of order, yet in two main battles." Hist. of England, book v.

222. These elements, i.e. this World.

228. How much more, etc., i.e. how much more of power had they, when they were beyond number, and army against army was warring, to raise, etc.

228. strong hold, i.e. citadel.

229. numbered such, i.e. so numerous.

238. as, as. that.—each divided legion, i.e. each of the legions, of which the army was composed, taken separately.

238. as in chief; i.e. as if in command, en chef.

294. Κατὰ δ’ ἔκτασεν ἐκλέπτωσιν

Τετράνατος. Ηθ. Θεογ. 716.—Κ.

292. "Egraditur castris miles generosus ab isdem
E quis dux fieri quilibet aptus erat." Os. Fast. ii. 199.—Κ.
The ridges of grim war.  No thought of flight,  
None of retreat; no unbecoming deed  
That argued fear; each on himself relied,  
As only in his arm the moment lay  
Of victory.  Deeds of eternal fame  
Were done, but infinite; for wide was spread  
That war and various; sometimes on firm ground  
A standing fight, then soaring on main wing  
Tormented all the air; all air seemed then  
Conflicting fire.—Long time in even scale  
The battle hung; till Satan, who that day  
Prodigious power had shewn, and met in arms  
No equal, ranging through the dire attack  
Of fighting Seraphim confused, at length  
Saw where the sword of Michael smote, and felled  
Squadrons at once; with huge two-handed sway  
Brandished aloft the horrid edge came down,  
Wide wasting: such destruction to withstand  
He hasted, and opposed the rocky orb  
Of tenfold adamant, his ample shield,  
A vast circumference.  At his approach  
The great Archangel from his warlike toil  
Succeeded, and glad, as hoping here to end  
Intestine war in Heaven, the arch-foe subdued

236. *Ως Τρόιας καὶ Ἀχαιός ἐπὶ διαλέξεισθαι διδασκόντες
Διοῦς, οὐδὲ ἐσπερὶ μυκὸν ὁ λόγος φόβοιο.  Π. xi. 70.—N.

245. *Ἡ δὲ ἀγάν ἔδρασον.  Βυζ. Συμ. 706.
"Whilst thus the case in doubtful balance hung."

F. Q. iv. 3, 37.—T.
Or captive dragged in chains, with hostile frown
And visage all inflamed first thus began:

"Author of evil, unknown till thy revolt,
Unnamed in Heaven, now plenteous, as thou seest
These acts of hateful strife, hateful to all,
Though heaviest by just measure on thyself
And thy adherents; how hast thou disturbed
Heaven's blessed peace, and into Nature brought
Misery, uncreated till the crime
Of thy rebellion! How hast thou instilled
Thy malice into thousands, once upright
And faithful, now proved false! But think not here
To trouble holy rest. Heaven casts thee out
From all her confines; Heaven, the seat of bliss,
Brooks not the works of violence and war.
Hence then, and evil go with thee along,
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew—there mingle broils—
Ere this avenging sword begin thy doom,
Or some more sudden vengeance, winged from God,
Precipitate thee with augmented pain."

"So spake the prince of Angels; to whom thus
The Adversary:—'Nor think thou with wind
Of aery threats to awe whom yet with deeds
Thou canst not. Hast thou turned the least of these
To flight, or if to fall, but that they rise
Unvanquished, easier to transact with me
That thou shouldst hope, imperious, and with threats

263. plenteous, i.e. abundant. Of which the proof is, these acts, etc.
276. Thy offspring. As evil did not exist till Satan rebelled. There may be
an allusion to the birth of Sin.
277. there mingle broils. This is certainly parenthetic, as we have made it.
282. The Adversary. This is the meaning of the word Satan. He had previ-ously (v. 149) named him the Foe.—Nor. He seems to use this for not, as the
Latinus did ne for non, prefixing it in the same manner.

"Ne forte credas interitura, quae
Longe sonantem natus ad Auffidum." Hor. Carm. iv. 9, 1.—K.
286. easier, i.e. it to be easier.

282. Πηλείδων, ἕνῃ ἡ μη ἑπέσοι γε, νηπίων δε,
*Σέλεο δειβίζοσθαι. Il. xx. 200.—N.
To chase me hence? Err not, that so shall end
The strife which thou callest evil, but we style
The strife of glory; which we mean to win,
Or turn this Heaven itself into the Hell
Thou fablest; here however to dwell free,
If not to reign. Meanwhile thy utmost force,
And join him named Almighty to thy aid,
I fly not, but have sought thee far and nigh.'

"They ended parle, and both addressed for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such hight
Of godlike power? for likest Gods they seemed,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great Heaven.
Now waved their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blazed opposite, while Expectation stood
In horror. From each hand with speed retired,
Where erst was thickest fight, the angelic throng,
And left large field, unsafe within the wind
Of such commotion; such as, to set forth
Great things by small, if, Nature's concord broke,
Among the constellations war were sprung,
Two planets, rushing from aspect malign

288. Err not, sc. in thinking.
292. however, sc. we mean, v. 290.
296. addressed (sc. themselves), i.e. prepared; addresser, Fr.
301. for likest, etc., i.e. they seemed most exactly like unto Gods who were
fit, etc. He constantly calls the angels gods.
313. from aspect, etc. According to the language of astrology, in which

296. "And straight himself unto the fight addrest." F. Q. v. 2, 12.—T.
306. "For now site Expectation in the air." Hen. V. ii. Chor.—N.
"And Expectation, like the Roman eagle,
Took stand." Beaum. & Flet. Bono duc, iii. 1.—T.
309. "E largamente a' duo campioni il campo
Voto riman fra l'uno e l'altro campo."
Tasso, Ger. Lib. vii. 83.—T.
310. "Parvis componere magna solebam." Virg. Buc. i. 24.—K.
Of fiercest opposition, in mid sky
Should combat, and their jarring spheres confound.
Together both, with next to almighty arm
Uplifted imminent, one stroke they aimed
That might determine, and not need repeat,
As not of power at once; nor odds appeared
In might or swift prevention. But the sword
Of Michael, from the armoury of God,
Was given him tempered so, that neither keen
Nor solid might resist that edge: it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor stayed,
planets that were in opposition, i.e. in opposite parts of the sky, were regarded
as of malign aspect: see on x. 659.

316. Together both, etc., i.e. They both together, with arm next to (i.e. almost)
almighty, uplifted and imminent, aimed one stroke, etc.—imminent, i.e. threaten-
ing, imminent.

318. repeat, i.e. repetition. It seems to be the inf. used as a substantive.

319. at once, etc. to determine.

322. neither keen, etc., i.e. nothing was so keen (i.e. sharp) to cut that
sword or so solid (i.e. firm) as to resist it.

323. it met, etc. Michael’s sword with the down-stroke cut that of Satan in
two, and then with an up-stroke (coup de revere) it ‘shared’ his side.

325. sheerd. The A.-S. rcup, bright, clear.

326. shared, i.e. ploughed through; from the share, A.-S. reesan, to cut.

313.

Pelagio credas innare revules
Cyclades, aut montes concurrere montibus altis.”

Aes. viii. 691.—N.

321. “The Lord hath opened his armoury.” Jer. i. 25.—T.

322. “For of most perfect metal it was made,
Tempered with adamant,
And was of no less virtue than of fame.
For there no substance was so firm and hard
But it would pierce or cleave, whereto it came;
Nor any armour could its dent out-ward,
But wheresoever it did light, it thoroughly shar’d.”

F. Q. v. 1, 10.—N.

“The but the adamantine shield which he did bear
So well was tempered.” F. Q. v. 11, 10.—X.

325. “The wicked steel stayed not till it did light
In his left thigh and deeply did it thrill.” F. Q. iii. 5, 20.—X.

“The wicked shaft...
Stayed not till through his curst it did glide
And made a griesly wound in his enriven side.” F. Q. v. 3, 34.—X.
But, with steep wheel reverse, deep entering shared
All his right side; then Satan first knew pain,
And writhed him to and fro convolved; so sore
The gridding sword with discontinuous wound
Passed through him. But the ethereal substance closed,
Not long divisible; and from the gash
A stream of nectarous humour issuing flowed
Sanguine, such as celestial Spirits may bleed,
And all his armour stained, erewhile so bright.
Forthwith on all sides to his aid was run
By Angels many and strong, who interposed
Defence, while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war; there they him laid
Gnashing for anguish, and despite, and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath

329. *gridding*. In old English *to plride* or *to girdle* is to cut: "And girdeth off Giles's head." *Vis. of P. Ploughman*, v. 1284: comp. Chaucer, *Can. Tales*, v. 1012; *F. Q.* ii. 8, 36; iv. 6, 1.—discontiguous. In surgical language a wound is, a dissolution of continuity.

332. *A stream, etc.* This is the ἴχθος of the Homeric gods. He uses 'nectarous,' like 'ambrosial,' for divine or immortal.

335. *was run*. A Latinism, *cursum est.*

327. "That he for pain himself n'ot right uprear,
But to and fro in great amazement reeled." *F. Q.* iv. 3, 9.—T.

328. "The wicked steel, for mischief first ordained,
And having now misfortune got for guide,
Stayed not, till it arrived in his side,
And therein made a very grisly wound
That streams of blood his armour all bedyed;
Much was he daunted with that direful stound,
That scarce he him upheld from falling in a swound.
"Yet as he might himself he soft withdrew
Out of the field that none perceived it plain."


336. Τὸν δ' ἢρ' ἐταῖρον
Χεροὶ ναίερατες φέρον ἐκ πώνου, ἢπο' ἱκεθ' ἵππους
'Ωλίκας, οἱ οί δεινοὶ μάχης ἡδὲ πτελέμαιον
'Εστασαν, ἡμοίχον τε καὶ ἄρματα ποιήσι' ἵππους.

*H.* xiv. 428.—H.
His confidence to equal God in power.
Yet soon he healed; for Spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air.
All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and colour, shape, or size
Assume, as likes them best, condense or rare.

"Meanwhile in other parts like deeds deserved
Memorial, where the might of Gabriel fought,
And with fierce ensigns pierced the deep array
Of Moloch, furious king, who him defied,
And at his chariot-wheels to drag him bound
Threatened, nor from the Holy One of Heaven
Refrained his tongue blasphémous; but anon,
Down cloven to the waist, with shattered arms
And uncouth pain fled bellowing. On each wing
Uriel and Raphaël his vaunting foe,
Though huge and in a rock of diamond armed,

343. Yet soon, etc. Todd quotes as follows from Burton's Anat. of Melaws. p. 37: "Psellus relates of devils that they feel pain if they be hurt; that if their bodies be cut, with admirable celerity they come together again; that in their Fall their bodies were changed into a more aerial and gross substance." Perhaps however Milton had in his mind the following passage of Babelais (iii. 18) :—"Car, parlant en vraye diabolologie de Toletto, ie confesse que les diables vrayement ne peuvent par coups d'espec mourir; mais ie maintiens, selon la dicte diabolologie, qu'ilz peuvent pastir solution de continuité, comme si tu coupoys de traures aqueues ton bragmard une flambe de feu ardent, ou une grosse et obscure fume. Et orient comme diable a ce sentement de solution, laquelle leur est doleureuse et diable." 346. entrails, i.e. viscera; as he includes the head, i.e. brain.
355. where, i.e. as for instance where.
362. And uncouth pain. "An uncouth pain torments my grieved soul." Tamburlaine, i. 1, 2. Uncouth is strange, unknown.
363. his, i.e. each his.—Adramelech. For this and the following names see Pneumatology in Life of Milton.

359. "Whom hast thou reproached and blasphemed? Even the Holy One of Israel." 2 Kings xix. 22.—G.
Vanquished Adramelech and Asmdai,
Two potent Thrones, that to be less than Gods
Disdained; but meaner thoughts learned in their flight,
Mangled with ghastly wounds through plate and mail.
Nor stood unmindful Abdiel to annoy
The atheist crew, but, with redoubled blow,
Ariel, and Arloch, and the violence
Of Ramiel scorched and blasted, overthrew.
I might relate of thousands, and their names
Eternize here on Earth; but those elect
Angels, contented with their fame in Heaven,
Seek not the praise of men: the other sort,
In might though wondrous and in acts of war,
Nor of renown less eager, yet by doom
Cancelled from Heaven and sacred memory,
Nameless in dark oblivion let them dwell;
For strength, from truth divided and from just,
Illaudable, nought merits but dispraise
And ignominy, yet to glory aspires,
Vainglorious, and through infamy seeks fame:
Therefore eternal silence be their doom.

"And now, their mightiest quelled, the battle swerved,
With many an inroad gored; deformed rout
Entered, and foul disorder; all the ground
With shivered armour strown, and on a heap
Chariot and charioteer lay overturned,
And fiery foaming steeds; what stood recoiled,
O'er-wearied, through the faint Satanic host,
Defensive scarce, or with pale fear surprised,
Then first with fear surprised and sense of pain,

379. *plate and mail.* These two words constantly come together as denoting the two different kinds of armour; the former composed of solid pieces, the latter of a sort of iron network; *piastre e maglia,* It.
373. *scorched, etc.* Probably by his using 'fiery darts;' see above, v. 213.
381. *just,* i.e. justice. Adj. for subst. as usual.
396. *the battle,* i.e. the main body: see on v. 216._swerved, wavered, gave way._
391. *what stood, etc.* The meaning is: Through the Satanic host, faint and hardly able to offer any resistance, those who stood (i.e. had not been overthrown) either 'recoiled,' fell back in order, or fled in fear, with ignominy.
Fled ignominious, to such evil brought
By sin of disobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwise the inviolable Saints
In cubic phalanx firm advanced entire,
Invulnerable, impenetrably armed;
Such high advantages their innocence
Gave them above their foes; not to have sinned,
Not to have disobeyed; in fight they stood
Unwearing, unobnoxious to be pained
By wound, though from their place by violence moved.

"Now Night her course began, and, over Heaven
Inducing darkness, grateful truce imposed,
And silence on the odious din of war.
Under her cloudy covert both retired,
Victor and vanquished. On the foughten field
Michaël and his Angels prevalent
Encamping placed in guard their watches round,
Cherubic waving fires: on the other part,
Satan with his rebellious disappeared,
Far in the dark dislodged; and, void of rest,
His potentates to council called by night,
And in the midst thus undisrayed began:

399. cubic. The quadrate of v. 62.
400. not to have, i.e. their not having, etc.
401. Now Night, etc. In what follows he had clearly in view the conclusion of the eighth and beginning of the ninth book of the Ilias.

"Jam nox inducere terris
Umbras et caelo diffundere signa parabat."

Hor. Sat. i. 5, 9.—N.

"Sin che fu' nova tregua alla fatica
La cheta notte, del riposo amica." Tasso, Ger. L. xi. 18.—Th.

410. "As in this glorious and well-foughten field
We kept together in our chivalry." Hymn. V. iv. 6.—T.

"In seven brave foughten fields." Drayton, Polyolb. S. xii.—T.

411. Οὐ δὲ, μέγα φρονίμαστε, ἐνὶ πτολέμων γεφύρ
Εἶτε πωμίχεαν' πυρὰ δὲ σφετί καλέστε, πολλὰ. II. viii. 553.—K.

412. "Cherubim and a flaming sword which turned every way." Gen. iii. 24.

—K.
"O now in danger tried, now known in arms
Not to be overpowered, companions dear,
Found worthy not of liberty alone,
Too mean pretence, but what we more affect,
Honour, dominion, glory, and renown,
Who have sustained one day in doubtful fight
—And if one day, why not eternal days?—
What Heaven's Lord had powerfullest to send
Against us from about his throne, and judged
Sufficient to subdue us to his will,
But proves not so; then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly armed,
Some disadvantage we endured and pain,
Till now not known, but known, as soon contemned;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable, and, though pierced with wound,
Soon closing, and by native vigour healed.
Of evil then so small as easy think
The remedy. Perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us and worse our foes,
Or equal what between us made the odds,
In nature none. If other hidden cause
Left them superior, while we can preserve
Unhurt our minds and understanding sound,
Due search and consultation will disclose.'

"He sat; and in the assembly next upstood
Nisroch, of Principalities the prime.
As one he stood escaped from cruel fight,
Sore toiled, his riven arms to havoc hewn,
And cloudy in aspect thus answering spake:

429. Of future, i.e. respecting the future.
439. violent, i.e. powerful, strong, violentus.

"Seu Libra, seu me Scorpium aspicit
Formidolosus, pars violentior
Natalia hora." Hor. Carm. ii. 17, 18.—K.
"'Deliverer from new Lords, leader to free
Enjoyment of our right as Gods; yet hard
For Gods, and too unequal work, we find
Against unequal arms to fight in pain,
Against unpained, impassive; from which evil
Ruin must needs ensue. For what avails
Valour or strength, though matchless, quelled with pain
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmest life;
But pain is perfect misery, the worst
Of evils, and excessive overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.'

"'Whereto with look composed Satan replied:
'Not uninvented that, which thou aright
Believeth so main to our success, I bring.—
Which of us who beholds the bright surface
Of this ethereous mould whereon we stand,
This continent of spacious Heaven, adorned
With plant, fruit, flower ambrosial, gems and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow,
Deep underground, materials dark and crude,
Of spiritous and fiery spume, till, touched
With Heaven's ray and tempered, they shoot forth
So beauteous, opening to the ambient light?

465. more forcible, so. weapons or means; or perhaps, in his usual manner, he has used the adjective as an adverb.—offend, injure, in its primitive Latin sense.
467. to me, i.e. to my mind, in my opinion, miki.
472. Which, etc., i.e. who is there of us who.
477. mind, i.e. attend to, observe.
479. Of spiritous, etc., i.e. which contain spirituous and fiery particles which, if they be melted, will foam up out of them.
These in their dark nativity the deep
Shall yield us, pregnant with infernal flame;
Which into hollow engines long and round
Thick rammed, at the other bore with touch of fire
Dilated and infuriate, shall send forth
From far with thundering noise among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse, that they shall fear we have disarmed
The Thunderer of his only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength and counsel joined
Think nothing hard, much less to be despaired.'

"He ended, and his words their drooping cheer
Enlightened, and their languished hope revived.
The invention all admired, and each how he
To be the inventor missed; so easy it seemed
Once found, which yet unfound most would have thought
Impossible. Yet haply of thy race,
In future days, if malice should abound,
Some one intent on mischief, or inspired
With devilish machination; might devise
Like instrument to plague the sons of men,
For sin, on war and mutual slaughter bent.

"Forthwith from council to the work they flew;
None arguing stood; innumerable hands

482. nativity, i.e. native state.
483. infernal flame, the 'fiery spume' of v. 479. Infernal seems to be used simply in the sense of, lower, underground.
484. hollow, spelt hollow in the original editions.
485. the other bore, i.e. the other end of the tube.
486. infuriate, i.e. infuriated, roused to fury.
487. cheer, i.e. countenance; chère, Fr.; cara, It.; cara, Sp.
488. The invention, etc. The idea of ascribing the invention of fire-arms to the devil was furnished by Ariosto: see Or. Fwr. ix. 91.

502. "And because iniquity shall abound." Mat. xxiv. 12.—K.
Were ready; in a moment up they turned
Wide the celestial soil, and saw beneath
The originals of Nature in their crude
Conception; sulphurous and nitrous foam
They found, they mingled, and, with subtle art,
Concocted and adjusted, they reduced
To blackest grain, and into store conveyed.
Part hidden veins digged up—nor hath this Earth
Entrails unlike—of mineral and stone,
Whereof to found their engines and their balls
Of missive ruin; part incentive reed
Provide, pernicious with one touch to fire.
So all ere day-spring, under conscious night,
Secret they finished, and in order set,
With silent circumspicion, unespied.

"Now when fair Morn orient in Heaven appeared,
Up rose the victor Angels, and to arms
The matin-trumpet sung; in arms they stood
Of golden panoply, refulgent host,
Soon banded; others from the dawning hills
Looked round, and scouts each coast light-armed scour,
Each quarter, to descrie the distant foe,
Where lodged, or whither fled, or if for fight,
In motion or in halt. Him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion. Back with speediest sail
Zophiel, of Cherubim the swiftest wing,

512. sulphurous, etc. Comp. v. 479.
514. adjusted, i.e. dried by fire, adustus.
518. found, i.e. cast; fondre, Fr. Hence founding: see on i. 703.
519. incipient, i.e. kindling, inflaming, incendens. It is the match or linstock
he means.—pernicious, i.e. that does the mischief; or, as Newton thinks, it may
be used in the sense of pernix.
521. conscious, i.e. that witnessed, was aware of it, conscia.

"Quorum Nox conscia sola." Or. Met. xiii. 15.

534. Back, etc. He appears to have had here in view Iris warning the Trojans
of the approach of the Achaeans, II. ii. 786 seq.

525. "Quando a cantar la matutina tromba
Comincia a l'arme." Tasso, Ger. Lib. xi. 19.—Th.
Came flying, and in mid-air aloud thus cried:

"'Arm, warriors, arm for fight! The foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orbéd shield,
Borne even or high; for this day will pour down,
If I conjecture aught, no drizzling shower,
But rattling storm of arrows barbed with fire.'

"So warned he them, aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward moved embattled: when behold,
Not distant far, with heavy pace the foe
Approaching gross and huge, in hollow cube
Training his devilish enginery, impaled
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood
Awhile; but suddenly at head appeared
Satan, and thus was heard commanding loud:

"'Vanguard, to right and left! the front unfold!

541. Sad, i.e. grave, serious.
544. Borne, etc. We suspect a printer’s error here, or for on, or or for and:
see Final Note to Sam. Agonistes.
548. quit, i.e. free from, devoid of.—impediment. The Latin impedimento,
baggage.—N.
549. disturb, i.e. disturbance. Inf. used as subst.—alarm. See on iv. 985.
553. Training, i.e. drawing; trainant, Fr. Hence a train of artillery.—im-
paled, i.e. fenced in: see on ii. 647.
558. Vanguard, etc. The poet here gives free course to a stream of puns,
which he renews v. 609 seq.; and perhaps when the speakers and the occasion

539. Ἀμα δὲ νέφος ἀπέτο πεζῶν. II. iv. 274. "Inasquitur nimbus peditum."

541. Ἐδὲ μὲν τις δόρυ πηδάω, ἐδὲ δ’ ἄσπις θέσαω,

Ἐδὲ δὲ τις, θραματο ὀμφίς ἤδεν, τολεύω μεθέσω,
"Σι ΚΕ πανημέριοι συνγερφ χρυσόμεθ Ἀρρή.
Οὗ γὰρ ταυσαλη γε μετέστητα οὐδ’ ἡμίδν. II. ii. 382.—N.
"Martem tunica tectum adamantina." Hor. Carm. i. 6, 13.—T.
That all may see who hate us how we seek
Peace and composure, and with open breast
Stand ready to receive them, if they like
Our overture, and turn not back perverse:
But that I doubt. However witness, Heaven!
Heaven witness thou anon, while we discharge
Freely our part. Ye who appointed stand,
Do as you have in charge, and briefly touch
What we propound, and loud that all may hear.'

"So scoffing in ambiguous words he scarce
Had ended, when to right and left the front
Divided, and to either flank retired;
Which to our eyes discovered, new and strange,
A triple mounted row of pillars laid
On wheels—for like to pillars most they seemed,
Or hollowed bodies made of oak or fir,
With branches loft, in wood or mountain felled—
Brass, iron, stony mould, had not their mouths
With hideous orifice gaped on us wide,
Portending hollow truce. At each behind

are considered, it may be an excess of fastidiousness to find much fault with
them. We have, as will be seen, made two separate commands in this line.
559. who hate us, i.e. our enemies. The expression is frequent in the Psalms.
560. composure, i.e. composition: comp. v. 613.
569. when to right, etc. "Anhalt used a more real stratagem that took ef-
fact. He brought his ordinance up behind his men invisibly, loader with mus-
quet-ball; and, when they should have charged the enemy, made them wheel
off, that those bloody engines might break their ranks, which they performed
to purpose, and forced them to retire into a wood, where, pursuing their ad-
vantagé, they scatter their main body." Wilson, Life of James I., p. 140, Lond.
1653. This, or some other work containing an account of this stratagem, may
have given the idea of it to Milton.
572. A triple mounted row. By this he would seem to mean three successive
rows or treads of cannon; for one cannot conceive how cannon that were drawn
could be ranged over each other like the guns of a battery or man-of-war: comp.
v. 604, 650.
573. for like, etc. We need hardly mention that in Paradise there were no
pillars, and none of its trees had ever been felled, and none had been yet felled
on earth.
576. stony. Cannon were sometimes made of stone. Such were the cele-
brated pieces mounted by the Turks at the Dardanelles. Pearson says there were
some pieces of this kind, in his own time, at Delft, in Holland.
578. hollow truce. This seems to mean that the truce, i.e. the halt and rest
A Seraph stood, and in his hand a reed
Stood waving, tipped with fire; while we, suspense,
Collected stood within our thoughts amused;
Not long, for sudden all at once their reeds
Put forth, and to a narrow vent applied
With nicest touch. Immediate in a flame,
But soon obscured with smoke, all Heaven appeared,
From those deep-throated engines belched, whose roar
Embowed with outrageous noise the air,
And all her entrails tore, disgorging foul
Their devilish glut, chained thunderbolts and hail
Of iron globes; which, on the victor host
Levelled, with such impetuous fury smote
That whom they hit none on their feet might stand,
Though standing else as rocks, but down they fell
By thousands, Angel on Archangel rolled;
The sooner for their arms; unarmed, they might
Have easily as Spirits evaded swift,
By quick contraction or remove; but now
Foul dissipation followed and forced rout;
Nor served it to relax their serried files.
What should they do? If on they rushed, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despised,
And to their foes a laughter; for in view
Stood ranked of Seraphim another row,
In posture to displode their second tire

before engaging was insidious, deceitful. For this sense of hollow, see ii. 112. Unfortunately there is a punning allusion to the bore of the cannon unworthy of Raphael.

580. Stood waving, etc., i.e. was held upright, swaying a little with the wind or its own weight: see our Tales and Popular Fictions, p. 27. —suspense, i.e. suspended, in suspense, suspensi.

581. amused, i.e. musing; or, as is usual, i.q. amased.

586. whose roar, i.e. which roaring: comp. v. 212.

598. dissipation, i.e. scattering, dissipatio.

599. serried. See on i. 548.

593. “And, O you mortal engines whose rude throats
The immortal Jove’s dread charms counterfeit.”

Othello, viii. 8.—N.
Of thunder: back defeated to return
They worse abhorred. Satan beheld their plight,
And to his mates thus in derision called:

"O friends, why come not on these victors proud?
Erewhile they fierce were coming; and when we,
To entertain them fair with open front
And breast—what could we more?—propounded terms
Of composition, straight they changed their minds,
Flew off, and into strange vagaries fell,
As they would dance. Yet for a dance they seemed
Somewhat extravagant and wild; perhaps
For joy of offered peace. But I suppose,
If our proposals once again were heard,
We should compel them to a quick result."

"To whom thus Belial, in like gamesome mood:
'Leader! the terms we sent were terms of weight,
Of hard contents, and full of force, urged home,
Such as we might perceive amused them all,
And stumbled many. Who receives them right
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our foes walk not upright.'

"So they among themselves in pleasant vein
Stood scoffing, hightened in their thoughts beyond
All doubt of victory; Eternal Might
To match with their inventions they presumed
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble. But they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith—behold the excellence, the power,
Which God hath in his mighty Angels placed!—
Their arms away they threw, and to the hills
—For Earth hath this variety from Heaven

640. *hath*, i.e. hath derived, received.

635. "Furor arma ministrat." *Aen.* i. 150.—*N.*
Of pleasure situate in hill and dale—
Light as the lightning-glimpse, they ran, they flew;
From their foundations loosening to and fro
They plucked the seated hills, with all their load,
Rocks, waters, woods, and by their shaggy tops
Uplifting bore them in their hands. Amaze,
Be sure, and terror seized the rebel host,
When coming toward them so dread they saw
The bottom of the mountains upward turned;
Till on those cursed engines' triple row
They saw them whelmed, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppressed whole legions armed.
Their armour helped their harm, crushed in and bruised
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, ere they could wind
Out of such prison; though Spirits of purest light,
Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Betrook them, and the neighbouring hills up tore;
So hills amid the air encountered hills,
Hurled to and fro with jaculation dire,
That underground they fought in dismal shade;
Infernal noise; war seemed a civil game

651. their confidence, i.e. their grounds of confidence, what they confided in.
656. helped their harm, i.e. increased their harm or suffering; harm, Germ.
658. Implacable, i.e. not to be appeased or mollified. “Oh, how I burn with implacable fire!” F. Q. ii. 6, 44.
660. The rest, sc. of the evil angels, those who had not been crushed by the mountains.
666. in dismal shade. Alluding to the well-known saying of the Spartan Dienece, who when he was told that the arrows of the Persians were so numerous that they would hide the sun, said it was so much the better, as they then should fight in the shade (Herod. vii. 226).

642. “And the living creatures ran and returned, as the appearance of a flash of lightning.” Ezek. i. 14.—D.
To this uproar; horrid confusion heaped
Upon confusion rose. And now all Heaven
Had gone to wrack, with ruin overspread,
Had not the Almighty Father, where he sits
Shrined in his sanctuary of Heaven secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised,
That his great purpose he might so fulfil,
To honour his anointed Son, avenged
Upon his enemies, and to declare
All power on him transferred. Whence to his Son,
The assessor of his throne, he thus began:
"'Effulgence of my glory, Son beloved,
Son in whose face invisible is beheld
Visibly, what by Deity I am,
And in whose hand what by decree I do,
Second Omnipotence! two days are past,
Two days, as we compute the days of Heaven,
Since Michael and his powers went forth to tame
These disobedient. Sore hath been their fight,
As likeliest was when two such foes met armed:
For to themselves I left them; and, thou knowest,
Equal in their creation they were formed,
Save what sin hath impaired, which yet hath wrought
Insensibly, for I suspend their doom;

"Ενδα αε λογις ενα, και Δηνχανα έργα γένετον
Ελ μη επ' εξο νόησε ποιη ανθρώ τε θείω τε.  ΙΙ. viii. 180.—N.
"At Pater Omnipotens, fundatis fortius astra,
Consuluit rerum summas." Nat. non pati Sen. 88.—T.
Whence in perpetual fight they needs must last
Endless, and no solution will be found.
War wearied hath performed what War can do,
And to disordered Rage let loose the reins,
With mountains as with weapons armed, which makes
Wild work in Heaven, and dangerous to the main.
Two days are therefore past, the third is thine;
For thee I have ordained it, and thus far
Have suffered, that the glory may be thine
Of ending this great war, since none but thou
Can end it. Into thee such virtue and grace
Immense I have transfused, that all may know
In Heaven and Hell thy power above compare;
And this perverse commotion governed thus,
To manifest thee worthiest to be Heir
Of all things, to be Heir and to be King
By sacred unction, thy deserved right.
Go then, thou Mightiest, in thy Father’s might,
Ascend my chariot, guide the rapid wheels
That shake Heaven’s basis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness, drive them out
From all Heaven’s bounds into the utter Deep:
There let them learn, as likes them, to despise
God and Messiah his anointed King.’

“He said, and on his Son with rays direct
Shone full; he all his Father full expressed
Ineffably into his face received;
And thus the filial Godhead answering spake:

698. the main, i.e. the whole extent of Heaven.
706. governed, i.e. guided, directed; governato, L.t.
716. utter, i.e. outer, as usual.—likes, i.e. pleases.
721. Ineffably, i.e. in a manner not to be expressed.

709. “God hath anointed thee with the oil of gladness above thy fellows.” Ps. xlv. 7.—N.
713. “Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously.” Ps. xlv. 3.—N.
"O Father, O Supreme of heavenly Thrones,
First, Highest, Holiest, Best, thou always seekest
To glorify thy Son, I always thee,
As is most just. This I my glory account,
My exaltation, and my whole delight,
That thou in me well pleased declarest thy will
Fulfilled, which to fulfil is all my bliss.
Sceptre and power, thy giving, I assume,
And gladlier shall resign when in the end
Thou shalt be all in all, and I in thee
For ever, and in me all whom thou lovest:
But whom thou hatest I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Armed with thy might, rid Heaven of these rebelled,
To their prepared ill mansion driven down,
To chains of darkness, and the undying worm,
That from thy just obedience could revolt,
Whom to obey is happiness entire.
Then shall thy Saints unmixed, and from the impure
Far separate, circling thy holy mount
Unfeigned Hallelujahs to thee sing,
Hymns of high praise, and I among them chief."

"So said he, o'er his sceptre bowing, rose
From the right hand of glory where he sat;
And the third sacred morn began to shine,

749. the third, etc. There may be, as Greenwood observed, an allusion to
Christ's rising on the third day.

725. "I have glorified thee on the earth... And now, O Father, glorify me
with thine own self, with the glory which I had with thee before the world was."
John xvii. 4.—T.

728. "This is my beloved son, in whom I am well pleased." Mat. xvii. 5.—K.
729. "And when all things shall be subdued unto him, then shall the Son
also himself be subject unto him that put all things under him, that God may
be all in all." 1 Cor. xv. 28.—N. "As thou, Father, art in me and I in thee,
that they also may be one in us." John xvi. 21.—N. "Do not I hate them, O
Lord, that hate thee?" Ps. cxxxix. 21.—N.

789. "God spared not the angels that sinned, but cast them down to hell,
and delivered them into chains of darkness." 2 Pet. ii. 4.—T. "For their worm
dieth not." Is. lxvi. 24.
Dawning through Heaven. Forth rushed with whirlwind-
The chariot of Paternal Deity, [sound
Flashing thick flames, wheel within wheel, undrawn, 750
Itself instinct with spirit, but conveyed
By four cherubic shapes. Four faces each
Had wondrous; as with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beryl, and careering fires between;
Over their heads a crystal firmament,
Whereon a sapphire throne, inlaid with pure
Amber and colours of the showery arch.
He in celestial panoply all armed
Of radiant Urim, work divinely wrought,
Ascended; at his right hand Victory
Sat eagle-winged; beside him hung his bow
And quiver, with three-bolted thunder stored,
And from about him fierce effusion rolled
Of smoke, and bickering flame, and sparkles dire.
Attended with ten thousand thousand Saints,

760. The chariot, etc. For a full account of this Cherubic Car or Portatile Throne of Jehovah, see Life of Milton; where, however (p. 476), we made a slight mistake in terming it 'oblong' instead of four-square.

761. Urim (γυρι), lights, brilliancy, i.e. precious stones. Alluding to Aaron's breastplate. See Final Note to Par. Reg. III.

762. Victory, etc. The allusion is probably to the custom of the Romans, in which a triumphing General bore in his chariot an image of Victory.

766. bickering, i.e. struggling, contending. "With great policy and strength they endured the bickering [fighting] all day." Seven Champions, ii. ch. 17.

"The bowmen bickered on the bent
With their broad arrows clear." Chevy Chase.

It is now, we believe, used exclusively in a moral sense.

760. "Put on the whole armour (σώματος) of God." Eph. vi. 11.—T.

764. "Tres imbris torti radios, tres nubis aquosae
Addiderant, rutili tres ignis et alitis Aeuru." Aes. viii. 429.—K.

765. "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." Ex. xix. 18.—K. "And out of the throne proceeded lightnings and thunderings and voices." Rev. iv. 5.—K.

767. "Behold, the Lord cometh with ten thousand of his saints." Jude 14. "The chariots of God are twenty thousand." Ps. lxxvi. 17. "I heard the number of them." Rev. vii. 4.—N. "And the number of them was ten thousand times ten thousand." Iob. v. 11.—K.
He onward came; far off his coming shone; 770
And twenty thousand—I their number heard—
Chariots of God, half on each hand, were seen.
He on the wings of Cherub rode sublime,
On the crystalline sky, in sapphire throned,
Illustrious far and wide, but by his own
First seen; them unexpected joy surprised,
When the great ensign of Messiah blazed,
Aloft by Angels borne, his sign in Heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing,
Under their Head embodied all in one.
Before him Power divine his way prepared;
At his command the uprooted hills retired,
Each to his place; they heard his voice and went
Obsequious; Heaven his wonted face renewed,
And with fresh flowerets hill and valley smiled.
This saw his hapless foes, but stood obdured,
And to rebellious fight rallied their Powers,
Insensate, hope conceiving from despair!
In heavenly Spirits could such perverseness dwell?
But to convince the proud what signs avail,
Or wonders move the obdurate to relent?
They, hardened more by what might most reclaim,
Grieving to see his glory, at the sight

768. his coming shone. To express the splendour of the appearance of himself, the Cherubic Car, and his retinue.
773. Illustrious, i.e. shining, bright, and so to be discerned, illustrius.
777. reduced, i.e. brought again into order, reduxit.
778. circumfused, i.e. which was then circumfused or spread out.

780. “Shall destroy with the brightness of his coming.” 2 Thes. ii. 8.—K.
771. “He rode upon a Cherub and did fly.” Ps. xviii. 10.—Greenwood.
779. “We, being many, are one body in Christ.” Rom. xii. 5. “He is the head of the body.” Col. i. 18.—Greenwood.
782. “The mountains skipt like rams, and the little hills like lambs.” Ps. cxiv. 4.—K. “The everlasting mountains were scattered; the perpetual hills did bow.” Hab. iii. 6.—T.
787. “Una salus victis, nullam sperare salutem.” Ἑν. ii. 354.—N.
788. “Tantene animis celestibus irae?” Ἑν. i. 11.—H.
Took envy; and, aspiring to his highth,
Stood re-imbattled fierce, by force or fraud
Weening to prosper, and at length prevail
Against God and Messiah, or to fall
In universal ruin last; and now
To final battle drew, disdaining flight,
Or faint retreat; when the great Son of God
To all his host on either hand thus spake:

"Stand still in bright array, ye Saints; here stand,
Ye Angels armed; this day from battle rest.
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause;
And as ye have received, so have ye done,
Invincibly; but of this cursed crew
The punishment to other hand belongs;
Vengeance is his, or whose he sole appoints.
Number to this day's work is not ordained,
Nor multitude; stand only, and behold
God's indignation on these godless poured
By me; not you, but me, they have despised,
Yet envied; against me is all their rage,
Because the Father, to whom, in Heaven supreme,
Kingdom, and power, and glory appertains,
Hath honoured me, according to his will.
Therefore to me their doom he hath assigned;
That they may have their wish, to try with me
In battle which the stronger proves; they all,

794. fraud, i.e. stratagem.
818. That they, etc. He had evidently here in his mind the speech of Zeus,
II. viii. 5 seq.

801. "Stand still, and see the salvation of the Lord, which he will show you
today.... The Lord shall fight for you, and ye shall hold your peace." Ex. xiv.
13.—G.
808. "To me belongeth vengeance." Deut. xxxvii. 35. "Vengeance is mine,
and I will repay it, saith the Lord." Rom. xii. 19.—N.
812. "For they have not rejected thee, but they have rejected me, that I
should not reign over them." 1 Sam. vii. 7.—K.
815. "For thine is the kingdom and the power and the glory." Matt. vii. 13.
—K.
Or I alone against them; since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.'

"So spake the Son, and into terror changed
His countenance, too severe to be beheld,
And full of wrath bent on his enemies.
At once the Four spread out their starry wings,
With dreadful shade contiguous, and the orbs
Of his fierce chariot rolled, as with the sound
Of torrent floods, or of a numerous host.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The steadfast Empyrean shook throughout,
All but the throne itself of God. Full soon
Among them he arrived, in his right-hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infixed
Plagues; they, astonished, all resistance lost,
All courage; down their idle weapons dropt;
O'er shields, and helms, and helmed heads he rode

827. the Four, so. Cherubim under the chariot.

832.  'O β' εί μνητί δωκάς. Π. i. 47.—K.
'Ο β' ἐπ' ἑσθορε φαλίμος Εκτωρ,
Νυκτὶ θεὸν ἄδαπτος οὐκέτι. Π. xii. 463.—N.
"The pillars of heaven tremble and are ashamed at his rebuke." Job xxvi. 11.

"His throne was as the fiery flame, and his wheels as burning fire." Dan.
vi. 9.—T.

Ποσοὶ δ' ἐν ἀλαταῖς μέγας πέλαμφος
'Ορνημένου ᾠνακτος· ἐκπαινάχιζε δὲ γαῖα.

Hes. Theog. 841.—T

833.  Τοίοι δὲ θυμὸν
'Εν στήθεσιν ἠθέλξε, λάθεντο δὲ θεοίδως ἄλκης.

Π. xv. 332.—St.

839. "Their useless swords fell idly on the plain." Fletcher, Purp. Is. xii. 41.

840. "ZeaL, whose substance is ethereal, arming in complete diamond, ascends
his fiery chariot, drawn with two blazing meteors, figured like beasts, but of
a higher breed than any the Zodiac yields, resembling two of those four
Of Thrones and mighty Seraphim prostrâte,
That wished the mountains now might be again
Thrown on them, as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows, from the fourfold-visaged Four
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One spirit in them ruled, and every eye
Glared lightning, and shot forth pernicious fire
Among the accursed, that withered all their strength, 850
And of their wonted vigour left them drained,
Exhausted, spiritless, afflicted, fallen.
Yet half his strength he put not forth, but checked
His thunder in mid volley; for he meant
Not to destroy, but root them out of Heaven.
The overthrown he raised, and, as a herd
Of goats or timorous flock, together thronged,
Drove them before him thunderstruck, pursued
With terrors and with furies, to the bounds
And crystal wall of Heaven, which, opening wide,
Rolled inward, and a spacious gap disclosed
860

857. *timorous flock*, sc. of sheep, whose characteristic is timidity. Adam
might be supposed to have seen sheep or goats running.

which Ezekiel and St. John saw; the one visaged like a lion, to express power,
high authority, and indignation; the other of countenance like a man, to cast
derision and scorn upon perverse and fraudulent seducers. With these the in-
vincible warrior Zeal, shaking loosely the slack reins, drives over the heads of
scarlet prelates, and such as are insolent to maintain traditions, bruising their
stiff necks under his flaming wheels." *Apol. for Snect.*—K.

842. "They said to the mountains, Fall on us and hide us from the face of
him that sitteth on the throne, and from the wrath of the Lamb." *Rev.* vi. 16.
—N.

863. "Yea, many a time turned he his anger away, and did not stir up all
his wrath." *Ps.* lixviii. 38.—N.

869. "The terrors of the Lord do set themselves in array against me." *Job*
vi. 4.—N. "They are full of the fury of the Lord." *Is.* li. 20.—N.

860. *Aστόμασαι* β' τίλαι μύκων οὐρανοῦ. *Il.* v. 749.—K.
Into the wasteful Deep. The monstrous sight
Struck them with horror backward, but far worse
Urged them behind; headlong themselves they threw
Down from the verge of Heaven; eternal wrath
Burnt after them to the bottomless pit.

"Hell heard the unsufferable noise, Hell saw
Heaven ruining from Heaven, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.

Nine days they fell; confounded Chaos roared,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Encumbered him with ruin; Hell at last
Yawning received them whole, and on them closed;
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.

Disburdened Heaven rejoiced, and soon repaired
Her mural breach, returning whence it rolled.
Sole victor, from the expulsion of his foes,
 Messiah his triumphal chariot turned.
To meet him all his Saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and as they went,
Shaded with branching palm, each Order bright,
Sung triumph, and him sung victorious King.

868. ruining. See on i. 46.
879. returning, sc. the wall, included in ‘mural.’
882. To meet him, etc. The whole of this passage is founded on the description, in the Gospels, of our Lord’s triumphant entrance into Jerusalem.

874. “Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.” Is. v. 14.—T.
877. “Fit house for them, the house of grief and palm.” Fairfax, Godf. ix. 69.—N.
878. "Liberato da lor quella al negra
   Faccia depone il mondo e si rallegra.”
   Tasso, Ger. Lib. ix. 66.—T2.
885. “A great multitude... clothed with white robes, and palms in their hands.” Rev. vii. 9.—K.
Son, Heir, and Lord, to him dominion given,  
Worthiest to reign. He celebrated rode,  
Triumphant through mid Heaven, into the courts  
And temple of his mighty Father throned  
On high; who into glory him received,  
Where now he sits, at the right-hand of bliss.  

"Thus, measuring things in Heaven by things on Earth,  
At thy request, and that thou mayest beware  
By what is past, to thee I have revealed  
What might have else to human race been hid;  
The discord which befell, and war in Heaven  
Among the angelic Powers, and the deep fall  
Of those too high aspiring, who rebelled  
With Satan; he who envies now thy state,  
Who now is plotting how he may seduce  
Thee also from obedience, that, with him  
Bereaved of happiness, thou mayest partake  
His punishment, eternal misery;  
Which would be all his solace and revenge,  
As a despite done against the Most High,  
Thee once to gain companion of his woe.  
But listen not to his temptations; warn  
Thy weaker; let it profit thee to have heard,  
By terrible example, the reward  
Of disobedience. Firm they might have stood,  
Yet fell; remember, and fear to transgress."

888. celebrated, i.e. attended in procession, celebratus.

891. "Received up into glory." 1 Tim. iii. 16. "Sat down on the right-hand  
of the Majesty on high." Heb. i. 3.—G.

909. "Giving honour unto the wife as unto the weaker vessel." 1 Pet. iii. 7.  
—N.
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